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coll. & per. H. Drog. Harrow-
given me by my friend, the
Archd. - Reg.
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My old and valued friend the author of the Colours
in our suspicious list & balance list, would become a
length habitual. died at St. Andrews in
Birmingham about the year 1819. Henry Henry.

He was formerly for a short time, an Assistant at Harrow, & after
that time returned to his College of St. John, where he took
Private Pupils - was elected Public orator - taught some
Mathematics, as a private - and was my worthy, devoted
& constant friend at Cambridge. H.D.

He took his things in passing over a churchyard wall
yet a look at a lady, who was passing in a carriage
above he was attracted. She had miserable health
leaving him his children, died before him.







S E R M O N S,

AND

EXTRACTS,

BY

EDMUND OUTRAM, D. D.

PUBLIC ORATOR OF THE UNIVERSITY OF CAMBRIDGE,
AND RECTOR OF WOOTTON-RIVERS, WILTS.

I. TWO SERMONS:

1. ON THE INCREASE OF SEPARATISTS, &c.

PREACHED AT THE PRIMARY VISITATION OF THE LORD BISHOP OF
SALISBURY 1808, AND PUBLISHED BY DESIRE OF HIS LORDSHIP
AND THE CLERGY.

2. ON LAYING THE FOUNDATION-STONE OF DOWNING COLLEGE.

PREACHED BEFORE THE UNIVERSITY, AND PUBLISHED
BY DESIRE OF THE VICE-CHANCELLOR, HEADS OF HOUSES, AND
OTHER MEMBERS OF THE SENATE.

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### II. EXTRACTS,

ILLUSTRATIVE OF THE OPINIONS, PRETENSIONS, AND DESIGNS OF THOSE  
WHO HAVE OF LATE, EITHER WHOLLY OR IN PART, DESERTED  
THE ESTABLISHED CHURCH;

MADE CHIEFLY FROM THE  
WRITINGS OF ARMINIAN AND CALVINISTIC METHODISTS.

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1809.





*ON THE INCREASE OF SEPARATISTS,  
OR THE  
PREVALENCE OF EXTREMES IN RELIGIOUS DOCTRINES.*

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A

**S E R M O N**

PREACHED

**AT THE PRIMARY VISITATION**

OF THE RIGHT REVEREND

**J O H N**

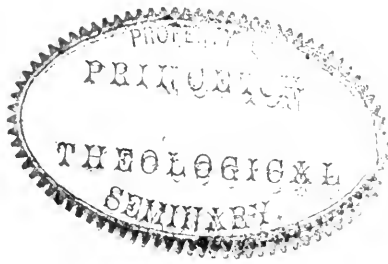
***LORD BISHOP OF SALISBURY;***

AT MARLBOROUGH, JULY 22, 1808.



TO  
THE RIGHT REVEREND  
JOHN  
*LORD BISHOP OF SALISBURY,*  
AND TO THE REVEREND THE CLERGY,  
BEFORE WHOM IT WAS PREACHED,  
AND AT WHOSE DESIRE IT IS PUBLISHED,  
THIS DISCOURSE  
IS MOST RESPECTFULLY INSCRIBED.





## S E R M O N I.

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1 COR. XI. 19.

*For there must be also heresies among you, that they which are approved may be made manifest among you.*

**M**OST of the divisions, which have harassed the Christian Church, have originated (so far as each party has founded its pretensions on the revealed will of God) in a propensity, which almost every man may have experienced more or less in himself, to dwell upon some particular texts, in preference to the rest of the sacred volume. As in the common concerns of life, men will have their favourite principles and sentiments, according to the peculiarities of their tempers, the warmth or coldness of their dispositions, the circumstances of prosperity or adversity, in which they have been placed, or the motives of interest

or ambition, by which they have been actuated: so it is in matters of religion. But with this difference; that whereas, in other things, we may, and often do, indulge our partialities without great and manifest detriment to ourselves or others: in religion, where the various parts of Scripture stand upon the same divine authority, we cannot embrace some, and neglect the rest, without the utmost hazard of forfeiting our eternal happiness.

Yet, as if regardless of the danger, when men have once devoted themselves to their darling tenets, they scruple not to maintain them by such expositions of some passages in the holy scriptures, as are at variance with all the dictates, not only of sound learning, but of common prudence and propriety. Their interpretation is frequently so literal, as to be incompatible with the style and character of the sacred writings; or so unguarded, as to apply to our own days what belongs exclusively to the earliest times of Christianity; or so unlearned, as to overlook some ancient event, custom, opinion, idiom, or allusion, which must be taken into consideration, before the real drift of the words in question can be understood. They argue, as if they had yet to learn, that what seems to be absolute in expression, is often conditional in sense: that in



many instances, where the whole stress appears to be laid upon some one leading principle, it is not to the exclusion of those moral effects, or kindred virtues, with which it is generally declared to be connected. They scruple not to interpret without reference even to the immediate context, which would, if properly attended to, lead to the true import of the passage; or else, without regard to other passages, which, if the interpretation contended for be established, must be either to the greatest degree depreciated, or utterly neglected. But, as in the administration of human laws, he would be ill qualified to preside, who should attempt to explain or enforce any one rule of jurisprudence, without those niceties of distinction and limitation, which are necessary to save the authority of other rules: so, in expounding the Law of God, he but ill deserves our confidence or attention, who does not endeavour to extend our views over the whole scheme of Revelation; and so to interpret and apply each particular text or doctrine, as to prevent its encroaching on the due influence, or just boundaries, of the rest.

If any one, for instance, already deeply sensible of the helplessness or depravity of our nature, should meet with those words of the Apostle, <sup>a</sup> *A man is*

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<sup>a</sup> For the texts here referred to, see Gal. ii. 16. Eph. ii. 8. 1 John iii. 7. 10. Gal. v. 6. Compare, 1 Cor. vii. 19.

*not justified by the works of the law, but by the faith of Jesus Christ ; By grace are ye saved through faith ; and that not of yourselves : if he should so interpret the various expressions contained in these passages, as to collect from the whole, that we may, without the habitual exercise of Christian virtue, obtain a reasonable assurance, that we are children of God and heirs of everlasting life : how then will he maintain the authority of other passages, where it is written, He that doeth righteousness is righteous ; Whosoever doth not righteousness is not of God ; Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love ; By works a man is justified, and not by faith only ; Follow peace with all men, and holiness, without which no man shall see the Lord. Though he dwell with thankfulness upon that merciful declaration, He that believeth on the Son hath everlasting life ; will he not at the same time mark the condition so clearly pointed out to all in such texts as the following ; If ye through the Spirit do mortify the deeds of the body, ye shall live ?*

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James ii. 24. Heb. xii. 14. John iii. 36. Rom. viii. 13. Matt. vii. 21. xxv. 34, 35. See also Rom. ii. 13. iv. 5. Matt. xii. 37. John vi. 27. Acts x. 35. Rom. ii. 7. vi. 22. 1 Cor. xiii. 13. Col. iii. 6. 2 Thess. i. 8. 1 Tim. i. 5. Heb. v. 9. Rev. xx. 12.

Will he not respect that warning voice, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven?*

Will he not, above all, remember, that in the awful representation, which our Lord has given us of the last day, the rewards of the everlasting kingdom are expressly adjudged to those, who do the deeds of love or charity? Will he, when his determination involves the momentous interests of his future existence, venture to decide, that all the moral injunctions scattered throughout the whole extent of Scripture, are reconcilable with the supposition, that men may promise the recompence of another state, not to habitual piety, but to a faith which commences only in the last moments of life; or that works are required of us as duties, which must be discharged, if we have opportunity for them, but may otherwise without danger be left unperformed? Will he not rather believe, that in those instances, where eternal life is ascribed to faith, we are to understand by faith, not a naked principle, cut off from its fruits; but a reliance on the Gospel dispensation, considered as distinguished and separated from every other moral or religious scheme? Will he not be persuaded, that, although without the atonement, which has been made through the free grace of God by Christ,

and on which we are taught to rely as the sole *cause* of our salvation, we never could have obtained the forgiveness of our sins: still, that atonement being made, certain continued dispositions and actions are to be regarded as an indisputable *condition*, on which we are permitted to assure ourselves of its efficacy to our endless happiness? Will he not conclude, that if actual obedience (obedience sincere and general, although mixed with imperfections still to be atoned for) be not the only satisfactory evidence of our acceptance; if we be not in this sense in a state of trial; then all the sanctions of Christian morality are at once dissolved; the system is reduced to a broken chain; and the practical duties of our religion, separated from its doctrines by a great chasm which we cannot supply, become ordinances without support, and appendages without use? It is in vain to urge, that the important ends of religion and morality are sufficiently secured by insisting upon faith alone, provided it be a principle, which will unavoidably produce good works, where there is time for them. If this be the prevailing lesson of religious instruction, men will defer their faith to the last period of their lives. And we may argue as we please, from solitary texts or slight presumptions, that God will, in extreme cases, accept the intention for the action, the feeling of the

moment for habitual purity of heart. But so plainly and repeatedly are the principles and the deeds of Christian virtue<sup>a</sup> required of all the followers of our Lord, that we cannot but regard them as essential to a well-grounded confidence in our state: and if the penitent should not live to cultivate the one, and perform the other, it would be highly presumptuous to pronounce, that his faith, which wants its proper test, is true; it would be arrogating an authority, which the Scriptures do not warrant, to affirm, that it will be rewarded with the inestimable recompence in another world. He must be exhorted to improve to the utmost the short interval, during which he may yet be spared; to labour for that faith and holiness, without which there is no ground of hope: but he must be left to the heart-searching wisdom, or uncovenanted mercy, of Almighty God<sup>b</sup>.

I might adduce other instances, and shew in a similar manner, how erroneous it would be to infer, from detached or doubtful texts, that, in the work of our salvation, the Holy Spirit regards

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<sup>a</sup> We are authorized to apply to good men such terms as *virtue, praise, worthy, faithful*, &c. Phil. iv. 8. 2 Pet. i. 5. Rev. iii. 4. Matt. x. 11. xxv. 21. Luke xvi. 11.

<sup>b</sup> See the Note [A.] at the end of this Sermon.

not those dispositions or endeavours which we may call natural (as found in men, who have not yet been admitted to the outward privileges of the Gospel, or heard the name of Christ), nor co-operates with them considered as employed in the improvement of his gifts by appointed means; but freely, in the most unqualified sense of the word, infallibly, and agreeably to an irreversible decree, does every thing himself: that in the renovation of our minds, he does not barely arrest the attention, dispose the will, and contribute what is most essential to the work, but creates us anew, by an interposition, which may be strictly termed miraculous: that he acts upon true believers in general with an influence, which is not only proved by the holiness of disposition and life, that may result from it, to be divine; but is known immediately, and unquestionably, by the feelings which it produces in them, as the power of the Deity present in their hearts: that he enables them not merely to obtain a full assurance, but to know with certainty, that they are in a state of salvation: or that he empowers them to become more than comparatively perfect in their Christian course, and to live entirely free from sin<sup>a</sup>. But

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<sup>a</sup> See the Note [B.] at the end.

since it is not necessary, and would not perhaps be strictly proper, to detain those to whom I now more particularly address myself, by enlarging on the fallacy of opinions which they so well know how to confute; I shall only remark, that the errors to which I have alluded, seem to have proceeded, all of them in a greater or less degree, from one common origin; a mistaken notion of the extent of human depravity, occasioned by an overstrained interpretation of a passage<sup>b</sup>, which occurs in St. Paul's Epistle to the Romans. The Apostle, to shew that our nature *is* sinful or depraved, has selected from the Book of Psalms a variety of sentences, some of which appear in the original to refer to the human race in general, others to be restricted to the most hardened or abandoned part of mankind. Now, if it were necessary to interpret these passages literally; if it were to be regarded as strictly true of all men in a natural state, that *their mouth is full of cursing and bitterness*, and that *their feet are swift to shed blood*; we might then have reason to doubt, whether the gift of salvation, if extended to beings so depraved, must not be in all respects free and unconditional; whether the Holy Spirit must not

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<sup>b</sup> Rom. iii. 14, 15. Psalm cxlv. 9. viii. 1.

of himself, by an irrevocable destiny, and without regard to any natural disposition, qualification, or co-operation on their part, lead them to final happiness; whether any thing but an extraordinary interposition of his Almighty power could convert them; whether the effects of his influence might not be always, at the instant of its action, unquestionably distinguished from the ordinary operations of their minds; whether he might not dispel their fears, not by giving them that assistance in the survey of a religious life, which he withholds not from those to whom he has been a guide and sanctifier, and confirming them in the comfort which the retrospect affords, but by pouring into their hearts, without respect to habitual virtue, undoubted assurances of acceptance; and whether he might not confer upon them an entire exemption from sin in the present life, as well as a certainty of happiness in that which is to come. But St. Paul infers nothing more from these quotations, than that all are *under sin*, have fallen short of the glory, and become subject to the judgment, of God. And if any one be not contented with that inference, he will do well to consider, whether to impose a literal interpretation in this instance, would not be, in effect, to bring from our own imaginations and inventions, both an



insurmountable objection against the proofs of Divine benevolence, which natural religion affords, (for how could we shew that Being to be infinitely good, who should so desert, or deal with, his creatures?) and, at the same time, an unanswerable charge of inconsistency against the Psalmist himself; who, in other places, bears the most unequivocal testimony to the goodness of the supreme Lord of all. *The Lord, says he, is loving unto every man, and his mercy is over all his works. And again, O Lord, our Governor, how excellent is thy name in all the world!*

To specify the methods by which many churches, sects, or denominations of Christians have supported their errors or their power, would be to point out so many ways of arguing from Scripture, as if its whole weight were collected in some particular texts, which it may at any time be deemed expedient to enforce. The Pontiffs of Rome, directing the religious views of their followers to that promise of our Saviour,<sup>a</sup> *Whatsoever thou shalt bind on earth shall be bound in heaven*, claimed the high privilege of naming, not from the inspired writings, but from their own authority, the particular conditions, on which his merits would be

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<sup>a</sup> Matt. xvi. 19.

available to the remission of sins. Fond of ostentation, even in acts of self-denial or voluntary penance, they prescribed rites and ceremonies of peculiar austerity ; and decreed, that men might perform more of these than were necessary for their salvation. They denied not the assistance of the Holy Spirit ; but with the vain confidence to be expected in all, who believe that they can do more than is required of them, they magnified their own labours, and gave not the honour due to the influence which is received from heaven. This monstrous pile of absurdity and impiety was assailed by the early reformers with successful, but often with intemperate, zeal. Not content with exposing the error of those who believed in works of supererogation, many of them went over to the other extreme ; and maintained, that we cannot properly be said to do, either with or without assistance from above, any work acceptable to God. They contended, that all such works in man are effects of the Divine operations, carried on independently of human qualification, and without the concurring agency of human power, omnipotent and irresistible. Not satisfied with reprobating that ardour in our own pursuits, or reliance upon our own attainments, which destroys a relish for devotion, and alienates the mind from God ; they taught all, whom they

called the elect, to expect immediate communications with the Supreme Being, or sensible demonstrations of his presence. They enforced opinions, which must ever lead men to a presumptuous persuasion, that they have within themselves a divine voice, superseding the necessity or use of the written word, preserving them from every sin, and giving them an infallible assurance of eternal life.

The Founders of our national Church happily avoided these extremes. Having so lately renounced the Papal cause, it is not to be supposed, that they were altogether free from prejudice, or even from those errors in doctrine, into which many of their brethren had been carried. Yet the wisdom, the mildness, the benevolence of their conduct, will challenge the admiration of the latest posterity. They acted like men determined to lay aside every <sup>a</sup> selfish consideration. They had the magnanimity to reflect, that they were forming an Establishment of Religion, not for themselves alone, or for the age in which they lived, but for their country, and for times to come. They not only professed, in common with other Protestants, to make the sacred volume their rule of faith and practice,

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<sup>a</sup> See Note [C.] at the end.

but were careful to vindicate the authority of all its parts. They have openly declared<sup>a</sup>, that the Church may not *so expound one place of Scripture, as to make it repugnant to another*. In the Writings which they have sanctioned, descriptions of duties or of doctrines, apparently urged beyond the proper limits, may perhaps be found; which, from the infirmity of human nature, they may have introduced, or overlooked. But if, on this account, they have been accused of inculcating particular opinions, to the wilful neglect or disparagement of some things, which we are called upon to believe or do; those who take a comprehensive view of their system, and candidly compare the different parts of it with each other, will soon acquit them of the charge. They affirm, that good works contribute not, as a meritorious<sup>b</sup> cause, to our salvation; and that *the only<sup>c</sup> mean and instrument of salvation required of our parts is faith*. But before we venture to infer from hence, that they regarded not the fruits of faith as necessary to a well-founded hope of eternal happiness; let us remember, that when they speak of the Faith, to which they ascribe Justification or pardon, they tell us, that if we would know, whether we really possess

<sup>a</sup> Article XX.

<sup>b</sup> See Note [D.] at the end.

<sup>c</sup> Hom. on the Passion, Part II. p. 362. Oxford edit. 1802.

that true and lively principle, that sure trust and confidence, as they call it, that we have received forgiveness by the merits of Christ ; we must try it by its fruits, or by *a very godly and Christian life*<sup>d</sup>. Nor is this all. They have taught us in various Prayers<sup>e</sup> to entreat, that we may obey the will of God, in order that we may obtain his promises. And in the solemn and important office of Baptism, where the covenant between our Redeemer and ourselves is described in the clearest terms, they have expressly represented Christ as promising on his part to grant everlasting life ; and the persons to be baptized as promising on their part, not barely to believe God's holy word, but obediently to keep his commandments. If then they elsewhere<sup>f</sup> adopt expressions, which import, that we are both saved from punishment, and crowned with the rewards of eternity, by faith alone ; as it is manifest, that they still suppose the fruits of faith to be the sole evidence of its existence, on which

<sup>d</sup> See Note [E.] at the end.

<sup>e</sup> Collects for All Saints' Day ; the 6th, 13th, 14th, and 25th Sundays after Trinity ; and the 2d Collect at the end of the Communion Service.

<sup>f</sup> " Knowing that we be by this benefit of his resurrection risen with him by our faith unto life everlasting." Hom. on the Resurrection, p. 370.

we can rely; so it is also highly probable, that they have in view a faith, not suddenly formed in us at the point of death, but habitually influencing our lives; a faith, which not only will produce its effects, if there be time for them, but has had its opportunities, has grown strong by exercise, and actually produced its fruits<sup>a</sup>. When they point out the evidences either of faith or of sanctification, they say not one<sup>b</sup> word of impressions, or inward feelings, considered as distinguished from moral rectitude, or actual holiness of life. But they explicitly affirm<sup>c</sup>, that *if any man live uprightly, of him it may be safely pronounced, that he hath the Holy Ghost within him: if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain.* They say<sup>d</sup>, that if we would come *holy*

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<sup>a</sup> See Note [F.] at the end.

<sup>b</sup> “Such as feel in themselves the working of the Spirit of Christ, *mortifying the works of the flesh.*” Art. XVII.—“The Spirit of God mightily working in them, *unto obedience to God’s will and commandments.*” Hom. on Alms-Deeds, Part II. p. 329.

<sup>c</sup> Hom. for Whit-sunday, Part II. p. 398.

<sup>d</sup> Exhortation for the celebration of the holy Communion. “That in shewing themselves obedient unto his will, they might certainly assure themselves of his love and favour towards them.” Hom. on Alms-Deeds, Part I. p. 324.

*and clean* to the Lord's Table, and be received as worthy partakers of it, we must *examine our lives and conversations by the rule of God's commandments*. Thus openly referring us to our dispositions and actions for our assurance, they represent it not, either as derived, independently of our conduct, from immediate inspiration, or as amounting to a certain knowledge of our state. They teach us still to pray for deliverance in the day of judgment. They encourage us not so far to forget the great duty of humility, as to usurp the province of Him, who will come to be our judge. — When they allude to the office of the Holy Spirit, although they sometimes with the sacred Writers<sup>e</sup>, and in the language of piety, ascribe to Him all<sup>f</sup> our holy desires, good<sup>g</sup> thoughts, and actions; just as in

<sup>e</sup> Isai. xxvi. 12. Philip. ii. 13.

<sup>f</sup> Collect for the 13th and 19th Sunday after Trinity, 2d Collect in the Evening Prayer. “The Holy Ghost, who is the only worker of our sanctification.” Hom. for Whit-sunday, Part I. p. 390. “All our ableness is of God's goodness.” Hom. Rogation, Part I. p. 403. “Whatsoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the only Author and Worker.” Ibid. “It is the gift of God, as Solomon saith, when one eateth.” Hom. on Idleness, p. 443.

<sup>g</sup> Our Church sometimes confines the epithet *good*, to works done after justification or faith. Hom. on Good Works, Part I. p. 39. At other times she extends it to

the language of friendship, we attribute wholly to another those benefits, which we never could have obtained without his suggestion, co-operation, and influence; yet they often, in words too plain and familiar to be easily misunderstood, speak of the Divine Power as *assisting* us<sup>a</sup>, or furthering us with *help*. They lead us to believe, that God will dispose the way of his servants towards the attainment of everlasting salvation, and that human exertion is not to be placed in competition with his aid; but they no where speak of him as, in a strict sense, creating entirely anew the understanding and the will; as aiding, not the natural powers of man, but his powers considered as so created; or as conducting some, however they may resist his decree, to certain happiness; whilst others are left to unconditional, and inevitable misery. On the contrary, whatever they may be supposed to have intended in the Article on Predestination, in which they venture to do little more than

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works done by our natural powers. Art. X. In Art. XIII. she declares, that “works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, — but — have the nature of sin.”

<sup>a</sup> 1st and 4th Collect at the end of the Communion. Collect for Easter-Day. Hom. Rogation, Part I. and III. p. 401, 413.—On Repentance, Part II. p. 462.



repeat the words of Scripture; they qualify what they have there laid down, by declaring<sup>b</sup> elsewhere, that *we may depart from grace given, and fall into sin*; and this without any reserve or distinction with respect to falling finally<sup>c</sup>, or falling only for a time; that in some places the Apostles speak of *the final falling away from Christ and his Gospel*; that it were madness to *lose the inheritance that we be now set in*: and again, that Christ redeemed us, and *all mankind*; and that he made, *by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world*.—On the subject of Christian perfection they proceed so far as to authorize the petition, *that this day we fall into no sin*. But they plainly remind us, that *if we say we have no sin, we deceive ourselves, and the truth is not in us*; that we are *miserable sinners*; that although we are born again in

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<sup>b</sup> Art. XVI. Hom. on Repentance, Part I. p. 452, on the Resurrection, p. 370. Catechism. Prayer of Consecration Communion Service.

<sup>c</sup> “The Puritans, in the beginning of the reign of king James the First—desired that these words, “though not finally,” might be added to the words of the Article, “we may depart from grace given”; but the king and bishops would not allow any such addition. See the Hampton Court Conference.’ Bishop of Lincoln’s Elements of Christian Theology, 1804, Vol. II. p. 295.

Christ, we yet all *offend in many things*<sup>a</sup>; that the infection of nature still remains; and that *they are to be condemned, which say, they can no more sin as long as they live here.*—They describe, it is granted, in strong terms the depravity of fallen man, compared with a being of spotless<sup>b</sup> purity. They speak of his nature as having no particle of pure and unadulterated goodness in it<sup>c</sup>; of the evil in his actions and propensities as far overbalancing the good. But it will scarcely be contended, that the whole human species was regarded as a murderous or fiend-like race by those, who have taught us<sup>d</sup>, that the goodness of Almighty God appears every where in the creatures of the world: and that it is our duty to give him most humble and hearty thanks, as the Father of all mercies, for all his goodness and loving-kindness to us, and to *all men*; to bless him for our creation, preservation, and all the blessings of this life.

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<sup>a</sup> Art. IX. XV. XVI. “We must needs fall often.” Hom. on the Passion, Part II. p. 363.

<sup>b</sup> Hom. on the Nativity, p. 337.

<sup>c</sup> Ibid. p. 338, and Hom. for Whit-sunday, Part I. p. 390. Some have thought, that there are, in the Writings of our Church, descriptions of fallen nature, which refer not to any real, but to a supposed state of man; not to the actual state of a heathen, who has not heard of the Gospel, but to the state in which he would have been, but for divine grace or light, considered as communicated to all mankind through Christ.

<sup>d</sup> Hom. Rogation, Part I. p. 406. General Thanksgiving.

We are not to wonder, if a religious Establishment, formed with unexampled moderation, and founded upon the whole extent of Revelation as its base, has survived the most violent convulsions of our country, and retained in its bosom, even to our own days, a large majority of the inhabitants. But in the eventful times in which we have lived, as if every thing great and venerable were at once hastening to an end; men formerly attached to the religious worship of their forefathers, have in alarming numbers<sup>c</sup> connected themselves with societies, either entirely separated, or in a great degree alienated, from our communion. On inquiring to what cause this unhappy division is to be attributed, we find, that its authors and promoters have accused the national clergy of violating the Articles of their own Church; of preaching, not the great doctrines of Christianity, but mere moral lessons; and of wanting that power of the Word, which prevailed in the apostolic times. Their religious tenets it is not easy to describe with accuracy; because (to say nothing of that variety of sentiment which is always to be expected in different persons or societies) they seem not either to have stated them with openness, or to have retained them with consistency, or to have defended them with-

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<sup>c</sup> See Extracts from the writings of Arminian and Calvinistic Methodists, Sect. 1.

out exposing themselves to the charge of having, with contradictions that must ever appear glaring to the eye of reason, strongly insisted upon premises, and yet utterly denied the conclusions which unavoidably result from them. But many of them are eager to inculcate<sup>a</sup> the Calvinistic creed, that although we are all commanded to labour in the appointed means of grace, yet the Holy Spirit regards not either our unassisted dispositions and endeavours, or any improvement supposed to be made, by our natural efforts, of his gifts considered as imparted in a greater or less degree to every one; but creates of himself the necessary moral qualifications in such as were destined to salvation, unconditionally and irrevocably, before they came into the world. Others, who seem to constitute the more numerous division of them, and profess the Arminian tenets, contend<sup>b</sup>, that there are in their societies men, who live free from every known or wilful, every inward and outward sin. And all of them appear to maintain the following positions as generally true. They believe<sup>c</sup>, that representations of human depravity cannot be too highly coloured, or too literally understood. They affirm<sup>d</sup>, however they may reconcile such an opinion with that degree of free-will, which is presupposed in

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<sup>a</sup> Ib. Sect. 4.

<sup>b</sup> Ib. Sect. 3.

<sup>c</sup> Ib. Sect. 5.

<sup>d</sup> Ib. Sect. 6.

almost every page of Scripture, that men are converted by extraordinary interpositions of the Deity, as certainly and instantaneously efficacious as those, by which the dead have been raised to life. They assert, however they may attempt to check the boundless enthusiasm, to which such a persuasion must directly lead, that there is an influence<sup>e</sup> acting upon the faithful servants of Christ, and not upon some few individuals alone, which is known to be from God, not merely by its effects on their temper and conduct, but by impressions that are discerned at the time of its operation, as a clear and certain evidence of his presence: that there is a witness<sup>f</sup>, distinct from the fruits of the Spirit, which they perceive as such, and hail as an undoubted voice from heaven. They consider it as indisputable<sup>g</sup>, that an explicit assurance of pardon or acceptance, is the common privilege of Christians: that there are times, when they are enabled to know and declare with certainty, that they are sinners saved. They speak of this assurance, or this knowledge, which they suppose to be preceded by a dreadful sense of guilt and misery, as obtained, not through any intermediate survey of a virtuous or holy life, but immediately from God. They not only

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<sup>e</sup> Ibid. Sect. 8.

<sup>f</sup> Ibid. Sect. 9.

<sup>g</sup> Ibid. and Sect. 10.

venture to decide, that in all ages men who continue hardened and impenitent to their dying moments, may, at that last hour, attain such faith and holiness as are necessary for everlasting happiness<sup>a</sup>; but they openly pronounce, that penitents of this description have duly received the Gospel at their hands, have experienced the blessing of a renewed mind, and enjoyed the triumphs of the righteous in the pangs of death<sup>b</sup>. We have therefore to lament, that these our brethren are not separated from us by those shades of difference, which are too slight or trifling to prevent that reconciliation, which we have so earnestly desired; but that, in some things, they hold opinions directly contradictory to the doctrines of our Church; whilst, in other things, they establish principles, or tests of principles, which she does not acknowledge, and neglect those which she has adopted.

Seventy years have now elapsed, since these opinions began to be inculcated with unwearied diligence and unquestionable success. There was nothing new in the opinions themselves, (for there is scarcely a precept or doctrine of Christianity, which had not before been carried beyond its proper bounds); but the manner

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<sup>a</sup> See the Extracts, Sect. 11.

<sup>b</sup> Ibid. Sect. 12.

in which they were brought forward and propagated was new. For they were brought forward and propagated by men, who not only were regular Clergymen of the Established Church, but professed the utmost veneration for her Liturgy, and the strictest conformity to her Articles<sup>c</sup>: by men, who having thus obtained the confidence of their hearers, that were still attached to her interests, infused into their minds persuasions hostile to her ministers, and irreconcilable with her doctrines; urged them to those extremes of discontent, or of error, where a separation from her walls, whether approved or discountenanced by themselves, became inevitable<sup>d</sup>; encouraged them in their disaffection, or secession, by undisguised violations of her discipline and usurpations of her authority<sup>e</sup>; instructed them to make new converts amongst her members by introducing themselves as friends to her prosperity; and to undermine her strength. by cautiously distinguishing between her ancient venerable institutions, and her supposed modern corruptions; between her people, whom they were every where to commiserate, and her priests, whom they were loudly to condemn. It is our duty to speak with candour and correctness of all men, and more especially of those who differ

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<sup>c</sup> Ibid. Sect. 13.

<sup>d</sup> Ibid. Sect. 16.

<sup>e</sup> Ibid. Sect. 15.

from us on points of religion. But it was not possible for the generality of the clergy to view these proceedings in the favourable light of open and fair hostility ; or to expect, that the conduct either of the men themselves, who had thus marked their career, or of those who might teach under such auspices, would not abound with the strongest features of sectarian animosity, and ambitious zeal. Accordingly we find them adopting every expedient that could be devised, for the purpose of increasing their own influence, and degrading other teachers of religion in the opinion of the multitude. Arranging their followers in companies, committed to the care of leaders, who were themselves accountable to their superiors in authority ; they enjoined a rite of confession, which, if viewed as a bond of union, or in relation to the ascendancy that it gave the more enterprising over the fears or affections of the rest, differed not from auricular confession<sup>a</sup>. They laboured to attract and allure by every novel mode of expression and gesticulation<sup>b</sup> ; by harangues and invectives addressed, not to the reasoning faculty, but to the senses and the passions ; by representations of the new birth<sup>c</sup>, and exhibitions of its pangs, often painful to the feelings of humanity,

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<sup>a</sup> See the Extracts, Sect. 20.

<sup>b</sup> Ibid. Sect. 21.

<sup>c</sup> Ibid. Sect. 7.



or disgusting to common decency and common sense. They endeavoured<sup>d</sup> to conciliate men of different persuasions, and enrol them in their service, by ordering that those who embraced their tenets, should still be described as members of the religious community, to which they had formerly belonged<sup>e</sup>. They called themselves not separatists, but Christians. Discarding the narrow policy of avowing themselves as an insulated sect, they at once projected a mighty hierarchy<sup>f</sup>, that should swallow up almost every religious denomination in itself; an empire of conscience, that should be not less extensive than the warmer passions or intemperate appetites of mankind. To enforce their pretensions by the reputation of superior sanctity, they renounced the harmless pleasures and useful gratifications of society<sup>g</sup>; and, with a still more rigid self-denial, they renounced, in the day of their strength, even errors, by which they had awakened the attention of their crowded hearers, and engaged them in their cause<sup>h</sup>. To elude the attacks of their opponents, they declined or depreciated the authority, by which we

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<sup>d</sup> In delivering this Sermon, the words from "They endeavoured to conciliate" to "favoured children of light and grace," p. 29, were omitted.

<sup>e</sup> See the Extracts, Sect. 18.

<sup>f</sup> Ibid. Sect. 19.

<sup>g</sup> Ibid. Sect. 24.

<sup>h</sup> Ibid. Sect. 23.

are taught in true religion, as well as in true philosophy, to judge of principles from facts. Revolting against the decisions or restraints of any tribunal, where men should profess to argue from the plain and beaten path of life and conduct which all can see, to those thoughts of the heart, or those prospects of mercy, which lie fully open to the eye of God alone; they retired<sup>a</sup> with their hearers to the trackless wilds of inward feeling, and the dark defiles of metaphysical perplexity. Secure in these retreats, they issued forth their decrees. They proclaimed the indulgences and rewards, that awaited the sons of guilt and wretchedness, who should at the very last extremity, receive the doctrines, which they preached. They published their pretensions to a divine mission, and even to miraculous gifts<sup>b</sup>. Carried back in their imaginations to an age resembling that, in which the Apostles lived, they spoke of themselves as placed in their situation, actuated by their motives, and vested with their power<sup>c</sup>. They applied to themselves scriptural expressions, which holy men had long regarded with reverential awe as belonging exclusively to the Saviour of the world<sup>d</sup>. Whilst they vindicated the majesty of Christ as God, they dishonoured his

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<sup>a</sup> See the Extracts, Sect. 22.

<sup>b</sup> Ibid. Sect. 25.

<sup>c</sup> Ibid. Sect. 26.

<sup>d</sup> Ibid. Sect. 27.

sacred name, by addressing him in terms of the lowest familiarity and desire<sup>e</sup>, as influenced by passions similar to their own. Whilst the lessons of depravity and humility were yet in their mouths, they advanced to the highest pitch of spiritual pride. Whilst they loved not the doctrines of the Gospel, unless in their distorted form; whilst they left the fair and salutary mean of Christian virtue, and made their religion a religion of extremes, they styled themselves the favoured children of light and grace. They boasted, like the sectaries of former days, that they were to be regarded, before all others, as the people of God<sup>f</sup>. Like them, they represented themselves as more peculiarly the objects of providential care<sup>g</sup>; as men, for whom the storm was stilled, and the weapons of destruction turned aside. They loaded with pious eulogies the more active patrons of their scheme: they consecrated the memory, or pourtrayed the endless joys of those who died in their faith. They reviled the clergy<sup>h</sup>, and all who still adhered to them, as nominal Christians; as ignorant profligates, and unconverted hypocrites. They placed engines of terror every where in their

<sup>e</sup> Ibid. Sect. 28.

<sup>g</sup> Ibid. Sect. 30.

<sup>f</sup> Ibid. Sect. 29.

<sup>h</sup> Ibid. Sect. 14.

paths. They described their pursuits as devices of the father of evil; their afflictions as judgments<sup>a</sup>; and their diseases as preludes to eternal sufferings. They spared not even the silent grave: they insulted the ashes of the dead.

If the care of the establishment should ever be intrusted to teachers of this description, it may still survive in name. But that spirit of benevolence and toleration, by which it has so often protected even its bitterest enemies, and so happily assimilated itself to the mild form of our constitution in State, is gone for ever. We call not the Church an engine, we call it not an ally, of the state. Yet is their strength so kindred and congenial, that if the one be enfeebled, the other cannot remain secure: if the one be overthrown, the other will also bow down its head to the earth.

But are we not, say these teachers, to obey God, rather than man? The ministry, which we have received, are we not at all hazards to fulfil? In other words, are we not the sole, the infallible interpreters of the Divine will? and is it not reasonable, that our countrymen should forego their temporal blessings, in order that they may rest upon our opinions their hopes of endless hap-

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<sup>a</sup> See the Extracts, Sect. 31.

piness? Again, say they, do we not present a formidable rampart against both the superstition of Rome, and the blasphemy of the Infidel? It will not readily be admitted, either that the Church of Rome will be weakened by adding to those dissensions and extravagances amongst Protestants, in which she has placed her strength; or that the Infidel, who views with awe the impregnable barrier lately raised against him by divines of the establishment, will not rejoice, when he beholds part of our lines defended by a wild and discordant mass of sentimental proofs and metaphysical artillery; which may indeed burst forth and bear down all before it, but will soon be lost in clouds and darkness, and leave millions of unhappy sufferers eager to embrace the overtures of any champion, who shall deride the name, and detest the sovereignty, of Christ.

We have lived happily amongst ourselves, unhurt by the impious scoffs of infidelity on the one hand, or the frantic yells of fanaticism on the other. We have enjoyed a security from religious feuds, the loss of which could not be viewed with indifference even by men, who now labour incessantly to destroy its source. We have had blessings worth preserving. But unfashionable as it may be to respect the warnings of those who point to the dangers of the Church, we

cannot shut our eyes against the undeniable fact, that thousands and tens of thousands have been drawn from her standard<sup>a</sup>; we cannot but believe, that when her numbers are so diminished there is danger. The fact itself of desertion, which I would this day impress upon your minds, calls aloud for caution and exertion. It is by *our* exertions, by the exertions of the clergy in every Diocese, that our establishment, if it still remain, must be upheld. The struggle, even in such a cause, will be severe; but if we are not wanting in those efforts which the exigency requires, we have reason to hope, that it will be terminated with success.

As ministers of a national Church, we cannot but feel truly thankful to the Supreme disposer of all events, that we are governed by a beloved Sovereign, whom no fear of danger, no dread of party zeal, has been able to divert from his determination to protect the establishment which he loves; and of whom it will be recorded in times to come, that no one ever more perfectly understood, or more truly prized, the blessings of civil and religious liberty which we have so long enjoyed. As the clergy of a particular Diocese, we cannot without unfeigned satisfaction reflect, that we are

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<sup>a</sup> See the Extracts, Sect. 1.

under the authority of one, who has received his sacred trust from the immediate will of that gracious Sovereign ; has endeared himself to those, with whom he was of late connected, by a disposition and conduct firm, yet mild, vigilant, yet liberal ; has revered the great maxims of toleration, when restrained, as all other salutary maxims must be, within due bounds ; but has stood forward as the author<sup>b</sup> and first publisher of that important Rule, that *TOLERATION is not POWER*. Let us avail ourselves, ere it be too late, of the encouragement which these advantages are so well calculated to afford. And let us rest assured, that those in authority, to whom it properly belongs, will be disposed to lend all reasonable aid ; that they will give due attention to every rational expedient, which has been proposed for our support ; that they will, above all, weigh well with themselves, or submit to the great councils of the nation, whether it be not indispensably necessary to provide effectual safeguards against false brethren, who, under the mask of friendship, may continue daily to drain the very vitals of our establishment.

But whatever expedients may be adopted or rejected by our country, the necessity of exertion on our part is still the same. And if it be true, that the evils of which we complain have derived

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<sup>b</sup> See the Charge by the Lord Bishop of Exeter, 1805.

their origin and support from partial and unwarrantable interpretations of God's holy word; if this be the source and seat of the disease; it is here that our remedies must be applied; it is to this point that our preservatives must be directed. We must endeavour to prepare the minds of those committed to our care against the first assaults of the adversary, who, announcing himself as a messenger from God to the irreligious or the weak, finds it easy to expatiate again and again upon some few favourite texts, and wrest them to his purpose. We must call their attention to those parts of the Book of Life, which he is either unable to explain, or unwilling to enforce. We must exhort them, as they value their eternal welfare, to build their faith upon the whole Word of God; to remember how awful it is to offend even in one point, lest they become guilty of all. And impossible as it may be to remove or mitigate the symptoms of a confirmed enthusiasm, whose impressions are much stronger than any that can be produced by the utmost force of reason, or the undoubted declarations of God himself; yet there are remedies, by which those, in whom the malady has not sunk deep, may be recovered; there are preventives, by which those, who are yet untainted, may be saved.

But our preaching will be of little avail, unless it be supported by our discipline. Surrounded as we are by enemies, trained to the art of



war from their youth ; marshalled under their subalterns and chiefs in command ; marched in regular succession from one district of the country to another ; and animated by one kindred spirit of hostility to our Church ; are we not every day reminded, that the strictest discipline is necessary on our part ? that each of us must regard himself, not as an unconnected individual, to whom the care of this or that parish is intrusted ; but as a soldier of the common cause, by whose supineness or misconduct the strength and reputation of the whole must suffer ? We have our laws of service, which we must obey ; our articles of war, by which we must be governed. If we desert, or slumber on, our post ; if we hold improper correspondence with the enemy ; if we disregard the authority of our superiors, or disobey their lawful commands ; our defeat is certain. It is not enough, that our hearts be pure, and our fidelity unquestionable. The outward forms themselves of deportment, and even of dress, cannot be neglected with impunity. I mean not, that we should descend to melancholy looks, or dismal cant. I am aware that Christianity is a religion of cheerfulness ; that there is a medium in the externals of religion ; that there are bounds which men cannot violate on the one side by austerity or gloom, without danger of a rapid transition to open indifference, or avowed profligacy, on the other. Yet in times like these,

our younger ministers should be careful to avoid all appearance of levity. They should be temperate in the use even of innocent amusements. They should remember, that if we throw off the garb, we may endanger the vital interests, of our profession; if we neglect the outworks, we may expose to the inroads of the enemy the fortress of our strength, our citadel itself.

In this our warfare, be the event what it may, we shall have the unspeakable comfort to reflect, that our exertions in the cause of the venerable establishment to which we belong, have been all of them directed to, and regulated by, those further and greater ends, glory to God in the highest, and on earth peace, good will toward men: and that, although the time may be approaching, when, under the uncertainty inseparable from a state of trial, the noblest fabrics of human policy shall be dissolved, and the proudest establishments levelled with the dust; yet there is no act of service, which the pure in heart render to their God, that will not be recorded on a lasting monument, in that House not made with hands, eternal in the heavens; where divisions and animosities shall be no more; and where the institutions of unerring wisdom, power, and goodness, shall endure, in happiness, in glory, in majesty unutterable, for ever and ever.

## NOTES.

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[A.]

THE question, whether it be possible for us to obtain the remission of our sins, and the happiness of a future state, without habitually manifesting some degree of faith and holiness by our dispositions and actions here, appears not to be expressly decided in Scripture. But if it be true that a death-bed penitent *may*, it is to the highest degree improbable that he *will*, enjoy such happiness. In the Scriptures we seem to have a *general rule*, plainly and repeatedly inculcated, and addressed more particularly to each man's private mind, viz. Have faith, and prove it by thy dispositions and deeds, and thou shalt have eternal life. In the penitent thief, however, we have, it is said, the example of a man, who did actually receive, without living to shew them by their fruits, such principles of faith and holiness, as were sufficient to qualify him to be with Christ in paradise. But if we limit not the *exception*, allowing it to be such, to this single case, we cannot justly extend it to any other cases, than such as are known or supposed to be similar. "You would not, if you knew a Medicine, which hath recovered thousands, and will infallibly cure, if applied in the beginning of the distemper; you would not in a mortal disease defer such an application till a case of extremity, when never any that you know of was recovered by it but one, and his symptoms too vastly different from yours. You would not venture your whole substance upon so mad a hazard, where there have been millions of blanks to one prize; and that prize too got by such a chance, as can never come up again." Stanhope, on the Penitent Thief, Sermons, 1700, p. 124.

## [ B. ]

It has often been objected to the Calvinistic hypothesis, and the objection has never been answered, that it degrades the Supreme Being, as the supposed author of tyrannical decrees, incompatible with his justice and mercy; and at the same time renders his moral injunctions nugatory. For how is it possible to evince the necessity of exertion or obedience to men, who are persuaded that their future lot, together with every previous qualification that may be necessary, is irrevocably determined? The advocates for this scheme may believe, that the counsels of the Almighty are always benevolent and wise, although unknown to man. But by representing him, not as foreseeing the final condemnation of the greater part from their wilful rejection of his gracious offers, but as decreeing from all eternity the salvation of some individuals, whilst the rest are abandoned to inevitable misery, and this without regard to what we call their natural qualifications or endeavours; they almost as effectually remove his moral government out of sight, at if they denied it altogether. Now the texts adduced as most favourable to this hypothesis, admit of an interpretation consistent with the opposite persuasion, that the decrees of God refer either to men in their public or social character, to nations and communities, and then are entirely unconditional; or else to individuals, who are subject to conditions, and will be saved or lost, according as they embrace or reject the means of happiness offered in a sufficient degree to all. But if the Calvinistic interpretation be adopted; if it be received, contrary to the whole analogy of common life, that blessings of unspeakable value are destined to a few, independently of their natural dispositions or exertions, and to the utter exclusion of the rest of mankind; we see not how we can any longer maintain the authority of texts, in which it is unequivocally declared, that God will have all men to be saved, that Christ

died for all, that he is the propitiation for the sins of the whole world, and that the spirit may be resisted, and grieved, and quenched; 1 Tim. ii. 4. 2 Cor. v. 15. 1 John ii. 2. (and see John i. 29. Comp. xvii. 9—21.) Acts vii. 51. Comp. Gen. vi. 3. Eph. iv. 30. 1 Thess. v. 19; words which seem inexplicable, if we are to carry to an extreme the purport of such passages as ascribe every thing to the gift or grace of God, and allow no boasting to man; Rom. iii. 27. iv. 2. 1 Cor. i. 30, 31. 2 Cor. iii. 5. Gal. ii. 20. Comp. John xii. 44. Eph. ii. 8, 9. Philip. i. 29. ii. 13; and to overlook other passages, in which the necessity and worth of human exertion are asserted; Mat. xxv. 21. Rom. ii. 6, 7. Philip. ii. 12. iv. 8. Rev. iii. 20; or in which the sacred influence, and the powers of the human mind, are represented as distinct things co-operating with each other. Rom. viii. 16. Philip. ii. 12, 13. If it be admitted, that in the conversion of individuals the influence of the Holy Spirit is irresistibly or infallibly efficacious; or that the understanding and the will are, by an extraordinary interposition, wholly created anew; how can we contend for that freedom of the will in pursuit of eternal happiness, which is so generally allowed to remain entire and inviolate? There are indeed passages, where the Apostle prays, that the faithful may be strengthened with all might according to the glorious power of God, Col. i. 11. Eph. iii. 16, or that they may know the exceeding greatness of his power. Eph. i. 19. Nor is it denied, that the qualifications produced in men, by the aid of the divine influence, are such as can proceed only from an omnipotent Being (which is true likewise of the production and preservation of our natural powers); and that, in a certain acceptation, they may be regarded as miraculous, since they belong not, in the same sense with his natural powers, to every man. But we allow not, that they are miracles wrought by an irresistible energy. We know not, that the workings of the Holy Spirit, admitting that they may be perceived, can be unquestionably distinguished

at the moment, and without waiting for the fruits of piety and virtue, from the ordinary operations of the mind. We doubt whether this be true even in the best of men. We see nothing that can authorize us to receive it as a general rule. It seems to be a gratuitous assumption, unsupported by the Holy Scriptures, which, whilst they establish a fact, to be acknowledged with unceasing thankfulness, that the Spirit of God does act upon good men, and dwell in them, Rom. viii. 16. 2 Cor. i. 22. Eph. i. 13, 14. iv. 30. 1 John v. 20 ; refer us in the plainest terms for our assurance, not to illapses or impressions, but to our dispositions and our lives ; Tit. ii. 12, 13. 2 Pet. i. 10. 1 John ii. 3 ; often pointing out charity in particular, or a spirit of pure benevolence, as characteristic of the elect. Col. iii. 12. 1 Thess. i. 3, 4. 1 John iii. 14, 24. iv. 13. If men will not be careful to interpret and limit scripture by scripture, they may wander into all the extremes of error, throw down all the barriers against enthusiasm, not excepting even those which their own policy may have erected for a time, and boast of themselves as gospel preachers, when they deserve that name in no other sense than because they preach a gospel of their own.

## [ C. ]

In disputes respecting the meaning to be affixed to particular passages in writings sanctioned by public authority, arguments drawn from the private sentiments of some individuals, who assisted in composing or enacting them, can seldom be conclusive. They are not admitted in interpreting Acts of the legislature ; and they appear to have been urged with more violence, than just reasoning, in matters of religion. In an assembly of legislators or divines, those who possess the greatest talents or influence, may find it necessary not only to be silent on some favourite opinions, but to adopt what is not strictly agreeable to them, before an unanimous assent, or even the approbation

of a majority can be procured. Nor have the members of such assemblies to take care only that they agree amongst themselves. They have also to reflect, whether some other sanction, besides that of their own authority, be not necessary: whether there be not circumstances, not merely in the history of preceding times, but in their own age and country, that require attention: and whether it be not probable, that they will bring the nation more nearly, and more permanently, to their sentiments, by departing in some degree from the model which they would prescribe, than by adhering to it so closely, as to occasion perpetual apprehensions of dissent and separation. The private opinions of the individuals who take the lead in such assemblies, must ever be influenced, more or less, by considerations of this nature; and are to be admitted as grounds of interpretation with extreme caution, especially in cases, where the compositions in question have proceeded from different persons at different periods, and have received their final sanction long after the time when they originally appeared, or were enforced.

## [ D. ]

“We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or deservings. Wherefore that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification, Art. XI. We must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect, to deserve remission of our sins, and our justification.” Hom. on Salvation, Part II. p. 22. The very true meaning of this proposition or saying, ‘We be justified by faith in Christ only,’ according to the

meaning of the old ancient authors, is this: We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof." Ibid. Part III. p.23.

## [ E. ]

“ Albeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit. Art. XII. Therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work, without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether: neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God;—but it excludeth them, so that we may not do them to this intent, to be made just by doing of them.” Hom. on Salvation, Part I. p. 19. “ The right and true Christian faith is, not only to believe that holy Scripture, and all the foresaid articles of our faith are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his command-



ments." Ibid. Part III. p. 25. "How can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodlily, and denieth Christ in his deeds?" Ibid. And see a similar account of Faith, Hom. on the Passion, Part II. p. 362. "Every man must examine and try himself diligently, to know whether he have the same true lively faith in his heart unfeignedly, or not; which he shall know by the fruits thereof." Hom. on Faith, Part II. p. 32. "A man may soon deceive himself, and think in his own fantasy that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing less. For the trial of all these things is a very godly and Christian life." Ibid. Part III. p. 34.

## [ F. ]

From what has been already cited or referred to, compared with such passages as the following, the reader will judge, whether our Church, which excludes works as a meritorious cause of justification, has gone so far as to decide, that men may in all ages obtain either pardon or future happiness without the fruits of repentance, or of some degree of faith. "These be the very words of St. Basil; and St. Ambrose, a Latin author, saith these words; 'This is the ordinance of God, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins.' Consider diligently these words, without works, by faith only, freely we receive remission of our sins.—Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season." Hom. on Salvation (supposed to be the

same with that called the Hom. on Justification, Art. XI.) Part II. p. 21. "Forasmuch as he that believeth in Christ hath everlasting life, it must needs consequently follow, that he that hath this faith must have also good works, and be studious to observe God's commandments obediently. For to them that have evil works, and lead their life in disobedience and transgression, or breaking of God's commandments, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himself saith." Hom. on Faith, Part II. p. 33. "To this purpose writeth St. Chrysostom in this wise,—'I can shew a man that by faith without works lived, and came to heaven : but without faith never man had life. The thief, that was hanged when Christ suffered, did believe only, and the most merciful God justified him.'—Here ye have heard the mind of St. Chrysostom, whereby you may perceive, that neither faith is without works, having opportunity thereto, nor works can avail to everlasting life, without faith." Hom. on Good Works, Part I. p. 40. "Nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life." Hom. on Prayer, Part III. p. 284. "The third part of repentance is faith, whereby we do apprehend and take hold upon the promises of God, touching the free pardon and forgiveness of our sins :—the fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance." Hom. on Repentance, Part II. pp. 459, 461.

# S E R M O N II.

PREACHED BEFORE

THE UNIVERSITY OF CAMBRIDGE

MAY 18, 1807;

BEING THE DAY ON WHICH THE

*FOUNDATION-STONE OF DOWNING COLLEGE*

WAS LAID.



TO  
WILLIAM PEARCE, D. D.  
*VICE-CHANCELLOR;*

THE  
EARL OF HARDWICKE,  
*HIGH-STEWARD;*

THE  
HEADS OF HOUSES;

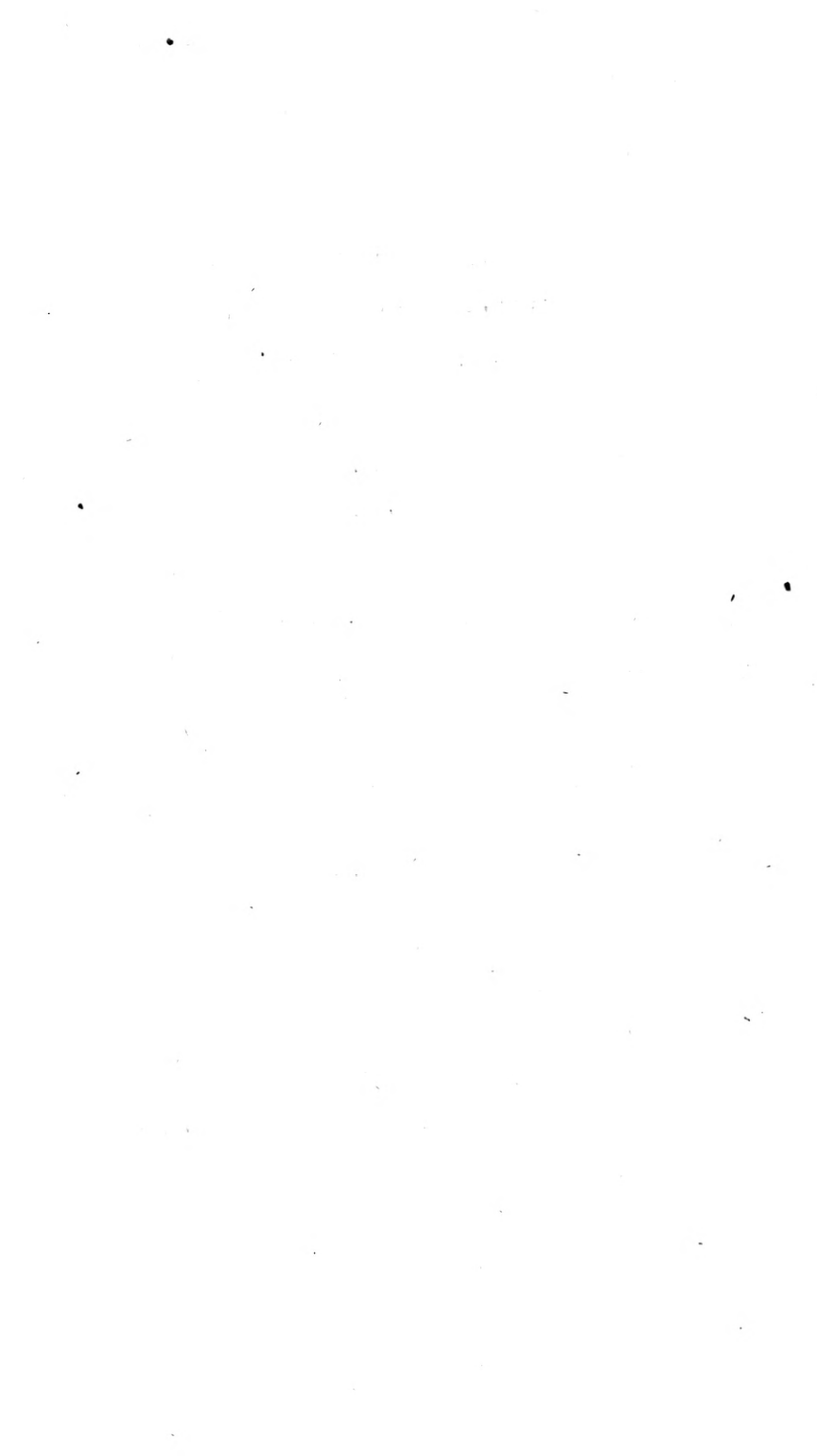
AND THE OTHER  
MEMBERS OF THE SENATE OF THE UNIVERSITY;  
BY WHOSE DESIRE IT IS PUBLISHED,

*THIS DISCOURSE*

IS  
MOST RESPECTFULLY INSCRIBED,

BY THEIR FAITHFUL SERVANT,

*THE AUTHOR.*



## S E R M O N II.

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NUMBERS XXIV. 5.

*How goodly are thy tents, O Jacob, and thy  
tabernacles, O Israel!*

THE benefits, which the ancient foundations of this University have conferred upon mankind, have been long and openly acknowledged. Not only has their cherishing influence been felt by the remotest inhabitant of the British Isles, but the foreigner also has contemplated with gratitude and veneration the monuments of literature and philosophy, which they have sent forth into the world. Attracted by unrivalled works of genius, he has visited our shores: he has gazed with wonder on these venerable structures, peopled, not by the votaries of indolence, but by the sons of investigation and instruction. He has

not withheld the tribute of his admiration, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!”

It is by such foundations, that Learning has secured the important advantage of a fixed and permanent abode; that she has reaped the benefit of improvements, derived from plans and exertions continued with uniformity through a long series of generations. It is by the aid of their endowments that the dignity and independence of her instructors are preserved. But it is not merely to the *amount* of those funds, which have been appropriated to our colleges by the munificence of princes or the grants of other benefactors, that the fame of such a Seminary is to be attributed. It is by a proper *division and distribution* of the property, which pious men have bequeathed, that the empire of literature and science is maintained. Whatever the emoluments of our endowments may be in their aggregate, they are dealt out to individuals with a sparing hand. The conditions, on which they are invariably bestowed, exclude the affluent from sharing in the common stock. Enough is given to enable all, who are engaged in the labours of tuition, to enforce their lessons with respect; to check, without hesitation, the beginnings of profligacy in youth; to guard



the strong-holds of discipline without fear of insult or of poverty. But enough is not given to tempt them to resign their cares, or neglect their duties : they revel not in the abundance of those stores, which have been set apart for the support and encouragement of indigent worth, and unprotected industry.

For it is not sufficient that a literary Institution be permanent, and its teachers independent. The most powerful incentives to exertion and emulation should also be provided. By a prudent distribution of their bounty, our benefactors have at once increased the numbers of those who teach, and multiplied the rewards of those who are instructed. Our Fellowships afford an ample supply of men duly qualified for the office of tuition ; and at the same time constitute so many prizes, by which the emulation of their pupils is excited and upheld.

It is by the benefit of endowments thus regulated and extended, that the leading Universities of this Empire have been distinguished from all others. In other countries, either their seminaries have not been endowed at all, and then their light, however brilliant for a time, has soon been extinguished ; or else their endowments have extended only to their few professors ; and

then, whatever aid they may have borrowed from their monasteries, or from other sources, they have, for long and repeated intervals, lamented the want both of ability in their teachers, and of emulation in their youth. *Our* Founders have endeavoured to secure the united advantages of talent, of exertion, and of permanency : and they have succeeded.

The University, to which we have the happiness to belong, has long been celebrated both for its system of instruction, and for the singular care and impartiality with which it has allotted the rewards of genius and industry. A system of instruction may either comprise too small an extent of knowledge, or embrace too wide a field. If its limits be too narrow, the genius will be fettered by a degree of accuracy, which degenerates into trifling : if they be too far extended, the student will either despair of succeeding in every thing, and attempt nothing ; or will sacrifice to general and superficial attainments the advantage of penetrating to the utmost depth of his subject, and of forming habits of close and intense research, which he may afterwards successfully apply to any branch of professional or useful knowledge. The system established by our predecessors is happily remote from both these extremes. They have wisely limited the

field of exertion. Without neglecting the interests of morality or religion, they have directed our attention more particularly to classical and mathematical pursuits. They have by these means made sure of every thing that is essential to form the taste on the one hand, or improve the reasoning powers on the other. They have chosen the precious monuments of antiquity, if not as the mirror in which the powers and properties of our nature may best be seen, yet as the undoubted models of all that is pure or luminous in composition, of all that is captivating or sublime in eloquence or in thought. They have selected the severer studies, as furnishing those tests, by which truth and falsehood, however disguised, may be every where discerned; as the ground, on which the strength and improvement of the reasoning faculty may be most accurately measured, and most equitably rewarded.

But this Seat of Learning claims the support of our Country, not more for its system of instruction, than for the solicitude and impartiality with which its fellowships, as well as its other literary rewards, are bestowed. This is indeed the source of our discipline, the fountain of all that is good or great amongst us. It is the vital principle, by which our endowments perform their destined work, and on which the noblest energies of our

Establishment depend. Corrupt this source, and its streams, if still suffered to flow, will pollute the land. To the lasting honour of our University it will be recorded, that in this most important point, she has religiously discharged her sacred duty; that here no motives of interest, no claims of powerful friends or political attachment, have been known to interfere. Her inflexible justice has been an unfailling incentive to emulation amongst our youth; a pledge to the very humblest of them, that his attainments shall entitle him to a great and lasting recompence, which will cast a lustre even on the disadvantages of fortune or of birth.

For it deserves to be again and again proclaimed, as one of the numerous blessings derived to the public from these venerable Institutions, that the rewards which they bestow, qualify such as are born in the humbler walks of life, for the society of men who fill the most important stations. It is here that we may discern one powerful preservative of that connexion between the upper and lower ranks of the community, on which our national happiness depends; one great safeguard of that regular gradation in whatever is monarchical, or aristocratical, or popular in our government, by which our liberties are secured. Unjustly have our Universities been arraigned as the allies

of arbitrary and despotic power. If it be the boasted excellence of a pure republic, that it calls to the aid of the state the services of its best and ablest citizens ; then are these foundations not only not hostile, but highly favourable, to the lower branch of our Constitution. For it is by them, that men taken from the bosom of the people are blended with the highest ranks. It is by them, that the interest which our Nobles take in the wants and welfare of the meanest subject, is cherished and increased. It is by them that the virtues of affability and condescension, which deserve to rank amongst the brightest ornaments of our country, have been honoured and improved : whilst other regions have groaned under the domination of a proud and overbearing aristocracy, which disdains all who are placed beneath itself ; which courts not their aid, unless, when under the borrowed name of freedom, it aims at their oppression ; which insults the mild virtues of a beneficent prince, whilst it reposes its destructive weight on the expiring liberties of his people.

Men, who justly appreciate these advantages, will not call in question the expediency of adding to the number of our colleges, even in these enlightened times. For, although we may not dread the return of those dark and turbulent ages,

when the only glimmerings of science were preserved in the convent or the college; yet, is not the population of our country increased? Are there not greater numbers now to be instructed? And whatever opinions our enemies may entertain of this University as bearing the lamp of *invention*, where will they find her equal as a seminary of *instruction*? They have asserted, that we correspond not, as we ought, with learned men in other parts of the world; that we have not been eager to cherish the spark of discovery, even when struck out by others. With the works of a WARING and a PALEY in their hands, they have still dared to deny, that we have of late extended the bounds of science. Yet they admit, that if we have not enlarged, we have at least cultivated, the field of knowledge, with unprecedented success. They have not complained that our colleges are too numerous.—And shall the sons of our beloved Alma Mater not rejoice in any addition to the number of her foundations? Will they not with delight behold her approach still nearer to the growth of a Sister Seminary, which boasts no other advantage over us, than that which she derives from the greater extent of her endowments, and the superior numbers of her youth? And will the British People view with disapprobation the institution of additional Societies in our groves?

Will they learn with indifference, that, after an interval of two hundred years, the spirit of munificence, which animated the pious benefactors of former times, is still to be found amongst us? Will they not reflect with gratitude, that thousands, devoted to the pursuits of knowledge, are supported or befriended by this Seat of Science; when the revenues of its lands exceed not in their collective amount the income, which some individuals amongst our fellow-subjects enjoy; and would not meet the exigencies of the public expenditure for a single day?

It is not pretended, that our institutions, however excellent, are perfect. Some of our founders and benefactors have either provided against partiality in elections to fellowships by the too severe restriction, that not more than one or two persons, born in the same district, shall at once be fellows of the same society: or else, from an attachment to their kindred, or the place which gave them birth, have directed, that the electors shall be guided, not solely by a regard to learning or moral character, but by a preference for consanguinity, or some local claim. Fettered by these restraints, our colleges have, in too many instances, been compelled, with the deepest sorrow to reject the worthiest of their candidates;

who, deprived of the views of honourable ambition, which the University affords, and unable, from their contracted fortunes, to pursue the lay professions, have consigned themselves to hopeless indigence and obscurity. Many of those, who, since the foundations of our oldest colleges were laid, have trod these paths before us, thankful as they have been for the beneficence of patrons, and sensible that they had the right of prescribing the terms on which their bounty should be accepted, have yet wished to see the day, when a remedy should be provided for these evils, and some unfortunate children of disappointment be invited to receive their due reward.

That happy day has at length dawned upon us. A new Luminary of Science has arisen, a new source of light and strength to our reverend establishments. Another College offers herself to our notice, holding in her hands the free rewards of moral and intellectual acquirements. Her statutes ordain, that in the elections of her scholars and her fellows, there shall be chosen from the colleges of both Universities, without restraint or preference, the most deserving of their youth. Anxious still further to complete whatever was wanting in our institutions, she declares herself the patroness of those professions, which had



not before been nourished amongst us by sufficient endowments, or encouraged by any adequate support ; the professions of **Medicine** and the **Bar**. Of her sixteen fellowships, she offers fourteen to such as may be eager to distinguish themselves in either of those professions. But to these she limits the duration of her bounty. She requires them to give way to others, when they shall have attained that number of years, which may reasonably be supposed to have given to industry the means of independence. She imposes on them no restraints of residence ; conscious that such controul would defeat her own wise purpose ; and persuaded that he, whom no important engagements detain within our precincts, will in other situations more effectually promote the welfare both of himself and of the University which he loves.

Yet whilst she expects that so large a portion of her society will be employed abroad, she is not negligent of her duties or her interests at home. She requires sufficient residence, not only from those on whom the charge of tuition will devolve, her two clerical Fellows ; but from her **Professors of Law or Medicine**, the benefit of whose annual lectures is not confined within her gates, but extended to the other colleges. Thus she endeavours to invite the younger

members of the University to the professions in which she wishes them to excel, and to store their minds with that knowledge, which, if her intention be accomplished, they will hereafter display in the busy scenes of life.

It would be almost impossible to detail the services of those, who, during a long and painful contest, have stood forward as the advocates of this college. I attempt not to trace the laudable exertions of its professors, or its other members, some of whom have held, and still continue to hold, fellowships, without emolument, and with no other view than that of contributing their endeavours to carry the institution into effect. I dwell not on the energy displayed in this cause near forty years ago by a distinguished Ornament<sup>a</sup> of the University, whose able support and successful eloquence demanded and received the grateful and public acknowledgements of its senate. But it would be unpardonable, were I not to mention, that for the admirable laws and regulations, to which I have referred, this Society is indebted to him, who now presides over her early years, the best of guardians, and the most indefatigable of friends ; to him, whose unwearied

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<sup>a</sup> The late Right Honourable CHARLES YORKE.

zeal has struggled, for a large portion of his life, with those almost insurmountable difficulties, by which her existence has been threatened; to him, who has patiently submitted to continued fatigue, expence, and mortification, that her claims might be established. His family was not heretofore unknown to the University. His noble Relative<sup>b</sup> was our representative in three parliaments. Himself, for many years the immediate heir at law to the possessions of his ancestors, no regret for the loss of so valuable an inheritance, no sense of disappointment or desire of gain, has been able to detach from the great object of his life. With generous exultation he has beheld those lands, which might have enriched himself, dedicated to learning. He has finished the work. This Society will indeed ever pay the first tribute of her thanks and veneration to him, by whom her wealth was originally bequeathed. To him her walls will deservedly be consecrated. But is *he* less her Benefactor? is *he* less her Founder, without whose aid her endowments would still have existed only as a name amongst us? He has borne the burthen on his own shoulders: he has saved her from destruction. And whither-

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<sup>b</sup> The Honourable ARTHUR ANNESLEY, afterwards the fifth Earl of Anglesey, chosen High Steward of the University in the year 1721.

soever, in days to come, her **BLACKSTONES** and her **HARVEYS** shall extend her fame, the name of **ANNESLEY** will not be forgotten.

Already does she present herself to our view, smiling on the prospects of happiness, which are spread before her. She has received a great and independent possession. She is vested by her Sovereign with all the rights of a Sister College. Yet, as our younger Sister, she claims, and she will experience, the protection of a generous University. It will be our inclination, as it will be our duty, to invite the most distinguished of her sons to our highest honours. Our efforts will not be in vain, nor our friendship unrequited.


For on her part there are important duties to be discharged. She will copy whatever is most excellent in the plans of instruction pursued by other colleges. She will lend her hand in aid of that discipline, by which we must ultimately stand or fall. She will, by her own example, maintain that impartial distribution of literary rewards, which is the palladium of our prosperity, and of our existence itself.

She will be well aware, that mild and beneficent beyond example as is the government, under which we live; yet, without unshaken

firmness and unceasing vigilance on our part, it must bend beneath the efforts of its enemies. If our mildness shall degenerate into inactivity; if our youth shall eat the bread of sloth, and drink the cup of licentiousness; if our professions shall abound with men unqualified for the discharge of their momentous trusts; if the instructors of our peaceful villages shall slumber in ease, or pursue the gay and noisy paths of pleasure;—our security is gone; our boasted Constitution is at an end; intolerance, religious and political, will again prevail; our shores will be drenched in blood.

