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Wesley
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THE WORKS

OF THE

REVEREND JOHN WESLEY, A. M.

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

FIRST AMERICAN COMPLETE AND STANDARD EDITION,

FROM THE LATEST LONDON EDITION,

WITH THE LAST CORRECTIONS OF THE AUTHOR :

COMPREHENDING ALSO

NUMEROUS TRANSLATIONS, NOTES, AND AN ORIGINAL PREFACE, &c.

BY JOHN EMORY.

IN SEVEN VOLUMES.

VOLUME VII.

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★ Mrs. H. A. Clarkson

20. feb. 03

Coleridge's Sermons.
New York, 1832

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LETTERS

FROM

THE REVEREND JOHN WESLEY, A. M.

TO VARIOUS PERSONS.

CCXCI.—*To Mr. Thomas Rankin.*

LONDON, February 20, 1762.

MY DEAR BROTHER,—By all means go into Sussex again. And you may continue in that circuit till another preacher comes. I trust God has sent you thither for the good of others, and of your own soul. Be exact in observing and in enforcing all the rules of our society. Then you will see more and more fruit of your labour. I am

Your affectionate brother.

CCXCII.—*To the Same.*

BRISTOL, September 21, 1764.

DEAR TOMMY,—I sometimes wonder that all our preachers are not convinced of this,—that it is of unspeakable use to spread our practical tracts in every society. Billy Pennington, in one year, sold more of these in Cornwall, than had been sold for seven years before. So may you, if you take the same method. Carry one sort of books with you the first time you go the round, another sort the second time; and so on. Preach on the subject at each place; and after preaching encourage the congregation to buy and read the tract.

Neither James Mitchell nor William Thomas was without blame. We must make allowance when they tell their own story: But if they now behave well, it is all we desire.

Some years since there was something done in the way you mention, concerning brother Triggs. I remember two or three of our brethren from the west coming to London, recommended by Billy Roberts. The particulars he can best inform you of, as well as what success they had. Peace be with your spirit! I am

Your affectionate friend and brother.

CCXCIII.—*To the Same.*

LONDON, November 2, 1764.

MY DEAR BROTHER,—At the request of several of our preachers, I have at length abridged Goodwin's "Treatise on Justification." I trust it will stop the mouths of gainsayers concerning imputed righteousness; and teach them (at least the most candid) to speak as the oracles of God.

I desire you to read the proposal and preface in every society within your circuit: Then enforce it, as you see best, both in public and private conversation. Spare no pains. Exert yourself. See what you can do. Give this proof of your love for the truth, for the people, and for

Your affectionate friend and brother.

N. B. Be careful to keep an exact list of all the subscribers' names in each society; and also to leave a copy thereof with the person who takes care of the books.

CCXCIV.—*To the Same.*

LONDON, November 6, 1764.

DEAR TOMMY,—If the Crowan or Buryan society are able to bear the expense of building themselves, we have no objection; but we must not increase our debt this year. This is what we determined. If you do build, build large enough. In general, we do not pay rent out of the public stock; but get help from friends in the circuit. For once, we may allow forty shillings.

I shall write to Plymouth-Dock this post. I hope John Cattermole (a sound man) will come and help you. I shall either mend William Darney, or end him. He must not go on in this manner.

Spread the little tracts wherever you go. You know the solid good which results therefrom. Go on; spend and be spent for a good Master.

I am, dear Tommy,

Your affectionate friend and brother.

CCXCV.—*To the Same.*

LONDON, December 15, 1764.

DEAR TOMMY,—I will send a man down to W. Darney, that is as rough as himself, namely, T. Bryant. But he is much changed for the better, and I think will not now jar with you. You need not indeed be very near one another: Cornwall is wide enough. Otherwise, let T. Bryant stay in Devonshire, and Peter Price move westward. John Cattermole sticks fast at Kingswood, and can get no farther.

I wish you could conquer J. Paynter too. And who knows? Love may do the deed.

Want of sleep will occasion hoarseness. You should sleep at least six hours in twenty-four, either at once or at twice.

For hoarseness, look into the "Primitive Physic;" and try, one after another, if need be, the garlick, the apple, the conserve, and the balsam. I know not how you will procure subscribers to Goodwin, while you are pressing the general subscription. I am, dear Tommy,

Your affectionate friend.

CCXCVI.—*To the Same.*

LONDON, March 9, 1765.

MY DEAR BROTHER,—Nothing can hurt you, if you are calm, mild, and gentle to all men, especially to the froward. I think you have done all you could do at present for poor brother Jane. I will send to William Atkinson and ask him how the house is settled. I know nothing about it; for I never saw the writings.

I suppose the bill intended to be brought into parliament will never see the light. The great ones find other work for one another. They are all at daggers' drawing among themselves. Our business is, to go straight forward. I am, dear Tommy,

Your affectionate friend and brother.

CCXCVII.—*To the Same.*

ST. JOHN'S, September 11, 1765.

DEAR TOMMY,—There is a good work in Cornwall. But where the great work goes on well, we should take care to be exact in little things.

I will tell you several of these, just as they occur to my mind. Grace Paddy, at Redruth, met in the select society, though she wore a large glittering necklace, and met no band.

They sing all over Cornwall a tune so full of repetitions and flourishes, that it can scarce be sung with devotion. It is to those words,—

Praise the Lord, ye blessed ones.

Away with it. Let it be heard no more.

They cannot sing our old common tunes. Teach these every where. Take pains herein.

The societies are not half supplied with books; not even with Jane Cooper's Letters, or the two or three sermons which I printed last year: No, not with the shilling hymn book, or "Primitive Physic."

They almost universally neglect fasting.

The preaching houses are miserable, even the new ones. They have neither light nor air sufficient; and they are far, far too low, and too small. Look at Yarm house.

We have need to use all the common sense God has given us, as well as all the grace. I am, dear Tommy,

Your affectionate friend and brother.

Recommend the Notes on the Old Testament in good earnest. Every society, as a society, should subscribe. Remind them, every where, that two, four, or six might join together for a copy, and bring the money to their leader weekly.

CCXCVIII.—*To the Same.*

LONDON, November 18, 1765.

DEAR TOMMY,—You have satisfied me with regard to the particulars which I mentioned in my letter from Cornwall. Only one thing I desire you to remember,—Never sit up later than ten o'clock; no, not for any reason, (except a watch night,) not on any pretence whatsoever. In general, I desire you would go to bed about a quarter after nine.

Likewise, be temperate in speaking; never too loud, never too long: Else Satan will befool you; and on pretence of being more useful, quite disable you from being useful at all.

Richard Henderson desired that he might be the book-keeper this year in Wiltshire, and save me two shillings in the pound. But whoever you approve of, so do I. Write to Mr. Franks accordingly.

I am, dear Tommy,

Your affectionate friend and brother.

CCXCIX.—*To the Same.*

LONDON, March 1, 1775.

DEAR TOMMY,—I think the March packet will do as well as the April packet: so I answer you without delay.

As soon as possible, you must come to a full and clear explanation,

both with brother Asbury (if he is recovered) and with Jemmy Dempster. But I advise brother Asbury to return to England the first opportunity.

There is now a probability that God will hear the prayer, and turn the counsels of Abithophel into foolishness. It is not unlikely that peace will be reëstablished between England and the colonies. But certainly the present doubtful situation of affairs may be improved to the benefit of many. They may be strongly incited now "to break off their sins by repentance, if it may be a lengthening of their tranquillity."

I am, my dear Tommy,

Your affectionate friend and brother.

P. S. To-morrow I intend to set out for Ireland.

I add a line to all the preachers:—

LONDON, March 1, 1775.

MY DEAR BRETHREN,—You were never in your lives in so critical a situation as you are at this time. It is your part to be peace-makers; to be loving and tender to all; but to addict yourselves to no party. In spite of all solicitations, of rough or smooth words, say not one word against one or the other side. Keep yourselves pure; do all you can to help and soften all; but beware how you adopt another's jar.*

See that you act in full union with each other: This is of the utmost consequence. Not only let there be no bitterness or anger, but no shyness or coldness, between you. Mark all those that would set one of you against the other. Some such will never be wanting. But give them no countenance; rather ferret them out, and drag them into open day.

The conduct of T. Rankin has been suitable to the Methodist plan: I hope all of you tread in his steps. Let your eye be single. Be in peace with each other, and the God of peace will be with you.

I am, my dear brethren,

Your affectionate brother.†

CCC.—*To the Same.*

PORTARLINGTON, April 21, 1775.

DEAR TOMMY,—I am glad there is so good an understanding between Jemmy Dempster and you. He is an upright man, and, unless

[* These injunctions show explicitly, the course which Mr. Wesley wished the British preachers to pursue at that critical juncture, in America.]

† We add the following lines from the Rev. Charles Wesley to Mr. Rankin, written on the same occasion.—EDIT:—

MARCH 1, 1775.

MY DEAR BROTHER,—To spare you the expense, I delayed answering your letter; but I bear you always on my heart, and rejoice when the Lord blesses you with success. He giveth grace, more grace, to the humble; therefore wrestle with him for deep humility.

As to the public affairs, I wish you to be like minded with me. I am of neither side, and yet of both; on the side of New England, and of Old. Private Christians are excused, exempted, privileged, to take no part in civil troubles. We love all and pray for all, with a sincere and impartial love. Faults there may be on both sides; but such as neither you nor I can remedy; therefore, let us, and all our children, give ourselves unto prayer, and so stand still and see the salvation of God. My love to Captain Webb, when you see him, and to Mr. Bowden, to whom I owe letters, and much love. Show yours for me, by praying more for me and mine.

Yours in the old love,

C. W.

I am much mistaken, a friend both to the Methodist doctrine and discipline.

I am sorry for poor T. R. It is certain God did lift up his head; and I hoped that his besetting sin would no more gain dominion over him. However, you must in no wise give him up. And he has much more need of comfort than of reproof. His great danger is despair.

Brother Asbury has sent me a few lines, and I thank him for them. But I do not advise him to go to Antigua. Let him come home without delay. If one or two stout, healthy young men would willingly offer themselves to that service, I should have no objection; but none should go unless he was fully persuaded in his own mind.

You are a bold man, Tommy, to commence author in these critical times. I wish the success may answer your expectation; there is a call for every help. I am afraid you will soon find a day of trial; the clouds are black both over England and America. It is well if this summer passes over without some showers of blood. And if the storm once begins in America, it will soon spread to Great Britain.

I have a friendly letter from ———, who writes warmly against the ———. Pray remember my love to him and his wife. I am glad to find he is still walking in the good old way. He sends me word that one or two men of fortune are gone out to preach the Gospel. If they are, I expect little from them. God hath chosen the weak to confound the strong.

Go on, doing and suffering the will of our Lord!

I am, dear Tommy,

Your affectionate friend and brother.

CCCI.—*To the Same.*

BALLINROBE, May 19, 1775.

DEAR TOMMY,—That letters travel very slow from us to America is a great inconvenience. But it is a still greater, that they travel so uncertainly: sometimes reaching you too late, sometimes not at all.

I doubt not but brother Asbury and you will part friends: I shall hope to see him at the conference. He is quite an upright man. I apprehend, he will go through his work more cheerfully when he is within a little distance from me.*

We must speak the plain truth, wherever we are, whether men will hear, or whether they will forbear. And among our societies we must enforce our rules, with all mildness and steadiness. At first, this must appear strange to those who are as bullocks unaccustomed to the yoke. But after a time, all that desire to be real Christians see the advantage of it.

I am afraid Mr. B. is a weak brother, a little enlightened in his understanding, and having a kind of faith. But I would rather (of the two)

[* It would seem, from this remark, that some correspondent of Mr. Wesley's did not do justice to Mr. Asbury. That it would have been a pleasure to him to be near Mr. Wesley, there can be no doubt. Yet he needed not the presence of Mr. Wesley, or of any other man, to keep him steadily and cheerfully at his work. He had the presence of God, and acted with a single eye to that. It was this that actuated, and at the same time sustained him, in his invincible and unshaken devotion to the work in America, at a time when Mr. Rankin, and all the other British preachers, abandoned it—and that the time of our greatest distress and need. Justice to the memory of Mr. Asbury compels us here to record this testimony.]

be in the case of poor T. R., than of him. I think there is more probability of his being a real Christian, than of the other's.

Never was there a time, when it was more necessary for all that fear God, both in England and in America, to stir up the gift of God that is in them, and wrestle with God in mighty prayer. In all the other judgments of God, the inhabitants of the earth learn righteousness. When a land is visited with famine, or plague, or earthquake, the people commonly see and acknowledge the hand of God. But wherever war breaks out, God is forgotten, if he be not set at open defiance. What a glorious work of God was at Cambuslang and Kilsythe, from 1740 to 1744! But the war that followed tore it all up by the roots, and left scarce any trace of it behind; insomuch that when I diligently inquired a few years after, I could not find one that retained the life of God!

I am, my dear Tommy,

Your affectionate friend and brother.

CCCII.—*To the Same.*

CLARMAIN, NEAR ARMAGH, June 13, 1775.

DEAR TOMMY,—I am afraid our correspondence for the time to come will be more uncertain than ever; since the sword is drawn: and it is well if they have not on both sides thrown away the scabbard. What will the end of these things be, either in Europe or America? It seems, huge confusion and distress, such as neither we nor our fathers had known! But it is enough, if all issues in glory to God, and peace and good will among men.

I am sorry for poor T. R. I well hoped God had thoroughly healed his backsliding, and so lifted up his head that he would have fallen no more. But the case is not desperate yet: you must in nowise give him up. I have scarcely ever known an habitual drunkard finally reclaimed, before he had relapsed more than once or twice. Your point is, First, save him from the occasions of sin: then incite him, not to cast away hope. Nothing but this, despair of conquering, can totally destroy him. As long as he keeps up the faintest hope, he will strive against sin.

My brother wrote me word, that he had received a copy of the tract that you have written. Something of the kind may be very seasonable. Never had America such a call to repentance. For unless general reformation prevent general destruction, what a scene will soon be opened! Ruin and desolation must soon overspread the land, and fair houses be turned into ruinous heaps. But what are those strange phenomena which you speak of? Send me an account of just so much as you can depend upon.

Should not you appoint in America, (as we do in England and Ireland,) one or more general days of fasting and prayer?

I am, dear Tommy,

Your affectionate friend and brother.

CCCIII.—*To the Same.*

NEAR LEEDS, July 28, 1775.

DEAR TOMMY,—I rejoice to hear that the work of our Lord still prospers in your hands. If the temple is built even in troublous times,

it is not by the power of man. I rejoice too over honest Francis Asbury, and hope he will no more enter into temptation.* Do not despair of poor T. R. He is not out of God's reach yet. I know no reason why we should not print the names of the American preachers. You may print an edition of the "Christian Pattern," and apply the profits of it to the payment of the debt. The societies should pay the passage of the preachers. But you must not imagine that any more of them will come to America till these troubles are at an end.

Certainly this is the point which we should insist upon, in season and out of season. The universal corruption of all orders and degrees of men loudly calls for the vengeance of God; and inasmuch as all other nations are equally corrupt, it seems God will punish us by one another. What can prevent this, but a universal, or, at least, a general, repentance? Otherwise we have great reason to fear, God will soon say, "Sword, go through that land, and destroy it."

Those clergymen should be lovingly advised, not to hurt our preachers. I will pay your arrears. We have only to live to-day! God will take care of to-morrow. I am, dear Tommy,

Your affectionate friend and brother.

CCCIV.—*To the Same.*

LONDON, August 13, 1775.

DEAR TOMMY,—I do not give up T. R. yet; he is not out of God's reach. I am not sorry that brother Asbury stays with you another year. In that time it will be seen what God will do with North America; and you will easily judge whether our preachers are called to remain any longer therein. If they are, God will make their way plain, and give them favour even with the men that delight in war. In the civil wars of Rome, Atticus stood fair in the esteem of both the contending parties. And so did the Archbishop of Cambray, during the war in the Netherlands; not only the officers, but the common soldiers, when they went by, treating him with love and regard. The clouds do indeed gather more and more; and it seems a heavy storm will follow; certainly it will, unless the prayers of the faithful obtain a longer reprieve.

A few weeks ago, I was at the gates of death, in the north of Ireland. But

The fever felt His touch, and fled;

and I am now just as I was before it came.

You did well to remove the books into a place of safety; if any such can be found in America. It is no wonder that the spirits of the men who know not God are sharpened into madness, that human creatures commence lions and bears. This is the genuine fruit of war!

Certainly, if they persecute you in one city, you should flee to another. Peace be with your spirit!

I am, dear Tommy,

Your affectionate friend and brother.

[* We know not to what this alludes. In relation, however, to any passages of this sort in Mr. Wesley's correspondence with Mr. Rankin, it should be remembered that Mr. Rankin, who was then Mr. Wesley's general assistant in America, thought proper to pursue a course in respect to America and American affairs in which Mr. Asbury would not unite. The result proves that Mr. Asbury was in the right.]

CCCv.—*To the Same.*

LONDON, October 20, 1775.

DEAR TOMMY,—The account given in our newspapers of my death was not wholly without foundation; for I was only not dead; my pulse being quite gone, and “the wheel at the cistern without motion.” But then our Lord stepped in, and

The fever owned His touch, and fled.

My strength returned by swift degrees; and I am now at least as well as before my illness.

In the country places I believe you will have the largest harvest, where they know little and talk little about politics. Their hearts are engaged with something better, and they let the dead bury their dead. I am glad you are going into North Carolina; and why not into South Carolina too? I apprehend those provinces would bear much fruit, as most parts of them are fresh, unbroken ground. And as the people are farther removed from the din of war, they may be more susceptible of the Gospel of peace.

A paper was sent to me lately, occasioned by the troubles in America; but it would not do good. It is abundantly too tart; and nothing of that kind will be of service now. All parties are already too much sharpened against each other: we must pour water, not oil, into the flame. I had written a little tract upon the subject before I knew the American ports were shut up. I think there is not one sharp word therein; I did not design there should. However, many are excessively angry; and would willingly burn me and it together. Indeed it is provoking; I suppose above forty thousand of them have been printed in three weeks, and still the demand for them is as great as ever.

I was glad to receive your's by Captain Crawford. I am entirely of your mind. I am persuaded love and tender measures will do far more than violence. And if I should have an interview with a great man, (which seems to be not unlikely,) I will, by the grace of God, tell him so, without any circumlocution. Our time is in God's hands: let us stand ready for all things! I am, dear Tommy,

Your affectionate friend and brother.

CCCvi.—*To Mr. James Dempster.*

BALLINROBE, May 19, 1775.

DEAR JEMMY,—That one point I earnestly recommend, both to brother Rankin, and you, and all our preachers,—by prayer, by exhortation, and by every possible means, to oppose a party spirit. This has always, so far as it prevailed, been the bane of all true religion; more especially when a country was in such a situation as America is now. None but the God of almighty love can extricate the poor people out of the snare. O what need have you to besiege his throne with all the power of prayer!

I am, dear Jemmy,

Yours affectionately.

CCCvii.—*To the Same.*

NEAR LEEDS, July 28, 1775.

DEAR JEMMY,—Last month I was at the gates of death. But it pleased God just then to rebuke the fever, so that my pulse began to

beat again, after it had totally ceased. Since that time I have been gradually recovering strength, and am now nearly as well as ever. Let us use the short residue of life to the glory of Him that gave it!

I am

Yours affectionately.

CCCVIII.—*To Mr. John King.**

NEAR LEEDS, July 28, 1775.

MY DEAR BROTHER,—Always take advice or reproof as a favour: it is the surest mark of love.

I advised you once, and you took it as an affront: nevertheless I will do it once more.

Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can; but do not scream. Speak with all your heart; but with a moderate voice. It was said of our Lord, “He shall not *cry* :” the word properly means, He shall not *scream*. Herein be a follower of me, as I am of Christ. I often speak loud; often vehemently; but I never scream; I never strain myself; I dare not: I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yea, and John Manners too, were in such grievous darkness before they died, was, because they shortened their own lives.

O John, pray for an advisable and teachable temper! By nature you are very far from it: you are stubborn and headstrong. Your last letter was written in a very wrong spirit. If you cannot take advice from others, surely you might take it from

Your affectionate brother.

CCCIX.—*To Mr. John King.†*

NEAR LONDON, February 16, 1787.

I GENERALLY write to all that desire it, though not often in many words. What I have to say may be confined in a narrow compass. It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation.

CCCX.—*To the Same.*

NEAR BRISTOL, April 21, 1787.

If you have a desire to go and labour with Brother Clarke in the islands of Guernsey and Jersey, you may, after the conference. By that time I expect they will have both work and food for another labourer.

With what is past, or what is to come, we have little to do. Now is the day of salvation. The great salvation is at hand, if you will receive it as the free gift of God. What you have already attained, hold fast. Whatever you want, it is ready to be given. Reason not about it, but believe. His word is, “Open thy mouth wide, and I will fill it.” There

* One of the preachers in America.—EDIT.

† One of the English preachers. He was a different person from the preacher to whom the preceding letter was addressed.—EDIT.

is a wonderful work of God in several parts of this kingdom; and it increases more and more.

CCCXI.—*To the Same.*

NEAR LONDON, October 31, 1787.

MY DEAR BROTHER,—Both in Jersey, Alderney, and Guernsey, the fields are white to the harvest. Hitherto there is an open door into many places, without any considerable opposition. And I am not sorry we were detained there, by contrary winds, longer than we intended.

There is no need at all that Thirsk circuit should ever be in debt. You have several persons there that are of considerable ability, and that love the cause of God. Represent things to them in a proper manner, and nothing will be wanting.

If any of the class-leaders teaches strange doctrine, he can have no more place among us. Only lovingly admonish him first.

I am yours affectionately.

CCCXII.—*To Mrs. A. F.*

OCTOBER 12, 1764.

MY DEAR SISTER,—That great truth, “that we are saved by faith,” will never be worn out; and that sanctifying as well as justifying faith is the free gift of God. Now, with God one day is as a thousand years. It plainly follows, that the quantity of time is nothing to him: Centuries, years, months, days, hours, and moments are exactly the same. Consequently, he can as well sanctify in a day after we are justified, as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified. I have seldom known so devoted a soul, as S— H—, at Macclesfield, who was sanctified within nine days after she was convinced of sin. She was then twelve years old, and I believe was never afterward heard to speak an improper word, or known to do an improper thing. Her look struck an awe into all that saw her. She is now in Abraham’s bosom.

Although, therefore, it usually pleases God to interpose some time between justification and sanctification, yet, as it is expressly observed in the “Farther Thoughts,” we must not fancy this to be an invariable rule. All who think this, must think we are sanctified by works, or which comes to the same, by sufferings: For, otherwise, what is time necessary for? It must be either to do or to suffer. Whereas, if nothing be required but simple faith, a moment is as good as an age.

The truth is, we are continually forming general rules from our own particular experience. Thus S— R—, having gone about and about herself, which took up a considerable time, might very naturally suppose, all who are sanctified must stay for it near as long a time as she did. Again: If God has so rooted and grounded her in love (which I neither affirm nor deny) that she cannot now fall from him, she very naturally thinks this is the case with all that are sanctified. Formerly S— C— drew the same inference from her own experience, and was as positive that she could not fall from that state, or sin, as S— R— can be now.

But "none can be sanctified without a deep knowledge of themselves, and of the devices of Satan." They may, without the latter; which God will give them in due time. And the former he can give in a moment; and frequently does, of which we have fresh instances almost every day.

In the "Thoughts on Perfection," it is observed, that, before any can be assured they are saved from sin, they must not only feel no sin, but "have a direct witness" of that salvation. And this several have had as clear as S—— R—— has, who afterward fell from that salvation; although S—— R——, to be consistent with her scheme, must deny they ever had it; yea, and must affirm, that witness was either from nature or from the devil. If it was really from God, is he well pleased with this?

I know not how to reconcile speaking sharply or roughly, or even a seeming want of meekness, with perfection. And yet I am fearful of condemning whom God has not condemned. What I cannot understand, I leave to him.

How is it that you make me write longer letters to you than I do almost to any one else? I know not how, I find a greater concern for your welfare. I want you to be exactly right. This occasions my not thinking much of any pains that may give you help or satisfaction. The Lord touch your heart now, that all your tempers, thoughts, words, and works may be holiness unto our God! I am yours, &c.

CCCXIII.—*To Lady Maxwell.*

NEWCASTLE-UPON-TYNE, JUNE 20, 1764.

WILL it be agreeable to my dear Lady Maxwell, that I trouble her with a letter so soon? and that I write with so little ceremony? that I use no compliment, but all plainness of speech? If it be not, you must tell me so, and I shall know better how to speak for the time to come. Indeed, it would be displeasing to me to use reserve: The regard I feel for you strongly inclines me to "think aloud," to tell you every thought which rises in my heart. I think God has taken unusual pains, so to speak, to make you a Christian; a Christian indeed, not in name, worshipping God in spirit and in truth; having in you the mind that was in Christ, and walking as Christ also walked. He has given you affliction upon affliction; he has used every possible means to unhinge your soul from things of earth, that it might fix on him alone. How far the design of his love has succeeded, I could not well judge from a short conversation. Your ladyship will therefore give me leave to inquire, Is the heaviness you frequently feel merely owing to weakness of body, and the loss of near relations? I will hope it is not. It might, indeed, at first spring from these outward pressures. But did not the gracious Spirit of God strike in, and take occasion from these to convince you of sin, of unbelief, of the want of Christ? And is not the sense of this one great cause, if not the greatest, of your present distress? If so, the greatest danger is, either that you should stifle that conviction, not suffering yourself to be convinced that you are all sin, the chief of sinners; or, that you should heal the wound slightly, that you should rest before you know Christ is yours, before his Spirit witnesses with your spirit, that you are a child of God. My dear lady, be not afraid to know

yourself; yea, to know yourself as you are known. How soon, then, will you know your Advocate with the Father, Jesus Christ the righteous! And why not this day? Why not this hour? If you feel your want, I beseech the God and Father of our Lord Jesus Christ to look upon you now! O give thy servant power to believe! to see and feel how thou hast loved her! Now let her sink down into the arms of thy love; and say unto her soul, "I am thy salvation."

With regard to particular advices, I know not how far your ladyship would have me to proceed. I would not be backward to do any thing in my power; and yet I would not obtrude. But in any respect you may command,

My dear lady,

Your ladyship's affectionate servant.

CCCXIV.—*To the Same.*

MANCHESTER, July 10, 1764.

MY DEAR LADY,—Till I had the pleasure of receiving yours, I was almost in doubt, whether you would think it worth your while to write or not. So much the more I rejoiced when that doubt was removed, and removed in so agreeable a manner. I cannot but think of you often: I seem to see you just by me, panting after God, under the heavy pressure of bodily weakness and faintness, bereaved of your dearest relatives, convinced that you are a sinner, a debtor that has nothing to pay, and just ready to cry out,

"Jesus, now I have lost my all,
Let me upon thy bosom fall."

Amen, Lord Jesus! Speak, for thy servant heareth! Speak thyself into her heart! Lift up the hands that hang down, and the feeble knees. Let her see thee full of grace and truth, and make her glad with the light of thy countenance.

Do not stop, my dear lady, one moment, "because you have not felt sorrow enough." Your friend above has felt enough of it for you.

O Lamb of God, was ever pain,
Was ever love like thine!

Look, look unto him, and be thou saved! He is not a God afar off; he is now hovering over you with eyes of tenderness and love! Only believe! Then he turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing; but Christ is all, and he is yours. The Lord God write it upon your heart, and take you for a habitation of God through the Spirit.

O that you may be ever as dead to the world as you are now! I apprehend the greatest danger from that quarter. If you should be induced to seek happiness out of Christ, how soon would your good desires vanish! Especially, if you should give way to the temptation to which your person, your youth, and your fortune, will not fail to expose you. If you escape this snare, I trust you will be a real Christian, having the power, as well as the form of religion. I expect you will then have likewise better health and spirits; perhaps to-morrow. But, O! take Christ to-day! I long to have you happy in him! Surely, few have a more earnest desire of your happiness than,

My very dear lady,

Your ladyship's most affectionate servant.

CCCXV.—*To the Same.*

SEPTEMBER 22, 1764.

MY DEAR LADY,—You need be under no manner of apprehension of writing too often to me. The more frequent your letters are, the more welcome they will be. When I have not heard from you for some time, I begin to be full of fears; I am afraid, either that your bodily weakness increases, or that your desires after God grow cold. I consider, you are at present but a tender, sickly plant, easily hurt by any rough blast. But I trust this will not be so long; for you have a strong Helper. And the Lord, whom you serve, though feebly and imperfectly, will suddenly come to his temple. When, Lord? Are all things ready now? Here is the sinner; one whose mouth is stopped; who has nothing to pay; who pleads neither her own harmlessness, nor works, nor good desires, nor sincerity; but can adopt that strange word,—

I give up every plea beside,
Lord, I am damn'd; but thou hast died.

He has died; therefore, you shall live. O do not reason against him! Let him take you now! Let him take you just as you are, and make you what is acceptable in his sight.

It gives me pleasure, indeed, to hear that God has given you resolution to join the society. Undoubtedly you will suffer reproach on the account; but it is the reproach of Christ. And you will have large amends, when the Spirit of glory and of God shall rest upon you. Yet I foresee a danger: at first you will be inclined to think that all the members of the society are in earnest. And when you find that some are otherwise, (which will always be the case in so large a body of people,) then prejudice may easily steal in, and exceedingly weaken your soul. O beware of this rock of offence! When you see any thing amiss, (upon hearsay you will not readily receive it,) remember our Lord's word, "What is that to thee? Follow thou me." And I entreat you, do not regard the half-Methodists,—if we must use the name. Do not mind them who endeavour to hold Christ in one hand, and the world in the other. I want you to be all a Christian; such a Christian as the Marquis de Renty, or Gregory Lopez, was. Such a one as that saint of God, Jane Cooper; all sweetness, all gentleness, all love. Methinks you are just what she was when I saw her first. I shrink at the thought of seeing you what she was when I saw her last. But why should I? What is all the pain of one that is glorifying God in the fires, with, "Father, into thy hands I commend my spirit?"

May I not take upon me to give you one advice more? Be very wary how you contract new acquaintance. All, even sincere people, will not profit you. I should be pained at your conversing frequently with any but those who are of a deeply serious spirit, and who speak closely to the point. You need not condemn them, and yet you may say, "This will not do for me."

May He that loves you richly supply all your wants, and answer your enlarged desires! So prays, my very dear lady,

Your affectionate servant.

CCCXVI.—*To the Same.*

LONDONDERRY, May 25, 1765.

MY DEAR LADY,—It is not easy for me to express the satisfaction I received in the few hours I lately spent with you. Before I saw you, I had many fears concerning you, lest your concern for the one thing should be abated, lest your desires should be cooled, or your mind a little hurt, by any of the things which have lately occurred. So much the greater was my joy, when all those fears were removed; when I found the same openness and sweetness as before, both in your spirit and conversation, and the same earnestness of desire after the only thing which deserves the whole strength of our affection. I believe tenderness and steadiness are seldom planted by nature in one spirit. But what is too hard for Almighty grace? This can give strength and softness together. This is able to fill your soul with all firmness, as well as with all gentleness. And hereunto are you called; for nothing less than all the mind which was in Christ Jesus.

It was with great pleasure that I observed your fixed resolution not to rest in any thing short of this. I know not why you should; why you should be content with being half a Christian, devoted partly to God, and partly to the world, or more properly to the devil. Nay, but let us be all for God. He has created the whole, our whole body, soul, and spirit. He that bought us hath redeemed the whole; and let him take the purchase of his blood. Let him sanctify the whole, that all we have and are may be a sacrifice of praise and thanksgiving!

I am not afraid of your being satisfied with less than this; but I am afraid of your seeking it the wrong way. Here is the danger, that you should seek it, not by faith, but, as it were, by the works of the law. See how exactly the Apostle speaks: You do not seek it directly, but, as it were by works. I fear, lest this should be your case, which might retard your receiving the blessing. Christ has died for you; he has bought pardon for you. Why should not you receive it now? while you have this paper in your hand? Because you have not done thus or thus? See your own works. Because you are not thus and thus? more contrite! more earnest? more sincere? See your own righteousness. O let it all go! None but Christ! None but Christ! And if he alone is sufficient; if what he has suffered and done, if his blood and righteousness are enough, they are nigh thee! in thy mouth, and in thy heart! See, all things are ready! Do not wait for this or that preparation! for something to bring to God! Bring Christ! Rather, let him bring you; bring you home to God! Lord Jesus, take her! Take her and all her sins! Take her as she is! Take her now! Arise, why tarriest thou? Wash away her sins! Sprinkle her with thy blood! Let her sink down into the arms of thy love, and cry out, "My Lord and my God!"

Let me hear from you as soon as you can. You do not know how great a satisfaction this is to, my dear lady,

Your ever affectionate servant.

Be pleased to direct to the New Room, in Dublin.

CCCXVII.—*To the Same.*

KILKENNY, July 5, 1765.

MY DEAR LADY,—As yours was sent from Dublin to Cork, and then back again hither, I did not receive it till yesterday. I am now setting my face again toward England; but I expect to be in Dublin till the beginning of next month, and then to cross over, so as to be at Manchester (if it please God) about the middle of August. Either at Dublin, or at Manchester, I hope to have the pleasure of hearing from you. This is indeed a pleasure, as it is to write to you; though sometimes I do this with fear; a fear, lest I should give you any pain, as I know the tenderness of your spirit. I wish I could be of some service to you; that I could encourage you to cast yourself on Him that loves you; that is now waiting to pour his peace into your heart, to give you an entrance into the holiest by his blood. See him, see him! full of grace and truth! full of grace and truth for thee! I do not doubt but he is gradually working in you; but I want you to experience, likewise, an instantaneous work. Then shall the gradual go on swiftly. Lord, speak! Thy servant heareth! Say thou, “Let there be light;” and there shall be light. Now let it spring up in your heart!

It may be, He that does all things well has wise reasons, though not apparent to us, for working more gradually in you, than he has done of late years in most others. It may please him to give you the consciousness of his favour, the conviction that you are accepted through the Beloved, by almost insensible degrees, like the dawning of the day. And it is all one, how it began, so you do but walk in the light. Be this given in an instant, or by degrees, hold it fast. Christ is yours; he hath loved you; he hath given himself for you. Therefore, you shall be holy as he is holy, both in heart, and in all manner of conversation.

Give me leave, my dear friend, to add a word, likewise, concerning your bodily health. You should in any wise give yourself all the air and exercise that you can. And I should advise you (even though long custom made it difficult, if that were the case) to sleep as early as possible; never later than ten, in order to rise as early as health will permit. The having good spirits, so called, or the contrary, very much depends on this. I believe medicines will do you little service: you need only proper diet, exact regularity, and constant exercise, with the blessing of God.

Your speaking or writing was never tedious to me yet; and I am persuaded never will be. Your letters are more and more agreeable to,

My very dear lady,

Your most affectionate servant.

CCCXVIII.—*To the Same.*

LONDON, December 1, 1765.

MY DEAR LADY,—Perhaps there is scarce any child of man that is not, at some time, a little touched by prejudice, so far, at least, as to be troubled, though not wounded. But it does not hurt, unless it fixes upon the mind. It is not strength of understanding which can prevent this. The heart, which otherwise suffers most by it, makes the resistance

which only is effectual. I cannot easily be prejudiced against any person whom I tenderly love, till that love declines. So long, therefore, as our affection is preserved by watchfulness and prayer to Him that gave it, prejudice must stand at a distance. Another excellent defence against it is openness. I admire you upon this account. You dare (in spite of that strange reserve which so prevails in North Britain) speak the naked sentiments of your heart. I hope my dear friend will never do otherwise. In simplicity and godly sincerity, the very reverse of worldly wisdom, have all your conversation in the world.

Have you received a gleam of light from above, a spark of faith? O let it not go! Hold fast, by his grace, that token of his love, that earnest of your inheritance. Come just as you are, and come boldly to the throne of grace. You need not delay! Even now the bowels of Jesus Christ yearn over you. What have you to do with to-morrow? I love you to-day. And how much more does he love you! He

Pities still his wand'ring sheep,
Longs to bring you to his fold!

To-day hear his voice; the voice of him that speaks as never man spake; the voice that raises the dead, that calls the things which are not as though they were. Hark! What says he now? "Fear not; only believe! Woman, thy sins are forgiven thee! Go in peace; thy faith hath made thee whole." Indeed I am, my dear lady,

Your ever affectionate servant.

CCCXIX.—*To the Same.*

NEWCASTLE-UPON-TYNE, May 6, 1766.

MY DEAR LADY,—It was well that I did not hear any thing of a trial you lately had till it was past. You have great reason to bless God that this did not turn you out of the way. You might very easily have inferred from it, that "all these people are alike;" and thence have given way to a thousand reasonings, which would have brought you into utter darkness. But it is plain you are not left to your own weakness. You have a strong helper. The Lord stands on your right hand; therefore you are not moved. And I make no doubt but he will continue to help, till his arm brings you salvation. But, in the mean time, you have need of patience; and the more so, because you have a weak body. This, one may expect, will frequently press down the soul; especially till you are strong in faith. But how soon may that be, seeing it is the gift, yea, and the free gift, of God! Therefore, it is never far off. The word is nigh thee! "Only believe!" Look unto Jesus! Be thou saved! Receive, out of his fulness, grace upon grace; mercy, and grace to keep mercy.

On the 24th instant, I hope to be at Edinburgh with my wife and daughter. But perhaps you will see the salvation of God before you see, my dear lady,

Your ever affectionate servant.

CCCXX.—*To the Same.*

NORWICH, February 23, 1767.

MY DEAR LADY,—For a considerable time, I was under apprehensions that you were in a state of temptation. And as I had no other way of helping you, this put me upon commending you the more frequently to

Him that is able to save you. Your last, therefore, was doubly acceptable to me, as it relieved me from my fears concerning you, and gave me the occasion of rejoicing over one, for whom I have the most sincere and tender affection. Sure it is, that the grace of God is sufficient for you, in this and in every trying hour. So you have happily experienced it to be already; and so I trust you will experience to the end. But you must not imagine that you are yet out of the reach of temptation: thoughts will be suggested again and again; so that you have still need to be

For ever standing on your guard,
And watching unto prayer.

And let my dear friend keep at the utmost distance from temptation, and carefully shun all occasions of evil. O it is a good though painful fight! You find you are not sent a warfare at your own cost. You have Him with you, who can have compassion on your infirmities; who remembers you are but dust; and who, at the same time, has all power in heaven and earth, and so is able to save you to the uttermost. Exercise, especially as the spring comes on, will be of greater service to your health than a hundred medicines; and I know not whether it will not be restored in a larger measure than for many years, when the peace of God fixes in your heart. Is it far off? Do not think so. His ear is not heavy; he now hears the cry of your heart. And will he not answer? Why not to-day? Come, Lord Jesus, come quickly! Your openness obliges me to be more than ever, my dear lady,

Your affectionate friend and servant.

CCCXXI.—*To the Same.*

CORK, June 4, 1767.

MY DEAR LADY,—My belief is, that a journey to England might be of great service to your health. And it is not improbable, you might receive much benefit from the water of the Hot Wells near Bristol. In August I hope to be at Bristol; and again in the latter end of September. My chaise and horses are at Bristol, which, you would oblige me much, if you would please to use as your own, (if you do not bring any with you,) during your stay there; for you should, if possible, ride out daily. My wife, who is at Newcastle, will be exceeding glad to wait upon you there. And if you choose to rest a few days, I should be happy if you would make use of the Orphan House. You would be pleased with the Miss Dales, and they with you: you and they have drank into one spirit. Miss Peggy is one of the holiest young women that I have any knowledge of: indeed I think both the sisters have no desire, but to glorify God with their body and with their spirit. You will be so kind as to let me know when you expect to be at Newcastle; and possibly I may meet you there. As you were providentially called to the place where you now are, I cannot doubt but you will be preserved. But you have need of much prayer and continual watching, or you may insensibly lose what God has given. I am jealous over you: I cannot but be interested in whatever concerns you. I know your tender spirit; your desire to please all for their good; your unwillingness to give pain. And even these amiable dispositions may prove a snare; for how easily may they be carried too far! If you find any thing hurts you, or draws your soul

from God, I conjure you, flee for your life! In that case, you must not stand upon ceremony; you must escape without delay. But I hope better things: I hope you are sent to Brisbane, not to receive hurt, but to do good; to grow in grace, to find a deeper communion than ever with Him that gave himself for you; and to fulfil the joy of, my dear lady,
Your most affectionate friend.

CCCXXII.—*To the Same.*

LONDON, March 3, 1769.

MY DEAR LADY,—To be incapable of sympathizing with the distressed is not a desirable state. Nor would one wish to extirpate either sorrow or any other of our natural passions. And yet it is both possible and highly desirable to attain the same experience with the Marquis de Renty, who, on occasion of his lady's illness, told those who inquired how he could bear it, "I cannot say but my nature is deeply affected with the apprehension of so great a loss. And yet I feel such a full acquiescence in the will of God, that, were it proper, I could dance and sing."

I have heard my mother say, "I have frequently been as fully assured that my father's spirit was with me, as if I had seen him with my eyes." But she did not explain herself any farther. I have myself many times found on a sudden so lively an apprehension of a deceased friend, that I have sometimes turned about to look; at the same time I have felt an uncommon affection for them. But I never had any thing of this kind with regard to any but those that died in faith. In dreams, I have had exceeding lively conversations with them; and I doubt not but they were then very near.

It gives me pleasure to hear, that you did not neglect our own preaching, in order to attend any other. The hearing Mr. F. at other times, I do not know that any could blame; unless you found it unsettled your mind, or weakened your expectation of an entire deliverance from sin. And this, I apprehend, it did not.

You never "take up too much of my time." To converse with you, even in this imperfect way, is both agreeable and useful to me. I love your spirit, and it does me good. I trust, God will still give you that hunger and thirst after righteousness, till you are satisfied therewith. And who knows how soon? I am, my dear lady,

Your ever affectionate servant.

CCCXXIII.—*To the Same.*

LONDONDERRY, April 29, 1769.

MY DEAR LADY,—Awhile ago I was concerned at hearing from Edinburgh, that you were unwell; although I could not doubt, but it was ordered well by an unerring Providence, as a means of keeping you dead to all below, and of quickening your affections to things above. And indeed this is the rule whereby the inhabitants of a better world judge of good and evil. Whatever raises the mind to God is good; and in the same proportion as it does this. Whatever draws the heart from its centre is evil; and more or less so, as it has more or less of this effect. You have accordingly found pain, sickness, bodily weakness, to be real goods; as bringing you nearer and nearer to the fount-

ain of all happiness and holiness. And yet, it is certain, nature shrinks from pain, and that without any blame. Only in the same moment that we say, "If it be possible, let this cup pass from me," the heart should add, like our great Pattern, "Nevertheless, not as I will, but as thou wilt." Lady Baird I did not see before I left London; and Lady K. B. I did not understand. She was exceedingly civil, and I think affectionate; but perfectly shut up; so that I knew no more of her state of mind than if I had never seen her. I am, my dear lady,

Your ever affectionate servant.

CCCXXIV.—*To the Same.*

LONDON, February 17, 1770.

MY DEAR LADY,—TO us it may seem, that uninterrupted health would be a greater help to us than pain or sickness. But herein we certainly are mistaken: we are not such good judges in our own cause. You may truly say, "Health I shall have, if health be best." But in this and all things, you may trust Him that loves you. Indeed, nervous disorders are, of all others, as one observes, enemies to the joy of faith. But the essence of it, that confidence in a loving, pardoning God, they can neither destroy nor impair. Nay, as they keep you dead to all below, they may forward you therein; and they may increase your earnestness after that pure love which turns earth into paradise.

It will be by much pains and patience that you will keep one in high life steadfast in the plain, old way. I should wish you to converse with her as frequently as possible. Then, I trust, God will use you to keep alive the fire which he has kindled. I am in great hopes that chapel will be of use; but it will not be easy to procure a converted clergyman. A schoolmaster will be more easily found; although many here are frightened at the name of Scotland. A diligent master may manage twenty or perhaps thirty children. If one whom I lately saw is willing to come, I believe he will answer your design.

I have some thoughts of going to America; but the way is not yet plain. I wait till providence shall speak more clearly, on one side or the other. In April I hope to reach Inverness, and to take Edinburgh in my way back to England. But let us live to-day! What a blessing may you receive now!

Now let your heart with love o'erflow,
And all your life his glory show!

I am, my dear lady,

Your ever affectionate servant.

CCCXXV.—*To the Same.*

LONDON, January 24, 1771.

MY DEAR LADY,—Although Mr. M'Nab* is quite clear as to justification by faith, and is in general a sound and good preacher, yet I fear he is not clear of blame in this. He is too warm and impatient of contradiction; otherwise he must be lost to all common sense to preach against final perseverance in Scotland. From the first hour that I entered the kingdom, it was a sacred rule with me, never to preach on any

* The preacher then stationed in the Edinburgh circuit.—EDIT.

controverted point,—at least not in a controversial way. Any one may see, that this is only to put a sword into our enemies' hands. It is the direct way to increase all their prejudices, and to make all our labours fruitless. You will shortly have a trial of another kind. Mr. De Courcy purposes to set out for Edinburgh in a few days. He was from a child a member of one of our societies in the south of Ireland. There he received remission of sins, and was for some time groaning for full redemption. But when he came to Dublin, the Philistines were upon him, and soon prevailed over him. Quickly he was convinced, that "there is no perfection;" and that "all things depend on absolute, unchangeable decrees." At first he was exceedingly warm upon these heads: now he is far more calm. His natural temper, I think, is good: he is open, friendly, and generous. He has also a good understanding, and is not unacquainted with learning, though not deeply versed therein. He has no disagreeable person, a pleasing address, and is a lively, as well as a sensible, preacher. Now, when you add to this, that he is quite new, and very young, you may judge how he will be admired and caressed! "Surely such a preacher as this never was in Edinburgh before! Mr. Whitefield himself was not to compare with him! What an angel of a man!" Now, how will a raw, inexperienced youth be able to encounter this? If there be not the greatest of miracles to preserve him, will it not turn his brain? And may he not then do far more hurt than either Mr. W—— or Mr. T—— did? Will he not prevent your friend from "going on to perfection," or thinking of any such thing? Nay, may he not shake you also? He would; but that the God whom you serve is able to deliver you. At present, indeed, he is in an exceedingly loving spirit. But will that continue long? There will be danger on the one hand if it does; there will be danger on the other if it does not. It does not appear that any great change has been wrought in our neighbours by Mr. Wh——'s death. He had fixed the prejudice so deep, that even he himself was not able to remove it; yet our congregations have increased exceedingly, and the work of God increases on every side. I am glad you use more exercise. It is good for both body and soul. As soon as Mr. De Courcy is come, I shall be glad to hear how the prospect opens. You will then need a larger share of the wisdom from above; and I trust you will write with all openness to,

My dear lady,

Your ever affectionate servant,

CCCXXVI.—*To the Same.*

FEBRUARY 26, 1771.

MY DEAR LADY,—I cannot but think the chief reason of the little good done by our preachers at Edinburgh, is the opposition which has been made by the ministers of Edinburgh, as well as by the false brethren from England. These steeled the hearts of the people against all the good impressions which might otherwise have been made, so that the same preachers by whom God has constantly wrought, not only in various parts of England, but likewise in the northern parts of Scotland, were in Edinburgh only not useless. They felt a damp upon their own spirits; they had not their usual liberty of speech; and the word they spoke seemed to rebound upon them, and not to sink into the hearts of

the hearers. At my first coming I usually find something of this myself; but the second or third time of preaching, it is gone; and I feel, greater is He that is with us, than all the powers of earth and hell.

If any one could show you, by plain Scripture and reason, a more excellent way than that you have received, you certainly would do well to receive it; and, I trust, I should do the same. But I think it will not be easy for any one to show us, either that Christ did not die for all, or that he is not willing as well as able to cleanse from all sin, even in the present world. If your steady adherence to these great truths be termed bigotry, yet you have no need to be ashamed. You are reproached for Christ's sake, and the Spirit of glory and of Christ shall rest upon you. Perhaps our Lord may use you to soften some of the harsh spirits, and to preserve Lady G——, or Mr. De Courcy, from being hurt by them. I hope to hear from you (on whom I can depend) a frequent account of what is done near you. After you have suffered awhile, may God stablish, strengthen, settle you! I am, my dear lady,

Your very affectionate servant.

CCCXXVII.—*To the Same.*

LONDON, February 8, 1772.

MY DEAR LADY,—I commend you for meddling with points of controversy as little as possible. It is abundantly easier to lose our love in that rough field, than to find truth. This consideration has made me exceedingly thankful to God for giving me a respite from polemical labours. I am glad he has given to others both the power and the will to answer them that trouble me; so that I may not always be forced to hold my weapons in one hand, while I am building with the other.—I rejoice, likewise, not only in the abilities, but in the temper, of Mr. Fletcher. He writes as he lives: I cannot say that I know such another clergyman in England or Ireland. He is all fire; but it is the fire of love. His writings, like his constant conversation, breathe nothing else, to those who read him with an impartial eye. And although Mr. Shirley scruples not to charge him with using subtilty and metaphysical distinctions, yet he abundantly clears himself of this charge, in the “Second Check to Antinomianism.” Such the last letters are styled, and with great propriety; for such they have really been. They have given a considerable check to those, who were every where making void the law through faith; setting “the righteousness of Christ” in opposition to the law of Christ, and teaching that “without holiness any man may see the Lord.”

Notwithstanding both outward and inward trials, I trust you are still on the borders of perfect love. For the Lord is nigh!

See the Lord thy Keeper stand
Omnipotently near!
Lo! he holds thee by thy hand,
And banishes thy fear!

You have no need of fear. Hope unto the end! Are not all things possible to him that believeth? Dare to believe! Seize a blessing now! The Lord increase your faith! In this prayer I know you join with,

My dear lady,

Your ever affectionate servant.

CCCXXVIII.—*To the Same.*

NEWCASTLE, May 3, 1777.

MY DEAR LADY,—The new chapel which we are now building in London requires much of my attendance there, so that I cannot conveniently be absent more than two Sundays together. Accordingly, when I set out, I fixed Saturday, the 19th instant, for my return; and ordered notice to be given of my design to meet the classes the week following. I cannot therefore have the pleasure of seeing you now; which, if it could be, I should greatly desire. I love your spirit; I love your conversation; I love your correspondence; I have often received both profit and pleasure thereby. I frequently find a want of more light: but I want heat more than light. And you have frequently been an instrument of conveying this to my soul; of animating me to run the glorious race. I trust you find no decay in your own soul, but a still increasing vigour. Some time since, you enjoyed a measure of that great salvation, deliverance from inbred sin. Do you hold fast whereunto you had attained, and still press forward, to be filled with all the fulness of God? There is the prize before you! Look up, believe, and take all you want!

Wishing you the whole Gospel blessing,

I remain, my dear lady,

Your ever affectionate servant.

I hear sister Gow is gone hence. Did she go in triumph, or only in peace?

CCCXXIX.—*To the Same.*

DUBLIN, July 4, 1787.

MY DEAR LADY,—Our correspondence, I hope, will never be broken off, till one of us be removed into a better world. It is true, I have often wondered that you were not weary of so useless a correspondent: for I am very sensible the writing of letters is my brother's talent, rather than mine. Yet I really love to write to you, as I love to think of you. And sometimes it may please Him, who sends by whom he will send, to give you some assistance by me. And your letters have frequently been an encouragement and a comfort to me. Let them never, my dear friend, be intermitted, during the few days I have to stay below. After Miss Roe first, and then Miss Ritchie, had given me so particular an account of that branch of their experience, I examined, one by one, the members of the select society in London on that head. But I found very few, not above nine or ten, who had any conception of it. I think there are three or four in Dublin, who likewise speak clearly and Scripturally of having had such a manifestation of the several persons in the ever-blessed Trinity. Formerly I thought this was the experience of all those that were perfected in love; but I am now clearly convinced that it is not. Only a few of these are favoured with it. It was indeed a wonderful instance of Divine mercy, that, at a time when you were so encumbered with the affairs of this world, you should have so much larger a taste of the powers of the world to come. It reminds me of brother Laurence's words: "When I was charged with the affairs of the convent at Burgundy, I did not understand them; and yet, I know

not how, all was well done!" I doubt not you will find the very same experience, in every thing which God calls you to: his word will be more and more eminently fulfilled, "In all thy ways acknowledge him, and he will direct thy paths." I rejoice to be,

My dear lady,

Your ever affectionate servant.

CCCXXX.—*To the Same.*

LONDON, August 8, 1788.

MY DEAR LADY,—It is certain, many persons both in Scotland and England would be well pleased to have the same preachers always. But we cannot forsake the plan of acting which we have followed from the beginning. For fifty years God has been pleased to bless the itinerant plan; the last year most of all: it must not be altered, till I am removed; and I hope will remain till our Lord comes to reign upon earth.

I do not know (unless it unfits us for the duties of life) that we can have too great a sensibility of human pain. Methinks I should be afraid of losing any degree of this sensibility. I had a son-in-law (now in Abraham's bosom) who quitted his profession, that of a surgeon, for that very reason; because he said it made him less sensible of human pain. And I have known exceeding few persons who have carried this tenderness of spirit to excess. I recollect but one who was constrained to leave off, in a great measure, visiting the sick, because he could not see any one in pain without fainting away. Mr. Charles Perronet was the first person I was acquainted with who was favoured with the same experience as the Marquis de Renty, with regard to the ever-blessed Trinity; Miss Ritchie was the second; Miss Roe (now Mrs. Rogers) the third. I have as yet found but a few instances; so that this is not, as I was at first apt to suppose, the common privilege of all that are "perfect in love."

Pardon me, my dear friend, for my heart is tenderly concerned for you, if I mention one fear I have concerning you, lest on conversing with some, you should be in any degree warped from Christian simplicity. O do not wish to hide that you are a Methodist! Surely it is best to appear just what you are. I believe you will receive this as a proof of the sincerity with which I am,

My dear lady,

Your ever affectionate servant.

CCCXXXI.—*To Mrs. Crosby.*

JUNE 14, 1757.

MY DEAR SISTER,—I was concerned at not hearing from you for so long a time, whereas I would not willingly pass a fortnight without it. Whenever you have leisure, write; whether any one else does or not. I shall be here near three weeks, and then at York. It comforts me to hear that your love does not decrease: I want it to increase daily. Is there not height and depth in Him with whom you have to do, for your love to rise infinitely higher, and to sink infinitely deeper, into Him than ever it has done yet? Are you fully employed for Him; and yet so as

to have some time daily for reading and other private exercises? If you should grow cold, it would afflict me much. Rather let me always rejoice over you. As for me, I seem only to be just beginning to aim feebly at God; though I have found more liberty in the respects you mention lately, than of a long season. Dear Sally, never forget to pray for
Your affectionate brother.

CCCXXXII.—*To the Same.*

LONDON, February 14, 1761.

MY DEAR SISTER,—Miss —— gave me yours on Wednesday night. Hitherto, I think you have not gone too far. You could not well do less. I apprehend, all you can do more is, when you meet again, to tell them simply, “You lay me under a great difficulty. The Methodists do not allow of women preachers: neither do I take upon me any such character. But I will just nakedly tell you what is in my heart.” This will, in a great measure, obviate the grand objection, and prepare for J. Hampson’s coming. I do not see that you have broken any law. Go on calmly and steadily. If you have time, you may read to them the Notes on any chapter before you speak a few words; or one of the most awakening sermons, as other women have done long ago.

The work of God goes on mightily here, both in conviction and conversion. This morning I have spoken with four or five who seem to have been set at liberty within this month. I believe, within five weeks, six in one class have received remission of sins, and five in one band received a second blessing. Peace be with you all! I am

Your affectionate brother.

CCCXXXIII.—*To the Same.*

KINGSWOOD, October 5, 1765.

MY DEAR SISTER,—You oblige me much by speaking so freely. What an admirable teacher is experience! You have great reason to praise God for what he has taught you hereby, and to expect that he will teach you all things. But, whatever you find now, beware you do not deny what you had once received: I do not say, “a divine assurance that you should never sin, or sustain any spiritual loss.” I know not that ever you received this. But you certainly were saved from sin; and that as clearly, and in as high a degree, as ever Sally Ryan was. And if you have sustained any loss in this, believe, and be made whole.

I never doubted but —— would recover her strength, though she has long walked in a thorny way.

A general temptation now is, the denying what God had wrought. Guard all whom you converse with from this; and from fancying great grace can be preserved without great watchfulness and self denial.

I am your affectionate brother.

CCCXXXIV.—*To the Same.*

SLIGO, May 2, 1766.

MY DEAR SISTER,—It is a long time since I heard either of you, or from you. I hope you think of me oftener than you write to me. Let us but continue in prayer,

And mountains rise, and oceans roll,
To sever us, in vain.

I frequently find profit in thinking of you, and should be glad if we had more opportunities of conversing together. If a contrary thought arises, take knowledge from whom it comes: you may judge by the fruit of it; for it weakens your hands, and slackens you from being instant in prayer. I am inclined to think I found the effect of your prayer at my very entrance into this kingdom. And here, especially, we have need of every help; for snares are on every side. Who would not, if it could be done with a clear conscience, run out of the world; wherein the very gifts of God, the work of God, yea, his grace itself, in some sense, are all the occasion of temptation?

I hope your little family remains in peace and love, and that your own soul prospers. I doubt only whether you are so useful as you might be. But herein look to the anointing which you have of God, being willing to follow wherever he leads, and it shall teach you of all things.

There is an amazing increase of the work of God within these few months in the north of Ireland. And no wonder; for the five preachers, who have laboured there, are all men devoted to God; men of a single eye, whose whole heart is in the work, and who

Constantly trample on pleasure and pain.

Do they gain ground in London? I am afraid [Christian] perfection should be forgotten. Encourage Richard Blackwell and Mr. Colley to speak plainly, and to press believers to the constant pursuit, and earnest expectation, of it. A general faintness, in this respect, is fallen upon this whole kingdom. Sometimes I seem almost weary of striving against the stream both of preachers and people. See that you all strengthen the hands of, my dear sister,

Your affectionate brother.

CCCXXXV.—*To the Same.*

CHESTER, March 18, 1769.

MY DEAR SISTER,—The westerly winds detain me here, I care not how long: good is the will of the Lord. When I am in Ireland, you have only to direct to Dublin, and the letter will find me.

I advise you, as I did Grace Walton formerly, 1. Pray in private or public, as much as you can. 2. Even in public, you may properly enough intermix short exhortations with prayer; but keep as far from what is called preaching as you can: therefore, never take a text; never speak in a continued discourse, without some break, above four or five minutes. Tell the people, "We shall have another prayer meeting at such a time and place." If Hannah Harrison had followed these few directions, she might have been as useful now as ever.

As soon as you have time, write more particularly and circumstantially; and let S. Bosanquet do the same. There is now no hinderance in the way; nothing to hinder your speaking as freely as you please to,

Dear Sally,

Your affectionate brother.

CCCXXXVI.—*To the Same.*

LONDONDERRY, June 13, 1771.

MY DEAR SISTER,—I think the strength of the cause rests there; on your having an extraordinary call. So I am persuaded has every one of our lay preachers; otherwise, I could not countenance his preaching at all. It is plain to me, that the whole work of God termed Methodism is an extraordinary dispensation of his providence. Therefore, I do not wonder if several things occur therein which do not fall under ordinary rules of discipline. St. Paul's ordinary rule was, "I permit not a woman to speak in the congregation." Yet, in extraordinary cases, he made a few exceptions; at Corinth in particular.

I am, my dear sister,
Your affectionate brother.

CCCXXXVII.—*To the Same.*

NEWCASTLE, May 11.

MY DEAR SISTER,—Neither must the witness supersede the fruit, nor the fruit the witness, of the Spirit. Let other men talk this way, or that, the word of the Lord shall stand.

I believe your spending a little time at P. may be of use. Probably it will remove their prejudice against [Christian] perfection. But if Mr. T. has a mind to marry our friend, I think neither you nor I shall forward it. She is far happier, since she is free, so to abide.

Do you never find any tendency to pride? Do you find nothing like anger? Is your mind never ruffled; put out of tune? Do you never feel any useless desire? any desire of pleasure, of ease, of approbation, or increase of fortune? Do you find no stubbornness, sloth, or self-will? no unbelief?

Certainly, the more freely you speak to me, the better. I found what you said in your last, helpful. It is of great use to have our minds stirred up by way of remembrance, even of the things which we know already. I speak of myself very little to any one, were it only for fear of hurting them. I have found exceeding few that could bear it. So I am constrained to repress my natural openness. I find scarcely any temptation from any thing in the world: my danger is from persons.

O for a heart to praise my God,
A heart from sin set free!

Dear Sally, adieu!

CCCXXXVIII.—*To the Same.*

LONDON, November 7, 1784.

MY DEAR SISTER,—TO those who know the world, hardly any thing that is wrong or foolish in it appears strange. Otherwise, we should have thought it strange, that so good a woman should take such a step. One would not have expected her to marry at all; at least, none but an eminent Christian. I am more and more inclined to think, that there are none living so established in grace, but that they may possibly fall.

The case of Hetty Rogers was widely different. I know more of it, beginning, middle, and ending, than most people in England. And I am clear, that, first to last, she acted in all good conscience toward God

and man. As things stood, it was not a sin for her to marry, but a duty; and to marry when she did. And never was any one woman so owned of God in Dublin as she has been already.

T. Briscoe, I am persuaded, will do some good. But his wife will do much more, if you encourage her, and strengthen her hands. Peace be with all your spirits!

I am

Your affectionate brother.

CCCXXXIX.—*To Miss A——.*

LONDON, August 21, 1766.

DEAR MISS A——, Your letters will always be agreeable to me; and the more largely and freely you write, the better. I am deeply concerned for your happiness; and a measure of happiness you may enjoy, as long as you feel any love in your heart to God, though it be but in a small degree. Be thankful for what you have; and in peace and love wait for the whole promise. God has not only promised, but confirmed that promise by an oath, that, “being delivered from all your enemies, you shall serve him in righteousness and holiness all the days of your life.” By what art can this be made to mean, the last day, or the last moment, of your life? Look for it now! To-day hear his voice. Do not reason against God, against yourself. “Thou shalt love the Lord thy God with all thy heart.” “The mouth of the Lord hath spoken it.”

I advise you, 1. Get all the opportunities you can of hearing the preaching, and conversing with the children of God. 2. Avoid disputing with your might. 3. Spend some time every day in private prayer, in meditation, and in reading the Notes on the New Testament, the first volume of Sermons and the Appeals. 4. When you may be free, use it rather. Peace be with your spirit.

I am, &c.

CCCXL.—*To the Same.*

LONDON, January 15, 1767.

DEAR MISS A——, Time changes thought, especially in youth, and amidst variety of company. So that it would be nothing strange, if you should forget those for whom you once had a regard; but you need not. Every reasonable affection is intended to last to eternity. And the true affection for our friends is, as Milton says,

A scale

Whereby to heavenly love thou mayest ascend.

For the present, you seem to be in your place, the place which the wisdom of God has assigned you; and the crosses you now meet with, as they are not of your own choosing, will surely work together for good. Your want of more public opportunities may, in a good measure, be supplied by private exercises. Let no day pass without more or less private prayer, reading, and meditation. And does not God see in secret? Does he not now read your heart, and see if it pants for his pure love? If so, are not all things ready? May you not now find what you never did before? Ask him that loves you; whose nature and whose name is love!

I am, &c.

CCCXLI.—*To the Same.*

LONDONDERRY, April 20, 1767.

DEAR SISTER,—Certainly the point we should always have in view is, What is best for eternity? And I believe it would be best for you to change your condition, if a proper person offers. But I should scruple doing this without a parent's consent. If your mother is willing, I see no objection to your marrying one that fears God, and is seeking salvation through Christ. Such a one is not an unbeliever, in the sense wherein that word is taken in 2 Cor. vi, 14.

I love to think of you and hear from you. I want you to be always holy and happy. And why not? You have a strong Helper; and shall not his strength be made perfect in your weakness? Why then should you stop short of his whole promise?—"Thou shalt love the Lord thy God with all thy heart." Hold him to his word, and let not your hope be weakened by the subtile reasonings of men. Still let the language of your heart be,

"Big with earnest expectation,
Let me sit—at thy feet,
Longing for salvation!"

As long as you are in this spirit you will not forget

Yours, &c.

CCCXLII.—*To the Same.*

NEWCASTLE, August 8, 1767.

DEAR SISTER,—We have many instances of this: Persons cold and dull, and scarce knowing how to believe their own words, have asserted, as they could, the truths of the Gospel, and enforced them upon others, and at that very time God has caused light and love to spring up in their own hearts. Therefore, however you feel it in your own breast, speak as well as you can for God. Many times you will see some fruit upon others; if not, you shall have a recompense in your own bosom. In one sense, you do believe, that God is both able and willing to cleanse you from all unrighteousness, and to do it now; but not in that sense, wherein all things are possible to him that believeth. But what, if he should give you this faith also? yea, while you have this paper in your hand! To-day hear his voice! O listen! and heaven springs up in your heart.

Among the hearers of Mr. Madan and Mr. Romaine (much more among those of Mr. Whitefield) there are many gracious souls, and some who have deep experience of the ways of God. Yet, the hearing them would not profit you: It would be apt to lead you into unprofitable reasonings, which would probably end in your giving up all hope of a full salvation from sin in this life. Therefore, I advise you, check all curiosity of this kind, and keep quite out of the way of danger.

Hannah Harrison is a blessed woman. I am glad you had an opportunity of conversing with her; and why should not you enjoy the same blessing? The Lord is at hand.

I am, &c.

CCCXLIII.—*To the Same.*

OCTOBER 14, 1767.

DEAR SISTER,—At length I get a little time (after having been some weeks almost in a perpetual motion) to write a few lines to one I sincerely love. Grow in grace every hour; the more the better. Use now all the grace you have; this is certainly right; but also now expect all the grace you want! This is the secret of heart religion; at the present moment to work, and to believe. Here is Christ your Lord; the lover of your soul. Give yourself up to him without delay; and, as you can, without reserve. And simply tell him all you desire, and all you want. What situation is it that hurries you? Is it not determined whether you shall change your condition or no? Be it either way, God sitteth on the throne, and ruleth all things well.

I am, &c.

CCCXLIV.—*To the Same.*

NORWICH, November 2, 1767.

MY DEAR SISTER,—In the way of life you are entering upon, you will have need of great resolution and steadiness. It will be your wisdom to set out with two rules, and invariably adhere to them. 1. "I will do every thing I can to oblige you, except what I cannot do with a clear conscience." 2. "I will refrain from every thing I can, that would displease you, except what I cannot refrain from with a clear conscience." Keep to this, on both sides, from the hour you meet, and your meeting will be a blessing. You will do well likewise, constantly to pray with, as well as for, one another.

Now Nancy, put on, by the grace of God, the armour of righteousness, on the right hand and on the left! Beware of foolish desires! Beware of inordinate affections! Beware of worldly cares! But, above all, I think you should beware of wasting time in what is called innocent trifling. And watch against unprofitable conversation, particularly between yourselves. Then your union may be (as it ought) a type of the union between Christ and his church; and you may, in the end, present each other before him, holy and unblamable at his coming.

I am, &c.

CCCXLV.—*To the Same.*

LONDON, November 20, 1767.

DEAR SISTER,—Your letter was exceeding acceptable to me, and the more so, because I was almost afraid you had forgotten me. I am glad to find you have not forgotten the blessing which God gave you when at Newcastle, and the resolutions which you formed there; and I trust you never will, till God gives you the full enjoyment of the glorious liberty which you then tasted. Do not imagine that this is afar off; or, that you must do and suffer a great deal before you attain it;—I dare not affirm that. Has not Christ done and suffered enough for you? The purchase is made; the price is paid already; you have only to believe, and enter into rest; to take the purchased possession; all is ready; and to-day is the day of salvation? Why should you not now be all love? all devoted to Him that loves you? Is it not the language of your heart?—

“Henceforth may no profane delight
 Divide this consecrated soul;
 Possess it Thou, who hast the right,
 As Lord and Master of the whole.”

You are to obey your parent in the Lord only, not in opposition to him. If, therefore, any means should offer whereby you might enjoy that full liberty of conscience which every creature has a right to, I judge it would be not only lawful, but your bounden duty, to accept of such an offer.

Mrs. Wilberforce's charity is a good omen: what is it God will not do if we can trust him? Only cast your whole care upon him, and he will do all things well: he will withhold from you no manner of thing that is good. O let him have all your heart!

I am, dear sister, &c.

CCCXLVI.—*To Lady M——.*

LONDON, August 17, 1764.

MY DEAR LADY,—Since I had the pleasure of yours, I have hardly had an hour that I could call my own; otherwise I should not have delayed writing so long, as I have a very tender regard for you, and an earnest desire that you should be altogether a Christian. I cannot be content with your being ever so harmless or regular in your behaviour, or even exemplary in all externals: nay, more than all this you have received already; for you have the fear of God. But shall you stop here? God forbid. This is only the beginning of wisdom. You are not to end here: fear shall ripen into love. You shall know (perhaps very soon) that love of God which passeth knowledge. You shall witness the kingdom of God within you; even righteousness, peace, and joy in the Holy Ghost.

It is no small instance of the goodness of God toward you, that you are conscious of your want; your want of living faith. And his goodness herein is more remarkable, because almost all your neighbours would set you down for a right good believer. O beware of those flatterers! Hold fast the conviction which God hath given you! Faith, living, conquering, loving faith, is undoubtedly the thing you want. And of this you have frequently a taste to encourage you in pressing forward: such is the tender mercy of him that loves you; such his desire that you should receive all his precious promises! Do not think they are afar off. Do not imagine you must stay long (years or months) before you receive them. Do not put them off a day, an hour! Why not now? Why should you not look up this instant, and see, as it were, Jesus Christ set forth, evidently set forth, crucified before your eyes? O hear his voice! “Daughter, be of good cheer; thy sins are forgiven thee!” “Say not in thy heart, Who shall go up into heaven, or who shall go down into the deep?” No; “the word is nigh thee, even in thy mouth and in thy heart.” “Lord, I believe; help my unbelief.”

Joy in the Holy Ghost is a precious gift of God, but yet tenderness of conscience is still greater; and all this is for you. Just ready,—

The speechless awe which dares not move,
 And all the silent heaven of love.

I am no great friend to solitary Christianity; nevertheless, in so peculiar

a case as yours, I think an exception may be admitted. It does seem most expedient for you to retire out of the city, at least for a season, till God has increased your strength. For the company of those who know not God, who are strangers to the religion of the heart, especially if they are sensible, agreeable people, might quite damp the grace of God in your soul.

You cannot oblige me more than by fully opening your mind to me; there is no danger of your tiring me. I do not often write such long letters; but when I write to you, I am full of matter. I seem to see you just before me, a poor, feeble, helpless creature, but just upon the point of salvation; upright of heart, (in a measure,) full of real desires for God, and emerging into light. The Lord take you wholly! So prays, my dear lady,

Your affectionate servant.

CCCXLVII.—*To Miss Pywell.*

KILKENNY, April 23, 1771.

MY DEAR SISTER,—I hardly knew whether you were dead or alive, having not heard from you for so long a season. Yesterday I received yours of March 28th, and am glad to hear you are not moved from your steadfastness. Certainly it is not the will of our Lord that you should: his gifts are without repentance. Do you find no decay in faith? Do you as clearly as ever see him who is invisible? Is your hope as lively as at first? Do you still taste of the powers of the world to come? And can you say, in as strong a sense as ever,

"I nothing want beneath, above,
Happy in a Saviour's love?"

Do you feel no anger at any time? no pride? no will but what is subordinate to the will of God? And have you the witness in yourself that all your ways please him? Then expect to see greater things than these, for there is no end of his goodness; and do not forget, my dear sister,

Your affectionate brother.

CCCXLVIII.—*To the Same.*

LONDON, January 22, 1772.

MY DEAR SISTER,—You have given me clear and satisfactory answers to the questions which I proposed, and I rejoice over you for the grace of God which is in you. May he increase it more and more! How should I rejoice to see you, and to talk with you more particularly on these subjects! I hope that may be in the spring; but before then you can tell me whether you are always sensible of the presence of God? Is that sense never interrupted by company, or by hurry of business? Is your heart lifted up to God, whatever your hands are employed in? Do you rejoice evermore? Are you always happy? always more or less enjoying God? Do you never fret; never so grieve at any thing as to interrupt your happiness? Do you never find lowness of spirits? Are you enabled in every thing to give thanks? I am, my dear sister,

Your affectionate brother.

CCCXLIX.—*To the Same.*

LONDON, December 19, 1773.

MY DEAR SISTER,—It is plain the wisdom and power of God order all things well: he has brought you to the right place, and you have no

need to be careful for any thing, but only in every thing to make your requests known unto him with thanksgiving. I am glad to hear that Mrs. K—y's love does not grow cold. One part of your work is to stir up all who have believed, to go on to perfection, and every moment to expect the full salvation which is received by simple faith. I am persuaded your being where you are will be for good. Speak to all about you, and spare not. God will bear witness to his own truth. I am, my dear sister,

Your affectionate brother.

CCCL.—*To the Stone.*

LONDON, December 29, 1774.

MY DEAR SISTER,—I am glad you parted from our honest friend C—ne upon so good terms. All the trials you suffered, while you were there, are now passed away like a dream. So are all the afflictions we endured yesterday; but they are noted in God's book, and the happy fruit of them may remain when heaven and earth are passed away. Trials you are likewise to expect where you are now; for you are still in the body, and wrestle, if not with flesh and blood, yet with "principalities, and powers, with the rulers of the darkness of this world, with wicked spirits in high places;" and it is good for you that every grain of your faith should be tried; afterward you shall come forth as gold. See that you never be weary or faint in your mind; account all these things for your profit, that you may be a full partaker of his holiness, and

Brighter in all his image shine.

I am, my dear sister,

Your affectionate brother.

CCCLI.—*To the Rev. Mr. F——.*

ST. IVES, September 15, 1762.

DEAR SIR,

*Spectatum satis, ac donatum jam rude queris,
Mæcenas, iterum antiquo me includere ludo?
Non eadem est atas, non mens.*—[HOR.]

["Wherefore, Mæcenas, would you thus engage
Your bard, dismiss'd with honour from the stage,
Again to venture in the lists of fame,
His youth, his genius, now no more the same?"—FRANCIS.]

I have entirely lost my taste for controversy. I have lost my readiness in disputing; and I take this to be a providential discharge from it. All I can now do with a clear conscience is, not to enter into a formal controversy about the new birth, or justification by faith, any more than Christian perfection, but simply to declare my judgment; and to explain myself as clearly as I can upon any difficulty that may arise concerning it.

So far I can go with you, but no farther. I still say, and without any self-contradiction, I know no persons living who are so deeply conscious of their needing Christ both as prophet, priest, and king, as those who believe themselves, and whom I believe, to be cleansed from all sin; I mean, from all pride, anger, evil desire, idolatry, and unbelief. These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ, and walking

less accurately than they might have done after their Divine Pattern ; are more convinced of the insufficiency of all they are, have, or do, to bear the eye of God without a Mediator ; are more penetrated with the sense of the want of him than ever they were before.

If Mr. M—— or you say, “that coming short is sin,” be it so ; I contend not. But still I say, “These are they whom I believe to be scripturally perfect. And yet these never felt their want of Christ so deeply and strongly as they do now.” If in saying this I have “fully given up the point,” what would you have more ? Is it not enough that I leave you to “boast your superior power against the little, weak shifts of baffled error ?” “Canst not thou be content,” as the Quaker said, “to lay J. W. on his back, but thou must tread his guts out ?”

Here are persons exceeding holy and happy ; rejoicing evermore, praying always, and in every thing giving thanks ; feeling the love of God and man every moment ; feeling no pride, or other evil temper. If these are not perfect, that Scriptural word has no meaning. Stop ! you must not cavil at that word ; you are not wiser than the Holy Ghost. But if you are not, see that you teach perfection too. “But are they not sinners ?” Explain the term one way, and I say, Yes ; another, and I say, No. “Are they cleansed from all sin ?” I believe they are ; meaning from all sinful tempers. “But have they then need of Christ ?” I believe they have, in the sense, and for the reasons, above mentioned. Now, be this true or false, it is no contradiction ; it is consistent with itself ; and, I think, consistent with right reason, and the whole oracles of God.

O let you and I go on to perfection ! God grant we may so run as to attain ! I am

Your affectionate friend and brother.

CCCLII.—*To the Reverend Mr. —.*

1775.

REVEREND AND DEAR SIR,—I have obligations to you, on many accounts, from the time I first saw you ; particularly for the kind concern you showed when I was ill at Tanderagee. These have increased upon me every time that I have since had the pleasure of waiting upon you. Permit me, sir, to speak without reserve. Esteem was added to my affectionate regard, when I saw the uncommon pains you took with the flock committed to your care ; as also, when I observed the remarkably serious manner wherein you read prayers in your family. Many years have passed since that time ; many more than I am likely to see under the sun. But before I go hence, I would fain give you one instance of my sincere regard ; the rather, because I can scarce expect to see you again till we meet in a better world. But it is difficult for me to do it, as I feel myself inferior to you in so many respects. Yet permit me to ask a strange question, Is your soul as much alive to God as it was once ? Have you not suffered loss from your relations or acquaintance, that are sensible and agreeable men, but not encumbered with religion ? Some of them, perhaps, as free from the very form, as from the power, of it. O sir, if you lose any of the things which you have wrought, who can make you amends for that loss ? If you do not receive a full reward, what equivalent can you gain ? I was

pained, even at your hospitable table, in the midst of those I loved so well. We did not begin and close the meal in the same manner you did ten years ago! You was then, contrary to almost universal custom, unfashionably serious in asking a blessing and returning thanks. I know many would blame you for it: But surely the Lord said, "Servant of God, well done!" Wishing you and your lovely family every blessing, I am, reverend and dear Sir,

Your obliged and affectionate brother and servant.

CCCLIII.—*To Lady* ———.

LONDON, June 19, 1771.

MY DEAR LADY,—Many years since I saw that "without holiness no man shall see the Lord." I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view, than I had before, of the way how to attain this; namely, by faith in the Son of God. And immediately I declared to all, "We are saved from sin, we are made holy, by faith." This I testified in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years; and God hath continued to confirm the word of his grace. But during this time well nigh all the religious world hath set themselves in array against me, and among the rest, many of my own children, following the example of one of my eldest sons, Mr. W. Their general cry has been, "He is unsound in the faith; he preaches another gospel!" I answer, Whether it be the same which they preach or not, it is the same which I have preached for above thirty years. This may easily appear from what I have published during that whole term. I instance only in three sermons: That on Salvation by Faith, printed in the year 1738; that on The Lord our Righteousness, printed a few years since; and that on Mr. Whitefield's funeral, printed only some months ago. But it is said, "O but you printed ten lines in August last, which contradict all your other writings!" Be not so sure of this. It is probable, at least, that I understand my own meaning as well as you do; and that meaning I have yet again declared in the sermon last referred to. By that interpret those ten lines, and you will understand them better: Although I should think that any one might see, even without this help, that the lines in question do not refer to the condition of obtaining, but of continuing in, the favour of God. But whether the sentiment contained in those lines be right or wrong, and whether it be well or ill expressed, the Gospel which I now preach, God does still confirm by new witnesses in every place; perhaps never so much in this kingdom as within these last three months. Now, I argue from glaring, undeniable fact; God cannot bear witness to a lie. The Gospel therefore which he confirms, must be true in substance. There may be opinions maintained at the same time which are not exactly true; and who can be secure from these? Perhaps I thought myself so once: When I was much younger than I am now, I thought myself almost infallible; but, I bless God, I know myself better now.

To be short: Such as I am, I love you well. You have one of the first places in my esteem and affection; and you once had some regard

for me. But it cannot continue, if it depends upon my seeing with your eyes, or on my being in no mistake. What, if I was in as many as Mr. Law himself? If you were, I should love you still, provided your heart was still right with God. My dear friend, you seem not to have well learned yet the meaning of those words, which I desire to have continually written upon my heart, "Whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother."

I am, my dear lady,

Your affectionate.

CCCLIV.—*To Miss Jane Hilton, afterward Mrs. Barton, of Beverley.*

YORK, July 22, 1766.

MY DEAR SISTER,—See that you stand fast in the liberty wherewith Christ hath made you free. You need never more be entangled either with pride, or anger, or desire of any creature. Christ is yours; all is yours. O be all his, and admit no rival into your heart! But above all, beware of unbelief. Beware of the reasoning devil. In every cloud, or shadow of doubt, look up; and help, while yet you ask, is given. All you want is ready! Only believe! I am, my dear sister,

Your affectionate brother in Christ.

I hope your health is better.

CCCLV.—*To the Same.*

YORK, June 25, 1768.

MY DEAR SISTER,—Your conversation gave me much satisfaction. I rejoiced to find that you were sensible of your loss, and determined, by the grace of God, never to rest till you had recovered all which you once enjoyed. Nay, and you will recover it with increase; you will find a deeper communion with God, and a more full self devotion than ever. An earnest of this was given you the other day. Hold that fast, and continually expect the rest. How did you find yourself on Thursday morning? Had you not again a taste of the great salvation? And how have you been since? Are you still happy in God; and resolved not to rest, till you are all devoted to him? See that you do not fall again into evil reasonings! Be simple before God. Continue instant in prayer; and watch against whatever you know, by experience, to be a weight upon your mind. How soon may you then have your whole desire! How soon may your heart be all love! Why not now? All things are ready: only believe! And speak freely to

Your affectionate brother.

CCCLVI.—*To the Same.*

GUISELEY, July 1, 1768.

MY DEAR SISTER,—You must now expect temptations. Perhaps they will assault you on every side; for all the powers of hell are enraged at you, and will use every art to move you from your steadfastness. But, he that is for you is greater than all that are against you: only beware of evil reasoning! Hang simply on Him that loves you, and whom you love; just as a little helpless child. Christ is yours, all yours: that is enough. Lean your whole soul upon him! Do you find a witness in yourself, that he has cleansed your heart? Do you feel this always?

And have you a constant sense of the loving presence of God? You never need lose any thing that God has given, so you keep close to him. Be little and mean in your own eyes, glorying only in the Lord. And do not cease to pray for

Your affectionate brother.

You may direct to me at Epworth, near Thorne, Yorkshire.

It is a pity but you should now read the "Plain Account of Christian Perfection," (I suppose you may get it at Hull,) and the First Epistle of St. John.

CCCLVII.—*To the Same.*

EPWORTH, July 13, 1768.

MY DEAR SISTER,—Coming here this afternoon, I found your welcome letter. I would have you write as often as you can. For you have need of every possible help; inasmuch as your grace is as yet young and tender, and all the powers of darkness are at work to move you from your steadfastness. But it is enough that Christ is yours: and he is wiser and stronger than all the powers of hell. Hang upon him, and you are safe: lean on him with the whole weight of your soul. Do you find now as clear an evidence of the invisible as of the visible world? And are your thoughts continually fixed on the God of your salvation? Do you pray without ceasing? Does he preserve you even in your dreams? Hold fast what you have, and look for more: for there is no end of his goodness.

Mr. Robertshaw is to stay with you another year; and doubt not, the Lord will stay with you for ever. Think always of him, and think sometimes of

Your affectionate brother.

To-morrow I go hence: but I expect to be here again next week, and to stay here till Monday se'nnight.

CCCLVIII.—*To the Same.*

BRISTOL, August 20, 1768.

MY DEAR SISTER,—I write often, because I know you are yet weak and tender, and in need of every help. I am not sorry that you have trials: they are intended to show you your own helplessness; and to give you a fuller confidence in Him who has all power in heaven and earth. You have reason to cast all your care upon him; for he has dealt bountifully with you. When any trial comes, see that you do not look to the thing itself; but immediately look unto Jesus. Reason not upon it, but believe. See the hand of God in Shimei's tongue. If you want advice in any point, write to me without delay. And, meantime, stay your whole soul upon him who will never leave you nor forsake you. Tell him simply all you fear, all you feel, all you want. Pour out your soul into his bosom. Do you feel no pride, no anger, no desire? You will feel temptations to all: and the old deceiver will tell you again and again, "That is pride; that is anger!" But regard him not. And cast not away your confidence, which hath great recompense of reward.

Your affectionate brother.

I am to spend a month or two in and near Bristol.

CCCLIX.—*To the Same.*

BRISTOL, September 30, 1768.

You, as it were, ask my advice. But I know nothing of the matter : you should have spoken to me when I saw you. Is the person a believer? Is he a Methodist? Is he a member of our society? Is he clear with regard to the doctrine of perfection? Is he athirst for it? If he fails in any of these particulars, I fear he would be a hinderance to you, rather than a help. Was not inordinate affection for him one cause of your losing the pure love of God before? If it was, you have a great reason to be afraid lest it should again rob you of that pearl. Has it not already? Have you all the life you had two months ago? Is your soul still all love? Speak freely to
Your affectionate brother.

CCCLX.—*To the Same.*

BRISTOL, October 8, 1768.

MY DEAR SISTER,—You need never be afraid “of wearying my patience,” unless it be by your silence. There is no danger of your writing too often. I can easily believe, the description you give is just : therefore there are only two particulars remaining : First, Have you both the consent of your parents? Without this, there is seldom a blessing. Secondly, Is he able to keep you? I mean, in such a manner as you have lived hitherto. Otherwise, remember! “When poverty comes in at the door, love flies out at the window.”

Do you find as much as ever of the spirit of prayer, and of continual watchfulness? Are you always sensible of the presence of God? in the greatest hurry of business? Have you power over wandering thoughts?
Your affectionate brother.

CCCLXI.—*To the Same.*

LONDON, November 26, 1768.

MY DEAR SISTER,—There seems to have been a particular providence in Hannah Harrison’s coming to Beverley, especially at that very time when a peace maker was so much wanting : and it was a pledge that God will withhold from you no manner of thing that is good.

The words of our Lord himself show us, what we are to expect from “those of our own household.” But all this, likewise, shall be for good. “*It is given to you, to suffer*” for him : and all will turn to your profit, that you may be more largely a partaker of his holiness.

Do you feel, when you are tried in a tender point, no temper contrary to love? Grief there may be : but is there no resentment or anger? Do you feel invariable calmness of spirit? Do you perceive nothing but pity and tender good-will, both at the time and afterward?

Write to me of the trials you meet with. You may always direct to London, and the letter will come safe. Expect more faith and love daily.
Your affectionate brother.

CCCLXII.—*To the Same.*

LONDON, March 1, 1769.

MY DEAR SISTER,—I rejoice that I have confidence in you in all things. I believe you do not willingly lose any opportunity of speaking

for a good Master. I apprehend you should particularly encourage the believers, to give up all to God; and to expect the power whereby they will be enabled so to do, every day, and every moment. I hope none of your preachers speak against this; but rather press all the people forward.

Do you now feel any thing like anger, or pride, or self-will, or any remains of the carnal mind? Was your second deliverance wrought while I was at Beverley? at the time of the sermon, or after it? You did not tell me, in what manner you found the change; and whether it has continued without any intermission from that moment. Certainly there never need be any decay: There never will, if you continue watching unto prayer. Continue to pray for

Your affectionate brother.

CCCLXIII.—*To the Same.*

LISEBURN, April 9, 1769.

MY DEAR SISTER,—I thank brother Barton for his letter. Both of you have now more need than ever continually to watch and pray, that you enter not into temptation. There will be a great danger of so cleaving to each other, as to forget God; or of being so taken up with a creature, as to abate your hunger and thirst after righteousness. There will be a danger likewise of whiling away time; of not improving it to the uttermost; of spending more of it than needs, in good sort of *talk* with each other, which yet does not quicken your souls. If you should once get into a habit of this, it will be exceeding hard to break it off. Therefore you should now attend to every step you take, that you may begin as you hope to hold on to the end. And beware you are not entangled with worldly care, any more than worldly desire. Be careful for nothing; but in every thing make your request known to God, with thanksgiving.

Your affectionate brother.

CCCLXIV.—*To the Same.*

BRISTOL, September 9, 1769.

MY DEAR SISTER,—Now I understand you well; but I did not understand you before: I thought you meant, that you had not now the love that you had once. I am glad to find that I was mistaken; and that you still retain that precious gift of God. Undoubtedly, you may retain it always; yea, and with a continual increase. You may have a deeper and deeper fellowship with the Father, and with his Son Jesus Christ. You may have more and more of the mind which was in him, and be more fully renewed in his likeness. You should send me word, from time to time, what your present experience and your present trials are. Peace be with your spirits! I am, my dear sister,

Your affectionate brother.

CCCLXV.—*To the Same.*

NORWICH, November 1, 1769.

MY DEAR SISTER,—Have you been tried with bodily weakness, or with outward afflictions? If with the latter, have you found a deliverance from them? It is certain, in every temptation He will make a way to escape, that you may be able to bear it. When you are tempted,

it is an unspeakable blessing that there is nothing in your heart which joins with the temptation. And there never need be more: the enemy is thrust out, and cannot reënter, if you continue to watch and pray. Continue likewise to be useful in your generation: As you have time, do good to all men. Snatch all the opportunities you can of speaking a word to any of your neighbours. Comfort the afflicted; support the weak; exhort the believers to go on unto perfection. Never be weary in well doing: In due time you shall reap, if you faint not. I am
Your affectionate brother.

CCCLXVI.—*To the Same.*

LONDON, December 24, 1769.

MY DEAR SISTER,—Some of the trials which you must frequently have are of a delicate nature. You will need much of the wisdom from above, or you would suffer loss under them. Those who are very near to you, were (and probably are still) prejudiced against William Fallowfield beyond all sense and reason. And how extremely difficult it is for you, not to drink in a *little* of their spirit! Only, what is ill-will in them, may in you be a simple error of judgment. Yet there is danger lest it should weaken your soul, and insensibly lead you to some wrong temper.

I believe you may speak without reserve to brother Howard. He is a cool, thinking man. But does he preach Christian perfection clearly and explicitly? Which of your other preachers does?

Your affectionate brother.

CCCLXVII.—*To the Same.*

TEWKESBURY, March 15, 1770.

MY DEAR SISTER,—I rejoice to hear that you stand fast in the liberty wherewith Christ hath made you free; and the more, because, although many taste of that heavenly gift, deliverance from inbred sin, yet so few, so exceeding few, retain it one year; hardly one in ten; nay, one in thirty. Many hundreds in London were made partakers of it, within sixteen or eighteen months: but I doubt whether twenty of them are now as holy and as happy as they were. And hence, others had doubted whether God *intended that salvation* to be enjoyed long. That many *have* it for a season, that they allow; but are not satisfied that any *retain* it always. Shall not you, for one? You will, if you watch and pray, and continue hanging upon him. Then you will always give matter of rejoicing to
Your affectionate brother.

CCCLXVIII.—*To the Same.*

MAY 8, 1770.

MY DEAR SISTER,—Two things are certain: The one, that it is possible to lose even the pure love of God; the other, that it is not necessary, it is not unavoidable; it may be lost, but it may be kept. Accordingly, we have some, in every part of the kingdom, who have never been moved from their steadfastness. And from this moment you need never be moved: His grace is sufficient for you. But you must continue to grow, if you continue to stand; for no one can stand still. And is it not your Lord's will concerning you, that you should daily

receive a fresh increase of love? And see that you labour so much the more, to comfort the feeble-minded, to support the weak, to confirm the wavering, and recover them that are out of the way. In June I hope to see you. Peace be with your spirits! I am

Your affectionate brother.

CCCLXIX.—*To the Same.*

NORWICH, November 5, 1770.

MY DEAR SISTER,—For many years I had a kind of scruple with regard to praying for temporal things. But three or four years ago I was thoroughly persuaded that scruple was unnecessary. Being then straitened much, I made it matter of prayer; and I had an immediate answer. It is true, we can only ask outward blessings with reserve: “If this is best; if it be thy will:” And in this manner we may certainly plead the promise,—“All these things shall be added unto you.”

I hope the little debates which were some time since in the society at Beverley are at an end; and that you all now continue in love, and bear one another’s burdens. You had, for a long time, a hard part to act between the contending parties: But as God preserved you from anger and from a party spirit, you suffered no loss thereby. Beware of suffering loss from another quarter, from worldly care. This is a dangerous enemy. You had need steadily to cast your care on Him that careth for you. To him I commit you and yours; and am

Your affectionate brother.

CCCLXX.—*To the Same.*

LONDON, February 21, 1772.

MY DEAR SISTER,—I believe you will never willingly give me pain. You will give me pleasure as long as you are pressing on to the mark; ready to do, and patient to suffer, the whole will of God. You cannot be separated from the people till you are removed into Abraham’s bosom. In order to make your continuance with them the easier, I hope Mr. Thompson has now fixed the class as I directed. He is a good preacher, and a good man; though liable to mistake, or he would be more than man.

Can you still give God your whole heart? Is he always present with you? Have these trials weakened or strengthened your faith? Have you a clear evidence that you are saved from sin? See that you strengthen each other’s hands, and press on to the mark together!

I am

Your affectionate brother.

CCCLXXI.—*To the Same.*

DECEMBER 18, 1772.

MY DEAR SISTER,—It is a little thing to trust God as far as we can see him; so far as the way lies open before us. But to trust in him when we are hedged in on every side, and can see no way to escape, this is good and acceptable with God. This is the faith of Abraham our father; and, by the grace of God, this is *your* faith! I am

Your affectionate brother.

CCCLXXII.—*To the Same.*

JANUARY 21, 1773.

MY DEAR SISTER,—Consult with some experienced and sensible person upon every step you take. Concerning removing to Hull, you would do well to consult Thomas Snowdon, or some one that lives there. It would be expedient too, to take good advice before you enter upon any new business. Every thing now is full of uncertainty and danger, during the amazing dearness of provisions. Hence, most people have just money to buy food, and have nothing more to lay out. Yet the promise stands sure: “Seek the kingdom of God, and his righteousness, and *these things* shall be added unto you.” Yea, surely, the Lord will sooner make windows in heaven, than suffer his truth to fail. Peace be with your spirits! I am

Your affectionate brother.

CCCLXXIII.—*To the Same.*

BRISTOL, October 8, 1774.

MY DEAR SISTER,—It is exceeding certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred, as well as actual, sin. And at that time you were enabled to give him all your heart; to rejoice evermore, and to pray without ceasing. Afterward, he permitted his work to be tried; and sometimes as by fire. For a while you were not moved; but could say in all things, “Good is the will of the Lord.” But it seems you gave way, by little and little, till you were in some measure shorn of your strength. What have brother Barton and you to do, but to arise at once, and shake yourselves from the dust? Stir up the gift of God that is in you! Look unto Him that is mighty to save! Is he not able, in every sense, to turn your captivity? He has not forgotten to be gracious; neither will he shut up his loving-kindness in displeasure. He is a God nigh at hand. Only believe; and help, while yet you ask, is given! Trust in him, and conquer all. I am

Your affectionate brother.

CCCLXXIV.—*To the Same.*

LONDON, December 30, 1774.

MY DEAR SISTER,—One observes well, that, in order to judge of the grace which God has given us, we must likewise consider what our temptations are; because a little grace will balance little temptations; but to conquer great temptations, much grace is requisite. Formerly, you had comparatively little temptation; and, through his grace, you could rejoice with joy unspeakable. At present, you do not find that joy. No; for you have the temptations which you had not then. You have little children; you have worldly care; and, frequently, a weak body. Therefore, you may have far more grace than you had before, though you have not so much joy; nay, though you should for a time have no joy at all, but sorrow and heaviness; yea, though you should say with your Master, “My soul is exceeding sorrowful, even unto death.” O what a gainer are you by this! when you are enabled to say in the midst of all, “The cup which *my Father* hath given me, shall I

not drink it?" See how he loveth whom he chasteneth! And what is at the end? An eternal weight of glory! It is laid up for you both; taste of it now! I am

Your affectionate brother.

CCCLXXV.—*To the Same.*

LONDON, February 19, 1777.

MY DEAR SISTER,—I am glad to hear that your little society prospers. If they increase in grace, they will increase in number; of which I can have no doubt, if you watch against all jealousies, and continue open and loving to each other. There will be nothing wanting, I am persuaded, on the part of the preachers. Whenever they speak, they will speak as the oracles of God; with sound speech, which cannot be reproved. And what is more, the whole tenor of their life is agreeable to their doctrine. Whatever they preach, you will experience. What you have received is a pledge of what you will receive. For He that loves you will withhold from you no manner of thing that is good.

I am

Your affectionate brother.

CCCLXXVI.—*To the Same.*

BRISTOL, July 29, 1777.

MY DEAR SISTER,—It is well that you have learned to say, "The Lord gave, and the Lord hath taken away." Your child is gone but a little before you. How soon shall we overtake her! It is no way inconsistent with Christian resignation, to ask conditionally, "Let this cup pass from me;" only with the addition, "Nevertheless, not as I will, but as thou wilt."

Rapturous joy, such as is frequently given in the beginning of justification, or of entire sanctification, is a great blessing; but it seldom continues long before it subsides into calm, peaceful love. I believe if Miss H— were to spend a little time with you, it might be of great use to many. I am, with love to brother Barton,

Your affectionate brother.

CCCLXXVII.—*To the Same.*

LONDON, November 13, 1778.

MY DEAR SISTER,—I am glad sister Crosby has been at Beverley, and that you had an opportunity of hearing her. She is useful wherever she goes; particularly in exciting believers to go on to perfection.

There is frequently something very mysterious in the ways of Divine providence. A little of them we may understand; but much more is beyond our comprehension; and we must be content to say, "What thou doest I know not now; but I shall know hereafter." At present, it is sufficient for me to know, that all his ways are mercy and truth to them that love him.

Even in these troublous times, there is a very considerable increase of the work of God. Cleave to him with your whole heart, and you will have more and more reason to praise him. I am

Your affectionate brother.

CCCLXXVIII.—*To the Same.*

LONDON, February 11, 1779.

MY DEAR SISTER,—This is our comfort, that we know our Lord has all power in heaven and in earth; and that whensoever he *willeth* to deliver, *to do* is present with him. He did indeed very remarkably interpose in your behalf, by raising up those friends in time of need. You have reason to praise him; and you have reason to trust him. He will withhold from you no manner of thing that is good.

I am glad to hear that at length there is likely to be a day of visitation even for poor Beverley. If you have two or three that are strong in faith, they will wrestle with God in mighty prayer, and bring down a blessing on all that are round about them. I am

Your affectionate brother.

CCCLXXIX.—*To the Same.*

LONDON, November 9, 1779.

MY DEAR SISTER,—If you continue earnest to save your souls, both of you must expect temptations; and those of various sorts. Sometimes you will be tried by friends, or enemies; sometimes by one another; at some times perhaps you will be quite out of conceit with each other, and all things will appear wrong. Then beware of anger; of fretfulness, or peevishness, which maketh the grasshopper a burden. But from all this, the God whom you serve is able to deliver you; yea, and he *will* deliver you. Trust him, and praise him. I am

Yours affectionately.

CCCLXXX.—*To the Same.*

EDINBURGH, May 19, 1780.

MY DEAR SISTER,—It is no burden to me to hear from you. Indeed, I had rather, when Providence permits, see you; but that cannot be very often. This summer, after visiting a few places which I have not seen for many years, I must contrive, if it be possible, to spend a little time in London, Bath, and Bristol, before the conference; so that I do not attempt, in this broken, irregular year, to visit many of the societies. I believe I shall not come any nearer Beverley than York. I am glad to hear so good an account of your preachers. John Furz is fairly worn out; he is hardly able to preach at all. If he lives till next year, I expect he will be a supernumerary. As God begins to visit poor Beverley, you have reason to hope you shall see better days than ever. But you have had as yet little more than the earnest of a shower. But who knows how soon you will see the general blessing? I am

Your affectionate brother.

CCCLXXXI.—*To the Same.*

LONDON, December 9, 1780.

MY DEAR SISTER,—God knoweth the way wherein you go; and when you have been tried you shall come forth as gold. I believe, if you drank nettle tea, (five or six leaves,) instead of common tea, it would swiftly restore your strength. If a proper application be made

to the magistrates, undoubtedly they will secure the peace. Persecution is more and more out of fashion since King George came to the throne. But, in the mean time, let prayer be made continually.

I am

Your affectionate brother.

CCCLXXXII.—*To the Same.*

LONDON, November 6, 1781.

MY DEAR SISTER,—I am always well pleased to hear from you, especially when you tell me that God has dealt well with you. I trust he has yet greater blessings in store for you, and for the little flock at Beverley. I was glad of the little time we had together, and hoped it would not be in vain. I found love to your two little maidens. There is good seed sown in their hearts, which, if it be carefully watered, will probably bring forth fruit to your comfort, and the glory of God. Let your husband and you go on hand in hand, stirring up the gift of God that is in you, and running with resignation and patience the race that is set before you. You have met, and undoubtedly will meet, with manifold temptations: but you have had full proof that God is faithful, who will never suffer you to be tempted above that you are able; but will, with the temptation, also make a way to escape, that you may be able to bear it. O tarry, then, the Lord's leisure! Be strong, and he shall comfort thy heart. And put thou thy trust in the Lord.

I am, my dear sister,

Your affectionate brother.

CCCLXXXIII.—*To the Same.*

DUBLIN, April 23, 1783.

MY DEAR SISTER,—It has pleased God, for many years, to lead you in a rough and thorny way. But he knoweth the way wherein you go; and when you have been tried, you shall come forth as gold. Every proof you have had of God's care over you is a reason for trusting him with your children. He will take care of them, whether you are alive or dead; so that you have no need to be careful in this matter. You have only, by prayer and supplication, to make your requests known to God; and whenever he sees it will be best for you, he will deliver you out of your captivity. In two or three weeks I hope to be in England again: but it is all one where we are, so we are doing the will of our Lord. I am, my dear sister,

Your affectionate brother.

CCCLXXXIV.—*To the Same.*

LONDON, July 5, 1783.

MY DEAR SISTER,—Last month I made a little journey to Holland; from whence I returned yesterday. There is a blessed work at the Hague, Amsterdam, Utrecht, and many other of the principal cities; and in their simplicity of spirit, and plainness of dress, the believers vie with the old English Methodists. In affection they are not inferior to any. It was with the utmost difficulty we could break from them.

I am glad to hear so good an account of my two little maids. I found

much love to them when I was at Beverley. Now is the time for them to choose that better part which shall never be taken from them. Now is the time for them to choose whether they will seek happiness in God or in the world. The world never made any one happy; and it is certain it never will. But God will. He says,—

“Love shall from me returns of love obtain;
And none that seek me early seek in vain.”

I am, with love to brother Barton,
Your affectionate brother.

CCCLXXXV.—*To the Same.*

LONDON, June 11, 1788.

MY DEAR SISTER,—You have indeed had a series of trials, one upon the back of another. It is well you know in whom you have believed; otherwise you would have been weary and faint in your mind. For it is not an easy thing always to remember, (then especially when we have most need of it,) that “the Lord loveth whom he chasteneth, and scourgeth every son whom he receiveth.” Who could believe it, if he had not told us so himself? It is well that he never fails to give us strength according to our day; and that we know these “light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.” I am

Your affectionate brother.

CCCLXXXVI.—*To the Stewards of the Foundery.*

PEMBROKE, August 6, 1768.

MY DEAR BRETHERN,—The thing you mention is of no small concern, and ought not to be determined hastily. Indeed, it would be easy to answer, if we considered only how to save money: but we are to consider also how to save souls. Now, I doubt whether we should act wisely in this respect were we to give up the chapel in Spitalfields. We have no other preaching place in or near that populous quarter of the town; and a quarter which, upon one account, I prefer before almost any other; namely, that the people in general are more simple, and less confused by any other preachers. I think, therefore, it would not be well to give up this, if we could gain a thousand pounds thereby. I should look upon it as selling the souls of men for money; which God will give us in due time without this. That many who live near the Foundery would be glad of it, I allow, because it would save them trouble. But neither can I put the saving of trouble in competition with the saving of souls. I am, my dear brethren,

Your affectionate brother.

CCCLXXXVII.—*To Mrs. Elizabeth Bennis, of Limerick.*

PEMBROKE, August 23, 1763.

MY DEAR SISTER,—You did well to write; this is one of the means which God generally uses to convey either light or comfort: even while you are writing you will often find relief; frequently, while we propose a doubt, it is removed.

There is no doubt but what you at first experienced was a real foretaste of the blessing, although you were not properly possessed of it till the Whitsunday following; but it is very possible to cast away the gift of God, or to lose it by little and little; though I trust this is not the case with you; and yet you may frequently be in heaviness, and may find your love to God not near so warm at some times as it is at others. Many wanderings, likewise, and many deficiencies, are consistent with pure love; but the thing you mean is, the abiding witness of the Spirit touching this very thing. And this you may boldly claim, on the warrant of that word, "We have received the Spirit that is of God; that we may know the things which are freely given to us of God."

I am, my dear sister,

Your affectionate brother.

CCCLXXXVIII.—*To the Same.*

MANCHESTER, March 29, 1766.

MY DEAR SISTER,—One of our preachers has lately advanced a new position among us,—that there is no direct or immediate witness of sanctification, but only a perception or consciousness that we are changed, filled with love, and cleansed from sin. But, if I understand you right, you find a direct testimony that you are a child of God.

Now, certainly, if God has given you this light, he did not intend that you should hide it under a bushel. "It is good to conceal the secrets of a king, but it is good to tell the loving-kindness of the Lord." Every one ought to declare what God has done for his soul, and that with all simplicity: only care is to be taken to declare to several persons that part of our experience which they are severally able to bear; and some parts of it, to such alone as are upright and simple of heart.

One reason why those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek after the same blessing. And we ought, by every possible means, to press every serious believer to forget the things which are behind, and with all earnestness go on to perfection. Indeed, if they are not thirsting after this, it is scarcely possible to keep what they have: they can hardly retain any power of faith, if they are not panting after holiness.

A thousand infirmities are consistent even with the highest degree of holiness; which is no other than pure love, a heart devoted to God; one design and one desire. Then, whatever is done, either in word or deed, may be done in the name of the Lord Jesus.

Press after all the residue of the promises. I am, my dear sister,

Your affectionate brother.

CCCLXXXIX.—*To the Same.*

LEEDS, August 14, 1766.

MY DEAR SISTER,—Although I am at present exceedingly hurried with various business, yet love constrains me to write a few lines. Your letters are always welcome to me, as the picture of an honest and affectionate heart.

What you say concerning the witness of the Spirit is agreeable to all sound experience. We may, in some measure, be satisfied without it, in the time of broad sunshine; but it is absolutely necessary in the time

of clouds, and heaviness, and temptation; otherwise it would be hardly possible to hold fast your confidence.

Beware of voluntary humility: even this may create a snare. In the "Thoughts on Christian Perfection," and in the "Farther Thoughts," you have the genuine experience of the adult children of God. Oppose that authority to the authority of any that contradict, (if reason and Scripture are disregarded,) and look daily for a deeper and fuller communion with God. O what is it to walk in the light, as he is in the light!

Do not cease to pray for

Your truly affectionate brother.

CCCXC.—*To the Same.*

DUBLIN, July 25, 1767.

DEAR SISTER BENNIS,—When you write to me, you have only to "think aloud," just to open the window in your breast: when we love one another, there is no need of either disguise or reserve: I love you, and I verily believe you love me; so you have only to write just what you feel.

The essential part of Christian holiness is giving the heart wholly to God; and certainly we need not lose any degree of that light and love which at first attend this: it is our own infirmity if we do; it is not the will of the Lord concerning us. Your present business is, not to reason whether you should call your experience thus or thus; but to go straight to Him that loves you, with all your wants, how great or how many soever they are. Then all things are ready; help, while you ask, is given. You have only to receive it by simple faith. Nevertheless, you will still be encompassed with numberless infirmities; for you live in a house of clay, and therefore this corruptible body will, more or less, press down the soul, yet not so as to prevent your rejoicing evermore, and having a witness that your heart is all his. You may claim this: it is yours; for Christ is yours. Believe, and feel him near.

My dear sister, adieu.

Yours affectionately.

CCCXCI.—*To the Same.*

CORK, May 30, 1769.

DEAR SISTER,—Some years since, I was inclined to think that none who had once enjoyed and then lost the pure love of God must ever look to enjoy it again till they were just stepping into eternity. But experience has taught us better things: we have at present numerous instances of those who had cast away that unspeakable blessing, and now enjoy it in a larger measure than ever. And why should not this be your case? Because you are unworthy? So were they. Because you have been an unfaithful steward? So had they been also; yet God healed them freely; and so he will you, only do not reason against him. Look for nothing in yourself but sin and unworthiness. Forget yourself. Worthy is the Lamb, and he has prevailed for you. You shall not die, but live; live all the life of heaven on earth. You need nothing in order to this but faith; and who gives this? He that standeth at the door.

I hope to see you at Limerick on Monday next; and I pray, let there never more be any reserve between you and

Your truly affectionate, &c.

CCCXCII.—*To the Same.*

DUBLIN, July 24, 1769.

DEAR SISTER,—If the reading over your papers has no other effect, this it certainly has, it makes me love you abundantly better than I did before: I have now a more intimate knowledge of you; I enter more into your spirit, your tempers, and hopes, and fears, and desires; all which tends to endear you to me. It is plain, one of your constant enemies, and the most dangerous of all, is evil reasoning. Accordingly, the thing which you chiefly want is Christian simplicity. Brother Bourke and you should carefully watch over each other in that respect, and let each deal faithfully with the other; let there be no reserve between you; encourage one another also, to pray for and expect the continual and direct witness of the Spirit. My dear friend, remember

Yours affectionately, &c.

CCCXCIII.—*To the Same.*

BRISTOL, September 18, 1769.

MY DEAR SISTER,—I wrote a longer letter to you than I usually do, before I set out from Dublin: where or how it stopped, I cannot imagine. I think of you every day; indeed I do not know that I ever loved you so well as since I was at Limerick last. The more we are acquainted with each other, the more we ought to love one another.

I hope brother Bourke and you faithfully endeavour to help each other on. Is your own soul all alive; all devoted to God? Do you find again what you found once? And are you active for God? Remember, you have work to do in your Lord's vineyard; and the more you help others, the more your soul will prosper. I am, my dear sister,

Yours affectionately, &c.

CCCXCIV.—*To the Same.*

WHITEHAVEN, April 12, 1770.

DEAR SISTER,—If two or three letters have miscarried, all will not; so I am determined to write again. How does the work of God go on at Limerick? Does the select society meet constantly? And do you speak freely to each other? What preachers are with you now? Do you converse frankly and openly with them, without any shyness or reserve? Do you find your own soul prosper? Do you hold fast what God has given you? Do you give him all your heart? And do you find the witness of this abiding with you? One who is now in the house with me has not lost that witness one moment for these ten years. Why should you lose it any more? Are not the gifts of God without repentance? Is he not willing to give always what he gives once? Lay hold, lay hold on all the promises. I am

Your affectionate brother.

CCCXCV.—*To the Same.*

YARM, June 13, 1770.

MY DEAR SISTER,—Just now we have many persons all over England that are exactly in the state you describe. They were some time

since renewed in love, and did then rejoice evermore; but after a few years, months, or weeks, they were moved from their steadfastness; yet several of these have within a few months recovered all they had lost, and some with increase; being far more established than ever they were before: And why may it not be so with you? The rather, because you do not deny or doubt of the work which God did work in you; and that by simple faith. Surely you should be every day expecting the same free gift; and he will not deceive your hope.

If you can guard brother S. against pride, and the applause of well-meaning people, he will be a happy man, and a useful labourer. I hope brother M. has not grown cold. Stir up the gift of God which is in you! I am, my dear sister,

Your affectionate brother.

CCCXCVI.—*To the Same.*

ASHBY, July 27, 1770.

DEAR SISTER,—Will you ever find in yourself any thing but unfitness? Otherwise your salvation would be of works, not of grace. But you are frequently sick of a bad disease,—evil reasoning; which hinders both your holiness and happiness: You want the true Christian simplicity, which is indeed the highest wisdom. Nothing is more clear, according to the plain Bible account, than sanctification; pure love reigning in the heart and life. And nothing is more plain than the necessity of this, in order to feel happiness here and hereafter. Check all reasoning concerning these first principles, else you will exceedingly darken your soul; and go on denying yourself, and taking up your cross, until you

Sink into perfection's height,
The depth of humble love.

Still draw near to the fountain by simple faith, and take all you want; but be not slothful in your Lord's vineyard. My dear sister,
Yours affectionately.

CCCXCVII.—*To the Same.*

LIMERICK, May 15, 1771.

MY DEAR SISTER,—Whenever there is a dependence, though frequently secret and unobserved, on any outward thing, it is the mercy of God which disappoints us of our hope, that we may be more sensibly convinced, "neither is he that planteth any thing, nor he that watereth, but God that giveth the increase."