Conformably to that high decree of the Supreme Being, written in the plainest characters throughout all his works around us, that our present state be a state of trial; the greatest blessings which we can here enjoy, are more or less transient and uncertain. We are reminded almost every hour, by some useful monitor, some seasonable alloy of annoyance or affliction, that we still are strangers and sojourners on earth. If we turn our eyes to the fairest provinces of the globe, we behold them, at their appointed seasons, reeking under the sword, or ravaged by the earthquake or the pestilence; if we view the proudest fabrics of civil and religious polity, we see them rent by violence, or crumbling into

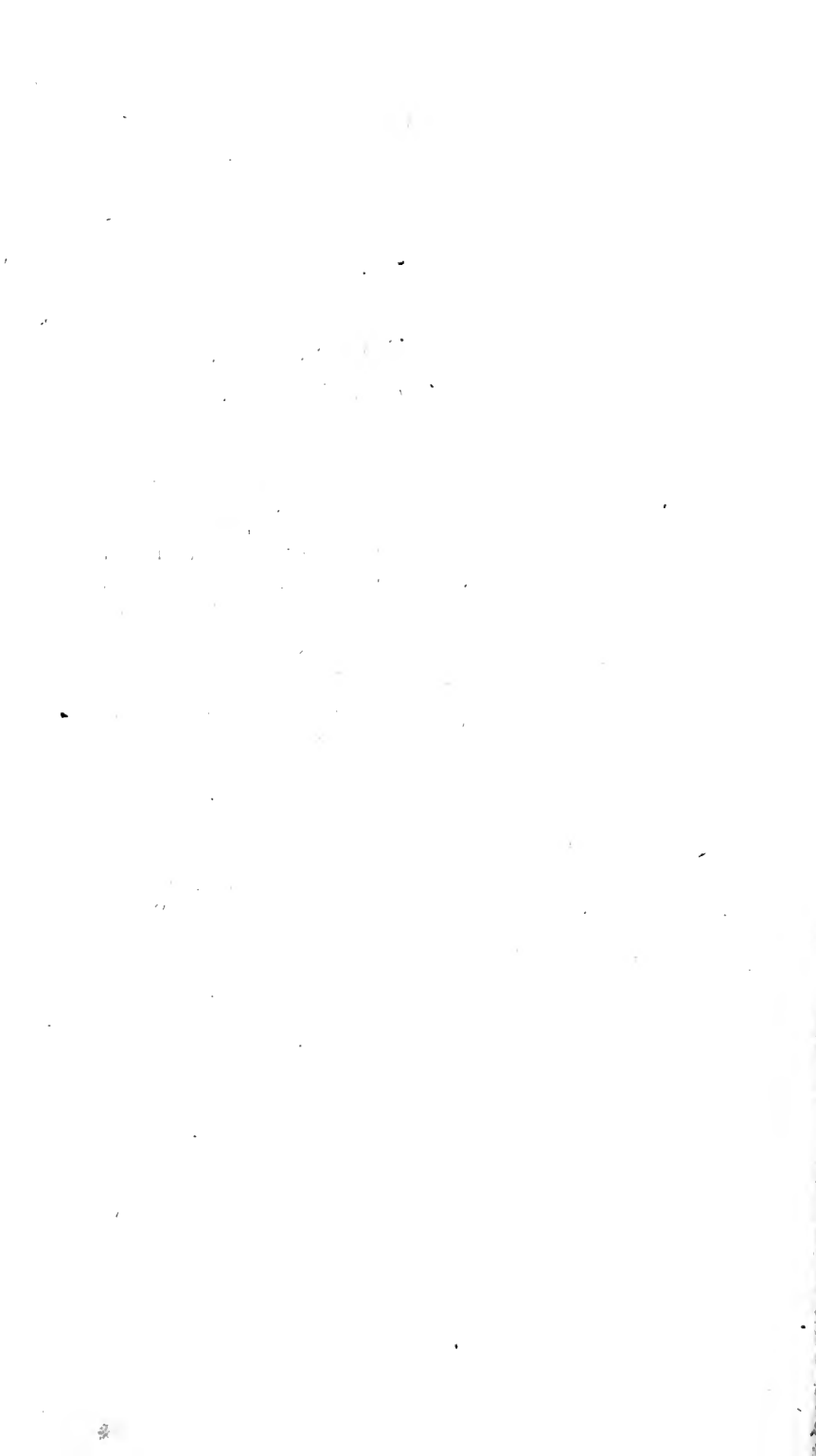
dust. Yet it will not be displeasing to the Divine Author of these fearful dispensations, if we implore his mercy for the establishments of our country : if we entreat, that they may still be spared to forward the great scheme of his Providence : if we pray, that he will accept our offerings of thanks and praise, for having vouchsafed to add one to the number of those institutions, which it has been his gracious will to preserve so long : if we beseech him to grant, that this new Society may contribute largely to the stores of sound learning and true religion ; that her foundation stone, which will be laid this day, may be the ground-work of an additional bulwark to our happy constitution in Church and State : and that in ages yet to come, the stranger may behold her venerable form in the peaceful and still flourishing Retreat of Science, and exclaim, “ How goodly are thy tents, O Jacob, and thy tabernacles ; O Israel.”



ORATIO, quæ COLLEGIO DOWNINGENSI, imo ejus  
Lapide defixo, benedictum fuit.

OMNIPOTENS ille Deus, cujus nutu et arbitrio gentes atque urbes hominum et crescunt et dilabuntur, faveat adspiretque inceptis nostris; ut innixa his primordiis exurgat Ædes, integerrima Religionis Nutrix, florentissimum Medicinæ Legumque optimarum Domicilium. Faxit immortalis rerum omnium Conditor, ut sanctissimis ipsius auspiciis bene sit huic Collegio, cujus fundamenta supplicibus hodie votis inchoamus; concedatque propitius, ut quæcunque in bonarum artium incrementum, in emolumentum generis humani, in supremi demum Numinis honorem hæc Domus olim suscipiat, ea sibi fas sit ad felicissimum usque exitum fructusque uberrimos perducere, per Jesum Christum Dominum nostrum.

Non nobis, Domine, sed Nomini tuo, sit laus, et honos, et gloria, in secula seculorum.





# EXTRACTS

ILLUSTRATIVE OF

THE OPINIONS, PRETENSIONS, AND DESIGNS

OF THOSE WHO HAVE OF LATE,

EITHER WHOLLY OR IN PART,

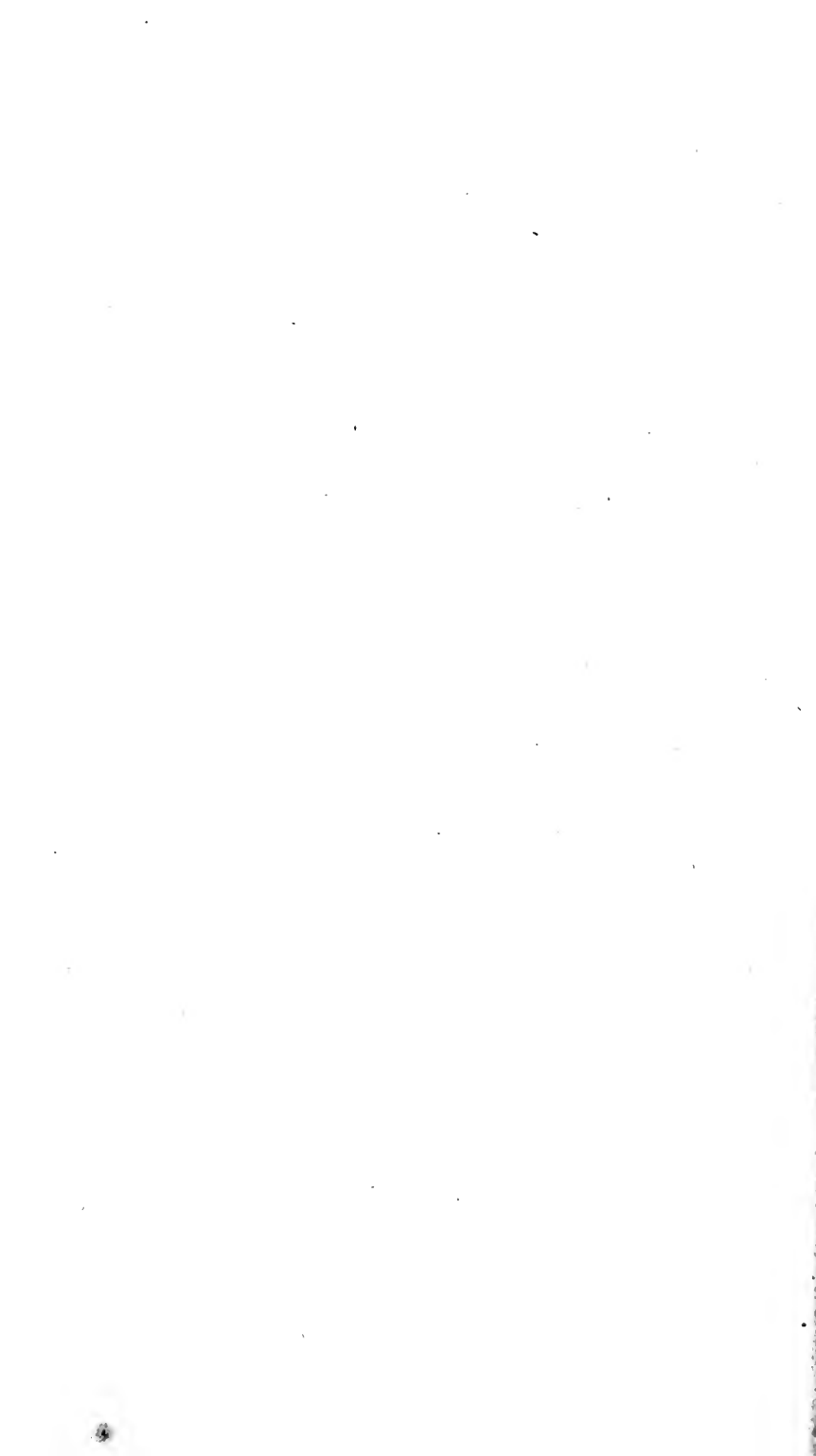
*DESERTED THE ESTABLISHED CHURCH;*

MADE CHIEFLY FROM

THE WRITINGS OF ARMINIAN

AND

CALVINISTIC METHODISTS.



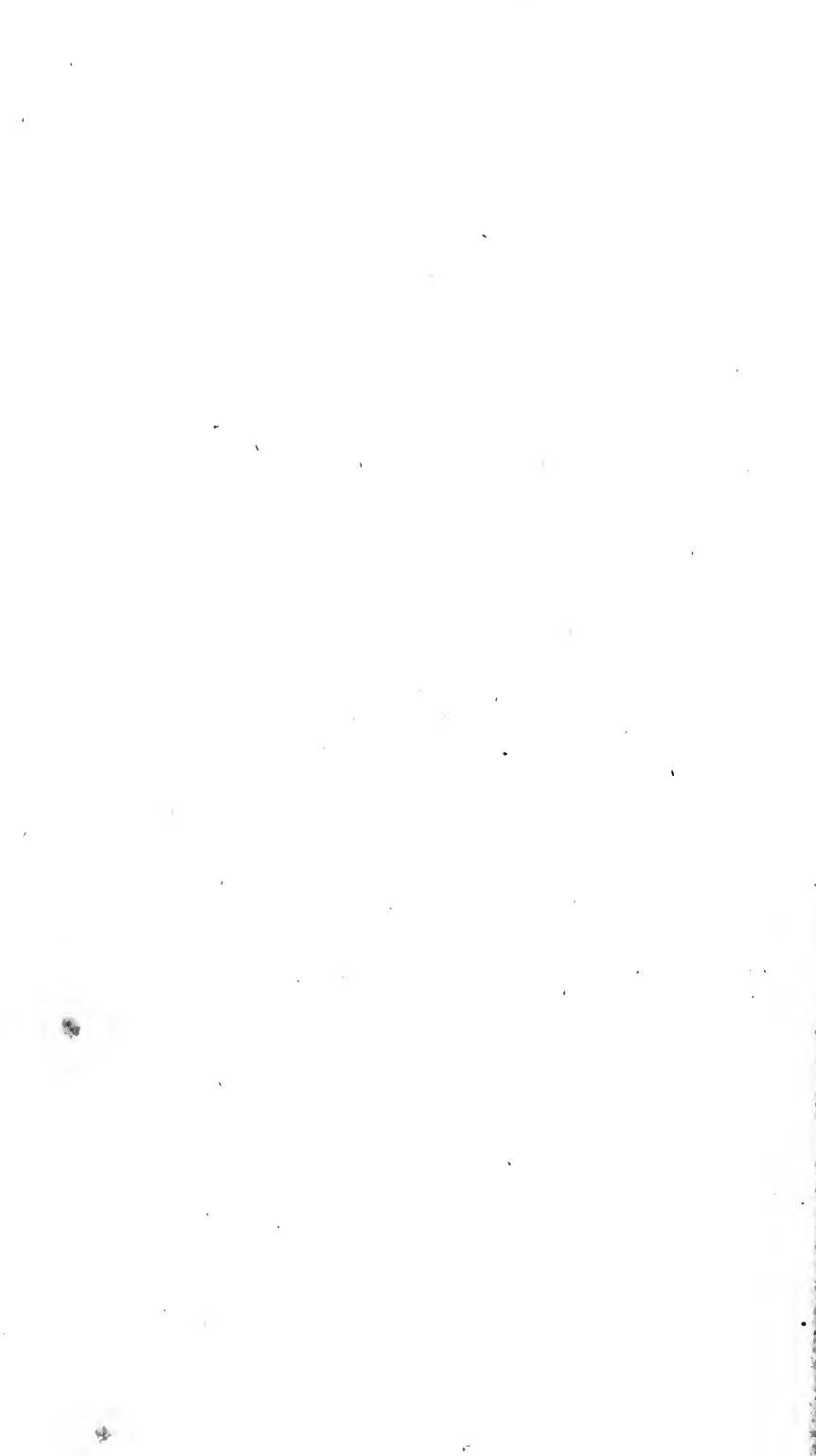
TO  
THE HONOURABLE AND RIGHT REVEREND  
JAMES  
*LORD BISHOP OF LICHFIELD AND COVENTRY,*

THESE EXTRACTS  
ARE MOST RESPECTFULLY INSCRIBED,

BY  
HIS LORDSHIP'S GRATEFUL

AND DUTIFUL SERVANT,

*EDMUND OUTRAM.*



## P R E F A C E.

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THE compiler of these Extracts, having found it difficult to meet with books which he has wished to consult, especially at times when he has had leisure to consult them, is aware, that they may appear defective to those, who have read the greater part of the numerous publications, that have been circulated in the cause of Methodism for more than half a century. He hopes however, that the quotations, which he has endeavoured to make with fairness and accuracy, although they have not all the advantage of a studied arrangement, are sufficiently numerous and in point, to convey to such as may not be already conversant with subjects of this nature, that information which they may be desirous to obtain respecting the opinions and designs of two very numerous, and therefore very important divisions of the religious community. He is inclined to believe, that this selection, however imperfect, will be more particularly useful to some of the younger Clergy,

to whom it may be inconvenient to procure, or, in the midst of their professional engagements, irksome to peruse, many authors of this description. And if it should induce any of them to exert themselves with zeal and caution in behalf of our beloved Establishment, his wishes will be fully gratified.

The leading object with men who have of late become unfriendly to the Church, appears to be, to make proselytes to their party. They know well the importance of religious opinions, as an instrument of persuasion, a bond of union, or test of attachment; but they inquire not so much, of what cast is the preaching, or the doctrine, of this or that individual; as, whether he be on their side, or not. And after making all reasonable allowance for exaggerations, which sometimes originate from a presumption, that the reputation of strength will be followed by an actual increase of numbers, it seems certain, that one of the two great Divisions of Methodists is at this time receiving an accession of many thousand brethren annually, and that both the Divisions together contain several hundred thousand members, who have either wholly deserted the Establishment, or bound themselves by closer ties to other connexions<sup>a</sup>.

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<sup>a</sup> One of the pleas which were advanced, with too little regard to truth, by Methodists of the last century, viz. that it was not the object or the tendency of their proceedings,

Nor is it on account of their numbers only, that their defection is to be lamented. If it be considered, that most of these are persons of strong religious principles, true or false, taken from the body of a people but too indifferent, it is to be feared, to almost every thing relating to religion, few will deny that there is sufficient reason to deplore their loss.

This subject has called loudly for the attention of the National Clergy, who, in most parts of the country, are now viewing with much solicitude, and preparing to meet with zeal and firmness, the danger which is hourly increasing. And to them, and all who may be disposed to embark in the same cause with them, it is earnestly submitted; whether it be not, in this time of trial, an indispensable duty; not to inveigh against schism, or labour to reclaim enthusiasm; but TO COUNTERACT ASSOCIATION, BY ASSOCIATING, under the requisite sanction, amongst themselves; more especially endeavouring,

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to lead men from their attachment to, or from the public service of, the Church, seems now to be in a great measure laid aside. It may deserve to be ascertained, 1. Whether the service of our churches was not well attended, when Methodism first appeared? And, 2. Whether those who have ceased to attend, do not chiefly consist of such as have embraced the views and opinions of Mr. Whitefield and Mr. Wesley?

by the encouragement of proper schools, by argument, by entreaty, it might almost be said by force, to fill the churches of the Establishment with those of its members who have not yet connected themselves with separatists; and to impress upon their minds such GENERAL VIEWS of the sacred precepts and doctrines, as may enable them to correct the depraved interpretations of particular texts on which the enemy is so often found to rest his claim, and to meet him upon his own ground with confidence and with safety.

Great stress has frequently been laid upon the assistance to be expected from the Legislature. But the benefits which might result from its aid, can scarcely be placed in competition with the advantages to be derived from the personal and united exertions of those who continue faithful to the Establishment. It has been thought, that in the infancy of the itinerant plan, it might have become the wisdom of the British Senate, to suppress or check a system of association, which many have regarded as nothing less than a palpable abuse of the benevolent maxims of toleration: maxims, which, like all others, not excepting such as are esteemed most salutary and inviolable, men may carry to pernicious extremes; and which the best constituted government may suffer, with



a lamentable excess of patience and supineness, to be converted into principles of powerful combination, fatal both to its religious, and its civil liberties. Certain it appears, that, as a civil government would have every thing to fear from a growing party amongst its subjects, allowed to form and mature at pleasure a scheme for its destruction; so our Church-establishment cannot be secure, whilst the indulgence that has hitherto been granted, is continued to hostile Societies of a religious cast, which have sprung up in its bosom. But since these Societies are become so numerous, and, whilst they urge their claim to that unlimited toleration which they would not scruple to deny to others, are so careful to intimate, that their allegiance depends upon the continuance of the liberty and protection which they have enjoyed; it may not now be thought expedient, even by those who are persuaded that our Establishments in Church and State will stand or fall together, to curb the spirit of Itinerancy by enacting, that although the preacher and the preaching-house may still be licensed, yet it shall not be lawful for him to exercise his calling in any other places than such as may be specified in his licence. Nor may it, perhaps, be deemed more advisable to require, that previous testimonials of religious knowledge, which have often been pronounced highly reasonable and necessary,

be produced by every one, who shall be allowed to take upon himself the office of a public instructor in sacred things. Were however proper representations to be made, it is not to be doubted but the Legislature would grant such powers, for the purpose of erecting additional places of worship, of accommodating those we have to the reception of more numerous audiences, and of carrying other plans of improvement into effect, as may have become necessary in consequence of that influx of wealth and increase of population, which, in a short space of time, have so greatly changed the state of the whole country. Nor does it seem impracticable, to provide some effectual safeguard, both against that abuse of a most sacred trust, by which, as the law of patronage now stands, valuable preferments will sometimes be conferred on young men, deficient not only in literature, but in morals; and against the evils still to be dreaded from such of the Clergy as may tread in the steps of those pastors of the Establishment, who have encouraged and adopted all the extravagances of its enemies, till their flocks, thus accustomed to high-seasoned meats, culled from the EXTREMES of religious doctrines, and not enduring the plain, wholesome food of the gospel, offered to them, with unadulterated truth and piety, by a succeeding minister; have

withdrawn in crowds, as the deserted walls of many of our churches but too well testify, to the conventicle or the tabernacle.

But after all, it seems evident, that the main resource of the Clergy and Laity, who are still faithful to the Church, will be in their individual and joint exertions. It is by their energy in forming and carrying on, under proper auspices, associations of a defensive kind; by their unceasing endeavours to cultivate the dispositions, and produce the fruits of genuine piety both in themselves and others; by labours and perseverance exceeded only by the daily, the hourly, the unremitting efforts of the enemy with whom they have to contend; that real strength will be derived to an Establishment, which they revere, as having long dispensed, and still continuing to dispense, the blessings of a pure religion, of peace and happiness; and which, as they have received it unimpaired from their forefathers, they cannot but regard it as a duty of the last importance, to transmit entire and inviolate to posterity.

It is scarcely necessary to observe, that it is not intended to ascribe to any author whose name occurs in these Extracts, opinions or sentiments which are not expressed in the passages cited

from his works; or to condemn every thing which the reader may meet with, as so much error, fanaticism, or enthusiasm. May the truth every where be distinguished and prevail! The Church of England has every thing to hope for from the prevalence of truth. Indisputable as it may be, that those who have of late deserted it, reckon amongst their adherents many individuals, the uprightness of whose intentions cannot be called in question; it is by principles and practices in their general system, incompatible with the pure doctrines and benevolent spirit of Christianity, that the existence of the Establishment, and the welfare of the Country, are endangered.

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*Books, from which the following Extracts have been chiefly made.*

1. **WORKS** of the Rev. John Wesley, late Fellow of Lincoln College, Oxford, 32 vols. 1771—1774.
2. His Sermons, 8 vols. *Conference Office*, 1805—1808.
3. His Life by Dr. Coke and Mr. Moore, 1792. *The Rev. Dr. Coke, LL.D. of Jesus College, Oxford, consecrated, by Mr. Wesley, one of the bishops of the Methodist episcopal church in America (Hampson's Life of Wesley, vol. ii. p. 171. 175.), appears to have succeeded Mr. Wesley, as head of the Arminian Methodists.*
4. His Life by John Whitehead, M. D. 2 vols. 1793. 1796.
5. His Life by John Hampson, A. B. 3 vols. 1791.
6. Portraiture of Methodism, by Joseph Nightingale, 1807. *Dr. Whitehead, Mr. Hampson, and Mr. Nightingale, appear, all of them, to have been preachers in the Wesleyan connexion. The two former have expressed their disapprobation of Dr. Coke's conduct: the last has written as an enemy to the whole connexion.*
7. Works of the Rev. John Fletcher, late Vicar of Madeley, 8 vols. *Conference Office*, 1800—1804. *Mr. Wesley intended Mr. Fletcher to succeed him as the head of the Methodists connected with him (Whitehead, vol. ii. p. 353.); but he died in 1785, Mr. Wesley in 1791.*
8. Minutes of the annual Conferences of the Preachers late in connexion with Mr. Wesley, from 1791 to 1808 inclusive.
9. The Arminian or Methodist Magazine, for the years 1803, 1804. 1807, 1808.
10. Works of the Rev. George Whitefield, late of Pembroke College, Oxford, 7 vols. 1771, 1772: *the three first volumes containing his Letters, the fourth his polemic Tracts, the fifth and sixth his Sermons, and the last his Life by the Rev. John Gillies, D.D.*
11. Eighteen Sermons of Mr. Whitefield, by Andrew Gifford, D. D. 1771. *For some account of these posthumous Sermons, see the Extracts, p. 22. note.*
12. The Church of England vindicated from the charge of Arminianism, by the Rev. Augustus Toplady, late Vicar of Broad-Hembury. 1779.



13. Works of the Rev. William Romaine, late Rector of St. Andrew, &c. 8 vols. 1796.
  14. Reformation-Truth Restored, by Sir Richard Hill, Bart. 1800.
  15. An Apology for Sunday Schools, by the Rev. Rowland Hill, 1801.
  16. Paraclesis, or Letters from a Father to his Children, by Robert Hawker, D.D. Vicar of Charles, Plymouth, 1802.
  17. Dr. Hawker's Prop against all Despair, 1802.
  18. His Misericordia, 1802.
  19. His Zion's Pilgrim, 1803.
  20. His Letters to a Barrister, 1808.
  21. His Royal Exchange, and Magdalene (*small tracts*).
  22. The True Churchmen Ascertained, by the Rev. John Overton, Rector of St. Margaret, &c. 1802.
  23. The Christian Observer, for the years 1806, 1807.
  24. The Evangelical Magazine, for 1806, 1807, 1808.
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*Note.* The mark —, or ---, occurring in a quotation, denotes that something is left out.

The initials J. W. C. W. G. W. are used for the Rev. John Wesley, Charles Wesley, and George Whitefield.

In printing, the punctuation, spelling, &c. of the originals have been followed.

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### ERRATA.

- P**AGE 80. line last but one, *for warned read warmed.*  
96. line 16. *for Mathews read Matthews.*  
108. line 4. *dele if.*  
127. line 29. *place a mark of interrogation after at all; as also after assistaunce, p. 141. line 17.*  
138. line 1. *dele as.*  
151. line 21. *for embrace his read embraced his.*  
151. line 25. *for p. 8. read p. 78.*  
155. line 14. *for notwithstanding read notwithstanding.*  
159. line 8. *for xxxii. p. 159. read xxix. p. 21.*  
169. line 7. *for me thought read methought.*  
174. line 24. *for powerful read powerfully.*  
175. line 28. *for p. 33. read p. 331.*  
254. line 24. *for Counley read Cownley.*

# EXTRACTS, &c.

## SECTION I.

On the Numbers of the Arminian (or Wesleyan) and the Calvinistic Methodists, more particularly the former.

*Dr. Whitehead.*—From the *Minutes* of the yearly Conference (of the Wesleyan Methodists) since these dates, I have been enabled to draw up the following table.—

| Years.         | No. of Itinerant Preachers. | People in the Societies. |
|----------------|-----------------------------|--------------------------|
| 1765 . . . . . | 92 . . . . .                | —                        |
| 1767 . . . . . | 104 . . . . .               | 25,911                   |
| 1770 . . . . . | 122 . . . . .               | 29,046                   |
| 1775 . . . . . | 138 . . . . .               | 38,150                   |
| 1780 . . . . . | 172 . . . . .               | 43,830                   |
| 1785 . . . . . | 206 . . . . .               | 52,433                   |
| 1790 . . . . . | 293 . . . . .               | 71,568                   |
| 1795 . . . . . | 357 . . . . .               | 83,368.                  |

*Life of Wesley*, vol. ii. 1796, p. 504, 505

*Minutes of Conference*, 1805.—Q. 12. What numbers are in the Societies? A. As follows:—Total in Great Britain, 101,915. Total in Ireland, 23,321.—Total in America, 124,978. p. 23, 25.

*Ibid.* 1806.—Total in Great Britain, 110,803. Total in Ireland, 23,773.—Total in America, 134,885.—The amazing extent of commerce, the increase of riches, and the vast proportion of worldly hearers who attend our new and commodious chapels, have exposed Methodism to new temptations. p. 30, 44.

Ib. 1808.—Total in Great Britain, 126,655. Total in Ireland, 24,550.—Total in Europe and America, 317,531. p. 36, 37.

*Methodist Magazine.*—The number of members in the Methodist Societies, in Ireland, is now upwards of 23,000, and the stated hearers at the chapels, and other places of preaching, not less than 100,000. Feb. 1807, p. 87.

*Mr. Nightingale.*—The state of the connexion, as to numbers, according to the minutes of the last conference, held at Leeds, August, 1806, is as follows:—‘Of these,’ Mr. Hulbert observes, ‘upwards of 109,000 are found in England and Wales, to which we may add 109,000 more, who are thorough Methodists in sentiment, equally as upright in their conduct, and as constant at their places of worship, but from some modest motive or other, have not yet ventured to have their names enrolled on the class papers. To these we may further add, the younger branches of families, and those who are only generally influenced by their doctrines, fond of their preaching, and considerably reformed in life, making about 218,000 more, forming in the whole, nearly half a million of souls, or one twentieth part of the population of the kingdom and principality.’ If to all these we add the numbers of Methodists who are separated from the old connexion on some difference respecting the administration of the sacraments, or the mode of church government, the Wesleyan Methodists will make a very large body indeed.—The effective force, regular and volunteer, of the Methodists, is about seven hundred thousand strong! Saying nothing of their allies, of various descriptions, both in the church, and among the *evangelical* dissenters. *Portraiture of Methodism*, 1807, p. 469, 470.

*J. W.\**—If you say, ‘But I have proved the charge upon Mr. Whitefield:’ admit you have, which I do not allow, Mr. Whitefield is not the Methodists; no, nor the

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\* Throughout these Extracts, the initials J. W., C. W., and G. W., are used to denote the Rev. John Wesley, Charles Wesley, and George Whitefield.

societies \* under his care ; they are not a third, perhaps not a tenth part of the Methodists. *Second Letter to the Author of the Enthusiasm of Methodists and Papists compared. Works*, 32 vols. 1771—1774, vol. xvi. p. 353.

*Evangelical Magazine*.—If the perilous times were to be apprehended as come, ‘when the number of Christians without the walls of the Church shall exceed, in any degree, that of those assembled within them,’ the Archdeacon is certainly fallen into those unhappy days.—We presume, by *Christians*, at least he means those who constantly attend divine worship, and conscientiously assemble at the Lord’s Table. *Feb.* 1806, p. 79.

Ib.—‘That these misguided enthusiasts,’ says the Bishop (*of Norwich, in his Charge*, 1806), ‘are more numerous now than ever, is a fact which admits of very little doubt. The additional licences granted within these few years, in almost every part of England, clearly prove the truth of it.’ *Ibid.* *May* 1807, p. 226.

\* It is difficult to ascertain, or conjecture, the numbers of the Calvinistic Methodists, whose societies appear not to have been at all times intimately connected with each other, or subject to a common head. In proportion as they have shewn less system or less ardour in making proselytes, they are, it is probable, less numerous than their Arminian brethren.

## SECTION II.

On the Mode of ascertaining the Tenets of the  
Arminian and Calvinistic Methodists.

*Dr. Whitehead.*—The *Methodists*, had now (1782) subsisted under this appellation, about half a century. Yet the public at large had very imperfect notions of their principles. *Life of Wesley*, vol. ii. p. 401.

*Dr. Coke and Mr. Moore.*—Without a lingering groan, this man of God (*J. W.*), this beloved Pastor of thousands, entered into the joy of his Lord. *Life of Wesley*, 1792, p. 511.

*Id.*—His (*J. W.'s*) first four volumes (*of Sermons*) contain the substance of what he usually declared in the pulpit. *Ib.* p. 487.

*Id.*—This publication (*the Arminian Magazine*) has, upon the whole, been very profitable to its numerous readers. It is a Christian Library in itself. *Ibid.* p. 489.

*Minutes of Conference, 1798.*—*Q.* Can any thing more be done to guard against improper Preachers getting admittance into our Connexion? *A.* In the Examination of the Candidates, let each be required to answer any question the President may ask him, respecting the doctrines contained in the eight volumes of Sermons, which Mr. Wesley left in his will to the Preachers. Every Superintendent is to take care that the Preachers on trial have the eight volumes to read. p. 28.

*Ib.* 1799.—All the Sermons, which Mr. Wesley composed for the Magazine, and which are not included in the eight volumes, shall be printed in a separate volume, and one Copy shall be given to each of the Preachers, who are, or in future shall be, in full connexion. p. 29.

*Ib.* 1801.—We appoint the following persons to supply the (*Arminian or Methodist*) Magazine with matter, and also

to read, and to sanction or reject any materials proposed to them by others: viz. Dr. Coke, Mr. Pawson, Mr. Benson, Mr. Bradburn, Mr. Moore, Mr. Thomas Taylor, Mr. James Wood, Mr. Rodda, Mr. Rutherford, Mr. Adam Clarke, Mr. Brettell, Mr. James Rogers, Mr. Rhodes, Mr. Myles, Mr. Roberts, Mr. Atmore, Mr. Thomas Wood, Mr. Gaulter, Mr. Entwisle, Mr. Bartholomew, Mr. Sutcliffe.—Any materials which are sent to the Editor, sanctioned by three of the above Preachers, shall be published; but if the London Committee have not a discretionary power allowed them in any given instances to make alterations, excisions, &c. the materials shall be published with the names of those who sanction them. p. 23, 24.

Ib. 1805. — Foreseeing the evil resulting from erroneous opinions, which, without great caution, we are certain would creep in amongst us, we have taken the subject into consideration with more than usual attention, and are determined to resist the slightest departure from those heavenly doctrines, taught us in the Holy Scriptures; and which were believed and preached, by our late venerable Father in the Gospel, the Rev. Mr. John Wesley. p. 42.

Ib. 1806.—Q. Can any thing be done for the security of our doctrines? A. The President, with Mr. Benson and the Secretary, are appointed to draw up a Digest or Form expressive of the Methodist Doctrines, with a sufficiency of texts of Scripture to explain them respectively, and with Extracts out of Mr. Wesley's Works, to prove that every thing before advanced, exactly coincides with his judgment and public declarations: and a copy of what they have drawn up, either unitedly or separately, shall be sent to the Chairman of each District before next May. p. 41.

Ib. 1807. — No person shall on any account be permitted to retain any official situation in our Societies, who hold opinions contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the Influence and Witness of the Holy Spirit, and Christian holiness as believed by the Methodists. *Meth. Mag.* Sept. 1807, p. 432.

*Meth. Mag.* — Our Readers will naturally expect that we should give them some information concerning the *Digest* or *Form* of our great Doctrines, which, for the security thereof, three of the Brethren were appointed at the Conference in 1806, to draw up; and also concerning the Plan then proposed for the improvement of the Young Preachers. We can only say that the order of the Conference, in both these respects, was punctually complied with. *Articles of Religion* were drawn up, and sent to the Chairman of each District, and the Heads of the proposed Plan of Education, were printed and sent to each Preacher in May last. The District Meetings also, in general, took them into their serious consideration: But, to our great regret, we are obliged to add, that thro' the multitude of weighty matters which were necessary to be considered and decided upon, and thro' the great press of business, which could not be deferred, and which occupied the Conference several days longer than their usual time of sitting; the Brethren were compelled, however reluctant, to defer both these important subjects to a future opportunity. *Ibid.*

*Ib. Mr. Joseph Benson.* — None can possibly form any such judgment of us, who have, altho' but occasionally, heard us preach, or have read, with any attention, altho' but a part of the various Writings which are continually circulated among us, and which certainly manifest what kind of principles we wish to propagate. These Writings, it is well known, are chiefly those of the late Rev. John and Charles Wesley, and John Fletcher. — If you will be at the pains of reading our writings, particularly the Sermons and Journals of the late Rev. John Wesley, or his 'Appeals to Men of Reason and Religion,' — you will gain sufficient information to enable you to form a true judgment concerning us. *A Discourse, delivered at the opening of the Methodist Chapel at Twickenham, Dec. 14, 1800.* — *Jan. and Feb. 1804, p. 9, 64, 65.*

*Ib.* — For our part, we are fully persuaded that primitive and modern Methodism are the same; and that whoever



takes his leave of the former, equally bids adieu to the latter. *Oct.* 1807, p. 445.

Ib.—He tells us that Mr. Wesley had an Edition of his first four Volumes of Sermons printed in 1787; and justly adds, that he ‘was too judicious and conscientious to have done this, if he had not still approved the doctrines which they contain.’ *Nov.* 1807, p. 501.

Ib.—His (*J. W.’s*) eight volumes of Sermons—are the standard, next to the Scriptures, to which Methodists appeal.—‘The Appeals to men of Reason and Religion,’ perhaps, are unequalled.—Mr. Wesley’s Journals should be familiar to every Methodist preacher. *Oct.* 1808, p. 472, 473.

*Rev. J. Fletcher.*—I refer you, Sir, to the two John Goodwins of the age, the Rev. Mr. Wesley, and the Rev. Mr. Sellon. *First Check to Antinomianism. Works, Conference Office*, 1800—1804, vol. ii. p. 98.

*Mr. Nightingale.*—The trust deeds of their (*the Methodist*) chapels have a clause in them, requiring all the preachers to preach only such doctrines as are laid down in Wesley’s Sermons and Fletcher’s Checks. *Portraiture of Methodism*, p. 411.

*Hon. and Rev. W. B. Cadogan.*—He (*Mr. Romaine*) felt and professed that affection for Mr. Whitfield which every lover of Jesus Christ must feel for so able and faithful a preacher of his name, so useful an instrument in the hands of God of reviving the doctrines of the reformation in this country. *Life of Romaine.—Romaine’s Works*, 1796, vol. vii. p. 51.

*Evan. Mag. on G. W.*—His zeal did not at all times listen to the suggestions of prudence and decorum; and the flame of his piety was sometimes coloured with enthusiasm. Still, however, his faults were such as attach only to minds of the first order.—The great and venerable Whitefield, whose Life and Ministry form a new era in the History of the Church of Christ. If this great man of God had his failings, they were the failings of a *man*, but his virtues were the virtues of an *apostle*: the era of his ministry has

been exceeded only by that of Luther and Calvin!—Lines, describing Mr. Whitefield's character, from Cowper.—

He followed Paul, his zeal a kindred flame,

His apostolic charity the same!—

Blush Calumny!—

And say, 'Blot out my sin, confess'd, deplor'd,

Against thy image in thy saint, oh, Lord!' *Nov.* 1808, p. 473, 474.

*Ib. on G. W.*—The commanding aspect and manner of this man of God, accompanied with the powerful influence of the Holy Spirit, overcame all his (*Mr. P. Smith's*) resolute violence; the hand devoted to persecution was fixed, and could not be drawn; and the furious enemy returned to his habitation an humble penitent, and became a warm friend to the cause of Jesus. *Ibid. Dec.* 1808, p. 522.

*Ib. Rev. J. A. Knight.*—With him I also constantly attended the ministry of the late Mr. Toplady, at Orange-Street Chapel, on Sunday and Wednesday evenings; and I trust, for the preaching and writings of that eminent servant of Christ, I shall have cause to be thankful to God, through all eternity. *Aug.* 1808, p. 325.

*Ib.*—Mr. Romaine was engaged to preach at Oat Hall, in Sussex, in a house fitted up by Lady Huntingdon. At this place, Mr. Scott was led to hear that venerable man of God. *Nov.* 1807, p. 492.

*Ib.*—His (*Mr. J. Nicholas's*) Bible, together with Romaine's Life of Faith, and a few other good books, were his constant companions. *May* 1808, p. 216.

*Ib.*—Sir Richard Hill, Bart. elder brother of the Rev. Rowl. Hill, well known in the religious world as an able defender of the gospel of the grace of God. *Supp.* 1808, p. 575.

*Ib.*—Dr. Hawker has long since distinguished himself as a polemical writer, in defence of divine truth. *April* 1808, p. 174.

*Ib. On a book improved by the Rev. G. Burder, author of the Village Sermons.*—The Editor's well-known connection with this Magazine, precludes any encomium on the work. *May* 1807, p. 230.

## SECTION III.

## On Christian Perfection \*, as maintained by the Arminian Methodists.

*J. W.*—‘He that committeth sin is of the devil.’ If thou commit it willingly, thou art his faithful servant. He will not fail to reward thy labour. If unwillingly, still thou art his servant. God deliver thee out of his hands! *On the Spirit of Bondage and Adoption. Sermons, 6 vols. Conference Office, 1805—1808, vol. i. p. 144.*

*Id.*—By all the grace which is given at justification, we cannot extirpate them. Tho’ we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to ‘speak the second time, *Be clean.*’ And then only, *the leprosy is cleansed.* Then only, the evil root, the carnal mind is destroyed, and inbred sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance after justification, if there be *none but* a gradual work of God; that there is a gradual work none denies; then we must be content, as well as we can, to remain full of sin till death, and if so, we must remain guilty till death,

\* The doctrine of Perfection, as implying freedom not only from the dominion, but from the in-dwelling, or, as it has been called, the *root* of sin, was held, and explained to *J. W.* in 1738, by a member of the Moravian church (*Works, vol. xxiv. p. 10. vol. xxvi. p. 346.*), although that church seems to have rejected it (*Ibid. vol. xxvii. p. 273-4, 278, 301, 305.*) The Quakers appear to have embraced it (*Barclay’s Theses Theologicae, Apology, 1765, p. 8.*) And the XVI. Art. of our Church shews that it was maintained in former times. It is asserted (*Lavington’s Enthusiasm, 1749, Part I. p. 6.*), that the Montanists *took themselves to be perfect.* See the account of Montanus in *J. W.’s Sermon on the Mystery of Iniquity, vol. iv. p. 126.* The notion of perfection, as above stated, is reprobed by the Calvinists. *G. W.* speaks of it as a *monstrous doctrine, Works, vol. iii. p. 337,* and condemns it as the very quintessence of spiritual pride, *vol. iv. p. 151.* He allows that we may be freed from the guilt and dominion of sin, *vol. vi. p. 198,* or prevailing enmity of heart against God. *vol. v. p. 24.*

continually *deserving* punishment. *On the Repentance of Believers.* Ib. p. 218.

Id.—Thus you experience, that he whose name is called Jesus, does not bear that name in vain: that he does in fact *save his people from their sins*, the root as well as the branches. *On Perfection.* Ib. vol. iv. p. 340.

Id.—He is able to save you from sins of omission, and—he has promised it over and over, in the strongest terms. *On the Repentance of Believers.* Ib. vol. i. p. 219.

Id.—When we go on *from faith to faith*, when we have faith to be cleansed from indwelling sin, to be saved from all our uncleannesses, we are likewise saved from all that *guilt*, that *desert* of punishment, which we felt before.—By that faith in his Life, Death, and Intercession for us, renewed from moment to moment, we are every whit clean, and there is not only now no condemnation for us, but no such desert of punishment as was before. *Ibid.* p. 220, 221.

Id.—‘But does God work this great work in the soul, *gradually* or *instantaneously*?’ Perhaps it may be gradually wrought in some, I mean, in this sense, they do not advert to the particular moment, wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done *instantaneously*; that the Lord should destroy sin *by the breath of his mouth*, in a moment, in the twinkling of an eye. And so he generally does, a plain fact, of which there is evidence enough to satisfy any unprejudiced person. *Thou* therefore look for it every moment. *On the Scripture Way of Salvation.* Ib. p. 357.

Id.—As I have not found in so long a space of time, a single person speaking thus: as all who believe they are sanctified, declare with one voice, that the change was wrought in a moment; I cannot but believe, that sanctification is commonly, if not always, an *instantaneous* work. *On Patience.* Ib. vol. v. p. 81.

Id.—Christian perfection, therefore, does not imply, as some men seem to have imagined, an exemption either from ignorance or mistake, or infirmities or temptations.—

Neither in this respect is there any absolute perfection on earth. There is no *perfection of degrees*, as it is termed; none which does not admit of a continual increase. *On Christian Perfection*. Ib. vol. iii. p. 9, or see *Works*, vol. xxiv. p. 18, 32.

Id.—These only are perfect Christians. But even babes in Christ are in such a sense perfect, or *born of God*, an expression taken also in divers senses, as first, Not to commit sin.—All real Christians, or believers in Christ, are made free from outward sin. *Sermons*, vol. iii. p. 10, 11.

Id. on 1 John i. 8.—The tenth verse fixes the sense of the eighth: ‘If we say we have no sin,’ in the former, being explained by, ‘If we say we have not sinned,’ in the latter verse. *Ibid.* p. 21.

Id.—But it is only of those who *are strong* in the Lord, ‘and have overcome the wicked one,’ or rather of those who ‘have known him that is from the beginning,’ that it can be affirmed they are in such a sense perfect, as, Secondly, to be freed from evil thoughts, and evil tempers. *Ibid.* p. 23, or see *Works*, vol. xxiv. p. 21.

Id.—1. Not only *sin properly so called*, that is a voluntary transgression of a known law, but sin, improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe, there is no such perfection in this life, as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore *sinless perfection* is a phrase I never use. *A plain Account of Christian Perfection*. *Works*, vol. xxiv. p. 54.

Id.—Q. But what does the perfect one do more than others? More than common believers? A. Perhaps nothing: so may the providence of God have hedged him in, by outward circumstances. Perhaps not so much.—But what then? This is no proof that he has not more grace: and by this God measures the outward work. *Ib.* p. 61.

Id.—Q.—How may we certainly know one that is saved

from all sin? *A.* We cannot infallibly know one that is thus saved, no, nor even one that is justified, unless it should please God to endow us with the miraculous discernment of spirits.—If a man be deeply and fully convinced, after justification, of inbred sin; if he then experience a gradual mortification of sin, and afterwards an entire renewal in the image of God: if to this change, immensely greater than that wrought when he was justified, be added a clear, direct witness of the renewal: I judge it as impossible this man should be deceived herein, as that God should lie. *Ibid.* p. 57, 64.

*Id.*—None therefore ought to believe, that the work is done, till there is added the testimony of the Spirit, witnessing his entire\* sanctification, as clearly as his justification. *Ibid.* p. 63.

*Id.*—A man—may be dying *to sin*, for some time; yet he is not dead to sin till sin is separated from his soul. And in that instant he lives the full life of love. And as the change undergone when the body dies,—so the change wrought when the soul dies to sin, is of a different kind, and infinitely greater than any before, and than any can conceive 'till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the love and image of God: and will do so, not only 'till death, but to all eternity. *Ibid.* p. 64.

*Id.*—They have sustained great loss, for want of hearing the doctrine of Christian Perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love. I say, *an hourly expectation*; for to expect

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\* *Minutes of Conference, June 17, 1747.* We grant,—2. That the term 'sanctified' is continually applied by St. Paul, to all that were justified, were true believers: 3. That, by this term alone, he rarely, if ever, means, saved from all sin: 4. That consequently, it is not proper to use it in this sense, without adding the word 'wholly,' 'entirely,' or the like. *J. W.'s Works*, vol. xv. p. 269.

it at death, or some time hence, is much the same as not expecting it at all. *Ibid. Journal from 1760 to 1762. Works*, vol. xxxi. p. 197.

Id.—If there are none made perfect yet, God has not sent me to preach perfection. *Ibid. Plain Account of Christian Perfection*, vol. xxiv. p. 70.

Id.—At that hour it was, that one who had long continued in sin, from a despair of finding mercy, received a full, clear sense of his pardoning love, and power to sin no more. *Journal from 1738 to 1739. Works*, vol. xxvii. p. 71.

Id. *Some account of the experience of E. J.*—The love of God, flaming in my heart as an unquenchable fire, has burnt up all the dross, and destroyed every plant which was not of his own planting.—For these ten years I have enjoyed this haven of rest. *Works*, vol. xiv. p. 98, 99.

Id.—About this time we had a remarkable account from Yorkshire. “On Friday 13. about thirty persons were met together at Otley.—One cried out, in an exceeding great agony, ‘Lord deliver me from my sinful nature,’ then a second, a third, and fourth. And while the person who prayed first, was calling upon God,—one was heard to say, ‘Blessed be the Lord God for ever, for he hath cleansed my heart.’—Another said, ‘I hold thee with a trembling hand, but will not let thee go:’ and in a little time cried out, ‘Praise the Lord with me; for he hath cleansed my heart from sin.’” *Journal from 1758 to 1760. Works*, vol. xxx. p. 352-3.

Id.—He (*John Manners*) writes thus.—‘On the Lord’s day she (*Dor. King*) felt an entire change, while these words were spoke to her heart, *Thou art all fair, my love: there is no spot in thee.*—Since my last account many have been sanctified and several justified. One of the former is Wm. Moor. He was a long time struggling for the blessing. And one night he was resolved not to go to bed without it. He continued wrestling with God for two hours, when he felt a glorious change, and the Spirit of God witnessing that

the work was done.'—'Last week eleven were justified, or sanctified, and this week eleven more; eight of whom received remission of sins, and three a clean heart. And a troop are waiting for the moving of the water.'—Thus far the account of John Manners, quite unadorned, but plain and sensible. *Journal from 1760 to 1762. Works*, vol. xxxi. p. 178, 180, 182, 183.

Id.—Many believed that *the blood of Christ had cleansed them from all sin*. I spoke to these, forty in all, one by one. Some of them said, they received that blessing, ten days, some seven, some four, some three days after they found peace with God. And two of them the next day. What marvel? Since one day is with God as a thousand years.—*Ibid.* p. 191.

Id.—Such an instance I never knew before: such an instance I never read: a person convinced of sin, converted to God, and renewed in love, within twelve hours! Yet it is by no means incredible; seeing one day is with God as a thousand years.—*Journal from 1765 to 1768. Ib.* vol. xxxii. p. 28.

Id.—Many years ago my brother frequently said, 'Your day of Pentecost is not fully come. But I doubt not, it will. And you will then hear of persons sanctified, as frequently as you do now of persons justified.' Any unprejudiced reader may observe, that it was now fully come. And accordingly we did hear of persons sanctified, in London, and most other parts of England, and in Dublin, and many other parts of Ireland, as frequently as of persons justified: although instances of the latter were far more frequent than they had been for twenty years before. That many of these did not retain \* the gift of God, is no proof, that it was not given them. *Journ. from 1760 to 1762. Ib.* vol. xxxi. p. 201.

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\* *Minutes of Conference*, Aug. 2. 1745. A believer first inwardly disobeys, inclines to sin with his heart: then his intercourse with God is cut off, i. e. his faith is lost. And after this, he may fall into outward sin, being now weak, and like another man. *J. W.'s Works*, vol. xv. p. 251.



Id.—She had been clearly justified long before; but said, ‘The change she now experienced, was extremely different from what she experienced then, as different as the noonday-light from that of day-break. That she now felt her soul all-love, and quite swallowed up in God.’—*Journal from 1762 to 1765.* Ibid. p. 233.

Id.—She (*Elizabeth Vandome*) dictated the following letter :—‘I believed there was a rest for the people of God, a rest from all sin.—I wrestled on, till the Lord broke in upon my soul, like the sun in his glory. He loosed me at once from all my bonds, and I knew I loved him with all my heart. Jesus appeared with hair as white as wool, and garments down to his feet, and gave me to sit with him in heavenly places. And from that time, which is seven or eight and twenty years ago, I have felt no temper contrary to love. I have no desire contrary to the will of God.’—Such a living and dying witness of the perfect love of God, which she enjoyed for eight and twenty years, one would think sufficient to silence all the doubts and objections of reasonable and candid men. *Journal from 1768 to 1770,* Ib vol. xxxii. p. 226—228.

Id.—Suppose they spoke true, they are witnesses of the perfection which I preach. Yet that they *may* fall therefrom, I know; but that they *must*, I utterly deny. Ibid. p. 291.

*G. W.*—Plant in me thy victorious grace,  
And sin shall never enter more.

*J. W.’s Sermons.* vol. iii. p. 30.

*Minutes of Conference, 1805.*—He (*Christopher Watkins*)—died a witness of the doctrine which he had long taught, namely: That the blood of Jesus Christ cleanseth from all sin. p. 6.

Ibid. *Address from the Irish to the British Conference.*—Tho’ we never, from our pulpits, make use of the term *sinless* Perfection, yet we are fully of opinion that the ‘blood of Jesus Christ cleanseth from all sin.’—*Answer of the British Conference.*—It affords us considerable pleasure to

perceive your attachment to those truths, which are able to make men wise unto salvation. p. 40, 42.

*Rev. J. Fletcher.*—If our adversaries can save *in-dwelling sin*, the deadly sting, Antinomianism has won the day. *Last Check. Works*, vol. vi. 1804. *Preface*, p. vi.

Id.—For my part, I do not see here the shadow of a plea for the *root* of every evil in the heart of believers till they die. *Ibid.* p. 60.

Id.—Should Mr. Hill ask, if the Christian perfection which we contend for, is a *sinless* perfection, we reply: ‘Sin is the transgression of a divine law, and man may be considered either as being under the anti-evangelical, Christless, remediless, law of our *Creator*; or, as being under the evangelical, mediatorial, remedying law of our *Redeemer*.’—With respect to the first, that is, the Adamic, Christless law of innocence and paradisiacal perfection, we utterly renounce the doctrine of sinless perfection. *Ibid.* p. 16, 17.

Id.—Adamic perfection extended to the whole man: his body was perfectly sound in all its parts: and his soul in all its powers. *Ibid.* p. 27.

Id.—‘Tho’ a perfect Christian does not trespass voluntarily, and break the law of love, yet he daily breaks the law of Adamic perfection, thro’ the imperfection of his bodily and mental powers. *Ibid.* p. 32.

Id.—They (*pious Calvinists*) confound *peccability* with *sin*: the power of sinning with the actual use of that power. And so long as they suppose, that a bare natural capacity to sin is either original sin, or an evil propensity, we do not wonder at their believing, that original sin, or evil propensities, must remain in our hearts till death removes us from this tempting world.—If an adult believer yields to temptation, and falls into sin as our first parents did; is it a proof that he never was cleansed from inbred sin? *Ibid.* p. 26.

Id.—If Adam, in his state of paradisiacal perfection, needed perfect watchfulness and perfect mortification; how

much more do we need them?—When we are delivered from *sin*, are we delivered from *peccability* and *temptation*? Ibid. p. 31.

Id. *On the xv<sup>th</sup> Article.* — ‘If we say,’ as the above-mentioned Pelagians and Pharisees, ‘that we have no original or actual ‘sin,’ i. e. that we are like Christ in either of these respects; our conception, infancy, childhood, youth, and age, being all taken into the account; ‘we deceive ourselves, and the truth is not in us.’ Ibid. p. 42.

Id.—Because we have acknowledged by our subscription to the Ninth Article, that the *infection of nature* is not done away in baptism, but *does remain in them which are regenerate or baptized*, Mr. Hill thinks himself authorised to impose upon us the yoke of indwelling sin for life.—We may with the greatest consistency maintain, that baptism does not remove the Adamic infection of sin, and that nevertheless this infection may be removed before death. Ibid p. 42, 43.

Id.—Absolute perfection belongs to God alone.—All his works were perfect in their places.—The least perfect of all perfect Christians, is more perfect than the most perfect Jew.—He that is perfect under the Jewish dispensation, is more perfect than he that is only perfect according to the dispensation of the Gentiles. Ibid. p. 68, 69.

Id.—A man may be *perfect* according to the dispensation of divine *grace* he is under upon earth, tho’ he is not yet perfect according to the dispensation of divine *glory*, which will take place, when our mortal bodies shall know the power of Christ’s resurrection. Ibid. p. 77.

*Rev. Walter Sellon.*—Christ, by the power of his Grace and Holy Spirit, shall destroy sin, root and branch, in every believing soul.—‘From all your filthiness, and from all your idols will I cleanse you,’ &c.—Such is present salvation, salvation in this life, from the guilt, power, and being of sin; and whoever is not thus saved from sin here, will not be saved from hell hereafter. *Meth. Mag.* Jan. 1803, p. 13.

*Meth. Mag.*—'Tho' her (*Mrs. Skirmer's*) sins were pardoned, she still felt evil propensities. Pride, and irregular passions, gave her great pain: She thought, if these could be done away, she should be quite happy.—She was going to milk the cows one evening, when it pleased the Lord to work this great change in her heart.—She added, 'It is about forty years since God wrought this great work for me, and I have never lost it for a moment.—I believe God has justified me freely, and sanctified me wholly.' *Ibid.* p. 17, 18, 22.

*Ib. J. Benson.*—Thro' the same Atonement and Grace of Christ, they (*the first Christians*) preached *Regeneration* and entire *Sanctification*. *Jan.* 1804, p. 14.

*Ib.*—The pointed, consistent testimony of several members of that class (*Mr. H. Longden's class at Sheffield*), to the cleansing virtue of the blood of Jesus, delivering them from all sin,—produced the most blessed effects upon her mind. *Appendix*, 1804, p. 618.

## SECTION IV.

On unconditional Election, and the efficacy of Divine Grace (infallibly attaining its end, be our natural inclination or reluctance what it may), as maintained by the Calvinistic Methodists.

*G. W.* — He (*Christ*) maketh choice of you, not because of your holiness, nor of your beauty, nor of your being qualified for them; no, the Lord Jesus Christ puts those qualifications upon you, as may make you meet for his embrace; and you are drawn to make choice of this Lord Jesus Christ because he first chose you. *Serm. Christ the best Husband. Works, vol. v. p. 66.*

*Id.* — You would never have been thus highly favoured, had not he who first spoke darkness into light, loved you with an everlasting love, and enlightened you by his Holy Spirit, and that too, not on account of any good thing foreseen in you, but for his own name's sake. Be humble therefore, O believers, be humble: look to the rock from whence you have been hewn: extol free grace; admire electing love, which alone has made you to differ from the rest of your brethren. *Serm. The Holy Spirit convincing the World of Sin, &c. Ibid. vol. vi. p. 138.*

*Id.* — The frequent conversion of notorious sinners to God, to me is one great proof, amongst a thousand others, of that precious, but too much exploded and sadly misrepresented, doctrine of God's electing love; for whence is it that such are taken, whilst thousands, not near so vile, die senseless and stupid? All the answer that can be given, is, *they are chosen vessels. Serm. Saul's Conversion. Ibid. p. 152.*

*Id.* — Here then, as through a glass, we may see the doctrine of free grace evidently exemplified before us. Here was no fitness in Zaccheus. He was a Publican,

chief among the Publicans. *Serm. The Conversion of Zaccheus.* Ibid. p. 54.

Id.—There is no fitness, no free will in you: no fitness, but for eternal damnation, no free will but that of doing evil. *Serm. Christ the only Rest, &c.* Ibid. vol. v. p. 311.

Id.—You must not think any thing you can do, will in the least recommend you to the favour of God; and yet you must strive, as if you were to be saved by your striving. Ibid. vol. i. p. 270.

Id.—I believe Christ's redemption will be applied to all that shall believe. Who these are, we know not, and therefore we are to give a general offer and invitation; convinced of this, that every man's damnation is of himself, and every man's salvation all of God. Ibid. vol. ii. p. 363.

Id.—Who ever affirmed, that there was no co-operation of our own minds, together with the impulse of the spirit of God? *Answer to the Bishop of London's last Pastoral Letter.* Ibid. vol. iv. p. 11.

Id.—I know that it is unalterably fixed, may one say, that I must be damned or saved; but since I know not which, for a certainty, why should I not strive, though at present in a state of nature, since I know not but this striving may be the means God has intended to bless, in order to bring me into a state of grace? *Letter to the Rev. Mr. John Wesley.* Ibid. p. 60.

Id.—Who ever thought, that God's declaration to Noah, that seed-time and harvest should never cease, could afford an argument for the neglect of plowing or sowing?—No more does God's absolute purpose of saving his chosen, preclude the necessity of the gospel revelation, or the use of any of the means through which he has determined the decree shall take effect. Nor will the right understanding, or the reverent belief of God's decree, ever allow or suffer a Christian in any case to separate the means from the end, or the end from the means. Ibid. p. 68.

Id.—Though Christ is the first mover in recovering us from our natural and spiritual impotency, yet we must

concur in the use of means. *Catechetical Questions.* Ibid. p. 359.

Id. — Though you cannot do what is spiritually good, because you want spiritual principles of action, yet ye may do what is morally and materially good, inasmuch as ye are reasonable creatures; and though doing your duty as you can, no ways deserves mercy, or entitles you to it, yet it is the way in which you are required to walk, and the way in which God is usually found. *Serm. Blind Bartimeus.* Ibid. vol. v. p. 411, 412.

Id. — Do not go and quarrel with God's decrees, and say, if I am a reprobate, I shall be damned; if I am elected, I shall be saved; and therefore I will do nothing. What have you to do with God's decrees? Secret things belong to him; it is your business to 'give all diligence to make your calling and election sure.' *Serm. The Holy Spirit convincing the World of Sin, &c.* Ibid. vol. vi. p. 140.

Id. — Do not mistake working *for* life, for *working from* life. Ibid. vol. i. p. 181.

Id. — Christ hath freely justified them, i. e. entitled them to all his merits, and yet they must do so and so to keep themselves in a justified state. Alas, this is sorry divinity.—I will work to shew my gratitude. Ibid. p. 209.

Id. — Our author it seems is for another way of salvation, viz. 'for men's gradually working out their own salvation, by their own honest endeavours, and through the ordinary assistances of God's grace; with a humble reliance upon the merits of Christ for the pardon of their sins and the acceptance of their sincere, though imperfect services' This is our common divinity. *Second Letter to the Bishop of London.* Ibid. vol. iv. p. 152.

Id. — Faith and obedience are conditions, if we only mean that they in order go before our salvation.—God, as a reward of Christ's sufferings, promised to give the elect faith and repentance, in order to bring them to eternal life.—For want of knowing this, people have been so long misled. They have been taught that they must *do* so and so, as though they were under a covenant of works, and

then for *doing* this, they should be saved. *Serm. The Seed of the Woman, &c.* Ibid. vol. v. p. 15, 16.

Id.—You are justified before God, without any respect to your works past, present, or to come. *Serm. The Folly and Danger of being not righteous enough.* Ibid. p. 137.

Id.—If you expect to mix any thing of yourself with Christ, you build upon a sandy foundation. *Serm. Christ the only Rest, &c.* Ibid. vol. v. p. 317.

Id.—How wretchedly are they mistaken, that blend the light of the Spirit with the light of conscience, as all such do, who say, that Christ lighteth every man that cometh into the world, and that light, if improved, will bring us to Jesus Christ? *Serm. The Holy Spirit convincing, &c.* Ibid. vol. vi. p. 134.

Id.—I am persuaded were the effects of our Lord's redemption to depend on a man's own compliance, or was the continuance of God's grace to depend solely on man's improvement, Jesus Christ would have died in vain. Ibid. vol. i. p. 146.

Id.—Never did God yet justify a man, whom he did not sanctify; nor sanctify one, whom he did not completely redeem and glorify—The apostle, after he says, 'Who of God is made unto us righteousness,' does not say, perhaps he may be made to us sanctification and redemption; but, 'he is made:' for there is an eternal, indissoluble connection between these blessed privileges. *Serm. Christ the Believer's Wisdom, &c.* Ibid. vol. vi. p. 196.

Id.—There is not a more blessed text to support the final perseverance of the saints. *His Eighteen Sermons\**, by Andrew Gifford, D. D. 1771, p. 448.

Id.—What then is there in reprobation so horrid? I see no blasphemy in holding that doctrine, if rightly ex-

\* Taken in short hand by Mr Gurney. G. W.'s executors, who had agreed to recommend these Sermons, refused to do it, alleging, that they found themselves, after perusal, unable to authenticate them, either as to language or sentiments. G. W.'s *Works*, vol. iii. p. 406, note.



plained. If God might have passed by all, he may pass by some. *Works*, vol. i. p. 212.

Id. — Without doubt, the doctrine of election and reprobation must stand or fall together.—I believe the doctrine of reprobation, in this view, that God intends to give saving grace, through Jesus Christ, only to a certain number, and that the rest of mankind, after the fall of Adam, being justly left of God to continue in sin, will at last suffer that eternal death, which is its proper wages. *Letter to the Rev. Mr. John Wesley*. Ibid. vol. iv. p. 58.

Id.—‘His mercy is over all his works.’ And so it is, but not his saving mercy. God is loving to every man: he sends his rain upon the evil and upon the good.—God is no respecter of persons, upon the account of any outward condition or circumstance in life whatever; nor does the doctrine of election in the least suppose him to be so. Ibid. p. 69, 70.

Id. — God taketh no pleasure in the death of sinners, so as to delight simply in their death; but he delights to magnify his justice, by inflicting the punishment which their iniquities have deserved. Ibid. p. 71.

Id. — ‘The free gift of pardon and peace came upon all men,’ all sorts of men, ‘unto justification of life.’ *Serm. Of Justification by Christ*. Ibid. vol. vi. p. 223.

Id.—In one sense, our Lord Jesus Christ is the Saviour of all men, that is, of all sorts of men; even the wicked are beholden to Jesus Christ, whom they despise, for every worldly comfort they enjoy. *Eighteen Sermons*, p. 160.

Id.—Oh the excellency of the doctrine of election, and of the saints final perseverance, to those who are truly sealed by the spirit of promise! I am persuaded, till a man comes to believe and feel these important truths, he cannot come out of himself; but when convinced of these, and assured of the application of them to his own heart, he then walks by faith indeed. *Works*, vol. i. p. 101.

Id. *To J. W.*—Perhaps I may never see you again, ’till we meet in judgment; then, if not before, you will know, that sovereign, distinguishing, irresistible grace brought you to heaven. Ibid. p. 182.

Id. *To J. W.*, June 1740.—Never speak against election in your sermons: no one can say that I ever mentioned it in public discourses, whatever my private sentiments may be. *Ibid.* p. 189.

Id. *Dec.* 1740.—This is one reason among many others, why I admire the doctrine of election, and am convinced that it should have a place in gospel ministrations, and should be insisted on with faithfulness and care. It has a natural tendency to rouse the soul out of its carnal security.—Without the belief of the doctrine of election, and the immutability of the free love of God, I cannot see how it is possible that any should have a comfortable assurance of eternal salvation. *Letter to the Rev. Mr. John Wesley*,\* *Ibid.* vol. iv. p. 63, 64.

*Mr. Toplady.*—By *irresistible*, therefore, if you understand grace that is *efficacious*, *invincible*, and *certainly victorious*; we are authorized, both by scripture, reason, and the strictest maxims of philosophy, to term *converting grace* IRRESISTIBLE. *Church of England vindicated from the charge of Arminianism*, 1779, p. 78.

\* *J. W.*, *Journ.* 1741, *March* 21.—Mr. Hall, who went with me, put him (G. W.) in mind of the promise he had made but a few days before, That ‘whatever his private opinion was, he would never publicly preach against us.’ He said, ‘That promise was only an effect of human weakness, and he was now of another mind.’—*April* 4. I believed both love and justice required that I should speak my sentiments freely to Mr. Wh— concerning the letter he had published, said to be *in answer to my sermon on Free-grace*. *Works*, vol. xxvii. p. 268, 269.

Id. 1744, *on G. W.*—All our fundamental doctrines, I have recited above. And in every one of these we do and have agreed for several years. In these we hold one and the same thing. In smaller points, each of us thinks, and lets think.—I reverence Mr. Whitefield, both as a child of God, and a true minister of Jesus Christ. ‘And yet each pretends to be led by the Holy Ghost, by the infallible Spirit of God.’ Not in our private opinions. *Farther Appeal*, Part I. *Ibid.* vol. xiv. p. 285.

*C. W. at Manchester*, 1756.—Here I rejoiced to hear of the great good Mr. Whitefield has done in our Societies. He preached as *universally* as my Brother. *Whitehead’s Life of Wesley*, vol. i. 1793, p. 363.

Id.—I challenge any one Arminian, to point out any one spiritual *qualification*, represented, in the Bible, as *previously requisite* to everlasting life; which qualification is not, in the same Bible, declared to be *the gift of God*, and *the work of his own grace* in every one that shall be saved. Ibid. p. 82.

Id.—‘*Almighty God desireth not the death of a sinner, but rather that he may return from his wickedness, and live.*’ Granted. But *what sort of sinner* is here meant? Let the absolution itself decide. It is such a sinner as belongeth to ‘his people.’ Ibid.

Id.—A *conditional Redemption* is a contradiction in terms: for either the ransom price *is* paid, or it is *not*: there is no medium.—Nor is the notion of a *conditional Sanctification* less absurd. I must be either *sanctified* by the Holy Ghost, or not, &c. Ibid. p. 92.

*Mr. Romaine.*—The same divine teacher—led them to discover the *freeness* of all covenant mercies.—They are not conferred upon the worthy, but upon enemies, upon the ungodly, upon sinners as sinners. No conditions are required, no prerequisites are expected. The motives, which determine God to shew mercy to sinners, are not taken from any good in them, or foreseen to be in them. *Walk of Faith. Works*, 8 vols. 1796, vol. i. p. 182.

Id.—It was the good pleasure of thine own will, which chose me before the foundation of the world, and accepted me in the beloved. Ibid. p. 225.

Id.—The election of grace is from mere love and sovereign favor, and has no motives to influence it but the good pleasure of the divine will. The objects of it are not the worthy, but the unworthy; not innocent, but fallen man; sinners, as such, no way conditioned or qualified; the lost, the helpless, the ungodly; yea the chief of sinners, open enemies and rebels against God. They are not saved by works of righteousness, which they have done, or can do, least any of them should boast: For boasting is absolutely excluded. Ibid. p. 266.

Id.—If he shewed them mercy for any fore-seen works of theirs, because he knew they would repent and

believe the gospel, and walk worthy of it, mercy would then be turned into justice, and would lose both its name and its nature. *Ibid.* p. 270.

*Id.* — For this end I would walk close with him in his way, not to buy his love, it is inestimable — not that he may give it me for walking with him, but that in walking with him I may enjoy what he has already given me. *Ibid.* p. 236.

*Id.* — Art thou working from life, or for life? *Ibid.* p. 361.

*Id.* — I read and believed, that the Father does not love me upon account of my walk, but for his mercies sake. *Ibid.* p. 277.

*Id.* — Salvation is not a thing of chance, or left to man's will or power, but it was contrived by the blessed Trinity in the covenant of grace, and every thing belonging to it was perfectly settled. *Life of Faith*, *Ibid.* p. 38.

*Id.* — The life which Christ begins by his grace he continues by his strength; and every act of this spiritual life is from him. The will, the power is his; for he doeth all, and in all. *Ibid.* p. 87.

*Id.* — Nothing was left out of the covenant of grace. It was ordered in *all* things. The outward state and condition of believers, their poverty or riches, health or sickness, trials of every kind, how great they should be, how long they should continue, are all appointed, and unalterably fixed; nothing left for chance to do. When the Lord God determined to bring many sons unto glory, through Christ Jesus, the means by which he intended to bring them unto that end, were in his purpose, as well as the end itself: therefore all things were ordered and made sure, even to the very hairs of their head; for they are all numbered. *Ibid.* p. 134.

*Id.* — ‘My covenant will I not break, says he, nor alter the thing that is gone out of my lips.’ Ps. lxxxix. 34. I will not add thereto, nor diminish from it: for I have ordered it in *all* things. I have not left one single thing out, not

the least circumstance : I have settled the whole plan by mine unerring wisdom, and I will fulfil every tittle of it by mine almighty power. According to my will the course of nature and grace is infallibly directed, even the most minute events. Every hair is numbered. Not a sparrow falls but by my divine decree. *Walk of Faith*, Ibid. p. 181.