From time to time you must find many difficulties and perplexities that none but God can clear. But can he clear them? That is enough. Then he surely will. This is the very use of that anointing which we have from God. It is to teach us of all things, to clear up a thousand doubts and perplexities which no human wisdom could do. This was given you in the case of your child; and when that came, temptation spake not again. This is never more needful than with regard to anger; because there is an anger which is not sinful, a disgust at sin which is often attended with much commotion of the animal spirits; and I doubt whether we can well distinguish this from sinful anger, but by that light from heaven.

I really hope J. C. will do well: within these two years he is improved exceedingly.

If our sisters miss you any more, there is but one way,—you must go or send after them. Be not idle; neither give way to voluntary humility. You were not sent to Waterford for nothing; but to “strengthen the things that remain.”

It would be a strange thing if I should pass a day without praying for you: By this means at least we may reach each other; and there may be a still increasing union between you and

Your affectionate brother.

CCCXCVIII.—*To the Same.*

DUBLIN, July 20, 1771.

MY DEAR SISTER,—I am much pleased to hear so good an account of J. C. If I was resolved to understand all God’s dispensations, I should embrace his opinion; because it in a manner accounts for some things which otherwise are unaccountable. But this I do not expect; I am content to understand exceeding little, while I am in the body. What He does, I know not now; it is enough that I shall know hereafter. Our business now is to love and obey: Knowledge is reserved for eternity. My chief objection to Milton’s doctrine of election is, that I cannot reconcile it to the words of St. Peter, which manifestly refer to the eternal state of men: “God is no respecter of persons.” Now, how can we allow this, if we believe he places one man, as it were, suspended between heaven and hell, while he fixes another, ere ever he is born, under an absolute impossibility of missing heaven?

I am well pleased you see some reason to hope well of Mr. T. Speak closely to him. He has a strong, cultivated understanding, and would make a shining Christian. If he continues serious, he will not long be pleased with his former company: They will grow tasteless, nay, irksome.

It is not material whether this or that infirmity or defect be consistent with this or that gift of God. Without reasoning about this, it is your part simply to spread all your wants before Him who loves you; and he will richly supply them all! Your ever affectionate brother.

CCCXCIX.—*To the Same.*

RYE, October 28, 1771.

MY DEAR SISTER,—It is no wonder that finite cannot measure infinite; that man cannot comprehend the ways of God. There always will be something incomprehensible, something like himself, in all his dispensations. We must therefore be content to be ignorant, until eternity opens our understanding; particularly with regard to the reasons of his acting thus or thus. These we shall be acquainted with when in Abraham’s bosom.

As thinking is the act of an embodied spirit, playing upon a set of material keys, it is not strange that the soul can make but ill music when her instrument is out of tune. This is frequently the case with you; and the trouble and anxiety you then feel are a natural effect of the disordered machine, which proportionably disorders the mind. But this is not all: As long as you have to wrestle not only with flesh and

blood, but with principalities and powers, wise as well as powerful, will they not serve themselves of every bodily weakness to increase the distress of the soul? But let them do as they may; let our frail bodies concur with subtle and malicious spirits; yet see that you cast not away your confidence, which hath great recompense of reward. "Be strong in the Lord, and in the power of his might." Whereunto you have attained, hold fast; and when you feel the roughest and strongest assault, when the enemy comes in like a flood, do not reason, do not (in one sense) fight with him; but sink down in the presence of your Lord, and simply look up, telling him, "Lord, I cannot help myself; I have neither wisdom nor strength for this war; but I am thine, I am all thine: Undertake for me: Let none pluck me out of thine hands. Keep that safe which is committed to thee, and preserve it unto that day."

I am in great hopes, if we live until another conference, J. C. will be useful as a travelling preacher; so would J. M., if he had courage to break through. However, I am pleased he exercises himself a little: Encourage him. I wish you would lend Mrs. Dawson the Appeals: Take them from the book room, and present them to her in my name. Go yourself; for I wish you to be acquainted with her. I believe they will satisfy her about the Church. She halts just as I did many years ago. Be not shy toward brother C.: he is an upright man. Sister L. is already doing good in Clonmell. Do you correspond with her?

Your affectionate.

CCCC.—*To the Same.*

CANTERBURY, December 3, 1771.

MY DEAR SISTER,—I did believe brother C. would be of use to you, and you may be of use to him: Speak to each other without reserve, and then you will seldom meet in vain. Thrust him out to visit the whole society, (not only those that can give him meat and drink,) from house to house, according to the plan laid down in the Minutes of Conference: then he will soon see the fruit of his labour. I hope he is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it.

All that God has already given you, hold fast. But expect to see greater things than these.

Your affectionate.

CCCCI.—*To the Same.*

LIVERPOOL, March 31, 1772.

MY DEAR SISTER,—You did well to break through and converse with Mrs. D——. There is no doubt but she has living faith; but, not having opportunity to converse with believers, she cannot express herself with that clearness that our friends do: cultivate the acquaintance. Now, lay before her, by way of promise, the whole Christian salvation: she will quickly see the desirableness of it. You may then lend her the "Plain Account of Christian Perfection." She will not be frightened, but rather encouraged, at hearing it is possible to attain what her heart longs for. While you are thus feeding God's lambs, he will lead you into rich pastures.

I do not wonder you should meet with trials : it is by these your faith is made perfect. You will find many things, both in your heart and in your life, contrary to the perfection of the Adamic law ; but it does not follow that they are contrary to the law of love : let this fill your heart, and it is enough. Still continue active for God. Remember, a talent is entrusted to you : see that you improve it : he does not like a slothful steward.

Your affectionate brother.

CCCCII.—*To the Same.*

YARM, June 16, 1772.

MY DEAR SISTER,—As often as you can, I request you will converse personally or by letter with Mrs. D. : her heart is much united to you ; and I believe you are particularly called to be useful to those whom the riches or the grandeur of this world keep at a distance from the pure word of God. When you are at Waterford, see that you be not idle there. You should gather up and meet a band immediately. If you would also meet a class or two, it would be so much the better : you know, the more labour the more blessing.

Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God. Therefore, every voluntary breach of the law of love is sin ; and nothing else, if we speak properly. To strain the matter farther is only to make way for Calvinism. There may be ten thousand wandering thoughts, and forgetful intervals, without any breach of love, though not without transgressing the Adamic law. But Calvinists would fain confound these together. Let love fill your heart, and it is enough !

Your affectionate brother.

CCCCIII.—*To the Same.*

BRISTOL, August 31, 1772.

MY DEAR SISTER,—My health is not worse, but rather better. Your account of the society in Waterford is pleasing. Continue to exercise your talent amongst them, and you will be a gainer by it. You need not dispute or reason about the name which belongs to the state you are in. You know what you have ; be thankful for it. You know what you want,—zeal, liveliness, stability, deliverance from wandering imaginations. Well then, ask, and they shall be given. The way into the holiest is open through the blood of Jesus. You have free access through him.

“ To Him your every want
In instant prayer display ;
Pray always, pray and never faint,
Pray, without ceasing pray !”

See, help, while yet you ask, is given ! I am, dear sister,
Your affectionate brother.

CCCCIV.—*To the Same.*

COLCHESTER, November 3, 1772.

DEAR SISTER,—Your time was well bestowed at Waterford : many, I doubt not, will remember it with thankfulness. But why this want of discipline in Limerick ? Whenever this is dropped, all is confusion :

see that it be immediately restored. Captain Webb is now in Dublin ; invite him to visit Limerick ; he is a man of fire, and the power of God constantly accompanies his word. Speak a little to as many as you can ; go among them, to their houses ; speak in love, and discord will vanish. It is hardly possible for you to comfort or strengthen others, without some comfort returning into your own bosom.

It is probable I shall visit Ireland in the spring, though I am almost a disabled soldier. I am forbid to ride, and am obliged to travel mostly in a carriage.

You have need to stir up the gift of God that is in you. Light will spring up. Why not now ? Is not the Lord at hand ?

I am, my dear sister,

Your affectionate brother.

CCCCV.—*To the Same.*

SHOREHAM, December 16, 1772.

DEAR SISTER BENNIS,—The plan which you mention, I prefer to any other, and have written to put it in practice immediately.

I think you make most of your trials by unbelief and giving too much way to reasoning. Do not stoop to reason with the adversary, but flee to the Strong for more strength, which, by asking, you will receive. Be diligent in helping others. I hope you visit Mrs. D—— frequently. Let not your talent rust, but see to gain a double interest. You work for a generous Master. Fight on, and conquer all ! Joy you shall have, if joy be best. My dear sister, adieu.

Your affectionate brother.

CCCCVI.—*To the Same.*

FEBRUARY 12, 1773.

MY DEAR SISTER,—When we draw near to God in his appointed ways, he will surely draw near to us : pray remind Mr. G—— of using the same means, then he and you will find the same blessing. Write to Waterford to brother S——, and encourage him to do there as he did at Limerick.

I can observe, by Mrs. D——'s manner of writing, a very considerable change in her spirit ; more acquaintance with God ; more humility, and more artless, simple love. I am much pleased that you visit so frequently. Continue to lead the simple, and God will give you more wisdom.

As long as you trust, not in yourself, but in Him that has all power in heaven and in earth, you will find his grace sufficient for you, and his strength made perfect in your weakness. Look to him continually, and trust in him, that you may increase with all the increase of God.

I am, my dear sister,

Your ever affectionate brother.

CCCCVII.—*To the Same.*

APRIL 1, 1773.

I FEAR you are too idle : this will certainly bring condemnation. Up and be doing ! Do not loiter. See that your talent rust not : rather let it gain ten more ; and it will, if you use it.

You are permitted to be in heaviness, to humble and prove you yet more. Then you shall come forth as gold. If you love me, you will both write and speak freely to, my dear sister,

Your affectionate.

CCCCVIII.—*To the Same.*

BRISTOL, September 10, 1773.

MY DEAR SISTER,—When two or three agree to seek God by fasting and prayer, it cannot be that their labour should be in vain. Especially if they add their endeavours to their prayers for the increase of the work of God. I hope you will encourage every preacher to visit the whole society in order, from house to house: dinner, or drinking tea, does not answer the same intention. This may and ought to be done over and above.

I thought you had been in more danger of being hurt by worldly abundance than worldly care. But we cannot stand under either one or the other, unless we be endued with power from on high; and that continually, from hour to hour, or rather from moment to moment. Yet distress is not sin: we may be grieved, and still resigned. And this is acceptable with God. In all these cases, you should remember that observation, never to be let slip,—

“With even mind, thy course of duty run:
God nothing does, or suffers to be done,
But thou wouldst do thyself, if thou couldst see
The end of all events, as well as he!”

My dear sister, adieu.

Your affectionate brother.

CCCCIX.—*To the Same.*

SHEERNESS, December 1, 1773.

MY DEAR SISTER,—Some time since, when I heard brother Bennis had got very rich, I was in fear for you, lest the world should again find a way into your heart, and damp your noblest affections. I am not sorry that you have not that temptation. It is most desirable, to have neither poverty nor riches; but still you cannot be without temptation, unless you would go out of the world. How far that sudden emotion which you speak of is a preternatural dart from Satan, and how far it springs from your own heart, it is exceeding hard to judge. It is possible it may be neither one nor the other, but a mere effect of the natural mechanism of the body, which has no more of good or evil than blushing or turning pale. But whether it be natural or preternatural, it is grievous to one whose conscience is tender. We may therefore undoubtedly pray against it. And surely he can and will deliver us. Come therefore boldly to the throne of grace, and find grace to help in time of need.

You will find full employment in Waterford: I believe that society wants your exertions. See therefore that you be not weary of well doing.

I am, my dear sister,

Your affectionate brother.

CCCCX.—*To the Same.*

LONDON, January 18, 1774.

MY DEAR SISTER,—A will steadily and uniformly devoted to God is essential to a state of sanctification; but not a uniformity of joy, or

peace, or happy communion with God. These may rise and fall in various degrees; nay, and may be affected either by the body or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent. As to wanderings, you would do right well to consider the sermon on *Wandering Thoughts*: you might likewise profit by Elizabeth Harper's *Journal*, whose experience much resembled yours, only she was more simple: and you may learn from her to go straight to God, as a little child, and tell him all your troubles, and hinderances, and doubts; and desire him to turn them all to good. You are not sent to Waterford to be useless. Stir up the gift of God which is in you; gather together those that have been scattered abroad, and make up a band, if not a class or two. Your best way would be to visit from house to house. By this means you can judge of their conduct and dispositions in domestic life, and may have opportunity to speak to the young of the family. By motion you will contract warmth; by imparting life, you will increase it in yourself.

As to the circumstance mentioned in the postscript of your last, I should think you would do well to exert yourself in that matter as much as possible. It will be a cross: take up that cross; bear your cross, and it will bear you; and if you do it with a single eye, it will be no loss to your soul. I am, my dear sister,

Your affectionate brother.

CCCCXI.—*To the Same.*

LONDON, March 1, 1774.

MY DEAR SISTER,—Elizabeth Harper was frequently in clouds too; and in that case it is the best way to stand still: you can do nothing but simply tell all your wants to Him that is both able and willing to supply them.

I enclose James Perfect's letter, on purpose that you may talk with him. He has both an honest heart and a good understanding; but you entirely mistake his doctrine. He preaches salvation by faith in the same manner that my brother and I have done; and as Mr. Fletcher (one of the finest writers of the age) has beautifully explained it. None of us talk of being accepted for our works: that is the Calvinist slander. But we all maintain, we are not saved without works; that works are a condition (though not the meritorious cause) of final salvation. It is by faith in the righteousness and blood of Christ that we are enabled to do all good works; and it is for the sake of these that all who fear God and work righteousness are accepted of him.

It is far better for our people not to hear Mr. Hawksworth. Calvinism will do them no good: as to the rest, I refer to my enclosure to Mr. M., with whom I wish you to have some conversation. Be not discouraged: I really believe God will visit poor Waterford in love. Do you go on. Bear up the hands that hang down; by faith and prayer support the tottering knee; reprove, encourage. Have you appointed any days of fasting and prayer? Storm the throne of grace, and persevere therein, and mercy will come down. I am

Yours, &c.

CCCCXII.—*To the Same.*

LEEDS, May 2, 1774.

MY DEAR SISTER,—Until Mr. Hill and his associates puzzled the cause, it was as plain as plain could be. The Methodists always held, and have declared a thousand times, the death of Christ is the meritorious cause of our salvation, that is, of pardon, holiness, and glory; loving, obedient faith is the condition of glory. This Mr. Fletcher has so illustrated and confirmed, as I think scarcely any one has done before since the Apostles.

When Mr. W. wrote me a vehement letter concerning the abuse he had received from the young men in Limerick, and his determination to put them all out of the society, if they did not acknowledge their fault; I much wondered what could be the matter, and only wrote him word, "I never put any out of our society for any thing they say of me." You are come in good time to make peace. Go on and prosper.

Your ever affectionate.

CCCCXIII.—*To the Same.*

LONDON, December 21, 1776.

MY DEAR SISTER,—You are a great deal less happy than you would be, if you did not reason too much. This frequently gives that subtle adversary an advantage against you. You have need to be continually as a little child, simply looking up for whatever you want.

It is devoutly to be wished for, that we may rejoice evermore; and it is certain, the inward kingdom of God implies not only righteousness and peace, but joy in the Holy Ghost. You have therefore reason to ask for, and expect, the whole Gospel blessing. Yet it cannot be denied that many times joy is withheld, even from them that walk uprightly. The great point of all is, a heart and a life entirely devoted to God. Keep only this, and let all the rest go: give him your heart, and it sufficeth. I am, my dear sister,

Your ever affectionate brother.

CCCCXIV.—*To Miss Bosanquet, afterward Mrs. Fletcher.*

LONDON, August 16, 1767.

MY DEAR SISTER,—So the Lord has chastened and corrected you; but he hath not given you over unto death. It is your part to stand ready continually for whatever he shall call you to. Every thing is a blessing, a means of holiness, as long as you can clearly say, "Lord, do with me and mine what thou wilt, and when thou wilt, and how thou wilt."

Undoubtedly she was (and so was I) in the third stage of a consumption. And physicians have long since agreed that this is not curable by any natural means. But what signifies this in the sight of God? As,

When obedient Nature knows His will,
A fly, a grapestone, or a hair can kill;

so, when it is his will to restore life or strength, any means shall be effectual. But we are slow of heart to believe that he is still the uncontrolled, Almighty Lord of hell, and earth, and heaven.

You judge right. I never knew, till you wrote me word, that Richard Taylor had been at Leytonstone at all. At this conference it will be determined whether all our preachers, or none, shall continually insist upon Christian perfection. Remember in all your prayers, my dear sister,
Your ever affectionate brother.

CCCCXV.—*To the Same.*

LONDON, December 11, 1768.

MY DEAR SISTER,—I am afraid lest you should straiten yourself; and I was not in haste. Yet we have such a number round about us here, that I have a ready call for what I have to spare. I am glad B. Taylor's affair has been heard: It seems all parties are now pretty well satisfied. If we live till next autumn the yearly conference is to be at Leeds. It will be a little strange if you do not see me then; though it were twice three miles from Gildersome.

You have no reason to fear, but as your day so your strength shall be. Hitherto the Lord hath helped you. He has delivered; and you may rest assured that he will yet deliver. He gave, and he took away: But still you can praise him, since he does not take his Spirit from you. I hope you find no shyness in brother Lee, or Hopper. If there be, you are to overcome evil with good. I shall always be glad to hear from you, or S. Crosby. I trust neither life nor death will part you from,
My dear sister,

Your affectionate brother.

CCCCXVI.—*To the Same.*

LONDON, December 28, 1768.

MY DEAR SISTER,—To hear from you is always agreeable to me: and at present there is no hinderance. In this house we have no jarring string; all is peace and harmony. "Right precious in the sight of the Lord is the death of his saints;" and to hear particular accounts of this kind is exceedingly helpful to those they leave behind. Therefore I wanted as particular an account as Sally Crosby or you can give.

T. Lee is of a shy, backward natural temper, as well as of a slow, cool speech and behaviour; but he is a sincere, upright man; and it will be worth all the pains to have a thorough good understanding with him. Peace be with your spirit!

I am, my dear sister,

Your affectionate brother.

CCCCXVII.—*To the Same.*

LONDON, January 15, 1770.

MY DEAR SISTER,—It is not strange if the leading of one soul be very different from that of another. The same Spirit worketh in every one; and yet worketh several ways, according to his own will. It concerns us to follow our own light; seeing we are not to be judged by another's conscience.

A little time will show who hinders, and who forwards the welfare of the family; and I hope you will have steadiness to pursue every measure which you judge will be to the glory of God.

I am glad you find your temporal difficulties are lessened. Beware of

increasing your expenses. I advise you not to take any other child till all these expenses are over. It is pity but you had an electric machine. It would prevent much pain in a family, and supersede almost all other physic. I cure all vomiting and purging by warm lemonade.

She is there still, and likely so to be, unless I would hire her to return; which I dare not do. I will not buy a cross, though I can bear it. Many are much stirred up here, and are greatly athirst for pure love. I am sure you tasted it once, though you was reasoned out of it. How soon may you find it again! Simple faith is all we want. Peace be with your spirit! I am, my dear sister,

Your affectionate brother.

CCCCXVIII.—*To the Same.*

MACCLESFIELD, March 26, 1770.

MY DEAR SISTER,—I am now moving northward. In about a fortnight I expect to be at Whitehaven; and a week after, at Glasgow; in the beginning of May, at Aberdeen; and May 11, at Edinburgh.

To exert your faith is the very thing you want. Believe, and enter in. The experience of Eliz. Jackson has animated many. It is the very marrow of Christianity; and if it be diligently spread among our believers, it may be of unspeakable use. It is certainly right to pray whether we can pray or no. God hears, even when we hardly hear ourselves.

She saw it so, through the advice and importunity of Clayton Carthy. And God permitted it. So all is well. With regard to us, I do not at present see any danger, either on one side or the other. You have need of a steady guide, and one that knows you well. If my brother had not given Mrs. Gaussen that fatal advice, "to keep from *me*," she would not have fallen into the hands of others.

I am glad Richard Taylor is of use. He will be more and more so, if he continues simple of heart, and speaks explicitly of full redemption, and exhorts believers to accept it *now*! The same rule it will be well for you to observe in conversation with all that are in earnest. Peace be with your spirit!

My dear sister, adieu!

CCCCXIX.—*To the Same.*

BRISTOL, March 4, 1772.

MY DEAR SISTER,—I believe my last letter took away a good part of your apprehensions. All the inconvenience I find (from a little bruise) is, that I am advised to ride as much in a carriage as I can, and as little on horseback. I take your offer exceeding kindly, and am,

My dear friend,

Ever yours.

CCCCXX.—*To the Same.*

LONDON, July 17, 1773.

MY DEAR SISTER,—By the blessing of God, I reached this place an hour ago, in nearly as good health as I left it. I am glad my friend was at your house: She would receive no hurt; and possibly a little good. I

think Thomas Mitchell, at least, may spend another year in Birstal circuit. There did seem to be a providential call for what was done at Harrogate! I am glad you find your soul unencumbered. You are just in your place. Stand fast in glorious liberty!

I am, my dear sister,

Your affectionate brother.

CCCCXXI.—*To the Same.*

LONDON, October 17, 1773.

MY DEAR SISTER,—I was laid up for a week or two last month; but have now nearly recovered my strength. If I live till spring, and am as well as I am now, I shall move northward, as usual. I am glad you have begun that little meeting for prayer. It will not be without a blessing. T. Lee may have half a dozen of the “Instructions for Children,” to give as he sees needful.

If you undertake the care of the books, I shall be under no farther concern about them; for I know what you do you will do in earnest. I wish you would immediately cause all the books which are at Birstal to be removed to your house. You will then be so kind as to send me a catalogue of them, and of the books which you would have sent down. All those who keep my books for the future, I shall desire to state their accounts once a month. But I do not know what you send me the bills for. I am, my dear sister,

Your affectionate brother.

CCCCXXII.—*To the Same.*

LONDON, November 17, 1773.

MY DEAR SISTER,—I am afraid the assortment of books which is at Birstal house is exceeding imperfect. As soon, therefore, as we receive the account from you, we shall send down such small books as are wanting, and such as are most called for, and most useful.

My health seems now to be as well established as for many years; and this we are sure of,—

Health we shall have, if health be best.

What have we to do, but to make the best use of all our talents, and according to our power to glorify him with our bodies and with our spirits?

I am, my dear sister,

Yours affectionately.

CCCCXXIII.—*To the Same.*

LONDON, February 9, 1774.

MY DEAR SISTER,—The mob which hurt, not me, but the old hired chaise which I then used, made their assault some months since at Inniskillen in Ireland. We are little troubled at present with English mobs; and probably shall not while King George the Third lives.

In July I hope to see you in Cross Hall. My spring journey lies thus:—Manchester, April 4; Monday, April 18, Halifax; Tuesday, Huddersfield, Dewsbury; Thursday, Bradford; Sunday, 24, Haworth church.

Surely, though we have seen great things already, we shall see greater than these. “If thou canst believe!” That is the point: then what is impossible? I am, my dear sister,

Your affectionate brother.

CCCCXXIV.—*To the Same.*

CLONES, May 29, 1775.

MY DEAR SISTER,—I was particularly glad to hear from you at this time, as I wanted to know how you was going on, and whether you was the person concerning whom one of our preachers warily asked my advice. Whether you should part with your house, and things pertaining to it, is a very important question. The answering of this depends upon many circumstances which I am not yet acquainted with. But necessity has no law. It *must* be done, if your income will not otherwise answer the expenses.

The last day of June I hope to be in Dublin, and the end of July in England. If I have a ready passage, probably I may have an opportunity of hiding myself a day or two with you; but I do not desire any of the preachers to come to me till I send for them. If they do, I shall run away. I will not be in a crowd.

Probably you know whether Mr. Saunderson is at Knaresborough. If he is, pray take up a cross for me. Write to him, in my name, and tell him, I desire him, without delay or excuse, to return to Bristol; otherwise, he will disoblige me for ever. I am, my dear sister,
Your affectionate brother.

CCCCXXV.—*To the Same.*

LONDON, February 23, 1778.

MY DEAR SISTER,—Although I hope to see you next week, I cannot but write a few lines. Who knows but the illness of Miss Bishop might be permitted for this very thing,—that you might have a more clear and open way to help the women at Bath forward? What you have to do at Bristol does not yet appear: providence will open itself by and by. I am glad Philly Cousens retains her confidence. See that she has something to do.

I had not heard any thing of Tommy Westall's daughter; and am glad she is so well disposed of. Let brother Taylor and Nancy Tripp do all they can for God. This is an acceptable time. I hope to see you on Tuesday afternoon; and am, my dear sister,

Yours very affectionately.

CCCCXXVI.—*To the Same.*

BRISTOL, August 5, 1780.

MY DEAR SISTER,—I snatch time from the conference to write two or three lines. I am in hopes Nancy Tripp will find a perfect cure. I am glad you have begun a prayer meeting at Hunslet, and doubt not but it will be productive of much good. Hitherto we have had a blessed conference. The case of the Church we shall fully consider by and by; and I believe we shall agree, that none who leave the Church shall remain with us. Peace be with all your spirits!

I am, my dear sister,

Yours most affectionately.

CCCCXXVII.—*To the Same.*

LONDON, December 18, 1780.

MY DEAR SISTER,—I am glad to hear that the work of God is going on in your own soul, and in those about you. That young woman's dream is very remarkable, and gives us good encouragement to press on to the mark. I believe Mr. D. was the better for his journey; but he has very little fellowship with the Methodists.

We have many here who have the same experience with honest George Clark, and far more clear ideas of the life of faith than he has. Such are George Hufflet, in the chapel at Spitalfields; Mary Landers, in the Tower; S. Collet, in Bishopsgate-street; S. Cayleys, at G. Clark's; Jenny Thornton, and some others in the city; S. Peters, in the Curtains; Molly Monk, at Moorfields; S. Garston and Charles Wheeler, in Old-street. Joseph Bradford would introduce any one you sent to these, or to our select society. It will be well to advertise the tracts now. I remember you daily, and am, my dear sister,

Your ever affectionate brother.

CCCCXXVIII.—*To the Same.*

BRISTOL, September 15, 1785.

MY DEAR SISTER,—I wanted much to hear from you, being desirous to know whether you have thought where you should settle, if God should please to prolong your life. I should love to be as near you as I could; and on that account should be glad if you chose Bristol or London. I expect to be in town on Monday fortnight, October the first. Mr. Ireland has printed a thousand or two of your Letters, with some little variations, I think for the worse.

Peace be with your spirit! I am, my dear sister,

Ever yours.

I am glad the people desire to join us. I shall reprint your letter when I come to London.

CCCCXXIX.—*To the Same.*

BRISTOL, October 2, 1785.

MY DEAR SISTER,—There is much of Divine providence in this, that the people are permitted to choose their own curate. I believe Mr. Horne to be a sound Methodist, and think he will serve them well, if he can procure ordination. If he cannot, Mr. Dickenson may do near as well; a very pious and sensible young man, who has for two or three years served good Mr. Perronet, at Shoreham, but expects to be turned away by the new vicar.

Surely, your thought of spending much of your time in London is agreeable to the will of God. I never thoroughly approved of your going so far from it, although much good was drawn out of it. I hope to be there to-morrow. Should not you now consider me as your first human friend? I think none has a more sincere regard for you than,

My dear sister,

Yours most affectionately.

CCCCXXX.—*To the Same.*

NORWICH, October 22, 1785.

MY DEAR SISTER,—This morning I received and read your papers. You have done justice to the character of that excellent man, as far as you could be expected to do in so small room. I do not observe any sentence that need be left out, and very few words that need to be omitted or altered: only I omit a very little, which I had inserted before I received yours, in that part of my sermon which I had transcribed. I hope to procure some more materials, in order to the writing of his Life. May the Lord bless you, and keep you! I am, my dear sister,
Yours in tender affection.

CCCCXXXI.—*To the Same.*

LONDON, January 13, 1786.

MY DEAR SISTER,—When I receive letters from other persons, I let them lie, perhaps a week or two, before I answer them: but it is otherwise when I hear from you. I then think much of losing a day, for fear I should give a moment's pain to one of the most faithful friends I have in the world. The circumstance you add respecting the behaviour of those custom house officers is very well worth relating. O what pity that it was not then made known to their superiors; that those inhospitable wretches might have been prevented from misusing other strangers!

I think your advice is exactly right. With the materials I have already, or can procure in England, I will write and publish as soon as I conveniently can. I am, my very dear sister,

Your ever affectionate brother.

CCCCXXXII.—*To the Same.*

LONDON, December 9, 1786.

MY DEAR SISTER,—The book is now finished: I have the last proof now before me. Two of the three accounts you give, I have at large. I only wait a few days, to see if my brother will write his Elegy.

I am clearly satisfied that you will do well to spend a considerable part of your time at Madeley. But I can by no means advise you to spend all your time there. I think you are a debtor to several other places also; particularly to London and Yorkshire. Nay, and if we live, I should rejoice if you and I can contrive to be in those places at the same time: for I feel a great union of spirit with you. I cannot really tell you how much I am, my dear sister,

Yours invariably.

CCCCXXXIII.—*To Mr. Joseph Benson.*

WYCOMBE, November 7, 1768.

DEAR JOSEPH,—You have now twenty more volumes of the “*Philosophical Transactions.*” Dr. Burton's Latin and Greek Poems you have in the study. Malebranche, and some other books, are coming. Logic you cannot crack without a tutor: I must read it to Peter and you, if we live to meet. It would not be amiss if I had a catalogue of the books at Kingswood; then I should know the better what to buy. As

fast as I can meet with them at sales, I shall procure what are yet wanting. But beware you be not swallowed up in books: an ounce of love is worth a pound of knowledge. I am, dear Joseph,

Your affectionate brother.

CCCCXXXIV.—*To the Same.*

LONDON, December 4, 1768.

MY DEAR BROTHER,—I cannot yet convince you of one thing, (and it is a thing of importance,) that you may make greater progress in valuable knowledge, by reading those books, (particularly if read in that order,) than you can by reading any other books which are now extant in England. It follows, that your friend B., in this respect, is not your friend. For he puts you out of your way; he retards you in the attainment of the most useful knowledge. He gratifies your curiosity (a bad principle too) at the expense of your improvement. It is better for you to read these books than his; which (if they are not hurtful or dangerous, at least) do not lead directly to the end you propose. Choose the best way. I am, dear Joseph,

Your affectionate brother.

CCCCXXXV.—*To the Same.*

SHOREHAM, December 22, 1768.

MY DEAR JOSEPH,—You do not quite take my meaning yet. When I recommend to any one a method or scheme of study, I do not barely consider this or that book separately, but in conjunction with the rest. And what I recommend I know; I know both the style and sentiments of each author; and how he will confirm or illustrate what goes before, and prepare for what comes after. Now, supposing Mr. Stonchouse, Roquet, or any other, to have ever so great learning and judgment, yet he does not enter into my plan. He does not comprehend my views, nor keep his eye fixed on the same point. Therefore, I must insist upon it, the interposing other books between these, till you have read them through, is not good husbandry. It is not making your time and pains go so far as they might go. If you want more books, let me recommend more, who best understand my own scheme. And do not ramble, however learned the persons may be that advise you so to do. This does indulge curiosity, but does not minister to real improvement, as a stricter method would do. No; you would gain more clearness and strength of judgment by reading those Latin and Greek books, (compared with which most of the English are whipped syllabub,) than by fourscore modern books. I have seen the proof, as none of your Bristol friends have done, or can do. Therefore, I advise you again, Keep to your plan, (though this implies continual self denial,) if you would improve your understanding to the highest degree of which it is capable. I am, dear Joseph,

Your affectionate brother.

CCCCXXXVI.—*To the Same.*

CORK, May 27, 1769.

DEAR JOSEPH,—You have now (what you never had before) a clear, providential call to Oxford. If you keep a single eye, and have courage

and steadiness, you may be an instrument of much good. But you will tread on slippery ground; and the serious persons you mention may do you more hurt than many others. When I was at Oxford, I never was afraid of any but the almost Christians. If you give way to them and their prudence a hair's breadth, you will be removed from the hope of the Gospel. If you are not moved, if you tread in the same steps which my brother and I did, you may be a means, under God, of raising another set of real Bible Christians. How long the world will suffer them (whether longer than they did us or not) is in God's hand.

With regard to Kingswood school, I have one string more: if that breaks, I shall let it drop. I have borne the burden one-and-twenty years; I have done what I could: now, let some one else do more. I am, dear Joseph,

Your affectionate brother.

CCCCXXXVII.—*To the Same.*

LONDON, December 26, 1769.

DEAR JOSEPH,—Every man of sense, who reads the rules of the school, may easily conclude that a school so conducted by men of piety and understanding will exceed any other school or academy in Great Britain or Ireland. In this sentiment you can never be altered. And if it was not so conducted since you were there, why was it not? You had power enough. You have all the power which I have. You may do just what you please;—

Dirue et ædifica; muta quadrata rotundis;

[Pull down and build up; change square to round;]

and I will second you to the uttermost.

Trevecka is much more to — than Kingswood is to me. I mixes with every thing. It is *my college, my masters, my students*. I do not speak so of this school. It is not mine, but the Lord's. I look for no more honour than money from it.

I am glad you defer your journey, and am, dear Joseph,

Your affectionate brother.

CCCCXXXVIII.—*To the Same.*

BRISTOL, October 5, 1770.

DEAR JOSEPH,—You need no apology for your writing; the more frequently and freely you write, the better. I cannot doubt but your neighbour means well; but he is a thorough enthusiast, and has hardly one clear conception of any thing, natural or spiritual. Mr. Keard, from Aberdeen, and Mr. Wootton, (our new writing master, a man of an excellent spirit,) are at Kingswood. But does Mr. J. know the price?—Sixteen pounds a year. Does he know the rules of the school? Again: Of what age are the children? I will take none that is above nine years old: now, especially; because I will not have our children corrupted; nine of whom, together with our three maid-servants, have just now experienced a gracious visitation, and are rejoicing in a pardoning God.

I am glad you had the courage to speak your mind on so critical an occasion. At all hazards, do so still; only with all possible tenderness and respect. She is much devoted to God, and has a thousand

valuable and amiable qualities. There is no great fear that I should be prejudiced against one whom I have intimately known for these thirty years. And I know what is in man; therefore, I make large allowance for human weaknesses. But what you say is exactly the state of the case. They are "jealous of their authority." Truly there is no cause: *Longe mea discrepat illi et vox et ratio.* [My language and judgment differs widely from this.] I fear and shun, not desire, authority of any kind. Only when God lays that burden upon me, I bear it, for his and the people's sake.

"Child," said my father to me, when I was young, "you think to carry every thing by dint of argument. But you will find, by and by, how very little is ever done in the world by clear reason." Very little indeed! It is true of almost all men, except so far as we are taught of God,—

Against experience we believe,
We argue against demonstration;
Pleased while our reason we deceive,
And set our judgment by our passion.

Passion and prejudice govern the world; only under the name of reason. It is our part, by religion and reason joined, to counteract them all we can. It is yours, in particular, to do all that in you lies, to soften the prejudices of those that are round about you, and to calm the passions from which they spring. Blessed are the peace makers!

You judge rightly: perfect love and Christian liberty are the very same thing; and those two expressions are equally proper, being equally Scriptural. "Nay, how can they and you mean the same thing? They say, you insist on holiness in the creature, on good tempers, and sin destroyed." Most surely. And what is Christian liberty, but another word for holiness? And where is this liberty or holiness, if it is not in the creature? Holiness is the love of God and man, or the mind which was in Christ. Now, I trust, the love of God is shed abroad in your heart, by the Holy Ghost which is given unto you. And if you are holy is not that mind in you which was also in Christ Jesus?

And are not the love of God and our neighbour good tempers? And so far as these reign in the soul, are not the opposite tempers, worldly mindedness, malice, cruelty, revengefulness, destroyed? Indeed, the unclean spirit, though driven out, may return and enter again; nevertheless, he was driven out. I use the word *destroyed*, because St. Paul does: *suspended* I cannot find in my Bible. "But they say, you do not consider this as the consequence of the power of Christ dwelling in us." Then what will they not say? My very words are, "None feel their need of Christ like these; none so entirely depend upon him. For Christ does not give light to the soul separate from, but in and with, himself. Hence his words are equally true of all men, in whatever state of grace they are: 'As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me: without' (or separate from) 'me, ye can do nothing.' For our perfection is not like that of a tree, which flourishes by the sap derived from its own root; but like that of a branch, which, united to the vine, bears fruit; but severed from it, is 'dried up and withered.'"

At length, *veris vincor*: [I am convinced:] I am constrained to be-

lieve, (what I would not for a long time,) these are not the objections of judgment, but of passion; they do not spring from the head, but the heart. Whatever I say, it will be all one. They will find fault, because I say it. There is implicit envy at my power, (so called,) and a jealousy rising therefrom. Hence prejudice in a thousand forms; hence objections springing up like mushrooms. And while those causes remain, they will spring up, whatever I can do or say. However, keep thyself pure; and then there need be no strangeness between you and,

Dear Joseph,

Your affectionate brother.

CCCCXXXIX.—*To the Same.*

LONDON, November 30, 1770.

DEAR JOSEPH,—For several years I had been deeply convinced, that I had not done my duty with regard to that valuable woman; that I had not told her what, I was thoroughly assured, no one else would dare to do, and what I knew she would bear from no other person, but possibly might bear from me. But being unwilling to give her pain, I put it off from time to time. At length I did not dare to delay any longer, lest death should call one of us hence. So I at once delivered my own soul, by telling her all that was in my heart. It was *my business*, my proper business, so to do; as none else either could or would do it. Neither did I take at all too much upon me: I know the office of a Christian minister. If she is not profited, it is her own fault, not mine; I have done my duty. I do not know, there is one charge in that letter, which was either unjust, unimportant, or aggravated; any more than that against the doggerel hymns, which are equally an insult upon poetry and common sense.

We had a good time, both at the Tabernacle and Tottenham-court chapel. The congregations were immense. Perhaps not a third part could come within hearing; and they were more quiet than could well have been expected. The Sermon will be published on Monday, and sent down to Bristol. Mr. Keen and Hardy, his executors, have, I apprehend, the whole and sole disposal of the Tabernacle, Tottenham-court chapel, and all the other houses which were occupied by Mr. Whitefield. The chapel and Tabernacle are supplied by Mr. Joss and Brooksbank; and Mr. Neale administers the sacrament there.

I find no such sin as legality in the Bible; the very use of the term speaks an Antinomian. I defy all liberty, but liberty to love and serve God; and fear no bondage, but bondage to sin. Sift that text to the bottom, and it will do the business of poor H—— and all his disciples: “God sent his own Son in the flesh, that the righteousness of the law might be fulfilled in us.” *Justitia legis, justitia legalis!* [The righteousness of the law, legal righteousness!] Here is legality indeed!

I am glad you come a little nearer the good old emperor’s advice, *Την των βιβλιων διψαν ριπτε.* [Throw away that thirst for books.] That thirst is the symptom of an evil disease; and *crescit indulgens sibi dirus hydrops.* [The dreadful dropsy increases by indulgence.] What is the real value of a thing, but the price it will bear in eternity? Let no study swallow up, or intrench upon, the hours of private prayer. *Nil tanti.* [Nothing is worth this.] Simplify both religion and every part of learn-

ing as much as possible. Be all alive to God, and you will be useful to men! I am, dear Joseph,

Your affectionate brother.

CCCCXL.—*To the Same.*

LONDON, December 28, 1770.

DEAR JOSEPH,—What a blessing it is, that we can speak freely to each other, without either disguise or reserve! So long as we are able to do this, we may grow wiser and better every day.

One point I advise you to hold fast, and let neither men nor devils tear it from you. You are a child of God; you are justified freely, through the redemption which is in Christ Jesus. Your sins are forgiven! Cast not away that confidence, which hath great recompense of reward.

Now, can any be justified, but by faith? None can. Therefore you are a believer; you have faith in Christ; you know the Lord; you can say, "My Lord and my God." And whoever denies this, may as well deny that the sun shines at noonday.

Yet still ten thousand lusts remain,
And vex your soul, absolved from sin;
Still rebel nature strives to reign,
And you are all unclean, unclean!

This is equally clear and undeniable. And this is not only your experience, but the experience of a thousand believers beside, who yet are sure of God's favour, as of their own existence. To cut off all doubt on this head, I beg you to give another serious reading to those two sermons, "Sin in Believers," and "The Repentance of Believers."

"But is there no help? Is there no deliverance, no salvation from this inbred enemy?" Surely there is; else many great and precious promises must fall to the ground. "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." "I will circumcise thy heart," (from all sin,) "to love the Lord thy God with all thy heart, and with all thy soul." This I term sanctification, (which is both an instantaneous and a gradual work,) or perfection, the being perfected in love, filled with love, which still admits of a thousand degrees. But I have no time to throw away in contending for words; especially where the thing is allowed. And you allow the whole thing which I contend for; an entire deliverance from sin, a recovery of the whole image of God, the loving God with all our heart, soul, and strength. And you believe God is able to give you this; yea, to give it you in an instant. You trust he will. O hold fast this also; this blessed hope, which he has wrought in your heart! And with all zeal and diligence confirm the brethren,—1. In holding fast that whereto they have attained; namely, the remission of all their sins, by faith in a bleeding Lord: 2. In expecting a second change, whereby they shall be saved from all sin, and perfected in love.

If they like to call this "receiving the Holy Ghost," they may: only the phrase, in that sense, is not Scriptural, and not quite proper; for they all "received the Holy Ghost," when they were justified. God then "sent forth the Spirit of his Son into their hearts, crying, Abba, Father."

O Joseph, keep close to the Bible, both as to sentiment and expression! Then there will never be any material difference between you and

Your affectionate brother.

This morning I have calmly and coolly read over my letter to L—— H——. I still believe every line of it is true. And I am assured I spoke the truth in love. It is great pity, any who wish her well should skin over the wounds which are there searched. As long as she resents that office of true esteem, her grace can be but small!

CCCCXLI.—*To the Same.*

LONDON, January 21, 1771.

DEAR JOSEPH,—It was of their own mere motion, that the students, when I was in Wales, desired me to come and spend a little time with them. I had no thought or desire so to do, having work enough upon my hands. When Mr. Ireland asked me, why I did not go thither in August, I answered, "Because my Lady had written to me to the contrary." But I do not remember, that I showed him her letter: I believe I did not.

I know not why you should not keep the rest of your terms at Oxford, and take a bachelor's degree. Only if you should be pressed in spirit to give yourself up to the work of God sooner, I think you must follow your own conscience. Write quite freely to, dear Joseph,

Your affectionate brother.

CCCCXLII.—*To the Same.*

LONDON, December 11, 1772.

DEAR JOSEPH,—Mr. Hill, however, leaves me a little time to take breath, and, I have some hope, will not renew the combat. But I doubt he is too warm to be convinced. He "sets his judgment by his passion."

It is a shame for any Methodist preacher to confine himself to one place. We are debtors to all the world. We are called to warn every one, to exhort every one, if by any means we may save some.

I love prayer meetings, and wish they were set up in every corner of the town. But I doubt whether it would be well to drop any of the times of preaching. Three-and-thirty years they have had at least as much preaching at Bristol as at Newcastle. And the congregations are far larger than they were ten or twenty years ago. But I should not object to the transferring Wednesday night's preaching to eight on Sunday morning. I am, dear Joseph,

Your affectionate brother.

CCCCXLIII.—*To the Same.*

LONDON, March 2, 1773.

DEAR JOSEPH,—Certainly you cannot stir, unless you are clearly satisfied of your call from God.* An impression on the mind of another man is no rule of action to you. The reasons you give on the other side are weighty, and will not easily be answered. At present you do

* Mr. Wesley here refers to a pressing invitation which Mr. Benson had received to visit America.—EDIT.

seem to be in your place; and your labour will not be in vain. If you could transfer a night in a week from Newcastle to some new place, I think it might do well. I am, dear Joseph,

Your affectionate brother.*

CCCCXLIV.—*To the Same.*

LEWISHAM, July 31, 1773.

DEAR JOSEPH,—I am glad you have preached so much abroad: this will every where do most execution. Some time since I promised you to Billy Thompson, for his fellow labourer the ensuing year: and you will have no cause to repent of it, for his heart (as well as yours) is in the work. Mr. Hopper desires to spend another year in the Newcastle circuit. I refer it to him, whether it would not suffice to have preaching at Newcastle five nights in a week.

“God has made practical divinity necessary, and the devil, controversial.” Sometimes we must write and preach controversially; but the less, the better. I think we have few, if any, of our travelling preachers, that love controversy. But there will always be men, *εξ δεῖ ἐπιστομίζειν*: [whose mouths must be stopped:] Antinomians and Calvinists in particular. By our long silence, we have done much hurt, both to them and the cause of God. I am, dear Joseph,

Your affectionate brother.

CCCCXLV.—*To the Same.*

BRISTOL, September 10, 1773.

DEAR JOSEPH,—If Mr. Thompson, consents, all is well. The more you preach abroad, both in England and Scotland, the better. Only take care, not to do more than you can do; not to go beyond your strength. And keep to the plain, old Methodist doctrine, laid down in the Minutes of the Conference. At Trevecka you were a little warped from this; but it was a right-hand error. You will be buried in Scotland, if you sell your mare and sit still. Keep her, and ride continually. Contrive (you and Mr. Thompson) how this may be. Sit not still, at the peril of your soul and body! Mr. F. ought to have received their thanks.

Dear Joseph, adieu!

Do all you can for poor Scotland; and write how things are there.

* We subjoin a letter from Mr. Charles Wesley to Mr. Benson.—EDIT.

THE FOUNDERY, March 6, 1773.

MY DEAR BROTHER,—I have barely time to say, your own reasons for not yet going to America, and Christopher Hopper's, are unanswerable. Mr. F. is only the Captain's echo. The Captain's impressions are no more (or very little more) to be depended on than George Bell's. He is an inexperienced, honest, zealous, loving enthusiast. God only knows whether you may not be called to America by and by. At present your call is not clear: therefore stand still; and send our friends a loving, explicit refusal.

I do not want a heart to visit my very dear friends at Newcastle, but a body. If to my willing mind I had health and strength, still more is wanted; namely, a faithful man to attend me, and money to defray our expenses. When all these things meet, you may meet me once more in the north.

I have left my family, all but Charles, at Bristol. My old love to brother Hopper, Cownley, sister Proctor, and all my Newcastle friends. Stir them up to pray for me. I shall not need your prayers much longer.

Ερωσο εν Χριστω. [Farewell in Christ.]

CCCCXLVI.—*To the Same.*

LONDON, October 23, 1773.

DEAR JOSEPH,—I wish every one of our preachers, who goes to Scotland, were of the same mind with you. We are not called to sit still in one place: it is neither for the health of our souls nor bodies. Billy Thompson never satisfied me on this head, not in the least degree. I say still, we will have travelling preachers in Scotland, or none. The thing is fixed: the manner of effecting it is to be considered. Now, set your wit to this: find out the *το πως*, [the *how*.] How shall this matter be accomplished? You did not do well in selling your horse, and thereby laying another bar in the way. Though I am (by the exquisite negligence of my late book keeper) a thousand pounds worse than nothing, I would have spared a few pounds to have eased that burden. However, you must do as you can. Our preachers shall either travel there, as in England, or else stay in England.

I am, dear Joseph,

Yours affectionately

CCCCXLVII.—*To the Same.*

LONDON, January 8, 1774.

DEAR JOSEPH,—Many persons are in danger of reading too little: you are in danger of reading too much. Wherever you are, take up your cross, and visit all the society from house to house. Do this according to Mr. Baxter's plan, laid down in the Minutes of the Conference. The fruit which will ensue, (perhaps in a short time,) will abundantly reward your labour. Fruit also we shall have, even in those who have no outward connection with us.

I am glad you "press all believers" to aspire after the full liberty of the children of God. They must not give up their faith, in order to do this: herein you formerly seemed to be in some mistake. Let them go on from faith to faith; from weak faith, to that strong faith, which not only conquers but casts out sin. Meantime it is certain, many call themselves believers who do not even conquer sin; who are strangers to the whole inward kingdom of God, and void of the whole fruit of the Spirit.

We must not go on at Dunbar in this manner. Rather we must quit the place. For who will pay that debt?

On Tuesday I was under the surgeon's hands, but am now (blessed be God) quite recovered. I am, dear Joseph,

Yours affectionately.

CCCCXLVIII.—*To the Same.*

LONDON, March 4, 1774.

DEAR JOSEPH,—I am glad you have been at Greenock, and think it highly expedient that you should follow the blow. Meantime let brother Broadbent supply Glasgow, and Billy Thompson, Edinburgh. I think with you, that it is no great matter if Dunbar be left for a season. When you have been three or four weeks at Greenock and Port Glasgow, brother Broadbent should change with you. But I agree with you, the harvest cannot be large till we can preach abroad.

Before I settled my plan, that thought occurred, "It would be better

to go a little later into Scotland." Accordingly, I have contrived not to be at Glasgow till Friday, the 6th of May, coming by way of Edinburgh. Probably it may then be practicable to take the field. I incline to think it will be of use for you to spend another year in that circuit.

I am, dear Joseph,

Your affectionate brother.

CCCCXLIX.—*To the Same.*

SHEFFIELD, July 26, 1774.

DEAR JOSEPH,—Certainly an account of the societies in the Edinburgh circuit will be expected from you at the conference. I will then propose the case of Greenock. I am glad you have sent brother Ferguson the Appeals. I believe Billy Eels might come to you directly, if you wrote to him, and to Joseph Cowuley. At length I hope good may be done in Scotland, and I incline to prefer your scheme to Dr. H.'s. Three preachers may do better than two, provided they change regularly, according to the plan you lay down. I know not but you must make a private subscription, and wire over the cupola. "Be zealous and humble; but never be still!"

Dear Joseph, adieu!

CCCCL.—*To the Same.*

BRISTOL, August 8, 1774.

DEAR JOSEPH,—I just snatch time to write two or three lines. Consider the thing thoroughly, and then send me word of the exact circuit wherein three preachers may follow one another. If this be steadily done, I am not without hope, that, before the next conference, there will be such a flame kindled, as has not been seen for some years in poor Scotland.

I was sorry to find that Mr. P. was almost discouraged from proceeding in his little labour of love. I commend you for dealing tenderly with him. Certainly he is an honest man; and undoubtedly he is useful in his little way. Pray what becomes of Mrs. L.? Is she gaining or losing ground? O Joseph, fight through, and conquer all! I am

Your affectionate friend and brother.

CCCCLI.—*To the Same.*

BRISTOL, September 18, 1774.

DEAR JOSEPH,—Your last proposal is incomparably the best: I approve of it entirely. Without consulting any at Dunbar, (which would only puzzle the cause,) immediately begin to put it in execution. Let the preacher go to Ormiston on Wednesday, Dunbar on the Thursday, and return to Edinburgh, by Linton, on Friday, every week. At present we sate them with preaching. It will be best to keep a horse: then both your health and your soul will prosper.

If William Eels crawls in at last, send him directly to Aberdeen. And you should be preparing to change with John Bredin.

I wish Dr. Hamilton would send me the receipt for extracting the opiate from sow thistles, and give me some account of its effects.

I am, dear Joseph,

Your ever affectionate friend and brother.

P. S. I left ninety members in the society: I hope there are not fewer now.

CCCCLII.—*To the Same.*

LONDON, October 16, 1774.

DEAR JOSEPH,—I have written to Dr. Hamilton, that brother Eels must go to Aberdeen, and Edinburgh and Dunbar must be supplied by one preacher. They should have thought of preaching in the church yard before. While I live, itinerant preachers shall be itinerants: I mean, if they choose to remain in connection with us.

The society in Greenock are entirely at their own disposal: they may either have a preacher between them and Glasgow, or none at all. But more than one between them, they cannot have. I have too much regard both for the bodies and souls of our preachers, to let them be confined to one place any more. I hope J. B. will punctually observe your direction, spending either three days, or a week, at each place alternately. I have weighed the matter, and will serve the Scots as we do the English, or leave them. I wish you would write a letter to John Campbell, and another to R. Mackie, and argue the case with them. If J. B. does not go to Greenock, let him (or his successor) spend half his time at Dunbar: then a preacher may be constantly at Edinburgh. But give me only six days in a fortnight there, and I will visit all the society from house to house. I am, dear Joseph,

Your affectionate friend and brother.

CCCCLIII.—*To the Same.*

NEAR LONDON, February 22, 1776.

DEAR JOSEPH,—We must threaten no longer, but perform. In November last, I told the London society, “Our rule is, to meet a class once a week; not once in two or three. I now give you warning: I will give tickets to none in February, but those that have done this.” I have stood to my word. Go you and do likewise, wherever you visit the classes. Begin, if need be, at Newcastle, and go on at Sunderland. Promises to meet are now out of date. Those that have not met seven times in the quarter, exclude. Read their names in the society; and inform them all, you will the next quarter exclude all that have not met twelve times: that is, unless they were hindered by distance, sickness, or by some unavoidable business.

And I pray, without fear or favour, remove the leaders, whether of classes or bands, who do not watch over the souls committed to their care “as those that must give account.” I am, dear Joseph,

Yours affectionately.

CCCCLIV.—*To the Same.*

SHOREHAM, July 31, 1776.

DEAR JOSEPH,—I think of Joseph Fothergill, and just as you do; and shall willingly propose him at the conference. I believe he has considerable gifts, and is truly alive to God. You are in the right. We must beware of distressing the poor. Our substantial brethren are well able to bear the burden. I shall write a letter for each assistant before the conference is over. If they are in earnest, all will go well.

If the assretors of the decrees are quiet and peaceable, troubling no one with their opinions, reason is that we should bear with them. But

if they will not be quiet, if they trouble others, we cannot keep them. Do all you can for God! I am, dear Joseph,

Yours affectionately.

Pray tell Joseph Thompson, I have set him down for Leeds.

CCCCLV.—*To the Same.*

OCTOBER 22, 1776.

DEAR JOSEPH,—I apprehend Joseph Fothergill was not designedly omitted. I take him to be a good man, and a good preacher.

You did right in excluding from our society so notorious an offender. And you have now a providential call to stand in the gap between the living and the dead. Fear nothing. Begin in the name of God, and go through with the work. If only six will promise you to sin no more, leave only six in the society. But my belief is, a hundred and fifty are now clear of blame; and if you are steady, a hundred more will amend. You must, at all events, tear up this evil by the roots. The "Word to a Smuggler" should be read and dispersed. And secure your fellow labourers, that you may all speak one thing. Go on, for God is with you! I am, dear Joseph,

Yours affectionately.

CCCCLVI.—*To the Same.*

LONDON, November 7, 1776.

DEAR JOSEPH,—Not only the assistant, but every preacher, is concerned to see all our rules observed. I desire brother Rhodes will give no tickets, either to those who have not constantly met their classes, or to any that do not solemnly promise to deal in stolen goods no more. He and you together may put a stop to this crying sin.

I wish Edward Jackson would go into the Dales. But here is a great difficulty: Robert Wilkinson, you know, is married; therefore, he cannot live (though he may starve) in the Dundee circuit. I designed that he and brother Lumley should change places. But what can be done now? Consider the matter, and advise, dear Joseph,

Yours affectionately.

CCCCLVII.—*To the Same.*

CHATHAM, November 26, 1776.

DEAR JOSEPH,—If any leader oppose, you see your remedy: Put another in his place. Nay, if he does not join heart and hand; for "he that gathereth not with you scattereth." The "Word to a Smuggler" is plain and home, and has done much good in these parts.

Taking opium is full as bad as taking drams. It equally hurts the understanding, and is, if possible, more pernicious to the health, than even rum or brandy. None should touch it, if they have the least regard either for their souls or bodies.

I really think you are in the right. It is better to help R. W. where he is, than to burden the Dales with an additional weight. But then what shall we do? We have no supernumerary preachers. See if you can do any thing with Edward Jackson. I am, dear Joseph,

Yours affectionately.

CCCCLVIII.—*To the Same.*

NEAR LONDON, December 24, 1776.

DEAR JOSEPH,—The total suppression of that vile practice will doubtless be a difficult task: but it is worth all the labour; yea, though you should be obliged to cut off some of our oldest members. For you must absolutely go through with your work; leave neither root nor branch; else the reformation will be but for a season, and then the evil will sprout up again.

The case of John Reed is one of the most remarkable which has fallen under my notice. From the beginning it was my judgment, that the disorder was more than natural. I wish he would take opportunities of writing down as many particulars as he can recollect; and send me as circumstantial an account as he can. You may much assist him herein. I am, dear Joseph,

Yours affectionately.

CCCCLIX.—*To the Same.*

LONDON, January 11, 1777.

DEAR JOSEPH,—The matter is short. I require you to meet the societies of Sunderland and Shields next quarter, and to give no tickets to any person who will not promise neither to buy nor sell uncustomed goods any more. I am sorry — did not save you the trouble: I thought he had been another man.

Pray worry John Reed till he writes a circumstantial account. It must be done while things are fresh in his memory; otherwise we shall lose many particulars which ought not to be forgotten.

They have made good haste to finish the preaching house at Sheep-hill already: I thought it had hardly been begun.

I have just received two letters from New-York; one of them from George Robinson, late of Newcastle. They inform me that all the Methodists there were firm for the government, and, on that account, persecuted by the rebels, only not to the death; that the preachers are still threatened, but not stopped; and the work of God increases much in Maryland and Virginia. I am, dear Joseph,

Yours affectionately.

CCCCLX.—*To the Same.*

WORCESTER, July 8, 1777.

DEAR JOSEPH,—What you say is unquestionably right. Why then should it not immediately be put in execution? Let Berwick directly be taken into the Newcastle circuit, and Dunbar be supplied, once a fortnight, from Edinburgh. Pray write this instantly to brother M^cNab, and admit of no excuse. If by this means there is a preacher to spare, let him step over as soon as possible from Portpatrick, and supply the place of that good young man, John Harrison, in the Lisburn circuit. Mr. Smythe calls aloud for help: he is zealous and active, but is quite overborne. I have set down you with brother Hopper in the Manchester circuit, and am, dear Joseph,

Yours affectionately.

CCCCLXI.—*To the Same.*

WITNEY, October 22, 1777.

DEAR JOSEPH,—I do not wonder you do not conceive what Grotius meant by that odd sentence, for I doubt whether he conceived it himself. I can translate it, but I cannot understand it: it is well if any one can. "Every thing exists necessarily, or of itself; not as it is considered in a general view, but as it actually exists. But individual things" (only) "exist actually." There is a good English translation of this book, published some years since by Dr. John Clarke, dean of Sarum. He was (I think younger) brother to Dr. Samuel Clarke.

I have no objection to your printing a thousand or two of the account of Mrs. Hutton's death. It may be of use for you to visit Manchester again, when opportunity serves. Only do every thing in full concurrence with the assistant. I am, dear Joseph,

Yours affectionately.

CCCCLXII.—*To the Same.*

LONDON, December 8, 1777.

DEAR JOSEPH,—Undoubtedly Bishop Newton's book on the Prophecies is well written. And he is certainly a man of sense and of considerable learning. This he has shown in what he writes on the Revelation. But with regard to the passage you mention, I cannot agree with him at all. I believe the Romish Antichrist is already so fallen, that he will not again lift up his head in any considerable degree. The bishop of Rome has little more power now, than any other of the Italian princes. I therefore concur with you in believing his tyranny is past never to return.

But there is no comparison, either as to sense, learning, or piety, between Bishop Newton and Bengelius. The former is a mere child to the latter. I advise you to give another serious and careful reading to that extract from his Comment on the Revelation, which concludes the Notes. There you have one uniform consistent [view,] far beyond any I ever saw. And I verily believe, the more deeply you consider it, the more you will admire it.

Does any one deny that a kite is bigger than a lark; or that Ogilvie has written a larger book than Virgil? And certainly there are larger Magazines than ours: but it does not follow that they are better. Ours is reduced to half the price, and will contain forty-eight pages, which is the usual number for sixpence.

We are called to propagate Bible religion through the land; that is, faith working by love; holy tempers, and holy lives. Let us do it with our might! I am, dear Joseph,

Your affectionate friend and brother.

CCCCLXIII.—*To the Same.*

LONDON, December 26, 1780.

DEAR JOSEPH,—You have great reason to be thankful to God; for he has dealt mercifully with you: and as long as you improve these outward blessings to the end for which they were given, so long they will be

continued. But you have great need to be jealous over yourself, and to keep your heart with all diligence. You need all the power of God to preserve you from loving the creature more than the Creator.

Dr. Edwards is a dry, displeasing writer: and probably his main design was, to justify God in damning all the Heathens as not having a spark of virtue among them. Peace be with you and yours!

I am

Yours affectionately.

CCCCLXIV.—*To the Same.*

MANCHESTER, April 2, 1781.

DEAR JOSEPH,—Although our rejoicing is this, the testimony of our conscience, that we walk in simplicity and godly sincerity, this no way contradicts, “God forbid that we should glory, save in the cross of Christ.” In all, and after all,

His passion alone, The foundation we own;
And pardon we claim,
And eternal redemption in Jesus's name.

How admirably pardon and holiness are comprised in that one word, *grace!* Mercy and strength! So are our justification and sanctification woven together.

I hope your sermons will do good. But why do not you publish your poems? I think you can make verses as fast as John Murlin; yea, indeed, if need were, *stans pede in uno*, [off hand.] I commend sister Benson for her care of her mother. One can never do too much for a parent. I am, dear Joseph,

Your affectionate brother.

CCCCLXV.—*To the Same.*

WARRINGTON, May 21, 1781.

DEAR JOSEPH,—As I have not leisure myself, I am exceeding glad that you have entered into the lists with Mr. A——. And I am in hopes you will “reply at large,” to all his cavils and objections. If he cites any thing from me, you should answer simply, “I never undertook to defend every sentiment of Mr. W——’s. He does not expect or desire it. He wishes me and every man to think for himself.”

If you remember, I do not insist on the term *impression*. I say again, I will thank any one that will find a better; be it *discovery, manifestation, deep sense*, or whatever it may. That *some consciousness* of our being in favour with God, is joined with Christian faith, I cannot doubt; but it is not the essence of it. A consciousness of pardon cannot be the condition of pardon.

But I am still more glad that you have some thoughts of answering that pernicious book of poor Mr. Madan. Analyze it first with the postscript; then overturn it thoroughly, from the beginning to the end. You may steer between the extremes of too much roughness, and too much smoothness. And see that you are plain enough for women and pretty gentlemen. I allow you a hundred pages.

I am, dear Joseph,

Your affectionate friend and brother.

CCCCLXVI.—*To the Same.*

LONDON, February 22, 1782.

DEAR JOSEPH,—Who Mr. Tyndall is, I know not; but he is just as sound a divine as Mr. Madan. I regard no authorities but those of the ante Nicene Fathers; nor any of them, in opposition to Scripture. And I totally deny that (supposed) matter of fact, that polygamy was allowed among the primitive Christians; or, that the converts “who had many wives were not required to put any of them away.” I have not yet time to read over the MS.: when I do, I must read it all in a breath.

Having talked with my friends, I judge it will be expedient to visit the north this year. I expect to be at Manchester on Wednesday, the 10th of April; and in Yorkshire in the beginning of May.

I have no objection to your printing a few copies of those two sermons, to oblige your friends in the neighbourhood. I doubt we are not explicit enough, in speaking on full sanctification, either in public or private. I am, with kind love to sister Benson,

Dear Joseph,

Your affectionate friend and brother.

CCCCLXVII.—*To the Same.*

NEAR LONDON, August 3, 1782.

DEAR JOSEPH,—Do not you know that all the preachers cannot leave a circuit at once? Therefore, if you left it, brother Hopper could not. Perhaps, likewise, I can depend upon your judgment, more than that of another man.

Two or three years ago, when the kingdom was in imminent danger, I made an offer to the government of raising some men. The secretary of war (by the king's order) wrote me word, that “it was not necessary; but if it ever should be necessary, his majesty would let me know.” I never renewed the offer, and never intended it. But Captain Webb, without my knowing any thing of the matter, went to Colonel B——, the new secretary of war, and renewed that offer. The colonel (I verily believe, to avoid his importunity) asked him, how many men we could raise. But the colonel is out of place. So the thing is at an end.

I read over both the sermons; but I did not see any thing materially wrong in either. I am, with love to sister Benson,

Your affectionate brother.

We will consider what you propose.

CCCCLXVIII.—*To the Same.*

BRISTOL, September 17, 1788.

DEAR JOSEPH,—I am glad you have determined to correct Mr. Fletcher's Letters. You well observe, that it is “dangerous, on such subjects, to depart from Scripture, either as to language or sentiment;” and I believe that “most of the controversies which have disturbed the church, have arisen from people's wanting to be wise above what is written, not contented with what God has plainly revealed there.” What have you or I to do with that “difficulty?” I dare not, will not, reason about it for a moment. I believe just what is revealed, and no more; but I do not pretend to account for it, or to solve the difficulties that may

attend it. Let angels do this, if they can ; but I think they cannot. I think even these

Would find no end, in wandering mazes lost.

Some years since, I read about fifty pages of Dr. Watts's ingenious treatise upon the "Glorified Humanity of Christ." But it so confounded my intellects, and plunged me into such unprofitable reasonings, yea, dangerous ones, that I would not have read it through for five hundred pounds. It led him into Arianism. Take care that similar tracts (all of which I abhor) have not the same effect upon you.

I like your thoughts upon Materialism ; as I doubt not I should, those on the separate existence of the soul. It will be best to print at Hull or York, if you can print almost as cheap, and have as good paper. Should there not be a thousand copies ? Then you will reserve a hundred of them for yourself. I am, with love to sister Benson,

Your affectionate friend and brother.

CCCCLXIX.—*To Mrs. Benson.*

WARRINGTON, May 21, 1781.

MY DEAR SISTER,—As you are now one of my family, and indeed by a nearer tie than when you were only a member of the society, I rejoice in doing you any service, or giving you any satisfaction that I can. I therefore take the first opportunity of acquainting you, that I will appoint Mr. Benson for Leeds the ensuing year. I trust he will be more useful there than ever, and I doubt not but you will strengthen his hands in God. If you desire any thing of me that is in my power, you may be assured, it will not be refused by, my dear sister,

Your affectionate brother.

P. S. I am now going to Whitehaven.

CCCCLXX.—*To Mr. Walter Churchey, of Brecon.*

LONDON, February 21, 1771.

MY DEAR BROTHER,—I am glad Mr. Benson and you had an opportunity of conversing freely with Mr. Fletcher, and that he has dealt so faithfully with my Lady. Perhaps it may have a good effect. At least, he has delivered his own soul, whether she will hear, or whether she will forbear.

Entire sanctification, or Christian perfection, is neither more nor less than pure love ; love expelling sin, and governing both the heart and life of a child of God. The refiner's fire purges out all that is contrary to love, and that many times by a pleasing smart. Leave all this to Him that does all things well, and that loves you better than you do yourself. I am, with love to brother Thomas,

Your affectionate brother.

CCCCLXXI.—*To the Same.*

LONDON, December 23, 1773.

MY DEAR BROTHER,—You and I love one another ; therefore we speak freely. 1. "They have thrown themselves on Providence." Not at all. From a very low state, most of them had thrown themselves

into plenty and honour. 2. "It is *possible* they may do good." True; but it is *probable* they may do harm. They have every where done our societies all the harm they could. 3. "The place they now have is a cold place." I see no good of their having any at Hay. The land is wide enough. 4. They have no inclination to peace. 5. "Our neighbours will see our professions true." I do not profess any coalition with Calvinism. I see the mischievousness of it more and more. 6. "Their preaching would not lessen the number of our hearers." Indeed, it would if the people minded what they say. And besides, it would puzzle and perplex those that still hear us; and probably set many a one's sword against his brother. 7. "They do not intend Antinomianism." But they preach it continually. 8. "And our people will not hear Calvinists." Indeed they will, if they play with the fire. You forget my brother's verses:—

What my soul does as hell-fire reject,
A pope, a count, a leader of a sect.

I am of no sect, but the Church of England.

If James Barry or Stephen Proctor is faulty in the article you mention, tell them of it, and, I am persuaded, they will mend. You will do well to remind them, in particular, of teaching the children, and visiting the sick. I believe they will take it kindly. I am

Your affectionate brother.

CCCCLXXII.—*To the Same.*

NEAR LONDON, February 25, 1774.

MY DEAR BROTHER,—The deliverance of our two fellow travellers should certainly be matter of thankfulness, to grace prevailing over nature. And should it not be a means of stirring up those that remain to greater zeal and diligence in serving Him who will be our guide even unto death? Should not you labour to convince and stir up others, that they may supply the place of those that are called away? And let us lose no time. Work while it is day: the night cometh wherein no man can work. I am

Your affectionate brother.

CCCCLXXIII.—*To the Same.*

GLASGOW, May 15, 1774.

MY DEAR BROTHER,—I cannot but agree with you entirely, in respect of John Prickard. Unless he has a clearer call than I apprehend, he ought not to go to America. The reason is plain: there is a greater call for him in Wales, than in the province of New-York or Pennsylvania: and there is no call at all into the northern or southern provinces. To go thither is stark staring madness. But if John has a mind, he may come to the conference at Bristol, and talk with me about it.

T. Judson, at No. 11, in Carey-court, Gray's Inn, is a Christian attorney. I ordered the third epistle to be sent to your sister, and I suppose it was. Your friend Joseph Benson sits at my elbow, and is much at your service. I am, with love to sister Churchey,

Your affectionate brother.

P. S. I have seen an exceeding well wrote book, an "Introduction to the Study of the Law," published eleven or twelve years ago, I think,

by one Simpson. It is a thin octavo. You should have it, if you have it not already.

The conference begins the second week in August. Immediately after it, I hope to see you at Brecon.

CCCCLXXIV.—*To the Same.*

LONDON, December 21, 1775.

MY DEAR BROTHER,—A few days ago, my brother gave me a letter of yours, dated November 24. I am surprised that one who has passed a winter in Scotland should complain of cold in Wales. It is not a good sign. I advise no one above twenty to think of learning Greek or Latin: he may employ his time abundantly better. But if John Broadbent has a turn for learning languages, by all means let him learn Welsh. This will turn to good account. And now is his time; you can direct and assist him herein. Meantime, persuade him to refrain from screaming, and he will do well.

I may speak in confidence to you; take care it do not transpire. Put no confidence either in T——, or his wife. I stand in doubt of them both.

The printer is hastening on with the History; yet still I think him slow. I am, with love to S. Churchey,

Your affectionate brother.

CCCCLXXV.—*To the Same.*

JUNE 25, 1777.

MY DEAR BROTHER,—At present I am very safe; for I am a good many pounds, if not scores of pounds, worse than nothing. In my will I bequeath no money but what may happen to be in my pocket when I die.

It is my religion which obliges me “to put men in mind to be subject to principalities and powers.” Loyalty is with me an essential branch of religion, and which I am sorry any Methodist should forget. There is the closest connection, therefore, between my religious and my political conduct; the self-same authority enjoining me to “fear God,” and to “honour the king.”

Dr. Coke promises fair, and gives us reason to hope, that he will bring forth not only blossoms, but fruit. He has hitherto behaved exceeding well, and seems to be aware of his grand enemy, applause. He will likewise be in danger from offence. If you are acquainted with him, a friendly letter might be of use, and would be taken kindly. He now stands on slippery ground, and is in need of every help.

I expect to be at Monmouth (coming from Worcester) on Wednesday, July the ninth, and at Brecon on the tenth. I am

Your affectionate brother.

CCCCLXXVI.—*To the Same.*

LONDON, October 18, 1777.

MY DEAR BROTHER,—You see how “good wits jump.” We agree that no politics shall have a place in the Arminian Magazine. But poetry will; only my brother and I are the judges what pieces shall be

admitted. It may be, some will think us too nice in our choice; but that we cannot help. As to a review of religious books, it might be well; but I have two objections: 1. I scruple my own sufficiency for the work: 2. I would not, at any price, be bound to read over all the present religious productions of the press.

Peace be with you and yours, young and old! I am

Your affectionate brother.

CCCCLXXVII.—*To the Same.*

NEAR LONDON, November 21, 1783.

MY DEAR BROTHER,—You have indeed had a sea of troubles. But I have not heard any one say, it was your own fault: which I wonder at; because it is the way of the world still, (as it was in the days of Job,) always to construe misfortune into sin. But you and I know that there is a God in the world; and that he has more to do in it, than most men are aware of. So little do they advert to that great truth, “Even the very hairs of your head are all numbered.”

One thing only I have heard of you, which, if it be true, I should not commend: I mean, that you have wholly forsaken the poor Methodists, and do not so much as attend the public preaching.* One was mentioning this a few days ago, when I was saying something in favour of you; and it stopped my mouth: nay, supposing it true, I do not know what to say yet. For surely when affliction presses upon us, we need every possible help. Commending you to Him that careth for you,

I am

Your affectionate brother.

P. S. My kind love to S. Churchey.

CCCCLXXVIII.—*To the Same.*

WHITBY, June 14, 1788.

MY DEAR BROTHER,—Yours of May 24th overtook me here this morning: but I have not received the parcel which you say was sent by the coach, and probably I shall not receive it, unless it pleases God to bring me back to London.

Health is wonderfully continued. Only I am in the fashion: I have a little of the rheumatism.

The case of that old woman was very remarkable. It is a true saying, “None are ruined while they are out of hell.” One would be sorry for the death of George Jarvis, only that we know, God does all things well. If Mr. Holmes has any money of mine in his hands, I desire he would give you a guinea for the widow. Peace be with you and yours!

I am

Your affectionate brother.

CCCCLXXIX.—*To the Same.*

YORK, June 26, 1788.

MY DEAR BROTHER,—I answered your last: by what means my letter miscarried, I cannot tell. About half of that paragraph (which has travelled over most of the kingdom) is very true: the other half is

* This was a misrepresentation.—W. C.

a blunder. What I spoke was a citation from Bengelius, who thought, not that the world would end, but that the millennium would begin about the year 1836. Not that I affirmed this myself, nor ever did. I do not determine any of these things: they are too high for me. I only desire to creep on in the vale of humble love. Peace be with you and yours! I am

Your affectionate brother.

CCCCLXXX.—*To the Same.*

LONDON, December 6, 1788.

MY DEAR BROTHER,—I am glad you wrote to poor Mr. Henderson; for certainly he stands in great need of comfort: and he must now needs seek it in God, for all other streams are cut off.

I cannot learn any thing concerning the manner of John Henderson's death, whether it was with or without hope; as I cannot find that any of his religious friends were near him at that important season.

The Methodists in general have very little taste for any poems but those of a religious or a moral kind; and my brother has amply provided them with these. Besides those that are already printed, I have six volumes of his poems in manuscript. However, if you furnish me with the proposals, I will do you what little service I can. I should be glad to see or hear from Mr. Cowper: but I have no means of access to him at all. I am

Your affectionate friend and brother.

CCCCLXXXI.—*To the Same.*

DUBLIN, June 20, 1789.

MY DEAR BROTHER,—Michael — is an original. He tells lies innumerable, many of them plausible enough. But many talk full as plausibly as he; and they that can believe him, may. I do not doubt, but some part of your verse, as well as prose, will reach the hearts of some of the rich.

Dr. Coke made two or three little alterations in the prayer book without my knowledge. I took particular care throughout, to alter nothing merely for altering's sake. In religion, I am for as few innovations as possible. I love the old wine best. And if it were only on this account, I prefer "*which*" before "*who art in heaven.*"

Mr. Howard is really an extraordinary man. God has raised him up to be a blessing to many nations. I do not doubt, but there has been something more than natural in his preservation hitherto, and should not wonder if the providence of God should hereafter be still more conspicuous in his favour.

About three weeks hence, I expect to embark for England. Peace be with you and yours! I am

Your affectionate brother.

CCCCLXXXII.—*To the Same.*

1789.

I HAVE NOW revised the five volumes of my brother's hymns on the four Gospels and the Acts of the Apostles. He had himself revised

them no less than seven times in the space of twenty years. Many of them are little or nothing inferior to the best of them that have been printed. Those of them that savour a little of Mysticism I have rather corrected or expunged; but I have no thought or design at all of printing them. I have other work to do which is of more immediate importance. Besides that, I have not two or three hundred pounds to spare. I will order my printer to strike off some of your proposals, which I will then occasionally recommend to my friends. Some of them I know will subscribe; and it may be, God will incline the hearts of more than I am aware of. But with whom do you agree for paper and printing? Proceed warily, or you may get into much trouble. That God may bless you and yours, and be your guide in this and in all things, is the prayer of
Your affectionate brother.*

CCCCLXXXIII.—*To the Same.*

BRISTOL, September 20, —.

MY DEAR BROTHER,—At length Jenny has broke through, and given me the satisfaction of exchanging a few words with her. You send us strange news, that the lions of Wales are become lambs! I really think a spirit of humanity and benevolence is gone forth upon the earth, perhaps intimating, that the time is drawing near when men shall not know war any more. Mr. Wrigley has been detained here by a sore face, ever since the conference; but is now also on the mending hand; though he is not yet able to go abroad. I am glad to hear that Dr. Powell, of Brecon, continues in the good way. He seems to be of a frank, open temper; and to be skilful in his profession. I am rather gaining than losing ground as to my health.

I think Mr. Cowper has done as much as is possible to be done with his lamentable story. I can only wish he had a better subject. Peace be with you and yours! I am

Your affectionate brother.

I set out for London on Monday.

CCCCLXXXIV.—*To a Young Disciple.*

LONDON, February 25, 1769.

YOU have no need to take thought for the morrow: as your day, so your strength will be. With regard to little compliances, I should be of ——'s mind; only if we begin, we know not where we shall stop. If you plead your conscience for not complying with any thing, you must use the most mild and respectful expressions you, possibly can, and God will order all things well. You will want no help which is in the power of

Yours affectionately.

CCCCLXXXV.—*To the Same.*

JANUARY 25, 1771.

As you desire a few directions with regard to the improvement of your mind, I will set down just what occur to me at present. Only as

* Mr. Churchey was now about to publish his large volume of poems, which Mr. Wesley permitted him to print at his own press.—EDIT.

my business is great, and my time is short, I cannot stay to explain them at large.

All the knowledge you want is comprised in one book,—the Bible. When you understand this, you will know enough. I advise you, therefore, to begin every day (before or after private prayer) with reading a portion, more or less, of the Old or New Testament, or of both, if you have time, together with the Notes, which may lead you by the hand into suitable meditation. After breakfast, you may read, in order, the volumes of Sermons, and the other practical books which we have published; more or less at a time, (as other business permits,) with meditation and prayer. Young, Milton, and the moral and sacred poems, you may read chiefly in the afternoons. Whatever you write, you should write in the forenoons. Take care never to read or write too long at a time. That is not conducive either to bodily or spiritual health. If I can be of use to you in any thing else, tell me; you know you may speak freely to

Yours affectionately.

CCCCLXXXVI.—*To the Same.*

DUBLIN, March 30, 1771.

So poor, tempted, disconsolate — was sent to London for your sake also! She was sent to you, among others, to quicken your expectation of the great salvation. And what is it our Lord calls you to now? Whereunto thou hast attained, hold fast! You may undoubtedly lose what God has given; but you never need. Is not his grace sufficient for you? Is not his strength made perfect in weakness? Indeed you shall pass through the fire; but lean upon him, and the flames shall not kindle upon you. You shall go through the waters; but keep hold on him, and the floods shall not run over you. Suffer all, and conquer all.

In every temptation, He keeps you to prove
His utmost salvation, His fulness of love!

Be exceeding wary in your conversation, that it may be worthy of the Gospel of Christ. Let not the liveliness of your spirit lead you into levity: cheerful seriousness is the point you are to aim at. And be willing to suffer with him, that you may reign with him. Deny yourself, take up your cross daily, and follow him! I am

Yours affectionately.

CCCCLXXXVII.—*To the Same.*

BANDON, May 2, 1771.

THERE is no fear I should forget you, especially at this time, when all the powers of hell are engaged against you; but let them come about you like bees, they shall be extinct as the fire among the thorns. Tempted you are, and will be; otherwise, you could not know your own weakness, and the strength of your Master. But all temptations will “work together for good;” all are for your profit, that you may be partaker of his holiness. You may always have an evidence both of God’s love to you, and of yours to him. And, at some times, the former

may be more clear ; at other times, the latter. It is enough if, in one case or the other, you simply stay your soul upon Him. S. Harper's is the ordinary experience of those who are renewed in love. S. Jackson's experience is quite extraordinary, and what very few of them have yet attained.

There is a danger of every believer's mistaking the voice of the enemy, or of their own imagination, for the voice of God. And you can distinguish one from the other, not by any written rule, but only by the unction of the Holy One. This only teaches Christian prudence, consistent with simplicity and godly sincerity. The four volumes of Sermons, the Appeals, the Notes, and the Extracts from Mr. Law's Works, and from Dr. Young, might best suit you now ; meddle with nothing that does not suit your present temper. Meet with them that meet on a Friday, and speak in God's name, without fear or shame. The general rule, "not to correspond but with those who have both grace and understanding," admits of several exceptions, in favour of a few who want one of them, or the other, or both. Be not afraid of writing too long letters to me. The longer, the more agreeable to,

My dear —,

Yours affectionately.

CCCCLXXXVIII.—*To the Same.*

GALWAY, May 20, 1771

YOUR concern is with the present moment : your business is, to live to-day. In every sense, let the morrow take thought for the things of itself. It is true, the full assurance of hope excludes all doubt of our final salvation ; but it does not, and cannot, continue any longer than we walk closely with God. And it does not include any assurance of our future behaviour ; neither do I know any word in all the Bible which gives us any authority to look for a testimony of this kind. But just so far you may certainly go, with regard to the present moment,—

"I want the witness, Lord,
That all I do is right,
According to thy will and word,
Well pleasing in thy sight."

Seriously and steadily, my dear maid, aim at this ; and you will not be disappointed of your hope. With regard to the impression you speak of, I am in doubt whether it be not a temptation from the enemy. It may occasion many wrong tempers ; it may feed both pride and uncharitableness. And the Bible gives us no authority to think ill of any one, but from plain, undeniable, overt acts.

Rollin was a pious man, and a fine historian. If you read one volume, you would feel whether it enlivened or deadened your soul. The same trial you may make, as to serious poetry. Very probably this would enliven your soul ; and certainly the volumes of Philosophy may, as Galen entitles his description of the human body, "A Hymn to the Creator." Temporal business need not interrupt your communion with God, though it varies the manner of it. It is certain every promise has a condition ; yet that does not make the promise of none effect ; but by the promise you are encouraged and enabled to fulfil the condition. You might like it better, were there no condition ; but that would not

answer the design of Him that makes it. It is certain, there are times of nearer access to God, and that it nearly imports us to improve those precious seasons. But we may find plausible objections against this; and, indeed, against any thing. The more free you are with me, the more you oblige, my dear —,

Yours affectionately.

CCCCLXXXIX.—*To the Same.*

DUBLIN, July 13, 1771.

TRUTH and falsehood, and so right and wrong tempers, are often divided by an almost imperceptible line. It is the more difficult to distinguish right and wrong tempers, or passions, because, in several instances, the same motion of the blood and animal spirits will attend both one and the other. Therefore, in many cases, we cannot distinguish them, but by the unction of the Holy One. In the case you mention, all self-complacency or self-approbation is not pride. Certainly there may be self-approbation, which is not sin, though it must occasion a degree of pleasure. "This is our rejoicing, even the testimony of our conscience toward God." And this joy is neither better nor worse, for being accompanied with a natural motion of the blood and spirits. Equally natural, and equally innocent, is the joy which we receive from being approved by those we love. But, in all these instances, there is need of the utmost care, lest we slide from innocent joy, or self-approbation, into that which is not innocent, into pride, (thinking of ourselves more highly than we ought to think,) or vanity, a desire of praise.

For thin partitions do their bounds divide.

Be all in earnest; and always speak without reserve to

Yours, &c.

CCCCXC.—*To the Same.*

THE HAY, August 24, 1771.

IF you find any comfort or help thereby, write on, without any reasoning about the matter. The various thoughts and suggestions you mention are just such as any person of a lively imagination may expect. Satan, too, very well knows whereof we are made, and always attacks us on the weak side. But these, and a thousand clouds passing over your mind, prove nothing as to the state of your heart: see that this be devoted to Him, and it is enough. You have given it him; stand to your gift. However, then, your imagination may be affected, you will have the testimony of a good conscience toward God. Not but that you may plead that promise, "The peace of God shall keep your hearts and minds through Christ Jesus." As the former word takes in all your passions, so does the latter all the workings of your reason and imagination. Pray, therefore, and look for the answer of your prayer. It shall come, and not tarry!

CCCCXCI.—*To the Same.*

KINGSWOOD, September 13, 1771.

Your present weakness will, I hope, be an unspeakable blessing. You were in danger of having more sail than ballast, more liveliness of

imagination than solid wisdom. But it seems God is correcting this defect, and giving you more steadiness of mind. You now see and feel what is the real value of this poor perishable world, and how little real happiness is to be found in all things under the sun.

It is right to pour out our whole soul before Him that careth for us. But it is good, likewise, to unbosom ourselves to a friend, in whom we can confide. This also is an appointed means which it generally pleases God to bless. Whenever, therefore, you have opportunity, speak all that is in your heart to

Your affectionate brother.

CCCCXCII.—*To the Same.*

WITNEY, October 16, 1771.

IT is no fault to be grieved at the unkindness of those we love: only it may go to an excess; so that we have need to watch in this, as in all things, seeing the life of man is a temptation upon earth. And it is no fault not to grieve for the censure we must often meet with for following our own conscience. Of those little ones you cannot be too tender, or too careful; and as you are frequently alone, you may teach them many important lessons, as they are able to bear them. But it requires immense patience; for you must tell them the same thing ten times over, or you do nothing.

A higher degree of that peace which may well be said to pass all understanding will keep, not only your heart, but all the workings of your mind, (as the word properly signifies,) both of your reason and imagination, from all irregular sallies. This peace will increase as your faith increases: one always keeps pace with the other. So that on this account also your continual prayer should be, "Lord, increase my faith!" A continual desire is a continual prayer, that is, in a low sense of the word; for there is a far higher sense,—such an open intercourse with God, such a close, uninterrupted communion with him as G. Lopez experienced, and not a few of our brethren now alive. This you also should aspire after; as you know, He with whom we have to do is no respecter of persons.

CCCCXCIII.—*To the Same.*

JANUARY 5, 1772.

IT is not always a defect to mind one thing at a time. And an aptness so to do, to employ the whole vigour of the mind on the thing in hand, may answer excellent purposes. Only you have need to be exceeding wary, lest the thing you pursue be wrong. First, be well assured not only that it is good, but that it is the best thing for you at that time; and then, whatsoever your hand findeth to do, do it with your might. But you have all things in one, the whole of religion contracted to a point, in that word, "Walk in love, as Christ also loved us, and gave himself for us." All is contained in humble, gentle, patient love. Is not this, so to speak, a Divine contrivance to assist the narrowness of our minds, the scantiness of our understandings? Every right temper, and then all right words and actions, naturally branch out of love. In effect, therefore, you want nothing but this,—to be filled with the faith that worketh by love.

CCCCXCIV.—*To the Same.*

LEITH, May 13, 1772.

To set the state of perfection too high, is the surest way to drive it out of the world. The substance of that test, I believe, I have seen; and I judge it not consistent with humanity; I mean with the state of a human soul, as long as it is united to a corruptible body. Do not puzzle yourself any more with these nice inquiries; but, in order to resettle your judgment, give another deliberate reading to the "Farther Thoughts," or the "Plain Account of Christian Perfection." He that long ago gave you to taste of his pardoning love, gave you afterward a taste of his pure love. Whereunto you have attained, hold fast; never cast it away through a voluntary humility. But see that you do not rest there. Comparatively, forget the things that are behind. Reach forward! This one thing do: press on to the prize of your high calling.

CCCCXCV.—*To the Same.*

WHITBY, June 20, 1772.

It is of admirable use to bear the weaknesses, nay, and even the faults, of the real children of God. And the temptations to anger which rise herefrom are often more profitable than any other. Yet surely, for the present, they are not joyous but grievous: afterward comes the peaceable fruit. You shall have exactly as much pain and as much disappointment as will be most for your profit, and just sufficient to

Keep you dead to all below,
Only Christ resolved to know.

Never make it matter of reasoning that you have not either a larger or a smaller share of suffering. You shall have exactly what is best both as to kind, degree, and time. O what a blessing is it to be in his hand who "doeth all things well!"

Of all gossiping, religious gossiping is the worst: it adds hypocrisy to uncharitableness, and effectually does the work of the devil in the name of the Lord. The leaders, in every society, may do much toward driving it out from among the Methodists. Let them, in the band or class, observe, 1. "Now we are to talk of no absent person, but simply of God and our own souls." 2. "The rule of our conversation here is to be the rule of all our conversation. Let us observe it (unless in some necessarily exempt cases) at all times and in all places." If this be frequently inculcated, it will have an excellent effect.

Instead of giving a caution once, as to a grown person, you must give it to a child ten times. By this means you may keep a sensible child from an improper familiarity with servants. Cautions should also be given frequently and earnestly to the servants themselves; and they will not always be thrown away, if they have either grace or sense.

CCCCXCVI.—*To the Same.*

BRISTOL, August 31, 1772.

NONE are or can be saved but those who are by faith made inwardly and outwardly holy. But this holy faith is the gift of God; and he is never straitened for time. He can as easily give this faith in a moment as in a thousand years. He frequently does give it on a death bed, in

answer to the prayer of believers, but rarely, if ever, to those who had continued unholy, upon the presumption that he would save them at last. But, if he did, what unspeakable losers must they be! Could grief be in heaven, they would grieve to eternity, seeing every one there shall receive his own reward, according to his own labour.

And *he* will perplex you more than enough, if you listen to his sallies of imagination: "Every one has some pursuit; therefore a man cannot be always in communion with God." I deny the consequence. While Mr. De Renty was serving the poor, he was in constant communion with God. So was Gregory Lopez, while he was writing books. "At first, indeed," as Lopez observed, "large manifestations from God were apt to suspend the exercise of his senses, as well as of his understanding. But, after some time, they made no difference at all, but left him the full exercise of his understanding and senses." I remember a much later instance of the same kind: An old clergyman told me, some years since, "I asked Mr. Böhme, (chaplain to Prince George of Denmark,) 'Sir, when you are in such a hurry of business, surrounded with a crowd of people, hearing one, and dictating to another, at the same time, does it not interrupt your mental prayer?' He answered immediately, 'All that hurry no more hinders my communion with God, than if I was all the time sitting alone in my study, or kneeling at the altar.'" No business, therefore, of any kind, no conversation, need hinder one that is strong in faith, from rejoicing evermore, praying without ceasing, and in every thing giving thanks. Follow after this, and you will surely attain it.

CCCCXCVII.—*To the Same.*

MARCH 23, 1773.

IF useless words or thoughts spring from evil tempers, they are properly evil; otherwise, not; but still they are contrary to the Adamic law: yet not to the law of love; therefore there is no condemnation for them, but they are matter of humiliation before God. So are those (seemingly) unbelieving thoughts, although they are not your own, and you may boldly say, "Go, go, thou unclean spirit; thou shalt answer for these, and not I."

Your affections were apt to be too impetuous, and sometimes uneven too; but nature yields to healing grace, which I trust has made you both more calm and more steady: and what will it not make you if you persevere? All that is amiable, holy, and happy! Already he that loves you, gives you a taste of what he has prepared for you. Let patience have its perfect work; and you shall be perfect and entire, lacking nothing. See that you make the best of life! The time is short!

CCCCXCVIII.—*To the Same.*

JULY 23, 1773.

AT many times our advances in the race that is set before us are clear and perceptible; at other times they are no more perceptible (at least to ourselves) than the growth of a tree. At any time you may pray,—

"Strength and comfort from thy word,
Imperceptibly supply."

And when you perceive nothing, it does not follow that the work of God

stands still in your soul; especially while your desire is unto him, and while you choose him for your portion. He does not leave you to yourself, though it may seem so to your apprehension. The difference between temptation and sin is generally plain enough to all that are simple of heart; but in some exempt cases it is not plain: there we want the unction of the Holy One. Voluntary humility, calling every defect a sin, is not well pleasing to God. Sin, properly speaking, is neither more nor less than "a voluntary transgression of a known law of God."

There are a thousand instances wherein it is not possible literally to make restitution. All that we can advise in the case you mention is, 1. Let him that stole, steal no more; let him be from this hour rigorously just. 2. Let him be a faithful steward of the mammon of unrighteousness, restoring all he can to God, in the poor.

CCCCXCIX.—*To the Same.*

AUGUST 20, 1773.

I OFTEN heard my own mother make the same complaint with you. She did not *feel* near so much as my father did; but she *did* ten times more than he did. You must labour to *do* so much the more, and pray that God would supply whatever is wanting. One degree of forgiveness is due to every one, though impenitent; still I love him as I love all men. But the other degree, whereby I should again receive him as a friend, is only due to one who says, "I repent;" that is, convinces me that he does really repent, and is entirely changed.

It is certain God has given you a talent, and I still think it ought to be used. I grant indeed, to be hid and to be still is more agreeable to flesh and blood; but is it more agreeable to Him "who hath left us an example, that we might tread in his steps?"

One cannot be saved from evil tempers, without being devoted to God; neither can a soul be all devoted to God, without being saved from sin: but it is often exceeding hard to judge of others, whether they are saved from all evil tempers, and whether they are all devoted to God, or not; yea, it is hard to judge of ourselves; nay, we cannot do it, without the anointing of the Holy One given for that very purpose. Out of darkness, God will command light to shine. Be plain and open to all; then, whether they are sincere or insincere, you will have a conscience void of offence. You find all things work together for good. They must, while the hairs of your head are all numbered.

Yours affectionately.

D.—*To the Same.*

BRISTOL, September 8, 1773.

WE have the clearest proof, when we have to do with children, that "the help which is done upon earth, God doeth it himself." All our wisdom will not even make them understand, much less feel, the things of God. The "Instructions for Children" contain the best matter that we can possibly teach them. But nothing less than the finger of God can write it on their hearts. On Saturday night, he sent another shower of grace upon our children at Kingswood. Sixteen of them were deeply affected; and, I think, thirteen found peace with God. Four or five

of them were some of the smallest we had, not above seven or eight years old.

Although there may be some use in teaching very young children to "say their prayers daily;" yet I judge it to be utterly impossible to teach any to "practise prayer," till they are awakened. For, what is prayer, but the desire of the soul expressed in words to God, either inwardly or outwardly? How then will you teach them to express a desire who feel no desire at all? When, therefore, Madame Guion talks in that manner, it often makes me afraid, that both she and her teacher, Archbishop Fenelon, talked by rote of the things they knew not. Both of them had an amazing genius, but, I doubt, full little experience. It is exceeding certain, neither his nor her writings are likely to do us any solid service. We have all the gold that is in them, without the dross; which is often, not only useless, but dangerous. Let you and I keep the good old way:

In doing and bearing The will of our Lord,
We still are preparing To meet our reward.

Go on steadily in this path: there is none better. By patient continuance in well-doing, seek for glory, and honour, and immortality. You shall reap, if you faint not.

DI.—*To the Same.*

BRISTOL, September 29, 1773.

YOUR OWN experience may give an answer to your question. You did yourself enjoy a foretaste of that constant communion with God, though it did not continue long. And you know it was given you in a moment. It was the same case with all those whom I have known, that are now enabled to pray without ceasing. To every one of them that blessing was given in an instant. So it will be given to you again; although, probably, you will find a strong hope first, which will incite you to cry out,

"Big with earnest expectation,
See me sit At thy feet,
Longing for salvation."

Grace in one sense will make all things new. And I have sometimes known this done to such a degree, that there has been no trace of the natural temper remaining. But generally the innocent natural temper does remain; only refined, softened, and cast into the mould of love.

DII.—*To the Same.*

LEWISHAM, December 3, 1773.

YOU are yourself a living witness of this religion. But it is only in a low degree. I grant you are only just beginning to be a disciple of Jesus Christ. It is an unspeakable blessing, that he shows you this, in so clear and strong a light. And undoubtedly he is able to make you completely serious; and yet this is consistent with much cheerfulness. You shall have more or less of reproach, as he chooses. Your part is, to leave all in His hands, who orders all things well. Go straight forward, and you shall be all a Christian! I expect that you will be more and more a comfort to, my dear,

Yours affectionately.

DIII.—*To Mr. John Mason.*

PEMBROKE, August 6, 1768.

MY DEAR BROTHER,—I would advise to make a longer trial of Kinsale. I am still in hope that good will be done there. And there has been considerable good done at Bandon; and will be more, if the preachers do not coop themselves up in the house. But no great good will be done at any place without field preaching. I hope you labour to keep the bands regular in every place, which cannot be done without a good deal of care and pains. Take pains, likewise, with the children, and in visiting from house to house; else you will see little fruit of your labour. I believe it will be best to change the preachers more frequently. I am

Your affectionate friend and brother.

DIV.—*To the Same.*

LONDON, November 15, 1768.

MY DEAR BROTHER,—For one preacher to stay long at one place is neither profitable for him nor for the people. If there is only one preacher at Limerick, he must duly visit the country societies. As David Evans is now gone over to Waterford, brother Burke will be at liberty; so either he or you should go without delay, and relieve John Hilton at Londonderry. If any deny the witness of sanctification, and occasion disputing in the select society, let him or her meet therein no more. I hope the singing goes on well. I am

Your affectionate friend and brother.

DV.—*To the Same.*

LONDON, January 26, 1772.

MY DEAR BROTHER,—Two old members recovered I make more account of than three new ones. I love to see backsliders return. I was afraid there was no more place for us in Workington. Scarce any one came to hear. It is well the people are now of a better mind. You cannot expect to do good at Carlisle till you either procure a more comfortable place, or preach in the open air. For many years Cockermouth has been the same, and will be till you can preach abroad.

You will observe the letter which I desired brother Mather to write to you concerning the books; and make all the haste which the nature of the thing will admit. I shall endeavour to see you in summer; and am

Your affectionate friend and brother.

DVI.—*To the Same.*

LONDON, January 10, 1774.

MY DEAR BROTHER,—It is nothing strange that those who love the world should not love to continue with us. Our road is too strait

Down the stream of nature driven,
They seek a broader path to heaven.

However, let us keep in the good old way; and we know it will bring us peace at the last.

If you press all the believers to go on to perfection, and to expect

deliverance from sin every moment, they will grow in grace. But if ever they lose that expectation, they will grow flat and cold.

Last week I was under the surgeon's hands; but am now, blessed be God, better than I have been for some years. I am

Your affectionate friend and brother.

DVII.—*To the Same.*

NOVEMBER 21, 1776.

MY DEAR BROTHER,—One of Mr. Fletcher's Checks considers at large the Calvinistic supposition, "that a natural man is *as dead as a stone*;" and shows the utter falseness and absurdity of it: seeing no man living is without some preventing grace; and every degree of grace is a degree of life.

That, "by the offence of one, judgment came upon all men" (all born into the world) "unto condemnation," is an undoubted truth; and affects every infant, as well as every adult person. But it is equally true, that, "by the righteousness of one, the free gift came upon all men" (all born into the world, infant or adult) "unto justification." Therefore no infant ever was, or ever will be, "sent to hell for the guilt of Adam's sin;" seeing it is cancelled by the righteousness of Christ, as soon as they are sent into the world.

Labour on, especially by visiting from house to house, and you will see the fruit of your labour. I am

Your affectionate friend and brother.

DVIII.—*To the Same.*

NOVEMBER, 1779.

MY DEAR BROTHER,—An assistant at the last conference said, "I will do as my predecessors have done: I will leave those as members that never met. They are as good members as I found them."

Whoever does this for the time to come, I will exclude from our connection without delay. To prevent this vile practice I desire you will,

1. Take an exact plan of your circuit at Christmas, and send it to me in January; and do the same every quarter.

2. If you live till August, leave for your successor an exact list of the societies in your circuit.

I desire, likewise, that, at the next quarterly meeting, you would change at least one of the stewards in every society where there are two.

One thing more I desire,—that you would read the proposals for the general hymn book in every society, and procure as many subscribers as you can.

By your diligence and exactness in these particulars, I shall judge whether you are qualified to act as an assistant or not. I am

Your affectionate friend and brother.

Pray send me word in January how many subscriptions you have procured in your circuit.

DIX.—*To the Same.*

NEAR LONDON, November 3, 1784.

MY DEAR BROTHER,—You judge right. If the people were more alive to God, they would be more liberal. There is money enough,

and particularly in Somersetshire ; but they are straitened in their own bowels. When I complied with the desire of many, and divided the circuit into two, we were not a jot better. You have one thing to point at,—the revival and increase of the work of God. Get as many as possible to meet in band. Be exact in every part of discipline, and give no ticket to any that does not meet his class weekly. I am

Your affectionate friend and brother.

DX.—*To the Same.*

LONDON, January 24, 1787.

MY DEAR BROTHER,—I do not wonder that the work of God should flourish at Trowbridge, where a few of our sisters are a pattern to the whole town. But it is exceeding strange that any considerable good should be done at poor, dead, quarrelsome Frome! We can only say, “The wind bloweth where it listeth!” Now avail yourself of the opportunity! It is equally strange that there should be such peace at Stullbridge. At Ditcheat I doubt not but you will overcome evil with good. I am

Your affectionate friend and brother

DXI.—*To the Same.*

NEAR OXFORD, October 27, 1789.

MY DEAR BROTHER,—Wherever the congregation increases, we have reason to hope the work of God will increase also. And it is certain, distress is one means whereby God awakens men out of sleep. You know famine is one of God’s sore judgments; and the people should be strongly encouraged to improve by it. Suffer no leader to whisper in his class; but to speak so that all who are present may hear: otherwise, how shall

Each his friendly aid afford,
And feel his brother’s care?

Speak strong and home to all. I am

Your affectionate friend and brother.

DXII.—*To the Same.*

NEAR LONDON, January 13, 1790.

MY DEAR BROTHER,—As long as I live, the people shall have no share in choosing either stewards or leaders among the Methodists. We have not, and never had, any such custom. We are no republicans, and never intend to be. It would be better for those that are so minded to go quietly away. I have been uniform both in doctrine and discipline for above these fifty years; and it is a little too late for me to turn into a new path now I am grey-headed. Neither good old brother Pascoe (God bless him) expects it from me, nor brother Wood, nor brother Flamank. If you and I should be called hence this year, we may bless God that we have not lived in vain. Come, let us have a few more strokes at Satan’s kingdom, and then we shall depart in peace!

I am

Your affectionate friend and brother.

DXIII.—*To* —.

LONDON, November 16, 1770.

MY DEAR SISTER,—To see even the superscription of a letter from you, always gives me pleasure. I am glad you are still waiting for the kingdom of God; although as yet you are rather in the state of a servant than of a child. But it is a blessed thing to be even a servant of God! You shall never have cause to be ashamed of his service. What I peculiarly advise is, that you will never omit private duties, whatever hurry you may be in, and however dull and dry your soul may be; still they shall not be without a blessing. And therein you will receive power against that temptation which, to your tender spirit, may be the most dangerous of any.

On Sunday I am to preach a funeral sermon for that blessed man, Mr. Whitefield, at the Tabernacle, and at Tottenham-court chapel. If it is a help or comfort to you, write often to

Your brother.

DXIV.—*To Mr. Henry Eames, after his emigration to America.*

LEEDS, August 3, 1772.

MY DEAR BROTHER,—It is a great blessing that God has looked upon you in a strange land, and given you food to eat, and raiment to put on; but a still greater, that he has given you to eat of that bread which the world knoweth not of. You have likewise the invaluable advantage of companions on the way. I suppose you gladly entered the society as soon as one was formed; and that you never willingly neglect any opportunity of meeting your brethren. Whatever your hand findeth to do, do it with your might. Beware of spiritual sloth; beware of carelessness and listlessness of spirit. “The kingdom of heaven suffereth violence.” See that you are one of those violent ones that “take it by force.” I am

Your affectionate brother.

DXV.—*To the Same.*

CHESTER, July 5, 1789.

MY DEAR BROTHER,—After the many proofs which you have already had, both of the power and goodness of God, particularly in giving you your heart's desire, in the change wrought in several of your children, you can have no reason to doubt but that he will give you your mother also, if you continue earnest in prayer. The great hinderance to the inward work of God is Antinomianism, wherever it breaks in. I am glad you are aware of it. Show your faith by your works. Fight the good fight of faith, and lay hold on eternal life. Peace be with you and yours. I am

Yours affectionately.

DXVI.—*To Mr. George Shadford.*

1773.

DEAR GEORGE,—The time is arrived for you to embark for America. You must go down to Bristol, where you will meet with Thomas Rankin, Captain Webb, and his wife.

I let you loose, George, on the great continent of America. Publish your message in the open face of the sun, and do all the good you can.

I am, dear George,
Yours affectionately.

DXVII.—*To Miss Ball, of High Wycomb.*

NEAR INNISKILLEN, May 23, 1773.

MY DEAR SISTER,—I thank you for your comfortable letter. Right “precious in the sight of the Lord is the death of his saints.” Where there is any eminent instance of mercy in this kind, it is almost always a means of convincing and converting others. It is a season one would wish to improve to the uttermost; for then the windows of heaven are open.

It cannot be doubted but your heaviness was owing in part to diabolical agency. Nay, and Satan sometimes, by God’s permission, weakens the body. Nevertheless, we are, even in that weakness, to use natural means, just as if it was owing to natural causes. I believe it would be of use, if you took a cup-full of the decoction of burdock (sweetened or unsweetened) both morning and evening. I never remember its having any ill effect on any person whatsoever.

Our point is, to improve by every thing that occurs: by good or ill success, so called; by sickness or health; by ease or pain: and this we can do, through Christ strengthening us. We know chance is an empty sound: the Lord sitteth on his throne, and ruleth all things well. Love him; trust him; praise him. My dear sister,

Your affectionate brother.

DXVIII.—*To Mr. Alexander Hume, Peeltown, Isle of Man.*

BRISTOL, September 22, 1775.

MY DEAR BROTHER,—I rejoice to hear that God has made Mr. Crook’s labour of love profitable to some of you, and cannot blame you for desiring to have him with you a little longer. I will write to Mr. Mason, the assistant at Whitehaven, that Mr. Crook is coming to be a third preacher in that circuit. The three preachers may then visit the Isle, month by month; so that you will have Mr. Crook one month in three. They will all teach you, that religion is holy tempers and holy lives; and that the sum of all is love. I am

Your affectionate brother.

DXIX.—*To the Reverend Peard Dickinson.*

CORK, May 6, 1767.

DEAR SIR,—I am now come to my second station in Ireland: for here we expect to stay seven days; only with a digression of two out of the seven, to Bandon and Kinsale. I know not that I shall spend two whole days in any other place before I return to Dublin. I am glad you are fairly discharged from Oxford; although there is a little seed left there still. When we were there, we profited much by watching continually against “the lust of finishing;” to mortify which, we broke off writing in the middle of a sentence, if not in the middle of a word; especially, the moment we heard the chapel bell ring, or a knock at our

door. If nature reclaimed, we remembered the word of the Heathen: *Ejcienda est hæc mollities animi*. [This weakness of mind must be cast away.]

I am glad there is so good an understanding among the preachers: a great deal depends upon it. But I hope you do not forget gentle T. O. May not you venture to give him a hint, that your Hints were incorrectly printed? If he says, "They were written so, I could hardly read them;" you can tell him, "I hope to write the next better."

Miss Briggs's spending so much of her time at Shoreham answers an excellent design. It, in a great measure, supplies the want both of Miss Perronet and of her father, whom I remember with sincere affection. I am, dear sir,

Your affectionate friend and brother.

DXX.—*To the Same.*

LONDONDERRY, June 5, 1787.

DEAR SIR,—The Irish posts are not the quickest in the world; though I have known one travel full two miles in an hour. And they are not the most certain. Letters fail here more frequently than they do in England.

Mr. Heath has need of abundance of faith and patience. He is in a very displeasing situation. But this I am determined on; he shall not want, as long as I have either money or credit. He is a truly pious and a very amiable man: his wife and children are cast in the same mould. I am glad you all showed him, while he was in London, the respect which he well deserves.

As the work of God increases in so many parts both of England and Ireland, it would be strange if there were no increase of it in London; especially while all the preachers are of one mind, and speak the same thing. Only do not forget strongly and explicitly to urge the believers to "go on to perfection." When this is constantly and earnestly done, the word is always clothed with power.

Truly I claim no thanks for loving and esteeming Betsy Briggs; for I cannot help it. And I shall be in danger of quarrelling with you, if you ever love her less than you do now. Peace be with all your spirits! I am

Your affectionate friend and brother,

DXXI.—*To Mr. Charles Perronet.*

LONDON, December 28, 1774.

DEAR CHARLES,—Certainly there is nothing amiss in the desire to do something for a good Master; only still adding, (in this, as in all things else,) "Yet not as I will, but as thou wilt."

If we could once bring all our preachers, itinerant and local, uniformly and steadily to insist on those two points, *Christ dying for us*, and *Christ reigning in us*, we should shake the trembling gates of hell. I think most of them are now exceeding clear herein, and the rest come nearer and nearer; especially since they have read Mr. Fletcher's Checks, which have removed many difficulties out of the way.

I expect more good from Mrs. B.'s medicine than from a heap of others. Remember Hezekiah's figs. I am, dear Charles,
Ever yours.

DXXII.—*To Miss Perronet.*

NEAR LEEDS, August 6, 1775.

MY DEAR SISTER,—I believe my late illness has already answered many wise ends of Providence. It has been a blessing to me and to many others,—a fresh proof that God doeth all things well.

I doubt not but brother Wood and his fellow labourer will be still zealous and active for God; and, if so, his work will surely increase at Sevenoaks and the Wells, as well as other places. Nay, I do not despair of poor Canterbury: it is not out of God's reach.

I dreamed last night that the Spaniards were come, and were searching all houses, and putting men to the torture. But on a sudden they were vanished out of the land, I could not tell how. My Betsy should not think that I am ever so busy as not to have leisure to read and answer her letters. I think Philothea too, since I am alive again, should have written to me, either in verse or prose.

I am, my dear sister,

Your affectionate brother.

DXXIII.—*To Miss Briggs.*

CHESTER, March 17, 1771.

MY DEAR BETSY,—You have great reason to praise Him who has done great things for you already. What you now want is, to come boldly to the throne of grace, that the hunger and thirst after his full image, which God has given you, may be satisfied. Full salvation is nigh, even at the door. Only believe, and it is yours. It is a great blessing that, at your years, you are preserved from seeking happiness in any creature. You need not, seeing Christ is yours! O cleave to him with your whole heart! I am, my dear Betsy,

Yours affectionately.

DXXIV.—*To the Same.*

ATHLONE, April 14, 1771.

MY DEAR BETSY,—You may be assured that I am always well pleased to hear from you; and that I shall never think your letters too long. Always tell me whatever is in your heart; and the more freely, the better. Otherwise, it would be hardly possible to give you the advice you may want from time to time. As soon as you had your armour on, it was fit that it should be proved: so God prepared for you the occasions of fighting, that you might conquer, and might know both your own weakness and his strength. Each day will bring just temptation enough, and power enough to conquer it: and, as one says, "temptations, with distinct deliverances from them, avail much." The unction of the Holy One is given to believers for this very end,—to enable them to distinguish (which otherwise would be impossible) between sin and temptation. And this you will do, not by any general rule, but by listening to him on all particular occasions, and by your

consulting with those that have experience in the ways of God. Undoubtedly both you, and Philothea, and my dear Miss Perronet, are now more particularly called to speak for God. In so doing you must expect to meet with many things which are not pleasing to flesh and blood. But all is well. So much the more will you be conformed to the death of Christ. Go on in his name, and in the power of his might. Suffer and conquer all things. I am, my dear Betsy,

Yours affectionately:

DXXV.—*To the Same.*

CASTLEBAR, May 31, 1771.

MY DEAR BETSY,—You judge exceeding right: as yet you are but a little child, just a babe in the pure love of Christ. As a little child, hang upon him, and simply expect a supply of all your wants. In this respect reasoning profits you nothing: indeed, it is just opposite to believing, whereby you hearken to the inward voice, which says, “Open thy mouth wide, and I will fill it.” Undoubtedly it would be a cross to declare what God has done for your soul: nay, and afterward Satan would accuse you on the account, telling you, “You did it out of pride.” Yea, and some of your sisters would blame you, and perhaps put the same construction upon it. Nevertheless, if you do it with a single eye, it will be well pleasing to God.

Your letters will be always agreeable to, my dear Betsy,

Yours affectionately.

DXXVI.—*To the Same.*

DECEMBER 28, 1774.

MY DEAR BETSY,—You have done what you could in this matter; and “angels can do no more.” I am glad you tried: by and by she may see more clearly. I am always glad to hear from you, whether you have time to write accurately or not. And I love that you should tell me both what you feel, and what you do; for I take part in all. I doubted not but you would find a blessing at this solemn season: see that you strengthen each other’s hands in God. I should be glad to see both, or either of you, when it is convenient. I am, my dear Betsy,

Yours affectionately.