Id. *On God's children*. — I will make, says their God, an everlasting covenant for them.—I will not leave the event to them. They shall not have the management of my purposes, nor have any power to defeat them. My will to do them good shall not depend on their will, or on their faithfulness, or on any thing in themselves. Ibid. p. 257, 258.

Id. — He that is able to keep believers from falling, will keep them until they receive the end of their faith, even the salvation of their souls. *Life of Faith*, Ibid. p. 87.

Id. — They may as soon get into heaven and cut off Christ's right hand, which is impossible, as cut off one of the members of Christ's mystical body. Ibid. p. 155.

Id. — You are as safe in the hand of God at the lowest ebb, as at the highest spring-tide of sensible comfort : because your safeguard is almighty, and he is equally concerned about your peace, whether you feel it, or not. Your sense of it may vary, but he varies not. *Walk of Faith*, Ibid. p. 203.

Id. — We trust not on our good frames, or warm feelings, or sensible comforts, or to any of the genuine fruits and effects of faith, but we trust what God says simply, as his record. Ibid. p. 289.

Id. — They (*believers*) do not trust themselves, or have any dependence upon grace received, but they rely upon the faithfulness and power of Jesus. *Life of Faith*, Ibid. p. 154.

Id. — These promises are not conditional, made to the believer upon certain terms, as if upon doing his part God would do his also : for he does not stand by his own will, or strength, or faithfulness. *Walk of Faith*, Ibid. vol. ii. p. 168.

Id. — Thy faith was well ordered and sure : infallible

securities were provided in the covenant to make it sure. That thou shouldst have it, that thou shouldst keep it, and keep it too unto the end, the blessed Trinity have engaged by their immutable counsel, and their immutable oath. Therefore thou art now kept by the power of God through faith unto salvation. *Ibid.* vol. i. p. 233.

*Sir Richard Hill.*—I repeat, therefore, what I advanced in my Apology, that I think election may well stand without reprobation, though if God hath revealed both, they must both be agreeable to all his moral attributes, and it becomes not weak, ignorant and puny mortals, to say, unto the Sovereign Majesty of heaven and earth, ‘what doest thou?’ *Reformation-Truth Restored*, 1800, p. 69.

*Id.* — When I say, that faith and repentance are *conditions of salvation*, I would be understood to affirm, that without these no soul shall finally be saved; but then I am not to suppose, that it is in my own power to bring either faith or repentance, in order to qualify me for acceptance. On the contrary, I must be freely ‘accepted in the beloved,’ *without money and without price*, before I can put forth one act of true faith, or true repentance, which are derived to me through my union with Christ, the head of influence.— Surely if a sinner be not brought into a state of salvation before he has faith and repentance, then is he accepted on account of something in himself, before he is vitally united to Christ, the living vine, which is a downright contradiction in terms, and is the same as if I were to say, that I am accepted and not accepted, at the same instant. *Ibid.* p. 152, 153.

*Id.* — When a Protestant divine — even talks of a first and second justification, &c. *Ibid.* p. 156, 157.

*Id.* — We never did, or can, either will or act, but as we are influenced and acted upon by the first great moving Cause; and if you do acknowledge this, then there is an end of all dispute, and you bow before the sovereignty of Jehovah. *Ibid.* p. 113.

*Id.* — Permit me, however, to point out the differ-

ence between what is usually termed *fatalism*, or *destiny*, as held by Stoics and Mahometans, independent of all means, and the true Christian predestination, which takes in all means. *Ibid.* p. 109.

*Id.*—Can I suppose for a moment, that the author of this most excellent passage believes it possible that it should be left at random, to the fickle will of the creature, in what instances this Covenant should take effect, and whether the great scheme of salvation thus planned and executed by the three divine Persons in the blessed Trinity, should or should not prove abortive? *Ibid.* p. 197.

*An Old Member of Parliament.*—If it be a truth, as St. Paul speaks, that in me, i. e. in my flesh dwelleth no good thing, then where is that good thing in me that would co-operate with grace? *Remarks on the Bishop of Lincoln's Charge*, 1803, p. 12.

*Id.*—The exhortation of St. Paul, that prayers and supplications be made for all men; and the conclusion he draws from it, that *God would have all men to be saved*, and come to the knowledge of the truth, need only be compared with what follows to shew that not all individuals whatever are meant, but some of all sorts. *Ibid.* p. 17, *note*.

*Id.*—It is the highest degree of absurdity to reply, that God foresaw who would believe and repent, since he could not foresee faith and repentance in any but in those on whom it was his sovereign and gracious purpose to bestow them. *Ibid.* p. 29.

*Id.*—If your Lordship thinks to blend these two covenants (*of works and grace*) together, you quite destroy both. *Ibid.* p. 79.

*Dr. Hawker.*—The gospel which brings with it pardon, mercy, and peace in the blood of the cross, brings it wholly *unconditional*. No previous qualification, no worth, no merit on the part of the receiver, is at all regarded. *Magdalene*, p. 11.

*Id.*—The poorer the wretch, the more welcome at this Royal Exchange. —He—delights too much in acts of

grace, to receive any thing from the services of creatures. *Royal Exchange*, p. 7.

Id.—God doth not lose his authority to command, because man hath lost his power to obey. *Zion's Pilgrim*, 1803, p. 19.

Id.—A covenant founded in grace, can derive no aid from works. *Ibid.* p. 62.

Id.—They are said by the world to have fallen away from grace; whereas the fact is, they never were *in* grace. *Ibid.* p. 84.

Id.—The leading doctrines of this writer's creed—were to this purpose:—That the regeneration of the Holy Ghost doth not so operate as to be irresistibly effectual, but that a man's own conduct may frustrate the life-giving power. And lastly, the final perdition of the people of God is very possible.—Apostatize I certainly should, if the perseverance depended upon myself. *Ibid.* p. 143, 144.

Id.—To suppose that the gift of God's grace depends upon man's merit,—this, if true, would destroy God's *foreknowledge*. To imagine that our acceptance or refusal of grace is the result of our own pleasure,—this takes from God his *omnipotence*. To fancy that our improvement, or misimprovement of grace, will render it effectual, or the contrary, is committing another breach on the divine attributes; for this is reducing the covenant of grace to a covenant of works.—I will very readily grant that grace is brought forward into many sharp and trying dispensations in the lives of the faithful.—But for any one to imagine from hence, that our acceptance with God depends upon the event of those exercises, would be to make the present life a life of probation and trial, as some injudicious teachers have taught their people. *Ibid.* p. 158—160.

Id.—All that the Father giveth me, shall come to me.—Not one, or two, or ten thousand, but *all*. And they *shall* come. What if they do such and such duties? Not a word of the kind.—Here are neither *if's*, nor *but's*.



No conditions nor terms. *Prop against all Despair*, 1802, p. 21.

*Mr. Overton.*—Our opposers talk of ‘two justifications,’ which they denominate our *first* and our *final* justification. *True Churchman*, 1802, p. 179.

*Id.*—And is not this also the notorious divinity of Mr. Daubeny? The benefits of Christ and Faith, according to his phraseology, are, ‘Redemption from a state of certain condemnation, and a restoration to a state of *possible* salvation; together with a gracious provision of assistance to make that salvation sure.’ These benefits he considers as enjoyed by all the professed members of the Church of England. *Ibid.* p. 214.

*Christian Observer.*—The advocates of that scheme (*the Calvinistic*)—do indeed affirm that Divine grace proceeds efficaciously and certainly to the attainment of its end, by subduing the corrupt wills and affections of sinful men, and thus enabling them to choose the good and to refuse the evil. *Jan.* 1806, p. 34.

*Ib.*—All our holiness is both originated and maintained by communication from above. *Aug.* 1806, p. 504.

*Ib.*—If the chief of the apostles, through the whole of his Christian course, and even after having already fought the good fight, and with his eye fixed on the crown, placed his reliance solely on the grace of God in Jesus Christ, 2 Tim. i. 9, how is it possible to be too clear or too definitive in guarding men against the delusion of ascribing their salvation even in the smallest degree to themselves? *Nov.* 1806, p. 702.

*Ib.*—Every individual must personally—apply the merits of Christ to himself—it must be his *habit*, as it was that of the Apostles, to ascribe every thing to his Saviour. Whether the idea of such an ascription can be made metaphysically to consist with the idea of ‘working out our own salvation,’ ‘pressing toward the mark,’ ‘striving to enter in,’ ‘labouring for everlasting life,’ is a most superfluous question; the feelings certainly may. p. 703.

Ib.—The man stretching out the withered arm could not, on this account, deserve a cure, but his attempting this act might be the condition of the cure.—There is no promise given in Scripture of spiritual and individual blessings, which is not suspended on what may, in a certain, and not improper sense, be termed conditions; in other words, which does not imply certain indispensable prerequisites. It will not invalidate this position, to argue, that even these prerequisites are not the work of man, but of God. We admit this as fully and unreservedly as—any—person whatsoever. *June 1807, p. 378, 379.*

Ib.—There is not in Scripture any mention or the slightest intimation, of two or more justifications different in kind; so different as the first to be of grace, the last of works.—The idea of a double justification originated with the Papists: but they evidently confounded justification with regeneration. *July 1807, p. 436.*

Ib.—It is questionable whether St. James (ii. 24.) is not speaking of faith, generally considered, as terminating upon God, and not that which has immediate respect to Christ as the foundation of our acceptance in his sight. p. 437.

*Evan. Mag.*—God, who had a right to send the gospel to Macedonia, before he would permit it to be published in Bithynia, had also a right—to draw the savage jailor to Christ, and the very felons in prison, in preference to many of the more decent inhabitants of Philippi. *May 1808, p. 201.*

Ib.—Who shall obtain the blessing of a new heart and a right spirit?—Must God carefully examine all the apparent goodness of sinners, and grant special grace to those only who are least unworthy?—May he not sometimes take the most unlikely, unpromising, and unworthy, to shew the freeness and efficacy of his grace, and so secure all the glory to himself? p. 202.

Ib.—What is the cause why *all* the elect have not proceeded to the same excess of iniquity? Not any innate good qualities in *their* hearts more than in others; but it is

entirely owing to the restraining grace of God ; for they are all ‘ by nature children of wrath, even as others.’ *July* 1806, p. 299.

*Ib.* *On the means of grace.* — It is as perverse and unreasonable to expect blessings, if we neglect them, as to look for harvest in a field we were too indolent to sow. *Feb.* 1808, p. 71.

*Ib.* — The preacher’s proper business is with the heart. *He* cannot, indeed, change it ; yet he should be as diligent in the use of means as if all depended upon his industry. So the husbandman ploughs, — he cannot *insure* a crop ; rain and sunshine must come from Heaven ; ‘ yet, says he, nothing on my part shall be wanting. *Oct.* 1808, p. 427.

*Ib.* — No man’s calling and election can be made sure to himself, whatever it may be in the decree of God, but by giving all diligence to make it so. The means being as much decreed as the end, and inseparable from it. *Jan.* 1806, p. 36.

*Ib.* — The final perseverance of the saints is unequivocally declared in Scripture ; we therefore conclude, that an apostate was never truly converted to God. *Nov.* 1806, p. 494.

*Ib.* — Such confound too the permanent security of the saints with the perpetual assurance or sense of their safety : but their security is permanent, as it rests on the unchangeable love and power of the Lord, while their assurance of it, or comforts, may vary, according to their present fervour, diligence, and watchfulness. *Supp.* for 1807, p. 585.

*Ib.* — If invincible grace in the regeneration of sinners, would render their virtue of no value, then original righteousness in unfallen creatures, as Adam or the holy angels, must be of no worth, because God was its immediate Author. *May* 1808, p. 200.

*Ib.* — When the great Artificer, however, once puts his hand to the building of mercy, he will not desist until the top-stone be put upon it. *Supp.* 1808, p. 564.

## SECTION V.

## On human Depravity, as believed by both the Arminian and Calvinistic Methodists.

*J. W.*—*If any man be in Christ, he is a new creature.*—He judges himself—to be wholly earthly, sensual, and devilish: a motley mixture of beast and devil. *Journ. from 1738 to 1739, Works*, vol. xxvii. p. 23.

Id.—A natural man has no more faith than a devil, if so much. *Journal from 1741 to 1743. Ibid.* vol. xxviii. p. 131.

Id.—The darkness which covers him (*a natural man*) on every side, keeps him in a kind of peace: so far as peace can consist with the works of the devil, and with an earthly, devilish mind. *On the Spirit of Bondage, &c. Sermons*, vol. i. p. 131.

Such is the freedom of his will; free only to evil. *Ibid.* p. 137.

Id.—So far we bear the image of the devil, and tread in his steps. But at the next step we leave satan behind.—What more natural than the desire of the flesh?—Every man is conscious to himself, that in this respect he is by nature a very beast.—The man, with all his good-breeding and other accomplishments, has no pre-eminence over the goat: nay, it is much to be doubted, whether the beast has not the pre-eminence over him. *On Original Sin. Ibid.* p. 320, 321.

Id.—Is man by nature filled with all manner of evil? Is he void of all good?—Allow this, and you are so far a Christian. *Ibid.* p. 324.

*Minutes of Conference, 1744.*—We are all born with a sinful, devilish nature. *J. W.'s Works*, vol. xv. p. 241.

*Mr. Nightingale.*—As singing forms a considerable

portion of the service at a class-meeting, I must give you one or two specimens of their hymns.—

Look not on me, a beast, a fiend,  
 All wrath, all passion, and all pride;  
 But see thyself the sinners friend,  
 The son of man; the crucified. p. 184, 186.

O, blessed Jesus! I come to thee hungry, wretched, miserable, blind, and naked; a most loathsome, polluted wretch, a guilty, condemned malefactor. *Yearly Covenant of the Methodists.* Ibid. p. 231.

*Meth. Mag.*—Through the same channel of communication, we have the following extract of a letter from a Colonel, commanding a Detachment on a Frontier station in Bengal—dated May 15, 1807, and we have much pleasure in giving it to our serious readers, who, we doubt not, will behold in the Colonel's experience, amid the din and clangor of military command on actual service, a faithful mirror of manly nature, and as changed by the sovereignty of God's free-grace to glory no more in the presence of God.—'It is indeed impossible, if I may judge from my own consciousness, for any man to think too humbly, too basely of the dignity of human nature. Alas! I feel by woeful experience,—that I am perfect weakness and contemptible wretchedness at *best*, and at the *worst* a devil!' *Feb.* 1808, p. 93.\*

Ib.—About seven of these are of the 24th regiment, among whom was one William Breet, who after an exhortation one afternoon, in the month of March, became very uneasy in his mind, seeing himself to be a great sinner, insomuch that he despaired of any mercy, and in that state

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\* Such representations as these seem not consistent with the following passage in the *Meth. Mag.* Dec. 1808, p. 535. Stanzas—by Mr. Roberts of Bristol—now inscribed on her (*Miss Elizabeth Rutherford's*) grave-stone. They well express her character.—

' Could ought of angel innocence demand,  
 Or angel beauty, radiant as the morn,  
 Exemption claim from death's vindictive hand,  
 Not now this trophy would his head adorn.'

of mind, went to a secret place with a view to put an end to his life. *April 1808, p. 188.*

Ib. *Rev. Mr. Brown, of Haddington.*—After all that I have said of the sinfulness of your hearts, I have not represented to you the ten thousandth part of their vileness and guilt. *Sept. 1808, p. 395.*

G. W.—I appealed to all, since now they had such a spectacle before them, whether I had wronged human nature in saying, after pious Bishop Hall, ‘that man, when left to himself, is half a devil and half a beast;’ or as the great Mr. Law expressed himself, ‘a motley mixture of the beast and devil.’ *Works, vol. i. p. 388.*

Id.—O man, whosoever thou art, that deniest the doctrine of original sin, if thy conscience be not seared as with a hot iron! tell me, if thou dost not find thyself, by nature, to be a motly mixture of brute and devil? *Serm. The Indwelling of the Spirit, &c. Ibid. vol. vi. p. 97.*

Id.—Oh what a privilege is this! to be changed from beasts into saints, and from a devilish, to be made partakers of a divine nature. *Serm. Christ the Believer’s Wisdom, &c. Ibid. p. 193.*

Id.—Do you know that you are nothing but devils incarnate? *Eighteen Sermons, p. 20.*

Id.—Man is nothing: he hath a free will to go to hell. *Works, vol. i. p. 90.*

Id.—My preaching, praying, &c. are only *splendida peccata.* *Ibid. p. 123.*

Id.—I can subscribe what you say, ‘Was God to leave me to myself, I should be eminent for, and a ring-leader in sin.’ *Ibid. p. 150.*

Id.—Having had a legion of devils cast out of my heart by the power of Christ, why should I not tell what he hath done for my soul, for the encouragement of others? *Ibid. p. 77.*

Id.—Lord, what am I? A poor hell-deserving creature;

and yet the Lord makes use of such to thresh the mountains with. *Ibid.* vol. iii. p. 26.

*Id.*—There is no difference between you, by nature, and the greatest malefactor that ever was executed at Tyburn: the difference made, is all owing to the free, the rich, the undeserved grace of God. *Serm. The Folly and Danger of being not righteous enough.* *Ibid.* vol. v. p. 137.

*Mr. Romaine.*—Fallen man has no means of discovering the will of God, but as it is revealed to him. He has no innate knowledge. He has no implanted principles. He is born as ignorant of God, and of the things of God, as a wild ass's colt. *Walk of Faith. Works*, vol. i. p. 189, 190.

*Id.*—I am a very sink of sin, and of all uncleanness. I deserve mercy no more than the devil does. *Ibid.* p. 274.

*Id.*—The natural man—often gives way to despair, and dispatches himself with a pistol, running to hell for relief. O my soul, marvel not at this. If God had left thee to thyself, the same trials might have brought thee to the same unhappy end. *Ibid.* vol. ii. p. 42.

*Dr. Hawker.*—It is not this or that particular instance of sin only, but our whole nature which is virtually *all sin*. *Zion's Pilgrim*, p. 31.

*Id.*—Corrupt nature is the same in all. This hand of mine is as capable of perpetrating any one act of sin, and the heart, which gives birth to the action, of devising it, as that of the vilest wretch that ever lived. *Ibid.* p. 32.

*Id.*—There is in every man's heart, even when in a renewed state, a much stronger propensity to evil than good. *Ibid.* p. 147.

*Evan. Mag.*—Many of the chosen of God have, before conversion, been *notoriously wicked*. In the character of Saul, the truth of this remark is clearly manifested: he himself tells us, that before he was brought to the knowledge of the Saviour, he was a blasphemer, a persecutor.—Is this the portrait of a human being? Is it not the very picture of a devil incarnate? *July 1806*, p. 298.

Ib.—Let us place ourselves in the situation of the penitent thief on the cross.—You cannot read your guilt in such legible characters as he could, because of the decency of your conduct. But if you know yourselves, it is really there, and you may be even more offensive to God than he. *Nov.* 1806, p. 500.

Ib.—*Rev. J. Kingdom.*—The more I reflect on my rule, motive, and end, the more I am constrained to detest every performance of my own, and to pray that I may never receive the desert of the best hour I ever spent. *March* 1807, p. 101.



## SECTION VI.

On the grace of God considered as an Almighty or miraculous influence (be the freedom of the will what it may) by both the Arminian and Calvinistic Methodists.

*J. W.*—Most of the hearers were very quiet and unconcerned. In the morning therefore I spoke stronger words. But it is only the voice of the Son of God, which is able to wake the dead. *Journ. from 1738 to 1739. Works, vol. xxvii. p. 132.*

*Id.*—On Thursday morning, between four and five, John Brown, then of Tanfield-Leigh, was waked out of sleep, by the voice that raiseth the dead. And ever since he has been full of love and peace and joy in the Holy Ghost. *Journ. from 1741 to 1743. Works, vol. xxviii. p. 118.*

*Id.*—Immediately we had a token for good. In a moment I was well. My voice and strength were entirely restored, and I cried aloud, *How shall I give thee up, Ephraim?* The mountains again flowed down at his presence, and the rocks were once more broken in pieces. *Journ. from 1751 to 1754. Ibid. vol. xxix. p. 212.*

*Id.*—Nor has God only made bare his arm in these last days, in behalf of open publicans and sinners; but many of the pharisees also have believed on him; of the righteous that needed no repentance: and having received the sentence of death in themselves, have then heard the voice that raiseth the dead: have been made partakers of an inward, vital religion, even righteousness and peace and joy in the Holy Ghost. The manner wherein God hath wrought this work, is as strange as the work itself. In any particular soul, it has generally, if not always, been wrought

in one moment \*. As the lightning shining from heaven, so was the coming of the Son of Man, either to bring peace or a sword; either to wound or to heal; either to convince of sin, or to give remission of sins in his blood. *Coke and Moore*, p. 197. *A similar passage in the Earnest Appeal, Works*, vol. xiv. p. 142.

Id. *Some Account of the Experience of E. J.*—When he comes to justify, he comes quickly. And when he comes to sanctify, he comes quickly. This also is an instantaneous work. *Works*, vol. xiv. p. 100.

Id.—I preached at Epworth about eight on Ezekiel's vision of the resurrection of the dry bones. And great indeed was the shaking among them: lamentation and great mourning were heard; God bowing their hearts, so that on every side, as with one accord, they lift up their voice and wept aloud. Surely he who sent his spirit to breathe upon them, will hear their cry and will help them. *Journ. from 1741 to 1743. Works*, vol. xxviii. p. 75.

Id.—*On the Boys at Kingswood School.* A few days after, one wrote thus: 'I cannot help congratulating you on the happy situation of your family here. The power of God continues to work, with almost irresistible force'. *Journ. from 1765 to 1768. Ibid.* vol. xxxii. p. 176.

Id.—Many attended both at five, nine, and one, but abundance more at the watch-night. And then it was that God touched the hearts of the people, even of those that were twice dead. *Journ. from 1768 to 1770. Ibid.* p. 247.

Id.—Art thou able to change thy own heart, from all sin to all holiness? To quicken a soul that is dead in sin? Dead to God and alive only to the world? No more than thou art able to quicken a dead body, to raise to life, him that lieth in the grave. Yea, thou art not able to quicken

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\* Mr. Wesley's sentiments on instantaneous justification or faith were borrowed from the Moravian brethren. *Works*, vol. xvi. p. 26, 27.

thy soul in any degree, no more than to give any degree of life to the dead body. Thou canst do nothing more or less, in this matter; thou art utterly without strength. *On the Way to the Kingdom. Sermons, vol. i. p. 111.*

Id.—It is He alone *who worketh in us* by his almighty power, either *to will or do* that which is good; it being as impossible for us even to think a good thought, without the supernatural assistance of his spirit, as to create ourselves, or to renew our whole souls in righteousness and true holiness. *On the Circumcision of the Heart. Ibid. p. 268.*

Id.—With this point, he (*G. W.*), and his friends at Oxford, the original Methodists, so called, set out. Their grand principle was, there is *no power*, by nature, and *no merit* in man.—We are all ‘*dead* in trespasses and sins.’—We are all helpless, both with regard to the power and to the guilt of sin. For ‘*who can bring a clean thing out of an unclean?*’ None less than the Almighty. Who can raise those that are *dead*, spiritually dead in sin? None but He who raised us from the dust of the earth. *On the Death of Mr. Whitefield. Ib. vol. iii. p. 257, 258.*

Id.—They (*the Methodists*) know the New-Birth implies as great a change in the soul, in him that is *born of the Spirit*, as was wrought in his body, when he was born of a woman. *On God's Vineyard. Sermons, vol. vi. p. 58.*

Id.—If you ask, ‘*Why then have not all men this faith\*?*’ All at least who conceive it to be so happy a thing? *Why*

† *J. W.*—Faith, in general, is, a divine, supernatural ἐλεγχος of things not seen, not discoverable by our bodily senses, as being either past, future or spiritual. *Justifying faith* implies, not only a divine ἐλεγχος, that God *was* in Christ, *reconciling the world unto himself*, but a sure trust and confidence, that Christ died for *my* sins, that he loved *me* and gave himself for *me*. And the moment a penitent sinner believes this, God pardons and absolves him. And as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved. *Farther Appeal. Part I. Works, vol. xiv. p. 181.*

Id.—I believe, 1. There are *degrees in faith*, and that a man may have *some degree* of it, before all things in him are become new, before he has the full assurance of faith, the abiding witness of the spirit, or the clear perception that Christ dwelleth in him. 2. Accordingly, I believe, there is *a degree of justifying faith*, and consequently a state of justification, short of, and commonly antecedent to, this. *Journ. from 1739 to 1741. Ibid. vol. xxvii. p. 185.*

do they not believe immediately?' We answer, on the scripture hypothesis, *It is the gift of God*. No man is able to work it in himself. It is a work of Omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation; and none can create a soul anew but he who at first created the heavens and the earth. *Earnest Appeal. Works*, vol. xiv. p. 108.

Id.—I believe, That the grace which brings faith, and thereby salvation into the soul, is irresistible *at that moment*. That most believers may remember some time when God did *irresistibly* convince them of sin: That most believers do at some other times find God *irresistibly* acting upon their souls: Yet I believe, that the grace of God both before and after those moments, may be and hath been resisted: And that, in general, it does not act *irresistibly*, but we *may* comply therewith or *may not* \*. *Journ. from 1741 to 1743. Works*, vol. xxviii. p. 158, 159.

Id.—Not that I deny that there are exempt cases, wherein

‘Th’ o’erwhelming power of saving grace’

does for a time work as irresistibly as lightening falling from heaven. *On the General Spread of the Gospel. Sermons*, vol. iv. p. 153.

*Minutes of Conf.* 1745.—Q. 11. Is a believer *constrained* to obey God? *A.* At first he often is. The love of Christ constraineth him. After this, he *may* obey, or he may not; no constraint being laid upon him. *J. W.’s Works*, vol. xv. p. 251.

Ib.—Q. 23. Wherein may we come to the very edge of *Calvinism*? *A.* In ascribing all good to the free grace of

\* According to the Synod at Dort, Hæc est illa tantopere in Scripturis prædicata regeneratio, — planè supernaturalis, potentissima simul et suavissima, — nec creatione, nec mortuorum resurrectione minor, aut inferior, adeo ut omnes illi, in quorum cordibus admirando hoc modo Deus operatur, certò, infallibiliter, et efficaciter regenerentur, et actu credant, &c. *Sylloge Confessionum, Oxon.* 1804, p. 397.—Mr. Wesley seems to admit the premises, but to deny the conclusion.

God: 2. In denying all natural free will, and all power antecedent to grace. *Ibid.* p. 254.

*Ib.* 1802. — He (*the Rev. Peard Dickinson*) was fully and powerfully delivered by the Spirit of adoption, sent into his heart, as sudden as lightning from heaven, and enabling him to cry, ‘Abba Father.’ p. 8.

*Meth. Mag.* — Her (*Mrs. Jane Smith’s*) providential removal to Weighton, near North-Allerton, afforded her the opportunity of attending the ministry of the preachers in connexion with the Rev. John Wesley. There she heard concerning the leprosy of her soul, and encouraging intelligence respecting the infallible balsam appointed for the healing such patients as she discovered herself to be. *March* 1803, p. 106.

*Ib.* *Mrs. Dobinson’s Journal.* — *Dec.* 13. Our Lord’s words to the Leper, were applied to my heart, ‘I will, be thou clean;’ and, blessed be his Name, I was enabled to lay hold upon them. *Dec.* 1803, p. 559.

*Ib.* *Mr. John Crook.* — Such professors of religion as these are; as dead respecting spiritual religion as most people I ever saw. It is in the power of God, I know, to make these dry bones live; but there must be a particular exertion of Divine Power, I think, before it can be effected †. *Feb.* 1808. p. 51.

*Ib.* *Miss Isabella Wilson.* — I was sitting by the fire; and, in an instant, experienced such a change of heart as astonished me. I was so filled with the love of God that I could scarcely contain myself. *Sept.* 1808, p. 410.

*G. W.* — Last Sunday there was a wonderful stirring amongst the dry bones; some great people came, and begged they might have a constant seat. *Works*, vol. iii. p. 195.

† *Meth. Mag.* — No man can, without the consent of another, be an instrument of his conversion: and God himself will not lay any compulsion on the will of man. *April* 1803, p. 146.

*Ib.* *Jane Fisher.* — My Sister was sweetly drawn by the cords of love, so as hardly to know the particular time when God set her soul at liberty: but with me it was quite otherwise. *Dec.* 1808, p. 557.

Id.—O that he would now rend the heavens, and come down amongst you ! O that there may be a stirring among the dry bones this day ! O that whilst I am speaking, and saying, ‘ Dead sinners, come forth,’ a power, an almighty power might accompany the word, and cause you to emerge into new life ! *Serm. Resurrection of Lazarus*, *Ib.* vol. vi. p. 124.

Id.—With what reason then are these itinerants upbraided for talking of a *sudden, instantaneous change*\*, upon which the very essence of baptismal regeneration, that Diana of the *present clergy*, entirely depends ? *Second Letter to the Bishop of London.* *Ibid.* vol. iv. p. 162.

Id.—True believers are said to be ‘ born from above:’—Their second, as well as their first creation, is truly and purely divine. *Serm. The Potter and the Clay.* *Ibid.* vol. v. p. 212.

Id.—What if we do call you to come, and to believe on the Lord Jesus Christ, that you may be saved ? Does this imply, that you have a power in yourselves to do so ? no, in no wise, no more than Jesus saying unto Lazarus’s dead and stinking carcase, ‘ Come forth,’ implied, that Lazarus had a power to raise himself from the grave †. *Serm. Blind Bartimeus.* *Ibid.* vol. v. p. 411.

Id.—Think it not a thing incredible, that God should raise their dead souls. *Serm. The Resurrection of Lazarus.* *Ibid.* vol. vi. p. 125.

Id.—By nature we are all alike, all equally fallen short of the glory of God, all equally dead in trespasses and sins, and there needs the same almighty power to be exerted in

\* *G. W.*—Some there may be now, as well as formerly, sanctified from the womb. And others in their infancy and non-age, as it were silently converted. *Serm. Christ the Believer’s Husband.* *Works*, vol. v. p. 180.

Id. *at Worcester.*—In the morning the good old Mr. S—y, who was supposed to be sanctified from the womb, came to us while we baited. *Ib.* vol. ii. p. 48.

† Such assertions as these, however true, are objectionable, as far as they lead men to believe, that nothing depends on their own disposition, or co-operation with the divine influence.

converting any one of the most sober, good-natured, moral persons here present, as there was in converting the publican Zaccheus, or that notorious persecutor Saul. *Serm. What think ye of Christ?* Ibid. vol. v. p. 367.

Id.—Who knows but Jesus may work faith in you, by his almighty power? *Serm. Blind Bartimeus.* Ibid. p. 412.

Id.—Make thy almighty power to be known in their conversion. *Prayers.* Ibid. vol. iv. p. 465.

Id.—Till convinced of these truths, you must own free-will in man, which is directly contrary to the holy scriptures, and the articles of our church. Ibid. vol. i. p. 95.

Id.—Jesus Christ prevented and called him (*Zaccheus*) by his free grace, and sweetly, but irresistibly, inclined him to obey that call. *Serm. What think ye of Christ?* Ibid. vol. v. p. 366.

Id.—I shall undergo much contempt, if I receive him under my roof. Thus, I say, we may suppose *Zaccheus* thought within himself. But what saith the scripture? ‘I will make a willing people in the day of my power.’ With this outward call, there went an efficacious power from God, which sweetly over-ruled his natural will. *Serm. The Conversion of Zaccheus.* Ibid. vol. vi. p. 54.

Id.—In the year 1737, being previously stirred up thereto by a strong impulse, which I could by no means resist, I came here. *Serm. preached in Georgia.* Ibid. p. 380.

Id.—As it might be said of *Naaman*, when he recovered of his leprosy, and his flesh returned unto him like the flesh of a young child, that he was a new man; so our souls, though still the same as to essence, yet are so purged, purified and cleansed from their natural dross, filth and leprosy, by the blessed influences of the Holy Spirit, that they may be properly said to be made anew. *Serm. On Regeneration.* Ibid. p. 260.

*Mr. Toplady.*—An elect sinner is not *made good, against his will*; but is, by grace, *made willing to be good.*—We apprehend this to be effected, as St. Augustin expresses it, *suavi omnipotentii & omnipotentii suavitate.*—Surely, he who, without our consent, made us *reasonable beings*; can, by virtue of his own omnipotently transforming grace, make us *holy beings*! and that without making us mere machines. *Church of England vindicated*, p. 78, 79.

*Mr. Romaine.*—The Holy Spirit alone can work faith in your heart. It requires his power, even that almighty power, which raised up Jesus from the dead. *Serm. Upon Imputed Righteousness. Works*, vol. iii. p. 178.

*Id.*—If while he (*the Prophet*) spake the power of the Lord was present, then the driest bones would hear; and if while we address ourselves to the outward ears, the voice of God carries the sound at the same time to the heart, then even the dead hear this almighty voice, and awake, and see their guilt and danger. *Serm. The Parable of the Dry Bones. Ib.* vol. iv. p. 347.

*Id.*—He sends us out to preach, bids us call to the dead. We do as we are commanded; but we know that we could no more raise a dead soul from the grave of sin, than we could raise a dead body from the grave of corruption. *Ibid.* p. 350.

*Id.*—By his almighty operation he works in my heart a clear conviction of my being accepted at the bar of justice, as just and righteous, through the righteousness of Jesus Christ. *Discourse VIII. on Solomon's Song. Ib.* vol. v. p. 203.

*Rev. Rowland Hill.*—In vain then does the sinner strive to resist the resistless grace of God. It sweetly disarms resistance. *Serm on Sunday Schools, 1801*, p. 26.

*Dr. Hawker.*—He (*the Holy Ghost*) must breathe upon the dry bones of the human estate, and awaken our souls from *the death of sin to a life of righteousness.* *Misericordia*, 1802, p. 89.

*Id.*—While therefore we are thus found waiting upon



the Lord in the appointments of his grace, we are like those poor blind men who sat by the way-side begging when Jesus passed by, and in that favourable moment received their sight. *Ibid.* p. 103.

*Mr. Overton.*—Mr. Polwhele exclaims, ‘According to this doctrine, our regeneration depends not, in the slightest degree upon *ourselves*: it is the sole effect of the Divine agency.’ This Mr. P. conceives is every way absurd. But would *his* notion be more absurd than it is, if he should talk of our *creation* depending in some degree upon *ourselves* \*? *True Churchman*, p. 139.

*Christian Observer.* *On efficacious grace.*—They (*Calvinists*) contend, that in producing this result, however infallibly; *irresistibly* is an ambiguous word, which the more enlightened disciples of this school do not employ; human freedom is not in any degree, nor in the nature of things can be, overruled. *Jan.* 1806, p. 34.

*Evan. Mag.*—The first act of almighty victorious grace, is to raise the dead in sin to spiritual life: and all the subsequent operations of this grace display such a sweet, conciliatory, attractive, and captivating efficacy, as leaves the understanding, the will, and the affections, in a state of the happiest liberty †. *Jan.* 1806, p. 20.

*Ib.* We may all be saved if we will.—For if they are truly willing, grace has made them so. *April* 1806, p. 164.

*Ib. Rev. R. Hall.*—It ought, I think, ever to be maintained, that the heart of man is so bad, as absolutely to need omnipotent operations to incline it to *be* and *do* what is right. p. 156.

\* *Mr. Overton.*—The affirmation however is false, which represents us to teach, ‘that no one knows Christ’ or is a true Christian, until he can specify the precise time and hour of his conversion. *Ibid.* p. 110.

† *Evan. Mag.*—The circumstances attendant on conversion are extremely various. In those who have happily been favoured with the unspeakable advantages of religious education, they are seldom very sudden or very observable. It may even be doubted, whether the subject of this important change is always aware of the time or manner in which the fact took place. *Oct.* 1807, p. 449.

Ib.—Had not the grace of God been almighty grace, surely, it could not have so instantly subdued such a flagrant rebel (*St. Paul*), and overcome such determined hostility to the name and character of Jesus. *July 1806, p. 299.*

Ib. *Rev. E. Cooper.*—Neither evidences the most conspicuous and multiplied, nor arguments the most powerful and convincing, not demonstration itself, can produce faith: faith is a divine work: a creation in the heart by the Spirit of Christ. The faith whereby we are saved is not of ourselves, it is the gift of God. *Feb. 1807, p. 81.*

Ib.—The internal aversion of the carnal mind to God's way of salvation, is such an obstruction as nothing can surmount but the Almighty influence of God.—God himself had need to draw with omnipotent efficacy, to draw us off from the world, and sin, and self, that we may come sincerely and eagerly to Christ. *April 1808, p. 152, 153.*

Ib.—His (*Jesus's*) secret influence turned the thief on the cross. *May 1808, p. 200.*

Ib.—And now what must God do? shall he let them all have their own way, and go to Hell together? must the blood of Christ be shed in vain?—Or, if God have power and liberty to change their hearts, and draw them to Christ, &c. *p. 202.*

Ib.—Believers love God;—and such is the ardour of their love, that it constrains them, by its powerful and irresistible influence, to embrace every opportunity of testifying, &c. *Dec. 1808, p. 505.*

## SECTION VII.

## On the New-Birth, and its Pangs, ordinary or extraordinary.

*J. W.*---Justification and the New-Birth are in point of time inseparable from each other, yet they are easily distinguished.---The one is, the taking away the guilt, the other, the taking away the power of sin. *On the Privilege of the Children born of God, Sermons*, vol. i. p. 297, 298.

*Id.*---I searched the Scriptures—but—found—scarce any other (*conversion*) so slow as that of St. Paul, who was three days in the pangs of the new birth. *Coke and Moore*, p. 143.

*Id.*---I wrote to many of them concerning the state of their souls. One or two of their answers I have subjoined.---<sup>6</sup> As my mother bore me with great pain, so did I feel great pain in my soul in being born of God. Indeed I thought the pains of death were upon me, and that my soul was then taking leave of the body. I thought I was going to him whom I saw with strong faith standing ready to receive me. In this violent agony I continued about four hours; and then I began to feel the *Spirit of God bearing witness with my spirit, that I was born of God.* *Journ.* from 1738 to 1739. *Works*, vol. xxvii. p. 31. 36.

*Id.*---We then called upon God, to confirm his word. Immediately one that stood by, to our no small surprize, cried out aloud, with the utmost vehemence, even as in the agonies of death. But we continued in prayer, till *a new song was put in her mouth, a thanksgiving unto our God.* Soon after, two other persons, well known in this place, as labouring to live in all good conscience towards all men, were seized with strong pain, and constrained to roar *for the disquietness of their heart.* But it was not long before they likewise burst forth into praise to God their Saviour. The last who called upon God, as out of the belly of hell, was I——E—— a stranger, in Bristol. And in a short space he

also was overwhelmed with joy and love, knowing that God had healed his backslidings. So many living witnesses hath God given that *his hand is still stretched out to heal*, and that *signs and wonders are even now wrought, by his holy Child Jesus*. Ib. p. 68.

Id.---While I was preaching at Newgate on these words, *He that believeth hath everlasting life*; I was insensibly led, without any previous design, to declare strongly and explicitly, *That God willeth all men to be thus saved*; and to pray that 'If this were not the truth of God, he would not suffer the blind to go out of the way; but if it were, he would bear witness to his word.' Immediately one, and another, and another sunk to the earth: they dropped on every side as thunderstruck. One of them cried aloud. We besought God in her behalf, and he turned her heaviness into joy. Ib. p. 70.

Id.---To-day one whom he (*a physician*) had known many years, was the first, while I was preaching in Newgate, who broke out into *strong cries and tears*. He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, 'till great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God. Ib. p. 72.

Id.---Although they saw *signs and wonders*, for so I must term them, yet many would not believe. They could not indeed *deny* the facts; but they could *explain* them away. Some said, 'These were purely *natural* effects; the people fainted away, only because of the heat and closeness of the rooms.'---To-day, Monday 21, our Lord answered for himself. For while I was enforcing these words, *Be still and know that I am God*, he began to make bare his arm, not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One, and another, and another was struck to the earth; exceedingly *trembling* at the presence of his power. Others cried, with a loud and bitter

cry, *What must we do to be saved?* And in less than an hour, seven persons, wholly unknown to me till that time, were rejoicing, and singing, and with all their might giving thanks to the God of their salvation. Ib. p. 83, 84.

Id.---I was called from supper to one who feeling in herself such a conviction as she never had known before, had run out of the society in all haste, *that she might not expose herself.* But the hand of God followed her still, so that after going a few steps, she was forced to be carried home, &c. Ib. p. 85.

Id.---The first that was deeply touched was L — W — ; whose mother had been not a little displeas'd a day or two before, when she was told how her daughter had *exposed herself* before all the congregation: the mother herself was the next, who dropped down, and lost her senses in a moment; but went home with her daughter, full of joy, as did most of those that had been in pain. Ib. p. 106.

Id.---Some sunk down and there remained no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical and many epileptick fits: but none of them were like these, in many respects. Ib. p. 97.

Id.---While I was speaking, one before me dropt down as dead, and presently a second and a third. Five others sunk down in half an hour, most of whom were in violent agonies. *The pains as of hell came about them; the snares of death overtook them.* In their trouble we called upon the Lord, and he gave us an answer of peace. Ib. p. 101.

Id.---One of these had been remarkably zealous against those that cried out and made a noise, being sure that *any of them might help it if they would.* And the same opinion she was in still, till the moment she was struck through as with a sword, and fell trembling to the ground, &c. Ib. p. 113.

Id.---Five were in the same agony in the evening,---After sermon, they were brought into the room again, where a few of us continued in prayer to God, being determin'd not to

go till we had an answer of peace, till nine the next morning. Before that time, three of them sang praise to God. And the others were eased, though not set at liberty. *Journ. from 1739 to 1741.* Ib. p. 178.

Id.---Forty or fifty of those who were seeking salvation, desired leave to spend the night together, at the society-room, in prayer and giving thanks. Before ten I left them and lay down. But I could have no quiet rest, being quite uneasy in my sleep, as I found others were too, that were asleep in other parts of the house. Between two and three in the morning I was waked, and desired to come down stairs. I immediately heard such a confused noise, as if a number of men were all putting to the sword. It increased when I came into the room and began to pray. One whom I particularly observed to be roaring aloud for pain, was J— W—, who had been always till then very sure, that ‘none cried out but hypocrites,’ &c. Ib. p. 231.

Id.---I called on one, who being at Long-lane, on Monday the 4th instant, was exceeding angry at those ‘that pretended to be in fits,’ particularly at one who dropped down just by her. She was just going ‘to kick her out of the way,’ when she dropped down herself.---I left her weary and heavy laden, under a deep sense of the just judgment of God. Ib. p. 232.

Id.---The words God enabled me to speak there, and afterwards at Bristol, so I must express myself still, for I dare not ascribe them to my own wisdom, were as a hammer and a flame. *Journ. from 1741 to 1743.* Ib. vol. xxviii. p. 14.

Id.---I preached at Weaver’s-Hall. It was a glorious time. Several dropped to the ground as if struck by lightning. Ib. p. 38.

Id.---I carefully examined those who had lately *cried out* in the congregation. Some of these, I found, could give no account at all, how or wherefore they had done so.---Others could just remember, they were in fear; but could not tell, what they were in fear of. Several said, they were afraid

of the devil : and this was all they knew. But a few gave a more intelligible account of the piercing sense they then had of their sins, &c. *Ib.* p. 124.

*Id.*---I enquired particularly into---the case of those who had almost every night the last week cried out aloud, during the preaching.---I found, 1. That all of them, I think not one excepted, were persons in perfect health, and had not been subject to fits of any kind, till they were thus affected : 2. That this had come upon every one of them in a moment, without any previous notice. *Ib.* p. 137:

*Id.*---I answered another letter I had received from Flanders ; an extract of which is here subjoined.—When we were met together in the evening, as I was at prayer, one that was kneeling by me, cried out, like a woman in travail, ‘ My Redeemer ! my Redeemer ! ’ which continued about ten minutes. When he was asked, ‘ What was the matter, ’ he said, ‘ He had found that which he had often heard of, that is, an heaven upon earth : ’ and some others had much ado to forbear crying out in the same manner. *Journ. from 1743 to 1746.* *Ib.* p. 245. 246.

*Id.*---God has lately added to them a third ; one formerly famous for all manner of wickedness, who was cut to the heart while Mr. Brooke was talking to him, and went down to his house justified. *Journ. from 1746 to 1749.* *Ib.* vol. xxix. p. 17.

*Id.*---About one I preached to some stocks and stones at Brough. *Ib.* p. 176.

*Id.* *At Alnwick.*---O what a difference is there between these living stones, and the dead, unfeeling multitudes in Scotland. *Journ. from 1755 to 1758.* *Ib.* vol. xxx. p. 159.

*Id.*---I rode to Sundon, and preached in the evening to a very quiet and very stupid people. How plain is it, that even to enlighten the understanding is beyond the power of man ? *Journ. from 1762 to 1765.* *Ib.* vol. xxxi. p. 274.

*Id.*---I soon recovered, and at seven preached in the sessions-house, to a numerous congregation. But the greater part of them were like blocks, and some like wild asses’ colts. *Journ. from 1765 to 1768.* *Ib.* vol. xxxii p. 118.

Id.---I preached at Biddick to a multitude of colliers, though it rained hard all the time. They seemed all, even some who had long drawn back, to be melted down as wax before the fire. *Journ. from 1751 to 1754. Ib. vol. xxix. p. 210.*

Id.---In the evening I was at St. Ewe. One or two felt the edge of God's sword, and sunk to the ground. And indeed it seemed as if God would suffer none to escape him; as if he both heard and answered our prayer,

‘ Dart into all the melting flame

Of love, and make the mountains flow.’ *Journ. from 1755 to 1758. Ib. vol. xxx. p. 33.*

Id.---Our service began in the Foundery at four, in the Tabernacle at eight. God was now especially pleased to make bare his arm. There was a great cry among the people. Stony hearts were broke. *Journ. from 1758 to 1760. Ib. p. 248.*

Id.---Mr. Berridge desired I would come to him as soon as possible. I set out for Everton.---For many years he was seeking to be justified by his works. But a few months ago, he was thoroughly convinced, that *by grace we are saved through faith*. Immediately he began to proclaim aloud the redemption that is in Jesus. And God confirmed his own word, exactly as he did at Bristol in the beginning, by working repentance and faith in the hearers, and with the same violent outward symptoms. *Ib. p. 244.*

Id. *At Everton.*---Mr. B——e was preaching.---When the power of religion began to be spoke of, the presence of God really filled the place. And while poor sinners felt the sentence of death in their souls, what sounds of distress did I hear! The greatest number of them who cried or fell, were men: but some women, and several children, felt the power of the same almighty Spirit, and seemed just sinking into hell. This occasioned a mixture of various sounds; some shrieking, some roaring aloud. The most general was a loud breathing, like that of people half strangled and gasping for life. And indeed almost all the cries were like those of human creatures, dying in bitter anguish. *Ib. p. 278, 279.*

Id.---I stayed in the next room, and saw the girl whom I



had observed so particularly distress in the church, lying on the floor as one dead, but without any ghastliness in her face.---She was then set in a chair: and after sighing a while suddenly rose up, rejoicing in God. Her face was covered with the most beautiful smile I ever saw.---Mean time I saw a thin, pale girl, weeping with sorrow for herself, and joy for her companion. Quickly the smiles of heaven came likewise on her.---The faces of the three justified children, and I think of all the believers present, did really shine: and such a beauty, such a look of extreme happiness, and at the same time of divine love and simplicity, did I never see in human faces till now. Ib. p. 280, 281. 283.

Id.---It is common for people to remain unaffected there, and afterward drop down in their way home. Some have been found lying as dead in the road: others in Mr. B.'s garden. Ib. p. 285.

Id.---Mr. B. being ill---his servant, Caleb Price, spoke to about two hundred people. The Lord was wonderfully present: more than twenty persons feeling the arrows of conviction. Several fell to the ground: some of whom seemed dead; others in the agonies of death. Ib. p. 307.

Id.---In the afternoon Mr. B. was constrained by the multitude of people, to come out of the church and preach in his own close.---The first man I saw wounded would have dropped.---It seemed as if the Lord came upon him like a giant, taking him by the neck, and shaking all his bones in pieces. Ib. p. 308.

Id.---We met Mr. B. at Stapleford, five miles from Cambridge. His heart was particularly set on this people, because he was curate here five or six years; but never preached a gospel sermon among them till this evening. About 1500 persons met in a close to hear him, great part of whom were laughers and mockers.---However in a while many of the scoffers were weary and went away. The rest continued as insensible as before. I had long been walking round the multitude, feeling a jealousy for my God, and praying him to make the place of his feet glorious. My patience at last

began to fail, and I prayed, ' O King of glory, break some of them in pieces; but let it be to the saving of their souls.' I had but just spoke, when I heard a dreadful noise, on the farther side of the congregation, and turning thither saw one Thomas Skinner coming forward, the most horrible human figure I ever saw. His large wig and hair were coal black: his face distorted beyond all description.---The only sign of life was the working of his breast and the distortions of his face, while the veins of his neck were swelled, as if ready to burst. He was just before the chief captain of Satan's forces.---His agonies lasted some hours. Then his body and soul were eased. Ib. p. 312—314.

Id.---I never saw a man sweat in such a manner; the large drops seeming fixt all over his face, just like beads of glass. Ib. p. 315.

Id.---Fifteen hundred or two thousand were assembled in the close at Triplow.---On one spot, no less than seven, who lay on the ground as if slain in battle. Ib. p. 317.

Id.---I was glad to see a woman, supposed the chief sinner in the town, now rolling on the earth, screaming and roaring in strong convictions. Ib. p. 318.

Id.---I have generally observed more or less of these outward symptoms, to attend the beginning of a general work of God. So it was in New-England, Scotland, Holland, Ireland, and many parts of England. But after a time they gradually decrease, and the work goes on more quietly and silently. Ib. p. 326.

Id.---I rode on to Mr. Berridge's at Everton, and in the evening went to the church.---One young man and one young woman were brought with difficulty to Mr. B.'s house.---The heavings of his breast were beyond description: I suppose, equal to the throes of a woman in travel. Ib. p. 328, 329.

Id.---The truth is, 1. God suddenly and strongly convinced many that they were lost sinners; the *natural* consequence whereof were sudden outcries, and strong bodily convulsions. 2. To strengthen and encourage them that believed, and to make his work more apparent, he favoured

several of them with divine dreams, others with trances and visions. 3. In some of these instances, after a time, nature mixt with grace. 4. Satan likewise mimicked *this work of God*, in order to discredit the *whole work*. *Ib.* p. 344.

*Id.*---Her (*Mrs. Tate's*) sorrow was quickly turned into joy. Her husband, who was before little awakened, was just then cut to the heart, and felt the wrath of God abiding on him. Nor did he cease crying to God, 'till his prayers and tears were swallowed up in thanksgiving. So here are two instances of persons both convinced and converted in the same hour. *Journ. from 1760 to 1762*, *Ib.* vol. xxxi. p. 186.

*Id.*---We had a token for good: two or three were cut to the heart: and many seemed much affected. *Journ. from 1768 to 1770*. *Ib.* vol. xxxii. p. 311.

*Id.* *Mrs. Fletcher.*---In reproving sin and open sinners, he was a *Son of Thunder*, and regarded neither fear nor favour, when he had a message from God to deliver.' *On the death of Mr. Fletcher. Sermons*, vol. iii. p. 278.

*C. W.*---We had some discourse about agitations: no sign of grace in my humble opinion. *Whitehead*, vol. i. p. 199.

*Dr. Whitehead, on C. W.*---Many persons at Newcastle had been greatly agitated during the preaching, falling into convulsive motions with strong cries.---He soon perceived, that these natural affections, and the outward expressions of them, were easily imitated; and the persons at first so affected, being much noticed and talked of, this became a temptation to others to imitate their state. He says, 'I have already detected many counterfeits.' *Life of Wesley*, vol. i. p. 267.

*Coke and Moore.*---In July 1777---at one Quarterly-meeting (*of the Society in connexion with Mr. Wesley*) held at a place called Maybery's chapel (*North America*), the power of God was among the people of a truth, many hundreds being deeply awakened, and about one hundred and fifty converted, in two days. The congregation consisted of about four thousand persons. The next Quarterly-meeting was held at a place called Jones's chapel in Mecklenburg county. This meeting was divinely favoured beyond description.---Some were on the ground crying for mercy, others in exta-

sies.---Some were lying as in the pangs of death; many were as cold as clay, and as still as if dead.---Hundreds of the believers were so overcome with the power of God, that they fell down as in a swoon, and lay for twenty or thirty minutes, and some for an hour.—While one of them (*the Preachers*) was enlarging on that passage of holy writ, ‘The spirit and the bride say come, &c.’ the power of God fell down on the people; and such bitter lamentations were heard, that he was obliged to desist. Many scores of black as well as white people fell to the earth, and lay in agonies till the evening. In the evening as many of the mourners were collected as possible, and placed under an arbour. The sight of them was a dreadful resemblance of hell,---doleful lamentations heard, comparable to those which we may conceive to be the lamentations of the damned. These commonly obtained peace in one moment,---and praised God aloud. *Life of Wesley*, p. 462—465.

*Meth. Mag.*---Extract of a Letter from the Rev. Mr. John Evans Findley, of Mason-County, Kentucky.---The falling down of multitudes, and their crying out,---was to us so new a scene, that we thought it prudent not to be over hasty in forming any opinion of it.---There were present---eighteen Presbyterian ministers, and a number of Baptist and Methodist preachers.---Some, perhaps, will censure us for associating with the Baptists and Methodists. *March* 1803, p. 125—127.

*Ib.*---*The Rev. Samuel M<sup>c</sup>Corkle*, 1801, on falling down, cries, &c. at a Camp-meeting.---This, to me perfectly new and sudden sight, I viewed with horror; and, in spite of all my previous reasoning on Revivals, with some degree of disgust. *June* 1803, p. 280.

*Ib.*---The Rev. Mr. Nicholas Snethen writes as follows: ‘Mr. Asbury having a line of appointment thro’ the States of Virginia, &c.---sent me to the Western Conference.---In the latter end of August, after hesitating all Summer, my resolution became fixed, by the presence of a friend from Georgia, to hold a Camp-Meeting in Maryland.---On Saturday, the

24th day of September, according to appointment, we commenced the meeting.---On Saturday night we had reason to believe that several conversions took place, and the exercises continued more or less, until Sunday morning.---Not fewer, I believe, than five thousand were present in the great congregation at ten o'clock. About eleven, the serious part of the people were generally much affected, and God gave us several living witnesses of his justifying grace. From eight to ten in the evening, hardly fifteen minutes intervened, between the instances of persons professing to be made partakers of pardoning mercy, but we kept no regular account of the number.---The common opinion is, that we may safely conclude, about one hundred were made partakers of saving grace at this meeting.—*Oct. 4, 1803* \*.—*May 1804*, p. 233, 234.

Ib.---West-Indies. St. Bartholomew, Oct. 13, 1806. Extract of a Letter from Mr. Thomas Dobson, to the Rev. Dr. Coke.---'The work of God eats up almost all my soul and all my time.---Some weeks ago, we had a love-feast, such a one as I never attended before.---When we had sung a verse or two, such a wonderful divine influence descended on the people, that the house seemed to be filled with the presence of God. I suppose, in ten minutes, there were between twenty and thirty fallen on the floor, some crying for mercy, and others praising God. I was obliged to cease singing, for I had very few to help me; and when I went to prayer, my voice could not be heard. I then rose from my knees, and would have gone out, but they lay in the passage like persons slain in the field of battle.---Many of those who were so affected, were those who were prejudiced against every thing of the kind.' *June 1807*, p. 285, 286.

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\* *Minutes of Conference, 1807*.—Q. What is the judgment of the Conference concerning what are called Camp-Meetings? A. It is our judgment, that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief. and we disclaim all connexion with them. *Metb. Mag. Sept. 1807*, p. 432.

Ib.---Nova Scotia. From Mr. Wm. Sutcliffe, to the Missionary Committee. Liverpool, May 6, 1807.---The following was a glorious work indeed. Temporal business was, in a great measure, laid aside, the streets echoed with the praises of some that had found peace, and the cries of others for pardoning mercy : some houses were full of people, chiefly young, from morning to evening, some on their knees praying for several hours together, others praising God for deliverance, and endeavouring to encourage the distressed. Rich and poor, black and white, learned and illiterate were on a level : all appeared to be much affected, and the work was both powerful and general. For my own part, I hardly knew, sometimes, whether I was in the body or out of it.' *Oct.* 1807, p. 474, 476.

Ib.---In a letter, dated Annapolis Royal, June 23, 1807, ---Mr. Bennet, one of our Missionaries,---adds : ' Mr. Marsden writes from St. John's, New Brunswick, as follows.---About 70 persons have joined the society, within these three weeks, at St. John's.---There is seldom a meeting but some are struck. The whole city seems to be moved.' *Jan.* 1808, p. 46, 47.

*J. W.*---I was with Mr. Whitefield.---I had an opportunity to talk with him of those outward signs, which had so often accompanied the inward work of God. I found his objections were chiefly grounded on gross misrepresentations of matter of fact. But the next day he had an opportunity of informing himself better. For no sooner had he begun, in the application of his sermon, to invite all sinners to believe in Christ, than four persons sunk down close to him, almost in the same moment, &c. *Journ. from 1738 to 1739, Works*, vol. xxvii. p. 108.

*G. W.*---His (*the Lord's*) word is like a fire, and a hammer : last week I saw many quite struck down. *Works*, vol. i. p. 220.

Id.---I came to Cambuslang,\* the place which God hath so

\* In Scotland, in the year 1630, were held solemn Communion, where sometimes no less than five hundred are said to have been converted at a

much honoured. I preached at two, to a vast body of people, and at six in the evening, and again at nine at night. Such a commotion surely never was heard of, especially at eleven at night. It far outdid all that I ever saw in America.---The people seem to be slain by scores. They are carried off, and come into the house like soldiers wounded in and carried off a field of battle. Their cries and agonies are exceedingly affecting. *Ib.* p. 405.†

*Id.*---The after-pangs are sometimes sharper than those that precede the new-birth itself. *Ib.* vol. ii. p. 245.

*Id.* *On being weary of sin.*---It does not consist in a weariness all of a sudden: no, it is the continual burden of your soul. *Serm. Christ the only Rest, &c.* *Ib.* vol. v. p. 315.

*Id.*---While others that were so shaken, as Mr. Bolton and other eminent men were, may say, you are not Christians because you had not the like terrible experience. You may as well say to your neighbour, you have not had a child, for you were not in labour all night. The question is, whether a real child is born, not how long was the preceding pain. *Eighteen Sermons*, p. 210.

*Evans Mag. On the Rev. Jon. Edwards's Narrative of the surprizing Work of God, in the Conversion of many hundred Souls in New England, republished.*---'The present editors

time; some feeling an unusual motion and trembling in their limbs; some falling into fits, and almost choaked. *Evans's History of Modern Enthusiasm*, 1757, p. 153.

† G. W.—The distracting people's minds to such a degree as to occasion sudden roarings, agonies, screamings, tremblings, dropping-down, ravings, and such like, is by no means the great end proposed by these itinerants' preaching, much less was it ever urged by them as an *essential mark* of the co-operation of the Spirit of God.—Are they not looked upon by these itinerants themselves, as extraordinary things, proceeding generally from soul-distress, and sometimes it may be from the agency of the evil spirit, who labours to drive poor souls into despair? *Second Letter to the Bishop of London, Works*, vol. iv. p. 160

observe,---that the influences of the Holy spirit are as efficacious now as in the past age.' *Aug.* 1808. p. 349, 350.

Ib. *On preaching the Gospel*.---The 'sons of Thunder' alarm and terrify the conscience, while the 'sons of Consolation' win the affections and captivate the heart. *Nov.* 1808, p. 469.



## SECTION VIII.

## On the perceptible Presence of God.

*J. W. On Field-preaching.*---Many a time have I been constrained to say in my heart, *How dreadful is this place!* This also is no other than *the house of God!* This is the gate of heaven! *Farther Appeal, Part I. Works, vol. xiv. p. 292.*

Id.---I wrote to many of them concerning the state of their souls. One or two of their answers I have subjoined.---  
‘My dear friend, bear with my relating after what manner I was born of God. It was an *instantaneous* act. My whole heart was filled with a divine power, drawing all the faculties of my soul after Christ, which continued three or four nights and days. It was as a mighty rushing wind, coming into the soul, enabling me from that moment to be more than conqueror, over those corruptions which before I was always a slave to. *Journ. from 1738 to 1739. Ib. vol. xxvii. p. 31, 32.*

Id.---Monday, Jan. 1, 1739. Mr. Hall, Kinchin, Ingham, Whitefield, Hitchins, and my brother Charles, were present at our love-feast in Fetter-lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice, *We praise thee, O God; we acknowledge thee to be the Lord.* *Ib. p. 40.*

Id.---She had long earnestly desired to receive the holy communion, having an unaccountably strong persuasion, ‘That God would manifest himself to her therein, and give rest to her soul.’---And *he was made known unto her in breaking of bread.* *Ib. p. 136.*

Id.---It was easy to observe here, in how different a manner God works now, from what he did last spring. He then poured along, like a rapid flood, overwhelming all before him. Whereas now

‘ *He deigns his influence to infuse  
Secret, refreshing as the silent dews.*’

*Journ. from 1739 to 1741. Ib. p. 198.*

Id.---Generally when these truths, justification by faith in particular, were declared in any large town, after a few days or weeks, there came suddenly on the great congregation, not in a corner, at London, Bristol, Newcastle upon Tyne in particular, a violent and impetuous power, which

‘ *Like mighty wind or torrent fierce,  
Did then opposers all o'er-run.*’

*On the general spread of the Gospel. Sermons, vol. iv. p. 155.*

Id.--After he (*John Woolley*) had been one day wrestling with God, he saw himself, he said, surrounded on a sudden with an inexpressible light, and was so filled with joy and the love of God, that he scarce knew where he was. *Journ. from 1741 to 1743, Works, vol. xxviii. p. 39.*

Id.---Our Lord was gloriously present with us at the watch-night. *Ib. p. 47.*

Id.---William Fenwick rode with me to L---d: the minister of which had told him again and again, ‘Be sure to bring Mr. Wesley with you when he comes. It is for my soul: for the good of my poor soul.’ When we were alone he told me, ‘Sir, I have read your writings: but I could not believe them till very lately. Now I know your doctrine is true. God himself has shewn it to me. A few days since I was in a great agony of soul, praying to God to forgive my sins. And there was such a light about me as I cannot express: and I knew God had heard my prayer, &c.’ *Journ. from 1743 to 1746. Ib. p. 271.*

Id.---I had heard a surprizing account, concerning a young woman of Manchester, which I now received from her own mouth. She said, ‘On Friday the 4th of last March, I was

sitting in the house while one read the passion-hymn. I had always before thought myself good-enough, having constantly gone to church and said my prayers, nor had I ever heard any of the Methodist preachers. On a sudden I saw our Saviour on the cross, as plain as if it had been with my bodily eyes: and I felt it was *my* sins for which he died. I cried out, and had no strength left in me. Whether my eyes were open or shut, he was still before me hanging on the cross, and I could do nothing but weep and mourn day and night. This lasted till Monday in the afternoon. Then I saw as it were heaven open, and God sitting upon his throne, &c. *Journ. from 1746 to 1749, Ib. vol. xxix. p. 133, 134.*

Id.---I began preaching at seven, and God applied it to the hearts of the hearers. Tears and groans were on every side among high and low. God as it were, bowed the heavens and came down. The flame of love went before him, the rocks were broken in pieces, and the mountains flowed down at his presence. *Journ. from 1751 to 1754. Ib. p. 258.*

Id.---She sent for me and broke out,---‘My natural life is almost gone, with the brightness of his presence. Sometimes I am even forced to cry out, ‘Lord, stay thy hand, till I come into glory.’---While I am praying for them, the glory of the Lord so overpowers me that I am lost, &c.’ *Journ. from 1755 to 1758. Ib. vol. xxx. p. 139.*

Id.---She is twenty-one years old. We were soon after called into the garden, where Patty Jenkins, one of the same age, was so overwhelmed with the love of God, that she sunk down, and appeared as one in a pleasant sleep, only with her eyes open.---She frequently laughed while she saw his glory. This is quite unintelligible to many: for a stranger intermeddleth not with our joy. *Journ. from 1758 to 1760. Ib. p. 304.*

Id.---In the afternoon God was eminently present with us, though rather to comfort than convince. *Ib. p. 343.*

Id. *On Mr. Grimshaw.*---His soul at various times enjoyed large manifestations of God’s love; and he drank deep into

his Spirit. His cup ran over, and at some seasons, his faith was so strong, and his hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame. *Journ. from 1760 to 1762.* Ib. vol. xxxi. p. 149.

Id.---We met at the chapel in Spitalfields, to renew our covenant with God. And he did indeed appear in the midst of the congregation, and answer as it were by fire. *Journ. from 1762 to 1765.* Ib. p. 213.

Id.---The very first Friday they met together, God broke in upon them in a wonderful manner. Ib. p. 234.

Id.---In the evening the mayor and all the gentry of the town were present. And so was our Lord in an uncommon manner. Ib. p. 285.

Id.---I received an account of a young woman, the substance of which was as follows.---She was sitting in her room, lamenting her state, and crying to God for mercy, when suddenly she had a sight of our Lord, from the manger to the cross. But it did not bring comfort.---It was not long before the Lord looked upon her. As she was in prayer, she had a clear representation of our blessed Lord, as crowned with thorns, and clothed with the purple robe. In a moment her soul rested on him, and she knew he had taken away her sins.---Her soul was so ravished with his love, that she could not hold her peace. *Journ. from 1765 to 1768.* Ib. vol. xxxii. p. 119—121.

Id.---About this time a remarkable work of God broke out among the children at Kingswood school. One of the masters sent me a short account of it, as follows.---‘God broke in upon our boys in a surprising manner.---While they were in their private apartments, the power of God came upon them, even like a mighty, rushing wind, which made them cry aloud for mercy.---God quickly spoke peace to two of them.---Since I began to write, eight more are set at liberty, &c.’ Ib. p. 173. 175.

Id.---At five and nine we found God was with us; but much more at one, and most of all at the watch-night. *Journ. from 1768 to 1770.* Ib. p. 249.

Id.---' But how may one who has the real witness in himself distinguish it from presumption?' How, I pray, do you distinguish day from night? How do you distinguish light from darkness? or the light of a star, or glimmering taper, from the light of the noon day sun?---There is an inherent, essential difference between spiritual light, and spiritual darkness. *On the Witness of the Spirit, Sermons*, vol. i. p. 160.

Id.---So it is with him that is born of God. Before that great change is wrought, although he subsists by him, in whom all that have life 'live, and move, and have their being,' yet he is not *sensible* of God; he does not *feel*, he has no inward consciousness of his presence.---But when he is born of God, born of the Spirit, how is the manner of his existence changed! His whole soul is now sensible of God, &c. *On the Privileges of the Children born of God*. Ib. p. 300, 301.

Id. *Mrs. Fletcher*.---' Some time after, he was favoured with a particular manifestation of the love of God: so powerful, that it appeared to him, as if body and soul would be separated.' *On the death of Mr. Fletcher*. Ib. vol. iii. p. 276.

Id. 1781.---That man of God, Gregory Lopez, observes of himself that the large manifestations of God, with which he was favoured, at first overpowered his body, and nearly suspended his understanding, nay, took away the use of his senses; but that after a time they neither interrupted the one nor the other, nor disturbed the operation of any of his faculties. I think if those manifestations which you had, had been continued, the case would have been the same with you: they would no longer have overwhelmed you as they did at first. *Meth. Mag.* June 1808. p. 280.

*C. W.*---It nothing helps them to say, 'We do not deny the assistance of God's spirit; but only this *inspiration*, this *receiving the Holy Ghost*, and being *sensible* of it.'---Our own excellent Church knows nothing of this devilish distinction. *Serm. Awake, thou that sleepest*. *J. W.'s Sermons*, vol. i. p. 43.

*Minutes of Conference, 1792.*---We accordingly prepared the Lots; and four of us prayed. God was surely then present, yea, his glory filled the room. Almost all the Preachers were in tears, and, as they afterwards confessed, felt an undoubted assurance that God himself would decide.---We had not a doubt but God was uncommonly present on the occasion, and did himself decide. p. 25.

Ib. 1794. *Address of the Irish Conference.*---The Lord has been with us in our Conference. p. 29.

Ib. 1797.---Our Conference has been wonderfully overshadowed by the Spirit of God. p. 34.

Ib. 1799.---The Divine Presence has been eminently with us. p. 40.

Ib. 1804. *Address from the Irish to the British Conference.*---The skies dropped fatness on us; and the divine Presence consoled us under our deep concern, and melted us into tears of contrition, and love to God and the souls of men. Such a visitation from Heaven, we never witnessed before in Conference. p. 37.

Ib. 1806.---We are fully assured, Brethren, of your concurrence in all these sentiments; and of your meeting us daily at the Throne of Grace, to implore the Divine blessing on our labours, and that the cloud of his glory may rest on all our assemblies. p. 45.

*Meth. Mag. Rev. Nicholas Snethen, on a Camp-meeting.*---The influence of divine grace was so powerful, that I must have fallen upon the Stand, had I not been supported.---A striving for a deeper work of grace, was manifest among the people. The agonizing spirit soon became general, and all the place around seemed to be filled with the glory of God.---It was too mighty a display of redeeming love, for my mortal frame to bear. My body sunk under it.---I now fully believe what I had always doubted before, that the power of divine love can deprive a man of the exercise of his rational powers in an instant; and yet that he shall sustain no injury. For, after I recovered, I was as active and vigorous as usual. *May 1804,* p. 234.