DXXVII.—*To Lady Huntingdon.*

SEPTEMBER 14, 1772.

MY DEAR LADY,—When I received the former letter from your ladyship, I did not know how to answer; and I judged, not only that silence would be the best answer, but also that with which your ladyship would be best pleased. When I received your ladyship’s of the 2d instant, I immediately saw that it required an answer; only I waited till the hurry of the conference was over, that I might do nothing rashly. I know your ladyship would not “servilely deny the truth.” I think, neither would I; especially that great truth,—justification by faith; which Mr. Law indeed flatly denies, (and yet Mr. Law was a child of God,) but for which I have given up all my worldly hopes, my friends, my reputation; yea, for which I have so often hazarded my life, and, by the grace of God, will do again. The principles established in the

Minutes, I apprehend to be no way contrary to this, or to that faith, that consistent plan of doctrine, which was “once delivered to the saints.” I believe, whoever calmly considers Mr. Fletcher’s Letters will be convinced of this. I fear therefore, “zeal against those principles” is no less than zeal against the truth, and against the honour of our Lord. The preservation of his honour appears so sacred to me, and has done for above these forty years, that I have counted, and do count, all things loss in comparison of it. But till Mr. Fletcher’s printed letters are answered, I must think every thing spoken against those Minutes is totally destructive of his honour, and a palpable affront to him, both as our Prophet and Priest, but more especially as the King of his people. Those letters, which therefore could not be suppressed without betraying the honour of our Lord, largely prove that 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. Indeed, it would be amazing, that God should at this day prosper my labours as much if not more than ever, by convincing as well as converting sinners, if I was “establishing another foundation, repugnant to the whole plan of man’s salvation under the covenant of grace, as well as the clear meaning of our established Church, and all other Protestant Churches.” This is a charge indeed! but I plead, Not guilty. And till it is proved upon me, I must subscribe myself, my dear lady,
 Your ladyship’s affectionate but much injured servant.

DXXVIII.—*To the Reverend Dean D—.*

REVEREND SIR,—When Dr. Bentley published his Greek Testament, one remarked, “Pity but he would publish the Old; then we should have two New Testaments!” It is done. Those who receive Mr. Hutchinson’s emendations certainly have two New Testaments! But I stumble at the threshold. Can we believe that God left his whole church so ignorant of the Scripture till yesterday? And if he was pleased to reveal the sense of it now, to whom may we suppose he would reveal it? “All Scripture,” says Kempis, “must be understood by the same Spirit whereby it was written.” And a greater than he says, “Them that are meek will he guide in judgment, and them that are gentle will he teach his way.” But was Mr. Hutchinson eminently meek and gentle?

However, in order to learn all I could from his Works, after first consulting them, I carefully read over Mr. Spearman, Mr. Jones’s ingenious book, and the Glasgow Abridgment. I read the last with Mr. Thomas Walsh, the best Hebræan I ever knew. I never asked him the meaning of a Hebrew word but he would immediately tell me how often it occurred in the Bible, and what it meant in each place! We then both observed that Mr. Hutchinson’s whole scheme is built upon etymologies; the most uncertain foundation in the world, and the least to be depended upon. We observed, Secondly, that if the points be allowed, all his building sinks at once; and, Thirdly, that, setting them aside, many of his etymologies are forced and unnatural. He frequently, to find the etymology of one word, squeezes two radices together; a liberty never to be taken, where a word may fairly be derived from a single radix.

But may I hazard a few words on the points? Mr. H. affirms they were invented by the Masorites, only thirteen or fourteen hundred years ago, in order to destroy the sense of Scripture. I doubt this: who can prove it? Who can prove they were not as old as Ezra, if not coeval with the language? Let any one give a fair reading only to what Dr. Cornelius Bayley has offered in the preface to his Hebrew Grammar, and he will be as sick of reading without points as I am; at least, till he can answer the Doctor's arguments, he will not be so positive upon the question.

As to his theology, I first stumble at his profuse encomiums on the Hebrew language. But, it may be said, Is it not the language which God himself used? And is not Greek too the language which God himself used? And did he not use it in delivering to man a far more perfect dispensation than that which he delivered in Hebrew? Who can deny it? And does not even this consideration give us reason at least to suspect that the Greek language is as far superior to the Hebrew, as the New Testament is to the Old? And indeed if we set prejudice aside, and consider both with attention and candour, can we help seeing that the Greek excels the Hebrew as much in beauty and strength as it does in copiousness? I suppose no one from the beginning of the world wrote better Hebrew than Moses. But does not the language of St. Paul excel the language of Moses, as much as the knowledge of St. Paul excelled his?

I speak this, even on supposition that you read the Hebrew, as I believe Ezra, if not Moses, did, with points; for if we read it in the modern way, without points, I appeal to every competent judge, whether it be not the most equivocal.

DXXIX.—*To the Assistant Preachers. (Circular.)*

MY DEAR BROTHER,—About March you may begin to make the subscription for the new chapel. Till then I will beg you with all possible diligence, to procure subscriptions for the Philosophy. Spare no pains. It will be the most complete thing in its kind of any in the English tongue. But it is well if I procure as many subscribers as will pay the expense of the edition. I am

Your affectionate friend and brother.

DXXX.—*To the Members and Friends of the Methodist Societies. (Circular.)*

OCTOBER 18, 1776.

MY DEAR BROTHER,—The society at London have given assistance to their brethren in various parts of England. They have done this for upward of thirty years; they have done it cheerfully and liberally. The first year of the subscription for the general debt they subscribed above nine hundred pounds; the next, above three hundred; and not much less, every one of the ensuing years.

They now stand in need of assistance themselves. They are under a necessity of building; as the Foundry, with all the adjoining houses,

is shortly to be pulled down : and the city of London has granted ground to build on ; but on condition of covering it, and with large houses in front ; which, together with the new chapel, will, at a very moderate computation, cost upward of six thousand pounds. I must therefore beg the assistance of all our brethren. Now help the parent society, which has helped others for so many years, so willingly and so largely. Now help me, who account this as a kindness done to myself ; perhaps the last of this sort which I shall ask of you. Subscribe what you conveniently can, to be paid either now, or at Christmas, or at Lady-day next. I am

Your affectionate brother.

The trustees are, John Duplex, Charles Greenwood, Richard Kemp, Samuel Chancellor, Charles Wheeler, William Cowland, John Folgham.

DXXXI.—*To Mr. Richard Tompson.**

JUNE 28, 1755.

SOME days since, I received your favour of the 22d instant, which came exceeding seasonably ; for I was just revising my Notes on the fifth chapter to the Romans : one of which I found, upon a closer inspection, seemed to assert such an imputation of Adam's sin to his posterity, as might make way for the "horrible decree." I therefore struck it out immediately ; as I would willingly do whatsoever should appear to be any way inconsistent with that grand principle, "The Lord is loving to every man ; and his mercy is over all his works."

If you have observed any thing in any of the tracts I have published, which you think is not agreeable to Scripture and reason, you will oblige me by pointing it out, and by communicating to me any remarks you have occasionally made. I seek two things in this world,—truth and love. Whoever assists me in this search is a friend indeed, whether personally known, or unknown, to, sir,

Your humble servant.

DXXXII.—*To the Same.*

JULY 25, 1755.

SIR,—It would be a pleasure to me to write more largely than my time will now permit. Of all the disputants I have known, you are the most likely to convince me of any mistakes I may be in ; because you have found out the great secret of speaking the truth in love. When it is thus proposed, it must surely win its way into every heart, which is not purposely shut against it.

* This person was a member of the Methodist Society at an early period after its formation. He afterward separated himself from his old friends, and questioned the truth of some of their religious tenets ; especially the witness of the Spirit, and Christian perfection. He addressed several letters to Mr. Wesley, under the assumed name of P. V. ; and these called forth the replies now before the reader. In his last letter, Mr. Tompson disclosed his real name. The entire correspondence was published, with Mr. Wesley's consent, in the year 1760, in an octavo pamphlet, with the following title :—"Original Letters between the Reverend Mr. John Wesley, and Mr. Richard Tompson, respecting the Doctrine of Assurance, as held by the former : wherein that tenet is fully examined ; with some Strictures on Christian Perfection." From this pamphlet, the subjoined letters have been copied.—EDIT.

That you may clearly see wherein we agree, or wherein we differ, I have sent you the Minutes of some of our late conferences. Several concessions are made therein, both with regard to assurance and Christian perfection; some difficulties cleared, and a few arguments proposed, though very nakedly and briefly. When you have read these, you may come directly to any point of controversy which may still remain: and if you can show me that any farther concessions are needful, I shall make them with great pleasure.

On the subject of your last, I can but just observe, First, With regard to the assurance of faith, I apprehend that the whole Christian Church in the first centuries enjoyed it. For though we have few points of doctrine explicitly taught in the small remains of the ante Nicene Fathers; yet, I think, none that carefully reads Clemens Romanus, Ignatius, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all whom he mentions as real Christians. And I really conceive, both from the "*Harmonia Confessionum*," and whatever else I have occasionally read, that all the Reformed Churches in Europe did once believe, "Every true Christian has the divine evidence of his being in favour with God."

So much for authority. The point of experience is touched upon in the conferences.

As to the nature of the thing, I think a divine conviction of pardon is directly implied in the evidence, or conviction of things unseen. But if not, it is no absurdity to suppose, that, when God pardons a mourning, broken-hearted sinner, his mercy obliges him to another act,—to witness to his spirit, that he has pardoned him.

I know that I am accepted: and yet that knowledge is sometimes shaken, though not destroyed, by doubt or fear. If that knowledge were destroyed, or wholly withdrawn, I could not then say I had Christian faith. To me it appears the same thing to say, "I know God has accepted me;" or "I have a *sure trust* that God has accepted me."

I agree with you, that justifying faith cannot be a conviction that I am justified; and that a man who is not assured that his sins are forgiven may yet have a kind or degree of faith, which distinguishes him, not only from a devil, but also from a Heathen; and on which I may admit him to the Lord's Supper. But still I believe the proper Christian faith, which purifies the heart, implies such a conviction. I am, sir,

Your servant for Christ's sake.

DXXXIII.—*To the Same.*

FEBRUARY 5, 1756.

SIR,—I was in Cornwall when your last was brought to the Foundery, and delivered to my brother. When I returned, it was mislaid and could not be found; so that I did not receive it till some months after the date.

You judge right with regard to the tract enclosed to you. It was sent to you by mistake, for another that bears the same name.

Christian perfection, we agree, may stand aside for the present. The point now to be considered is Christian faith. This, I apprehend, implies a divine evidence, or conviction, of our acceptance. You apprehend it does not.

In debating this (or indeed any) point with you, I lie under a great disadvantage. First, You know me; whereas, I do not know you. Secondly, I am a very slow, you seem to be a very swift, writer. Thirdly, My time is so taken up, from day to day, and from week to week, that I can spare very little from my stated employments: so that I can neither write so largely, nor so accurately, as I might otherwise do. All, therefore, which you can expect from me is, not a close wrought chain of connected arguments, but a short sketch of what I should deduce more at large, if I had more leisure.

I believe the ancient Fathers are far from being silent on our question; though none, that I know, have treated it professedly. But I have not leisure to wade through that sea. Only to the argument from the baptism of heretics, I reply, if any had averred, during that warm controversy, "I received a sense of pardon when I was baptized by such a heretic;" those on the other side would in no wise have believed him; so that the dispute would have remained as warm as ever. I know this from plain fact. Many have received a sense of pardon when I baptized them. But who will believe them when they assert it? Who will put any dispute on this issue?

I know likewise, that Luther, Melancthon, and many other (if not all) of the Reformers, frequently and strongly assert, that every believer is conscious of his own acceptance with God; and that by a supernatural evidence, which if any choose to term immediate revelation he may. But neither have I leisure to re-examine this cloud of witnesses. Nor, indeed, as you justly observe, would the testimony of them all together be sufficient to establish an unscriptural doctrine. Therefore, after all, we must be determined by higher evidence. And herein we are clearly agreed: we both appeal "to the law and to the testimony." May God enable us to understand it aright!

But, first, that you may not beat the air, by disproving what I never intended to prove, I will show you, as distinctly as I can, what my sentiments are upon the question; and the rather, because I plainly perceive you do not yet understand them. You seem to think I allow no degrees in grace; and that I make no distinction between the full assurance of faith, and a low or common measure of it.

Several years ago, some clergymen and other gentlemen, with whom we had a free conversation, proposed the following questions to my brother and me, to which we gave the answers subjoined:—

"JUNE 25, 1744.

"QUEST. What is faith?

"ANS. Faith, in general is a divine, supernatural *ελεγχος* [evidence or conviction] of things not seen; that is, of past, future, or spiritual. It is a spiritual sight of God, and the things of God. Justifying faith is a divine *ελεγχος*, that Christ loved *me*, and gave himself for *me*.

"Q. Have all Christians this faith? And may not a man have it, and not know it?

"A. That all Christians have such a faith as implies a consciousness of God's love, appears from Rom. viii, 15; Eph. iv, 32; 2 Cor. xiii, 5; Heb. viii, 10; 1 John iv, 10; v, 1, &c. And that no man can have it, and not know that he has, appears from the nature of the thing. For faith, after repentance, is ease after pain, rest after toil, light after darkness. It appears also from its immediate fruits; which are, peace, joy, love, and power over sin.

“Q. Does any one believe any longer than he sees, loves, obeys God ?

“A. We apprehend not : *seeing God* being the very essence of faith ; love and obedience, the inseparable properties of it.”

“August 2, 1745.

“QUEST. Is an assurance of God’s pardoning love absolutely necessary to our being in his favour ? Or may there possibly be some exempt cases ?

“ANS. We dare not positively say there are not.

“Q. Is it necessary to final salvation, in those (as Papists) who never heard it preached ?

“A. We know not how far invincible ignorance may excuse. ‘Love hopeth all things.’

“Q. But what if one who does hear it preached should die without it ?

“A. We determine nothing. We leave his soul in the hands of him that made it.

“Q. Does a man believe any longer than he sees a reconciled God ?

“A. We conceive not. But we allow there may be very many degrees of seeing God ; even as many as are between seeing the sun with the eyelids closed, and with the eyes open.”

The doctrine which I espouse, till I receive farther light, being thus explained and limited, I observe,—

First. A divine conviction of my being reconciled to God is, I think, directly implied (not in a divine evidence, or conviction of something else, but) in a divine conviction that Christ loved *me*, and gave himself for *me* ; and still more clearly in the Spirit’s bearing witness with my spirit, that I am a child of God.

Secondly. I see no reason either to retract or soften the expression, “God’s mercy, in some cases, obliges him to act thus and thus.” Certainly, as his own nature obliges him (in a very clear and sound sense) to act according to truth and justice in all things ; so, in some sense, his love obliged him to give his only Son, that whosoever believeth in him, might not perish. So much for the phrase. My meaning is, The same compassion which moves God to pardon a mourning, broken-hearted sinner, moves him to comfort that mourner, by witnessing to his spirit, that his sins are pardoned.

Thirdly. You think, “full assurance excludes all doubt.” I think so too. But there may be faith without *full assurance*. And these lower degrees of faith do not exclude doubts which frequently mingle therewith, more or less. But this you cannot allow. You say, it cannot be shaken without being overthrown ; and trust I shall be “convinced upon reflection, that the distinction between *shaken* and *destroyed* is *absolutely* without a difference.” Hark ! The wind rises : the house *shakes* ; but it is not *overthrown*. It *totters* ; but it is not *destroyed*.

You add, “*Assurance* is quite a distinct thing from *faith*. Neither does it depend upon the same agent. Faith is an act of my mind ; assurance an act of the Holy Ghost.” I answer, First, The assurance in question is no other than the full assurance of faith : therefore it cannot be a distinct thing from faith ; but only so high a degree of faith as excludes all doubt and fear. Secondly, This *plerophory*, or *full assurance*, is doubtless wrought in us by the Holy Ghost. But so is every degree of true faith ; yet the mind of man is the subject of both. I believe feebly : I believe without all doubt.

Your next remark is, “The Spirit’s witnessing that we are accepted.

cannot be the faith whereby we are accepted." I allow it. A conviction that we are justified, cannot be implied in justifying faith.

You subjoin, "A *sure trust* that God hath accepted me is not the same thing with *knowing* that God has accepted me." I think it is the same thing with some degree of that knowledge. But it matters not whether it be so or no. I will not contend for a term. I contend only for this,—that every true Christian believer has "a *sure trust* and confidence in God, that through the merits of Christ, he is reconciled to God;" and that, in consequence of this, he is able to say, "The life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me."

It is a very little thing to excuse a warm expression, (if you need any such excuse,) while I am convinced of your real good will to, sir,

Your servant for Christ's sake.

DXXXIV.—*To the Same.*

FEBRUARY 18, 1756.

SIR,—You ask, "Can a man who has not a *clear assurance* that his sins are forgiven, be in a state of justification?"

I believe there are some instances of it.

2. "Can a person be in a state of justification, who, being asked, 'Do you know your sins are forgiven?' answers, 'I am not *certainly sure*; but I do not entertain the *least doubt* of it?'"

I believe he may.

3. "Can he who answers, 'I *trust* they are?'"

It is very possible he may be in that state.

4. "Can any one *know* that his sins are forgiven while he *doubts* thereof?"

Not at that instant when he doubts of it. But he may generally know it, though he doubts at some particular time.

I answer as plainly and simply as I can, that if I am in a mistake, I may the more easily be convinced of it.

DXXXV.—*To the Same.*

MARCH 16, 1756.

MY DEAR BROTHER,—My belief, in general, is this,—that every Christian believer has a divine conviction of his reconciliation with God. The sum of those concessions is, "I am inclined to think, there may be some exceptions."

Faith implies both the perceptive faculty itself, and the act of perceiving God and the things of God. And the expression, *seeing God*, may include both; the *act*, and the *faculty*, of seeing him.

Bishop Pearson's definition is abundantly too wide for the faith of which we are speaking. Neither does he give that definition, either of justifying or saving faith. But if he did, I should prefer the definition of Bishop Paul.

A clear conviction of the love of God cannot remain in any who do not walk closely with God. And I know no one person who has lost this without some voluntary defect in his conduct: though perhaps at the time he was not conscious of it; but upon prayer it was revealed to him.

Your reasons for concealing your name were good. We cannot too

carefully guard against prejudice. You have no need of any excuse at all: for you have done no wrong, but rather a pleasure, to

Your affectionate brother.

DXXXVI.—*To the Same.*

AUGUST 22, 1759.

I AM afraid you would hardly save yourself harmless by the publication of those letters. However, if you are inclined to run the hazard, I do not object. Only it would be needful to advertise the readers, that what I wrote was in haste, just as I could snatch a little time, now and then, to answer the private letter of a private friend, without any thought of its going any farther. I am

Your affectionate brother.

DXXXVII.—*To Samuel Sparrow, Esq.**

FEBRUARY 26, 1772.

SIR,—I have read with pleasure your ingenious book, which contains many just and noble sentiments, expressed in easy and proper language. I observe only two points in which we do not quite think alike. One of these is expressly treated of in that tract which reduces us to that clear dilemma: "Either Jesus Christ was God, or he was not an honest man." The other is largely considered in the book,† of which I now desire your acceptance. Wishing you all happiness in this life, and in a better, I remain, dear sir,

Your affectionate servant.

DXXXVIII.—*To the Same.*

NEAR LEEDS, July 2, 1772.

DEAR SIR,—I have delayed answering your favour from time to time, hoping for leisure to answer it at large. But when that leisure will come, I cannot tell; for, in the summer months, I am almost continually in motion. So I will delay no longer, but write a little as I can, though not as I would.

I incline to think, that when you engaged in business, though you had no leisure for reading polemical writers, you had leisure to converse with those who ridiculed the doctrines which you till then believed, and perhaps of hearing a preacher who disbelieved them, and talked largely against human authority, bodies of divinity, systems of doctrine, and compiling of creeds. These declamations would certainly make an impression upon an unexperienced mind; especially when confirmed by frequent descants upon the errors of translators; although I really believe our English translation, with all its faults, is the best translation of the Bible now in the world. When you had heard a good deal of this kind, then was the time to offer you such arguments as the cause afforded; which, to a mind so prepared, would naturally appear as so many

* Author of "Family Prayers, and Moral Essays in Verse and Prose." He presented a copy of this work to Mr. Wesley, which occasioned their correspondence. A sermon on the occasion of his death, by Dr. Kippis, and selections from his papers, were published in 1782, in a small octavo volume, printed at Chesterfield. From this volume these letters of Mr. Wesley have been copied.—EDIT.

† Mr. Wesley's Answer to Dr. Taylor, on Original Sin.—EDIT.

demonstrations. And it is no wonder at all, that by lending you a few books, and properly commenting upon them, those new apostles should confirm you in the sentiments which they had so artfully infused.

To the questions which you propose, I answer, 1. I really think, that if a hundred, or a hundred thousand, sincere, honest (I add, humble, modest, self-diffident) men were, with attention and care, to read over the New Testament, uninfluenced by any but the Holy Spirit, nine in ten of them, at least, if not every one, would discover that the Son of God was "adorable," and one God with the Father; and would be immediately led to "honour him, even as they honoured the Father;" which would be gross, undeniable idolatry, unless he and the Father are one.

2. The doctrine of original sin is surely more humbling to man than the opposite: and I know not what honour we can pay to God, if we think man came out of his hands in the condition wherein he is now. I beg of you, sir, to consider the fact. Give a fair, impartial reading to that account of mankind in their present state, which is contained in the book on Original Sin. It is no play of imagination, but plain, clear fact. We see it with our eyes, and hear it with our ears, daily. Heathens, Turks, Jews, Christians, of every nation, are such men as are there described. Such are the tempers, such the manners, of lords, gentlemen, clergymen, in England, as well as of tradesmen and the low vulgar. No man in his senses can deny it; and none can account for it, but upon the supposition of original sin.

O sir, how important a thing is this! Can you refuse to worship Him, whom "all the angels of God worship?" But if you do worship one that is not the supreme God, you are an idolater! Commending you and yours to his care, I am, dear sir,

Your affectionate servant.

DXXXIX.—*To the Same.*

WINDMILL HILL, October 9, 1773.

DEAR SIR,—On Scripture and common sense I build all my principles. Just so far as it agrees with these, I regard human authority.

God could not command me to worship a creature without contradicting himself: therefore, if a voice from heaven bade me honour a creature as I honour the Creator, I should know, This is the voice of Satan, not of God.

The Father and the Son are not "two beings," but "one." As he is man, the Father is doubtless "greater than the Son;" who, as such, "can do nothing of himself;" and is no more omniscient than omnipresent. And, as man, he might well say, "I ascend to my Father and your Father," and pray to his Father and his God. He bids his disciples also to pray to him, but never forbids their praying to himself. I take this to be the plain, obvious, easy meaning of our Lord's words; and the only one wherein they are reconcilable with a hundred passages both of the Old and New Testament.

With regard to original sin, (I mean the proneness to evil which is found in every child of man.) you have *supposed* it in the Essays with which you favoured me, almost from the beginning to the end: and you have frequently *asserted* it; although you could not assert it in plainer

terms than the honest, unbiassed Heathens have done: *Vitiis nemo sine nascitur*. [No one is born without pravity.] Hence, *Omnes naturâ proclives ad libidinem*. [All are by nature prone to sensuality.] Hence, *Dociles imitandis turpibus et pravis omnes sumus*. [We are all apt scholars in imitating what is base and wicked.]

But I believe nothing can set this point in a more clear and strong light than the tract which I beg you to accept of.* Accept, likewise, the best wishes of, dear sir,

Your affectionate servant.

DXL.—*To the Same.*

DECEMBER 28, 1773.

DEAR SIR,—Upon the head of authority we are quite agreed. Our guides are Scripture and reason. We agree, too, that preachers who “relax our obligation to moral virtues, who decry holiness as filthy rags, who teach men that easy palatable way to heaven of faith without works,” cannot easily fail of having a multitude of hearers, and that therefore it is no wonder if vast numbers crowd Blackfriars church, and the chapel at the Lock.

There is also too “just a ground for charging the preachers both there and at the Tabernacle with grievous want of charity.” For most of them flatly maintain, all who do not believe as they believe, are in a state of damnation; all who do not believe that absolute decree of election, which necessarily infers absolute reprobation.

But none were induced to hear my brother and me, or those connected with us, by any such means as these: just the reverse. We set out upon two principles: 1. None go to heaven without holiness of heart and life: 2. Whosoever follows after this (whatever his opinions be) is my “brother, and sister, and mother:” and we have not swerved a hair’s breadth from either one or the other of these to this day.

Thus it was, that two young men, without a name, without friends, without either power or fortune, “set out from college with principles totally different from those of the common people,” to oppose all the world, learned and unlearned; to “combat popular prejudices” of every kind. Our first principle directly attacked all the wickedness, our second, all the bigotry, in the world. Thus they attempted a reformation, not of opinions, (feathers, trifles not worth the naming,) but of men’s tempers and lives; of vice in every kind; of every thing contrary to justice, mercy, or truth. And for this it was, that they carried their lives in their hands,—that both the great vulgar and the small looked upon them as mad dogs, and treated them as such; sometimes saying in terms, “Will nobody knock that mad dog on the head?”

Let every one, then, speak as he finds: as for me, I cannot admire either the wisdom, or virtue, or happiness of mankind. Wherever I have been, I have found the bulk of mankind, Christian as well as Heathen, execrably ignorant, vicious, and miserable. I am sure they are so in London and Westminster. Sin and pain are on every side. And who can account for this, but on the supposition that we are in a fallen state? I have proved at large, it can no otherwise be accounted for. Yet none

* Mr. Fletcher’s “Appeal.”—EDIT.

need perish; for we have an Almighty Saviour; one who is able and willing to save to the uttermost all that come unto God through him.

I am, dear sir,

Your affectionate servant.

DXLI.—*To Miss Bolton.*

BANDON May 2, 1771.

MY DEAR SISTER,—I wanted much to know how your soul prospered. I could not doubt but the god of this world, the enemy of all righteousness, would use every means to move you from your steadfastness. Blessed be God, you are not moved! that all his labour has been in vain! Hitherto hath God helped you; and, fear not, he will help you to the end. He gives you health as a token for good: He can trust you with it, while you give him your heart. And O stand fast in the glorious liberty wherewith he has made you free! You are not called to desire suffering. Innocent nature is averse from pain; only, as soon as his will appears, yours is to sink down before it. Hark! what does he say to you now? “Lovest thou me more than these?” more than these,—

Wealth, honour, pleasure, or what else
This short-enduring world can give?

Then, “feed my lambs;” carry the little ones in thy bosom; gently lead those that are great with young.

Be not weary of well doing: in due time thou shalt reap, if thou faint not, &c, &c.

Yours most affectionately.

DXLII.—*To the Same.*

LONDON, June 15, 1771.

MY DEAR SISTER,—A letter from you is always welcome; but never more so than now; as this is the time wherein it seems good to our Lord to try you as by fire. Fear nothing; only believe. He is with you in the fire, so that the flames shall not kindle upon you. O how will you praise him by and by, for his wise and gracious visitation! He is purging away all your dross, that you may be a vessel meet for the Master's use. Happy are they that do his will; and happier still, they that suffer it. But, whatever you suffer, cast not away that confidence which hath great recompense of reward. In order to keep it, do not reason, but simply look up to him that loves you. Tell him, as a little child, all your wants. Look up, and your suit is made: He hears the cry of your heart. And tell all that troubles you to

Yours affectionately.

DXLIII.—*To the Same.*

LYNN, November 7, 1771.

MY DEAR SISTER,—At length I have snatched an hour to repeat to you in writing the advices which I gave you before. 1. Keep that safe which God has given you: never let slip any blessing which you have received. Regard none who tell you, “You must lose it.” No; you never need lose one degree of love. 2. You never will, provided you

are a careful steward of the manifold gifts of God. To him that hath, that is, useth what he hath, it shall be given still, and that more abundantly. Therefore, 3. Use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God, wherever you are. But, meantime, 4. Be humble: let all that mind be in you which was in Christ Jesus. And be clothed with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit speak and do every thing, giving all the glory to Him that lives and rules in your heart by faith.

Last night I was reading some advices of a French author, part of which may be of use to you. Only observe, he is writing to one that had living faith, but was not perfected in love.

“How can I distinguish pride from temptation to pride?” “It is extremely difficult to distinguish these, and still more so to lay down rules for doing it. Our eyes cannot penetrate the ground of our hearts. Pride and vanity are natural to us; and, for that reason, nothing is more constantly at hand, nothing less observed, than their effects. The grand rule is, to sound sincerely the ground of our hearts, when we are not in the hurry of temptation: for if, on inquiry, we find that it loves obscurity and silence; that it dreads applause and distinction; that it esteems the virtue of others, and excuses their faults with mildness; that it easily pardons injuries; that it fears contempt less and less; that it sees a falsehood and baseness in pride, and a true nobleness and greatness in humility; that it knows and reveres the inestimable riches of the cross, and the humiliations of Jesus Christ; that it fears the lustre of those virtues which are admired by men, and loves those that are more secret; that it draws more comfort even from its own defects, through the abasement which they occasion; and that it prefers any degree of compunction before all the light in the world: then you may trust that all the motions you feel tending to pride or vanity, whether they are sudden or are thrust against you for some time, are not sin, but temptation. And then it may be the best to turn from, and despise them, instead of giving them weight, by fixing your attention upon them.”

I want a particular account both of your inward and outward health. Tell me how you are, and what you are doing: withhold nothing from
Your affectionate friend and brother.

DXLIV.—*To the Same.*

LONDON, December 5, 1772.

MY DEAR SISTER,—I know not that ever you asked me a question which I did not readily answer. I never heard any one mention any thing concerning you on that account; but I myself was jealous over you. Perhaps I shall find faults in you that others do not; for I survey you on every side. I mark your every motion and temper; because I long for you to be without spot or blemish.

What I have seen in London occasioned the first caution I gave you. George Bell, William Green; and many others, then full of love, were favoured with extraordinary revelations and manifestations from God. But by this very thing Satan beguiled them from the simplicity that is in Christ. By insensible degrees they were led to value these extraordinary gifts more than the ordinary grace of God; and I could not convince them that a grain of humble love was better than all these gifts put together. This, my dear friend, was what made me fear for you. This makes me remind you again and again. Faith and hope

are glorious gifts, and so is every ray of eternity let into the soul. But still these are but means: the end of all, and the greatest of all, is love. May the Lord just now pour it into your heart as he never has done before.

By all means spend an hour every other day in the labour of love, even though you cannot help them as you would. Commending you to Him who is able to make you perfect in every good word and work,

I am

Yours affectionately.

DXLV.—*To the Same.*

LONDON, July 18, 1773.

MY DEAR SISTER,—Your late conversation was exceeding pleasant to me. I had sometimes been almost inclined to think that your affection was lessened; but I now believe it is not. I trust your love is not grown cold. This gave me much satisfaction, though I could not but be concerned at seeing you so encumbered with worldly business. Surely it will not be so always. But God's time is best! Two or three of those little things I have sent you:—

With peaceful mind thy race of duty run:
God nothing does, or suffers to be done,
But what thou wouldst thyself, if thou couldst see
Through all events of things as well as he.

Let thy repentance be without delay:
If thou defer it to another day,
Thou must repent for a day more of sin,
While a day less remains to do it in.

Nor steel nor flint alone produces fire,
Nor spark arises till they both conspire:
Nor faith alone, nor works without, is right;
Salvation rises when they both unite.

If gold be offer'd thee, thou dost not say,
"To-morrow I will take it, not to-day:"
Salvation offer'd why art thou so cool
To let thyself become to-morrow's fool?

Prayer and thanksgiving is the vital breath
That keeps the spirit of a man from death:
For prayer attracts into the living soul
The life that fills the universal whole;
And giving thanks is breathing forth again
The praise of Him who is the life of men.

Two different painters, artists in their way,
Have drawn religion in her full display.
To both she sat: one gazed at her all o'er;
The other fix'd upon her features more.
Hervey has figured her with every grace
That dress could give; but Law has hit her face.

The specious sermons of a learned man
Are little else than flashes in the pan.
The mere haranguing upon what they call
Morality, is powder without ball:
But he who preaches with a Christian grace
Fires at your vices, and the shot takes place.

Faith, Hope, and Love, were question'd what they thought
Of future glory, which Religion taught.

Now Faith believed it firmly to be true,
 And Hope expected so to find it too:
 Love answer'd, smiling with a conscious glow,
 "Believe! expect! I know it to be so."

Go on in this humble, gentle love; that you may abound therein more and more. Aim at nothing higher than this: and may the God of love still possess you whole, and guide your every thought, and word, and work. Continue to pray for

Your affectionate brother.

DXLVI.—*To the Same.*

LONDON, August 8, 1773.

MY DEAR SISTER,—It gives me much pleasure to observe that you do not lose your simplicity. You seem not only to retain simplicity of spirit, (the great thing,) but likewise of sentiment and language. God has indeed dealt very graciously with you from the beginning hitherto. He has led you tenderly by the hand from grace to grace, and from faith to faith: and you may well say,

"The mercy I feel To others I show:
 I set to my seal That Jesus is true."

Go on in his name, and earnestly exhort all that know him to press forward to the mark. Encourage them to aspire after full salvation, salvation into the whole image of God. Beware you do not decline in your zeal for this: let no *prudence* hinder you. Let *prudence* "guide, not cool, its fires."

Still let it for his glory burn,
 With unextinguishable blaze;
 And trembling to its source return,
 In flames of love, and joy, and praise.

But I had forgotten that I am in haste. I hope Mr. S. will be a blessing to many. He is alive to God. This day I set out for Bristol, and thence to Cornwall; but I hope to be at Bristol again on the 28th instant. Life is short! We have need to improve every moment!

Adieu!

DXLVII.—*To the Same.*

BRISTOL, September 27, 1777.

MY DEAR SISTER,—Undoubtedly Satan, who well understands the manner how the mind is influenced by the body, can, by means of those parts in the animal machine which are more immediately subservient to thinking, raise a thousand perceptions and emotions in the mind, so far as God is pleased to permit. I doubt not but he was the chief agent in your late painful exercises. And you gave him advantage by reasoning with him, that is, fighting him with his own weapons; instead of simply looking up, and saying, "Thou shalt answer for me, O Lord my God." You undoubtedly want more thankfulness; and you want more simplicity; that grace, Cambray says, "which cuts the soul off from all unnecessary reflections upon itself." You are encompassed with ten thousand mercies, and the greatest of all is,

Christ in a pure and spotless heart.

Beware of ever admitting any doubt or reasoning concerning this! Whereunto you have attained, hold fast; and use all the grace you have

received. Warn every one, and exhort every one, and especially those who groan after full salvation.

I cannot, on any account, pass a whole day without commending you to God in prayer.

I thank you for writing to me so soon. Continue to love and pray for
Yours most affectionately.

DXLVIII.—*To the Same.*

LONDON, January 2, 1781.

MY DEAR SISTER,—It is a great step toward Christian resignation, to be thoroughly convinced of that great truth, that there is no such thing as chance in the world; that fortune is only another name for providence; only it is covered providence. An event, the cause of which does not appear, we commonly say, comes by chance. O no; it is guided by an unerring hand; it is the result of infinite wisdom and goodness. Such are all the afflictive circumstances that have followed you in a constant succession, almost from your childhood. He that made the Captain of your salvation perfect through sufferings has called you to walk in the same path, and for the same end; namely, that you may learn obedience, more full, inward obedience, a more perfect conformity to his death, by the things that you suffer. A little while, and “He will wipe all tears from your eyes; and there shall be no more sorrow or crying; neither shall there be any more pain!” but you shall hear the great voice out of heaven, saying, “The tabernacle of God is with men; and God himself shall be with them, and be their God!” Still love and pray for

Your ever affectionate brother.

DXLIX.—*To the Same.*

BRISTOL, August 31, 1784.

MY DEAR SISTER,—Many years ago, Mr. Hall, then strong in faith, believed God called him to marry my youngest sister. He told her so. She fully believed him, and none could convince one or the other to the contrary. I talked with her about it; but she had “so often made it matter of prayer, that she could not be deceived.” In a week he dropped her, courted her elder sister, and, as soon as was convenient, married her. The disappointed one then found exactly the same temptations that you do now. But neither did she keep the devil’s counsel. She told me all that was in her heart; and the consequence was, that, by the grace of God, she gained a complete victory. So will you. And you will be the better enabled, by your own experience, to guard all, especially young persons, from laying stress upon any thing but the written word of God. Guard them against reasoning in that dangerous manner, “If I was deceived in this, then I was deceived in thinking myself justified.” Not at all; although nature, or Satan in the latter case, admirably well mimicked the works of God. By mighty prayer repel all those suggestions, and afterward your faith will be so much the more strengthened; and you will be more than conqueror through Him that loveth you. Whenever you find yourself pressed above measure, you must make another little excursion. While you help others, God will help you. This may be one end of this uncommon

dispensation. You must not bury your talent in the earth. Wishing you more and more of that

Lovely, lasting peace of mind,

I am

Yours most affectionately.

DL.—*To the Same.*

WEDNESBURY, March 28, 1785.

MY DEAR SISTER,—You are in danger of falling into both extremes; of making light of, as well as fainting under, his chastening. This you do whenever you look at any circumstance without seeing the hand of God in it; without seeing at the same instant, this unkindness, this reproach, this returning evil for good, as well as this faintness, this weariness, this pain, is the cup which my Father hath given me. And shall I not drink it? Why does he give it me? Only for my profit, that I “may be a partaker of his holiness.”

I have often found an aptness both in myself and others, to connect events that have no real relation to each other. So one says, “I am as sure this is the will of God, as that I am justified.” Another says, “God as surely spake this to my heart as ever he spoke to me at all.” This is an exceedingly dangerous way of thinking or speaking. We know not what it may lead us to. It may sap the very foundation of our religion. It may insensibly draw us into Deism or Atheism. My dear Nancy, my sister, my friend, beware of this! The grace of God is sufficient for you! And whatever clouds may interpose between, his banner over you is love. Look to yourself that you lose not the things that you have gained; but that you may receive a full reward.

Adieu!

DLI.—*To the Same.*

LONDON, January 9, 1789.

MY DEAR SISTER,—“Sir, you are troubled,” said Mr. Law to me, “because you do not understand how God is dealing with you. Perhaps if you did, it would not so well answer his design. He is teaching you to trust him farther than you can see him.” He is now teaching you the same lesson. Hitherto you cannot understand his ways. But they are all mercy and truth. And though you do not know now what he does, you shall know hereafter.

I am acquainted with several persons whom I believed to be saved from sin. But there is great variety in the manner wherein God is pleased to lead them. Some of them are called to act much for God; some to rejoice much; some to suffer much. All of these shall receive their crown. But when the Son of Man shall come in his glory, the brightest crown will be given to the sufferers. Look up, thou blessed one! the time is at hand! I am

Ever yours.

DLII.—*To the Same.*

LEEDS, August 1, 1789.

MY DEAR SISTER,—I thank you for sending me so particular an account of your sister's death. “Right precious in the sight of the Lord

is the death of his saints!" It is well you have learned to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" And you can say it even

When loss of friends ordain'd to know,—
Next pain and guilt, the sorest ill below.

But why does our Lord inflict this upon us? Not merely for his pleasure, but that we may be partakers of his holiness. It is true, one grand means of grace is the doing the will of our Lord. But the suffering it is usually a quicker means, and sinks us deeper into the abyss of love. It hath pleased God to lead you in the way of suffering, from your youth up until now. For the present this is not joyous, but grievous; nevertheless, it has yielded peaceable fruit. Your soul is still as a watered garden, as a field which the Lord hath blessed. Cleave to him still with full purpose of heart. To his tender care I commend you; and am
Yours affectionately.

DLIII.—*To the Same.*

HIGH WYCOMBE, November 4, 1790.

MY DEAR SISTER,—The more I consider your case, the more I am convinced that you are in the school of God, and that the Lord loveth whom he chasteneth. From the time you omitted meeting your class or band, you grieved the Holy Spirit of God, and he gave a commission to Satan to buffet you: nor will that commission ever be revoked, till you begin to meet again. Why were you not a mother in Israel?—a repairer of the waste places?—a guide to the blind?—a healer of the sick?—a lifter up of the hands which hung down? Wherever you came, God was with you, and shone upon your path. Many daughters had done virtuously: but thou excellest them all. Woman, remember the faith! In the name of God, set out again, and do the first works! I exhort you, for my sake, (who tenderly love you,) for God's sake, for the sake of your own soul, begin again without delay. The day after you receive this, go and meet a class or a band. Sick or well, go! If you cannot speak a word, go; and God will go with you. You sink under the sin of omission! My friend, my sister, go! Go, whether you can or not. Break through! Take up your cross. I say again, do the first works, and God will restore your first love! and you will be a comfort, not a grief, to

Yours most affectionately.

DLIV.—*To the Same.*

LONDON, December 15, 1790.

MY DEAR SISTER,—There can be no possible reason to doubt concerning the happiness of that child. He did fear God, and, according to his circumstances, work righteousness. This is the essence of religion, according to St. Peter. His soul, therefore, was "darkly safe with God," although he was only under the Jewish dispensation.

When the Son of Man shall come in his glory, and assign every man his own reward, that reward will undoubtedly be proportioned, 1. To our inward holiness, our likeness to God: 2. To our works: And, 3. To our sufferings. Therefore, whatever you suffer in time, you will be an unspeakable gainer in eternity. Many of your sufferings, perhaps

the greatest part, are now past. But your joy is to come! Look up, my dear friend, look up! and see your crown before you! A little longer, and you shall drink of the rivers of pleasure that flow at God's right hand for evermore.

Adieu!

DLV.—*To Mr. John Valton.*

LONDON, June 30, 1764.

It is certainly right, with all possible care, to abstain from all outward occasions of evil. But this profits only a little: the inward change is the one thing needful for you. You must be born again, or you will never gain a uniform and lasting liberty.

Your whole soul is diseased, or rather dead,—dead to God,—dead in sin. Awake then, and arise from the dead, and Christ shall give thee light. To seek for a particular deliverance from one sin only is mere lost labour. If it could be attained, it would be of little worth, for another would rise in its place;—but indeed it cannot, before there is a general deliverance from the guilt and power of all sin. This is the thing which you want, and which you should be continually seeking for. You want to be freely justified from all things, through the redemption that is in Jesus. It might be of use if you would read over the first volume of Sermons, seriously, and with prayer. Indeed nothing will avail without prayer. Pray, whether you can or not: when you are cheerful, when you are heavy, pray; with many or few words, or none at all. You will surely find an answer of peace. And why not now?

I am

Your servant for Christ's sake.

DLVI.—*To the Same.*

DUBLIN, March 23, 1769.

MY DEAR BROTHER,—Certainly the Lord is preparing you for a more extensive work, and showing, that he can and will give you a mouth. Take care you do not cleave to any person or thing! God is a jealous God. And stay where you are as long as you can stay; but do not resist, when he thrusts you out into his harvest. That God has called you to a more extensive work I cannot doubt in the least. He has given you an earnest of it at Stroud; and your weakness of soul or body is no bar to him. Leave him to remove that, when and as it pleases him. But I doubt concerning the time: it does not seem to be fully come. At present you are to do all you can where you are, and to be always hearkening to his voice, and waiting till he makes plain the way before your face. I am

Your affectionate brother.

DLVII.—*To the Same.*

LONDON, November 21, 1769.

MY DEAR BROTHER,—It is a great thing to be open to the call of God. It really seems as if he were now calling *you*. When I wrote last, you was not willing to go out; and, probably, he is now thrusting you out into his harvest. If so, take care you be not disobedient to the heavenly calling. Otherwise you may be permitted to fall lower than you imagine. I am

Your affectionate brother.

DLVIII.—*To the Same.*

LONDON, December 2, 1769.

MY DEAR BROTHER,—Certainly you are not called to go out now. I believe you will be by and by. Your inabilities are no bar; for when you are sent, you will not be sent a warfare at your own cost. Now improve the present hour where you are. I am

Your affectionate brother.

DLIX.—*To the Same.*

LONDON, October 29, 1786.

MY DEAR BROTHER,—Do not cast water upon a drowning man; and take care of receiving any thing upon Joseph ——'s testimony. Speaking is not the thing, but revealing what is spoken in band, had it been true. Unless Sy—— be convinced of this sin, I will expel her the society, the first time I come to Bath. I must do justice, if the sky falls. I am the last resort. A word to the wise! I am sure Michael Griffith is good enough for the place, if he is not too good. I hope Mr. Jones is set out for Brecon. See that Michael have fair play.

DLX.—*To the Same.*

LONDON, December 22, 1786.

MY DEAR BROTHER,—I cannot hope for the recovery of your health and strength, unless you intermit preaching. I therefore positively require you, for a month from the date of this, not to preach more than twice in a week; and if you preach less I will not blame you. But you should, at all hazards, ride an hour every day, only wrapping yourself up very close. Take care not to lodge in too close a room, and not to draw your curtains close. As we are just entering upon the affair of the poor in London, I want to know what has been done at Bristol. A particular account of the steps which have been taken there may both animate and instruct our friends here.

It is amazing that we cannot find in the three kingdoms a fit master for Kingswood school! Talk largely with Michael Griffith, then pray with him and for him; and God will give him gifts.

Your affectionate friend and brother.

Pray do as much as you can, and do not attempt to do more, or you will very soon do nothing.

DLXI.—*To Mr. Francis Wolfe.*

LONDON, November 22, 1772.

DEAR FRANCIS,—At what place are the fifty-four pounds, (old debt,) and at what places the three hundred and sixty-three?

You should speak plainly to brother A. Before his illness I am afraid he had lost much ground. He should receive this stroke as a call from God, and, for the time to come, live as he did when he travelled first.

Let both of you strongly exhort the believers every where to "go on to perfection;" otherwise, they cannot keep what they have.

I am, with love to sister W.,

Your affectionate friend and brother.

DLXII.—*To the Same.*

BRISTOL, September 15, 1773.

FRANKY, are you out of your wits? Why are you not at Bristol?*

DLXIII.—*To the Same.*

LONDON, December 26, 1775.

MY DEAR BROTHER,—So the Lord gave, and the Lord hath taken away! He hath done all things well. What a word was that of M. De Renty on a like occasion!—"I cannot say but my soul is greatly moved at the sense of so great a loss. Nevertheless, I am so well satisfied that the will of the Lord, rather than that of a vile sinner, is done, that, were it not for offending others, I could shout and sing."

Now, give yourself up more entirely and unreservedly to God. You have nothing else to care for, but the things of the Lord, how you may please the Lord. I am

Your affectionate brother.

DLXIV.—*To the Same.*

YORK, July 30, 1781.

MY DEAR BROTHER,—To allow money for the keeping of children is not the business of the conference, but of the circuit wherein a preacher labours. So it is expressly appointed in the Minutes. I do not judge it is expedient for you to remain any longer in the west of England. I am glad to hear that your spirit revives. You need not "let him go except he bless you." I am, dear Franky,

Yours, &c.

DLXV.—*To the Same.*

LONDON, January 24, 1782.

MY DEAR BROTHER,—You have much reason to bless God, both on your own account, and on account of the people: Now, see that you adorn in all things the doctrine of God our Saviour. See that your conversation be in grace, always seasoned with salt, and meet to minister grace to the hearers; and let none of your preachers touch any spirituous liquors upon any account! I am sorry for poor Joseph B——. The loss of that excellent woman will be a loss indeed! But there is one who is able to turn all to good.

I am, dear Franky, &c.

DLXVI.—*To the Same.*

LONDON, August 6, 1782.

MY DEAR BROTHER,—Necessity has no law. Till your strength is restored, do all the good you can as a local preacher.†

* This is the whole of the letter. Mr. Wolfe was appointed that year for the Bristol circuit.—EDIT.

† We subjoin the following letter to the same individual from Mr. Charles Wesley.—EDIT.

LONDON, July 2, 1774.

MY DEAR BROTHER,—Go on in the narrow way of the cross, praying, trusting, and labouring more abundantly. I shall always be glad to hear of your success. The first point is, "Take heed to thyself;" and then "to the doctrine." Personal holiness we should above all things labour after, that we may be a pattern to the flock. My wife joins in love to your partner, &c, &c, with, my dear brother,

Your sincerely affectionate friend.

DLXVII.—*To Miss Fuller.*

MY DEAR SISTER,—You did well in giving me a plain and circumstantial account of the manner wherein God has dealt with your soul. Your part is now to stand fast in the glorious liberty wherewith Christ has made you free. There is no need that you should ever be entangled again in the bondage of pride, or anger, or desire. God is willing to give always what he grants once. Temptations, indeed, you are to expect. But you may tread them all under your feet; his grace is sufficient for you. And the God of all grace, after you have suffered a while, shall establish, strengthen, and settle you.

I am, my dear sister,

Yours affectionately.

DLXVIII.—*To Miss H——.*

WITHOUT doubt it seems to you, that yours is a peculiar case. You think there is none like you in the world. Indeed there are. It may be, ten thousand persons are now in the same state of mind as you. I myself was so a few years ago. I felt the wrath of God abiding on me. I was afraid every hour of dropping into hell. I knew myself to be the chief of sinners. Though I had been very innocent, in the account of others, I saw my heart to be all sin and corruption. I was without the knowledge and the love of God, and therefore an abomination in his sight.

But I had an Advocate with the Father, Jesus Christ the righteous. And so have you. He died for your sins; and he is now pleading for you at the right hand of God. O look unto him, and be saved! He loves you freely, without any merit of yours. He has atoned for all your sins.

See all your sins on Jesus laid!

His blood has paid for all. Fear nothing; only believe. His mercy embraces you; it holds you in on every side. Surely you shall not depart hence, till your eyes have seen his salvation. I am, madam,

Your affectionate brother.

DLXIX.—*To Mrs. Marston, of Worcester.*

BROAD MARSTON, March 16, 1770.

MY DEAR SISTER,—I want to ask you several questions. At what time, and in what manner was you justified? Did you from that time find a constant witness of it? When and how was you convinced of the necessity of sanctification? When did you receive it, and in what manner? Did you then find the witness of it? Has it been clear ever since? Have you not found any decay since that time? Do you now find as much life as ever you did? Can you give God your whole heart? In what sense do you “pray without ceasing, and in every thing give thanks?” Do you find a testimony in yourself, that all your words and actions please him?

You have no need to be nice or curious in answering these questions. You have no occasion to set your words in order; but speak to me, just

as you would do to one of your sisters. The language of love is the best of all. One truly says,—

“There is in love a sweetness ready penn’d:
Copy out only that, and save expense.”

You have love in your heart; let that teach you words. Out of the abundance of the heart let your mouth speak. I shall know better how to advise you. I have a great concern for you, and a desire that you should never lose any thing which God has wrought, but should receive a full reward. Stand fast in the name of the Lord, and in the power of his might! I am

Your affectionate brother.

You may direct to me, at the preaching house in Manchester.

DLXX.—*To the Same.*

CHESTER, April 1, 1770.

MY DEAR SISTER,—As I had not time to converse with you as I would at Worcester, I was exceedingly glad to see you at Wednesbury. It was the very thing I desired. And surely our Lord will withhold from us no manner of thing that is good. I am glad that you can both speak and write to me freely: it may often be of service to you; especially if God should suffer you to be assaulted by strong and uncommon temptations. I should not wonder if this were to be the case: though, perhaps, it never will; especially if you continue simple; if, when you are assaulted by that wicked one, you do not reason with him; but just look up for help, hanging upon Him that has washed you in his own blood. Do you now find power to “rejoice evermore?” Can you “pray without ceasing?” Is your heart to him, though without a voice? And do you “in every thing give thanks?” Is your whole desire to him? And do you still find an inward witness that he has cleansed your heart? Stand fast, then, in that glorious liberty, where-with Christ has made you free! I am, dear Molly,

Your affectionate brother.

I expect to be in Glasgow about the 17th of this month.

DLXXI.—*To the Same.*

AUGUST 11, 1770.

MY DEAR SISTER,—I thought it long since I heard from you, and wanted to know how your soul prospered. Undoubtedly, as long as you are in the body, you will come short of what you would be; and you will see more and more of your numberless defects, and the imperfection of your best actions and tempers. Yet all this need not hinder your rejoicing evermore, and in every thing giving thanks. Heaviness you may sometimes feel; but you never need come into darkness. Beware of supposing darkness, that is, unbelief, to be better than the light of faith. To suppose this is one of the gross errors of Popery. “He that followeth me,” says our Lord, “shall not walk in darkness.” That you are tempted a thousand ways will do you no hurt. In all these things you shall be more than conqueror. I hope the select society meets constantly, and that you speak freely to each other. Go on humbly and steadily, denying yourselves, and taking up your cross

daily. Walk in the light as He is in the light, in lowliness, in meekness, in resignation. Then he will surely sanctify you throughout, in spirit, soul, and body. To hear from you is always a pleasure to,

My dear sister,

Your affectionate brother.

I am going to Bristol.

DLXXII.—*To the Same.*

ST. IVES, August 26, 1770.

MY DEAR SISTER,—Your last gave me a particular satisfaction; because I was jealous over you. I was afraid lest you, like some others, should have received that dangerous opinion, that we must sometimes be in darkness. Wherever you are, oppose this, and encourage all who now walk in the light to expect, not only the continuance, but the increase, of it, unto the perfect day. Certain it is, that unless we grieve the Holy Spirit, he will never take away what he has given. On the contrary, he will add to it continually, till we come to the measure of the full stature of Christ.

I am glad the select society meets constantly. See that you speak freely to each other. And do not speak of your joys and comforts only; this is well-pleasing to flesh and blood; but speak also of your sorrows, and weaknesses, and temptations; this is well-pleasing to God, and will be a means of knitting you together by a bond that shall never be broken.

I hope you lose no opportunity of speaking a word for God, either to them that know him or them that do not. Why should you lose any time? Time is short. Work your work betimes! To-day receive more grace, and use it! Peace be with your spirit!

I am, my dear sister,

Your affectionate brother.

DLXXIII.—*To the Same.*

DECEMBER 14, 1770.

MY DEAR SISTER,—If I live till spring, and should have a clear, pressing call, I am as ready to embark for America, as for Ireland. All places are alike to me; I am attached to none in particular. Wherever the work of our Lord is to be carried on, that is my place for to-day. And we live only for to-day: it is not our part to take thought for to-morrow.

You expect to fight your way through. But I think the preachers understand you, and can receive your report: and so do most of your sisters. What forces then can Satan raise up against you? You can speak to me without reserve; for you know I love you much.

Abundance of deficiencies must remain, as long as the soul remains in this house of clay. So long the corruptible body will more or less darken and press down the soul. But still your heart may be all love; and love is the fulfilling of our law. Still you may rejoice evermore; you may pray without ceasing, and in every thing give thanks. Peace be multiplied unto you! I am, dear Molly,

Your affectionate brother.

DLXXIV.—*To the Same.*

CORK, May 6, 1771.

MY DEAR SISTER,—I am always pleased to hear from you, and expect to hear nothing but good. Conflicts and various exercises of soul are permitted; these also are for good. If Satan has desired to have you to sift you as wheat, this likewise is for your profit: you will be purified in the fire, not consumed, and strengthened unto all long-suffering with joyfulness. Does Mr. Clough, or any other of the preachers, speak against perfection, or give occasion to them that trouble you? You would do well to speak to any one that does, that you may come to a better understanding. So far as in you lies, let not the good that is in you be evil spoken of. But beware, lest the unkind usage of your brethren betray you into any kind of guile or false prudence. Still let all your conversation be in simplicity and godly sincerity. Be plain, open, downright, without disguise. Do you always see God, and feel his love? Do you pray without ceasing, and in every thing give thanks? I hope you do not forget to pray for, my dear Molly,

Your affectionate brother.

DLXXV.—*To Mrs. Mary Savage, of Worcester.*

BRISTOL, August 31, 1771.

MY DEAR SISTER,—Right precious in the sight of the Lord is the death of his saints! And I believe many of the blessings which we receive are in answer to their dying prayers. It is well if the great change be wrought in a soul even a little before it leaves the body. But how much more desirable it is that it should be wrought long before, that we may long glorify Him with our body and with our spirit! O exhort all whom you have access to, not to delay the time of embracing all the great and precious promises! Frankly tell all those that are simple of heart, what he has done for your soul; and then urge,

“May not every sinner find
The grace which found out me?”

If Mr. Fletcher has time to call upon you, he will surely bring a blessing with him. He is a man full of faith. Be free with S. Briscoe, who brings this.

My dear sister, adieu!

DLXXVI.—*To the Same.*

BRISTOL, September 19, 1771.

MY DEAR SISTER,—A report was spread abroad of my coming to Broad Marston, and several other places; but I know not what was the occasion of it. I am now expected in the southern parts of the kingdom, and my course has been for several years as fixed as that of the sun.

Mr. Ellis is a steady, experienced man, and a sound preacher. Wherever he is, the work of our Lord prospers in his hand; and the more so, as he is a lover of discipline, without which the best preaching is of little use. I advise you to speak to him as freely as possible, and he will be made profitable to your soul. Your late trials were intended

to give you a deeper sense of your poverty and helplessness. But see that you cast not away that confidence which hath great recompense of reward. Cleave to Him with your whole heart, and all is well.

I am, my dear sister,

Your affectionate brother.

DLXXVII.—*To the Same.*

GRIMSBY, July 22, 1772.

MY DEAR SISTER,—It is easy to see the difference between those two things, sinfulness and helplessness. The former you need feel no more; the latter you will feel as long as you live. And indeed the nearer you draw to God, the more sensible of it you will be. But beware this does not bring you into the least doubt of what God has done for your soul. And beware it does not make you a jot the less forward to speak of it with all simplicity. Do you still feel an entire deliverance from pride, anger, and every desire that does not centre in God? Do you trust him both with soul and body? Have you learned to cast all your care upon him? Are you always happy in him? In what sense do you pray without ceasing? Expect all the promises!

I am, my dear sister,

Your affectionate brother.

In about a fortnight, I am to be at Mr. Glynn's, Shrewsbury.

DLXXVIII.—*To the Same.*

LONDON, June 30, 1773.

MY DEAR SISTER,—I rejoice to hear that the work of God does not decrease among you, and that you find an increase of it in your own soul. Perhaps the best way to examine your own growth is, first, to consider whether your faith remains unshaken. Do you continually see Him that is invisible? Have you as clear an evidence of the spiritual as of the invisible world? Are you always conscious of the presence of God, and of his love to your soul? In what sense do you pray without ceasing? Are you never in a hurry, so as to dim the eye of your soul, or make you inattentive to the voice of God? Next, consider your hope. Do you thereby taste of the powers of the world to come? Do you sit in heavenly places with Christ Jesus? Do you never shrink at death? Do you steadily desire to depart, and to be with Christ? Do you always feel that this is far better? Can you in pain and trouble rejoice in hope of the glory of God? You may answer me at your leisure. I hope to see you in March, and am,

Dear Molly,

Yours affectionately.

DLXXIX.—*To the Same.*

LEWISHAM, July 31, 1773.

MY DEAR SISTER,—I did receive a letter from you while I was in Ireland; but whether I answered it or no I cannot tell. It gives me pleasure to hear that you still stand fast in the liberty wherewith Christ hath made you free; and that his blessed work still continues to widen and deepen among you. It will do so, as long as you walk in love,

and strive together for the hope of the Gospel. As God has made Mr. Wolfe an instrument of promoting this among you, I think it will be well for him to stay another year.

When I was at Worcester, a young woman had just joined the society, who had her fortune in her own hands. Is she with you still? And is she married or single? I have a particular reason for asking. How has Mr. Seed behaved? Is he serious, zealous, active? And has God prospered his word? I am, my dear sister,

Your affectionate brother.

DLXXX.—*To the Same.*

LONDON, December 11, 1773.

MY DEAR SISTER,—Whatever was reported concerning brother Wolfe, it did not come to my ears. I never heard any thing of him but good; nor do I know of any thing laid to his charge. I advise you to speak very freely to Mr. Collins. He has much experience in the things of God; and has likewise seen so much of trouble and temptation, that he knows how to sympathize with those that are tempted.

By stirring up the gift of God that is in you, you will find a constant increase of inward life. Labour to be more and more active, more and more devoted to him. Be ready to do and suffer his whole will; then will he

Sink you to perfection's height,
The depth of humble love.

I am, dear Molly,

Your affectionate brother.

DLXXXI.—*To the Same.*

WHITEHAVEN, May 6, 1774.

MY DEAR SISTER,—You send me an agreeable account of the work of God in Worcester. I expected that he would give a blessing to the zeal and activity of your present preachers, and of Mr. Collins in particular, who is every where of use to those that are simple of heart. But much also depends upon the spirit and behaviour of those who are united together. If their love does not grow cold; if they continue walking in the Spirit, using the grace they have already received, adorning the doctrine of God our Saviour, and going on to perfection; their light, shining before men, will incite many to glorify our Father which is in heaven. I am glad to hear that Billy Savage and you are still pressing toward the mark. Indeed, God will permit all the grace you have to be tried: he prepares occasions of fighting, that you may conquer; yea, in all these things, you shall be more than conquerors through Him that loveth you. To his tender care I commit you, and am

My dear sister,

Your affectionate brother.

DLXXXII.—*To Mr. Samuel Bardsley.*

LONDON, November 24, 1771.

DEAR SAMMY,—It is a great blessing that your fellow labourers and you are all of one mind. When that is so, the work of the Lord will

prosper in your hands. It will go on widening, as well as deepening, while you draw in one yoke. If you desire it should deepen in believers, continually exhort them to go on unto perfection; steadily to use all the grace they have received, and every moment to expect full salvation. The "Plain Account of Christian Perfection" you should read yourself, more than once, and recommend it to all that are groaning for full redemption. I am

Your affectionate brother.

DLXXXIII.—*To the Same.*

LONDON, January 29, 1773.

DEAR SAMMY,—If David Evans is satisfied, all is well. You will not want work, nor a blessing upon it, if you are zealous and active. John Hallam is a good man, but a queer one: I am in hopes he will do good. There is a surprising willingness in almost every one that has answered the circular letter, which I hope is a token for good. Some of our preachers have asked, "Why will you refuse the help of the poorer members?" I answer, I do not refuse; though neither do I require it, for fear of distressing any. The little draught on the other side is for your mother. I am, dear Sammy,

Your affectionate brother.

DLXXXIV.—*To the Same.*

NORWICH, November 27, 1775.

DEAR SAMMY,—Whenever you want any thing, you should tell me without delay. If Tommy Colbeck will give you two guineas, it may be deducted out of the book money. I am glad you go again to Skipton, and hope to see it myself, if I live till summer. At present I am better than I was before my fever; only it has stripped me of my hair. The more pains you take, the more blessing you will find; especially in preaching full salvation, receivable now, by faith. I am, dear Sammy,

Yours affectionately.

DLXXXV.—*To the Same.*

LONDON, October 25, 1776.

DEAR SAMMY,—I like your proposal well, of desiring help from your acquaintance in the neighbouring circuits; and the sooner it is put in execution, the better, that it may not interfere with the subscription we must shortly make for the New Foundery. Whatever you do, temporal or spiritual, do it with your might! I am, dear Sammy,

Your affectionate friend and brother.

DLXXXVI.—*To the Same.*

LONDON, February 14, 1777.

DEAR SAMMY,—It is uncertain yet, where I shall be this summer. If we do not build, I shall go to Ireland: if we do, I must reside chiefly in London. Only I would endeavour to make a little excursion into the north. I have not promised to open the house at Halifax in April or May, although it is probable I shall in my journey to or from Newcastle. But my time will be very short; because I can never be absent

from the building but about two or three weeks at a time. I am glad you have found a way to Lancaster. Be zealous, be active, and conquer all things! I am, dear Sammy,

Your affectionate friend and brother.

DLXXXVII.—*To the Same.*

LONDON, February 14, 1778.

DEAR SAMMY,—So your mother is at rest! We shall go to her; though she will not return to us. I am glad you are so agreeably situated, and that you already see some fruit of your labour. About the 27th of March I expect to be at Chester. If a ship be ready at Parkgate, I purpose to embark directly; if not, I shall pay you a visit at Liverpool. I fix upon nothing: let the Lord do as seemeth him good.

I am, dear Sammy,

Your affectionate brother.

DLXXXVIII.—*To the Same.*

BRISTOL, March 7, 1779.

DEAR SAMMY,—I am now just set out on my great journey: probably I shall not reach Inverness till June. It will be in July, if I am spared so long, that I shall visit Derby and Nottingham. My journey is longer this time, than it was the last. Let us work while the day is!

Exhort all the believers, strongly and explicitly, to go on to perfection; and to expect every blessing God has promised, not to-morrow, but to-day! I am, dear Sammy,

Your affectionate brother.

DLXXXIX.—*To the Same.*

LONDON, January 30, 1780.

DEAR SAMMY,—I am glad to hear that your people love one another; then neither Mr. — nor Mr. — can hurt them. They may make a bustle and a noise for a season, but it will be only a nine days' wonder. If you take up your cross, and visit all the societies, whenever you have time, from house to house, their profiting will appear to all men; and none will be able to stand against you. Take a little pains likewise, both brother Shadford and you, in recommending the Magazine. Urge it from love to me, and to the preachers; and whatever you do, do it with your might. I am, dear Sammy,

Yours affectionately.

P. S. Every where exhort the believers to expect full salvation now by simple faith.

DXC.—*To the Same.*

LONDON, June 25, 1782.

DEAR SAMMY,—I am glad you find no reason to complain of our northern brethren. Many of them are as sincere and affectionate as any in England; and the way to do them good is, to observe all our rules at Inverness, just as you would at Sheffield; yea, and to preach the whole Methodist doctrine there, as plainly and simply as you would in Yorkshire. But you have not sent me, (neither you nor Peter Mill) any plan of the circuit. This should be done without delay. See that you both

do all you can for a good Master! Lose no time! Peace be with all your spirits! I am, dear Sammy,

Your affectionate brother.

DXCI.—*To the Same.*

BIRMINGHAM, March 25, 1787.

DEAR SAMMY,—You send me good news concerning the progress of the work of God in Colne circuit. I should think brother Jackson or Sagar might set the heads of the people at Bacup right. Brother Jackson should advise brother Ridall, not to please the devil by preaching himself to death. I still think, when the Methodists leave the Church of England, God will leave them. Every year more and more of the clergy are convinced of the truth, and grow well-affected toward us. It would be contrary to all common sense, as well as to good conscience, to make a separation now. I am, dear Sammy,

Your affectionate brother.

DXCII.—*To the Same.*

CARLOW, April 26, 1789.

DEAR SAMMY,—I am glad to hear that the work of the Lord still prospers in your hands. But there needs great steadiness, or you will not be able to keep the good old Methodist discipline. Brother Rhodes is desirous to do this; and it will be right for you to strengthen his hands therein. Let the preachers stand firm together, and then the people will be regular; but if any of you take their part against the preacher, all will be confusion. Since you desire it, you may come to the conference.

I am, dear Sammy,

Your affectionate brother.

DXCIII.—*To the Same.*

OTLEY.

MY DEAR BROTHER,—I am glad to hear so good an account of the work of God at Bideford. That town had held out long, and seemed to bid defiance to the Gospel. But if we are not weary of well-doing, we shall reap in due time. I should hardly have expected any increase of the work of God in Launceston; but probably it will be enlarged by your preaching in the Town Hall; for many will come thither, who would not come to our preaching house.

As long as you and your fellow labourers converse freely together, and act by united counsels, the work of the Lord will prosper in your hands. And continue instant in prayer, particularly in your closet.

I am, dear Sammy,

Your affectionate brother.

DXCIV.—*To the Same.*

NORTHAMPTON, November 25, 1789.

DEAR SAMMY,—Yours of the 21st instant was sent to me hither. You have done exceedingly well, to take the upper room. If need be, we will help you out. Let us have no law, if it be possible to avoid it: that is the last and the worst remedy. Try every other remedy first. It is a good providence, that the mayor at Bideford is a friendly man.

Prayer will avail much in all cases. Encourage our poor people to be instant in prayer. Take care of poor Michael; and do not forget,

Dear Sammy,
Your affectionate brother.

DXCV.—*To the Same.*

NEWCASTLE-UNDER-LYNE, March 27, 1790.

DEAR SAMMY,—Take particular care that neither Michael Fenwick, nor any other, give any just offence; and especially, that they offend not God: then he will make your enemies be at peace with you.

If I remember well, I did write to the mayor of Bideford, and I expect that makes him more quiet. By meekness, gentleness, and patience, with faith and prayer, you will prevail at Torrington also. You have only to go on calmly and steadily, and God will arise and maintain his own cause. Only let us labour to have a conscience void of offence toward God, and toward man. I am, dear Sammy,
Your affectionate friend and brother.

DXCVI.—*To the Same.*

NEAR LONDON, October 29, 1790.

DEAR SAMMY,—The person that was appointed to come down to Bideford has been prevented from coming by want of health. And I believe it was well: it has confirmed me in a resolution which I had formed before,—not to send more preachers into any circuit than that circuit can provide for. We are almost ruined by not observing this rule. I will observe it better for the time to come. I am, dear Sammy,
Your affectionate brother.

DXCVII.—*To Miss Penelope Newman.*

LONDON, August 9, 1776.

MY DEAR SISTER,—Before I received yours, we had been speaking in the conference on that very head,—the means of preventing spiritual religion from degenerating into formality. It is continually needful to guard against this, as it strikes at the root of the whole work of God. One means whereby God guards us against it is, temptation; and, indeed, crosses of every kind. By these he keeps us from sleeping, as do others, and stirs us up to watch unto prayer. So he is now stirring you up! Hear his voice; and you will feel more life than ever.

I am, dear Penny,
Yours affectionately.

DXCVIII.—*To Mr. Jonathan Brown.*

DEAR JONATHAN,—You send us welcome news of the prosperity of the work of God in the Isle. A year ago, I was afraid that our members would scarce ever again amount to four-and-twenty hundred: so they rise now above our hope. I trust now it will be your business thoroughly to “purge the floor.” Purge out all the unworthy members, and strongly exhort the rest to “go on to perfection.” Get as many as possible to meet in band. I am, with love to your wife,

Your affectionate friend and brother.

DXCIX.—*To Mr. Thomas Funnell.*

NOVEMBER 24, 1787.

MY DEAR BROTHER,—Whatever assistance I can give those generous men who join to oppose that execrable trade, I certainly shall give. I have printed a large edition of the “Thoughts on Slavery,” and dispersed them to every part of England. But there will be vehement opposition made, both by slave merchants and slave holders; and they are mighty men: but our comfort is, He that dwelleth on high is mightier. I am

Your affectionate brother.

DC.—*To Mr. William Ferguson, of Hoxton.*

BRISTOL, September 7, 1779.

MY DEAR BROTHER,—The proposal you sent me from the Hague, I like well. Pray talk with John Atlay about it; and if he and you are agreed, the sooner it is put in execution the better. Certainly all unsaleable books that are undamaged, I will take again. But if any sermon be translated into Dutch, it should first be “The Almost Christian.” This is far more suitable to unawakened readers than “The Lord our Righteousness.” I am, dear Billy,

Your affectionate brother.

DCI.—*To Mrs. Ferguson.*

HARWICH, June 12, 1783.

MY DEAR SISTER,—Hitherto God has helped us. As the weather last night was exceedingly rough, the captain did not think it advisable to sail; for which I was not sorry. We expect to sail this morning, as it seems the storm is over; and probably we shall see Helvoetsluys to-morrow. Sally and my other companions are in perfect health, and are all in good spirits; knowing that they are under His protection whom the winds and the seas obey. I am, my dear sister,

Your affectionate brother.

DCII.—*To the Reverend Mr. Davenport.*

BRISTOL, August 14, 1782.

DEAR SIR,—It would have given me a good deal of satisfaction to have had a little conversation with you. But I do not stay long in one place. I have no resting place on earth:

A poor wayfaring man,
I dwell awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

You would have been very welcome at our conference. Mr. Pugh and Mr. Dodwell were present at it; and I believe are more determined than ever to spend their whole strength in saving their own souls, and them that hear them.

I believe one of our preachers that are stationed in the Leicester circuit will call upon you at Alexton; and I make no doubt but some

of the seed which you have been long sowing will then grow up. No one should wish or pray for persecution. On the contrary, we are to avoid it to the uttermost of our power. "When they persecute you in one city, flee unto another." Yet, when it does come, notwithstanding all our care to avoid it, God will extract good out of evil.

To-morrow, I am to set out for Cornwall. In about three weeks I expect to be here again. In the beginning of October, I generally move toward London; in the neighbourhood of which I usually spend the winter. I am, dear sir,

Your affectionate friend and brother.

DCIII.—*To Mrs. Rebecca Gains.*

LONDON, August 4, 1770.

MY DEAR SISTER,—I was glad to hear from you; and especially to hear that you are still athirst for God. O beware of setting up any idol in your heart! Give all to him; for he is worthy. You did exceeding right in going to Jane Johnson. There is no end of shyness, if we stand aloof from each other. In this case, we have only to overcome evil with good; and they are wisest that yield first. Promises of that kind are of no force. The sooner they are broken the better. You should take Molly S—— in to board. O self-will! How few have conquered it! I believe it is a good providence for your account; she can pay but few visits. She fears God, and wishes to save her soul; and the visiting those that are otherwise minded will not profit her: she wants nothing but Christ. Surely you may tell any thing to, my dear sister,

Your affectionate brother.

DCIV.—*To the Same.*

NEAR DUNEAR, May 26, 1779.

MY DEAR SISTER,—It was not your own desire to miss me at Alnwick, as well as at Newcastle; otherwise I might have blamed you, and supposed that your love was grown cold. But I do not believe that is the case; and it is still your desire to love God. What then should hinder your recovering his love, if you still walk in all his appointed ways? if you still contrive all the opportunities you can of hearing his word, of communicating, of prayer, reading, and meditation? It cannot be, if you seek him, but you will soon find. He will return and abundantly pardon. Who knows how soon? Perhaps to-day; and why not at this hour? You ask what I think of that strange book. I think the writer was distracted; otherwise she could have no excuse.

I am, dear Becky,

Your affectionate brother.

DCV.—*To the Same.*

LONDON, January 5, 1785.

MY DEAR SISTER,—You did well to write. Although I have not much time, yet I am always well pleased to hear from a friend. If outward losses be a means of stirring you up to gain more inward holiness, you will never have need to repent of that loss, but rather to

praise God for it. How soon will the moment of life be gone! It is enough, if we secure a happy eternity. Let brother Gains and you earnestly seek to be wholly devoted to God; and all things else will be added to you. I am, dear Becky,

Your affectionate brother.

DCVI.—*To the Commanding Officer, in Lowestoft.*

LONDON, November 30, 1782.

SIR,—I am informed by some of my friends in Lowestoft, that they have been frequently disturbed at their public worship by some officers quartered in the town. Before I use any other method, I beg of you, sir, who can do it with a word, to prevent our being thus insulted any more. We are men; we are Englishmen: as such we have a natural and a legal right to liberty of conscience. I am, sir,

Your obedient servant.

DCVII.—*To Mr. Richard Rodda.*

BRISTOL, September 9, 1782.

DEAR RICHARD,—You should take particular care that your circuit be never without an assortment of all the valuable books, especially the Appeals, the Sermons, Kempis, and "The Primitive Physic," which no family should be without. Send for these, and, according to the rule of conference, take them into your own keeping. You are found to be remarkably diligent in spreading the books: let none rob you of this glory. If you can spread the Magazine, it will do good: the letters therein contain the marrow of Christianity.

Your affectionate friend and brother.

It is very remarkable, that you should have a prospect of doing good at Oxford! And it is certainly a token for good, that you should find a magistrate willing to do you justice.

DCVIII.—*To the Same.*

WALLINGFORD, October 24, 1789.

MY DEAR BROTHER,—You are a man whom I can trust: whatever you do, you will do it with your might. Some years since we wanted a preaching place near Coleford, in Somersetshire. A neighbouring gentleman, Mr. Salmon, gave us ground to build on, and timber for the house, and desired me to use his house as my own. He is now by wicked men reduced to want.

I am informed a master for a poor house is wanted at Manchester. Pray inquire, and, if it be so, leave no means untried to procure the place for him. Apply in my name to B. Barlow, D. Yates, T. Philips, Dr. Easton, Mr. Brocklehurst, Stonehouse, and all that have a regard for me. Make all the interest you can. Leave no stone unturned. "Join hands with God to make a good man live." I hope you will send me word in London, that you have exerted yourself, and are not without a prospect of success. I am, dear Richard,

Your affectionate friend and brother.

DCIX.—*To Richard Davenport, Esq.*

I AM afraid, sir, I shall not have an opportunity of procuring you those tunes until I return to London. The gentleman from whom I expected to procure them is not yet come hither. I have desired Mr. Swindells to beg your acceptance of two or three little tracts, which, perhaps, you have not seen, that I forgot to mention; one of which, if you have it not already, will probably give you pleasure. The title is nearly this: "A Letter to a Bishop, occasioned by some Late Discoveries in Religion." There are two parts of it. May I request of you one thing, sir?—Do not speak evil of Jesus Christ: you may some time stand in need of him; and if you should, (I can say from a very little experience,) you will find him the best friend in heaven or earth. I am, sir,

Your obedient servant.

DCX.—*To Mr. Samuel Wells.*

LONDON, January 28, 1779.

DEAR SAMMY,—According to the act of toleration, 1. You are required to certify to the registrar of the bishop's court, or the justices, the place of your meeting for divine worship. This is all you have to do. You ask nothing at all of the bishop or justices.

2. The registrar, or clerk of the court, is "required to register the same, and to give a certificate thereof to such persons as shall demand the same; for which there shall be no greater fee or reward taken than sixpence."

I advise you to go once more to the sessions, and say, "Gentlemen, we have had advice from London: we desire nothing at all of you; but we demand of your clerk to register this place, and to give us a certificate thereof; or to answer the refusal at his peril."

Answer no questions to justices, or lawyers, but with a bow, and with repeating the words, "Our business is only with your clerk: we demand of him what the act requires him to do."

If you judge proper, you may show this to any of the justices. What I have written, I am ready to defend.

P. S. You led the justices into the mistake, by your manner of addressing them. Beware of this for the time to come: you have nothing to ask of them.

DCXI.—*To Mr. Gidley, Officer of Excise.*

LONDON, January 18, 1776.

MY DEAR BROTHER,—I am glad to hear that you are ordered to Exeter: there seems to be a particular providence in this. We have a small society there, which is but lately formed, and stands in need of every help; so that, I doubt not, your settling among them will be an advantage to them. See that you be not ashamed of a good Master, nor of the least of his servants. I am

Your affectionate brother.

DCXII.—*To the Same.*

DUBLIN, July 4, 1778.

MY DEAR BROTHER,—I am glad to hear that the work of God begins to increase even in poor Exeter. If Jos. Jones is able and willing to preach morning and evening, I should have no objection to his labouring next year in your circuit.

As to the house, it would, undoubtedly, be a means of much good, if it can be procured. All the difficulty is, to procure the money. We cannot do much, because of the building at London. But “the earth is the Lord’s, and the fulness thereof.” I am

Your affectionate brother.

DCXIII.—*To the Same.*

LONDON, January 25, 1779.

MY DEAR BROTHER,—Any house is *ipso facto* licensed, if the demand is made either at the bishop’s court, the assizes, or the quarter sessions. The act of parliament licenses, not the justices: they can neither grant nor refuse. If you have witnesses, your house is licensed; you need trouble the sessions no farther. If they trouble, the lord chief justice will do you right. You should mildly and respectfully tell them so. I am

Your affectionate brother.

P. S. I have wrote to the chancellor, and hope he will trouble you no more.

DCXIV.—*To the Same.*

BOLTON, April 11, 1779.

MY DEAR BROTHER,—It seems to me, that this is a very providential thing, and that you did well not to let the opportunity slip. There is no doubt but our brethren at the conference will readily consent to your asking the assistance of your neighbours for your preaching house. And the time appears to be now approaching, when poor Exeter will lift up its head. There is no danger at all of your being a loser, by any bond or security that you have given. If I live till the latter end of summer, I hope to call upon you in my way to Cornwall.

I am

Your affectionate brother.

DCXV.—*To the Same.*

BRISTOL, September 22, 1780.

MY DEAR BROTHER,—I have much business to do in London; and as I do not depend upon seeing another year, I must be there as soon as possible; and to that end have taken a place in the mail coach for next Sunday night. If I should live till the next autumn, I shall endeavour to see you at Plymouth. As it was evidently the providence of God which placed you in your present situation, he will doubtless give you grace sufficient for it. Only take care to improve the Sabbaths, and he will every day stand at your right hand. I am

Your affectionate brother.

DCXVI.—*To Miss Mary Stokes.*

CHESTER, March 17, 1771.

DEAR MISS STOKES,—I almost wonder, Have I found another Jenny Cooper? I take knowledge of her spirit in you. I doubt not God has begun a good work in your heart. He has given you a taste of the powers of the world to come. He has delivered you from the vain expectation of finding happiness in the things of earth; and I trust you will be entangled no more in that snare. You know where true joys are to be found. Now stand fast in that beginning of liberty, wherewith Christ has made you free. Yet do not stand still. This is only the dawn of day: the Sun of righteousness will rise upon you, in quite another manner than you have hitherto experienced. And who knows how soon? Is he not near? Are not all things now ready? What hinders you from receiving him now? "If thou canst believe." Here is all the bar: only unbelief keeps out the mighty blessing! How many things have you been enabled to overcome, since I saw you in the great garden? But do not leave my poor Molly Jones behind;—not that you can stay for her; but bring her on with you. I have much hopes that nothing will stop Sally James or Miss Flower. O bear one another's burdens!—Then shall you be, not almost, but altogether, Christians! Then shall you fulfil the joy of, my dear Miss Stokes,

Yours affectionately.

While I am in Ireland, you need only direct to Dublin.

DCXVII.—*To the Same.*

DUBLIN, April 4, 1771.

MY DEAR MISS STOKES,—There is a sweetness and friendliness in your spirit which is exceeding agreeable to me. And you have an openness withal which makes it the more pleasing. Let nothing rob you of this; although you cannot retain it without a good deal of resolution; for the example of all the world is against you; even of the religious world, which is full of closeness and reserve, if not of disguise also. How will you do then to retain that artless simplicity which almost every one disclaims? Nay, this is not all: you must likewise expect to be yourself deceived, more or less. You will believe persons to be sincere, who will abuse your confidence; who will say much and mean nothing. But let not my dear maid copy after them: let them have all the artifice to themselves. Still let not mercy or truth forsake you, but write them upon the table of your heart. Only know to whom you speak; and then you cannot be too free. Open the window in your breast. I pray, never be afraid of writing too large letters: you must not measure yours by mine; for I have a little more business than you.

Your weakness and tenderness of constitution, without great care, may prove a snare to you. Some allowance must be made on that account; but the danger is of making too much. Steer the middle way. So far as you are able, rejoice to endure hardship, as a good soldier of Jesus Christ; and deny yourself every pleasure, which you are not divinely conscious prepares you for taking pleasure in God. I am glad you can converse freely with Sally Flower. Let her not lose her rising

in the morning. Surely she and you together might overrule Molly Jones's Irish reason for not meeting, "I *said* I would not." I feel much for poor Sally James. Perhaps she will outrun many of you by and by. My dear Miss Stokes,

Your affectionate brother.

DCXVIII.—*To the Same.*

LYNN, November 9, 1771.

MY DEAR SISTER,—How glad should I be, could I be of any service to one I so tenderly regard. You have a heart susceptible of friendship; and shall it not be a blessing to you, a means of increasing every holy temper, and perhaps of guarding you against some of the dangerous temptations which are incident to youth?

Shall I give you a few advices? 1. Keep that safe which God has given; never let slip any blessing you have received. Regard none who tell you, "You must lose it." No; you may have more or less of joy. This depends upon a thousand circumstances: but you never need lose one degree of *love*. 2. You never will, if you are a careful steward of the manifold gifts of God. "To him that hath," (that is, uses what he hath,) "it shall be given" still, and that more abundantly. Therefore, 3. Use your every grace. Stir up the gift of God that is in you. Be zealous, be active, according to your strength. Speak for God wherever you are. But, meantime, 4. Be humble! Let all that mind be in you which was in Christ Jesus. Pray for the whole spirit of humility, that you may still feel you are nothing, and may *feel* those words,

"All might, all majesty, all praise,
All glory be to Christ my Lord!"

I am accustomed to remember a few of my friends about ten o'clock in the morning: I must take you in among them, on condition you will likewise remember me at that time. I never shall think your letters too long. My dear Molly,

Yours affectionately.

DCXIX.—*To the Same.*

LONDON, December 26, 1771.

MY DEAR SISTER,—Sanctified crosses are blessings indeed; and when it is best, our Lord will remove them. A peculiar kind of watching, to which you are now called, is, against the suggestions of that wicked one, who would persuade you to deny or undervalue the grace of God which is in you. Beware of mistaking *his* voice, for the voice of the Holy One. Do justice to Him that lives and reigns in you, and acknowledge his work with thankfulness. There is no pride in doing this: it is only giving him his due, rendering him the glory of his own graces. But in order to this, you stand in continual need of the unction, to abide with you and teach you of all things. So shall you never lose any thing of what God has given; neither the blessing itself, nor the witness of it. Nay, rather you shall sink deeper and deeper into his love; you shall go on from faith to faith; and patience shall have its perfect work, until you are perfect and entire, wanting nothing.

Cannot poor Molly Jones discern the difference between John Pawson and T. Jones? In Tommy's conversation, there is nothing solid or weighty; as neither was there in his preaching. Therefore, neither religion nor sound reason would lead one to admit either one or the other. It is only free, open love, however shy she may be, whereby you can make any impression upon her. And love, seconded with prayer, will persuade.

Do you not find as much life in your soul as ever? Can you still give God all your heart? Do you find as much of the spirit of prayer, and the same zeal for God? Go on, in his name, and in the power of his might, trampling yours and his enemies under your feet.

My dear Molly,

Your affectionate brother.

DCXX.—*To the Same.*

MY DEAR SISTER,—In order to speak for God, you must not confer with flesh and blood, or you will never begin. You should vehemently resist the reasoning devil, who will never want arguments for your silence. Indeed, naturally all the passions justify themselves: so do fear and shame in particular. In this case, therefore, the simple, child-like boldness of faith is peculiarly necessary. And when you have broke through and made the beginning, then prudence has its office; that is, Christian (not worldly) prudence, springing from the unction of the Holy One, and teaching you, how far and in what manner to speak, according to a thousand various circumstances.

You do not yet see the day dawn, with regard to those who are near and dear to you. But you must not hence infer, that it never will. The prayer that goeth not out of feigned lips will not fall to the ground; but "though it seem to tarry long, true and faithful is his word."

I am glad Miss Williams comes a little nearer to us. Do the same good office to Molly Jones. She professes to love you: if she really does, press on, and you will prevail. Does not Tommy Jones hurt her? He is lively and good natured, but has no liking either to the doctrine or discipline of the Methodists. Such a person is just calculated for weakening all that is right, and strengthening all that is wrong, in her. If you speak to Mr. Pawson concerning the preaching at the Hall on Sunday evening, I believe it may be continued. Only it could not be by the travelling preachers: they are otherwise engaged.

Yours affectionately.

DCXXI.—*To the Same.*

FEBRUARY 11, 1772.

MY DEAR SISTER,—I am glad you have had an opportunity of spending a little time with that lovely company. The day I leave Bristol, (Monday, March 9,) I hope to be at Stroud myself. You are not sent thither for nothing, but in order to do, as well as to receive, good; and that not to one family only, or to those four of your acquaintance; nay, but you have a message from God, (you and ——— Eden too,) to all the women in the society. Set aside all evil shame, all modesty, falsely so called. Go from house to house; deal faithfully with them all; warn every one; exhort every one. God will every

where give you a word to speak; and his blessing therewith. Be you herein a follower of Nancy Bolton, as she is of Christ.

In doing and bearing The will of our Lord,
We still are preparing To meet our reward.

I have great hope for Sally James. In the company which commonly surrounds her, it is best to use reserve. And this is apt to form a habit, which it is not easy to conquer, even with those she loves well; but I trust she will conquer this and every enemy. Perhaps we shall soon rejoice with her. It is good that you may be emptied, that you may be filled. But how is this, that you have never given me an hour's pain since I was first acquainted with you? Do you intend to be always going forward, without standing still, or going backward at all? The good Lord enable you so to do, and all those that are with you! So fulfil the joy of

Yours affectionately.

DCXXII.—*To the Same.*

ABERDEEN, May 1, 1772.

MY DEAR SISTER,—Sally James is a letter in my debt. I have had but one letter from her since I left Bristol: and that I answered almost as soon as I received it. I a little wondered at not hearing from you; but as I know both the constancy and tenderness of your affection, there was no danger of my imputing it to ingratitude.

I think your present exercise, though it is one of the most trying, is one of the most profitable which a good providence could prepare for you. And it will probably be one means of plucking a brand out of the burning; of saving a soul alive. O what would not one do, what would not one suffer, for this glorious end! You certainly have good reason to hope; for any that feels himself a sinner will hardly perish: more especially if he sees where to look for help, and is willing to give up every plea beside.

You are never to put repentance and faith asunder; the knowledge of your emptiness and His fulness.

Naked, and blind, and poor, and bare,
You still your want of all things find.

But at the same instant, (such is the mystery of Christian experience,) you can say,

“Jesus, I all things have in thee!”

Our blessed Lord carries on his work in our souls, by giving us either to do or to suffer. Hitherto you are led most in the latter of these ways. I expect, when you have more to do for him, you shall suffer less. Every morning, and frequently in the day, you are very near to,

My dear sister,

Your affectionate brother.

DCXXIII.—*To the Same.*

YARM, June 16, 1772.

MY DEAR SISTER,—That remedy mentioned in the “Primitive Physic” (the manna dissolved in a decoction of senna) hardly ever fails to relieve in the severest bilious colic, within twelve or fourteen minutes. Warm lemonade (so stupid are they who forbid acids in

these cases) frequently gives ease in half a minute. And I have known this to take place in such inveterate complaints as would yield to no other remedy.

We are sure, the means which our blessed Lord uses to conform us to his image are (all circumstances considered) the very best; for he cannot but do all things well: therefore, whenever it pleases him to send affliction, then affliction is best. Yet we must not imagine he is tied down to this, or that he cannot give any degree of holiness without it. We have reason to believe, from the earliest records, that St. Paul suffered a thousand times more than St. John. And yet one can hardly doubt but St. John was as holy as he, or any of the Apostles. Therefore, stand ready for whatsoever our Lord shall send; but do not require him to send you affliction. Perhaps he will take another way; he will overpower your whole soul with peace, and joy, and love; and thereby work in you a fuller conformity to himself than you ever experienced yet. You have;—hold fast there,—

All's alike to me, so I
In my Lord may live and die.

Yours affectionately.

DCXXIV.—*To the Same.*

SHEFFIELD, August 10, 1772.

MY DEAR SISTER,—Having finished, for the present, my business at Leeds, I am come thus far on my journey to Bristol. But I must take Haverford West in the way thither; so that I do not expect to be there till the 30th instant. How many blessings may you receive in the meantime, provided you seek them in the good old way wherein you received the Lord Jesus Christ! So walk in him still. Beware of striking into new paths! of being wise above that is written! Perhaps we may find sweetness in the beginning; but it would be bitterness in the latter end. O my sister, my friend, I am afraid for you! I doubt you are stepping out of the way. When you enter into your closet, and shut the door, and pray to your Father who seeth in secret; then is the time to groan, to him who reads the heart, the unutterable prayer. But to be silent in the congregation of his people is wholly new, and therefore wholly wrong. A silent meeting was never heard of in the church of Christ for sixteen hundred years. I intreat you to read over, with much prayer, that little tract, "A Letter to a Quaker." I fear you are on the brink of a precipice, and you know it not. The enemy has put on his angel's face, and you take him for a friend. Retire immediately! Go not near the tents of those dead, formal men, called Quakers! Keep close to your class, to your band, to your old teachers: they have the words of eternal life! Have any of them offended you? Has any stumbling block been laid in your way? Hide nothing from, my dear Molly,

Yours in affection.

DCXXV.—*To Mr. James Bogie.*

LONDON, October 11, 1788.

MY DEAR BROTHER,—It is an excellent plan: the sooner you put it in execution, the better; only see that you be all punctual to follow

one another exactly. Let not a little hinderance or inconvenience put you out of your way,—suppose a shower of rain or snow. Press on! Break through! Take up your cross, each of you, and follow your Master; so shall the world and the devil fall under your feet.

I am, dear Jemmy,

Your affectionate friend and brother.

DCXXVI.—*To the Same.*

LEEDS, August 1, 1789.

DEAR JEMMY,—Your division of Scotland into the three southern circuits is exceedingly well judged. You will see, by the Minutes of the Conference, that it is put into execution. I trust, in a few months' time, to see thorough Methodist discipline both in Glasgow, Ayr, and Dumfries; and pray do not forget Greenock. I have letters thence, asking for help. Let not any poor souls perish for lack of knowledge, if it be in your power to prevent it. I am, dear Jemmy,

Your affectionate friend and brother.

DCXXVII.—*To Mr. John Watson.*

DUBLIN, April 25, 1783.

MY DEAR BROTHER,—Yesterday I received yours from Perth. If brother M^cLean has been able to do any good at Perth, or Dunkeld, it would be worth while to take a room. But truly I think, if the Highlanders will not pay for their own room, they are not worthy of preaching. To labour, and pay for our labour, is not right before God or man. Are you able to undertake a circuit? You may address your next to London. I am

Your affectionate brother.

DCXXVIII.—*To Mr. George Flamank, Officer of Excise in Plymouth.*

PORTAFERRY, June 7, 1789.

MY DEAR BRETHERN,—“Heaviness may endure for a night, but joy cometh in the morning.” I hope to set out for the west immediately after the conference; and probably I shall bring with me one or two men of peace, by whom all these misunderstandings will be removed. “In your patience,” meantime, “possess ye your souls.” And those that suffer all will surely conquer all. I am, my dear brethren,

Your affectionate brother.

DCXXIX.—*To Mr. Abraham Orchard, of Bath.*

1783.

DEAR BROTHER,—You have reason to be thankful to God for enabling you to set out in his good way; and, if you would go on therein, remember that you cannot walk alone. Therefore, your wisdom is, not to think much of shame, or the fear of any temporal matter, to connect yourself in the closest manner you can with those you believe to be the children of God. A form of prayer used in private may be of considerable use; only now and then, at the beginning, or middle, or end of it, you may break out a little, and speak a few words just according to

the present temper of your mind. When your sins are forgiven, you will surely be sensible of it; and "every one that seeketh, findeth." But it will be given you without money and without price, you know not how soon! Perhaps now! I am

Yours affectionately.

DCXXX.—*To Mr. Isaac Brown.*

BRISTOL, October 7, 1787.

DEAR ISAAC,—It was at the request of brother Holder himself, that I ordered him to be removed from Whithy; and I have wrote once or twice to that effect. But if his mind is altered, and if you judge it safe for him to remain there, I have no objection to it.

To-morrow I am to set out for London: when I come thither, I will consider with the preachers what is to be done when the circuits *will not* bear the expense allotted to them. Peace be with you and yours!

I am, dear Isaac,

Your affectionate friend and brother.

DCXXXI.—*To Mrs. Mullis, of Hackney.*

NEW CHAPEL, May 31, 1789.

MY DEAR SISTER,—You are right in your judgment, that God never withdraws the light of his countenance but for some fault in us: and in order to retain that light, you should carefully follow the conviction he gives you from time to time. You should likewise labour to avoid all unprofitable reasonings; then you will soon walk in the light as he is in the light. I am, my dear sister,

Your affectionate brother.

DCXXXII.—*To Mr. Richard Bunt, Bideford, Devon.*

OTLEY, July 21, 1789.

MY DEAR BROTHER,—Regard no one who tells you that idle tale of the mayor and corporation moving the court of king's bench against a man for speaking such words. The whole court would laugh a man to scorn that pretended to any such thing. If ever any thing of the kind should be moved, send me word, (I hope to be in Plymouth in two or three weeks,) and I will make them sick of the king's bench as long as they live. I am

Your affectionate servant.

DCXXXIII.—*To Mr. William Mears, Chatham.*

PEMBROKE, August 15, 1786.

MY DEAR BROTHER,—It is my desire that all things be done to the satisfaction of all parties. If therefore it be more convenient, let brother Pritchard's family and sister Boone lodge at Chatham house. Why have you not set on foot a weekly subscription in order to lessen your debt? Have neither the preachers nor the people any spirit? Who begins? I will give two shillings and sixpence a week, (for a year,) if all of you together will make up twenty shillings. I am, dear Billy,

Your affectionate brother.

DCXXXIV.—*To Mr. Jasper Winscom.*

LONDON, October 20, 1775.

DEAR BROTHER,—I should have had no objection at all to brother Skinner's going into Kent, but that it would interfere with our making a fair trial of the Isle of Wight. I would have this done without delay; and I much approve of the method you propose. We will help you out (as I said) with regard to the expense. I hope you will be able to procure the meeting house. Peace be with you and yours. I am

Your affectionate friend and brother.

DCXXXV.—*To the Same.*

LONDON, January 14, 1779.

MY DEAR BROTHER,—Ours are *travelling* preachers; therefore I can never consent that any of them should remain for a month together in the Island. If you can contrive that the additional preacher have full employment, then we can inquire where one can be found.

It seems to me that you take the matter exactly right, with regard to the Portsmouth preaching house; and that the only thing to be done is, to get the mortgage out of Mr. Pike's hands. I am

Your affectionate brother.

DCXXXVI.—*To the Same.*

LONDON, August 10, 1782.

DEAR JASPER,—That the work of God has not prospered in the Salisbury circuit for several years is none of your fault. I am persuaded you have his work at heart, and will do all that is in your power to promote it. So will Mr. Mason: so will the other preachers. Look for happy days! I am

Your affectionate brother.

DCXXXVII.—*To the Same.*

LONDON, November 12, 1786.

DEAR JASPER,—I am glad to hear so good an account of the work of God in Witney. If the Lord will work, who shall hinder? This should encourage you to still greater zeal and activity. The death of that miserable backslider was a signal instance of Divine providence, and very probably might excite some others to flee from the wrath to come.

I am, dear Jasper,

Your affectionate brother.

DCXXXVIII.—*To the Same.*

NEWCASTLE-UPON-TYNE, May 28, 1788.

DEAR JASPER,—It seems to me, the most proper assistant for the Sarum circuit (only do not talk of it yet) will be Jasper Winscom. I am convinced the person whom I had intended for it is not the proper person. It is exceeding well that the warning was given me before the conference. We have found it so difficult to drive Calvinism out from among us, that we shall not readily let it in again. I am, dear Jasper,

Yours affectionately.

DCXXXIX.—*To Mr. Abraham Brames, Brompton.*

LONDON, December 12, 1779.

MY DEAR BROTHER,—In the late conference, it was agreed that one steward (at least) in every society should be changed. And when I lately heard it was not yet done, I wrote to every assistant on the head. I heard no objection to you. And in your case there is something peculiar, because of the debt lying on the house. Do all the good you can; work your work betimes; and in due time He will give you a full reward. I am, with kind love to your wife, dear Abraham,

Your affectionate brother.

DCXL.—*To the Same.*

LONDON, June 16, 1780.

MY DEAR BROTHER,—You have done exceeding well in setting that little collection on foot. I trust it will be productive of much good. On February 6th, you may expect a preacher from hence. Tell the travelling preachers whatever you think or fear respecting them, if you love either them or

Your affectionate brother.

DCXLI.—*To Mr. John Ogilvie.*

LONDON, August 7, 1785.

MY DEAR BROTHER,—As long as you are yourself earnestly aspiring after a full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labour; especially if you constantly and strongly exhort all believers to expect full sanctification now, by simple faith. And never be weary of well-doing: in due time you shall reap if you faint not! I am

Your affectionate brother.

DCXLII.—*To the Same.*

LONDON, February 21, 1786.

MY DEAR BROTHER,—You see God orders all things well. You have reason to thank him, both for your sickness and your recovery. But whether sick or in health, if you keep in his way, you are to prepare your soul for temptations. For how shall we conquer if we do not fight? Go on, then, as a good soldier of Jesus Christ. Fight the good fight of faith, and lay hold on eternal life! Salvation is nigh! Seek, desire nothing else! I am

Your affectionate brother.

DCXLIII.—*To the Same.*

NEAR MANCHESTER, July 24, 1787.

MY DEAR BROTHER,—As there are so few preachers on the Isle, I think Mr. Crook's judgment is right. It will not be expedient for you to quit your station for the present. The work of God would very probably suffer if Mr. Crook and you should be absent at the same time.

I believe it may be contrived for you to labour the ensuing year in some part of Yorkshire. Be zealous! Be active for God! I am
Your affectionate brother.

DCXLIV.—*To the Same.*

LONDON, February 21, 1791.

MY DEAR BROTHER,—I have not been well for a few days; but I am now, by the blessing of God, much recovered. It should be matter of great thankfulness, that your wife and you were both enabled to give that lovely child to God. We are well assured that he does all things well; all things for our profit, that we may be partakers of his holiness. It is not improbable that I may look upon you in the spring. Peace be with your spirits! I am

Your affectionate brother.

DCXLV.—*To Robert Carr Brackenbury, Esq., of Raithby, Lincolnshire.*

BRISTOL, September 27, 1779.

DEAR SIR,—I hope your stay at — will be of use to many. But do not hurt yourself in order to help others. Mr. S— is an upright, valuable man. His wife is a jewel indeed. I wish we had many like her. Your being at — during this critical time is a singular providence. Both parties have a regard for you; and will hear you when they will not hear each other. I am glad you think of spending the winter in town, and doubt not but it will be for the glory of God. Go to my house: what is mine is yours: you are my brother, my friend: let neither life nor death divide us! Your visit to N— will, I am persuaded, be of considerable use; the more because you love and recommend discipline. But I must beg of you to spend a night or two at Y— and at L—. The sooner you come the more welcome you will be. Wrap yourself up warm, particularly your head and breast.

I am

Your very affectionate friend and brother.

DCXLVI.—*To the Same.*

LONDON, June 23, 1780.

DEAR SIR,—I am glad that it has pleased God to restore your health, and that you have been employing it to the best of purposes. It is worth living for this, (and scarcely for any thing else,) to testify the Gospel of the grace of God. You will find many in these parts who have ears and hearts to receive even the deep things of God. I believe a journey to Ireland will be of use to your soul and body. Meet me at —, and we can settle our journeys. I am, dear sir,

Your very affectionate friend and brother.

DCXLVII.—*To the Same.*

BRISTOL, September 18, 1780.

DEAR SIR,—The Lord knoweth the way wherein you go; and when you have been tried you shall come forth as gold. It is true you have now full exercise for all your faith and patience; but by and by you

will find good brought out of evil, and will bless God for the severe but wholesome medicine. I had all along a persuasion that God would deliver you, although I could not see which way it would be done; as I knew it was your desire not to do your own will, but the will of Him whose you are and whom you serve. May he still guide you in the way you should go, and enable you to give him your whole heart! You must not set the great blessing afar off, because you find much war within. Perhaps this will not abate, but rather increase, till the moment your heart is set at liberty. The war will not cease *before* you attain, but *by* your attaining, the promise. And if you look for it by *naked* faith, why may you not receive it *now*? The cheerfulness of faith you should aim at in and above all things. Wishing you a continual supply of righteousness, peace, and joy, I am

Your affectionate friend and brother.

DCXLVIII.—*To the Same.*

LEEDS, August 12, 1781.

DEAR SIR,—I shall not soon forget the agreeable conversation I had with dear Mrs. Brackenbury [the former Mrs. Brackenbury] at Raithby. The sweetness of her temper, and the open, artless account she gave of her experience, increased my love for her. I trust you shall not die, but live to strengthen each other's hands in God, and provoke one another to love and to good works. Who is so great a God as our God? To his care I commit Mrs. Brackenbury and you. Peace be with your spirits! I commend myself to your prayers, and am, dear sir,

Your affectionate friend and brother.

DCXLIX.—*To the Same.*

BRISTOL, March 9, 1782.

DEAR SIR,—What a comfort it is that we know the Lord reigneth; and that he disposes all things in heaven and earth in the very manner which he sees will be most for his own glory, and for the good of those that love him! I am firmly persuaded the present dispensation, severe as it may appear, will be found in the event a means of greater blessings than any you have yet received. Even already you find the consolations of the Holy One are not small with you. And he enables you to make the right use of this providence, by devoting yourself more entirely to his service. On April 4, I expect to be in Manchester, in order to visit the societies in Lancashire, Cheshire, Yorkshire; and thence, if God permit, to Scotland. Perhaps it would be of use if you took part of the journey with me. Let me know your thoughts. It is exceeding clear to me, First, that a dispensation of the Gospel is committed to you; and, Secondly, that you are peculiarly called to publish it in connection with us. It has pleased God to give so many and so strong evidences of this, that I see not how any reasonable person can doubt it. Therefore, what I have often said before I say again, and give it under my hand, that you are welcome to preach in any of our preaching houses, in Great Britain or Ireland, whenever it is convenient for you. I commend you for preaching less frequently where you find less liberty of spirit, (because no necessity is laid upon *you* with regard to this or

that particular place,) and for spending most time in those places where you find most probability of doing good. We have need to work while it is day. I am, dear sir,

Your affectionate friend and servant.

DCL.—*To the Same.*

JANUARY 4, 1783.

DEAR SIR,—I rejoice to hear that you have had a safe passage, and that you have preached both in Guernsey and Jersey. We must not expect many conveniences at first: hitherto it is the day of small things. I should imagine the sooner you begin to preach in French the better: surely you need not be careful about accuracy. Trust God, and speak as well as you can. While those poor sheep were scattered abroad without a shepherd, and without any proper connection with each other, it is no wonder they were cold and dead. It is good that every one should know our whole plan. We do not want any man to go on blindfold. Peace be with your spirit! I wish you many happy years, and am, dear sir

Your very affectionate friend and servant.

DCLI.—*To the Same.*

JANUARY 10, 1783.

DEAR SIR,—As I expect to remain in London till the beginning of March, I hope to have the pleasure of spending a little time with you before I set out on my spring and summer journeys, which I shall probably continue as long as I live. And who would wish to live for any meaner purpose than to serve God in our generation? I know my health and strength are continued for this very thing. And if ever I should listen to that siren song, "Spare thyself," I believe my Master would spare me no longer, but soon take me away. It pleases him to deal with you in a different way. He frequently calls you not so much to act as to suffer. And you may well say,—

"O take thy way! Thy way is best:
Grant or deny me ease.
This is but tuning of my breast
To make the music please."

I am glad you are still determined to do what you can, and to do it without delay. But all are not of this mind. I have just received a letter from Mr. —, formerly one of our travelling preachers, informing me, whereas it has pleased God to take away his dear partner, he is resolved again to give up himself to the work,—after he has settled his worldly business, which he thinks will take but sixteen or seventeen months! Would one think he had ever read the Epistle of St. James? or that he had heard those words, "What is your life? It is even a vapour, which appeareth and vanisheth away." Commending you to Him who is able to save you to the uttermost, I am, dear sir,

Your affectionate friend and brother.

DCLII.—*To the Same.*

LONDON, February 13, 1784.

DEAR SIR,—It is undoubtedly our duty to use the most probable means we can for either preserving or restoring our health. But, after

all, God does continually assert his own right of saving both souls and bodies. He blesses the medicines, and they take place; he withdraws his influence, and they avail nothing. You will not easily be forgotten by any of this family. I trust we are all one body united by one Spirit. I doubt not but we have also a few fellow members in your little islands. May He whom we serve in the Gospel of his Son increase them a hundred fold! We hear of some increase of the work of God almost in every part of England; but above all, in Cornwall, in Lancashire, Cheshire, and various parts of Yorkshire. It pleases God to bless Mr. Valton wherever he turns his face; but his body sinks under him, and he is still hovering between life and death. Would it not be advisable, if you still continue feeble, to return to England as soon as possible; especially if you have reason to believe the air of Jersey does not agree with your constitution? I commend you to Him who is able to heal both your soul and body, and am, dear sir,

Your very affectionate friend and brother.

DCLIII.—*To the Same.*

LONDON, February 15, 1785.

DEAR SIR,—Your having the opportunity of giving them a few discourses in Dover, and then travelling with so pious and friendly a person as Mr. Ireland, I could not but look upon as clear instances of a gracious providence. I cannot doubt but the mild air which you now breathe will greatly tend to the reestablishment of your health: and so will the suspension of your public labours till you are better able to bear them. With regard to perfecting yourself in the French language, it is certain this may be done more speedily and effectually in a family where only French is spoken. And undoubtedly you may learn the purity of the language far better in Languedoc, than in Normandy. It is clear that you are not called at present to any public labours. But should not you be so much the more diligent in private? to redeem the time? to buy up every opportunity? Should you not be instant “in season and out of season;” that is, to *make* the opportunities which you cannot *find*? Surely the all-wise and all-merciful Saviour did not send you into France for nothing! O no! you are at least to pluck one brand (perhaps several) out of the burning. May the Lord whom you serve in all things direct your paths! So prays, dear sir,

Your affectionate friend and brother.

DCLIV.—*To the Same.*

BRISTOL, September 24, 1785.

DEAR SIR,—It is well that the Lord sitteth above the water floods, and remaineth a King for ever. It is no wonder that Satan should fight for his own kingdom, when such inroads are made upon it. But

Beyond his chain he cannot go;
Our Jesus shall stir up his power,
And soon avenge us of our foe.

After we have observed a day of fasting and prayer, I have known the most violent commotions quelled at once. But doubtless all probable means are to be used: one in particular it might be worth while to attempt; namely, to soften the spirit of that angry magistrate. God

has the hearts of all men in his hand; and if the heart of that warrior was once turned, then those who have hitherto been encouraged by him would vanish away like smoke. It is not improbable but your answer to that scandalous libel may be one means of abating his prejudice.

I am, dear sir,

Your very affectionate friend and brother.

DCLV.—*To the Same.*

NOVEMBER 24, 1785.

DEAR SIR,—God will hearken to the prayer that goeth not out of feigned lips; especially when fasting is joined therewith. And provided our brethren continue instant in prayer, the beasts of the people will not again lift up their head. The work of God still increases in Ireland, and in several parts of this kingdom. I commend you and all our brethren to Him who is able to preserve you from all evil and build you up in love; and am, dear sir,

Your affectionate friend and brother.

DCLVI.—*To the Same.*

LONDON, October 20, 1787.

DEAR SIR,—Mr. — is undoubtedly a good young man; and has a tolerably good understanding. But he thinks it better than it is; and in consequence is apt to put himself in your or my place. For these fifty years, if any one said, "If you do not put such a one out of society, I will go out of it;" I have said, "Pray go: I, not you, are to judge who shall stay." I therefore greatly approve of your purpose, to give Mr. W—— a full hearing in the presence of all the preachers. I have often repented of judging too severely; but very seldom of being too merciful.

As the point is undoubtedly of very great importance, it deserved serious consideration; and I am glad you took the pains to consider it, and discussed it so admirably well according to Scripture and sound reason.

I enclose a few lines for Mrs. —, for whom I feel an affectionate concern.

The God whom you serve will shortly deliver you from the heaviness you feel. I ever am, dear sir,

Your affectionate friend and brother.

DCLVII.—*To the Same.*

LONDON, December 17, 1787.

DEAR SIR,—Considering that the god of this world will not fail to fight when his kingdom is in danger, I do not wonder that persecution should come to Jersey and Guernsey. I agree with you, that the best method to be used in this exigence is, fasting and prayer. It is plain your labours in those places have not been in vain. And I am in hopes Guernsey will overtake Jersey.

Wishing you all every possible blessing, I am, dear sir,

Your affectionate friend and brother.

DCLVIII.—*To the Same.*

LONDON, February 27, 1788.

DEAR SIR,—I cannot exactly agree with your judgment. While there was no preacher in the islands but you, and while the work of God was but just beginning, you was undoubtedly called to spend most of your time there, and then you did right in not being disobedient to the heavenly calling. But the case is very different now. They have now able preachers in French and English: and as they do not do the work deceitfully, it prospers in their hands. Has not the Lord more work for you to do in England? In June, (if God permit,) I purpose to spend an evening with you at Raithby. Peace be with all your spirits!

I am, dear sir,

Your very affectionate friend and brother.

DCLIX.—*To the Same.*

LONDON, November 7, 1788.

DEAR SIR,—I snatch a few minutes from visiting the classes, to answer your acceptable letter. I exceedingly approve of your spending the winter at Bath. I believe God will make you of use to many there, who are more ripe for your instructions than ever they were before. And I am persuaded you will yourself profit as much, if not more, by the conversation of a few in Bristol, Mr. Valton and Miss Johnson in particular, as by that of any persons in Great Britain. Aim at the cheerfulness of faith. I am, dear sir,

Your affectionate friend and brother.

DCLX.—*To the Same.*

LONDON, February 24, 1790.