Ib.—*William Shepherd*.—It came strongly to my mind, ‘Altho’ we have no Prophet’s staff to put upon the child; nor a Prophet himself to restore him to life, yet the God of Prophets is now present.’ Of this I was assured, because I felt him with me, and an unusual power immediately came upon me, to wrestle with him in behalf of the child. *Oct.* 1804, p. 473.

Ib.—An extraordinary revival of religion prevailed in the Pocklington Circuit, through the labours of himself (*Mr. Peter Mill*) and Mr. Booth Newton. The Spirit of the Lord rested upon the congregations in a remarkable manner. Numbers were added to the Society this year, as also in the year following, as may be seen by consulting the Minutes for 1792 and 1793. Many instances could be given of the special presence of God in their meetings, producing the most blessed effects: numbers crying out from time to time, as on the day of Pentecost, ‘Men and brethren, what shall we do to be saved?’ Once in particular, while Mr. Mill was preaching at Bugthorpe, the word of the Lord was like fire among the stubble, or like a hammer breaking the flinty hearts in pieces.—Bitter wailings were heard, &c. *Aug.* 1807, p. 337, 338.

Ib. *Mr. Wm. Sutcliffe*.—The Lord was pleased to favour me with his presence. *Oct.* 1807, p. 475.

Ib. *Joshua Newton, Esq.*—Nor was I ever witness to such an outpouring of the Spirit of God, to convince of sin, of righteousness, and of judgment. p. 478.

*G. W.*—We do not mean, that God’s Spirit does manifest itself to our senses, but that it may be perceived by the soul, as really as is any sensible impression made upon the body. *Answer to the Bishop of London’s last Pastoral Letter. Works,* vol. iv. p. 18.

Id.—To talk of any having the Spirit of God without feeling of it, is really to deny the thing. *Letter to Harvard College.* Ib. p. 209.

Id.—Three physicians attended me.—I felt a divine life distinct from my animal life, which made me as it were to laugh at pain. Ib. vol. ii. p. 71.

Id.—In prayer ; your Ladyship has been too well acquainted with such things to call it *enthusiasm* ; I felt a very uncommon energy and power to wrestle with God in her behalf. *Ib.* p. 377.

Id.—Till the Spirit of God is felt on our souls as the wind on our bodies, indeed, my dear brethren, you have no interest in him.—To what a damnable condition should we bring poor sinners, if they could not be sensible of the Spirit of God ; namely, a reprobate mind and past feeling ? *Serm. The Folly and Danger of being not righteous enough.* *Ib.* vol. v. p. 126.

Id.—Canst thou not, with pleasure unspeakable, reflect on some happy period, some certain point of time, in which a sacred something, perhaps thou couldst not then well tell what, did captivate and fill thy heart, so that thou could say, in a rapture of holy surprize, and extacy of divine love, ‘ My Lord and my God.’ *Ib.* p. 181.

Id.—A great many scoffers of these last days, will ask such as they term pretenders to the Spirit, how they feel the Spirit, and how they know the Spirit ? They might as well ask, how they know, and how they feel the sun when it shines upon the body ? For with equal power and demonstration does the Spirit of God work upon and convince the soul. *Serm. The Holy Spirit convincing the World of Sin, &c.* *Ib.* vol. vi. p. 129.

Id.—I visited him twice last Lord’s-day, and was quite satisfied with what he said, though he had not much of the sensible presence of God. *Gillies’s Life.* *Ib.* vol. vii. p. 168.

Id.—Words cannot well express the glorious displays of Divine Grace, which we saw, and heard of, and felt. *Ib.* p. 43. *Note.*

Id.—As to the darkness of desertion, was not this the case of Jesus Christ himself, after he had received an unmeasurable unction of the Holy Ghost ? Was not his soul exceeding sorrowful, even unto death, in the garden ? And



was he not surrounded with an horrible darkness, even a darkness that might be felt, when on the cross he cried out, 'My God! my God! why hast thou forsaken me\*?' *Letter to the Rev. Mr. John Wesley.* Ib. vol. iv. p. 63.

Id.—Blessed be the Lord, for imparting somewhat of his divine presence to your soul. O may he fill you brimful. Ib. vol i. p. 207.

Id.—Our people are filled as with new wine; it seems to be a *Pentecost*. Ib. p. 384.

Id.—My soul is swallowed up in God. His presence is filling my soul. Ib. p. 431.

Id.—He has richly watered my soul. Where I lay, was indeed a Bethel, a gate of heaven. Ib. vol. ii. p. 25.

Id.—It was a Pentecost season indeed. Sometimes whole nights were spent in prayer. Often have we been filled as with new wine. And often have I seen them overwhelmed with the Divine Presence, and crying out, 'Will God indeed dwell with men,' &c. *Gillies's Life.* Ib. vol. vii. p. 34.  
*Note.*

Id.—I have now such large incomes from above, and such precious communications from our dear Lord Jesus, that my body sometimes can scarcely sustain them. Ib. vol. i. p. 186.

Id.—Our Lord frequently manifests himself in such a manner, that it throws me into an agony which my body is almost too weak to bear. Ib. p. 219.

Id.—At the last place so much of the divine presence came amongst us, that it was almost too much for our frail natures to bear. Ib. vol iii, p. 29.

Id.—I—would exhort her—to labour—and then assure herself, one time or another, Christ will be made known unto her in breaking of bread. Ib. vol. i. p. 22.

\* *J. W.*—We may learn from hence, Secondly, That there may be need of heaviness, but there can be no need of darkness. *On Heaviness thro' Temptations.* *Sermons*, vol. iii. p. 161.

Id.—Did not Christ give you the meeting last Sunday ?  
Ib. p. 23.

Id.—Since I wrote the inclosed, we have seen a glorious appearance of the Son of Man. O infinite condescension ! The Lord is with me. Ib. p. 366.

Id.—But oh what a scene was to be seen last night in the congregation ! How did the stately steps of our glorious Emmanuel appear ? His glory shone with exceeding brightness. Ib. p. 184.

Id.—The work is beginning afresh in England. The Holy Ghost descends in a glorious manner, amidst the congregation. Ib. p. 280.

Id.—At noon I preached at Mr. F——r's on the hill, to a glorious auditory indeed. Here Jesus Christ displayed his power, and caused much of his glory to pass before us. Ib. vol. ii. p. 9.

Id.—We have had a wonderful sweet association in Wales, with much of the Redeemer's presence, especially when I began to speak about the law affair. Ib. p. 49.

Id.—The Lord Jesus comes among us as in the days of old. Ib. p. 153.

Id.—Last night the gospel was indeed preached with the Holy Ghost sent down from heaven. Ib. p. 201.

Id.—The Lord comes down as in the days of old, and the shout of a king is amongst us. Ib. p. 400.

Id.—Last night the glory of the Lord filled the tabernacle ; I cannot tell you half. Ib. vol. iii. p. 56.

Id.—Many have I seen struck quite down by the power of the word. The holy Ghost hath often come like a mighty rushing wind. Ib. vol. i. p. 202.

Id.—Still my Lord shews me greater things. At New-York the Holy Ghost came down like a mighty rushing wind. At Baskenridge still a greater awakening among young and old. One that received Christ cried out, ' He is come ! He is come, &c.' The poor creature was wrapped up in the

Lord Jesus : and both there and at New-York my soul was taken almost out of the body. *Ib.* p. 222.

*Mr. Willison Minister at Dundee, 1741.* I have myself been witness to the Holy Ghost falling upon him (*G. W.*) and his hearers oftner than once, I do not say in a miraculous, though in an observable manner. *Gillies's Life.* *Ib.* vol. vii. p. 94.

*Mr. Romaine.*---The believer---draws near to God, and God draws near to him in prayer, in praise, in hearing the word, at the Lord's supper, and in all sabbath duties. In these ways God manifests his gracious presence, and the believer rejoices in it. *Walk of Faith. Works,* vol i. p. 362.

*Id.*---He is now perfectly reconciled unto them in Jesus : His anger is turned away from them. And when it is given unto them to know it : and they receive the comfort of it, when they have joy and peace in believing, O what a day of light and glory then breaks in upon their souls, a day sometimes clouded with the rising mists and vapors of the body of sin, but often so bright and serene, that the warm beams of the sun of righteousness shine directly into their hearts. These are times of great refreshing from the presence of the Lord.---The man cannot contain his mighty bliss ; but breaks out aloud into thanks.—Why me ! What am I, that the most high God should be my Saviour ? *Ib.* p. 398, 399.

*Id.*---O what times of refreshing are these ? The Holy Ghost sensibly comforts the afflicted. *Ib.* vol. ii. p. 76.

*Id.*---Christ is to be found in his own ordinances. He is to be met with, not in the wilderness of the world, but in the inclosed garden of the church. Thither he still comes down, and manifests himself to them that seek him.—He will make himself known to them, by breaking of bread, &c. *Discourse IX. on Solomon's Song.* *Ib.* vol. v. p. 233, 234.

*Id.*---My physician---speaks a peace, and a calm to the inward man, which reaches the springs of animal life, and makes them move with delight : the nerves feel it.—There is a something not to be described, that he gives, which operates according to promise, and by a divine power, witness *Rom. xv. 13, &c. Letters.* *Ib.* vol. vii. p. 252.

*Dr. Hawker.*---That the Lord comes nigh to his people in sensible manifestations of his gracious presence in their seasons of worship, in their daily employments, and in short in all the various providences by which they are exercised, is a truth which remains not now to be questioned but by sceptics. An awakened soul is at times as conscious of the Lord's approaches, and at others as sensible of his withdrawals, as the natural man knows the presence or absence of the sun of this lower world, by its effects. *Paraclesis, or Letters from a Father to his Children*, 1802. p. 66.

*Id.*---While you are seeking, may *Jesus himself draw nigh* to you, as he did to his disciples in their way to Emmaus. And should *your eyes be holden* for a while as theirs were, while *talking by the way*, yet if by earnest prayers you *constrain* the unknown Saviour to tarry with you through the night of ignorance until the day, depend upon it he will manifest himself to you as he did to them, and not unprobably it may be in that solemn ordinance which he himself hath so graciously appointed, *in breaking of bread*. *Ib.* p. 70.

*Mr. Overton.*---Nor is it any sufficient evidence, that the Christian improperly ascribes his repentance, &c. to the influence of the Holy Spirit, because he does not understand the *mode* of his divine operations;—or because, in many particular instances, he cannot distinguish them from the workings of his own mind. *True Churchman*, p. 114.

*Evan. Mag.*---While thus employed, she (*Miss L. Cooke*) was not unfrequently indulged with visits from her gracious Lord; and sometimes felt herself to be surrounded, as it were, by his glorious presence.---She was asked, if the air refreshed her. She replied, 'It is a beautiful emblem of the influence of God, the Holy Spirit.' *Supp.* 1807. p. 576. 578.

*Ib.*---*Rev. S. Robinson's Diary*, 1804, *Sept.* 8.---I have had a delightful season this evening, during my walk to Sheffield, in meditation and communion with God. I have been favoured with much of the divine presence; and have fed deliciously on his sovereign, free, rich, and abounding grace.

O! how sweet to hold converse with a covenant God! *May* 1808, p. 191.

Ib.---*Mr. James Evans*.---I enjoy such a sensible manifestation of God's love, as raises me to extacy itself.---I now endure the grievous sense of the absence of my God. *Aug.* 1808. p. 344.

Ib.---O what gracious familiarity does God allow to his people in these affectionate holy breathings of soul which they pour into his bosom! 'My beloved is mine, and I am his, &c.' *Dec.* 1808, p. 506.

## SECTION IX.

On talking with God, and receiving from his Holy Spirit explicit assurances of pardon or acceptance.

*J. W.*—In being a child of God, the pardon of his sins is included: therefore I believe the spirit of God will witness this also. That this witness is from God, the very terms imply; and this witness I believe is necessary for my salvation. How far invincible ignorance may excuse others, I know not. *Whitehead's Life*, vol. ii. p. 108.

The gospel promises to you and me, and to our children, and to all that are afar off, even as many of those whom the Lord our God shall call, as are not disobedient to the heavenly vision, *The witness of God's spirit with their spirit, that they are the children of God*: that they are now, at this hour, all accepted in the beloved: but it witnesses not, that they always shall be. It is an assurance\* of present salvation only; therefore, not necessarily perpetual, neither irreversible. I am one of many witnesses of this matter of fact, that God does now make good this his promise daily, very frequently during a representation, how made I know not, but not to the outward eye, of Christ, either hanging on the cross, or standing on the right hand of God. This I know to be of God, because from that hour the person so affected is a new creature, both as to his inward tempers and outward life. *Ib.* p. 113.

*Id.*—One day, in 1742, being in the utmost agony of mind, there was clearly represented to him (*Rev. Mr. Grimshaw of Haworth*) Jesus Christ pleading for him with God

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\* *J. W.*—Even the full assurance of faith, does not imply the full assurance of perseverance. This bears another name; being styled by St. Paul, the full assurance of hope. *Second Letter to the author of the Enthusiasm of Methodists and Papists compared, Works.* vol. xvi. p. 306.

the father, and gaining a free pardon for him. In that moment all his fears vanished away, &c. *Journ. from 1760 to 1762. Works*, vol. xxxi. p. 146.

Id.---By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven. I allow, 1. That there is such an explicit assurance. 2. That it is the common privilege of real Christians. 3. That it is the proper Christian faith, which purifieth the heart, and overcometh the world. *Whitehead*, vol. ii. p. 234.

Id.---Keep to our one point, present inward salvation by faith, by the divine evidence of sins forgiven. *Ib.* p. 239.

Id. 1768.---We have always taught, that a *penitent mourned* or was pained on this very account, because he felt, he was not in the favour of God, but had *the wrath of God abiding on him*. Hence we supposed the language of his heart to be, 'Lost and undone for aid I cry!' And we believed he was really lost and undone, till God did

'Peace, joy, and righteousness impart,  
And speak himself into his heart.'

And I still apprehend this to be *scriptural* doctrine. *Ib.* p. 310, 311.

Id.---Now this is properly the<sup>\*</sup> *testimony of our own spirit*: even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is a consciousness of our having received, in and by the spirit of adoption, the tempers mentioned in the word of God, as belonging to his adopted children.---But what is that testimony of God's Spirit, which is super-added to and conjoined with this?---The testimony of the Spirit, is an inward impression on the soul, whereby the Spirit of God directly 'witnesses to my spirit, that I am a child of God;' that Jesus Christ hath loved me, and given himself

\* *J. W.* seems to deny the innate moral sense (*Sermon on Original Sin, Vol. i. p. 20.*) as does Mr. Romaine (*Works, Vol. vi. p. 116.*) whose definition of conscience agrees with that of *J. W.* (*Ib. Vol. vii. p. 362.*)

for me : and that all my sins are blotted out, and I, even I, am reconciled to God. *On the Witness of the Spirit. Sermons*, vol. i. p. 152.

Id.---We must love God, before we can be holy at all; this being the root of all holiness. Now we cannot love God, till we know he loves us. ‘ We love him, because he first loved us.’ And we cannot know his pardoning love to us, till his Spirit witnesses it to our spirit. Since therefore this *testimony of his Spirit* must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or, the *testimony of our spirit* concerning them. *Ib.* p. 153.

Id.---The *manner* of the things of God knoweth no one, save the Spirit of God. But the fact we know : namely, that the spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams. *Ib.* p. 155.

Id.---Suppose God were now to speak to any soul, ‘ Thy sins are forgiven thee.’ He must be willing that soul should know his voice ; otherwise he would speak in vain. And he is able to effect this ; for whenever he wills, to do is present with him. And he does effect it. That soul is absolutely assured, ‘ This voice is the voice of God.’ *Ib.* p. 161.

Id.---I do not mean hereby, that the Spirit of God testifies this by any outward voice : no, nor always by an inward voice, altho’ he may do this sometimes. Neither do I suppose, that he always applies to the heart, tho’ he often may, one or more texts of scripture. But he so works upon the soul by his immediate influence, and by a strong, tho’ inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm, &c. *Ib.* p. 165.

Id.---‘ Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.’ Is not this something *immediate* and *direct*, not the result of reflection or argumentation ?---The Spirit itself bore witness



to my spirit, that I was a child of God, gave me an *evidence* hereof, and I immediately cried, *Abba, Father!* And this I did, and so did you, before I reflected on, or was conscious of any fruit of the Spirit. It was from this testimony received, that love, joy, peace, and the whole fruit of the Spirit flowed. First I heard,

Thy sins are forgiven! Accepted thou art!

I listened, and heaven Sprung up in my heart.

*Ib.* p. 168, 169.

*Id.*---Two inferences may be drawn from the whole. The first, let none ever presume to rest, in any supposed testimony of the Spirit, which is separate from the fruit of it.---The second inference is, let none rest in any supposed fruit of the Spirit without the witness. *Ib.* p. 176, 177.

*Id.*---His ears being opened, he is now capable of hearing the inward voice of God, saying, 'Be of good cheer, thy sins are forgiven thee: go and sin no more.' This is the purport of what God speaks to his heart: altho' perhaps not in these very words. *On the New-Birth.* *Ib.* p. 333.

*Id.*---Cry unto God that he would not suffer you, blind as you are, to go out of the way: that you may never fancy yourself a believer in Christ, till Christ be revealed in you, and till his Spirit witnesses with your spirit, that you are a child of God. *On the nature of Enthusiasm.* *Ib.* vol. ii. p. 323.

*Id.*---*On those who do not hold the doctrine of election and reprobation.* Many of these have enjoyed the uninterrupted witness of his Spirit, the continual light of his countenance, from the moment wherein they first believed, for many months or years, to this day. That assurance of faith, which these enjoy, excludes all doubt and fear. It excludes all kinds of doubt and fear concerning their future perseverance: tho' it is not properly, as was said before, an assurance of what is future; but only of what *now* is. *On Free Grace.* *Ib.* vol. iii. p. 231.

*Id.*---*Mrs. Fletcher*---'One day, after much wrestling with God, lying prostrate on his face before the throne, he

felt the application of the blood of Jesus.—On Saturday night his fever appeared very strong. I begged him not to go to church in the morning: but he told me it was the will of the Lord.' *On the death of Mr. Fletcher.* Ib. p. 275, 280.

Id.—It (*Methodism*) brought forth Error in ten thousand shapes, turning many of the simple out of the way. It brought forth Enthusiasm, imaginary inspiration, ascribing to the all-wise God, all the wild, absurd, self-inconsistent dreams of an heated imagination. It brought forth pride, &c. *On God's Vineyard,* Ib. vol. vi. p. 67.

Id.—I—rode to Bristol.—A spirit of enthusiasm was breaking in upon many, who charged their own *imagination*s on the *will of God*, and that not *written*, but *imprest on their hearts*. If these *impressions* be received as the rule of action, instead of the *written word*, I know nothing so wicked or absurd, but we may fall into, and that without remedy. *Journ. from 1739 to 1741, Works,* vol. xxvii. p. 291.

Id.—Some account of the Experience of E. J.—I found a load of guilt.—I could not speak, but withdrew and retired to my closet, and wrestled with God in mighty prayer. I resolved not to let him go till he had blessed me: crying, 'I renounce all I am and all I have: if thou hast any blessing for me, bless me now!' Thus I continued an hour, when those words came with power, *Abide in me, and I in thee*. I cried out with much assurance, 'My Lord and my God!'—I felt virtue proceed from Christ, which took away my sins.—While I thus pleaded, I was in an agony between hope and despair, till those words came as a mighty rushing wind, *A clean heart I give unto thee*. I received the word with gladness and in much assurance. Soon after came, *Be not faithless, but believing*.—I found access to the holy of holies, &c. Ib. vol. xiv. p. 94, 95. 97.

Id. 1738.—About a quarter before nine,—I felt my heart strangely warned. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had

taken away my sins, even mine, and saved me\* from the law of sin and death. *Journ. 1738 & Works*, vol. xxvi. p. 282.

Id.—*Letter from one of the brethren.*—‘ My dear sister came down to see me. She had received the atonement on St. Peter’s day.’ *Journ. from 1738 to 1739.* Ib. vol. 27. p. 34.

Id.—I then exhorted them, not to cease from crying to God, till they too could say, as she did, ‘ My Beloved is mine, and I am his : I am as sure of it, as that I am alive. For his Spirit bears witness with my spirit, that I am a child of God.’ Ib. p. 131.

Id.—Between twelve and one in the morning, after a sharp contest in her soul, our Lord got unto himself the victory : and the love of God was shed abroad in her heart, testifying that her sins were forgiven her. Ib. p. 148.

Id.—John (*Nelson*) told them point blank, that ‘ this new faith as they called it, was the old faith of the gospel : and that he himself was as sure his sins were forgiven, as he could be of the shining of the sun.’—And several believed, and therefore declared, that God was merciful also to their unrighteousness, and had forgiven all their sins. *Journ. from 1741 to 1743.* Ib. vol. xxviii. p. 63.

Id.—I had notes from nineteen persons, desiring to return God thanks. Some of them follow.—‘ Edith W— desires to return thanks, for great and unspeakable mercies, which the Lord was pleased to reveal to her heart ; even telling me, I am he that blotteth out thy transgressions, and thy sins will I remember no more.’ Ib. p. 108, 109.

Id.—I received two or three letters while I was at Newcastle, part of which is here subjoined.—‘ I cried unto him, and

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\* The doctrine of a ‘ particular witness’ was borrowed by J. W. from the Moravians (vol. xxvi. p. 117), among whom he found instances of persons professing to have talked with God, to have had words divinely impressed on their minds, and to have seen the Lamb of God taking away their sins, &c. (Ib. p. 342, 346, 335.)

he heard me, and spoke those words with power to my heart, *Go in peace, thy sins are forgiven thee.* I was in great extacy of joy, &c. *Journ. from 1743 to 1746.* Ib. p. 329. 333.

Id.—She replied, ‘He has taken away my sins.’ I said, ‘How do you know that?’ She answered, He told me himself on Saturday, thy sins are forgiven thee. And I believe him. Ib. p. 358.

Id.—I preached at Oak-hill. How is this? I have not known so many persons earnestly mourning after God, of any society of this size in England, and so unblamable in their behaviour. And yet not one person has found a sense of the pardoning love of God, from the first preaching here to this day! Ib. p. 374.

Id.—I received an account of Mr. Towers of Leeds, who had even prayed, that he might *not know* his sins forgiven, as believing it was the highest presumption. But notwithstanding this, as he lay one night upon his bed, he did receive the knowledge of salvation, by the remission of sins. And he declared it boldly, &c. *Journ. from 1746 to 1749.* Ib. vol. xxix. p. 78.

Id.—He was one day in agony of prayer, when God revealed to him his pardoning love. He immediately declared this to his mother, telling her also, ‘I shall not die now. God has told me so.’ And he recovered from that hour. Ib. p. 172.

Id.—At about eighty-one he (*David Prince*) received remission of sins, and from that hour he never lost the sense of it. *Journ. from 1765 to 1768.* Ib. vol. xxxii. p. 73.

Id.—I now procured an account of two remarkable children, which, I think, ought not to be buried in oblivion.—When Billy was asked, ‘How he knew his sins were forgiven?’ He answered, ‘Christ told me so.’—One speaking of knowing the voice of Christ, she said, ‘The voice of Christ is a strange voice to them who do not know their sins forgiven. But I know it,’ &c. *Journ. from 1768 to 1770.* Ib. p. 293. 295.

Id.—The account given by John Keeling of himself and others. He *was* justified, it seems, on that memorable sab-

bath, but had not a clear witness of it till ten days after. *Journ. from 1758 to 1760* Ib. vol. 30. p. 303.

Id.—Eliz. Longmore said,—‘ In praying I heard a voice saying, *Go in peace : thy sins are forgiven thee.*’ Ib. p. 358.

Id.—About this time I received a remarkable letter; part of which ran as follows :—One Sunday morning I was just going to open my Bible, when a voice, whether inward or outward I cannot tell, seemed to say very loud, ‘ God, for Christ’s sake, hath forgiven thee.’ I started up, took the candle, and searched all about, to see if any one was near ; but there was none. I then sat down, with such peace and joy in my soul as cannot be described. While I was musing, what it could mean ; I heard it again, saying, ‘ Go in peace, thy sins are forgiven thee.’ I trembled exceedingly, &c. *Journ. from 1749 to 1751.* Ib. vol. xxix. p. 76, 77.

Id.—He was then at his wit’s end, and went to the window, looking to drop into hell instantly, when he heard those words, ‘ *I will be merciful to thy unrighteousness, thy sins and iniquities will I remember no more.* All his load was gone, &c. *Journ. from 1760 to 1762.* Ib. vol. xxxi. p. 36.

Id.—Mrs. M. came into my room, all in tears, and told me, ‘ She had seen, as it were, our Lord standing by her, calling her by her name ; and had ever since been filled with joy unspeakable.’ *Journ. from 1755 to 1758.* Ib. vol. xxx. p. 35.

Id.—I was troubled. I begged of God an answer of peace, and opened on those words, *As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.* I was asking in the evening, that God would fulfil all his promises in my soul, when I opened my testament on those words, *My hour is not yet come.* *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 30.

Id.—I conclude this year with the extract of a letter, which I received some weeks before.—‘ One day being in great trouble of mind, and thinking, where shall I find a man, who lives up to the rules given by Kempis, it came strongly into my mind, ‘ Go to the Foundery.’ Immediately I went, &c. *Journ. from 1743 to 1746.* Ib. vol. xxviii. p. 250, 253.

Id.—She has the witness in herself, that whatsoever she does, it is all done to the glory of God. Her heart never wanders from him, &c. *Journ. from 1741 to 1743.* Ib. p. 77.

Id.—In the afternoon a gentleman desired to speak with me. He was troubled that it was not with him as in times past.—For some months he scarce knew whether he was in the body, continually walking and talking with God. *Journ. from 1746 to 1749.* Ib. vol. xxix. p. 52, 53.

Id.—Many years ago, said she, I fell and sprained my ankle.—I thought, O Lord, I shall not be able to hear thy word again for many weeks. Immediately a voice went through my heart, name the name of Christ, and thou shalt stand. I leaped up, and stretched out my foot and said, ‘Lord, Jesus Christ, I name thy name, let me stand.’ And my pain ceased. And I stood up. And my foot was as strong as ever. *Journ. from 1755 to 1758.* Ib. vol. xxx. p. 69.

Id.—One of the society, Edward Wallis, gave me a very surprizing account of himself. He said,—in the midst of all, I had a voice following me every where, ‘When an able minister of the gospel comes, it will be well with thee.’ Some years after I entered into the army.—The voice followed me still: and when Mr. J. W. came, before I saw him I had an unspeakable conviction, that he was the man I looked for. And soon after I found peace with God, and it was well with me indeed. Ib. p. 73, 74.

Id.—Mr. Jones talked particularly with me, about the wickedness of my heart. I went home in great trouble, which did not cease, till one day, sitting in my house, I heard a voice say, in my inmost soul, ‘Be ye holy; for I am holy.’ From that hour for a year and a quarter, though I never lost my peace, I did nothing but long, and weep, and pray, for inward holiness. I was then sitting one day, Aug. 23, 1744, about eight in the morning, musing and praying as usual, when I seemed to hear a loud voice, saying at once to my heart and to my outward ears, ‘This day shall salvation come to this house.’ I ran up stairs, and presently the power of God came upon me, so that I shook all over like a leaf. Then a voice

said, ' This day is salvation come to this house.' At the instant I felt an entire change, &c. *Ib.* p. 134.

*Id.*—What was peculiar in his (*T. Salmon's*) experience was, he did not know when he was justified: but he did know when he was renewed in love, that work being wrought in a most distinct manner. *Journ. from 1760, to 1762.* *Ib.* vol. xxxi. p. 140.

*Id.*—Four days after, he (*John Manners*) writes—' A fortnight since she was seized with so keen a conviction, as gave her no rest, till God had saucrificed her, and witnessed it to her heart.' *Ib.* p. 178.

*Id.*—They well know, whether Christians know it, or not, that the giving up witchcraft, is in effect, giving up the bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air, deism, atheism, materialism, falls to the ground. *Journ. from 1768 to 1770,* *Ib.* vol. xxxii. p. 182.

*Id.*—Elizabeth Oldham called upon me. She told me—But a day or two before he died, I felt a kind of unwillingness to give him up. I was mourning before the Lord concerning this, when he said to my inmost soul, ' Wilt thou not give him back to me, whom I have fitted for myself?' I said, ' Lord, I do, I do give him up.' And immediately he changed for death. *Ib.* 234, 235.

*Dr. Whitehead.*—He (*C. W.*) was greatly strengthened and comforted by opening his Bible on Isaiah liv. 7, 8.—Vol. i. p. 222.

Conference 1744.—First, a sinner is convinced by the Holy Ghost, ' Christ loved me and gave himself for me.' This is that faith by which he is justified or pardoned, the moment he receives it. Immediately the same Spirit bears witness, ' Thou art pardoned: thou hast redemption in his blood!'—*Q.* 8. Does any one believe, who has not the witness in himself, or any longer than he sees, loves, obeys God? *A.* We apprehend not. *J. W.'s Works,* *Ib.* vol. xv. p. 238, 239.

*Ib.* 1745.—*Q.* 1. Is a sense of God's pardoning love absolutely necessary to our being in his favour? Or may there

be some exempt cases? A. We dare not say, there are not.\*  
Ib. p. 249.

*Meth. Mag.*—It was continually impressed upon his (*Mr. John Middleton's*) mind, 'Go to the Methodists.' *Feb.* 1803, p. 50.

Ib. *Miss Singleton.*—The enemy has not forgot to tempt; but I feel he is a chained enemy: He tells me, 'I never repented as I ought; I never believed in the Lord Jesus.'—But the Lord manifests his watchful care over me, by whispering to my heart, 'Jesus is the Way, &c.' *Oct.* 1803, p. 472.

Ib.—*Mrs. Dobinson.*—In a moment, these words came with power to my heart, 'Thy sins are forgiven thee.' I said, 'Lord, this is what I wanted.' The enemy immediately suggested, 'But do not tell any one.' *Dec.* 1803, p. 558.

Ib.—*Mrs. Roberts.*—On Friday, May 31, under Mr. Rutherford's Sermon, though entirely independant of it, for I could not give any account of what he had been preaching about, I was given to feel that God was waiting to be gracious to me; the spirit of prayer and supplication was given me, and such an assurance that I was accepted in the Beloved, as I cannot describe; but which I shall never forget. *Jan.* 1807, p. 35.

Ib.—As God called Mr. Cook to this work in an unusual manner, he afforded him correspondent success. He has told me, that frequently when he has been most engaged in prayer for his sick flock, that God has vouchsafed to direct him to go to such a house or family, as distinctly as the Lord told Ananias to go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, Acts ix. 11. And that in going after such intimations the result was always satisfactory.—To those who had passed the

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\* That a sense of forgiveness is inseparable from true faith, was one of the Moravian tenets embraced by *J. W.* Works, vol. xvi. p. 279.

† Instances of intercourse with Satan are not uncommon in the works of *J. W.* and *G. W.*



vail of outward things, it was evident that Mr. Cook had entered into the holy of holies, to which one cannot so properly say he had access, as that he abode there: it was to him his permanent resting place, from which he never came out. *June 1807, p. 244.*

Ib.—God gave him (*Mr. Tho. Cook*) an answer to his prayer; and an assurance above all verbal or ocular demonstration. *p. 246.*

Ib.—That a few expressions might be found in Mr. Wesley's voluminous writings which seem to favour the opinion that a sense of pardon is not always essential to every degree of saving faith is not to be wondered at. But surely a person's sentiments on any subject are to be learned from his *general and avowed* doctrines. *p. 264.*

Ib. *Mr. Peter Mill.*—The Lord answered me, 'I will bruise Satan under thy feet *shortly.*' I said, 'Why not *now* Lord?' when this promise was immediately applied to my mind, 'I will keep back that wicked one that he touch thee not.' *Aug. 1807, p. 340.*

Ib.—*Mr. W. Webb.*—The Lord was graciously pleased to visit me instantaneously with his love, saying to my troubled soul, 'I am thy Salvation.' *Sept. 1807, p. 417.*

Ib.—*Mr. Thomas Lowe.*—'Blessed be God, I am *sure* of glory.' *Feb. 1808, p. 89.*

Ib.—*Mr. Thomas Rutherford.*—While on my knees at prayer, I received, in a moment, a clear sense of pardon.—I knew what I then received, and the effect it produced, as clearly and sensibly as I know that the wind blows when I hear the sound thereof, feel its impression on my body, and see the various and powerful effects which it produces all around me, though I cannot tell the manner of it, or whence it cometh, and whither it goeth.—In an instant, I received a *conviction* or *evidence* in my soul, whereby, in that moment, I was assured that all my sins were forgiven for Christ's sake, and that I was accepted of God in the Beloved. That *conviction*, as well as the *assurance* which accompanied it, was not produced in the way of reasoning or argument; it was

not inferred from any thing I had felt on former occasions ; no, nor from any thing I felt the moment before I received it. It was *direct, immediate, and instantaneous*, and also *clear and unequivocal*. It was the silent but powerful voice of God, speaking directly to my heart, telling me the *great things* that he had done for me ; that is, in the language of St. Paul, it was *The Spirit itself bearing witness with my spirit, that I was a child of God*. Sept. 1808, p. 389, 390.

G. W.—I trust the Lord hath called you by name, and enabled you to say ‘ Speak Lord, for thy servant heareth.’ *Works*, vol. i. p. 237.

Id.—I would not have undertaken to preach the gospel for ten thousand worlds, had I not been fully persuaded that I had a degree of that Spirit, and was admitted to a degree of that holy and familiar converse and communion with God, which the Prophets and Apostles were favoured with, in common with all believers. *Letter to Harvard College*. *Ib.* vol. iv. p. 211.

Id.—These words, ‘ David strengthened himself in the Lord his God,’ came with sweet power to my soul. *Ib.* vol. i. p. 202.

Id.—When I read brother Grant’s account of the circumstances of the family (*at the Orphan-house*), I remember what the Lord pressed upon my soul on ship-board. ‘ The bridegroom shall be taken from them, and then shall they fast in those days.’ *Ib.* p. 344.

Id.—It is every christian’s bounden duty to be guided by the Spirit in conjunction with the written word of God. Watch, therefore, I pray you, O believers, the motions of God’s blessed Spirit in your souls, and always try the suggestions or impressions that you may at any time feel, by the unerring rule of God’s most holy word : and if they are not found to be agreeable to that, reject them as diabolical and delusive. *Serm. Walking with God*. *Ib.* vol. v. p. 30.

Id.—Abraham knew it was the voice of God : for he said, ‘ Behold here I am.’ Oh what a holy familiarity, if I may

so speak, is there between God and those holy souls that are united to him by faith in Christ Jesus! *Serm. Abraham's offering up his son Isaac.* Ib. p. 40.

Id.—The Lord says, ‘Ananias;’ Ananias says, ‘Behold, I am here, Lord.’ Thus it is that Christ now, as well as formerly, often talks with his children at sundry times and after divers manners, as a man talketh with his friend. *Serm. Saul's Conversion.* Ib. vol. vi. p. 150.

Id.—God suffers us, when we draw near to him by faith in prayer, to lay all our complaints before him; he suffers us to speak unto, and talk with him, as a man talketh with his friend. Daniel at this time too was making *confession* one part of his prayer; for we are never, never in a better frame to receive answers from above, than when we are humbling ourselves before the Lord. *Serm. The Righteousness of Christ, an everlasting Righteousness.* Ib. vol. v. p. 237.

Id.—There are a great many of you, perhaps, have prayed, and prayed again to God, and probably you do not find any answer given you: you pray for an enlarged heart, you pray for comfort, you pray for deliverance; God is pleased to withhold it for a while; then the devil strikes in, and says, God has shut out your prayers. Ib. p. 238.

Id.—I have a garden near at hand, where I go particularly to meet and talk with my God, at the cool of every day. I often sit in silence, offering my soul as so much clay, to be stamped just as my heavenly father pleases: and whilst I am musing, I am often filled as it were with the fulness of God. Ib. vol. i. p. 195.

Id.—Saturday evening was a time much to be remembered. Sunday was a great day of the Son of Man. I preached at Gloucester in the morning, and near Stroud in the evening. The word was clothed with much power, both for sinners and saints. I think the congregation at Hampton was rather greater than ever. At night we had a precious meeting in Hampton-house garden.—Many, I believe, to their unspeakable consolation, heard the voice of the Lord God in the trees of the garden in the cool of the day. Ib. vol. ii. p. 27.

Id.—Canst thou say, there is a book, there is the minister, in reading on hearing which, Christ's blood was applied, and the Spirit of God witnessed with my spirit that I was one of his children? Now this is all God's working. *Eighteen Sermons*, p. 240.

Id.—Never rest till God's spirit witnesseth with your spirit, that you are a child of God. *Works*, vol. i. p. 152.

Id.—Before you receive this, I hope the Lord Jesus will have sealed your pardon, and have said, 'Be of good cheer, thy sins are forgiven thee.' *Ib.* p. 289.

Id.—Are not papists kept in slavery, and taught to trust to the absolution of their priest; because it was one of the determinations of the council of Trent, that none can here below attain from the Spirit a certainty of their being finally saved? *Letter to the Clergy of the Diocess of Litchfield and Coventry.* *Ib.* vol. iv. p. 187.

Id.—If you will but come unto him he—will say unto you, 'Son, daughter, be of good cheer, your sins are forgiven you:' these words he said to others; and if you will but come unto him, by faith in his blood, he is ready to say the same unto you now:—he is the same in goodness and power as ever he was. *Serm. The Folly and Danger of parting with Christ, &c.* *Ib.* vol. v. p. 334.

Id.—It is by receiving his blessed Spirit into our hearts, and feeling him witnessing with our spirits, that we are the sons of God, that we can be certified of our being sealed to the day of redemption.—There is a spiritual, as well as a corporeal feeling; and—it—may be as truly felt and discerned by the soul, as any impression from without can be felt by the body. All who are born again of God, know that I lie not. What think you, Sirs, did Naaman feel, when he was cured of his leprosy? Did the woman feel virtue coming out of Jesus Christ, when she touched the hem of his garment, and was cured of her bloody issue? So surely mayst thou feel, O believer, when Jesus Christ dwelleth in thy heart. *Serm. What think ye of Christ?* *Ib.* p. 368, 369.

Id.—The wise virgins—now we find—can give their enemies an answer.—Unhappy virgins! you accounted our lives folly; whilst with you in the body, how often have you condemned us for our zeal in running to hear the word of God, and looked upon us as enthusiasts, for talking and affirming, that we must be led by the spirit, and walk by the spirit, and feel the spirit of God witnessing with our spirits, that we are his children? *Serm. The wise and foolish Virgins.* Ib. p. 380, 381.

Id.—The Lord is able to deliver me out of all. I have just now experienced his divine assistance in composing a sermon. Ib. vol. i. p. 234.

Id.—In order to search the scriptures still more effectually, make an application of every thing you read to your own hearts.—I dare appeal to the experience of every spiritual reader of holy writ, whether or not, if he consulted the word of God in this manner, he was not at all times and at all seasons, as plainly directed how to act, as though he had consulted the Urim and Thummim, which was upon the high-priest's breast. *Serm. The Duty of searching the Scriptures.* Ib. vol. vi. p. 84, 85.

Id.—When it was first impressed upon me, that I should go to Georgia, this promise came with such power as never will be forgotten, and that too, long before I had any outward call. 'I have made thee the head of the heathen.' I speak this for your encouragement, but desire you would not mention it to others. Ib. vol. i. p. 170.

Id.—When I left Charles-Town, the Lord seemed to give me a full assurance, that we should have a speedy passage. We have hitherto had scarce any contrary winds. Ib. p. 244.

Id.—Our master hath been exceeding gracious, and has shewn me several tokens for good, which I desired of him in secret prayer. Ib. p. 245.

Id.—The Lord gives me great confidence about the Orphan-house, and assures me that he will provide for me and mine. Ib. p. 410.

Id.—He (God) was pleased to give me sweet access, and to assure me, that if he gave me his presence, he would freely give me all things; but I must wait his time and season, because that will be better for me.—I—afterwards went to Bath.—Here our Saviour gave me fresh hints, that if I would stand still and wait his time and way, he would make even my enemies to be at peace with me. *Ib.* vol. ii. p. 28.

Id.—Last night I was called to sacrifice my Isaac; I mean to bury my only child and son about four months old.—Ambitious of having a son of my own, so divinely employed, Satan was permitted to give me some wrong impressions, whereby, as I now find, I misapplied several texts of scripture. Upon these grounds I made no scruple of declaring, ‘that I should have a son, and that his name was to be John.’ I mentioned the very time of his birth, and fondly hoped, that he was to be great in the sight of the Lord. Every thing happened according to the predictions. *Ib.* p. 51.

Id. 1784.—Lord Jesus, shew me whether I must go directly to England, or make another northern excursion. *Ib.* vol. iii. p. 319.

Id. *To J. W.*—O that you would be more cautious in casting lots\*! *Ib.* vol. i. p. 212.

Id. 1740.—I am no friend to casting lots; but I believe, on extraordinary occasions, when things can be determined no other way, God, if appealed to, and waited on by prayer and fasting, will answer by lot now, as well as formerly. *Letter to some Church-members of the Presbyterian persuasion.* *Ib.* vol. iv. p. 48.

Id. *to J. W.*—Here was a good man (J. W.) telling me, he

\* *J. W.*—I therefore still subscribe to that declaration of the *Moravian* church, laid before the whole body of divines in the university of Wirtemberg, and not by them accounted *enthusiasm*. ‘We have a peculiar esteem for *lots*, and accordingly use them both in public and private, to decide points of importance, when the reasons brought on each side, appear to be of equal weight. And we believe this to be then the only way, of wholly setting aside our own will, of acquitting ourselves of all blame, and clearly knowing what is the will of God.’ *Works*, vol. xvi. p. 171.

had cast a lot, and that God would have me return to London. On the other hand, I knew my call was to Georgia.—I betook myself with a friend to prayer. That passage in the first book of Kings, chap. 13, was powerfully impressed upon my soul, where we are told, ‘That the Prophet was slain by a lion, that was tempted to go back, contrary to God’s express order, upon another Prophet’s telling him God would have him do so. I wrote you word, that I could not return to London. We sailed immediately. Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect. ‘Though God never before gave me a wrong lot, yet, perhaps, he suffered me to have such a lot at that time, to try what was in your heart.’ I should never have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here, and justly, because you tempted God in drawing one. *Letter to the Rev. Mr. John Wesley.* Ib. p. 56.

Id.—*On the prophet that was sent to anoint one of Jesse’s sons.* If a prophet was mistaken, when thus sent in a peculiar manner, and no doubt particularly engaged in prayer for direction, is it any wonder, that we should find ourselves mistaken in many things, even when we have been most earnest with God for guidance and direction? God often guides us by disappointments. Ib. vol. ii. p. 228.

*Mr. Romaine.*—He has given thee promise upon promise for the establishment of thy faith, that thou mightest be certain he will love thee, and keep thee unto the end. And when he has brought thee to a certainty of it, then thy comfort will be full. *Life of Faith, Works,* vol. i. p. 156.

Id.—Holy Father, let thy good Spirit abide with me, that I may know for certain Christ is one with me, and I am one with him, and may thereby be able to maintain constant fellowship with him, he dwelling in me and I in him. *Walk of Faith.* Ib. p. 239.

Id.—How shall we know the difference between true and false, between dead and living faith. It may be known from the cause. The fruit of the Spirit is faith. He produces it.

—And he makes it known to be his. He gives eyes to see it, and hearts to acknowledge it.—It may be known from the effects. Dead faith brings forth nothing, &c. *Ib.* p. 251, 252.

*Id.*—He will send the spirit of adoption into his heart, bearing testimony with his spirit, that he is a child of God. This testimony cannot possibly be a delusion, because it is followed by a change, which the Almighty alone is able to effect: for, being united to Jesus by faith, he is made partaker of a new nature, with a new heart, and renewed affections. *Discourse iv. on Solomon's Song. Ib. vol. v. p. 115.*

*Dr. Hawker.*—When God hides his face from his people; stands at a distance from their prayers; seemingly thwarts all their desires; gives no answer by Urim and Thummim; then, to hold fast by God, and to lie passive before him; this is what the prophet felt. *Zion's Pilgrim*, p. 53.

*Id.*—Do you not feel those covenant impressions, which are common to his people? *Ib.* p. 69.

*Id.*—The sweet answers to prayer, which sometimes come in so plain and direct a way, as manifest the communion between God and the gracious soul. *Paraclesis, or Letters from a Father to his Children*, p. 92.

*Evan. Mag.*—We say that we have no other way of distinguishing his sacred influence from the delusions of our own imaginations, and the irregular inclinations of our own hearts, but by trying its agreement with the infallible standard of truth and duty, the word of God. *March 1806*, p. 132.

*Ib.*—She (*Mrs. Keys*) said that some time after the death of her husband, the Lord repeatedly followed her with this question, ‘What is thy petition, and what is thy request?’ and her answer was, ‘Lord if it be thy blessed will, &c.’—She once said, ‘It was my wish that I might die suddenly; but it was brought to my mind with power, Will a sudden death be glorifying God?’ *Supp. for 1807*, p. 604.

*Ib.*—Rev. J. A. Knight. I laid but little stress upon my opening the book on that particular passage (*Luke* viii. 28—30.), though it was very singular; but I was led to conclude



that the word was given me from God; 1. From its exact suitability to my particular situation; 2. &c.—Thus was my darkness turned into light; and I returned home, filled with joy and peace in believing.—These Scriptures came with divine power to my soul: ‘Come now, and let us reason together, saith the Lord, &c.’ *Aug.* 1808, p. 323, 324, 326.

*Ib.*—She (*Mrs. Taylor*) was several months under deep convictions of sin; when the Lord was pleased to reveal to her a bleeding Saviour, and apply with power his precious atonement to her distressed soul; giving her a sense of the pardon of her sins. *Sept.* 1808, p. 389.

*Ib.*...A friend heard him (*the Rev. P. Oliver*) say, a little before his death, That he had not doubted of his acceptance for many years. *Oct.* 1808, p. 413.

*Ib.*—He (*Thomas Haddon*) often remarked, that from the day in which he was assured of an interest in Christ, and gave himself up to him, he had never had a single doubt or fear upon his mind. p. 432.

## SECTION X.

On asserting the Salvation of particular persons.

*J. W.*—The battle's fought, the race is won,  
And thou art crown'd at last.

*On the Death of G. W. Sermons*, vol. iii, p. 263.

*Id.*—On Wednesday I had asked Anne Cole, whether she chose to live or die? She said, 'I do not chuse either, I chuse nothing, I am in my Saviour's hands, and I have no will but his. Yet I know, he will restore me soon.' And so he did, in a few hours, to the paradise of God. *Journ. from 1739 to 1741. Works*, vol. xxvii, p. 251.

*Id.*—I had hopes of seeing a friend at Lewisham in my way. And so I did; but it was in her coffin. It is well, since she finished her course with joy. In due time I shall see her in glory. *Journ. from 1762 to 1765. Ib.* vol. 31, p. 208.

*Id.*—I was sent for to John Mathews. For some months he had frequently said, 'I have no more doubt of being in heaven, than if I was there already.' *Ib.* p. 348.

*C. W.*—A Sinner sav'd, through grace forgiv'n. *Epitaph. Whitehead*, vol. i. p. 370.

*Minutes of Conference*, 1791,---Last February he (*R. Gamble*) was seized with a putrid fever, and after a sickness of sixteen days entered into Glory in the triumph of faith. p. 7.

*Ib.* 1794.---After suffering much, his (*Thomas Westell's*) triumphant Spirit returned to God in the 75th Year of his Age. p. 5.

*Ib.* 1802.---He (*the Rev. Peard Dickinson*) sweetly slept in Jesus, on Saturday, May 15, in the forty-fourth year of his age. His last words were, 'Hark! do you nothear? They are come for me: I am ready, quite ready! stop, say nothing but glory, glory!' p. 9.

*Ib.* 1804.---His (*Wm. Simpson's*) body was very much agitated, till the 30th of June, when his happy spirit took its flight to

those realms of bliss, where the weary are for ever at rest. p. 5.

Ib.—His (*John Johnson's*) happy spirit took its flight to see the God he loved, Dec. 29, 1803.—p. 7.

Ib. 1806.—He (*Jonathan Coussins*) is now happily delivered from a world of trouble, pain, and death. He rests in paradise; he is present with his Lord; and all tears are for ever wiped away from his eyes. p. 6.

Ib.—He (*John Baxter*) was greatly beloved by the Negroes, and loved them in an equal degree; and went to glory from among them in the triumph of faith. p. 10.

*Meth. Mag.* On the daughter of Mr. Tho. Cook.—The day following she closed her eyes in peace, aged 24, and was taken to her father's God. And now they re-embrace in ecstasies unknown before. He greets again his only well-beloved Anne, so changed from glory into glory, with such improved charms and added beauty, that even a father's tender partiality can but just recognize her as his own: the child of his faith, child of his prayers. June 1807. p. 246.

Ib.—Some time ago one of our precious Local Preachers was taken in the bloom of his youth to the Paradise of God. August 1807. p. 381.

Ib. *Martha Moody*.—I have been long looking for the happy period. I am ready. I know that the Lord will take me to himself. Appendix 1807. p. 613.

Ib. *Mrs. Mather of Mrs. Turkington*.—Steadfast to the end, I saw her sink into the arms of God. August 1808. p. 371.

*G. W.*—Men or devils can never pluck me out of Christ's hands. *Works*. vol. i. p. 214.

Id.—Be not afraid, though already bound over as a *libeller*; shortly you shall shine in the kingdom of your Father. Ib. p. 240.

Id.—I heartily and humbly salute the elect lady your wife. Ib. p. 349.

Id.—I communicated it to our elect lady, who immediately contributed five guineas. Ib. vol. ii. p. 270.

Id. 1761.—In that respect, I rather envy than pity him; to be carried to heaven in an instant; from a ship's cabin into Abraham's bosom; O what a blessing! *Ib.* vol. iii. p. 271.

Id.—When Christ, who is our life, and whom I have now been preaching, shall appear, I also, together with his despised little ones, shall appear with him in glory. *Sermon, What think-ye of Christ? Works*, vol. v. p. 372.

*Mr. Romaine.*—A saved sinner, delivered by mere grace from wrath and hell, entitled to all spiritual blessings in Christ Jesus, and already admitted to partake of them, may sing and make melody in his heart all the way to heaven. *Walk of Faith. Works*, vol. i. p. 373.

Id.—She is dead, but she liveth. O most blessed change. She is gone from sin and suffering to live with God for ever. *Ib.* vol. vii. p. 141.

Id.—She was the Lord's: she lived to him and on him, and she is with him. *Ib.* vol. viii. p. 239.

*Evan. Mag.*—On Friday evening, Aug. 3, 1804, Nanny Daniel, of St. Agnes, in Cornwall, was taken up into glory, as a shock of corn that is taken into the garner when it is fully ripe.—Her last words were, 'I am going up, 'I am going up;' and almost immediately her disembodied spirit took its flight up to the throne of God.\* Dec. 1806, p. 556.

*Ib.*—His (*the Rev. J. Scott's*) happy spirit left its mortal tabernacle a little before eleven o'clock, on Thursday morning, the 28th of May, to take its station among the spirits of the redeemed, before the throne of God and the Lamb for ever. Dec. 1807, p. 545.

*Ib.*—Almost immediately, she (*Miss C. Gwennap*) entered the swellings of Jordan, and shouting across the passage, 'The

\* *Evan. Mag.*—A man's composure in his last moments depends, perhaps, chiefly on the confidence he feels as to the truth of what he has believed; and—those who are deluded by error may go off in triumph. Feb. 1807. p. 76.

*Lord is good,*' had an entrance abundantly into the haven of eternal rest. *Sept.* 1808, p. 392.

*Ib.*—A sinner saved; *being an authentic Narrative of the Providential and Gracious dealings of God with Mr. G. Foxwell. Written by himself.*—We have perused this short memoir, as we think every reader must, with much interest.—The rich experience of this venerable saint, with the judicious observations of his Editors, will recommend it. p. 395.

## SECTION XI.

On Works, or habitual Holiness, considered as a condition, or an evidence of Salvation.

*J. W.*—Suppose a sinner of any kind or degree, in a full sense of his total ungodliness, of his utter inability to think, speak, or do good, and his absolute meetness for hell-fire : suppose, I say, this sinner, helpless and hopeless, casts himself wholly on the mercy of God in Christ, which indeed he cannot do but by the grace of God, who can doubt, but he is forgiven in that moment? Who will affirm, that any more is *indispensably required*, before that sinner can be justified? *On Justification by Faith, Sermons*, vol. i. p. 81.

*Id.*—Thou vile, helpless, miserable sinner, I charge thee before God, the judge of all, go straight unto him, with all thy\* ungodliness. Take heed thou destroy not thine own soul by pleading thy righteousness more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving, and dropping into hell : and thou shalt then find favour in his sight, and know that he justifieth the ungodly. As such thou shalt be brought unto the *blood of sprinkling*, as an undone, helpless, damned sinner. *Thus look unto Jesus!* *Ib.* p. 83.

*Ib.*—Learn to hang naked upon the cross of Christ, counting all thou hast done but dung and dross. Apply to him just in the spirit of the dying thief, of the harlot with her seven devils. Else thou art still on the sand, and after saving others, thou wilt lose thy own soul. *XIIIth Discourse on the Mount.* *Ib.* vol. ii. p. 257.

*Id.*—It is the Spirit of Love, which—so constrains the

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\* The Moravians taught, that men must go to Christ with all their ungodliness, and plead nothing else: and that sin is the only thing which unites them to God. *J. W.'s Works*, vol. 26. p. 309, 310.

sinner, stripped of all, to cry out, in the bitterness of his soul, or groan in the depth of his heart,

' I give up every plea beside,  
Lord, I am damn'd ; but thou hast died.'

*On the Original, &c. of the Law.* Ib. p. 275.

Id.—*Mrs. Fletcher.*—' For some months past, he scarce ever lay down or rose up without these words in his mouth,

I nothing have, I nothing am,  
My treasure's in the bleeding Lamb,  
Both now and evermore.'

*On the Death of Mr. Fletcher,* Ib. vol. iii. p. 279.

Id.—Now certainly a man cannot be a *new creature* and an *old creature* at once.' Yes, he may. He may be *partly renewed*, &c. *On sin in Believers.* Ib. vol. i. p. 199.

Id.—Altho' even babes in Christ are *sanctified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual: yet in a degree they are carnal. Ib. p. 205.

Id.—It (*the treatise*) all along speaks of regeneration as a progressive work, carried on in the soul by slow degrees, from the time of our first turning to God. This is undeniably true of Sanctification; but of Regeneration, the New-Birth, it is not true. This is a part of Sanctification, not the whole; it is the gate of it, the entrance into it. *On the New-Birth.* Ib. p. 339.

Id.—At the same time that we are justified, yea in that very moment, *sanctification* begins. In that instant, we are 'born again, born from above, born of the Spirit.' There is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. *On the Scripture Way of Salvation.* Ib. p. 346.

Id.—Both repentance and fruits meet for repentance, are in some sense necessary to justification. But they are not necessary in the *same sense* with faith, nor in the *same degree*. Not in the *same degree*; for these fruits are only necessary *conditionally*; if there be time and opportunity for them. Otherwise a man be justified without them, as was the *thief* upon the *cross*. Ib. p. 350.

Id.—Though it be allowed that both repentance and its fruits are necessary to full salvation ; yet they are not necessary either in the *same sense* with faith, or in the *same degree* ; not in the same degree ; for these fruits are necessary *conditionally*, if there be time and opportunity for them, otherwise a man may be *sanctified* without them. But he cannot be *sanctified* without faith. Ib. p. 355.

Id.—Faith is the condition, and the only \* condition of sanctification, exactly as it is of justification. Ib. 351.

Id.—The righteousness of Christ, is, doubtless, necessary for any soul that enters into glory. But so is personal holiness too for every child of man. But it is highly needful to be observed, that they are necessary in different respects. The former is necessary to *intitle* us to heaven : the latter, to *qualify* us for it. *On the Wedding Garment*. Ib. vol. vi. p. 181.

Id.—It is apparently and absolutely necessary, for the full display of the glory of God, for the clear and perfect manifestation of his Wisdom, Justice, Power, and Mercy, toward the heirs of salvation, that all the circumstances of their life should be placed in open view, together with all their tempers, and all the desires, thoughts, and intents of their hearts. Otherwise, how would it appear out of what a depth of sin and misery, the grace of God had delivered them? And, indeed, if the whole lives of all the children of men were not manifestly discovered, the whole amazing contexture of divine Providence could not be manifested : nor should we yet be able in a thousand instances, ‘ To justify the ways of God to man.’ *On the Great Assize*. Ib. vol. i. p. 233.

Id.—No merit, no goodness in man precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a sense of mere sin and misery. *Earnest Appeal. Works*, vol. xiv. p. 109.

Id.—Monday 6, I began preaching this new doctrine, though my soul started back from the work. The first per-

\* *J. W.*—That we are saved through faith—they (*the Methodists*) learned from some of the *Moravian bystbren*. *Whitehead*, vol. ii. p. 145.



son person to whom I offered *salvation by faith alone*, was a prisoner under sentence of death. His name was Clifford. Peter Bohler had many times desired me to speak to him before. But I could not prevail on myself so to do; being still, as I had been many years, a zealous assertor of *the impossibility of a death-bed repentance*. *Journ.* 1738. *Works*, vol. xxvi. p. 253.

Id.—The next day I went to the condemned felons in Newgate, and offered them free salvation. *Journ. from 1738 to 1739*. *Ib.* vol. xxvii. p. 19.

Id.—*Letter from one of the brethren*.—‘But last winter, I began to find, that whatever I did, was nothing.’ *Ib.* p. 33.

Id.—*On the Lord's Supper*.—*No fitness* is required at the time of communicating, but *a sense of our state*, of our utter sinfulness and helplessness: every one who knows he is *fit for hell*, being just *fit to come to Christ*, in this as well as all other ways of his appointment. *Journ. from 1739 to 1741*. *Ib.* p. 224.

Id.—If a justified person does not do good, as he has opportunity, he will lose the grace he has received, and if he *repent not and do the former works*, will perish eternally. *Ib.* p. 295.

Id.—I went to church at ten, and heard a remarkable discourse, asserting, ‘That we are justified by faith alone: but that this faith, which is the previous condition of justification, is the complex of all Christian virtues, including all holiness and good works, in the very idea of it.’ *Journ. from 1741 to 1743*. *Ib.* vol. xxviii. p. 81.

Id.—By *salvation* he (*the Methodist*) means, holiness of heart and *life*. And this he affirms to spring from true faith alone. *The Character of a Methodist*. *Ib.* vol. xv. p. 363.

Id.—Now, if by *salvation* we mean, a present salvation from sin, we cannot say, holiness is the condition of it. For it is the thing itself. *Farther Appeal, Part i.* *Ib.* vol. xiv. p. 180.

Id.—I not only allow, but vehemently contend, that none

shall ever enter into glory, who is not holy on earth, as well in heart, as *in all manner of conversation*. *Ib.* p. 195.

*Id.*---Is it not written, and do not you yourselves believe, *Without holiness no man shall see the Lord?* And how then, without fighting about words, can we deny, that holiness is a condition of final acceptance? *Ib.* p. 196.

*Id.*---I allow, not only faith, but likewise holiness or universal obedience, to be the ordinary condition of *final* salvation. *Ib.* p. 217.

*Id.*---His judgment concerning holiness is new. He no longer judges it to be an outward thing: to consist either, in doing no harm, in doing good, or in using the ordinances of God. He sees it is, the life of God in the soul; the image of \* God fresh stamped on the heart: an entire renewal of the mind in every temper and thought, after the likeness of him that created it. *Journ. from 1738 to 1739.* *Ib.* vol. xxvii. p. 23.

*Id.*---*At Bristol, 1783.*---I have been reflecting on my past life: I have been wandering up and down between fifty and sixty years, endeavouring in my poor way, to do a little good to my fellow-creatures: and, now it is probable that there are but a few steps between me and death, and what have I to trust to for salvation? I can see nothing which I have done or suffered, that will bear looking at. I have no other plea than this: I the chief of sinners am: but Jesus died for me. *Coke and Moore, p. 504. note.*

*Id.*---*On his death-bed, 1791.*---There is no need for more than what I said at Bristol. My words then were,

‘ I the chief of sinners am,  
But Jesus died for me.’

One said, ‘ Is this the present language of your heart, and do you now feel as you then did?’ He replied, ‘ Yes.’† *Ib.* p. 504.

\* The Moravians had these views of inward religion. *J. W.’s Works, vol. xxvi. p. 322.*

† Although good dispositions and deeds be not the *cause* of our salvation, yet every expression is objectionable, which may lead men to slight them as evidences of our state, or grounds of hope.

*Minutes of Conference, 1745*---But does not repentance go before that faith? Yea, and, supposing there be opportunity for them, fruits or works meet for repentance? A. Without doubt they do. *J. W.'s Works*, vol. xv. p. 248.

Ib. 1746.---We believe it (*sincerity*) is one condition of our acceptance, as repentance likewise is. And we believe it a condition of our continuing in a state of acceptance. Ib. p. 260.

Ib.---Q. 7. Is every man, as soon as he believes, a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost? A. All these things may be affirmed of every believer, in a true sense. Let us not therefore contradict those who maintain it. Why should we contend about words? Ib. p. 263.

Ib.---The world say, 'The Methodists are no better than other people.' This is not true. Yet it is nearer the truth, than we are willing to imagine. Ib. p. 283.

Ib.---Why are not *we* more holy?---Because we are enthusiasts: looking for the end, without using the means, &c. Ib. p. 307.

Ib. 1805.—He (*Christopher Watkins*) often said, that all his hopes of heaven depended only on the Redemption by Christ Jesus, frequently repeating those words:

'Thy blood and righteousness,  
I make my only plea.' p. 6.

*Rev. J. Fletcher*---Antinomian principles and practices---spread like wild fire in some of his (*J. W.'s*) Societies; where persons who spoke in the most glorious manner of Christ, and their interest in his compleat salvation, have been found living in the greatest immoralities, or indulging the most unchristian tempers.---It seems they run down their sinful nature, only to apologize for their sinful practices. *First Check to Antinomianism, Works*, vol. ii. p. 25. 27.

Id.---False accusations, back-biting, malice, revenge, persecution, and a hundred such evils prevail among religious people, to the great astonishment of the children of the

world, and the unspeakable grief of the true Israelites that yet remain among us. But this is not all. Some of our hearers do not even keep to the great outlines of Heathen morality: not satisfied practically to reject Christ's declaration, that *it is more blessed to give than to receive*, they proceed to that pitch of covetousness and daring injustice, as not to pay their just debts; yea and to cheat and to extort, whenever they have a fair opportunity. How few of our Societies are there where this, or some other evil has not broken out, and given such shakes to the Ark of the Gospel, that had not the Lord wonderfully interposed, it must long ago have been overset. Ib. p. 29, 30.

Ib.---Does not he who *loveth fulfil all the law*, and do, as says Augustin, all good works in one? And is not *the fulfilling of the law of Christ*, work enough to justify the converted thief by that law? *Second Check to Antinomianism*, Ib. p. 143.

Id.---For some years I have suspected there is more imaginary than *unfeigned faith*, in most of those who pass for believers. With a mixture of indignation and grief have I seen them carelessly follow the stream of corrupt nature, against which they should have manfully wrestled: And by the most preposterous mistake, when they should have exclaimed against their *Antinomianism*, I have heard them cry out against 'the *Legality* of their wicked hearts; which they said, still suggested they were to *do something* in order to salvation.' Ib. p. 171.

Id.---How few of our celebrated pulpits are there, where more has not been said *at times* for sin than against it! Ib. p. 189.

Id.---And ye women professing godliness, who enjoy the comforts of health and abundance,---does not your conversation, which begins with the love of Jesus, terminate in religious scandal; as naturally as your soul, which once *began in the spirit*, ends now in the *flesh*? Ib. p. 212.

Id.---Who can number the adulterers and adulteresses: Who 'know not that the friendship of the world is enmity against God?' Ib. p. 214.

*Meth. Mag.*---*Rev. W. Sellon.* You have no merit after all, you have still nothing to plead, but, 'God be merciful to me a Sinner.'---Not, however, that you are to suppose, that you are not to do the works that God hath commanded, because the reward is not of debt, but of grace.---Work then, as if you were working for life, but make no more account of your works, than if you had done none at all.---Pray, and read, and hear God's Word as often as you can, but think not that you have done any thing to purchase the favour of God by all this. *Feb.* 1803. p. 55.

*Ib.*---He (*Mr. Wesley*) immediately answered, 'The Methodists must continue to attend to their Doctrines, their Practice, and their Discipline; these are the body, soul, and spirit of Methodism. If they attend to their doctrines *only*, they will be Antinomians.' *Appendix* for 1803. p. 9.

*Ib.*---Good Mr. Hervey said, and the Methodists have always said, 'We are not solicitous as to any particular set of *phrases*. Only let men be humbled as repenting criminals at Christ's feet; let them rely as devoted pensioners on his merits, and they are undoubtedly in the way to a blissful immortality. *Feb.* 1808. p. 68. or *J. W.'s Serm.* vol. iv. p. 93.

*Ib.*---The Methodists believe that every *justified* person, who dies in a state of justification, will be saved. But they at the same time believe, that the person whom God justifies, if he continue in a state of justification, will also be sanctified before death, and made meet to be a partaker of the inheritance of the saints in glory. *May* 1808, p. 213.

*G. W.*---Be not for staying till you have something to bring; come in all your rags, in all your filthiness, in all your distresses, and you will soon find Jesus Christ ready to help, and to relieve you: he loves you as well in your rags, as in your best garments. *Serm. Christ the only Rest, &c. Works*, vol. v. p. 317.

*Id.*---If you are the chief of sinners; if you are murderers of fathers, and murderers of mothers; if you are en-

phatically the dung and offscouring of all things ; yet if you believe on Jesus Christ, and cry unto him with the same faith as the expiring thief, ' Lord, remember me, now thou art in thy kingdom ;' I will pawn my eternal salvation upon it, if it he does not shortly translate you to his heavenly paradise. *Serm. The wise and foolish Virgins.* Ib. p. 387.

Id.—The expiring criminal (*in heaven*) will say, God wrought it in me just as I was turned off. *Eighteen Sermons.* p. 244.

Id.—Antinomianism has made havock here, but I trust the worst is over. Our scattered troops begin to unite again. *Works,* vol. ii. p. 156.

Id.—The righteousness, the whole righteousness of Jesus Christ, is to be imputed to us, instead of our own,—In the great work of man's redemption, boasting is entirely excluded : which could not be, if only one of our works was to be joined with the merits of Christ. Our salvation is all of God, from the beginning to the end. Ib. *Serm. What think ye of Christ?* vol. v. p. 361.

Id.—By the word *religion*, I do not mean any set of moral virtues, any partial amendment of ourselves, or formal attendance on any outward duties whatsoever : but an application of Christ's whole and personal righteousness, made by faith to our hearts ; a thorough real change of nature wrought in us by the invisible, yet powerful operation of the Holy Ghost, preserved and nourished in our souls by a constant use of all the means of grace, evidenced by a good life, and bringing forth the fruits of the Spirit. *Serm. Worldly business no Plea,* &c. Ib. p. 300.

Id.—Lest you should after all imagine, which I trust you will not, that true religion does consist in any thing, besides an entire renewal of our natures into the image of God ; I have sent you a book entitled, *The Life of God in the soul of Man.* Ib. vol. i. p. 6.

Id.—The renewal of our natures is a work of great importance. It is not to be done in a day. Ib. p. 8.

Id.—Reformation is not renovation. *Ib.* vol. ii. p. 402.

Id.—Do not the elect know that the more good works they do, the greater will be their reward?—Is not holiness made a mark of our election by all that preach it. *Letter to the Rev. Mr. John Wesley*, *Ib.* vol. iv. p. 60.

Id.—‘Grow in grace,’ &c. For the new creature increases in spiritual stature; and though a person can but be a new creature, yet there are some that are more conformed to the divine image than others, and will, after death, be admitted to a greater degree of blessedness. *Serm. Walking with God*. *Ib.* vol. v. p. 26.

*Mr. Romaine.*—The divine command is, *believe on the Lord Jesus Christ*: the promise is, whosoever believeth in him, shall not perish, shall receive remission of sins, shall be justified from all things, shall have everlasting life. Why then dost thou lean to works, since salvation is by faith? Why dost thou disquiet thyself about attaining the righteousness of the law, and thereby suffer the law to disturb the peace of thy conscience, since thou hast a far better righteousness, which ought to reign there, even the righteousness which is of God by faith? For thou art a believer, and although a weak one, yet thou hast as good a title to Christ and his righteousness as the strongest believer in the world: because thy right comes from the free grant of the word of grace, and is apprehended by faith, by which all things are become thine. Thou art an heir of them all by faith in Christ Jesus.—Look not into thyself then for any qualification, but look unto Jesus; that thou mayest experience more of that liberty wherewith he hath made thee free, and mayest be no longer a babe unskilful in the word of righteousness. *Life of Faith, Works*, vol. i: p. 49, 50.

Id.—Although I am less than the least of God’s mercies, a vile sinner, and to this moment an unprofitable servant, deserving for my very best works and duties to be punished with everlasting destruction from the presence of the Lord; yet glory be to his infinite grace, I have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for my sins. *Ib.* p. 132.

Id.—If a doubt should arise in your mind, it is true, mercy in God cannot fail, but the exercise of it towards me may fail: I may so walk as to deprive myself of all claim and title to it. The Psalmist has given a direct answer to this ill-grounded suspicion. He says, the mercy of the Lord is from everlasting to everlasting. *Walk of Faith*, Ib. p. 272.

Id.—Remember, thou art not required to obey, in order to be saved for thine obedience, but thou art already saved; and therefore out of gratitude, to thy dearest Saviour, thou art bound to love him and to obey him. Thou canst not love his person, and yet hate his will. Ib. p. 292.

Id.—The law as a covenant of works does not enter into the believer's obedience. He obeys, because he is freed from this covenant; not freed from doing the same duties, which this covenant required, but freed from doing them upon law motives, neither expecting the promised life on account of keeping the precepts, nor fearing the threatened penalty on account of not keeping them. It is his privilege to obey, because he is saved. Ib. p. 305.

Id.—Thou art afraid thou art not in the covenant, nor an heir of promise. From whence arise thy fears? From scripture? No. All scripture is on thy side. Hast thou not fled, as a poor sinner, to Jesus for refuge? Hast thou not acknowledged his divine nature, and his all-sufficient work? And though thou art now tempted to doubt, yet some faith is still fighting against unbelief. These are covenant blessings. O look up then to Jesus, why not *thy* Jesus? But however look to him, keep looking on; and he will give thee reason to be ashamed of thy doubts and fears. Ib. vol. ii. p. 163, 164.

Id.—He communicates the promised blessings freely, not conditionally; by believing, and not for working. Ib. p. 169.

*Dr. Hawker.*—These, and the like circumstances, may serve to minister comfort over the brooding evil, and lead the friendly soul to hope, that the last day will bring forward to



the admiring view of applauding worlds, numberless examples of salvation, where divine grace has gloriously triumphed in the conversion of sinners, in their dying moments, when the whole life has been spent before in hardness and impenitence! *Misericordia*, p. 116.

*Mr. Overton*.—Can there, in the eye of reason, be a greater absurdity than to talk of creatures, circumstanced as we are, 'dead in trespasses and sins,' or in our best estate 'unprofitable servants,' *meriting* any thing at the hands of our Maker? *True Churchman*, p. 297.\*

*Evan. Mag.*—I have been a great sinner; but I have loved the Lord Jesus Christ. He is the rock on which I build my hopes! I have none but in him! Works are nothing. I may have done some things which men would account praiseworthy; but they are nothing now. *June*, 1806. p. 272.

*Ib.*—This shall still be the confidence and joy of the believing penitent, that there is no character, no condition, no crime, to which the salvation of Jesus does not apply; and that there are none now prostrate at his feet, though before the most infamous of wretches, who shall not finally realize all the free blessings of that salvation before his throne.—We rejoice in the persuasion, that our Lord intended this event (*the salvation of the dying thief*) as a pledge to every future age of his ability to save the greatest criminals in their utmost extremity. *Jan.* 1807. p. 18.

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\* *Mr. Overton, on good works*.—Our eternal state of felicity in heaven will be proportioned to our degree of fruitfulness in these works. p. 290.

## SECTION XII.

## On asserting the Salvation of some particular Criminals, and death-bed Penitents.

*J. W.* 1738.—We prayed with the condemned man, first in several forms of prayer, and then in such words as were given us in that hour. He kneeled down in much heaviness and confusion, having *no rest in his bones, by reason of his sins.* After a space he rose up, and eagerly said, *I am now ready to die. I know Christ has taken away my sins, and there is no more condemnation for me.* The same composed cheerfulness he shewed, when he was carried to execution: and in his last moments was the same, enjoying a perfect peace, in confidence that he was *accepted in the beloved.* *Journ.* 1738. *Works*, vol. xxvi. p. 259.

*Id.*—On Wednesday my brother and I went, at their earnest desire, to do the last good office to the condemned malefactors. It was the most glorious instance I ever saw, of faith triumphing over sin and death. One observing the tears run fast down the cheeks of one of them in particular, while his eyes were steadily fixed upwards, a few moments before he died, asked, ‘How do you feel your heart now?’ He calmly replied, ‘I feel a peace, which I could not have believed to be possible. And I know it is the peace of God, which passeth all understanding.’ *Journ. from 1738 to 1739.* *Ib.* vol. xxvii. p. 27.

*Id.*—I went to the poor, young man, who lay under sentence of death. Of a truth God has begun a good work in his soul. O may it be brought to perfection. *Journ. from 1739 to 1741.* *Ib.* p. 194.

*Id.*—I think it was about this time, that the soldier was executed. For some time I had visited him every day. But when *the love of God was shed abroad in his heart*, I told him,

‘ Do not expect to see me any more. He who has now begun a good work in your soul, will, I doubt not, preserve you to the end. But I believe Satan will separate us for a season.’ Accordingly, the next day I was informed, that the commanding-officer had given strict orders, ‘ Neither Mr. Wesley, nor any of his people should be admitted. For *they were all Atheists.*’ But did that man die like an Atheist? Let my last end be like his! *Ib.* p. 200, 201.

*Id.*—I visited Matthew Henderson, condemned for murdering his mistress. A real, deep work of God seemed to be already begun in his soul. Perhaps by driving him too fast, Satan has driven him to God; to that repentance, which shall never be repented of. *Journ. from 1743 to 1746.* *Ib.* vol. xxviii. p. 361.

*Id.*—John Lancaster was the first who was called out, to have his irons knocked off.---An officer asking about this time, ‘ What is it o’clock,’ was answered, Near nine. On which Lancaster said, ‘ By one I shall be in paradise, safely resting in Abraham’s bosom.’ *Journ. from 1746 to 1749.* *Ib.* vol. xxix. p. 149.

*Id.*—He was condemned at York for a robbery on the highway.---It was on the Saturday following the Lord touched his heart. He then began to wrestle with God in prayer, and left not off, till Sunday in the afternoon, when God who is rich in mercy, applied the blood of his Son, and convinced him, he had forgiven him all his sins. He felt his soul at peace with God, and longed to depart and to be with Christ. *Journ. from 1755 to 1758.* *Ib.* vol. xxx. p. 119, 120.

*Id.*—I was desired by the condemned prisoners to give them one sermon more. And on Thursday, Patrick Ward, who was to die on that day, sent to request, I would administer the sacrament to him. He was one and twenty years of age, and had scarce ever had a serious thought, till he shot the man, who went to take away his gun. From that instant he felt a turn within, and never swore an oath more.---He went into the cart about twelve in calmness, but mixt with

sadness. But in a quarter of an hour, while he was wrestling with God in prayer, not seeming to know, that any one was near him, 'the Holy Ghost, said he, came upon me, and I knew that Christ was mine.' *Journ. from 1760 to 1762*, *Ib.* vol. xxxi. p. 128, 129.

*Id.*—A young collier in Kingswood, near Bristol, was an eminent sinner, and afterwards an eminent saint. But by little and little he renewed his acquaintance with his old companions, who by degrees, wrought upon him, till he dropped all his religion, and was two-fold more a child of hell than before. One day he was working in the pit with a serious young man, who suddenly stopped and cried out, 'O Tommy, what a man was you once! How did your words and example provoke many to love and to good works! And what are you now? What would become of you, if you were to die as you are?' 'Nay, God forbid,' said Thomas, 'for then I should fall into hell headlong! O let us cry to God!' They did so for a considerable time, first the one, and then the other. They called upon God with strong cries and tears, wrestling with him in mighty prayer. After some time, Thomas broke out, 'Now I know, God hath healed my backsliding. I know again that my Redeemer liveth, and that he hath washed me from my sins with his own blood. I am willing to go to him.' Instantly part of the pit calved in, and crushed him to death in a moment. *A call to Backsliders. Serm.* vol. v. p. 122, 123.

*C. W.*—After we had prayed for him (*one of the condemned prisoners*), he rose amazingly comforted; full of joy and love; so that we could not doubt, but he had received the atonement.' *Whitehead*, vol. i. p. 186.

*Id.*—We left them, going to meet their Lord. They were turned off exactly at twelve o'clock. *Ib.* p. 188.

*Dr. Whitehead.*—He (*the Rev. Charles Wesley, 1738*) promised them all (*several criminals under sentence of death*) pardon in the name of Jesus Christ, if they would even then, as at the last hour, repent and believe the gospel. *Ib.* p. 182.

*G. W.*—After that he (God) sent me to a prison; I there preached to a murderer, and some others, and, blessed be God, they came to Jesus Christ, and one of them went off most triumphantly. *Eighteen Sermons*, p. 343.

*Id.*—The poor criminal had sent me several letters, hearing I was in the country. The Sheriff allowed him to come and hear a sermon under an adjacent tree. Solemn, solemn! After being by himself about an hour, I walked half a mile with him to the gallows. His heart had been softened before my first visit. He seemed full of solid divine consolations: *Works*, vol. iii. p. 425.

*Dr. Hawker.*—She (*the prostitute*) continued, after this first visit of the Minister, for *thirteen* days, during the whole of which time her faith and confidence of pardon and peace in the blood and righteousness of the Lord Jesus Christ, appeared to be increasing every hour. And when at length the last hour came,---she---gave---to understand, that she was waiting for the glorious moment to begin the Song of Moses and the Lamb.---The minister---said, that in all the course of his labours, in attending sick rooms and dying chambers, he had never witnessed an instance, so fully displaying the freedom and sovereignty of God's grace in the recovery of a sinner. *Magdalene*. p. 10:

*Id.*—If therefore you hear the sinner condemning himself with an unreserved freedom: not only lamenting his former course of life, from the sad effects of it, but also from the consideration of the great evil of sin; expressing his irreconcilable hatred of it; and deploring his utter unworthiness before God: and if you perceive that the detestation of his past conduct is expressed in such terms, that though God through the Redeemer's merits may forgive him, yet he cannot forgive himself: these are promising circumstances to induce the hope that his repentance is the gift of God. But with respect to this testimony, if this were all we had to form our opinion by, matters would be still equivocal. Happily there is another, which comes in to our aid, and which is not liable to so much deception and ambiguity: and

that is, what the Apostle distinguishes, by *faith in the Lord Jesus Christ*. It is possible for the false and spurious kind of repentance, to the eye of human observation, to resemble so nearly the *true*, as not to be discovered from it. But I defy any man, to look up stedfastly, with a *firm*, a *constant*, and *abiding* faith, to God's mercy thro' Christ, and to take confidence in the Redeemer's merits for salvation, while confessing himself to be a sinner before God; unless that grace has been implanted in his heart by the operation of the Holy Ghost. *Misericordia*, p. 118.

Id.--Hence, therefore, wherever we see all the marks of a real and unfeigned repentance, accompanied with a firm, a steady, and unshaken faith in the Lord Jesus Christ; there is every reason to believe, that this is the sole work of God, and consequently we have the strongest inducements to presage the happy departure of the soul in the hour of death, to a glorious eternity. *Ib.* p. 119.

*Evan. Mag.*—George Perry.—His death was occasioned by the unexpected discharge of a fowling-piece he had taken to amuse himself with, early on Lord's Day morning, July 26, 1807.—Notwithstanding his excruciating pains, it pleased God to spare his life a few days, in mercy to his soul, and to the great joy of his godly friends. Out of darkness light shined! Satan lost a subject: Sovereign grace displayed its glories in making the wounded lad a monument of mercy!—He fell asleep in Jesus, on Monday noon, August 3, aged about 16. *Jan.* 1808. p. 25, 26.

## SECTION XIII.

On professing regard for the Doctrines, Discipline, and Ministers of the Established Church.

*J. W.*—That is the very proposition I undertake to prove, That we are now defending the church, even the church of *England*, in opposition to all those who either secretly undermine or more openly attempt to destroy it.' *Earnest Appeal, Works*, vol. xiv. p. 151.

*Id.*---' But why then, say some, do you leave the church !' *Leave the church!* What can you mean? Do we leave so much as the *church walls*? *Ib.* p. 159.

*Id.*---The same person objected, my not obeying the bishops and governors of the church. I answer, I both do and will obey them, in whatsoever I can with a clear conscience. So that there is no just ground for that charge, that I despise either the rules, or the governors of the church. I obey them in all things where I do not apprehend there is some particular law of God to the contrary. Even in that case, I shew all the deference I can. *Farther Appeal, art 1.* *Ib.* p. 305.

*Id.*---From the very first, it has been our special care, to deal tenderly with our brethren the clergy. *Farther Appeal, Part ii.* *Ib.* vol. xv. p. 160.

*Id.*---Those who did *sometimes* go to church before, go three times as often now: These therefore *do not separate* from the church. Nay, they are united to it more closely than before. Those who *never* went to church at all before, do go now *at all opportunities*. Will common sense allow any one to say, that these are *separated from the church*? *Ib.* p. 174.

Id.--We approve both the *doctrines* and *discipline* of our church, and inveigh only against *ungodliness* and *unrighteousness*. Ib. p. 186.

Id.--At present, those who remain with *Mr. Wesley*, are mostly *church of England* men. They love her articles, her homilies, her liturgy, her discipline, and unwillingly vary from it in any instance. *Short History of Methodism*. Ib. p. 379.

Id.--I do not *slight or condemn the offices* of the church, I esteem them very highly. And yet I do not, at all times, worship God, even in public, in the very terms of those offices. Nor yet do I knowingly *slight or condemn her rules*. *Second Letter to Mr. Church*. vol. xvi. p. 147, 148.

Ib.--But do we willingly *annoy the established ministry*, or *give disturbance to the parochial clergy*? My Lord, we do not. We trust, herein, to have a conscience void of offence. Nor do we designedly *prejudice their people against them*. In this also our heart condemneth us not. But you *seduce their flocks from them*. No, not even from those who feed themselves, not the flock. All who hear us attend the service of the church, at least as much as they did before. *Letter to the Bishop of London*. Ib. p. 242.

Id.--1745.--Do you desire us, lastly, to behave with reverence toward those who are overseers of the church of God? And with tenderness, both to the character and persons of our brethren, the inferior clergy? By the grace of God, we can and will do this. Yea, our conscience beareth us witness, that we have already laboured so to do; and that, at all times and in all places. *Journ. from 1743 to 1746*. Ib. vol. xxviii. p. 265, 266.

Id.--It would not be right for us to *administer*, either baptism or the Lord's supper, unless we had a *commission* so to do from those bishops, whom we apprehend to be in a *succession* from the apostles. Ib. p. 348.

Id.--We then largely considered, the necessity of keeping in the church, and using the clergy with tenderness; and there was no dissenting voice. God gave us all to be of one



mind and of one judgment. *Journ. from 1755 to 1758*,  
Ib. vol. xxx. p. 112.

Id.---My brother and I closed the conference by a solemn declaration of our purpose, never to separate from the church. And all our brethren concurred therein. Ib.

Id.---When Thomas Adams desired a licence, one of the justices said, 'Mr. Adams are not you of the church of England? Why then do you desire a licence?' He answered, 'Sir, I am of the church of England: yet I desire a licence, that I may legally defend myself from the illegal violence of oppressive men.' *Journ. from 1768 to 1770*. vol. xxxii, p. 202.

Id.---We are in truth so far from being enemies to the church, that we are rather bigots to it. I dare not, like Mr. Venn, leave the parish church where I am to go to an independent meeting. I dare not advise others, to go thither, rather than to church. I advise all, over whom I have any influence, steadily to keep to the church. Ib. p. 203.

Id.---There was a general love to the gospel here, till simple *R. W.* preached against the clergy. 'Tis strange every one does not see, 1. The *sinfulness* of railing at the clergy: *if they are blind leaders of the blind, then, says our Lord, Let them alone;* 2. The *foolishness* of it. It never can do good; and has frequently done much harm. Ib. p. 244, 245.

Id.---*Methodism*, so called, is the old religion, the religion of the Bible, the religion of the primitive church, the religion of the church of England. *On the Foundation of the New-Chapel, City Road. Sermons*, vol. iii. p. 214.

Id.---1780. I am fully convinced, that our own Church, with all her blemishes, is nearer the scriptural plan, than any other in Europe. *Whitehead*, vol. ii, p. 396.

Id.---One of the most important points considered at this Conference (1788) was, That of leaving the Church. The sum of a long conversation was, That in a course of fifty years, we had neither premeditatedly nor willingly, varied from it in one article, either of doctrine or disci-

pline. 2d. That we were not yet conscious of varying from it in any point of doctrine. *Ib.* p. 503.

*Id.* (1789, *after ordaining Bishops and Presbyters*)---I declare once more, that I live and die a member of the Church of England. *Ib.* p. 502.

*Id.* 1789.—Does your Lordship know what the *Methodists* are? That many thousands of them are zealous members of the Church of *England*? *Ib.* p. 450.

*Id.* 1790.—The Methodists, in general, my Lord, are members of the Church of England. They hold all her doctrines, attend her service, &c. *Coke and Moore*, p. 409.

*Dr. Coke, 1784, of J. W.*—He loved the most excellent liturgy of the Church of England; he loved its rites and ceremonies. *Whitehead*, vol. ii. p. 426.

*Minutes of Conference*.---I advise therefore all the *Methodists* in England and Ireland, who have been brought up in the church, constantly to attend the service of the church, at least every Lord's day. *J. W.'s Works*, vol. xv. p. 314.

*Ib.*---Let all the servants in our preaching-houses go to church on *Sunday* morning at least. *Ib.* p. 355.

*Meth. Mag.*---When the Methodists are attacked by an ignorant Clergyman, who charges them with holding opinions which they abhor, they sometimes think it necessary to vindicate themselves; but they always distinguish between a man, who knows not the doctrines of the Church, and the Church herself, as they know that he has no authority to identify himself with the Church. *Jan.* 1807, p. 20.

*Ib.*---The Methodists, so long as they have common sense, must be the enemies of Mr. Nott's ridiculous perversions of the Scriptures; but they neither are nor ever were the enemies of the Church of England. *April*, 1807, p. 159, 160.

Ib.---The Methodists have not risen into notice by asserting any thing against the Church of England, but by preaching and vindicating her doctrines. p. 162.

Ib.---That Liturgy used by the regular clergy, expressive of all that the Methodists have ever taught relative to conviction for sin, faith in the Lord Jesus Christ, and the indwelling of the Spirit of God. *Jan.* 1808, p. 20.

Ib.—We question whether the regular Clergy will feel themselves much obliged by the panegyric. We sincerely hope, that that respectable body has good sense and sound principle sufficient to vindicate themselves from such calumny. p. 21.

Ib.---*Mr. John Crook.*—I strictly urged this wherever I went, that the people who considered themselves as belonging to the Church, should be careful to attend it better than they had done heretofore, in order that they might not give any occasion of offence. *March* 1808, p. 101.

Ib.---We say that, the Articles and Liturgy of the Church contain the Christian Faith of the Scriptures, and that the departure from that Faith, is not in the Church of England, but in the pretended members of the Church of England, who are ignorant of the Christian Faith and Practice which that Church enjoins. *Oct.* 1808, p. 451.

Ib.—The present Methodists revere the Church, and honour the Throne; and if any of them are driven from the Church, let the faithless, ungodly clergy of the Church answer for it. *Dec.* 1808, p. 545.

*C. W.* 1756.—He (*Mr. Whitefield preaching at Manchester*) beat down the separating spirit, highly commending the prayers and services of our Church. *Whitehead*, vol. i. p. 363.

*G. W.*—I am not against going to church,—and I would not have our liturgy or articles departed from for ten thousand worlds. *Eighteen Sermons*, p. 91.

*Id.*—I long to have the pure scripture truths, as delivered in our homilies and our articles, preached up universally. *Works*, vol. i. p. 94.

Id. to J. W.—You know my attachment to the present establishment. *Ib.* vol. ii. p. 127.

Id.—I want to bring souls, not to a party, much less to lead them from the established church. *Ib.* p. 155.

Id. 1756.—I entered into holy orders, according to the form of ordination of the church of England; and, as thousands can testify, for near these twenty years last past, I have conscientiously defended her homilies and articles, and upon all occasions spoken well of her liturgy. *Ib.* vol. iii. p. 159.

Id. 1739.—Those that have heard me, can witness, how often I have exhorted them to be constant at the public service of the Church. *Answer to the Bishop of London's last Pastoral Letter.* *Ib.* vol. iv. p. 10.

Id. *On the Church of England.*—I am a friend to her articles, I am a friend to her homilies, I am a friend to her liturgy; and, if they did not thrust me out of their churches, I would read them every day; but I do not confine the Spirit of God there; for I say it again, I love all that love the Lord Jesus Christ. *Serm. The Folly and Danger of being not righteous enough.* *Ib.* vol. v. p. 131.

Id.—I believe the Church of Scotland to be the best constituted national church in the world. *Gillies's Life,* *Ib.* vol. vii. p. 121.

*Dr. Gillies.*—Reading, experience, and a deeper knowledge of his own heart, convinced him (*Mr. Whitefield*) of his errors, and upon all occasions he avowed his belief of the 39 Articles of the church of England, and the standards of the church of Scotland, as expressly founded on the word of God. *Ib.* p. 290.

*Dr. Hawker.*—Highly as he (*the author*) approves of that most excellent form of service in the established Church, for the purposes of *public* worship, &c. *Misericordia,* p. 113.

Id.—These are the Articles of the Church of England, which at my ordination, I subscribed.—By these articles I

have been guided ever since, in all my preaching and publications: neither have I knowingly departed from them upon any occasion. *Second Letter to a Barrister*, 1808, p. 59, 60.

*Evan. Mag.*---The Methodists are also strongly attached to the Establishment; and many of them constantly use her Liturgy. *Dec.* 1808, p. 528.

## SECTION XIV.

## On reviling the Clergy.

*J. W.* *In allusion to the Clergy.*—If the Lord had sent you, the *work of the Lord* would prosper in your hand. As the Lord liveth, if ye were messengers of God, he would confirm the word of his messengers. But the work of the Lord doth not prosper in your hand. *Twelfth Discourse on the Mount. Sermons*, vol. ii. p. 244.

*Id.*—It is necessary in the highest degree, to consider this matter thoroughly : calmly to enquire, Whether God ever did bless the ministry of ungodly men ? And whether he does so at this hour ? Here is a plain matter of fact : if God never did bless it, we ought to separate from the Church ; at least where we have reason to believe that the Minister is an unholy Man. If he ever did bless it, and does so still, then we ought to continue therein. *On attending the Church Service.* *Ib.* vol. vi. p. 16.

*Id.*—Far be it from me, to treat others as I have been treated myself ; to return evil for evil, or railing for railing. But to speak the naked truth, not with anger or contempt as too many have done ; I acknowledge, that many if not most of those that were appointed to minister in holy things, with whom it has been my lot to converse, in almost every part of England or Ireland, for forty or fifty years last past, have not been eminent either for knowledge or piety. It has been loudly affirmed, That most of those persons now in connexion with me, who believe it their duty to call sinners to repentance, having been taken immediately from low trades, taylor, shoemakers and the like, are a set of poor, stupid, illiterate men, that scarce know their right hand from their left : yet I cannot but say, that I would sooner cut off my right hand, than suffer one of them to speak a word in any of our Chapels, if I had not reasonable proof, that he had more

knowledge in the Holy Scriptures, more knowledge of himself, more knowledge of God and of the things of God; than nine in ten of the Clergymen I have conversed with, either at the Universities, or elsewhere. Ib. p. 21.

Id.—I trust there is not one of them (*the Methodist preachers*) who is not able to go thro' such an examination, in substantial, practical experimental divinity, as few of our candidates for holy orders, even in the university, I speak it with sorrow and shame, and in tender love, are able to do. *Farther Appeal, Part ii. Works*, vol. xv. p. 147.

Id.—If by *order* were meant *true Christian discipline*, whereby all the living members of Christ are knit together in one, and all that are putrid and dead, immediately cut off from the body: this *order* I reverence; for it is of God. But where is it to be found? In what diocese? In what town or parish, within England or Wales? Are you rector of a parish? Then let us go no farther. Does this *order* obtain there? Nothing less. Your parishioners are a rope of sand. As few, if any, of them are alive to God; so they have no connection with each other, unless such as might be among *Turks* or *Heathens*. Neither have *you* any power to cut off from that body, were it alive, the dead and putrid members. Perhaps you have no desire: but all are jumbled together without any care or concern of yours. Ib. p. 154, 155.

Id.—If I am willing to make these over to *you*, will *you* watch over them in the same manner? Will *you* take the same care, or as much more as you please, of each soul as I have hitherto done? Not such *curam animarum* as you have taken these ten years in your own parish. Poor empty name! Has not your *parish* been in fact, as much a *sinecure* to *you* as your *prebend*? Oh what account have *you* to give to the great Shepherd and Bishop of souls! Ib. p. 156.

Id.—'Is not this making a schism?'—These were not Christians before they were thus joined. Most of them were barefaced Heathens.---Name what parish you please. Is this Christian fellowship there? Rather are not the bulk of

the parishioners a mere rope of sand? *Plain Account of the Methodists.* Ib. p. 199, 200.

Id. 1735.—I own, you can never say enough, against the drowzy ingratitude, the lazy perjury of those, who are commonly called *harmless men*, a fair proportion of whom I must, to our shame, confess, are to be found in colleges. *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 57.

Id.—I have seen no part of England so pleasant for sixty or seventy miles together, as those parts of Wales I have been in. And most of the inhabitants are indeed *ripe for the gospel*. I mean, if the expression appear strange, they are *earnestly desirous* of being instructed in it: and as *utterly ignorant* of it they are, as any Creek or Cherokee Indians. Ib. p. 149.

Id.—God forbid that I should *rail* at a Turk, Infidel or Heretic. To one who advanced the most dangerous errors, I durst say no more than, *the Lord rebuke thee!* But I would point out what those errors were. And, I trust, in the spirit of meekness. *Journ. from 1739 to 1741.* Ib. p. 317.

Id.—The protestants, whether in Dublin or elsewhere, are almost all transplanted lately from England. Nor is it any wonder, that those who are born papists, generally live and die such; when the protestants can find no better ways to convert them, than penal laws and acts of parliament. *Journ. from 1746 to 1749.* Ib. vol. xxix. p. 55.

Id.—One of the prebendaries, told him, ‘He did very wrong to go after those fellows,’ and made him promise to hear them no more. He kept his word, and turned back, as a dog to his vomit, wallowing in sin, as he did before. But he does not go to the Methodists: so all is well. He may go to the devil and welcome. *Journ. 1751 to 1754.* Ib. p. 232.

Id.—What an amazing difference is there, in the manner wherein God has carried on his work in England and in America! There, above an hundred of the established clergy, men of age and experience, and of the greatest note for sense and learning in those parts, are zealously engaged in the work. Here, almost the whole body of the aged,



experienced, learned clergy are zealously engaged against it, *Ib.* p. 244.

*Id.*---I am surprized at the seriousness of all the German ministers, with whom I have had occasion to converse: entirely different from that pertness and affectation of wit, which is too common in our own country. *Journ. from 1755 to 1758.* *Ib.* vol. xxx. p. 122.

*Id.*---His name is Stephen Hugo. He has been vicar of St. Awstle between sixty and seventy years. O what might a man full of faith and zeal have done for God in such a course of time! *Ib.* p. 183.

*Id.*---I was much grieved at St. Peter's church at such a sight as I never saw in England, communicants as well as others, behaving in a manner that shocked common sense as well as religion. O who has the courage to speak plain to these rich and honourable sinners? If they perish in their iniquity, will not their blood be on the watchman's head? *Ib.* p. 203.

*Id.*---Not only Harlston, but Stapleford and Triplow, to which Mr. B. was now going, were places in which he had never preached the gospel, and probably never would have done, had it not been for the thundering sermons made against him, from their several pulpits. So does Satan frequently overshoot himself, and occasion the downfall of his own Kingdom. *Journ. from 1758 to 1760.* *Ib.* p. 310.

*Id.*---Our church requires, that clergymen should be men of learning, and to this end, have an university education. But how many have an university education, and yet no learning at all. Yet these men are ordained! *Ib.* p. 365.

*Id.*---I rode to Shields.---How ripe for the gospel are these also? What is wanting but more labourers? More! Why, is there not here, as in every parish in England, a particular minister who takes care of all their souls? There is one here, who *takes charge* of all their souls: what *care* of them he takes, is another question. It may be he neither knows, nor cares, whether they are going to heaven or hell. Does he ask man, woman or child any question about it, from

one Christmas to the next? O what account will such a pastor give to the Great Shepherd in that day! *Journ. from 1760. to 1762.* Ib. vol. xxxi. p. 104.

Id.—Many pupils I had at the university; and I took some pains with them. But to what effect? What is become of them now? How many of them think either of their tutor or their God? But, blessed be God, I have had some pupils since, who will reward me for my labour. *Journ. from 1762 to 1765.* Ib. p. 346.

Id.—Afterwards I met the little society. I used to wonder they did not increase. Now I should wonder if they did: so exquisitely bitter are the chief of them against the church. I solemnly warned them against this evil: and some of them had ears to hear. *Journ. from 1768 to 1770,* Ib. vol. xxxii. p. 64.

Id. 1756. Who shall feed them with the milk of the word? The ministers of their parishes? Alas, they cannot: they themselves neither know, nor live, nor teach the gospel. *Whitehead,* vol. ii. p. 287.

Id. to *C. W.* 1785.—For these forty years I have been in doubt concerning that question, What obedience is due to heathenish Priests and mitred infidels! Ib. p. 432.

*C. W.* In answer.—That juvenile line of mine, ‘Heathenish priests and Mitred infidels,’ I disown, renounce, and with shame recant. Ib. p. 434.

*Minutes of Conference*—The Seceders laid the very foundation of their work in judging and condemning *others*. We laid the foundation of our work, in judging and condemning ourselves. *J. W.’s Works,* vol. xv. p. 312.

Ib. 1770.—Q.—Is it not our duty, to separate from the church, considering the wickedness both of the clergy and the people? A. We conceive not. *Whitehead,* vol. ii. p. 334.

Ib. 1794.—The Address of the Irish Conference to the Members of the British Conference. Dublin, July 10, 1794.

—You are indeed our fathers in the gospel, as far as we dare appropriate the term to any but our Father in Heaven. You have been the gracious instruments of bringing to this once benighted land, the Light of the Gospel. p. 29.

Ib. 1802.---Christopher Hopper. An aged veteran in the armies of Immanuel, one of the first Methodist Preachers.— At a time when the land was covered with gross darkness, and there was little or no genuine vital religion to be found, and when those eminent servants and messengers of God, the Rev. Messrs. Wesleys and Whitfield were opposed and persecuted with great rage and violence, he stood forth as a determined witness for God and his truth against the combined powers of earth and hell. p. 6.

*Rev. J. Fletcher.*—Is the Apostles Creed dreadfully heretical, because all the carnal clergy of the church of England, yea and of the church of Rome receive it? *First Check to Antinomianism, Works*, vol. ii. p. 33.

*Dr. Coke.*—The church of England, of which the society of methodists in general have, till lately, professed themselves a part, did for many years groan in America, under grievances of the heaviest kind. Subjected to a hierarchy, which weighs every thing in the scale of politics, its most important interests were repeatedly sacrificed to the supposed advantages of England. The churches were in general filled with the parasites and bottle companions of the rich and great. The humble and most importunate entreaties of the oppressed flocks, yea, the representations of a general assembly itself, were contemned and despised, Every thing sacred must bow down at the feet of a party; the holiness and happiness of mankind be sacrificed to their views; and the drunkard, the fornicator, and the extortioner triumphed over bleeding Zion, because they were faithful abettors of the ruling powers. Blessed be God, and praised be his holy name, that the memorable (*American*) revolution has struck off these intolerable fetters, and broken the antichristian union, which before subsisted between church and state. And had there been no other advantage arising from that glorious epoch, this itself,

I believe, would have made ample compensation for all the calamities of the war. One happy consequence of which, was the expulsion of most of those hirelings, 'who ate the fat, and cloated themselves with the wool, but strengthened not the diseased, &c.' *Sermon, published in Virginia in 1784, on the consecration of Mr. Asbury to the office of a bishop. Hampson's Life of Wesley, vol. ii. p. 181, 182.*

*Dr. Whitehead.*---He (*Dr. Coke, preaching a Sermon, 1784*) begins his defence by the most severe censures on the clergy, and on the *English Hierarchy*. It has been supposed that the greatest part of what the Doctor here published as his own, was written by Mr. Wesley. But I shall not easily believe, that these censures proceeded from his pen.---He tells Mr. Wesley, some time after, in a letter from *Ireland*, that he would as soon commit *adultery* as preach publicly against the Church, vol. ii. p. 424, 425.

*Id.*---There are men among the (*Methodist*) Preachers, of a most violent ungovernable spirit.---These Preachers call those who stand in the way of their own schemes of ambition and *power*, enemies of the *work of God*, 'Incarnate Devils,' &c. and from an affectation of *charity* pray for them in a way that only tends to inflame the minds of the people against them, by making them appear more guilty; and to give a greater display of their own goodness, &c. *Ib. p. 374.*

*Coke and Moore.*---In vain did worldly men lament the violated *order*, under which sloth and impiety had found an honourable asylum. p. 522.

*Ib.*---*T. Cooper on the persecutions of the Methodists.*---I know no words which better describe the general state of the people, at the time we are now speaking of, than those do, which are recorded in the 3rd chapter of the Epistle to the Romans, 'Their throat is an open sepulchre,' &c. *Sept. 1803, p. 396.*

*Metb. Mag. J. Pawson.*---Let a person of discernment go to any place where the Methodists have neither preached, nor scarcely been heard of, and he will find ignorance and ungodliness prevailing, &c. *Oct. 1803, p. 454.*

Ib. — We hope that every Clergyman in His Majesty's dominions will attend to this most excellent advice. If this advice were followed, we should soon see many of our Churches filled with hearers, in which are now only a few scattered attendants who know not the *pure, unsophisticated, unmutilated* doctrines of the gospel, nor the power of God which always attends the preaching of them. *May 1807, p. 215.*

Ib.—Her (*Hannab Stonill's*) parents were firmly attached to the established Church, and regularly attended divine service therein, though, at that time, they were entire strangers to the demands of the law, and the blessings of the gospel. *Sept. 1807, p. 410.*

Ib. *On Thomas Parsons.*—His Parents, being members of the Church of England, brought him up with a degree of strictness in the forms of that Church. But though he was always externally moral, it does not appear that he knew any thing of the nature or necessity of religion, till he was about 23 years of age. *p. 420.*

Ib. *On Samuel Collins.*—His parents were members of the Established Church, honest and industrious people, but perfect strangers to the nature of that religion which they professed. *Oct. 1807, p. 457.*

Ib.—If all the clergy of the Church of England, preached the doctrines of the Church of England, which are the doctrines of the Reformation and of the Scriptures, and were really, 'Messengers, watchmen, and stewards of the Lord, seeking for Christ's children who are in the midst of this naughty world, that they may be saved thro' Christ for ever,' there would be very few Conventicles in the land. *Nov. 1807, p. 508.*

Ib.—We fear that the fictitious Methodist says something like the real truth, as it is possible that he might go to some of our Churches without hearing much of the gospel, except from the reading-desk. *Dec. 1807, p. 552.*

Ib.—We know that the clergy have an excellent form of godliness in the Church-service ; but while they have the form of godliness, we cannot but lament that some of them shew very little of the power of godliness in their ministrations, or in their lives. p. 555.

Ib.—Having been a very moral character in the former part of his life, and regularly attended the Church of England, he (*Mr. T. Lowe*) thought all was well with him, till he was providentially brought to hear the Methodists, when the word of God was made ‘ spirit and life to his soul.’ *Ieb.* 1808, p. 89.

Ib.—When he (*Dr. Priestley*) said in his letters to the inhabitants of Birmingham, that the Clergy publicly preach, and even print what is directly contrary to the Articles, we fear that he spoke the truth. *Aug.* 1808, p. 358.

Ib.—The question, in fact, between the Methodists, and the Edinburgh Reviewers is this, Who ‘ are at work upon the destruction of the orthodox Churches?’ the persons who traitorously subscribe as true, the doctrines of those churches, and preach and act in direct opposition to them, or, the Methodists who constantly vindicate those doctrines, and do all in their power to propagate them through the world. p. 359.

Ib.—This is not the case, however, with those blind guides in religion, who remain in the Churches of England and Scotland, for the sake of the emoluments which they receive from those churches, while they preach doctrines directly contrary to those to which they have subscribed. *Sept.* 1808, p. 398.

Ib.—This is exactly the *fashion* of the false teachers in the Churches of England and Scotland, who have departed from the principal doctrines of those churches. p. 398.

Ib.—Now these doctrines attract ‘ a crowd of followers,’ to use the language of the Reviewers, when the dull, uninteresting plagiarisms, as devoid of all vigour of thought, as of Christian doctrine, which are heard over and over again from many pulpits in the Church, attract no attention, unless the clerk or schoolmaster should begin to calculate, from the remembrance of the text, how often the same sermon has

been in a year, from the same man, who is laughed at and despised for his indolence and ignorance. *Nov.* 1808, p. 501.

*Ib.*—Those popish and socinian doctrines of many of the Clergy, by which the fundamental truths of religion are hid-den from the people. *Dec.* 1808, p. 546.

*Ib.*—What is the government or discipline of the Church? and where is it deposited? p. 546.

*Ib.*—The Clergy—ought to be much more active, if they desire to save their own souls, and the souls of their parish-ioners. Some of them are active enough in the pursuit of the pleasures of the ball room, the card table, and the fox chase. p. 547.

*G. W.*—Let a soul be under spiritual trouble, and cry out *what shall I do to be saved?* let him go to a carnal minister, an unconverted wretch that knows nothing about the matter, he shall be told, oh! go, and play an innocent game at cards, and divert yourself. *Eighteen Sermons*, p. 30.

*Id.*—Many of our clergy affect to dress like the laity, that they may go to the plays, that the orange-women may not know them, and they don't care whether God sees them or no. *Ib.* p. 313.

*Id.*—And is one of the priests also obedient to the word? *Works*, vol. i. p. 192.

*Id.*—I love to see persons humble, kind, and courteous to those, whom God hath made their spiritual fathers. *Ib.* p. 234.

*Id.*—I wonder not that your brother's love is grown cold. It is hard for one in his station, unless he be thoroughly inured to contempt, and will give God leave to act in his own way, to withstand a whole body of lukewarm, prejudiced, envious, malignant clergy. These, have always been the greatest opposers of true vital religion. These, were our Saviour's most bitter enemies. These, will be our's also, if we come forth in his spirit, and preach by his power. *Ib.* p. 389, 390.

*Id.*—I have heard lately also of the conversion of two or three clergymen. *Ib.* vol. ii. p. 205.

Id. 1749.—I hope the time will come that many of the priests also shall be obedient to the word. Ib. p. 222.

Id.—Those persecuting zealots of these last days, who are already breathing out threatenings, and, if in their power, would breathe out slaughter also, against the disciples of the Lord. *Serm. What think ye of Christ?* Ib. vol. v. p. 366.

Id.—There are thousands and ten thousands in his Majesty's dominions, as ignorant of true and undefiled religion, as ever the heathens were. *Letter to the Bishop of London.* Ib. vol. iv. p. 138.

Id.—Why are you so zealous for the church, and continually crying out, 'The temple of the Lord, the temple of the Lord,' and yet trample her offices, collects and articles in effect under your feet?—Are not all these things against you? Do they not all concur to prove, that you are the betrayers of that church which you would pretend to defend? Alas, what strangers must you be to a life hid with Christ in God?—How miserable must the congregations be, of which you are made overseers? *Letter to the clergy of the Diocese of Lichfield and Coventry.* Ib. p. 189---191.

Id.—What some, not to say, you, Sir, may term 'Gall of bitterness and black art of calumny,' may be nothing but an honest testimony against the corruptions of a degenerate church, and may, without any degree of wickedness, be supposed to come from the 'Spirit and power given from God.' If we deny this, not only Isaiah, Jeremiah, and almost all the prophets, but likewise Jesus Christ and his Apostles, must be looked upon by us, as I suppose they were by the men in whose day they lived, as great slanderers. *Letter to the Author of the Enthusiasm of Methodists and Papists compared.* Ib. p. 234.

Id.—O how is the faithful city become an harlot! my heart within me is broken, because of the clergy, all my bones shake.—It is notorious, that for the moralizing iniquity of the priest, the land mourns. They have preached and lived many sincere persons out of the church of England.—Such is the language, my beloved lovers of christian perfec-



tion, which the indolent, earthly-minded, pleasure-taking clergy of the church of England, use to strengthen the hands of evil-doeis, that none may return from his wickedness. *Serm. A Preservative against unsettled Notions, &c.* Ib. vol. v. p. 155.

Id.—Souls that are truly and earnestly repenting of their sins, and as earnestly seeking after rest in Christ, have been directed to plays, novels, romances, and merry company, to divert them from being righteous overmuch. Miserable comforters are such blind guides! Surely they deserve no better titles than that of *murderers of souls!* *Serm. The Temptation of Christ.* Ib. p. 271.

Id.—How amazing is it, that the ministers of the church of England should speak quite contrary to what they have subscribed! *Serm. Christ the Support of the tempted.* Ib. p. 289.

Id.—I shall not answer them by reviling again, or in speaking evil against them: no, that is not the Spirit of Christ, but meekness, patience, long-suffering, kindness, &c. *Serm. Christ the only Rest, &c.* Ib. p. 311.

Id.—It is true, it is the midnight of the church, especially the poor church of England. *Serm. The wise and foolish Virgins.* Ib. p. 388.

Id.—All our letter-learned preachers---say, we may have God's Spirit without feeling it, which is in reality to deny the thing itself. *Serm. The Indwelling of the Spirit, &c.* Ib. vol. vi. p. 93.

Id.—We subscribe to our articles, and make them serve for a key to get into church-preferment, and then preach contrary to those very articles to which we have subscribed. Far be it from me to charge all the clergy with this hateful hypocrisy--- But I speak the truth in Christ, I lye not, the generality of the clergy are fallen from our articles. and do not speak agreeable to them, or to the form of sound words delivered in the Scriptures; wo be unto such blind leaders of the blind! how can you escape the damnation of hell? Ib. p. 95.

Id.—Recommend this to another set of people among us, who, instead of being the most forward in acts of charity, are commonly the most backward; I mean the *clergy* of this land. *Serm. The great Duty of Charity recommended. Ib. p. 231.*

*Mr. Venn.*—Neither in his sermons, nor more private exhortations, did he cast disparaging reflections upon other preachers of Christ. *Funeral Sermon for Mr. Whitefield, Gillies's Life, Ib. vol. vii. p. 335.*

*Mr. Toplady.*—The plain, but melancholy truth, is, that, in various parts of this kingdom, multitudes of persons, who are churchmen upon *principle*, are forced to go to *meeting*, in order to hear the doctrines of their own church preached. *Church of England vindicated, p. 136.*

Id.—How many of them (*the clergy*) open their *mouths*, and draw their *pens*, against those very decisions to which they have set their *hands*? Can those of them, who do this, *really believe* the Scriptures to be divine, and their Church to be in the right? *Ib. p. 137.*

*Sir Richard Hill.*—Whenever I am travelling, or in a strange place, I always make a point of attending the Church service, in hopes of getting something from the preacher's lips that might tend to edification: but, alas! how seldom have I been gratified, how often concerned and disappointed!!! *Reformation-Truth restored, p. 8.*

Id.—You are so much inclined to stifle every good man a railer at the Clergy, who laments their depravity either in doctrine or morals, and what good man would not do this? *Ib. p. 22.*

Id.—Multitudes of idle, non-resident drones and pluralists, are fed to the full for starving the flocks committed to their charge. *Ib. p. 195.*

*Mr. Rowland Hill, on the Bishop of Rochester.*—In the Bishop's charge, the *non-descripts* are twice accused of 'alienating the minds of the people from the established clergy.'—His lordship must know with us, that in the church there are not only *sordid wordlings*, but men even worse than word-

lings; men profusely prodigal, who can rob the industrious tradesman by their long standing debts, till nothing but an execution can extort from the pockets of the worthless priests his just demand. And to this list he might add a number of those, who not only take the Lord's name in vain, like the *antijacobin reviewers*, but who swear profanely; and others also, who are shamefully regardless of the solemnities of the Sabbath.—What then is our crime? We assert that bad ministers, among whomsoever they may be found, are a curse to the Christian cause. *Sermon on Sunday Schools*, 1801, p. 21, 22, *note*.

Id.—Nothing can equal the fatal consequences when her own ministers betray her by such lives as would almost put a decent heathen to the blush. *Ib.* p. 24.

Id.—Examine the state of our own nation, where mere heathenish morality has superseded the preaching of the gospel. *Ib.* p. 27.

Id.—Where are the deserted churches, and the crowded meetings? Where the doctrines of the church are preached in the meeting, and where heathenish morality is retained in the church. Of this I am most assuredly persuaded, that not one meeting-house in twenty, which has been erected within these forty years, would ever have sprung into existence, had it not been for the defective doctrine and conduct of the clergy. *Ib.* p. 33, *note*.

*Report of the Hibernian Society*, 1807.—If the established church of Ireland is to be supported with effect, the people must see their ministers. p. 29.

*Evan. Mag.*—Some also of the established church whom I know, and even ministers of the gospel too, when they are on a journey, or otherwise from home, will spend the Sabbath under the preaching of a profligate and unconverted preacher, rather than join with spiritual and evangelical dissenters. *March* 1806, p. 106.

*Ib.*—Meantime, the few faithful cease not to cry aloud, and spare not to denounce the awful departure of the many from

the doctrines as they have subscribed, and the hypocrisy of those, who, seeking a kingdom of this world, have seized on the emoluments of the church, yet would suppose themselves, and persuade others, 'the temple of the Lord, the temple of the Lord are we,' whilst it is so glaringly obvious to all who compare the Scripture characters of the ministers of Christ, drawn in the epistles to Timothy and Titus, with many who have assumed that name, that a stronger contrast to them, than their preaching and practice offers, can scarcely be conceived. *Supp. for 1806*, p. 607.

Ib.—The truth, as it is in Jesus, must finally prevail: every evangelical minister of Christ has living witnesses in his congregation that it doth so. The Lord is daily by their ministry, adding to his church of such as shall be saved. Their enemies know they can produce no such saving changes effected by their labours; nay, that they never expected them, would be startled even at the application made to them by an awakened conscience, and treat it as derision. p. 608.

Ib.—He proposes 'to eradicate from the vineyard those noxious and disgraceful weeds, the hunting, gaming, the drinking, the time-killing churchmen.' But we are afraid if these were rigidly extirpated, with those who do such things, such a vacuum would follow, as would leave a wide door into the unprovided churches for the entrance of the dreadful spectre of Methodism. *Feb. 1807*, p. 82.

Ib.—Schism is defined 'a voluntary secession from a visible church, without a *sufficient motive*;' but who is to judge of the sufficient motive? Will it be allowed that the doctrines of the church, not being taught in the church, is a sufficient motive? p. 82.

Ib.—The real ground of contest is the nature and necessity of vital godliness, whether the Holy Ghost is yet given in his divine influences, restoring us to a life of communion with God, through the blood of the Lamb. *Aug. 1807*, p. 370.

Ib.—He (*Mr. Ingram*) discovers the malignity of his mind

in his reflections on those who dissent from the church.  
*Dec.* 1807, p. 566.

*Ib.*—*On Aton, Staffordshire.*—'The gospel was introduced to this benighted village by Mr. Pritchard about eight years ago. *Oct.* 1808, p. 447.

## SECTION XV.

## On violating the Discipline, and usurping the Authority of the Church.

*J. W.* 1739.—I am a Priest of the church universal : and being ordained as Fellow of a College, I was not limited to any particular cure. *Whitehead*, vol. ii. p. 121.

*Id.*—Although we have met in the *fields*, yet we do not conceive that statute at all affects us : not only because that act points wholly at *dissenters* ; whereas we are members of the established church ; but also because, they are your own words, *it was evidently intended to suppress and prevent sedition* : whereas no sedition, nor any the least approach thereto, can with any colour be laid to our charge. *Farther Appeal, Part 1. Works*, vol. xiv. p. 295.

*Id.*—‘ But our church has provided against this preaching up and down, in the ordination of a priest, by expressly limiting the exercise of the powers then conferred upon him, *to the congregation where he shall be lawfully appointed thereunto.*’ I answer, 1. Your argument proves too much. If it be allowed just as you propose it, it proves, That no priest has authority, either to preach or minister the sacraments, in any other than his own congregation. 2. Had the powers conferred been *so limited* when I was ordained priest, my ordination would have signified just nothing. *Ib.* p. 301.

*Id.*—10. ‘ The bishops and universities indeed have power to grant licences to *Itinerants*. But the church has provided in *that* case ; They are not to preach in any church, Canon 50. till they shew their licence.’ The church has well provided in *that* case. But what has *that* case to do with the case of common clergymen ? *Ib.* p. 302.

*Id.*—Before those words, which you suppose to imply such a *restraint*, as would condemn all the bishops and clergy in the nation, were those spoken without any *restraint* or *limitation* at all, which I apprehend to convey an indelible character, ‘ Receive the Holy Ghost, for the office and work of a

priest in the church of God, now committed unto thee, by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. *Ib.* p. 303.

*Id.*—What could they do in a case of so extreme necessity? Where so many souls lay at stake? No clergyman would assist at all. *Farther Appeal, Part ii.* *Ib.* vol. xv. p. 153.

*Id.*—They (*the Methodist preachers*) take not upon them to administer the sacraments, an honour peculiar to the priests of God. *Ib.* p. 154.

*Id.*—I do tolerate *lay-preaching*—; yet I do not tolerate *lay-administering*, because I do not conceive there is any such necessity for it. *Whitehead, vol. ii.* p. 288.

*Id.*—I answered, 4. ‘Is it not, in fact, universally allowed, that every priest, as such, has a power, in virtue of his ordination, to preach in any congregation, where the curate desires his assistance?’ *Second Letter to Mr. Church. Works, vol. xvi.* p. 152.

*Id.*—You think, secondly, ‘That we ourselves give up some things as *indefensible*, which are *defended* by the same law and *authority* that establishes the things above-mentioned; such as are many of the *laws, customs, and practices* of the *ecclesiastical courts.*’ We allow, 1. That those *laws, customs, and practices* are really *indefensible.* *Journ. from 1743 to 1746.* *Ib.* vol. xxviii. p. 349.

*Id.*—We profess, 1. That we will obey all the laws of that church, such we allow the rubrics to be, but not the customs of the ecclesiastical courts, so far as we can with a safe conscience. *Ib.* p. 350.

*Id.*—‘In contradiction, you think, to *all those rubrics* which require *all to attend always*, on their own *parish church* and *pastor*, and to receive *only* at his table?’ Which rubrics are those? We cannot find them. *Ib.* p. 351.

*Id.*—Suppose the canons did forbid *field-preaching*, as expressly as playing at cards and frequenting taverns, yet we

have the very same plea for the former, as any clergyman has for the latter. *Journ. from 1755 to 1758. Ib. vol. xxx. p. 23.*

Id.—Being at Mr. Fox's society, my heart was so full that I could not confine myself to the forms of prayer, which we were accustomed to use there. Neither do I purpose to be confined to them any more; but to pray indifferently, with a form or without, as I may find suitable to particular occasions. *Journ. 1738, Ib. vol. xxvi. p. 259, 260.*

Id. 1782. *On the people called Methodists.*—I do not think they are bound in conscience, to attend any particular church. *Whitehead, vol. ii. p. 399.*

Id. 1739.—God in scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, not to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I hear? God or man? *If it be just to obey man rather than God, judge you.*—Suffer me now to tell you my principles in this matter. I look upon *all the world* as my parish. *Journ. from 1738 to 1739. Works, vol. xxvii. p. 92, 93.*

Id.—I do farther declare, that I know no principles of the *Methodists*, so called, which are contrary to the word of God; nor any practices of them, but what are agreeable both to scripture and to the laws of the church of England: that I believe, in particular, their *preaching* the gospel *in the fields*, being first forbid so to do in churches, although *a dispensation of the gospel is committed to them, and two unto them if they preach not the gospel*, or in *private houses*, or in any part of his dominion who filleth heaven and earth; can never be proved to be contrary to any written law, either of God or man. *Journ. from 1741 to 1743. Ib. vol. xxviii. p. 102.*

Id.—Who would have believed five and twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk? *Journ. from 1751 to 1754. Ib. vol. xxix. p. 253.*

Id.—I preached to an huge multitude in Moorfields, on



*Why will ye die, O house of Israel?* It is field-preaching which does the execution still. For usefulness there is none comparable to it. *Journ. from 1755 to 1758.* Ib. vol. xxx. p. 114, 115.

Id.—I have since received a letter from Mr. B. an extract of which I send you --- On Monday se'nnight Mr. H——ks accompanied me to Meldred. On the way we called at a farmer's house After dinner I went into his yard, and seeing near an hundred and fifty people, I called for a table, and preached, for the first time, in the open air. *Journ. from 1758, to 1760.* Ib. 285, 286.

Id.—After preaching, a servant of Mr. —— came and said, 'Sir, my master discharges you from preaching any more on his ground: not out of any disrespect to you: but he will *stand by the church.* 'Simple master Shallow!' As Shakespeare has it: wise Master rector, his counsellor! Ib. p. 292.

Id.—The vicar of Pebworth had given notice in the church on Sunday, that I was to preach there on Friday. But the 'squire of the parish said, 'It is contrary to the canons;' wise 'squire! 'and it shall not be.' So I preached about a mile from it at Broadmarston, by the side of Mr. Eden's house. *Journ. from 1765 to 1768.* Ib. vol. xxxii. p. 163.

Id.—Who can say, the time for field-preaching is over, while, 1. Greater numbers than ever attend: 2. The converting, as well as convincing power of God, is eminently present with them? *Journ. from 1758 to 1760.* Ib. vol. xxx. p. 338.

Id.—While he (*Mr. Grimshaw*) provided abundantly for his own flock, he annually found opportunity of preaching near three hundred times, to congregations in other parts. *Journ. from 1760 to 1763.* Ib. vol. xxxi. p. 148.

Id.—What but field-preaching could reach these poor sinners? And are not their souls also precious in the sight of God? *Journ. from 1762 to 1765.* Ib. p. 253.

Id.—Now the alarm is sounded abroad, people flock from

all quarters. So plain it is, that field-preaching is the most effectual way of overturning Satan's-kingdom.---Surely this is the way to spread religion : to publish it in the face of the sun. *Journ. from 1765 to 1768.* Ib. vol. xxxii. p. 12, 13.

Id.—In field-preaching, more than any other means, God is found of them that sought him not. By this, death, heaven and hell, come to the ears, if not the hearts, of them that *care for none of these things.* Ib. p. 142.

I found a little increase in the society. But there cannot be much without more field-preaching. Wherever this is intermitted, the work of God stands still, if it does not go back. *Journ. from 1768 to 1770.* Ib. p. 255.

Id.—Having appointed to preach in Oxford at ten, I was under some difficulty. I did not like to preach in the dissenting meeting house : and I did not see how to avoid it. But the proprietors cut the knot for me, by locking up the doors. So I preached in James Mears' garden : and to such a congregation as I have not had in Oxford since I preached in St. Mary's church. Ib. p. 279.

Id.—I came to Newbury, where I had been much importuned to preach. But where? The dissenters would not permit me to preach in their meeting-house. Some then were desirous to hire the old play-house ; but the good mayor would not suffer it to be so profaned ! So I made use of a work-shop, a large, commodious place. Ib. p. 290.

Id.—*Mrs. Fletcher.*—' He had an earnest desire that the pure gospel should remain among his people, after he was taken away. For this purpose he surmounted great difficulties in building the house in Madeley Wood.' *On the Death of Mr. Fletcher. Sermons,* vol. iii. 276

Id. 1785.—I do indeed vary from them (*Mitred infidels*) in some points of doctrine, and in some points of discipline. *Whitehead,* vol. ii. p. 434.

Id.—*On the Conference,* 1788. The sum of a long conversations was,—That we have, in a course of years, out of necessity, not choice, slowly and warily varied in some points

of discipline, by preaching in the fields, by extempore prayer, by employing lay preachers, by forming and regulating societies, and by holding yearly Conferences. But we did none of these things till we were convinced we could no longer omit them but at the peril of our souls. *Ib.* p. 503.

*Id.*—So great a blessing has, from the beginning, attended the labours of these Itinerants, that we have been more and more convinced every year, of the more than lawfulness of this proceeding. *Coke and Moore*, p. 324.

*C.W.* 1785.—I can scarcely yet believe it, that in his eighty-second year, my Brother, my old intimate friend and companion, should *have assumed* the Episcopal character: ordained Elders, consecrated a Bishop, and sent him over to ordain our Lay-Preachers in America! *Whitehead*, vol. ii. p. 430.

*Coke and Moore.*—Mr. Wesley had hitherto ordained Ministers only for America and Scotland. But during the period we have mentioned, being assisted by other Presbyters of the Church of England, he set apart a certain number of Preachers for the sacred office by the imposition of his hands and prayer, without sending them out of England: one of these he ordained after writing the above letter, and but a short time before his death: strongly advising them at the same time, that according to his example, they should continue united to the Established Church, so far as the work in which they were engaged, would permit. p. 500.

*Id.*—On his (*J. W.'s*) return to Edinburgh, finding it was the time of celebrating the Lord's supper, he laid aside the last portion of bigotry, and partook of this holy ordinance at the West-Kirk. *Ib.* p. 415.

*Dr. Whitehead.*—The Lord's supper---was never administered except in a few of the larger societies, and then by a regular clergyman. vol. ii. p. 162.

*Report of the Hibernian Society*, 1807.—As they (*the Wesleyan Methodists*) profess to be in full communion with the church of Ireland, their preachers never administer the Lord's supper, and never publicly officiate in church-hours. p. 32.

*Minutes of Conference.*—Q. 9. Is field-preaching then unlawful? We conceive not. We do not know that it is contrary to any law either of God or man. Q. 10. Have we not used it too sparingly? A. It seems we have: 1. Because our call is, To save that which is lost. Now we cannot expect such to seek *us*. Therefore we should go and seek *them*. 2. Because we are particularly called, by *going into the highways and hedges*, which none else will, to *compel them to come in*. *Works*, vol. xv. p. 280.

Ib. Q. 42. But are we not *Dissenters*? A. We are irregular 1. By calling sinners to repentance, in *all places* of God's dominion. 2. By frequently using *extemporary prayer*. Yet we are not *Dissenters* in the only sense which our law acknowledges: namely, persons who believe it is sinful to attend the service of the church: for we do attend it at all opportunities. We will not, dare not separate from the church, for the reasons given several years ago. Ib. p. 312.

Ib. 1792.—Q. 23. What Rule shall be made concerning the administration of the Lord's Supper? A. The Lord's Supper shall not be administered by any person among our Societies in England and Ireland for the ensuing year, on any consideration whatsoever, except in London. p. 21.

Ib. 1793.—Our venerable Father, who is gone to his great reward, lived and died a member and friend of the Church of England. His attachment to it was so strong and so unshaken, that nothing but irresistible necessity induced him to deviate from it in any degree. In many instances God himself obliged him to do this: He powerfully called him forth into the streets, and open fields, and afterwards raised to his assistance hundreds of men who never passed through the usual forms of ordination. To all these evident providences of God Mr. Wesley submitted, though at first with great reluctance. In consequence, he found himself obliged to erect chapels, which were neither consecrated according to the usual method of the Church of England, nor in the least subject to the direction of the National Episcopacy. In all these

things he deviated from the Establishment merely on the ground of unavoidable necessity, or, which is the same to a truly pious soul, from the clear manifested Providence and Will of God. A dilemma, or difficulty, of a similar kind has been experienced by us since the death of Mr. Wesley. A few of our Societies have repeatedly importuned us to grant them the liberty of receiving the Lord's Supper from their own preachers. But, desirous of adhering most strictly to the plan which Mr. Wesley laid down, we again and again denied their request. The subject, however, is now come to its crisis. We find that we have no alternative, but to comply with their requisition, or entirely to lose them: O brethren! we 'hate putting away,' especially those who are members of the mystical body of Christ, and our dearly beloved brethren. p. 24.

Ib. 1794.—Preaching in church-hours shall not be permitted, except for special reasons, and where it will not cause a division.—The Preachers will not perform the office of baptism, except for the desirable ends of love and concord; though Baptism, as well as the burial of the dead, was performed by many of the Preachers, long before the death of Mr. Wesley, and with his consent. p. 31.

Ib. 1795.—Articles of Agreement for General Pacification.

I. Concerning the Lord's Supper, Baptism, &c. 1. The Sacrament of the Lord's Supper shall not be administered in any chapel, except the majority of the Trustees of that chapel on the one hand, and the majority of the Stewards and Leaders belonging to that chapel, as the best qualified to give the sense of the people, on the other hand, allow of it. Nevertheless, in all cases, the consent of the Conference shall be obtained, before the Lord's Supper be administered. 2. Wherever there is a society, but no chapel, if the majority of the Stewards and Leaders of that Society testify, that it is the wish of the people that the Lord's-Supper should be administered to them, their desire shall be gratified: provided, that the consent of the Conference be previously obtained.

3. Provided nevertheless, that in Mount Pleasant chapel in Liverpool, and in all other chapels, where the Lord's Supper has been already peaceably administered, the administration of it shall be continued in future. 4. The administration of Baptism, the Burial of the Dead, and Service in church-hours, shall be determined according to the regulations above mentioned. 5. Wherever the Lord's Supper shall be administered according to the before mentioned regulations, it shall always be continued, except the Conference order the contrary. 6. The Lord's Supper shall be administered by those *only* who are authorized by the Conference; and at such times and in such manner *only*, as the Conference shall appoint. 7. The administration of Baptism and the Lord's Supper, according to the above regulations, is intended *only* for the Members of our own Society. 8. We agree, that the Lord's Supper be administered among us, on Sunday evenings *only*: except where the majority of the Stewards and Leaders desire it in church-hours; or where it has already been administered in those hours. Nevertheless, it shall never be administered on those Sundays, on which it is administered in the parochial church. 9. The Lord's Supper shall be always administered in England according to the Form of the Established Church: but the person who administers, shall have full liberty to give out hymns, and to use exhortation and extemporary prayer. 10. Wherever Divine Service is performed in England on the Lord's Day in church-hours, the officiating Preacher shall read either the Service of the Established Church, our venerable Father's Abridgement, or at least the Lessons appointed by the Calendar. But we recommend either the full Service, or the Abridgement. p. 32, 33.

Ib. 1799.---A Superintendant, or some other Travelling Preacher in full connexion, who is willing to administer the Lord's Supper, shall be appointed for every Circuit, where the Lord's Supper is regularly administered; who shall administer that holy ordinance in all such places in his Circuit, as are allowed that privilege according to the rules of pacification. p. 33.

Ib.—Q. 43. What Societies have petitioned for the Lord's Supper this year according to the rules of pacification, and are accordingly allowed that privilege? *A.* Sandwich, Plungar, St. Alban's, &c. (*in all forty-one*). p. 33.

Ib. 1800.—Q. 17. What Societies have petitioned this year for the Sacrament? *A.* Those at the following places, Shrewsbury, Ludlow, Worcester, &c. (*in all, thirty-three.*) N. B. Otley Society did not petition for it last year. p. 26.

Ib. 1803.—Q. 16. What Societies have petitioned the Conference to have the Sacrament of the Lord's-supper administered among them, and have had their request granted? *A.* The Societies at Ashburn, &c. (*in all, thirty-five*) p. 30.

*Metb. Mag.*—Minutes of the seven Annual Conferences of the Methodist Episcopal Church in America, for the year 1803. Ques. Who are the Bishops? Ans. Thomas Coke, Francis Asbury, Richard Whatcoat. *March* 1804, p. 136.

Ib.—Mr. and Mrs. Skirmer invited Mr. Sellon, to preach at their house in Tong, and he complied with their invitation; not thinking it irregular, or in any respect inconsistent with his duty as a clergyman of the established church, to carry the gospel to every part of the parish. *Jan.* 1803. p. 16.

Ib. *J. Pawson.*—I have heard Mr. Grimshaw (*Vicar of Haworth*) preach many times in our chapels and preaching-houses.—Alas! shall we sacrifice the souls of men to what is called order, regularity, uniformity, and the like! *Oct.* 1803, p. 451. 454.

Ib.—Mr. Nott is extremely angry that Mr. Wesley should have printed a Prayer-Book, in which the Service of the Lord's-day is considerably shortened, and in which some of the *imprecatory* parts of the Psalms are not to be found. He also discovers that Mr. Wesley has left out whatever relates to *the power of pronouncing absolution of sin!* Now, we cannot say that we are very anxious that any *man* should give us absolution of sin, if we can only obtain it of God. *April,* 1807, p. 161.

Ib.---Mr. Owen Davies to the Rev. Dr. Coke, Denbigh, Oct. 30, 1807.---In the evening we administered the sacrament of the Lord's-Supper to that and the neighbouring societies. *May* 1808, p. 236.

Ib.---Baltimore---1808.---May 18, William M<sup>c</sup>Kindree was ordained to the office of a Bishop, by Mr. Asbury. *Dec.* 1808, p. 574.

G. W.---If they will not let me preach in the church, I will preach any where ; all the world is my parish, and I will preach wherever God gives me an opportunity. *Eighteen Sermons*, p. 310.

Id.---Have you heard how I preached upon the stage among the cudgel players at Basingstoke, and got a blow ? *Works*, vol. i. p. 54.

Id.---To-night I preach, God willing, where an horse-race is to be. *Ib.* p. 55.

Id.---The whole world is now my parish. *Ib.* p. 105.

Id.---If the Pope himself would lend me his pulpit, I would gladly proclaim the righteousness of Jesus Christ therein. *Ib.* p. 308.

Id.---I have shewn my freedom in communicating with the church of Scotland, and in baptizing children their own way. *Ib.* p. 406.

Id. 1756.---I hope your Lordship will not regard a little irregularity, since at the worst, it is only the irregularity of doing well. *Ib.* vol. iii. p. 163.

Id.---How gladly would I bid adieu to cieled houses, and vaulted roofs ! Mounts\* are the best pulpits, and the heavens the best sounding-boards. O for power equal to my will !

\* G. W.—To use the words of the seraphic Hervey, ‘ a mount was his (our Lord’s) pulpit, and the heavens were his sounding-board. *Observations on some fatal Mistakes.* *Works*, vol. iv. p. 286.

Id.—Dear Mr. H—y, one of our first Methodists at Oxford. *Ib.* Vol. ii. p. 44.



I would fly from pole to pole, publishing the everlasting gospel of the Son of God. *Ib.* p. 278.

*Id.* 1769.---It is good to go into the highways and hedges. Field-preaching, field-preaching for ever! *Ib.* p. 387.

*Id.* 1776.---All must give way to gospel ranging: Divine employ! *Ib.* p. 412.

*Id.*---Were not *Knex, Welch, Wishart*, and those holy men of God, several of the good old *puritans*, itinerant preachers? *Letter to Harvard College.* *Ib.* vol. iv. p. 219.

*Id.*---Though laymen occupy both the pulpits, at Tottenham-Court chapel and tabernacle, congregations increase. 'Not by might or by power, but by my spirit, saith the Lord.' No weapon formed against *Sion*, shall or can prosper. *Ib.* vol. iii. p. 351.

*Id.*---By his divine permission, I purpose preaching the society sermon.---But why should not the sermon be preached at tabernacle? Is not the feast to be kept at that end of the town? Are not the major part of the society dissenters? Is there not to be a collection? *Ib.* p. 355.

*Mr. Hampson.*---He (*G. W.*) was assisted by many clergymen, who had embraced his opinions, and consequently had less need of laymen: and many of those, who were not episcopally ordained, contrived to procure some sort of ordination, and officiated in the clerical habit. *Life of Wesley*, vol. iii. p. 8.

*Sir Richard Hill.*---I shall close this subject with one grand testimony in behalf of the validity of dissenting-ordination, and the administration of the sacraments by the hands of dissenters, which is, that God is pleased to own and bless their ministrations and labours of love to the souls of thousands. *Reformation-Truth Restored*, p. 23.

*Evan. Mag.*---Some of the members of this union (*the Associate Congregations*) use the Liturgy of the Church of England in their public worship, others decline it. *Feb.* 1806, p. 89.

Ib. *Rev. J. Newton*.---I wish there were more itinerant preachers. If a man has grace and zeal, and but little fund, let him go and diffuse the substance of a dozen sermons over as many counties. *March 1808, p. 102, note.*

Ib.---For some years he (*the Rev. T. Pentycross*) occasionally preached in Lady Huntingdon's principal chapels.---There can be no doubt that he judged these occasional irregularities, as some would term them, to be *right* and *scriptural*. *Nov. 1808, p. 458.*

## SECTION XVI.

## On a Separation considered as inevitable.

*J. W.* 1757.—2. I do not know, that every one who preaches the truth, has wisdom and experience to govern a flock: I do not know that Mr. Vowler in particular has. He may, or he may not. 3. I do not know whether he would or could give that flock, all the advantages for holiness which they now enjoy.—‘But they are his already by legal establishment.’ If they receive the Sacrament from him thrice a year, and attend his ministrations on the Lord’s-day, I see no more which the Law requires. But, to go a little deeper into this matter of *legal establishment*. Does Mr. Conon or you think, that the King and Parliament have a right to prescribe to me, what Pastor I shall use?—I ‘extend this to every Gospel-Minister in England.’ Before I could with a clear conscience leave a Methodist Society even to such a one, all these considerations must come in. *Coke and Moore*, p. 313.