DEAR SIR,—Is the B—— the same gentleman who subscribed to the chapel, and let us have a lease for building? If so, how came his mind to be so changed? But his heart is still in God's hand. And therefore you take the very best way possible to allay the present storm by seeking Him that turneth the hearts of men as the waters. Without his help human means will not avail. It has pleased God to give me more strength than I had in the autumn; but my eyes continue weak. It is enough, that we are in his hands. I am, dear sir,

Your very affectionate friend and brother.

DCLXI.—*To the Same.*

BRISTOL, September 15, 1790.

DEAR SIR,—Your letter gave me great satisfaction. I wanted to hear where and how you were; and am glad to find you are better in bodily health, and not weary and faint in your mind. My body seems nearly to have done its work, and to be almost worn out. Last month my strength was nearly gone, and I could have sat almost still from morning to night. But, blessed be God, I crept about a little, and made shift to preach once a day. On Monday I ventured a little farther; and after I had preached three times, (once in the open air,) I found my strength so restored that I could have preached again without inconvenience. I

am glad brother D—— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appeared to have raised us up. I congratulate you upon sitting loose to all below; steadfast in the liberty wherewith Christ has made you free. Moderate riding on horseback, chiefly in the south of England, would improve your health. If you choose to accompany me, in any of my little journeys on this side Christmas, whenever you was tired you might go into my carriage. I am not so ready a writer as I was once; but I bless God I can scrawl a little,—enough to assure you that

I am, dear sir,

Your affectionate friend and brother.

DCLXII.—*To the Same.*

LONDON, December 7, 1790.

DEAR SIR,—It gave me pleasure to see your letter dated Portsmouth, and to hear that your health is better. I hope you will be able to spend a little time with us here. And if you choose to lodge in my house, I have a room at your service; and we have a family which I can recommend to all England, as adorning the doctrine of God our Saviour.

I am, dear sir,

Your very affectionate friend and brother.

DCLXIII.—*To Mr. Zechariah Yewdall.*

LONDON, October 9, 1779.

DEAR ZACHARY,—Wherever you are, be ready to acknowledge what God has done for your soul; and earnestly exhort all the believers to expect full salvation. You would do well to read every morning a chapter in the New Testament, with the Notes, and to spend the greatest part of the morning in reading, meditation, and prayer. In the afternoon, you might visit the society from house to house, in the manner laid down in the Minutes of the Conference. The more labour, the more blessing! I am

Your affectionate brother.

DCLXIV.—*To the Same.*

BRISTOL, July 24, 1780.

MY DEAR BROTHER,—Next year you will be on the Glamorganshire circuit, and with a fellow labourer who has the work of God at heart.

If Billy Moore mentions it in time, your temporal wants will easily be supplied. Trials are only blessings in disguise. Whenever any thing bears hard upon your mind, you should write freely to

Your affectionate brother.

DCLXV.—*To the Same.*

LONDON, December 3, 1780.

MY DEAR BROTHER,—You mistake one thing. It is I, not the conference (according to the Twelfth Rule,) that station the preachers; but I do it at the time of the conference, that I may have the advice of my

brethren. But I have no thought of removing you from the Glamorgan-shire circuit: you are just in your right place. But you say, "Many of the people are asleep." They are: and you are sent to awake them out of sleep. "But they are dead." True; and you are sent to raise the dead. Good will be done at Monmouth and Neath in particular. When no good can be done, I would leave the old and try new places. But you have need to be all alive yourselves, if you would impart life to others. And this cannot be without much self-denial. Both of you should recommend the Magazine in earnest. I am, dear Zachary,
Your affectionate brother.

DCLXVI.—*To the Same.*

LONDON, February 10, 1781.

MY DEAR BROTHER,—Brother Johns has been with me this morning. I believe you will have peace long before he gets his estate. You have now a fair prospect. It really seems as if God had inclined the hearts of the magistrates to do you justice. I know no attorney to be depended on like Mr. Bold, of Brecon. The conference will consider the expense.

Continue instant in prayer, and God will give you quietness. I am
Your affectionate brother.

DCLXVII.—*To the Same.*

WHITEHAVEN, May 26, 1781.

DEAR ZACHARY,—You should always write to me without reserve. I observe nothing much amiss in your behaviour. Truth and love you may hold fast; and courtesy will increase insensibly. Godfathers promise only, that they "will see the child be taught, as soon as he is able to learn, what he ought to do in order to his soul's health." And this, it is certain, they may perform. You did not read that little tract with sufficient care; otherwise you could not but have seen this.

I commend you for being exceeding wary with respect to marriage. St. Paul's direction is full and clear: "If thou mayest be free, use it rather." "Art thou loosed from a wife? Seek not a wife." Two of our small tracts you should read with much prayer,—"Thoughts on a Single Life," and, "A Word to whom it may concern." You need not be backward to write, when you have opportunity. There is no fear of my thinking your letters troublesome. I am

Your affectionate brother.

DCLXVIII.—*To the Same.*

OTLEY, May 1, 1782.

MY DEAR BROTHER,—I see no reason yet, why you may not spend the next year in Cork and Bandon. If nothing unforeseen prevent, I shall be at Dublin the beginning of July.

If you desire to promote the work of God, you should preach abroad as often as possible. Nothing destroys the devil's kingdom like this. You may have the History of the Church. Money is nothing between you and me. Be all in earnest! I am, dear Zachary,

Your affectionate brother.

DCLXIX.—*To the Same.*

SEVENOAKS, October 21, 1782.

MY DEAR BROTHER,—Undoubtedly you are to act as assistant; and if you carefully read the great Minutes of the Conference, and keep close to them in every point, assuredly you will see the fruit of your labour. But whom can you get to help you? I know none, unless you can persuade brother Rutherford to spare you Andrew Blair, and to take a poor invalid, John Mealy (who is now at Dublin) in his stead. You know, we have no preachers to spare; every one is employed; and we can neither make preachers, nor purchase them. God alone can thrust them out into his harvest. All you can do till help comes is, to divide yourself between Cork and Bandon. I am

Your affectionate friend and brother.

DCLXX.—*To the Same.*

LONDON, November 12, 1782.

MY DEAR BROTHER,—Before this time, I suppose you have my last. I have wrote to T. Rutherford to send Andrew Blair. The leaders, I find, were unwilling to part with him; but I think he will be guided by me rather than by them. Till I have done meeting the classes, I shall have little leisure to write either prose or verse; being fully taken up from morning to night. After this, I may get a little time. O let us work while the day is! The night cometh wherein no man can work.

I am

Your affectionate brother.

DCLXXI.—*To the Same.*

ON THE DEATH OF MR. BOARDMAN.

WITH zeal for God, with love of souls inspired,
Nor awed by dangers, nor by labours tired,
BOARDMAN in distant worlds proclaims the word
To multitudes, and turns them to his Lord.
But soon the bloody waste of war he mourns,
And, loyal, from rebellion's seat returns;
Nor yet at home,—on eagles' pinions flies,
And in a moment soars to paradise!

LONDON, November 21, 1782.

MY DEAR BROTHER,—I believe you need not be ashamed to inscribe the lines above on R. Boardman's tombstone. I doubt you do not find any account of himself among his papers. I am

Your affectionate brother.

DCLXXII.—*To the Same.*

LONDON, December 1, 1782.

MY DEAR BROTHER,—I do not see that you can fix upon a more proper person than either George Howe or L. Wright. You should endorse it on the back of the deed; only taking care to have fresh stamps.

Those who will not meet in class cannot stay with us. Read the "Thoughts upon a Single Life," and weigh them well. You will then

feel the wisdom of St. Paul's advice, (especially to a preacher, and to a Methodist preacher above all,) "If thou mayest be free, use it rather."

I hope Andrew Blair is now with you. Brother Swindells is dead; and J. Trembath is alive again. I am

Your affectionate friend and brother.

DCLXXIII.—*To the Same.*

LONDON, December 31, 1782.

MY DEAR BROTHER,—You fear when no fear is. I have appointed Mr. Blair to labour with you at Cork and Bandon; and shall not alter that appointment without stronger reasons than I am likely to see. If I live, I shall probably see Ireland in summer: if I do not, I expect Dr. Coke will.

Robert Blake may go just where he will: I have nothing to do with him. Three times he left his circuit without the consent of his assistant. He has stupidly and saucily affronted almost all the leaders. His high spirit, I fear, will destroy him. Till he is deeply humbled, I disclaim all fellowship with him. I am

Your affectionate friend and brother.

DCLXXIV.—*To the Same.*

LONDON, February 9, 1783.

MY DEAR BROTHER,—I am glad you have given another trial to Innishanmon. And why not to Hinscla? I am a good deal of your mind. I hope those are only drops before a shower of grace. Over and above the general reasons contained in that tract, a preacher, and, above all others, a Methodist preacher, has particular reasons for valuing a single life.

I am glad C. Blair and you converse freely together: it will preserve you from many snares. There can be no properer person for a trustee than Andrew Laffan. I have hope, that Robert Blake will be more useful than ever. I am

Your affectionate friend and brother.

DCLXXV.—*To the Same.*

LONDON, February 25, 1785.

MY DEAR BROTHER,—I am glad to hear that the work of God goes on at Sheerness, and that there is such a noble spirit among the people with regard to building. But as we are yet early in the year, I do not advise you to begin till two hundred pounds are subscribed. Try first what you can do in Kent, and at Norwich, after keeping a day of fasting and prayer. I am

Your affectionate friend and brother.

DCLXXVI.—*To the Same.*

NEAR DUBLIN, June 22, 1785.

DEAR ZACHARY,—Let him not be afraid: I will take care that not one word of that affair shall be mentioned at the conference. Let him come up thither in the name of God, and it will be a blessing to him.

Let C. Foster likewise come, that he may have the advice of Dr. Whitehead. I shall have no objection, unless some particular objection arise, to your going to Sunderland. I think you will do well to bring brother Adamson with you to the conference. You will both be acceptable to, dear Zachary,

Your affectionate brother.

DCLXXVII.—*To the Same.*

LONDON, November 11, 1785.

MY DEAR BROTHER,—I hope sister Yewdall and you will be a blessing to each other. I think it a pity to remove you from Kent. Otherwise, Oxford circuit is nearer to London than Canterbury circuit: for High Wycomb is nearer to it than Chatham. I cannot visit all the places I want to visit in Kent in one journey. I purpose (God willing) to begin my first journey on the 28th instanf. Shall I visit Margate or Sheerness first? I am, dear Zachary,

Your affectionate brother.

DCLXXVIII.—*To the Same.*

LONDON, December 20, 1786.

MY DEAR BROTHER,—You do well to tell me where you are, and what you are doing. Do not you know, that several envy you, because, they say, you are one of my favourites? I am glad to hear that you find some fruit again even at poor Musselburgh. I expect more from the new than the old hearers, most of whom are as salt that has lost its savour. Possibly, some good may be done at Dalkeith too; but you will have need of patience. I do not despair even of Prestonpans, if you can procure a tolerable place.

It is a great point gained, if Mr. Collis is diligent in attending his lectures. If he has likewise resolution to refrain from gay company, there is reason to hope that he will be a valuable man.

You cannot have a better adviser than Mr. Pawson. Take care to husband your time. Peace be with you and yours! I am

Your affectionate brother.

DCLXXIX.—*To the Same.*

LISBELAN, May 30, 1787.

MY DEAR BROTHER,—I am glad to hear that you have a society at Dalkeith. But I am not pleased that the Edinburgh preacher has not preached there once a week: I desire he would constantly do it for the time to come, without asking leave of the leaders. Those have no business to direct the preachers. It is no part of their office. I am glad to hear so good an account of Mr. Collis, and hope he will be a comfort to his mother. I will consider what you say concerning your being at Glasgow. I am

Your affectionate brother.

DCLXXX.—*To the Same.*

LONDON, November 1, 1787.

MY DEAR BROTHER,—You send me good news indeed. So even poor Dalkeith will at last receive the Gospel! I have no hope of our

doing any good at Prestonpans for the present. Wherever a door is open, there press forward. I do not despair of having some fruit at Musselburgh. If my health is continued, I hope to pay you a visit in Scotland next summer. You may have some books to give away. Peace be with all your spirits! I am

Your affectionate brother.

S. Bradburn is alive and well.

DCLXXXI.—*To the Same.*

LONDON, December 27, 1787.

MY DEAR BROTHER,—You are in the right. You can have nothing at all to do with the chapel upon those terms. Nay, a dove cote above it would be an insufferable nuisance, as it would fill the whole place with fleas. “What is to be done then?” Why, continue instant in prayer, and God will show what you are to do. But he that believeth doth not make haste. I cannot advise you to set about building a house, unless you could find one or two responsible men, who would engage themselves to finish the building in such a manner, for a hundred and fifty pounds. Otherwise, I think you would be more bold than wise. I am, with kind love to Mrs. Yewdall,

Your affectionate brother.

DCLXXXII.—*To the Same.*

ATHLONE, April 18, 1789.

MY DEAR BROTHER,—I am glad to hear that there is so fine a prospect at Dalkeith. So is generally the way of our Lord, to try us first, and then to comfort. It is pity but James Ridley had thoroughly settled his affairs before he attempted to travel. If that had been done, there is no doubt but he would have been useful wheresoever he went. I wish, however, brother Dall may make a good conclusion with regard to the chapel at Dumfries. Peace be with you and yours!

I am, dear Zachary,

Your affectionate brother.

DCLXXXIII.—*To Miss Bishop.*

1767.

DEAR MISS BISHOP,—We have had a society in Bath for about thirty years, sometimes larger and sometimes smaller. It was very small this autumn, consisting only of eleven or twelve persons, of whom Michael Hemmings was leader. I spoke to these one by one, added nine or ten more, divided them into two classes, and appointed half of them to meet with Joseph Harris. But if you are willing to cast in your lot with us, I had rather that the single women in both classes, who desire it, should meet with you, and any others who are not afraid of the reproach of Christ. In that little tract, “A Plain Account of the People called Methodists,” you see our whole plan. We have but one point in view; to be altogether Christians, Scriptural, rational Christians. For which we well know, not only the world, but the almost Christians, will never forgive us. From these, therefore, if you join heart and hand with us, you are to expect neither justice nor mercy. If you are

determined, let me know. But consider what you do. Can you give up all for Christ? the hope of improving your fortune, a fair reputation, and agreeable friends? Can he make you amends for all these? Is he alone a sufficient portion? I think you will find him so. And if you were as entirely devoted to God as Jenny Cooper was, you would never have cause to repent of your choice, either in time or in eternity. The more freely you write, the more agreeable it will be to

Your affectionate brother.

DCLXXXIV.—*To the Same.*

NOVEMBER 22, 1769.

MY DEAR SISTER,—It is exceedingly strange. I should really wonder (if I could wonder at any weakness of human nature) that so good a woman as —, and one who particularly piques herself on her catholic spirit, should be guilty of such narrowness of spirit. Let us not vary in thought or word from the Methodist principle, “Whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother.”

We have other instances of persons who now enjoy the peace of God, and yet do not know the time when they received it. And God is sovereign: he may make what exceptions he pleases to his general rule. So this objection is easily set aside; and so is that of your age. The Spirit of the Lord can give understanding, either in a longer or in a shorter time. And I doubt not but he will give you favour in the eyes of your sisters. You have only to go on in simplicity, doing the will of God from the heart, and trusting in the anointing of the Holy One, to teach you of all things.

I am glad you are acquainted with Miss Owens. Encourage each other to be altogether Christians. Defy fashion and custom, and labour only to

Steer your useful lives below
By reason and by grace.

Let not the gentlewoman entrench upon the Christian; but be a simple follower of the Lamb.

At present you are exactly in your place, and I trust no temptation, inward or outward, shall ever induce you to depart from the work to which God has called you. You must expect to be pushed to both extremes by turns; and you need all the power of God to save you from it. And he will save you to the uttermost, provided you still retain the sense of your poverty and helplessness. It is a good prayer,—

“Show me, as my soul can bear,
The depth of inbred sin.”

And just so he will deal with you, for he remembers that you are but dust. But you should not wait to be thus and thus convinced, in order to be renewed in love. No; pray now for all the mind which was in Christ; and you shall have more and more conviction, as it pleases him. Mr. Spencer and Glynn are of excellent spirits, notwithstanding their opinion. I hardly know their fellows. Love is all we want: let this fill our hearts, and it is enough. Peace be with your spirit! I am

Your affectionate brother.

DCLXXXV.—*To the Same.*

NOVEMBER 5, 1770.

MY DEAR SISTER,—I am glad you had such success in your labour of love: in all things you shall reap, if you faint not. And the promise is, “They shall run and not be weary; they shall walk and not faint.” How does the little society prosper? Are you all united in love? And are you all aware of that bane of love,—tale bearing and evil speaking? Do you retain that little spark of faith? Are you going forward, and have you as strong a desire as ever “to increase with all the increase of God?”

See the Lord, thy keeper, stand,
Omnipotently near!
Lo, he holds thee by thy hand,
And banishes thy fear!

O trust him, love him, and praise him!

I know not that you have any thing to do with fear. Your continual prayer should be for faith and love. I admired a holy man in France, who, considering the state of one who was full of doubts and fears, forbade him to think of his sins at all, and ordered him to think only of the love of God in Christ. The fruit was, all his fears vanished away, and he lived and died in the triumph of faith.

Faith is sight; that is, spiritual sight; and it is light and not darkness; so that the famous Popish phrase, “The darkness of faith,” is a contradiction in terms. O beware of all who talk in that unscriptural manner, or they will perplex, if not destroy, you! I cannot find in my Bible any such sin as legality. Truly, we have been often afraid where no fear was. I am not half legal enough, not enough under the law of love. Sometimes there is painful conviction of sin, preparatory to full sanctification; sometimes a conviction that has far more pleasure than pain, being mixed with joyful expectation. Always there should be a gradual growth in grace; which need never be intermitted from the time we are justified. Do not wait therefore for pain or any thing else, but simply for all-conquering faith. The more freely you write, the more satisfaction you will give to

Your affectionate brother.

DCLXXXVI.—*To the Same.*

FEBRUARY 16, 1771.

MY DEAR SISTER,—You look inward too much, and upward too little.

Christ is ready to impart
Life to all, for life who sigh;
In thy mouth and in thy heart
The word is ever nigh.

Encourage yourself to trust in him; that is your point; then he will do all things well. Legality, with most who use that term, really means tenderness of conscience. There is no propriety in the word, if one would take it for seeking justification by works. Considering, therefore, how hard it is to fix the meaning of that odd term, and how dreadfully it has been abused, I think it highly advisable for all the Methodists to lay it quite aside.

If Mr. S. could find any other doctrine which he thought was peculiarly mine, he would be as angry at it as he is at Christian perfection. But it is all well: we are to go forward, whoever goes back or turns aside. I hope your class goes on well, and that you are not weary of well-doing. The Lord is at hand. In praying with the children, you have only to ask for those things which you are sensible they want, and that in the most plain, artless, and simple language which you can devise.

Perhaps we may see a new accomplishment of Solomon's words: "He that reproveth a man shall afterward find more favour than he who flattereth with his tongue." But be that as it may, I have done my duty, I could no otherwise have delivered my own soul: and no offence at all would have been given thereby, had not pride stifled both religion and generosity. But my letter is now out of date; it is mentioned no more; there is a more plausible occasion found; namely, those eight terrible Propositions which conclude the Minutes of our Conference.* At the instance of some who were sadly frightened thereby, I have revised them over and over; I have considered them in every point of view; and truly, the more I consider them, the more I like them; the more fully I am convinced, not only that they are true, agreeable both to Scripture and to sound experience, but that they contain truths of the deepest importance, and such as ought to be continually inculcated by those who would be pure from the blood of all men.

The imagination which Mr. — borrowed from another good man, "that he is not a believer who has any sin remaining in him," is not only an error, but a very dangerous one, of which I have seen fatal effects. Herein we divided from the Germans near thirty years ago; and the falseness and absurdity of it is shown in my Second Journal, and in my sermon on that subject. Your experience reminds me of these lines:—

So many tender joys and woes
Have o'er my quiv'ring soul had power;
Plain life with height'ning passions rose,
The boast or burden of an hour.

They who feel less, certainly suffer less; but the more we suffer, the more we may improve; the more obedience, the more holiness, we may learn by the things we suffer. So that, upon the whole, I do not know if the insensible ones have the advantage over us.

If you wrote more than once in three months, it would not be amiss. Few are more tenderly concerned for you than

Your affectionate brother.

DCLXXXVII.—*To the Same.*

SEPTEMBER 1, 1771.

MY DEAR SISTER,—Concessions made in the chapel at Bath would not quench the flame kindled over the three kingdoms. Mr. Fletcher's Letters may do this in some measure; but the antidote cannot spread so fast as the poison. However, the Lord reigneth; and consequently all these things shall work together for the increase of his kingdom. Certainly simple faith is the very thing you want; that faith which

* The Minutes of the year 1770, which gave occasion to Mr. Fletcher to write his Checks to Antinomianism.—EDIT.

lives upon Christ from moment to moment. I believe that sermon, "The Scripture Way of Salvation," might at this time be very useful to you. It is a great thing to seize and improve the very now. What a blessing you may receive at this instant! Behold the Lamb of God!

What, if even before this letter comes to your hands, the Lord should come to your heart! Is he not nigh? Is he not now knocking at the door? What do you say? "Come in, my Lord, come in." Are you not ready? Are you not a mere sinner, and stripped of all? Therefore all is ready for you. Fear not; only believe, and enter into rest. How gracious is it in the kind Physician to humble you and prove you, and show you what is in your heart! Now let Christ and love alone be there.

That your every hour is crowded with employment, I account no common blessing. The more employment the better, since you are not doing your own will but the will of Him that sent you. I cannot see that it is by any means his will for you to quit your present situation.

Such a degree of sickness or pain as does not affect the understanding, I have often found to be a great help. It is an admirable help against levity, as well as against foolish desires; and nothing more directly tends to teach us that great lesson, to write upon our heart, "Not as I will, but as thou wilt."

Mr. Baxter well observes, "that whoever attempt to teach children will find need of all the understanding God has given them." But indeed natural understanding will go but a little way. It is a peculiar gift of God. I believe he has given you a measure of it already, and you may ask and expect an increase of it. Our dear sisters at Publow enjoy it in as high a degree as any young women I know.

It certainly must be an inordinate affection which creates so many jealousies and misunderstandings. I should think it to be absolutely needful, the very next time you observe any thing of that kind, to come to a full explanation with the parties concerned; to tell them calmly and roundly, "I must and I will choose for myself whom I will converse with, and when and how; and if any one of you take upon you to be offended at me on this account, you will make it necessary for me to be more shy and reserved to you than ever I was before." If you steadily take up this cross, if you speak thus once or twice in the class, in a cool, but peremptory manner, I am much inclined to think it will save both you and others a good deal of uneasiness.

When you see those ladies, (with whom I have no acquaintance,) you would do well to speak exceeding plain. I am afraid they are still entire strangers to the religion of the heart.

We must build with one hand, while we fight with the other. And this is the great work, not only to bring souls to believe in Christ, but to build them up in our most holy faith. How grievously are they mistaken who imagine, that, as soon as the children are born, they need take no more care of them! We do not find it so. The chief care then begins. And if we see this in a true light, we may well cry out, even the wisest men on earth, "Who is sufficient for these things?" In a thousand circumstances, general rules avail little, and our natural light is quickly at an end. So that we have nothing to depend upon but the anointing of the Holy One: and this will indeed teach us concerning all things. The same you need with regard to your little ones,

that you may train them up in the way wherein they should go. And herein you have continual need of patience, for you will frequently see little fruit of all your labour. But leave that with Him. The success is his. The work only is yours. Your point is this,—work your work betimes; and in his time he will give you a full reward. I am
Yours affectionately.

DCLXXXVIII.—*To the Same.*

JUNE 12, 1773.

MY DEAR SISTER,—“True simplicity,” Fenelon says, “is that grace whereby the soul is delivered from all unprofitable reflections upon itself.” I add, “and upon all other persons and things.” This is an unspeakable blessing. And it is the mere gift of God, not naturally annexed either to greatness or littleness of understanding. A single eye is a great help to this. Seek one thing, and you will be far less troubled with unprofitable reasonings.

It has, in all ages, been allowed, that the communion of saints extends to those in paradise, as well as those upon earth; as they are all one body united under one head. And

Can death's interposing tide
Spirits one in Christ divide?

But it is difficult to say, either what kind or what degree of union may be between them. It is not improbable their fellowship with us is far more sensible than ours with them. Suppose any of them are present, they are hid from our eyes, but we are not hid from their sight. They, no doubt, clearly discern all our words and actions, if not all our thoughts too. For it is hard to think these walls of flesh and blood can intercept the view of an angelic being. But we have, in general, only a faint and indistinct perception of their presence, unless in some peculiar instances, where it may answer some gracious ends of Divine providence. Then it may please God to permit that they should be perceptible, either by some of our outward senses, or by an internal sense, for which human language has not any name. But I suppose this is not a common blessing. I have known but few instances of it. To keep up constant and close communion with God is the most likely means to obtain this also.

Whatever designs a man has, whatever he is proposing to do, either for himself or his friends, when his spirit goes hence all is at an end. And it is in this sense only that “all our thoughts perish.” Otherwise, all our thoughts and designs, though not carried into execution, are noted in His book who accepts us according to our willing mind, and rewards intentions as well as actions. By aiming at him in all things, by studying to please him in all your thoughts, words, and actions, you are continually sowing to the Spirit, and of the Spirit you will reap life everlasting. I am

Your affectionate brother.

DCLXXXIX.—*To the Same.*

SEPTEMBER 19, 1773.

MY DEAR SISTER,—It is certainly most profitable for us to have a variety of seasons. We could not bear either to be constantly in storms,

or constantly in a calm ; but we are not certain, we cannot judge what proportion of one or the other is best for us. So it is well we are not left to our own wisdom, that we do not choose for ourselves. We should make strange work : but we know He that chooses for us orders all things well.

There are excellent things in most of the Mystic writers. As almost all of them lived in the Romish Church, they were lights whom the gracious providence of God raised up to shine in a dark place. But they did not give a clear, a steady, or a uniform light. That wise and good man, Professor Franck, used to say of them, "They do not describe our common Christianity, but every one has a religion of his own." It is very true : so that if you study the Mystic writers, you will find as many religions as books ; and for this plain reason, each of them makes his own experience the standard of religion.

Madam Guion was a good woman, and is a fine writer, but very far from judicious. Her writings will lead any one who is fond of them, into unscriptural Quietism. They strike at the root, and tend to make us rest contented without either faith or works.

It is certain the Scripture by "prayer" almost always means vocal prayer. And whosoever intermits this for any time, will neither pray with the voice nor the heart. It is therefore our wisdom to force ourselves to prayer ; to pray whether we can pray or not. And many times while we are so doing, the fire will fall from heaven, and we shall know our labour was not in vain.

There is, upon the whole, nothing new under the sun ; but the spirit which you speak of, as manifesting itself among your young people, is utterly a new thing among the Methodists ; I have known nothing like it in the three kingdoms. And yet I do not know that they have either less sense or less grace than others of their age or sex. But this is one proof among a thousand that if God leave us for a moment to ourselves, there is no folly into which our subtle adversary may not drive the wisest of the human race. Yet I do not see that you are at liberty to give up your charge on this account. It seems you should simply lay the whole affair before Messrs. Pawson and Allen. They are candid and impartial judges, prejudiced neither on one side nor the other ; and I believe they will be able to judge, on any emergency, what steps are the most proper to be taken.

One reason, it may be, why this was permitted, was to confound the pride of your understanding. You had been accounted a woman of sense, and commended for it. And our nature readily receives such commendation. But see how little your sense avails ! You can do no more herein, than if you were almost an idiot. "The help that is done upon earth, He doeth it himself," whether with or without instruments. Let your whole soul be stayed upon him, for time and eternity.

When I observe any thing amiss in your temper or behaviour, I shall hardly fail to tell you of it ; for I am persuaded you would not only suffer it, but profit by advice or reproof. I have been sometimes afraid you did not deal plainly enough with the young women under your care. There needs much courage and faithfulness, that you may do all that in you lies to present them faultless before the throne.

I do not know whether there is any outward employ which would be so

proper for you, as that you are now engaged in. You have scope to use all the talents which God has given you, and that is the most excellent way. You have likewise a most admirable exercise for your patience, either in the dulness or frowardness of your little ones. And some of these will learn from you, what is of the greatest importance, to know themselves and to know God. You must not, therefore, relinquish this station lightly; not without full and clear proof, that God calls you so to do. Meantime, bear your cross, and it will bear you. Seek an inward, not an outward, change. What you want is only inward liberty, the glorious liberty of the children of God. And how soon may you enjoy this! Who knows what a day, an hour, a moment, may bring forth? How soon may you hear the voice that speaks Jehovah near! Why should it not be to-day? I am

Yours affectionately.

DCXC.—*To the Same.*

JUNE 17, 1774.

MY DEAR SISTER,—It is something strange, that I should never hear of your sickness, till I hear of your recovery. Both the one and the other were designed for blessings, and I doubt not but they have proved so to you. Since I saw you first, I have not observed much occasion for reproving. But we have all need of advice and exhortation, else we should soon be weary and faint in our minds. It is to be expected, that above one half of those who not only profess great things, but actually enjoy the great salvation, will, nevertheless, be sooner or later moved from their steadfastness. Some of them will indeed recover what they had lost; others will die in their sins. The observing this should incite us to double our diligence, lest we should fall after their example.

The difference between heaviness and darkness of soul, (the wilderness state,) should never be forgotten. Darkness (unless in the case of bodily disorder) seldom comes upon us but by our own fault. It is not so with respect to heaviness, which may be occasioned by a thousand circumstances, such as frequently neither our wisdom can foresee, nor our power prevent. It seems your trial was of the latter kind; perhaps too it was partly owing to the body. But of whatsoever kind it was, you may profit thereby; it need not leave you as it found you. Remember the wise saying of Mr. Dodd, "It is a great loss to lose an affliction." If you are no better for it, you lose it. But you may gain thereby both humility, seriousness, and resignation.

We so become all things to all, as not to hurt our own souls, when we first secure a single eye, a steady design, to please all for their good to edification; and then take care that our discourse be always good to the use of edifying, and such as may minister grace to the hearers. But in order to this, we have need of power from on high, and of the wisdom that sitteth by the throne. This alone can give us to order our conversation aright, so as to profit both others and ourselves. Before you can do this effectually, you must conquer your natural reserve, and exercise it only to those of whom you know nothing at all, or of whom you know nothing good. Perhaps there is one occasion more on which it will be highly expedient, if not necessary; namely, when good persons (at least in some measure so) sink beneath their character, trifle away

time, or indulge themselves in a conversation which has no tendency to improve either the speaker or the hearer.

I think it will not be best for you to go out less than you ever did. Suppose you have more faith and more love, (as I would fain think you have,) you certainly ought to go out more. Otherwise, your faith will insensibly die away. It is by works only that it can be made perfect. And the more the love of solitude is indulged, the more it will increase. This is a temptation common to men. In every age and country Satan has whispered to those who began to taste the powers of the world to come, "To the desert!" "To the wilderness!" Most of our little flock at Oxford were tried with this; my brother and I in particular. Nay, but I say, "To the Bible! To the Bible!" And there you will learn, "as you have time, to do good unto all men;" to warn every man, to exhort every man as you have opportunity. Although the greatest part of your care and labour should be laid out on those that are of the household of faith, certainly you may do good to others without any ways endangering your own salvation. What at present you much want is simplicity, in the archbishop of Cambray's sense of the word: That grace "whereby the soul casts off all unnecessary reflections upon itself." I wish I could say of you, as I did of a young person many years ago, when I sent her his little book,—

In art, in nature, can we find
Colours to picture thee?
Speak, Cambray's pen, for Sally's mind;
She is simplicity.

To be enabled to relieve those who are in want is one excellent part of self-denial. But you must not imagine that this will be the only one. No; you have a message from God to some of those, to whom no one almost dare speak the plain truth; and he will confirm the word of his messenger, especially to those who are in weakness or pain, or under any kind of affliction. At such a time, greatness stands aloof, and they are as accessible as common persons.

In religion, as well as in all things else, it is use that brings perfectness. I have long laboured under the same infirmity with you; and I find but one way to conquer. Take up your cross. When the occasion offers, break through. Speak, though it is pain and grief unto you, and it will be easier and easier, till you resemble an eminent surgeon, who once said to my brother, "Mr. Wesley, you know I would not hurt a fly; I would not give pain to any living thing. But if it were necessary, I would scrape all the flesh off a man's bones, and never turn my head aside."

A clear conviction of the superior advantages of a single life certainly implies a call from God to abide therein; supposing a person has received that gift from God. But we know, all cannot receive this saying; and I think, none ought to make any vows concerning it; because, although we know what we are, and what we can do now, yet we do not know what we shall be. The principal advantages of that state are set down in the little tract on that subject; together with the means which are proper to be used by those who desire to retain those advantages. If at any time Providence should seem to call a person to relinquish those advantages, I would earnestly advise her not to lean to her own under-

standing; (less in this case than any other;) but to consult one or more spiritual friends, and resolutely stand to their award.

Although I am thoroughly persuaded that those reasonings are, in a great measure, from a preternatural cause, and therefore chiefly to be resisted, by continuing instant in prayer; yet I think Christian prudence not only permits, but requires, you to add other means to this. That which I would especially recommend is reading; particularly Pascal's *Thoughts*, (in the Christian Library,) and the two first tracts in the "Preservative against Unsettled Notions in Religion." These temptations are permitted to give you a deep and lasting conviction of the littleness and weakness of your own understanding, and to show you the absolute need wherein you stand of continual light, as well as of power from on high.

That the regulation of social life is the one end of religion, is a strange position indeed. I never imagined any but a Deist would affirm this. If that good man, Dr. D., did, I suppose it must be a slip of the pen; for he could not but know, that the love, without which, St. Paul affirms, all we do profits us nothing, is that humble, meek, patient love of our neighbour, which supposes and flows from the love of God.

A degree of reasoning you certainly may, and ought to use, only joined with humility and prayer. But what you more immediately want, is faith. Believe, and thou shalt be saved into perfect peace. I am
Yours affectionately.

DCXCI.—*To the Same.*

APRIL 17, 1776.

MY DEAR SISTER,—Mr. Jones's book on the Trinity is both more clear and more strong, than any I ever saw on that subject. If any thing is wanting, it is the application, lest it should appear to be a merely speculative doctrine, which has no influence on our hearts or lives; but this is abundantly supplied by my brother's hymns.

After all the noise that has been made about mysteries, and the trouble we have given ourselves upon that head, nothing is more certain, than that no child of man is required to believe any mystery at all. With regard to the Trinity, for instance; what am I required to believe? Not the manner, wherein the mystery lies. This is not the object of my faith; but the plain matter of fact, "These Three are One." This I believe, and only this.

Faith is given according to our present need. You have now such faith as is necessary for your living unto God. As yet you are not called to die. When you are, you shall have faith for this also. To-day improve the faith you now have, and trust God with to-morrow.

Some writers make a distinction, which seems not improper. They speak of the essential part of heaven, and the accessory parts. A man without any learning is naturally led into the same distinction. So the poor dying peasant, in Frederica: "To be sure, heaven is a fine place, a very fine place; but I do not care for that: I want to see God, and to be with him." I do not know whether the usual question be well stated, "Is heaven a state, or a place?" There is no opposition between these two: it is both the one and the other. It is the place where God more immediately dwells with those saints who are in a glorified state.

Homer could only conceive of the place, that it was paved with brass. Milton, in one place, makes heaven's pavement beaten gold; in another, he defines it more sublimely, "The house of God, star-paved." As full an account of this house of God as it can yet enter into our hearts to conceive is given us in various parts of the Revelation. There we have a fair prospect into the holiest, where are, first, "He that sitteth upon the throne;" then the "four living creatures;" next, the "twenty-four elders;" afterward, the "great multitude, which no man can number;" and, surrounding them all, the various "myriads of angels," whom God hath constituted in a wonderful order.

But what is the essential part of heaven? Undoubtedly it is to see God, to know God, to love God. We shall then know both his nature, and his works of creation and providence, and of redemption. Even in paradise, in the intermediate state between death and the resurrection, we shall learn more concerning these in an hour, than we could in an age, during our stay in the body. We cannot tell indeed how we shall then exist, or what kind of organs we shall have: the soul will not be encumbered with flesh and blood; but probably it will have some sort of ethereal vehicle, even before God clothes us "with our nobler house of empyrean light."

No, my dear friend, no; it is no selfishness to be pleased when you give pleasure. It proves that your mind was antecedently in a right state, and then God answers you in the joy of your heart. So be more and more athirst for that holiness; and thereby give more and more pleasure to

Your affectionate friend.

DCXCII.—*To the Same.*

DECEMBER 26, 1776.

MY DEAR SISTER,—Either that text in Ezekiel xxxiii, 8, is to be understood literally, or it has no meaning at all. And nothing is more certain, in fact, than that thousands perish through the neglect of others. And yet God is fully justified therein, because the principal cause of their destruction is their own neglect; their not working out their own salvation with fear and trembling.

Whatever other ends are answered by prayer, this is one, and it seems a primary one, that we may have the petitions which we ask of Him. Asking is the appointed means of receiving; and that for others, as well as for ourselves; as we may learn partly from reason itself, but more fully from our own experience, and more clearly still from revelation. Reason teaches us to argue from analogy. If you (because you have a regard for me) would do more for a third person at my request than otherwise you would have done, how much more will God, at the request of his beloved children, give blessings to those they pray for, which otherwise he would not have given! And how does all experience confirm this! How many times have the petitions of others been answered to our advantage, and ours on the behalf of others!

But the most decisive of all proofs is the Scripture: "Go to my servant Job, and he shall pray for you; for him will I accept." It was not a temporal blessing which was here in question, but a spiritual,—the forgiveness of their sin. So when St. Paul said, "Brethren, pray for

us;" he did not desire this on a temporal account only, that "he might be delivered out of the mouth of the lion;" but on a spiritual, "that he might speak boldly, as he ought to speak." But the instances of this are innumerable. In proof of the general truth, that God gives us both temporal and spiritual blessings, in answer to each other's prayers, I need only remind you of one scripture more: "Let them pray over him; and the prayer of faith shall save the sick; and if he have committed sins, they shall be forgiven him." The promise in the following verse is still more comprehensive: "Pray one for another, and ye shall be healed" of whatsoever you have confessed to each other.

I lament over every pious young woman who is not as active as possible; seeing every one shall receive his own reward, according to his own labour. O, lose no time! Buy up every opportunity of doing good. It does not appear to me that you ought, on any consideration, to give up the privileges you mention. Neither do I apprehend that you would be more useful in a boarding school than you are in your present station. I cannot, therefore, advise you to relinquish it. You have now a large field of action: you have employment enough, both temporal and spiritual; and you have ease enough. Abide in your calling. The pious young woman, whom I particularly lament over, does not live at Bath, but Bristol. But I cannot help her: she allows premises, but holds fast her own conclusion. O, who can bear riches! Who can gain money, without, in some measure, losing grace! I verily believe, if she were as poor as you, she would be as advisable.

Our Church Catechism is utterly improper for children of six or seven years old. Certainly you ought not to teach it them against your own judgment. I should imagine it would be far better to teach them the short Catechism, prefixed to the "Instructions for Children." I am

Your affectionate friend.

DCXCIII.—*To the Same.*

FEBRUARY 7, 1778.

MY DEAR SISTER,—It is no great matter whether those doubts arose in your mind by conversing with Mr. H., by reading Mr. Law's later Works, or by your own reasoning. But, doubtless, what you mention is a point of the last importance, and deserves our most serious consideration: the rather, because the strange account given of it by some has induced others to deny the doctrine of atonement; although this is the distinguishing point between Deism and Christianity. "The morality of the Bible" (said Lord Huntingdon to me) "I admire; but the doctrine of atonement, I cannot comprehend." Here, then, we divide. Give up the atonement, and we are all agreed.

This point, therefore, deserves to be largely considered; but that my time will not permit. And it is the less needful, because I have done it already in my Letter to Mr. Law; to which I beg you will give a serious reading, whether you have read it before or not. But it is true, I can no more comprehend it than his lordship: perhaps I might say, than the angels of God; the highest created understanding. If we attempt to expatiate in this field, we "shall find no end, in wandering mazes lost!" But the question is, (the only question with me; I regard nothing else,) What saith the Scripture? It says, "God was in Christ,

reconciling the world unto himself;" that "He made him, who knew no sin, to be a sin offering for us." It says, "He was wounded for our transgressions, and bruised for our iniquities." It says, "We have an Advocate with the Father, Jesus Christ the righteous; and he is the atonement for our sins."

But it is certain, had God never been angry, he could never have been reconciled. So that in affirming this, Mr. Law strikes at the very root of the atonement, and finds a shorter method of converting Deists, than Mr. Leslie's! Although, therefore, I do not term God, as Mr. Law supposes, "a wrathful being," which conveys a wrong idea; yet I firmly believe he was angry with all mankind, and that he was reconciled to them by the death of his Son. And I know he was angry with me, till I believed in the Son of his love; and yet this is no impeachment to his mercy. But he is just, as well as merciful.

Undoubtedly, as long as the world stands, there will be a thousand objections to this Scriptural doctrine. For still the preaching of Christ crucified will be foolishness to the wise men of the world. However, let us hold it fast in our heart, as well as in our understanding; and we shall find by happy experience, that this is to us the wisdom of God, and the power of God. I am

Your affectionate friend and brother.

DCXCIV.—*To Mr. John Barendale, of Wigan.*

BRISTOL, March 7, 1783.

MY DEAR BROTHER,—I had much satisfaction when I was with you last, and hope to spend a night with you again; though I cannot yet fix the time. I agree with you, it would be well if the chapel were properly settled. You do well to lose no opportunity of enlarging your borders. It is an acceptable time. We are now more especially called to preach the Gospel to every creature: and many of the last shall be first. If we live to meet, I shall be glad to converse with that good young woman you speak of. The happy death of that poor mourner was a token for good. It was intended to encourage you in warning every one, and exhorting every one; even though you do not see any immediate fruit. In due time you shall reap, if you faint not. Strongly exhort all believers to go on to perfection. I am

Your affectionate brother.

DCXCV.—*To the Same.*

LONDON February 19, 1784.

MY DEAR BROTHER,—You do well to put me in mind of my promise; for otherwise I might have forgotten it. It seems at length the time is come for poor Wigan to lift up its head. I shall be glad to give them a sermon at Winyate myself, in my way from Wigan to Bolton. We should mark the places where God is pleased to work eminently, and strive to pour in all the help we can.

You would do well to read over and consider the large "Minutes of the Conference." See if you can throughly agree with what is there laid down, both with regard to doctrine and discipline. If you can, then set your hand to the plough in God's name, and never look back.

Begin as soon as you please ordering your affairs, and go on with circumspection. Meantime, stir up the gift of God that is in you, and do all the good you can. I am

Your affectionate brother.

DCXCVI.—*To the Same.*

LONDON, February 25, 1785.

MY DEAR BROTHER,—You send me an agreeable account of the work of God in and near Wigan. Indeed his work will flourish in every place where full sanctification is clearly and strongly preached. This year I only call on a few societies in my way. My business is with the societies in Ireland. I hope to call at Manchester on Saturday, April 2; at Bolton, the 4th; Wigan, Tuesday, the 5th. Perhaps I might preach at Winyate on my way thither. I am

Your affectionate brother.

DCXCVII.—*To the Same.*

MANCHESTER, April 3, 1787.

MY DEAR BROTHER,—I have throughly considered your case; and, considering two things,—First, the peculiar love of the people toward you, and, Secondly, your usefulness to many of them,—I judge that Providence clearly calls you to remain at Wigan. I am

Your affectionate brother.

DCXCVIII.—*To Miss Frances Godfrey, of Gainsborough.*

LEEDS, July 31, 1784.

MY DEAR SISTER,—I thank you for giving me so full an account of that extraordinary deliverance. I doubt not but those that were called epileptic fits were owing to a messenger of Satan whom God permitted to buffet you. Therefore, all human helps were vain. Nothing but the power of God could deliver you. And if you continue to walk humbly and closely with God, he will continue to bruise Satan under your feet, and will add bodily health to the spirit of a healthful mind. Do all you can for so good a Master! And see that you go on to perfection, till you know all that love of God that passeth knowledge.

I am, my dear sister,

Your affectionate brother.

DCXCIX.—*To the Same.*

LONDON, August 5, 1788.

MY DEAR SISTER,—You have indeed escaped as a bird out of the snare of the fowler: the snare is broken, and you are delivered. Certainly you have great reason to praise Him who has brought you to the knowledge of his truth; and not only given you to know, but to experience, the truth as it is in Jesus. I felt a love for you from the first time I saw you, when you was under those grievous trials. Now that you have recovered some measure of health and strength, employ it all to the glory of Him that gave it. Now go on to perfection! Hunger

and thirst after righteousness, till you are satisfied therewith; then you will be more and more near to, my dear Fanny,

Yours affectionately.

My love to your mother.

DCC.—*To the Same.*

LEEDS, August 2, 1789.

It gives me pleasure, my dear Fanny, to hear that you still continue in the good way. Still press to the mark, to the prize of the high calling of God in Christ Jesus. From what you have already experienced, you know there is one happiness in the earth below, and in heaven above. You know God alone can satisfy your soul either in earth or heaven. Cleave to him with full purpose of heart. If you seek happiness in any thing but him, you must be disappointed. I hope you find satisfaction, likewise, in some of your Christian companions. It is a blessed thing to have fellow travellers to the New Jerusalem. If you cannot *find* any, you must *make* them; for none can travel that road alone. Then labour to help each other on, that you may be altogether Christians. Wishing you health both of body and mind,

I am, my dear Fanny,

Yours affectionately.

DCCI.—*To Miss Ritchie, afterward Mrs. Mortimer.*

MAY 8, 1774.

MY DEAR BETSY,—It is not common for me to write to any one first: I only answer those that write to me. But I willingly make an exception with regard to you; for it is not a common concern that I feel for you. You are just rising into life; and I would fain have you, not almost, but altogether, a Christian. I would have you just such a one as Miranda; and you cannot be content with less; you cannot be satisfied with right notions; neither with harmlessness; no, nor yet with barely external religion, how exact soever it be: nay, you will not be content with a taste of inward religion. This it has pleased God to give you already. You know in whom you have believed; you have tasted of the powers of the world to come: but

A taste of love cannot suffice;
Your soul for all his fulness cries!

Cry on, and never cease! Mind not those who rebuke you, that you should hold your peace. Cry so much the more, "Jesus of Nazareth, take away all my sins! Leave none remaining! Speak the word only, and I shall be healed!" Write freely to

Yours affectionately.

DCCII.—*To the Same.*

JUNE 3, 1774.

MY DEAR BETSY,—I shall much want to hear that you stand fast in the liberty wherewith Christ has made you free. It is absolutely certain that you never need lose any thing of what God has wrought. He is able, and he is willing, to give you always what he has once given. He will do it, provided you watch unto prayer, and stir up the gift of

God which is in you. There is one invariable rule which God observes in all his dealings with the children of men: "Unto him that hath," uses what he hath, "shall be given, and he shall have more abundantly." When we are justified, he gives us one talent; to those that use this he gives more. When we are sanctified, he gives, as it were, five talents. And if you use the whole power which is then given, he will not only continue that power, but increase it day by day. Meantime be not ignorant of Satan's devices: he will assault you on every side: he will cast temptations upon you,

Thick as autumnal leaves that strew the ground.

But with every temptation there shall be a way to escape; and you shall be more than conqueror through Him that loves you. You can do, you can suffer, his whole will. Go on in his name, and in the power of his might, and fulfil the joy of

Yours affectionately.

DCCIII.—*To the Same.*

JUNE 23, 1774.

MY DEAR BETSY,—It gives me pleasure to find that you still stand fast in the liberty wherewith Christ has made you free; and that in spite of various temptations. And these indeed you are still to expect; for Satan neither slumbers nor sleeps; and he will strive to torment, if he cannot destroy. Nay, God himself, as one observes, "prepareth for the occasions of fighting, that thou mayest conquer." So that you are still called to fight the good fight of faith, and thus to lay hold on eternal life. One admirable help toward conquering all is, for believers to keep close together; to walk hand in hand, and provoke one another to love and to good works. And one means of retaining the pure love of God is, the exhorting others to press earnestly after it. When you meet on a Sunday morning, I doubt not but this will be the chief matter both of your prayers and conversation. You may then expect to be more and more abundantly endued with power from on high; witnessing that He is faithful and just both to forgive us our sins, and also to cleanse us from all unrighteousness. I remain

Yours affectionately.

DCCIV.—*To the Same.*

JULY 31, 1774.

MY DEAR BETSY,—It gives me much pleasure to find that you stand fast in the liberty wherewith Christ hath made you free. Trials you will have; but they will only be means of uniting you to him more closely. While your eye is singly fixed on him, your whole body will be full of light. You will be enabled

To trace his example,
The world to disdain,
And constantly trample
On pleasure and pain.

While you are doing this, you will not find many doubts of the way wherein you should go. The unction of the Holy One will shine in your heart, and shine upon your path; especially if you frequently consider the "Directions for Preserving Fervency of Spirit," and the

“Farther Thoughts upon Christian Perfection.” If you should at any time be in doubt concerning any point either of doctrine or practice, use me as a friend; and speak freely to

Yours affectionately.

DCCV.—*To the Same.*

SEPTEMBER 1, 1774.

MY DEAR BETSY,—It is an admirable providence which keeps you thus weak in body, till your soul has received more strength. It is good that you should feel how very helpless you are, that you may hang upon him continually. Are you always sensible of his presence? In what sense do you pray without ceasing? Can you in every thing give thanks? And have you a witness in yourself, that all you say and do is well pleasing to him?

Could you but use constant exercise in the open air, I think you would need no other medicine. But it is certain, be your body well or ill, all is best, as long as your soul is stayed on him. And why should not this be without any intermission, till your spirit returns to God? nay, with a continual increase? For this is your calling, to sink deeper and deeper into him; out of his fulness to receive more and more, till you know all that love of God that passeth knowledge.

I hope you do not pass any day without spending some time in private exercises. What do you read at those seasons? Do you read, as it were, by chance; or have you a method in reading? I want you to make the best use that is possible of every means of improvement. Now is the time! Now you have the fervour of youth on your side. Now animal nature is in its perfection. Now your faculties are in their vigour. And happy are you, who have been enabled to begin your race betimes! I hope you are just now minding this one thing; looking unto Jesus, and pressing on to the mark, to the prize of our high calling! O run, and never tire! So shall your love and zeal always be a comfort to

Yours affectionately.

DCCVI.—*To the Same.*

NOVEMBER 29, 1774.

MY DEAR BETSY,—It gives me pleasure to hear that you have recovered your health. If you find any fresh illness, you should let me know; we must not neglect the body, although the main thing is a healthful mind. There are many excellent things in Madam Guion's Works; and there are many that are exceedingly dangerous. The more so, because the good things make way for the mischievous ones. And it is not easy, unless for those of much experience, to distinguish the one from the other. Perhaps, therefore, it might be safest for you chiefly to confine yourself to what we have published. You will then neither be perplexed with various sentiments, nor with various language; and you will find enough on every head of religion, speculative or practical.

I know not whether any method of reading would be more profitable, than to read a chapter of the Old Testament with the Notes, every morning; and every evening a chapter, or, at least, a section, in the New Testament. At other times of the day, I advise you to read our

works regularly from the beginning; marking any tract or part of a tract, which you find most useful, that you may make it matter of meditation. Some of the most useful to believers are, Mr. Law's Tracts, the Lives of Mr. Brainerd, De Renty, and Thomas Walsh, the Tracts translated from the French, and those upon Christian Perfection.

I am glad you have been with our dear sister C. Converse as much as you can with those of her spirit; they are the excellent ones of the earth. You must not give place, no, not for a day, to inactivity. Nothing is more apt to grow upon the soul: the less you speak or act for God, the less you may. If elder persons do not speak, you are called, like Elihu, to supply this lack of service. Whether you are young or old, is not material; speak, and spare not! Redeem the time! Be fervent in spirit! Buy up every opportunity; and be always a comfort to
Yours affectionately.

DCCVII.—*To the Same*

JANUARY 17, 1775.

MY DEAR BETSY,—I beg, if you love me, you will send me a minute account how you are, both in body and mind. Some of the Mystic writers do not choose to speak plainly; some of them know not how. But, blessed be God, we do; and we know there is nothing deeper, there is nothing better, in heaven or earth, than love! There cannot be, unless there were something higher than the God of love! So that we see distinctly what we have to aim at. We see the prize, and the way to it! Here is the height, here is the depth, of Christian experience! "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

Mr. Fletcher has given us a wonderful view of the different dispensations which we are under. I believe that difficult subject was never placed in so clear a light before. It seems God has raised him up for this very thing,

To vindicate eternal Providence,
And justify the ways of God to man.

By confining yourself to those who write clearly, your understanding will be opened and strengthened, far more than by reading a multiplicity of authors; at the same time your heart will be enlarged, and, I trust, more and more united to

Yours affectionately.

DCCVIII.—*To the Same.*

MARCH 23, 1775.

MY DEAR BETSY,—I am glad you have had an opportunity of spending a little time at L——, and with Miss B. This, I doubt not, has been a blessed means of increasing your spiritual strength. And I trust you will find more and more opportunity of using whatever strength you have, even at O——. Wherever the work of God revives, we are more particularly called to work together with him. Now be instant in season, and out of season! Redeem the time! Buy up every opportunity. In the morning sow thy seed, and in the evening slack not thy hand; and God will give the increase!

In a day or two I expect to embark. Possibly in autumn we may meet again; and, in the meantime, I am persuaded you will not forget

Yours affectionately.

DCCIX.—*To the Same.*

NOVEMBER 29, 1775.

MY DEAR BETSY,—“Temptations,” says one, “and distinct deliverances from temptations, avail much.” I do not doubt but you have found it so, with regard to your late trials; although there are none which it is harder to withstand, at your time of life. I am glad you were enabled to withstand that plausible temptation which few young women have power to resist; particularly when you had to encounter the persuasions of those you esteemed and loved.

Mr. C. I think, will do some good; and I am persuaded he will do no hurt. I am glad Mr. T. has given you a little more employment, and a glorious employment it is! to be a “fellow worker with God!” O may you be found faithful! Be zealous for God! Be diligent! Be patient! And never forget

Yours affectionately.

DCCX.—*To the Same.*

JULY 15, 1776.

MY DEAR BETSY—I suppose you wait for my writing first. Nay, I hope this is the case; otherwise I should be afraid that you were fallen ill again. How is your health? And how is your mind? Do you find as near and as constant a communion with God as ever? Are you always happy? Does no circumstance interrupt or deaden your spirit of prayer? Do you feel nothing contrary to resignation? Can you say with your whole heart,

“Determined all thy will to’ obey,
Thy blessings I restore:
Give, Lord, or take thy gifts away,
I praise thee evermore?”

The word of our Lord to you is, “Feed my lambs.” Methinks I see you giving yourself up, as far as possibly you can, to that blessed work; carrying the weak, as it were, in your bosom, and gently leading the rest to the waters of comfort. Meantime your own soul will enjoy a well of water, springing up into everlasting life. If you find any perplexing temptation in your way, you should not scruple to let me know. Youth is the season for many of the most dangerous temptations incident to human nature. But indeed you are preserved from many of these, by your settled determination to slight all dreams of creature happiness, and give your heart to Him who alone is worthy. And believe me to remain

Yours affectionately.

DCCXI.—*To the Same.*

AUGUST 12, 1776.

MY DEAR BETSY,—To talk of “thinking without ideas,” is stark nonsense. Whatever is presented to your mind is an idea; so that, to be without ideas, is not to think at all. Seeing, feeling, joy, grief, pleasure, pain, are ideas. Therefore to be without ideas, is to be with-

out either sense or reason. Mr. — certainly does not understand the word; he mistakes it for images.

O desire nothing different in nature from love! There is nothing higher in earth or heaven. Whatever he speaks of, which seems to be higher, is either natural or preternatural enthusiasm. Desire none of those extraordinaries. Such a desire might be an inlet to a thousand delusions. I wish your desires may all centre in that,—

“I want the witness, Lord,
That all I do is right!
According to thy will and word,
Well pleasing in thy sight!

I ask no higher state,
Indulge me but in this!
And soon, or later, then translate
To my eternal bliss.”

You say, Satan had laid a snare for you. What snare was that? I am concerned in whatever concerns you. O continue to remember, in all your prayers,

Yours most affectionately.

DCCXII.—*To the Same.*

SEPTEMBER 20, 1776.

MY DEAR BETSY,—Some time since, you certainly were in danger of exchanging the plain religion of the Bible, for the refined one of Mysticism; a danger which few can judge of but those that feel it. This my brother and I did for several years. This scheme, especially as Madam Guion has polished and improved it, gives a delicate satisfaction to whatever of curiosity and self-esteem lies hid in the heart. It was particularly liable to make an impression upon you, as it came recommended by one you had a friendship for, whom you knew to be upright and sincere, and who had both sense and a pleasing address. At the same time, that subtle enemy, “who beguiled Eve by his subtilty,” would not fail to enforce the temptation. The more reason you have to bless God, that you are delivered out of the snare of the fowler.

“He that followeth me,” says our Lord, “walketh not in darkness.” Nothing can be more certain. Closely follow him, and you will never come into any darkness of soul. On the contrary, your light shall shine more and more unto the perfect day. Nothing but sin can bring you into confusion; and this I trust, God has bruised under your feet. Surely then you have no need of ever losing the least part of what God has given you. But you may “stand fast in glorious liberty” till your spirit returns to God. I remain

Yours affectionately.

DCCXIII.—*To the Same.*

JUNE 16, 1777.

MY DEAR BETSY,—I write a few lines, on condition that you will not write, if it does you hurt; it certainly will, if you lean upon your breast, or if you write much at a time. But perhaps (of which you yourself must be the judge) you might write a few lines now and then. Do you still find your will wholly given up? Have you no choice as to life or death? And have you no choice, as to the manner of your death? Are you not afraid of the pain of dissolution? Can you freely part with all your friends here?

And to an unknown somewhere wing away?

Do you never lose your consciousness of the presence of the Three-One God? And is your testimony of his Spirit, that you are saved from inward sin, never obscured? Are you always happy? Do you always enjoy a hope full of immortality? I ask many questions, that you may have an opportunity of being a witness for God, whether you live or die. I think, in life or death, you will not forget

Yours affectionately.

DCCXIV.—*To the Same.*

AUGUST 2, 1777.

MY DEAR BETSY,—It is with great pleasure I learn, that God has been pleased to lift you up from the gates of death, and that your strength is considerably increased, although you are far from being out of danger. When, and in what manner, was this change wrought? Can you impute it to any outward circumstance? How did you feel your mind affected, when you found a return of strength? Did you rejoice or grieve? or calmly desire, “Let the will of the Lord be done?” In what respects are you better than when I saw you? In what respects are you the same, or worse? Give me as particular an account as you can. Do you find your soul as much alive to God as ever? Does not the corruptible body press down the soul? Do you feel faith’s abiding impression, realizing things to come? Do you live in eternity, and walk in eternity? And do you still (as Mr. De Renty says) “carry about with you an experimental verity, and a fulness of the presence of the ever blessed Trinity?” I remain

Yours affectionately.

DCCXV.—*To the Same.*

AUGUST 24, 1777.

MY DEAR BETSY,—Ever since I was informed that it has pleased God in some measure to restore your strength, I have lived in hope that he will yet be entreated, and will give you back to our prayers. Do you still find the same consciousness of the presence of the ever blessed Trinity? Do you find it day and night? In the midst of trials, does it remain the same? But one would be ready to ask, excepting a weak body, what trials can you have?

Secluded from the world, and all its care,
Hast thou to joy or grieve, to hope or fear?

Unless it be for this,—You long to please all for their good; but you cannot succeed. You would fain give them satisfaction; but they will not be satisfied. This may be a close trial.

Send as particular an account as you can of the state both of your body and mind, to

Yours affectionately.

DCCXVI.—*To the Same.*

OCTOBER 6, 1778.

MY DEAR BETSY,—Since I saw her, I have had the pleasure of receiving two letters from —; and I am more and more convinced, that she has sustained no real loss from her late trials. Indeed the greatness of them proved the greatness of her grace; otherwise, she must

have utterly fainted. But I am afraid the poor tenement of clay has received such a shock as will not easily be repaired. The wonderful behaviour of Mrs. — was more than it was well able to bear. But the comfort is, He with whom we have to do is the physician.

I doubt whether any embodied spirit can feel such entire self-abasement as is felt by those spirits that see the face of our Father which is in heaven. And undoubtedly, the nearer they approach the throne, the more abased they will be.

The plerophory (or full assurance) of faith is such a divine testimony that we are reconciled to God, as excludes all doubt and fear concerning it. This refers only to what is present. The plerophory (or full assurance) of hope is a divine testimony, that we shall endure to the end; or, more directly, that we shall enjoy God in glory. This is by no means essential to, or inseparable from, perfect love. It is sometimes given to those that are not perfected in love, as it was to Mr. Grimshaw. And it is not given (at least not for some time) to many that are perfected in love. I do not say, you ought to pray for it, but I think you may, only with absolute resignation. In this, as in all things,

His manner and his time are best.

I rejoice to hear of the continuance of your health. But you will still need constant exercise; to which should be added, as often as may be, change of air. That you may enjoy more and more health, both of soul and body, is the prayer of

Yours affectionately.

DCCXVII.—*To the Same.*

FEBRUARY 12, 1779.

MY DEAR BETSY,—The remark of Luther, “that a revival of religion seldom continues above thirty years,” has been verified many times in several countries. But it will not always hold. The present revival of religion in England has already continued fifty years. And, blessed be God, it is at least as likely to continue, as it was twenty or thirty years ago. Indeed, it is far more likely; as it not only spreads wider, but sinks deeper, than ever; more and more persons being able to testify that the blood of Christ cleanses from all sin. We have therefore reason to hope that this revival of religion will continue, and continually increase, till the time when all Israel shall be saved, and the fulness of the Gentiles shall come.

I have heard that Mr. — is in London, but have not heard where he is, or what he does. As far as I can learn, he lives in the utmost privacy, and does not preach at all. He seems to think that his present calling is to be a hermit in London.

Surely it is your wisdom to stand fast even in the outward liberty wherewith Christ has made you free. You are now happily disengaged from caring for the things of this world, and need only care for the things of the Lord; how you may be holy in body and spirit, and how you may promote his kingdom upon earth.

I have abundant proof that Baron Swedenborg’s fever, which he had thirty years before he died, much affected his understanding. Yet his tract is “majestic, though in ruins.” He has strong and beautiful thoughts, and may be read with profit by a serious and cautious reader.

Some weeks since, I began another Journal, and am going on with it, when I have any scraps of time: probably it will be finished next month. I expect to visit Yorkshire this spring, when I hope to see you. I am

Yours affectionately.

DCCXVIII.—*To the Same.*

LONDON, January 19, 1782.

It seemed a little strange to me, my dear Betsy, that I did not hear from you for so long a time. But I imputed your silence to your bodily weakness, of which several of our friends sent me word.

From our brethren in various parts of England and Ireland, I have very pleasing accounts of the uncommon blessings which many received at the time of renewing their covenant with God. I am glad to hear that you at Otley had your share. That point, entire salvation from inbred sin, can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him, 1. To preach Christian perfection, constantly, strongly, and explicitly: 2. Explicitly to assert and prove, that it may be received now: and, 3. (Which indeed is implied therein,) That it is to be received by simple faith.

In every state of mind, in that of conviction, or justification, or sanctification, I believe every person may either go sensibly backward, or seem to stand still, or go forward. I incline to think, all the persons you mention were fully sanctified. But some of them, watching unto prayer, went on from faith to faith; while the others, being less watchful, seemed to stand still, but were, indeed, imperceptibly backsliding. Wishing you all may increase with all the increase of God, I am

Ever yours.

DCCXIX.—*To the Same.*

BRISTOL, July 20, 1783.

MY DEAR BETSY,—It seemed a long time since I heard from you, but I believe your not writing was owing to your not knowing how to direct to me while I was abroad. The prayers of many were productive of many blessings, and in particular of the amazing friendship and good will which were shown us in every place. We always looked upon the Dutch as a heavy, dull, stoical people. But truly, most, nay, I may say all, with whom we conversed familiarly, were as tender hearted and as earnestly affectionate as the Irish themselves. Two of our sisters, when we left the Hague, came twelve miles with us on our way; and one of our brethren of Amsterdam came to take leave of us to Utrecht, above thirty miles. There are, indeed, many precious souls in Utrecht full of faith and love, as also at Haerlem, the Hague, and Amsterdam. And one and all (without any human teaching) dress as plainly as you do. I believe, if my life be prolonged, I shall pay them a visit at least every other year. Had I had a little more time, I would have visited our brethren in Friesland and Westphalia likewise; for a glorious work of God is lately broken out in both these provinces.

Miss L—— is an Israelite indeed; she is a pattern to all that are round about her. One would scarcely have expected to see the daughter of the head burgomaster dressed on a Sunday in a plain linen gown. She appears to have but one desire,—that Christ may reign alone in her heart.

I do not remember any storm which travelled so far as that on the tenth. It has been in almost all parts of England, but especially at Witney, near Oxford. The next night they had a far greater, which seemed to cover the whole town for four hours, with almost one uninterrupted blaze; and it has made such an impression on high and low, rich and poor, as had not been known in the memory of man.

I expect a good deal of difficulty at this conference, and shall stand in need of the prayers of you and your friends. Peace be with all your spirits! I am

Yours most affectionately.

DCCXX.—*To the Same.*

TRACEEN, PEMBROKESHIRE, August 19, 1784.

MY DEAR BETSY,—I was a little surprised at a letter from sister D—, in which she seems to approve of all that Mrs. C. has done; and speaks as if it were just and right, and done in obedience to the order of Providence! I could not help saying, “There is but one advice which I can give her upon the present occasion: ‘Remember from whence thou art fallen. Repent, and do thy first works.’”

Some years ago, I committed a little company of lovely children to the care of one of our sisters at Haverford. I was concerned yesterday to find she was weary of well doing, and had totally given up her charge. I hope, my dear Betsy, this will never be your case! You will never leave off your labour of love; though you should not always (not immediately at least) see the fruit of your labours. You may not immediately see Mrs. H—— so established in grace as you desire and hope. But, in this, as well as many other instances, in due time “you shall reap, if you faint not.”

I have been often musing upon this,—why the generality of Christians, even those that really are such, are less zealous and less active for God when they are middle aged, than they were when they were young. May we not draw an answer to this question from that declaration of our Lord, (no less than eight times repeated by the Evangelists,) “To him that hath,” uses what he hath, “shall be given; but from him that hath not, shall be taken away that he hath?” A measure of zeal and activity is given to every one, when he finds peace with God. If he earnestly and diligently uses this talent, it will surely be increased. But if he ceases (yea, or intermits) to do good, he insensibly loses both the will and the power. So there is no possible way to retain those talents, but to use them to the uttermost. Let this never be the case of my dear friend! Never abate any thing of your diligence in doing good. Sometimes, indeed, the feeble body sinks under you; but when you do all you can, you do enough.

Remember, in all your prayers,

Yours most affectionately.

DCCXXI.—*To the Same.*

DUBLIN, June 26, 1785.

MY DEAR BETSY,—Our Lord has indeed poured out abundance of blessings, almost in every part of this kingdom. I have now gone through every province, and visited all the chief societies, and I have found far the greater part of them increasing both in number and strength. Many are convinced of sin; many justified; and not a few perfected in love. One means of which is, that several of our young preachers, of whom we made little account, appear to be (contrary to all expectation) men full of faith, and of the Holy Ghost; and they are pushing out, to the right hand and the left; and wherever they go, God prospers their labour. I know not whether Thomas Walsh will not revive in two, if not three, of them.

Many years ago I was saying, "I cannot imagine how Mr. Whitefield can keep his soul alive, as he is not now going through honour and dishonour, evil report and good report; having nothing but honour and good report attending him wherever he goes." It is now my own case; I am just in the condition now that he was then in. I am become, I know not how, an honourable man. The scandal of the cross is ceased; and all the kingdom, rich and poor, Papists and Protestants, behave with courtesy, nay, and seeming good will! It seems as if I had well nigh finished my course, and our Lord was giving me an honourable discharge.

My dear B., have you not something to do in Dublin? If so, the sooner you visit our friends, the better. Peace be with your spirit!
Adieu!

DCCXXII.—*To the Same.*

LONDON, February 24, 1786.

MY DEAR BETSY,—It is doubtless the will of the Lord we should be guided by our reason, so far as it can go. But in many cases it gives us very little light, and in others none at all. In all cases it cannot guide us right, but in subordination to the unction of the Holy One. So that in all our ways we are to acknowledge him, and he will direct our paths.

I do not remember to have heard or read any thing like my own experience. Almost ever since I can remember, I have been led in a peculiar way. I go on in an even line, being very little raised at one time, or depressed at another. Count Zinzendorf observes, there are three different ways wherein it pleases God to lead his people. Some are guided almost in every instance by apposite texts of Scripture. Others see a clear and plain reason for every thing they are to do. And yet others are led not so much by Scripture or reason, as by particular impressions. I am very rarely led by impressions, but generally by reason and by Scripture. I see abundantly more than I feel. I want to feel more love and zeal for God.

My very dear friend, adieu!

DCCXXIII.—*To the Reverend Freeborn Garrettson, of the Methodist Episcopal Church, in America.*

DUBLIN, June 16, 1785.

MY DEAR BROTHER,—Dr. Coke gives some account of you in his Journal; so that, although I have not seen you, I am not a stranger to your character. By all means send me, when you have an opportunity, a more particular account of your experience and travels. It is no way improbable that God may find out a way for you to visit England; and it may be the means of your receiving more strength, as well as more light. It is a very desirable thing that the children of God should communicate their experience to each other; and it is generally most profitable when they can do it face to face. Till Providence opens a way for you to see Europe, do all you can for a good Master in America.

I am glad brother Cromwell and you have undertaken that “labour of love” of visiting Nova Scotia; and doubt not but you act in full concert with the little handful who were almost alone till you came. It will be the wisest way to make all those who desire to join together, thoroughly acquainted with the whole Methodist plan: and to accustom them, from the very beginning, to the accurate observance of all our rules. Let none of them rest in being half Christians. Whatever they do, let them do it with their might; and it will be well, as soon as any of them find peace with God, to exhort them to “go on to perfection.” The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper.

I do not expect any great matters from the bishop. I doubt his eye is not single; and if it be not, he will do little good to you, or any one else. It may be a comfort to you that you have no need of him. You want nothing which he can give.

It is a noble proposal of brother Marchington; but I doubt it will not take place. You do not know the state of the English Methodists: they do not roll in money, like many of the American Methodists. It is with the utmost difficulty that we can raise five or six hundred pounds a year to supply our contingent expenses; so that it is entirely impracticable to raise five hundred pounds among them to build houses in America. It is true, they might do much; but it is a sad observation, they that have most money have usually least grace.

The peace of God be with all your spirits! I am

Your affectionate friend and brother.

DCCXXIV.—*To the Same.*

LONDON, September 30, 1786.

MY DEAR BROTHER,—I trust before this comes to hand you and Dr. Coke will have met, and refreshed each other’s bowels in the Lord. I can exceedingly ill spare him from England, as I have no clergyman capable of supplying his lack of service; but I was convinced he was more wanted in America than in Europe. For it is impossible but offences will come; and “of yourselves will men arise speaking per-

verse things," and striving "to draw away disciples after them." It is a wonderful blessing they are restrained so long, till the poor people are a little grounded in the faith. You have need to watch over them with your might. Let those that have set their hands to the plough continually "pray to the Lord of the harvest, that he would send forth more labourers into his harvest."

It is far better to send your Journals as they are, than not to send them at all. I am afraid it is too late in the season to send books this year; but I hope Dr. Coke has brought some with him to serve you for the present. I was far off from London when he set sail. Most of those in England who have riches love money, even the Methodists; at least those who are called so. The poor are the Christians. I am quite out of conceit with almost all those who have this world's goods. Let us take care to lay up our treasure in heaven. Peace be with your spirit! I am
Your affectionate friend and brother.

DCCXXV.—*To the Same.*

NOVEMBER 30, 1786.

MY DEAR BROTHER,—You have great reason to be thankful to God, that he lets you see the fruit of your labours. Whenever any are awakened, you do well to join them together immediately. But I do not advise you to go on too fast. It is not expedient to break up more ground than you can keep; to preach at any more places than you or your brethren can constantly attend. To preach once in a place and no more, very seldom does any good; it only alarms the devil and his children, and makes them more upon their guard against a first assault.

Wherever there is any Church service, I do not approve of any appointment the same hour; because I love the Church of England, and would assist, not oppose, it all I can. How do the inhabitants of Shelburn, Halifax, and other parts of the province, go on as to temporal things? Have they trade? Have they sufficiency of food, and the other necessaries of life? And do they increase or decrease in numbers? It seems there is a scarcity of some things,—of good ink, for yours is so pale that many of your words are not legible.

As I take it for granted that you have had several conversations with Dr. Coke, I doubt not you proposed all your difficulties to him, and received full satisfaction concerning them. Commending you to Him who is able to guide and strengthen you in all things, I am

Your affectionate friend and brother.

P. S. Probably we shall send a little help for your building, if we live till conference. Observe the rules for building laid down in the Minutes.

I see nothing of your Journal yet. I am afraid of another American Revolution. I do not know how to get the enclosed safe to Dr. Coke: probably you know. On second thoughts, I think it best not to write to him at present.

DCCXXVI.—*To the Same.*

MACCLESFIELD, July 16, 1787.

MY DEAR BROTHER,—I have your letter of March 15, and that of May 20. In the former you give me a pleasing account of the work of

God in Halifax and other towns in Nova Scotia; and indeed every where except poor Shelburn, from which I had an excellent account a few years ago. Shall the first be last? What could have occasioned the decrease of the work there? St. Paul's advice is certainly good for all Methodist preachers,—that “it is good for a man not to touch a woman;” and, “if thou mayest be free, use it rather:” and yet I dare not exclude those who marry out of our connection, or forbid to marry; but happy are those who, having no necessity laid upon them, stand fast in the glorious liberty. I commend you for laying as little burden upon the poor people as possible.

Before I had printing presses of my own, I used to pay two-and-thirty shillings for printing two-and-twenty pages duodecimo. The paper was from twelve to sixteen shillings a ream. I do not blame you for printing those tracts.

But you do not send me your Journal yet. Surely you had time enough to write it over. Dr. Coke seems to think you are irresolute, yet not willing to take advice. I hope better things of you; and your heart says to God and man, “What I know not, teach thou me.” I am
Your affectionate friend and brother.

DCCXXVII.—*To the Same.*

LONDON, January 24, 1789.

MY DEAR BROTHER,—It signifies but little where we are, so we are but fully employed for our good Master. Whether you went, therefore, to the east, it is all one, so you were labouring to promote his work. You are following the order of his providence wherever it appeared, as a holy man strongly expressed it, in a kind of holy disordered order. But there is one expression that occurs twice or thrice in yours, which gives me some concern: you speak of finding *freedom* to do this or that. This is a word much liable to be abused. If I have plain Scripture, or plain reason, for doing a thing, well. These are my rules, and my only rules. I regard not whether I had freedom or no. This is an unscriptural expression, and a very fallacious rule. I wish to be, in every point, great and small, a Scriptural, rational Christian.

In one instance, formerly, you promised to send me your Journal. Will you break your word, because you do not find freedom to keep it? Is not this enthusiasm? O be not of this way of thinking! You know not whither it may lead you. You are called to

Square your useful life below
By reason and by grace.

But whatever you do with regard to me you must do quickly, or you will no more in this world.

Your affectionate friend and brother.

DCCXXVIII.—*To the Same.*

CHESTER, July 15, 1789.

MY DEAR BROTHER,—You are entirely in the right. There can be no manner of doubt, that it was the enemy of souls that hindered your sending me your experience. Many parts both of your inward and outward experience ought by no means to be suppressed. But if you are minded to send any thing to me, you have no time to lose. Whatever you

do for me, you must do quickly; lest death have quicker wings than love. A great man observes that there is a threefold leading of the Spirit. Some he leads by giving them, on every occasion, apposite texts of Scripture; some by suggesting reasons for every step they take,—the way by which he chiefly leads me; and some by impressions: but he judges the last to be the least desirable way; as it is often impossible to distinguish dark impressions from divine, or even diabolical.

I hope you will not long delay to write more particularly to
Your affectionate friend and brother.

DCCXXIX.—*To the Same.*

LONDON, February 3, 1790.

MY DEAR BROTHER,—Two or three days ago, I had the pleasure of a letter from you, dated August 23d, 1789, giving me a comfortable account of the swift and extensive progress of the work of God in America. You likewise informed me that you had written an account of your life, and directed it should be sent to me; and I have been expecting it from day to day ever since, but have now almost given up my expectation; for, unless it comes soon, it will hardly overtake me in the present world. You see time has shaken me by the hand, and death is not far behind. While we live, let us work our Lord's work betimes; and in his time he will give us our full reward. I am

Your affectionate friend and brother.

DCCXXX.—*To the Rev. Francis Asbury.*

LONDON, September 20, 1788.

THERE is, indeed, a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists: I am, under God, the father of the whole family. Therefore, I naturally care for you all in a manner no other person can do. Therefore, I, in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me,—were it not that I not only permit him to collect, but also support him in so doing.

But, in one point, my dear brother, I am a little afraid, both the Doctor and you differ from me. I study to be little; you study to be great. I creep; you strut along. I found a school; you a college! nay, and call it after your own names!* O, beware! Do not seek to be something! Let me be nothing, and "Christ be all in all!"

One instance of this, of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content: but they shall never, by my consent call me *bishop*! For my sake, for God's sake, for Christ's

* Cokesbury College, twice burned down.* The name was formed from the names of its founders,—Coke and Asbury.—EDIT.

[* This is a mistake. The Cokesbury College edifice, which was destroyed by fire on the fourth day of December 1795, was never rebuilt. On the fourth of December 1796, precisely twelve months afterward, the church in Light-street, Baltimore, and the school room adjoining, were burnt. It was this, probably, that led to the mistake in the above note.]

sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

Thus, my dear Franky, I have told you all that is in my heart. And let this, when I am no more seen, bear witness how sincerely I am

Your affectionate friend and brother.*

[* The above letter, it will be perceived from its date, was written in the year after what has been called the leaving of Mr. Wesley's name off the American Minutes, (1787,)—a measure at which he was much grieved, and for which Mr. Asbury particularly had been blamed, though unjustly. It is known, too, that there were individuals in America unfriendly to Mr. Asbury, who misrepresented him to Mr. Wesley in other respects. Mr. Asbury himself alludes to this in one of his letters published in the Methodist Magazine and Quarterly Review for the present year, 1831. Had Mr. Wesley been in America, and witnessed Mr. Asbury's manner of life, throughout the whole of his long and arduous ministry in this country, we are confident he never could have expressed himself to that devoted and holy man in the style of this letter. In spirit, in conversation, in deportment, in dress,—in short,—in whatever pertained to his person, his equipage, and his entire movements, Mr. Asbury was a model of apostolical simplicity; nor was any man, not even Mr. Wesley himself, ever less justly liable to the imputation of strutting, than he. This we believe to be susceptible of the most unequivocal and conclusive proof.

As regards the college, neither the designation of the institution by this title, nor the naming of it Cokesbury, after Dr. Coke and himself, was ever Mr. Asbury's act. Indeed *his* name is obviously lost in the combination; and there are probably but few to whom, if it had not been suggested by those originally privy to the fact, it would ever have occurred that "Cokesbury" was compounded of Coke and Asbury,—omitting the initial A in the latter name: and as to his founding a college, Mr. Asbury himself explicitly states that he "wished only for schools," but that "Dr. Coke wanted a college."—(See *Asbury's Journal*, vol. ii, p. 241.) These facts prove incontestably that the imputations cast on Mr. Asbury in this part of Mr. Wesley's letter, were the result of misinformation.

With respect to the title "bishop," the Rev. Henry Moore, the biographer and long the intimate friend and companion of Mr. Wesley, says,—“Mr. Wesley well knew the difference between the *office* and the *title*.”—“He gave to those *Επισκοποι*,” *Episcopoi*, *bishops*, “whom he ordained, the modest but highly expressive title of *superintendents*, and desired that no other might be used.” Mr. Moore adds that Mr. Wesley's objection to the title “bishop,” arose from his “hatred of all display;” but he was himself obviously of opinion that in this letter to Mr. Asbury, Mr. Wesley had expressed himself too strongly, and rather inconsistently with his former admissions. “Did he not,” says Mr. Moore, “upon this occasion, a little forget what he had written in his address to the societies in America, after their separation from the mother country: ‘They are now at full liberty simply to follow the Scriptures and the primitive Church; and we judge it best that they should stand fast in the liberty wherewith God has so strangely made them free.’ But the association in his mind between the assumed *title* and the *display* connected with it in the later ages of the Church, was too strong. He could not, at that moment, separate the plain laborious bishops of the American societies, where there is no legal establishment, from the dignified prelates of the mighty empire of Great Britain. That our brethren who are in that office, are true Scriptural bishops, I have no doubt at all: nor do I wish that the title should be relinquished, as it is grown into use, and is known by every person in the United States, to designate men distinguished only by their simplicity, and abundant labours.”—See *Moore's Life of Wesley*, book viii, chap. ii.

In a later Life of the Rev. John Wesley, by the Rev. Richard Watson, (author of Theological Institutes, &c,) this eminent writer, in reference to Mr. Moore's remarks in regard to Mr. Wesley's displeasure at the title of bishop, as taken by Dr. Coke and Mr. Asbury, says:—“Little importance therefore is to be attached to Mr. Moore's statement, that Mr. Wesley having named Dr. Coke and Mr. Asbury simply superintendents, he was displeased when, in America, they took the title of bishops. The only objection he could have to the name was, that from long association it was likely to convey a meaning beyond his own intention. But this was a matter of mere prudential feeling, confined to himself: so that neither are Dr. Coke and Mr. Asbury to be blamed for using that appellation in Mr. Wesley's sense, which was the same as presbyter as far as order was concerned; nor the American societies, (as they have sometimes inconsiderately been,) for calling themselves, in the same view, “The

DCCXXXI.—To Miss Hester Ann Roe, afterward Mrs. Rogers.

WHITEHAVEN, May 3, 1776.

WITH pleasure I sit down to write to my dear Miss Roe, who has been much upon my mind since I left Macclesfield. Once I saw my dear friend, Miss Beresford: when I came again, she was in Abraham's bosom. Once I have seen her living picture, drawn by the same hand, and breathing the same spirit, and I am afraid I shall hardly see you again, till we meet in the garden of God. But if you should gradually decay, if you be sensible of the hour approaching when your spirit is to

American Methodist Episcopal Church;" since their episcopacy is founded upon the principle of bishops and presbyters being of the same *degree*,—a more extended *office* only being assigned to the former, as in the primitive church. For though nothing can be more obvious than that the primitive pastors are called bishops or presbyters indiscriminately in the New Testament, yet, at an early period those presbyters were, by way of distinction, denominated bishops, who presided in the meetings of the presbyters, and were finally invested with the government of several churches, with their respective presbyteries; so that two *offices* were then, as in this case, grafted upon the same *order*." Mr. Watson adds, that "such an arrangement was highly proper for America," and that "the bishops of the Methodist Church in America have in practice as well exemplified the primitive spirit, as in principle they were conformed to the primitive discipline."

To the memory and character of Mr. Asbury, in particular, Mr. Watson pays a just and deserved tribute. After mentioning the English preachers who returned to England, soon after the commencement of the revolutionary war, Mr. Watson says: "And Mr. Asbury, a true itinerant, who in this respect followed in America the unwearied example of Mr. Wesley, gradually acquired a great and deserved influence, which, supported as it was by his excellent sense, moderating temper, and entire devotedness to the service of God, increased, rather than diminished, to the end of a protracted life." He afterward does equal justice to the memory of Dr. Coke, that excellent "founder and soul of the Methodist Missions in various parts of the world," who, "by his voyages, travels, and labours, erected a monument of noble and disinterested zeal and charity, which will never be obliterated. But Mr. Asbury [he continues] remained the preaching, travelling, self-denying bishop of the American societies, till afterward others were associated with him, plain and simple in their manners as the rest of their brethren, and distinguished from them only by 'labours more abundant.'"

In concluding his discussion of this point, respecting the institution of the American Methodist episcopacy, Mr. Watson, with his usual discernment and candour, remarks, that whatever misplaced wit had been played off, or bitterness expressed, on this occasion, from absurdly confounding episcopacy in the modern [high-church] acceptation, with the view of it entertained by Mr. Wesley, he, nevertheless, "performed a great and a good work, and not only provided for the spiritual wants of a people who indirectly had sprung from his labours; but gave to the American Church a form of administration admirably suited to a new and extensive empire, and under which, the societies have, by the Divine blessing, prospered beyond all precedent."—See *Watson's Life of Wesley*, chap. xiii.

This vindication of Mr. Asbury is already, we trust, sufficiently complete. In a review of Moore's *Life of Wesley*, published in the *British Wesleyan Methodist Magazine*, there is, however, a passage so able, so just, and at the same time so explicit and full to our purpose, that we will record it here for the information of all future generations, and for the final and immovable settlement of this question.

"The author," says the reviewer of Mr. Moore, "has spent some time in showing that episcopacy, by *name*, was not introduced into the American Methodist society by the sanction of Mr. Wesley, who, though he in point of *fact* did ordain *bishops* for the American societies, intended them to be called '*superintendents*.' To the statement of this as an historical fact, no objection certainly lies; but the way in which it is enlarged upon, and the insertion of an objurgatory letter from Mr. Wesley to Mr. Asbury on the subject,—can have no tendency but to convey to the reader an impression somewhat unfavourable to Dr. Coke and Mr. Asbury, as though they were ambitious of show and title. Mr. Moore, indeed, candidly enough relieves this, by

return to God; I should be glad to have notice of it, wherever I am, that if possible I might see you once more before you

Clap your glad wing and soar away,
And mingle with the blaze of day.

Perhaps in such a circumstance, I might be of some little comfort to your dear mamma, who would stand in much need of comfort; and it may be, our blessed Master would enable me to teach you at once, and learn of you, to die! In the meantime, see that you neglect no probable means of restoring your health; and send me, from time to time, a particular account of the state wherein you are. Do you feel your own will quite given up to God, so that you have no repugnance to his will in any thing? Do you find no strivings of pride? no remains of vanity? no desire of praise, or fear of dispraise? Do you enjoy an uninterrupted sense of the loving presence of God? How far does the corruptible and decaying body press down the soul? Your disorder naturally sinks the spirits, and occasions heaviness and dejection. Can you, notwithstanding this, "rejoice evermore, and in every thing give thanks?" Certainly before the root of sin is taken away, believers may live above the power of it. Yet what a difference between the first love, and the pure love! You can explain this to Mr. Roe by your own experience. Let him follow on, and how soon may he attain it!

I am glad you wrote to Miss Yates, and hope you will write to Miss ——. As to health, they are both nearly as you are; only Miss — is a little strengthened by a late journey. I never conversed with her so much before. I can give you her character in one line. She is "all praise, all meekness, and all love." If it will not hurt you, I desire you will write often to, my dear Hetty,

Yours affectionately.

DCCXXXII.—*To the Same.*

NEWCASTLE-UPON-TYNE, June 2, 1776.

MY DEAR HETTY,—It is not uncommon for a person to be thoroughly convinced of his duty to call sinners to repentance, several years before he has an opportunity of doing it. This has been the case with several of our preachers. Probably it may be the case with Mr. Roe: God may show him now what he is to do hereafter. It seems his present duty is to wait the openings of Divine providence.

If I durst, I should earnestly desire that you might continue with us a little longer. I could almost say, it is hard that I should just see you

admitting that, *on Mr. Wesley's principle itself, and in his own view*, they were true Scriptural *episcopoi*, [bishops,] and that Mr. Wesley's objection to the *name*, in fact, arose from its association in his mind rather with the adventitious honours which accompany it in church establishments, than with the simplicity and preëminence of labour, care, and privation, which it has from the first exhibited in America, and from which it could not from circumstances, depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste or expediency.—Whether the *name* had or had not the sanction of Mr. Wesley, is now of the *least possible consequence, as the episcopacy itself was of his creating.*"—See the *British Wesleyan Methodist Magazine for 1825*, p. 183.

Such readers as may be desirous of farther information on this subject generally, may consult a work entitled "*A Defence of our Fathers, and of the original Organization of the Methodist Episcopal Church,—with historical and critical notices of early American Methodism,*" by the Editor of this edition of Mr. Wesley's Works.]

once and no more. But it is a comfort, that to die is not to be lost. Our union will be more full and perfect hereafter.

Surely our disembodied souls shall join,
 Surely my friendly shade shall mix with thine ;
 To earth-born pain superior, light shall rise
 Through the wide waves of unopposing skies ;
 Together swift ascend heaven's high abode,
 Converse with angels, and rejoice with God.

Tell me, my dear Hetty, do you experience something similar to what Mr. De Renty expresses in those strong words : " I bear about with me an experimental verity, and a plenitude of the presence of the ever blessed Trinity ?" Do you commune with God in the night season ? Does he bid you even in sleep, Go on ? And does he " make your very dreams devout ?"

That he may fill you with all his fulness, is the constant wish of, my dear Hetty,

Yours affectionately.

DCCXXXIII.—*To the Same.*

BRISTOL, September 16, 1776.

MY DEAR HETTY,—As I did not receive yours, of August 28, before my return from Cornwall, I was beginning to grow a little apprehensive lest your love was declining : but you have sweetly dispelled all my apprehensions of that sort, and I take knowledge that you are still the same. The happy change wrought in Miss P. R. and Miss B., may encourage you to snatch every opportunity of speaking a word for a good Master. Sometimes you see present fruit ; but if not, your labour is not lost, the seed may spring up after many days. I hope, though your cousins are tried, they will not be discouraged ; then all these things will " work together for good." Probably, if they stand firm, religion will, in a while, leaven the whole family. But they will have need of much patience, as well as much resolution. I am not sorry that you have met with a little blame in the affair, and I hope it was not undeserved. Happy are they that suffer for well doing ! I was almost afraid that all men would speak well of you. Do you feel no intermission of your happiness in God ? Do you never find any lowness of spirits ? Does time never hang heavy upon your hands ? How is your health ? You see how inquisitive I am, because every thing relating to you nearly concerns me. I once thought I could not be well acquainted with any one till many years had elapsed ; and yet I am as well acquainted with you as if I had known you from your infancy. You now are my comfort and joy ! And I hope to be far longer than this little span of life, my dear Hetty,

Yours in tender affection.

DCCXXXIV.—*To the Same.*

BRISTOL, October 6, 1776.

MY DEAR HETTY,—To-morrow I set out for London, in and near which, if it please God to continue my life, I shall remain till spring. The trials which a gracious Providence sends, may be precious means of growing in grace, and particularly of increasing in faith, patience, and resignation ; and are they not all chosen for us by infinite wisdom

and goodness? So that we may well subscribe to those beautiful lines,—

“With patient mind thy course of duty run;
God nothing does, or suffers to be done,
But thou wouldst do thyself, if thou couldst see
The end of all events as well as he.”

Every thing that we can do for a parent, we ought to do; that is, every thing we can do without killing ourselves. But this we have no right to do. Our lives are not at our own disposal. Remember that, my dear Hetty, and do not carry a good principle too far. Do you still find,

Labour is rest, and pain is sweet,
When thou, my God, art here?

I know pain or grief does not interrupt your happiness: but does it not lessen it? You often feel sorrow for your friends: does that sorrow rather quicken than depress your soul? Does it sink you deeper into God? I cannot express the satisfaction which I receive from your open and artless manner of writing; especially when you speak of the union of spirit which you feel with, my dear Hetty,

Your ever affectionate.

DCCXXXV.—*To the Same.*

LONDON, February 11, 1777.

MY DEAR HETTY,—The papers of one who lately went to God are fallen into my hands. I will transcribe a few particulars. His experience is uncommon: and you may simply tell me how far your experience does or does not agree with it. But beware of hurting yourself upon the occasion; beware of unprofitable reasonings. God may have wrought the same work in you, though not in the same manner. “Just after my uniting with the Methodists, the Father was revealed to me the first time; soon after, the whole Trinity. I beheld the distinct persons of the Godhead, and worshipped one undivided Jehovah, and each person separately. After this I had equal intercourse with the Son, and afterward with the Spirit, the same as with the Father and the Son. After some years, my communion was with the Son only, though at times with the Father, and not wholly without the Spirit. Of late I have found the same access to the Triune God. When I approach Jesus, the Father and the Spirit commune with me.*

“Whatever I receive now, centres in taking leave of earth, and hastening to another place. I am as one that is no more. I stand and look on what God has done; his calls, helps, mercies, forbearances, deliverances from sorrows, rescues out of evils; and I adore and devote myself to him with new ardour. If it be asked how, or in what manner, I beheld the Triune God, it is above all description. He that has seen this light of God, can no more describe it than he that has not. In two of those divine interviews, the Father spoke, while I was in an agony of prayer

[* In a subsequent letter, to Miss Loxdale, (Letter DCCCV,) Mr. Wesley says, “I avoid, I am afraid of, whatever is peculiar, either in the experience or the language of any one. I desire nothing, I will accept of nothing, but the common faith and common salvation; and I want you, my dear sister, to be only just such a common Christian as Jenny Cooper was.” This sufficiently shows what were Mr. Wesley’s own views as to such “peculiar” and “uncommon” expressions as some of the above.]

for perfect conformity to himself; twice more when I was in the depth of sorrow, and each time in Scripture words. It may be asked, 'Was the appearance glorious?' It was all divine, it was glory. I had no conception of it. It was God. The first time, the glory of Him I saw reached even to me. I was overwhelmed with it; body and soul were penetrated through with the rays of Deity."

Tell me, my dear maid, if you have ever experienced any thing like these things: but do not puzzle yourself about them; only speak in simplicity. You cannot speak of these things to many; but you may say any thing without reserve to, my dear Hetty,

Yours in tender affection.

DCCXXXVI.—*To the Same.*

LONDON, February 11, 1779.

MY DEAR HETTY,—It is a great mercy that, on the one hand, you have previous warning of the trials that are at hand; and, on the other, are not careful about them, but only prepared to encounter them. We know indeed that these, as well as all things, are ordered by unerring wisdom; and are given us exactly at the right time, and in due number, weight, and measure. And they continue no longer than is best; for chance has no share in the government of the world. The Lord reigns and disposes all things, strongly and sweetly, for the good of them that love him. I rejoice to hear that you have now less hinderance in the way, and can oftener converse with his people. Be sure to improve every one of those precious opportunities of doing and receiving good.

I am often grieved to observe that, although on His part "the gifts and callings of God are without repentance;" although he never repents of any thing he has given us, but is willing to give it always; yet so very few retain the same ardour of affection which they received either when they were justified, or when they were (more fully) sanctified. Certainly none need to lose any part of their light or their love. It may increase more and more. Of this you are a witness for God; and so is our dear Miss —. You have not lost any thing of what you have received; your love has never grown cold since the moment God visited you with his great salvation. And I hope also you will ever retain the same affection for,

Yours most tenderly.

DCCXXXVII.—*To the Same.*

LIVERPOOL, April 10, 1781.

MY DEAR HETTY,—Many of our brethren and sisters in London, during that great outpouring of the Spirit, spoke of several new blessings which they had attained. But after all, they could find nothing higher than pure love; on which the full assurance of hope generally attends. This the inspired writings always represent as the highest point; only there are innumerable degrees of it. The plerophory, or full assurance of faith, is such a clear conviction of being now in the favour of God as excludes all doubt and fear concerning it. The full assurance of hope is such a clear confidence in the person who possesses it, that he shall enjoy the glory of God, as excludes all doubt and fear concerning this.

And this confidence is totally different from an opinion that "no saint shall fall from grace." It has, indeed, no relation to it. Bold, presumptuous men often substitute this base counterfeit in the room of that precious confidence. But it is observable, the opinion remains just as strong while men are sinning and serving the devil, as while they are serving God. Holiness or unholiness does not affect it in the least degree. Whereas, the giving way to any thing unholy, either in heart or life, immediately clouds the full assurance of hope; which cannot subsist any longer than the heart cleaves steadfastly to God.

I am persuaded the storm which met us in the teeth, and drove us back to England, was not a casual, but a providential, thing: therefore I lay aside the thought of seeing Ireland at present.

I am, my dear Hetty,

Always yours in tender affection.

DCCXXXVIII.—*To the Same.*

LONDON, December 9, 1781.

MY DEAR HETTY,—We may easily account for those notices which we frequently receive, either sleeping or waking, upon the Scriptural supposition that "He giveth his angels charge over us, to keep us in all our ways." How easy is it for them, who have at all times so ready an access to our souls, to impart to us whatever may be a means of increasing our holiness or our happiness! So that we may well say, with Bishop Ken,—

"O may thy angels, while we sleep,
Around our beds their vigils keep,
Their love angelical instil,
Stop every avenue of ill!"

Without needing to use any other arguments, you have a clear proof in your own experience, that our blessed Lord is both able and willing to give us always what he gives once; that there is no necessity of ever losing what we receive in the moment of justification or sanctification. But it is his will that all the light and love which we then receive, should increase more and more unto the perfect day.

If you are employed to assist children that are brought to the birth, that groan either for the first or the pure love, happy are you! But this is not all your work. No, my Hetty, you are likewise to watch over the new-born babes. Although they have love, they have not yet either much light or much strength, so that they never had more need of your assistance, that they may neither be turned out of the way, nor hindered in running the race that is set before them.

I should not have been willing that Miss Bosanquet should have been joined to any other person than Mr. Fletcher; but I trust she may be as useful with him as she was before.

I fear our dear —— will not stay long with us. I have no answer to my last letter, and Mrs. Downes writes that she is far from well. Yet God is able to raise her up. As to Peggy Roe, I have little hope of her life: but she seemed, when I saw her, to be quite simple of heart, desiring nothing more but God. My dear Hetty, adieu! Remember in all your prayers,

Yours most affectionately.

DCCXXXIX.—*To the Same.*

LONDON, January 7, 1782.

MY DEAR HETTY,—In the success of Mr. Leech's preaching, we have one proof of a thousand, that the blessing of God always attends the publishing of full salyation as attainable now, by simple faith. You should always have in readiness that little tract, "The Plain Account of Christian Perfection." There is nothing that would so effectually stop the mouths of those who call this "a new doctrine." All who thus object are really (though they suspect nothing less) seeking sanctification by works. If it be by works, then certainly these will need time, in order to the doing of these works. But if it is by faith, it is plain; a moment is as a thousand years. Then God says, (in the spiritual, as in the outward world,) Let there be light, and there is light.

I am in great hopes, as J. S. got his own soul much quickened in Macclesfield, he will now be a blessing to many at Chester. A few witnesses of pure love remain there still; but several are gone to Abraham's bosom. Encourage those in M. who enjoy it, to speak explicitly what they do experience; and to go on, till they know all that "love of God that passeth knowledge."

Give all the help you can, my dear Hetty, to them, and to

Yours most affectionately:

DCCXL.—*To the Same.*

DARLINGTON, June 25, 1782.

MY DEAR HETTY,—It is certain there has been, for these forty years; such an outpouring of the Spirit, and such an increase of vital religion, as has not been in England for many centuries; and it does not appear that the work of God at all decays. In many places there is a considerable increase of it; so that we have reason to hope, that the time is at hand, when the kingdom of God shall come with power, and all the people of this poor Heathen land shall know him, from the least to the greatest.

I am glad you had so good an opportunity of talking with Mr. S——. Surely, if prayer was made for him, so useful an instrument as he was would not be suffered to lose all his usefulness. I wish you could make such little excursions oftener, as you always find your labour is not in vain.

This afternoon I was agreeably surprised by a letter from our dear Miss ——. It seems as if God in answer to many prayers, has lent her to us yet a little longer. "He bringeth down to the grave, and bringeth up again. Wise are all his ways!"

Take particular care, my dear Hetty, of the children: they are glorious monuments of Divine grace, and I think you have a particular affection for them, and a gift to profit them. I always am, my dear friend,

Yours most affectionately.

DCCXLI.—*To the Same.*

BRISTOL, October 1, 1782.

MY DEAR HETTY,—I received yours two days after date, and read it yesterday to Miss Stockdale, and poor Peggy Roe, who is still strangely

detained in life. But she is permitted to stay in the body a little longer, that she may be more ready for the Bridegroom.

You did exceedingly well to send me so circumstantial an account of Robert Roe's last illness and happy death. It may incite many to run the race that is set before them with more courage and patience.

The removal of so useful an instrument as your late cousin, in the midst, or rather in the dawn, of his usefulness, (especially while the harvest is so great, and the faithful labourers so few,) is an instance of the Divine economy which leaves our reason behind: our little narrow minds cannot comprehend it. We can only wonder and adore. How is your health? I sometimes fear, lest you also (as those I tenderly love generally have been) should be snatched away. But let us live to-day. I always am

Affectionately yours.

DCCXLII.—*To the Same.*

BRISTOL, March 15, 1783.

MY DEAR HETTY,—I shall not be able to visit Macclesfield quite so soon as usual this year; for the preaching houses at Hinckley and Nottingham are to be opened, which I take in my way. I expect to be at Nottingham on the 1st of April; but how long I shall stay there, I cannot yet determine. Thence I shall probably come, by Derby, to Macclesfield.

I intended to have written a good deal more, but I am hardly able. For a few days, I have had just such a fever as I had a few years ago in Ireland. But all is well. I am in no pain, but the wheel of life seems scarcely able to move; yet I made shift to preach this morning to a crowded audience, and hope to say something to them this afternoon. I love that word, "And Ishmael died in the presence of all his brethren." Still pray for, my dear Hetty,

Yours most affectionately.

DCCXLIII.—*To the Same.*

LONDON, October 12, 1787.

MY DEAR HETTY,—I do not doubt but your calling at Dublin would be in an acceptable time, especially as R. H. was there.

After we left you at Manchester, we pushed on, and, in all haste, set out for the Isle of Jersey. But a storm drove us into Yarmouth, in the Isle of Wight. There Dr. Coke and I preached in the market place by turns, two evenings and two mornings. A second storm drove us to the Isle of Purbeck, just where the Indiaman was lost. There I had an opportunity of preaching to a little society, which I had not seen for thirteen years. We hoped to reach Guernsey the next evening, but could get no farther than the Isle of Alderney. I preached on the beach in the morning, and the next afternoon came safe to Guernsey. Here is an open door; high and low, rich and poor, receive the word gladly; so that I could not regret being detained by contrary winds several days longer than we intended. The same thing befel us in the Isle of Jersey, where also there was an open door; even the governor, and the chief of the people, being quite civil and friendly.

Jane Bisson I saw every day. She is nineteen years old, about the

size of Miss —, and has a peculiar mixture of seriousness, sprightliness, and sweetness, both in her looks and behaviour. Wherever we were, she was the servant of all. I think she exceeds Madam Guion in deep communion with God.

I hope you will see a revival in Cork also. See that you take particular care of the tender lambs, not forgetting poor P. L. Peace be with all your spirits! I am, with kind love to James Rogers, my dear Hetty,
Yours most affectionately.

DCCXLIV.—*To the Same.*

MAY 28, 1788.

MY DEAR HETTY,—My not hearing from you for so long a time would have given me concern, but I knew it was not from want of affection. I am glad to hear you prosper in your soul: rest in nothing you have attained; but press on till you are filled with all the fulness of God. In this day of God's power, I hope many of the backsliders in Cork will be brought back: there are great numbers of them in and about the city, and many are of the genteeler sort. It seems you have a particular mission to these: perhaps they will hear none but you. I hope you have already found out Mrs. Forbes; (Captain Forbes's wife;) and that now she is more than almost persuaded to be a Christian. The pearl on my eye is but just discernible, and dulls the sight a little, but not much: as it grows no worse, I do not much regard it.

Mr. Smyth's society, I verily believe, will do us no harm: and every one may speak of me as he will. I am just flying away as a shadow. It more than makes me amends, that James and you still love, and pray for, my dear Hetty,
Your most affectionate,

DCCXLV.—*To the Same.*

FEBRUARY 9, 1789.

MY DEAR HETTY,—I am glad to hear that you do not grow weary or faint in your mind; that you are rather increasing in the way of holiness. Go on in the name of the Lord, and in the power of his might, doing the will of God from the heart.

It was a providence indeed, the flood did not begin in the night, rather than in the day. So it is that judgment is usually mixed with mercy, that sinners may be awakened and not destroyed. I liked well to lodge at brother Laffan's when I was in Cork last; but certainly I shall like much better to lodge with brother Rogers and you. I shall be more at home with you, than I could be any where else in Cork. I still find (blessed be God) a gradual increase of strength, and my sight is rather better than worse. If my life and health be continued, I shall endeavour to reach Dublin about the end of March; and Cork, before the end of June. Peace be with your spirits! I am, my dear Hetty,
Yours most affectionately.

DCCXLVI.—*To Miss Patty Chapman.*

DECEMBER 17, 1773.

MY DEAR SISTER,—Certainly the more good you do, the more will many be tempted against you. But go on. So much the more will the

Spirit of glory and of Christ rest upon you. By fighting against that reserve, you will conquer it: the more it is resisted, the more it is weakened. You need not be overcome by peevishness any more. The grace of God is sufficient for you. It seems that you are at present in your place: "How knowest thou, but thou shalt gain thy brother?" The most profitable way of reading is to read in an exact method: suppose a chapter or two (as time may serve) in the Old Testament, with the Notes, in the morning; and a chapter, more or less, of the New Testament, and Notes, in the afternoon or evening. Next to this, it might be useful to read the works in order, only not too fast, not too much at a time. For all reading should be joined with meditation and prayer. Read a little; pray and meditate much. In order to converse usefully, we had a rule at Oxford, to plan every conversation before we went into company; to consider what subject would be most useful, and how to prosecute it. And though of yourself you are not sufficient for these things, yet One is nigh to supply all your wants. Love Him, and trust Him for all things, and continue to love, for his sake, my dear Patty,
Yours affectionately.

DCCXLVII.—*To Mr. Alexander.*

NEAR LONDON, November 21, 1783.

DEAR SIR,—It is very certain your day of grace is not passed: if it were, you would be quite easy and unconcerned. It is plain the Lover of souls is still striving with you, and drawing you to himself. But you have no time to lose; for "now is the accepted time; now is the day of salvation!" It is, therefore, your wisdom (without considering what others do, whether clergyman or layman) to attend to one thing; that is, "to work out your own salvation with fear and trembling." And nothing can be more sure than that, if you do this, if it be indeed your one care to "seek the kingdom of God and his righteousness, all other things shall be added unto you." To his protection I commit you and yours, and am, dear sir,
Your affectionate brother.

I write a line to your son:—

NEAR LONDON, November 21, 1783.

DEAR JAMES,—Only let your actions correspond with your words, and then they will have weight with all that hear them. It seems highly probable to me that Providence does not intend you should be a tradesman.

I have known a young man that feared God acquire as much learning in one year, as children usually do in seven. Possibly you may do the same. If you have a desire to try, and we should live till July, I will give you a year's schooling and board at Kingswood school, and you will then be the better able to judge what it is that God calls you to.

I am,

Yours affectionately.

DCCXLVIII.—*To Miss Cooke, afterward Mrs. Clarke.*

BRISTOL, September 24, 1785.

MY DEAR SISTER,—It is highly probable my letter to you was intercepted by some person of the same name; who, having opened it, (likely

by a mistake,) was afterward ashamed to send it you. However, as you have now favoured me with better information, I hope there will be no such mistake for the time to come. But I beg, when you write to me hereafter, do not write as to a stranger, but a friend. Be not afraid of me, because I have lived so much longer than you. I assume nothing upon that account, but wish to stand upon even ground with you, and to converse without either disguise or reserve. I love you all three, and not a little; especially since your sisters spoke so freely to me; yet I do not say in the same degree. There is a mildness and sweetness in your spirit, such as I wish to find in one that is more to me than a common friend. Not that I impute this to nature: whatever is truly amiable is not of nature, but from a higher principle. Cultivate this, my dear friend, to the uttermost. Still learn of Him who was meek and lowly in heart. O what a blessing it is to be little, and mean, and vile in our own eyes! You are an amiable woman, it is true; but still you are a sinner, born to die! You are an immortal spirit come forth from God, and speedily returning to him. You know well that one thing, and one thing only, is needful for you upon earth,—to ensure a better portion, to recover the favour and image of God. The former, by his grace, you have recovered; you have tasted of the love of God. See that you do not cast it away. See that you hold fast the beginning of your confidence steadfast unto the end! And how soon may you be made a partaker of sanctification! And not only by a slow and insensible growth in grace, but by the power of the Highest overshadowing you, in a moment, in the twinkling of an eye, so as utterly to abolish sin, and to renew you in his whole image! If you are simple of heart, if you are willing to receive the heavenly gift as a little child, without reasoning, why may you not receive it now? He is nigh that sanctifieth; he is with you; he is knocking at the door of your heart!

Come in, my Lord, come in,
And seize her for thine own!

This is the wish of, my dear friend,

Yours in tender affection.

DCCXLIX.—*To the Same.*

LONDON, October 30, 1785.

My dear Miss Cooke leans to the right hand error. It is safer to think too little than too much of yourself. I blame none for not believing he is in the favour of God, till he is in a manner constrained to believe it. But, laying all circumstances together, I can make no doubt of your having a measure of faith. Many years ago, when one was describing the glorious privilege of a believer, I cried out, “If this be so, I have no faith.” He replied, “*Habes fidem, sed exiguam*; ‘You have faith, but it is weak.’” The very same thing I say to you, my dear friend. You have faith, but it is only as a grain of mustard seed. Hold fast what you have, and ask for what you want. There is an irreconcilable variability in the operations of the Holy Spirit on the souls of men; more especially as to the manner of justification. Many find him rushing upon them like a torrent, while they experience

The o’erwhelming power of saving grace.

This has been the experience of many; perhaps of more, in this late

visitation, than in any other age since the times of the Apostles. But in others, he works in a very different way :

He deigns his influence to infuse,
Sweet, refreshing, as the violet dews.

It has pleased him to work the latter way in you, from the beginning ; and it is not improbable he will continue (as he has begun) to work in a gentle and almost imperceptible manner. Let him take his own way : he is wiser than you ; he will do all things well. Do not reason against him, but let the prayer of your heart be,—

“Mould as thou wilt thy passive clay !”

I commit you, and your dear sisters to his tender care, and am, my dear friend,

Most affectionately yours.

DCCL.—*To the Same.*

LONDON, December 14, 1785.

I LOVE to see the hand writing of my dear Miss Cooke, even before I open the letter. The thinking of you gives me very sensible pleasure, ever since you spoke so freely to me. There is a remedy for the evil of which you complain,—unprofitable reasonings ; and I do not know whether there is any other. It is the peace of God. This will not only keep your heart, your affections, and passions, as a garrison keeps a city ; but your mind likewise ; all the workings and all the wanderings of your imagination. And this is promised : “Ask, and it shall be given you ; seek, and you shall find.”

Though it seem to tarry long,
True and faithful is his word.

A small measure of it you have frequently found ; which may encourage you to look for the fulness. But if you were to give scope to your reasonings, there would be no end : the farther you went, the more you would be entangled ; so true it is, that to our weak apprehension,

The ways of Heaven are dark and intricate,
Puzzled with mazes, and perplex'd with error.

But that peace will silence all our hard thoughts of God, and give us in patience to possess our souls. I believe, at the time that any first receive the peace of God, a degree of holy boldness is connected with it ; and that all persons when they are newly justified, are called to bear witness to the truth. Those who use the grace which is then freely given to them of God, will not only have the continuance of it, but a large increase ; for “unto him that hath,” (that is, uses what he hath,) “shall be given, and he shall have more abundantly.” We shall grow in boldness the more, the more we use it ; and it is by the same method, added to prayer, that we are to recover any thing we have lost. Do what in you lies, and he will do the rest. My best service attends Mr. L., who I hope will be holier and happier by means of his late union. He certainly will, if Mrs. L. and he provoke one another to love and to good works. I do not despair of having the pleasure to wait on them at the Devizes. My best wishes wait likewise on Miss S. I hope you two are one. Indeed I am, my dear Miss Cooke,

Yours in tender affection.

DCCLI.—*To the Same.*

BATH, September 9, 1786.

IT gives me much satisfaction, my dear friend, to observe you are happier than when you wrote last. I do not doubt but you have at sometimes, a rich foretaste of the state which your soul pants after. And even

These wandering gleams of light,
And gentle ardours from above,
Have made you sit, like seraph bright,
Some moments on a throne of love.