Id.—But a good man, who met with us when we were at Oxford, while he was absent from us conversed much with Dissenters, and contracted strong prejudices against the Church. I mean Mr. Whitefield: and not long after, he totally separated from us. In some years William Cudworth and several others separated from him, and turned *Independents*: as did Mr. Maxfield, and a few more after separating from us. Lastly, a school was set up near Trevecka\* in Wales: and almost all who were educated there, except those that were ordained, and some of them too, as they disclaimed all connexion with the Methodists, so they disclaimed the Church also. Nay, they spoke of it, upon all

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\* By the Countess of Huntingdon. *J. W. on the Death of Mr. Fleetber. Sermons*, vol. iii. p. 271.

occasions, with exquisite bitterness and contempt. Now let every impartial person judge, whether we are accountable for any of these! None of these have any manner of connexion with the original Methodists. They are branches broken off from the tree: if they break from the church also, we are not accountable for it. *On the Foundation of the New Chapel, Sermon*. vol. iii. p. 222.

Id.—A serious clergyman desired to know, in what points we differed from the church of England? I answered, ‘To the best of my knowledge, in none: the doctrines we preach, are the doctrines of the church of England: indeed the fundamental doctrines of the church, clearly laid down, both in her prayers, articles, and homilies.’ He asked, in what points then do you differ from the other clergy of the church of England? I answered, ‘In none from that part of the clergy who adhere to the doctrines of the church; but from that part of the clergy who dissent from the church, though they own it not, I differ in the points following: First, They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it. Secondly, They speak of our own holiness or good works, as the *cause* of our justification; or that *for the sake of which, on account of which* we are justified before God.—Thirdly, they speak of good works, as a *condition* of justification, necessarily previous to it. I believe no good work can be previous to justification, nor consequently a condition of it:—Fourthly, They speak of *sanctification*, or holiness, as if it were an outward thing.—Lastly, They speak of the *new-birth*, as an *outward* thing.—There is therefore a wide, essential, fundamental, irreconcilable difference between us. *Journ. from 1738 to 1739. Works*, vol. xxvii. p. 132. 134.

Id.—I dare not neglect the doing certain, present good, for fear of some probable ill consequences, in the succeeding century. *Journ. from 1746 to 1749. Ib.* vol. xxix. p. 29.

Id.—God deliver me, and all that seek him in sincerity, from

what the world calls *Christian prudence!* *Journ. from 1738 to 1739.* *Ib.* vol. xxvii. p. 28.

*Id.*—To follow my own conscience, without any regard to consequences or prudence, so called,---is a rule which I have closely followed for many years, and hope to follow to my life's end. *Whitehead*, vol. ii. 285.

*Minutes of Conference.*—Reasons against a separation from the Church of England. We allow two exceptions, 1. If the Parish Minister be a notoriously wicked man: 2. If he preach Socinianism, Arianism, or any other essentially false doctrine. *Csike and Moore*, p. 287.

*Ib.* 1744.---1. We are persuaded the body of our hearers will even after our death remain in the church, unless they be thrust out. 2. We believe notwithstanding, either that they will be thrust out, or that they will leaven the whole church. 3. We do, and will do, all we can, to prevent those consequences, which are supposed likely to happen after our death. 4. But we cannot with a good conscience neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen, after we are dead. *Works*, vol. xv. p. 247.

*Ib.*---In visiting the classes, ask every one, 'Do you go to church as often as ever you did?' Set the example yourself: and immediately alter every plan that interferes therewith: so that every preacher may attend the church, at least two Sundays out of four. Is there not a cause? Are we not unawares by little and little sliding into a separation from the church? *Ib.* p. 311.

*Ib.*---Some of them (*the Methodist Preachers*), perhaps a fourth of the whole number, will procure preferment in the church. Others will turn independents, and get separate congregations, like John Edwards and Charles Skelton. *Ib.* p. 348.

*Mr. Nightingale.*—The following is the rule concerning service in canonical hours:---Q. 31. In what cases do we allow service in what are commonly called church-hours? A. When the minister is a notoriously wicked man. When he

preaches Arian, or any equally pernicious doctrine. When there are not churches in the town sufficient to contain the people. And when there is no church within two or three miles. p. 267.

*C. W.* 1756, *on the Society at Manchester*.—They have not had fair play from our treacherous sons in the Gospel, but have been scattered by them as sheep upon the mountains. I have once more persuaded them to go to Church and Sacrament, and stay to carry them thither the next Lord's Day. Nothing but Grace can keep our children, after our departure, from running into a thousand sects, a thousand errors. *Whitehead*, vol. i. p. 363.

*Id.* to *J. W.* 1779.—I am sorry you yielded to the Preachers. They do not love the Church of England: What must be the consequence when we are gone? A separation is inevitable. *Ib.* vol. ii. p. 372.

*Id.* 1785.---Lord Mansfield told me last year, that ordination was separation. This my brother does not, and will not see: or, that he has renounced the principles, and practice of his whole life; that he has acted contrary to all his declarations, protestations, and writings;--- and left an indelible blot on his name. *Ib.* p. 431.

*Id.* *Aug.* 1785.---When once you began ordaining for America, I knew, and you knew, that your Preachers here would never rest, till you ordained them. You told me, 'They would separate by and by.' The Doctor (*Coke*) tells us the same.---I am on the brink of the grave, do not push me in; or im-bitter my last moments. Let us not leave an indelible blot upon our memory, but let us leave behind us, the name and character of *honest men*. *Ib.* 431, 432.

*Id.* *Sept.* 1785.—I do not understand what 'obedience to the Bishops' you dread. They have let us alone, and left us to act just as we pleased for these fifty years. At present, some of them are quite friendly towards us, particularly toward you. The Churches are all open to you: and never could there be less pretence for a separation?---Do you not allow,

that the Doctor has separated? Do you not know and approve of his avowed design and resolution, to get all the Methodists in the three Kingdoms, formed into a *distinct* compact body, a new *Episcopal* Church of his own?—An approaching schism, as causeless and unprovoked as the American rebellion. *Ib.* p. 434, 435.

*Coke and Moore.*—The generality of the Preachers and people in connection with Mr. Wesley, were of the Established Church. Nevertheless, as a defence against the violence of brutal men, the greater number of the *Preachers* and *Chapels* were *licensed* according to the *Toleration Act*.—Some, who considered, that the holding meetings for prayer or preaching, without the authority of the Diocesan, was in fact a kind of dissent, declared their willingness, though others refused this concession, to be *called* Dissenters in the *certificate*. p. 497, 498.

*Meth. Mag.*—A bigoted attachment to the Established Church.—This, I apprehend, is one of the strong holds of Satan. *May*, 1803, p. 194.

*Ib.*—He (*Mr. Parnell, speaking of Ireland*) seems to fall into a contradiction when he says, ‘At present the Methodists only succeed in cutting off supplies from the Established Church, and have reduced it to an insignificance which, compared with its revenues, is quite ridiculous.’ *Appendix*, 1807, p. 599.

*G. W.*—What the event of the present general awakening will be, I know not. I desire to follow my dear Lord blindfold, whithersoever he is pleased to lead me; and to do just so much, and no more, as his providence points out to me. *Works*, vol. i. p. 188.

*Id.*—My Lord, the whole of the matter seems to be this: In Wales they have little fellowship meetings.—If all those acts, which were made against persons meeting together to plot against Church and State, were put in execution against them, what must they do? They must be obliged to declare themselves Dissenters. *Ib.* p. 463.

*Id.*—1755, to *Lady H*—*n.* But O how hath my pleasure been alloyed at Leeds! I rejoiced there with trembling; for

unknown to me, they had almost finished a large house in order to form a separate congregation. If this scheme succeeds, an awful separation I fear will take place amongst the societies. I have written to Mr. W---, and have done all I could to prevent it. O this self-love, this self-will! It is the devil of devils. *Ib.* vol. iii. p. 143.

*Id.*—By far the greatest part of the Orphan-house collections and contributions came from Dissenters. *Ib.* p. 481.

*Id.*—Smite not your fellow-servants; but rather take ye Gamaliel's advice: 'Refrain from these men, and let them alone. For if this counsel or work be of men, &c.' *Letter to the Clergy of the Diocese of Litchfield.* *Ib.* vol. iv. p. 194.

*Evan. Mag.*—If Christianity be true, it is of such importance, that no political considerations are sufficient to weigh against it; nor ought they, for a moment, to be placed in competition with it. *May* 1808, p. 218.



## SECTION XVII.

## On praising Separatists.

*J. W.*---I snatched a few hours, to read 'The history of the puritans.' I stand in amaze, First, at the execrable spirit of persecution, which drove those venerable men out of the church, and with which Queen Elizabeth's clergy were as deeply tinctured as ever Queen Mary's were, &c. *Journ. from 1746 to 1749. Works, vol. xxxii. p. 159.*

*Id.*---I spent my scraps of time in reading Mr. Wodrow's history of the sufferings of the church of Scotland. It would transcend belief, but that the vouchers are too authentic, to admit of any exception. O what a blessed governor, was that *good-natured* man, so called, King Charles the second! Bloody Queen Mary was a lamb, a mere dove, in comparison of him! *Ib. Journ. from 1765 to 1768. Ib. vol. xxxii. p. 159.*

*Id.* *After preaching for the last time at Oxford before the University.*---I am now clear of the blood of those men. I have fully delivered my own soul. And I am well pleased that it should be the very day, on which, in the last century, near two thousand burning and shining lights were put out at one stroke. *Coke and Moore, p. 258.*

*Coke and Moore.*---The Grand-Father of Mr. John Wesley, by his Father's side, was a Nonconformist. He had involved himself in the affairs of the Civil War during the reign of Charles the First, and was ejected under the following reign from the living of Blandford in Dorsetshire by the Act of Uniformity.---His son, Mr. Samuel Wesley, was designed by his father for the Ministry among the Dissenters, and was accordingly sent to one of their Academies. While he resided there, his sentiments were so entirely changed,

that he left the Academy without consulting any of his relations, and entered as a Student of Exeter College, Oxford. He---married the youngest daughter of Dr. Samuel Annesley, a celebrated Nonconformist,---ejected from the Living of St. Giles, Cripplegate.---In a letter to her son, Mr. John Wesley,---she makes the following observations, &c. p. 8, 15—18.

Id ---Mr. Whitefield, after his second visit to America, was well received by many pious ministers in the northern states.---They strongly recommended to him the writings of the Puritan divines, which he from that time read with much pleasure, approving all he found therein, as he informs Mr. Wesley in a letter which he wrote to him on the subject. *Ib.* p. 211.

*Meth. Mag.*---When John Marsden was little more than twenty years of age, Mr. Thomas Bennett, an inhabitant of the village, and a pious man, applied to him and his brothers to desire their father to permit a Methodist Preacher to preach in his barn, saying, 'When I was a young man, the Puritans came and preached at Town-end, the principal house in the village, and the people were much affected under them. There is a man called John Bennett, who preaches just in the same way, and the people are affected under him in the same manner. *Jan.* 1808, p. 32.

Id. --- Her (*Hannah Marsden's*) grandfather, Mr. John Buxton, was a Non-conformist, and when, in 1662, upwards of 2000 of the best and most learned of the clergy were forced from their churches by the Act of Uniformity, was one of those who gladly invited them to preach in his house. *Feb.* 1808, p. 77.

*G. W.*---The good old Puritans, I believe, never preached better, than when in danger of being taken to prison as soon as they had finished their sermon. *Works*, vol. i. p. 81.

Id.---I cannot but think our Lord will let his word run, and be abundantly glorified in America. Boston people are

much upon my heart. The memory of their forefathers is precious to my soul. May you live to see the spirit of scriptural Puritanism universally prevail ! Ib. p. 233.

Id.---Formerly, if a person was serious, or preached Christ, he was termed a Puritan, now he is a Methodist. Ib. vol. ii. p. 212.

Id.---It was this, no doubt, that made the Puritans of the last century such burning and shining lights. When cast out by the black Bartholomew-act, and driven from their respective charges to preach in barns and fields, in the highways and hedges, they in an especial manner wrote and preached as men having authority. Though dead, by their writings they yet speak : a peculiar unction attends them to this very hour. *Preface to the Works of Mr. John Bunyan.* Ib. vol. iv. p. 306.

*Dr. Gillies, on G. W.'s preaching at different meeting-houses in America.* Old Mr. Walter, who succeeded Mr. Elliot, commonly called the apostle of the Indians, at Roxbury, said it was Puritanism revived. *Life of Whitefield.* Ib. vol. vii. p. 60.

*Evan. Mag.*---The fallen condition of man was a frequent subject with the Puritans and first Nonconformist ministers. *May 1807,* p. 217.

*Christian Observer.* In this state things remained till the appearance of Wesley and Whitefield. When they arose, their superior talents, zeal, and incaution, naturally still more alarmed the Church. The old cry of Puritanism revived under another name, and many excesses, on the part of the new religionists, seemed to justify the hostility which was excited against them. Nor was this the only influence their movements had upon the Church. Their zeal, thank God, was contagious. It communicated itself at first to some individuals of the establishment, whose number has since greatly increased, who without sanctioning the irregularities or the schism of these two eminent characters, entered

like them upon the apostolic career, of proclaiming loudly the doctrines of Christianity, and pressing others into the service of their crucified Redeemer. These men have thus sprung up burning and shining lights in the deadness and coldness of the night of religion. Oct. 1807. p. 668.

## SECTION XVIII.

On the policy of declining the name and character  
of a separate Sect.

J. W.—Our conference began at Leeds. The point on which we desired all the preachers to speak their minds at large, was, ‘Whether we ought to separate from the church?’ Whatever was advanced on one side or the other, was seriously and calmly considered. And on the third day we were all fully agreed, in that general conclusion, That, whether it was *lawful* or not, it was no ways *expedient*. *Journ. from 1755 to 1758. Works, vol. xxx. p. 14.*

Id.—’Tis a poor excuse to say, ‘O, but the people are brought into several erroneous *opinions*.’ It matters not a straw, whether they are or no; I speak of such opinions as do not touch the foundation: it is scarce worth while to spend ten words about it. Whether they embrace this *religiou. opinion* or that, is no more concern to me, than whether they embrace this or that system of *astronomy*. Are they brought to holy *tempers* and holy *lives*? This is mine, and should be your enquiry. *Farther Appeal, Part II. Works, vol. xv. p. 190.*

Id.—About ten years ago, my brother and I were desired to preach, in many parts of London.—The points we chiefly insisted upon were four: First, That *orthodoxy* or *right opinions* is, at best, but a very slender *part* of religion, if it can be allowed to be any part of it at all. *Plain Account of the Methodists. Ib. p. 195.*

Id.—Neither does Religion consist in *Orthodoxy* or *right*

*Opinions*; which altho' they are not properly outward things, are not in the heart, but the understanding. A man may be orthodox in every point; he may not only espouse right Opinions, but zealously defend them against all opposers: he may think justly concerning the incarnation of our Lord, concerning the ever blessed Trinity, and every other doctrine, contained in the Oracles of God: he may assent to all the three Creeds; that called the Apostles, the Nicene, and the Athanasian; and yet it is possible, he may have no Religion at all, no more than a Jew, Turk, or Pagan. He may be almost as orthodox as the devil; tho' indeed not altogether: for every man errs in something; whereas we cannot well conceive him to hold any erroneous opinion: and may all the while be as great a stranger as he to the religion of the heart. *On the Way to the Kingdom. Sermons*, vol. i. p. 103.

Id.—These, therefore, cannot make our glorying void, That we do not, will not form any separate sect, but from principle remain, what we always have been, true members of the church of England. *On the Foundation of the New Chapel. Ib.* vol. iii. p. 222.

Id.—If it be said, He could have made them (*the Methodists*) a separate people, like the Moravian Brethren, I answer, This would have been a direct contradiction to his whole design in raising them up: namely, to spread Scriptural Religion throughout the land, among people of every denomination, leaving every one to hold his own opinions, and to follow his own mode of worship. *On God's Vineyard. Ib.* vol. vi. p. 63.

Id.—But with the Methodists, it is quite otherwise. They are not a sect or party. They do not separate from the religious community to which they at first belonged. *Whitehead*, vol. ii. p. 497.

Id. 1786.—I went to Brentford, but had little comfort there. The society is almost dwindled to nothing. What have we gained by separating from the Church here? Is not this a good lesson for others? *Ib.* 503.

Id. 1787, *London*.—There is no increase in the society. So that we have profited nothing by having our service in Church hours. *Ib.*

Id. 1789.—I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do and will do all that is in my power to prevent such an event. Nevertheless, in spite of all I can do, many of them will separate from it: although I am apt to think not one half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. *Ib.* p. 502.

C. W. *on the Society at Leeds*, 1756.—They were unanimous to stay in the Church, because the Lord stays in it, and multiplies his witnesses therein. *Ib.* vol. i. p. 355.

*Dr. Whitehead*.---His (*C. W.'s*) object was, to dissuade the members of the Methodist Societies from leaving their former connexions, and uniting into a separate body. In doing this he sometimes mentioned the Dissenters, as well as the members of the Church of England, but not always, as in most places these formed the bulk of the Methodist Societies. *Ib.*

Id.---The first and leading principle in the economy of Methodism, from its commencement to the present time, was not to form the people into a separate party; but to leave every individual member of the society at full liberty to continue in his former religious connexion: nay, leaving every one under a kind of necessity of doing so, for the ordinance of baptism and the Lord's supper. *Ib.* vol. ii. p. 282.

*Minutes of Conference*, 1793.—You may clearly see from hence, dear brethren, that it is *the people*, in the instances referred to, who have forced us into this further deviation from our union to the Church of England. Still we wish to

be united to it as a body at large.--We do assure you, that we have no design or desire of making our societies *separate churches*. p. 26, 27.

*Meth. Mag. J. Benson*.---A Book I have lately compiled and published, termed, 'An Apology for the People called Methodists,' in which you will see clearly stated, the Origin and Progress, Doctrine, Discipline, and Designs of this People, for I will not call them a Sect, so generally spoken against. *Meth. Mag. Feb.* 1804, p. 65.

G. W. *in Scotland*.---I come only as an occasional preacher, to preach the simple gospel to all that are willing to hear me, of whatever denomination. *Works*, vol. i. p. 262.

Id.---Blessed be God, this partition-wall is breaking down daily in some of our old friends hearts in London. I exhort all to go where they can profit most. *Ib.* p. 398.

Id.---Though I am a strenuous defender of the righteousness of Christ, and utterly detest Arminian principles, yet I know that God gave me the Holy Ghost, before I was clear in either as to head-knowledge: and therefore, dear Sir, I am the more moderate to people who are not clear, supposing I see the divine image stamped upon their hearts. *Ib.* p. 406.

Id.---The blessed Jesus cares for his people of all denominations. He is gathering his elect out of all. Happy they, who, with a disinterested view, take in the whole church militant, and, in spite of narrow-hearted bigots, breathe an undisssembled catholic spirit towards all. *Ib.* vol. ii. p. 226.

Id.---You judge right when you say, 'it is your opinion that I do not want to make a sect, or set myself at the head of a party.' *Ib.* p. 248.

Id. 1754.---O happy Methodists, who are Methodists indeed! And all I account such, who being dead to sects and parties, aim at nothing else but an holy method of living to, and dying in the blessed Jesus. *Ib.* vol. iii. p. 68.

Id.---Be fond of no name but that of Christian. *Letter to the Clergy of the Diocese of Litchfield.* *Ib.* vol. iv. p. 196.



Id.—Wherever I see the image of my Master, I never enquire of them their opinions. *Serm. The Folly and Danger of being not righteous enough.* Ib. vol. v. p. 131.

Id.—If possible, let an open separation from the church be avoided. Ib. vol. i. p. 458.

Id. 1743.—In our last association we agreed not to separate from the established church, but go on in our usual way. Indeed, the motion to separate, was only made by a very few of more contracted principles. By far the greater part most strenuously opposed it, and with good reason; for as we enjoy such great liberty under the mild and gentle government of his present Majesty King George, we think we can do him, our country, and the cause of God, more service in ranging up and down, &c. Ib. vol. ii. p. 38.

Id.—The end of your meeting, brethren, is not that you may think yourselves more holy than your neighbours, much less to form a sect or party, or promote a schism or sedition in the church or state. *Letter to the Religious Societies of England.* Ib. vol. iv. p. 26.

Id.—The Methodists are no *sect*, no separatists from the established church, neither do they call people from her communion. *Letter to the Bishop of London.* Ib. p. 128.

Id.—I don't care whether you go to church or meeting; I am, I profess, a member of the church of England;—but you will never find me disputing about the outward appendages of religion; don't tell me you are a Baptist, an Independent, a Presbyterian, a Dissenter, tell me you are a Christian, that is all I want. *Eighteen Sermons*, p. 310.

*Mr. Rowland Hill.*—We neither design to make the children, voluntarily committed to our care, either churchmen or dissenters, but Christians.—The children are conducted at one time to a church, at another time to a meeting, where the glad tidings of salvation are decidedly held forth: and I advise that the children of the several schools be not

always led to the same, but to different places of worship, that when they grow up into life they may find themselves at liberty from the narrow contracted spirit of a party.  
*Serm. on Sunday Schools, p. 30.*

## SECTION XIX.

## On aiming at an Universal Hierarchy.

*J. W.*—Full as I was, I knew not where to begin, in warning them to flee from the wrath to come, till my testament opened on those words, *I came not to call the righteous, but sinners to repentance*: in applying which, my soul was so enlarged, that me thought I could have cried out, in another sense than poor, vain Archimedes, ‘Give me where to stand, and I will shake the earth.’ *Journ. from 1738 to 1739. Works,* vol. xxvii. p. 81.

*Id.*—If you had been told, that the jealous God would soon arise and maintain his own cause; that he would pour down his Spirit from on high, and renew the face of the earth;—would you not have vehemently desired to see that day, that you might bless God and rejoice therein? Behold the day of the Lord is come. He is again visiting and redeeming his people. *Earnest Appeal. Ib.* vol. xiv. p. 169.

*Id.*—A late eminent writer goes farther yet, accounts it an instance of downright *Enthusiasm*, to imagine, that there is any extraordinary work now wrought upon the earth. *Farther Appeal, Part II. Ib.* vol. xv. p. 127.

*Id.*—It should rejoice the hearts of all who desire the kingdom of God should come, that so many of them have been snatched already from the mouth of the lion, by an

*uncommon*, though not unlawful, way. This circumstance therefore is no just *excuse*, for not acknowledging the work of God. Especially, if we consider, that whenever it has pleased God to work any great work upon the earth, even from the earliest times, he hath stept more or less out of the *common* way. Ib. p. 165.

Id.—When hath religion, I will not say, since the *reformation*, but since the time of *Constantine the Great*, made so large a progress in any nation, within so small a space? I believe, hardly can either antient or modern history, supply us with a parallel instance. Ib. 120.

Id.—Two or three poor people met together, in order to help each other to be real Christians. They increased to hundreds, to thousands, to myriads, still pursuing their one point, real religion, the love of God and man, ruling all their tempers, and words and actions. Now I will be bold to say, such an event as this, considered in all its circumstances, has not been seen upon earth before, since the time that St. John went to Abraham's bosom. *On Former Times. Sermons*, vol. v. p. 361.

Id.—Bengelius being asked, Why he placed the grand revival of religion so late as the year 1836, replied, 'I acknowledge all the prophecies would incline me to place it a century sooner. But an insurmountable difficulty lies in the way: I cannot reconcile this to matter of fact. For I do not know of any remarkable work of God, which has been wrought upon earth between the years 1730 and 1740.' This is really surprising. It is strange, that sensible men should know so little of what is done at so small a distance. How could so great a man be ignorant of what was transacted no farther off than England? *On the Foundation of the New-Chapel*. Ib. vol. iii. p. 209.

Id.—From Oxford, where it first appeared, the little leaven spread wider and wider.—It afterwards spread to every part of the land, and a little one became a thousand. It then spread into North Britain and Ireland, and a few years after,

into New York, Pennsylvania, and many other provinces in America, even as high as Newfoundland, and Nova-Scotia. So that although at first this *grain of mustard seed* was the *least of all the seeds*, yet in a few years it grew into a *large tree, and put forth great branches*. *On the general Spread of the Gospel*. Ib. vol. iv. p. 155.

Id.—And is it not probable, I say, that he will carry it on, in the same manner as he has begun?—May it not thus spread, first, through the remaining provinces, then through the isles of North America? And at the same time from England to Holland? Where there is already a blessed work in Utrecht, Harlem, and many other cities. Probably it will spread from these to the Protestants in France, to those in Germany, and those in Switzerland. Then to Sweden, Denmark, Russia, and all the other Protestant nations in Europe. May we not suppose that the same leaven of pure and undefiled religion, of the experimental knowledge and love of God, of inward and outward holiness, will afterwards spread to the Roman-Catholics, in Great Britain, Ireland, Holland; in Germany, France, Switzerland, and in all other countries, where the Romanists and Protestants live intermixt, and familiarly converse with each other? Will it not then be easy for the wisdom of God, to make a way for religion, in the life and power thereof, into those countries that are merely Popish, as Italy, Spain, Portugal? And may it not be gradually diffused from thence, to all that name the name of Christ, in the various provinces of Turkey, in Abyssinia, yea, and in the remotest parts, not only of Europe, but of Asia, Africa, and America? Ib. p. 156, 157.

Id.—All unprejudiced persons may see with their eyes, That he is already renewing the face of the earth. And we have strong reason to hope, that the work he hath begun, he will carry on unto the day of the Lord Jesus: that he will never intermit this blessed work of his Spirit, until he has fulfilled all his promises: until he hath put a period to sin and misery, and infirmity, and death; and re-established universal

holiness and happiness, and caused all the inhabitants of the earth to sing together, 'Hallelujah! The Lord God omnipotent reigneth!' *Ib.* p. 164.

*Id.*—Yet the wise men of the world, the men of eminence, the men of learning and renown, 'cannot imagine what we mean by talking of any extraordinary work of God!' They cannot discern the signs of *these times!* They can see no sign at all of God's arising to maintain his own cause, and set up his kingdom over the earth! *The Signs of the Times.* *Ib.* p. 193.

*Minutes of Conference.*—*Q.* 4. What may we reasonably expect to be God's design in raising up the preachers called Methodists? *A.* To reform the nation, particularly the church; to spread scriptural holiness over the land. *J. W.'s Works,* vol. xv. p. 278.

*Ib.* 1794.—*Address of the Irish to the British Conference.*—Our views are enlarged. We are looking forward, and praying for the universal spread of righteousness. The great outpouring of the Spirit of God, with which the North of England has been so astonishingly blessed, and with the minute particulars of which we have been favoured by Dr. Coke, has inflamed our desires. We long to see, yea, we believe we shall both see and feel the same gracious shower in Ireland, the ensuing year. The Lord is removing the prejudices of the great body of Roman Catholics, and a door seems to be opening among them. It is our wish and fervent prayer, that the Holy Spirit may overshadow you in your approaching Conference; and that all your counsels and resolves may redound to the glory of God and the salvation of myriads: that a great and effectual door may be opened for the everlasting Gospel, not only in these favoured Islands, but throughout Europe, throughout the World. p. 29, 30.

*Meth. Mag.* *J. Pawson.*—They shall be as nothing, and they that strive with thee shall perish, &c. Isa. xli. 11, 12. I believe these words were given to me some years ago, when my mind was deeply exercised respecting our Connection,

and the Lord has made them good hitherto, and, I trust, he will continue his Goodness to the end. *Oct. 1803, p. 456.*

*Ib. T. Roberts.*---This united kingdom, the neighbouring, and the distant islands of the sea, and the continent of America, have of 'a wilderness,' become 'a fruitful field.' *June 1804, p. 247.*

*Ib.*---'The Spirit of our God,' which hath been shed on you abundantly, thro' the ministry of the Methodist Preachers. 'A little stone was cut out without hands,' and it became 'a great mountain.' A small spark was struck out, and 'behold, how great a matter a little fire kindleth!' 'These that have turned the 'moral' world upside down, are come hither also.' *p. 247.*

*Ib. Mr. Wm. Sutcliffe.*---May the Lord continue to carry on his work till it overspread the whole earth. *Oct. 1807, p. 477.*

*Ib. Mr. Joshua Newton.*---My heart's desire and earnest prayer to God is, that the sacred flame may spread thro' the province, and thro' all the world. *Ib. p. 479.*

*Ib.*---In a letter, dated Annapolis Royal, June 23, 1807, ---Mr. Bennet, one of our Missionaries (*the Methodist Missionaries*), writes as follows.---My heart's desire and prayer to God is, that this work may spread thro' the Province among high and low, rich and poor, as it has done with us; and that He may go on till the whole world bows to his sway. *Jan. 1808, p. 46, 47.*

*Ib.*---*H. Roberts, Sail-maker, on board his Majesty's ship, Le Tonant.* Some (*of our people*) are gone into other ships, so that you see the little leaven still spreads. Oh! that the lump of the whole world were leavened! *April 1808, p. 187.*

*Ib.*---*Mr. Dace (Missionary at St. Kitts)* to the Rev. Dr. Coke,---Unspeakable joy I have felt in hearing of the glorious increase among you in England the last year. Glory be to

God! O may he ride on in the chariot of his gospel, until the whole world shall be bowed to his sway. *June 1808, p. 283.*

*Mr. Nightingale.*—The Methodists, when reflecting on the success of their exertions in making proselytes to their cause, often sing—

Saw ye not the cloud arise,  
Little as a human hand?  
See it spreads along the skies,  
Hangs o'er all the thirsty land! *p. 32.*

*Id.*—Often do I reflect with no small pleasure on the ecstatic joy I have felt on hearing the accounts at a society-meeting. It was delightful to anticipate an approaching Millennium; to see the period at hand, when—the whole race of men shall rally round the standard of Methodism, and every one, laying aside his prejudices, and his pride, shall exclaim, 'This people shall be my people, and their God my God.' *p. 242.*

*G. W.*—What am I, that God should so delight to honour me? However, I believe the Lord will work a great work upon the earth. *Works, vol. i. p. 59.*

*Id.*—I really believe we shall not die, 'till we see the kingdom of God come with power. *Ib. 141.*

*Id.*—Surely Jesus Christ is about to set the world in a flame. He is working powerful at home; he is working powerfully abroad. I trust he will continue working, 'till the earth be filled with the knowledge of the Lord, as the waters cover the sea. *Ib. p. 293.*

*Id.*—I trust that not one corner of poor Scotland will be left unwatered by the dew of God's heavenly blessing. The cloud is now only rising as big as a man's hand; yet a little while, and we shall hear a sound of an abundance of gospel rain. *Ib. p. 401.*

*Id.*—I have just now done preaching: Swansey is taken! I never preached with a more convincing power. *Ib. vol. ii.*

*P. 14.*



Id.---In short, I hope I can inform your Ladyship that Portsmouth is taken. Ib. p. 251.

Id.---Mansfield I hope was taken. After leaving that place, I went to Rotherham. Ib. p. 354.

Id.---I have been also at two associations in Wales: The work begins now to shew itself. Many are taking root downward, and bearing fruit upward. Ere long I trust they will fill the land. I am glad the Lord hath opened fresh doors for you, my dear brother. The rams horns are sounding about Jericho; surely the towering walls will at length fall down. Ib. p. 19.

Id.---The work of God is likely to spread far and near, and such are daily added to the church as shall be saved. Ib. p. 23.

Id.---I am afraid that some good men's calculations about the latter-day glory are premature, and that it is not so near at hand as some imagine. Ib. p. 252.

Id.---*In allusion to J. W.*—A love of power sometimes intoxicates even God's own dear children. Ib. p. 316.

Id. 1753. A door is opening at Winchester. Surely the little leaven will ferment, till the whole kingdom be leavened. Ib. vol. iii. p. 7.

Id. 1754. A heavenly fire is lighted in England, which men and devils shall never be able to extinguish. Ib. p. 91.

Id.---I am glad you find old Jacob's prophecy to be fulfilling. 'To Shiloh shall the gathering of the people be.' Nothing is wanting at Bristol, London, and elsewhere, but labourers full of the first old methodistical spirit. Ib. p. 33.

Id.---And as good Bishop Latimer said, when the papists laid a lighted faggot at Dr. Ridley's feet, so we may venture to affirm, 'a candle is lighted in England, through the instrumentality of the Methodists, which will not easily be put out.' *Letter to the author of the Enthusiasm of Methodists and Papists compared.* Ib. vol. iv. p. 246.

Id.---Great things God is doing now.---Many righteous men

have desired to see the things which we see, and have not seen them; and to hear the things which we hear, and have not heard them. But still there are more excellent things behind. Glorious things are spoken of these times, 'when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.' There is a general expectation among the people of God, &c. *Serm. The Marriage of Cana. Ib.* vol. vi. p. 73.

## SECTION XX.

## On the advantages of Association and Confession.

*J. W.*—In a few months the far greater part of those who had begun to *fear God, and work righteousness*, but were not united together (*in Societies*), grew faint in their minds, and fell back into what they were before. *Plain Account of the Methodists. Works*, vol. xv. p. 198.

*Minutes of Conference.*—*Q.* 6. Is it advisable to preach in as many places as we can, without forming any societies? *A.* By no means: we have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the way-side: there is scarce any fruit of it remaining.—*Q.* 7. But what particular inconveniencies do you observe, where societies are not formed? *A.* These among others; 1. The preachers cannot give proper instructions and exhortations to those that are convinced of sin: 2. They cannot watch over one another in love; nor, 3. Can the believers bear one another's burdens, and build up each other in faith and holiness.—*Q.* 13. How often shall we permit strangers to be present, at the meeting of the society? *A.* Let every other meeting of the society, in every place, be strictly private\*; no one stranger being admitted, on any account or pretence whatsoever. On the other nights we may admit them with caution; but not the same persons above twice or thrice. In order to this, see that all in every place shew their tickets before they come in. *Ib.* p. 280—282.

*J. W.*—By repeated experiments we learn, that though a man preach like an angel, he will neither collect, nor preserve a society which is collected, without visiting them from house to house. *Journ. from 1758 to 1760. Ib.* vol. xxx. p. 249.

*Id.*—How much preaching has there been for these

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\* Do not our laws require, or would it not be reasonable to require, that the meetings of every religious society be held *apertis foribus*?

twenty years all over Pembrokeshire? But no *regular societies*, no discipline, no order or connection. And the consequence is, that nine in ten of the once awakened, are now faster asleep than ever. *Journ. from 1762 to 1765.* Ib. vol. xxxi. p. 247.

Id.—There was one thing when I was with you, that gave me pain. You are not in the society. But why not? Are there not sufficient arguments for it, to move any reasonable man? Do you not hereby make an open confession of Christ, of what you really believe to be his work, and of those whom you judge to be in a proper sense, his people and his messengers? By this means do not you encourage his people and strengthen the hands of his messengers? And is not this the way to enter into the spirit and share the blessing of a Christian community?—Perhaps you will say, ‘I am joined in affection.’ True, but not to so good effect. This joining half-way, this being a friend to, but not a member of the society, is by no means so open a confession of the work and servants of God. Many go thus far who dare not go farther, who are ashamed to bear the reproach of an entire union. Ib. p. 323, 324.

Id.—This evening our little society began, which afterwards met in Fetter-lane. Our fundamental rules were as follow. In obedience to the command of God by St. James, and by the advice of Peter Bohler\*, it is agreed by us, 1. That we will meet together once a week to *confess our faults one to another, and pray one for another, that we may be healed*:— 3. That every one in order speak as freely, plainly, and concisely as he can, the real state of his heart, with his several temptations and deliverances, since the last time of meeting. *Journ. 1738.* Ib. vol. xxvi. p. 263.

*J. W. and C. W. General Rules.*—Each society is divided into smaller companies, called *Classes*, according to their respective places of abode. There are about twelve

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\* A teacher in the Moravian Church.

persons in every class; one of whom is stiled *The Leader*. It is his business, 1. to see each person in his class, once a week at least; in order To enquire, how their souls prosper; To advise, reprove, comfort or exhort, as occasion require; To receive what they are willing to give, toward the relief of the poor. 2. To meet the minister, and the stewards of the society once a week. *Ib.* vol. xv. p. 232.

*J. W.*—By the blessing of God upon their endeavours to help one another, many found the pearl of great price. Being justified by faith, they had *peace with God*.—But they had still to wrestle both with flesh and blood, and with principalities and powers: so that temptations were on every side: and often temptations of such a kind, as they knew not how to speak in a class: in which persons of every sort, young and old, men and women, met together. These therefore wanted some means of closer union: they wanted to pour out their hearts without reserve, particularly with regard to the sin which did still *easily beset* them.—In compliance with their desire, I divided them into smaller companies; putting the married or single men, and married or single women together. The chief rules of these *Bands*, i. e. little companies, so that old English word signifies, run thus.—1. To meet once a week, at the least:—4. To speak, each of us in order, freely and plainly, the true state of our soul, with the faults we have committed in thought word or deed, and the temptations we have felt, since our last meeting: 5. To desire some person among us, thence called a *Leader*, to speak *his* own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins and temptations. *Plain Account of the Methodists.* *Ib.* p. 211, 212.

*Id.*—Your question is, ‘After private confessions taken in their bands, are not *reports* made to Mr. W.?’ I answer, no: No *reports* are made to me, of the particulars mentioned in private bands. ‘Are no delinquents, male and female, *brought before him separately, and confessed by him?*’ No: none at all. You ask, ‘How then do I know the

outward and inward states of those under my care?’ I answer, by examining them once a quarter, more or less, not separately, but ten or fifteen together. *Second Letter to the Author of the Enthusiasm of Methodists and Papists compared.* Ib. vol. xvi. p. 346, 347.

Id.—I saw it might be useful to give some advices to all those, who thus continued in the light of God’s countenance, which the rest of their brethren did not want, and probably could not receive. So I desired a small number of such as appeared to be in this state, to spend an hour with me every Monday morning. My design was, not only, to direct them, how to *press after perfection*; to exercise their every grace, and improve every talent they had received; and to incite them to love one another more, and to watch more carefully over each other: but also to have a *select company*, to whom I might unbosom myself on all occasions, without reserve: and whom I could propose to all their brethren as a pattern of love, of holiness, and of good works. *Plain Account of the Methodists.* Ib. vol. xv. p. 216.

Id.—I met the select society, consisting of sixty-five members. I believe, all of these *were* saved from sin: most of them are still in glorious liberty. *Journ. from 1768 to 1770.* Ib. vol. xxxii. p. 312.

*Mr. Hampson.*—Bands—are again collected into a general company, called the body bands, and another called the select band; each of which is met by the preacher once a week.—The select bands are made up chiefly of those who profess perfection. *Life of Wesley*, vol. iii. p. 82.

*Coke and Moore.*—If they (*the Leaders of Classes*) then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend. 5. If approved in this line of duty, they are allowed to preach. 6. Out of these men, who are called *local preachers*, are selected the *itinerant preachers*, who are first proposed in the Conference. Ib. p. 289.

*Minutes of Conference.*—Q. 29. What is the office of an *Helper*? *A.* In the absence of a minister (*i. e.* a *clergyman*), to feed and guide the flock: in particular, 1. To expound every morning and evening:—2. To meet the united society, the bands, the select society, and the penitents, every week: 3. To receive on trial for the society and bands, and to put the disorderly back on trial: 4. To meet the leaders of the bands and classes weekly, and the stewards, and to overlook their accounts. *J. W.'s Works*, vol. xv. p. 298.

*Dr. Whitehead.*—The *laymen* who assisted being never called *ministers*, but simply *preachers*, or *helpers* of the ministers. vol. ii. p. 163.

*Id.*—He (*J. W.*) therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from one to the other was not much more than twenty miles, and united them into what was called a *Circuit*. At the yearly conference, he appointed two, three, or four preachers to one of these circuits, according to its extent. *Ib.* p. 180.

*Minutes of Conference.*—Q. 36. Who is the *Assistant*? *A.* That preacher in each circuit, who is appointed from time to time to take charge of the societies, and the other preachers therein.—Q. 38. What is the business of an assistant? *A.* 1. To see that the other preachers in his circuit behave well, and want nothing: 2. To visit the classes quarterly in each place, regulate the bands, and deliver new tickets\*: 3. To keep watch-nights and love-feasts †: 4. To take in, or put out of the bands or society: 5. To hold quarterly-meetings; and therein diligently to enquire both into the spiritual and temporal state of each society. *J. W.'s Works*, vol. xv. p. 307, 308.

\* Represented by *J. W.* as the *Σύμβολα* or *Tesseræ* of the ancients, *Ib.* vol. xv. p. 209.

† The Moravians at Hernhuth, when visited by *J. W.* in 1738, had their *love-feasts*, *conferences*, *bands*, *helpers*, &c. *Works*, vol. xxvi. p. 303, 306, 348.

*Coke and Moore.*—By the *Assistant* was meant the chief preacher in a Circuit, who immediately *assisted* Mr. Wesley in the regulation of the Societies. p. 286, *note*.

*Mr. Nightingale.*—The assistant is now denominated the Superintendent. p. 292.

*Coke and Moore.*—He (*J. W.*) judged it expedient to summon annually a considerable number of the Preachers, in order to consult together concerning the affairs of the Societies.—*The Conference* is always understood as signifying the body of Preachers thus annually assembled. p. 266.

*Dr. Whitehead.*—*The Conference* (consisting of one hundred members) is an assembly of itinerant Preachers only; except two or three Clergymen.—It elects members into its own body, or excludes them at pleasure: it makes regulations, or laws, not only for the itinerant Preachers, but for all ranks and orders of persons in the Societies. vol. ii. p. 413.

*Id.*—Let us suppose, for instance, that on some important matter which concerned all the societies, or the nation at large, Mr. Wesley gave his *orders* to the Assistants, dispersed through the three kingdoms: these would impress them on the other itinerants, in number together, let us suppose three hundred. With the influence of this body, these *orders* would pass on, to about twelve hundred *local* Preachers in a vast variety of situations; who, in conjunction with the itinerants, would impress them on about four thousand Stewards and Class Leaders; and these, by personal application, might, in a short time enforce them on about seventy thousand individuals, members of the societies. In addition to this, we may suppose, the itinerant and local Preachers in the course of ten days or a fortnight, *publicly* address between three and four hundred thousand people, when the same matter might be further urged upon them. Now, what could stand against such influence as this? *Ib.* 474, 475.

*Minutes of Conference, 1791.*—Q. 8. What regulations are



necessary for the preservation of our whole Economy as the Rev. Mr. Wesley left it? *A.* Let the three Kingdoms be divided into Districts: England into eighteen Districts: Scotland into two, and Ireland into five: As follows: 1. London, &c.—The Assistant of a Circuit shall have authority to summon the Preachers of his District who are in full connection, on any critical case, which, according to the best of his judgment, merits such an interference. And the said Preachers, or as many of them as can attend, shall assemble at the place and time appointed by the assistant aforesaid, and shall form a Committee for the purpose of determining concerning the business on which they are called. p. 15, 16.

*Ib.* 1794.—The District-Committees respectively are to fix upon the Preachers, who are to attend the Conference; and the Expences of their going to and returning from the Conference, shall be defrayed by their respective Circuits. p. 26.

*Ib.* 1797.—The Chairman of every District shall be chosen by the Ballot of the Conference, after the names of all the Preachers in the District have been read to them by the Secretary. p. 28.

*Ib.* 1792.—*Q.* 18. What regulations shall be made concerning the office of the President of the Conference? *A.* 1. The same President is not to be re-chosen above once in eight years. p. 19.

*Ib.* 1794.—The spiritual concerns shall be managed by the Preachers, who have *ever* appointed Leaders, chosen Stewards, and admitted Members into and expelled them from the Society, consulting their Brethren the Stewards and Leaders. p. 32.

*Ib.* 1795.—The appointment of Preachers shall remain solely with the Conference. p. 33.

*Ib.*—The hundred Preachers mentioned in the Enrolled Deed, and their successors, are the only *legal* persons, who constitute the Conference: and we think the junior bre-

thren have no reason to object to this proposition, as they are regularly elected according to seniority. p. 35.

Ib. 1796.—As the Preachers are eminently *one body*, nothing should be done by any individual, which would be prejudicial to the whole, or to any part thereof. Therefore *no Preacher shall publish any thing* but what is given to the Conference, and printed in our own press. The Book-Committee to determine what is proper to be printed. p. 29.

Ib. 1797.—As to Delegates; the Conference having maturely considered the subject, are thoroughly persuaded, with many of our Societies, whose letters have been read in full Conference, that they cannot admit any but regular Travelling Preachers into their Body, either in the Conference, or District-Meetings, and preserve the System of Methodism entire, particularly the Itinerant Plan, which they are determined to support.—With regard to Preachers: 1. Before any Superintendent propose a Preacher to the Conference, as proper to be admitted on trial, such Preacher must not only be approved of at the March Quarterly-meeting, but must have read and signed the General Minutes, as fully approving of them. p. 29.

Ib. 1796.—Let no Local Preacher be allowed to preach in any other Circuit without producing a recommendation from the Superintendent of the Circuit where he lives. p. 28.

Ib. 1808.—Q. 24. Can any further measure be adopted by us for the spread of Religion? A. We think much good might be done, under the blessing of God, by the formation among us of a *Religious Tract Society*, to be as extensive as our Connexion; and we desire that the Book-Committee in London will draw up the Plan of such a Society, and submit it to the consideration of their Brethren. p. 48.

Ib.—Q. 26. Has not the privilege of admission to our Love-feasts been too commonly and promiscuously granted? A. In some places this has been the case: and we there-

fore direct that our old Rule shall be uniformly enforced, which enacts, that no person, not willing to join our Society, shall be admitted to a Love-Feast more than once; nor then, without a Note from a travelling Preacher. p. 49.

*G. W.*—I could wish, instead of frequenting *that*, you would set up another society of a quite contrary nature on the same night of the week. *Works*, vol. i. p. 35.

*Id.*—If you were all to be carried to prison the next moment, I think you should not decline your christian fellowship and society meetings. *Ib.* p. 107.

*Id.*—I never was so much assisted in this kind of work, as since I came to London last. We have public societies twice a week, and a general meeting for reading letters once a month. *Ib.* p. 398.

*Id. To J. W.*—My attachment to America will not permit me to abide very long in England; consequently, I should but weave a Penelope's web, if I formed societies; and if I should form them, I have not proper assistants to take care of them. I intend therefore to go about preaching the gospel to every creature. *Ib.* vol. ii. p. 169, 170.

*Id.*—The Moravians first divided my family, then my parish at Georgia, and after that the societies which, under God, I was an instrument of gathering. *Ib.* p. 215.

*Id.*—I forgot to tell you in my last, that I had given over the immediate care of all my societies to Mr. H——; so that now I am a preacher at large indeed. *Ib.* p. 282.

*Id.*—As I am utterly unconcerned in the discipline of Mr. W.—'s societies, I can be no competent judge of their affairs. If you and the rest of the preachers were to meet together more frequently, and tell each other your grievances, opinions, &c. it might be of service. *Ib.* p. 362.

*Id.*—Several of ——— have offered to join me; but you know I hate taking other persons as helpers, and as I desire no party, I give no encouragement. *Ib.* p. 365.

*Id.*—You know, my dear friend, that I hate to head a party, and that it is absolutely inconsistent with my other

business, to take upon me the care of societies in various parts. *Ib.* p. 433.

*Id.* *To C. W.*—I cannot help thinking, but he (J. W.) is still jealous of me and my proceedings. *Ib.* p. 464.

*Id.*—Even many of our masters in Israel,—are generally most bitter in their invectives against religious societies.—The latter, they are continually crying down, especially if any life or divine power be amongst them, as schismatical, seditious, and tending to destroy the present established constitution.—The first Christians — frequently assembled themselves together, when obliged to shut the doors for fear of the Jews; and their continuing in fellowship with each other, was one main reason why they continued steadfast in the apostles doctrine. Take then, my brethren, the primitive christians for your examples: their practices are recorded for our learning. No power on earth can lawfully forbid or hinder your imitating them. In all such cases we must obey God rather than man. *Letter to the Religious Societies of England.* *Ib.* vol. iv. p. 23—25.

*Id.* — Further, my brethren, content not yourselves with reading, singing and praying together; but set some time apart to confess your faults and communicate your experiences one to another.—No one, I think, that truly loves his own soul, and his brethren as himself, will be shy of opening his heart.—Nor do I know a better means in the world to keep hypocrisy out from amongst you. Pharisees and unbelievers will pray, read, and sing psalms; but none, save an Israelite indeed, will endure to have his heart searched out. ‘He that hath ears to hear, let him hear.’ *Ib.* p. 31, 32.

*Id.*—Tell me, all ye that fear God, if it be not an invaluable privilege to have a company of fellow soldiers continually about us, animating and exhorting each other to stand our ground, to keep our ranks, and manfully to follow the captain of our salvation, though it be through a sea of blood? *Serm. The Necessity and Benefits of Religious Society.* *Ib.* vol. v. p. 113.

Id. — They that will live godly in Christ Jesus, must, to the end of the world, in some degree or other, suffer persecution. That therefore this may not make us desert our blessed master's cause, every member should unite their forces, in order to stand against it. And for the better effecting this, each would do well, from time to time, to communicate his experiences, grievances, and temptations, and beg his companions, first asking God's assistance, without which all is nothing, to administer reproof, exhortation, or comfort, as his case requires.— If 'two are better than one,' and the advantages of religious society are so many and so great; then it is the duty of every true Christian to set on foot, establish and promote, as much as in him lyes, societies of this nature.— We find the kingdom of darkness established daily by such like means; and shall not the kingdom of Christ be set in opposition against it? — You, brethren, have — by the blessing of God, as this evening's solemnity abundantly testifies, happily formed yourselves into such societies, &c. *Ib.* p. 119, 120.

*Evan. Mag.* — In the churches of Christ the truth of Solomon's axiom, that 'Two are better than one,' has been more generally recognized in principle than adopted in practice. As the success of an army greatly depends on a combination of its energies, so the prosperity of religion is best promoted by the united efforts of its friends. Christians ought not to be satisfied with individual exertions: they should coalesce, they should concert measures, and with one mind strive together for the faith of the gospel. But instead of this cooperation, Christian societies, even of the same denomination, have been a mere rope of sand; isolated from each other, without any associate capacity, without any bond of union. — What has been said is sufficient to illustrate the nature of the Union which we are desirous of forming. — It is intended that a general fund shall be raised — First, to assist in defraying the expences occasioned by the

education of gifted and pious young men for the gospel ministry.—We are peculiarly desirous of having, in all the dark villages of our country, a well-informed and respectable Itinerant Ministry, that shall labour to break up new ground, plant new churches, and thus enlarge the borders of our Lord's Empire.—In our quarterly and annual meetings, the welfare of our particular congregations will occupy our attention; plans will be formed to extend the knowledge of Christ in our respective districts, and measures concerted to promote the general progress of religion. Impressed with the importance of these objects—we, whose names are hereunto subscribed, agree, under the following regulations, to form ourselves into a general body, designated **THE ASSOCIATE CONGREGATIONS**; comprehending that large body of Christians throughout the United Kingdom, who have been commonly called Calvinistic Methodists.—No minister or congregation shall be admitted to this Union, that does not profess to believe in the sovereign, everlasting love of God the Father, the particularity and efficacy of the redemption of God the Son.—Every society shall be left to the exercise of its own discretion as to the mode of public worship.—But we are decidedly of opinion, that no persons applying for membership should be admitted, except the minister be satisfied of their real conversion and moral deportment.—Every congregation in this Union shall be expected, on all occasions, to show a firm attachment to the person of our Sovereign, and to the constitution of our country, under which we enjoy so many privileges.

|          |               |                |
|----------|---------------|----------------|
| (Signed) | John Ball.    | Rowland Hill.  |
|          | E. J. Jones.  | Tho. Jackson.  |
|          | Thos. Lewis.  | Is. Nicholson. |
|          | J. A. Knight. | W. F. Platt.   |
|          | Jas. Sabine.  | Mat. Wilks.    |

Silver Street Chapel,  
Nov. 19, 1805.

*Feb.* 1806. p. 89—91.

*Evan. Mag.—General Congregational Union.* In a former Number, we announced to our readers a ‘General Union,’ designed to embrace all the Congregational Ministers and Churches throughout England and Wales, in a scheme for promoting ‘the mutual benefit of the churches which enter into the Union, and the advancement of the Redeemer’s Cause in all places, and by all scriptural and laudable means.’ We have now to congratulate the friends of the Union on its gradual progress, and the opening prospects of permanent advantage arising from it to the churches and the cause of Christ. Since the Annual Meeting at New Broad Street, in May last, the Committee then appointed, have regularly met, for the purpose of transacting the business of the Union, &c. *March 1808, p. 140.*

*Ib.—General Congregational Union.*—The following Extract exhibits a concise view of the principles upon which the General Union, it is presumed, will be found to act with superior advantage:—‘That, with respect to the country, counties be divided into districts, each district consisting of such a number of churches as may be found convenient, which shall choose their own Committee and Secretary: That the Committee of these districts choose their County Committee, which shall have power to elect its own Treasurer and Secretary: That the business of each district committee be, to transmit to the county secretary an account of the state of religion in the churches of that district; to examine the merits, the expediency, or inexpediency of admitting or recommending the (*petitionary*) cases which are presented; and to transmit any case originating in the district to the county secretary, for the approbation of the county committee: That the business of each county committee be, to revise and forward, by their secretary, the before-mentioned account of the churches in their county, as soon as they receive them, to one of the London secretaries.—The London committee earnestly hope, that the plan here proposed will not be thought

to be designed, as it is evidently not calculated to violate any of the rights of individual churches, or to lodge an undue power in any part of the Union ; but simply to prevent the circulation of unworthy cases, an evil so deeply to be lamented ; and to give all desirable encouragement to those which are deserving of public patronage.  
*Supp.* 1808, p. 574, 575.



## SECTION XXI.

## On the advantage of Novelty.

*J. W.* 1756.—Were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. Nor can I believe, it was ever the will of our Lord, that any congregation should have only one teacher. *Coke and Moore*, p. 325.

*Id.*—Had the minister of the parish preached like an angel, it had profited them nothing: for they heard him not: But when one came and said, ‘Yonder is a man preaching on the top of the mountain,’ they ran in droves to hear what he would say.—Had it not been for *field-preaching*, the uncommonness of which was the very circumstance that recommended it, they must have run on in the error of their way, and perished in their blood. *Farther Appeal*, Part ii. *Works*, vol. xv. p. 163.

*Id.*—But I dislike—6. Your using postures or gestures highly indecent: 7. Your screaming, even so as to make the words unintelligible. *Journ. from 1762 to 1765*, *Ib.* vol. xxxi. p. 207, 208.

*Id.*—They (*the Methodists*) have another excellent Help in the constant change of Preachers: it being their rule, that no Preacher shall remain in the same Circuit more than two years together: and few of them more than one year. *On God’s Vineyard. Sermons*, vol. vi. p. 63.

*Dr. Whitehead.*—*Enrolled Deed of Declaration—dated the 28th of Feb. 1784.* The Conference shall not—appoint any Person for more than three Years successively to the use and enjoyment of any Chapels and Premises already given, or to be given or conveyed upon the Trusts aforesaid, except ordained Ministers of the Church of England. vol. ii. p. 409.

*Minutes of Conference, 1799.*—We are resolved never to station Preachers in Circuits for the third year, except in cases of very peculiar emergency. p. 34.

Ib. 1801. — No Preacher shall be stationed in any Circuit, where he has laboured for one year, or for two or three years successively, till the expiration of seven years from the time he has left such Circuit. p. 27.

Ib. 1804.—Q. 23. How long may a Preacher remain in one Circuit? A. No Preacher shall be permitted to remain more than two years successively. p. 32.

*Meth. Mag.* —The Isle of Man was the first circuit in which his (*Mr. John Crook's*) ministerial labours were continued more than a year at one time. *April 1808*, p. 146.

*G. W.*—Every thing I meet with seems to carry this voice with it, ‘Go thou and preach the gospel; be a pilgrim, be a stranger here on earth; have no party, or certain dwelling-place.’—My heart at present echoes back, ‘Lord Jesus, help me to do or suffer thy will, &c.’ *Works*, vol. ii. p. 326, 327.

*Mr. Parsons.*—An heart so bent for Christ, with such a sprightly, active genius, could not admit of his (*Mr. Whitefield's*) stated, fixed residence, in one place, as the pastor of a particular congregation; and therefore he chose to itinerate. *Funeral Sermon, Gillie's Life.* Ib. vol. vii. p. 295.

## SECTION XXII.

## On the shelter of inward Feelings, and Metaphysical perplexity.

*Dr. Whitehead.* — He (*J. W.*) was pleased, and perhaps too much captivated with the views which *some* of the Mystic writers gave him of religion, as consisting chiefly in contemplation, and inward attention to our own mind. vol. i. p. 447.

*Coke and Moore.* — His (*J. W.'s*) skill in logic is so well known, that it is almost proverbial. It has been said indeed that ‘he delighted to puzzle his opponents by the fallacies of that art.’ p. 42.

*J. W.* — I was beat out of this retreat too, by the concurring evidence of several living witnesses; who testified *God had thus wrought in themselves*; giving them in a moment, such a faith in the blood of his Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could now only cry out, ‘*Lord help thou my unbelief!*’ — I was much confirmed in the *truth that is after godliness*, by hearing the experiences of Mr. Hutchins, of Pembroke-college, and Mrs. Fox: two living witnesses that *God can*, at least, if he *does* not always, give that faith whereof cometh salvation in a moment, as lightning falling from heaven. *Journ.* 1738. *Works*, vol. xxvi. p. 261, 262.

*The Rev. S. Wesley to his brother J. W.* 1739. — Whether you will not think me distracted, to oppose you with the most infallible of all proofs, inward feeling in yourself, and positive evidence in your friends, while I myself produce neither. *Whitehead*, vol. ii. p. 107.

*J. W. in answer.* — The question between us turns chiefly, if not wholly, on matter of fact. — I know several persons in whom this great change was wrought, in a

dream, or during a strong representation to the eye of their mind, of Christ either on the cross or in glory. This is the fact; let any judge of it as they please. And that such a change was *then* wrought, appears, not from their shedding tears only, or falling into fits, or crying out: these are not the fruits, as you seem to suppose, whereby I judge, but, from the whole tenor of their life, *till then* many ways wicked; *from that time*, holy, just and good.—These are my living arguments for what I assert, viz. *That God does now, as aforetime, give remission of sins and the gift of the Holy Ghost, even to us and to our children: yea and that always suddenly, as far as I have known, and often in dreams or in the visions of God. Journ. from 1738 to 1739. Works, vol. xxvii. p. 82, 83.*

Id.—I told them, ‘They were not to judge of the spirit, whereby any one spoke, either by *appearances*, or by *common report*, or by their own *inward feelings*. No nor by any dreams, visions or revelations, supposed to be made to their souls, any more than by their tears, or any involuntary effects wrought upon their bodies.’ I warned them, all these were in themselves, of a doubtful, disputable nature: they *might* be from God: and they *might not*. *Ib. p. 100.*

Id.—To this kind of Enthusiasm they are peculiarly exposed, who expect to be directed of God, either in spiritual things or in common life, in what is justly called, an *extraordinary* manner. I mean, by visions or dreams, by strong impressions, or sudden impulses on the mind. I do not deny, that God has, of old times, manifested his will in this manner. Or, that he can do so now. Nay, I believe, he does, in some very rare instances. *On the Nature of Enthusiasm. Sermons, vol. ii. p. 317.*

Id.—To slight or censure visions in general, would be both irrational and unchristian. *Journ. from 1758 to 1760. Ib. vol. xxx. p. 345.*

Id.—I dislike something that has the appearance of *enthusiasm*: overvaluing *feelings* and *inward impressions*;

mistaking the mere work of *imagination*, for the voice of the Spirit: expecting the end without the means, and undervaluing *reason, knowledge and wisdom*, in general. *Journ. from 1762 to 1765.* Ib. vol. xxxi. p. 206.

Id.—I was afterwards not a little refreshed by the conversation of one lately come from London; notwithstanding an irregularity of thought, almost peculiar to herself. How much preferable is her *irregular warmth*, to the *cold wisdom* of them that despise her? How gladly would I be as she is, taking her *wildness* and *fervor* together? Ib. p. 252.

Id.—When the Holy Ghost hath fervently kindled *your* love towards God, you will know these to be very *sensible* operations. *As you hear the wind and feel it too*, while it strikes upon your *bodily organs*, you will know you are under the guidance of God's Spirit the same way; namely, by *feeling it in your soul*: by the present peace and joy and love which you feel within, as well as by its outward and more distant effects. *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 117.

Id.—For several years I was moderator in the disputations which were held six times a week at Lincoln College in Oxford. I could not avoid acquiring hereby some degree of *expertness* in arguing. *Some Remarks, &c.* Ib. vol. xvii. p. 79.

Id.—I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings. *Sermons. Preface*, vol. i. p. 3.

Id. 1785.—When Mr. Smyth pressed us to 'Separate from the Church,' he meant, go to Church no more. And this was what I meant seven and twenty years ago, when I persuaded our brethren, 'Not to separate from the Church.' But here another question occurs, 'What is the Church of England?' It is not all the people of England. *Papists* and *Dissenters* are no part thereof. It is not all the people of England, except *Papists* and *Dissenters*.

Then we should have a glorious Church indeed. No: according to our twentieth Article, a particular Church is, ‘a congregation of faithful people, *Cœtus credentium*, the words of our Latin edition, among whom the word of God is preached, and the sacraments duly administered.’ Here is a true logical definition. *Whitehead*, vol. ii. p. 433.

Id.—The use I would willingly make of this definition, which, observe, is not mine, be it good or bad, is to stop the boasting of ungodly men, by cutting off their pretence to call themselves, *of the church*. *Second Letter to Mr. Church*. *Ib.* vol. xvi. p. 146.

Id.—I clearly saw *we ought not to insist on any thing we feel, any more than any thing we do*, as if it were *necessary* previous to *our justification*\*.—I believe every man is *penitent*, before he is *justified*; he *repents*, before he *believes* the gospel. *The Principles of a Methodist*, *Ib.* p. 35.

Id.—If these are not justified on account of some moral goodness in them, why are not those justified too? Because, my Lord, they resist his Spirit; because they will not come to him that they may have life; because they suffer him not, to work in them both to will and to do. They cannot be saved, because they will not believe. *Whitehead*, vol. ii. p. 119.

*Coke and Moore*.—Mr. Wesley acknowledged, many years after this, that some of his expressions in the above account concerning his state *under the law*, were too strong: that he was then in a state of salvation as a *servant*, but not as a *child*, of God. p. 159, *note*.

*Minutes of Conference, 1745*. — Q. 16. Do we not discourage visions and dreams too much? As if we condemned them *toto genere*. A. We do not intend to do this. We neither discourage nor encourage them. We learn from Acts ii. 19, &c. to expect something of this kind *in the last days*. And we cannot deny, that saving

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\* This was a Moravian tenet. *J. W.'s Works*, vol. xxvi. p. 323.

faith is often given in dreams or visions of the night : which faith we account neither better nor worse, than if it came by any other means. *J. W.'s Works*, vol. xv. p. 252.

Ib. 1770. — 4. Is not this *Salvation by works*? Not by the *merit* of works, but by works as a *condition*. 5. What have we then been disputing about for these thirty years? I am afraid, *about words*: Namely, in some of the foregoing instances. 6. As to *merit* itself, of which we have been so dreadfully afraid: We are rewarded *according to our works*, yea, *because of our works*. How does this differ from, *for the sake of our works*? And how differs this from *Secundum merita operum*? Which is no more than, *as our works deserve*? Can you split this hair? I doubt, I cannot. *Coke and Moore*, p. 352; or *J. W.'s Works*, vol. xv. p. 357.

*Minutes of Conference*, 1800.—Q. 13. Do we sufficiently explain and enforce practical religion, and attend to the preservation of order and regularity in our meetings for prayer and other acts of divine worship? *A.* Perhaps not. We fear there has sometimes been irregularity in some of the meetings. And we think that some of our hearers are in danger of mistaking **EMOTIONS OF THE AFFECTIONS** for experimental and practical godliness. p. 25.

*Rev. J. Fletcher, on the Methodists.*—The power of God is frequently talked of, but rarely felt, and too often cried down under the despicable name of *frames*, and *feelings*. *First Check to Antinomianism, Works*, vol. ii. p. 28.

## SECTION XXIII.

On Self-denial, exemplified in renouncing errors.

*Minutes of Conference.*—If they (*our first principles*) are false, the sooner they are overturned, the better. *Coke and Moore*, p. 268.

*J. W.* 1747.—The assertion, that justifying faith is a sense of pardon, is contrary to reason: it is flatly absurd. For how can a sense of our having received pardon, be the condition of our receiving it? If you object,—‘We have been exceedingly blessed in preaching this doctrine.’ We have been blessed in preaching the great truths of the gospel; although we tacked to them, in the simplicity of our hearts, a proposition which was not true. *Whitehead*, vol. ii. p. 234, 235.

*Coke and Moore.*—‘Many,’ says he (*J. W.*), ‘will now, as in the Apostles’ days, *continue in sin, that grace may abound.*’—Therefore to raise a bulwark against this overflowing of ungodliness, the evil principle which occasioned it was taken into consideration, in the Conference of the year 1770. Minutes of this Conference were soon afterwards published, in which were inserted the following propositions.—We have received it as a maxim, That ‘a man is to do nothing, *in order to Justification*’ Nothing can be more false. Whoever desires to find favour with God, should *cease from evil and learn to do well.* So God himself teaches by the prophet Isaiah. Whoever repents, should *do works meet for repentance.* And if this is not *in order* to find favour, what does he do them for? Once more review the whole affair: 1. Who of us is *now* accepted of God? He that now believes in Christ, with a loving obedient heart. 2. But who among those that never heard of Christ? He that according to the light he has, *fearth God and worketh righteousness.*—The grand objection to one of the preceding



propositions, is drawn from matter of fact. God does in fact justify those, who by their own confession neither *feared God*, nor *wrought righteousness*. Is this an exception to the general Rule? It is a doubt, whether God makes any exception at all. But how are we sure that the person in question, never did fear God and work righteousness? His own thinking so, is no proof. For we know how all that are convinced of sin, under-value themselves in every respect. Does not talking, without proper caution, of a *justified* or *sanctified* state, tend to mislead men? Almost naturally leading them to trust in what was done in *one moment*? Whereas, we are every moment *pleasing* or *displeasing* to God, *according to our works*: according to the whole of our present inward tempers, and outward behaviour.' p. 350-353, or see *J. W.'s Works*, vol. xv. p. 356-358.

*J. W.* 1771, on the above Propositions.—The *Minutes* lay no other foundation, than that which is laid in scripture, and which I have been laying, and teaching others to lay, for between thirty and forty years\*. *Whitehead*, vol. ii. p. 350.

Id.—I do not therefore condemn the distinction of a two-fold justification, in saying, that *spoken of in our articles* is but one. *Remarks on Mr. Hill's Farrago, &c. Works*, vol. xxiii. p. 307.

*Rev. J. Fletcher*.—The Justification he (*J. W.*) speaks of, as something that we must *find*, and *in order to which something must be done*, is either that public and final Justification which our Lord mentions in the gospel, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned;' and in this sense no man in his wits will find fault with *Mr. W.'s* assertion; as it is evident that we must absolutely *do something*, that is, speak good words, in

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\* Are we not then to understand, that works are necessary to a penitent's justification or salvation *conditionally* only, i. e. provided there be time and opportunity for them? See these *Extracts*, p. 102, 104, 197.

order to be *justified by our words*. Or he means forgiveness, and the witness of it; that wonderful transaction of the Spirit of God, in a returning prodigal's conscience, by which the forgiveness of his sin is proclaimed to him through the blood of sprinkling. This is what Mr. W. and St. Paul generally mean. It is thus, that 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' And now do not scripture, common sense, and experience, shew, that *something must be done in order to attain, or find, tho' not to merit and purchase this Justification?* Please to answer the following questions founded upon the express declarations of God's Word. 'To him that ordereth his conversation aright, will I show the salvation of God.' Is ordering our conversation aright, doing nothing? 'Repent ye, and be converted, that your sins may be blotted out.' Are *repentance and conversion* nothing? &c. *First Check. Works*, vol. ii. p. 51, 52.

Id.—'The Son of man shall come in the glory of his Father, and reward every man according to his work;' Unbelievers according to the various degrees of demerit belonging to their evil works, for some of them shall comparatively be beaten with few stripes; and believers according to the various degrees of excellence found in their good works; for as 'one star differeth from another star in glory, so also is the resurrection of the righteous dead.' *Ib.* p. 76.

Id.—In our well-meant zeal against Popery we have been driven to an extreme, and have not done good works justice. 'I am the Vine, says Jesus, and ye are the branches, he that abideth in me bringeth forth much fruit. Herein is my Father glorified that ye bear much fruit.' What! is the Father glorified in the fruit of believers; and shall this fruit be represented to us always grub-eaten, and rotten at the core? Do we honour either the Vine, or the Husbandman, while one hour we speak wonders of the fruit of the Vine, and the next represent the branches and

their fruit as full of deadly poison? O God of mercy and patience, forgive us, for we know not what we do! we even think we do thee service: O give us genuine, and and save from *voluntary humility!* Ib. p. 78, 79.

Id. 1777.—The Papists have made so bad a use of the doctrine of the rewardableness of works, that we dare neither preach it nor hold it in a Scriptural manner.—After all, every reward bestowed upon a reprieved sinner, has free-grace for its foundation. *Meth. Mag. Nov.* 1804. p. 520.

Id.—We shall be justified in the last day by the grace and evidences which shall *then* remain. Love and good Works, the fruits of faith, shall *then* remain. Therefore we shall *then* be justified by Love and good Works, that is, not by faith, but by its fruits. *Second Check to Antinomianism. Works*, vol. ii. p. 125.

Id.—Upon our plan as well as upon Crisp's scheme, *free grace* has absolutely *all the* glory. The love and good works by which we shall be justified in the day of judgment, are the fruit of faith, and *faith is the gift of God*. Christ, the great object of faith, the Holy Scripture calleth the Spirit of faith: The power of believing, the means, opportunities, and will, to use that power, are *all the* rich presents of God's *free grace*. Ib. p. 141.