But you know you are not to rest here; this is but a drop out of the ocean. Only this has been known again and again, that one of those happy moments has been the prelude of pure love. It has opened into the full liberty of the children of God. Who knows but this may be your happy experience? But the next time your soul is so caught up, He that loves you may touch your nature clean, and so take you into the holiest, that

You may never leave the skies,
Never stoop to earth again?

I am now intent upon my own work, finishing the *Life of Mr. Fletcher*; this requires all the time I have to spare: so that as far as it is possible, I must, for two or three months, shut myself up. Two weeks I give to Bristol: after that time, I return to London. I cannot, therefore, have the happiness of seeing Trowbridge this autumn. But might I not see you, or your sisters, at Bristol? If I am invisible to others, I would not be so to you. You may always command every thing that is in the power of, my very dear friend,

Yours in life and in death.

DCCLII.—*To the Same.*

LONDON, December 12, 1786.

MY DEAR SISTER AND FRIEND,—Once or twice I have been a little out of order this autumn; but it was only for a day or two at a time. In general, my health has been better for these last ten years, than it ever was for ten years together since I was born. Ever since that good fever which I had in the north of Ireland, I have had, as it were, a new constitution. All my pains and aches have forsaken me, and I am a stranger even to weariness of any kind. This is the Lord's doing, and it may well be marvellous in all our eyes. You oblige me much, (and so do your very dear sisters,) by being so solicitous about my health: I take it as a mark of your sincere affection. Meantime I wonder at you! I am almost ashamed that you should love me so well. It is plain how little you know me.

I am glad to find that the hunger and thirst after righteousness which God has given you does not abate. His providence cannot fail. You shall be filled, yea, satisfied therewith. But when you express it, not many will understand you, except Mrs. B., and our dear Betsy Johnson. However, do not fail to encourage all the believers about you, to press on to this mark. Some will gladly receive the word of exhortation; and surely a few witnesses will be raised up. I cannot tell you how much I am

Yours.

DCCLIII.—*To the Same.*

MACCLESFIELD, March 31, 1787.

Now you give me a proof, my dear Miss Cooke, that you have not forgotten me. But considering that I am usually obliged to write in haste, I often doubt whether my correspondence is worth having.

When the witness and the fruit of the Spirit meet together, there can be no stronger proof that we are of God. But still you may relapse into doubts, if you do not steadily watch against evil reasonings; and were you to substitute the deductions of reason for the witness of the Spirit, you never would be established. That all trials are for good, you cannot always see, (at least for the present,) but you may always believe. You have doubtless reason to be thankful to God, that you feel love in your heart. Nay, indeed, thankfulness, gratitude, and love, for benefits received, are almost, if not quite, the same. Accordingly in this world, (whatever be the case in the next,) we love Him because he hath first loved us. This love is undoubtedly the spring of all inward and outward obedience. But we delight to do what he has commanded; and for that very reason, because he has commanded it. So

Obedience is our pure delight,
To do the pleasure of our Lord.

I was a good deal refreshed with the company of you and your dear sisters, when we last met. The more so, because I trust you are all going forward in the good way. Peace be multiplied unto you!

My dear friend, adieu!

DCCLIV.—*To the Same.*

LONDON, December 21, 1787.

MY DEAR SISTER,—You have unspeakable reason to praise God for his late manifestations to you. And you will generally observe, that large consolations are preceded by deep exercises of soul. And we all have reason to praise him for the many tokens we see of his approaching kingdom. It is plain, Satan, the murderer and the deceiver of mankind, is in a great measure bound already: he is not now permitted to deceive the nations, as in the past ages. And even in the Romish countries scarce any are now called to resist unto blood. If two or three of you continue instant in prayer, the work will revive at Trowbridge also. When you are met together, boldly lay hold on the promise: His word will speak, and will not lie. Peace be with all your spirits!

I am, my dear sister,

Yours most affectionately.

DCCLV.—*To the Same.*

DUMFRIES, June 1, 1790.

MY DEAR SISTER,—The great question is, What can be done for Adam Clarke? Now, will you save his life? Look round; consider if there be any circuit where he can have much rest, and little work; or shall he and you spend September in my rooms at Kingswood, on condition that he shall preach but twice a week, and ride to the Hot Wells every day? I think he must do this, or die; and I do not want

him (neither do you) to run away from us in haste. You need not be told, that this will be attended with some expense: if it be, we can make it easy. I am apt to think this will be the best way. In the mean time, let him do as much as he can, and no more. It is probable I shall stay with you a little longer, as my strength does not much decline. I travelled yesterday nearly eighty miles, and preached in the evening without any pain. The Lord does what pleases him. Peace be with all your spirits!

I am, my dear sister,

Yours most affectionately.

DCCLVI.—*To Mr. (afterward Dr.) Adam Clarke.*

LONDON, February 3, 1786.

MY DEAR BROTHER,—You do well in insisting upon full and present salvation, whether men will hear or forbear; as also in preaching abroad, when the weather permits, and recommending fasting, both by precept and example. But you need not wonder that all these are opposed, not only by formalists, but by half Methodists. You should not forget French, or any thing you have learned. I do not know whether I have read the book you speak of: you may send your translation at your leisure. Be all in earnest, and you shall see greater things than these.

I am, my dear Adam,

Your affectionate brother.

DCCLVII.—*To the Same.*

LONDON, February 21, 1786.

MY DEAR BROTHER,—I like the extract from Mr. Brittain's well. Probably it may have a place in the Magazine. It is well you have broken into Stonchouse. Now enlarge your borders, while I am with you: probably you will have rougher weather when I am gone. You may come to the conference. You and your fellow labourers should spend some time in consulting together how you may enlarge your borders. This mild weather is almost as good as summer: I preached abroad last Monday. O let us snatch every means of redeeming the time! Eternity is at hand! I am, dear Adam,

Your affectionate brother.

In a few days I shall set out for Bristol.

DCCLVIII.—*To the Same.*

NEAR LONDON, January 3, 1787.

DEAR ADAM,—You see, none that trust in Him are confounded. When God is for us, who can be against us? Discipline is the great want in Guernsey; without which the work of God cannot prosper. You did well to set upon it without delay, and to be as exact as possible. It is a true saying, "The soul and the body make the man; and the spirit and discipline make a Christian." We heard of a remarkable awakening in some part of the island. I hope those who were then awakened are not all fallen asleep again. Preaching in the morning is one excellent means of keeping their souls awake. If you desire to have any health, you must never pass one day without walking, at least, an

hour : and take care not to speak too loud, or too long. Never exceed an hour at a time. Grace be with all your spirits ! I am, dear Adam,
Yours affectionately.

DCCLIX.—*To the Same.*

PLYMOUTH DOCK, March 3, 1787.

DEAR ADAM,—After staying a few days in Bristol, I am engaged to visit the intermediate societies between Stroud and Chester. I must then hasten to Dublin, or I shall not have time to go through the four provinces of Ireland. I shall not, therefore, have a day to spare before the conference. Possibly, after the conference, I may be able to stay two or three weeks. And, if so, I shall pass away to Southampton, in order to spend two or three days at Guernsey, and as many in Jersey. This will we do, if God permit. I am glad you are minded to make a trial at Alderney. If God send you, he will make a way for you. The hearts of all men are in his hands. To his care I commend you, and
I am, my dear Adam,

Your affectionate brother.

DCCLIX.—*To the Same.*

BIRMINGHAM, March 26, 1787.

DEAR ADAM,—You have reason to praise God for giving you such favour in the eyes of the poor people of Alderney. And I am in hopes our brother De Queteville will meet with a blessing in watering the seed which is already sown. But I observe in the map, the name of another island, not very far from Alderney. Are there none that understand English in the Isle of Sark ? If there are, I cannot tell whether you are not a debtor to those poor souls also.

If confinement hurts you, do not submit to it. Spread yourself abroad through all the four islands. But I doubt speaking loud hurts you more, if not speaking long too. Beware of this for conscience' sake. Do not offer murder for sacrifice ; but, before it be too late, take the advice of, dear Adam,

Your affectionate brother.

DCCLXI.—*To the Same.*

NEAR LONDON, November 9, 1787.

DEAR ADAM,—I am glad to hear that there is a prospect of a good work in the Isle of Alderney, as well as in the Isles of Jersey and Guernsey. I do not despair of seeing our Jersey and Guernsey friends once more, if it should please God to prolong my life. I love them dearly ; particularly the family at Mount Plaisir, in Guernsey, and J. B., in Jersey. I would take some pains, and undergo some fatigue, were it only to spend two or three days with them. One would wonder that the prince of this world was so slow, and that he did not sooner fight, lest his kingdom should be delivered up. He will at length do what he can. But if you continue instant in prayer, God will put the bridle in his mouth. It is well we should be convinced that we have need of him. Our safety will we ascribe to him alone.

As the case of sister H. is too singular to be credited without the

fullest evidence, I think you would do well to write the account fair, and have it formally attested by Mrs. J., Mr. A., and three or four more who were eye witnesses of the whole. You must not believe all you hear concerning the circumstances of Mr. L.'s marriage. Indeed, you should believe nothing about them, till you have told it to themselves. Envy will invent a thousand things, and with the most plausible circumstances. Love them, if it be possible, which can never be done by harshness; but love will "break the bone."

The bailiff was talking of building you a house at St. Peter's: I think it may be done by and by. Be exact in every point of discipline. Keep our rules, and they will keep you. I am, dear Adam,

Your affectionate friend and brother.

DCCLXII.—*To the Same.*

BRISTOL, March 9, 1789.

DEAR ADAM,—If I should live to see you another conference, I should be glad to have sister Clarke and you here, rather than at most other places; because I spend more time here myself, than at any other place, except London. I am glad to hear that God has raised up so able a preacher from the islands; but certainly you should spare no pains in teaching him to read and write English. And I do not doubt but if he learned with a single eye, he would be largely strengthened by the blessing of God.

It would be a reason for being very wary in choosing names for our children, if that old remark were true:—

That our first tempers from example flow,
And borrow that example from our names.

Peace be with you and yours! I am, dear Adam,

Your affectionate friend and brother.

DCCLXIII.—*To the Same.*

NEAR DUBLIN, June 25, 1789.

DEAR ADAM,—You send me good news with regard to the islands. Who can hurt us, if God is on our side? Trials may come, but they are all good. I have not been so tried for many years. Every week, and almost every day, I am bespattered in the public papers. Many are in tears on the occasion, many terribly frightened, and crying out, "O what will the end be?" *What will it be?* Why, glory to God in the highest, and peace and good will among men. But, meantime, what is to be done? What will be the most effectual means to stem this furious torrent? I have just visited the classes, and find still in the society upward of a thousand members; and among them, many as deep Christians as any I have met with in Europe. But who is able to watch over these, that they may not be moved from their steadfastness? I know none more proper than Adam Clarke and his wife. Indeed it may seem hard for them to go into a strange land again. Well, you may come to me at Leeds, the latter end of next month; and if you can show me any that are more proper, I will send them instead, that God may be glorified in all that is designed by, dear Adam,

Your affectionate friend and brother.

DCCLXIV.—*To the Same.*

BRISTOL, September 9, 1790.

DEAR ADAM,—Did not the terrible weather that you had at sea make you forget your fatigue by land? Come, set one against the other, and you have no great reason to complain of your journey. You will have need of all the courage and prudence which God has given you. Indeed you will want constant supplies of both. Very gently, and very steadily, you should proceed between the rocks on either hand. In the great revival at London, my first difficulty was, to bring in temper those who opposed the work; and my next, to check and regulate the extravagancies of those that promoted it. And this was far the hardest part of the work; for many of them would bear no check at all. But I followed one rule, though with all calmness: "You must either bend or break." Meantime, while you act exactly right, expect to be blamed by both sides. I will give you a few directions: 1. See that no prayer meeting continue later than nine at night, particularly on Sunday. Let the house be emptied before the clock strikes nine. 2. Let there be no exhortation at any prayer meeting. 3. Beware of jealousy, or judging one another. 4. Never think a man is an enemy to the work, because he reproves irregularities. Peace be with you and yours!

I am, dear Adam,

Your affectionate friend and brother.

DCCLXV.—*To the Same.*

LONDON, November 26, 1790.

DEAR ADAM,—The account you send me of the continuance of the great work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it: hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society. Because he that could speak thus in our congregations cannot be an honest man. I wish sister Clarke to do what she can, but no more than she can. Betsy Ritchie, Miss Johnson, and M. Clarke are women after my own heart. Last week I had an excellent letter from Mrs. Pawson, (a glorious witness of full salvation,) showing how impossible it is to retain pure love without growing therein.

Wishing every blessing to you and all the family, I am, dear Adam,

Your affectionate friend and brother.

DCCLXVI.—*To the Same.*

LONDON, February 9, 1791.

DEAR ADAM,—You have great reason to bless God for giving you strength according to your day. He has indeed supported you in a wonderful manner under these complicated afflictions. You may well say, I will put my trust in thee as long as I live. I will desire Dr. Whitehead to consider your case, and give you his thoughts upon it. I

am not afraid of your doing too little, but too much. I am in imminent danger of this. Do a little at a time, that you may do the more. My love to sisters Cookman and Boyle; but it is a doubt with me, whether I shall cross the seas any more. What preacher was it who first omitted meeting the select society? I wonder it did not destroy the work! You have done right in setting up the Strangers' (Friend) Society. It is an excellent institution. I am quite at a loss concerning Mr. Madan. I know not what to think of him. Send me your best thoughts concerning him. At any rate, write, and send me your thoughts on Animal Magnetism. I set my face against this device of Satan. I know its principles full well. With much love to your wife,

I am, my dear Adam,

Your affectionate brother.

DCCLXVII.—*To Miss Jane Bisson, afterward Mrs. Cock, of St. Helier's, Jersey.*

MANCHESTER, August 4, 1787.

MY DEAR SISTER,—Although it is probable I shall see you in a few days, yet I must write a few lines. I rejoice to hear that you are still happy in God; and trust that happiness will never cease, but rather increase more and more, till your spirit returns to God. Be assured there is no necessity that it ever should cease. He is willing to give it you always; and he can purify you by the fire of his love, as well as by the fire of affliction. Do not therefore expect or desire affliction, but let the joy of the Lord be your strength. That your joy and peace may flow as a river, is the prayer of, my dear sister,

Your affectionate brother.

DCCLXVIII.—*To the Same.*

PENZANCE, September 7, 1787.

MY DEAR SISTER,—Almost as soon as we were in the ship, the wind entirely died away. But we knew our remedy: we went into the cabin, and applied ourselves to Him that has all power. Immediately a fair wind sprung up, which never ceased till it brought us to Penzance bay. Our brethren here were not a little surprised, having given up all hopes of seeing us this year: but so much the more thankful they were to the Giver of every good gift.

I have thought of you much since I had the satisfaction of conversing with you: and I will tell you every thought that passed through my mind, as I wish always to do. It seems to me that our blessed Lord is willing to show all the power of his grace in you; even his power of saving to the uttermost those that come unto God through him. But there is a mountain that stands in the way; and how you will get over it I know not: I mean pride. O my sister, what can save you from this, but the mighty power of God! I almost tremble for you. If you give way to it, yea, but a little, your grace will wither away. But still, that God whom you serve is able to deliver you; and he really will, if you continue instant in prayer. That other temptation which did formerly beset you, I trust will assault you no more; or, if it should, you

are now better prepared for it ; and you well know in whom your strength lieth.

When you have opportunity, my dear Jenny, write freely to
Your affectionate brother.
I hope Miss Lempriere has recovered her health.

DCCLXIX.—*To the Same.*

LONDON, December 17, 1787.

MY DEAR SISTER,—I love to hear from you ; especially when you send me that good news that you still stand fast in the liberty wherewith Christ has made you free. I have a good hope that you will never lose any of the things which he has wrought in you, but that you will receive a full reward ! Do you always find a clear sense of the presence of the ever-blessed Trinity ? Are you enabled to rejoice evermore ? In what sense do you pray without ceasing ? And can you in every thing give thanks ; seeing it is the will of God concerning you in Christ Jesus ? What you speak of your communion with Him comforts my heart. I love to read, to hear any part of your experience. If I doubted of any thing you say, I would tell you so. I want to know every thing wherein I can serve you. My dear Jenny, do not forget to pray for

Yours.

DCCLXX.—*To the Same.*

NEAR LONDON, February 20, 1788.

MY DEAR SISTER,—Your last letter gave me a very sensible pleasure : indeed, so do all your letters. There is something in your spirit that does me good, that softens and quickens me too : but at the same time, that melancholy thought occurs, that it is doubtful whether I shall ever have the satisfaction of taking you by the hand again. I shall, if it be the will of Him that orders all things well ; who orders all for our profit, that we may be partakers of his holiness. And we know he will not deny to them that fear him any manner of thing that is good.

Your speaking of trials makes me almost cry out, in the words of our poet,—

“Secluded from the world, and all its care,
Hast thou to joy or grieve, to hope or fear ?”

Shut up as you are, in your father’s house, and a little, retired, quiet island, and having food to eat and raiment to put on, what can you find to try you ? One of your trials I can easily foresee. With all your innocence and prudence, you cannot escape censure. In spite of all you can do, the good that is in you will surely be evil spoken of. And it is not unlikely, some will join in the cry against you from whom you expected better things. But as you are just entering into life, one would think you had hardly yet met with any who rewarded you evil for good, and gave you occasion to cry out,

“Ingratitude ! sharp as the viper’s tooth !”

However, you have one Friend that never fails, and that is always near. What a comfort it is, that he is about your bed, and about your path, still laying his hand upon you ! As soon as you have opportunity, write without reserve to

Yours most affectionately.

DCCLXXI.—*To the Same.*

EDINBURGH, May 20, 1788.

MY DEAR SISTER,—From my long delay to answer, you might conclude I had forgotten you; but that is impossible; I shall not easily forget the agreeable conversations I had with you at Mont Plaisir, or the plain and artless account which, from time to time, you have given me of your experience. I shall be glad to know how you have found your soul since you altered your condition. You must needs have abundantly more care now than you had in a single life. And are you able still, among all these cares, to attend upon the Lord without distraction? Does nothing make you inattentive to his presence? Is there no intermission of your communion with the Father and the Son? When you have leisure, you will send an answer to, my dear sister,

Yours very affectionately.

You may direct to London.

DCCLXXII.—*To the Same.*

LONDON, October 2, 1788.

MY DEAR SISTER,—It gives me much pleasure to find you are still happy in God, leaning upon your Beloved. O may you increase therein more and more! May you be more and more holy, and you will be more and more happy! This I long for, even your perfection; your growing up in all things into Him that is our Head. O may you never endeavour,

Love's all sufficient sea to raise
By drops of creature-happiness!

I sent you a little book or two by Mr. Clarke. If I can be of any service to you in any thing, it would be an unspeakable satisfaction to,

My dear sister,

Yours affectionately.

DCCLXXIII.—*To the Same.*

DUBLIN, April 7, 1789.

MY DEAR SISTER,—I cannot but say, that it was some concern to me when I first heard that you was married; because I was afraid that you would be less useful than you might have been in a single life. And indeed I hoped that if you married at all, it would be one of our preachers: then I could have stationed him in some circuit where I should have had frequent opportunities of conversing with you. I am glad, however, that you are still happy in God. If you had married an ungodly man, it would certainly have been a sin; but it was no sin to marry a child of God; yea, though he were but a babe in Christ. And surely, if you pray mightily for him, the Lord will hear your prayer, and supply whatever is yet wanting in his faith, till he is happy, and holy, and perfect in love. I hope there is no shyness between you and Mr. or Mrs. Clarke: and do you converse freely with the other preachers? Do you meet in band? I hope you are still acquainted with Miss Lempriere; and (I think the name of her friend is) Mrs. Saunurez. I want you and them continually to grow in grace, and in the knowledge of our Lord Jesus Christ. O let us improve this span of life to the uttermost!

Yours in tender affection.

DCCLXXIV.—*To the Same.*

LEEDS, August 3, 1789.

MY DEAR SISTER,—I am always well pleased to hear from you. When I first heard of your marriage, I was afraid of two things: the one was, that it would hurt your soul; the other, that it would prevent your usefulness; at least, that you would not be useful in so high a degree as otherwise you might be. But your last letter has given me much satisfaction. I now hope that your own soul has suffered no loss; and likewise, that you will find many opportunities of doing good, and will improve them to the uttermost. I want you to do the will of God below, as angels do above. I want you to be all light, all fire, all love; and to grow up in all things into Him that is our Head; and still to love and pray for

Yours affectionately.

DCCLXXV.—*To the Same.*

NOVEMBER 3, 1789.

MY DEAR SISTER,—When I heard Mr. Brackenbury give the first account of you, I had a great desire of having some conversation with you; and a much greater when I read the account of your experience which you had given him. How is it with you now, my dear friend? Is your soul now as much alive as ever? Do you still find deep and uninterrupted communion with God; with the Three-One God; with the Father, and the Son, through the Spirit? Do not you find any thing deaden or flatten your soul? Do you now rejoice evermore? Do you pray without ceasing? Are you always conscious of the loving presence of God? Do you in every thing give thanks, knowing it is the will of God concerning you in Christ Jesus?

Are you now as zealous of good works, and as active therein, as ever you was? And do you now live in eternity, and walk in eternity; and experience the life that is hid with Christ in God? Have you one or more children? With whom do you now maintain the most intimate acquaintance? Do you sometimes visit our friends in Guernsey? Are there any books which you have a mind to have? Or is there any thing else in which I can serve you? This would at all times be a pleasure to

Yours very affectionately.

DCCLXXVI.—*To the Same.*

LONDON, February 13, 1790.

MY DEAR SISTER,—I love to see your name at the bottom of a letter; especially when it brings me the good news, that your spirit is still rejoicing in God your Saviour. My sight is so far decayed, that I can not well read a small print by candle light; but I can write almost as well as ever I could: and it does me no harm, but rather good, to preach once or twice a day. A few days since, I had a letter from one of our sisters in Scotland, whose experience agrees much with yours; only she goes farther: she speaks of being “taken up into heaven, surrounded with the blessed Trinity, and let into God the Father.” I commend you to his care, and am

Yours most affectionately.

DCCLXXVII.—*To the Same.*

NEAR BRISTOL, July 22, 1790.

MY DEAR SISTER;—I have reason to bless God, that I can still see a little; so that I can, as yet, go on in my business: and it is enough if we are enabled either to do or to suffer his holy and acceptable will. It is no wonder, if among yourselves there arise men speaking perverse things. Wherever our Lord sows his good seed, Satan will endeavour to sow his tares also: and they are suffered, the tares and the wheat, to grow up together for a season, to exercise our faith and patience. I hope Mr. Stevens will be more and more useful among you, as his eye is single; therefore there can be no objection to his continuing with you a little longer. I am always glad to hear a little of your experience; and indeed the more the better. Wishing you and yours every blessing, I remain

Yours most affectionately.

DCCLXXVIII.—*To the Same.*

LONDON, November 9, 1790.

MY DEAR SISTER,—How unsearchable are the counsels of God! How little are we able to account for his ways! When I saw the wonderful manner wherein he had dealt with you from your early years, when I talked with you in Jersey, and when I conversed more largely with you in Guernsey, I thought he was preparing you for a large sphere of action. Surely you was not then designed to be shut up in a little cottage, and fully taken up with domestic cares! I was in hopes of seeing all the graces which he had given you employed in far other things. However, although I cannot deny that you are now acting in a lower sphere than was originally designed you, yet I trust you still enjoy communion with God the Father, and his Son Jesus Christ. I hope you are still sensible, wherever you go, of the presence of the ever-blessed Trinity; and that you continually enjoy that loving kindness which is better than life itself.

I wish you would inform me of your present outward and inward state. Have you all things that are needful for the body? Do your brethren and sisters treat you with tender affection, or with coldness? Are the preachers free and loving to you? Is your soul as much alive as ever? Are the consolations of the Holy One small with you; or are they as frequent and as plentiful as ever? Write as particularly as you can, to

Yours most affectionately.

DCCLXXIX.—*To Mr. George Holder.*

BATH, September 15, 1787.

DEAR GEORGE,—Upon mature deliberation I judge it most advisable that John Barbér should remove to Edinburgh; (for I can trust him in any part of Great Britain;) and that you should supply his place at York. As soon as may be, inform him and Mr. Rutherford of this; that there may be as little delay as possible. I am, dear George,

Yours affectionately.

DCCLXXX.—*To the Same.*

LONDON, February 28, 1789.

MY DEAR BROTHER,—You say, “The last quarter, when we compared our plans with the Minutes of Conference, we wanted a considerable number of people whom Mr. Crook had given in to you.” I cannot understand this. Cannot Mr. Crook cast up a plain account? And surely, neither he nor you, nor any preacher, would wilfully give in a false account.

There is something very remarkable in the relation which you give of the life and death of Mr. Charles Laco. “Right precious in the sight of the Lord is the death of his saints.” And every assistant should take all possible care to procure the best account of them that can be had. These accounts are frequently means of awakening men of the world, as well as of encouraging the children of God. In every place the subscribers to the Magazines will fall off, unless great care be taken. You have need of great diligence as well in this as in all other parts of your office. I am, dear George,

Your affectionate friend and brother.

DCCLXXXI.—*To the Same.*

DUBLIN, June 24, 1789.

DEAR GEORGE,—You send me an agreeable account of the work of God in the Isle. If he will work, who shall stay his hand? I should be glad of an opportunity of seeing my friends that are with you once more; but I cannot reasonably expect it. In my last voyage, the sea affected me more than ever it did before in my life; so that I perceive my voyages draw toward an end. Brother Smith may bring all the accounts to the conference, and will be stationed in England the next year. I am, dear George,

Your affectionate friend and brother.

DCCLXXXII.—*To the Same.*

NEAR LONDON, November 20, 1789.

DEAR GEORGE,—You did well to remember the case of Dewsbury house, and to send what you could to Mr. Mather. I exceedingly disapprove of your publishing any thing in the Manx language. On the contrary, we should do every thing in our power to abolish it from the earth, and persuade every member of our society to learn and talk English. This would be much hindered by providing them with hymns in their own language. Therefore, gently and quietly let that proposal drop. I hope you and your fellow labourers are of one heart. Peace be with your spirits! I am, dear George,

Your affectionate friend and brother.

DCCLXXXIII.—*To the Same.*

ABERDEEN, May 24, 1790.

DEAR GEORGE,—I have no objection to your being in an English circuit next year, as brother Brown is staying another in the Island; which I suppose may be supplied by three preachers this year, as it was the last. When the wit told the world of my being in the water at Ports-

mouth, I was three or four hundred miles from it. Be zealous for God, and you will all see the fruit of your labour. I am, dear George,
Your affectionate friend and brother.

DCCLXXXIV.—*To the Same.*

LONDON, October 30, 1790.

DEAR GEORGE,—The assistant in every circuit (not the leaders) is to determine how each preacher is to travel. If Jonathan Hern will not, or cannot, take his turn with his fellow labourers, I must send another that will. I do not like dividing circuits. Could not three or more of the northern places be added to the Sunderland or Newcastle circuits, in order to lessen yours, and bring it into a six weeks' circuit? Pray send me the manner of your travelling through your circuit. I think I shall order it better. I am, with love to sister Holder, dear George,
Your affectionate friend and brother.

DCCLXXXV.—*To Miss Harriet Lewis, of Dudley.*

MADELEY, March 29, 1788.

MY DEAR SISTER,—You see I cannot refuse anything that you desire ; so I write the first opportunity. I was much surprised at the account which you gave of what had lately befallen your friend. But in the whole course of that strange affair one may discover the hand of God. I am persuaded it was the hand of God for good, both in regard to him and you : to him, that he might learn both more patience and resignation in himself, and more meekness and forbearance toward others : to you, that, being cut off from worldly hope, you might simply and nakedly hang upon the living God! You have already tasted that he is gracious. Go on! You are in his school, the school of affliction, where you will always find him a present help. But he does not yet clearly point out the way that you should go. I was greatly pleased with your openness the other day.
Yours most affectionately.

DCCLXXXVI.—*To the Same.*

DUBLIN, April 2, 1789.

MY DEAR SISTER,—Considering how changeable human nature is, I should have thought you would have forgotten me before now: I was therefore agreeably surprised when I had the pleasure of seeing you at Dudley. You seemed to be just the same as you was the first time that I conversed with you at Mr. Moor's house ; to be as desirous now as you was then, to be not almost but altogether a Christian. But if this be your determination, you must remember you cannot be warm alone ; you must needs find one, if not more, with whom you can converse freely on the things of God. This you may properly make matter of prayer: and sooner or later your prayer will be heard; although some of those with whom you once conversed are grown cold. But God is able to provide you with others who will not be unstable as water. It is a great blessing that he has upheld your goings in the way, and enabled you still to press on to the mark. May he stablish, strengthen, and settle you! So prays
Yours affectionately

DCCLXXXVII.—*To the Same.*

LEEDS, August 3, 1789.

You see the blessed effects of unconditional perseverance! It leads the way, by easy steps, first to presumption, and then to black despair! There will be no way to recover your poor friend to a Scriptural faith, but by taking away that broken reed from her; and by convincing her, that if she dies in her present state she will perish eternally. It will indeed be a medicine that will put her to pain; but it will be the only one that will save her soul alive. What a blessing it is, my dear Harriet, that you have been saved from this poisonous doctrine! and that you are enabled to follow after that holiness without which we cannot see the Lord! So run, that you may obtain. The prize is before you. Never be weary or faint in your mind. In due time you will reap, if you faint not. I am

Yours affectionately.

DCCLXXXVIII.—*To Mrs. Ingram, of Limerick.*

DUBLIN, June 28, 1789.

MY DEAR MADAM,—Your letter gave me much satisfaction. I am obliged to you for taking the trouble of writing. Indeed, when I saw your name, I was afraid of finding a fresh accusation; therefore, I was the more agreeably surprised when I read what you had written. I shall not easily do any thing that would give you pain; but whatever would be agreeable to you, will be so to, dear madam,

Your affectionate servant.

DCCLXXXIX.—*To the Same.*

DUBLIN, July 5, 1789.

MY DEAR MADAM,—After the fair and candid account that Miss Ingram and you had given of the transaction, there was no fear that I should be much prejudiced by any thing which had occurred. I advise my dear Becky and you to say as little as possible of what is past. It will then pass away like a dream; while you both forget the things that are behind, and press toward the prize of your high calling in Christ Jesus. I am, dear madam,

Yours most affectionately.

DCCXC.—*To Miss Rebecca Ingram.*

WATERFORD, April 29, 1789.

To receive a line from you was an unexpected pleasure. You will please to inform Mr. Brown, that as I purpose setting out from Killfennan pretty early on Tuesday morning, May 12, I shall probably be at Limerick between twelve and one. I am glad to find your love does not grow cold; nor you desires after all the mind that was in Christ. Now is the time to regain the whole image of God, wherein you was created. O be satisfied with nothing less; and you will surely receive it by simple faith! The Lord increase your faith! So prays

Yours affectionately.

DCCXCI.—*To the Same.*

DUBLIN, June 28, 1789.

MY DEAR BECKY,—I will tell you my thoughts without the least reserve. These are the rules in the large Minutes of Conference,—that “no Methodist (and least of all a preacher) ought to marry a woman without the consent of her parents;” and the same thing is insisted upon in one of the sermons in the Arminian Magazine; therefore, I cannot commend Mr. Brown for saying any thing to you on that head, without the consent of your father. But I exceedingly approve of your present temper and behaviour. I commend your resignation to the will of God. Keep there! Beware of murmuring; beware of fretting; beware of the sorrow which worketh death! I commend you to Him who can save you to the utmost; and am, my dear Becky,

Yours.

DCCXCII.—*To the Same.*

DUBLIN, July 5, 1789.

MY DEAR BECKY,—You mistake me. All I mean is this: it is a general rule with us, “No one ought to propose marriage to a woman till he has the consent of her parents.” So you fear where no fear is. You say, “Marriage was not proposed to” you; and I believe you. Therefore, it is your wisdom to think of past things as little as possible; you have something better to employ your thoughts. The prize and the crown are before you. Look unto Jesus! He is altogether lovely: but how little have you loved him! Let all the springs of your happiness be in him. My dear Becky,

Yours very affectionately.

DCCXCIII.—*To Mr. James McDonald.*

LONDON, October 23, 1790.

MY DEAR BROTHER,—You have great reason to praise God for his late glorious work at and near Newry; and I make no doubt but it will continue, yea, and increase, if the subjects of it continue to walk humbly and closely with God. Exhort all our brethren steadily to wait upon God in the appointed means of fasting and prayer; the former of which has been almost universally neglected by the Methodists, both in England and Ireland. But it is a true remark of Kempis: “The more thou deniest thyself, the more thou wilt grow in grace.” I am

Your affectionate friend and brother.

DCCXCIV.—*To Mr. Thomas Broadbent.*

LONDON, January 29, 1791.

MY DEAR BROTHER,—You have great reason to praise God, that he gives a blessing to your labours. So he will more and more, if you do not entangle yourself with the affairs of this life. If you seek your happiness in God alone, you will never be disappointed; if in any thing else, you surely will; for all creatures are broken cisterns. Let your eye be single. Seek one thing,—to save yourself and those that hear you. I am, dear Tommy,

Your affectionate friend and brother.

DCCXCV.—*To Miss Elizabeth Baker, afterward Mrs. Jordan, of Monmouth.*

CARMARTHEN, August 26, 1788.

MY DEAR BETSY,—Since I had the pleasure of seeing you, I have been thinking much on what you said concerning your loving others too much. In one sense this cannot be; you cannot have too much benevolence for the whole human race: but in another sense you may; you may grieve too much for the distresses of others; even so much as to make you incapable of giving them the relief which otherwise you should give them. So I know one that, when he sees any one in strong pain, directly faints away.

Is it something like this which you mean by feeling too much for others? You can give me two or three instances of it; and then I shall be better able to judge.

Have you a constant witness of the pardoning love of God? And do you find an abiding love to him? Have you yet been enabled to give him your whole heart? If so, at what time, and in what manner, did you receive this blessing?

I think you can speak with all freedom to

Yours very affectionately.

DCCXCVI.—*To the Same.*

BRISTOL, September 16, 1788.

MY DEAR BETSY,—One would be apt to imagine that there could be no ill consequence of the deepest concern for the sin and misery of our fellow creatures. But clear, indisputable experience shows the contrary to a demonstration. Lucretia Smith, (to mention only one instance,) a young gentlewoman of our society here, who found remission of sins long ago, and was unblamable in her whole behaviour reasoned on that question, "Why does not the God of love make every one as happy as me?" till she lost all her happiness, all her peace, which she never recovered since. Beware, therefore, of reasoning on those points which are far too high for you. Such knowledge is too wonderful for us: we cannot attain unto it. His ways are unsearchable, and his judgments a great deep. What he doeth thou knowest not now: it is enough that thou shalt know hereafter. I hope you never will be weary of well doing. Herein your sister Sally is a pattern. She has done unspeakable good since she came to Cowbridge. God sent her thither to revive his work there. When I first heard of her removal from Monmouth, I could not but be troubled at not seeing by what possible means the want of her could be supplied. But it is done already. God has raised you to supply her place. And he will supply all your wants out of the riches of his mercy in Christ Jesus. In what sense do you see God? Are you always sensible of his loving presence? How do you "rejoice evermore," and "pray without ceasing, and in every thing give thanks?" It is certain this is the will of God concerning you in Christ Jesus.

Adieu!

DCCXCVII.—*To the Same.*

NEAR OXFORD, October 29, 1789.

MY DEAR BETSY,—You cannot easily conceive how great satisfaction I received from your affectionate letter. I am glad you write without reserve; and take knowledge that your words come from your heart. What is that sympathy that often unites our hearts to each other perhaps the first interview? Surely it is not intended that this should cease till it is perfected in eternity.

I am pleased to hear that the work of God does not decline, but rather increase in Monmouth. My dear friend, stir up the gift of God that is in you. Warn every one: exhort every one! Be not weary of well doing! In due time you shall reap, if you faint not.

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

Have you received a clear, direct witness that you was saved from inbred sin? At what time? In what manner? And do you find it as clear as it was at first? Do you feel an increase?

Yours most affectionately.

DCCXCVIII.—*To Mr. George Sykes.*

LIVERPOOL, April 8, 1790.

MY DEAR BROTHER,—What says our Lord? "Let the dead bury their dead; but preach thou the Gospel." O refuse not him that speaketh, but take up thy cross and follow him! I am

Your affectionate brother.

DCCXCIX.—*To Mr. Benjamin Rhodes, Redruth.*

NEAR LONDON, January 7, 1789.

MY DEAR BROTHER,—You have done exactly right. Observe the rules of the conference, both in changing the stewards, or in any other point, whoever is pleased or displeased. And do not fail mildly to expostulate the case, either with George, or any other assistant, who does not observe them. The trustees and leaders will soon trample them under foot, if you will let them. But I think you can be mild, and yet firm. I am, with love to sister Rhodes,

Your affectionate friend and brother.

DCCC.—*To Mr. ———.**

LONDON, November 9, 1782.

DEAR SAMMY,—I abhor the thought of giving to twenty men the power to place or displace the preachers in their congregations. How would he then dare to speak an unpleasing truth? And, if he did, what would become of him? This must never be the case while I live among

* The direction of this letter is lost; but it appears to have been addressed to Mr. Bradburn, who was then stationed in Bradford, only a few miles from Birstal, where an attempt was made to settle a Methodist chapel upon the plan of independency.—
EDIT.

the Methodists. And Birstal is a leading case, the first of an avowed violation of our plan. Therefore, the point must be carried for the Methodist preachers now or never; and I alone can carry it, which I will, God being my helper.

You are not a match for the silver tongue, nor brother Hopper. But do not, to please any of your new friends, forsake

Your true old friend.

DCCCI.—*To Mr. Samuel Bradburn.*

LONDON, January 14, 1786.

DEAR SAMMY,—It is well we know that trouble springeth not out of the dust; but that the Lord reigneth. But still, even when we can say, "It is the Lord," it is hard to add, "Let him do what seemeth him good." I remember formerly, when I read these words in the church at Savannah, "Son of man, behold, I take from thee the desire of thine eyes with a stoke," I was pierced through as with a sword, and could not utter a word more. But our comfort is, He that made the heart can heal the heart. Your help stands in him alone. He will command all these things to work together for good. To his tender care I commend you; and am, dear Sammy,

Your affectionate friend and brother.

ECCCII.—*To the Same.*

DUBLIN, July 10, 1787.

DEAR SAMMY,—I desired John Atlay to make up the twenty pounds, which I gave Mr. Heath, fifty. But if he mistook me, and gave him fifty instead of thirty, it will not ruin me. What is still wanting, Dr. Coke will supply.

I am glad you have visited the country societies, and that you find so much life among them. What we can do for the poor people at Wandsworth, I know not. I doubt their case will grow worse and worse. I am, with love to S. Bradburn, dear Sammy,

Your affectionate friend and brother.

On the same sheet is the following letter to Mrs. Hall, Mr. Wesley's sister, then resident in London:—

DUBLIN, July 10, 1787.

DEAR PATTY,—To-morrow I hope to sail. I am glad you have not forgotten me; and am, with much affection,

Ever Yours.

DCCCIII.—*To the Same.*

NEAR MANCHESTER, July 17, 1787.

DEAR SAMMY,—You should be at Manchester to meet the assistants, by two in the afternoon on the 30th instant.

I have a good letter from William N. Pitt, at Deptford. Pray thank him for it in my name; and tell him I shall take the matter he mentions into serious consideration.

I desire you to inform Mr. Dornford, that I will propose Richard Taylor at the conference. I am, with love to Sophy, dear Sammy,

Ever Yours.

DCCCIV.—*To Miss Sophia Cook, afterward Mrs. Bradburn.*

CROWLE, June 20, 1786.

SURELY, you never can have need to use any ceremony with me. You may think aloud, and tell me all that is in your heart. As soon as ever I saw Mr. Bradburn and you together, I believed you would be more nearly united. His former wife never wanted any thing; neither need any of our preachers' wives. They neither want nor abound. They have all things needful for life and godliness. But I am not a fair judge. I am partial. I long so much to have you under my own roof, that I cannot divest myself of prejudice in the matter. I can only say, "Give yourself to prayer; and then act, in the name and in the fear of God, as you are fully persuaded in your own mind."

I am

Yours affectionately

DCCC.V.—*To Miss Loxdale.*

DOUGLAS, ISLE OF MAN, June 10, 1781.

MY DEAR MISS LOXDALE,—I had much hope that at my last return to Shrewsbury I should have seen you; but we are in the hands of Him who knows what is best for every one that trusts in him; and if our meeting be hindered for a season, when those hinderances are removed it will be the more blessed to us. 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, but have flowed with a calm, even stream.

Many years since, Madam Bourignon's Works were put into my hands, particularly the treatises you mention, and her "Exterior and Interior Life," written by herself. It was easy to see that she was a person dead to the world, and much devoted to God; yet I take her to have been very many degrees beneath both Mr. De Renty, and Gregory Lopez. Nay, I do not believe she had so much Christian experience as either David Brainerd or Thomas Walsh. What makes many passages, both in her life, and writings, so striking, is, that they are so peculiar; they are so entirely her own, so different from every thing which we have seen or read elsewhere. But this is in reality not an excellence, but a capital defect. I avoid, I am afraid of, whatever is peculiar, either in the experience or the language of any one. I desire nothing, I will accept of nothing, but the common faith and common salvation; and I want you, my dear sister, to be only just such a common Christian as Jenny Cooper was. The new expressions of Madam Bourignon naturally tended to give you a new set of ideas. They would surely set your imagination at work, and make you fancy wonderful things; but they were only shadows. I cannot doubt, in the least, but either Mr. —, or you, or your sister, has experienced more of the life of faith, and deeper communion with the Father and the

Son, than ever she did in her life. As I apprehend your mind must be a little confused by reading those uncommon treatises, I wish you would give another deliberate reading to the "Plain Account of Christian Perfection;" and you may be assured, there is no religion under heaven, higher or deeper than that which is there described. But it is certainly possible to have your mind, as well as your heart, continually stayed upon God. This you did experience for some time, and you should be continually expecting to receive it again: "Ask, and it shall be given."

For all the promises are sure
To persevering prayer.

I wrote to Mr. Fletcher some time since, and wonder I have had no answer. I hope you will always write without reserve, my dear Miss Loxdale, to

Your truly affectionate.

DCCCVI.—*To the Same.*

NOTTINGHAM, July 14, 1781.

MY DEAR MISS LOXDALE,—As it has pleased God to restore you in a measure to what you enjoyed once, I make no doubt but he will restore all which you then had; and will add to it what you never had yet. There is no end of his mercies. He will give "exceeding abundantly beyond all that you are able to ask or think." If that sickness you mention came (as is the case with some) only at the time of private prayer, I should incline to think it was preternatural, a messenger of Satan permitted to buffet you. But as you find it likewise at other times, when you feel any vehement emotion of mind, it seems to be (partly at least) a natural effect of what is called weakness of nerves. But even in this case, the prayer of faith will not fall to the ground. You may ask with resignation, and if it be best this cup will be removed from you.

You have, indeed, reason to rejoice over your sister. Is she not given you in answer to prayer? And have you not encouragement, even from this very thing, to expect, that more of your family will be given you? Those are true words, when in his own strength you wrestle with God,—

'My powerful groans thou canst not bear,
Nor stand the violence of my prayer,
My prayer omnipotent.'

You remind me of what occurred when my dear H. R. first mentioned you to me. I almost wondered I should feel so much regard for one I had never seen! But I can taste your spirit, and rejoice to find that you are so near, my dear Miss Loxdale, to

Yours in tender affection.

DCCCVII.—*To the Same.*

SHEFFIELD, August 15, 1781.

MY DEAR MISS LOXDALE,—Your letter gave much satisfaction. Whereunto you have attained, hold fast; and "press on toward the mark, the prize of your high calling of God in Christ Jesus." I do

not see any reason to doubt, but that you have tasted of the pure love of God. But you seem to be only a babe in that state, and have, therefore, need to go forward continually. It is by doing and suffering the whole will of our Lord, that we grow up in him that is our Head; and if you diligently hearken to his voice, he will show you the way wherein you should go. But you have need to be exceeding faithful to the light he gives you. "While you have the light, walk in the light," and it will continually increase. Do not regard the judgment of the world, even of those called the religious world. You are not to conform to the judgment of others, but to follow your own light; that which the blessed Spirit gives you from time to time, which is truth and is no lie. That he may guide you and your sister into all truth and all holiness, is the prayer of, my dear Miss Loxdale,

Yours most affectionately.

DCCCVIII.—*To the Same.*

CHESTER, December 15, 1781.

I SNATCH a few moments to write to my dear Miss Loxdale, although I have not time to write as I would. The trials you have lately undergone were all instances of the goodness of God, who permitted them merely for your profit, that you might be the more largely partaker of his holiness. You know our blessed Lord himself, as man, "learned obedience by the things that he suffered." And the last lesson which he learned upon earth was that, "Father, not as I will but as thou wilt." Never imagine, my dear friend, that your letters to me can be too frequent, or too long,—I may add, or too free. Nothing endears you to me so much as your artless simplicity. I beg you would always write just what you feel, without disguise, without reserve, to

Yours affectionately.

DCCCIX.—*To the Same.*

BRISTOL, March 9, 1782.

MY DEAR MISS LOXDALE,—Gold is tried in the fire, and acceptable men in the furnace of adversity.

You say, "I know not whither I am going." I will tell you whither. You are going the straight way to be swallowed up in God. "I know not what I am doing." You are suffering the will of God, and glorifying him in the fire. "But I am not increasing in the divine life." That is your mistake. Perhaps you are now increasing therein faster than ever you did since you were justified. It is true, that the usual method of our Lord is, to purify us by joy in the Holy Ghost, and a full consciousness of his love. But I have known several exempt cases, and I am clearly satisfied yours is one; and

Far, far beyond thy thought
His counsel shall appear,
When fully he the work hath wrought
That caused thy needless fear.

If it be possible, meet me at Madeley on Saturday; then you may talk more largely with, my dear Miss Loxdale,

Yours most affectionately.

DCCCX.—*To the Same.*

LIVERPOOL, April 12, 1782.

MY DEAR MISS LOXDALE,—I advised formerly my dear Jenny Cooper, and so I advise you, frequently to read and meditate upon the thirteenth chapter of the First Epistle to the Corinthians. There is the true picture of Christian perfection! Let us copy after it with all our might. I believe it might likewise be of use to you to read more than once the “Plain Account of Christian Perfection.” Indeed, what is it more or less than humble, gentle, patient love! It is undoubtedly our privilege to “rejoice evermore,” with a calm, still, heartfelt joy. Nevertheless, this is seldom long at one stay. Many circumstances may cause it to ebb and flow. This, therefore, is not the essence of religion; which is no other than humble, gentle, patient love. I do not know whether all these are not included in that one word, resignation. For the highest lesson our Lord (as man) learned on earth was to say, “Not as I will, but as thou wilt.”—May he confirm you more and more!

Yours most affectionately.

DCCCXI.—*To the Same.*

BIRMINGHAM, July 13, 1782.

MY DEAR MISS LOXDALE,—It raised some wonder in me that I had not a line from you in so long a time. I began to be almost afraid that your love was growing cold. And it would not be at all strange if it did: it is more strange if it does not; especially while you have an affair in hand that naturally tends to engross the whole thought. Whoever follows the few plain directions which are given in the Sermon on Enthusiasm, will easily and distinctly see what is the will of God concerning any point in question; that is, provided his eye be single, provided he has one design and one desire. But it is a just observation, “As a very little dust will disorder the motion of a clock; and as a very little sand will hinder the sight of the eye; so a very little desire, or selfish design, will greatly obstruct the eye of the soul.” By experience, the strongest of all arguments, you have been once and again convinced, that salvation from inbred sin is received by simple faith, although it is certain there is a gradual work both preceding and following.

Is it not then your wisdom not willingly to converse with any that oppose this great and important truth? If you play with fire, will you not be burned, sooner or later? Nay, have you not been burned already?

I remain, my dear Nancy,

Yours most affectionately.

DCCCXII.—*To the Same.*

LONDON, October 8, 1785.

MY DEAR MISS LOXDALE.—Not once, but many times, I have been making all the inquiries I could concerning you. The rather, as I was afraid you might suffer loss by the severe trials you had met with. I should not have wondered if you had; I rather wonder how you have

escaped. But, indeed, as long as you can say from your heart, "Lord, not as I will, but as thou wilt," no weapon formed against you shall prosper. You unquestionably did enjoy a measure of his pure and perfect love. And as you received it at first by naked faith, just so you may receive it again; and who knows how soon? May you not say,—

"If thou canst so greatly bow,
Friend of sinners, why not now?"

I believe Mr. W——'s nervous disorder gave rise to many, if not most, of those temptations to which many persons of equal grace, but firmer nerves, are utter strangers. As you never yet experienced any thing of the kind, so I am persuaded you never will. Yet I do not wonder at the horrid temptations of Gregory Lopez, because he was in a desert, that is, so far out of God's way. I thank you for writing freely to me. If I had you now by the hand, I would tell you, you can never write or speak too freely to, my dear Miss Loxdale,

Yours most affectionately.

DCCCXIII.—*To Mr. C——.*

DUNDEE, May 2, 1786.

I DOUBT not but both —— and you are in trouble, because —— has "changed his religion." Nay, he has changed his opinions, and mode of worship; but that is not religion; it is quite another thing. "Has he then," you may ask, "sustained no loss by the change?" Yes, unspeakable loss; because his new opinion, and mode of worship, are so unfavourable to religion, that they make it, if not impossible to one that once knew better, yet extremely difficult.

"What then is religion?" It is happiness in God, or in the knowledge and love of God. It is "faith working by love;" producing "righteousness, and peace, and joy in the Holy Ghost." In other words, it is a heart and life devoted to God; or, communion with God the Father and the Son; or, the mind which was in Christ Jesus, enabling us to walk as he walked. Now, either he has this religion, or he has not: if he has, he will not finally perish, notwithstanding the absurd, unscriptural opinions he has embraced, and the superstitious and idolatrous modes of worship. But these are so many shackles, which will greatly retard him in running the race that is set before him. If he has not this religion, if he has not given God his heart, the case is unspeakably worse: I doubt if he ever will; for his new friends will continually endeavour to hinder him, by putting something else in its place, by encouraging him to rest in the form, notions, or externals, without being born again, without having Christ in him, the hope of glory, without being renewed in the image of Him that created him. This is the deadly evil. I have often lamented that he had not this holiness, without which no man can see the Lord. But though he had it not, yet in his hours of cool reflection, he did not hope to go to heaven without it: but now he is or will be taught, that, let him only have a right faith, (that is, such and such notions,) and add thereunto such and such externals, and he is quite safe. He may indeed roll a few years in purging fire, but he will surely go to heaven at last!

Therefore, you and my dear —— have great need to weep over him: but have you not also need to weep for yourselves? For have you given God your hearts? Are you holy in heart? Have you the kingdom of God within you? righteousness, and peace, and joy in the Holy Ghost? the only true religion under heaven? O cry unto Him that is mighty to save, for this one thing needful! Earnestly and diligently use all the means which God hath put plentifully into your hands! Otherwise, I should not at all wonder if God permit you also to be given up to a strong delusion. But whether you were or were not; whether you are Protestants or Papists, neither you nor he can ever enter into glory, unless you are now cleansed from all pollution of flesh and spirit, and perfect holiness in the fear of God. I am

Your affectionate.

DCCCXIV.—*To the Reverend Mr. L——.*

LEWISHAM, December 14, 1771.

DEAR BROTHER,—For some time I have been in doubt whether it was best for me to write, or to leave you to your own reflections. But at length love turns the scale. I cannot be silent any longer without being wanting in affection. I will therefore state the case as impartially as I can, and may God give you a right judgment in all things!

It has pleased God to entrust you with several talents; a measure of his grace, of natural understanding, improved by reading and conversation; and a tolerable utterance. And what are you doing with these talents? You are well nigh burying them in the earth. A dispensation of the Gospel is committed to you; and yet you preach not the Gospel, or but now and then; instead of continually stirring up the gift of God that is in you. Is this inactivity, this losing so many precious opportunities, owing to any temporal views? Do you expect to get more money by delay? I hope not. Do you want to avoid labour, shame, or censure? I would fain think better things of you. Surely you have not so learned Christ!

But you have promised (not indeed to man, but) before God, that you will not leave the Church. What do you mean by this? What ideas do you affix to that confused expression? In what sense can the officiating at West-street or Spitalfields chapels (both of them consecrated places, if that avails any thing) be called leaving the Church? Does Mr. Dodd, one of the king's chaplains, leave the Church by officiating at Charlotte-street chapel? although this was never consecrated yet, neither is under any episcopal jurisdiction.

But if you had made that promise ten times, still I ask, Would it not be "more honoured in the breach than in the observance?" For, what was it you promised? To wait for dead men's shoes? Was not this a foolish promise? To bury your talent in the earth? Was not this a sinful promise? To incur the wo of not preaching the Gospel? Is not this both foolish and sinful? "But you do not intend to stand in the vineyard all the day idle. You will but wait a while longer." Well, how long will you be as a dumb dog? twenty years? or ten? or one

and a half? If you have a lease of your life, well. But what, if you are called in one year to give an account of your stewardship? O live to-day! Do all the good you can while it is called to-day! Now stir up the gift of God which is in you! Now save as many souls as you can; and do all you can to ease the labour and prolong the life of

Your affectionate friend and brother:

DCCCXV.—*To the Same.*

OCTOBER 25, 1786.

LAST night I had a long conversation with a few sensible men, concerning going to church. I asked them what objection they had to the hearing of Mr. L——. They answered, "They could not hear him; he generally spoke so low, that they lost a good part of what he said; and that what they could hear was spoken in a dead, cold, languid manner, as if he did not feel any thing which he spoke." This would naturally disgust them the more, because Dr. C—— leaned to the other extreme. I doubt there is some ground for their objection. But I should think you might easily remove it. I asked again, "Have you any objection to any thing in his behaviour?" They answered, "One thing we cannot approve of; his being ashamed of the Methodists. His never recommending or defending them at all, we think, is a full proof of this: for every one knows his near relation, and his many obligations, to you. They know how you have loved and cherished him from a child." They might have added, "You owe your whole education to him; and therefore, in effect, your ordination, your curacy, your school, yea, and your wife: none of which you would in all likelihood have had, had it not been for him."

I would add a word upon this head myself. I do not think you act wisely. Not one of your genteel friends can be depended on: they are mere summer flies. Whereas, had you condescended to make the Methodists your friends, they would have adhered to you one and all. And they are already no inconsiderable body of people; besides that, they are increasing more and more.

Suffer me now to speak a word between you and me. Is not the reason of your preaching so languidly and coldly, that you do not feel what you say? And why not? Because your soul is not alive to God. Do you know that your sins are forgiven? I fear not. Can you say, "I know that my Redeemer liveth?" I doubt, if you did know it once, whether you know it now! Have you fellowship with the Father and the Son? Alas, it is well if you know what it means! And are you content to have your portion in this world? Do you savour only earthly things? Then I do not wonder that you are shy to the Methodists; for they are not to your taste! O think and pray to-day; for I do not promise you that you shall live another year! I now give you a full proof that I am

Your truly affectionate.

DCCCXVI.—*To Mr. Theophilus Lessey.*

MY DEAR BROTHER,—There is no one point in all the Bible concerning which I have said more, or written more, for almost these fifty

years, than faith. I can say no more than I have said. To believe the being and attributes of God, is the faith of a Heathen. To believe the Old Testament, and trust in Him that was to come, was the faith of a Jew. To believe Christ gave himself for me, is the faith of a Christian. This faith he did give to you, and I hope does still: hold it fast, without any philosophical refinement. When we urge any to believe, we mean, "Accept that faith which God is now ready to give." Indeed, believing is the act of man, but it is the gift of God. For no one ever did believe unless God gave him the power. Take it simply without reasoning, and hold it fast. I am

Your affectionate brother.

DCCCXVII.—*To the Same.*

MY DEAR BROTHER,—That you are slighted in some places ought not to discourage you, but to humble you, and to put you upon more diligence in searching the Scriptures with more meditation and prayer. As a balance for the slight you meet with in some places, you see that God gives you success in others. And there is no doubt but he gives you as much honour and success as you can bear. Many censures must be expected to follow the expulsion of unworthy members. But this will do you no hurt. The way to the kingdom lies through honour and dishonour. I am in great hopes that sister Cousins will now have better health than she has had for some time. And she may say with assurance, "Health I shall have, if health be best." Go on, fulfilling your character, and being "patient in bearing ill, and doing well." I am

Your affectionate brother.

DCCCXVIII.—*To Mr. John Stretton, in Harbour Grace, Newfoundland.*

LONDON, February 25, 1785.

MY DEAR BROTHER,—You did well in breaking through that needless diffidence: if you had wrote sooner, you would have heard from me sooner. Although I have not been at Limerick for some years, yet I remember your father and mother well. They truly feared God when I conversed with them. Be a follower of them, as they were of Christ.

The last time I saw Mr. Coughlan, he was ill in body, but in a blessed state of mind. He was utterly broken in pieces, full of tears and contrition for his past unfaithfulness. Not long after I went out of town, God removed him to a better place.

If that deadly enemy of true religion, Popery, is breaking in upon you, there is indeed no time to be lost; for it is far easier to prevent the plague than to stop it. Last autumn Dr. Coke sailed from England, and is now visiting the flock in the midland provinces of America, and settling them on the New Testament plan, to which they all willingly and joyfully conform, being all united, as by one Spirit, so in one body. I trust they will no more want such pastors as are after God's own heart. After he has gone through these parts, he intends, if God permit, to see the brethren in Nova Scotia, probably attended with one or two able preachers who will be willing to abide there. A day or two ago, I wrote and desired him before he returns to England to call upon

our brethren also in Newfoundland, and, perhaps, leave a preacher there likewise. About food and raiment, we take no thought. Our heavenly Father knoweth that we need these things, and he will provide. Only let us be faithful and diligent in feeding his flock. Your preacher will be ordained. Go on, in the name of the Lord, and in the power of his might! You shall want no assistance that is in the power of

Your affectionate friend and brother.

DCCCXIX.—*To Mr. George Blackall, of Brentford.*

LONDON, February 25, 1783.

MY DEAR BROTHER,—St. Paul teaches, that it is in heaven we are to be joined with “the spirits of just men made perfect,” in such a sense as we cannot be on earth, or even in paradise. In paradise the souls of good men rest from their labours, and are with Christ from death to the resurrection. This bears no resemblance at all to the Popish purgatory, wherein wicked men are supposed to be tormented in purging fire, till they are sufficiently purified to have a place in heaven. But we believe, (as did the ancient church,) that none suffer after death, but those who suffer eternally. We believe that we are to be *here* saved from sin, and enabled to love God with all our heart. I am

Your affectionate brother.

DCCCXX.—*To Mr. John Bausell.*

I BELIEVE what you say, or write, proceeds from a real desire to promote the glory of God by the salvation of men: therefore I take in good part all you say; and thank you for your letter to me. Your advice is good, as to the substance of it: little circumstances I do not contend for.

I likewise approve the exhortation, in your printed treatise, to the people called Methodists. It is quite consistent with what I am saying to them day by day, in private, as well as in public. A great number of them have the form of godliness; but I am jealous over them, for fear they should stop there, and imagine they are safe in the form, without the power.

In earth, in paradise, in heaven,
Our all in all is love.

Without this, we know all religion is a shadow. The Lord fire your heart with this! So prays

Your affectionate brother.

DCCCXXI.—*To Mr. Victory Purdy, of Bristol.*

LONDON, February 1, 1784.

MY DEAR BROTHER,—Your father was one of our first society, which met at Fetter-lane; and one of the first that found peace with God. When it was thought best that I should go to Bristol, we spent a considerable time in prayer, and then cast lots who should accompany me thither. The lot fell upon him; and he was with me day and night till he judged it proper to marry. But I had no curi-

osity ; so that I scarce ever asked him a question concerning his parents, birth, or former way of life. I first saw him when he came to the Foundery, and desired to be admitted into the society. He was a man of eminent integrity and simplicity ; “ fervent in zeal, and warm in charity ;” both in his spirit and behaviour greatly resembling Joseph Bradford. Be you a follower of him, as he was of Christ !

I am your affectionate brother.

DCCCXXII.—To Mr. —.

JANUARY, 1790.

MY DEAR BROTHER,—You seem to me not to have well considered the Rules of a Helper, or the rise of Methodism. It pleased God, by me, to awaken, first my brother, and then a few others ; who severally desired of me, as a favour, that I would direct them in all things. After my return from Georgia, many were both awakened and converted to God. One, and another, and another of these desired to join with me as sons in the Gospel, to be directed by me. I drew up a few plain rules, (observe, there was no conference in being !) and permitted them to join me on these conditions. Whoever, therefore, violates these conditions, particularly that of being directed by me in the work, does, *ipso facto*, [by the act itself,] disjoin himself from me. This brother M. has done ; (but he cannot see that he has done amiss ;) and he would have it a common cause : that is, he would have all the preachers do the same. He thinks “ they have a right so to do.” So they have. They have a right to disjoin themselves from me whenever they please, But they cannot, in the nature of the thing, join with me any longer than they are directed by me. And what, if fifty of the present preachers disjoined themselves ! What should I lose thereby ? Only a great deal of labour and care, which I do not seek ; but endure, because no one else either can or will.

You seem likewise to have quite a wrong idea of a conference. For above six years after my return to England, there was no such thing. I then desired some of our preachers to meet me, in order to advise, not control, me. And you may observe, they had no power at all, but what I exercised through them. I chose to exercise the power which God had given me in this manner, both to avoid ostentation, and gently to habituate the people to obey them when I should be taken from their head. But as long as I remain with them, the fundamental rule of Methodism remains inviolate. As long as any preacher joins with me, he is to be directed by me in his work. Do not you see, then, that brother M., whatever his intentions might be, acted as wrong as wrong could be ? and that the representing of this as the common cause of the preachers was the way to common destruction ? the way to turn all their heads, and to set them in arms ? It was a blow at the very root of Methodism. I could not therefore do less than I did : it was the very least that could be done, for fear that evil should spread.

I do not willingly speak of these things at all ; but I do it now out of necessity ; because I perceive the mind of you, and some others, is a little hurt by not seeing them in a true light. I am

Your affectionate brother.

DCCCXXIII.—*To Mr.* —.

DECEMBER, 1786.

DEAR —, You know I love you. Ever since I knew you, I have neglected no way of showing it, that was in my power. And you know I esteem you for your zeal and activity, for your love of discipline, and for your gifts which God has given you; particularly quickness of apprehension, and readiness of utterance; especially in prayer.

Therefore I am jealous over you, lest you should lose any of the things you have gained, and not receive a full reward: and the more so, because I fear you are wanting in other respects. And who will venture to tell you so? You will scarce know how to bear it from me, unless you lift up your heart to God. If you do this, I may venture to tell you what I fear, without any farther preface. I fear you think of yourself more highly than you ought to think. Do not you think too highly of your own understanding? of your gifts? particularly in preaching? as if you were the very best preacher in the connection? of your own importance? as if the work of God, here or there, depended wholly or mainly on you? and of your popularity? which I have found to my surprise far less, even in L—, than I expected.

May not this be much owing to the want of brotherly love? With what measure you mete, men will measure to you again. I fear there is something unloving in your spirit; something not only of roughness, but of harshness, yea, of sourness! Are you not also extremely open to prejudice, and not easy to be cured of it? So that whenever you are prejudiced, you commence bitter, implacable, unmerciful? If so, that people are prejudiced against you, is both the natural and the judicial consequence.

I am afraid lest your want of love to your neighbours should spring from want of love to God; from want of thankfulness. I have sometimes heard you speak in a manner that made me tremble; indeed, in terms that not only a weak Christian, but even a serious Deist, would scruple to use.

I fear, you greatly want evenness of temper. Are you not generally too high, or too low? Are not all your passions too lively? your anger in particular? Is it not too soon raised? And is it not too impetuous? causing you to be violent, boisterous, bearing down all before you?

Now, lift up your heart to God, or you will be angry at me. But I must go a little farther. I fear you are greatly wanting in the government of your tongue. You are not exact in relating facts. I have observed it myself. You are apt to amplify; to enlarge a little beyond the truth. You cannot imagine, if others observe this, how it will affect your reputation.

But I fear you are more wanting in another respect: that you give a loose to your tongue when you are angry: that your language then is not only sharp, but coarse, and ill-bred. If this be so, the people will not bear it. They will not take it either from you or me.

DCCCXXIV.—*To Bishop Lowth.*

AUGUST 10, 1780.

MY LORD,—Some time since I received your lordship's favour, for which I return your lordship my sincere thanks. Those persons did not apply to the society, because they had nothing to ask of them. They wanted no salary for their minister; they were themselves able and willing to maintain him. They therefore applied, by me, to your lordship, as members of the Church of England, and desirous so to continue, begging the favour of your lordship, after your lordship had examined him, to ordain a pious man who might officiate as their minister.

But your lordship observes, "There are three ministers in that country already." True, my lord: but what are three, to watch over all the souls in that extensive country? Will your lordship permit me to speak freely? I dare not do otherwise. I am on the verge of the grave, and know not the hour when I shall drop into it. Suppose there were three-score of those missionaries in the country, could I in conscience recommend these souls to their care? Do they take any care of their own souls? If they do, (I speak it with concern!) I fear they are almost the only missionaries in America that do. My lord, I do not speak rashly: I have been in America; and so have several with whom I have lately conversed. And both I and they know what manner of men the far greater part of these are. They are men who have neither the power of religion, nor the form; men that lay no claim to piety, nor even decency.

Give me leave, my lord, to speak more freely still: perhaps it is the last time I shall trouble your lordship. I know your lordship's abilities and extensive learning: I believe, what is far more, that your lordship fears God. I have heard that your lordship is unfashionably diligent in examining the candidates for holy orders; yea, that your lordship is generally at the pains of examining them yourself. *Examining them!* In what respect? Why, whether they understand a little Latin and Greek, and can answer a few trite questions in the science of divinity! Alas, how little does this avail! Does your lordship examine, whether they serve Christ or Belial? whether they love God or the world? whether they ever had any serious thoughts about heaven or hell? whether they have any real desire to save their own souls, or the souls of others? If not, what have they to do with holy orders? and what will become of the souls committed to their care?

My lord, I do by no means despise learning: I know the value of it too well. But what is this, particularly in a Christian minister, compared to piety? What is it in a man that has no religion? "As a jewel in a swine's snout."

Some time since, I recommended to your lordship a plain man, whom I had known above twenty years, as a person of deep, genuine piety, and of unblamable conversation. But he neither understood Greek nor Latin; and he affirmed, in so many words, that he believed it was his duty to preach, whether he was ordained or no. I believe so too. What became of him since, I know not: but I suppose he received Presbyterian

ordination; and I cannot blame him, if he did. He might think any ordination better than none.

I do not know that Mr. Hoskins had any favour to ask of the society. He asked the favour of your lordship to ordain him, that he might minister to a little flock in America. But your lordship did not see good to ordain him: but your lordship did see good to ordain, and send into America, other persons, who knew something of Greek and Latin; but who knew no more of saving souls, than of catching whales.

In this respect also, I mourn for poor America; for the sheep scattered up and down therein. Part of them have no shepherds at all, particularly in the northern colonies; and the case of the rest is little better, for their own shepherds pity them not. They cannot, for they have no pity on themselves. They take no thought or care about their own souls.

Wishing your lordship every blessing from the great Shepherd and Bishop of souls, I remain, my lord,

Your lordship's dutiful son and servant.

DCCCXXV.—*To the Bishop of —.*

MY LORD,—I am a dying man, having already one foot in the grave. Humanly speaking, I cannot long creep upon the earth, being now nearer ninety than eighty years of age. But I cannot die in peace, before I have discharged this office of Christian love to your lordship. I write without ceremony, as neither hoping nor fearing any thing from your lordship, or from any man living. And I ask, in the name and in the presence of Him to whom both you and I are shortly to give an account, why do you trouble those that are quiet in the land? those that fear God and work righteousness? Does your lordship know what the Methodists are? that many thousands of them are zealous members of the Church of England, and strongly attached, not only to his majesty, but to his present ministry? Why should your lordship, setting religion out of the question, throw away such a body of respectable friends? Is it for their religious sentiments? Alas, my lord! is this a time to persecute any man for conscience' sake? I beseech you, my lord, do as you would be done to. You are a man of sense; you are a man of learning; nay, I verily believe, (what is of infinitely more value,) you are a man of piety. Then think, and let think. I pray God to bless you with the choicest of his blessings.

I am, my lord, &c.

DCCCXXVI.—*To the Bishop of —.*

HULL, June 26, 1790.

MY LORD,—It may seem strange, that one who is not acquainted with your lordship, should trouble you with a letter. But I am constrained to do it: I believe it is my duty both to God and your lordship. And I must speak plain; having nothing to hope or fear in this world, which I am on the point of leaving.

The Methodists, in general, my lord, are members of the Church of

England. They hold all her doctrines, attend her service, and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me then to ask, *Cui bono?* "For what reasonable end" would your lordship drive these people out of the Church? Are they not as quiet, as inoffensive, nay, as pious, as any of their neighbours? except perhaps, here and there a hair-brained man, who knows not what he is about. Do you ask, "Who drives them out of the Church?" Your lordship does; and that in the most cruel manner; yea, and the most disingenuous manner. They desire a license to worship God after their own conscience. Your lordship refuses it; and then punishes them for not having a license! So your lordship leaves them only this alternative, "Leave the Church, or starve." And is it a Christian, yea, a Protestant bishop, that so persecutes his own flock? I say, *persecutes*; for it is persecution to all intents and purposes. You do not burn them indeed, but you starve them. And how small is the difference! And your lordship does this under colour of a vile, execrable law, not a whit better than that *de hæretico comburendo*. [Concerning the burning of heretics.] So persecution, which is banished out of France, is again countenanced in England!

O my lord, for God's sake, for Christ's sake, for pity's sake, suffer the poor people to enjoy their religious, as well as civil, liberty! I am on the brink of eternity! Perhaps so is your lordship too! How soon may you also be called to give an account of your stewardship, to the great Shepherd and Bishop of our souls! May he enable both you and me to do it with joy! So prays, my lord,

Your lordship's dutiful son and servant.

DCCCXXVII.—*To the Bishop of*—

MY LORD,—Several years ago, the churchwardens, of St. Bartholomew's informed Dr. Gibson, then lord bishop of London, "My lord, Mr. Bateman, our rector, invites Mr. Wesley very frequently to preach in his church." The bishop replied, "And what would you have me to do? I have no right to hinder him. Mr. Wesley is a clergyman, regularly ordained, and under no ecclesiastical censure."

I am, my lord,

Your lordship's obedient servant.

DCCCXXVIII.—*To Sir Harry Trelawney.*

FOR a long time I have had a desire to see you, but could not find an opportunity; and indeed I had reason to believe my company would not be agreeable; as you were intimate with those who think they do God service by painting me in the most frightful colours. It gives me much satisfaction to find that you have escaped out of the hands of those warm men. It is not at all surprising that they should speak a

little unkindly of you too in their turn. It gave me no small satisfaction to learn, from your own lips, the falsehood of their allegation. I believed it false before, but could not affirm it so positively as I can now.

Indeed, it would not have been without precedent, if from one extreme you had run into another. This was the case with that great man, Dr. Taylor, of Norwich. For some years he was an earnest Calvinist; but afterward, judging he could not get far enough from that melancholy system, he ran, not only into Arianism, but into the very dregs of Socinianism. I have reason, indeed, to believe he was convinced of his mistake some years before he died. But to acknowledge this publicly was too hard a task for one who had lived above eighty years.

You have need to be thankful on another account likewise; that is, that your prejudices against the Church of England are removing. Having had an opportunity of seeing several of the churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced that our own Church, with all her blemishes, is nearer the Scriptural plan than any other in Europe.

I sincerely wish you may retain your former zeal for God; only, that it may be a "zeal according to knowledge." But there certainly will be a danger of your sinking into a careless, lukewarm state, without any zeal or spirit at all. As you were surfeited with an irrational, unscriptural religion, you may easily slide into no religion at all; or, into a dead form, that will never make you happy, either in this world, or in that which is to come. Wishing every Scriptural blessing, both to Lady Trelawney and you, I am, dear sir,

Your affectionate servant.

DCCCXXIX.—*To Mr. ———.*

You give five reasons why the Rev. Mr. P. will come no more amongst us: 1. Because we despise the ministers of the Church of England.—This I flatly deny. I am answering letters, this very post, which bitterly blame me for just the contrary. 2. Because so much backbiting and evil speaking is suffered amongst our people.—It is not suffered: all possible means are used, both to prevent and remove it. 3. Because I, who have written so much against hoarding up money, have put out seven hundred pounds to interest.—I never put sixpence out to interest since I was born; nor had I ever one hundred pounds together, my own, since I came into the world. 4. Because our lay preachers have told many stories of my brother and me.—If they did, I am sorry for them: when I hear the particulars I can answer, and, perhaps, make those ashamed who believed them. 5. Because we did not help a friend in distress. We did help him as far as we were able. But we might have made his case known to Mr. G., Lady H., &c.—So we did, more than once; but we could not pull money from them whether they would or no. Therefore, these reasons are of no weight. You conclude with praying that God would remove pride and malice from amongst us.—Of pride, I have too much; of malice, I have none: however, the prayer is good, and I thank you for it.

DCCCXXX.—*To Mr. ———.*

SOME time since, I was considering what you said, concerning the want of a plan in our societies. There is a good deal of truth in this remark. For though we have a plan, as to our spiritual economy, (the several branches of which are particularly recited in the "Plain Account of the People called Methodists,") yet it is certain, we have barely the first outlines of a plan with regard to our temporal concerns. The reason is, I had no design for several years to concern myself with temporals at all; and when I began to do this, it was wholly and solely with a view to relieve, not employ, the poor; except now and then, with respect to a small number; and even this I found was too great a burden for me, as requiring more money, more time, and more thought, than I could possibly spare. I say, *than I could possibly spare*; for the whole weight lay on me. If I left it to others, it surely came to nothing. They wanted either understanding, or industry, or love, or patience, to bring any thing to perfection.

Thus far I thought it needful to explain myself, with regard to the economy of our society. I am still to speak of your case, of my own, and of some who are dependent upon me.

I do not recollect, for I kept no copy of my last, that I charged you with want of humility or meekness. Doubtless, these may be found in the most splendid palaces. But did they ever move a man to build a splendid palace? Upon what motive you did this, I know not; but you are to answer it to God, not to me.

If your soul is as much alive to God, if your thirst after pardon and holiness is as strong, if you are as dead to the desire of the eye and the pride of life, as you were six or seven years ago, I rejoice: if not, I pray God you may; and then you will know how to value a real friend.

With regard to myself, you do well to warn me against popularity, a thirst of power, and of applause; against envy, producing a seeming contempt for the conveniences or grandeur of this life; against an affected humility; against sparing from myself to give to others, from no other motive than ostentation. I am not conscious to myself that this is my case. However, the warning is always friendly; and it is always seasonable, considering how deceitful my heart is, and how many the enemies that surround me. What follows I do not understand: "You behold me in the ditch, wherein you helped, though innocently, to cast me, and with a Levitical pity, passing by on the other side. He and you, sir, have not any merit, though Providence should permit all these sufferings to work together for my good." I do not comprehend one line of this, and therefore cannot plead either Guilty or Not guilty. I presume, they are some that are dependent on me, "who," you say, "keep not the commandments of God; who show a repugnance to serve and obey; who are as full of pride and arrogance, as of filth and nastiness; who do not pay lawful debts, nor comply with civil obligations; who make the waiting on the offices of religion a plea for sloth and idleness; who, after I had strongly recommended them, did not perform their moral duty, but increased the number of those incumbrances which they forced on you against your will." To this, I can only say, 1. I know not whom you mean; I am not certain that I can

so much as guess at one of them. 2. Whoever they are, had they followed my instructions, they would have acted in a quite different manner. 3. If you will tell me them by name, I will renounce all fellowship with them.

DCCCXXXI.—*To Lady* —.

LONDON, September 30, 1788.

MY DEAR LADY,—For many years a great person professed, and I believe had, a great regard for me. I therefore believed it my duty to speak with all freedom, which I did in a long letter. But she was so displeased, that she said to a friend, “I hate Mr. Wesley above all the creatures upon earth.”

I now believe it my duty to write freely to you: will it have the same effect? Certainly I would not run the hazard, did I not regard your happiness more than your favour. Therefore, I will speak. May God enable you not only to pardon it, but to profit thereby! Indeed, unless you profit by it, I do not expect you to forgive.

Be pleased to observe, I do not affirm any thing; I only beg you calmly to consider, Would it be right for me to propagate a doctrine which I believed to be false? particularly if it were not only false, but dangerous to the souls of men; frequently hindering their growth in grace; stopping their pursuit of holiness?

And is it right in you to do this? You believe the doctrine of absolute predestination is false. Is it then right for you to propagate this doctrine, in any kind or degree? particularly as it is not only false, but a very dangerous doctrine, as we have seen a thousand times? Does it not hinder the work of God in the soul? feed all evil, and weaken all good, tempers? turn many quite out of the way of life, and drive them back to perdition?

Is not Calvinism the very antidote of Methodism? the most deadly and successful enemy which it ever had? “But my friend desired that I would propagate it, and lodged money with me for this very purpose.” What then? May I destroy souls because my friend desired it? Ought you not rather to throw that money into the sea? O let not any money, or any friend, move you to propagate a lie! to strike at the root of Methodism! to grieve the holiest of your friends, and to endanger your own soul! Living or dying, I shall always be, my dear lady,
Your most affectionate servant.

DCCCXXXII.—*To Lord* —.

1782.

MY LORD,—If I wrong your lordship, I am sorry for it; but I really believe your lordship fears God; and I hope your lordship has no unfavourable opinion of the Christian revelation. This encourages me to trouble your lordship with a few lines, which otherwise I should not take upon me to do.

Above thirty years ago, a motion was made in parliament, for raising and embodying the militia, and for exercising them, to save time, on Sunday. When the motion was like to pass, an old gentleman stood up and said, “Mr. Speaker, I have one objection to this: I believe an

old book, called the Bible." The members looked at one another, and the motion was dropped.

Must not all others, who believe the Bible, have the very same objection? And, from what I have seen, I cannot but think, these are still three-fourths of the nation. Now, setting religion out of the question, is it expedient to give such a shock to so many millions of people at once? And certainly it would shock them extremely: it would wound them in a very tender part. For would not they, would not all England, would not all Europe, consider this as a virtual repeal of the Bible? And would not all serious persons say, "We have little religion in the land now; but by this step, we shall have less still. For wherever this pretty show is to be seen, the people will flock together; and will lounge away so much time before and after it, that the churches will be emptier than they are already!"

My lord, I am concerned for this on a double account: First, because I have personal obligations to your lordship, and would fain, even for this reason, recommend your lordship to the love and esteem of all over whom I have any influence. Secondly, because I now reverence your lordship for your office's sake; and believe it to be my bounden duty to do all that is in my little power, to advance your lordship's influence and reputation.

Will your lordship permit me to add a word in my old fashioned way? I pray Him that has all power in heaven and earth, to prosper all your endeavours for the public good; and am, my lord,

Your lordship's willing servant.

DCCCXXXIII.—*To a Member of Parliament.*

LAST month, a few people met together in Lincolnshire, to pray, and praise God, in a friend's house: there was no preaching at all. Two neighbouring justices fined the man of the house twenty pounds. I suppose he was not worth twenty shillings. Upon this, his household goods were distrained and sold, to pay the fine. He appealed to the quarter sessions; but all the justices averred, the Methodists could have no relief from the act of toleration, because they went to church; and that, so long as they did so, the conventicle act should be executed upon them.

Last Sunday, when one of our preachers was beginning to speak to a quiet congregation, a neighbouring justice sent a constable to seize him, though he was licensed; and would not release him till he had paid twenty pounds; telling him, his license was good for nothing, because he was a Churchman.

Now, sir, what can the Methodists do? They are liable to be ruined by the conventicle act, and they have no relief from the act of toleration! If this is not oppression, what is? Where then is English liberty? the liberty of Christians? yea, of every rational creature, who, as such, has a right to worship God according to his own conscience? But, waiving the question of right and wrong, what prudence is there in oppressing such a body of loyal subjects? If these good magistrates could drive them, not only out of Somersetshire, but out of England, who would be gainers thereby? Not his majesty, whom we honour and love: not his ministers, whom we love and serve for his sake. Do

they wish to throw away so many thousand friends, who are now bound to them by stronger ties than that of interest? If you will speak a word to Mr. Pitt on that head, you will oblige, &c.

DCCCXXXIV.—*To the Reverend Ezekiel Cooper, of Philadelphia.*

NEAR LONDON, February 1, 1791.

MY DEAR BROTHER,—Those that desire to write, or say any thing to me, have no time to lose; for time has shaken me by the hand, and death is not far behind. But I have reason to be thankful for the time that is past: I felt few of the infirmities of old age for fourscore and six years. It was not till a year and a half ago that my strength and my sight failed. And still I am enabled to scrawl a little, and to creep, though I cannot run. Probably I should not be able to do so much, did not many of you assist me by your prayers. I have given a distinct account of the work of God, which has been wrought in Britain and Ireland, for more than half a century. We want some of you to give us a connected relation of what our Lord has been doing in America, from the time that Richard Boardman accepted the invitation, and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world; and that it is their full determination so to continue,

Though mountains rise, and oceans roll,
To sever us in vain.

To the care of our common Lord I commit you; and am
Your affectionate friend and brother.

DCCCXXXV.—*To a Friend.*

LONDON, February 26, 1791.

DEAR SIR,—Unless the Divine power has raised you up to be as *Athanasius contra mundum*, [Athanasius against the world,] I see not how you can go through your glorious enterprise, in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, “if God be for you, who can be against you?” Are all of them together stronger than God? O “be not weary in well doing!” Go on, in the name of God, and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.

Reading this morning a tract, wrote by a poor African, I was particularly struck by that circumstance,—that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being a law, in all our colonies, that the oath of a black against a white goes for nothing. What villany is this!

That He who has guided you from your youth up, may continue to strengthen you in this and all things, is the prayer of, dear sir,

Your affectionate servant.*

* This letter is supposed to have been addressed to Mr. Wilberforce, and, as its date shows, was written by Mr. Wesley only four days before his death. The fol-

DCCCXXXVI.—*To Mr. John Booth.*

LONDON, January 29, 1791.

MY DEAR BROTHER,—You give me a very agreeable account of the progress of the work of God in your circuit. As to the poor, self-conceited enthusiasts in Keighley, it seems best that you should never name them in public but when occasion offers, strike at the root of their errors, by clearly proving the truth which they deny. And whenever you meet with any of them in private, then speak and spare not. Whenever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you his blessing.

I am

Your affectionate friend and brother.

DCCCXXXVII.—*To Mr. York, of Stourport.*

LONDON, February 6, 1791.

DEAR SIR,—On Wednesday, March 17, I propose, if God permit, to come from Gloucester to Worcester; and on Thursday, the 18th, to Stourport. If our friends at Worcester are displeas'd, we cannot help it. Wishing you and yours all happiness, I am, dear sir,

Your affectionate servant.

February 28.—This morning I found this in my bureau.*

lowing remarks on his correspondence with Mr. Clarkson, are extracted from that gentleman's "History of the Abolition of the Slave Trade," vol. i, p. 447. The date referred to is the year 1787, when the abolition committee was formed.

"Mr. Wesley, whose letter was read next, informed the committee of the great satisfaction which he also had experienced when he heard of their formation. He conceived that their design, while it would destroy the slave trade, would also strike at the root of the shocking abomination of slavery. He desired to forewarn them, that they must expect difficulties and great opposition from those who were interested in the system; that these were a powerful body; and that they would raise all their forces when they perceived their craft to be in danger. They would employ hireling writers, who would have neither justice nor mercy. But the committee were not to be dismayed by such treatment, nor even if some of those who professed good will toward them should turn against them. As to himself, he would do all he could to promote the object of their institution. He would reprint a new, large edition of his 'Thoughts upon Slavery,' and circulate it among his friends in England and Ireland, to whom he would add a few words in favour of their design. And then he concluded in these words: 'I commend you to Him who is able to carry you through all opposition, and support you under all discouragements.'

"On the 30th of October, 1787, a second letter was read from Mr. John Wesley. He said that he had now read the publications which the committee had sent him, and that he took, if possible, a still deeper interest in their cause. He exhorted them to more than ordinary diligence and perseverance; to be prepared for opposition; to be cautious about the manner of procuring information and evidence, that no stain might fall upon their character; and to take care that the question should be argued as well upon the consideration of interest, as of humanity and justice; the former of which, he feared, would have more weight than the latter: and he recommended them and their glorious concern, as before, to the protection of Him who was able to support them."—EDIT.

* The memorandum at the bottom of this letter, in all probability, was the last line Mr. Wesley ever wrote. It bears the date of February 28, and he died on the 2d of March; only two days afterward. The original letter, as a curiosity, was bequeathed to the late Rev. Samuel Bradburn; and is now in the possession of his daughter, Miss Eliza Weaver Bradburn, by whose permission it has been transcribed.

--EDIT.

SUPPLEMENTARY LETTERS.

DCCCXXXVIII.—*To Dr. Koker, of Rotterdam.*

1738.

My desire and prayer to God is, that the glorious Gospel of his Son may run and be glorified among you, as it doth among us; and much more abundantly. I should rejoice to hear what our Lord hath done for you also. Is the number of believers multiplied? Do they love one another? Are they all of one heart and one soul? Do they build up one another in the knowledge and love of our Lord Jesus Christ? May he multiply your little flock a thousand fold, how many soever they be! May he fill you with all peace and joy in believing! May he preserve you in all lowliness of spirit! And may he enable you to use great plainness of speech, both toward each other, and toward all men; and by manifestation of the truth, to commend yourselves to every man's conscience in the sight of God!

Even to this hour I have not had one day's leisure to transcribe for you the papers I brought from Hernhuth; the harvest here also is so plenteous, and the labourers so few; and it increases upon us daily. Verily the Spirit of the Lord hath lifted up his standard against the iniquity which hath overspread our land as a flood. O pray ye for us, that he would send more labourers into his harvest; and that he would enable us, whom he hath already sent, to approve ourselves faithful ministers of the new covenant, by honour and dishonour, by evil report and good report! In particular, let all the brethren and sisters who are with you pray that God would warm with his love the cold heart of,

Dear sir,

Your much obliged and very affectionate brother in Christ.

DCCCXXXIX.—*To Mr. Viney, of Ysselstein.*

1738.

AFTER a long sleep there seems now to be a great awakening in this place also. The Spirit of the Lord hath already shaken the dry bones; and some of them stand up, and live. But I am still dead and cold; having peace, indeed, but no love or joy in the Holy Ghost. O pray for me, that I may see and feel myself a sinner, and have a full interest in the Lamb of God that taketh away the sins of the world!

DCCCXL.—*To Isaac Le Long, at Amsterdam.*

1738.

Do not think, my dear brother, that I have forgotten you. I cannot forget you, because I love you: though I cannot love any one yet as I ought; because I cannot love our blessed Lord as I ought. My heart is cold and senseless. It is indeed a heart of stone. Pray for me; and let all your household pray for me; yea, and all the brethren also,

that our God would give me a broken heart, a loving heart, a heart wherein his Spirit may delight to dwell.

May our good Lord repay you all a thousand fold for the love you showed to us! How does his Gospel prosper at Amsterdam? Are believers multiplied? And is his grace mighty among you? Is your name yet cast out as evil? (For that must be the next.) And do men despitefully use you, and persecute you? I want you to say a great deal to me of it. But, above all, I want you to pray a great deal for

Your poor weak brother.

DCCCXLI.—*To Mr. Thomas Bigg, of Newcastle-upon-Tyne.*

LEEDS, October 7, 1749.

MY DEAR BROTHER,—A loving husband is a very amiable character: a fond one I think is not so. But if I had a wife, I believe I should be the latter; and perhaps you may lean to the same extreme. To you, therefore, I can freely speak my mind.

Since I was six years old, I never met with such a severe trial as for some days past. For ten years God has been preparing a fellow labourer for me, by a wonderful train of providences. Last year I was convinced of it; therefore, I delayed not, but, as I thought, made all sure beyond a danger of disappointment. But we were soon afterward torn asunder by a whirlwind. In a few months the storm was over: I then used more precaution than before, and fondly told myself that the day of evil would return no more. But it too soon returned. The waves arose again since I came out of London. I fasted and prayed, and strove all I could; but the sons of Zeruiah were too hard for me. The whole world fought against me; but above all, my own familiar friend. Then was the word fulfilled, "Son of man, behold! I take from thee the desire of thine eyes at a stroke; yet shalt thou not lament, neither shall thy tears run down."

The fatal, irrecoverable stroke was struck on Thursday last. Yesterday I saw my friend, (that was,) and him to whom she is sacrificed. I believe you never saw such a scene. But "why should a living man complain? a man for the punishment of his sins?" I am

Yours affectionately.

DCCCXLII.—*To Mr. John Valton.*

LONDON, June 18, 1782.

MY DEAR BROTHER,—I have received the two first sheets of your Life. Be not afraid of writing too much: I can easily leave out what can be spared. It pleased God to lead John Haime and you a long way through the wilderness. Others he leads through a shorter and smoother way; and yet to the same point: for we must not imagine that such a degree of suffering is necessary to any degree of holiness. In this, God does certainly act as a sovereign; giving what he pleases, and by what means he pleases. I believe the holiest man that ever lived was the Apostle John; yet he seems to have suffered very little.

You should take care never to write long at a time, and always to

write standing; never on any account leaning on your stomach. God gives me just the strength I had thirty years ago. I cannot allow J. S. to be any longer a leader; and if he will lead the class, whether I will or no, I require you to put him out of our society. If twenty of his class will leave the society too, they must. The first loss is the best: Better forty members should be lost, than our discipline lost. They are no Methodists that will bear no restraints. Explain this at large to the society. I am

Your affectionate friend and brother.

DCCCXLIII.—*To Miss Bishop.*

BRISTOL, March 15, 1777.

MY DEAR SISTER,—The sea breezes may be of service to you, if you have constant exercise. This has brought many from the gates of death. It is beyond all medicine whatever.

I am in great hopes this sickness will not be unto death, but that the glory of the Lord may be revealed. Kempis's rule admits of many exceptions. Whatever was the case then, we have now abundant proof, that very "many are made better *by sickness*;" unless one would rather say *in sickness*. This is one of the grand means which God employs for that purpose. In sickness, many are convinced of sin; many converted to God; and still more confirmed in the ways of God, and brought onward to perfection.

His gracious design in yours seems to be chiefly this,—to wean you yet more from created things; to make and keep you dead to all below. To this end, you are in a manner cut off from every thing, that you may find your all in him. If he should see good to restore you, you will be an instrument fit for the Master's use.

It seems, the best way to profit by that retirement which results from your present weakness, is, to divide your time between reading, meditation, and prayer, intermixed with serious conversation. And when your strength will permit, you must endeavour to do a little good; only take care at first, not to go too far. Some years since, we had a little society at Southampton; perhaps you may find some fragments of it remaining. May the God of all grace, after you have suffered awhile, make you perfect, stablish, strengthen, and settle you! I am

Your ever affectionate brother.

DCCCXLIV.—*To the Same.*

LONDON, October 18, 1778.

MY DEAR SISTER,—I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession, (which who has not?) yet you are willing to give it up to reason.

The original Methodists were all of the Church of England; and the more awakened they were, the more zealously they adhered to it, in every point, both of doctrine and discipline. Hence we inserted in the very first Rules of our Society, "They that leave the Church, leave *us*." And this we did, not as a point of prudence, but a point of conscience. We believed it unlawful to separate from the Church, unless

sinful terms of communion were imposed. Just as did Mr. Philip Henry, and most of those holy men that were contemporary with him.

“But the ministers of it do not preach the Gospel.”—Neither do some of the Independent or Anabaptist ministers. Calvinism is not the Gospel: nay, it is farther from it, than most of the sermons I hear at the Church. These are very frequently unevangelical, but they are not anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the grand error, Calvinism, from some of the Dissenting ministers. Perhaps thousands have done it already; most of whom have drawn back to perdition. I see more instances of this than any one else can do; and on this ground also, exhort all who would keep to the Methodists, and from Calvinism, to go to the Church, and not to the meeting.

But to speak freely; I myself find more life in the Church prayers, than in any formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers, or good works, than in what are vulgarly called *Gospel sermons*. That term has now become a mere cant word: I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ, or his blood, or justification by faith, and his hearers cry out, “What a fine Gospel sermon!” Surely the Methodists have not so learned Christ! We know no Gospel without salvation from sin. There is a Romish error which many Protestants swallow unawares. It is an avowed doctrine of the Romish Church, that the “pure intention of the minister is essential to the validity of the sacraments.” If so, we ought not to attend the ministrations of an unholy man. But in flat opposition to this, our Church teaches, in the Twenty-eighth Article, that “the unworthiness of the minister does not hinder the validity of the sacraments.” Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly, that a little leaven may leaven the whole lump. I wish you would seriously consider that little tract, “Reasons against a Separation from the Church of England.” Those reasons were never yet answered, and, I believe, they never will.

I am glad you have undertaken that labour of love, and trust it will increase both your spiritual and bodily strength. I am, my dear sister,
Yours very affectionately.

DCCCXLV.—*To the Same.*

WARRINGTON, May 17, 1781.

MY DEAR SISTER,—I have written to Mr. Pawson, and am in hopes that Keynsham will be no more neglected. I did not expect you would meet with any trial of this kind; but it is well to be prepared for all.

When Molly Maddern taught a few children at Kingswood, I saw a truly Christian school. To make the children Christians was her first care; afterward they were taught what women need to learn. I saw another Christian school at Leytonstone, under the care of Miss Bosanquet. I do not remember I discovered any defect, either in the former

or the latter: I observed nothing done which I wished to be omitted; nothing omitted which I wished to have done. May I speak without reserve? I verily think I may. I hoped to see a third Christian school at —; and I did so for a season. But I cannot say, that for some years it has quite answered my expectations. “What then was the matter?” I can hardly tell. I do not know how to express it. I did not see the simplicity which I saw at first. More of the world seemed to be crept in. Good breeding I love; but how difficult is it to keep it quite clear of affectation, and of a something which does not well agree with that mind which was in Christ!

I want your children to be trained up quite in the manner that Miss Bosanquet’s were. Although they were very genteel, yet there was something in their whole manner which told you they belonged to another world. Mrs. Castleman was one of Molly Maddern’s scholars. She is genteel; yet she is a Christian.

Make Christians, my dear sister, make Christians! Let this be your leading view. Make such Christians as Miranda, as Miss —; such as Miss M. was! Let every thing else which you teach, be subordinate to this. Mind one thing in all! Let it be said of the young women you educate,—

“Grace was in all her steps, heaven in her eye,
In all her gestures sanctity and love.”

But what power do you want to execute this! Ask, and it shall be given you! May you not have the earnest of it this moment? I am, my dear sister,

Your affectionate friend and brother.

DCCCXLVI.—*To the Same.*

NEAR LEEDS, July 17, 1781.

MY DEAR SISTER,—When the school began at —, it was in all respects a school after my own heart; conducted exactly on the same principles as that of Miss Bosanquet, at Leytonstone. But it declined from its original simplicity, I know not how, by slow degrees; indeed so insensibly, that I hardly know what to blame, and so know not how to cure it.

If I have to meet the society at Bristol again, I shall kill or cure those unwise and unkind parents who make their children finer than themselves. I believe I shall make their ears tingle. As to you, I advise you, first, to be a Bible Christian yourself, inwardly and outwardly. Be not a hair’s breadth more conformable to the fashions of the world than you were when I last saw you. Then train up your children in the self-same way. Say to them with all mildness and firmness, “Be ye followers of me, even as I am of Christ.” Whoever is pleased or displeased, keep to this; to Christian, primitive simplicity. Perhaps at first you will lose some scholars thereby; but regard not that: God will provide you more. And be assured nothing shall be wanting that is in the power of, my dear sister,

Your affectionate friend and brother.

DCCCXLVII.—*To the Same.*

HAVERFORDWEST, August 18, 1784.

MY DEAR SISTER,—From the time I heard you were rejected by —, I have had a tender regard for you, and a strong hope that without regard to the wisdom, or spirit, or customs of the world, you would (as those at — did once)

Square your useful life below
By reason and by grace.

Hitherto you have not at all deceived my hope; and I am persuaded you never will. In some of the young ones you will undoubtedly find your labour has not been in vain. What they will be, one cannot judge yet; therefore Solomon's advice is good: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper."

It seems God himself has already decided the question concerning dancing. He hath shown his approbation of your conduct, by sending those children to you again. If dancing be not evil in itself, yet it leads young women to numberless evils. And the hazard of these on the one side, seems far to overbalance the little inconveniences on the other. Therefore, thus much may certainly be said, You have chosen the more excellent way.

I would recommend very few novels to young persons, for fear they should be too desirous of more. Mr. Brooke wrote one more, (besides the "Earl of Moreland,") "The History of the Human Heart." I think it is well worth reading; though it is not equal to his former production. The want of novels may be supplied by well chosen histories; such as "The Concise History of England," "The Concise History of the Church," Rollin's Ancient History, Hooke's Roman History, (the only impartial one extant,) and a few more. For the elder and more sensible children, Malebranche's "Search after Truth" is an excellent French book. Perhaps you might add Locke's "Essay on the Human Understanding," with the Remarks in the Arminian Magazine. I had forgotten that beautiful book, "The Travels of Cyrus," whether in French or English. I always am

Your affectionate friend and brother.

DCCCXLVIII.—*To Miss Newman, Cheltenham.*

BRISTOL, October 1, 1782.

MY DEAR SISTER,—I have often been concerned at your being cooped up in a corner: now you are likely to have a wider field of action. Only the danger will be, lest, when you have more opportunity, you should have less desire, of doing good. This is the case of many pious persons when they marry: and I do not wonder at it. I should rather wonder it is not the case of all. I am

Your affectionate brother.

DCCCXLIX.—*To Miss Bolton, of Witney.*

LONDON, November 16, 1770.

MY DEAR SISTER,—To see even the superscription of a letter from you always gives me pleasure. I am glad you are still waiting for the

kingdom of God; although as yet you are rather in the state of a servant than a child. But it is a blessed thing to be even a servant of God! You shall never have cause to be ashamed of his service. What I peculiarly advise is, that you will never omit private duties, whatever hurry you may be in, and however dull and dry your soul may be: still they shall not be without a blessing. And therein you will receive power against that temptation, which to your tender spirit may be the most dangerous of any.

On Sunday, I am to preach a funeral sermon for that blessed man, Mr. Whitefield, at the Tabernacle, and at Tottenham-court chapel.

If it is a help or comfort to you, write often to, my dear Nancy,
Your affectionate brother.

DCCCL.—*To the Same.*

LONDON, January 12, 1791.

MY DEAR NANCY,—I thank you for your welcome present, and rejoice to hear that your health is better. What is it which is good for us, that our Lord will not give, if we can but trust in him? These four last days I have had better health than I had for several months before. Only my sight continues much as it was. But good is the will of the Lord! I am, my dear Nancy,

Affectionately yours.

DCCCLI.—*To Mr. John Nelson.**

WELL, my brother, is the God whom you serve able to deliver you; and do you find him faithful to his word? Is his grace still sufficient for you? I doubt it not. He will not suffer you to be weary or faint in your mind. But he had work for you to do that you knew not of, and thus his counsel was to be fulfilled. O lose no time! Who knows how many souls God may by this means deliver into your hands? Shall not all these things be for the furtherance of the Gospel? And is not the time coming when we shall cry out together, "Nay, in all these things we are more than conquerors through Him that hath loved us?"

DCCCLII.—*To Mr. John Haime.†*

It is a great blessing whereof God has already made you a partaker: but if you continue waiting upon him, you shall see greater things than these. This is only the beginning of the kingdom of heaven, which he will set up in your heart. There is yet behind the fulness of the mind that was in Christ; "righteousness, peace, and joy in the Holy Ghost." It is but a little thing that men should be against you, while you know that God is on your side. If he give you any companion in the narrow way, it is well; and it is well if he do not. So much the more will he

* Addressed to him when he was pressed for a soldier. The particulars of his case are detailed in his very interesting and edifying Journal.—EDIT.

† Addressed to him about the year 1744, when Mr. Haime was abroad in the army. An account of his very remarkable life and experience was written by himself, and is well known.—EDIT.

teach and strengthen you by himself: he will strengthen you in the secret of your heart; and, by and by, he will raise up, as it were, out of the dust, those who shall say, "Come, and let us magnify his name together." But, by all means, miss no opportunity. Speak, and spare not. Declare what God has done for your soul; regard not worldly prudence; be not ashamed of Christ, or of his word, or of his servants. Speak the truth in love, even in the midst of a crooked generation; and all things shall work together for good, until the work of God is perfect in your soul.

DCCCLIII.—*To the Same.*

LONDON, June 21, 1748.

MY DEAR BROTHER,—Think it not strange concerning the fiery trial which God hath seen good to try you with. Indeed the chastisement, for the present, is not joyous, but grievous; nevertheless it will, by and by, bring forth the peaceable fruits of righteousness. It is good for you to be in the fiery furnace: though the flesh be weary to bear it, you shall be purified therein, but not consumed: for there is one with you; whose form is as the Son of God. O look up! Take knowledge of Him who spreads underneath you his everlasting arms! Lean upon him with the whole weight of your soul. He is yours; lay hold upon him.

Away let grief and sighing flee;
Jesus hath died for thee, for thee!

Mercy and peace shall not forsake you. Through every threatening cloud look up; and wait for happy days.

DCCCLIV.—*To the Rev. Walter Sellon.*

LONDON, December 1, 1757.

MY DEAR BROTHER,—If only one stone were removed out of the way, the thing might be immediately effected. Only prevail upon John Brandon to spend a month or two in London, or any other part of England, and I will immediately send another preacher to Leicester, Ashby, and the adjacent places. But, during the present scarcity of labourers, we cannot spare a second for that small circuit till you spare us the first. It is surprising that, from one end of the land to the other, so little good is done *in a regular way*. What have you to do but to follow that way which the providence of God points out? And when they drive you from Smithsby, you know where to have both employment, and the things needful for the body. I think also it will be highly profitable for your soul to be near those who have more experience in the ways of God. I am

Your affectionate brother,

DCCCLV.—*To the Same.*

LONDON, December 30, 1766.

MY DEAR BROTHER,—It is certain that nothing less than the mighty power of God can ever effect that union. However, in me, *mora non erit ulla*: [there will be no delay:] and I doubt not you are of the same mind.

Begin then. Set upon John Goodwin as soon as you please. You are very capable of the work: and you have something more leisure than I have. But I would not have you stint yourself for room. The book should be in the letter wherein my abridgment of the "Serious Call" is printed. And if it have three hundred and fifty pages, well.

Are you tired of ploughing on the sand? Then come away to better work. It is true you would have less money, only forty pounds a year; but you would have more comfort, and more fruit of your labour. Here is a wide and glorious field of action. You might exceedingly help a willing people, as well as strengthen the hands of

Your affectionate brother.

DCCCLVI.—*To the Same.*

WAKEFIELD, July 9, 1768.

MY DEAR BROTHER,—I am glad you have undertaken the "Redemption Redeemed." But you must in no wise forget Dr. Owen's Answer to it: otherwise you will leave a loophole for all the Calvinists to creep out. The Doctor's evasions you must needs cut in pieces, either interweaving your answers with the body of the work, under each head, or adding them in marginal notes.

Your ever affectionate brother.

DCCCLVII.—*To the Same.*

LONDON, December 30, 1769.

MY DEAR BROTHER,—It is not yet determined whether I should go to America or not. I have been importuned some time; but *nil sat firmi video*. [I see nothing sufficiently sure.] I must have a clear call before I am at liberty to leave Europe.

You should heat your milk, but never let it boil. Boiling robs it of the most nutritious particles. Take care to keep always your body moderately open, and your stomach will not often complain. Mr. Viner did you great honour. Do not make too much haste in dealing with Elisha [Coles.] I am afraid the treatise will be too short. And pray add a word or two to Mr. Toplady, not only with regard to Zanchius, but his slander on the Church of England. You would do well to give a reading to both his tracts. He does certainly believe himself to be the greatest genius in England.

Mr. Johnson was grievously short in not mentioning that "other thing" at the conference, or not till all the money was gone. However the matter is not much. I think we can procure you thirty pounds in February. I believe you strengthen the hands of our preachers all you can. You will find Billy Minethorp a right man. His resolution in the late affair was admirable. I have scarce ever seen such another instance in the kingdom. I am

Your affectionate brother.

DCCCLVIII.—*To the Same.*

LEWISHAM, February 21, 1770.

MY DEAR BROTHER,—Do not make too much haste. Give every thing the last touch. It will be enough if the papers meet me at Man-

chester before the end of March. I believe it will be the best way to bestow a distinct pamphlet on Mr. Toplady. Surely wisdom will die with him! I believe we can easily get his other tract, which it would be well to sift to the very foundation, in order to stop the mouth of that vain boaster. I am to set out for Bristol, March 5th; and from Bristol, March 12th. I am

Your affectionate brother.

DCCCLIX.—*To the Same.*

FEBRUARY 1, 1772.

DEAR WALTER,—You do not understand your information right. Observe, “I am going to America to turn bishop.” You are to understand it *in sensu composito*. [In its compounded sense.] I am not to be a bishop till I am in America. While I am in Europe therefore you have nothing to fear. But as soon as ever you hear of my being landed at Philadelphia, it will be time for your apprehensions to revive. It is true some of our preachers would not have me stay so long; but I keep my old rule: *Festina lentè*. [Hasten slowly.] I am, dear Walter,

Your affectionate brother.

DCCCLX.—*To the Same.*

LONDON, June 10, 1784.

DEAR SIR,—I sincerely thank you for your speedy and satisfactory answer. T. Maxfield affirms that you either wrote such a deed, or signed it. So fare it well.

On the 28th of last June I finished my eightieth year. When I was young I had weak eyes, trembling hands, and abundance of infirmities. But, by the blessing of God, I have outlived them all. I have no infirmities now, but what I judge to be inseparable from flesh and blood. This hath God wrought. I am afraid you want the grand medicine which I use,—exercise, and change of air. I believe what you say concerning that place in the Journal is true. I can trust your memory better than my own.

You used to meet me when I came near you; but you seem, of late, to have forgotten

Your old friend and brother,

DCCCLXI.—*To Miss D. Perronet.*

I AM sensible you have many trials; not only such as are grievous to flesh and blood, but such as oppose those desires which are not from nature, but the Spirit of God; and if you chose for yourself, you ought not to choose the situation you are now in. If you did, it would be a great hurt to your soul. It would hinder the work of God in you. But you do not choose for yourself; God chooses for you; and he cannot err: so that you may safely say,

“I’ll trust my great Physician’s skill:
What he prescribes can ne’er be ill.”

It is true, so it may seem to us, because we are dim sighted, and dull of understanding: but in this case too we may apply his word, “Blessed are they who have not seen, and yet have believed.” O believe, and feel him near! Believe, and experience that blessedness. He calls you into a stormy path; but did he not himself tread it before you? and does

he not go with you through the fire, so that you are not burned, neither can the flames kindle upon you? Lie, then, as clay in the potter's hand, that he may stamp you with all his image. Be still and know that he is God;—your God, your love, your all. Be as a little child before him. The word of God to them of old, “Speak to the children of Israel, that they go forward,” is undoubtedly spoken to you. Horses, and chariots, and armies, and mountains, and seas, cannot hinder you; for God is on your side. You have him with you, who has all power in heaven. O trust him, and you shall praise him! And do not fail to remember in your prayers,

Your affectionate brother.

DCCCLXII.—*To the Same.*

By and by you shall have the abiding witness of his Spirit; and he will shine upon his own work; and why not now? Ask and it shall be given you. The Lord is at hand; and he cannot deny himself. Your trials, you know, are all chosen by God. It is the cup which your Father has given you; and he does and will bless it, as long as he is pleased to give it. Just when it is best, he will take it away, and give you outward fellowship with his children. Continue in private prayer, in spite of all coldness and wanderings, and you shall soon pray without ceasing.

DCCCLXIII.—*To the Same.*

THAT remarkable sinking of spirits did not necessarily imply any preceding unfaithfulness. It might possibly be owing to the body. At such a season, you have nothing to do but simply to give yourself up into the hands of God. Tell him, “Lord, I am thine. I will be thine. I desire to be thine alone for ever. Thou shalt answer for me. Keep thou thine own; and let me do, or suffer, just as seemeth thee good.” What can hurt us, if our eye be single? Look forward! Holiness and heaven are before you. You have no need to determine whether your heart is or is not made new, till the witness speaks within you, and puts it beyond all doubt. You are led in a rough way: it is a safe one. A more smooth way would be more dangerous. Your earnestly desiring the most excellent means of grace, is neither sin nor infirmity. It is right to say “My soul hath a desire and longing to enter into the courts of the house of my God.” Read the eighty-fourth psalm, and try if your heart answers to it. At present, exercise all the faith you have; and it will be increased day by day.

DCCCLXIV.—*To the Same.*

DUBLIN, March 30, 1771.

I do not wonder you should find such a nearness to M. B. She is an amiable young woman. When she was with us last, I marked her every word, and almost every meaning; but I could find nothing to reprove. There was in all her actions sanctity and love. God sent her to you in an acceptable time. She came with a good message, and blessed is she that believed; for there shall be a performance of those things which were spoken unto her. He will water you every moment, and on this depends the continuance of the great salvation. It will surely continue, if you watch and pray; and yet not without temptation. I expect temptations will come about you,

Thick as autumnal leaves that strew the vales.

But what are temptations to you? He giveth occasions of fighting, that you may conquer. If there is no fight, there is no victory. There is no general rule whereby we can always determine whether a thought come from a good or an evil spirit; but on all particular occasions we may plead that promise, "If a man be willing to do my will, he shall know of the doctrine," or suggestion, by the light then given, "whether it be of God." I am, &c.

DCCCLXV.—*To Miss J. C. M.*

JANUARY 30, 1762.

WHEN you was justified, you had a direct witness that your sins were forgiven: afterward, this witness was frequently intermitted; and yet you did not doubt of it. In like manner, you have had a direct witness that you are saved from sin; and this witness is frequently intermitted; and yet even then you do not doubt of it. But I much doubt, if God withdraws either the one witness or the other, without some occasion given on our part. I never knew any one receive the abiding witness gradually: therefore I incline to think, this also is given in a moment. But there will be still, after this, abundant room for a gradual growth in grace.

DCCCLXVI.—*To the Same.*

WHITEHAVEN, June 24, 1764.

YOU give me an agreeable account of the state of things in London, and such as calls for much thankfulness. From different letters I find that there is at length a calm season; God having rebuked the wind and the seas. But I am concerned for you. I cannot doubt a moment but you was saved from sin. Your every act, word, thought, was love, whatever it be now. You was, in a measure, a living witness of the perfection I believe and preach,—the only perfection of which we are capable while we remain in the body. To carry perfection higher is to sap the foundation of it, and destroy it from the face of the earth. I am jealous over you: I am afraid lest, by grasping at a shadow, you should have let go the substance; lest, by aiming at a perfection which we cannot have till hereafter, you should cast away that which now belongs to the children of God. This is love filling the heart. Surely it did fill yours, and it may do now, by simple faith. O cast not away your confidence, which hath great recompense of reward! Converse much with those who are all alive; who strive, not to pull you down, but to build you up. Accursed be that humility by which shipwreck is made of the faith. Look up, and receive power from on high. Receive all you had once, and more than all. Give no place to evil reasoning. You have need to be guarded by a steady, and yet tender, hand. Be as a little child. The Lord is at hand. He is yours; therefore shall you lack nothing. I am, Yours, &c.

DCCCLXVII.—*To the Same.*

NEWCASTLE, June 3, 1774.

YOU are a living witness of two great truths: The one, that there cannot be a lasting, steady, enjoyment of pure love, without the direct testimony of the Spirit concerning it; without God's Spirit shining on his own work: the other, that setting perfection too high is the ready way to drive it out of the world. A third thing you may learn from your

own experience, is, that the heart of man contains things that one would think incompatible. Such are the tempers and sensations of those especially that are renewed in love. Some of them seem to be quite inconsistent with others; so that, if we give way to reasoning on this head, if we will not believe what God has wrought till we can account for all the circumstances attending it, till we know how these things can be, we shall bewilder ourselves more and more, and

Find no end, in wandering mazes lost.

I believe one thing which has hurt you is, that kind of silence. One use of your present journey may be this:—Learn to speak for God without either fear or shame. You have need to be more simple. Look straight forward; eye one thing! Do not consider that you are a woman, or a gentlewoman. Do not you bear a higher character? What! know you not that your very body is the temple of the Holy Ghost which is in you? Therefore glorify God with your body and with your spirit. Give him the praise that is due unto his name. I am glad you are going to Stroud. It is probable you will see that good young woman, A. Esther. If you do, I hope you will be enabled to encourage her, that she may hold fast the good gift of God. Her experience was exceeding clear when I talked with her last. If possible, guard her against evil reasoning; that she may never let go her simplicity. Peace be with all your spirits!

DCCCLXVIII.—*To the Same.*

ALNWICK.

SOMETIMES I have been afraid lest you should sustain loss for want of some reproach or disgrace. Your being young, and a woman of fortune, and not wanting in understanding, were circumstances which, according to the ordinary course of providence, keep reproach at a distance. However, you shall not escape it, if our blessed Lord sees it to be the best means of purifying your soul. You shall have it just in due measure, and in due time; for he will withhold from you no manner of thing that is good. There is one with me here who seems as yet to be under a peculiar dispensation;—to be wholly screened from the reproach of Christ. There is something in the natural temper, the understanding, the person, and the behaviour, of Lady M., which has hitherto prevented reproach; although she is much devoted to God, and in many things quite singular. But she is not careful about it; being willing, whenever he shall see it best, and in whatever measure he shall choose, to share the portion of her Lord. The knowledge of ourselves is true humility; and without this we cannot be freed from vanity; a desire of praise being inseparably connected with every degree of pride. Continual watchfulness is absolutely necessary, to hinder this from stealing in upon us. But as long as we steadily watch and pray, we shall not enter into temptation. It may, and will, assault us on every side; but it cannot prevail.

DCCCLXIX.—*To Mr. William Simpson.*

NEAR LONDON, November 11, 1786.

DEAR BILLY,—Busy as I am, I snatch time to write a few lines, as I judge you had rather see my hand-writing than John Broadbent's.

You must in any wise write a few loving lines to brother Inglis, and tell him I desired you so to do. It may induce him to be a little more careful for the time to come.

The Sunday preaching may continue at Jervas for the present. I suppose the society at Jervas is as large as that at Northallerton; and this is a point which is much to be considered.

You must needs expel out of the society at Knaresborough those that *will be* contentious. I am, with love to Nancy, dear Billy,

Your affectionate friend and brother.

DCCCLXX.—*To the Same.*

LONDON, November 23, 1786.

DEAR BILLY,—You have taken, in this intricate affair, the very best method that could be taken. When you have to do with those suborn spirits, it is absolutely necessary, either to mend them or to end them: and *ten* persons of a quiet temper are better than *thirty* contentious ones.

Undoubtedly some of the eloquent men will be sending me heavy complaints. It is well, therefore, that you spoke first. I am, dear Billy,

Your affectionate friend and brother,

DCCCLXXI.—*To Mr. Robert Hopkins.*

NEAR LEEDS, July 25, 1781.

MY DEAR BROTHER,—As long as you give yourself up to God without reserve, you may be assured he will give you his blessing. Indeed, you have already received a thousand blessings: but the greatest of all is yet behind,—Christ in a pure and sinless heart, reigning the Lord of every motion there. It is good for you to hold fast what you have attained, and to be continually aspiring after this; and you will never find more life in your own soul, than when you are earnestly exhorting others to go on unto perfection. Many will blame you for doing it; but regard not that: go on through honour and dishonour. “This one thing I do,” is your motto. I save my own soul, and them that hear me. I am

Your affectionate brother.

DCCCLXXII.—*To the Same.*

LONDON, January 22, 1784.

DEAR ROBERT,—The return you are to make for the blessings you have received, is, to declare them to all mankind; and to exhort all believers, strongly and explicitly, to go on to perfection. You never *need* lose what you now experience; but may increase therein till your spirit returns to God.

You cannot infer that the air of this or that place does not agree with you, because you have a fever there. But if there be a necessity, Christopher Peacock will change places with you. I am, dear Robert,

Your affectionate brother.

DCCCLXXIII.—*To E. B.*

CHESTER, March 17, 1771.

You do well to break through that needless fear. Love me more, and fear me less; then you will prove,

Love, like the grave, makes all distinctions vain.

You have great reason to praise Him who hath done great things for you

already. What you now want is, to come boldly to the throne of grace; that the hunger and thirst which God has given you may be satisfied. Full salvation is nigh, even at the door. Only believe, and it is yours. It is a great blessing that, at your years, you are preserved from seeking happiness in any creature. You need not, seeing Christ is yours. O cleave to him with all your heart!

DCCCLXXIV.—*To* —.

MADELEY, March 24, 1790.

DEAR CHARLES,—I am glad you have set up Sunday schools at Newcastle. This is one of the best institutions which have been seen in Europe for some centuries, and will do more and more good, provided the teachers and inspectors do their duty. Nothing can prevent the success of this blessed work, but the neglect of the instruments. Therefore, be sure to watch them with all care, that they may not grow weary of well doing. I shall be at Darlington, if God permit, on Tuesday and Wednesday, May 4, 5; on Thursday, at Durham, to preach at twelve o'clock; and at Newcastle, between four and five in the afternoon. Peace be with you all, and yours. I am, dear Charles,

Your affectionate friend and brother.

DCCCLXXV.—*To Mr. Edward Lewly, Birmingham.*

LONDON, January 12, 1791.

MY DEAR BROTHER,—I do not believe any single person in your select society scruples saying,

“Every moment, Lord, I need
The merit of thy death.”

This is clearly determined in the “Thoughts upon Christian Perfection.” But who expects common people to speak accurately? And how easy is it to entangle them in their talk! I am afraid some have done this already. A man that is not a thorough friend to Christian perfection will easily puzzle others, and thereby weaken, if not destroy, any select society. I doubt this has been the case with you. That society was in a lively state, and well united together, when I was last at Birmingham. My health has been better for a few days than it has been for several months. Peace be with all your spirits! I am

Your affectionate brother.

DCCCLXXVI.—*To Miss Chapman, of Watlington.*

LEWISHAM, January 19, 1773.

MY DEAR SISTER,—If nothing unforeseen prevent, I shall be at Newbury on Monday, March 8th. You should not be content with coming yourself, but bring Mr. and Mrs. Jaques with you.

I doubt not but you will see a still greater increase of the work of God at Watlington: only lose no time! Be instant in season, out of season! In due time you will reap, if you faint not.

God gives the full assurance of hope sooner or later, as it seemeth him good. But the main point is, Let your heart be whole with him.

Let no false rival claim a part,
Nor sin disseize him of his own!

I am, dear Patty,

Yours affectionately.

DCCCLXXVII.—*To the Same.*

NEAR LONDON, October 27, 1773.

MY DEAR SISTER,—Now is the hour and the power of darkness : but,

In vain does Satan rage his hour ;
Beyond his chain he cannot go.

And I doubt not, most of those that are scattered abroad in the dark and cloudy day, will again be gathered in by our good Shepherd. It is right, therefore, to be concerned for them ; but not to sorrow as those without hope ; seeing the Lord hath not forgotten to be gracious. You that are spiritual, labour to restore them that are fallen, in the spirit of meekness ; and your labour shall not be in vain. Meantime, in your patience possess your own soul. All things shall work together for your good ; shall bring you nearer to God.

Your affectionate brother.

DCCCLXXVIII.—*To the Same.*

NEAR LONDON, February 25, 1774.

MY DEAR SISTER,—I should have been glad to see you at Newbury : but the will of our Lord is best.

You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation.

You have good encouragement from the experience of her whom God has lately taken to himself. Speak to all, and spare not. Be instant in season, out of season : and pray always with all perseverance ; particularly for

Yours affectionately.

DCCCLXXIX.—*To the Same.*

BRISTOL, October 6, 1774.

MY DEAR SISTER,—On Monday se'night, the 17th of this month, I hope to be at Wallingford ; and at High Wycomb, as usual, on the Thursday following.

When you have time, you would do well to write down the particular circumstances of your conversion to God. The more closely we are united to him, the more nearly we shall be united to each other. I cannot doubt but he will make Mr. Wolf an instrument of good to many of his children. He is simple of heart, and much devoted to God : and, indeed, so is his wife also.

Yours affectionately.

DCCCLXXX.—*To the Same.*

LUTON, January 11, 1775.

MY DEAR SISTER,—I hope, with God's help, to be at Newbury on Thursday, March 2 ; and to have the pleasure of seeing you there, unless something unforeseen should hinder.

You have lately had a wintry season at Watlington : now you may

expect the return of spring. Beware you are not weary or faint in your mind! Even bodily weakness may incline you to this; especially when there appears to be no increase, but rather a decay, in the work of God. Yet I do not apprehend you are yet at liberty to remove from Watlington. Cannot Hannah Ball step over for two or three days, and kindle a flame among you? If she does not come, look for One greater than her! How soon? It may be before you see another day. I am

Yours affectionately.

DCCCLXXXI.—*To the Same.*

WORCESTER, March 15, 1775.

MY DEAR SISTER,—You only tell me in general that your health is declining: but you do not say in what manner, or from what cause. When did you begin to feel any decay of health? in what manner was you affected? What did you imagine it was owing to? How have you been since, from time to time? What means of recovery have you used; and with what effect? Write to me as particularly as you can on these heads, directing to me in Dublin. It is our duty to take care of our bodily health; but what is this to a healthful mind? Let your mind be

All praise, all meekness, and all love;
And for the rest, 'tis equal all.

I am

Yours affectionately.

DCCCLXXXII.—*To the Same.*

DUBLIN, April 5, 1775.

MY DEAR SISTER,—The apothecary seems to have understood your case: but you have done right in leaving off the taking of medicines. But withal you should use all the exercise you can, particularly in the open air. And use what little strength you have to the glory of Him that gave it. Warn every one, and exhort every one, if by any means you may save some. I am

Yours affectionately.

DCCCLXXXIII.—*To the Same.*

NEAR LONDON, November 3, 1784.

MY DEAR SISTER,—I was a little disappointed at your not seeing me at Wallingford, as you used to do before I went away. But I took it for granted, there was some circumstance which I did not know: so I did not blame you.

I am glad you do not let go your confidence, or lose the witness of your sanctification. Take care that you lose not any of the things that you have gained, but that you receive a full reward. Surely it is a most uncomfortable thing to lose any part of what God hath wrought in us. I wonder how any that have lost the pure love of God can find any rest in their souls, till they have regained it.

It was well for you that God did not suffer you to find rest in any creature. He had better things in store for you.—One more degree of his love makes you large amends, even in the present world, for every other loss. I am

Your affectionate brother.

DCCCLXXXIV.—*To the Editor of the Gentlemen's Magazine.*

CITY ROAD, December 24th, 1785.

MR. URBAN,—If you will insert the following in your Magazine, you will much oblige your humble servant,

JOHN WESLEY.

This morning a friend sent me the Gentlemen's Magazine for last May, wherein I find another letter concerning my eldest brother. I am obliged to Mr. Badcock for the candid manner wherein he writes, and wish to follow his pattern in considering the reasons which he urges in defence of what he wrote before. 1. Mr. B. says, "His brother cannot be ignorant that he always bore the character of a jacobite; a title to which I really believe he had no dislike." Most of those who gave him this title did not distinguish between a jacobite and a tory; whereby I mean, "one that believes God, not the people, to be the origin of all civil power." In this sense he was a tory; so was my father; so am I. But I am no more a jacobite than I am a Turk; neither was my brother. I have heard him over and over disclaim that character. 2. "But his own daughter affirmed it." Very likely she might; and doubtless she thought him such. Nor is this any wonder, considering how young she was when her father died; especially if she did not know the difference between a tory and a jacobite; which may likewise have been the case with Mr. Badcock's friends, if not with Mr. Badcock himself.

3. Mr. W. says, "He never published any thing political." This is strictly true. "He never wrote, much less published, one line against the king." He never published one. But I believe he did write those verses entitled, "The Regency," and therein, by "obliquely exposing the regents, exposed the king himself."

In this my brother and I differed in our judgments. I thought, exposing the king's ministers was one way of exposing the king himself; my brother thought otherwise, and, therefore, without scruple, exposed Sir Robert Walpole, and all other evil ministers. Of his writing to Sir Robert I never heard before, and cannot easily believe it now.

4. From the moment that my mother heard my brother and me answer for ourselves, she was ashamed of having paid any regard to the vile misrepresentations which had been made to her after our return from Georgia. She then fully approved both our principles and practice, and soon after removed to my house, and gladly attended all our ministrations, till her spirit returned to God.

DCCCLXXXV.—*To Mr. John Cricket.*

LONDON, February 10, 1783.

MY DEAR BROTHER,—Many years ago, the society at Barnard Castle, as large as that at Derry, was remarkably dead. When Samuel Meggot, now with God, came to them, he advised them to keep a day of fasting and prayer. A flame broke out, and spread through all the circuit; nor is it extinguished to this day.

I advise you to do the same at Derry. On Sunday evening reprove strongly their unfaithfulness and unfruitfulness; and desire all that fear

God to humble themselves with fasting on the Friday following. I am much inclined to hope, a flame will break out in Londonderry likewise.

But you must immediately resume the form at least of a Methodist society. I positively forbid you or any preacher to be a leader: rather put the most insignificant person in each class to be the leader of it. And try if you cannot persuade three men, if no more, and three women, to meet in band.

Hope to the end! You shall see better days! I am

Yours affectionately.

P. S. The plainer you speak the more good you will do. Derry will bear plain dealing. I am just as well as I was forty years ago.

DCCCLXXXVI.—*To Mr. John Man, Missionary in Nova Scotia.*

LONDON, JUNE 30, 1788.

MY DEAR BROTHER,—I am greatly concerned for the prosperity of the work of God in Nova Scotia. It seems some way to lie nearer my heart than even that in the United States: many of our brethren there are, we may hope, strong in the Lord, and in the power of his might: but I look upon those in the northern provinces to be younger, and tender children, and consequently to stand in need of our most anxious care. I hope all of you that watch over them are exactly of one mind, and of one judgment; that you take care always to speak the same things, and to watch over one another in love.

Mr. Wrey is a workman that need not be ashamed. I am glad to hear of his safe arrival. Although he has not much learning, he has, what is far better, uprightness of heart, and devotedness to God. I doubt not but he and you will be one, and go on your way hand in hand. Whatever opposers you meet with, Calvinists, Papists, Antinomians, or any other, have a particular care that they do not take up too much either of your thoughts or time. You have better work: keep to your one point, Christ dying for us and living in us; so will you fulfil the joy of, my dear brethren,

Your affectionate friend and brother.

DCCCLXXXVII.—*To Mr. Jonathan Crowther.**

NEAR BATH, September 25, 1788.

DEAR JONATHAN,—The sum of the matter is, “you want money,” and money you shall have, if I can beg, borrow, or—any thing but steal. I say, therefore, “Dwell in the land and be doing good, and verily thou shalt be fed.” I should be sorry for the death of brother B., but that I know God does all things well; and if his work prosper in your hands,

[* This letter and the following, (we believe never before published,) were obtained from a relation of the late Rev. Jonathan Crowther, author of the *Portraiture of Methodism*, &c, and have been obligingly furnished by an American gentleman. The first of them very strikingly illustrates a portion of the hardships and privations with which the early preachers in Great Britain, not excepting Mr. Wesley himself, had to contend; and also the deep interest which he took in supporting the preachers while engaged in the work. The second letter is specially worthy the attention of all those who desire to understand and to maintain the principles of original Methodism.]

this will make your labour light. Our preachers now find in the north of Scotland, what we formerly found all over England. Yet they went on! And when I had only blackberries to eat in Cornwall, still God gave me strength sufficient for my work.* I am, dear Jonathan,
Your affectionate brother.

DCCCLXXXVIII.—*To the Same.*

CORK, May 10, 1789.

MY DEAR BROTHER,—“Sessions! Elders! We Methodists have no such custom, neither any of the churches of God that are under my care. I require *you*, Jonathan Crowther, immediately to dissolve that sessions (so called) at Glasgow. Discharge them from meeting any more. And if they will leave the society, let them leave it. We acknowledge only preachers, stewards, and leaders, among us, over whom the assistant in each circuit presides. You ought to have kept to the Methodist plan from the beginning. Who had any authority to vary from it? If the people of Glasgow, or any other place, are weary of us, we will leave them to themselves. But we are willing to be still their servants for Christ’s sake, according to our own discipline, but no other. I am, dear Jonathan,

Your affectionate friend and brother.

[* The following extract from Mr. John Nelson’s Journal, will explain Mr. Wesley’s allusion to the time when he had “only blackberries to eat, in Cornwall.”

“When I had been out a week,” [says Mr. Nelson,] “I returned to St. Ives, and found brother Downs in a fever, so that he was not able to preach at all. All that time Mr. Wesley and I lay on the floor: he had my great coat for his pillow, and I had Burkit’s Notes on the New Testament for mine.

“After being here near three weeks, one morning about three o’clock, Mr. Wesley turned over, and finding me awake, clapped me on the side, saying, ‘Brother Nelson, let us be of good cheer, I have one whole side yet, for the skin is off but one side.’

“We usually preached on the commons, going from one common to another, and it was but seldom any one asked us to eat or drink.

“One day we had been at St. Hillary Downs, and Mr. Wesley had preached from Ezekiel’s vision of dry bones, and there was a shaking among the people, as he preached. And as he returned, Mr. Wesley stopped his horse to pick the blackberries, saying, ‘Brother Nelson, we ought to be thankful that there is plenty of blackberries: for this is the best country I ever saw for getting a stomach, but the worst that ever I saw for getting food: do the people think we can live by preaching?’ I said, ‘I know not what they may think; but one asked me to eat something as I came from St. Just, when I eat heartily of barley bread and honey.’ He said, ‘You was well off: I had thought of begging a crust of bread of the woman where I met the people at Morva, but forgot it till I had got some distance from the house.’”—*Nelson’s Journal*, pp. 101, 102.]

MODERN CHRISTIANITY,

EXEMPLIFIED AT WEDNESBURY,

AND OTHER ADJACENT PLACES IN STAFFORDSHIRE.

Tua res agitur paries quum proximus ardet.

[When your neighbour's house is on fire, your own interest is involved.]

ADVERTISEMENT.

IT was our desire and design, that the following accounts, drawn up long since, should have slept for ever; but the gross misrepresentations of these facts, which are still spread abroad from day to day, constrain us at length to speak the naked truth, in as plain a manner as we are able: and now let any man of common humanity judge whether these things ought to be so.

1. "I, JOHN EATON, of Wednesbury, in Staffordshire, heard the Rev. Mr. Charles Wesley, in the latter end of the year 1742, preach salvation by faith, in the Coalpit Field. I and many others rejoiced to hear it, particularly many of the poor people at Darlaston, some of whom soon after began to meet together in the evenings, to sing, and pray, and read the Bible.

"Some at Wednesbury used to go and meet with them; but one evening the mob at Darlaston rose, pelted them with clods and stones, and broke all the windows of the house where they had been.

"On the 30th of May, 1743, John Adams (whose house it was) fetched a warrant, to carry some of the rioters before Justice P., of Walsal. He desired some of us of Wednesbury to go with him; so four or five of us went: but the mob at Walsal immediately rose upon us; so that we were obliged to take shelter in a public house. Here we were kept close prisoners till it was dark, several of us having been much hurt and abused. When it was night, we escaped one or two at a time. Francis Ward and I went last.

"On the 21st of June, 1743, a large mob came to my house at Wednesbury: I was then constable; so I went to the door with my constable's staff, and began reading the act of parliament against riots; but the stones flew so thick about my head, that I was forced to leave off reading and retire; so they broke about half my windows and went away: but some hours after, they came again, and broke all the rest, and the door of my house, and the clock, to pieces. This is a short account of the first damage that was done to me.

JOHN EATON."

2. "On the 30th of May, I, James Jones, went with John Eaton and some others to Walsal. As we were going to and from the justice's house, the mob pelted us with dirt and stones. They raged more and more, till Francis Ward desired the justice, who was present, to quiet them: but instead of that, he swung his hat round his head twice, and cried, 'Huzza!' On which encouragement, they grew so outrageous, that we were forced to take shelter in a public house, and to stay there till it was dark.

"On the 21st of June, a great multitude gathered together in Wednesbury church yard; among them was Harvey Walklet of Wednesbury, and Richard Dorset of Darlaston. Harvey said to Richard Dorset, 'Methinks they are not so well armed as I would have them.' Richard answered, 'There are many pretty fellows from Darlaston; I know them to be good blood.' Harvey replied, 'There is John Baker with the oak bough in his hat; he will break the first pane of Mr. Eaton's windows.' Accordingly, they went to Mr. Eaton's first, and from thence to other houses. Here are above fourscore houses in and about Wednesbury, in many of which there are not three panes of glass left.

JAMES JONES.

"Wednesbury, June 29."

3. "I, Jonathan Jones, in the county of Stafford, farmer, am willing to pay the king and country their due, might I be at peace, and go about my lawful occasions, as I ought to do.

"On the 20th of June, at my neighbour Adams's house, two or three were singing a hymn, and a parcel of apprentices and others, in a very rude manner came and threw many stones through the windows; in particular Mr. Richard Taylor's apprentice. So my neighbour John Adams goes to Squire P., and brings a warrant for him; but Mr. Taylor goes to Walsal, to the justice, before the offenders were brought; and he was with Squire P. when we came, who would not act at his own hall, but sent us down into the town, where a great mob was waiting for our coming.

"So the constable gave him the warrant; and he said, 'What! I understand you are Methodists! I will not act for you.' Then he went to the door, and told a great mob, they might do what they would; and took off his hat and swung it about, and went away. They gave a great shout, and some of them swore bitterly they would murder us all. We sent for the constable to help us out of town, but he was not to be found. So we stayed in the house about two hours, till we thought the mob was gone; but as soon as we came out, some began to halloo, and the street was quickly full. They beat and bruised us very much; but, through God's mercy, we escaped with our lives.

"About a week after there arose a great mob at Darlaston, and broke me nine large windows, and many of my goods. The same day my man was coming home with my team, and they met him, and beat him, and much abused my horses. At night they came to break the rest of my goods; but I gave them money, and they went away.

"So I was at Richard Dorset's our churchwarden, and many of the mob came in and said, 'Come now, d—n you Dorset; we have done our work; pay us our wages.' And I saw the drink come in, in large jugs; and every one drank what he would.

"What I have here said, I am ready to make oath of.

"JONATHAN JONES."

4. "I, Francis Ward, of Wednesbury, went to Walsal, May 30, with John Eaton, to see if we could have justice done to the rioters, who had abused our neighbours at Darlaston. We went to Benjamin Westley's, at the sign of the George, when one Mr. Taylor, curate of Walsal, came with the mob to the house, and, in our hearing, encouraged them to insult us. Accordingly they pelted us with dirt and stones, all the way we went to the justice's gate. The justice came out, and said we must go down into the town, and then he would hear our complaint. But as we went, the mob continued to pelt us, though the justice was with us. I desired he would be pleased to read the act of parliament against riots; but he would not. When we came to Benjamin Westley's, the justice would have had a hearing in the streets, among the mob; but at last he was prevailed with to go into the house. Then he called for John Adams, or his wife, and, without hearing them speak, said, 'What! you are Methodists!' or words to that purpose, and immediately went out to the mob. We stayed in the house a considerable time, hoping they would disperse; but as soon as ever we came out, they gathered round us again, and beat and pelted us with whatever they could find. One of them came to me, and struck me on the eye, and cut it so, that I expected to lose my sight. I got into a shop, and had my eye dressed, and then returned to my friends. The mob pursued me again, fetched me out of the house, and beat me very much; but, with much difficulty, I got from among them again, and escaped a second time into the house. They fetched me out again, and dragged me along the street, and through the kennel, to and fro, till I had quite lost my strength, and was so weak I was not able to get up. There came a poor woman and said to the mob, 'Will ye kill the man!' and lifted me up. With much ado I got home; but the abuse I there received threw me into a fever."

5. "About Whitsuntide, I, Joshua Constable, of Darlaston, had all my windows broke by the mob, and many of my goods damaged and spoiled, and so had many of my neighbours; in particular, John Cotterel, smith, Thomas Butler, Thomas Wilkinson, Aaron Longmore, William Powel, Anne Evans, Walter Carter, Samuel Foster, and Thomas Wilkes, had their windows all broke.

"Edward Martin, Anne Low, Joan Fletcher, Edward Hoxton, Mumford Wilks, Jos. Yardly, and Robert Deacon, had all their windows broke twice.

"James Foster, nailer, Sarah Hires, widow, and Jonathan Jones, had their windows broke, and money extorted to save their houses.

"John Foster, nailer, and Joice Wood, had their windows broke, and their goods broken and spoiled.

"Jos. Spittle, collier, had his windows broke, his house broke open, some goods taken, and some lost.

"William Woods, brickmaker, had his windows broke twice, and was compelled to go along with the rioters.

"Elizabeth Lingham, a widow with five children, had her goods spoiled, her spinning wheel (the support of her family) broke, and her parish allowance reduced from 2s. 6d. to 1s. 6d. a week.

"Valentine Ambersly, collier, had his windows broke twice, his wife, big with child, abused and beat with clubs.

"George Wynn had his windows and goods broke, and, to save his house, was forced to give them drink.

"Thomas Day had his windows and goods broke, and was forced to remove from the town.

"Jos. Stubbs had his windows broke twice, and his wife so frightened that she miscarried."

6. "On June 20, John Baker, Thomas Griffiths, and Daniel Oniens, at the head of a large mob, came to my house, Jonas Turner by name, at West Bromwich, near Wednesbury, and asked whether I would keep from these men and go to the church. I answered, 'I go to the church very often, but I never see any of you there.' Presently, Daniel Oniens, with a great club, broke great part of my windows at one blow. Others laid hold of me, and said, 'You shall go along with us.' I told them I would not. They dragged me by force about sixty yards, and then I got loose from them. Afterward they broke all my windows, and threw into my house three baskets-full of stones, to break my goods."

7. "Some time in June, about four in the afternoon, a mob came to my house at West Bromwich; I was within, and my two daughters without. They threw in stones and bricks so fast, that I thought I should have been knocked on the head. Whereupon I opened the door and ran out amongst them. One of my daughters cried out, 'My mother will be killed.' On which they fell to throwing stones at her. She ran into a neighbour's house; but before she could shut the door, they broke the bottom off with a brick-end. They followed my other daughter with stones, and one with a great stake. She ran into another house, much frightened, expecting to be murdered. I asked them how they could come and abuse us thus: upon which one came with a large club, and swore if I spoke another word he would knock me on the head and bury me in the ditch. Then he went to the window, and broke two or three panes of glass, which were all that were left. A woman then came with a club, and broke to pieces part of the tiling of the house.

"Of this I am ready to make oath. MARY TURNER."

8. "On the 19th of June, James Yeoman, of Walsal, saw me in my father's house at Wednesbury, and swore, 'By G—, you are there now, but we will break the windows and kill you to-morrow.' Accordingly, he came with a mob the next day; and after they had broke all the windows, he took up a stone, and said, 'Now, by G—, I will kill you.' He threw it, and struck me on the side of the head. The blood gushed out, and I dropped down immediately.

MARY BIRD."

9. "June 20, the mob came to the house of me, John Bird, and demanded five shillings of my wife, or they would break all the windows. She offered them some money, which they snatched out of her hand, and then broke ten windows in front, the sash frames, shutters, cases, chest of drawers, and hanging press, and damaged the ceiling, doors, dresser, and many other things.

"JOHN BIRD."

10. "On the 20th of June, the mob came to my house. John Baker by name came first. They threw in stones and bricks as fast as they could throw them; so that we within were afraid of our lives. They broke all the windows I had in my house, and likewise the casement and the ceiling; and when there was no more damage for them to do, one of them cried out, 'I suppose now you will go to your dear Jesus's wounds, and see them opened for you.'

JOHN TURNER."

11. "June 20, 1743, one Daliston, my neighbour at Wednesbury, after some words, took me by the throat, swore he would be the death of me, gave me a great swing, and threw me on the ground. As soon as I arose, Equal Baker, a collier, gave me a blow on the eye, and knocked me down again. When I got up, he came after me to my house, and said, 'You dog, I will kill you.' I went in, got a proper application to my eye, and lay down on the bed. In about half an hour, there came a large mob to my house, and broke all the windows except about twenty panes. The kitchen windows they cleared, lead, bars, and all, and broke the window posts, and threw them into the house. My shop was shut up; but they soon broke it open, broke all my pots and bottles, and destroyed almost all my medicines. They broke also the shelves and drawers in the shop to pieces, and many of my household goods.

"That day and the next they broke the windows and goods in more than fourscore houses.

HUMPHREY HANDS."

12. "In the latter end of June, 1743, I, John Griffiths, of Wednesbury, with Francis Ward, went to Mr. D., justice of the peace. We told him what condition we and our neighbours were in, our houses broken, and our goods spoiled. He replied, 'I suppose you follow these parsons that come about.' So he talked to us very roughly, refused us a warrant, and said, 'I will neither meddle nor make.' And after he and some gentlewomen that were with him had made as much game at us as they thought fit, we came away without any justice at all."

13. "I, Mumford Wilks, heard the Rev. Mr. E. say to the mob at Darlaston, (after they had committed these outrages,) 'Well, my lads! he that has done it out of pure zeal for the Church, I do not blame him. My lads, I hope you will let us settle our affairs in our own parish ourselves; but if these men should come, and they should follow them, then your help will be needful.'"

14. "Line and Mare's Green have been long noted for wickedness of every kind; for cursing and swearing, Sabbath breaking, idleness, and all manner of debauchery. Few thereabouts used to go to church, or trouble themselves about religion, till some of them heard Mr. John and Charles Wesley, who then had a desire to flee from the wrath to come. In order to this, they set apart one evening in a week to meet and encourage one another, by reading a chapter, singing a psalm or hymn, and praying and conversing together.

"The revellers, finding their old companions had forsaken them, were enraged at them more and more; insomuch that they came one evening when they were met, in November, 1743, and unroofed the shop that was aside the house, and thrust down the walls.

"The next time we met, they came in more fury than before, threw great stones, broke the windows and looking-glass, and made the roof of the house to crack and sink, and seem every moment as if it would break in upon us; insomuch that we were obliged to press out in the dark, in the midst of a shower of stones.

"We thought it would be best afterward to meet in the day, and accordingly we did. Immediately they blew a horn to gather their company together.

When they had gathered fifty or sixty, they went from one house to another, threatening to kill those who would not go along with them. They went together to a house, where were things of value, with a great shout, swearing they would plunder. The woman of the house went out and asked what they wanted. They did not make much reply; but part of them immediately went into the garden, and dashed in pieces things which cost several pounds.

“ We made complaint hereof to a justice, Mr. W. G. He took a warrant to fill up, and asked us what number there was in all. We told him about sixty. He then said, ‘ What, you are Methodists! Get about your business; you shall have no warrant! I am informed you are the vilest men that live.’

GEORGE HADLEY.

SAMUEL HADLEY.

JOS. MOORE.”

15. “ Upon January 13, 1744, I, Jonathan Jones, of Darlaston, about eight or nine at night, met in the street a great company of rioters, who told me they were going to destroy the rest of my goods, and pull my house down, as they had done Joshua Constable’s. So I asked for Thomas Tunks, who was called the captain of the mob, and gave him many good words, and he took of me 2s. 6d., and some others I treated with ale; so they persuaded the rest to let me alone for that time.

“ The next day came John Stokes, with a great club, and wanted some money, or he said he would break my windows; but I put him away for the present with some drink. The same night, about six o’clock, came John Bagot and John Linyard, with each a great club, and said, ‘ You have given money to others, and we will have some too; or else we will call the rest of our company, and serve you as we have done your neighbours.’ So I gave them some money, and they went off about nine or ten o’clock. About six or eight with clubs and staves came after, and John Wilks with a short gun; but my neighbours and I, with giving them some drink, persuaded them to go away.

“ It was some time before, just after the great mob had broken all our windows, that the Rev. Mr. —, with others, met at Thomas Foreshaw’s, at the sign of the Crown, and made a writing, and the mob was sent to bring as many as they had a mind to sign it. They declared, whoever did not come and sign this, they would immediately pull his house down. It was to this effect: ‘ That they would never read, or sing, or pray together again, nor hear Mr. Wesley preach.’ ”

16. “ In the month of January, I, Sarah Longmore, late of Darlaston, was coming to Wednesbury, with my brother and sister-in-law, and about thirty men stopped us in the fields, and asked where we were going. We said, ‘ About our business.’ Without any more to do, they began to throw dirt and stones at us, and then went before us and stopped us at the stile. Seeing a gap in the hedge, we offered to go through there; but they would not let us. I was knocked down only once, but was bruised in many places.

“ Some time before this happened, the mob rose at Darlaston, to near a thousand people. They took me by force out of my mother’s house, gave me a club in my hand, and said, if I did not go with them, and pull down Joseph Spittle’s house, they would murder me. William Caulfield was the man who put the club in my hand, and haled me along the street. I threw down the club, and when I came to the place, saw them break open the house, and bring out some of the goods, the people belonging to it being fled for their lives.

“ The same day the Rev. Mr. E. came to Darlaston; and Nicholas Winspur, the common crier of the town, gave notice, ringing his bell, that all the people belonging to the society must come to Mr. Foreshaw’s house, and there set their hands to a paper, signifying that they would not hear these men any more; but if they did not come and set their hands, they must expect to have their houses pulled down.

“When I came, Mr. Foreshaw asked me if I could write. I said, ‘No.’ Then he bid me make my mark; so through fear, I did. I then laid down a penny, which they made every one of us do, to make the mob drink.”

17. “About Candlemas, my wife was going to Wednesbury, and a mob met her in the road, and threw her down several times, and abused her sadly.”

(The manner is too horrible to write. The nearest parallel case, is that of the woman abused by the men of Gibeah; although in this case are many circumstances exceeding that.)

“I got a warrant for some of them from Justice G. As soon as this was known, the mob rose and broke all my windows again. All who were served with the warrant escaped, but one the constable took, and brought before the justice; who came back and told his companions, that the justice bid them go home about their business. So they went home and told the mob; and then they came to my house, broke some goods, and went away for a little time; but when they came again, they broke and destroyed all the necessary goods we had in the house. They likewise broke and spoiled all my shop tools; threw the tiles off the roof of the house, pulled down one room, the joists of which they carried away with them. Many things they took away, particularly all my gun locks, both them that were filed, and them that were in the rough. They tore to pieces all my wife’s linen, cut the bed and bedstead, so that it was good for nothing; broke her box into little bits, and tore her Bible and Common Prayer Book all to pieces. We retired to a friend’s house; but one telling them we were there, they swore they would tear it down, if he let us stay any longer. So we went out in the frost and snow, not knowing where to lay our head.”

18. “John Allen, of Wednesbury, in the county of Stafford; John Darby, of Brerely, in the said county; and James Constable, of Wednesbury aforesaid, jointly and severally make oath and say: And first, John Allen for himself saith, that on Monday, the 6th day of this instant February, being informed that the mob would come the next day to plunder several of his friends and acquaintance, he went to the house of one Francis Ward, of Wednesbury, and assisted in removing goods and furniture; and that on Tuesday morning, (being Shrove-Tuesday,) this deponent, hearing the mob was to come to the town, assisted in removing divers other goods; and that afterward, on the same day, he met about three hundred persons, assembled together in a riotous manner; and that presently after, one George Winspur, of Darlaston, and divers others, broke and entered the house of Francis Ward, broke down the fire grate fixed therein, and then pulled down, took, and carried away all such goods as were left there, and which they were able to carry. After which, one John Baker, of Wednesbury, and a great number of other riotous persons, came to the house of Francis Ward, and broke the windows; and then the said Baker, with divers others, entered the same, and broke to pieces and destroyed the bedsteads, and other goods and furniture.

“The said riotous company then went to another village, called West Bromwich, and returned back again to Wednesbury, where this deponent saw one Thomas Horton, of Darlaston, with divers others, go in a riotous manner to the house of John Griffiths, of Wednesbury; and saw Thomas Horton, with a sledge hammer, break open the door of that house, which he, with others, entered and destroyed, and broke to pieces divers of the household goods, and carried away the remainder, or the greatest part thereof.

19. “And the said John Darby for himself saith, that on the said 6th day of February, he heard a great many people making a noise; that he went thereupon into his own house, and locked the door; that in about a quarter of an hour, about sevenscore persons came up to this deponent’s house; nine or ten of whom bade him give them money, else they would break the door; that John Hammersley, of Darlaston, and several others, with a great rail of wood, broke down the door, and entered the house, and caught up a large axe, and broke to pieces and destroyed this deponent’s goods and windows.

After which they destroyed five stalls of bees, and killed and took away his hens, and threw the hay out of his barn; and carrying away what they thought proper, went to the house of Samuel Smith, a quarter of a mile farther, and broke his windows. Thence they went in a riotous manner to Bilston, and in the morning to Wednesbury.

20. "James Constable saith, that on Monday, the 6th instant, Henry Old, Thomas Adams, and Francis Longmore, all of Darlaston, came to Wednesbury, and with oaths and curses, in this deponent's hearing, protested, that they would come the next day, and pull down the house of one Benjamin Constable, and have his heart and his liver out; that accordingly the next day, about ten in the morning, he heard a great huzza in the town street, and went to see what was the matter, when he, this deponent, was immediately, by one Samuel Cotterel, of Darlaston, and three others, seized by the collar, and forced to go into a great concourse of people, (about three hundred persons,) who had just broke into the house of one John Bird, and were throwing the goods of the said John Bird out of the windows of his house; that those who held this deponent, then letting him go, and running to get their share of the plunder, he went to the house of Benjamin Constable; and about two or three o'clock the same day, the said riotous persons came up to the house, which was locked and bolted; and as this deponent stood on the outside, he saw Thomas Horton with a large hammer strike at the door, in order to break it open; which he not being able to do, Joseph Page, of Darlaston, broke the window, and forced out the iron bars of the said window with a pike, and afterward broke and entered the same, and, unbolting the door, let the other rioters in; that Thomas Tonks, of Darlaston, and divers others, with an axe, wrenched and forced open the door of Benjamin Constable's warehouse, riotously entered the same, and broke to pieces and destroyed the goods therein, spilled the liquors therein placed, plundered and destroyed such goods as they could not carry away, both household goods and grocery goods, and also chandler's ware; that afterward they went to this deponent's house, broke to pieces all the windows of his house, plundered the same from top to bottom, broke to pieces many of his goods, and carried a great part of them away; that thence they went to the house of Daniel Constable, broke open and plundered it in the like manner, and from thence to the house of Thomas Atherly, which they also damaged and plundered.

"All three sworn at Serjeants' Inn, } JOHN ALLEN.
London, on Feb. 24, 1743, before } JOHN DARBY.
William Chapple. } JAMES CONSTABLE."

21. "Monday, February 6, we kept as a fast. Sixty or more of us met at one, and joined in prayer. About eight we heard the mob was at John Griffith's, the elder, breaking the house and spoiling his goods. This put some of us on removing our most portable goods. When I came home my wife had awakened my youngest girls, and carried them to a neighbour's house. We then laid down, and committed our own souls to God.

"Next morning, February 7, (Shrove-Tuesday,) all things were pretty still till ten. We were all very cheerful. The greatest fear we had was, lest we should deny our Master; for they had got a paper, which if any one would subscribe, his house was not to be plundered: but the far greater part, by the grace of God, chose rather the loss of all things.

"About half an hour after ten, great numbers of men were gathered together on the Church-hill. We could see them march down, some armed with swords, some with clubs, and some with axes. The first fell upon Benjamin Watson's house, and broke many of the tiles, and all the windows. Next they came to Mr. Addinbrook's, broke a fine clock, with many of his goods, and stole all the things they could carry away; among which were writings of importance, and papers relating to the land tax. The next house was Jane Smith's, whose windows they broke, with what little goods she had. The next was Mr. Bird's, where they destroyed every thing they found,

except what they carried away, cutting the beds in pieces, as they did all the beds they could any where find. Thence they went to Mr. Edge's house: he was ill of a fever; so, for a sum of money, they passed it over. The next house was mine: they were going by it; but one who used to be my familiar friend called them back. They broke my counter, boxes, and drawers, to chips, and all that axe or hammer could break, except my bedsteads. They spilled all my drugs and chemical medicines, and stole every thing they could carry, even all my wife's wearing apparel and mine, besides what we had on.

"Mr. Eaton's house was next. They broke all his windows, and all his inside doors in pieces, cut the lead off his house, destroyed or stole whatever they could lay their hands on. The gentlemen offered to stop them, if he would set his hand to the recantation paper. But he told them, he had felt already what a wounded conscience was; and, by the grace of God, he would wound his conscience no more.

"The next day they came with another mob, and said, if he did not sign it, they would level his house to the ground. He told them, they might do as they pleased; but he would not sign it, if they tore him bit from bit.

"The mob on Tuesday, after they had done at Mr. Eaton's, plundered several other houses in Wednesbury, and several in West Bromwich. It is impossible to describe the outrages they have committed. We keep meeting together morning and evening, are in great peace and love with each other, and are nothing terrified by our adversaries. God grant we may endure to the end!

HUMPHREY HANDS.

"February 26."

22. "On Tuesday, January 31, 1743, Henry Old came to John Griffiths senior's house, saying, if they did not leave following 'this way,' he had a hundred men at his command, who should come and pull the house down. Soon after, he brought seven or eight men with him, swearing what he would do unless they gave him a guinea. They said, a guinea was not so soon shaken out of poor folk's sleeves. Then he said he would go and fetch the mob; but the neighbours gave him money, and sent him away for that time.

"Monday, February 6, between seven and eight at night, came part of the company. Hearing them afar off, John and his wife fastened the door, and left the house. Some of the neighbours going in soon after, found them destroying all they could. Two chairs and several bundles of linen were laid upon the fire. They did not dare to touch them, but persuaded the men all they could to go home. After they had destroyed what they could, they loaded themselves with clothes and meat, and went their way.

"JOHN GRIFFITHS, SEN."

23. "My father sending me word, that the mob had been at his house, and broke many of his goods, and stole many, I removed as many as I could of mine, before they plundered my house. And hearing they would force me to go with them, I sent my wife and children before, and then followed them to her father's; but he did not care to receive us. My wife wept: I was full of love, and not at all moved. At last their hearts relented, and they took us in. This indeed was the case with many of us. We were driven out of our own houses, and our friends did not dare to receive us into theirs. The reason for which my old companions have the greatest spite to me is, because I will not drink and game, and break the Sabbath with them, as I used to do.

JOHN GRIFFITHS, JUN."

24. "I, Edward Smith, of Wednesbury, standing by my own door, on Shrove-Tuesday, there came a great mob, and broke into and plundered Benjamin Constable's house; then they came to my house, and the foremost of them, Thomas Horton, with a great hammer, broke open the door. I begged them to let me unlock the door; but he swore, if I did not get away, he would knock me down. At the same time Richard Adams, with a large iron bar, broke the house window, and got through. A great number of them followed both ways, and plundered the house, breaking some goods, and

stealing others; several neighbours endeavouring to save them, but to no purpose."

25. "I Edward Slater, of Wednesbury, was informed the night before, that the mob designed to plunder my house the next day. And between ten and eleven on Tuesday, standing in the fields, I saw them come down the town, with clubs and other weapons, to Mr. Eaton's house. Then the colliers, by themselves, swinging their clubs round their hands, gave a great shout and jump together. Then they began breaking his windows; and those who first broke into the house and went up stairs, threw the goods out of the chamber windows, which Henry Old cut to pieces with an axe. I saw some come out, with their pockets, and waistcoats, and breeches; loaded with goods. I went down the field toward my own house, got into a valley, read part of a chapter, and prayed for them. Then I got up, and saw the light through my own house, both doors and windows being knocked to pieces. After they had plundered some other houses, I saw them go up the street, laden with brass, pewter, and linen."

26. "According to your request, I send you some account of what the mob did on Shrove-Tuesday. When I heard they were in town, and broke and stole all before them, I got out our beds and wearing apparel, and hid them in the hedges, and went and stood beside a hedge, about sixty yards off my own house.

"When the mob came, they began with breaking the windows. They then broke and stole all they could lay hands on. They searched and found the beds and linen which I had hid, and took all they thought worth carrying away. I waded through the brook, to try if I could save some of my goods, which a man was pulling out of the ditch where I had hid them: his name was David Garrington. He told me it would be the same here as it was in Ireland; for there would be a massacre very quickly, and he wished it was now.

"When they were gone, my wife, and I, and two children came home. Our house was all laid open; for both the doors were gone, and all the windows and the middle posts were broke out. Being wet and very cold, we gathered up some of the chips, (for our goods were mostly broke into chips and strewed about the rooms,) and made a fire; but the wind blew the smoke so about, that we could not bear to sit by it. We knew not what to do, till one of our neighbours sent us word we might come to his house. But one went to Walsal the next day, and told the landlord, who came and told them that received us, they must turn out; and we expected there would not be a house to receive a Methodist in the whole country.

"On Ash-Wednesday I was helping Mr. Eaton to remove some corn, which they had not found the day before; when Mr. William Horton came with a paper in his hand, and about a hundred persons with him. He pressed Mr. Eaton to sign it, who refused. Then they laid hold of me, and swore I should. I told them I would not. They caught hold of my collar, shook me, tore my shirt and waistcoat, pushed me from one to another, and asked again, 'Will you sign the paper yet?' I told them, No. They then got a cord, put it about my neck, and swore they would hang me out of hand. Others cried out, 'Draw him through the brook.' But one of them snatched away the cord, and said, if I would not set my hand, I might go about my business. They followed me, however, with many stones; but, by the providence of God, I was not hurt.

JOHN TURNER.

"March 5, 1743."

27. "Having notice that the mob was coming, I, William Sitch, of West Bromwich, and my wife, (who had been delivered but a fortnight,) thought it best to go out of the house and leave it to them. My wife, with her young child, was forced to stay in the fields, none daring to take her into their house. At length one man did; but he was, in a little time, persuaded to turn her out again.

"The rioters plundered my house three several times, and did all the

mischief they could: but, blessed be God, I could rejoice therein. He has said, 'As thy day is, so thy strength shall be.' And never did I find his promise fulfilled more than at that time.

WILLIAM SITCH."

28. "On Shrove-Tuesday, after two large mobs were passed by, came four or five men to my next neighbour, Jonas Turner's house. I and another woman followed them, to see what they would do. They first broke the windows, then broke down the door, and went into the house. Soon after they were in, they flung out a box at the chamber window, and swore, if any touched it they would murder them. Soon after they flung out a Bible, and one of them came out, and in great rage cut it into pieces with his axe.

MARY TURNER, of West Bromwich."

29. "The first that came to my house (Thomas Parks, of West Bromwich) on Tuesday, February 7, were five with great clubs, whom I met at the door. They demanded whether I would deny hearing these parsons. I told them, No; for I believed they spoke the truth as it is in Jesus; and if I were to deny them, I should deny Him that sent them. They told me, if I would not, they would plunder my house. I replied, they must answer it at God's bar, and I would meet them there. I asked, whether I had done them any harm. They said, No; but they would have me keep to the Church. I told them, 'Some of you may know that I worship among the Dissenters; but I love a good man, let him go where he will; for there is but one church of Christ; and if you do not belong to that church, you had better never have been born.'

"I told them, 'God has allowed me liberty of conscience, and so have the king and parliament, and hope my neighbours will too; but if not, a day is coming, when the persecuted and the persecutor shall stand together; and if you wrong me now, God will right me then.'

"While I was speaking, I caught hold of their clubs, and the words seemed to have some influence on them: but by this time there was a great body of them gathered together; so they broke my windows, and then the door, and flocked into my house, and began to break my goods. But here the Lord suffered them not to go so far as they had done in other places; for they soon fell to plundering, and loading themselves with the things I had for myself, a wife, and seven children.

"However, in a while, I had prevailed with some of them to stop. But they then said I must set my hand to their paper. I told them they were cloaked over with the name of Protestants; but none but a Popish spirit would tie men's consciences. So I committed my cause to God, and withdrew from my house and them.

"As I went along, one, who thinks herself a Christian, said, now I might see God was against me. I told her I did now feel that God was for me, and that he loved me never the less for this; for God loved Job on the dung-hill with only a potsherd, as well as he did in all his plenty. I thought she, in effect, bid me curse God and die. May the Lord make her a Christian indeed!

"When I returned to my house, and saw it in ruins, I found nothing in my heart toward my persecutors but love. Neither could I doubt of God's love to my soul. All that is within me bless his holy name!

"One day, six or eight of the mob got me amongst them, and said they were going to make a law, and we should all set our hands to it. I told them I would submit to the laws of God and my prince, but I could not to the laws of the devil. One of them swore he would break my windows again. I asked him if ever he heard of Jesus Christ doing so; and how he durst, when he must answer it at his bar: at which he stood silent."

30. On Shrove-Tuesday, about eleven o'clock, Sarah, the wife of John Sheldon, of West Bromwich, being told the mob was coming to her house, went and met them at the gate. Mr. S——, Mr. J——, and Mr. S—— L——, cornet, were at the head of them. She asked John

of it down, and destroyed his goods. This I thought proper to acquaint the justice of.

"A second thing which induced me was, that, on the last day of January, there came to my house Henry Old, Francis Longmore, and Thomas Baylis, and demanded money, else, they said, they would break my goods. But it being day time, and their strength small, (though they had large clubs in their hands,) I refused.

"I sent to the constable's, at Darlaston, to know if he would execute his warrant on the other four. He sent me word, he durst not do it, for fear of having his house pulled down.

"I went, on February 2, to Mr. G., and gave him the foregoing account; and withal told him, that, on the Tuesday following, February 7, they threatened to rise and pull down our houses. He answered me in a rough manner and asked what I would have him to do: he could do no more than give out his warrant; and if the constable would not, or could not, execute it, he could not help it. I desired that he would write a line to the officers of Wednesbury and Darlaston, to exert themselves for the discouraging of any rising on Tuesday; but he refused, and told me, if we could not agree among one another, we must go to the devil which way we would."

33. "John Bird, of Wednesbury, in the county of Stafford, carpenter, is ready to make oath, that he, together with William Mumford and Mary Bird, on the 10th day of this instant April, went to the house of W—— G——, Esq., justice of peace, in order to have a warrant for some of the principal rioters, who had lately done great damage to this deponent, and divers other persons; but the said justice refused to grant any warrant against them: that William Mumford then demanded a warrant against some of the said rioters, who had done damage to him; to which the said justice said they were Methodists; and, after several other words, refused to grant it: that on the 13th instant, this deponent, together with Mary Mumford and Mary Bird, went to the house of J—— D——, Esq., a justice of the peace in the said county, and requested the said justice to grant him a warrant to take up some of the rioters, which the said justice refused to do; so that on the 17th instant, this deponent, together with Mary Bird, went to the house of W—— P——, Esq., a justice of the peace for the said county, and requested a warrant to take up some of the rioters; to which the said justice answered him roughly, that he, and the rest of the justices in the neighbourhood, had concluded and agreed to grant us no warrant. And this deponent farther saith, that he himself hath sustained damage by the rioters to the value of fifty pounds and upwards; and that neither he nor any other person who hath sustained damage by them are able to bring the said rioters to justice, because not any of the above mentioned justices of the peace will grant any warrant to apprehend them."

Such is the liberty of conscience which Protestants grant one another! Does not He that is higher than the highest regard it?

34. Wednesday, October 19, 1743, I, John Wesley, came to Birmingham, in my way to Newcastle. Thursday, October 20, several persons from Wednesbury earnestly desired me to call there. I yielded to their importunity, and went. I was sitting writing at Francis Ward's, in the afternoon, when the cry arose, that the Darlaston mob had beset the house. I called together those that were in the house, and prayed that God would "scatter the people that delight in war." And it was so: one went one way, and one another; so that in half an hour the house was clear on every side. But before five they returned with greater numbers. The cry of all was, "Bring out the minister."

I desired one to bring the captain of the mob into the house. After a few words interchanged, the lion was as a lamb. I then desired him

to bring in one or two more of the most angry of his companions. He did so; and in two minutes their minds were changed too. I then bade them who were in the room make way, that I might go out among the people. As soon as I was in the midst of them, I said, "Here I am; what do you want with me?" Many cried out, "We want you to go with us to the justice." I told them, "That I will, with all my heart." So I walked before, and two or three hundred of them followed to Bentley Hall, two miles from Wednesbury; but a servant came out and told them Justice Lane was not to be spoken with. Here they were at a stand, till one advised to go to Justice Persehouse, at Walsal. About seven we came to his house; but he also sent word that he was in bed and could not be spoken with.

All the company were now pretty well agreed to make the best of their way home; but we had not gone a hundred yards, when the mob of Walsal came pouring in like a flood. The Darlaston mob stood against them for a while; but in a short time, some being knocked down, and others much hurt, the rest ran away, and left me in their hands.

To attempt to speak was vain, the noise being like that of taking a city by storm; so they dragged me along till we came to the town, at a few hundred yards' distance; where, seeing the door of a large house open, I endeavoured to go in; but a man, catching me by the hair, (my hat having been caught away at the beginning,) pulled me back into the middle of the mob, who were as so many ramping and roaring lions. They hurried me from thence, through the main street, from one end of the town to the other. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the west end of the town, seeing a door half open, I made toward it, and would have gone in; but a gentleman in the shop would not suffer me, saying, they would pull the house down if I did. However, here I stood, and asked, "Are you willing to hear me speak?" Many cried out, "No, no; knock his brains out." Others said, "Nay, but we will hear him speak first." I began asking, "What hurt have I done to you? Whom among you have I wronged in word or deed?" and continued speaking till my voice failed. Then the floods lifted up their voice again, many crying out, "Bring him away, bring him away!"

Feeling my strength renewed, I spoke again, and broke out aloud into prayer. And now one of the men, who had headed the mob before, turned and said, "Sir, follow me; not a man shall touch a hair of your head." Two or three more confirmed his words. At the same time the mayor (for it was he that stood in the shop) cried out, "For shame, for shame! Let him go!" An honest butcher spoke to the same effect; and seconded his words by laying hold of four or five, one after another, who were running on the most fiercely. The people then dividing to the right and left, those three or four men who had spoken before, took me between them, and carried me through the midst; bitterly protesting, "they would knock down any that touched him." But on the bridge the mob rallied again; we therefore went on one side, over a mill dam, and thence through the meadows, till, a little after ten, God brought me safe to Wednesbury, having lost only a part of my waistcoat, and a little skin from one of my hands.

I never saw such a chain of providences before; so many convincing

proofs, that the hand of God is on every person and thing, overruling him as it seemeth him good.

Among these I cannot but reckon the circumstances that follow :

1. That they endeavoured, abundance of times, to trip me up, as we went down hill, over the wet, slippery grass, to the town ; as well judging, that if I was once on the ground, I should hardly rise again : but I made no slip, nor the least stumble at all, till I was entirely out of their hands.
2. That although many strove to lay hold on my collar, or clothes, they could not fasten at all ; their fingers, I cannot tell how, slipping along, without fixing once : only one man seized the flap of my waistcoat, and took it away with him ; the other flap, in the pocket of which was a twenty pound bank note, was torn but half off.
3. That a lusty man, just behind, struck at me many times with a large oaken stick ; with which if he had struck me on the back of the head, I should probably have preached no more ; but every time the blow was turned aside, I know not how, for I could not move to the right hand or left.
4. That another man came rushing through the press, raised his arm to strike, let it sink again, and, stroking my head, said, "What soft hair he has ! I cannot find in my heart to hurt him."
5. That I went as straight to the mayor's door, when I was a little loosed for a few moments, as if I had known it, (which they probably thought I did,) and found him standing in the shop ; which gave the first check to the fury of the people.
6. That no creature (at least within my hearing) laid any thing to my charge, either true or false ; having in the hurry, it seems, forgot to provide themselves with an accusation of any kind. And, lastly, that they were equally at a loss to know what to do with me, none proposing any determinate thing. The cry of most was, "Away with him, away with him !" of others, "Kill him at once !" But none so much as once mentioned how ; only one or two (I almost tremble to relate it) screamed out, (with what meaning I cannot tell,) "Crucify the dog ! crucify him !"

By how gentle degrees does God prepare us either for doing or suffering his will ! Two years since, one threw at me a piece of brick, which grazed on my shoulder, but hurt me not. It was a year after, that another threw a stone, which struck me between the eyes ; but the hurt was soon healed, and still no man had power to lay a hand upon me. At St. Ives, last month, I received one blow, the first I ever had, on the side of the head ; and this night two, one before we came into the town, and one after I was gone out into the meadows. But though one man struck me on the breast with all his might, and the other on the mouth, so that the blood gushed out, I felt no more pain from either of the blows, than if they had touched me with a straw.

October 22, 1743.

"'Lo, I come,' if this soul and body may be useful to any thing, 'to do thy will, O God.' And if it please thee to use the power thou hast over dust and ashes, over weak flesh and blood, over a brittle vessel of clay, over the work of thine own hands ; lo, here they are, to suffer also thy good pleasure. If thou please to visit me either with pain or dishonour, I will 'humble myself' under it, and, through thy grace, be 'obedient unto death, even the death upon the cross.' Whatsoever may befall me, either from neighbours or strangers, since it is thou employest them, though they know it not, (unless thou help me to some lawful means of redressing the wrong,) I will not 'open my mouth

before the Lord,' who smiteth me, except only to 'bless' the Lord.' Hereafter no man can take away any thing from me, no life, no honour, no estate; since I am ready to lay them down, as soon as I perceive thou requirest them at my hands. Nevertheless, 'O Father, if thou be willing, remove this cup from me; but if not, thy will be done.' Whatever sufferings hereafter may trouble my flesh, or whatever agonies may trouble my spirit, 'O Father, into thy hands will I commend' my life, and all that concerneth it. And if thou be pleased, either that I live yet awhile, or not, I will, with my Saviour, 'bow down my head;' I will humble myself under thy hand; I will give up all thou art pleased to ask, until at last I 'give up the ghost.'"

A LETTER

TO THE REVEREND MR. WALKER.

BRISTOL, September 24, 1755.

REV. AND DEAR SIR,—1. You greatly oblige me by speaking your thoughts so freely, and the more by giving me hopes of seeing your farther sentiments on so nice and important an affair. I did not delay one day to follow your advice with regard to Mr. Adams, but sent him, by the very next post, a copy of those papers; although I am satisfied already as to the publishing them, and have laid aside that design; the reasons you urge against the expediency of it being abundantly sufficient. But you seem a little to misapprehend what we speak of hearing predestinarian preachers. We find, by long experience, that this is deadly poison, not in itself, but to the members of our societies. This we know to be an unquestionable truth; and it was a truth necessary to be observed; nay, and strongly insisted on (though without any design of bearing hard on any particular person) when many were enlarging on the poisonous doctrines which they heard at many of their parish churches.

2. All that you say concerning the inexpediency of a separation from the Church, I readily allow; as likewise, that the first and main question must be, "Is it lawful to separate?" Accordingly, this was debated first, and that at large, in seven or eight long conversations. And it was then only when we could not agree concerning this, that we proceeded to weigh the expediency of it.

3. As to the grounds on which those who plead for a separation from the Church proceed, some of them have weighed the point long and deeply. They have very particularly, and with earnest and continued prayer, considered the lawfulness of it. And they allow, "If it be lawful to abide therein, then it is not lawful to separate." But they aver, "It is not lawful to abide therein;" and that for the following reasons:—

First. With regard to the Liturgy itself: Though they allow it is, in the general, one of the most excellent human compositions that ever was, yet they think it is both absurd and sinful to declare such an assent and consent as is required, to any merely human composition. Again: Though they do not object to the use of forms, yet they dare not confine themselves to them. And in this form (the book of Common

Prayer) there are several things which they apprehend to be contrary to Scripture.

Secondly. As to the laws of the Church, if they include the canons and decretals, both which are received as such in our courts, they think "the latter are the very dregs of Popery, and that many of the former, the canons of 1603, are as grossly wicked as absurd." And, over and above the objections which they have to several particular ones, they think, "1. That the spirit which they breathe is throughout truly Popish and antichristian. 2. That nothing can be more diabolical than the *ipso facto* excommunication so often denounced therein. 3. That the whole method of executing these canons, the process used in our spiritual courts, is too bad to be tolerated (not in a Christian, but) in a Mohammedan or Pagan nation."

Thirdly. With respect to the ministers, they doubt "whether there are not many of them whom God hath not sent; inasmuch as they neither live the Gospel, nor teach it; neither indeed can, seeing they do not know it." They doubt the more, "because themselves disclaim that inward call to the ministry, which is at least as necessary as the outward." And they are not clear, "whether it be lawful to attend the ministrations of those whom God has not sent to minister."

Fourthly. The doctrines actually taught by these, and indeed by a great majority of the Church ministers, they think "are not only wrong, but fundamentally so, and subversive of the whole Gospel." They therefore doubt "whether it be lawful to bid them God speed, or to have any fellowship with them."

I will freely acknowledge that I cannot answer these arguments to my own satisfaction. So that my conclusion, which I cannot yet give up,—that it is lawful to continue in the Church,—stands, I know not how, almost without any premises that are to bear its weight.

My difficulty is very much increased by one of your observations. I know the original doctrines of the Church are sound; I know her worship is in the main pure and Scriptural. But if "the essence of the Church of England, considered as such, consists in her orders and laws," (many of which I myself can say nothing for,) "and not in her worship and doctrines," those who separate from her have a far stronger plea than I was ever sensible of.

4. At present I apprehend those, and those only, to separate from the Church, who either renounce her fundamental doctrines, or refuse to join in her public worship. As yet we have done neither; nor have we taken one step farther than we were convinced was our bounden duty. It is from a full conviction of this, that we have, (1.) Preached abroad: (2.) Prayed extempore: (3.) Formed societies: and, (4.) Permitted preachers who were not episcopally ordained. And were we pushed on this side, were there no alternative allowed, we should judge it our bounden duty, rather wholly to separate from the Church, than to give up any one of these points. Therefore, if we cannot stop a separation without stopping lay preachers, the case is clear,—we cannot stop it at all.

5. "But if we permit them, should we not do more? Should we not appoint them rather? since the bare permission puts the matter quite out of our hands, and deprives us of all our influence." In great mea-

sure, it does; therefore, to appoint them is far more expedient if it be lawful. But is it lawful for presbyters, circumstanced as we are, to appoint other ministers? This is the very point wherein we desire advice; being afraid of leaning to our own understanding.

It is undoubtedly "needful," as you observe, "to come to some resolution in this point;" and the sooner the better. I therefore rejoice to hear that you think "this matter may be better, and more inoffensively ordered; and that a method may be found, which, conducted with prudence and patience, will reduce the constitution of Methodism to due order; and render the Methodists, under God, more instrumental to the ends of practical religion."

This, sir, is the very thing I want. I must therefore beg your sentiments on this head; and that as particularly as your other engagements will allow. Wishing you more and more of the wisdom from above,

I remain, Rev. and dear sir,

Your obliged and affectionate brother and servant,

JOHN WESLEY:

SECOND LETTER

TO THE REVEREND MR. WALKER.

KINGSWOOD, September 3, 1756.

REV. AND DEAR SIR,—I have one point in view,—to promote, so far as I am able, vital, practical religion; and by the grace of God to beget, preserve, and increase the life of God in the souls of men. On this single principle I have hitherto proceeded, and taken no step but in subserviency to it. With this view, when I found it to be absolutely necessary for the continuance of the work which God had begun in many souls, (which their regular pastors generally used all possible means to destroy,) I permitted several of their brethren, whom I believe God had called thereto, and qualified for the work, to comfort, exhort, and instruct those who are athirst for God, or who walked in the light of his countenance. But as the persons so qualified were few, and those who wanted their assistance very many, it followed, that most of these were obliged to travel continually from place to place; and this occasioned several regulations from time to time, which were chiefly made in our conferences.

So great a blessing has, from the beginning, attended the labours of these itinerants, that we have been more and more convinced every year, of the more than lawfulness of this proceeding. And the inconveniences, most of which we foresaw from the very first, have been both fewer and smaller than were expected. Rarely two in one year, out of the whole number of preachers, have either separated themselves or been rejected by us. A great majority have all along behaved as becometh the Gospel of Christ, and, I am clearly persuaded, still desire nothing more than to spend and be spent for their brethren.

But the question is, "How may these be settled on such a footing, as one would wish they might be after my death?" It is a weighty point,

and has taken up many of my thoughts for several years : but I know nothing yet. The steps I am *now* to take are plain. I see broad light shining upon them : but the other part of the prospect I cannot see : clouds and darkness rest upon it.

Your general advice on this head,—to follow my own conscience, without any regard to consequences, or prudence, so called, is unquestionably right ; and it is a rule which I have closely followed for many years, and hope to follow to my life's end. The first of your particular advices is, “to keep in full view the interests of Christ's church in general, and of practical religion ; not considering the Church of England, or the cause of Methodism, but as subordinate thereto.” This advice I have punctually observed from the beginning, as well as at our late conference. You advise, Secondly, “to keep in view also the unlawfulness of a separation from the Church of England.” To this likewise I agree. It cannot be lawful to separate from it, unless it be unlawful to continue in it. You advise, Thirdly, “fully to declare myself on this head, and to suffer no dispute concerning it.” The very same thing I wrote to my brother from Ireland ; and we have declared ourselves without reserve. Nor was there any at the conference otherwise minded. Those who would have aimed at dispute had left us before. Fourthly. All our preachers, as well as ourselves, purpose to continue in the Church of England. Nor did they ever before so freely and explicitly declare themselves on this subject.

Your last advice is, “That as many of our preachers as are fit for it, be ordained ; and that the others be fixed to certain societies, not as preachers, but as readers or inspectors.”

You oblige me by speaking your sentiments so plainly : with the same plainness I will answer. So far as I know myself, I have no more concern for the reputation of Methodism, or my own, than for the reputation of Prester John. I have the same point in view as when I set out,—the promoting, as I am able, vital, practical religion : and in all our discipline I still aim at the continuance of the work which God has already begun in so many souls. With this view, and this only, I permitted those whom I believed God had called thereto, to comfort, exhort, and instruct their brethren. And if this end can be better answered some other way, I shall subscribe to it without delay.

But is that which you propose a better way ? This should be coolly and calmly considered.

If I mistake not, there are now in the county of Cornwall about four-and-thirty of these little societies, part of whom now experience the love of God ; part are more or less earnestly seeking it. Four preachers, Peter Jaco, Thomas Johnson, W. Crabb, and William Alwood, design for the ensuing year, partly to call other sinners to repentance, but chiefly to feed and guide those few feeble sheep ; to forward them, as of the ability which God giveth, in vital, practical religion.

Now, suppose we can effect, that Peter Jaco and Thomas Johnson be ordained and settled in the curacies of Buryan and St. Just ; and suppose William Crabb and William Alwood fix at Launceston and Plymouth Dock, as readers and exhorters ; will this answer the end which I have in view so well as travelling through the county ?

It will not answer it so well even with regard to those societies with

whom Peter Jaco and Thomas Johnson have settled. Be their talents ever so great, they will ere long grow dead themselves, and so will most of those that hear them. I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. Nor can I believe it was ever the will of our Lord that any congregation should have one teacher only. We have found by long and constant experience, that a frequent change of teachers is best. This preacher has one talent; that another. No one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation.

But suppose this would better answer the end with regard to those two societies, would it answer in those where W. Alwood and W. Crabb were settled as inspectors or readers? First. Who shall feed them with the milk of the word? The ministers of their parishes? Alas, they cannot! they themselves neither know, nor live, nor teach the Gospel. These readers? Can then either they, or I, or you always find something to read to our congregation, which will be as exactly adapted to their wants, and as much blessed to them, as our preaching? And here is another difficulty still: what authority have I to forbid their doing what I believe God has called them to do? I apprehend indeed that there ought, if possible, to be both an outward and inward call to this work; yet, if one of the two be supposed wanting, I had rather want the outward than the inward call. I rejoice that I am called to preach the Gospel both by God and man. Yet I acknowledge I had rather have the divine without the human, than the human without the divine, call.

But, waiving this, and supposing these four societies to be better provided for than they were before; what becomes of the other thirty? Will they prosper as well when they are left as sheep without a shepherd? The experiment has been tried again and again; and always with the same event: even the strong in faith grew weak and faint; many of the weak made shipwreck of the faith; the awakened fell asleep; sinners, changed for a while, returned as a dog to the vomit. And so, by our lack of service, many of the souls perished for whom Christ died. Now, had we willingly withdrawn our service from them, by voluntarily settling in one place, what account of this could we have given to the great Shepherd of all our souls?

I cannot therefore see, how any of those four preachers, or any others in like circumstances, can ever, while they have health and strength, ordained or unordained, fix in one place, without a grievous wound to their own conscience, and damage to the general work of God. Yet I trust I am open to conviction; and your farther thoughts on this, or any subject, will be always acceptable to, Rev. and dear sir,

Your very affectionate brother and fellow labourer,

JOHN WESLEY.

THIRD LETTER

TO THE REVEREND MR. WALKER.

HELSTONE, September 16, 1757.

REV. AND DEAR SIR,—Nothing can be more kind than the mentioning to me whatever you think is amiss in my conduct: and the more freedom you use in doing this, the more I am indebted to you. I am thoroughly persuaded that you “wish me well;” and that it is this, together with a “concern for the common interests of religion,” which obliges you to speak with more plainness than otherwise you would. The same motives induce me to lay aside all reserve, and tell you the naked sentiments of my heart.

Two years since, eleven or twelve persons of Falmouth were members of our society. Last year I was informed that a young man there had begun to teach them new opinions; and that, soon after, offence and prejudice crept in, and increased till they were all torn asunder. What they have done since, I know not; for they have no connection with us. I do “exert myself” so far as to separate from us those that separate from the Church. But in a thousand other instances, I feel the want of more resolution and firmness of spirit. Yet sometimes that may appear irresolution which is not so. I exercise as little authority as possible, because I am afraid of people’s depending upon me too much, and paying me more reverence than they ought.

But I proceed to the substance of your letter. You say, 1. “If you still hold the essence of justifying faith to be in assurance, why did you encourage J. H. to believe his state good?”

Assurance is a word I do not use, because it is not Scriptural. But I hold, that a Divine evidence or conviction that Christ loved me, and gave himself for me, is essential to, if not the very essence of, justifying faith. J. H. told me he had more than this; even a clear conviction that his sins were forgiven; although he said that conviction was not so clear now as it had been in times past.

2. “If you believed Mr. V. to be a gracious person, and a Gospel minister, why did you not, in justice to your people, leave them to him?”

J. H. assured me that Mr. V. also had a clear conviction of his being reconciled to God. If so, I could not deny his being a gracious person; and I heard him preach the true, though not the whole, Gospel. But had it been the whole, there are several reasons still, why I did not give up the people to him. (1.) No one mentioned or intimated any such thing, nor did it once enter into my thoughts. But if it had, (2.) I do not know that every one who preaches the truth has wisdom and experience to guide and govern a flock. I do not know that Mr. V. in particular has. He may, or he may not. (3.) I do not know whether he would or could give that flock all the advantages for holiness which they now enjoy: and to leave them to him, before I was assured of this, would be neither justice nor mercy. (4.) Unless they were also assured of this, they could not in conscience give up themselves to him; and I have neither right nor power to dispose of them contrary to their conscience.

“But they are his already by legal establishment.” If they receive

the sacrament from him thrice a year, and attend his ministration on the Lord's day, I see no more which the law requires. But, to go a little deeper into this matter of legal establishment: Does Mr. Conon or you think that the king and parliament have a right to prescribe to me what pastor I shall use? If they prescribe one which I know God never sent, am I obliged to receive him? If he be sent of God, can I receive him with a clear conscience till I know he is? And even when I do, if I believe my former pastor is more profitable to my soul, can I leave him without sin? Or has any man living a right to require this of me?

I "extend this to every Gospel minister in England." Before I could with a clear conscience leave the Methodist society even to such a one, all these considerations must come in.

And with regard to the people: far from thinking that "the withdrawing our preachers" from such a society without their consent, would prevent a separation from the Church, I think it would be the direct way to cause it. While we are with them, our advice has weight, and keeps them to the Church: but were we totally to withdraw, it would be of little or no weight. Nay, perhaps resentment of our unkindness (as it would appear to them) would prompt them to act in flat opposition to it. "And will it not be the same at your death?" I believe not; for I believe there will be no resentment in this case; and the last advice of a dying friend is not likely to be so soon forgotten.

3. But "was there no inconsistency in your visiting Mr. V., as a minister of the Gospel, when you do not give up your people to him?" My visiting him as a Gospel minister did not imply any obligation so to do.

4. "If that was not the design of the visit, you should not have visited him at all." Does that follow! I visited him as a brother and a fellow labourer, because he desired it.

5. "Does not this conduct, on the whole, savour of a party spirit, and show a desire to please the Methodists, as Methodists?"

I am not conscious of any such spirit, or of any desire but that of pleasing all men for their good to edification. And I have as great a desire thus to please you, as any Methodist under heaven.

You add one thing more, which is of deep importance, and deserves a particular consideration. "You spake to Mr. Vowler of your being as one man. Nothing is so desirable: but really before it can be effected, something must be done on your part more than paying us visits; which, as far as I can see, can serve no other purpose in the present circumstances, than to bring us under needless difficulties."

I did indeed speak to Mr. V. of our being as one man; and not to him only, but to several others; for it lay much upon my heart. Accordingly, I proposed that question to all who met at our late conference, "What can be done in order to a close union with the clergy who preach the truth?" We all agreed that nothing could be more desirable. I, in particular, have long desired it; not from any view to my own ease or honour, or temporal convenience in any kind; but because I was deeply convinced it might be a blessing to my own soul, and a means of increasing the general work of God.

But you say, "Really, before it can be effected, something must be done on your part." Tell me what, and I will do it without delay, how-

ever contrary it may be to my ease or natural inclination ; provided only that it consists with my keeping a conscience void of offence toward God and toward man. It would not consist with this, to give up the flock under my care to any other minister, till I and they were convinced they would have the same advantages for holiness under him which they now enjoy. But "paying us visits can serve no other purpose than to bring us under needless difficulties." I will speak very freely on this head. Can our conversing together serve no other purpose? You seem, then, not to have the least conception of *your own* wanting any such thing. But whether you do or not, I feel I do. I am not *in memet totus teres atque rotundus*. [Entirely complete within myself.] I want more light, more strength, for my personal walking with God; and I know not but he may give it me through you. And whether you do or no, I want more light and strength for guiding the flock committed to my charge. May not the Lord send this also by whom he will send? and by you as probably as by any other? It is not improbable that he may by you give me clearer light, either as to doctrine or discipline. And even hereby, how much comfort and profit might redound to thousands of those for whom Christ hath died! which, I apprehend, would abundantly compensate any difficulties that might arise from such conversation.

But what difficulties are those? All that are the necessary consequence of sharing our reproach. And what reproach is it which we bear? Is it the reproach of Christ, or not? It arose first, while my brother and I were at Oxford, from our endeavouring to be real Christians. It was increased abundantly when we began to preach repentance and remission of sins, and insisted that we are justified by faith. For this cause were we excluded from preaching in the churches. (I say, for this: as yet there was no field preaching.) And this exclusion occasioned our preaching elsewhere, with the other irregularities that followed. Therefore, all the reproach consequent thereon is no other than the reproach of Christ.

And what are we worse for this? It is not pleasing to flesh and blood; but is it any hinderance to the work of God? Did he work more by us when we were honourable men? By no means. God never used us to any purpose till we were a proverb of reproach. Nor have we now a jot more dishonour, of evil report, than we know is necessary both for us and for the people, to balance that honour and good report which otherwise could not be borne.

You need not, therefore, be so much afraid of, or so careful to avoid, this. It is a precious balm: it will not break your head, neither lessen your usefulness. And, indeed, you cannot avoid it any otherwise than by departing from the work. You do not avoid it by standing aloof from us; which you call Christian, I worldly, prudence.

I speak as a fool: bear with me. I am clearly satisfied that you have far more faith, more love, and more of the mind which was in Christ, than I have. But have you more gifts for the work of God, or more fruit of your labour? Has God owned you more? I would he had a thousand fold! I pray God that he may. Have you at present more experience of the wisdom of the world and the devices of Satan, or of the manner and method wherein it pleases God to counterwork them in this period of his providence? Are you sure God would add

nothing to you by me, beside what he might add to me by you? Perhaps when the time is slipped out of your hands, when I am no more seen, you may wish you had not rejected the assistance of even your affectionate brother,

JOHN WESLEY.

FOURTH LETTER

TO THE REVEREND MR. WALKER.

OCTOBER, 1758.

REV. AND DEAR SIR,—I return you many thanks for the welcome letter from Mr. Adam, as well as for your own. I have answered his, (which is written in a truly Christian spirit,) and now proceed to consider yours. After having observed that two of our preachers are gone from us, and none of these remaining (to my knowledge) have at present any desire or design of separating from the Church, yet I observe,

1. Those ministers who truly feared God near a hundred years ago, had undoubtedly much the same objections to the Liturgy which some (who never read their works) have now. And I myself so far allow the force of several of those objections, that I should not dare to declare my assent and consent to that book in the terms prescribed. Indeed, they are so strong, that I think they cannot safely be used with regard to any book but the Bible. Neither dare I confine myself wholly to forms of prayer, not even in the Church. I use, indeed, all the forms; but I frequently add extemporary prayer, either before or after sermon.

2. In behalf of many of the canons, I can say little; of the spiritual courts, nothing at all. I dare not, therefore, allow the authority of the former, or the jurisdiction of the latter. But I am not yet required to do it. So that difficulty does not lie in my way yet.

3. “Whether it be lawful to attend the ministrations of one whom I know God has not sent to minister, seeing he expressly disclaims that call of God which is, at least, as necessary as the call of man,” is really a question which (as I said before) I cannot answer to my own satisfaction. Neither can I tell,

4. How far that command of our Lord, “Beware of false prophets,” obliges me to refrain from hearing such as put darkness for light, and light for darkness. I am still in doubt whether quietly attending them while they do this, be not, in effect, the bidding them God speed, the strengthening their hands in evil, and encouraging others to hear them till they fall into hell together.

I am still desirous of knowing in what particular manner you think the present work of God could be carried on, without the assistance of lay preachers. This I will fairly weigh, and give you my thoughts upon it. Some little things occurred to me, in reading over your sermons; which I had a desire to communicate to you. In the great points I cannot observe any difference between us. We both contend for the inward kingdom, the mind that was in Christ Jesus, the image of God to be new stamped upon the heart. I am sometimes much discouraged at finding so little of this in myself. Assist, both with your advice and prayers, dear sir, your very affectionate brother and servant,

JOHN WESLEY.

A LETTER
TO THE REVEREND THOMAS ADAMS.

LONDON, October 31, 1755.

REVEREND SIR,—One good effect, at least, has arisen already, from the moving of the present question: It has been the occasion of my having some little acquaintance with Mr. Walker and you; which, I doubt not, would be enlarged, were it not for what you probably think to be Christian, I think to be worldly, prudence.

You have much obliged me by your clear and friendly answer; with the main of which I fully agree; for I am still in my former sentiment, “We will not go out: if we are thrust out, well.” And of the same judgment are, I believe, at least nineteen in twenty of our preachers, and an equal majority of the people. We are fully convinced that to separate from an established church is never lawful but when it is of absolute necessity; and we do not see any such necessity yet. Therefore, we have at present no thoughts of separation.

With regard to the steps we have hitherto taken, we have used all the caution which was possible. We have done nothing rashly, nothing without deep and long consideration, hearing and weighing all objections, and much prayer. Nor have we taken one deliberate step, of which we, as yet, see reason to repent. It is true, in some things we vary from the rules of our Church; but no farther than we apprehend is our bounden duty. It is from a full conviction of this, that we preach abroad, use extemporary prayer, form those who appear to be awakened into societies, and permit laymen, whom we believe God has called, to preach.

I say, permit, because we ourselves have hitherto viewed it in no other light. This we are clearly satisfied we may do: that we may do more, we are not satisfied. It is not clear to us, that presbyters, so circumstanced as we are, may appoint or ordain others; but it is, that we may direct, as well as suffer, them to do what we conceive they are moved to by the Holy Ghost. It is true, that in ordinary cases, both an inward and an outward call are requisite. But we apprehend there is something far from ordinary in the present case. And upon the calmest view of things, we think, they who are only called of God, and not of man, have more right to preach than they who are only called of man, and not of God. Now, that many of the clergy, though called of man, are not called of God, to preach his Gospel, is undeniable, 1. Because they themselves utterly disclaim, nay, and ridicule, the inward call. 2. Because they do not know what the Gospel is; of consequence, they do not and cannot preach it.

Dear sir, coolly and impartially consider this, and you will see on which side the difficulty lies. I do assure you, this at present is my chief embarrassment. That I have not gone too far yet, I know; but whether I have gone far enough I am extremely doubtful. I see those running whom God hath not sent; destroying their own souls, and those that hear them; perverting the right ways of the Lord, and blaspheming the truth as it is in Jesus. I see the blind leading the blind, and both

falling into the ditch. Unless I warn, in all the ways I can, these perishing souls of their danger, am I clear of the blood of these men? Soul-damning clergymen lay me under more difficulties than soul-saving laymen!

Those among ourselves who have been in doubt whether they ought so to beware of these false prophets, as not to hear them at all, are not men of a "forward, uncharitable zeal;" but of a calm, loving, temperate spirit. They are perfectly easy as to their own call to preach; but they are troubled for these poor uncalled, blind guides; and they are sometimes afraid that the countenancing these is a dead weight even on those clergymen who are really called of God. "Why else," say they, "does not God bless their labours? Why do they still stretch forth their hands in vain?" We know several regular clergymen who do preach the genuine Gospel; but to no effect at all. There is one exception in England—Mr. Walker, at Truro. We do not know one more who has converted one soul in his own parish. If it be said, "Has not Mr. Grimshaw and Mr. Baddiley?" No, not one, till they were irregular; till both the one and the other formed irregular societies, and took in laymen to assist them. Can there be a stronger proof that God is pleased with irregular, even more than with regular, preaching?

"But might not the Methodists in general serve the interests of Christ better, as witnesses and examples of a living faith, by returning to a closer union with the Church, than by separating still farther?" We have no design at present of separating farther, if we have yet separated at all. Neither dare we return to a closer union, if that means either prohibiting lay preachers, or ceasing to watch over each other in love, and regularly meeting for that purpose.

If there be any farther advices, whether with regard to doctrines or practice, which you judge might be of service to us, they would be thankfully received and considered by, Rev. and dear sir, your obliged and affectionate brother and servant,

JOHN WESLEY.

A LETTER
TO THE REVEREND MR. CLARKE.

CASTLEBAR, July 3, 1756.

REV. SIR,—I am obliged to you for the openness and candour with which you write, and will endeavour to follow the pattern which you have set me. I sent that sermon with no particular view, but as a testimony of love to a fellow labourer in the Gospel.

From the text of that sermon, I do not infer that Christians are not to inquire into each other's opinions. Indeed, from that text I do not infer any thing. I use it to illustrate, not to prove. I am very sensible, "Jehu had more regard to state policy, than to religion;" (p. 5;) and have no objection at all to the very fair explication, which you have given of his words. Accordingly, I say, (p. 13,) "What is implied in the question? I do not mean, what did Jehu imply therein, but what should a follower of Christ understand thereby, when he proposes it to any of his brethren?"

Of these only I speak. My general proposition, you may please to remember, is this: "All the children of God may unite in love, notwithstanding difference in opinions or modes of worship."

From this persuasion, whenever I meet with any whom I have reason to believe children of God, I do not ask of him with whom I would unite in love, (never at the entrance upon our conversation, seldom till we are a little acquainted,) "Do you agree with my opinions and mode of worship? particularly with regard to church government, baptism, and the Lord's Supper?" I "let all these stand by," till we begin to know, and have confirmed our love to, each other. Then may come "a more convenient season" for entering into controversy. My only question at present is, "Is thy heart right?" (p. 13.)

At present, I say, keep your own opinion; I mine. I do not desire you to dispute these points. Whether we shall dispute them hereafter, is another question: perhaps we may, perhaps we may not. This will depend on a great variety of circumstances; particularly on a probability of success; for I am determined never to dispute at all, if I have no hope of convincing my opponent.

As to my own judgment, I still believe "the episcopal form of church government to be Scriptural and Apostolical." I mean, well agreeing with the practice and writings of the Apostles. But that it is prescribed in Scripture, I do not believe. This opinion, which I once zealously espoused, I have been heartily ashamed of ever since I read Bishop Stillingfleet's "Irenicon." I think he has unanswerably proved, that "neither Christ nor his Apostles prescribe any particular form of church government; and that the plea of divine right for diocesan episcopacy was never heard of in the primitive church."

But, were it otherwise, I should still call these "smaller points" than the "loving God and all mankind." (p. 18.) And could any man answer those questions, "Dost thou believe in the Lord Jesus Christ, God over all, blessed for ever?" (which indeed no Arian or semi-Arian, and much less Socinian, can do:) "Is God the centre of thy soul? the sum of all thy desires? Art thou more afraid of displeasing God, than either of death or hell?" (p. 15;) which no wicked man can possibly do; none who is not a real child of God: if, I say, a man could answer these in the affirmative, I would then gladly give him my hand.

This is certainly a principle held by those who are in derision termed Methodists; and to whom a Popish priest in Dublin gave the still more unmeaning title of Swaddlers. They all desire to be of a catholic spirit; meaning thereby, "not an indifference to all opinions;" not "indifference as to the manner of public worship:" this they know to be quite another thing. "Love, they judge, gives a title to this character. Catholic love is a catholic spirit." (p. 25.)

As to heresy and schism, I cannot find one text in the Bible where they are taken in the modern sense. I remember no one scripture wherein heresy signifies, "error in opinion," whether fundamental or not: nor any wherein schism signifies a "separation from the Church," whether with cause or without. I wish, sir, you would reconsider this point, and review the Scriptures wherein those terms occur.

Yet I would take some pains to recover any one from error, or to

reconcile him to our Church: I mean, to the Church of England; from which I do not separate yet, and probably never shall. The little church, in the vulgar sense of the word, which I occasionally mentioned at Holy Mount, is that wherein I read prayers, and preach, and administer the sacrament, every Sunday when I am in London. But I would take much more pains to recover any one from sin. One who lives and dies in error, or in dissent from our Church, may yet be saved; but one who lives and dies in sin must perish. O sir, let us bend our main force against this! against all sin both in ourselves and them that hear us! I would to God we could all agree both in opinions and outward worship. But if this cannot be, may we not agree in holiness? May we not all agree in being holy, as He that hath called us is holy, both in heart, and in all manner of conversation? This is the great desire of, Rev. sir,

Your very humble servant,

JOHN WESLEY.

SECOND LETTER

TO THE REVEREND MR. CLARKE.

LONDON, September 10, 1756.

REV. SIR,—Yesterday I received your favour of July 9. As you therein speak freely and openly, I will endeavour to do the same; at which I am persuaded you will not be displeas'd.

1. Of the words imputed to Mr. Langston, I said nothing, because he denied the charge: and I had not an opportunity of hearing the accused and the accuser face to face.

2. That there are enthusiasts among the Methodists, I doubt not; and among every other people under heaven: but that they are “made such either by our doctrine or discipline,” still remains to be proved. If they are such in spite of our doctrine and discipline, their madness will not be laid to our charge.

I know nothing of that anonymous pamphlet on inspiration. How does it appear to be wrote by a disciple of mine? Be it good, bad, or indifferent, I am not concerned or any way accountable for it.

3. I believe several who are not episcopally ordained are called of God to preach the Gospel. Yet I have no objection to the Twenty-third Article, though I judge there are exempt cases.

That the seven deacons were outwardly ordained, even to that low office, cannot be denied. But when Paul and Barnabas were separated for the work to which they were called, this was not ordaining them. St. Paul was ordained long before, and that not of man, nor by man. It was only inducting him to the province for which our Lord had appointed him from the beginning. For this end the prophets and teachers fasted, prayed, and “laid their hands upon them;” a rite which was used, not in ordination only, but in blessing, and on many other occasions.

4. Concerning diocesan episcopacy, there are several questions I should be glad to have answered: (1.) Where is it prescribed in Scripture? (2.) How does it appear that the Apostles “settled it in all the

churches they planted?" (3.) How does it appear that they so settled it in any, as to make it of perpetual obligation? It is allowed, "Christ and his Apostles did put the churches under some form of government or other." But, (1.) Did they put all churches under the same precise form? If they did, (2.) Can we prove this to have been the very same which now remains in the Church of England?

5. How Favorinus and many more may define both heresy and schism, I am not concerned to know. I well know, heresy is vulgarly defined, "a false opinion, touching some necessary article of faith;" and schism, "a causeless separation from a true church." But I keep to my Bible, as our Church in her Sixth Article teaches me to do. Therefore, I cannot take schism for a separation from a church, true or false; because I cannot find it is ever so taken in Scripture. The first time I read the term there, is 1 Cor. i: I meet with it again, chap. xi, 18. But it is plain, by schisms in both places is meant, not any separation from the church, but uncharitable divisions in it. For the Corinthians continued to be one church; and, notwithstanding all their strife and contention, there was no separation of any one party from the rest, with regard to external communion. It is in the same sense the word is used chap. xii, 25. And these are the only places in the New Testament where it occurs. Therefore, the indulging any unkind temper toward our fellow Christians is the true Scriptural schism.

Indeed, both heresies (which are also works of the flesh, and consequently damnable, if not repented of) and schisms are here mentioned by the Apostle, in very near the same sense; unless by schisms be meant those inward animosities which occasioned heresies, that is, outward divisions and parties. So that while one said, "I am of Paul; another, I am of Apollos;" this implied both schism and heresy. So wonderfully have later ages distorted the words heresy and schism from their Scriptural meaning! Heresy is not in all the Bible taken for "an error in fundamentals," or in any thing else; nor schism for any separation made from the outward communion of others. Therefore, both heresy and schism, in the modern sense of the words, are sins that the Scripture knows nothing of.

6. But though I aver this, am I "quite indifferent as to any man's opinion in religion?" Far, very far from it; as I have declared again and again in the very sermon under consideration, in the "Character of a Methodist," in the "Plain Account," and twenty tracts besides. Neither do I "conceal my sentiments:" few men less. I have written severally, and printed, against Deists, Papists, Mystics, Quakers, Anabaptists, Presbyterians, Calvinists, and Antinomians. An odd way of ingratiating myself with them, to strike at the apple of their eye! Nevertheless, in all things indifferent, (but not at the expense of truth,) I rejoice to "please all men for their good to edification;" if haply I may "gain more proselytes" to genuine, Scriptural Christianity; if I may prevail upon the more to love God and their neighbour, and to walk as Christ walked.

So far as I find them obstructive of this, I oppose wrong opinions with my might; though even then, rather by guarding those who are yet free, than by disputing with those who are deeply infected. I need not dispute with many of these, to know there is no probability of convinc-

ing them. A thousand times have I found my father's words true : " You may have peace with the Dissenters, if you do not so humour them as to dispute with them. But if you do, they will outface and out-lung you ; and at the end you will be where you were at the beginning."

I have now, sir, humoured you, so as to dispute with you a little. But with what probability of success ? Suppose you have a single eye in this debate ; suppose you aim, not at victory, but at truth only ; yet what man of threescore (unless perchance one in an age) was ever convinced of any thing ? Is not an old man's motto, *Non persuadebis etiamsi persuaseris* ? [Thou shalt not persuade me though thou shouldst persuade me ?] When we are past middle age, does not a kind of stiffness and inflexibility steal upon the mind as well as the body ? And how does this bar the gate against all conviction ! even before the eye of the soul too grows dim, and so less and less capable of discerning things which we are not already well acquainted with !

7. Yet on one point I must add a few words, because it is of the last importance : I said, " Orthodoxy, or right opinions, is never more than a slender part of religion ; sometimes no part of it at all." And this I explained thus : " In a child of God, it is but a slender part of religion : it is no part at all in a child of the devil." The religion of a child of God is righteousness, and peace, and joy in the Holy Ghost. Now, if orthodoxy be any part of this, (which itself might admit of a question,) it is a very slender part ; though it is a considerable help both of love, peace, and joy. Religion is, in other words, the love of God and man, producing all holiness of conversation. Now, are right opinions any more (if they are so much) than a very slender part of this ? Once more : Religion is the mind that was in Christ, and the walking as Christ walked. But how very slender a part of this are opinions, how right soever !

By a child of the devil, I mean, one who has no true religion at all ; one who neither loves, nor fears, nor serves God. But it is certain, such a man may still be orthodox, may entertain right opinions ; and yet, it is equally certain, these are no part of religion in him that has no religion at all.

Permit me, sir, to speak exceeding plainly. Are you not an orthodox man ? Perhaps there is none more so in the diocess. And yet possibly you may have no religion at all. If it be true that you frequently drink to excess, you may have orthodoxy, but you can have no religion. If, when you are in a passion, you call your brother, " Thou fool," you have no religion at all. If you even curse, and take the name of God in vain, you can have no other religion than orthodoxy ; a religion of which the devil and his angels may have full as much as you.

O sir, what an idle thing is it for you to dispute about lay preachers ! Is not a lay preacher preferable to a drunken preacher ? to a cursing, swearing preacher ? " Unto the ungodly saith God, Why takest thou my covenant in thy mouth, whereas thou hatest to be reformed, and hast cast my words behind thee ?" In tender compassion I speak this. May God apply it to your heart ! Then you will not receive this as an affront, but as the highest instance of brotherly love from, Rev. sir,

Your truly affectionate servant,

JOHN WESLEY.

A LETTER TO A FRIEND.

SEPTEMBER 20, 1757.

DEAR SIR,—The longer I am absent from London, and the more I attend the service of the Church in other places, the more I am convinced of the unspeakable advantage which the people called Methodists enjoy. I mean, even with regard to public worship, particularly on the Lord's day. The church where they assemble is not gay or splendid, which might be a hinderance on the one hand; nor sordid or dirty, which might give distaste on the other; but plain as well as clean. The persons who assemble there are not a gay, giddy crowd, who come chiefly to see and be seen; nor a company of goodly, formal, outside Christians, whose religion lies in a dull round of duties; but a people most of whom do, and the rest earnestly seek to, worship God in spirit and in truth. Accordingly, they do not spend their time there in bowing and courtesying, or in staring about them; but in looking upward and looking inward, in hearkening to the voice of God, and pouring out their hearts before him.

It is also no small advantage that the person who reads prayers (though not always the same, yet) is always one who may be supposed to speak from his heart, one whose life is no reproach to his profession; and one who performs that solemn part of divine service, not in a careless, hurrying, slovenly manner; but seriously and slowly, as becomes him who is transacting so high an affair between God and man.

Nor are their solemn addresses to God interrupted either by the formal drawl of a parish clerk, the screaming of boys, who bawl out what they neither feel nor understand, or the unseasonable and unmeaning impertinence of a voluntary on the organ. When it is seasonable to sing praise to God, they do it with the spirit, and with the understanding also; not in the miserable, scandalous doggerel of Hopkins and Sternhold, but in psalms and hymns which are both sense and poetry; such as would sooner provoke a critic to turn Christian, than a Christian to turn critic. What they sing is therefore a proper continuation of the spiritual and reasonable service; being selected for that end (not by a poor humdrum wretch who can scarce read what he drones out with such an air of importance, but) by one who knows what he is about, and how to connect the preceding with the following part of the service. Nor does he take just "two staves," but more or less, as may best raise the soul to God; especially when sung in well-composed and well-adapted tunes, not by a handful of wild, unawakened striplings, but by a whole serious congregation; and these, not lolling at ease or in the indecent posture of sitting, drawling out one word after another, but all standing before God, and praising him lustily and with a good courage.

Nor is it a little advantage as to the next part of the service, to hear a preacher whom you know to live as he speaks, speaking the genuine Gospel of present salvation through faith, wrought in the heart by the Holy Ghost; declaring present, free, full justification, and enforcing every branch of inward and outward holiness. And this you hear done in the most clear, plain, simple, unaffected language; yet with an earnestness becoming the importance of the subject, and with the demonstration of the Spirit.

With regard to the last and most awful part of divine service, the celebration of the Lord's Supper, although we cannot say that either the unworthiness of the minister, or the unholiness of some of the communicants, deprives the rest of a blessing from God; yet do they greatly lessen the comfort of receiving. But these discouragements are removed from you: you have proof that he who administers fears God; and you have no reason to believe, that any of your fellow communicants walk unworthy of their profession. Add to this, that the whole service is performed in a decent and solemn manner, is enlivened by hymns suitable to the occasion, and concluded with prayer that comes not out of feigned lips.

Surely then, of all the people in Great Britain, the Methodists would be the most inexcusable, should they let any opportunity slip of attending that worship which has so many advantages, should they prefer any before it, or not continually improve by the advantages they enjoy! What can be pleaded for them, if they do not worship God in spirit and in truth; if they are still outward worshippers only, approaching God with their lips while their hearts are far from him? Yea, if, having known him, they do not daily grow in grace, and in the knowledge of our Lord Jesus Christ!

LETTER TO MR. N.

KINGSWOOD, September 3, 1756.

MY DEAR BROTHER,—In your letters of July, and August 27, you charge me, First, with self-inconsistency, in tolerating lay preaching and not lay administering; and, Secondly, with showing a spirit of persecution, in denying my brethren the liberty of acting (as well as thinking) according to their own conscience.

As to the former charge, the fact alleged is true: I do tolerate unordained persons in preaching the Gospel; whereas I do not tolerate them in administering the sacraments. But it is not true, that I am self-inconsistent in so doing. I act on one and the same principle still. My principle (frequently declared) is this, "I submit to every ordinance of man, wherever I do not conceive there is an absolute necessity for acting contrary to it." Consistently with this, I do tolerate lay preaching, because I conceive there is an absolute necessity for it; inasmuch as were it not, thousands of souls would perish everlastingly. Yet I do not tolerate lay administering, because I do not conceive there is any such necessity for it; seeing it does not appear, that, if this is not at all, one soul will perish for want of it.

I am therefore so far from self-inconsistency in tolerating the former, and not the latter, that I really should be self-inconsistent were I to act otherwise: were I to break, or allow others to break, an ordinance of man, where there is no necessity, I should contradict my own principle, as much as if I did not allow it to be broken where there is.

As to the latter charge, that, "I deny my brethren the liberty of acting according to their own conscience, and therefore show a spirit of persecution;" I again allow the fact, but deny the consequence. I mean, I

allow the fact thus far : some of our preachers, who are not ordained, think it quite right to administer the Lord's Supper, and believe it would do much good. I think it quite wrong, and believe it would do much hurt. Hereupon I say, "I have no right over your conscience, nor you over mine : therefore both you and I must follow our own conscience. You believe it is a duty to administer : do so ; and therein follow your own conscience. I verily believe it is a sin ; which, consequently, I dare not tolerate ; and herein, I follow mine." Yet this is no persecution, were I to separate from our society (which I have not done yet) those who practise what I believe is contrary to the word, and destructive of the work, of God.

Last week I had a long letter from William Darney, who likewise wonders we should be of so persecuting a spirit as to deny him the liberty of thinking and speaking in our societies according to his own conscience. How will you answer him, and excuse Ted and Charles Perronet from the charge of persecuting their brother ? They then said, (as did all,) "Let him preach Calvinism elsewhere ; (we have no right to hinder him ;) but not among us, because we are persuaded it would do much hurt." Take the answer back : if it was good in one case, so was it in the other likewise.

If John Jones, my brother, or any other preacher, has preached sharply on this head, I certainly am a stranger to it, and therefore not answerable for it. I persecute no man on this account, or any other ; and yet I cannot consent, that any of our lay preachers should either preach predestination, or administer the sacraments to those who are under my care.

But is it immoral ? It is immoral to think, speak, or act, contrary to the love which "thinketh no evil." Now of this, both Charles and you are palpably guilty, in thinking the body of the Methodists (either preachers or people) are fallen from the simplicity and uprightness of the Gospel. Whatever seven or eight of the preachers may be, who have warmly debated this point with you ; whatever two or three hundred of the people may be, who have been hurt by the disputants on either side ; the main body of the Methodists never were more simple or upright than at this day. Therefore your thinking so ill of both preachers and people is a manifest breach of the law of love. And whoever is, or is not, fallen from the spirit of the Gospel, it is certain you are for one.

But after all this pother, what is this persecution, concerning which you make so loud an outcry ? Why, some of our lay preachers did what we thought was both ill in itself, and likely to do much harm among the people. Of this, complaint was made to me. And what did I do ? Did I expel those preachers out of our community ? Not so. Did I forbid them to preach any more ? Not so, neither. Did I degrade them from itinerant to local preachers ? Not so much as this. I told them, I thought the thing was wrong, and would do hurt, and therefore advised them to do it no more. Certainly this is a new species of persecution ! I cannot but think you might as well call it murder.

"O, but you would have done more, if they had persisted." That is, I would have persecuted. Whatever I would have done if things had been which were not, I have not done it yet. I have used no arbitrary, no coercive power ; nay, no power at all in this matter, but that of love.

I have given no man an ill word or an ill look on the account. I have not withdrawn my confidence or my conversation from any. I have dealt with every man, as, if the tables were turned, I should desire he would deal with me.

“But I would not dispute with you.” Not for a time: not till your spirits were a little evaporated. But you argue too fast, when you infer from hence, that I myself cannot confute your favourite notion. You are not sure of that. But come what will, you are resolved to try. Well then, move fair and softly. You and Charles Perronet aver, that you have a right to administer the Lord’s Supper; and that therefore you ought to administer it among the Methodists, or to separate from them. If the assertion were proved, I should deny the consequence. But first, I desire proof of the assertion.

Let him or you give the proof, only without any flourish or rhetorical amplifications, (which exceedingly abound in all C. P.’s letters to my brother on this subject,) and I will give you an answer, though we are not on even ground; for you have no business, and I have no leisure. And if you continue instant in prayer, particularly for a lowly and teachable spirit, I do not despair of your finding both that life and love which you have not lately enjoyed. I am

Your affectionate brother,

JOHN WESLEY.

I shall add a few remarks on C. P.’s letters, though the substance of them is contained in yours. “Some of the fundamentals of your constitution are wrong.” Our fundamentals are laid down in the “Plain Account.” Which of these is wrong, and yet “borne by you for eight years?”

“O inconsistency! O excuseless tyranny!” &c. Flourish. Set that down for nothing. “These very men who themselves break the laws of the state, deny us liberty of conscience.” In plain terms, These very men who preach the Gospel contrary to law, do not approve of our administering the sacraments. They do not. They greatly disapprove of it; and that without any inconsistency at all: because the case is not parallel. The one is absolutely necessary to the salvation of thousands; the other not.

“Your brother has to the last refused me liberty of conscience.” Under what penalty? This heavy charge amounts in reality to this: I still think you have no right to administer the Lord’s Supper. In consequence of which, I advise you not to do it. Can I do less? Or have I done more?

“I wish I could say, that any thing of wicked lewdness would have met with the same opposition!” Is not this pretty, brother Norton? Do you subscribe to this? I think you know us better. Do we not so much as advise our preachers and people to abstain from wicked lewdness? “Can it be denied that known wantonness, that deceit and knavery, have been among us, and that little notice has been taken of it?” I totally deny it. Much notice has been taken, by me in particular, of what evil has been done by any preacher. I have constantly examined all the parties; and have, in every instance, so far animadverted on the delinquent as justice joined with mercy required.

“My crime is, that I would worship Christ, as his word, his Spirit, and my own conscience teach me. Let God and man be witness that we part for this and nothing else.” Namely, because I am of a different judgment, and cannot approve of what I judge to be wrong. So says W. Darney, “My crime is, that I would preach Christ, as his word, his Spirit, and my own conscience teach me.” But he has far more ground for complaint than you; for we ourselves separated him from us: whereas you call God and man to witness, that you separate yourself for this and nothing else, that I cannot approve what I judge to be wrong.

But this is not all your crime: you have also drank into the spirit of James Wheatley; and you have adopted his very language: you are become, like him, an accuser of your brethren. O Charles, it was time you should separate from them; for your heart was gone from them before!

“Whatever motives of another kind might be blended with those that really belonged to conscience, in your rejecting what I laid before you,” (not consenting that I should administer,) “God knows.” I know of none. I have no other motive of acting, than the glory of God and the good of souls. Here again you are become not only an accuser, but a false accuser, and an unjust judge, of your brother.

“You grant more to others. To my certain knowledge, both of you have been told for more than two years, that James Morris administered.” You may as well say, “To my certain knowledge, black is white.” I never was told it to this day, unless by C. Perronet. But whether he does or no, it is nothing to me. He never was in close connection with us: he is now in no connection at all. We have totally renounced him. So here is another instance of accusing, yea, falsely accusing, your brethren.

“A man may be circumcised, count his beads, or adore a cross, and still be a member of your society.” That is, may be a Papist or a Jew. I know no such instance in England or Ireland. We have many members in Ireland, that were Papists; but not one that continues so.

“Other reasons than those that could possibly relate to conscience have borne too much share in the late affair.” I say as before, I am not conscious of it. And who art thou that judgest another’s servant?

“You have allowed, we are called to this by the Holy Ghost, and that God was with us in what we did.” *I allow?* No more than I allow you to be archangels. I allow neither the one nor the other. I believe you felt joy, or power, so called; but I do not know that it was from God; and I said, “Supposing you were called of God to this,” (which is exceeding far from granting it,) “still you ought to waive that privilege out of tenderness to your brethren.” I do not grant, either that God calls you to do this, or that he ever blessed you in it.

That Methodism, (so called,) that is, vital religion, loving faith, in the hearts of those who are vulgarly termed Methodists, should seem to you, sitting snug at London or Bristol, to be “very much in its decline,” is no wonder. But I, who see things in every place with my own eyes, know it is very much in its increase. Many are daily added to them that believe; many more are continually awakened; so that the socie-

ties from east to west, from north to south, in both kingdoms, increase in grace as well as number.

“I wish the argument” (which is no argument at all, as being grounded on a palpable mistake) “be not too home to bear a dispute among honest men.” Very well! Another clear proof of the love that thinketh no evil.

“If you had consented.” This is the very point. I could not consent (which implies some degree of approbation) to what I judged to be totally wrong. Yet neither did I persecute. I inflicted no penalty of any kind on those whom I judged to have done wrong; because I believed they acted from conscience, though erroneous; I only mildly advised them to desist.

“I never will be again united with any who will not let others choose their own religion.” Then you will never unite with any but knaves; for no honest men who preside over any community will let the members of it do what they judge to be wrong, and hurtful to that community, without endeavouring to prevent it, at least, by mild, loving, friendly advice.

“I go away, not of choice, but of necessity.” So you must think, till God opens your eyes. “Your kindness at our first acquaintance, the providence that brought us together, and the keeping up that acquaintance after so many snares of the enemy to destroy it, make it sacred, as well as dear, to me.” And yet for such a reason as this,—because I advise you to abstain from doing what I think you have no right to do; what I judge to be both evil in itself, and productive of ill consequences; for this reason you burst all the bonds asunder, and cast away the cords from you.

The Lord God enlighten the eyes of your understanding, and soften and enlarge your heart!

JOHN WESLEY.

REASONS

AGAINST

A SEPARATION FROM THE CHURCH OF ENGLAND.

WRITTEN IN THE YEAR 1758.

1. WHETHER it be lawful or no, (which itself may be disputed, being not so clear a point as some may imagine,) it is by no means expedient, for us to separate from the Established Church:—

(1.) Because it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private conversation.

(2.) Because (on this as well as on many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and his truth.

(3.) Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder their receiving so much, perhaps any farther, benefit from our preaching.

(4.) Because it would hinder multitudes of those who neither love nor fear God from hearing us at all.

(5.) Because it would occasion many hundreds, if not some thousands, of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls.

(6.) Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church; as well as between those who left us, and those who remained with us; nay, and between those very persons who remained, as they were variously inclined one way or the other.

(7.) Because, whereas controversy is now asleep, and we in great measure live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength in enforcing plain, practical, vital religion, (O what would many of our forefathers have given, to have enjoyed so blessed a calm!) this would utterly banish peace from among us, and that without hope of its return. It would engage me, for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons of my conduct, and to defend those reasons against all opposers;) and so take me off from those more useful labours which might otherwise employ the short remainder of my life.

(8.) Because to form the plan of a new church would require infinite time and care, (which might be far more profitably bestowed,) with much more wisdom and greater depth and extensiveness of thought than any of us are masters of.

(9.) Because from some having barely entertained a distant thought of this, evil fruits have already followed; such as prejudice against the clergy in general, and aptness to believe ill of them; contempt (not without a degree of bitterness) of clergymen, as such; and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or Christians.

(10.) Because the experiment has been so frequently tried already, and the success never answered the expectation. God has since the Reformation raised up from time to time many witnesses of pure religion. If these lived and died (like John Arndt, Robert Bolton, and many others) in the churches to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein, they spread the leaven of true religion far and wide, and were more and more useful, till they went to paradise. But if, upon any provocation or consideration whatever, they separated, and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

(11.) Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful, than they were before?

(12.) Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved; but should act in direct contradiction to that very end for which we believe God hath raised us up. The chief design of his providence in sending us out is, undoubtedly, to quicken our brethren. And the first message of all our preachers is, to the lost sheep of the Church of England. Now, would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend (whether it be lawful in itself or no) that it is lawful for us; were it only on this ground, that it is by no means expedient.

2. It has indeed been objected, that till we do separate, we cannot be a compact, united body.

It is true, we cannot till then be "a compact united body," if you mean by that expression, a body distinct from all others. And we have no desire so to be.

It has been objected, Secondly, "It is mere cowardice and fear of persecution which makes you desire to remain united with them."

This cannot be proved. Let every one examine his own heart, and not judge his brother.

It is not probable. We never yet, for any persecution, when we were in the midst of it, either turned back from the work, or even slackened our pace.

But this is certain; that although persecution many times proves an unspeakable blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done, in order to prevent it. We ought to avoid it so far as we lawfully can; when persecuted in one city, to flee into another. If God should suffer a general persecution, who would be able to abide it we know not. Perhaps those who talk loudest might flee first. Remember the case of Dr. Pendleton.

3. Upon the whole, one cannot but observe how desirable it is, that all of us who are engaged in the same work should think and speak the same thing, be united in one judgment, and use one and the same language.

Do we not all now see ourselves, the Methodists (so called) in general, the Church and the clergy, in a clear light?

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; (it is the farthest thing from our thoughts;) but as messengers of God to those who are Christians in name, but Heathens in heart and in life, to call them back to that from which they are fallen, to real genuine Christianity. We are therefore debtors to all these, of whatever opinion or denomination; and are consequently to do all that in us lies, to please all, for their good, to edification.

We look upon the Methodists (so called) in general, not as any particular party; (this would exceedingly obstruct the grand design, for which we conceive God has raised them up;) but as living witnesses, in and to every party, of that Christianity which we preach; which is hereby demonstrated to be a real thing, and visibly held out to all the world.

We look upon England as that part of the world, and the Church as that part of England, to which all we who are born and have been brought up therein, owe our first and chief regard. We feel in ourselves a strong *εοργη*, a kind of natural affection for our country, which we apprehend Christianity was never designed either to root out or to impair. We have a more peculiar concern for our brethren, for that part of our countrymen to whom we have been joined from our youth up, by ties of a religious as well as a civil nature. True it is, that they are, in general, "without God in the world:" so much the more do our bowels yearn over them. They do lie "in darkness and the shadow of death:" the more tender is our compassion for them. And when we have the fullest conviction of that complicated wickedness which covers them as a flood, then do we feel the most (and we desire to feel yet more) of that inexpressible emotion with which our blessed Lord beheld Jerusalem, and wept and lamented over it. Then are we the most willing "to spend and to be spent" for them, yea, to "lay down our lives for our brethren."

We look upon the clergy, not only as a part of these our brethren, but as that part whom God by his adorable providence has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these then neglect their important charge, if they do not watch over them with all their power, they will be of all most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express, either contempt or bitterness toward them, betrays an utter ignorance of ourselves and of the spirit which we especially should be of.

Because this is a point of uncommon concern, let us consider it a little farther.

(1.) The clergy, wherever we are, are either friends to the truth, or neutrals, or enemies to it.

If they are friends to it, certainly we should do every thing, and omit every thing, we can with a safe conscience, in order to continue, and, if it be possible, increase, their good will to it.

If they neither farther nor hinder it, we should do all that in us lies, both for their sakes and for the sake of their several flocks, to give their neutrality the right turn, that it may change into love rather than hatred.

If they are enemies, still we should not despair of lessening, if not removing, their prejudice. We should try every means again and again; we should employ all our care, labour, prudence, joined with fervent prayer, to overcome evil with good, to melt their hardness into love.

It is true, that when any of these openly wrest the Scriptures, and deny the grand truths of the Gospel, we cannot but declare and defend, at convenient opportunities, the important truths which they deny. But in this case especially we have need of all gentleness and meekness of wisdom. Contempt, sharpness, bitterness, can do no good. "The wrath of man worketh not the righteousness of God." Harsh methods have been tried again and again (by two or three unsettled railers) at Wednesbury, St. Ives, Cork, Canterbury. And how did they succeed? They always occasioned numberless evils: often wholly stopped the course of the Gospel. Therefore, were it only on a prudential account,

were conscience unconcerned therein, it should be a sacred rule to all our preachers,—“No contempt, no bitterness, to the clergy.”