G. W.—As for *assurance*, I cannot but think, all who are truly converted must know that there was a time in which they closed with Christ: But then, as so many have died only with an humble hope, and have been even under doubts and fears, though they could not but be looked upon as christians; I am less positive than once I was, lest haply I should condemn some of God's dear children. *Works*, vol. i. p. 260.

Id. 1748.—Being fond of scripture language, I have often used a style too apostolical, and at the same time I have been too bitter in my zeal\*. Wild-fire has been

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\* G. W. did not afterwards scruple to use an apostolic style, or to rail against the clergy. See these *Extracts*. Sect. xxvi. xiv.

mixed with it; and I find that I frequently wrote and spoke in my own spirit, when I thought I was writing and speaking by the assistance of the spirit of God. I have likewise too much made inward impressions my rule of acting. *Ib.* vol. ii. p. 144.

*Id.*—That makes me so cautious now, which I was not thirty years ago, of dubbing people converts so soon. I love now to wait a little, and see if people bring forth fruit. *Eighteen Sermons*, p. 87.

*Id.*—Though I might have spared my *borrowed comparison* of putting the Archbishop (*Tillotson*) on a level with Mahomet, for which I ask the public pardon. *Second Letter to the Bishop of London, Works*, vol. iv. p. 155.

*Id.*—A review of all this, together with my having dropped some too strong expressions concerning *absolute reprobation*, &c. have put me to great pain. *Letter to the author of the Enthusiasm of Methodists and Papists compared.* *Ib.* p. 244.

## SECTION XXIV.

## On Self-denial in other things.

*J. W.* — On the whole then, to deny ourselves is, — to deny ourselves any pleasure which does not spring from, and lead to God. *On Self-denial, Sermons*, vol. iii. p. 169.

*Id.* — Whenever, therefore, you expend any thing to please your taste or other senses, you pay so much for sensuality. *On the Use of Money.* *Ib.* p. 202.

*Id.* — Buy no velvets, no silks, no fine linen. *Advice with regard to Dress.* *Ib.* p. 294.

*Id.* — Your *strictness* of life, taking the whole of it together, may likewise be accounted new. I mean, your making it a rule, to abstain from fashionable *diversions*, from *reading* plays, romances, or books of humour, from *singing* innocent songs, or *talking* in a merry, gay, diverting manner. *Advice to the Methodists. Works*, vol. xvi. p. 7.

*Id.* *On one who has a pure heart.* — He may smell to a flower, or eat a bunch of grapes, or take any other pleasure which does not lessen but increase his delight in God. *Plain Account of Christian Perfection.* *Ib.* vol. xxiv. p. 60.

*Id.* — Our bed being wet, I laid me down on the floor, and slept sound till morning. And I believe, I shall not find it needful to go to bed, as it is called, any more. *Journ. from 1735 to 1737.* *Ib.* vol. xxvi. p. 116.

*Id.* *In America.* — I have lain many nights in the open air, and received all the dews that fell. — By this good providence I was delivered from another fear, that of lying in the woods, which experience shewed, was to one in tolerable health a mere *lion in the way.* *Ib.* p. 147, 148.

*Id.* — The ground was as wet as our cloaths, which, it being a sharp frost, were soon froze together; however,

I slept till six in the morning. There fell a heavy dew in the night, which covered us over as white as snow. *Ib.* p. 152.

*Id.*—How to attain to the being crucified with Christ, I find not, being in a condition I neither desired, nor expected in America, in ease and honour, and abundance. *Ib.* p. 168.

*Id.*—With regard to my own behaviour, I now renewed and wrote down my former resolutions. 1. To use absolute openness and unreserve, with all I should converse with. 2. To labour after continual seriousness, not willingly indulging myself, in any the least levity of behaviour, or in laughter, no not for a moment. 3. To speak no word which does not tend to the glory of God, in particular, not to talk of worldly things. Others may, nay must. But what is that to thee? And 4. To take no pleasure which does not tend to the glory of God; thanking God every moment for all I do take, and therefore rejecting every sort and degree of it, which I feel I cannot so thank him *in* and *for*. *Journ.* 1738. *Ib.* p. 252.

*Id.*—I am convinced, as true religion or holiness, cannot be without cheerfulness, &c. *Whitehead*, vol. ii. p. 31.

*Id.*—I had no sooner stept out of the coach, than the mob, who were gathered in great numbers about my door, quite closed me in. I rejoiced, and blessed God, knowing this was the time I had long been looking for: and immediately spake to those that were next me, of *righteousness and judgment to come*. *Journ. from 1739 to 1741. Works*, vol. xxvii. p. 237.

*Id.*—The communion table is fine mahogany; the very latches of the pew-doors are polished brass. How can it be thought that the old, coarse gospel should find admission here? *Journ. from 1755 to 1758. Ib.* vol. xxx. p. 190.

*Id.*—We had a pretty large congregation: but the stench from the swine under the room was scarce supportable. Was ever a preaching-place over a hog-sty before? Surely

they love the gospel, who come to hear it in such a place. *Journ. from 1758 to 1760.* Ib. p. 343.

Id.—This was the first time that I preached in a stable : and I believe more good was done by this, than all the other sermons I have preached at Armagh. *Journ. from 1768 to 1770.* Ib. vol. xxxii. p. 240.

Id.—How pleasing would it be, to play between Bristol and London, and preach always to such congregations as these ! But what *account* then should I *give* of my *stewardship*, when I can be no longer steward ? *Journ. from 1765 to 1768.* Ib. p. 84.

*J. W. and C. W.*—It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,—By running with patience the race that is set before them, *denying themselves, and taking up their cross daily* ; submitting to bear the reproach of Christ, to be as the filth and off-scouring of the world ; and looking that men should *say all manner of evil of them falsely for the Lord's sake.* *General Rules,* Ib. vol. xv. p. 234, 235.

*J. W.*—I find the time is not yet come when I am to be *hated of all men.* O may I be prepared for that day ! *Journ. 1738,* Ib. vol. xxvi. p. 249.

Id.—I preached at six at St. Lawrence's ; at ten, in St. Katherine's Creed-church ; and in the afternoon, at St. John's, Wapping. I believe it pleased God to bless the first sermon most, because it gave most offence ; being indeed an open defiance of that mystery of iniquity which the world calls *prudence.* Ib. p. 251.

Id.—*Every true Christian is contemned wherever he lives, by those who are not so, and who know him to be such,* that is in effect by all with whom he converses, since it is impossible for light not to shine. *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 61.

Id.—*Till he is thus despised no man is in a state of salvation.* Ib. p. 62.

Id.—How else could you ever think, of *saving yourself and them that hear you*, without being *the filth and offscouring of the world*? To this hour, is this scripture true. Ib. p. 94.

Id.—Our being contemned is absolutely necessary to our doing good in the world: if not to our doing some good, for God may work by Judas, yet to our doing so much as we otherwise should. *Coke and Moore*, p. 88.

Id. 1777.—We have now rather too little, than too much reproach: the scandal of the cross, having for the present ceased. Ib. p. 427.

Id.—If I live to meet the Society in Bristol again, I shall kill or cure the fault of those unwise and unkind parents who make their children finer than themselves. I shall make their ears tingle. *Meth. Mag.* Oct. 1807, p. 471.

*Minutes of Conference.*—Q. 30. What are the rules of an helper? A. 1. Be diligent, &c.—9. Be ashamed of nothing but sin: not of fetching wood, if time permit, or of drawing water; not of cleaning your own shoes, or your neighbours. *J. W.'s Works*, vol. xv. p. 299, 300.

Ib.—Give no band-tickets to any, till they have left off superfluous ornaments. *Whitehead*, vol. ii. p. 319.

Ib. 1791.—Those School-Masters and School Mistresses who receive Dancing Masters into their Schools, and those Parents who employ Dancing Masters for their Children, shall be no longer Members of our Society. p. 27.

Ib. 1796.—Let no Preacher go out to supper or be from home, if possible, after nine o'clock.—We judge still, as in the year 1785, that it is not right to send our Children to a Dancing School, nor for any who keep boarding Schools, to admit a Dancing Master into their house. p. 35.

Ib. 1793.—Q. 33. Is any Direction to be given concerning Titles and Distinctions? A. 1. The Title of *Reverend* shall not be used by us towards each other in future. p. 23.

Ib. 1795.—Q. 32. What directions shall be given concerning the use of Tobacco? A. 1. No Preacher shall



use Tobacco for smoaking, for chewing, or in snuff, unless it be prescribed by a Physician. 2. Our People are requested, not to introduce Pipes and Tobacco into their Houses for Preachers, except in extreme cases. p. 29.

Ib. 1802.—Q. 21. Are there any evils existing among us? *A.* There are: 1. Many of the wives of the preachers dress like the vain women of the world; 2. Some of the Preachers set them the example. p. 31.

Ib. 1804.—Q. 21. What is the judgment of the Conference concerning the privilege which has been allowed the children at Kingswood-School respecting vacations? *A.* The Conference, after due trial, consider the Rule above referred to, to be highly detrimental to the morals and learning of the children; and therefore they repeal that Rule\*. p. 32.

Ib. 1805.—Let not musical *Festivals*, or, as they are sometimes termed, *Selections of Sacred Music*, be either encouraged or permitted in any of our Chapels. p. 31.

Ib. 1806.—Let us enforce our Rules concerning dress; and, with love and meekness, endeavour, particularly, to put an end to the unjustifiable customs of the men wearing lapelled coats, and expensive and showy stuffs, the women wearing short sleeves and long-tailed gowns, and the children a superfluity of buttons and ribbands. p. 40.

Ib. 1808.—The Conference judge it expedient to refuse, after this present year, their sanction or consent to the erection of any Organ in our Chapels. p. 46.

*Rev. J. Fletcher.* — May not a deep regard for that precept, ‘he that will be greatest among you let him be least of all,’ sink the true christian in the dust, and make him lie in spirit at the feet of every one? — He who walks in the light of divine love, sees something of God’s spiritual, moral, or natural image in all men, the worst not excepted; and at the sight, that which is merely creaturely

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\* *J. W.* They (*the children*) have no play-days. *Works*, vol. xv. p. 227.

in him, by a kind of spiritual instinct found in all who are *born of the Spirit*, directly bows to that which is of God in another. He imitates the Captain of a first rate man of war, who, upon seeing the King or Queen coming up in a small boat, forgetting the enormous size of his ship, or considering it is the King's own ship, immediately strikes his colours; and the greater vessel, consistently with wisdom and truth, pays respect to the less. *Second Check to Antinomianism. Works*, vol. ii. p. 163, 164.

Id. — Isaiah could openly reprove the 'haughty daughters of Zion, who walked with stretched forth necks, wanton eyes, and tinkling feet: He could expose the bravery of their fashionable ornaments, their round tires like the moon, their chains, bracelets, head-bands, rings, and ear-rings: But some of our humble Christian ladies will not bear a reproof from Mr. W. on the head of dress. They even laugh at him, as a *pitiful legalist*; and yet, O the inconsistency of the Antinomian spirit! They call Isaiah the *evangelical Prophet*! *Ib.* p. 207.

*Meth. Mag.* — Dancing a practice utterly opposed to the whole spirit and temper of Christianity, and subversive of the best interests of the rising generation. *March 1807*, p. 128.

*Ib.* — He (*Mr. T. Cook*) never spent time on observations about the weather: he left all that chit-chat to the vacant mind of the thoughtless, while he strove to turn the whole attention of every one towards God.

' Jesus all the day long  
Was his joy and his song.' *June 1807*, p. 247.

*G. W.* — The doctrines I have taught are the doctrines of scripture, the doctrines of our own and of other reformed churches. If I suffer for preaching them, so be it. 'Thou shalt answer for me, O Lord my God.' I rejoice in the prospect of it, and beseech thee, my dear redeemer, to strengthen me in a suffering hour. *Works*, vol. i. p. 110.

Id. — Shortly I expect to suffer for my dear master. May I not deny him in that hour! Ib. p. 121.

Id. — Here is likely to be some opposition, and consequently a likelihood that some good will be done. Ib. p. 122.

Id. — I cannot help thinking, but that this opposition is a blessed presage of a future glorious harvest in the kingdom of Ireland. Ib. vol. ii. p. 343, 344.

Id. — The devil and his servants will rage horribly, and perhaps cast me into prison, nay, put me to death. Ib. vol. i. p. 132.

Id. — I am confident you will be most heartily despised, if you are a real christian. Ib. p. 137.

Id. — Despised you must be, and your name shall be cast out as evil. Ib. vol. ii. p. 188.

Id. — Finally, my brethren, expect a large share of contempt; for Christ's servants were always the world's fools. *Letter to the Religious Societies of England*, Ib. vol. iv. p. 32.

Id. — I myself thought once that christianity required me to go nasty. Ib. vol. i. p. 215.

Id. — What, put into prison before me? I wish you joy, my dear brother, with all my heart. Ib. p. 416.

Id. — Many of the members of that church of which you are a minister, whenever you preach her doctrine with power and purity, will think it doing God's service to cast you out. — I am told the corporation have rejected you for preaching Christ crucified. I wish you joy. Ib. vol. ii. p. 214.

Id. If they have honoured him so far as to give him some lashes, for preaching the everlasting gospel, I shall rejoice. Ib. 322.

Id. — The more successful you are, the more hated you will be by Satan, and the more despised you will be by those that know not God. Ib. p. 315.

Id. — The more unworthy I am, the more fit to work for Jesus, because he will get much glory in working by such mean instruments. *Ib.* p. 5.

Id. — And will our Author allow playing at cards to be a lawful recreation for a christian? — What says the 75th canon? *Second Letter to the Bishop of London*, *Ib.* vol. iv: p. 164.

Id. — Those seemingly innocent entertainments and meetings, which the politer part of the world are so very fond of, and spend so much time in: but which, notwithstanding, keep as many persons from a sense of true religion, as doth intemperance, debauchery, or any other crime whatever. *Serm. The Necessity and Benefits of religious Society*, *Ib.* vol. v. p. 120.

Id. — What pleasure is there in spending several hours at cards? Strange! that even people who are grown old, can spend whole nights in this diversion: perhaps many of you will cry out, ‘What harm is there in it?’ My dear brethren, whatsoever is not of faith, or for the glory of God, is a sin. *Serm. The Folly and Danger of being not righteous enough*, *Ib.* p. 128.

*Evan. Mag.* — Nor can I, Sir, discover either the propriety or necessity of religious instructors admitting dancing, and other vain amusements, into their schools. *June 1808*, p. 247.

## SECTION XXV.

## On claiming a Divine Mission, and miraculous Gifts.

*J. W.*—‘But what if he be only a *Layman*?’—If God have sent him, will you call him back? Will you forbid him to go? ‘But I do not know, that he is sent of God.’ ‘Now herein is a marvellous thing,’ may any of the seals of his mission say, any whom he hath brought from Satan to God, ‘that ye know not whence this man is, and behold he hath opened my eyes! If this man were not of God, he could do nothing.’ *On Bigotry, Sermons*, vol. ii. p. 338.

*Id.*—Art thou one (*a drunkard*) who readest these words? Then hear thou the words of the Lord! I have a message from God unto thee, O sinner! Thus saith the Lord, Cast not away thy hope. *On the Duty of reproofing our Neighbour.* *Ib.* vol. iv. p. 185.

*Id.*—‘A few, young, raw heads,’ said the Bishop of London! ‘What can they pretend to do?’ They pretended to be *that* in the hand of God, that a pen is in the hand of a man. They pretended, and do so at this day, to do the work whereunto they are sent: to do just what the Lord pleased. And if it be his pleasure, to throw down the walls of Jericho, the strong holds of Satan, not by the engines of war, but by the blasts of rams-horns, who shall say unto him, ‘What dost thou?’ *On the Signs of the Times,* *Ib.* p. 197.

*Id.*—In every individual point of an indifferent nature, We do and will, by the grace of God, obey the governors of the church. But the *testifying* the *gospel of the grace of God*, is not a point of an indifferent nature. *The ministry which we have received of the Lord Jesus*, we are at all hazards to fulfil. It is *the burthen of the Lord* which is laid upon us here; and we are *to obey God rather than man.* *Earnest Appeal. Works*, vol. xiv. p. 159.

Id. *On lay-preachers.*—We could not but own, that God gave *wisdom from above* to these unlearned and ignorant men; so that the work of the Lord prospered in their hand, and sinners were daily converted to God. Indeed in the one thing which they profess to know, they are not ignorant men. *Farther Appeal*, Part II. *Ib.* vol. xv. p. 147.

Id.—Some who apprehended we should have but homely treatment, begged me to go in as soon as possible. But I told them, ‘No: provide you for yourselves. But I have a message to deliver first.’ *Journ. from 1741 to 1743.* *Ib.* vol. xxviii. p. 52.

Id. *On a woman who offered to J. W. a place for preaching.*—Thou poor sinner, thou hast received a prophet in the name of a prophet: and thou art found of him that sent him. *Ib.* p. 186.

Id.—Mr. M—— was preaching, and saying, ‘Is there any of you that has shut your doors against the messengers of God?’ How if our Lord shut the door of mercy against you?’ She cried out, ‘It is I,’ and dropped down. Nor had she any rest, till God made her a witness of the faith which once she persecuted. *Journ. from 1743 to 1746.* *Ib.* p. 395.

Id. *to G. W.* 1740.—Then persecution will flame out, and it will be seen whether we count our lives dear unto ourselves, so that we may finish our course with joy. *G. W.’s Works*, vol. iv. p. 54.

Id.—One who had been a zealous opposer of *this way*, sent and desired to speak with me immediately. He had all the signs of settled despair, both in his countenance and behaviour. He said, ‘He had been enslaved to sin many years, especially to drunkenness; that he had long used all the means of grace, had constantly gone to church, and sacrament, had read the scripture, and used much private prayer, and yet was nothing profited.’ I desired we might join in prayer. After a short space he rose and his countenance was no longer sad. He said, ‘Now I know, God loveth *me*, and has forgiven *my* sins. And sin shall not have dominion over me: for Christ hath set

me free.' And according to his faith it was unto him. *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 21.

Id.—A Quaker who stood by was not a little displeased at *the dissimulation of those creatures*, and was biting his lips and knitting his brows, when he dropped down as thunder-struck. The agony he was in, was even terrible to behold. We besought God, not to lay folly to his charge. And he soon lifted up his heart and cried aloud, 'now I know, Thou art a prophet of the Lord.' Ib. p. 73.

Id.—I did not mention one J—n H——n, a weaver, who was at Baldwin-street the night before. He was, I understood, a man of a regular life\* and conversation, one that constantly attended the public prayers and sacrament, and was zealous for the church, and against dissenters of every denomination. Being informed that *people fell into strange fits at the societies*, he came to see and judge for himself. But he was less satisfied than before; insomuch that he went about to his acquaintance one after another, till one in the morning, and laboured above measure to convince them 'It was a delusion of the devil.' We were going home, when one met us in the street and informed us, 'That J—n H—— was fallen raving mad.'—He cried aloud, 'No; let them all come, let all the world see the just judgment of God.' Two or three men were holding him as well as they could.—He then beat himself against the ground again; his breast heaving at the same time, as in the pangs of death, and great drops of sweat trickling down his face. We all betook ourselves to prayer. His pangs ceased, and both his body and soul were set at liberty. Ib. p. 74, 75.

Id.—A middle-aged woman desired me to return thanks for her to God, who as many witnesses then present

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\* J. W. *Augustine Neusser, a Pastor of the Moravian Church, 1738.*—  
'What men call a good life, is frequently the greatest of all hindrances to their coming to Christ. *Works*, vol. xxvi. p. 332.

testified, was a day or two before really distracted, and as such tied down in her bed. But upon prayer made for her, she was instantly relieved, and restored to a sound mind. *Ib.* p. 138.

*Id.*—Soon after I was sent for to one of those, who was so strangely torn by the devil, that I almost wondered her relations did not say, ‘Much religion hath made thee mad.’ We prayed God to bruise Satan under her feet. Immediately we had the petition we asked of him. She cried out vehemently, ‘He is gone, he is gone!’ And was filled with the spirit of love and of a sound mind. I have seen her many times since, strong in the Lord. *Ib.* p. 144.

*Id.*—I was exceedingly prest to go back to a young woman in Kingswood. The fact I nakedly relate, and leave every man to his own judgment of it. I went. She was nineteen or twenty years old, but, it seems, could not write or read. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror and despair, above all description, appeared in her pale face. The thousand distortions of her whole body shewed, how the dogs of hell were gnawing her heart. The shrieks intermixed were scarce to be endured. But her stony eyes could not weep. She screamed out, as soon as words could find their way, ‘I am damned, damned; lost for ever.—I must, I *will*, I *will* be damned.’ She then began praying to the devil. We began

‘Arm of the Lord, awake, awake!’

She immediately sunk down as asleep; but as soon as we left off, broke out again, with unexpressible vehemence.—Another young woman began to roar out as loud as she had done. My brother now came in, it being about nine o’clock. We continued in prayer till past eleven; when God in a moment spoke peace into the soul, first of the first tormented, and then of the other. *Ib.* p. 151, 152.

*Id.*—Thurs. 25. I was sent for to one in Bristol, who



was taken ill the evening before. This fact too I will simply relate, so far as I was an ear, or eye-witness of it. She lay on the ground furiously gnashing her teeth, and after a while roared aloud. It was not easy for three or four persons to hold her, especially when the name of Jesus was named. We prayed; the violence of her symptoms ceased, though without a complete deliverance. In the evening, being sent for to her again, I was unwilling, indeed afraid to go: thinking it would not avail, unless some who were strong in faith, were to wrestle with God for her. I opened my testament on those words, *I was afraid, and went and hid thy talent in the earth.* I stood reproved and went immediately. She began screaming before I came into the room; then broke out into a horrid laughter, mixt with blasphemy, grievous to hear. One who from many circumstances apprehended a preternatural agent to be concerned in this, asking, 'How didst thou dare to enter into a Christian?' Was answered, 'She is not a Christian. She is mine.' Q. 'Dost thou not tremble at the name of Jesus?' No words followed, but she shrunk back and trembled exceedingly. — We left her at twelve, but called again about noon, on Friday 27. And now it was that God shewed, he heareth the prayer. All her pangs ceased in a moment. She was stilled with peace, and knew that the son of wickedness was departed from her. *Ib.* p. 153, 154.

*Id.* — The woman, then three miles off, cried out, 'Yonder comes Wesley, galloping as fast as he can.' When I was come, I was quite cold and dead, and fitter for sleep than prayer. She burst out into a horrid laughter and said, 'No power, no power; no faith, no faith. She is mine.' — One who was clearly convinced this was no natural disorder, said, 'I think, Satan is let loose. I fear, he will not stop here.' And added, 'I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul?' It was immediately answered, 'I have. L——y C——r, and S——h J——s.' Two

who lived at some distance, and were then in perfect health. --- L—y C—r fell into a strange agony, and presently after, S—y J—s. --- We — poured out our souls before God, till L—y C—r's agonies so increased, that it seemed she was in the pangs of death. But in a moment God spoke; she knew his voice, and both her body and soul were healed. *Ib.* p. 154—156.

*Id.*—The plain case is, She is tormented by an evil spirit, following her day and night. Yea, try all your drugs over and over; but at length it will plainly appear that *this kind goeth not out, but by prayer and fasting.* *Journ. from 1741 to 1743.* *Ib.* vol. xxviii. p. 47.

*Id.*—And so it was; but a diabolical madness; as plainly appeared from numerous circumstances. However after we had been at prayer, she fell asleep, and never raged or blasphemed after. *Journal from 1758 to 1760.* *Ib.* vol. xxx. p. 294.

*Id.*—When I strove to speak louder a sudden hoarseness seized me. Then the laughter increased. I perceived it was from Satan, and resolved to pray on. Immediately the Lord rebuked him: that laughter was at an end, and so was my hoarseness. *Ib.* p. 310.

*Id.*—Among the rest was one William Kirkman, a weaver, near Old-Nichol-Street. I asked him, 'What complaint have you?' 'O sir, said he, a cough, a very sore cough. I can get no rest day nor night.' I asked 'How long have you had it?' He replied, 'About *three-score* years: it began when I was *eleven* years old.' I was nothing glad, that this man should come first; fearing our not curing him, might discourage others. However I looked up to God and said, 'Take this *three* or *four* times a day. If it does you no good, it will do you no harm.' He took it *two* or *three* days. His cough was cured: and has not returned to this day. Now let candid men judge, does humility require me to deny a notorious fact? If not, Which is *vanity*? To say, I by my own skill, restored

this man to health? Or to say, God did it by his own almighty power. *Plain Account of the Methodists.* Ib. vol. xv. p. 223.

Id.—I visited several of the sick. Most of them were ill of the spotted fever; which, they informed me, had been extremely mortal, few persons recovering from it. But God had said, *Hitherto shalt thou come.* I believe, there was not one with whom we were, but recovered. *Journ. from 1739 to 1741.* Ib. vol. xxvii. p. 244.

Id.—I visited many of the sick, and among the rest, J—W—who was in grievous pain both of body and mind. After a short time spent in prayer, we left her. But her pain was gone: her soul being in full peace, and her body also so strengthened, that she immediately rose, and the next day went abroad. Ib. vol. xxvii. p. 267.

Id.—I was suddenly seized with such a pain in my side that I could not speak. I knew my remedy, and immediately kneeled down. In a moment the pain was gone. Ib.

Id.—At our love-feast which followed, beside the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, *These signs shall follow them that believe.* I called on Jesus aloud to *increase my faith,* and to *confirm the word of his grace.* While I was speaking, my pain vanished away. The fever left me. My bodily strength returned, &c. Ib. p. 276.

Id.—In the evening I called upon Ann Calcut. She had been speechless for some time. But almost as soon as we began to pray, God restored her speech. She then witnessed a good confession indeed. I expected to see her no more: but from that hour the fever left her, and in a few days she arose and walked, glorifying God. *Journ. from 1741 to 1743.* Ib. vol. xxviii. p. 49.

Id.—His (*Mr. Meyrick's*) pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayers; I relate the naked fact. Before we had done, his sense and his speech returned. Now he that will account for this by *natural causes*, has my free leave. But I chuse to say, This is the power of God!—Sat. Dec. 25. The physician told me, ‘He could do no more: Mr. Meyrick could not live over the night.’ I went up and found them all crying about him; his legs being cold and, as it seemed, dead already. We all kneeled down, and called upon God, with strong cries and tears. He opened his eyes, and called for me. And from that hour he continued to recover his strength, till he was restored to perfect health. I wait to hear, who will either disprove this fact or philosophically account for it. *Ib.* p. 121, 122.

Id.—By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. What I here aver, is the naked fact: let every man *account for* it as he sees good. I then thought, ‘Cannot God heal either man or beast, by any means, or without any?’ Immediately my weariness and head-ach ceased, and my horse’s lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also! *Journ. from 1743 to 1746.* *Ib.* p. 357.

Id.—When I came, her sister told me, Her senses were gone, and that she had not spoke for several hours. But she spoke as soon as I took her by the hand, and declared an hope full of immortality. I prayed with her, and praised God on her behalf. An hour or two after, her spirit returned to God. *Journ. from 1749 to 1751.* *Ib.* vol. xxix. p. 107.

Id.—I went to the Lord’s table in order to administer. A thought then came into my mind, ‘Why do I not apply to God, in the beginning rather than the end of an illness?’ I did so, and found immediate relief, so that I needed no

farther medicines. *Journ. from 1755 to 1758.* Ib. vol. xxx. p. 114.

Id.—An account of a widely different nature I received about this time from Ireland. ‘Thomas B. about three miles from Tyrrel’s-pass, was at the point of death, by a violent rupture. While they were praying for him in the society, he was at once restored to perfect health. He continued in health for several years, and in the knowledge and love of God. But no sooner did he return to folly, than his disorder returned. And in some months it put an end to his life. He died as stupid as an ox.’ Ib. p. 148.

Id.—I knew it was the Lord’s will, but felt such weakness of body and sinking of spirit, and was withal so hoarse, that I supposed few could hear, out of some hundreds who stood before me. However I attempted: and in a moment the Lord poured upon me such a spirit of supplication, and gave me so clear, strong an utterance, that it seemed I was another man: a farther instance, that the servants of God are not sent a warfare, on their own charge. *Journ. from 1758 to 1760.* Ib. p. 314.

Id.—The sun was so scorching hot upon my head, that I was scarce able to speak. I paused a little, and desired, God would provide us a covering, if it was for his glory. In a moment it was done: a cloud covered the sun, which troubled us no more. Ought *voluntary humility* to conceal these palpable proofs, that God still *heareth the prayer?* Ib. p. 294.

Id.—The rain ceased, from the moment I came out, till I had finished my discourse. How many proofs must we have, that there is no petition too little, any more than too great for God to grant? *Journ. from 1755 to 1758.* Ib. p. 13.

Id.—We prayed, that God, if he saw good, would *stay the bottles of heaven*, for the sake of those at Wednesbury. And before we came thither, the rain stayed, so that I pro-

claimed Christ crucified, in the open air, to such a congregation as no house could have contained. At five I preached to a still larger congregation, on, *He that believeth shall be saved*. As soon as I had done, the rain returned, and continued great part of the night. *Ib.* p. 135.

*Id.*—I was writing at Francis Ward's in the afternoon, when the cry arose, that 'the mob had beset the house.' We prayed, that God would disperse them. And it was so: one went this way, and another that: so that in half an hour, not a man was left. *Journ. from 1741 to 1743, Ibid.* vol. xxviii. p. 175.

*Id.*—I have often wished, that all calm and impartial men, would consider what is advanced by another writer. —His words are—Perhaps the following rules may be proper to be observed.—Not to establish the power of *working miracles* as the great criterion of a divine mission; when scripture teaches us, that the agreement of doctrines with truth as taught in those scriptures, is the only infallible rule. *Journ. from 1738 to 1739. Ib.* vol. xxvii. p. 118, 119.

*Id.*—Nor does either of us pretend to be any farther led by the Spirit of God, than every Christian must pretend to be, unless he will deny the bible. *Farther Appeal, Part I. Ib.* vol. xiv. p. 285.

*Id.*—We cannot and therefore we need not be like them (*the apostles*) in *working outward miracles*. *Ib.* Part II. vol. xv. p. 146.

*Id.*—I relate just what I saw, from time to time: and this is true, that some of those circumstances seem to go beyond the ordinary course of nature. But I do not peremptorily determine, whether they were supernatural, or no. *Ib.* p. 170.

*Id.*—I claim no other direction of God's Spirit, than is common to all believers.—No otherwise inspired, than you are, if you love God. *Letter to Mr. Church. Ib.* vol. xvi. p. 96, 97.

*Id.*—You proceed to what you account a 5th instance

of enthusiasm. *With regard to people's falling in fits, it is plain, you look upon both the disorders and removals of them to be supernatural.* It is not quite plain. I look upon some of these cases as wholly natural: on the rest, as mixt; both the disorder and the removal being partly natural and partly not. *Ib.* p. 102.

*Id.*—As it can be proved by abundance of witnesses, that these cures were frequently, indeed almost always, the *instantaneous* consequences of prayer; your inference is just. I cannot, dare not affirm, that they were purely *natural* I believe they were not. I believe many of them were wrought by the *supernatural* power of God. That of John Haydon \* in particular. *Second Letter to Mr. Church,* *Ib.* p. 181.

*Id.*—I acknowledge that I have seen with my eyes, and heard with my ears, several things, which, to the best of my judgment, cannot be accounted for by the ordinary course of natural causes, and which, I therefore believe ought to be *ascribed to the extraordinary interposition of God.* If any man chuse to stile these *miracles*, I reclaim not. I have diligently inquired into the facts. I have weighed the preceding and following circumstances. I have strove to account for them in a *natural* way. I could not, without doing violence to my reason. Not to go far back, I am clearly persuaded, that the sudden deliverance of John Haydon, was one instance of this kind, and my own recovery, on *May* the tenth, another.—All who saw me that evening, plainly discerned, what I could not wholly conceal, that I was in pain: about two hundred of whom were present when I was seized with that cough, which cut me short, so that I could speak no more; till I cried out aloud, ‘Lord, increase my faith: Lord, confirm the word of thy grace.’ The same persons saw and heard, that at that instant I changed my posture, and broke out into thanksgiving: that quickly after I stood upright, which I could not before, and shewed no more sign either of sickness or pain. *Ib.* p. 185-187.

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\* See p. 213.

Id.—However I cannot but think, there have been already so many interpositions of divine power, as will shortly leave you without excuse, if you either deny or despise them. We desire no favour; but the justice that diligent enquiry may be made concerning them. We are ready to name the persons on whom the power was shewn which belongeth to none but God; not one or two, or ten or twelve only; to point out their places of abode:—We have no fear, that any reasonable man should scruple to say, *This hath God wrought.* *Letter to the Bishop of Gloucester.* Ib. vol. xviii. p. 344, 345.

Id.—I read, to my no small amazement, the account given by Monsieur Montgeron, both of his own conversion, and of the other miracles wrought at the tomb of Abbé Paris. I had always looked upon the whole affair as a mere legend, as I suppose most Protestants do: But I see no possible way to deny these facts, without invalidating all human testimony. *Journ. from 1749 to 1751.* Ib. vol. xxix. p. 23.

Id.—I was fully convinced of what I had long suspected, 1. That the Montanists, in the second and third centuries, were real, scriptural Christians; and 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all, as either madness or imposture. Ib. p. 60.

Id.—Thus, some have imagined themselves to be endued with a power of working miracles, of healing the sick by a word or a touch, of restoring sight to the blind; yea, even of raising the dead. *On the Nature of Enthusiasm. Sermons,* vol. ii. p. 316.

Id.—I appeal to every candid, unprejudiced person, whether we may not at this day discern, all those signs, understanding the words in a spiritual sense, to which our Lord referred John's disciples. 'The blind receive



their sight.' Those who were blind from their birth, unable to see their own deplorable state, and much more to see God and the remedy he has prepared for them in the Son of his love, now see themselves, yea, and 'the light of the glory of God, in the face of Jesus Christ.' *The eyes of their understanding being now opened, they see all things clearly.* 'The deaf hear,' &c. *On the Signs of the Times.* Ib. vol. iv. p. 192.

Id.—What could God have done which he hath not done to convince you that the day is coming, that the time is at hand, when he will fulfil his glorious promises; when he will arise to maintain his own cause, and to set up his kingdom over all the earth? What, indeed, unless he had *forced* you to believe? Ib. p. 196.

Id.—'What! You expect miracles then!' Certainly I do, if I believe the Bible. For the Bible teaches me, that God hears and answers prayer. But every answer to prayer, is, properly, a miracle. *On Divine Providence.* Ib. p. 211.

*C. W.*—If I speak to any one of you, more than to another, it is to thee, who thinkest thyself unconcerned in this exhortation. *I have a message from God unto thee.* In his Name, I *warn* thee to *flee from the wrath to come.* *Serm. Awake, thou that sleepest.* Ib. vol. i. p. 37.

*Minutes of Conference.*—Q. 28. In what view may we and our helpers be considered? *A.* Perhaps as extraordinary messengers, designed by God to provoke others to jealousy. *J. W.'s Works,* vol. xv. p. 298.

Ib. 1795.—God who calls us to carry on his work, requires of us to use every prudential means. p. 27.

Ib. 1804.—May He—assist us to fulfil the ministry we have received of the Lord Jesus. p. 40.

*Meth. Mag.* *Mr. T. Cooper on Mr. C. Hopper, minister of the Gospel.*—He was certainly a great man in respect to the object of his mission.—Greatness, which—was so manifest to the followers of Christ, that, wherever he

came among them, he was received as an angel of God. *Sept.* 1803, p. 391, 392.

*Ib.*—Mr. Nott might have saved himself a great deal of trouble on this subject. It was established long before he was born, yea even from the days of the Apostles, that every true Christian minister has a *Divine commission*. He is sent of God to turn men from darkness to light and from the power of Satan to God. Mr. Wesley and Mr. Whitefield had this Divine commission, and so have hundreds more pious Clergymen in England at this day. *May* 1807, p. 208.

*Ib.*—Mr. Wesley was an apostle or messenger of God for good to thousands and tens of thousands of persons in great Britain. Every faithful minister is an apostle or messenger of God. We know that there are many *false apostles*, ministers of Satan, who know not God, and therefore do not lead men to God. p. 212.

*Id.*—Whenever he (*Mr. T. Cook*) met me in the street, his salutations used to be, ‘Have you free and lively intercourse with God to day? Are you giving your whole heart to God?’ I have known him on such occasions speak in so pertinent a manner, that I have been astonished at his knowledge of my state. Meeting me one morning, he said, ‘I have been praying for you, you have had a sore conflict, tho’ all is well now.’ *June* 1807, p. 247.

*Ib.*—They who knew Mr. Wesley well, can testify how observant he was of any persons who seemed to be affected by his discourses. He perceived that this young man was under the influence of the Spirit of God. *July* 1807, p. 290.

*Ib.*—Contrary to their advice he (*Mr. Peter Mill*) stepped into the boat, saying, ‘The King’s business requires haste: let us try what we can do, you shall row and I will pray.’ While he was upon his knees in the boat, the wind changed and they presently reached the opposite shore. The boatmen were astonished and considered this

change of the wind as an evidence of the interference of the Almighty in answer to prayer. Nor were they less astonished to observe that after he had prayed a second time, the wind, which was still high and directly opposed to the return of the boat, resumed its former position so that they returned with ease and safety. p. 294.

Ib.—All that we can conclude is that he does not see fit by miraculous interpositions from time to time, to preserve the lives of those who are his messengers to these outcasts of men, any more than he wrought miracles continually to defend the lives of his Prophets and Apostles, Saints, and Martyrs, from their bloody persecutors. He suffers our Missionaries, as he has from age to age suffered hundreds of his faithful servants, to sacrifice those lives in his cause, that they may receive a martyr's reward. Dec. 1807, p. 571.

Ib. *Mr. John Crook*.—I have only to pray—that what I want in abilities, he would graciously supply by an extraordinary communication of his Spirit. Feb. 1808, p. 50.

Ib. *Mr. Thomas Rutherford*.—I do verily believe, that I had no more gift or talent for preaching than I had for flying, till I received it from God as his free and special gift. One evening in February, 1770, being alone, exceedingly happy in God, and meditating on these words, 'Woe be to them that are at ease in Zion?' in a moment, in the twinkling of an eye, many passages of Scripture were brought to my mind with peculiar light and power. The whole Bible seemed to be laid open before me; and, in that instant, the Lord opened my understanding to know and consider his holy word, in a manner I never did before.—I endeavoured, sometimes, to banish the thoughts of preaching, and go on my way quietly and happy as I used to do, but, alas! I could not. Like a mighty torrent they rushed upon me, and filled, and drank up my spirit.—I was as clearly and fully assured in my heart before him, that he called me to preach the gospel, as

I was that he had adopted me into his family, and that I was born of his Spirit. *Oct.* 1808, p. 434—436.

Id. *at Perth*, 1773.—Having sung an hymn, I proceeded to exhort ; but what I said I could never recollect from that hour to this. God gave it me, and he took it away ; I seemed merely as an instrument by which God spoke to the people. A divine unction attended the word. — God was with us of a truth. From that night our congregations on the week evenings were more than doubled. — At Christmas I returned to Arbroath, then to Dundee, and so on to Perth, where I found a melancholy change. *Ib.* *Nov.* 1808, p. 485.

*G. W.*—They (*the Associate Presbytery*) were satisfied with the account I then gave of my experiences, and also of the validity of my mission. *Gillies's Life, G W.'s Works*, vol. vii. p. 120.

Id. — Arise, arise then, my dear Mr. ——— ; proclaim the Lord to be their righteousness. The everlasting *I AM* now sends you forth. *Ib.* vol. i. p. 75.

Id.—I would further ask, what this Author means by a divine mission ? Did not my Lord of Gloucester, for I must again repeat it, give me an apostolical one, when he said, ‘Receive thou the Holy Ghost by the imposition of our hands ?’ *Second Letter to the Bishop of London*, *Ib.* vol. iv. p. 166.

Id.—The Lord, who sent, will support me.—Behold, I come to you as the angel did to Lot. Flee, flee, for your lives. *Serm. What think ye of Christ ?* *Ib.* vol. v. p. 372.

Id.—Do not turn a deaf ear to me ; do not reject the message on account of the meanness of the messenger. I am a child ; but the Lord has chosen me, that the glory might be all his own. *Serm. The wise and foolish Virgins*, *Ib.* p. 391.

Id. 1739.—What need is there of miracles, such as healing sick bodies, and restoring sight to blind eyes,

when we see greater miracles every day done by the power of God's word? Do not the spiritually blind now see? Are not the spiritually dead now raised, and the leprous souls now cleansed, and have not the poor the gospel preached unto them? And if we have the thing already, which such miracles were only intended to introduce, why should we tempt God in requiring further signs? He that hath ears to hear, let him hear. *Ib.* vol. i. p. 50.

*Id.* 1739.—What I have said about my success, God has been pleased to fulfil already. What I have said about sufferings, they who without cause are my enemies are fulfilling daily. And as for the promises mentioned in my Journal, I freely own there are some particular promises, which God has so strongly impressed, and does still impress on my heart, that I verily believe they will be fulfilled. *Answer to the Bishop of London's last Pastoral Letter*, *Ib.* vol. iv. p. 14.

*Id.* — What proof, my Lord, does the Doctor require? Would he have us raise dead bodies? Have we not done greater things than these? I speak with all humility; has not God by our ministry raised many dead souls to a spiritual life? Verily, if men will not believe the evidence God has given that he sent us, neither would they believe though one rose from the dead. — As for declining the work in which I am engaged, my blood runs chill at the very thoughts of it. *Ib.* p. 18, 19.

*Id.* — I think it was this day the news came of his Majesty's fighting, and coming off conqueror. I had observed for some time past, when praying for him, whether I would or not, out came this petition, 'Lord, cover thou his head in the day of battle.' Tho' even while I was praying, I wondered why I prayed so, not knowing that he was gone to Germany to fight. *Ib.* vol. ii. p. 28, 29.

*Mr. Willison, minister at Dundee, 1741.*—Though Mr. Whitefield be ordained, according to his education,

a minister of the Church of England ; yet we are to regard him as one, whom God has raised up, to witness against the corruptions of that church. *Gillies's Life*, Ib. vol. vii. p. 95.

*Evan. Mag.* *Sam. Hopkins, D.D.*—She (*Mrs. Edwards*) told me, that she had peculiar exercises respecting me, since I had been in the family ; and she trusted I should receive light and comfort ; and doubted not that God intended yet to do great things by me. *May* 1806, p. 199.

*Ib.*—It seems, that out of about 200, who attend a prayer-meeting (*at Darwen, Lancashire*), nearly fifty are able to exercise their gifts in prayer ; and ‘the fluency, the excellency, and evangelical propriety of their expressions, can only be imputed to the outpouring of the Spirit of grace and supplication.’ *Supp.* 1806, p. 606.

*Ib.*—While alone, he (*the Rev. J. Scott*) used a form of prayer contained in this book. The prayer concluded with the words, ‘for Jesus’ sake.’ Of the name of Jesus he was then entirely ignorant, and indeed continued so to be for some time after ; yet, on repeating that blessed name, he was seized with feelings of an extraordinary kind, such as he could not describe, but which were sweet to his soul, and which he was persuaded he should never forget. He was constrained to repeat the words ‘for Jesus’ sake,’ which had made so powerful an impression on his mind, again and again. *Nov.* 1807, p. 491.

## SECTION XXVI.

On using the style of the Apostles and other inspired Writers, or claiming to be considered as placed in similar circumstances with them.

*J. W.*—Here, then, is an undeniable proof (*Acts* viii. 1, 4.), what was the practice of the apostolic age. Here you see not one, but a multitude of Lay-Preachers, men that were only sent of God. *Caution against Bigotry. Sermons*, vol. ii. p. 339.

*Id.*—‘Search me, O Lord, and prove me. Try out my reins and my heart! Look well if there be any way of *Bigotry* in me.’ *Ib.* p. 342.

*Id.*—I know, God has committed to me, a dispensation of the Gospel. Yea, and my own salvation depends upon preaching it; ‘Woe is me if I preach not the Gospel.’ *On Schism*, *Ib.* vol. iv. p. 332.

*Id.*—*A dispensation of the gospel being committed to me, I did not dare, Not to preach the gospel. Farther Appeal*, Part I. *Works*, vol. xiv. p. 293.

*Id.*—When they had gained their point by securing, as they supposed, all the men of learning in the nation; *he that sitteth in heaven laughed them to scorn*, and came upon them by a way they thought not of. *Out of the stones he raised up* those who should beget children to Abraham. We had no more foresight of this than you. *Ib.* Part II. vol. xv. p. 147.

*Id.*—The *scribes* of old, who were the ordinary *preachers* among the Jews, were not *priests*; they were not better than *laymen*. Yea, many of them were incapable of the priesthood, being of the tribe of Simeon, not of Levi. *Ib.* p. 148.

*Id.*—*They that were scattered abroad, went every where preaching the word* (*Acts* viii. 4.). Now, what shadow of reason have we to say, or think, that all these were *ordained* before they *preached*? *Ib.* p. 149.

Id.—It could not be but the scriptures should be fulfilled. *The servant is not above his master. If they have called the master of the house Beelzebub, how much more them of his household?* Ib. p. 156.

Id.—The *ordinary* preaching of the word of God, they would not even deign to hear. So the devil made sure of these careless ones. For who should pluck them out of his hand? Then God was moved to jealousy, and went *out of the usual way* to save the souls which he had made. Then over and above what was ordinarily spoken in his name, in all the houses of God in the land, he commanded a voice to cry in the wilderness, *Prepare ye the way of the Lord. The time is fulfilled. The kingdom of heaven is at hand. Repent ye and believe the gospel.* Ib. p. 162.

Id.—Do they give of their labour as well as of their substance? I have laboured more abundantly than they all.—Does all I ever did or can, *know, say, give, do, or suffer*, justify me in his sight?—Or, that *I know nothing of myself*, that I am as touching outward, moral righteousness blameless. *Journ. 1738, Ib. vol. xxvi. p. 239.*

Id. *Of our Lord's sermon on the mount.*—One pretty remarkable precedent of *field-preaching*, though I suppose *there were churches* at that time also. *Journ. from 1738 to 1739, Ib. vol. xxvii. p. 64.*

Id.—To this hour, is this scripture true. And I therein rejoice, yea and *will* rejoice. Ib. p. 94.

Id.—I have had some pupils since, who will reward me for my labour. Now *I live*: for *ye stand fast in the Lord.* *Journ. from 1762 to 1765, Ib. vol. xxxi. p. 346.*

Id.—To the Church of God which is in Hernhuth, John Wesley, an unworthy Presbyter of the Church of God in England, wisheth all grace and peace in our Lord Jesus Christ. *Whitehead, vol. ii. p. 91.*

*Minutes of Conference 1793.*—A dispensation of the gospel has been committed to us; and we have, in



obedience to the call of God, dispensed the word of truth; and God has set his seal thereto. p. 27.

Ib. 1802. — The Address of the Irish Conference, to the President and Members of the British Conference. Dear Brethren, Grace be unto you, and peace, from God our Father, and our Lord Jesus Christ. — The answer of the British Conference. — Dear Brethren, Grace unto you, and peace be multiplied. p. 34, 35.

Ib. 1803. *Dearly beloved Brethren in the Lord*, Grace be unto you and peace from God our Father, and from the Lord Jesus Christ. — Grace and Peace be multiplied unto you thro' the knowledge of the Father, and of Jesus Christ our Lord. — The address of the Irish Conference, to the President and Members of the British Conference. Dear Brethren, Grace be unto you, and peace, from God our Father, and our Lord Jesus Christ. p. 37. 41, 42.

*Rev. J. Fletcher.* — Mr. W. — is now among gospel-ministers what St. James formerly was among the disciples, and Mr. Baxter among the puritan divines, that is, the person peculiarly commissioned by the Bishop of Souls, to defend the gospel against the incroachments of Antinomians. *First Check to Antinomianism, Works*, vol. ii. p. 32.

Id. — O that my eyes like David's did run down like water, because men professing godliness keep not God's law, and are even offended at it! *Second Check*, Ib. p. 213.

*Coke and Moore.* — Had he (*J. W.*) had *only* what *that writer calls* rational principles of religion, — he certainly never would have been ranked with the Reformers or Apostles. p. 90.

Id. — His (*Mr. Fletcher's*) preaching was, to use St. Peter's words, *with the Holy Ghost sent down from heaven.* p. 398.

*Meth. Mag. Mrs. Roberts.* — I long to depart and be with Christ, which is far better. Oct. 1803, p. 468.

Ib. — In the year 1742, about the month of August,

Mr. Wesley and some of his preachers visited Cornwall.— Some of the persecutors were convinced and converted to God; and others of them were silenced by the authority of the Law. ‘Then had the Churches rest, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.’ *May 1804*, p. 194, 195.

*Ib.* *Thomas Roberts*. — They (*the Methodist Preachers*) are ‘the messengers,’ or angels, ‘of the churches;’ and the ‘glory of Christ.’ ‘Do I magnify mine office?’ ‘Ye know the men and their communication.’ — Made by the Holy Ghost ‘overseers of the flock’ — ‘see us, they can say with humble boldness, in all things approving ourselves as the ministers of God.’ *Sermon, 1800, for the benefit of Kingswood-School.* p. 206.

*Id.* — They (*the Preachers*) have not pusillanimously hid themselves, ‘in the dark monastic cell,’ but have gone forth, like the apostolic and evangelic missionaries of old. — They ‘glory in the cross of Christ, by whom the world is crucified unto them, and they unto the world.’ — Their hours are divided betwixt the mount and the multitude. — Again, the Messengers of Christ are ‘in journeyings often, in perils of waters, &c.’ — Winebibbers and gluttons, now live soberly. — ‘And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God,’ which hath been shed on you abundantly, thro’ the ministry of the Methodist Preachers. — ‘These that have turned the’ moral ‘world upside down, are come hither also.’ *Ib. June 1804*, p. 246—248.

*Ib.* — Of himself, his talents, and his labours, he (*Thomas Parsons*) had the most humiliating views, sincerely accounting himself to be the ‘least of saints.’ *Sept. 1807*, p. 420.

*Ib.* *Mr. John Crook*. — I believe, woe will be to me if I preach not the gospel! *Feb. 1808*, p. 52.

Ib.—In short, Mr. Crook was a truly apostolic man. *May* 1808, p. 202.

Ib. *Mr. Thomas Rutherford*.—I, for the first time, saw and heard that extraordinary man, the Rev. Mr. John Wesley, at Morpeth. He was in the pulpit when I went into the chapel. His apostolic and angelic appearance struck me exceedingly. *Oct.* 1808, p. 437.

*G. W.*—Did not the Apostles, after his ascension, preach in *schools, public markets*, and such like places of resort and concourse? And can we copy after better examples? *Letter to the Bishop of London. Works*, vol. iv. p. 138.

Id.—An itinerant pilgrim life is that which I choose. And why? It was the life of my blessed Lord. *Ib.* vol. iii. p. 48.

Id.—Jesus and his disciples came to Jericho. They were *itinerants*.—Our Lord's practice, in this respect, gives a kind of a sanction to itinerant preaching. *Serm. Blind Bartimeus. Ib.* vol. v. p. 405.

Id.—'Go out into the highways and hedges, &c.' (*Luke* xiv. 23, 24.)—However this parable was spoken originally to the *Jews*, and upon a particular occasion, as at a feast, yet it is applicable to us, and to our children, and to as many as are afar off; yea, to as many as the Lord our God shall call. It gives a sanction, methinks, to preaching in the fields, and other places besides the synagogues; and points out the reception the gospel meets with in these days, in such a lively manner, that one would think it had a particular reference to the present age. *Serm. The Gospel Supper. Ib.* vol. vi. p. 29, 30.

Id.—Being sensible of the indolence and unorthodoxy of the generality of the clergy, they (*the itinerant preachers*) think they are sufficiently warranted by the example of the Prophets of the Old, and of Jesus Christ and his Apostles in the New Testament,—to bear a faithful testimony against them. *Second Letter to the Bishop of London. Ib.* vol. iv. p. 168.

Id.—The more holy you are, the more will God delight

to honour you. He loves to make use of instruments, which are like himself.—I am the chief of sinners, and yet, O stupendous love! the Lord's work still prospers in my unworthy hands. *Ib.* vol. i. p. 296, 297.

*Id.* 1758.—Excite you—to be instant in prayer for one who is the chief of sinners, and less than the least of all saints\*. *Ib.* vol. iii. p. 229.

*Id.*—Tears have been my meat day and night. *Ib.* vol. i. p. 109.

*Id.*—I am a worm and no man: I deserve to be the outcast of the people. *Ib.* p. 207.

*Id.*—The archers shoot sore at me that I may fall, but the Lord is my helper. *Ib.* p. 274.

*Id.*—God is on my side, I will not fear what men nor devils can say of, or do unto me. *Ib.* p. 446.

*Id.*—Freely as I had received, freely I gave: and 'therefore when the ear heard me, then it blessed me, &c.' *Letter to Mr. Church.* *Ib.* vol. iv. p. 121.

*Id.*—O! my soul does magnify the Lord, and my spirit rejoices in God my Saviour. *Ib.* vol. ii. p. 24.

*Id.*—Mine eyes wait upon thee, O Lord, from whence alone cometh my salvation. *Ib.* p. 294.

*Id.*—When I muse of him (*Jesus*), the fire kindles. *Ib.* p. 390.

*Id.*—God is my portion and my confidence for ever. *Ib.* p. 400.

*Id.*—O that my head was an ocean, and my eyes foun-

\* *G.W.*—That man, who in the opinion of Dr. Goodwin, 'sits nearest the God-man, the Lord Jesus Christ, in glory,' that chosen vessel, the Apostle Paul, when he speaks of himself, says, 'Unto me, who am less than the least of all saints, &c.' *Serm. Marks of a true Conversion. Works*, vol. v. p. 344.

*Id.*—Your Ladyship's Letter convinces me, that those who know and do most, think they know and do least. If it were not so, grace itself would prove our bane. *Ib.* vol. ii. p. 316.

tains of tears, to weep night and day for this poor creature (*Dr. Trapp*), this hood-winked member of the clergy. *Serm. A Preservative against unsettled Notions, &c.* Ib. vol. v. p. 156.

Id.—When I am weak, then am I strong. Ib. vol. i. p. 168.

Id.—I hope you and your little society go on and prosper. I hear there are divisions among you. Ib. p. 206.

Id.—I wish my dear friend was in this respect not almost, but altogether such as I am. Ib. vol. ii. p. 5.

Id.—The Lord helps me to preach with the demonstration of the spirit and with power. Ib. p. 78.

Id.—May grace, mercy and peace be multiplied upon them all: Amen and Amen. Ib. p. 89.

Id.—Well! Jesus is on my side. I can do all things through him strengthening me. Ib. p. 142.

Id. 1749.—A necessity is laid upon me, and woe is me if I do not preach the gospel of Christ. Ib. p. 258.

Id.—Let all bitterness and wrath and clamour be put away from you. Ib. p. 415.

Id. 1756.—Thanks be to God, to me to live is Christ, and to die will be my gain. Ib. vol. iii. p. 173.

Id. 1765.—If the common interest of the Redeemer be promoted, I rejoice, yea and will rejoice. Ib. p. 329.

Id. 1767.—That whether you live, you may live unto the Lord, or whether you die, you may die unto the Lord, is the earnest prayer of, &c. Ib. p. 356.

Id.—The God and Father of our Lord Jesus Christ knoweth that I lie not. *Letter to Mr. Church.* Ib. vol. iv. p. 121.

Id.—Neither count I my life dear unto myself, so that I may finish my course with joy. *Letter to the Bishop of London.* Ib. p. 139.

Id.—We take this to be an ungodly admonition; and therefore, ‘whether it be right in the sight of God, to obey

man rather than God, judge ye.' *Second Letter to the Bishop of London.* Ib. p. 168.

Id.—For God, ever adored be his free grace in Christ Jesus! has set his seal to my ministry in your hearts. *Serm. Thankfulness for Mercies received.* Ib. vol. v. p. 104.

Id.—I speak the truth in Christ, I lie not. *Serm. The Folly and Danger of being not righteous enough.* Ib. p. 132.

Id.—Those who are come here this night out of curiosity to hear what the babbler says, &c. Ib. p. 139.

Id.—If any Arians or Socinians are drawn by curiosity to hear what the babbler has to say, &c. *Serm. The Lord our Righteousness.* Ib. p. 218.

Id.—Be followers of Christ together with me.—‘Your conversation is in heaven, from whence also you look for the Saviour, the Lord Jesus Christ: who shall change your vile bodies, &c.’ *Serm. A Preservative against unsettled Notions, &c.* Ib. p. 158.

Id.—Brethren, my heart’s desire and prayer to God is, that you may be saved. *Serm. What think ye of Christ?* Ib. p. 371.

Id.—I need therefore your most importunate intercessions, that nothing may move me from my duty, and that I may not ‘count even my life dear unto myself, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God.’—It is true, I have been censured by some as acting out of sinister and selfish views; ‘but it is a small matter with me to be judged by man’s judgment.’ *Serm. Intercession every Christian’s Duty.* Ib. vol. vi. p. 341.

Id.—Dear Mr. F——er is become a scandalous Tottenham-Court preacher. I trust he will come down into your parts, baptized with the Holy Ghost as with Fire. Ib. vol. iii. p. 339.

Id.—If we go forth in the spirit of the first apostles, we shall meet with apostolical success. Ib. vol. i. p. 99.

Id.—If I am not to speak in an apostolical language, why did my Lord of Gloucester give me an apostolical

commission, ' whose sins thou dost forgive, &c.' *Answer to the Bishop of London's last Pastoral Letter.* Ib. vol. iv. p. 15.

*Mr. Willison, minister at Dundee.* — God — has made him (*Mr. Whitefield*), a chosen vessel, to carry his name among the *Gentiles*, and to revive his work in several other churches. *Gillies's Life.* Ib. vol. vii. p. 93.

*Rev. Thomas Davidson, 1741.* — And in the established Church of Scotland, some of the more rigid presbyterians would not hold communion with him (*Mr. Whitefield*), on account of his connection with the Church of England, and his seeming to assume the office of an Evangelist, peculiar, in their apprehension, to the first ages of the church. Ib. p. 101.

*Mr. Parsons.* — It seems as if, at that time, it had been made known to him that he was a chosen vessel, to bear the name of Christ Jesus through the British Nation and her Colonies: to stand before Kings and Nobles. — I often considered him as an angel flying through the midst of heaven, with the everlasting Gospel, to preach unto them that dwell on the earth. *Funeral Sermon on Mr. Whitefield.* Ib. p. 295.

*Dr. Grosvenor, on G.W.* — If the Apostle Paul had preached to this auditory, he would have preached in the same manner. Ib. p. 296, *note.*

*Mr. Ellington.* — Some people may retain such a veneration for apostolic phrases as to suppose they ought not to be applied to other persons. Ib. p. 313, 314.

*Evân. Mag. On the Associate Congregations of Calvinistic Methodists.* — An union on these liberal principles, and grounded on so broad a basis, may indeed, at first sight, bear the aspect of novelty; but we are greatly mistaken if it be not countenanced by the Apostles, and the usage of the churches in the first ages of Christianity. *Feb. 1806,* p. 90.

Ib. *On Methodism*.—Such was the artlessness, simplicity, and integrity of those excellent men, on whose life and doctrine the epithet was first fixed,—that their rejoicing was this; the testimony of their conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they had their conversation in the world. *Oct.* 1806, p. 433.

Ib.—The Son of God himself became a Missionary.  
Ib. *May* 1808, p. 208.



## SECTION XXVII.

On a presumptuous application of Texts, most of them usually considered as belonging exclusively to Christ.

*Coke and Moore.*—Mr. Wesley observes, on his visit to that city (*Limerick*) the following year, that he found no opposition; but every one seemed to say, ‘Blessed is he that cometh in the name of the Lord.’ p. 374.

*J. W.*—I spoke to three whose souls were all storm and tempest, and immediately there was a great calm. *Ib.* p. 186.

*Id. Samuel Hitchens.*—Now I shall see the unclouded face of Jesus! ’Tis finish’d! ’Tis finish’d. *Works.* vol. x. p. 180.

*Id.*—Our Lord came, and we come, *not to call the righteous, but sinners to repentance.* *Farther Appeal*, Part II. *Ib.* vol. xv. p. 167.

*Id.*—We came to Newcastle about six.—Surely this place is ripe for him, who came *not to call the righteous, but sinners to repentance.* *Journ. from 1741 to 1743.* *Ib.* vol. xxviii. p. 65.

*Id.*—If any man say, ‘Why these are only the common, fundamental principles of Christianity!’ *Thou hast said.*—From real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all:—No: whosoever doth the will of my Father which is in heaven, the same is my brother, and sister, and mother. *The Character of a Methodist.* *Ib.* vol. xv. p. 371, 372.

*Id.*—At four in the afternoon, I submitted *to be more vile*, and proclaimed in the high ways the glad tidings of salvation, speaking from a little eminence in a ground

adjoining to the city, to about three thousand people. The scripture on which I spoke was this; is it possible any one should be ignorant, that it is fulfilled in every true minister of Christ? *The Spirit of the Lord is upon me, because he hath anointed me, &c. Journ. from 1738 to 1739, Ib. vol. xxvii. p. 65.*

Id. *In allusion to the Clergy.*—How long will ye deliver to Satan the souls, whom ye profess to bring unto God? ‘Woe unto you, ye blind leaders of the blind! For ye shut the kingdom of heaven against men. Ye neither go in yourselves, neither suffer ye them that are entering to go in.’ *Twelfth Discourse on the Mount. Sermons, vol. ii. p. 243, 244.*

Id.—Meantime, ‘blessed are your eyes; for they see: many prophets and righteous men have desired to see the things you see, and have not seen them, and to hear the things that you hear, and have not heard them.’ You see and acknowledge the day of your visitation; such a visitation as neither you nor your fathers had known. *On the Signs of the Times. Ib. vol. iv. p. 197.*

*Meth. Mag.*—Also, she (*Jane Potter*) was heard to say, ‘It is finished! It is finished!’ *July 1803, p. 312.*

Ib.—When her (*Mrs. M. Sinclair’s*) husband offered her a little wine, she said, ‘I desire to drink no more of the fruit of the vine, until I drink it new in the kingdom of God.’ *Dec. 1804, p. 571.*

Ib.—She (*Ann Worth*) said, ‘I am going to my Father, and your Father, to my God, and your God.’ *June 1807, p. 280.*

Ib. *Mr. Wm. Webb.*—I went to hear that worthy minister of Jesus Christ, the Rev. Mr. Whitefield. — When he had finished, he signified to the congregation that there was one coming after him whose shoe’s latchet he was not worthy to unloose: He then published that the Rev. John Wesley would preach the next day. *Sept. 1807, p. 416.*

Ib. — It was published that there would be preaching

again at five o'clock the next morning. — He (*Mr. Wm. Wheeler*) arose long before it was light that he might call upon, and invite his neighbours to go with him, and hear the man that had told him all things that ever he did. *Nov.* 1807, p. 516, 517.

*Ib.* *Mr. Thomas Rutherford*.—Mr. Cownly, looking seriously at me, repeated these words, 'Let the dead bury their dead, follow thou me.' *Oct.* 1808, p. 441.

*Ib.*—His (*Joshua Lord's*) children weeping around him, he said, 'Daughters of Jerusalem, weep not for me, but weep for yourselves.' p. 460.

*G. W.*—I find more and more that satan has desired to have some of you in particular, that he may sift you as wheat. *Works*, vol. i. p. 50.

*Id.*—The first-fruits make me pant after the full harvest. Perhaps you may go and partake of it first, and drink new wine before me in the kingdom of our Father. *Ib.* p. 245.

*Id.*—Let these be your daily questions,—Am I a light to enlighten and enflame all that are around me? *Ib.* p. 248.

*Id.*—I am become a monster even to several who were wrought upon by my ministry; but it must needs be that offences should come. *Ib.* p. 258.

*Id.*—It rejoices my heart, to hear that the gospel runs so swiftly, and is so remarkably glorified amongst you. This is the Lord's doings, and it ought to be marvellous in our eyes. Blessed are the eyes that see the things which we see; blessed are the ears that hear the things which we hear, for many righteous men have desired to see and hear them, and have not. *Ib.* p. 294.

*Id.*—I have not so much as hurt my foot against a stone. *Ib.* p. 318.

*Id.*—He (*Jesus*) solaced my soul all the way, and gave his angels charge concerning us. *Ib.* p. 451.

*Id.*—It grieves me to see what a sad spirit prevails

among Mr. E——'s people. Father, forgive them! Ib. p. 449.

Id.—On Sunday morning I preached again in a barn. It was a good time to me and the people. Dear Mr. P— was here, and tears of love and joy were running down his aged cheeks almost all the while. He was, like good old Simeon, ready to cry out, 'Lord, now lettest thou thy servant depart in peace.' Ib. vol. ii. p. 9.

Id.—O that she may be strong in the Lord, and in the power of his might, and be enabled to say, 'the cup which my Father hath given me, shall I not drink it?' Ib. p. 261.

Id.—Though he (*William Davy*) is seemingly unqualified, yet I meet with many that date their awakening from their first hearing him. What shall we say to these things? Even so, Father, for so it seemeth good in thy sight! Ib. p. 306.

Id.—God seems determined to throw down Jericho's walls by rams-horns, yea by very crooked rams-horns. Even so, Father, for so it seemeth good in thy sight! Ib. p. 472.

Id.—Look to Jesus; he will make you more than conqueror. I thank thee, holy Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so Father, for so it seemeth good in thy sight. Why me, Lord? Why me? Ib. vol. iii. p. 351.

Id.—Ungrateful Ashby! O that thou knewest the day of thy visitation! Surely your Ladyship may shake off the dust of your feet against them. Ib. vol. ii. p. 370.

Id.—Dear Charles-Town, I pity thee! O that thou knewest the day of thy visitation. Ib. p. 478.

Id.—In patience possess ye your souls. Ib. p. 392.

Id.—Father, if it be thy will, let this cup pass from me! Ib. p. 477.

Id.—I hope, my Lord, using the words which Jesus

Christ used, is not taking upon me the character of Christ. *Answer to the Bishop of London's last Pastoral Letter.* Ib. vol. iv. p. 15.

Id.—I could no longer walk on foot as usual; but was constrained to go in a coach, to avoid the *Hosannas* of the multitude. *Letter to the author of the Enthusiasm of Methodists and Papists compared.* Ib. p. 244.

Id.—As we have begun to bruise the serpent's head, we must expect he will bruise our heel. *Serm. The Folly and Danger of being not righteous enough.* Ib. vol. v. p. 140.

Id.—Though he (*Dr. Trapp*) blushes not to assist satan to bruise our heel, I shall endeavour to bruise the heads of both, by shewing, &c. *Serm. A Preservative against unsettled Notions, &c.* Ib. p. 144.

Id.—I shall not be surprized, if your hearts rise against me whilst I am preaching.—But—be willing to do the will of God; and then you shall, according to the promise of our dearest Lord, 'know of the doctrine, whether it be of God, or whether I speak of myself.' *Serm. Christ the Believer's Husband.* Ib. p. 174.

Id.—Yet a little while, and we like him shall say 'It is finished;' we shall bow down our heads and give up the ghost. *Serm. The Potter and the Clay.* Ib. p. 214.

Id.—I am persuaded, many have felt his (*our Lord's*) gracious presence here. Indeed we speak what we know. *Serm. What think ye of Christ?* Ib. p. 370.

Id.—Christ's servants were always the world's fools; you know it hated him before it hated you. Rejoice and be exceeding glad. *Serm. The wise and foolish Virgins.* Ib. p. 380.

*Dr. Hawker.*—Surely, might the infant say, in just reproof to such mistaken fondness, *If ye loved me, ye would rejoice, because I go to my Father!* *Zion's Pilgrim,* p. 78.

*Evan. Mag.*—Not long before her (*Mrs. Ann Carryer's*) departure, looking on the relations above mentioned, she

said, 'I go to my Father and to your Father; to my God and your God.' *Supp. for* 1806, p. 604.

Ib. — Seeing a female friend weeping, he (*the Rev. J. Scott*) said, 'Daughters of Jerusalem, weep not for me, but for yourselves.' *Dec.* 1807, p. 543.

Ib. *Miss C. Gwennap*. — I will neither eat nor drink more, till I enter the kingdom of my Father. *Sept.* 1808, p. 392.

Ib. *Ann Creighton*. — 'Tis almost done! 'Tis almost o'er! 'Tis finished! *Dec.* 1808, p. 525.

## SECTION XXVIII.

## On speaking with familiarity of Christ.

J. W. *Letter from one of the brethren.*—The love of God was shed abroad in my heart, and a flame kindled there, so that my body was almost torn asunder. I loved. The Spirit cried strong in my heart. I trembled. I sung. I joined my voice with those that excel in strength. My soul was got up into the holy mount. I had no thoughts of coming down again into the body.—O I thought my head was a fountain of water! I was dissolved in love. *My beloved is mine, and I am his.* He has all charms. He has ravished my heart. He is my comforter, my friend, my all. He is now in the garden, feeding among the lilies. *O I am sick of love.* *Journ. from 1738 to 1739, Works, vol. xxvii. p. 37.*

Id.—Her soul was so ravished with his love, that she could not hold her peace. *Journ. from 1765 to 1768, Ib. vol. xxxii. p. 121.*

Id.—I have sometimes almost scrupled singing, even in the midst of my Brother's excellent Hymn,

‘That dear, disfigured face.’

or that glowing expression,

‘Drop thy warm blood upon my heart.’