(2.) Might it not be another (at least, prudential) rule for every Methodist preacher, not to frequent any Dissenting meeting? (though we blame none who have been always accustomed to it.) But if we do this, certainly our people will. Now, this is actually separating from the Church. If, therefore, it is (at least) not expedient to separate, neither is this expedient. Indeed, we may attend our assemblies, and the Church too; because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours.

If it be said, “But at the Church we are fed with chaff, whereas at the meeting we have wholesome food;” we answer, (i.) The prayers of the Church are not chaff; they are substantial food for any who are alive to God. (ii.) The Lord’s Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, (iii.) In almost all the sermons we hear there, we hear many great and important truths: and whoever has a spiritual discernment, may easily separate the chaff from the wheat therein. (iv.) How little is the case mended at the meeting! Either the teachers are “new light” men, denying the Lord that bought them, and overturning his Gospel from the very foundations; or they are predestinarians, and so preach predestination and final perseverance, more or less. Now, whatever this may be to them who were educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather, to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions, and strife of words; they despise self-denial and the daily cross; and, to complete all, wholly separate from their brethren.

(3.) Nor is it expedient for any Methodist preacher to imitate the Dissenters in their manner of praying; either in his tone,—all particular tones both in prayer and preaching should be avoided with the utmost care; nor in his language,—all his words should be plain and simple, such as the lowest of his hearers both use and understand; or in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon. One might add, neither should we sing, like them, in a slow, drawling manner: we sing swift, both because it saves time, and because it tends to awake and enliven the soul.

(4.) If we continue in the Church, not by chance, or for want of thought, but upon solid and well-weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein. We ought never to make her blemishes matter of diversion, but rather of solemn sorrow before God. We ought never to talk ludicrously of them; no, not at all, without clear necessity. Rather, we should conceal them, as far as ever we can, without bringing guilt upon our own conscience. And we should all use every rational and Scriptural means, to bring others to the same temper and behaviour. I say *all*; for if some of us are thus minded, and others of an opposite spirit and behaviour, this will breed a real schism among ourselves. It will

of course divide us into two parties ; each of which will be liable to perpetual jealousies, suspicions, and animosities against the other. Therefore, on this account likewise, it is expedient, in the highest degree, that we should be tender of the Church to which we belong.

(5.) In order to secure this end, to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shows. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

(6.) Lastly. Whereas we are surrounded on every side by those who are equally enemies to us and to the Church of England ; and whereas these are long practised in this war, and skilled in all the objections against it ; while our brethren, on the other hand, are quite strangers to them all, and so, on a sudden, know not how to answer them ; it is highly expedient for every preacher to be provided with sound answers to those objections, and then to instruct the societies where he labours, how to defend themselves against those assaults. It would be therefore well for you carefully to read over the "Preservative against Unsettled Notions in Religion," together with "Serious Thoughts concerning Perseverance," and "Predestination calmly Considered." And when you are masters of them yourselves, it will be easy for you to recommend and explain them to our societies ; that they may "no more be tossed to and fro by every wind of doctrine ;" but, being settled in one mind and one judgment by solid Scriptural and rational arguments, "may grow up in all things into Him who is our Head, even Jesus Christ."

JOHN WESLEY.

I THINK myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England are mine also. I subscribe to them with all my heart. Only, with regard to the first, I am quite clear that it is neither expedient nor lawful for me to separate ; and I never had the least inclination or temptation so to do. My affection for the Church is as strong as ever ; and I clearly see my calling ; which is, to live and to die in her communion. This, therefore, I am determined to do, the Lord being my helper.

I have subjoined the hymns for the lay preachers ;* still farther to secure this end, to cut off all jealousy and suspicion from our friends, or hope from our enemies, of our having any design of ever separating from the Church. I have no secret reserve, or distant thought of it. I never had. Would to God all the Methodist preachers were, in this respect, like-minded with

CHARLES WESLEY.

* The hymns here referred to are seven in number, and most of them of considerable length. They were appended to Mr. Wesley's "Reasons" when published in a separate pamphlet ; and are strongly descriptive of the fallen state of the Established Church, in regard to doctrine, discipline, and morals, and of that spirit of zeal, devotion, and self-denial by which the early Methodist preachers were distinguished.—EDIT.

A LETTER TO A FRIEND.

APRIL 10, 1761.

DEAR SIR,—1. In order to answer the question more clearly, which Mr. — has proposed to you, it may be well to look a little backward. Some years since, two or three clergymen of the Church of England, who were above measure zealous for all her rules and orders, were convinced that religion is not an external thing, but “righteousness, and peace, and joy in the Holy Ghost;” and that this righteousness, and peace, and joy, are given only to those who are justified by faith. As soon as they were convinced of these great truths, they preached them; and multitudes flocked to hear. For these reasons, and no others, real or pretended, (for as yet they were strictly regular,) because they preached such doctrine, and because such multitudes followed them, they were forbid to preach in the churches. Not daring to be silent, they preached elsewhere, in a school, by a river side, or upon a mountain; and more and more sinners forsook their sins, and were filled with peace and joy in believing.

2. But, at the same time, huge offence was taken at their “gathering congregations” in so irregular a manner: and it was asked,

(1.) “Do you judge that the church, with the authority of the state, has power to enact laws for her own government?”

I answer, if a dispensation of the Gospel is committed to me, no church has power to enjoin me silence. Neither has the state; though it may abuse its power, and enact laws whereby I suffer for preaching the Gospel.

(2.) “Do you judge it your duty to submit to the laws of the church and state, as far as they are consistent with a good conscience?”

I do: but “wo is me, if I preach not the Gospel.” This is not consistent with a good conscience.

(3.) “Is it a law of the church and state, that none of her ministers shall gather congregations, but by the appointment of the bishop? If any do, does not she forbid her people to attend them? Are they not subversive of the good order of the church? Do you judge there is any thing sinful in such a law?”

I answer, (i.) If there is a law, that a minister of Christ who is not suffered to preach the Gospel in the church should not preach it elsewhere, I do judge that law to be absolutely sinful. (ii.) If that law forbids Christian people to hear the Gospel of Christ out of their parish church, when they cannot hear it therein, I judge it would be sinful for them to obey it. (iii.) This preaching is not subversive of any good order whatever. It is only subversive of that vile abuse of the good order of our church, whereby men who neither preach nor live the Gospel are suffered publicly to overturn it from the foundation; and, in the room of it, to palm upon their congregations a wretched mixture of dead form and maimed morality.

(4.) “If these premises be allowed”—They cannot be allowed. So from nothing, nothing follows.

3. It was objected farther,

(1.) "In every nation there must be some settled order of government, ecclesiastical and civil."

There must: but put *civil* out of the question. It only tends to puzzle the cause.

(2.) "The Scriptures likewise enjoin this." They do, that all things in the church be done in order.

(3.) "There is an ecclesiastical order established in England, and it is a lawful one."

I believe it is, in general, not only lawful, but highly commendable.

(4.) "But Mr. — tells you, 'You are born under this establishment. Your ancestors supported it, and were ennobled on that account.' These points, I think, are not very material; but that which follows is. 'You have, by deliberate and repeated acts of your own, engaged yourself to defend it. Your very rank and station constitute you a formal and eminent guardian of it.'"

A guardian of what? What is it that you have "deliberately engaged yourself to defend?" The constitution of the Church of England. And is not her doctrine a main part of this constitution? a far more essential part thereof than any rule of external order? Of this, then, you are a formal guardian; and you have deliberately engaged yourself to defend it. But have you deliberately engaged to defend her orders to the destruction of her doctrine? Are you a guardian of this external circumstance, when it tends to destroy the substance of her constitution? And if you are engaged, at all events, to defend her order, are you also to defend the abuse of it? Surely no. Your rank, your station, your honour, your conscience, all engage you to oppose this.

(5.) "But how can it consist with the duty arising from all these, to give encouragement, countenance, and support, to principles and practices that are a direct renunciation of the established constitution; and that, in their genuine issue," (or natural tendency,) "are totally subversive of it?"

Are the principles of those clergymen a direct renunciation of the established constitution? Are their practices so? Are either the one or the other "totally subversive of it?" Not so: their fundamental principles are the very principles of the Established Church. So is their practice too; save in a very few points, wherein they are constrained to deviate. Therefore it is no ways inconsistent with your duty to encourage, countenance, and support them; especially seeing they have no alternative. They must either be thus far irregular, or destroy their own souls, and let thousands of their brethren perish for lack of knowledge.

(6.) Nay, but their "principles and practices are of this character. For, (i.) They gather congregations, and exercise their ministerial office therein, in every part of this kingdom, directly contrary to the restraint laid on them at their ordination, and to the design of that parochial distribution of duty settled throughout this nation. (ii.) They maintain it lawful for men to preach who are not episcopally ordained, and thereby contradict the Twenty-third Article. (iii.) They disclaim all right in the bishops to control them in any of these matters, and say that, rather than be so controlled, they would renounce all communion with this Church. (iv.) These principles they industriously propagate among their followers."

I answer, First, They do gather congregations every where, and exercise their ministerial office therein. But this is not contrary to any restraint which was laid upon them at their ordination; for they were not ordained to serve any particular parish. And it is remarkable that Lincoln college was founded *ad propagandam Christianam fidem, et extirpandas hæreses*. [For the propagation of the Christian faith, and to extirpate heresies.] But were it otherwise, suppose a parish minister to be either ignorant or negligent of his duty, and one of his flock adjures me, for Christ's sake, to tell him what he must do to be saved: was it ever the design of our Church, that I should refuse to do it, because he is not of my parish? "Secondly. They maintain it lawful for men to preach who are not episcopally ordained." In some circumstances they do; particularly where thousands are rushing into destruction, and those who are ordained, and appointed to watch over them, neither care for nor know how to help them. "But hereby they contradict the Twenty-third Article, to which they have subscribed." They subscribed it in the simplicity of their hearts, when they firmly believed none but episcopal ordination valid. But Bishop Stillingfleet has since fully convinced them, this was an entire mistake. "Thirdly. They disclaim all right in the bishops to control them in any of these matters." In every point of an indifferent nature they obey the bishops, for conscience' sake: but they think episcopal authority cannot reverse what is fixed by Divine authority. Yet they are determined never to renounce communion with the Church, unless they are cast out headlong. If it be said, "Nay, but if I varied from the Church at all, I would throw off my gown, and be a professed Dissenter:" What! would you profess to dissent when you did not? If you would, they dare not do it. They love the Church, and therefore keep to all her doctrine and rules, as far as possibly they can: and if they vary at all, it shall not be a hair's breadth farther than they cannot help. "Fourthly. These principles they industriously propagate among their followers." Indeed they do not: the bulk of their followers know just nothing of the matter. They industriously propagate among them nothing but inward and outward holiness.

(7.) "Now these are oppositions to the most fundamental principles and essentially constituent parts of our Establishment; and not of ours only, but of every ecclesiastical Establishment that is, or ever has been, in the Christian world."

The most fundamental principles! No more than the tiles are the most fundamental principles of a house. Useful, doubtless, they are; yet you must take them off, if you would repair the rotten timber beneath. *Essentially constituent parts of our Establishment!* Well, we will not quarrel for a word. Perhaps the doors may be essentially constituent parts of the building we call a church. Yet, if it were on fire, we might innocently break them open, or even throw them for a time off the hinges. Now this is really the case. The timber is rotten, yea, the main beams of the house; and they want to place that firm beam, salvation by faith, in the room of salvation by works. A fire is kindled in the church, the house of the living God; the fire of love of the world, ambition, covetousness, envy, anger, malice, bitter zeal; in one word, of ungodliness and unrighteousness. O who will come and help to quench it? Under dis-

advantages and discouragements of every kind, a little handful of men have made a beginning; and I trust they will not leave off till the building is saved, or they sink in the ruins of it.

4. To sum up the whole: A few irregular men openly witness those truths of God, which the regular clergy (a few excepted) either suppress, or wholly deny.

Their word is accompanied with the power of God, convincing and converting sinners. The word of those is not accompanied with power. It neither wounds nor heals.

The former witness the truth and the power of God, by their own life and conversation: therefore the world, men who know not God, hate them, and speak all manner of evil against them falsely. The latter are of the world: therefore the world loves its own, and speaks honourably of them.

Which of these ought you to hear? those who declare, or those who deny, the truth of God? that word which is the power of God unto salvation, or that which lulls men on to destruction? the men who live, as well as preach, the Gospel, or those whose lives are no better than their doctrine?

“But they are irregular.” I answer,

(1.) That is not their choice. They must either preach irregularly, or not at all. (2.) Is such a circumstance of weight to turn the scale against the substance of the Gospel? If it is, if none ought to speak or hear the truth of God, unless in a regular manner, then (to mention but one consequence) there never could have been any reformation from Popery. For here the entire argument for church order, would have stood in its full force. Suppose one had asked a German nobleman to hear Martin Luther preach; might not his priest have said, (without debating whether he preached the truth or not,) “My lord, in every nation there must be some settled order of government, ecclesiastical and civil. There is an ecclesiastical order established in Germany. You are born under this establishment. Your ancestors supported it, and your very rank and station constitute you a formal and eminent guardian of it. How, then, can it consist with the duty arising from all these, to give encouragement, countenance, and support to principles and practices that are a direct renunciation of the established constitution?” Had the force of this reasoning been allowed, what had become of the Reformation?

Yet it was right; though it really was a subversion of the whole ecclesiastical constitution, with regard to doctrine as well as discipline. Whereas this is no such thing. The doctrine of the Established Church, which is far the most essential part of her constitution, these preachers manifestly confirm, in opposition to those who subvert it. And it is the opposition made to them by those subverters which constrains them, in some respects, to deviate from her discipline; to which, in all others, they conform for conscience. O what pity, that any who preach the same doctrine, and whom those subverters have not yet been able to thrust out, should join with them against their brethren in the common faith, and fellow witnesses of the common salvation! I am, dear sir,

Your willing servant for Christ's sake,

JOHN WESLEY.

A LETTER
TO THE REVEREND MR. VENN.

BIRMINGHAM, June 22, 1765.

REVEREND AND DEAR SIR,—Having at length a few hours to spare, I sit down to answer your last, which was particularly acceptable to me, because it was wrote with so great openness. I shall write with the same. And herein you and I are just fit to converse together; because we both like to speak blunt and plain, without going a great way round about. I shall likewise take this opportunity of explaining myself on some other heads. I want you to understand me inside and out. Then I say, *Sic sum: Si placeo, utere.* [Thus I am: if you like me, use me.]

Were I allowed to boast myself a little, I would say, I want no man living, I mean, none but those who are now connected with me, and who bless God for that connection. With these I am able to go through every part of the work to which I am called. Yet I have laboured after union with all whom I believe to be united with Christ. I have sought it again and again; but in vain. They were resolved to stand aloof. And when one and another sincere minister of Christ has been inclined to come nearer to me, others have diligently kept them off, as though thereby they did God service.

To this poor end the doctrine of perfection has been brought in, head and shoulders. And when such concessions were made as would abundantly satisfy any fair and candid man, they were no nearer,—rather farther off; for they had no desire to be satisfied. To make this dear breach wider and wider, stories were carefully gleaned up, improved, yea, invented and retailed, both concerning me and “the perfect ones.” And when any thing very bad has come to hand, some have rejoiced as though they had found great spoils.

By this means chiefly, the distance between you and me has increased ever since you came to Huddersfield; and perhaps it has not been lessened by that honest, well-meaning man, Mr. Burnet, and by others, who have talked largely of my dogmaticalness, love of power, errors, and irregularities. My dogmaticalness is neither more nor less than a custom of coming to the point at once, and telling my mind flat and plain, without any preface or ceremony. I could indeed premise something of my own imbecility, littleness of judgment, and the like; but, First, I have no time to lose, I must despatch the matter as soon as possible. Secondly, I do not think it frank or ingenuous. I think these prefaces are mere artifice.

The power I have, I never sought. It was the undesired, unexpected result of the work God was pleased to work by me. I have a thousand times sought to devolve it on others; but as yet I cannot. I therefore suffer it till I can find any to ease me of my burden.

If any one will convince me of my errors, I will heartily thank him. I believe all the Bible, as far as I understand it, and am ready to be convinced. If I am a heretic, I became such by reading the Bible. All my notions I drew from thence; and with little help from men, unless in the single point of justification by faith. But I impose my

notions upon none: I will be bold to say, there is no man living farther from it. I make no opinion the term of union with any man: I think and let think. What I want is, holiness of heart and life. They who have this are my brother, sister, and mother.

“But you hold perfection.” True; that is loving God with all our heart, and serving him with all our strength. I teach nothing more, nothing less, than this. And whatever infirmity, defect, *ανομία*, is consistent with this, any man may teach, and I shall not contradict him.

As to irregularity, I hope none of those who cause it do then complain of it. Will they throw a man into the dirt, and beat him because he is dirty? Of all men living, those clergymen ought not to complain, who believe I preach the Gospel as to the substance of it. If they do not ask me to preach in their churches, they are accountable for my preaching in the fields.

I come now directly to your letter, in hopes of establishing a good understanding between us. I agreed to suspend, for a twelvemonth, our stated preaching at Huddersfield, which had been there these many years. If this answered your end, I am glad: my end it did not answer at all. Instead of coming nearer to me, you got farther off. I heard of it from every quarter, though few knew that I did; for I saw no cause to speak against you, because you did against me. I wanted you to do more, not less, good, and therefore durst not do or say any thing to hinder it. And lest I should hinder it, I will make a farther trial, and suspend the preaching at Huddersfield for another year.

1. To clear the case between us a little farther. I must now adopt your words: “I, no less than you, preach justification by faith only, the absolute necessity of holiness, the increasing mortification of sin, and rejection of all past experiences and attainments. I abhor, as you do, all Antinomian abuse of the doctrine of Christ, and desire to see my people walking even as he walked. Is it then worth while, in order to gratify a few bigoted persons, or for the sake of the minute differences between us, to encourage all the train of evils which follow contention for opinions, in little matters as much as in great?”

2. If I was as strenuous with regard to perfection on one side, as you have been on the other, I should deny you to be a sufficient preacher; but this I never did. And yet I assure you, I can advance such reasons for all I teach as would puzzle you and all that condemn me to answer; but I am sick of disputing. Let them beat the air and triumph without an opponent.

3. “None,” you say, “preach in your houses, who do not hold the very same doctrine with you.” This is not exactly the case. You are welcome to preach in any of those houses; as I know we agree in the main points; and whereinsoever we differ, you would not preach there contrary to me. “But would it not give you pain to have any other teacher come among those committed to your charge, so as to have your plan disconcerted, your labours depreciated, and the affections of your flock alienated?” It has given me pain when I had reason to fear this was done, both at Leeds, Birstal, and elsewhere. And I was “under a temptation of speaking against you;” but I refrained even among my intimate friends. So far was I from publicly warning my people against one I firmly believed to be much better than myself.

4. Indeed I trust "the bad blood is now taken away." Let it return no more. Let us begin such a correspondence as has never been yet; and let us avow it before all mankind. Not content with not weakening each other's hands, or speaking against each other, directly or indirectly, (which may be effectually done under the notion of exposing this and that error,) let us defend each other's characters to the uttermost against either ill or well meaning evil speakers. I am not satisfied with, "Be very civil to the Methodists, but have nothing to do with them." No: I desire to have a league offensive and defensive with every soldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare. We are carrying the war into the devil's own quarters, who therefore summons all his hosts to war. Come then, ye that love him, to the help of the Lord, to the help of the Lord against the mighty! I am now well nigh *miles emeritus senex, sexagenarius*; [an old soldier who has served out his time and is entitled to his discharge,—a sexagenarian;] yet I trust to fight a little longer. Come and strengthen the hands, till you supply the place, of your weak, but affectionate brother,

JOHN WESLEY.

ADDRESS TO THE TRAVELLING PREACHERS.

AUGUST 4, 1769.

MY DEAR BRETHREN,—1. It has long been my desire that all those ministers of our church who believe and preach salvation by faith might cordially agree between themselves, and not hinder but help one another. After occasionally pressing this in private conversation, wherever I had opportunity, I wrote down my thoughts upon the head, and sent them to each in a letter. Out of fifty or sixty, to whom I wrote, only three vouchsafed me an answer. So I give this up: I can do no more. They are a rope of sand; and such they will continue.

2. But it is otherwise with the travelling preachers in our connection. You are at present one body. You act in concert with each other, and by united counsels. And now is the time to consider what can be done in order to continue this union. Indeed, as long as I live, there will be no great difficulty. I am, under God, a centre of union to all our travelling as well as local preachers.

They all know me, and my communication. They all love me for my work's sake; and, therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this connection be preserved when God removes me from you?

3. I take it for granted, it cannot be preserved, by any means, between those who have not a single eye. Those who aim at any thing but the glory of God, and the salvation of men; who desire or seek any earthly thing, whether honour, profit, or ease; will not, cannot continue in the connection: it will not answer their design. Some of them, perhaps a fourth of the whole number, will secure preferment in the Church. Others will turn Independents, and get separate congregations, like John Edwards and Charles Skelton. Lay your accounts with this, and be not surprised if some you do not suspect be of this number.

4. But what method can be taken to preserve a firm union between those who choose to remain together?

Perhaps you might take some such steps as these:—

On notice of my death, let all the preachers in England and Ireland repair to London within six weeks.*

Let them seek God by solemn fasting and prayer.

Let them draw up articles of agreement, to be signed by those who choose to act in concert.

Let those be dismissed who do not choose it in the most friendly manner possible.

Let them choose by votes, a committee of three, five, or seven, each of whom is to be moderator in his turn.

Let the committee do what I do now; propose preachers to be tried, admitted, or excluded; fix the place of each preacher for the ensuing year, and the time of the next conference.

5. Can any thing be done now in order to lay a foundation for this future union? Would it not be well, for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these:—

“We, whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,—

“I. *To devote ourselves entirely to God; denying ourselves, taking up our cross daily, steadily aiming at one thing,—to save our own souls, and them that hear us.*

“II. *To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences.*

“III. *To observe and enforce the whole Methodist discipline laid down in the said Minutes.*”

SOME THOUGHTS

UPON AN IMPORTANT QUESTION.

1. FOR many years I have earnestly advised, both in public and in private, all in connection with me, who have been brought up in the Established Church, to continue therein; and of consequence to attend the public service of the Church at all opportunities; and my reasons for so doing I published to all the world more than twenty years ago.

2. But a few months ago, I was favoured with a letter, which required me to review my sentiments. It is signed by several members of our society, men of a loving spirit, and of an unblamable conversation; and it is worthy of the greater regard, as they speak not only in their own name, but in the name of many who wish to have a conscience void of offence both toward God and toward man.

3. Part of it runs thus:—

“Having read many of your books, and heard many of your preachers,

* This proposal was afterward superseded by the “*Deed of Declaration*,” which constituted one hundred of the preachers the legal conference.—EDIT.

and being in connection with you, we have from time to time been advised by them and you, constantly to attend the church. But we find that neither you nor your preachers have given any countenance to the doctrines of Calvinism. This induces us humbly to ask the following questions:—

“First. Whether you would have us to go to that church where the doctrines of Calvinism are continually inculcated; and where the doctrines taught by you, Christian perfection in particular, are continually exploded.

“Secondly. Whether you think we shall be profited, in any degree, by hearing such preaching.

“Thirdly. Whether it is not a means of filling our hearts with prejudice either against those preachers or against the truth.

“Fourthly. Whether hearing them does not expose us to temptation from those who continually ask, ‘How did you like the sermon to day?’ We cannot dissemble; and if we do not, we offend them.

“If you please, you may give us your sentiments in the *Arminian Magazine*.

“JOHN W——,

“FRANCIS B——,

“NATHAN O——,

“JOSEPH B——.

“JOHN R——,

“BAILDON, NEAR BRADFORTH, July 24, 1781.”

4. It is a delicate, as well as important, point, on which I hardly know how to answer. I cannot lay down any general rule. All I can say at present is, If it does not hurt you, hear them; if it does, refrain. Be determined by your own conscience. Let every man in particular act “as he is fully persuaded in his own mind.”

NOVEMBER 19, 1781.

JOHN WESLEY.

ON HEARING MINISTERS WHO OPPOSE THE TRUTH.

1. LAST summer I received a letter from Yorkshire, signed by several serious men, who proposed a difficulty they were under, wherein they knew not how to act. And, indeed, I did not well know how to advise them. So I delayed giving them a determinate answer, till I could lay the matter before our brethren at the ensuing conference.

2. Their difficulty was this: “You advise all the members of our societies constantly to attend the service of the Church. We have done so for a considerable time. But very frequently Mr. R., our minister, preaches not only what we believe to be false, but dangerously false, doctrine. He asserts, and endeavours to prove, that we cannot be saved from our sins in this life; and that we must not hope to be perfected in love on this side eternity. Our nature is very willing to receive this; therefore, it is very liable to hurt us. Hence we have a doubt, whether it is our duty to hear this preaching, which experience shows to weaken our souls.”

3. This letter I laid before the conference, and we easily perceived the difficulty therein proposed concerned not only the society at Baildon, but many others in various parts of the kingdom. It was therefore considered at large, and all our brethren were desired to speak their sentiments freely. In the conclusion, they unanimously agreed, First, that it was highly expedient, all the Methodists (so called) who had been bred therein should attend the service of the Church as often as possible; but that, Secondly, if the minister began either to preach the absolute decrees, or to rail at and ridicule Christian perfection, they should quietly and silently go out of the church; yet attend it again the next opportunity.

4. I have since that time revolved this matter over and over in my mind; and the more I consider it, the more I am convinced, this was the best answer that could be given. I still advise all our friends, when this case occurs, quietly and silently to go out. Only I must earnestly caution them not to be critical; not to make a man an offender for a word; no, nor for a few sentences, which any who believe the decrees may drop without design. But if such a minister should at any time deliberately, and of set purpose, endeavour to establish absolute predestination, or to confute Scriptural perfection; then I advise all the Methodists in the congregation quietly to go away.

LEWISHAM, January 9, 1782.

JOHN WESLEY.

OF ATTENDING THE CHURCH.

FEBRUARY 13, 1782.

“REVEREND SIR,—I am, as you are, an Arminian. I am well acquainted with your religious tenets, and have read most, if not all, of your Works; and though I do not entirely fall in with you in every article of your creed, yet I have much respect to your character, great reverence for your principles in general, and an entire affection for your person. Depending upon the acknowledged candour of your disposition, and your uniform zeal for the truth, I expect your attention and answers to the following questions:—

“Is it your wish that the people called Methodists should become a body entirely separate from the Church?”

Answer. No.

“If not, where, that is, how often, and where, I mean, upon what description of teachers of the Establishment, are they to attend?”

A. I advise them to go to church.

“More particularly, if the fall, the corruption and natural impotence of man, his free and full redemption in Christ Jesus, through faith working by love, should be taught and inculcated, and offered to the attention of all, at the church of the parish where they reside, are they then, in your opinion, bound in conscience to hear, or may they, at their own option, forbear?”

A. I do not think they are bound in conscience to attend any particular church.

“Or, if they are at liberty to absent themselves, are they at liberty, that is, have they a Christian privilege, to censure this doctrine in the gross, to condemn such teachers, and boldly to pronounce them ‘blind leaders of the blind?’”

A. No; by no means.

“Lastly. Whenever this happens, is it through prejudice, or rational piety? Is it through bigotry, or a catholic spirit? Is it consistent with Christian charity? Is it compatible with a state of justification? Or is it even allowable in the high habit of evangelical perfection?”

A. I think it is a sin.

“Your unequivocal answers to these interesting queries, in the Arminian Magazine, will oblige, Reverend sir,

“A RESPECTFUL READER.”

I have answered simply to your questions, whether they be proposed out of good or ill will.

JOHN WESLEY.

FEBRUARY 23, 1782.

THOUGHTS UPON SOME LATE OCCURRENCES.

1. IN June, 1744, I desired my brother and a few other clergymen to meet me in London, to consider how we should proceed to save our own souls and those that heard us. After some time, I invited the lay preachers that were in the house to meet with us. We conferred together for several days, and were much comforted and strengthened thereby.

2. The next year I not only invited most of the travelling preachers, but several others to confer with me in Bristol. And from that time for some years, though I invited only a part of the travelling preachers, yet I permitted any that desired it, to be present, not apprehending any ill consequences therefrom.

3. But two ill consequences soon appeared: one, that the expense was too great to be borne; the other, that many of our people were scattered while they were left without a shepherd. I therefore determined, (1.) That for the time to come, none should be present but those whom I invited; and, (2.) That I would only invite a select number out of every circuit.

4. This I did for many years, and all that time the term *conference* meant not so much the conversation we had together, as the persons that conferred; namely, those whom I invited to confer with me from time to time. So that all this time it depended on me alone, not only what persons should constitute the conference,—but whether there should be any conference at all, this lay wholly in my own breast; neither the preachers nor the people having any part or lot in the matter.

5. Some years after, it was agreed, that, after the decease of my brother and me, the preachers should be stationed by the conference. But ere long a question arose, What does that term mean? Who are the conference? It appeared difficult to define the term. And the year before last all our brethren who were met at Bristol desired me to fix the determinate meaning of the word.

6. Hitherto, it had meant (not the whole body of travelling preachers, it never bore that meaning at all; but) those persons whom I invited yearly to confer with me. But to this there was a palpable objection,—such a conference would have no being after my death. And what other definition of it to give, I knew not; at least I knew none that would stand good in law. I consulted a skilful and honest attorney; and he consulted an eminent counsellor, who answered, “There is no way of doing this but my naming a determinate number of persons. The deed which names these must be enrolled in chancery: then it will stand good in law.”

7. My first thought was to name a very few, suppose ten or twelve persons. Count Zinzendorf named only six who were to preside over the community after his decease. But on second thoughts, I believed there would be more safety in a greater number of counsellors, and therefore named a hundred, as many as I judged could meet without too great an expense, and without leaving any circuit naked of preachers while the conference met.

8. In naming these preachers, as I had no adviser, so I had no respect of persons; but I simply set down those that, according to the best of my judgment, were most proper. But I am not infallible. I might mistake and think better of some of them than they deserved. However, I did my best; and if I did wrong, it was not the error of my will, but of my judgment.

9. This was the rise, and this is the nature, of that famous deed of declaration,* that vile wicked deed, concerning which you have heard such an outcry! And now, can any one tell me how to mend it, or how it could have been made better? "O yes. You might have inserted two hundred, as well as one hundred, preachers." No; for then the expense of meeting would have been double, and all the circuits would have been without preachers. "But you might have named other preachers instead of these." True, if I had thought as well of them as they did of themselves. But I did not: therefore I could do no otherwise than I did, without sinning against God and my own conscience.

10. "But what need was there for any deed at all?" There was the utmost need of it: without some authentic deed fixing the meaning of the term, the moment I died the conference had been nothing. Therefore any of the proprietors of the land on which our preaching houses were built might have seized them for their own use; and there would have been none to hinder them; for the conference would have been nobody, a mere empty name.

11. You see then in all the pains I have taken about this absolutely necessary deed, I have been labouring, not for myself, (I have no interest therein,) but for the whole body of Methodists; in order to fix them upon such a foundation as is likely to stand as long as the sun and moon endure. That is, if they continue to walk by faith, and to show forth their faith by their works; otherwise, I pray God to root out the memorial of them from the earth.

JOHN WESLEY.

PLYMOUTH DOCK, March 3, 1785.

LETTER TO THE METHODIST CONFERENCE.

CHESTER, April 7, 1785.

MY DEAR BRETHREN,—Some of our travelling preachers have expressed a fear, that, after my decease, you would exclude them either from preaching in connection with you, or from some other privileges which they now enjoy. I know no other way to prevent such inconvenience, than to leave these my last words with you.

I beseech you, by the mercies of God, that you never avail yourselves of the deed of declaration to assume any superiority over your brethren; but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

In particular, I beseech you, if you ever loved me, and if you now

[* See vol. iv, p. 753, of this edition of Mr. Wesley's Works.]

love God and your brethren, to have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution, and the preachers' fund, or any other public money : but do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY.*

LETTER TO DR. COKE, MR. ASBURY,
AND OUR BRETHREN IN NORTH AMERICA †

BRISTOL, September 10, 1784.

1. By a very uncommon train of providences many of the provinces of North America are totally disjoined from their mother country, and erected into independent states. The English government has no authority over them either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these states desire my advice; and in compliance with their desire, I have drawn up a little sketch.

2. Lord King's "Account of the Primitive Church" convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the National Church to which I belonged.

3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction: in America there are none, neither any parish ministers. So that for some hundred miles together, there is none either to baptize, or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy little differing from that of the Church of England, (I think, the best constituted national church in the world,) which I advise all the travelling preachers to use, on the Lord's day, in all the congrega-

* This letter was read at the first conference after Mr. Wesley's death, when it was unanimously resolved, "That all the preachers who are in full connection with them shall enjoy every privilege that the members of the conference enjoy, agreeably to the above written letter of our venerable deceased father in the Gospel."—EDIT.

† This document is introduced by Mr. Wesley in the following manner: "What is the state of our societies in North America? A. It may best appear by the following letter. If any one is minded to dispute concerning diocesan episcopacy, he may: but I have better work."—EDIT.

tions, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's day.

5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present, I cannot see any better method than that I have taken.

6. It has, indeed, been proposed to desire the English bishops, to ordain part of our preachers for America. But to this I object, (1.) I desired the bishop of London to ordain only one; but could not prevail. (2.) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3.) If they would ordain them now, they would likewise expect to govern them. And how grievously would this entangle us! (4.) As our American brethren are now totally disentangled both from the state, and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

ON THE CHURCH :

IN A LETTER TO THE REV. ———.

PLYMOUTH DOCK, August 19, 1785.

REV. SIR,—I will tell you my thoughts with all simplicity, and wait for better information. If you agree with me, well; if not, we can (as Mr. Whitefield used to say) agree to disagree.

For these forty years I have been in doubt concerning that question: "What obedience is due to Heathenish priests and mitred infidels?"

I have from time to time proposed my doubts to the most pious and sensible clergymen I knew. But they gave me no satisfaction; rather they seemed to be puzzled as well as me. Some obedience I always paid to the bishops, in obedience to the laws of the land. But I cannot see, that I am under any obligation to obey them farther than those laws require.

It is in obedience to those laws, that I have never exercised in England the power which I believe God has given me. I firmly believe, I am a Scriptural *επισκοπος*, as much as any man in England or in Europe. (For the uninterrupted succession I know to be a fable, which no man ever did or can prove.) But this does in no wise interfere with my remaining in the Church of England; from which I have no more desire to separate than I had fifty years ago. I still attend all the ordinances of the Church, at all opportunities. And I constantly and earnestly desire all that are connected with me so to do. 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," (*cætus credentium*, the words in our Latin edition,) "among whom the word of God is preached, and the sacraments duly administered." Here is a true logical definition, containing both the essence and the properties of a church. What then, according to this definition, is the Church of England? Does it mean, "all the believers in England (except the Papists and Dissenters) who have the word of God and the sacraments duly administered among them?" I fear this does not come up to your idea of "the Church of England." Well, what more do you include in that phrase? "Why, all the believers that adhere to the doctrine and discipline established by the convocation under Queen Elizabeth." Nay, that discipline is well nigh vanished away, and the doctrine both you and I adhere to. ¹¹

All those reasons against a separation from the Church in this sense, I subscribe to still. What then are you frightened at? I no more separate from it now, than I did in the year 1758. I submit still (though sometimes with a doubting conscience) to mitred infidels. I do indeed vary from them in some points of doctrine, and in some points of discipline; by preaching abroad; for instance, by praying extempore, and by forming societies; but not a hair's breadth farther than I believe to be meet, right, and my bounden duty. I walk still by the same rule I have done for between forty and fifty years. I do nothing rashly. It is not likely I should. The high-day of my blood is over. If you will go hand in hand with me, do. But do not hinder me if you will not help. Perhaps, if you had kept close to me, I might have done better. However, with or without help, I creep on. And as I have been hitherto, so I trust I shall always be, your affectionate friend and brother,

JOHN WESLEY.

OF SEPARATION FROM THE CHURCH.

1. EVER since I returned from America, it has been warmly affirmed, "You separate from the Church." I would consider how far, and in what sense, this assertion is true.

2. Whether you mean by that term, the building so called, or the congregation, it is plain I do not separate from either; for wherever I am, I go to the church, and join with the congregation.

3. Yet it is true that I have in some respects varied, though not from the doctrines, yet from the discipline, of the Church of England; although not willingly, but by constraint. For instance, above forty years ago, I began preaching in the fields; and that for two reasons,—First, I was not suffered to preach in the churches; Secondly, no parish church in London or Westminster could contain the congregation.

4. About the same time, several persons who were desirous to save their souls, prayed me to meet them apart from the great congregation. These little companies (societies they were called) gradually spread

through the three kingdoms. And in many places they built houses in which they met, and wherein I and my brethren preached. For a few young men, one after another, desired to serve me, as sons in the Gospel.

5. Some time after, Mr. Deleznot, a clergyman, desired me to officiate at his chapel in Wapping. There I read prayers, and preached, and administered the Lord's Supper to a part of the society. The rest communicated either at St. Paul's, or at their several parish churches. Meantime, I endeavoured to watch over all their souls, as one that was to give an account; and to assign to each of my fellow labourers the part wherein I judged he might be most useful.

6. When these were multiplied, I gave them an invitation to meet me together in my house at London; that we might consider in what manner we could most effectually save our own souls, and them that heard us. This we called a conference; meaning thereby, the persons, not the conversation they had. At first I desired all the preachers to meet me; but afterward only a select number.

7. Some years after, we were strongly importuned by our brethren in America to go over and help them. Several preachers willingly offered themselves for the service; and several went from time to time. God blessed their labours in an uncommon manner. Many sinners were converted to God; and many societies formed, under the same rules as were observed in England; insomuch, that at present the American societies contain more than eighteen thousand members.

8. But since the late revolution in North America, these have been in great distress. The clergy, having no sustenance, either from England, or from the American states, have been obliged almost universally to leave the country, and seek their food elsewhere. Hence those who had been members of the Church, had none either to administer the Lord's Supper, or to baptize their children. They applied to England over and over; but it was to no purpose. Judging this to be a case of real necessity, I took a step which, for peace and quietness, I had refrained from taking for many years; I exercised that power which I am fully persuaded the great Shepherd and Bishop of the Church has given me. I appointed three of our labourers to go and help them, by not only preaching the word of God, but likewise by administering the Lord's Supper and baptizing their children, throughout that vast tract of land, a thousand miles long, and some hundreds broad.

9. These are the steps which, not of choice, but necessity, I have slowly and deliberately taken. If any one is pleased to call this separating from the Church, he may. But the law of England does not call it so; nor can any one properly be said so to do, unless out of conscience he refuses to join in the service, and partake of the sacraments administered therein.

JOHN WESLEY.

CAMELFORD, August 30, 1785.

After Dr. Coke's return from America, many of our friends begged I would consider the case of Scotland, where we had been labouring so many years, and had seen so little fruit of our labours. Multitudes indeed have set out well, but they were soon turned out of the way; chiefly by their ministers either disputing against the truth, or refusing to admit them to the Lord's Supper, yea, or to baptize their children,

unless they would promise to have no fellowship with the Methodists. Many who did so, soon lost all they had gained, and became more the children of hell than before. To prevent this, I at length consented to take the same step with regard to Scotland, which I had done with regard to America. But this is not a separation from the Church at all. Not from the Church of Scotland; for we were never connected therewith, any farther than we are now: nor from the Church of England; for this is not concerned in the steps which are taken in Scotland. Whatever then is done, either in America or Scotland, is no separation from the Church of England. I have no thought of this: I have many objections against it. It is a totally different case. "But for all this, is it not possible there may be such a separation after you are dead?" Undoubtedly it is. But what I said at our first conference, above forty years ago, I say still, "I dare not omit doing what good I can while I live, for fear of evils that may follow when I am dead."

BRISTOL, July 22, 1786.

Perhaps there is one part of what I wrote some time since which requires a little farther explanation. In what cases do we allow of service in Church hours? I answer,

1. When the minister is a notoriously wicked man.
2. When he preaches Arian, or any equally pernicious doctrine.
3. When there are not churches in the town sufficient to contain half the people; and,
4. When there is no church at all within two or three miles. And we advise every one who preaches in the Church hours to read the psalms and lessons with part of the Church prayers; because we apprehend this will endear the Church service to our brethren, who probably would be prejudiced against it, if they heard none but extemporary prayer.

THOUGHTS UPON METHODISM.

1. I AM not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out.

2. What was their fundamental doctrine? That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned, (1.) That religion is an inward principle; that it is no other than the mind that was in Christ; or, in other words, the renewal of the soul after the image of God, in righteousness and true holiness. (2.) That this can never be wrought in us, but by the power of the Holy Ghost. (3.) That we receive this, and every other blessing, merely for the sake of Christ: and, (4.) That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother.

3. In the year 1729, four young students in Oxford agreed to spend their evenings together. They were all zealous members of the Church of England, and had no peculiar opinions, but were distinguished only by

their constant attendance on the church and sacrament. In 1735 they were increased to fifteen; when the chief of them embarked for America, intending to preach to the Heathen Indians. Methodism then seemed to die away; but it revived again in the year 1738; especially after Mr. Wesley (not being allowed to preach in the churches) began to preach in the fields. One and another then coming to inquire what they must do to be saved, he desired them to meet him all together; which they did, and increased continually in number. In November, a large building, the Foundery, being offered him, he began preaching therein, morning and evening; at five in the morning, and seven in the evening, that the people's labour might not be hindered.

4. From the beginning the men and women sat apart, as they always did in the primitive church; and none were suffered to call any place their own, but the first comers sat down first. They had no pews; and all the benches for rich and poor were of the same construction. Mr. Wesley began the service with a short prayer; then sung a hymn and preached, (usually about half an hour,) then sung a few verses of another hymn, and concluded with prayer. His constant doctrine was, salvation by faith, preceded by repentance, and followed by holiness.

5. But when a large number of people was joined, the great difficulty was, to keep them together. For they were continually scattering hither and thither, and we knew no way to help it. But God provided for this also, when we thought not of it. A year or two after, Mr. Wesley met the chief of the society in Bristol, and inquired, "How shall we pay the debt upon the preaching house?" Captain Foy stood up and said, "Let every one in the society give a penny a week, and it will easily be done." "But many of them," said one, "have not a penny to give." "True," said the Captain; "then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Many others made the same offer. So Mr. Wesley divided the societies among them; assigning a class of about twelve persons to each of these, who were termed leaders.

6. Not long after, one of these informed Mr. Wesley that, calling on such a one in his house, he found him quarrelling with his wife. Another was found in drink. It immediately struck into Mr. Wesley's mind, "This is the very thing we wanted. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren." The society in London, being informed of this, willingly followed the example of that in Bristol; as did every society from that time, whether in Europe or America. By this means, it was easily found if any grew weary or faint, and help was speedily administered. And if any walked disorderly, they were quickly discovered, and either amended or dismissed.

7. For those who knew in whom they had believed, there was another help provided. Five or six, either married or single men, met together at such an hour as was convenient, according to the direction of St. James, "Confess your faults one to another, and pray one for another, and ye shall be healed." And five or six of the married or single women met together for the same purpose. Innumerable blessings have attended this institution, especially in those who were going on to perfection. When any seemed to have attained this, they were allowed to meet with

a select number, who appeared, so far as man could judge, to be partakers of the same "great salvation."

8. From this short sketch of Methodism, (so called,) any man of understanding may easily discern, that it is only plain, Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantials all point to this. And as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper. But if even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dung and dross.

9. It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased, (exceeding few are the exceptions,) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

10. How, then, is it possible that Methodism, that is, the religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

11. Is there no way to prevent this? this continual declension of pure religion? We ought not to forbid people to be diligent and frugal: we must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! What way then, (I ask again,) can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who "gain all they can," and "save all they can," will likewise "give all they can;" then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

LONDON, August 4, 1786.

AN ANSWER TO AN IMPORTANT QUESTION.

ARMAGH, JUNE 18, 1787.

DEAR SIR,—You ask, "Why do not the clergy, whether in England or Ireland, avail themselves of the Methodist preachers?" You say you wonder they do not thankfully accept of their assistance, who desire no pay for their service, in repressing error and wickedness of every kind, and propagating truth and religion. You inquire, "Upon what rational principles can this be accounted for?"

To give a complete answer to this question would require a whole treatise. I have not leisure for this; but I will give as full an answer as my time will permit.

Only, before I answer, I must observe, that many, both of the English and Irish clergy are entirely out of the question. They are not only learned, but truly religious men; and, as such, are an honour to their profession. I speak only of those that are of a different character, be they many or few. Let them wear the cap whom it fits. That is no concern of mine.

This premised, I think it easy to be accounted for, even upon Heathen principles. Horace observed long ago,—

*Oderunt hilarem tristes, tristemque jocosum,
Vinosi porrecta negantem pocula.*

[The grave dislike the gay, the gay the grave, and wine-bibbers the temperate.]

Accordingly, grave and solemn men (though too few are guilty of this fault,) dislike many of the Methodist preachers, for having nothing of that gravity or solemnity about them. Jocose clergymen, on the other hand, cannot but dislike those who are steadily serious; and those that love to take a cheerful glass are not fond of such as are strictly temperate. You need go no farther than this consideration to have a clear answer to the question, “Why do many of the clergy refuse to receive any assistance from the Methodist preachers?”

But this may be more fully accounted for upon Christian principles. What says our Lord to the first preachers of the Gospel, and in them to all their successors?—“If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you. These things will they do unto you, because they know not Him that sent me,” John xv, 18, *et seq.*

Does not this give us sufficient reason to expect, that, if we are not of the world, all the world, all who know not God, whether clergy or laity, will be so far from accepting our assistance, that they will sincerely hate us, and openly or privately persecute us, so far as God permits? We have, therefore, reason to wonder, not that they do not desire any union or coalition with us, but that they bear with, yea, and on many occasions treat us with courtesy and civility. This is a peculiar instance of the providence of God, causing, in some measure, the scandal of the cross to cease.

“But do not many clergymen, who are not pious men, acknowledge that the Methodists do good, and encourage them to persevere therein?” They do; but observe how far they would have them go. They wish them to repress outward sin; to reclaim the people from cursing, and swearing, and drunkenness, and Sabbath breaking, unless the squire gains by it. They are well pleased, that their parishioners grow more diligent and honest, and are constant attendants on the church and sacrament. Nay, they are glad that they are brought to practise both justice and mercy; in a word, to be moral men.

But the truth is, the Methodists know and teach that all this is nothing before God; that whoever goes thus far and no farther is building upon the sand; that he who would worship God to any purpose, must worship him “in spirit and in truth;” that true religion is “righteousness, and peace, and joy in the Holy Ghost;” even giving God our heart; the seeking and finding happiness in him. Here, then, they divide from the Methodists, whom they judge to be going too far. They would have

their parishioners moral men ; that is, in plain terms, honest Heathens ; but they would not have them pious men, men devoted to God, Bible Christians. - If, therefore, the Methodist preachers would stop here, would preach outward religion and no more, many clergymen would not only encourage them therein, but likewise cordially join them. But when they persuade men, not to be almost, but altogether, Christians ; to maintain a constant "fellowship with the Father and his Son Jesus Christ ;" to be transformed into that "image of God wherein they were created," and thenceforth to live that "life which is hid with Christ in God ;" let them not expect that any will give them the right hand of fellowship, but those God hath "chosen out of the world."

I am yours, &c,

JOHN WESLEY.

THOUGHTS ON SEPARATION FROM THE CHURCH.

MY DEAR FRIEND,—The question properly refers (when we speak of a separation from the Church) to a total and immediate separation. Such was that of Mr. Ingham's people first, and afterward that of Lady Huntingdon's ; who all agreed to form themselves into a separate body without delay, to go to Church no more, and to have no more connection with the Church of England than with the Church of Rome.

Such a separation I have always declared against ; and certainly it will not take place (if ever it does) while I live. But a kind of separation has already taken place, and will inevitably spread, though by slow degrees. Those ministers, so called, who neither live nor preach the Gospel, I dare not say are sent of God. Where one of these is settled, many of the Methodists dare not attend his ministry ; so, if there be no other church in that neighbourhood, they go to church no more. This is the case in a few places already, and it will be the case in more ; and no one can justly blame me for this, neither is it contrary to any of my professions.

BRISTOL, September 20, 1788.

JOHN WESLEY.

THOUGHTS UPON A LATE PHENOMENON.

1. A GLORIOUS work of God began upon the earth on the day of the descent of the Holy Ghost, on the day of Pentecost ; which so swiftly increased, that, in a very short time, in Jerusalem alone thousands of sinners were brought from darkness to light, and from the power of Satan to God. Those were effectually changed from all vice to all holiness: indeed, being all filled with the Holy Ghost, they were all of one heart and one mind. And their life was suitable thereto: "They continued steadfastly in the Apostles' doctrine, in the breaking of bread, in prayers; and having all things in common, there was none among them that lacked; but distribution was made to every one as he had need."

2. But in the meantime, the god of this world was not idle. He did not fail to sow tares among the wheat. The mystery of iniquity began to work almost as soon as the mystery of godliness. This grew up to a considerable height, even in the days of the Apostles; insomuch that, before St. John had finished his course, the fine gold was become dim; and iniquity had overspread the Christian church, as well as the Heathen world: although it did not come to its height till the fatal time when Constantine called himself a Christian.

3. Yet God never left himself without witness. In every age, and in every nation, there were a few that truly feared God and wrought righteousness; and these were raised up, in their several generations, that they might be lights shining in a benighted world. But few of them answered the design of Providence for any considerable time. In every age, most of the excellent ones of the earth, being weary of the contradiction of sinners, separated from them, and retired, if not into deserts, yet into distinct churches or religious bodies. So their light no longer shone among men, amongst those that needed them most; but they contentedly gave up the world to the service of its old master.

4. Again and again this has been the case, for fifteen or sixteen hundred years; and it has chiefly been by this means that many revivals of religion have been of so short a continuance, seldom lasting (as Martin Luther observes) longer than a generation, that is, thirty years. Generally in that time a considerable number of men, being awakened, thought they could stand alone. So they formed themselves into a distinct body, and left the world to themselves. Hence the world received no more benefit from them; and by degrees their own love waxed cold, till either their memorial perished from the earth, or they remained a dry, cold sect.

5. But between fifty and sixty years ago, a new phenomenon appeared in the world. Two or three young men, desiring to be Scriptural Christians, met together for that purpose. Their number gradually increased. They were then all scattered: but fifty years ago, two of them met again; and a few plain people joined them, in order to help one another in the way to heaven. Since then they increased to many thousands, both in Europe and America. They are still increasing in number, and as they humbly hope, in the knowledge and love of God; yea, and in what they neither hoped for nor desired, namely, in worldly substance.

6. All of these were, when they first set out, members of the Established Church; and a great majority of them, probably nine in ten, continue such at this day. But they have been solicited again and again, from time to time, to separate from it, and to form themselves into a distinct body, independent of all other religious societies. Thirty years ago, this was seriously considered among them at a general conference. All the arguments urged on one side and the other were considered at large; and it was determined, without one dissenting voice, that they "ought not to separate from the Church."

7. This is a new thing in the world: this is the peculiar glory of the people called Methodists. In spite of all manner of temptations, they will not separate from the Church. What many so earnestly covet, they abhor: they will not be a distinct body. Now what instance of

this have we before, either in ancient or modern history, of a body of people, in such circumstances, who will not be a distinct party, but choose to remain in connection with their own Church, that they may be more effectually the servants of all?

8. This, I say again, is an utterly new phenomenon. I never saw, heard, or read of any thing like it. The Methodists will not separate from the Church, although continually reproached for doing it; although it would free them from abundance of inconveniences, and make their path much smoother and easier; although many of their friends earnestly advise and their enemies provoke them to it, the clergy in particular; most of whom, far from thanking them for continuing in the Church, use all the means in their power, fair or unfair, to drive them out of it.

9. One circumstance more is quite peculiar to the people called Methodists; that is, the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees; let them be Churchmen or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another, it is no bar to their admission. The Presbyterian may be a Presbyterian still; the Independent or Anabaptist use his own mode of worship. So may the Quaker; and none will contend with him about it. They think, and let think. One condition and one only, is required,—A real desire to save their soul. Where this is, it is enough: they desire no more: they lay stress upon nothing else: they ask only, “Is thy heart herein as my heart? If it be, give me thy hand.”

10. Is there any other society in Great Britain or Ireland that is so remote from bigotry? that is so truly of a catholic spirit? so ready to admit all serious persons without distinction? Where, then, is there such another society in Europe? in the habitable world? I know none. Let any man show it me that can. Till then let no one talk of the bigotry of the Methodists.

NOTTINGHAM, July 13, 1788.

TO CERTAIN PERSONS IN DUBLIN.

WHITEFRIAR-STREET, DUBLIN, March 31, 1789.

MY DEAR BRETHREN,—I much approve of the manner and spirit wherein you write concerning these tender points. I explained myself upon them, in some measure, on Sunday: I will do it more fully now.

At present, I have nothing to do with Dr. Coke: but I answer for myself. I do not separate from the Church, nor have any intention so to do. Neither do they that meet on Sunday noon separate from the Church, any more than they did before: nay, less; for they attend the church and sacrament oftener now than they did two years ago.

“But this occasions much strife.” True; but they make the strife who do not attend the service. Let them quietly either come or stay away, and there will be no strife at all.

“But those that attend say, those that do not are fallen from grace.”

No, they do not give them a bad word: but they surely will fall from grace, if they do not let them alone who follow their own consciences.

But you "fear this will make way for a total separation from the Church." You have no ground for this fear. There can be no such separation while I live. Leave to God what may come after.

But to speak plainly, do not you separate from the Church? Yea, much more than those you blame? Pray, how often have you been at church since Christmas? twelve times in twelve weeks? And how long have you been so fond of the Church? Are you fond of it at all? Do not you go oftener to a Dissenting meeting than either to St. Patrick's or your parish church? My dear brethren, you and I have but a short time to stay together. "My race of glory is run, and race of shame; and I shall shortly be with those that rest." Therefore, as one that loves you well, and has loved you long, I advise you, in the presence and in the fear of God, 1. Either quietly attend the Sunday service, or quietly refrain from it; then there will be no strife at all. Now you make the strife of which you complain. 2. Make not this a pretence for being weary of well doing. Do not, for so poor a reason, withdraw your subscription from the school or the preachers. What a miserable revenge would this be! Never let it be said that my friend, A—K—, that brother D— or B— were capable of this! From this hour, let this idle strife be buried in eternal oblivion. Talk not of it any more. If it be possible, think not of it any more. Rather think, "The judge standeth at the door;" let us prepare to meet our God!

JOHN WESLEY.

TO THE PRINTER OF THE DUBLIN CHRONICLE.

LONDONDERRY, JUNE 2, 1789.

SIR,—1. As soon as I was gone from Dublin, the "Observer" came forth only with his face covered. Afterward he came out under another name, and made a silly defence for me, that he might have the honour of answering it. His words are smoother than oil, and flow (who can doubt it?) from mere love both to me and the people.

2. But what does this smooth, candid writer endeavour to prove, with all the softness and good humour imaginable! Only this point, (to express it in plain English,) that I am a double-tongued knave, an old crafty hypocrite, who have used religion merely for a cloak, and have worn a mask for these fifty years, saying one thing and meaning another.

A bold charge this, only it happens that matter of fact contradicts it from the beginning to the end.

3. In my youth I was not only a member of the Church of England, but a bigot to it, believing none but the members of it to be in a state of salvation. I began to abate of this violence in 1729. But still I was as zealous as ever, observing every point of Church discipline, and teaching all my pupils so to do. When I was abroad, I observed every rule of the Church, even at the peril of my life. I knew not what might be the consequence of repelling the first magistrate's niece from the sacrament, considering, on the one hand, the power lodged in his hands;

on the other, the violence of his temper, shown by his declaration, "I have drawn the sword, and I will never sheathe it till I have satisfaction."

4. I was exactly of the same sentiment when I returned from America. I attended St. Paul's church, and advised all our society either to attend there every Sunday, or at their several parish churches. In the year 1743, I published the Rules of the Society; one of which was, that all the members thereof should constantly attend the church and sacrament. We had then a large society at Newcastle-upon-Tyne; but one of the members totally left it after a few months, "Because," said he, "they are mere Church of England men."

5. About the year 1744, a clergyman offered me a chapel in West-street, Seven Dials, (formerly a French church,) and I began to officiate there on Sunday mornings and evenings: we did the same (my brother and I alternately) soon after at the French church in Spitalfields, as soon as it came into our hands. This we continued from that time; and no one in England ever thought or called it leaving the Church. It was never esteemed so by Archbishop Potter, with whom I had the happiness of conversing freely; nor by Archbishop Secker, who was thoroughly acquainted with every step we took; as was likewise Dr. Gibson, then bishop of London; and that great man; Bishop Lowth. Nor did any of these four venerable men ever blame me for it, in all the conversations I had with them. Only Archbishop Potter once said, "Those gentlemen are irregular; but they have done good, and I pray God to bless them."

6. It may be observed, that all this time, if my brother or I were ill, I desired one of our other preachers, though not ordained, to preach in either of the chapels, after reading part of the Church prayers. This both my brother and I judged would endear the Church prayers to them; whereas, if they were used wholly to extemporary prayer, they would naturally contract a kind of contempt, if not aversion, to forms of prayer; so careful were we, from the beginning, to prevent their leaving the Church.

7. It is true, Bishop Gibson once said, (but it was before I had ever seen him,) "Why do not these gentlemen leave the Church?" The answer was very ready: "Because they dare not; they do not leave the Church, because they believe it is their duty to continue therein."

8. When the Rev. Mr. Edward Smyth came to live in Dublin, he earnestly advised me to leave the Church; meaning thereby, (as all sensible men do,) to renounce all connection with it, to attend the service of it no more, and to advise all our societies to take the same steps. I judged this to be a matter of great importance, and would therefore do nothing hastily; but referred it to the body of preachers, then met in conference. We had several meetings, in which he proposed all his reasons for it at large. They were severally considered and answered, and we all determined not to leave the Church.

9. A year ago, Dr. Coke began officiating at our chapel in Dublin. This was no more than had been done in London for between forty and fifty years. Some persons immediately began to cry out, "This is leaving the Church, which Mr. Wesley has continually declared he would never do." And I declare so still. But I appeal to all the world, I appeal to common sense, I appeal to the "Observer" himself, could I mean hereby, "I will not have service in church hours," when

I was doing it all the time? Could I, even then, deny that I had service in church hours? No; but I denied, and do deny still, that this is leaving the Church, either in the sense of Bishop Gibson, or of Mr. Smyth at the Dublin conference! Yet by this outcry many well meaning people were frightened well nigh out of their senses.

10. But see the consequences of having Sunday service here. See the confusion this occasioned! Some time since, while a popular preacher was preaching at Leeds, one cried out, "Fire! fire!" The people took fright,—some leaped over the gallery; and several legs and arms were broken. But upon whom were these consequences to be charged? Not on the preacher, but on him that made the outcry. Apply this to the present case. I have kindled no more fire in Dublin than I did in London. It is the "Observer" and a few other mischief-makers who fright the people out of their senses; and they must answer to God for the consequence.

11. This is my answer to them that trouble me, and will not let my grey hairs go down to the grave in peace. I am not a man of duplicity: I am not an old hypocrite, a double-tongued knave. More than forty years I have frequented Ireland. I have wished to do some good there. I now tell a plain tale, that "the good which is in me may not be evil spoken of." I have no temporal end to serve. I seek not the honour that cometh of men. It is not for pleasure that, at this time of life, I travel three or four thousand miles a year. It is not for gain.

No foot of land do I possess,
No cottage in this wilderness;
A poor way-faring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

JOHN WESLEY.

P. S. At the desire of a friend, I add a few words in answer to one or two other objections.

First. When I said, "I believe I am a Scriptural bishop," I spoke on Lord King's supposition, that bishops and presbyters are essentially one order.

Secondly. I did desire Mr. Myles to assist me in delivering the cup. Now, be this right or wrong, how does it prove the point now in question,—that I leave the Church? I ask, 2. What law of the Church forbids this? and 3. What law of the primitive church? Did not the priest, in the primitive church, send both the bread and wine to the sick by whom he pleased, though not ordained at all?

Thirdly. The "Observer" affirms, "To say you will not leave the Church, meaning thereby all the true believers in England, is trifling." Certainly; but I do not mean so when I say, "I will not leave the Church." I mean, unless I see more reason for it than I ever yet saw, I will not leave the Church of England as by law established while the breath of God is in my nostrils.

FARTHER THOUGHTS

ON SEPARATION FROM THE CHURCH.

1. FROM a child I was taught to love and reverence the Scripture, the oracles of God ; and, next to these, to esteem the primitive Fathers, the writers of the three first centuries. Next after the primitive church, I esteemed our own, the Church of England, as the most Scriptural National Church in the world. I therefore not only assented to all the doctrines, but observed all the Rubric in the Liturgy ; and that with all possible exactness, even at the peril of my life.

2. In this judgment, and with this spirit, I went to America, strongly attached to the Bible, the primitive church, and the Church of England, from which I would not vary in one jot or tittle on any account whatever. In this spirit I returned as regular a clergyman as any in the three kingdoms ; till, after not being permitted to preach in the churches, I was constrained to preach in the open air.

3. Here was my first irregularity ; and it was not voluntary, but constrained. The second was extemporary prayer. This, likewise, I believed to be my bounden duty, for the sake of those who desired me to watch over their souls. I could not in conscience refrain from it ; neither from accepting those who desired to serve me as sons in the Gospel.

4. When the people joined together, simply to help each other to heaven, increased by hundreds and thousands, still they had no more thought of leaving the Church than of leaving the kingdom. Nay, I continually and earnestly cautioned them against it ; reminding them that we were a part of the Church of England, whom God had raised up, not only to save our own souls, but to enliven our neighbours, those of the Church in particular. And at the first meeting of all our preachers in conference, in June, 1744, I exhorted them to keep to the Church ; observing, that this was our peculiar glory,—not to form any new sect, but, abiding in our own Church, to do to all men all the good we possibly could.

5. But as more Dissenters joined with us, many of whom were much prejudiced against the Church, these, with or without design, were continually infusing their own prejudices into their brethren. I saw this, and gave warning of it from time to time, both in private and in public ; and in the year 1758, I resolved to bring the matter to a fair issue. So I desired the point might be considered at large, whether it was expedient for the Methodists to leave the Church. The arguments on both sides were discussed for several days ; and at length we agreed, without a dissenting voice, “It is by no means expedient that the Methodists should leave the Church of England.”

6. Nevertheless, the same leaven continued to work in various parts of the kingdom. The grand argument (which in some particular cases must be acknowledged to have weight) was this : “The minister of the parish wherein we dwell neither lives nor preaches the Gospel. He walks in the way to hell himself, and teaches his flock to do the same.

Can you advise them to attend his preaching?" I cannot advise them to it. "What, then, can they do on the Lord's day, suppose no other church be near? Do you advise them to go to a Dissenting meeting, or to meet in their own preaching house?" Where this is really the case, I cannot blame them if they do. Although, therefore, I earnestly oppose the general separation of the Methodists from the Church, yet I cannot condemn such a partial separation in this particular case. I believe, to separate thus far from these miserable wretches, who are the scandal of our Church and nation, would be for the honour of our Church, as well as to the glory of God.

7. And this is no way contrary to the profession which I have made above these fifty years. 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 that 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. In flat opposition to these, I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it.

JOHN WESLEY,

LONDON, December 11, 1789.

THE CASE OF BIRSTAL HOUSE.

RECOMMENDED TO THE SERIOUS CONSIDERATION OF THE PEOPLE CALLED
METHODISTS.

1. As many persons have spoke much upon this subject without well understanding it, I believe it is my duty to throw all the light upon it that I can. And in order to this, I will,

First, Endeavour to state the case;

Secondly, Argue a little upon it.

2. In order to state the case fully, I must look back to ancient times. As soon as the heat of persecution was over, and Christians increased in goods, some built preaching houses, afterward called churches. In following times those that built them were termed patrons, and appointed whom they pleased to preach in them. And when they annexed lands to them, they disposed of house and lands together.

3. At the Reformation many rich men built new churches, and disposed of them at their pleasure. And when many Presbyterians and Independents in England built preaching houses, they placed in them whom they pleased; which power they left to their heirs.

4. I built the first Methodist preaching house, so called, at Bristol, in the year 1739. And knowing no better, I suffered the deed of trust to be drawn up in the Presbyterian form. But Mr. Whitefield hearing of it, wrote me a warm letter, asking, "Do you consider what you do? If the trustees are to name the preachers, they may exclude even you from preaching in the house you have built! Pray let this deed be

immediately cancelled." To this the trustees readily agreed. Afterward I built the preaching houses in Kingswood, and at Newcastle-upon-Tyne. But none beside myself had any right to appoint the preachers in them.

5. About this time a preaching house was built at Birstal, by contributions and collections. And John Nelson, knowing no better, suffered a deed to be drawn in the Presbyterian form, giving twelve or thirteen persons power not only of placing, but even of displacing, the preachers at their pleasure. Had Mr. Whitefield or I known this, we should have insisted on its either being cancelled, like that at Bristol, or so altered as to insure the application of the house to the purpose for which it was built, without giving so dangerous a power to any trustees whatever.

6. But a considerable difficulty still remained. As the houses at Bristol, Kingswood, and Newcastle were my property, a friend reminded me, that they were all liable to descend to my heirs. (Pray let those consider this, who are so fond of having preaching houses vested in them and their heirs for ever!) I was struck, and immediately procured a form to be drawn up by three of the most eminent counsellors in London, whereby not only these houses, but all the Methodist houses hereafter to be built, might be settled on such a plan, as would secure them, so far as human prudence could, from the heirs of the proprietors, for the purpose originally intended.

7. In process of time the preaching house at Birstal became abundantly too small for the congregation. It was then proposed to build a new one. And a new deed was prepared, which, like the old, gave a few persons the power of placing and displacing the preachers at their pleasure. This was brought and read to me at Daw Green. As soon as ever I heard it, I vehemently objected to it, and positively refused to sign it. I now thought I had done with it; but in the evening, several persons came again, and inopportunately urged me to sign it; averring that it was the same in effect with the old deed, and the old deed could not be altered. Not adverting, that it was altered in the new one, I at length unwillingly complied.

But, observe; whether I did right or wrong herein, or in any other instance, it does not affect the merits of the cause. The dwelling upon this is mere finesse, to divert us from the one question, "Is that deed right or wrong?"

8. These things were mentioned at the ensuing conference; and it was asked, "What can be done?" The answer was, "If the trustees still refuse to settle it on the Methodist plan; if they still insist, that they will have the right of placing and displacing the preachers at their pleasure, then,

"First, Let a plain state of the case be drawn up.

"Secondly, Let a collection be made throughout England, in order to purchase ground, and build another preaching house, as near the present as may be."

9. This I take to be a plain state of the case, separating it from all unimportant circumstances, of what this or the other person said or did, all which only puzzle the cause. Now this, neither more nor less, being the naked fact, I proceed, Secondly, to argue a little upon it.

If it be asked, "Why should not the Birstal preaching house, or any

other, be settled according to that deed?" I answer, Because, whenever the trustees exert their power of "placing and displacing preachers," then,

1. Itinerant preaching is no more. When the trustees in any place have found and fixed a preacher they like, the rotation of preachers is at an end; at least, till they are tired of their favourite preacher, and so turn him out.

2. While he stays, is not the bridle in his mouth? How dares he speak the full and the whole truth, since, whenever he displeases the trustees, he is liable to lose his bread? How much less will he dare to put a trustee, though ever so godly, out of the society?

If you say, "But though they have this power, they will not exert it. They never have exerted it at Birstal." Reason good; because they have it not till my death. And if they had, prudence, if not gratitude, would restrain them till I am out of the way. But it does not follow, that neither they nor their heirs will exert it by and by.

3. But suppose any beside the conference (who as long as they subsist, will be the most impartial judges) name the preachers, should it be thirty or forty men, or the whole society? Nay, why not the entire congregation; or at least all the subscribers?

4. The power of the trustees is greater than that of any nobleman; yea, or of the king himself. Where he is patron he can put in a preacher, but he cannot put him out.

But you ask, "Since this power will not commence till your death, why should you oppose it? Why should not you keep yourself out of the broil, and let them fight it out when you are at rest? Why should you pull an old house upon your own head, when you are just going out of the world? Peace be in your days. Why should you take upon yourself the burden which you may leave to your successors?"

I answer, In this very respect I have an advantage which my successors cannot have. Every one sees, I am not pleading my own cause; I have already all that I contend for. No; I am pleading for Mr. Taylor, Mr. Bradburn, Mr. Benson, and for every other travelling preacher, that you may be as free, after I am gone hence, as you are now I am at your head; that you may never be liable to be turned out of any or all of our houses, without any reason given, but that so is the pleasure of twenty or thirty men.

I say, *any*; for I see no sufficient reason for giving up any house in England. Indeed, if one were given up, more would follow: it would be "as the letting out of the water."

I insist upon that point, and let every thing else go: no Methodist trustees, if I can help it, shall, after my death, any more than while I live, have the power of placing and displacing the preachers.

Observe: *Placing* and *displacing* the preachers! This is the one point. Do not ramble from the question. Do not puzzle it by a multitude of words. If the trustees will not give it up, we must proceed according to the Minute of the Conference.

"But why should we not wait till another conference?"

First. Because that will not alter the merits of the cause. To lodge the power of placing and displacing the preachers in trustees, would be as wrong then as it is now.

Secondly. Because you cannot insure my life till another conference. Therefore, whatever is done, should be done quickly.

“But then,” it is said, “you occasion endless strife, animosity, confusion, and destroy the work of God.” No; not I. It is these trustees that occasion all the strife, animosity, and confusion, by insisting upon a right to place and displace preachers. I go on in the old way, as I did at Bristol, Kingswood, and Newcastle. It is they, that by obstinately going out of it hinder, yea, destroy, the work of God. And I charge them with the blood of all those souls that are destroyed by this contention. It is they that do the wrong, that will place and displace preachers, who bawl and pour out bitter words. But let them take care; for God heareth. And he will arise and maintain his own cause!

JOHN WESLEY.

LONDON, reprinted, January 12, 1788.

A LETTER TO THE METHODIST PREACHERS.

(CIRCULAR.)

REDRUTH, August 23, 1789.

SOME years since, Mr. Valton wrote to me from Yorkshire, informing me there was great want of a larger preaching house at Dewsbury, and desiring leave to make subscriptions and collections, in order to build one. I encouraged him to make them. Money was subscribed and collected, and the house built, which the trustees promised to settle in the usual form. But when it was finished, they refused to settle it, unless a power was given them to displace any preacher they should object to.

After all possible means had been used to bring them to a better mind, the case was referred to the conference; and it was unanimously agreed to build another house, as soon as possible, that the flock might not be scattered.

I therefore entreat every one that wishes well to Methodism, especially to the itinerant plan, to exert himself on this important occasion, that a work so absolutely necessary may be finished as soon as possible. I say, absolutely necessary; for if the trustees of houses are to displace preachers, then itinerancy is at an end.

I am, my dear brother, your affectionate brother and servant for Christ's sake,

JOHN WESLEY.

N. B. Make this collection immediately. Lose not one day.

THE CASE OF DEWSBURY HOUSE.

RECOMMENDED TO THE CONSIDERATION OF THE PEOPLE CALLED METHODISTS.

[PRINTED IN THE YEAR 1790.]

1. WHEN, about fifty years ago, one and another young man offered to serve me as sons in the Gospel, it was on these terms,—that they would labour where I appointed; otherwise we should have stood in each other's way. Here began itinerant preaching with us. But we

were not the first itinerant preachers in England: twelve were appointed by Queen Elizabeth, to travel continually, in order to spread true religion through the kingdom; and the office and salary still continues, though their work is little attended to. Mr. Milner, late vicar of Chipping in Lancashire, was one of them.

2. As the number of preachers increased, it grew more and more difficult to fix the places where each should labour from time to time. I have often wished to transfer this work of stationing the preachers once a year, to one or more of themselves. But none were willing to accept of it; so I must bear the burden till my warfare shall be accomplished.

3. When preaching houses were built, they were vested immediately in trustees, who were to see that those preached in them whom I sent, and none else; this, we conceived, being the only way whereby itinerancy could be regularly established. But lately, after a new preaching house had been built at Dewsbury, in Yorkshire, by the subscriptions and contributions of the people, (the trustees alone not contributing one quarter of what it cost,) they seized upon the house, and, though they had promised the contrary, positively refused to settle it on the Methodist plan; requiring, that they should have a power of refusing any preacher whom they disliked. If so, I have no power of stationing the Dewsbury preachers; for the trustees may object to whom they please. And themselves, not I, are finally to judge of those objections.

4. Observe, here is no dispute about the right of houses at all. I have no right to any preaching house in England. What I claim is, a right of stationing the preachers. This these trustees have robbed me of in the present instance. Therefore, only one of these two ways can be taken; either to sue for this house, or to build another: we prefer the latter, being the most friendly way.

I beg, therefore, my brethren, for the love of God; for the love of me, your old and well-nigh worn out servant; for the love of ancient Methodism, which, if itinerancy is interrupted, will speedily come to nothing; for the love of justice, mercy, and truth, which are all so grievously violated by the detention of this house; that you will set your shoulders to the necessary work. Be not straitened in your own bowels. We have never had such a cause before. Let not then unkind, unjust, fraudulent men, have cause to rejoice in their bad labour. This is a common cause. Exert yourselves to the utmost. I have subscribed fifty pounds. So has Dr. Coke. The preachers have done all they could. O let them that have much, give plenteously! Perhaps this is the last labour of love I may have occasion to recommend to you: let it then stand as one more monument of your real gratitude to, my dear brethren,

Your old, affectionate brother,

JOHN WESLEY.

FOUR LETTERS TO MR. JOHN ATLAY.*

PEMBROKE, August 23, 1788.

MY DEAR BROTHER,—If you are persuaded that such a promise (which is the whole and sole cause of the breach at Dewsbury) is binding, &c, you must follow your persuasion. You will have blame enough from other persons; my hand shall not be upon you. If I can do you good, I will; but shall certainly do you no harm. George Whitfield is the person I choose to succeed you: I wish you would teach him as much as you can without delay. I am, with kind love to S. Atlay,
Your affectionate brother.

BRISTOL, August 31, 1788.

I PRAY, brother Atlay, do not serve me so. If you will not serve me yourself, do not hinder others from serving me: do not fright George Whitfield from it; but encourage him to it; and instruct him as quick as possible. My death is nothing to the purpose. I have now nothing to do with the Dewsbury people: go with them, and serve them; but I am still
Your affectionate brother.

BRISTOL, September 4, 1788.

MY DEAR BROTHER,—I was once afraid that you had dissuaded George Whitfield from taking charge of the books; but I can take your word. Now I am fully satisfied that you did not; and I believe you will teach him every thing relating to that charge. But one thing is much upon my mind: I wish you would hire one or two proper persons, and take an inventory of all the books that are either in the shop or under the chapel. This will be worth all the pains; then George will know what he has to do. I am
Your affectionate brother.

SEPTEMBER 24, 1788.

MY DEAR BROTHER,—From the time that you gave me warning of quitting my service, and informed me you was determined to stay no longer with me (unless upon impossible conditions) than the 25th instant, I resolved to say nothing more or less about it, but to let the matter go as it would go. Whether you made a wise choice in preferring your present to your former station, we shall see, if you and I should live two or three years longer. Meantime, I am, as ever,
Your affectionate brother,

JOHN WESLEY.

P. S. I say nothing about you to the people of Bristol.

* After labouring as an itinerant preacher about nine years, Mr. Atlay was appointed Mr. Wesley's book steward in London; and when he had sustained that office fifteen years, he renounced his connection with Mr. Wesley, and became the minister of the chapel at Dewsbury, which had been unjustly alienated by the trustees from the Methodist body.—EDIT.

A WORD TO WHOM IT MAY CONCERN.

IN August, 1788, Mr. Atlay wrote me word I must look out for another servant, for he would go to Dewsbury on September the 25th. So far was I from bidding him go, that I knew nothing of it till that hour. But I then told him, "Go and serve them;" seeing I found he would serve me no longer.

He sent me word that I had in London, 13,751*l.* 18*s.* 5*d.* stock in books. Desiring to know exactly, I employed two booksellers to take an account of my stock. The account they brought in, October 31, 1788, was,

"Value of stock, errors excepted, 4827*l.* 10*s.* 3½*d.*

"JOHN PARSONS.

"THOMAS SCOLLICK."

Why did John Atlay so wonderfully overrate my stock? Certainly to do me honour in the eyes of the world.

I never approved of his going to Dewsbury; but I submitted to what I could not help.

With regard to Dewsbury house, there never was any dispute about the property of preaching houses,—that was an artful misrepresentation; but merely the appointing of preachers in them.

If John Atlay has a mind to throw any more dirt upon me, I do not know I shall take any pains to wipe it off.* I have but a few days to live; and I wish to spend those in peace.

JOHN WESLEY.

LONDON, City-Road, February 25, 1790.

A SHORT ACCOUNT

OF THE SCHOOL IN KINGSWOOD, NEAR BRISTOL.

[PUBLISHED IN THE YEAR 1768.]

1. OUR design is, with God's assistance, to train up children in every branch of useful learning.

2. We teach none but boarders. These are taken in, being between the years of six and twelve, in order to be taught reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, physics, music.

3. The school contains eight classes.

In the first class the children read "Instructions for Children," and "Lessons for Children;" and begin learning to write.

In the second class they read "The Manners of the Ancient Christians;" go on in writing; learn the "Short English Grammar," the

* This appears to refer to a weak and disingenuous pamphlet published by Mr. Atlay, about two months before, on the subject of his separation from his old friends; and in which he introduced some unjust reflections upon Mr. Wesley.—EDIT.

“Short Latin Grammar;” read “*Prælectiones Pueriles;*” translate them into English, and the “Instructions for Children” into Latin; part of which they transcribe and repeat.

In the third class they read Dr. Cave’s “Primitive Christianity;” go on in writing; perfect themselves in the English and Latin Grammar; read “*Corderii Colloquia Selecta;*” and “*Historiæ Selectæ;*” translate “*Historiæ Selectæ*” into English, and “Lessons for Children” into Latin; part of which they transcribe and repeat.

In the fourth class they read “The Pilgrim’s Progress;” perfect themselves in writing; learn Dilworth’s Arithmetic; read Castelli’s Kempis, and Cornelius Nepos; translate Castelli into English, and “Manners of the Ancient Christians” into Latin; transcribe and repeat select portions of “Moral and Sacred Poems.”

In the fifth class they read “The Life of Mr. Haliburton;” perfect themselves in arithmetic; read Select Dialogues of Erasmus, Phædrus, and Sallust; translate Erasmus into English, and “Primitive Christianity” into Latin; transcribe and repeat select portions of “Moral and Sacred Poems.”

In the sixth class they read “The Life of Mr. De Renty,” and Kennet’s “Roman Antiquities;” they learn Randal’s Geography; read Cæsar, select parts of Terence and Valleius Paterculus; translate Erasmus into English, and “The Life of Mr. Haliburton” into Latin; transcribe and repeat select portions of “Sacred Hymns and Poems.”

In the seventh class they read Mr. Law’s “Christian Perfection,” and Archbishop Potter’s “Greek Antiquities;” they learn “*Bengelii Introductio ad Chronologiam;*” with Marshall’s “Chronological Tables;” read Tully’s Offices, and Virgil’s Æneid; translate Bengelius into English, and Mr. Law into Latin; learn (those who have a turn for it) to make verses, and the “Short Greek Grammar;” read the Epistles of St. John; transcribe and repeat select portions of Milton.

In the eighth class they read Mr. Law’s “Serious Call,” and Lewis’s “Hebrew Antiquities;” they learn to make themes, and to declaim; learn Vossius’s Rhetoric; read Tully’s Tusculan Questions, and “*Selecta ex Ovidio, Virgilio, Horatio, Juvenale, Persio, Martiale;*” perfect themselves in the Greek Grammar; read the Gospels, and six books of Homer’s Iliad; translate Tully into English, and Mr. Law into Latin; learn the “Short Hebrew Grammar,” and read Genesis; transcribe and repeat “*Selecta ex Virgilio, Horatio, Juvenale.*”

4. It is our particular desire, that all who are educated here may be brought up in the fear of God; and at the utmost distance, as from vice in general, so in particular from idleness and effeminacy. The children therefore of tender parents, so called, (who are indeed offering up their sons and their daughters unto devils,) have no business here; for the rules will not be broken in favour of any person whatsoever. Nor is any child received unless his parents agree, (1.) That he shall observe all the rules of the house; and, (2.) That they will not take him from school, no, not a day, till they take him for good and all.

5. The general rules of the house are these:—

First. The children rise at four, winter and summer, and spend the time till five in private; partly in reading, partly in singing, partly in self-examination or meditation, (if capable of it,) and partly in prayer.

They at first use a short form, (which is varied continually,) and then pray in their own words.

Secondly. At five they all meet together. From six they work till breakfast; for as we have no play days, (the school being taught every day in the year but Sunday,) so neither do we allow any time for play on any day: he that plays when he is a child, will play when he is a man.

On fair days they work according to their strength, in the garden; on rainy days, in the house. Some of them also learn music; and some of the larger will be employed in philosophical experiments; but particular care is taken that they never work alone, but always in the presence of a master.

We have three masters: one for teaching reading, and two for the languages.

Thirdly. The school begins at seven, in which languages are taught till nine; and then writing, &c, till eleven. At eleven the children walk or work. At twelve they dine, and then work or sing till one. They diet nearly thus:—

Breakfast.—Milk porridge and water gruel, by turns.

Supper.—Bread and butter or cheese, and milk, by turns.

Dinner.—Sunday.—Cold roast beef. Monday.—Hashed meat and apple dumplings. Tuesday.—Boiled mutton. Wednesday.—Vegetables and dumplings. Thursday.—Boiled mutton or beef. Friday.—Vegetables and dumplings. And so in Lent. Saturday.—Bacon and greens, apple dumplings.

They drink water at meals: nothing between meals. On Friday, if they choose it, they fast till three in the afternoon. Experience shows this is so far from impairing health, that it greatly conduces to it.

Fourthly. From one to four, languages are taught; and then writing &c, till five. At five begins the hour of private prayer; from six they walk or work till supper; a little before seven the public service begins; at eight they go to bed, the youngest first.

Fifthly. They lodge all in one room, (now in two,) in which a lamp burns all night. Every child lies by himself. A master lies at each end of the room. All their beds have mattresses on them, not feather beds.

Sixthly. On Sunday, at six, they dress and breakfast; at seven, learn hymns or poems; at nine, attend the public service; at twelve, dine and sing; at two, attend the public service; and at four, are privately instructed.

6. The method observed in the school is this:—

The First Class.—Morning, 7. Read. 10. Write till eleven. Afternoon, 1. Read. 4. Write till five.

The Second Class.—Morn. 7. Read “The Manners of the Ancient Christians.” 8. Learn the English Grammar; when that is ended, the Latin Grammar. 10. Learn to write. Aftern. 1. Learn to construe and parse “*Prælectiones Pueriles.*” 4. Translate into English and Latin alternately.

The Third Class.—Morn. 7. Read “Primitive Christianity.” 8. Repeat English and Latin Grammar alternately. 9. Learn Corderius; and when that is ended, “*Historiæ Selectæ.*” 10. Write. Aftern. 1. Learn Corderius, and “*Historiæ Selectæ.*” 4. Translate.

The Fourth Class.—Morn. 7. Read “The Pilgrim’s Progress.” 8. Repeat the grammar. 9. Learn Castellio’s Kempis; and when that is ended, Cornelius Nepos. 10. Write; and learn arithmetic. Aftern. 1. Learn Kempis, and Cornelius Nepos. 4. Translate.

The Fifth Class.—Morn. 7. Read Mr. Haliburton’s Life. 8. Repeat the grammars. 9. Learn Erasmus; afterward Phædrus; then Sallust. 10. Learn arithmetic. Aftern. 1. Learn Erasmus, Phædrus Sallust. 4. Translate.

The Sixth Class.—Morn. 7. Read Mr. De Renty’s Life. 8. Repeat the grammars. 9. Learn Cæsar; afterward Terence; then Velleius Paterculus. 10. Learn geography. Aftern. 1. Learn Cæsar, Terence, Paterculus. 3. Read Roman Antiquities. 4. Translate.

The Seventh Class.—Morn. 7. Read Mr. Law’s “Christian Perfection.” 8. Mon., Wed., Fri.—Learn the Greek Grammar; and read the Greek Testament. Tues., Thurs., Sat.—Learn Tully; afterward Virgil. 10. Learn chronology. Aftern. 1. Learn Latin and Greek alternately, as in the morning. 3. Read Grecian Antiquities. 4. Translate and make verses alternately.

The Eighth Class.—Morn. 7. Read Mr. Law’s “Serious Call.” 8. Mon., Thurs.—Latin. Tues., Fri.—Greek. Wed., Sat.—Hebrew; and so at one in the afternoons. 10. Learn rhetoric. Aftern. 3. Read “Hebrew Antiquities.” 4. Mon., Thurs.—Translate. Tues., Fri.—Make verses. Wed.—Make a theme. Sat.—Write a declamation.

All the other classes spend Saturday afternoon in arithmetic, and in transcribing what they learn on Sunday, and repeat on Monday morning.

The price for the board and teaching of a child, including his books, pens, ink, and paper, is fourteen pounds a year, while he is in the school: after he has gone through the school, twenty; and he is then to find his own books.

N. B. The following method may be observed by those who design to go through a course of academical learning:—

First Year.—Read Lowth’s English Grammar; Latin, Greek, Hebrew, French grammars; Cornelius Nepos; Sallust; Cæsar; Tully’s Offices; Terence; Phædrus; Æneid; Dilworth; Randal; Bengel; Vossius; Aldrich and Wallis’s Logic; Langbaine’s Ethics; Hutchinson on the Passions; Spanheim’s “Introduction to Ecclesiastical History;” Puffendorf’s “Introduction to the History of Europe;” “Moral and Sacred Poems;” Hebrew Pentateuch, with the Notes; Greek Testament,—Matthew to the Acts, with the Notes; Xenophon’s Cyrus; Homer’s Iliad; Bishop Pearson on the Creed; ten volumes of the “Christian Library;” *Telemaque*.

Second Year.—Look over the grammars; read Velleius Paterculus; Tusculan Questions; *Excerpta*; “*Vidæ Opera*;” “*Lusus Westmonasteriensis*;” Chronological Tables; Euclid’s Elements; Wells’s Tracts; Newton’s “*Principia*;” Mosheim’s “Introduction to Church History;” Usher’s “Annals;” Burnet’s “History of the Reformation;” Spenser’s “Fairy Queen;” Historical Books of the Hebrew Bible; Greek Testament, *ad finem*; *Κυρξ Αὐταλάσις* Homer’s Odyssey; twelve volumes of the “Christian Library;” Ramsay’s Cyrus; Racine.

Third Year.—Look over the grammars; Livy; Suetonius; Tully “*De Finibus*;” “*Musæ Anglicanæ*;” Dr. Burton’s “*Poemata*;” Lord Forbes’s Tracts; Abridgment of Hutchinson’s Works; “Survey of the Wisdom of God in the Creation;” Rollin’s “Ancient History;” Hume’s “History of England;” Neal’s “History of the Puritans;” Milton’s Poetical Works; Hebrew Bible,—Job to the Canticles; Greek Testament; Plato’s Dialogues; Greek Epigrams; twelve volumes of the “Christian Library;” Pascal; Corneille.

Fourth Year.—Look over the grammars; Tacitus; “*Grotii Historia Belgica*;” Tully “*De Naturâ Deorum*;” “*Prædium Rusticum*;” “*Carmina Quadragesimalia*;” “Philosophical Transactions Abridged;” Watts’s Astronomy, &c; “*Compendium Metaphysicæ*;” Watts’s Ontology; Locke’s Essay; Malebranche; Clarendon’s History; Neal’s “History of New-England;” Antonio Solis’s “History of Mexico;” Shakspeare; rest of the Hebrew Bible; Greek Testament; Epictetus; Marcus Antoninus; *Poetæ Minores*; end the “Christian Library;” “*La Fausseté de les Vertues Humaines*;” *Quesnell sur les Evangiles*.

Whoever carefully goes through this course will be a better scholar than nine in ten of the graduates at Oxford or Cambridge.

A PLAIN ACCOUNT OF KINGSWOOD SCHOOL.

[PRINTED IN THE YEAR 1781.]

1. It was remarked concerning one of our poets, “Whenever he wrote, he seemed to take it for granted, that whatever he understood himself all his readers would understand.” But this mistake is not peculiar to Mr. Dryden: I have fallen into it abundance of times; supposing, because the thing was so plain to me, it must be so to all mankind. I have fallen into it particularly with regard to the school some time since begun in Kingswood. I have long taken it for granted, that it would be quite sufficient to publish the bare rules of that school, and to set down simply the method therein pursued, in as few words as possible. I supposed the reasons whereon those rules were grounded were not only so strong, but so obvious, that every person of common understanding must discern them as well as myself. However, after above twenty years’ trial, I am convinced this was a supposition not to be made. What is as clear to me as the sun at noon-day, is not so clear to every one. At length, therefore, I judged it needful to enlarge a little upon the nature of that institution; to lay down the grounds of those rules, and the reasons of what is peculiar in our method.

2. About forty years ago, one or two tracts upon education fell into my hands, which led me to consider the methods pursued in that great school wherein I had been educated, and in such others as were in the highest repute, particularly those in and near London. I spent many thoughts on the subject, and frequently conversed upon it with some of the most sensible men I knew. A few years after, I had an opportunity of inquiring concerning some of the most celebrated schools in Holland

and Germany. But in these as well as our own, I found a few particulars which I could not approve of.

3. One regarded the situation of them, which itself seemed a circumstance of some importance. The very most of them were placed in a great town; perhaps in the principal town in that country. The inconveniences which naturally attended this were more easy to be discovered than removed. The children, whenever they went abroad, had too many things to engage their thoughts, which ought to be diverted as little as possible from the objects of their learning. And they had too many other children round about them, some of whom they were liable to meet every day, whose example (perhaps their advice too) would neither forward them in learning nor religion. I say, neither learning nor religion. For if we have any religion ourselves, we certainly desire that our children should have some too. But this they are not likely to have, or retain, if they converse promiscuously with the children in a great town.

4. The promiscuous admission of all sorts of children into a great school, was another circumstance I did not admire. Are children likely (suppose they had it) to retain much religion in a school where all that offer are admitted, however corrupted already, perhaps in principle (though that is not quite so frequent) as well as practice? And what wonder, when, as frequently happens, the parents themselves have no more religion than their ungodly offspring? It may be, they do not desire to have any of their family infected with the plague of virtue. A gentleman removed his son, then at Westminster school, from boarding with my eldest brother, for teaching him the catechism; telling him, "Sir, I do not want my son to learn religion, but Latin and Greek."

5. But this is no common fault: generally Heathen parents may meet with Heathen schoolmasters. A third inconvenience in many schools is, the masters have no more religion than the scholars. And if they have little or no religion themselves, we may be well assured they will give themselves little trouble about the religion of the children that are committed to their care. Every part of the nation abounds with masters of this kind; men who are either uninstructed in the very principles of Christianity, or quite indifferent as to the practice of it, "caring for none of these things." Consequently, they are nothing concerned, whether their scholars are Papists or Protestants, Turks or Christians: they look upon this as no part of their business; they take no thought about it.

6. But it is not only with regard to instruction in religion, that most of our great schools are defective. They are defective likewise (which is a fourth objection,) with regard to learning; and that in several respects. In some, the children are taught little or no arithmetic; in others little care is taken even of their writing. In many, they learn scarce the elements of geography, and as little of chronology. And even as to the languages, there are some schools of note wherein no Hebrew at all is taught: and there are exceeding few wherein the scholars are thoroughly instructed, even in the Latin and Greek tongues. They are not likely to be; for there is a capital mistake in their very method of teaching. The books which they read are not well chosen; not so much as with regard to language. The language of them is not standard; not even in the Latin. Were even this circumstance duly considered, would

Ætæropius or *Lucius Florius* have any place among them? "O, but I want to give a sketch of the Roman history." And cannot you do this much better by English authors? Cannot you give the marrow of Roman history without ruining their style by bad Latin?

But the sense too of the authors read in many schools is as imperfect as their language. And this betrays an inexcusable negligence in those who teach these empty books. For there is no necessity for it. It is well known there are excellent both Greek and Roman authors, who excel them as much in strength of understanding, as in purity and elegance of style.

Again: In most schools little judgment is shown in the order of the books that are read. Some very difficult ones are read in the lower classes, "*Phœdrus's Fables*?" in particular: and some very easy ones are read long after, in utter defiance of common sense.

7. Another fault common in almost all our schools is, the masters not only take no care to train up their scholars in true religion, but they themselves teach them what is utterly destructive of all religion whatever: they put authors into their hands, that, with all the beauty of language, all the sweetness of expression, instil into their tender minds both obscenity and profaneness;—Virgil's *Alexis*, the lewd epigrams of *Marzial*, and the shameless satires of *Juvenal*, (even the sixth,) so earnestly recommending sodomy as well as adultery!

Nonne putas melius, quod tecum pusio dormit?

Here you see is the blessed moral! Nay, in spite of the loud complaint made by *St. Austin*, fourteen hundred years ago, we read there still of the great god,

Qui templa cæli summa sonitu concutit,

coming down from heaven upon that blessed errand,

Fucum factum mulieri!

And to this day we retain, for the edification of our children,

Tonantem et fornicantem Jovem!

8. After long inquiring, but inquiring in vain, for a school free from these palpable blemishes, at last a thought came into my mind, of setting up a school myself. The first point was, to find a proper situation; not too far from a great town; which I saw would be highly inconvenient for a large family: nor yet too near, and much less in it; which would have been attended with greater evils. After mature consideration, I chose a spot in the middle of *Kingswood*, three miles from *Bristol*. It was quite private, remote from all high roads, on the side of a small hill sloping to the west, sheltered from the east and north, and affording room for large gardens. I built the house capable of containing fifty children, besides masters and servants; reserving one room and a little study for my own use.

9. I then set myself to procure masters. And in this respect I had such an advantage as few besides have, in being acquainted with every part of the nation: and yet I found it no easy thing to procure such as I desired; for I was not satisfied that they had learning sufficient for their several departments, unless they had likewise the fear of God, producing an unblamable conversation. I saw none would answer my intention, but men who were truly devoted to God; who sought

nothing on earth, neither pleasure, nor ease, nor profit, nor the praise of men; but simply to glorify God, with their bodies and spirits, in the best manner they were capable of.

10. I next considered how to procure proper scholars; not any that came to hand, but, if possible, such as had some thoughts of God, and some desire of saving their souls; and such whose parents desired they should not be almost, but altogether, Christians. This was proposed to them before their children came; and, to prevent future misunderstandings, they were desired attentively to read, and seriously to consider, the rules of the school; being assured they would be punctually observed, without any favour or affection. One of these rules was that "no child shall be admitted after he is twelve years old." The ground of this rule was, a child could not well before that age be rooted either in bad habits or ill principles. But, notwithstanding the strictness of the rules, I had soon as many scholars as I desired; nay, considerably more; for I was afraid of having too many at once, knowing how difficult it was to govern a large number; children being so apt, when many of them are together, to hinder and corrupt one another.

11. Having procured proper masters, and a sufficient number of children, most of whom were as well inclined as could be expected, our first point was, to answer the design of Christian education, by forming their minds, through the help of God, to wisdom and holiness, by instilling the principles of true religion, speculative and practical, and training them up in the ancient way, that they might be rational, Scriptural Christians. This design was expressly mentioned in the "Short Account of the School in Kingswood, near Bristol:"—"It is our particular desire, that all who are educated here may be brought up in the fear of God, and at the utmost distance, as from vice in general, so in particular from softness and effeminacy. The children therefore of tender parents, so called, have no business here; for the rules will not be broken in favour of any person whatever. Nor is any child received, unless his parents agree, (1.) That he shall observe all the rules of the house. And, (2.) That they will not take him from school, no, not for a day, till they take him for good and all." The reasonableness of this uncommon rule is shown by constant experience: for children may unlearn as much in one week, as they have learned in several; nay, and contract a prejudice to exact discipline, which never can be removed.

12. "The general rules of the house are these: The children rise at four, winter and summer." This I know by constant observation, and by long experience, to be of admirable use, either for preserving a good, or improving a bad, constitution. It is of peculiar service in almost all nervous complaints, both in preventing and in removing them. "They spend the time till five in private; partly in reading, partly in singing, partly in prayer; and in self-examination and meditation, those that are capable of it.

"At five they are all together with the master. Then till seven they breakfast, and walk or work: for as we have no play days, the school being taught every day in the year but Sundays, so neither do we allow any time for play on any day. It is a wise German proverb, 'He that plays when he is a boy, will play when he is a man.' If not, why should he learn now what he must unlearn by and by?

“On fair days they work, according to their strength, in the garden; on rainy days, in the house. But particular care is taken that they never work alone, but always in the presence of a master.” This circumstance I adopted from the great school at Jena, in Germany. It lays much labour upon the masters; but the advantage is worth all the labour. It prevents abundance of evil; (and it is far better to prevent evils, than to punish them;) not only rudeness and ill manners, but many sins that children would easily teach each other.

“The school hours are from seven to eleven, and from one to five. They drink water at their meals:” (and why do not all wise parents teach their children so to do from their infancy, seeing it is universally allowed to be the best diluter of food which is to be found on earth?) “Nothing between meals,” lest they should insensibly contract habits which are neither good for body nor mind. Their food is as simple as possible; two days in a week it is wholly vegetable; every day, at breakfast and supper; if we allow, with Dr. Cheyne, milk to come under that appellation.

“At eight they go to bed the youngest first. They all lodge in one room, (every child having a bed to himself,) in which a lamp burns all night. A master lies in the same room.” The propriety of these circumstances is so manifest, that it needs not to be enlarged upon. “All their beds have mattresses on them, not feather beds; both because they are more healthy, and because we would keep them at the utmost distance from softness and effeminacy.”

13. The things taught here, are, reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, natural philosophy, and metaphysics.

In teaching the languages, care is taken to read those authors, and those only, who join together the purity, the strength, and the elegance of their several tongues. In particular, no Roman author is read who lived later than the Augustan age. Only to these are added proper *Excerpta* from Juvenal, Persius, and Martial. To supply the place of bad Latin writers of antiquity, a few of the moderns are added. And indeed their writings are not unworthy of the Augustan age; being little inferior, either in purity and beauty of diction, to the best writers of that period.

14. Particular care is taken that nothing immodest or profane be found in any of our authors. One of the most immodest wretches that ever defiled paper, has, nevertheless, stumbled upon this caution:—

*Nil dictu sædum, visuque hæc limina tangat,
Intra que puer est.*—[Juvenal.]

[Let not immodest speech or sight be suffered within the threshold where youth are.]

But this is not all. We take care that our books be not only inoffensive, but useful too; that they contain as much strong, sterling sense, and as much genuine morality, as possible; yea, and Christian morality. For what good reason can be assigned why we should leave this out of the account? Why should not even children be taught, so far as they are capable, the oracles of God?

15. Another point which has been carefully considered is, the order in which the books are read. The harder are never learned before the

easier; we begin with the plainest of all; next read such as are a little more difficult; and gradually rise to those that are hardest of all, that is, of all those which are read in the classes that belong to the school. The most difficult are reserved for those who have gone through the school, and are employed in academical exercises.

16. It is true, I have for many years suspended the execution of this part of my design. I was indeed thoroughly convinced, ever since I read Milton's admirable "Treatise on Education," that it was highly expedient for every youth to begin and finish his education at the same place. I was convinced nothing could be more irrational and absurd, than to break this off in the middle, and to begin it again at a different place, and in a quite different method. The many and great inconveniences of this, I knew by sad experience. Yet I had so strong a prejudice in favour of our own universities, that of Oxford in particular, that I could hardly think of any one's finishing his education without spending some years there. I therefore encouraged all I had any influence over, to enter at Oxford or Cambridge; both of which I preferred, in many respects, to any university I had seen abroad. Add to this, that several of the young persons at Kingswood had themselves a desire of going to the university. I cannot say I am yet quite clear of that prejudice. I love the very sight of Oxford: I love the manner of life; I love and esteem many of its institutions. But my prejudice in its favour is considerably abated: I do not admire it as I once did. And whether I did or not, I am now constrained to make a virtue of necessity. The late remarkable occurrence of the six young students expelled from the university, and the still more remarkable one of Mr. Seagar, refused the liberty of entering into it, (by what rule of prudence I cannot tell, any more than of law or equity,) have forced me to see, that neither I, nor any of my friends, must expect either favour or justice there. I am much obliged to Dr. Nowell, and the other gentlemen who exerted themselves on either of those transactions, for not holding me longer in suspense, but dealing so frankly and openly. And, blessed be God, I can do all the business which I have in hand without them. Honour or preferment I do not want, any more than a feather in my cap; and I trust most of those who are educated at our school are, and will be, of the same mind. And as to the knowledge of the tongues, and of arts and sciences, with whatever is termed academical learning; if those who have a tolerable capacity for them do not advance more here in three years, than the generality of students at Oxford or Cambridge do in seven, I will bear the blame for ever.

17. It may be objected, "But they cannot have many advantages here which they have at the university: there the professors are men of eminent learning; and so are also many of the tutors. There they have public exercises of various kinds; and many others in their several colleges. Above all, they have there such choice of company as is not to be found elsewhere in all the kingdom."

This is most true. But may I be permitted to ask, (and let calm, sensible men give the answer,) What is the real, intrinsic worth of all these advantages? As to the professors, how learned soever they are, (and some of them I verily believe yield to none in Europe,) what benefit do nine in ten of the young gentlemen reap from their learning?

Truly, they do them neither harm nor good ; for they know just nothing about them. They read now and then an ingenious lecture, perhaps three or four times a year. They read it in the public schools : but who hears ? Often *Vel duo vel nemo*. [Either two or none.] And if two hundred out of two or three thousand students hear, how much are they edified ? What do they learn, or what are they likely to learn, which they may not learn as well or better at home ? For about fourteen years, except while I served my father's cure, I resided in the university. During much of this time, I heard many of those lectures with all the attention I was master of. And I would ask any person of understanding, considering the manner wherein most of those lectures are read, and the manner wherein they are attended, what would be the loss if they were not read at all ? I had almost said, what would be the loss if there were no professorships in the university ? "*What ! Why Dr. — would lose three hundred a year !*" That is a truth : it cannot be denied.

18. "But the tutors," you say, "in the several colleges, supply what is wanting in the professors." A few of them do ; and they are worthy of all honour ; they are some of the most useful persons in the nation. They are not only men of eminent learning, but of piety and diligence. But are there not many of another sort, who are utterly unqualified for the work they have undertaken ? who are far from being masters even of Latin or Greek ? who do not understand the very elements of the sciences ? who know no more of logic or metaphysics than of Arabic, or even that odd thing, religion ? Perhaps, if a person who knew this were to examine therein the famous gentleman of Edmund Hall, who made such a pother with the young men for their want of learning, he might be found as very an ignoramus as Mr. Middleton.

And even with regard to many of those tutors that have learning, how little are their pupils the better for it ? Do they use all diligence to instil into them all the knowledge which they have themselves ? Do they lecture them constantly ? every day, either in the languages or sciences ? Do they instruct them regularly and thoroughly, in logic, ethics, geometry, physics, and metaphysics ? Are there not some, who, instead of once a day, do not lecture them once a week ? perhaps not once a month, if once a quarter ? Are not these precious instructors of youth ? Indeed, when I consider many of the tutors who were my cotemporaries, (and I doubt they are not much mended since,) I cannot believe the want of such instructors to be an irreparable loss.

19. "Well, but they lose also the advantage of the public exercises, as well as of those in their several colleges." Alas, what are these exercises ? Excuse me if I speak with all simplicity. I never found them any other than an idle, useless interruption of my useful studies. Pray, of what use are the stated disputations for degrees ? Are they not mere grimace ? trifling beyond expression ? And how little preferable to these are most of the disputations in our several colleges ! What worthy subjects are usually appointed for the scholars to dispute upon ! And just suitable to the importance of the subject is the management of it. What are the usual examinations for the degree of a bachelor or master of arts ? Are they not so horribly, shockingly superficial as none could believe if he did not hear them ? What is that, which should be the most solemn exercise we perform, for a master of arts' degree ? The reading

six lectures in the schools; three in natural, and three in moral, philosophy. Reading them to whom? To the walls: it being counted an affront for any one that has ears to hear them. This is literally true: you know it is. But what an execrable insult upon common sense! These are the public exercises: and is it a loss to have nothing to do with them? to spend all our time in what directly tends to improve us in the most useful knowledge?

20. "However, there is no such choice of company elsewhere as there is at Oxford or Cambridge." That is most true; for the moment a young man sets his foot either in one or the other, he is surrounded with company of all kinds,—except that which would do him good; with loungers and triflers of every sort; (*nequid gravius dicam;*) [to say no worse;] with men who no more concern themselves with learning than with religion;

who waste away,
In gentle inactivity the day,

to say the best of them; for it is to be feared they are not always so innocently employed. It cannot be denied, there is too much choice of this kind of company in every college. There are likewise gentlemen of a better kind: but what chance is there, that a raw young man should find them? seeing the former will every where obtrude themselves upon him, while the latter naturally stand at a distance. Company, therefore, is usually so far from being an advantage to those who enter at either university, that it is the grand nuisance, as well as disgrace, of both; the pit that swallows unwary youths by thousands. I bless God we have no such choice of company at Kingswood; nor ever will, till my head is laid. There is no trifler, no loungeur, no drone there; much less any drunkard, Sabbath breaker, or common swearer. Whoever accounts this a disadvantage, may find a remedy at any College in Oxford or Cambridge.

21. "Be this as it may, there are other advantages of which no other place can boast. There are exhibitions, scholarships, studentships, fellowships, canonries; to say nothing of headships, and professorships, which are not only accompanied with present honour and large emoluments, but open the way to the highest preferments, both in church and state.

All this is indisputably true: I know not who can deny one word of it. Therefore, if any of these advantages, if honour, if money, if preferment in church or state, be the point at which a young man aims, let him by all means go to the university. But there are still a few, even young men, in the world, who do not aim at any of these. They do not desire, they do not seek, either honour, or money, or preferment. They leave collegians to dispute, and bite, and scratch, and scramble for these things. They believe there is another world; nay, and they imagine it will last for ever. Supposing this, they point all their designs and all their endeavours toward it. Accordingly, they pursue learning itself, only with reference to this. They regard it merely with a view to eternity; purely with a view to know and teach, more perfectly, the truth which God has revealed to man, "the truth which is after godliness," and which they conceive men cannot be ignorant of without hazarding their eternal salvation. This is the

only advantage which they seek ; and this they can enjoy in as high a degree, in the school or academy at Kingswood, as at any college in the universe.

22. " But whatever learning they have, if they acquired it there, they cannot be ordained;" (you mean, episcopally ordained ; and indeed that ordination we prefer to any other, where it can be had ;) " for the bishops have all agreed together not to ordain any Methodist." O that they would all agree together not to ordain any drunkard, any Sabbath breaker, any common swearer, any that makes the very name of religion stink in the nostrils of infidels, any that knows no more of the grounds of religion than he does of Greek or Hebrew ! But I doubt that fact. I cannot easily believe that all the bishops have made such an agreement. Could I be sure they had, I should think it my duty to return them my sincerest thanks. Pity they had not done it ten years ago, and I should not have lost some of my dearest friends. However, I am extremely obliged, if they have agreed to prevent my losing any more the same way ; if they have blocked up the door through which several others were likely to run away from me.

23. I should not wonder if there was a general agreement against those who have been so often described as both knaves and madmen. Meantime, I can only say, as a much greater man said, *Hier stehe ich : Gott hilffe mich !* [Here I stand : God help me !] By his help I have stood for these forty years, among the children of men, whose tongues are set on fire, who shoot out their arrows, even bitter words, and think therein they do God service. Many of these are already gone to give an account to the Judge of quick and dead. I did not expect to have stayed so long behind them ; but " good is the will of the Lord." If it were possible, I should be glad, for my few remaining days, to live peaceably with all men : I do as much as lieth in me, in order to this. I do not willingly provoke any man. I go as quietly on my way as I can. But, quietly or unquietly, I must go on ; for a dispensation of the Gospel is committed to me ; and wo is me if I preach not the Gospel. I am convinced that I am a debtor to all men, and that it is my bounden duty,

To rush through every open door,
And cry, Sinners, behold the Lamb.

Now, especially, I have no time to lose : if I slacked my pace, my grey hairs would testify against me. I have nothing to fear, I have nothing to hope for, here ; only to finish my course with joy.

Happy, if with my latest breath
I might but gasp His name,
Preach him to all, and cry in death,
Behold, behold the Lamb !

JOHN WESLEY.

REMARKS ON THE STATE OF KINGSWOOD SCHOOL.

1783.

My design in building the house at Kingswood was, to have therein a Christian family ; every member whereof, children excepted, should be alive to God, and a pattern of all holiness.

Here it was that I proposed to educate a few children according to the accuracy of the Christian model. And almost as soon as we began, God gave us a token for good; four of the children receiving a clear sense of pardon.

But at present the school does not in any wise answer the design of of the institution, either with regard to religion or learning.

The children are not religious. They have not the power, and hardly the form, of religion. Neither do they improve in learning better than at other schools: no, nor yet so well.

Insomuch that some of our friends have been obliged to remove their children to other schools.

And no wonder that they improve so little either in religion or learning; for the rules of the school are not observed at all.

All in the house ought to rise, take their three meals, and go to bed, at a fixed hour. But they do not.

The children ought never to be alone, but always in the presence of a master. This is totally neglected; in consequence of which they run up and down the wood, and mix, yea, fight, with the colliers' children.

They ought never to play. But they do, every day; yea in the school.

Three maids are sufficient. Now there are four; and but one, at most, truly pious.

How may these evils be remedied, and the school reduced to its original plan? It must be mended, or ended; for no school is better than the present school.

Can any be a master that does not rise at five, observe all the rules, and see that others observe them?

There should be three masters, and an usher, chiefly to be with the children out of school.

The head master should have nothing to do with temporal things.

A SHORT HISTORY

OF THE PEOPLE CALLED METHODISTS.*

1. As no other person can be so well acquainted with Methodism, so called, as I am, I judge it my duty to leave behind me, for the information of all candid men, as clear an account of it as I can. This will contain the chief circumstances that occurred for upwards of fifty years, related in the most plain and artless manner, before Him, whose I am, and whom I serve.

I do this the rather, because, under the article of heretics, Dr. Mac-

* This history is, in the main, an abridgment of Mr. Wesley's Journal, with occasional remarks. It was appended to his "Concise History of the Church." Dr. Maclaine, whose name is mentioned in the first paragraph, was the translator of "Mosheim's Ecclesiastical History;" and in the appendix to that work, placed the names of Messrs. Wesley and Whitefield in the list of heretics who had infested the Church.—EDITOR. [In the American editions of Mosheim, see "CHRONOLOGICAL TABLES, CENTURY XVIII," Column v, headed "Heretics, or Enemies of Revelation."]

laine, in his Chronological Table, is pleased to place Mr. Whitefield and me. Mr. Whitefield has given a large account of himself: and so indeed have I; but as that account is too large to be soon read over, it may be a satisfaction to many serious persons to see it contracted into a narrower compass. Those who desire to have a fuller account of these things may at their leisure read all my Journals.

It will easily be observed that I nearly confine myself to the things of which I was an eye or ear witness. If any wish to be more largely informed of other things, they may consult the Arminian Magazine.

2. In November, 1729, at which time I came to reside at Oxford, my brother and I, and two young gentlemen more, agreed to spend three or four evenings in a week together. (*Works*, vol. iii, p. 6, and sequel.) On Sunday evening we read something in divinity; on other nights, the Greek or Latin classics. In the following summer, we were desired to visit the prisoners in the castle; and we were so well satisfied with our conversation there, that we agreed to visit them once or twice a week. Soon after, we were desired to call upon a poor woman in the town that was sick; and in this employment too, we believed it would be worth while to spend an hour or two in every week. Being now joined by a young gentleman of Merton college, who willingly took part in the same exercises, we all agreed to communicate as often as we could; (which was then once a week at Christ Church;) and to do what service we could to our acquaintance, the prisoners, and two or three poor families in the town.