*On knowing Christ after the Flesh,*

*Sermons, vol. vi. p. 152.*

*Meth. Mag. Mr. Thomas Rutherford.*—Sometimes I had such a sense of the love of God, as melted, filled, and almost overwhelmed my soul. Then I knew what it was to be sick of love.—And, on some particular occasions, especially when hearing the word preached, and at secret prayer, my joy was rapturous and exquisite. *Oct. 1808. p. 433.*

Ib.—Oh! that my Jesu's heavenly charms

Might every bosom move!—*Nov. 1804. p. 519.*

Ib.—How sweet to fold in thine embrace;

To view the beauties of thy face;

How great the riches of thy grace,

My Jesus! *Nov. 1808. p. 523.*

*Mr. Nightingale.*—Says Miss Roe,—Every moment I feel such a weight of love, as almost overpowers the faculties of nature! I know I could bear no more and live; but I often feel ready to cry, O, give me more, and let me die! *Portraiture of Methodism*, p. 99.

Id.—I will here present you with a few specimens of methodistical melody at a prayer-meeting.—

The immortal God for me hath died;  
My Lord, my Love, is crucified! p. 170. 174.

Id.—During a love-feast,—recourse is—had to the fascinating and invigorating power of vocal music.—

My bosom inspire, enkindle the fire,  
And fill my whole soul with the flames of desire! p. 208, 209.

Id.—Speak, or thou never hence shalt move,  
And tell me if thy name is Love.  
'Tis Love! 'tis Love! thou died'st for me.—

The foregoing poem, from the muse of Mr. Charles Wesley, has some merit. p. 222, 224.

*G. W.*—I am sometimes sick of love, and often, often sick of myself. *Ib.* vol. i. p. 224.

Id.—My soul is sick of love. *Ib.* p. 245.

Id.—Jesus is a precious Master. He, as it were, dandles me upon his knees. *Ib.* p. 293.

Id.—Methinks I see your Ladyship sitting in your chair, and ravished with the Redeemer's beauty day by day. *Ib.* p. 371.

Id.—Blessed be the God and Father of our Lord Jesus Christ, for opening your eyes, and giving you such an experimental and soul-ravishing knowledge of the doctrine of grace. *Ib.* vol. ii. p. 205.

Id.—His presence makes me to smile at pain, and the fire of his love burns up all fevers whatsoever. *Ib.* p. 367.

Id.—Let us then come boldly to Christ's throne. He sits encircled with a rainbow; his name and his nature is love. *Ib.* p. 447.

Id.—Through the good providence of an ever-lovely,



ever-loving Redeemer, I came safe hither last night. *Ib.* p. 450.

*Id. To J. W.* 1753.—But if the decree is gone forth, that you must now fall asleep in Jesus, may he kiss your soul away, and give you to die in the embraces of triumphant love. *Ib.* vol. iii. p. 45.

*Id.* 1758.—The cup of God's people quite runs over. Many were sick of love. *Ib.* p. 237.

*Id.*—Do you desire one that is beautiful? His (*Christ's*) eyes are most sparkling, his looks and glances of love are ravishing. *Serm. Christ the best Husband.* *Ib.* vol. v. p. 73.

*Id.*—*On the manifestations of divine love.*—Christ frequently fills his saints even to the brim.—These earthly tabernacles can hold no more. *Serm. The Marriage of Cana,* *Ib.* vol. vi. p. 74.

*Mr. Romaine.*—This wonderful God-man—will grow more lovely in their sight, fresh beauties will discover themselves, new worlds of delight will appear: for all the glories of heaven and earth shine in their fullest lustre in his person. *Life of Faith. Works,* vol. i. p. 117.

*Id.*—If thy heart be thus enamoured with his love, then thou hast got a key to the book of Canticles; for thou art the spouse of Christ. *Ib.* p. 119.

*Id.*—The more clearly I see this, the more do I love and enjoy the Prince of life, my precious, above all expression, infinitely, eternally precious Jesus. *Ib.* p. 146.

*Id.*—When I shall see my dearest Jesus face to face, and shall be like him, and shall enjoy him, and in him all the blessings of the eternal Three for ever, O this is too big for present thought; yet it constrains me to give up my whole soul to this heavenly lover. *Walk of Faith.* *Ib.* p. 313.

*Id.*—O thou most lovely loving Jesus, I have often been happy in the sense of mine interest in thee, but never so happy as now.—Pardon it my sweet Jesus, and accept mine unfeigned thanks for thy late mercies. *Ib.* vol. ii. p. 58.

*Dr. Hawker.*—If your heart can echo back the testimony to this charming assurance, in having long known and enjoyed the sweet and transporting visits of the Saviour; what *present* enjoyment ought you not now to derive therefrom?—If those manifestations are so ravishing now:—what will it be, when the intervening medium is thrown down, and you see him as he is? *Paraclesis, or Letters from a Father to his Children*, p. 85.

*Evan. Mag. Rev. Mr. Hartnell.*—Of redeeming love she (*Mrs. Green*) spoke with a pathos peculiar to those inflamed by the divine beauty. *Jan.* 1806, p. 33.

*Ib.*—He (*the Rev. P. Oliver*) spake of the Redeemer as an *Intimate*\*, whom he at once deeply revered and tenderly loved. *Oct.* 1808, p. 413.

*Ib.*— Keep me dependent on thy grace  
Till I shall see thee face to face,  
And be complete in thine embrace,

My Jesus!—*Feb.* 1807, p. 95.

\* Abraham was called the *friend* of God (James ii. 23). Lazarus and the Disciples were honoured with the name of *friends* (John xi. 11, xv. 14, 15.) by our Lord, who also calls the latter his *brethren* (Matt. xxviii. 10). Christ is represented as a *husband* to the brethren, Rom. vii. 4, 2 Cor. xi. 2, and see Isaiah liv. 5.

## SECTION XXIX.

On claiming to be considered, before all others, as holy, or as the people of God.

*J.W.*—Just at this time, when we wanted little of *filling up the measure of our iniquities*, two or three clergymen of the Church of England began vehemently to *call sinners to repentance*. *Farther Appeal*, Part II. *Works*, vol. xv. p. 116.

*Id.*—To all our other abominations we have added, the open fighting against God; the not only rejecting, but even denying, yea, blaspheming his last offers of mercy; the hindering others who were desirous to close therewith; the despitely using his messengers, and the variously troubling and oppressing those who did accept of his grace, break off their sins, and turn to him with their whole heart. I cannot but believe, it is *chiefly* on this account, that God hath now *a controversy with our land*.—Can you possibly help observing, that whenever there has been any thing like a *public attempt*, to suppress *this new sect*, for so it was artfully represented, another and another *public trouble* arose? This has been repeated so often, that it is surprising any man of sense can avoid taking notice of it. *Ib.* p. 191.

*Id.*—The thing which I was greatly afraid of all this time, and which I resolved to use every possible method of preventing was, a narrowness of spirit, a party-zeal, a being streightened in our own bowels; that miserable bigotry, which makes so many so unready to believe, that there is any work of God but among themselves. *Plain Account of the Methodists*, *Ib.* p. 210.

*Id.*—Since the name first came abroad into the world, many have been at a loss to know what a *Methodist* is: what are the *principles* and the *practice* of those, who are

commonly called by that name; and what the *distinguishing marks* of this sect, *which is every where spoken against*. *Character of a Methodist*, Ib. p. 359.

Id.—Many people seemed very desirous to hear for themselves, concerning the way which is every where spoken against. *Journ. from 1741 to 1743*, Ib. vol. xxviii. p. 148.

Id.—Here we had a quiet time, and I shewed what that *sect is, which is every where spoken against*. *Journ. from 1743 to 1746*, Ib. p. 377.

Id.—That men revile me and say all manner of evil against me:—*this gives me with regard to myself, no degree of uneasiness. For I know the scripture must be fulfilled*, If they have called the master of the house Beelzebub, how much more them of his household? *Preface to his Journal 1737—8*, Ib. vol. xxvi. p. 243.

Id.—I was desired to pray with an old, hardened sinner, supposed to be at the point of death. He knew not me, nor ever had heard me preach. I spoke much, but he opened not his mouth. But no sooner did I name ‘the Saviour of sinners,’ than he burst out, ‘The Saviour of sinners indeed! I know it. For he has saved *me*. He told me so, on Sunday morning. And he said, I should not die yet, till I had heard his children preach his gospel. *Journ. from 1739 to 1741*, Ib. vol. xxvii. p. 233, 234.

Id.—At the pressing instance of my brother I left London, and the next evening met him at Bristol. I was a little surprized when I came into the room, just after he had ended his sermon. Some wept aloud. Some clapped their hands; some shouted, and the rest sang praise. Ib. p. 278.

Id.—When I came in, she (*Jane Muncy*) stretched out her hand and said, ‘Art thou come, thou blessed of the Lord?’ Ib. p. 294.

Id.—He told me, ‘Now I am not afraid to die: for I know God loves me. I did not use to love you or

your people: but now I love you as my own soul. I love you all: I know you are the people of God; and I am just going to him.' *Journ. from 1743 to 1746, Ib. vol. xxviii. p. 236.*

Id.—I received from Joseph Fry, a particular account of his late wife, an Israelite *indeed*. He said, 'She was a strict attendant on all the means of grace, and a sincere lover of the people of God.' *Journ. from 1768 to 1770, Ib. vol. xxxii. p. 261.*

Id. *Edward Wallis*.—But in the midst of all, I had a voice following me every where, 'When an able minister of the gospel comes, it will be well with thee.' Some years after I entered into the army: our troop lay at Phillips-Town, when Mr. W. came. I was much affected by his preaching, but not so as to leave my sins. The voice followed me still: and when Mr. J. W. came, before I saw him I had an unspeakable conviction, that he was the man I looked for. And soon after I found peace with God, and it was well with me indeed. *Journ. from 1755 to 1758, Ib. vol. xxx. p. 74.*

Id.—In the afternoon I preached at Alemouth. How plain an evidence have we here, that even our outward work, even the societies, are not of man's building. With all our labour and skill, we cannot in nine years' time, form a society in this place; even though there is none that opposes, poor or rich: nay, though the two richest men in the town, and the only gentlemen there, have done all which was in their power to further it. *Journ. from 1751 to 1754, Ib. vol. xxix. p. 208.*

Id.—That which God hath wrought by these despised instruments, has continually increased for fifteen years together: and at whatever time it has declined in any one place, has more eminently flourished in others. *Ib. p. 244.*

Id.—Is it novelty still which draws these from all parts? No, but the mighty power of God. *Journ. from 1760 to 1762, Ib. vol. xxxi. p. 49.*

Id. — Is not this one clear proof of the hand of God, that although the novelty of this preaching is over, yet the people flock to hear it in every place far more than when it was a new thing? *Journ. from 1755 to 1758, Ib. vol. xxx. p. 24.*

Id. — Only two or three inconsiderable clergymen, with a few, young, raw unlettered men: and these opposed by well nigh all the clergy, as well as laity in the nation. He that remarks this must needs own, both that this is a work of God: and that *he hath not wrought so in any other nation.* *Ib. p. 26.*

Id. — Poor James was now resolved to speak, and got on a little eminence on purpose. And what could hinder him? Why *Vox faucibus hesit!* He cawed and cawed, but could utter nothing, hardly three words together. This also hath God wrought. He hath stopped the mouth of the gainsayer, and preserved the weak from being offended. *Ib. p. 105.*

Id. — I preached at Warrington. Many of the *beasts of the people* were present. But the bridle from above was in their teeth, so that they made not the least disturbance. *Journ. from 1758 to 1760, Ib. p. 365.*

Id. — How is Walsal changed! How has God either tamed the wild beasts, or chained them up! *Journ. from 1762 to 1765, Ib. vol. xxxi. p. 281.*

Id. — How is the scene changed, since my brother preached here, when the people were ready to swallow him up? O what has God wrought in this land, within four or five and twenty years! *Ib. p. 304.*

Id. — The brutes resisted long, but were at length overcome, not above five or six excepted. Surely *man* shall not long *have the upperhand*; God will get unto himself the victory. *Ib. p. 328.*

Id. — We had a warm ride from hence to Manchester. But as my day, so was my strength. *Journ. from 1765 to 1768, Ib. vol. xxxii. p. 24.*

Id.—This was the hardest day's work I have had since I left London ; being obliged to speak at each place from the beginning to the end, to the utmost extent of my voice. But my strength was as my day. *Ib.* p. 74.

Id.—‘The methodists do not want you : but you want them.’ You want the life, the spirit, the power which they have : not of themselves : but by the free grace of God. Else how could it be, let me speak without reserve, that so good a man and so good a preacher, should have so little fruit of his labour, his unwearied labour, for so many years?—Is it not possible this may be the very thing, your setting yourself against those whom God owns, by the continual conviction and conversion of sinners? I fear, as long as you in any wise oppose these, your rod will not blossom, neither will you see the desire of your soul, in the prosperity of the souls committed to your charge. *Journ. from 1768 to 1770, Ib.* p. 204.

*Minutes of Conference, 1792.—Q. 38.* What shall we do more to promote the Work of God? *A.* We do, at this solemn hour of the night, devote ourselves to the service of Almighty God, in a more unreserved and entire manner than ever we have hitherto done ; and are all determined to spend and be spent in his blessed work. And this our solemn dedication of ourselves to God, we do unanimously signify by rising from our seats in the Presence of the Lord. p. 24.

*Ib.* 1795.—This island (*St. Vincent's*) and Grenada are now in so dreadful a state, that the work of God seems quite at a stand. p. 17. *note.*

*Ib. Address of the Irish to the Manchester Conference.—*Your important observation, that nothing can materially injure the great Work, which God is so remarkably carrying on through our instrumentality, but ‘Strife and Division,’ we most sensibly feel, and highly approve.—We cannot help repeating our approbation of our dear brother Bradford. We are more and more convinced, that he is a man of God, and like Moses, faithful in all his house. p. 39.

Ib. 1796.—Beware of impatience of contradiction; be firm; but be open to conviction. The cause is God's, and he needs not the hands of an Uzzah to support his ark. p. 22.

Ib. 1803.—The exemptions and other clauses in the late Acts of Parliament for raising the Army of Reserve, and for arming the nation at large, which respect the public ministers of the Gospel, and the mode of training the people to arms, are peculiarly favourable to the spiritual interests of the people of God. p. 38.

Ib. 1806.—Q. 28. Is any further direction to be given respecting the marriage of the Preachers? A. When any Preacher has married in the course of the year, let the ensuing District-Meeting carefully enquire, whether he have complied with the apostolical injunction binding on all Christians, but more especially on all Christian Ministers, to *marry only in the Lord*: and if there be reason to believe the contrary, let the Chairman report the same to the Conference. p. 40.

Ib. — By his (*John Hawkshaw's*) death, the long-neglected Africans lost a faithful minister, his Brethren an active and able Co-adjutor, and the Methodist societies in the West-Indies a burning and a shining light. p. 10.

Ib. 1793.—In him (*Joseph Counley*) the Society lost a faithful Pastor, and the World a burning and shining light. p. 5.

*Rev. J. Fletcher on J. W.*—Shall we lightly lift up our pens, our tongues, our hands against him? No, let them rather forget their cunning. If we *will* quarrel, can we find no body to fall out with, but the Minister upon whom God puts the greatest honour? Our Elijah has lately been translated to heaven. Grey-headed Elisha is yet awhile continued upon earth. And shall we make a hurry and noise, to bring in railing accusations against him with more success?—Shall the sons of the Prophets, shall even children in grace and knowledge, openly traduce the vene-



rable seer and his abundant labours? When they see him run upon his Lord's errands, shall they cry, not, **Go up** thou bald head, but, **Go up** thou heretic? O Jesus of Nazareth, thou rejected of men, thou who wast once called a deceiver of the people, suffer it not; lest the raging bear of persecution come suddenly out of the wood upon those sons of discord, and tear them in pieces! *First Check to Antinomianism. Works, vol. ii. p. 105, 106.*

Id.—What a pity is it, dear Sir, you did not see this *solution* before you had attempted to expose our grey-headed Elisha, by the publication of that weak and trifling dialogue with the Popish Friar at Paris! *Third Check. Ib. p. 303.*

*Coke and Moore, on an intended Address to the King drawn up by J. W.*—The thoughts and stile of a man of God may be easily seen therein. p. 290.

Id.—The late Mr. Grimshaw, Rector of Haworth in Yorkshire, who about this time went to his reward. He was indeed a man of God. He heartily joined Mr. Wesley in his work. p. 327.

*Meth. Mag. Mr. Owen Davies.*—When Conference came, the business was brought forward, and Mr. Hughes and I were requested, by the general voice of the Brethren, to enter on the Mission. When I found it to be the request of so many men of God, I considered it as a divine call. *Nov. 1803, p. 537.*

*Ib. Mr. John Hannah.*—I heard of the stroke of lightning, which called Mr. M. Fenwick into the world of spirits. It reminded me of the chariot commissioned to translate Elijah to heaven. *June 1803, p. 244.*

*Ib. Thomas Roberts.*—Could I lead you into an humble cottage, in some secluded part of this land; there you might behold the ancient days of prophetic itinerancy returned, 'the man of God,' 'the bed, and the table, and the stool, and the candlestick.' *June 1804, p. 252.*

*Ib.*—Mr. Nott makes it a matter of serious accusation against Mr. Wesley and Mr. Whitefield, that in some

places where they preached the gospel, the people are said to have received them as *angels of God*. Mr. Nott should know that the Ministers of Christ are called *angels* in various parts of the Scriptures. *June 1807, p. 258.*

Ib.—Richard Whatcoat, late superintendent in the Methodist Episcopal Church in America—occupied various important stations, in the cities, towns, circuits and districts, with the fidelity of an Apostolic Man of God. *Sept. 1807, p. 423.*

Ib. *Mr. Wm. Sutcliffe*.—It is true I have been sometimes almost exhausted, but the Lord has given me strength according to my day. *Oct. 1807, p. 477.*

Ib.—Like Enoch, she (*Mrs. E. Leiger*) *walked with God*. And before her departure, and in general, for many years, like him she enjoyed the *testimony* of her divine Master that she *pleased him*. *Nov. 1807, p. 524.*

Ib.—The society were few in number, and in general, poor, when he (*Samuel Taylor*) united himself to it. They had also many difficulties to encounter. The men of the world opposed the *sect every where spoken against*. *Dec. 1807, p. 567.*

Ib.—Her (*Mary Wilton's*) husband was then a violent opposer of this way. *Dec. 1808, p. 571.*

Ib. *Mr. John Hannah, 1797*.—I have great reason to be thankful for Class and Band Meetings, and wonder how people can advance in real Religion without them. *June 1803, p. 241.*

Ib.—Mr. Walker is grossly mistaken again. He does not yet know how to make Methodists. He is ignorant that God only can make them, by the saving operations of his Grace and Spirit. *Feb. 1808, p. 65.*

Ib. *Mr. Thomas Rutherford, on having seen Mr. Fletcher*.—At the recollection of those days, for they were days of the Son of Man! my heart overflows with gratitude to the Giver of every good and perfect gift. *Dec. 1808, p. 532.*

Ib. *Mr. Thomas Johnson*.—The people of God in Cornwall, in Lincolnshire, in Horbury, are dear to me. But the people of God in Wakefield, my native place, lie near to my heart. *March 1803*, p. 113.

Ib. *Mr. John Hannah*.—From that time I esteemed the Methodists as the people of God. *May 1803*, p. 194.

Ib.—The name of *Methodists*, a title which the spirit of irreligion and calumny gave the people of God. *Jan. 1807*, p. 5.

Ib. *W. Worth*. — On Sunday, April 10, 1803, I felt a strong desire to speak to a young man, who, for a considerable time, had appeared very serious, and had diligently attended the means of grace: but as I had no acquaintance with him, I felt a degree of reluctance, and, for that time, neglected to take up my cross. In the evening, however, the impression was renewed with still greater force, and I resolved to be no longer disobedient to the heavenly call. When the service was ended, I immediately followed him. —Then, with tears in his eyes, he looked earnestly upon me, and said, ‘I have been under convictions seven years! but all that time, *shyness* has prevented me from making my state of mind known, and uniting myself to the people of God. I have read, and prayed, and mourned before God in secret, but always felt the want of Christian communion: yet still I looked for invitation.’ He added, ‘This morning I was walking in the fields, reflecting on the state of my soul, and was fully convinced that I should be much more happy, if I were but united with the people of God. Under the influence of that conviction, in yonder field, I bowed my knees to the Father of mercies, and prayed that he would send one of his people to invite me to join with them: and, tho’ I mentioned no one’s name, yet as God knew the secrets of my heart, he knew that you were the very person I desired to have sent: and now my prayer is answered!’ *Sept. 1807*, p. 408, 409.

Ib.—He (*Mr. John Marsden*)—added, —‘Hold up the

Methodists, all you can; never forsake them; never think slightly of them, for they are the only,' meaning the most devoted, 'people of God in the world.' *Jan.* 1808, p. 39.

Ib.—'If there be a Methodist in England,' said Mr. John Wesley, 'it is John Marsden of London.' p. 38.

Ib.—On being asked by his mother, if he (*Thomas Smith, a boy*) loved the people of God? 'O yes,' replied he.—When any of the people of God called to see him, he would generally shake hands with and kiss them. *Sept.* 1808, p. 417.

G. W.—I will salute you and your friend with, 'Come in, ye blessed of the Lord.' *Works*, vol. ii. p. 8.

Id. *To Mr. B*——. Go on, my dear brother, thou man of God! Ib. p. 24.

Id.—Where is Mr. Middleton now? where is my dear fellow-labourer, that honest, that steady man of God? *Eighteen Sermons*, p. 199.

Id.—If a true Methodist was to go to hell, the devil would say, turn that Methodist out, he is come to torment us: therefore, you must be converted, if you will go to heaven\*. Ib. p. 123.

Id.—These words have much refreshed me, 'And the Lord was with David, whithersoever he went.' *Works*, vol. ii. p. 18.

Id.—By these things I have given some wrong touches to God's ark, and hurt the blessed cause I would defend, and also stirred up needless opposition. Ib. p. 144.

Id.—Had my dear Mr. H—— been there to have seen the simplicity of so many dear souls, I am persuaded he would have said, '*Sit anima mea cum Methodistis!*' Ib. p. 266.

\* G. W.—I am far from thinking God's grace is confined to any set of men whatsoever. *Works*, vol. i p. 33.

Id.—How does he or can he prove, that they (*the Methodists*) affirm, 'People neither are, nor can be true christians, without adhering to their discipline?' *Second Letter to the Bishop of London*. Ib. vol. iv. p. 157.

Id. *On Lady H.*— For a day or two she has had five clergymen under her roof, which makes her Ladyship look like *a good Archbishop* with his Chaplains around him. Her house is indeed a *Bethel*. To us in the ministry, it looks like a college. We have the the Sacrament every morning. *Ib.* p. 381.

Id.— Thousands and thousands attended. Where the carcass is, there the eagles will gather together. The chapel is made a *Bethel* indeed. *Ib.* vol. iii. p. 221.

Id.— How do I long to hear of God's appearing for Georgia and Bethesda\*? I trust, the Indians have not, and will not be permitted to disturb a family planted by his own right hand, and for his own glory. But the divine judgments are a great deep. *Ib.* p. 262.

Id.— A real Methodist is:— one of those whom God hath chosen in Christ out of mankind.'— Methodism—is 'the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost.' *Letter to the Rev. Dr. Durell.* *Ib.* vol. iv. p. 327, 328.

Id.— And how does my dear friend and brother M. B.— after so long a silence? What a pity is it, that the Redeemer's children cannot more frequently correspond with each other. *Ib.* vol. ii. p. 101.

Id.— A bigotted, sectarian, party spirit cometh not from above, but is sensual, earthly, devilish. Many of God's children are infected with it. *Ib.* p. 325.

Id.— Far, far be it from you to look upon yourselves, as righteous, and despise others, because you often assemble yourselves together. *Serm. The Benefits of an early Piety.* *Ib.* vol. v. p. 167.

Id. 1767.— Supposing you made this addition to the motto of your coat of arms, *Nemo me impune lacessit?* He

\* The Orphan-house built by G. W. in Georgia.

that toucheth God's people, toucheth the apple of God's eye. This is a very tender part. *Ib.* vol. iii. p. 359.

*Dr. Hawker.*—To tell him (*the reader*) of my present feelings, amidst a mingled state of many precious assurances, tempered with many trying dispensations, would be to relate the uniform history of every pilgrim to Zion. These are the *spots* of God's *children*, and they all prove a family-likeness. *Zion's Pilgrim*, p. 174.

*Evan. Mag. John Griffin.*—When I entered his (*the sailor's*) room, he said, 'Come in, thou man of God.' *Jan.* 1807, p. 24.

*Ib.*—Ann Fowler—when first taken ill—said—'I love the people of God, and the house of God.' *April* 1808, p. 170.

*Ib.*—William Hoskins—attended the ministry of the word at Hanover, near Abergavenny—declared to the writer of this article, repeatedly, that he found more pleasure among the people of God, in attending the means of grace, than in any thing else under Heaven. p. 170.

*Ib. Rev. S. Robinson.*—'It pleased God, whose prerogative it is to deliver the righteous out of trouble, shortly to appear for me, and guide me out of these bewildering labyrinths.' *May* 1808, p. 190.

## SECTION XXX.

On claiming to be regarded as more peculiarly the objects of Providential care.

*J. W.*—It rained hard at Bristol, but not a drop fell upon us, while I declared to about five thousand, *Christ our wisdom, and righteousness, and sanctification, and redemption.* *Journ. from 1738 to 1739.* *Ib.* vol. xxvii. p. 67.

*Id.*—Being wet and weary, and not well knowing my way, I could not help saying in my heart, though ashamed of my want of resignation to God's will, O that thou wouldst *stay the bottles of heaven!* Or at least give me light, or an honest guide, or some help in the manner thou knowest! Presently the rain ceased: the moon broke out, and a friendly man overtook me, who set me upon his own horse, and walked by my side, till we came to Mr. Gambold's door. *Journ. from 1739 to 1741.* *Ib.* p. 257.

*Id.*—The promise of God did not fail. He gave his angels charge over us. And soon after ten we came safe to Mr. Williams's house at Lanissan. *Journ. from 1741 to 1743.* *Ib.* vol. xxviii. p. 6.

*Id.*—It rained all the time I was walking to the Green, which was the usual place of preaching. But the moment I began to speak, the rain ceased, and did not begin again till I had done speaking. It rained with little intermission all the day after. *Journ. from 1746 to 1749.* *Ib.* vol. xxix. p. 139.

*Id.*—The sun, nor could we contrive it otherwise, shone full in my face, when I began the hymn. But just as I ended it, a cloud arose, which covered it till I had done

preaching. Is any thing too small for the providence of him, by whom our *very hairs are numbered*? *Journ. from 1755 to 1758.* *Ib.* vol. xxx. p. 38.

*Id.*—I preached about one at Wakefield, in a small meadow near the town. When I began the sun shone exceeding hot: But in a few minutes it was covered with clouds. The congregation was more quiet and serious than ever I saw there before. Almost as soon as I had done speaking, the sun broke out again. *Ib.* p. 149.

*Id.*—It rained in the adjoining valley, all or most of the time that I was preaching. But it was fair with us, on the top of the mountain. What an emblem of God's taking up his people into a place of safety, while the storm falls on all below \*? *Ib.* p. 150.

*Id.*—On a sudden the sun broke out and shone full in my face: but in a few moments I felt it not. *Ib.* p. 157.

*Id.*—Having no wind still, I desired our brethren to come upon the quarter deck: where we no sooner began singing an hymn, than both passengers and sailors gladly assembled. The wind sprung up almost as soon as I began, and about nine the next day we entered Dublin bay: after so smooth and pleasant a passage, as the captain declared, he had not had at that time of year for forty years. *Ib.* p. 201, 202.

*Id.*—While I was preaching the wind sprung up fair: but the next day we were becalmed again. In the afternoon they desired me to give them another sermon, and again the wind sprung up while I was speaking, and continued till about noon on Tuesday, we landed at Parkgate. *Journ. from 1760 to 1762.* *Ib.* vol. xxxi. p. 24.

\* *J. W. Præsidet universis tanquam singulis.*—Do not you see, that he, who believing this, imputes any thing which befalls him to Providence, does not therein make himself any more the favourite of heaven, than he supposes every man under heaven to be? *On the Nature of Enthusiasm, Sermons,* vol. ii. p. 321.



Id.—The sun indeed shone extremely hot on my head ; but presently a cloud interposed. And when I began to be chill, for the wind was high and sharp, it removed till I wanted it again. How easily may we see the hand of God, in small things as well as great ? And why should a little, pointless raillery make us ashamed to acknowledge it ? *Ib.* p. 21.

Id.—They placed the stand exactly fronting the sun, which shone very warm and very bright. But almost as soon as I began, the clouds rose and shadowed us till I concluded. *Ib.* p. 106.

Id.—The congregation was exceeding large, and ninety-nine in an hundred were attentive. When I began, the sun shone full in my face : but he was soon clouded, and shone no more till I had done. *Ib.* p. 111, 112.

Id.—Just as I began preaching, in the open air, the room being too small even for the morning congregation, the rain began. But it stopped in two or three minutes, I am persuaded, in answer to the prayer of faith. Incidents of the same kind I have seen abundance of times, and particularly in this journey. And they are nothing strange to them who seriously believe, *The very hairs of your head are all numbered.* *Journ. from 1762 to 1765.* *Ib.* p. 234.

Id.—Thomas did not take time to go the road way, tho' it was exceeding dark ; but ran directly through the grounds and over the hedges, 'till he came to the house. The mob, hearing the sound of feet, ran away, not one being left behind. So, said Thomas, the scripture is fulfilled, *One of you shall chase a thousand.*—*Account of Thomas Hitchens.* *Ib.* vol. x. p. 159.

Id.—They then threw whole showers of stones, one of which struck me just between the eyes. But I felt no pain at all, and when I had wiped away the blood, went on testifying with a loud voice, that God hath given to them that believe, *not the spirit of fear, but of power and love*

and of a sound mind. *Journ. from 1741 to 1743.* Ib. vol. xxviii. p. 107, 108.

Id.—A lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all farther trouble. But every time the blow was turned aside I know not how; for I could not move to the right hand or left.—Another came rushing thro' the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has?' Ib. p. 180.

Id. 1743.—Though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately; I felt no more pain from either of the blows, than if they had touched me with a straw. Ib. p. 181.

Id.—Although the hands of perhaps some hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the mid-way, so that not a man touched me with one of his fingers. *Journ. from 1743 to 1746.* Ib. p. 296.

Id. 1748. — The mob had just broke open the door, when we came into the lower room; and exactly while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other. *Journ. from 1746 to 1749.* Ib. vol. xxix. p. 80.

Id.—I preached at Warrington about noon, to a wild, staring people, very few excepted, who seemed just ripe for mischief. But the *bridle* was in *their jaws*. In the evening I preached at Manchester. *Journ. from 1755 to 1758.* Ib. vol. xxx. p. 137.

Id.—At the close of the sermon, a large stone was thrown in at one of the windows which came just behind me and fell at my feet, the best place that could have been found. So no one was either hurt or frightened, not

many knowing any thing of the matter. *Journ. from 1765 to 1768.* Ib. vol. xxxii. p. 77.

Id.—Money, it is true, I had not, nor any human prospect or probability of procuring it. But I knew *the earth is the Lord's, and the fulness thereof*, and in his name set out, nothing doubting. *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 78.

Id.—Although the masters (*of Kingswood school*) require no pay, yet this undertaking is attended with great expence. But let him that *feedeth the young ravens* see to that. *Journ. from 1739 to 1741.* Ib. p. 177.

Id.—He sent me a note, demanding the payment of one hundred pounds, which he had lent me about a year before, to pay the workmen at the Foundery. On Friday morning at eight, he came and said, ‘He wanted his money and could stay no longer.’ I told him, ‘I would endeavour to borrow it,’ and desired him to call in the evening. But he said, ‘He could not stay so long, and must have it at twelve o’clock.’ Where to get it I knew not: between nine and ten, one came and offered me the use of an hundred pounds for a year. But two others had been with me before, to make the same offer. I accepted the bank note which one of them brought, and saw that God is over all! *Journ. from 1741 to 1743.* Ib. vol. xxviii. p. 99, 100.

Id.—I had a desire to cloath him and send him back to his own country; but was short of money. However, I appointed him to call again in an hour. He did so; but before he came, one from whom I expected nothing less, put twenty guineas into my hand. So I ordered him to be cloathed from head to foot, and I sent him strait away to Dublin. *Journ. from 1765 to 1768,* Ib. vol. xxxii. p. 39, 40.

Id.—I found poor Michael Weston, who rambled hither from Westminster, some months since, in quest of an estate. I clearly saw the providence of God, directing me hither, before he was quite starved. *Journ. from 1768 to 1770.* Ib. p. 250.

Id.—This is the work which I know God has called me to. And sure I am, that his blessing attends it. Great encouragement have I therefore to be faithful, in fulfilling the work he hath given me to do. His servant I am, and as such am employed according to the plain direction of his word, *As I have opportunity, doing good to all men.* And his providence clearly concurs with his word; which has disengaged me from all things else, that I might singly attend on this very thing, *and go about doing good.* *Journ. from 1738 to 1739.* Ib. vol. xxvii. p. 93, 94.

Id.—John Brown had been obliged to remove hither from Tanfield Leigh, I believe by the peculiar providence of God. By his rough and strong, though artless words, many of his neighbours had been much convinced. *Journ. from 1741 to 1743.* Ib. vol. xxviii. p. 153.

Id.—For what *political reason* such a number of workmen were gathered together (*in one of the Scilly isles*), and employed at so large an expence, to fortify a few barren rocks, which whosoever would take, deserves to have them for his pains, I could not possibly devise: but a *providential reason* was easy to be discovered. God might call them together to hear the gospel, which perhaps otherwise they might never have thought of. Ib. p. 168.

Id.—We had our first watch-night at Snow's-fields. Scarce any went away till between twelve and one. How is it, that never any one in England or Ireland, has been hurt for all these years, in going to all parts at the dead of night? Are not *the hairs of our head all numbered?* *Journ. from 1751 to 1754.* Ib. vol. xxix. p. 240.

Id. *Letter from a friend.*—‘William Lane had some years since known the love of God. He was sitting, cleaving stones, when the rock calved in upon him, with a concave surface, which just made room for his body. Only one edge of it light upon him, and broke one of his thigh bones. When they dug away the stones, he was earnestly praying to God, and confessing his unfaithfulness. — Another who sat close by his side, was covered over and killed at once.

Close to him John Lane, son of William, was standing: he was thrown upon his face, he knew not how, and a sharp-edged stone pitched between his thighs, on which a huge rock fell, and was suspended by it, so as to shadow him all over. The other five were entirely dashed in pieces.' Doth not God save those that trust in him? *Journ. from 1755 to 1758.* Ib. vol. xxx. p. 4.

Id.—As their class was meeting one evening, one of them cried, with an uncommon tone, 'We will not stay here: we will go to such an house,' which was in a quite different part of the town. They all rose immediately, and went; though neither they, nor she, knew why. Presently after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in him, and prevent the blasphemy of the multitude. Ib. p. 40.

Id.—In the evening the copy of the lease was perfected, which was executed the next morning: a whole train of providences so plainly concurred thereto, that all might clearly see the hand of God. *Journ. from 1758 to 1760.* Ib. p. 248.

Id.—I was so much out of order, that I knew not how I should get to church. Between nine and ten I was informed, that some hot men in the parish would not consent to my preaching there. I saw the hand of God and was thankful, having now a little more time to rest. Ib. p. 248, 249.

Id.—Having as far as Hyde-Parke-Corner to go, I took a coach for part of the way, ordering the man to stop any where, at the end of Piccadilly, next the Hay-market. He stopped exactly at the door of one of our friends, whose mother, above ninety years old, had long desired to see me, though I knew it not. She was exceedingly comforted, and could not tell how to praise God enough, for giving her the desire of her soul. *Journ. from 1760 to 1762.* Ib. vol. xxxi. p. 49.

Id.—How strange a providence is this? Who can account for it? Did the God of love take them (*two curates of Truro*) away, that they might not out of zeal for him, continue to oppose their fellow-labourers in the gospel? *Ib.* p. 198.

Id.—We called on one of our friends near Liskard, and found his wife, once strong in faith, in the very depth of despair. I could not but admire the providence of God, which sent us so seasonably thither. We cried strongly to God in her behalf, and left her not a little comforted. *Journ. from 1765 to 1768.* *Ib.* vol. xxxii. p. 30, 31.

*C.W.* 1748.—It was now pitch dark, and no small tempest lay upon us.—The Master called all hands on deck, —whom I had scarcely left, when the boat, as they supposed, struck him and knocked him overboard. From that moment he was seen and heard no more. My soul was bowed before the Lord. I kneeled down, and commended the departing spirit to his mercy in Christ Jesus. I adored his distinguishing goodness. *The one shall be taken, and the other left.* *Whitehead*, vol. i. p. 331.

*Minutes of Conference*, 1803.—Unmoved by calumny—let us watch and pray, leaving our reputation with him in whose hands are all his saints, and who hath said, with no less love towards his servants than with powerful effect to their enemies, ‘Touch not mine Anointed, and do my prophets no harm.’ p. 45.

*Ib.* 1795.—When they (*the Preachers*) returned, they gave in the following names, as the first upon the list: viz. Joseph Bradford, &c. We were astonished at the choice, and clearly saw it was of God. p. 31.

*Ib.* 1797. *To the Methodist Conference in Ireland.*—The troubles of your nation we were not unacquainted with.—We indeed had reason to expect a great diminution in the numbers in your Societies; but have been agreeably surprised to find that you have an increase of some hundreds. This is the Lord’s doing, and it is marvellous in our eyes! p. 38.

Ib. 1798—*An Address from the Methodist Conference in Dublin.*—In the midst of this national confusion, we, and our people in general, blessed be God, have been wonderfully preserved; tho' some of us were imprisoned for weeks by the Rebels; exposed also to fire and sword in the heat of battle, and carried, surrounded by hundreds of pikes, into the enemy's camp, and plundered of almost every valuable, yet, we have not suffered the least injury in our persons! And moreover, God, even our own God, has brought us through all, to see and embrace each other in this favoured City. O that the Church would therefore praise the Lord for his goodness, and for the wonders he hath done for us the meanest of his Servants! p. 20, 21.

Ib.—*To the Methodist Conference in Ireland.*—Nor must we pass unnoticed the strange work of our blessed Lord, persecution having fallen chiefly on the *formal, outward-court worshippers*, while the faithful remnant is hid under the shadow of the Almighty! p. 23, 24.

*Coke and Moore.*—Two of the Preachers, one near the place where he (*J. W. then in Ireland*) lay, the other in the county of Kent in England, while praying for him, had those words, spoken originally of *Hezekiah*, Isaiah xxxviii. 5. impressed upon their minds with remarkable force, 'I will add unto his days fifteen years.' After this, he lived fifteen years and a few months. p. 398.

Id.—In the midst of the sermon, the beam which supported the loft gave way, and the floor sunk several feet. Mr. Crook cried out, he knew not why, 'Fear not. God will help us. You shall not be hurt.' And so it was. The beam rested on a hogshead. p. 423. Or see *Meth. Mag. Feb.* 1808, p. 57.

Id.—In the beginning of the year 1787, Mr. Clarke visited the Isle of Alderney. When he arrived, he knew not where to go,—till that word of the God of *Missionaries* powerfully impressed his mind, 'Into whatsoever house, &c.' Luke x. 5, 7.—He took particular notice of a very poor cottage, into which he found a strong inclination to enter. He did so, with a 'Peace be to this house!' and found in

it an old man and woman, who, understanding his business, bade him 'welcome to the best food they had, to a little chamber where he might sleep, and, what was still more acceptable, to their house to preach in.' p. 431.

*Meth. Mag. J. Freeman.*—I mentioned, in the course of my conversation with him, an observation that Mr. Myles made a few weeks ago at Snowsfields, namely, that those who heartily joined the Methodists and continued among them, generally died happy. *April 1803, p. 150.*

*Ib.*—*Thomas Cooper, on the Methodist Preachers.*—For many years successively, their lives were in continual jeopardy in every part of the kingdom.—And but for the signal interpositions of a gracious Providence, they must all have inevitably fallen by the beasts of the people! *Sept. 1803, p. 395.*

*Ib.*—The flames for some time spread in one direction, threatening all before them; when, on a sudden, without any visible cause, they were checked and turned a contrary way. It is a fact none can deny, that not a single house belonging to any one member in the Methodist Society was injured.—A truly pious young woman had removed out of the very centre of that part which was destroyed, only a few days before. Had she still been there, not a single article belonging to her could have been saved. *Appendix 1803, p. 13.*

*Ib. Circular letter to the Methodist Missionaries, Feb. 10, 1804.*—It may not be amiss to drop a hint to our Missionaries, upon the importance of an exact observance of the Methodist Discipline, which has been formed under the immediate direction of Divine Providence. *July 1804, p. 333.*

*G. W.*—To-day, my master by his providence and spirit compelled me to preach in the church-yard at Islington. *Works, vol. i. p. 49.*

*Id.*—God about the same time stirred up the heart of a planter in South-Carolina, lately brought home at the Orphan-house to God, to send my family some rice and beef. At other times, when they have wanted food, the Indians have brought plenty of venison. God, every day,



more and more convinces us that this work is of him.—My family, I think, consists now of 89 persons. Next year my expences will be contracted much; but at present, I am in debt about 500*l.* sterling. However, I know in whom I have believed, One who is able to pay it. *Ib.* p. 230.

*Id.*—He (*Jesus*) attends to my minutest wants, and surprizingly helps me in every emergency. *Ib.* p. 232.

*Id.*—I was threatened to be arrested, soon after my arrival, for above three hundred pounds, due on account of the Orphan-house in Georgia, and I do not know but a writ was actually taken out. This drove me to my knees.—God was pleased to give me an answer of peace. Having as I thought a full assurance of immediate help from some quarter or another, I went to sleep most comfortably. Early the next morning a friend came to me to enquire, if I knew where a gentlewoman of his acquaintance might put out three or four hundred pounds. I replied, let her lend it to me, and in a few months, God willing, she shall have it again. Upon being acquainted with my circumstances, she most chearfully sent me the sum I wanted.—When I could get no assistance at all from my old friends and spiritual, prejudiced, children, and was almost quite pennyless, and left to sit alone like a sparrow upon the house-top, a serious person, whom I never saw or heard of, came the other day and put a guinea into my hand. At receiving it, something as it were said to me, ‘Cannot that God who sent this person to give thee this guinea, make it up fifteen hundred?’ As I told a friend immediately, to whom I ran down, so I shall tell you; I doubt not but this will be the case. *Ib.* p. 271, 272.

*Id.*—As yet, I have no intimation from providence in respect to coming into your parts. The cloud at present doth not seem to move that way. *Ib.* p. 377, 378.

*Id.*—Every cross has a call in it, and every particular dispensation of Divine providence, has some particular end to answer in those to whom it is sent.—If believers, therefore, would keep up their walk with God, they must

from time to time hear what the Lord has to say concerning them in the voice of his providence.—‘For a little hint from Providence,’ says pious Bishop Hall, ‘is enough for faith to feed upon.’ And—those that enjoy most of heaven below, I believe, will be most minute in remarking God’s various dealings with them, in respect to his providential dispensations here on earth. *Serm. Walking with God. Ib. vol. v. p. 29, 30.*

Id.—How shall I set forth thy happiness, O believer, thou bride of God!—He that toucheth thee, toucheth the very apple of God’s eye. ‘The very hairs of thy head are all numbered.’—Well shall it be with you, and happy shall you be, who are married to Jesus Christ.—All his attributes are engaged for your preservation. *Serm. Christ the Believer’s Husband. Ib. p. 182.*

*Mr. Romaine.*—The everlasting covenant is ORDERED IN ALL THINGS, and on the part of God is absolutely SURE: nothing that concerns thee is left out of it; not a single hair of thy head: thy trials are all appointed and ordered, and the end also which they are to answer. *Walk of Faith. Works, vol. ii. p. 163.*

*Sir Richard Hill.*—Can you see nothing, Sir, in the remarkable history of Onesimus, as given in St. Paul’s epistle to Philemon, on which to establish the doctrine of a very minute particular Providence, making every event, both good and evil, subservient to the conversion of Onesimus? *Reformation-Truth Restored, p. 119. And see these Extracts, p. 28, line 31.*

*Evan. Mag.*—There was a set of fellows called Methodists, on board the Victory, Lord Nelson’s ship.—And ’tis true, I assure you, but not one of them was either killed or wounded at the battle of Trafalgar, though they did their duty as well as any men. No, not one of the psalm-singing gentry was even hurt. *March 1807, p. 120.*

*Ib. H. R. of his Majesty’s ship Le Tonant.*—We had one of our people killed in the Trafalgar action.—Some are gone into other ships; so that you see the little leaven spreads. *Nov. 1808, p. 485.*

## SECTION XXXI.

## On Judgments.

*J. W.*—I cite Alderman Beecher, to answer for these souls, at the judgment-seat of Christ. *Journ. from 1739 to 1741. Works*, vol. xxvii. p. 202.

*Id.* — The keeper told me, ‘ Mr. Wilson, the curate of the parish, had given charge I should not speak with him.’ I am clear from the blood of this man. Let Mr. Wilson answer for it to God. *Ib.* p. 269.

*Id.* — The persecution here was owing in great measure to the indefatigable labours of Mr. Hoblin, and Mr Simmons: gentlemen worthy to be had in everlasting remembrance, for their unwearied endeavours to destroy heresy.

Fortunati ambo! Siquid mea pagina possit,  
Nulla dies unquam memori vos eximet ævo.

*Journ. from 1743 to 1746. Ib.* vol. xxviii. p. 216.

*Id.*—I came to Bristol, and heard the melancholy news, that — one of the chief of those who came to make the disturbance on the first instant, had hanged himself. He was cut down, it seems, alive, but died in less than an hour: a second of them had been for some days in strong pain, and had many times sent, to desire our prayers. A third came to me himself, and confessed, ‘ he was hired that night, and made drunk on purpose: but when he came to the door, he knew not what was the matter, he could not stir, nor open his mouth.’ *Journ. from 1739 to 1741. Ib.* vol. xxvii. p. 204.

*Id.* — Mr. Molther was taken ill this day. I believe it was the hand of God that was upon him. *Ib.* p. 206.

*Id.* — A poor wretch, who was here last week, cursing, and blaspheming, and labouring with all his might, to hinder the word of God, had afterwards boasted to many,

that 'he would come again on Sunday, and no man should stop his mouth then.' But on Friday God laid his hand upon him, and on Sunday he was buried.—The surprizing news of poor Mr. S—d's death was confirmed. Surely God will maintain his own cause. Righteous art thou, O Lord! *Ib.* p. 243.

*Id.*—I visited one whom God is purifying in the fire, in answer to the prayers of his wife, whom he was just going to beat, which he frequently did, when God smote him in a moment, so that his hand dropped, and he fell down upon the ground, having no more strength than a new-born child. He has been confined to his bed ever since; but rejoices in hope of the glory of God. *Ib.* p. 297.

*Id.*—I was prest to visit Nicholas Palmer, one who had separated from us, and behaved with great bitterness, till God laid his hand upon him. He had sent for me several times, saying, 'He could not die in peace till he had seen me.' I found him in great weakness of body and heaviness of spirit. We wrestled with God on his behalf. And our labour was not in vain. His soul was comforted: and a few hours after he quietly fell asleep. *Journ. from 1741 to 1743.* *Ib.* vol. xxviii. p. 5, 6.

*Id.*—'The Reverend Mr.—,' I use the words of a gentleman of Bristol, whose manuscript lies by me, 'preached at two or three churches on these words, *Having the form of godliness, but denying the power thereof.* After shewing the different sorts of dissenters from the church of England, who, as he said, had only the form of godliness, he inveighed very much against the *novel sect*, the *upstart Methodists*, as he termed them, which indeed he was accustomed to do, more or less, in almost all his sermons.—Shortly after he was to preach at St. Nicholas's church. He had named the above-mentioned text twice, when he was suddenly seized with a rattling in his throat, attended with an hideous groaning. He

fell backward against the door of the pulpit; burst it open, and would have fallen down the stairs, but that some people caught him, and carried him away, as it seemed, dead into the vestry. In two or three days he recovered his senses, and the Sunday following, died!' *Ib.* p. 156, 157.

*Id.* — Mr. Este, who was to act the Methodist, came upon the stage and told them, 'For all this, he was resolved, the farce should be acted.' While he was speaking, the stage sunk six inches more: on which he ran back in the utmost confusion, and the people as fast as they could out of the door, none staying to look behind him. — Which is most surprizing, 'That those players acted this farce the next week?' Or, 'That some hundreds of people came again to see it?' *Journ. from 1743 to 1746.* *Ib.* p. 192.

*Id.* — This was the person, who while he was speaking against my brother and me to the society at Kingswood, was in a moment struck raving mad. *Id.* p. 230.

*Id.* — That they were so fierce ten years ago is no wonder. Since their wretched minister told them from the pulpit, seven years before I resigned my fellowship, 'That John Wesley was expelled the college for a base child, and had been quite *mazed* ever since: that all the *Methodists* at their private societies, put out the lights, &c.' with abundance more of the same kind. But a year or two since, it was observed, he grew thoughtful and melancholy. And about nine months ago, he went into his own necessary house, and hanged himself! *Journ. from 1755 to 1758.* *Ib.* vol. xxx. p. 37.

*Id.* — How quiet is this country now? Since the chief persecutors are no more seen. How many of them have been snatched away, in an hour when they looked not for it? Some time since a woman of Thorpe often swore she would wash her hands in the heart's blood of the next preacher that came. But before the next preacher came she was carried to her long home. A little before

John Johnson settled at Wentworth, a stout healthy man who lived there, told his neighbours, ‘After May-day, we shall have nothing but praying and preaching. But I will make noise enough to stop it.’ But before May-day he was silent in his grave. A servant of Lord R—— was as bitter as him, and told many lies, purposely to make mischief. But before this was done, his mouth was stopped. He was drowned in one of the fishponds. *Ib.* p. 171.

*Id.*—I rode on to Illugan: but not to the house where I used to preach. Indeed his wife promised Mr. P. before he died, that she would always receive the preachers. But she soon changed her mind. God had just taken her only son, suddenly killed by a pit falling upon him. And on Tuesday last, a young, strong man, riding to his burial, dropped off his horse, stone dead. The concurrence of these awful providences, added considerably to our congregation. *Ib.* p. 176.

*Id.*—There were three farmers, in three several villages, who violently sat themselves to oppose it (*the work of God*). And for a time they kept many from going to hear. But all three died in about a month. One of them owned the hand of the Lord was upon him, and besought him in the bitterness of his soul, to prolong his life, vowing to hear Mr. B. himself. But the Lord would not be intreated. *Journ. from 1758 to 1760.* *Ib.* p. 285.

*Id.*—I had now an opportunity of enquiring, concerning Mr. B——y. He did run well; till one offence after another swallowed him up. But he scarce enjoyed himself after. First his oldest daughter was snatched away. Then his only son: then himself. And only two or three of that large family now remain. *Journ. from 1762 to 1765.* *Ib.* vol. xxxi. p. 355.

*Id.*—The mob encouraged by their superiors, beat and abused whom they pleased, broke open their houses, and did just what they listed. A wretched clergyman confirmed them therein, and applied to the Methodist

preachers, 2 *Tim.* iii. 6, 7, the very text of that unhappy gentleman at Bristol, which he uttered and dropped down in the pulpit. After he had painted them as black as devils, he added, 'I have not time to finish now: next Sun. I will give you the rest.' But the next morning he was struck in a strange manner. He could not bear to be a moment alone. He cried out, 'Those hobgoblins, do not you see them? There, there! The room is full of them.' Having continued thus some days, he screamed out, 'See that hobgoblin at the bed's feet! O that roll, that roll which he holds up to me! All my sins are written therein.' Not long after, without shewing the least sign of hope, he went to his account. *Journ. from 1768 to 1770.* *Ib.* vol. xxxii. p. 252.

*Id.*—No romanist, as such, can expect to be saved, according to the terms of the Christian covenant. *Ib.* p. 224.

*Id.*—I preached at the town's end, the very Papists appearing as attentive as the Protestants. And I doubt not, thousands of these would soon be zealous Christians, were it not for their wretched priests, who will not enter into the kingdom of God themselves, and diligently hinder those that would. *Ib.* p. 244.

*Rev. J. Fletcher.*—Let not the scoffs, let not the accusations, even of good people, led by the tempter, appearing as an angel of light, make you give up one jot or tittle of your Lord's gospel. *First Check. Works,* vol. ii. p. 40.

*Mr. Nightingale.* — Mr. Samuel Bradburn, — publicly asserted, at Bolton, not long ago,—that *Socinians are not only condemned sinners, but damned fools!* and that *they are as certain of being damned in hell, as if they were already there.* p. 330.

*Id.*—They (*the offended Methodist preachers*) likened him (*Mr. Kilham*) to the devil, they consigned him to hell. p. 482.

*Meth. Mag.*—About ten years ago, some of the members of the Methodist Society in Kingston, Jamaica, were wont

to keep a prayer-meeting every Tuesday evening in a large, but ruinous house, occupied by a poor woman of colour in the lower part of the Town. One evening some young fellows made great disturbance, and broke part of the furniture. One of them loudly threatened to pull down the house the next Tuesday evening. But mark the judgment of God! That evening he was carried to his grave! carried from the very house he had intended, that night, to pull down. *March 1804, p. 126.*

*Ib. Mr. Pawson.*—In the year 1775, I was stationed at Leeds. We then preached in Knaresborough, where, for many years, we had been exceedingly disturbed in our meetings.—Two of those wicked men, who constantly disturbed our meetings, were cut off in one week.—Those who persecute the people and ways of God, should take warning by these and such like instances. *July 1808, p. 313.*

*Ib.*—The brethren visited him (*Joshua Lord*), and induced him to attend the means; in consequence of which his fallen soul was restored, and his backslidings healed. But, in all probability, he had sinned the sin unto temporal death; for, during the time of his distress, God laid his afflicting hand upon his body. *Oct. 1808, p. 459.*

*G. W. On profane swearing.*—The ship struck her mainsail into our bowsprit.—I called my friends together, and broke out into these words in prayer: ‘God of the sea and God of the dry land! This is a night of rebuke and blasphemy: shew thyself, O God, and take us under thy own immediate protection; be thou our convoy, and make a difference between those that fear thee and those that fear thee not!’ *Works, vol. ii. p. 67.*

*Id. 1753.*—These enemies which so perplex us, ere long, blessed be God, we shall see no more. Pharaoh and his host shall be drowned in the sea. *Ib. vol. iii. p. 31.*

*Id.*—His (*Mr. Seward's*) and my treatment of Archbishop Tillotson, was by far too severe. We condemned



his state, when we ought only in a candid manner, which I would do again if called to it, to have mentioned what we judged wrong in his doctrines. *Letter to the author of the Enthusiasm of Methodists and Papists compared.* Ib. vol. iv. p. 235.

Id.—If you have a mind to know what the devil has to say against us, read Dr. Trapp's sermons. *Serm. The Folly and Danger of being not righteous enough.* Ib. vol. v. p. 136.

Id.—If persons may go to church, receive the sacrament, lead honest moral lives, and yet be sent to hell at the last day, as they certainly will be if they advance no farther, &c. *Serm. The wise and foolish Virgins.* Ib. p. 385.

*Rev. Theophilus Evans.*—The same Author (*Mr. Chancy, a Presbyterian Minister, in his 'State of Religion in New England,' 1744, p. 221*) relates of Mr. James Davenport, one of the fiery Zealots, of whom Mr. Whitefield makes such an honourable mention in his Journals, who, having pretended to receive a command from the Spirit to destroy every ornament and bodily dress that any one most delighted in, thereupon issued out an Order.—Then was published a second Proclamation, to bring unto him such books as he thought fit to prohibit, and, among the rest, the *Whole Duty of Man*, and *Bishop Beveridge's Thoughts on Religion*; which was accordingly done: And a vast heap of them was on a Sunday evening committed to the flames, the miserably-deluded people singing Hallelujah, and declaring with a loud voice, *That the smoke of the torments of such of the Authors of all these books, as died in the same belief as when they wrote them, was now ascending in Hell in like manner as they saw the smoke of these books rise.*—*History of Modern Enthusiasm, 1757, p. 114.*

*Evan. Mag.*—'If we are but sincere, according to our abilities, our imperfect services, through the merits of our Redeemer, will be accepted for righteousness.' This is indeed the marrow of modern divinity; the sum of the

famed 'Christian Theology' and 'True Guide to the Church;' but as he (*the Rev. E. Cooper*) strongly demonstrates, not to the church of the first-born, whose names are written in Heaven, among whom they can never be numbered, who die with this lie in their right hand. *Jan.* 1807, p. 36.

Ib.—A clergyman, not far distant from the spot on which these lines are written, was spending an evening,—at the card-table! He left the room for a few moments, desiring his wife to deal his cards, by which time he should return. This she had done; but he did not come back.—She found him, indeed, but she found him a lifeless corpse! The die was for ever cast, and he was gone to the tribunal of his Judge, to give in his account of the charge committed to his care! How sudden, how unexpected a transition! and it is worthy of remark, that within a very few years, this was the third character in this neighbourhood which had been suddenly taken from the pleasures of a card-table to the bar of God!—*June* 1807, p. 261, 262.

Ib.—This man—open and explicit in expressing the hatred of his heart toward those doctrines, commonly called The Doctrines of Grace, that were preached by the candidate (*in America*),—expressed himself in the following manner: 'I wish I may die before he is settled here.' The appointed day approached, and the man remained unrelenting in his opposition. On the morning of the Sabbath preceding the day of ordination, being in usual health, and busied in some domestic concern, he was seized in a very surprizing manner. In an unexpected moment, he was struck into a state of insensibility, speechless and helpless. In this melancholy state he continued till Wednesday morning, the day of ordination, when, about two hours before the commencement of the public solemnities, according to his own desire, *he expired!* His case was so extraordinary as to baffle the attempts of skilful physicians, either to restore him, or to satisfy

themselves as to the natural cause of his situation. To all who witnessed the solemn scene, it evidently appeared that, like Uzzah, for his presumption in touching the ark, this man was smitten by the hand of the Lord. *Jan.* 1808, p. 19.

Ib.—The Missionary Society is a combination of men, who—are stigmatized by Satan’s men of rank, Infidel Reviewers, and their marshalled hosts, Socinian Barristers, East Indian demagogues, and heathenized Christians, as acting under the wild impulse of Fanaticism, as madly aiming to destroy government and order, virtue and repose! *May* 1808, p. 207.

Ib.—Go on then, ye Friends of Missions, with a noble ardour; difficulties shall smooth themselves away before you. Your enemies are the enemies of God and human nature. p. 209.

Ib. *On the Rev. T. Pentycross.*—The joyful departure of several of his hearers, who died in triumph, and the very awful deaths of others, who opposed him, fully confirmed him in his resolution. Hence opposition, ashamed or afraid, gradually sunk before him; and the man before alluded to, being often afflicted, would repeatedly beg Mr. P.’s forgiveness and prayers; which he readily obtained. His tongue also became silent in death. Who can oppose the work of God? ‘Who ever hardened himself against him, and prospered?’—*Nov.* 1808. p. 457.

Ib.—If he went, he wished that the first bit he eat might choke him: however, he did go; and, awful to relate, he had his wish, notwithstanding every effort to relieve him. ‘Verily, there is a reward for the righteous: verily, he is a God that judgeth in the earth.’ p. 492, 493.

## A P P E N D I X.

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*Rev. J. Fletcher, on the particular witness. John Wilkes, a condemned highway-man.*—Sometimes it comes very quick and sharp, that I shall not be hanged; but I know that comes from the devil.—Last night, when I had been praying, about an hour after we had been locked down, it came quick into my mind three times over, *Thy sins are all forgiven thee*; and I do believe they are, and I am not afraid to die. *The Penitent Thief. Works*, vol. i. p. 313, 317.

*Id. On free justification. Letter to John Wilkes.*—Behold him (*our Saviour*)—graciously saying to you:—‘I myself was numbered among the transgressors, and hanged upon the cross between two thieves, that I might have mercy upon penitent dying thieves.’ *Ib.* p. 305, 306.

*Id. Sarah Wilkes and Elizabeth Childs.*—‘John Wilkes lived two nights after he had got his reprieve from the King of Kings.—A serious gentleman from Wolverhampton, obtained leave at the gallows to speak to John Wilkes about a robbery—; and when the execution was over, he said, that John Wilkes had the look of a Christian, and he believed that he was got safe to his Father’s house\*.’ *Ib.* p. 317, 320.

*Id.*—Should some of my Readers blame me for supposing, that a *penitential Office*, proper for a *dying malefactor*, will just suit any other *true penitent*; I beg leave to advance a few arguments in my own defence. 1. The deepest expressions of the preceding office, are put by our church in the mouths of all her penitent children without exception: nor could I find deeper words for dying thieves and murderers.—3. My reader and myself are as certainly

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\* To assert that penitents, with whom we have conversed, have obtained a satisfactory evidence of their state, and are gone to their reward, without having lived to produce the fruits of Christian virtue, is undoubtedly to depreciate habitual holiness. It would however be unjust to accuse the Methodists in general of laying no stress upon the practice of holiness, or of considering any one as a true believer, whilst he is known to persist in a course of wilful and habitual sin.

condemned to die for sin, as any felon in the world, &c. *Ib.* p. 333.

*Id. Of C. W.*—I transcribe part of a letter which I lately received from him. ‘I was once on the brink of Antinomianism.—Now I also see and feel we must all sink, unless we call St. James to our assistance. Yet let us still insist as much or more than ever on St. Paul’s justification. What God has joined together let no man put asunder.’ *Second Check.* *Ib.* vol. ii. p. 332, 333.

*G. W. On self-denial.*—So far as I know myself, I have no more concern for the reputation of Methodism, or my own, than for the reputation of Prester John. *Coke and Moore*, p. 324.

*Dr. Hawker, on attaining in the present life a certainty of salvation.*—See *Paraclesis, or Letters from a Father to his Children*, p. 11, 12.

*Sir Richard Hill, on unconditional election.*—To place repentance before reconciliation, or to affirm that it is preparatory thereto, is, as already noticed, to put the effect before the cause.—Faith and repentance can in no sound sense be called conditions of the new covenant.—Every elect sinner, then, is a partaker of the gospel salvation, and is brought into a state of reconciliation, whilst he is *in his blood*, totally unconverted, *an enemy to God, ungodly, without strength*, without faith, without repentance, or any one holy disposition. Rom. v. 6–10.—Faith doth indeed discover to the elect sinner, that he is taken into covenant with God;—and therefore it is, that such great things are spoken of faith, and that it is said to justify.—Union and justification precede conviction of sin; though the knowledge of these blessings be subsequent thereto.—Repentance does not fit or prepare any soul for pardoning mercy, but is a proof that the soul has received mercy as an ungodly sinner.—To preach up humiliation and reformation, in order to qualify the soul for pardon, is in effect to preach the law instead of the gospel.—All such preachers require living works from dead men. *Deep things of God, or Milk and Strong Meat*, 1804, p. 74. 94. 135. 136. 140.

Id. The justification here mentioned (*Rom. iv. 25.*) is certainly not of our persons before God;—but—a declarative acquittal before angels and men. *Ib. p. 113.*

Id. *On God's sovereignty in calling sinners before moral men, and some nations before others.*—See p. 88.

Id. *On resistance, perseverance, and a predetermined number of the elect.*—See p. 45. 78. 91. 174.

Id. *On the duty of offering the gospel to all.*—See p. 116, 117.

Id. *On predestination extending to the minutest things.*—See p. 121.

Id. *On regeneration.*—Whenever the scripture speaks of repentance as a turning of the heart to God, then it is always placed subsequent to faith; ‘Many believed and turned to the Lord.’—All these (*conviction of sin, faith, holiness, &c.*)—are included in the general expression of *Repentance unto Life.*—There is not a moment in which a believer is not a penitent, and *vice versâ.*—It will not however be found so certain as some imagine, that conviction of sin precedes faith and regeneration. The truth is, that in order of time they all take place together.—Yet do they all admit of degrees and growth, though justification admits of neither. *Ib. p. 76. 85, 86. 137.*

Id. *On depravity.*—There is not one gospel truth which nature doth not kick at with all her might.—The dead sinner partakes of two natures; or at least of two parts of one nature. Half beast, half devil.—Every believer, who has attained a right knowledge of himself, will acknowledge with blessed Bradford the martyr, then Dean of St. Paul’s, that the seeds of every sin that ever was or can be committed, are in his own heart and nature. *Ib. p. 21. 68. 124. and see p. 96.*

Id. *On a sense of the divine presence.*—When Christ manifests himself to a soul that has been long in desertion,—there is a meeting between them, very like that of Joseph and his brethren. *Ib. p. 155.*

Id. *On condemning Arminians, and the clergy.*—See p. 13. 103.

THE following passages are taken from *Hymns, to be universally sung in all the* COUNTESS of HUNTINGDON'S *Chapels.* Edit. 1780.

*On Election and Perseverance.*

SINCE Jesus hath sav'd me, and that freely too,  
I fain would in all things my gratitude shew;  
But as for man's merit 'tis hateful to me,  
The Gospel I love it, 'tis perfectly free. p. 8.

Vain is learning, parts, or merit,  
Vain the native pow'rs of man.  
Jesus! send thy Holy Spirit,  
So display the gospel plain. p. 198.

Love! to bliss Thou hast ordained  
Me, e'er I began to be;  
God of love! Thou 'st not disdained  
To become a man like me. p. 339.

Whom once he receives,  
His spirit ne'er leaves;  
Nor revokes, nor repents of, the grace that he gives.  
p. 97.

Our comforts may vary,  
Our frames may decline;  
We cannot miscarry,  
Our aid is divine. p. 182.

Our Saviour by free-grace alone  
His building shall complete;  
With shouting bring forth the head-stone,  
Crying, grace, grace to it. p. 216.

The world, with sin and satan,  
In vain our march opposes;  
By Thee we shall break through them all,  
And sing the song of Moses. p. 86.

How happy are we,  
 Our election who see,  
 And can venture our souls on thy gracious decree!  
 p. 95.

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*On Depravity.*

Our strength is perfect weakness,  
 And all we have is sin ;  
 Our hearts are all uncleanness,  
 A den of thieves within. p. 102.

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*On the Witness of the Spirit.*

Come, Holy Ghost, my soul inspire,  
 Attest that I am born again :  
 Come and baptize me, Lord, with fire,  
 Let no more doubt or cloud remain.  
 Give me the sense of sin forgiv'n,  
 Sweet fore-taste of approaching heav'n. p. 56.

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I thirst to be Thine, to feel Thee within  
 Diffusing abroad  
 Thy love, that my heart may ascend unto God.  
 This Lord, Thou canst do, and give me to know  
 My sins are forgiv'n,  
 My treasure laid up in the kingdom of heaven.  
 p. 101.

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How often have I seen  
 The healing waters move ;  
 And others, round me, stepping in,  
 Their efficacy prove. p. 292.

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*On Sin and Holiness.*

Yet, dearest Saviour, love me still,  
 The poorest and the worst ;  
 For well I know where sin abounds,  
 Thy grace aboundeth most. p. 19.

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Lo ! glad I come, and thou blest Lamb,  
 Shalt take me to Thee as I am :  
 Nothing but sin I Thee can give ;  
 Nothing but love shall I receive. p. 126.



Lord, one thing we want :  
 More holiness grant !  
 For more of thy mind, and thy likeness, we pant :  
 Thine image impress  
 On thy favourite race ;  
 Oh, fashion and polish thy vessels of grace. p. 98.

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*On Self-denial.*

Ah lovely appearance of death !  
 No sight upon earth is so fair ;  
 Not all the gay pageants that breathe  
 Can with a dead body compare.  
 With solemn delight I survey  
 The corpse when the spirit is fled, &c. p. 396.

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*On Familiarity with Christ.*

Th' immortal God for me hath dy'd ;  
 My Lord, my love, is crucify'd ! —  
 Come, feel with me his blood apply'd ;  
 My Lord, my love, is crucify'd ! p. 51.

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Jesus, Thou lovely bleeding Lamb,  
 To Thee I pour out my complaint, &c. p. 81.

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'Tis sweet to recline  
 On the bosom divine.—  
 As doves we have prest  
 To the ark of thy breast. p. 95.

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Oh let my soul, expiring,  
 On thy dear breast recline ;  
 And be true life acquiring  
 From that pierc'd heart of Thine. p. 414.

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Jesus, the vision of thy face  
 Hath overpow'ring charms :  
 Scarce shall I feel death's cold embrace,  
 If Christ be in my arms. p. 107.

Gentle Jesus, lovely Lamb,  
Thine, and only Thine, I am.  
Take my body, spirit, soul,  
Only Thou possess the whole. p. 188.

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O Thou tender, loving Jesus,  
Now thy saving grace impart, &c. p. 249.

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Known to Thee, whose eyes are flame,  
I thy love and pity claim. p. 258.

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Thou art to us so very nigh,  
That with us Thou art one,  
In Spirit, soul, and heart, and flesh,  
Yea, bone of our own bone.  
What shall we say for this thy love,  
But 'fore Thee prostrate lie ;  
And thank Thee that Thou wast a man,  
To all eternity. p. 317, 318.

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Jesus, all praise is due to Thee,  
That Thou wast pleas'd a man to be!—  
And who the world's foundation laid,  
Is now a little *Infant* made. p. 319, 320.

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What heav'nly Man, or lovely God,  
Comes marching downward from the skies,  
Array'd in garments roll'd in blood,  
With joy and pity in his eyes ?

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The Lord ! The Saviour ! yes, 'tis He,  
I know Him by the smiles He wears ;  
Dear glorious Man that died for me,  
Drench'd deep in agonies and tears. p. 393.

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Be mindful of Jesus and me ;  
He suffer'd, my pardon to buy, &c. p. 324.