3. In April, 1732, Mr. Clayton, of Brazenose college, began to meet with us. It was by his advice that we began to observe the fasts of the ancient church, every Wednesday and Friday. Two or three of his pupils, one of my brother's, two or three of mine, and Mr. Broughton, of Exeter college, desired likewise to spend six evenings in a week with us, from six to nine o'clock; partly in reading and considering a chapter of the Greek Testament, and partly in close conversation. To these were added, the next year, Mr. Ingham, with two or three other gentlemen of Queen's college; then Mr. Hervey; and, in the year 1735, Mr. George Whitefield. I think, at this time, we were fourteen or fifteen in number, all of one heart and of one mind.

4. Having now obtained what I had long desired, a company of friends that were as my own soul, I set up my rest, being fully determined to live and die in this sweet retirement. But in spring, 1735, I was suddenly called to attend my dying father, who, a little before his death, desired me to present a book he had just finished, to Queen Caroline. Almost as soon as I returned to Oxford, I was obliged on this account to go to London, where I was strongly solicited to go over to Georgia, in order to preach to the Indians. This at first, I peremptorily refused; but many providential incidents followed, which at length constrained me to alter my resolution: so that on October 14, 1735, Mr. Ingham, Mr. Delamotte, my brother and I embarked for America. (p. 14.) We were above three months on board, during which time our common way of living was this: From four in the morning till five, each of us used private prayer. From five to seven, we read the Bible together. At seven, we breakfasted. At eight was the public service. From nine to twelve, I learned German; Mr. Delamotte, Greek; my brother

wrote sermons; and Mr. Ingham instructed the children. At twelve, we met together. About one, we dined. The time from dinner to four, we spent in reading to those of whom each of us had taken charge, or in speaking to them severally, as need required. At four, were the evening prayers; when either the Second lesson was explained, (as it always was in the morning,) or the children were catechised and instructed before the congregation. From five to six, we again used private prayer. From six to seven, I read in our cabin to two or three of the passengers; (we had eighty English on board;) and each of my brethren to a few more in theirs. At seven, I joined with the Germans (of whom we had twenty-six on board) in their public service, while Mr. Ingham was reading between the decks to as many as desired to hear. At eight, we met again, to instruct and exhort each other; and between nine and ten, went to bed.

5. Sunday, March 7, 1736.—Finding there was not yet any opportunity of going to the Indians, I entered upon my ministry at Savannah, officiating at nine, at twelve, and in the afternoon. (p. 21.) On the week days I read prayers, and expounded the Second lesson, beginning at five in the morning, and seven in the evening. Every Sunday and holiday I administered the Lord's Supper. My brother followed the same rule, whether he was at Frederica or Savannah. Sunday, April 4.—I embarked for Frederica, hearing my brother was ill, and brought him with me to Savannah, on Tuesday the 20th.

I now advised the serious part of the congregation to form themselves into a sort of little society, and to meet once or twice a week, in order to instruct, exhort, and reprove one another. And out of these I selected a smaller number, for a more intimate union with each other; in order to which I met them together at my house every Sunday in the afternoon.

6. Monday, May 10.—I began visiting my parishioners in order, from house to house; for which I set apart the time when they could not work, because of the heat, namely, from twelve to three in the afternoon.

Monday, July 26.—My brother, not having his health, left Savannah, in order to embark for England. (p. 30.) Saturday, January 26, 1737.—Mr. Ingham set out for England. (p. 34.) By him I wrote to Dr. Bray's associates, who had sent a parochial library to Savannah. It is expected of the ministers who receive these, to send an account to their benefactors of the method they use in catechising the children, and instructing the youth of their respective parishes. Part of my letter was:—

“Our general method is this: A young gentleman who came with me teaches between thirty and forty children to read, write, and cast accounts. Twice a day he catechises the lowest class. In the evening he instructs the larger children. On Saturday I catechise them all; as also on Sunday before the evening service; and in the church, immediately after the Second lesson, a select number of them, having repeated the catechism, and been examined in some part of it, I endeavour to explain at large, and to enforce that part both on them and the congregation.

“After the evening service, as many of my parishioners as desire it,

meet at my house, (as they do also on Wednesday evening,) and spend about an hour in prayer, singing, and mutual exhortation. A small number (mostly those who design to communicate the next day) meet here on Saturday evening; and a few of these come to me on the other evenings, and pass half an hour in the same employment."

I cannot but observe that these were the first rudiments of the Methodist societies. But who could then have even formed a conjecture whereto they would grow?

7. But my work at Savannah increased more and more, particularly on the Lord's day. The English service lasted from five to half-hour past six. (p. 45.) The Italian (with a few Vaudois) began at nine. The second service for the English (including the sermon and the holy communion) continued from half an hour past ten, till about half an hour past twelve. The French service began at one. At two I catechised the children. About three began the English service. After this was ended, I joined with as many as my largest room would hold, in reading, prayer, and singing praise. And about six the service of the Germans began; at which I was glad to be present, not as a teacher, but as a learner.

8. On Friday, December 2, finding there was no possibility of preaching to the Indians, I left Savannah; and, going through Carolina, on Saturday 24th, sailed over Charlestown bar. After a pleasant voyage, on February 1, 1738, early in the morning, I landed at Deal; and, on Friday 3d, I came once more to London, after an absence of two years and near four months.

Within three weeks following, (while I remained in town at the request of the trustees for the colony of Georgia,) I preached in many churches, though I did not yet see the nature of saving faith. (p. 61.) But as soon as I saw this clearly, namely, on Monday, March 6, I declared it without delay; and God then began to work by my ministry, as he never had done before.

9. On Monday, May 1, our little society began in London. But it may be observed, the first rise of Methodism, so called, was in November, 1729, when four of us met together at Oxford; the second was at Savannah, in April, 1736, when twenty or thirty persons met at my house; the last was at London, on this day, when forty or fifty of us agreed to meet together every Wednesday evening, in order to a free conversation, begun and ended with singing and prayer. In all our steps we were greatly assisted by the advice and exhortations of Peter Böhler, an excellent young man, belonging to the society commonly called Moravians.

10. In summer I took a journey into Germany, and spent some time at Hernhuth, a little town, where several Moravian families were settled. I doubt such another town is not to be found upon the earth. I believe there was no one therein, young or old, who did not fear God and work righteousness. I was exceedingly comforted and strengthened by the conversation of this lovely people, and returned to England more fully determined to spend my life in testifying the Gospel of the grace of God.

11. It was still my desire to preach in a church, rather than in any other place; but many obstructions were now laid in the way. Some

clergymen objected to this "new doctrine," salvation by faith; but the far more common (and indeed more plausible) objection was, "The people crowd so, that they block up the church, and leave no room for the best of the parish." Being thus excluded from the churches, and not daring to be silent, it remained only to preach in the open air; which I did at first, not out of choice, but necessity; but I have since seen abundant reason to adore the wise providence of God herein, making a way for myriads of people, who never troubled any church, nor were likely so to do, to hear that word which they soon found to be the power of God unto salvation.

12. In January, 1739, our society consisted of about sixty persons. It continued gradually increasing all the year. In April I went down to Bristol; and soon after, a few persons agreed to meet weekly, with the same intention as those in London. (p. 127.) These were swiftly increased by the occasion of several little societies, which were till then accustomed to meet in divers parts of the city, but now agreed to unite together in one. And about the same time, several of the colliers of Kingswood, beginning to awake out of sleep, joined together, and resolved to walk by the same rule; and these likewise swiftly increased. A few also at Bath began to help each other in running the race set before them.

13. In the remaining part of the summer, my brother and I, and two young men who were willing to spend and be spent for God, continued to call sinners to repentance, in London, Bristol, Bath, and a few other places; but it was not without violent opposition, both from high and low, learned and unlearned. Not only all manner of evil was spoke of us, both in private and public, but the beasts of the people were stirred up almost in all places, to "knock these mad dogs on the head at once." And when complaint was made of their savage, brutal violence, no magistrate would do us justice. Yet, by the grace of God, we went on, determined to testify, as long as we could, the Gospel of God our Saviour, and not counting our lives dear unto ourselves, so we might finish our course with joy.

14. In October, upon a pressing invitation, I set out for Wales, and preached in several parts of Glamorganshire and Monmouthshire, chiefly in the open air; as I was not permitted to preach in the churches, and no private house would contain the congregations. (p. 159.) And the word of God did not fall to the ground. Many "repented and believed the Gospel;" and some joined together, to strengthen each other's hands in God, and to provoke one another to love and to good works.

15. In November I wrote to a friend a short account of what had been done in Kingswood. (p. 170.) It was as follows:—

"Few persons have lived long in the west of England who have not heard of the colliers of Kingswood, a people famous for neither fearing God nor regarding man; so ignorant of the things of God, that they seemed but one remove from the beasts that perish; and, therefore, utterly without desire of instruction, as well as without the means of it.

"Many last winter used to say of Mr. Whitefield, 'If he will convert Heathens, why does he not go to the colliers of Kingswood?' In spring he did so. And as there were thousands who resorted to no place of worship, he went after them into their own wilderness, 'to seek and save that which was lost.'

When he was called away, others went, 'into the highways and hedges' to 'compel them to come in.' And, by the grace of God, their labour was not in vain. The scene is already changed. Kingswood does not now, as a year ago, resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness, and the idle diversions that naturally lead thereof. It is no longer full of wars and fightings, of clamour and bitterness, of wrath and envyings. Peace and love are there. Great numbers of the people are mild, gentle, and easy to be entreated. They do not cry, neither strive, and hardly is their 'voice heard in the streets;' or indeed in their own wood; unless when they are at their usual diversion, singing praise unto God their Saviour."

16. April 1, 1740.—The rioters in Bristol, who had long disturbed us, being emboldened by impunity, were so increased, as to fill, not only the court, but a considerable part of the street. (p. 180, &c.) The mayor sent them an order to disperse; but they set him at defiance. At length he sent several of his officers, who took the ringleaders into custody. The next day they were brought into court, it being the time of the quarter sessions. There they received a severe reprimand; and we were molested no more.

17. Sunday, September 13, 1741.—Mr. Deleznot, a French clergyman in London, desiring me to officiate at his chapel, in Hermitage-street, Wapping, I administered the Lord's Supper there to about two hundred persons of our society, (as many as the place would well contain,) which then consisted of about a thousand members. (p. 229.) The same number attended the next Lord's day, and so every Sunday following. By this means all the society attended in five weeks. Only those who had the sacrament at their parish churches, I advised to attend there.

18. It was on the last day of this year, that Sir John Ganson called upon me, and informed me, "Sir, you have no need to suffer these riotous mobs to molest you, as they have done long. I and all the other Middlesex magistrates have orders from above, to do you justice, whenever you apply to us." (p. 238.) Two or three weeks after, we did apply. Justice was done, though not with rigour; and from that time we had peace in London.

19. February 15, 1742.—Many met together at Bristol to consult concerning a proper method of paying the public debt, contracted by building; and it was agreed, (1.) That every member of the society that was able should contribute a penny a week. (2.) That the whole society should be divided into little companies or classes, about twelve in each class; and, (3.) That one person in each should receive that contribution of the rest, and bring it in to the stewards weekly. Thus began that excellent institution, merely upon a temporal account; from which we reaped so many spiritual blessings, that we soon fixed the same rule in all our societies. (p. 242.)

20. In May, on the repeated invitation of John Nelson, who had been for some time calling sinners to repentance at Birstal, and the adjoining towns, in the West Riding of Yorkshire, I went to Birstal, and found his labour had not been in vain. Many of the greatest profligates in all the country were now changed. Their blasphemies were turned to praise. Many of the most abandoned drunkards were now sober; many Sabbath breakers remembered the Sabbath to keep it holy. The whole town wore a new face. Such a change did God work by the

artless testimony of one plain man! And from thence his word sounded forth to Leeds, Wakefield, Halifax, and all the West Riding of Yorkshire. (p. 252.)

21. I had long had a desire to visit the poor colliers near Newcastle-upon-Tyne; and being now so far in my way, I went forward, and on Friday, 28, came to Newcastle. On Sunday morning, I preached at the end of Sandgate, the poorest and most contemptible part of the town. In the evening I preached on the side of the adjoining hill, to thousands upon thousands. I could only just make a beginning now; but on November 13, I came again, and preached, morning and evening, till the end of December; and it pleased God so to bless his word, that above eight hundred persons were now joined together in his name; besides many, both in the towns, villages, and lone houses, within ten or twelve miles of the town. I never saw a work of God in any other place, so evenly and gradually carried on. It continually rose step by step. Not so much seemed to be done at any one time, as had frequently been at Bristol or London; but something at every time. It was the same with particular souls. I saw few in that ecstatic joy which had been common at other places; but many went on calm and steady, increasing more and more in the knowledge of God.

22. In this year many societies were formed in Somersetshire, Wiltshire, Gloucestershire, Leicestershire, Warwickshire, and Nottinghamshire, as well as the southern parts of Yorkshire. And those in London, Bristol, and Kingswood were much increased.

23. In the beginning of January, 1743, after my brother had spent a few days among them, I went to the poor colliers in and about Wednesbury, in Staffordshire, and preached both in the Town Hall, morning and evening, and in the open air. (p. 277, &c.) Many appeared to be exceeding deeply affected, and about a hundred desired to join together. In two or three months these were increased to between three and four hundred. But in the summer following there was an entire change. The minister of Wednesbury, Mr. Eggington, with several neighbouring justices, Mr. Lane, of Bentley Hall, and Mr. Persehouse, of Walsal, in particular, stirring up the basest of the people, such outrages followed as were a scandal to the Christian name. Riotous mobs were summoned together by sound of horn; men, women, and children abused in the most shocking manner; being beaten, stoned, covered with mud; some, even pregnant women, treated in a manner that cannot be mentioned. Meantime, their houses were broke open by any that pleased, and their goods spoiled or carried away, at Wednesbury, Darlaston, West Bromwich, &c; some of the owners standing by, but not daring to gainsay, as it would have been at the peril of their lives.

24. Nevertheless, I believed it my duty to call once more on this poor, harassed, persecuted people. So on October 20, I rode over from Birmingham to Wednesbury, and preached at noon in a ground near the middle of the town, to a far larger congregation than was expected, on, "Jesus Christ, the same yesterday, and to-day, and for ever." (p. 295, &c.) And no creature offered to molest us, either going or coming. But in the afternoon the mob beset the house. The cry of all was, "Bring out the minister!" I desired one to bring their captain into the house: after a few words the lion became a lamb. I then

went out among the people, and asked, "What do you want with me?" They said, "We want you to go with us to the justice." I said, "Shall we go to-night or in the morning?" Most of them cried, "To-night! to-night!" So I went before, and two or three hundred followed.

When we came to Bentley Hall, two miles from Wednesbury, a servant came out and said, "Mr. Lane is in bed." One then advised to go to Justice Persehouse, at Walsal. All agreed, and about seven we came to his house. But Mr. Persehouse likewise sent word that he was in bed. They then thought it would be best to go home. But we had not gone a hundred yards, when the mob of Walsal came pouring in like a flood. In a short time, many of the Darlaston mob being knocked down, the rest ran away, and left me in their hands. They dragged me along through the main street, from one end of the town to the other. At the west end of the town, seeing a door half open, I would have gone in; but a gentleman in the shop would not suffer me. However, I stood at the door, and, after speaking a few words, broke out into prayer. Presently the man who had headed the mob turned and said, "Sir, I will spend my life for you. Follow me, and not one soul here shall touch a hair of your head." Two or three of his fellows confirmed his words, and got close to me immediately. The people then fell back to the right and left, while those three or four men carried me through them all; and, a little before ten, God brought me safe to Francis Ward's, at Wednesbury; having lost only one flap of my waistcoat, and a little skin from one of my hands.

25. There was now no more place for any Methodist preacher in these parts. The mob were lords paramount. And they soon began to know their own strength, and to turn upon their employers. They required money of the gentlemen, or threatened to serve them as they had done the Methodists. This opened their eyes; and, not long after, a grave man riding through Wednesbury, the mob swore he was a preacher, pulled him off his horse, dragged him to a coal pit, and were hardly restrained from throwing him in. But the Quaker, (such he was,) not being so tame as a Methodist, indicted the chief of them at the assizes. The cause was tried at Stafford, and given against them. And from that time the tumults ceased.

26. On May 29, 1743, being Trinity Sunday, I began officiating at the chapel in West-street, near the Seven Dials, London, (built about sixty years ago by the French Protestants,) which, by a strange chain of providences, fell into my hands. After reading prayers and preaching, I administered the Lord's Supper to some hundreds of communicants. I was a little afraid at first that my strength would not suffice for the business of the day, when a service of five hours (for it lasted from ten to three) was added to my usual employment. (p. 286.) But God looked to that; so I must think; and they that will call it enthusiasm, may. I preached at the Great Gardens in Whitechapel, to an immense congregation. Then the leaders met, and after them the bands. At ten at night I was less weary than at six in the morning. The next Sunday the service at the chapel lasted till near four in the afternoon. So that I found it needful, for the time to come, to divide the communicants into three parts, that I might not have above six hundred at once.

27. On August 26, 1743, (my brother and one or two of our preachers having been there before,) I set out for Cornwall; but made no considerable stop till I came to St. Ives, on Tuesday, 30. Some time since, Captain Turner, of Bristol, put in here, and was agreeably surprised to find a little society formed upon Dr. Woodward's plan, who constantly met together. They were much refreshed and strengthened by him, as he was by them. This was the occasion of our first intercourse with them. I now spoke severally with those of the society, who were about a hundred and twenty, near a hundred of whom had found peace with God. But they were very roughly handled both by the rector, the curate, and the gentry, who set the mob upon them on all occasions. I spent three weeks in preaching here, and in Zennor, Morva, St. Just, Sennan, St. Mary's, (one of the Isles of Scilly,) Gwenap, and on several of the Downs, throughout the west of Cornwall. And it pleased God, the seed which was then sown has since produced an abundant harvest. Indeed, I hardly know any part of the three kingdoms, where there has been a more general change. Hurling, their favourite diversion, at which limbs were usually broke, and very frequently lives lost, is now hardly heard of: it seems in a few years it will be utterly forgotten. And that scandal of humanity, so constantly practised on all the coasts of Cornwall, the plundering vessels that struck upon the rocks, and often murdering those that escaped out of the wreck, is now well nigh at an end; and if it is not quite, the gentlemen, not the poor tinnors, are to be blamed. But it is not harmlessness or outward decency alone which has within a few years so increased; but the religion of the heart, faith working by love, producing all inward as well as outward holiness.

28. In April, 1744, I took a second journey into Cornwall, and went through many towns I had not seen before. Since my former visit, there had been hot persecution, both of the preachers and the people. The preaching house at St. Ives was pulled down to the ground; one of the preachers pressed and sent for a soldier, as were several of the people; over and above the being stoned, covered with dirt, and the like, which was the treatment many of them met with from day to day. But notwithstanding this, they who had been eminent for hurling, fighting, drinking, and all manner of wickedness, continued eminent for sobriety, piety, and all manner of goodness. In all parts more and more of the lions became lambs, continually praising God, and calling their old companions in sin to come and magnify the Lord together. About the same time, John Nelson and Thomas Beard were pressed and sent for soldiers, for no other crime, either committed or pretended, than that of calling sinners to repentance. The case of John Nelson is well known. Thomas Beard also was nothing terrified by his adversaries. Yet the body after a while sunk under its burden. He was then lodged in the hospital at Newcastle, where he still praised God continually. His fever increasing, he was let blood. His arm festered, mortified, and was cut off: two or three days after which, God signed his discharge, and called him up to his eternal home.

29. All this year the alarms were uninterrupted, from the French on the one hand, and the rebels on the other; and a general panic ran through the nation, from the east to the west, from the north to the

south. I judged it the more needful to visit as many places as possible, and avail myself of the precious opportunity. My brother and our other preachers were of the same mind: they spoke and spared not. They rushed through every open door, and cried, "Sinners, behold the Lamb!" And their word did not fall to the ground; they saw abundant fruit of their labour. I went through many parts of Wales; through most of the midland counties; and then through Lincolnshire and Yorkshire, to Newcastle-upon-Tyne. In every place the generality of the people seemed to have ears to hear; and multitudes who were utterly careless before, did now "prepare to meet" their "God."

30. Monday, June 25, and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls and them that heard us. And the result of our consultations we set down, to be the rule of our future practice. (p. 317.)

Friday, August 24, St. Bartholomew's day.—I preached for the last time before the university of Oxford. I am now clear of the blood of these men: I have fully delivered my own soul. And I am well pleased that it should be the very day on which, in the last century, near two thousand burning and shining lights were put out at one stroke. Yet what a wide difference is there between their case and mine! They were turned out of house and home, and all that they had; whereas I am only hindered from preaching, without any other loss; and that in a kind of honourable manner; it being determined, that, when my next turn to preach came, they would pay another person to preach for me. And so they did twice or thrice, even to the time that I resigned my fellowship.

31. All this summer our brethren in Cornwall had hard service; the war against the Methodists being carried on more vigorously than that against the Spaniards. I had accounts of this from all parts; one of which was as follows: (p. 370:)

"SEPTEMBER 16, 1744.

"REVEREND SIR,—The word of God has free course here; it runs and is glorified. But the devil rages horribly. Even at St. Ives we cannot shut the door of John Nance's house, to meet the society, but the mob immediately threatens to break it open. And in other places it is worse. I was going to Crowan on Tuesday, and within a quarter of a mile of the place where I was to preach, some met me, and begged me not to go up, saying, 'If you do, there will surely be murder, if there is not already; for many were knocked down before we came away.' By their advice, I turned back to the house where I had left my horse. We had been there but a short time, when many of the people came in very bloody. But the main cry of the mob was, 'Where is the preacher?' whom they sought for in every corner of the house; swearing bitterly, 'If we can but knock him on the head, we shall be satisfied.'

"Not finding me, they said, 'However, we shall catch him on Sunday, at Camborne.' But it was Mr. Westall's turn to be there. While he was preaching at Mr. Harris's, a tall man came in and pulled him down. Mr. Harris demanded his warrant; but he swore, 'Warrant or no warrant, he shall go with me.' So he carried him out to the mob, who took him away to the Church Town. They kept him there till Tuesday morning, and then carried him to Penzance, when Dr. Borlase wrote his mittimus, by virtue of which he was to be committed to the house of correction at Bodmin as a vagrant: so they took him as far as Camborne that night, and the next day to Bodmin.

"I desire your continual prayer for me, your weak servant in Christ,

"HENRY MILLARD."

Henry Millard did not long continue in these troubles. A short time after this, he took the small pox, and in a few days joyfully resigned his spirit up to God.

The justices who met at the quarter sessions in Bodmin, knowing a little more than Dr. Borlase, declared Mr. Westall's commitment to be contrary to all law, and immediately set him at liberty.

32. All this year God was carrying on the same work in the English army abroad; some account of which is given by one of their preachers in the following letter: (p. 323:)

“GHENT, November 12, 1774.

“REVEREND SIR,—We make bold to trouble you with this, to acquaint you with some of the Lord's dealings with us here. We have hired two rooms; one small, wherein a few of us meet every day; and another large one, wherein we meet for public service twice a day, at nine and at four: and the hand of the omnipotent God is with us, to the pulling down of the strong holds of Satan.

“The 7th instant, when we were met together in the evening, as I was in 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, a heaven upon earth: and several others had much ado to forbear crying out in the same manner.

“Dear sir, I am a stranger to you in the flesh: I know not if I have seen you above once, when I saw you preaching on Kennington Common; and I then hated you as much as, by the grace of God, I love you now. The Lord pursued me with convictions from my infancy; and I made many good resolutions; but, finding I could not keep them, I at length gave myself over to all manner of profaneness. So I continued till the battle of Dettingen. The balls then came very thick about me, and my comrades fell on every side. Yet I was preserved unhurt. A few days after, the Lord was pleased to visit me. The pains of hell gat hold upon me; the snares of death encompassed me. I durst no longer commit any outward sin, and I prayed God to be merciful to my soul. Now I was at a loss for books; but God took care for this also: one day I found an old Bible in one of the train waggons. This was now my only companion; and I believed myself a very good Christian, till we came to winter quarters, where I met with John Haime. But I was soon sick of his company; for he robbed me of my treasure, telling me, I and my works were going to hell together. This was strange doctrine to me; and as I was of a stubborn temper, he sometimes resolved to forbid my coming to him any more.

“When the Lord had at length opened my eyes, and shown me that by grace we are saved, through faith, I began immediately to declare it to others, though I had not yet experienced it myself. But, October 23, as William Clements was at prayer, I felt on a sudden a great alteration in my soul. My eyes overflowed with tears of love. I knew I was, through Christ, reconciled to God; which inflamed my soul with love to him, whom I now saw to be my complete Redeemer.

“O the tender care of Almighty God, in bringing up his children! Dear sir, I beg, you will pray for him who is not worthy to be a door keeper to the least of my Master's servants.

“JOHN EVANS.”

He continued both to preach and to live the Gospel, till the battle of Fontenoy. One of his companions saw him there laid across a cannon, both his legs having been taken off by a chainshot, praising God, and exhorting all that were round about him; which he did till his spirit returned to God.

33. Many persons still representing the Methodists as enemies to the clergy, I wrote to a friend the real state of the case in as plain a manner as I could : (p. 330 :

“MARCH 11, 1745.

“ (1.) ABOUT seven years since, we began preaching inward, present salvation, as attainable by faith alone.

“ (2.) For preaching this doctrine, we were forbidden to preach in most churches.

“ (3.) We then preached in private houses ; and, when the houses could not contain the people, in the open air.

“ (4.) For this many of the clergy preached or printed against us, as both heretics and schismatics.

“ (5.) Persons who were convinced of sin begged us to advise them more particularly, how to flee from the wrath to come. We desired them, being many, to come at one time, and we would endeavour it.

“ (6.) For this we were represented, both from the pulpit and the press, as introducing Popery, and raising sedition. Yea, all manner of evil was said both of us, and of those that used to assemble with us.

“ (7.) Finding that some of these did walk disorderly, we desired them not to come to us any more.

“ (8.) And some of the others were desired to overlook the rest, that we might know whether they walked worthy of the Gospel.

“ (9.) Several of the clergy now stirred up the people to treat us as outlaws or mad dogs.

“ (10.) The people did so, both in Staffordshire, Cornwall, and many other places.

“ (11.) And they do so still, wherever they are not restrained by fear of the magistrates.

“ Now what can we do, or what can you our brethren do, toward healing this breach ?

“ Desire of us any thing which we can do with a safe conscience, and we will do it immediately. Will you meet us here ? will you do what we desire of you, so far as you can with a safe conscience ?

“ Do you desire us, (1.) To preach another, or to desist from preaching this, doctrine !

“ We cannot do this with a safe conscience.

“ Do you desire us, (2.) To desist from preaching in private houses, or in the open air ?

“ As things are now circumstanced, this would be the same as desiring us not to preach at all.

“ Do you desire us, (3.) Not to advise those who meet together for that purpose ? to dissolve our societies ?

“ We cannot do this with a safe conscience ; for we apprehend many souls would be lost thereby.

“ Do you desire us, (4.) To advise them one by one ?

“ This is impossible, because of their number.

“ Do you desire us, (5.) To suffer those that walk disorderly still to mix with the rest ?

“ Neither can we do this with a safe conscience : for evil communications corrupt good manners.

“ Do you desire us, (6.) To discharge those leaders, as we term them, who overlook the rest ?

“ This is in effect to suffer the disorderly walkers still to remain with the rest.

“ Do you desire us, lastly, to behave with tenderness both to the characters and persons of our brethren, the clergy ?

“ By the grace of God, we can and will do this ; as, indeed, we have done to this day.

“ If you ask what we desire of you to do, we answer, (1.) We do not desire any of you to let us preach in your church, either if you believe us to preach false doctrine, or if you have the least scruple. But we desire any who believes us to preach true doctrine, and has no scruple in the matter, not to be either publicly or privately discouraged from inviting us to preach in his church.

“(2.) We do not desire that any who thinks it his duty to preach or print against us should refrain therefrom: but we desire that none will do this till he has calmly considered both sides of the question; and that he would not condemn us unheard, but first read what we say in our own defence.

“(3.) We do not desire any favour, if either Popery, sedition, or immorality be proved against us.

“ But we desire you would not credit, without proof, any of those senseless tales that pass current with the vulgar; that, if you do not credit them yourselves, you will not relate them to others; yea, that you will discountenance those who still retail them abroad. Now these things you certainly can do, and that with a safe conscience. Therefore, till these things be done, if there be any breach, it is chargeable on you only.”

34. In June I paid another visit to Cornwall, where our preachers were in danger of being discouraged, being continually persecuted, only not unto death, both by the great vulgar and the small. (p. 337.) They showed a little more courtesy to me, till Thursday, July 4, when I went to see a gentlewoman in Falmouth who had been long indisposed. I had scarce sat down, when the house was beset with an innumerable multitude of people. A louder or more confused noise could hardly be at the taking of a city by storm. The rabble roared, “ Bring out the canorum! Where is the canorum?”—a Cornish nickname for a Methodist. They quickly forced open the outer door, and filled the passage, there being now only a wainscot partition between us. Among them were the crews of some privateers, who, being angry at the slowness of the rest, thrust them away, and setting their shoulders to the inner door, cried out, “ Avast, lads, avast!” Away went all the hinges at once, and the door fell back into the room. I stepped forward into the midst of them, and said, “ Here I am: which of you has any thing to say to me?” I continued speaking till I came into the middle of the street, though I could be heard by few only; but all that could hear were still, till one or two of their captains turned and swore, “ Not a man shall touch him.” A clergyman then came up, and asked, “ Are you not ashamed to use a stranger thus?” He was seconded by some gentlemen of the town, who walked with me to Mrs. Maddern’s. They then sent my horse before me to Penryn, and sent me thither by water; the sea running close by the back door of the house in which we were.

I never saw before, no, not even at Walsal, the hand of God so clearly shown as here. There I received some blows, was covered with dirt, and lost part of my clothes: here, although the hands of hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the midway; so that not a man touched me with his fingers; neither was any thing thrown from first to last; so that I had not a speck of dirt upon my clothes. Who can deny that God heareth the prayer? or that he hath all power in heaven and earth?

35. October 31.—I preached upon Newcastle town moor, at a small distance from the English camp, where were several thousands both of

English and Germans, till they marched for Scotland. (p. 355.) None attempted to make the least disturbance from the beginning to the end. Yet I could not reach their hearts. The words of a scholar did not affect them like those of a dragoon or grenadier.

November 1.—A little after nine, just as I began to preach on a little eminence before the camp, the rain, which had continued all the morning, stayed, and did not begin till I had finished. A lieutenant endeavoured to make some disturbance. However, when I had done, he tried to make some amends, by standing up and telling the soldiers, all I had said was very good.

November 2, also, the rain, which fell before and after, was stayed while I preached; and I began to perceive some fruit of my labour; not only in the number of hearers, but in the power of God, which was more and more among them, both to wound and to heal.

Sunday 30.—I preached about half hour after eight to a larger congregation than any before, on, "The kingdom of God is at hand: repent ye, and believe the Gospel." And were it only for the sake of this hour I should not have thought much of staying at Newcastle longer than I intended. Between one and two in the afternoon I went to the camp once more. Abundance of people now flocked together, horse and foot, rich and poor, to whom I declared, "There is no difference; for all have sinned, and come short of the glory of God." I observed many Germans standing disconsolate in the skirts of the congregation: to these I was constrained, though I had discontinued it so long, to speak a few words in their own language. Immediately they gathered up close together, and drank in every word.

36. In the beginning of December, I received some farther account from the army, the substance of which was as follows: (p. 360:)

"REVEREND SIR,—I shall acquaint you with the Lord's dealings with us since April last. We marched from Ghent to Allost on the 14th, where I met with two or three of our brethren in the fields; and we sung and prayed together, and were comforted. On the 15th, I met a small company about a mile from the town; and the Lord filled our hearts with love and peace. On the 17th, we marched to the camp near Brussels. On the 18th, I met a small congregation on the side of a hill, and opened on those words, 'Let us go forth therefore to him without the camp, bearing his reproach.' On the 28th, I spoke from those words of Isaiah, 'Thus saith the Lord concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.' On the 29th, we marched close to the enemy; and when I saw them in their camp, my bowels moved toward them in love and pity for their souls. We lay on our arms all night. In the morning, April 30, the cannon began to play at half an hour after four; and the Lord took away all fear from me, so that I went into the field with joy. The balls flew on either hand, and men fell in abundance; but nothing touched me till about two o'clock: then I received a ball through my left arm, and rejoiced so much the more. Soon after, I received another in my right, which obliged me to quit the field. But I scarce knew whether I was on earth or in heaven. It was one of the sweetest days I ever enjoyed.

"WILLIAM CLEMENTS."

Another letter, from Leare near Antwerp, adds:—

"On April 30, the Lord was pleased to try our little flock, and to show them his mighty power. Some days before, one of them, standing at his tent door broke out into raptures of joy, knowing his departure was at hand,

and was so filled with the love of God, that he danced before his comrades. In the battle, before he died, he openly declared, 'I am going to rest from my labours in the bosom of Jesus.' I believe nothing like this was ever heard of before, in the midst of so wicked an army as ours. Some were crying out in their wounds, 'I am going to my Beloved;' others, 'Come, Lord Jesus, come quickly!' And many that were not wounded were crying to the Lord to take them to himself. There was such boldness in the battle among this little despised flock, that it made the officers as well as common soldiers amazed. As to my own part, I stood the fire of the enemy for above seven hours; then my horse was shot under me, and I was exposed both to the enemy and our own horse: but that did not discourage me at all; for I knew that the God of Jacob was with me. I had a long way to go, the balls flying on every side; and thousands lay bleeding, groaning, dying, and dead on each hand. Surely I was as in the fiery furnace; but it never singed one hair of my head. The hotter it grew, the more strength was given me. I was full of joy and love, as much as I could bear. Going on, I met one of our brethren, with a little dish in his hand, seeking water. He smiled, and said he had got a sore wound in his leg. I asked, 'Have you got Christ in your heart?' He answered, 'I have, and I have had him all this day. Blessed be God, that I ever saw your face.' Lord what am I, that I should be counted worthy to set my hand to the Gospel plough! Lord, humble me, and lay me in the dust!

“JOHN HAIME.”

37. All this year the work of God gradually increased in the southern counties, as well as the north of England. Many were awakened in a very remarkable manner; many were converted to God; many were enabled to testify that “the blood of Jesus Christ cleanseth from all sin.” Meantime, we were in most places tolerably quiet, as to popular tumults. Where any thing of the kind appeared, the magistrates usually interposed; as, indeed, it was their duty to do. And wherever the peace officers do their duty, no riot can long subsist.

38. In February, 1747, I set out for Newcastle-upon-Tyne, my brother being just returned from thence. The wind was full north, and blew so exceedingly hard and keen, that, when we came to Hatfield neither my companions nor I had much use of our hands or feet. After we left it, the large hail drove so vehemently in our faces, that we could not see, nor hardly breathe. However, we made shift to get on to Potten, whence we set out in the morning as soon as it was well light. But it was hard work to get forward; for the ice would not well bear or break; and the untracked snow covering all the road, we had much ado to keep our horses on their feet. Meantime, the wind rose higher and higher, till it was ready to overturn both man and beast. However, after a short bait at Buckden, we pushed on, and were met in the middle of an open field with so violent a storm of rain and hail as we had not had before. It drove through our coats, great and small, boots and every thing, and yet froze as it fell, even upon our eyelashes; so that we had scarce either strength or motion left when we came into the inn at Stilton. However, we took the advantage of a fair blast, and made the best of our way toward Stamford. But on the heath the snow lay in such large drifts, that sometimes horses and men were nigh swallowed up; yet we pushed through all, and, by the help of God, on Thursday evening came safe to Epworth. (p. 388.)

39. The Monday following, I set out for the eastern parts of Lincolnshire. On Tuesday I examined the little society at Tetney. I

have not seen such another in England, no, not to this day. In the class paper (which gives an account of the contribution for the poor) I observed one gave eightpence, often tenpence, a week; another, thirteen, fifteen, or eighteen pence; another, sometimes one, sometimes two shillings. I asked Micah Ekmoor, the leader, (an Israelite indeed, who now rests from his labour,) "How is this? Are you the richest society in England?" He answered, "I suppose not; but as we are all single persons, we have agreed together to give ourselves, and all we have, to God. And we do it gladly, whereby we are able to entertain all the strangers that from time to time come to Tetney, who have often no food to eat, or any friend to give them a lodging."

40. In the following spring and summer, we were invited into many parts of Yorkshire, Lancashire, Derbyshire, and Cheshire, where we had not been before. In June my brother spent some time at Plymouth and Plymouth Dock; and was received by the generality of the people with the utmost cordiality. But before I came, June 26, there was a surprising change. Within two miles of Plymouth, one overtook and informed us that all the Dock was in an uproar. Another met us, and begged we would go the back way, for there were thousands of people at Mr. Hide's door. We rode up straight into the midst of them. They saluted us with three huzzas; after which I alighted, took several of them by the hand, and begged to talk with them. I would gladly have talked with them for an hour, and believe if I had, there had been an end of the riot; but, it being past nine o'clock, I was persuaded to go in. The mob then recovered their spirits, and fought valiantly with the doors and windows. But about ten they were weary and went away.

About six in the evening I went to the head of the town. (p. 400.) While we were singing, the lieutenant, a famous man, came with a large retinue of soldiers, drummers, and mob. They grew fiercer and fiercer as their numbers increased. After a while, I walked down into the thickest of them, and took the captain of the mob by the hand. He immediately said, "Sir, I will see you safe home. Sir, no man shall touch you. Gentlemen, stand off. Give back. I will knock the first man down that touches him." We walked in great peace till we came to Mr. Hide's door, and then parted in much love. I stayed in the street after he was gone near half an hour, talking with the people who had now quite forgot their anger, and went away in high good humour.

41. Hitherto God had assisted us (my brother and me, and a handful of young men) to labour as we were able (though frequently at the peril of our lives) in most parts of England. But our line was now stretched a little farther. On Tuesday, August 4, I set out from Bristol for Ireland. I reached Holyhead on Saturday, 8, (p. 404,) and, finding a vessel ready, went on board, and, on Sunday morning, landed at St. George's Quay in Dublin. About three, I wrote a line to the curate of St. Mary's, who sent me word, he should be glad of my assistance. So I preached there, (another gentleman reading prayers,) to as gay and senseless a congregation as ever I saw. Monday, 10.—At five in the morning, I met our own society, (gathered by Mr. Williams, who had been there some weeks,) and preached at six, to many more than our room would contain, on, "Repent ye, and believe the Gospel." In the evening, I went to Marlborough-street. The house wherein we

preached was originally designed for a Lutheran church, and contains about four hundred people. But abundantly more may stand in the yard. Many of the rich were there, and ministers of every denomination. If my brother or I could have been here for a few months, I know not but there might have been as large a society as that in London.

I continued preaching morning and evening to many more than the house could contain; and had more and more reason to hope, they would not all be unfruitful hearers. On Saturday I purposely stayed at home, and spoke of all that came. But I scarce found any Irish among them. I believe ninety-nine in a hundred of the native Irish remain still in the religion of their forefathers. The Protestants, whether in Dublin or elsewhere, are all transplanted from England.

42. Monday 17.—I began examining the society, which I finished the next day. It contained about two hundred and fourscore members, many of whom had found peace with God. The people in general are of a more teachable spirit than in most parts of England. But on that very account they must be watched over with the more care, being equally susceptible of good and ill impressions.

Sunday 23.—I began in the evening before the usual time; yet were a multitude of people got together in the house, yard, and street, abundantly more than my voice could reach. I cried aloud to as many as could hear, "All things are ready: come ye to the marriage." Having delivered my message, about eleven I took ship for England, leaving J. Trembath, (then a burning and shining light, and a workman that needed not to be ashamed,) to water the seed which had been sown. Saturday, 29.—I met my brother at Garth, in Brecknockshire, in his way to Ireland. He spent several months there, chiefly in Dublin, Athlone, Cork, and Bandon, and had great reason to bless God, that, in every place, he saw the fruit of his labours.

43. Tuesday, March 8, 1748.—Mr. Meriton, Swindells, and I, embarked at Holyhead, and reached Dublin in the afternoon. (p. 419.) We went directly to our house in Cork-street, (vulgarly called Dolphin's barn-lane,) and came thither while my brother was meeting the society. The remaining days of the week I despatched all the business I could. Sunday, 13.—He preached both morning and evening, expecting to sail at night; but before night the wind turned east, and so continued all the week. Monday 14.—I began preaching at five in the morning, an unheard of thing in Ireland! I expounded part of the first chapter of the Acts, which I purposed, God willing, to go through in order. Sunday 20.—I preached at eight, on Oxmantown Green, where the whole congregation was still as that at London. About three I preached at Marlborough-street; and, in the evening, at our own house in Cork-street. Wednesday, 23.—I preached to the prisoners in Newgate; but without any present effect. Friday, 25.—At two, I began in Ship-street, to many rich and genteel hearers. The next day I finished meeting the classes, and was glad to find there was no loss. I left three hundred and ninety-four members in the society; and they were now three hundred and ninety-six.

44. Wednesday, 30.—I rode to Philip's Town, the shire town of the King's county. The street was soon filled with those that flocked from every side. And even at five in the morning, I had a large con-

gregation. After preaching, I spoke severally to those of the society, of whom forty were troopers. At noon I preached to a larger congregation than any in Dublin; and I am persuaded, God did then make an offer of life to all the inhabitants of Philip's Town.

In the following days I preached at Tullamore, Tyrrel's Pass, Claro, Temple Macqueker, Moat; and, on Saturday, April 2, came to Athlone. My brother was here some time before; although it was with the imminent hazard of his life. For within about a mile of the town he was way-laid by a very numerous Popish mob, who discharged a shower of stones, which he very narrowly escaped by setting spurs to his horse. This had an exceeding happy effect, prejudicing all the Protestants in our favour; and this seemed to increase every day. The morning I went away, most of the congregation were in tears. Indeed almost all the town seemed to be moved, full of good will, and desires of salvation. But the waters were too wide to be deep. I found not one under strong conviction, much less had any one attained the knowledge of salvation, in hearing above thirty sermons. After revisiting the towns I had seen before, on Tuesday, 16, I returned to Dublin. Having spent a few days there, I made another little excursion through the country societies. Saturday, May 14.—I returned to Dublin, and had the satisfaction to find that the work of God not only spread wider and wider, but was also much deepened in many souls. Wednesday, 18.—We took ship, and the next morning landed at Holyhead.

45. Saturday, April 15, 1749.—I embarked again at Holyhead for Ireland, and after spending a few days in Dublin, visited all our societies in Leinster. (p. 448.) I then went to Limerick, in the province of Munster. Mr. Swindells had prepared the way, and a society was formed already. So that I found no opposition, but every one seemed to say, "Blessed is he that cometh in the name of the Lord!" But the more I conversed with this friendly people, the more I was amazed. That God had wrought a great work among them was manifest. And yet the main of the believers and unbelievers were not able to give a rational account of the plainest principles of religion. It is clear, God begins his work at the heart; then the inspiration of the Highest giveth understanding. On Tuesday, 29, I set out for Cork; but the next day Mr. Skelton met me, just come from thence, and informed me, it was impossible for me to preach there while the riotous mob filled the street. They had for some time done what they listed; broke into the houses of all that were called Methodists, (or, as their elegant term was, Swadlers,) and beat or abused them just as they pleased; the worthy mayor, Daniel Crone, Esq., encouraged them so to do, and told them, "You may do any thing but kill them, because that is contrary to law!" So I rode through Cork to Bandon, and, having spent a few days there, returned to Dublin nearly the same way I came; only touching at Portarlington, and a few other places which I had not seen before.

46. In all this journey, I had the satisfaction to find, that ever since I was in Ireland first, my fellow labourers had been fully employed in watering the seed that had been sown. And it had pleased God, exceedingly to bless their labours in Munster as well as in Leinster. In various parts of both these provinces, considerable numbers were brought, not from one opinion or mode of worship to another, but from

darkness to light, from serving the devil, to serve the living God. This is the point, the only point for which both I and they think it worth our while to labour, desiring no recompense beside the testimony of our conscience, and what we look for in the resurrection of the just.

I have purposely placed together in one view what was transacted in Ireland for three years, and shall now mention a few things done in England during that period.

47. During all this time, the work of God (it is no cant word; it means the conversion of sinners from sin to holiness) was both widening and deepening, not only in London and Bristol, but in most parts of England; there being scarce any county, and not many large towns, wherein there were not more or fewer witnesses of it. Meantime, the greatest numbers were brought to the great Shepherd of their souls (next to London and Bristol) in Cornwall, the West Riding of Yorkshire, and Newcastle-upon-Tyne. But still we were obliged, in many places, to carry our lives in our hands. Several instances of this have been related already. I will mention one more:—

Friday, February 12, 1748.—After preaching at Oakhill, (a village in Somersetshire,) I rode on to Shepton; but found all the people under a strange consternation. A mob, they said, was hired and made sufficiently drunk to do all manner of mischief. Nevertheless I preached in peace; the mob being assembled at another place, where I used to alight. And they did not find their mistake till I had done preaching. They then attended us to William Stone's house, throwing dirt, stones, and clods in abundance; but they could not hurt us. Mr. Swindells had only a little dirt on his coat, and I a few specks on my hat. After we were gone into the house, they began throwing large stones, in order to break the door; but finding this would require some time, they first poured in a shower of stones at the windows. One of their captains, in his great zeal, had thrust into the house, and was now shut in with us. He would fain have got out; but it was not possible. So he kept as close to me as he could, thinking himself safest when he was near me. But, staying a little behind when I went up two pair of stairs, a large stone struck him on the forehead, and the blood spouted out like a stream. He cried out, "O sir, are we to die to-night? What must I do?" I said, "Pray to God." He took my advice, and began praying as he had scarce ever done before. (p. 416, &c.)

Mr. Swindells and I then went to prayer; after which I told him, "We must not stay here." He said, "Sir, we cannot stir: you see how the stones fly about." I walked straight through the room, and down the stairs, and not a stone came in till we were at the bottom. The mob had just broke open the door when we came into the lower room; and while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other. They filled the house at once, and proposed setting it on fire. But one of them would not consent, his house adjoining to it. Hearing one of them cry out, "They are gone over the grounds," I thought the hint was good. So we went over the grounds to the far end of the town, where one waited and guided us safe to Oakhill.

48. Friday, June 24, being the day we had appointed for opening the school at Kingswood, I preached there on, "Train up a child in the

way that he should go ; and when he is old he will not depart from it." (p. 428.) My brother and I then administered the Lord's Supper to many who came from far. We then agreed on the general rules of the school, which we published soon after.

49. On July 18, I began my journey northward from Newcastle. (p. 430.) Having appointed to preach in Morpeth at noon, I accordingly went to the cross. But I had scarce begun, when a young man appeared at the head of his troop, and told me very plainly and roughly, "You shall not preach here." I went on ; upon which he gave the signal to his companions. But they quickly fell out among themselves. So I went on without any considerable interruption, the multitude softening more and more, till, toward the close, the far greater part appeared exceeding serious and attentive.

In the afternoon we rode to Widdrington. The people flocked from all parts, and every man hung upon the word. None stirred his head or hand, or looked to the right hand or the left, while I declared in strong terms, "The grace of our Lord Jesus Christ."

Tuesday, 19.—I preached at Alemouth, a small seaport town, and then rode to Alnwick, one of the largest inland towns in Northumberland. At seven I preached at the cross to a multitude of people, much resembling those at Athlone. All were moved a little, but none much. The waters spread wide, but not deep.

On Wednesday I went to Berwick-upon-Tweed, and preached both that and the next evening, as well as the following morning, in a large, green space, near the governor's house. A little society had been formed there before, which was now considerably increased ; and several members of it (most of whom are now in Abraham's bosom) walked worthy of the vocation wherewith they were called. After preaching at several other places in the way, on Saturday, 23, I returned to Newcastle.

50. During the summer, there was a large increase of the work of God, both in Northumberland, the county of Durham, and Yorkshire : as likewise in the most savage part of Lancashire ; though here in particular, the preachers carried their lives in their hands. A specimen of the treatment they met with there, may be seen in the brief account following :—

On August 26th, while I was speaking to some quiet people at Roughlee, near Colne in Lancashire, a drunken rabble came, the captain of whom said, he was a deputy constable, and I must go with him. (p. 434, &c.) I had scarce gone ten yards, when a man of his company struck me in the face with all his might. Another threw his stick at my head ; all the rest were like as many ramping and roaring lions. They brought me, with Mr. Grimshaw, the minister of Haworth, Mr. Colbeck of Keighley, and Mr. Macford of Newcastle, (who never recovered the abuse he then received,) into a public house at Barrowford, a neighbouring village, where all their forces were gathered together.

Soon after, Mr. Hargrave, the high constable, came, and required me to promise, I would come to Roughlee no more. This I flatly refused. But upon saying, "I will not preach here now," he undertook to quiet the mob. While he and I walked out at one door, Mr. Grimshaw and Colbeck went out at the other. The mob immediately closed them in, tossed them to and fro with the utmost violence ; threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind.

The other quiet, harmless people, who followed me at a distance, they treated full as ill. They poured upon them showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair of the head. Many they beat with their clubs without mercy. One they forced to leap from a rock, ten or twelve feet high, into the river. And when he crept out, wet and bruised, were hardly persuaded not to throw him in again. Such was the recompense we frequently received from our countrymen for our labour of love!

51. April 7, 1750.—I embarked in the morning at Holyhead, and in the evening landed in Dublin. Here I received a full account of the shocking outrages which had been committed in Cork for several months together, which the good magistrates rather encouraged than opposed, till at the Lent assizes several depositions were laid before the grand jury. Yet they did not find any of these bills! But they found a bill against Daniel Sullivan, a baker, who, when the mob were discharging a shower of stones upon him, discharged a pistol (without ball) over their heads; which put them into such bodily fear, that they all ran away without looking behind them.

Being desirous of giving the poor desolate sufferers all the assistance I could, I made a swift journey through the inland societies; and on Saturday, May 19, came to Cork. The next day, understanding the house was small, about eight I went to Hammond's Marsh. It was then a large open space, but is now built over. The congregation was large and deeply attentive. I have seldom seen a more orderly assembly at any church in England or Ireland.

In the afternoon Mr. Skelton and Jones waited on the mayor, and asked if my preaching on the marsh would be disagreeable to him. He answered, "Sir, I will have no more mobs and riots." Mr. Skelton replied, "Sir, Mr. Wesley has made none." He answered plain, "Sir, I will have no more preaching: and if Mr. Wesley attempts it, I am prepared for him."

I would not, therefore, attempt to preach on the marsh; but began in our own house about five. The good mayor, meantime, was walking in the 'change, and giving orders to his sergeants and the town drummers, who immediately came down to the house with an innumerable mob attending them. They continued drumming, and I continued preaching, till I had finished my discourse. When I came out, the mob presently closed me in. Observing one of the sergeants standing by, I desired him to keep the king's peace: but he replied, "Sir, I have no orders to do that." As soon as I came into the open street, the rabble threw whatever came to hand. But all went by me, or over my head; nor do I remember that any thing touched me. I walked straight through the midst of the rabble, looking every man before me in the face; and they opened to the right and left, till I came near Dant's bridge. A large party had taken possession of this; but when I came up, they likewise shrunk back, and I walked through them to Mr. Jenkins's house. But a stout Papist woman stood just within the door, and would not let me come in, till one of the mob (aiming, I suppose, at me, but missing me) knocked her down flat. I then went in, and God restrained the wild beasts, so that not one attempted to follow me.

But many of the congregation were more roughly handled; particularly Mr. Jones, who was covered with mud, and escaped with his life almost by miracle. Finding the mob were not inclined to disperse, I sent to Alderman Pembroke, who immediately desired Alderman Wintorpe, his nephew, to go down to Mr. Jenkins's; with whom I walked up the street, none giving me an unkind or disrespectful word.

All the following week, it was at the peril of his life, if any Methodist stirred out of doors. And the case was much the same during the whole mayoralty of Mr. Crone. But the succeeding mayor declared in good earnest, "There shall be no more mobs or riots in Cork." And he did totally suppress them; so that from that time forward, even the Methodists enjoyed the same liberty with the rest of his majesty's subjects.

52. In the mean time, the work of God went on with little opposition, both in other parts of the county of Cork, and at Waterford and Limerick, as well as in Mount Mellick, Athlone, Longford, and most parts of the province of Leinster. In my return from Cork, I had an opportunity of visiting all these; and I had the satisfaction of observing how greatly God had blessed my fellow labourers, and how many sinners were saved from the error of their ways. Many of these had been eminent for all manner of sins. Many had been Roman Catholics: and I suppose the number of these would have been far greater, had not the good Protestants, as well as the Popish priests, taken true pains to hinder them.

53. It was on April 24, 1751, that Mr. Hopper and I set out for Scotland. I was invited thither by Captain (afterward Colonel) Gallatin, who was then quartered at Musselborough. I had no intention to preach in Scotland, not imagining there were any that desired I should. But I was mistaken. Curiosity (if nothing else) brought abundance of people together in the evening: and whereas in the kirk (Mrs. Gallatin informed me) there used to be laughing and talking, and all the marks of the grossest inattention, it was far otherwise here. They remained as statues from the beginning of the sermon to the end. I preached again at six the next evening, on, "Seek ye the Lord while he may be found." I used great plainness of speech toward high and low; and they all received it in love: so that the prejudice which the devil had been several years planting was torn up by the roots in one hour. After preaching, one of the bailiffs of the town, with one of the elders of the kirk, came to me, and begged I would stay with them a while; nay, if it were but two or three days, and they would fit up a far larger place than the school, and prepare seats for the congregations. Had not my time been fixed, I should gladly have complied. All that I could now do was, to give them a promise that Mr. Hopper would come back the next week, and spend a few days with them. He did accordingly come, and spent a fortnight, preaching every day; and it was not without a fair prospect. The congregations were very numerous, many were cut to the heart, several joined together in a little society. Some of these are now removed to Abraham's bosom, and some remain to this day.

54. February 28, 1753.—I looked over Mr. Prince's "Christain History." What an amazing difference is there in the manner wherein

God has carried on his work in England and in America! There, above a hundred of the established clergymen, of age and experience, and of the greatest note for sense and learning of any in those parts, were zealously engaged in the work: here, almost the whole body of the aged, experienced, learned clergy are zealously engaged against it; and but a handful of raw young men engaged in it, without name, learning, or eminent sense! And yet by that large number of honourable men the work seldom flourished above six months at a time; and then followed a lamentable and general decay before the next revival of it. Meantime, that which God has wrought by these despised instruments has continued increasing for fifteen years together: yea, we may now say, (blessed be the God of all grace!) for thrèe-and-forty years together; and at whatever time it has declined in any one place, it has more eminently flourished in another. (p. 547.)

55. April 15.—I set out for Scotland again; not indeed for Musselborough, but Glasgow, to which place I was invited by Mr. Gillies, the minister of the College kirk. I came thither the next evening, and lodged at his house. Thursday, 19.—At seven I preached about a quarter of a mile from the town, and at four in the afternoon to a far larger congregation. I had designed to preach at the same place on Friday morning; but as it rained, Mr. Gillies desired me to preach in his church. At four in the afternoon we had a far larger congregation than the church could have contained. At seven Mr. Gillies preached a home, affectionate sermon. Has not God still a favour for this city? It was long eminent for religion; and he is able to repair what is now decayed, and to build up the waste places.

On Saturday, both in the morning and evening, I preached to numerous congregations. Sunday, 22.—It rained much; nevertheless upwards, I suppose, of a thousand people stayed with all willingness, while I explained and applied, "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." I was desired to preach afterward at the prison, which I did about nine o'clock. All the felons, as well as debtors, behaved with the utmost decency. It may be, some even of these poor sinners will occasion joy in heaven.

The behaviour of the people at church, both morning and afternoon, was beyond any thing I ever saw but in our congregations. None bowed or courtesied to each other, either before or after service; from the beginning to the end of which none talked, or looked at any but the minister. Surely much of the power of religion was here, where so much of the form still remains. The meadow where I stood in the afternoon was full from side to side. I spoke as closely as ever I did in my life. Many of the students, and many of the soldiers, were there; and they could indeed bear sound doctrine. Having now delivered my own soul, I rode on Monday to Tranent, and the next day to Berwick.

56. Sunday, June 24.—That blessed man, Mr. Walsh, preached at Short's Gardens in Irish. (p. 557.) Abundance of his countrymen flocked to hear, and some were cut to the heart. Sunday, July 1. He preached in Irish in Moorfields. The congregation was exceeding large, and all behaved seriously; though, probably, many of them came purely to hear what manner of language it was. For the sake of these, he preached afterward in English; if by any means he might gain some.

And wherever he preached, whether in English or Irish, the word was sharper than a two-edged sword: so that I do not remember ever to have known any preacher, who, in so few years as he remained upon earth, was an instrument of converting so many sinners from the error of their ways.

57. Tuesday, July 10.—After one of our preachers had been there for some time, I crossed over from Portsmouth into the Isle of Wight. From Cowes we rode straight to Newport, the chief town in the Isle, and found a little society in tolerable order. Several of them had found peace with God, and walked in the light of his countenance. At half hour after six, I preached in the market place to a numerous congregation; but many of them were remarkably ill-behaved. The children made much noise, and many grown persons were talking aloud almost all the time I was preaching. There was a large congregation again at five in the morning; and every person therein seemed to know that this was the word whereby God would judge him in the last day. In the evening the congregation was more numerous, and far more serious, than the night before: only one drunken man made a little disturbance; but the mayor ordered him to be taken away. In October I visited them again, and spent three or four days with much comfort; finding those who had before professed to find peace had walked suitably to their profession.

58. August 6, 1755.—I mentioned to our congregation in London a means of increasing serious religion, which had been frequently practised by our forefathers,—the joining in a covenant to serve God with all our heart, and with all our soul. I explained this for several mornings following; and on Friday many of us kept a fast unto the Lord; beseeching him to give us wisdom and strength, that we might “promise unto the Lord our God, and keep it.” On Monday, at six in the evening, we met for that purpose at the French church in Spitalfields. After I had recited the tenor of the covenant proposed, in the words of that blessed man, Richard Alleine, all the people stood up, in token of assent, to the number of about eighteen hundred. Such a night I scarce ever knew before. Surely the fruit of it shall remain for ever. (p. 585.)

59. January 1, 1756.—How much were men divided in their expectations concerning the ensuing year! Some believed that it would bring a large harvest of temporal calamities; others, that it would be unusually fruitful of spiritual blessings. Indeed, the general expectation of those calamities spread a general seriousness over the nation. This was a means of abundant spiritual blessings. We endeavoured, in every part of the kingdom, to avail ourselves of the apprehensions which we frequently found it was impossible to remove, in order to make them conducive to a nobler end; to that “fear of the Lord” which “is the beginning of wisdom.” And at this season I wrote “An Address to the Clergy,” which, considering the situation of public affairs, I judged would be more seasonable, and more easily borne, at this time than at any other.

60. March 30.—I visited Ireland again; and, after seeing the societies in Leinster and Munster, in the latter end of June went with Mr. Walsh into the province of Connaught. (p. 599.) We went through

the counties of Clare and Galway to Castlebar the chief town of the county of Mayo. The rector having left word that I should have the use of his church, I preached morning and evening to a very large congregation. Mr. Walsh afterward preached in the court house to another numerous and serious congregation. On Tuesday I rode over to Newport, eleven miles from Castlebar, on the very extremity of the land. The rector had before given me an invitation. Between seven and eight I preached to (I suppose) more than all the Protestants in the town. Deep attention sat on every face; and surely God touched some of their hearts. On Wednesday I returned to Castlebar. There was just such a work here as that at Athlone some years ago, and afterward at Limerick. All were pleased, but very few convinced. The stream ran very wide, but very shallow.

61. July 12.—After preaching at many of the intermediate places, I went on to Longford. I began at five in the old barrack. A huge crowd soon flocked in; but most of the Papists stood at the gate, or just without the wall. They were all as still as night; nor did I hear an uncivil word, while I walked from one end of the town to the other.

But how is it, that almost in every place, even where there is no lasting fruit, there is so great an impression made at first upon a considerable number of people? The fact is this: Every where the work of God rises higher and higher, till it comes to a point. Here it seems for a short time to be at a stay; and then it gradually sinks again.

All this may easily be accounted for: At first, curiosity brings many hearers; at the same time, God draws many by his preventing grace to hear his word, and comforts them in hearing. One then tells another. By this means, on the one hand, curiosity spreads and increases; and on the other, the drawings of God's Spirit touch more hearts, and many of them more powerfully than before. He now offers grace to all that hear, most of whom are in some measure affected, and more or less moved with approbation of what they hear, have a desire to please God, with good will to his messenger. And these principles, variously combined and increasing, raise the general work to its highest point. But it cannot stand here, in the nature of things. Curiosity must soon decline. Again, the drawings of God are not followed, and thereby the Holy Spirit is grieved: he strives with this and that man no more, and so his drawings end. Thus, the causes of the general impression declining, most of the hearers will be less and less affected. Add to this, that, in process of time, "it must be that offences will come." Some of the hearers, if not teachers also, will act contrary to their profession. Either their follies or faults will be told from one to another, and lose nothing in the telling. Men, once curious to hear, will hear no more; men, once drawn, having stifled their good desires, will disapprove what they approved of before, and feel dislike instead of good will to the preachers. Others who were more or less convinced, will be afraid or ashamed to acknowledge that conviction; and all these will catch at ill stories, true or false, in order to justify their charge. When, by that means, all who do not savingly believe have quenched the Spirit of God, the little flock that remain go on from faith to faith; the rest sleep and take their rest; and thus the number of hearers in every place may be expected, first to increase, and then to decrease.

62. Monday, 19.—I first set foot in the province of Ulster: but several of our preachers had been labouring in various parts of it for some years; and they had seen much fruit of their labour: many sinners had been convinced of the error of their ways, many truly converted to God; and a considerable number of these had united together, in order to strengthen each other's hands in God. I preached in the evening at Newry to a large congregation, and to a great part of them at five in the morning. Afterward I spoke to the members of the society, consisting of Churchmen, Dissenters, and (late) Papists; but there is no striving among them, unless to "enter in at the strait gate."

On Tuesday I preached at Terryhugan, near Scarva; on Wednesday, in the market house at Lisburn. Here the rector and the curate called upon me, candidly proposed their objections, and spent about two hours in free, serious, friendly conversation. How much evil might be prevented or removed, would other clergymen follow their example!

63. I preached in the evening at Belfast, the largest town in Ulster, to as large a congregation as at Lisburn, and to near the same number in the morning. Hence we rode along the shore to Carrickfergus, said to be the most ancient town in the province. I preached in the session house, at seven, to most of the inhabitants of the town. Sunday, 25. At nine I preached in the upper court house, which was much larger, and at eleven went to church. After dinner one of our friends asked, if I was ready to go to the Presbyterian meeting. I told him, "I never go to a meeting." He seemed as much astonished as the old Scot at Newcastle, who left us, because we were mere Church of England men. We are so, although we condemn none who have been brought up in another way.

64. Monday, 26.—Mr. Walsh met me at Belfast, and informed me, that, the day before, he was at Newtown, intending to preach; but while he was at prayer, one Mr. Mortimer came with a drunken mob, seized him by the throat, and dragged him along, till a stout man seized him and constrained him to quit his hold. Mr. Walsh, having refreshed himself at a friend's house, began a second time; but in a quarter of an hour, Mr. Mortimer, having rallied his mob, came again; on which Mr. Walsh gave him the ground, and walked away over the fields.

On Tuesday evening I preached in the market house at Lurgan. Many of the gentry were met in the room over this, it being the time of the assembly. The violins were just tuning: but they ceased till I had done; and the novelty (at least) drew and fixed the attention of the whole company. Having visited most of the societies in Ulster, I returned to Dublin, August 5. On Tuesday evening I preached my farewell sermon.—But it was still a doubt (though I had bespoken the cabin of the packet for myself and my friends) whether we should sail or no, Sir Thomas Pendergast having sent word to the captain that he would go over; and it being his custom (*hominis magnificentiam!*) [the pomp of the man!] to keep the whole ship to himself; but the wind turning foul, he would not go: so about noon Mr. Walsh, Houghton, Morgan, and I went on board, and fell down to the mouth of the harbour. The next evening we landed at Holyhead.

65. Thursday, 26.—About fifty of the preachers being met at Bristol,

the rules of the society were read over, and carefully considered one by one; but we did not find any that could be spared: so we agreed to retain and enforce them all. (p. 616.)

The next day the rules of the bands were read over, and considered one by one, which after some verbal alterations, we all agreed to observe and enforce.

On Saturday the rules of Kingswood school were read over, and considered one by one; and we were fully satisfied that they were all agreeable both to Scripture and reason.

My brother and I closed the conference by a solemn declaration of our purpose never to separate from the Church; and all our brethren cheerfully concurred therein.

66. February 28, 1757.—One of our preachers wrote me the following letter: (p. 621:)

“REVEREND AND DEAR SIR,—At Bradford, on the 30th of January last, I was pressed for a soldier, and carried to the inn where the gentlemen were. Mr. Pearse offered bail for my appearance the next day. They said, they would take his word for a thousand pounds; but not for me; I must go to the round house, the little stone room on the side of the bridge. So thither I was conveyed by five soldiers. I found nothing to sit on, but a stone; and nothing to lie on but a little straw. But soon after a friend sent me a chair, on which I sat all night. I had a double guard, twelve soldiers in all; two without, one in the door, and the rest within. I passed the night without sleep; but, blessed be God, not without rest; for my peace was not broken a moment. My body was in prison; but I was Christ’s freeman; my soul was at liberty. And even there I found some work to do for God: I had a fair opportunity of speaking to them that durst not leave me; and I hope it was not in vain.

“The next day I was carried before the commissioners, and part of the act read, which empowered them to take such able-bodied men as had no business, and had no lawful or sufficient maintenance. Then I said, ‘But I have a lawful calling, being in partnership with my brother, and have also an estate. Give me time, and you shall have full proof of this.’ They agreed. The next day I set out for Cornwall. After staying at home a few days, on Saturday I came to Bradford. On Monday I appeared before the commissioners, with the writings of my estate. When they had perused them, they set me at liberty. I hope you will give thanks to God for my deliverance out of the hands of unreasonable and wicked men.

“WILLIAM HITCHINS.”

67. March 13.—Finding myself weak at Snowsfields, I prayed that God, if he saw good, would send me help at the chapel. (p. 622.) He did so: as soon as I had done preaching, Mr. Fletcher came, who had just then been ordained priest, and hastened to the chapel, on purpose to assist me, as he supposed me to be alone. How wonderful are the ways of God! When my bodily strength failed, and no clergyman in England was able and willing to assist me, he sent me help from the mountains of Switzerland; and a help meet for me in every respect! Where could I have found such another?

68. Monday, April 11.—At five in the evening about twelve hundred of the society met me at Spitalfields. (p. 624.) I expected two clergymen to help me; but none came. I held out till between seven and eight. I was then scarce able to walk or speak; but I looked up, and received strength. At half hour after nine, God broke in mightily upon

the congregation. Great indeed was our glorying in him; we were filled with consolation; and when I returned home between ten and eleven, I was no-more tired than at ten in the morning.

69. Tuesday, October 25.—As I was returning from Bath, a man met me at Hannam, and told me, “The schoolhouse in Kingswood is burnt down.” When I came thither I was informed, about eight the night before, two or three boys went into the gallery up two pair of stairs. One of them heard a strange cracking in the room above. Opening the staircase door, he was beat back by smoke, on which he cried out, “Fire, murder, fire!” Mr. Baynes hearing this, ran immediately down, and brought up a pail of water. But going in and seeing the blaze, he had not presence of mind to go up to it, but threw the water upon the floor. The room was quickly all in a flame; the deal partitions taking fire and spreading to the upper rooms of the house. Water enough was now brought, but none could come near the place where it was wanted, the room being so filled with flame and smoke. At last a long ladder was reared up against the wall of the house; but it was then observed that one of the sides of it was broke in two, and the other quite rotten. However, John Haw, a young man that lived next door, ran up it with an axe in his hand; but he then found the ladder was so short, that, as he stood on the top of it, he could but just lay one hand over the battlements. How he got over them to the leads, none can tell; but he did so, and immediately made a hole through the roof; on which, a vent being made, the smoke and flame issued out, as from a furnace. Those who brought water, but were stopped before by the smoke, then got upon the leads and poured it down through the tiling. By this means the fire was quickly quenched, having only consumed part of the partition, with some clothes, and a little damaged the roof, and the floor beneath. It is amazing that so little hurt was done; for the fire, which began in the middle of the room, none knew how, was so violent that it broke every pane of glass but two in the window, both at the east and west end. What was more amazing still, was, that it did not hurt either the beds, which seemed all covered with flame, or the deal partitions on the other side of the room, though it beat against them for a considerable time. What can we say to these things, but that God had fixed the bounds, which it could not pass? (p. 646.)

70. Having before visited most other parts of Ireland, on May 27, 1758, I entered the county of Sligo, bordering on the Western Ocean, I think the best peopled that I have seen in the kingdom. I believe the town is above half as large as Limerick. Sunday, 28.—At nine, I preached in the market house to a numerous congregation; but they were doubled at five in the afternoon; and God made his “word quick and powerful, and sharper than a two-edged sword.” And from that time there have never been wanting a few in Sligo who worship God in spirit and in truth. In many other parts of the county likewise, many sinners have been truly converted to God. (p. 657.)

71. June 17.—I met Thomas Walsh once more in Limerick, alive, and but just alive. Three of the best physicians in these parts had attended him, and all agreed that it was a lost case; that by violent straining of his voice, he had contracted a true pulmonary consumption, which was then in the last stage, and beyond the reach of any human

help. O what a man to be snatched away in the strength of his years! Surely thy "judgments are a great deep!" (Vol. iv, p. 3.)

72. I rode over to Courtmattress, a colony of Germans, whose parents came out of the Palatinate, in Queen Anne's reign. Twenty families of them settled here; twenty more at Killiheen, a mile off; fifty at Balligarane, two miles eastward; and twenty at Pallas, four miles farther. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased; not indeed in families, but in number of souls. Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter contempt of religion; but they are changed since they heard, and willingly received, the truth as it is in Jesus; an oath is now rarely heard among them, or a drunkard seen in their borders. They have built a pretty large preaching house, in the middle of Courtmattress; but it would not contain one half of the congregation; so I stood in a large yard. Many times afterward I preached at Balligarane and Pallas; so did my fellow labourers, and with lasting effect: so did God at last provide for these poor strangers, who for fifty years had none that cared for their souls!

The plain old Bible religion had now made its way into every county in Ireland, save Kerry; and many in each county, and in most large towns, were happy witnesses of it: but I doubt not there would have been double the number, had not true pains been taken by Protestants, so called, as well as Papists, either to prevent their hearing, or at least to prevent their laying to heart, the word that is able to save their souls.

73. March 3, 1759.—I rode to Colchester, and found that out of the hundred and twenty-six I had left here last year, we had lost only twelve; in the place of whom we had gained forty. (p. 15.) Such is the fruit of visiting from house to house!

Having at length submitted to the importunity of my friends, and consented to hire James Wheatley's Tabernacle at Norwich, I went on thither on Tuesday; and, inquiring the next day, found that neither any society nor any subscribers were left; so that every thing was to be wrought out of the ore, or rather out of the cinders. (p. 16.) In the evening I desired those who were willing to join would speak to me the next day: about twenty did so; but the greater part of them appeared like frightened sheep. On Saturday and Sunday about forty more came, and thirty or forty on Monday. Two thirds of them seemed to have known God's pardoning love. Doth he not send by whom he will send? In a week or two more, having joined the new members with those of the old society, all together amounted to four hundred and twenty; and by April 1st, to above five hundred and seventy. A hundred and five of these were in no society before, although many of them had found peace with God. I believe they would have increased to a thousand, if I could have stayed a fortnight longer. But which of these will hold fast their profession? The fowls of the air will devour some; the sun will scorch more; and others will be choked by the thorns springing up. I wonder we should ever expect that half of those that at first "hear the word with joy," will "bring forth fruit unto perfection."

74. In May, the work of God exceedingly increased at and near Everton, in Huntingdonshire. (p. 25, &c.) I cannot give a clearer view of this than by transcribing the journal of an eye witness:—

“Sunday, May 20.—Several fainted and cried out while Mr. Berridge was preaching. Afterward at church many cried out, especially children, whose agonies were amazing. One of the eldest, a girl ten or twelve years old, was in violent contortions of body, and wept aloud, I think incessantly, during the whole service; and several much younger children, were agonizing as this did. The church was crowded within and without, so that Mr. Berridge was almost stifled by the breath of the people. I believe there were three times more men than women, a great part of whom came from far. The text was, ‘Having the form of godliness, but denying the power of it.’ When the power of religion came to be spoken of, the presence of God 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 that cried out 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 persons half strangled and gasping for life. And indeed most of the cries were like those of dying creatures. Great numbers wept without any noise; others fell down as dead; some sinking in silence; some with extreme pain and violent agitation. I stood on the pew seat, as did a young man in the opposite pew, an able-bodied, healthy countryman; but in a moment, while he seemed to think of nothing less, down he dropped with a violence inconceivable; and the beating of his feet were ready to break the boards, as he lay in strong convulsions at the bottom of the pew. Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed to struggle with the strength of a grown man. His face was red as scarlet; and almost all on whom God laid his hand turned either very red or almost black. When I returned to Mr. Berridge’s house, after a little walk, I found it full of people. He was fatigued, yet said he would give them a word of exhortation. I stayed in the next room, and saw a girl lying as dead. In a few minutes, a woman was filled with peace and joy. She had come thirteen miles, and had dreamed Mr. Berridge would come to her village on that very day whereon he did come, though without either knowing the place or the way to it. She was convinced at that time. Just as we heard of her deliverance, the girl on the floor began to stir. She was then set in a chair, and, after sighing a while, suddenly rose up, rejoicing in God. She frequently fell on her knees, but was generally running to and fro, speaking these and the like words: ‘O what can Jesus do for lost sinners! He has forgiven me all my sins.’ Meantime, I saw a thin, pale girl weeping with joy for her companion, and with sorrow for herself. Quickly the smiles of heaven came likewise on her face, and her praises joined with those of the other.

75. “Two or three well-dressed young women, who seemed careless before, now cried out with a loud and bitter cry. We continued praising God with all our might; and his work went on. I had for some time observed a young woman all in tears; but now her countenance changed; her face was, as quick as lightning, filled with smiles, and became of a crimson colour. Immediately after, a stranger, who stood facing me, fell backward to the wall, then forward on his knees, wringing his hands, and roaring like a bull. His face at first turned quite red, then almost black. He rose and ran against the wall, till two persons held him. He screamed, ‘O what shall I do! O for one drop of the blood of Christ!’ As he spoke, God set his soul at liberty; and the rapture he was in seemed almost too great to be borne. He had come forty miles to hear Mr. Berridge, and was to leave him the next morning, which he did with a glad heart, telling all who came in his way what God had done for his soul.

76. “About the time Mr. Coe (that was his name) began to rejoice, a girl about twelve years old, exceeding poorly dressed, appeared to be as deeply wounded as any; but I lost sight of her, till I heard of another born in Sion, and found upon inquiry it was her. And now I saw such a sight as I do not

expect to see again on this side eternity: the faces of three children, and, I think, of all the believers, did really shine; and such a beauty, such a look of extreme happiness, and of divine love and simplicity, I never saw in human faces till now. The newly justified eagerly embraced one another, weeping on each other's necks for joy. Then they saluted all of their own sex, and besought all to help them in praising God.

77. "Thursday, 24.—I went to hear Mr. Hickes, at Wrestlingworth, four miles from Everton. We were glad to hear that he had given himself up to the work of God; and that the power of the Highest fell on his hearers, as on Mr. Berridge's. While he was preaching, fifteen or sixteen persons felt the arrows of the Almighty, and dropped down. A few of these cried out with the utmost violence, and with little intermission, for some hours; while the rest made no great noise, but continued struggling as in the pangs of death. Besides these, one little girl was deeply convinced, and a boy nine or ten years old. Both these, and several others, when carried into the parsonage house, either lay as dead, or struggled with all their might; but in a short time, their cries increased above measure. I prayed; and for a time all were calm; but the storm soon rose again. Mr. Hickes then prayed, and afterward Mr. Berridge; but still, though some received consolation, others remained in deep sorrow of heart.

"Upon the whole, I remark, that few ancient people experience any thing of this work of God, and scarce any of the rich: these generally show either an utter contempt of it, or an enmity to it. Indeed so did Mr. Hickes himself some time since, even denying the sacrament to those who went to hear Mr. Berridge. As neither of these gentlemen have much eloquence, the Lord hereby more clearly shows that it is his own work. It extends into Cambridgeshire, to within a mile of the university; and about as far into Huntingdonshire; but flourishes most of all in the eastern and northern parts of Bedfordshire. The violent struggling of many in the above mentioned churches has broke several pews and benches; yet 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. Berridge's garden; not being able to walk from the church to his house, though it is not two hundred yards."

78. Saturday, November 24.—I rode to Everton, having been there some months before. (p. 48.) On Sunday afternoon God was eminently present with us, though rather to comfort than convince. But I observed a remarkable difference since I was here, as to the manner of the work: none now were in trances, none cried out, none fell down, or were convulsed; only some trembled exceedingly, a low murmur was heard, and many were refreshed with the multitude of peace. The danger *was*, to regard extraordinary circumstances too much, such as outcries, convulsions, visions, trances, as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger *is*, to regard them too little; to condemn them altogether; to imagine they had nothing of God in them; yea, were a hinderance to the work: whereas the truth is, (1.) God suddenly and strongly convinced many that they were undone, lost sinners; the natural consequences 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 or visions. (3.) In some of these instances, after a time, nature mixed with grace. (4.) Satan likewise mimicked this part of the work of God, in order to discredit the whole work: and yet it is not wise to give up this part, any more than to give up the whole. At

first, it was doubtless wholly from God : it is partly so at this day ; and he will enable us to discern how far in every case the work is pure, and how far mixed.

79. On Thursday, 29, the day appointed for a general thanksgiving, I preached at West-street, Seven Dials, London, both morning and afternoon. (p. 49.) I believe the oldest man in England has not seen a thanksgiving day so observed before : it had the solemnity of the general fast ; all the shops were shut up ; the people in the streets appeared, one and all, with an air of seriousness. The prayers, lessons, and whole public service, were admirably suited to the occasion. The prayer for our enemies, in particular, was extremely striking ; perhaps it is the first instance of the kind in Europe. There was no noise, hurry, bonfires, fireworks, in the evening, and no public diversions : this is indeed a Christian holiday ; a “ rejoicing unto the Lord.” The next day came the news that Admiral Hawke had dispersed the French fleet.

80. In the beginning of the year 1760, there was a great revival of the work of God in Yorkshire. (p. 52.) “ On January 13,” says a correspondent, “ about thirty persons were met together at Otley, (a town ten miles north-east of Leeds,) in the evening, in order, as usual, to pray, sing hymns, and to provoke one another to love and to good works. When they came to speak of the several states of their souls, some with deep sighs and groans complained of the heavy burden they felt from the remains of inbred sin ; seeing, in a clearer light than ever before, the necessity of a deliverance from it. When they had spent the usual time together, a few went to their own houses ; but the rest remained upon their knees, groaning for the great and precious promises. When one of them was desired to pray, he no sooner lifted up his voice to God, than the Holy Ghost made intercession in all that were present, ‘ with groanings that could not be uttered ;’ and in a while they expressed the travail of their souls by loud and bitter cries. They had no doubt of the favour of God ; but they could not rest while they had any thing in them contrary to his nature. One cried out in an agony, ‘ Lord, deliver me from my sinful nature !’ then a second, a third, and a fourth ; and while he that prayed first was uttering those words, ‘ Thou God of Abraham, Isaac, and Jacob, hear us for the sake of thy Son Jesus !’ one broke out, ‘ Blessed be the Lord for ever, for he has purified my heart !’ another, ‘ Praise the Lord with me ; for he has cleansed my heart from sin ;’ another cried, ‘ I am hanging over the pit of hell !’ another shrieked out, ‘ I am in hell ! O save me, save me !’ while another said, with a far different voice, ‘ Blessed be the Lord, for he hath pardoned all my sins !’ Thus they continued for the space of two hours, some praising and magnifying God, some crying to him for pardon or purity of heart, with the greatest agony of spirit. Before they parted, three believed God had fulfilled his word, and cleansed them from all unrighteousness. The next evening they met again, and the Lord was again present to heal the broken in heart. One received remission of sins, and three more believed God had cleansed them from all sin ; and it is observable, these are all poor, illiterate creatures, incapable of counterfeiting, and unlikely to attempt it. But ‘ when His word goeth forth, it giveth light and understanding to the simple.’ ”

81. Here began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread, first through various parts of Yorkshire, afterward in London, then through most parts of England ; next through Dublin, Limerick, and all the south and west of Ireland. And wherever the work of sanctification increased, the whole work of God increased in all its branches. Many

were convinced of sin, many justified, many backsliders healed. So it was in the London society in particular. In February, 1761; it contained upwards of three-and-twenty hundred members; in 1763, above eight-and-twenty hundred.

82. February 27, 1761.—I met about thirty persons who had experienced a deep work of God. And whether they are saved from sin, or no, they are certainly full of faith and love.

Wednesday, March 4.—I was scarce come into the room where a few believers were met together, when one began to tremble exceedingly. (p. 91.) She soon sunk to the floor. After a violent struggle she burst out into prayer, which was quickly changed into praise; and she then declared, "The Lamb of God has taken away all my sins." Wednesday, 18.—By talking with several in Wednesbury, I found God was carrying on his work here as at London. We had ground to hope one prisoner was set at liberty under the sermon on Saturday morning; another, on Saturday evening. One or more received remission of sins on Sunday; on Monday morning another, and on Wednesday yet another believed the blood of Christ had cleansed them from all sin. In the evening I could scarce think but more than one heard him say, "I will: be thou clean." Indeed, so wonderfully was he present till near midnight, as if he would have healed the whole congregation. (p. 93.)

Monday 23.—Many preachers meeting me at Leeds, I inquired into the state of the northern societies; and found the work of God was increasing on every side. Afterward, I talked with several of those who believed they were saved from sin; and, after a close examination, I found reason to believe that fourteen of them were not deceived.

83. Saturday, May 2.—After Mr. Hopper had spent some time there, and formed a little society, I went to Aberdeen. I preached there morning and evening, either in the College hall or the close, to very numerous and attentive congregations, on Sunday and the three following days. (p. 95.) Thursday, 7.—Leaving near ninety members in the society, I rode over to Sir Archibald Grant's, near Monymusk, about twenty miles north-west from Aberdeen. About six, I preached in the church, pretty well filled with such persons as we did not look for so near the Highlands. I was much comforted among them; and, setting out early on Friday, on Saturday reached Edinburgh.

84. Thursday, 21.—Inquiring how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: "We see now we sought it by our works: we thought it was to come gradually: we never expected it to come in a moment, by simple faith, in the very same manner as we received justification." (p. 100.) What wonder is it, then, that you have been fighting all these years "as one that beateth the air?" Monday, June 22.—I spoke, one by one, to the society at Hutton Rudby, near Yarm. Of about eighty members, near seventy were believers; and I think sixteen renewed in love. Here were two bands of children, one of boys, and one of girls; most of whom were walking in the light. Four of those who seemed to be saved from sin were of one family; and all of them walked holy and unblamable. And many instances of the same kind I found in every part of the county.

85. August 22.—I returned to London, and found the work of God swiftly increasing. (p. 109.) The congregations in every place were larger than they had been for several years. Many were, from day to day, convinced of sin; many found peace with God; many backsliders were healed, and filled with love; and many believers entered into such a rest as it had not before entered into their hearts to conceive. Meantime, the enemy was not wanting to sow tares among the good seed. I saw this clearly, but durst not use violence, lest, in plucking up the tares, I should root up the wheat also. On Monday, September 21, I came to Bristol; and here, likewise, I found a great increase of the work of God. The congregations were exceeding large, and the people longing and thirsting after righteousness; and every day afforded us fresh instances of persons convinced of sin, or converted to God: so that it seems he was pleased to pour out his Spirit this year, on every part both of England and Ireland, in a manner we never had seen before; at least, not for twenty years. O what pity that so many of the children of God did not know the day of their visitation!

86. December 26.—I made a particular inquiry into the case of Mary Special, a young woman then living at Tottenham-court Road. (p. 112.) She said, "Four years since I found much pain in my breasts, and afterward hard lumps. Four months ago my left breast broke, and kept running continually. Growing worse and worse, after some time I was recommended to St. George's hospital. I was let blood many times, and took hemlock thrice a day; but I was no better. The pain and lumps were the same, and both my breasts were quite hard, and black as soot. Yesterday se'nnight I went to Mr. Owen's, where there was a meeting for prayer. Mr. B. saw me, and asked, 'Have you faith to be healed?' I said, 'Yes.' He then prayed for me, and in a moment all my pain was gone. But the next day I felt a little pain again. I clapped my hands on my breasts, and cried out, 'Lord, if thou wilt, thou canst make me whole.' It was gone; and from that hour I had no pain, no soreness, no lumps or swelling, but both my breasts were perfectly well, and have been so ever since."

Now, here are plain facts. 1. She was ill: 2. She is well: 3. She became so in a moment. Which of these can with modesty be denied?

87. All January, 1762, God continued to work mightily, not only in and about London, but in most parts of England and Ireland. (p. 113, &c.) February 5.—I met at noon, as usual, those who believed they were saved from sin, and warned them of the enthusiasm that was breaking in by means of two or three weak, though good, men, who, through a misconstrued text in the Revelation, inferred that they should not die. This gave great occasion of triumph to those that sought occasion; who rejoiced as though they had found great spoil. This year, from the beginning to the end, was a year never to be forgotten. Such a season I never saw before. Such a multitude of sinners were converted from the error of their ways, in all parts both of England and Ireland, and so many were filled with pure love.

88. In April I crossed over to Ireland; and in every part of the kingdom, north, west, and south, found cause to bless God for the abundant increase of his work. (p. 117, &c.) On July 24 I returned to Dublin, and found the flame still increasing. The congregation was as large this evening as it used to be on Sunday evening. Monday, 26. It was larger at five in the morning than it used to be in the evening;

and in two days, and a half, four persons gave thanks for a sense of God's pardoning mercy; and seven, (among whom were a mother and her daughter,) for being perfected in love. The person by whom, chiefly, it pleased God to work, was John Manners, a plain man of middling sense, and not elegant, but rather slow of speech; one who had never before been eminently useful, but seemed to be raised up for this single work: and as soon as it was done, he fell into a consumption, languished awhile, and died. (p. 130, &c.)

89. I found he had not at all exceeded the truth in the accounts he had sent me from time to time. In one of his first letters he says, "The work here is such as I never expected to see. Some are justified or sanctified almost every day. This week three or four were justified, and as many, if not more, renewed in love. The people are all on fire. Such a day as last Sunday I never saw before. While I was at prayer in the society, the power of the Lord overshadowed us, and some cried out, 'Lord, I can believe!' The cry soon became general, with strong prayers. Twice I attempted to sing; but my voice could not be heard. I then desired them to restrain themselves, and in stillness and composure to wait for the blessing; on which all but two or three, who could not refrain, came into a solemn silence. I prayed again, and the softening power of grace was felt in many hearts. Our congregations increased much, and I have no doubt but we shall see greater things than these."

Four days after, he writes: "The work of God increases every day. There is hardly a day but some are justified, or sanctified, or both. On Thursday three came and told me the blood of Christ had cleansed them from all sin. One of them told me she had been justified seven years, and had been five years convinced of the necessity of sanctification. But this easy conviction availed not. A fortnight since, she was seized with so keen a conviction, as gave her no rest till God had sanctified her, and witnessed it to her heart.

"The fire catches all that come near. An old soldier, in his return from Germany to the north of Ireland, fell in one night with these wrestling Jacobs, to his great astonishment. As he was going to Germany, in the beginning of the war, the Lord healed him in Dublin; and, in spite of all the distresses of a severe campaign, he walked in the light continually. On his return through London, he was convinced of the necessity of full sanctification; and soon after he came hither, his heart was broken in pieces, while he was with a little company who meet daily for prayer. One evening, as they were going away, he stopped them, and begged they would not go till God had blessed him. They kneeled down again, and did not cease wrestling with God till he had a witness that he was saved from all sin."

90. In his last letter, he says, "I had much fear about the children, lest our labour should be lost upon them. But I find we shall reap, if we faint not. Margaret Roper, about eight years old, has been thoughtful for some time. The other day, while they were at family prayer, she burst into tears, and wept bitterly. They asked what was the matter. She said she was a great sinner, and durst not pray. They bade her go to bed. She no sooner went into the chamber, than she began crying and clapping her hands; so that they heard her across the street. But God soon bound up her broken heart. Being asked how she felt herself, she said, 'Ten times better. Now I can love God. I wish you would sit up and sing with me all night.' She has been happy ever since, and is as serious as one of forty. July 3.—Our joy is now quite full. The flame rises higher and higher. Since Saturday, eight sinners were justified, and two more renewed in love. Our house was once large enough: now it is scarce sufficient to contain us. And we have not many in the society who are not either wrestling with God for his love, or rejoicing therein."

91. Upon examination, I found three or four-and-forty in Dublin

who enjoyed the pure love of God. At least forty of these had attained it in four months. The same number had received remission of sins. Nor was the hand of the Lord shortened yet: he still wrought as swiftly as ever. In some respects the work of God in this place was more remarkable than even that at London. 1. It is far greater, in proportion to the time, and to the number of the people. This society is scarce a fifth part of that: yet, six months after this flame broke out here, we had about thirty witnesses of the great salvation. Here were above forty in four months. 2. The work here was more pure. In all this time there were none of them headstrong or unadvisable; none who dreamed of being immortal, or infallible, or incapable of temptation; in short, no whimsical or enthusiastic persons. All were calm and sober-minded. I know several of these were, in process of time, moved from their steadfastness. I am nothing surprised at this: it was no more than was to be expected: I rather wonder that more were not moved. Nor does this in any degree alter my judgment concerning the great work which God then wrought; the greatest, I believe, that has been wrought in Europe since the Reformation.

92. The same work was now carrying on in Limerick, of which I had several accounts. The last ran thus: "Blessed be God, since you was here, his word runs swiftly. Last night his power was present indeed, and another was assured that God had cleansed him from all unrighteousness. There are now ten women and thirteen men who witness the same confession; and their lives agree thereto. Eight have lately received the remission of their sins; and many are on the full stretch for God, and just ready to step into the pool." Hence it appears, that in proportion to the time, which was only three or four weeks, and the number of hearers, (not one half, if a third part,) the work of God was greater in Limerick than even in Dublin itself.

93. Sunday, August 1.—I landed at Parkgate, and rode on to Chester. (p. 134.) Never was the society in such a state before. There was nothing but peace and love among them. About twelve believed they were saved from sin: most of the rest were strongly athirst for God, and looking for him continually. Wednesday, 4.—I rode to Liverpool, where also was such a work of God as had never been known there before. There was a surprising congregation in the evening, and had been for some months. A little before I went, nine were justified in one hour. The next morning I spoke severally with those who believed they were sanctified. They were fifty-one in all; twenty-one men, twenty-one widows or married women, and nine young women or children. In one of these the change was wrought three weeks after she was justified; in three, seven days after it; in one, five days; and in Samuel Lutwich, aged fourteen, two days only. I asked Hannah Blakeley, aged eleven, "What do you want now?" She said, with amazing energy, the tears running down her cheeks, "Nothing in this world; nothing but more of my Jesus!"

94. One wrote thus from Bolton in Lancashire: "Glory be to God, he is doing wonders among us. Since Mr. Furz left us, there have been seven (if not more) justified, and six sanctified at one meeting. Two of these were, I think, justified and sanctified in less than three days. O what a meeting was our last class meeting! In three minutes or less, God quite unexpect-

edly convinced an old opposer of the truth, and wounded many more. I never felt the abiding presence of God so exceeding powerful before."

Inquiring how the revival began at Macclesfield, I received the following account:—"In March last, after a long season of dryness and barrenness, one Monday night, John Oldham preached. When he had done, and was going away, a man dropped down, and cried aloud for mercy. In a short time, so did several others. He came back, and wrestled with God in prayer for them. About twelve he retired, leaving some of the brethren in prayer for them, who resolved to wrestle on till they had an answer of peace. They continued in prayer till six in the morning, and nine prisoners were set at liberty.

"They met again the next night, and six or seven more were filled with peace and joy in believing. So were one or two more every night till the Monday following, when there was another general shower of grace. And 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. What marvel, since 'one day is with God as a thousand years!'"

95. The case of Ann Hooly was peculiar. She had often declared, "The Methodist God shall not be my God. I will sooner go to hell than I will go to heaven in their way." She was standing in the street with two young men, when John Oldham, passing by, spoke to one and the other, and went on. She burst into tears, and said, "What, am I such a sinner that he will not speak to me?" About twelve he was sent for in haste. He found her in deep distress, but continued in prayer till all her trouble was gone, and her spirit rejoiced in God her Saviour. Yet three nights after, she was in much distress again, crying, "I have a wicked heart till God takes it away." He did so in a few hours. She was ever after a pattern to all the young people in the town. She was thirteen years old. In about a year her spirit returned to God.

On Saturday I spoke to those at Manchester who believed God had cleansed their hearts. They were sixty-three in number; to about sixty of whom I could not find there was any reasonable objection.

96. 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 person might 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, as well as most 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. That many do retain it to this day, is matter of praise and thanksgiving; and many of them are gone to Him whom they loved, praising him with their latest breath, just in the spirit of Ann Steed, the first witness in Bristol of the great salvation; who, being worn out with sickness and racking pain, after she had commended to God all that were round her, lifted up her eyes, cried aloud, "Glory! Hallelujah!" and died.

97. Monday, December 6.—I heard George Bell pray at the Foundery. I believe part of what he said was from God; part from a heated imagination. But as he did not speak any thing dangerously wrong, I did not yet see cause to hinder him. Many of our brethren were now

taking much pains to propagate that principle, that none can teach those who are renewed in love, unless he be in that state himself. I saw the tendency of this; but I durst take no violent step. I mentioned this to some of my friends, and told them what would be the consequence; but they could not believe it: so I let it rest; only desiring them to remember I had told them before. (p. 143.)

Sunday, 26.—That I might do nothing hastily, I permitted George Bell to be once more at West-street chapel, and once more (on Wednesday evening) at the Foundery; but it was worse and worse. He now spoke as from God, what I knew God had not spoken. I therefore desired he would pray there no more. I well hoped this would repress the impetuosity of a few good, but mistaken men; especially, considering the case of Benjamin Harris, the most impetuous of them all:—A week or two before, as he was working in his garden, he was struck raving mad. He continued so till Tuesday, December 21, when he lay still and sensible, but could not speak, till on Wednesday morning his spirit returned to God. I now stood and looked back on the past year; a year of uncommon trials and uncommon blessings. Abundance have been convinced of sin. Very many have found peace with God; and in London only, I believe full two hundred have been brought into glorious liberty; and yet I have had more care and trouble in six months, than in several years preceding.

98. Friday, January 7, 1763.—I desired George Bell to meet me, and took much pains to convince him of his mistakes, particularly that which he had lately adopted, that the end of the world was to be on February 25th; but I could make no impression upon him. He was as unmoved as a rock.

Sunday 23.—In order to check a growing evil, I preached on “Judge not, that ye be not judged.” But it had quite the contrary effect on many, who construed it all into a satire on George Bell; one of whose friends said, “If the devil himself had been in the pulpit, he would not have preached such a sermon!” All this time I had information from all quarters, that there would soon be a division in the society; but I was still in hopes, that, by bearing all things, I should overcome evil with good, till, on Tuesday evening, the 15th, Mrs. Coventry came in, and threw down her ticket, with those of her husband, daughters, and servants, saying, they would hear such doctrines no longer: Mr. ——— preached perfection; but Mr. Wesley pulled it down. So I did; the perfection of George Bell, and all that abetted him. So the breach is made; the water is let out: let those who can, gather it up. More and more persons threw up their tickets every day; and all these were zealous to gain converts to their party, chiefly by speaking all manner of evil, whereby many that did not join them left us: so in a few months, above two hundred members left the society.

99. Monday, February 22.—Observing the terror occasioned by that wonderful prophecy to spread far and wide, I endeavoured to draw some good therefrom, by enforcing those words at Wapping: “Seek ye the Lord while he may be found: call upon him while he is near;” but declaring at the same time, (as I had frequently done before,) “It must be false, if the Bible is true.” The next three days I spent in transcribing the names of the society. I found about thirty of those who were

saved from sin had left us; but above four hundred of those that witnessed the same confession were more united than ever. Monday, 28. Preaching in the evening at Spitalfields, on, "Prepare to meet thy God," I largely showed the utter absurdity of the supposition, that the world was to end that night: but, notwithstanding all I could say, many were afraid to go to bed; and some wandered about in the fields, being persuaded, that, if the world did not end, at least London would be swallowed up by an earthquake. I went to bed at my usual time, and was fast asleep at ten o'clock.

The greatest part of this spring I was fully employed in visiting the society, and settling the minds of those who had been confused and distressed by a thousand misrepresentations. Indeed, a flood of calumny and evil speaking (as was easily foreseen) had been poured out on every side. My point was still, to go straight forward in the work whereto I am called.

100. I did not leave London till the 16th of May. (p. 149.) After spending a few days in Scotland, I returned through Newcastle, to Barnard Castle, in the county of Durham, and preached there to an exceeding numerous and deeply serious congregation. I intended, after preaching, to meet the society, but the bulk of the people were so eager to hear more, that I could not forbear letting in near as many as the room would contain. Thursday, June 6.—Even at five in the morning I was obliged to preach abroad, by the numbers that flocked to hear. There is something remarkable in the manner wherein God revived his work in this place: a few months ago, the generality of the people in this circuit were exceeding lifeless. Samuel Meggot, (now with God,) perceiving this, advised the society in Barnard Castle, to observe every Friday as a day of fasting and prayer. The very first Friday they met together, God broke in upon them in a marvellous manner; and his work has been increasing among them ever since. The neighbouring societies heard of this, agreed to follow the same rule, and soon experienced the same blessing. Is not the neglect of this plain duty (I mean fasting, ranked by our Lord with thanksgiving and prayer) one general occasion of deadness among Christians? Can any one willingly neglect it and be guiltless?

101. I had desired Samuel Meggot to give me some farther account of the work of God at Barnard Castle. Part of his answer was as follows:—

"JUNE 7, 1763.

"WITHIN ten weeks, at least twenty persons have found peace with God, and twenty-eight the great salvation. This morning before you left us one found peace, and one the second blessing; and after you was gone two more received it. One of these had belonged to the society before; but after he turned back, had bitterly persecuted his wife, particularly after she professed the being saved from sin. On the 29th of May, he came in a furious rage to drag her out of the society. One cried out, 'Let us go to prayer for him.' Presently he ran away, and his wife went home. Not long after, he came in like a madman, and swore he would be the death of her. One said, 'Are you not afraid lest God should smite you?' He answered, 'No; let God do his worst: I will make an end of her and the brats, and myself too, and we will go to hell together.' His wife and children fell down and broke out into prayer. His countenance changed, and he was quiet as a lamb. But it was

not long before a horrible dread overwhelmed him: he was sore distressed. The hand of God was upon him, and gave him no rest day or night. On Tuesday in the afternoon he went to her who prayed for him when he came to drag his wife out, begging her, with a shower of tears, to pray for his deliverance. On Thursday he wrestled with God, till he was as wet all over with sweat as if he had been dipped in water. But that evening God wiped away his tears, and filled him with joy unspeakable. This morning, while he was at prayer, God gave him a witness in himself that he had purified his heart. When he rose from his knees, he could not help declaring it. He now ran to his wife, not to kill her, but to catch her in his arms, that they might weep over one another with tears of joy and love."

102. Wednesday, October 12.—I went to Norwich, resolved either to mend or end the society. (p. 162.) On Friday I read the rules of our society to the congregation, adding, "Those who will keep these rules, and these only, may continue with us. For many years I have had more trouble with this society, than with half the societies in England put together. With God's help, I will try you one year longer; and if you bring any better fruit, I shall rejoice." The Sunday following I met the society, for the first time, immediately after morning preaching. Afterward I went to church with a considerable number of the people, several of whom I suppose had not been within those walls for many years. In the evening God made bare his arm, and his word was sharp as any two-edged sword. And from this time I had more and more proof that our labour at Norwich had not been in vain.

103. Friday, November 18.—I finished the visitation of the classes in London. Here I stood and looked back on the late occurrences. (p. 165.) Before Mr. Walsh left England, God began that great work which has continued ever since, without any considerable intermission. During the whole time, many have been convinced of sin, many justified, and many backsliders healed. But the peculiar work of this season has been what St. Paul calls "the perfecting of the saints." Many persons in London, Bristol, York, and in various parts both of England and Ireland, have experienced so deep and universal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred sin, they have been in an instant filled with faith and love: sin vanished, and they found, from that time, no pride, anger, desire, or unbelief. They could "rejoice evermore, pray without ceasing, and in every thing give thanks." Now, whether we call this the destruction of sin or not, it was a glorious work of God; such a work as, considering both the depth and extent of it, we never saw in these kingdoms before. It is possible, some who spoke of this were mistaken; and it is certain some have lost what they then received. A few (very few compared to the whole number) first gave way to enthusiasm, then to pride; next to prejudice and offence; and at last separated from their brethren. But although this laid a huge stumbling block in the way, yet the work of God went on. Nor has it ceased to this day in any of its branches: God still convinces, justifies, sanctifies. We lost only the dross, the enthusiasm, the prejudice, and offence. The pure gold remained, "faith working by love;" yea, and increased daily.

104. Friday, March 30, 1764.—I met those in Sheffield who believed God had "redeemed them from all their sins." They were about sixty in number. I could not learn that any among them walked unworthy

of their profession. Many watched over them for evil; but they overcame evil with good. I found nothing of self-conceit, stubbornness, impatience of contradiction, or enthusiasm, among them. They had learned better of Him that was meek and lowly of heart, and "adorned the doctrine of God our Saviour."

105. Friday, June 8.—Having visited the southern parts of Scotland, I set out for Iverness; but I could not reach it till eight on Sunday morning. (p. 181.) It rained much, so that I could not preach abroad; and as I knew no one in the town, and could hear of no convenient room, I knew not which way to turn. At ten I went to the High kirk. After service, Mr. Fraser, one of the ministers, invited me to dinner, and then to drink tea. As we were drinking tea, he asked at what hour I would please to preach. I said, "At half-hour past five." The kirk was filled in a very short time; and I have seldom found greater liberty of spirit. The other minister came afterward to our inn, and showed the most cordial affection. I preached in the morning once more; and I think the kirk was fuller than before. And I could not but observe the remarkable behaviour of the whole congregation after service: neither man, woman, nor child spoke one word all the way down the main street! About eleven we took horse. While we were dining at Nairn, the innkeeper said, "Sir, the gentlemen of the town have read the little book you gave me on Saturday, and would be glad if you would please to give them a sermon." On my consenting, the bell was immediately rung, and a large congregation assembled. What a difference is there between south and north Britain! Every one here at least loves to *hear* the word of God. And none takes it into his head to speak one uncivil word to any, for endeavouring to save his soul. Not long after, a little society was formed at Inverness, which continues to this day.

106. All this, as well as the preceding, year, there was a remarkable increase in most of our societies, both in England and in Ireland. I crossed over from Scotland to the north of Ireland in the beginning of May, and having traversed Ulster and Connaught, on Wednesday, June 19, reached Cork. (p. 212.) On the Monday and Tuesday following I spoke, one by one, to the members of the society. They were two hundred and ninety-five, fifty or sixty more than they had been for several years. This was owing partly to the preaching abroad, and partly to the meetings for prayer in several parts of the city. These had been the means of awakening many gross sinners, of recovering many backsliders, and bringing many that never thought of it before, to attend the preaching at the new room. After visiting the intermediate societies, on Thursday, July 18, I reached Dublin; and, having spent a little time very comfortably there, in the beginning of August returned to England.

107. Sunday, 8.—Having heard a strange account, as soon as I came to Redruth, I sent for the person herself, Grace Paddy, a sensible young woman. I can speak of her now without restraint, as she is safe in Abraham's bosom. She said, "I was harmless, as I thought, but quite careless about religion, till about Christmas, when my brother was saying, 'God has given me all I want: I am as happy as I can live.' This was about ten in the morning. The words struck me to the heart. I went into my chamber, and thought, 'Why am I not so? O I cannot be, because I am not convinced of sin.' I cried out vehemently, 'Lord, lay as much conviction upon me as my body can bear.' Immediately I saw myself in such a light, that I roared for the disquietness of

my heart. The maid running up, I said, 'Call my brother.' He came, and rejoiced over me, and said, 'Christ is just ready to receive you, only believe;' and then went to prayer. In a short time all my trouble was gone, and I did believe. All my sins were blotted out. But in the afternoon I was thoroughly convinced of the want of a deeper change. I felt the remains of sin in my heart, which I longed to have taken away. I longed to be saved from all sin, to be cleansed from all unrighteousness; and all the time Mr. Rankin was preaching, this desire increased exceedingly. Afterward he met the society. During his last prayer, I was quite overwhelmed with the power of God. I felt an inexpressible change, in the very depth of my heart. And from that time I have felt no anger, no pride, no wrong temper of any kind; nothing contrary to the pure love of God, which I feel continually. I desire nothing but Christ; and I have Christ always reigning in my heart. I want nothing: he is my sufficient portion, in time and in eternity." (p. 218.)

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.

108. Sunday, November 24.—I preached in London on those words in the lesson for the day, "The Lord our Righteousness." (p. 221.) I said not one thing which I have not said, at least fifty times within this twelvemonth. Yet it appeared to many entirely new, who much importuned me to print my sermon, supposing it would stop the mouths of all gainsayers. Alas, for their simplicity! In spite of all I can print, say, or do, will not those who seek occasion find occasion?

109. I went into Ireland again, in the latter end of March, 1767. (p. 247, &c.) It was my desire to know the real state of the work of God throughout that kingdom. And the sum of my observations was, (after visiting every part of it,) there is a considerable increase of the work of God throughout the province of Ulster. There is some increase in Connaught, particularly in Sligo, Castlebar, and Galway. In some parts of Leinster there is an increase; but in Munster, a land flowing with milk and honey, how amazing a change is there for the worse, within a year or two! At some places the god of this world has wholly prevailed, and those who were changed are returned as a dog to his vomit; in others, there is but a spark of the first love left. And in Limerick itself, I found only the remembrance of the fire which was kindled two years ago!

110. In Cork society I left, two years before, above three hundred members. I now found one hundred and eighty-seven. What occasioned so considerable a decrease? I believe the real cause was this: Between two and three years ago, T. Taylor and W. Pennington went to Cork, who were zealous men and sound preachers. They set up meetings for prayer in several places, and preached abroad at both ends of the city. Hearers swiftly increased; the society increased; so did the number both of the convinced and the converted. I went when the flame was at the height; and preached abroad at both ends of the city. More and more were stirred up; and there was a greater awakening here than in any part of the kingdom. But misunderstandings crept in between the leaders, and between some of them and the preachers. A flame of anger succeeded the flame of love, and many were destroyed by it. Then some of our brethren learned a new opinion, and passion-

ately contended for it. The Spirit of God was grieved; his blessing was withheld, and of course the flock was scattered. When they are convinced of their sin, and humbled before him, then he will return.

111. In the latter end of April, 1768, there was a remarkable work among the children at Kingswood school. One of the masters sent me a short account, as follows: (p. 276:)

“APRIL 27, 1768.

“REV. AND DEAR SIR,—On Wednesday, the 20th, God broke in upon our boys in a surprising manner. A serious concern has been observable in some of them for some time past. But that night, while they were in their private apartments, the power of God came upon them, even as a mighty rushing wind, which made them cry aloud for mercy. Last night, I hope, will never be forgotten, when about twenty were in the utmost distress. But God quickly spoke peace to two of them, J. Glascot and T. M——. A greater display of his love I never saw: they indeed rejoice with joy unspeakable. We have no need to exhort them to prayer; for the spirit of prayer runs through the whole school. While I am writing, the cries of the boys from their several apartments are sounding in my ears. There are many still lying at the pool, who wait every moment to be put in. They are come to this, ‘Lord, I will not, I cannot, rest without thy love.’ Since I began to write, eight more are set at liberty, and rejoice in God their Saviour; namely, John Coward, John Lion, John Maddern, John Boddily, John Thurgar, Charles Brown, William Higham, and Robert Hindmarsh. Their age is from eight to fourteen. There are but few that withstand the work: nor is it likely they should do it long; for the prayers of those that believe seem to carry all before them. Among the colliers likewise the work of God now increases greatly. The number added to the society since the conference is a hundred and thirty.

“I had sealed my letter, but have opened it to inform you, that two more of our children have found peace. Several others are under deep conviction. Some of our Bristol friends are here, who are thunderstruck. This is the day we have wished for so long, the day you have had in view; which has made you go through so much opposition, for the good of these poor children.

“JAMES HINDMARSH.”

112. 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; and there is good reason to hope, it will not be withdrawn till every soul is converted to God. I have had frequent opportunities of conversing along with the boys, and find that the work has taken deep root in many hearts. The house rings with prayer and praise, and the whole behaviour of the children strongly speaks for God. The number of the new-born is increased since you received your last information. I have been a witness of part; but the whole exceeds all that language can paint.” Another writes, May 18, “The work of God still goes on at Kingswood. Of the hundred and thirty members that have been added to the society since the last conference, the greater part have received justifying faith, and are still rejoicing in God their Saviour. And (what is the most remarkable) I do not know of one backslider in the place. The outpouring of the Spirit on the children in the school has been exceeding great. I believe there is not one among them who has not been affected more or less. Twelve of them have found peace with God, and some in a very remarkable manner. These have no more doubt of the favour of God, than of their own existence. And the Lord is still with them, though not so powerfully as he was some weeks ago.” Indeed I cannot doubt, but at first he wrought irresistibly, at least on some of them; but afterward they might

resist the grace of God, which several of them did, till they had well nigh quenched his Spirit. I fear some of them have done it altogether. It is well if their last state be not worse than the first.

113. Tuesday, August 1, 1769.—Our conference began at Leeds. (p. 312.) On Thursday, I mentioned the case of our brethren at New-York. For some years past, several of our brethren from England and Ireland (and some of them preachers) had settled in North America, and had in various places formed societies, particularly in Philadelphia and New-York. The society at New-York had lately built a commodious preaching house; and now desired our help, being in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pillmoor, willingly offered themselves for the service; by whom we determined to send over fifty pounds, as a token of our brotherly love. Several others of our preachers went over in the following years. As they taught the same doctrine with their brethren here, so they used the same discipline. And the work of God prospered in their hands; so that a little before the rebellion broke out, about two-and-twenty preachers (most of them Americans) acted in concert with each other, and near three thousand persons were united together in the American societies. These were chiefly in the provinces of Maryland, Virginia, Pennsylvania, and New-York.

114. June 17, 1770.—I met the select society in Whitby, consisting of sixty-five members. I believe all of these were saved from sin, and most of them still walked in glorious liberty. Many of them spoke with admirable simplicity; and their word was like fire. Immediately the fire kindled, and spread from heart to heart. At nine, I met the children, most of whom had known the love of God. And several of them were able still to rejoice in God their Saviour. Almost as soon as I began to speak, God spoke to their hearts, and they were ill able to contain themselves. I observed one little maid in particular, who heaved and strove for some time, till at length she was constrained to yield, and broke out into strong cries and tears. In the evening, I met those children only who had tasted that the Lord is gracious. I asked her that cried so violently in the morning, what was the reason of it. She said,

“I was so overwhelmed with the power and love of God that I could not hide it. A quarter of a year ago, one Saturday night, I was quite convinced I was a sinner, and afraid of dropping into hell; but on Sunday I felt the pardoning love of God. Yet I had many doubts till Monday evening, when they were all taken away in a moment. After this I saw and felt the wickedness of my heart, and longed to be delivered from it. And on Sunday I was delivered, and had as clear a witness of this as of my justification. But I was some time off my watch: then it was not so clear. And people commended me, till by little and little I lost it. Indeed I still feel the love of God; but not as I did then.” (p. 331.)

115. Saturday, September 15.—I observed a very uncommon concern in the children at Kingswood school, while I was explaining, and enforcing upon them, the first principles of religion. (p. 338.) Tuesday, 18.—Most of them went to see the body of Francis Evans, one of our neighbours, who died two or three days before. About seven Mr. Hindmarsh met them all in the school, and gave an exhortation suited to the occasion. It was with great difficulty they contained

themselves till he began to pray : then Alexander Mathier and Richard N—— cried aloud for mercy ; and quickly another and another, till all but two or three were constrained to do the same ; and as long as he continued to pray, they continued the same loud and bitter cry. One of the maids, Elizabeth Nutt, was as deeply convinced as any of them. After prayer, Mr. Hindmarsh said, “ Those of you that are resolved to serve God may go and pray together.” Fifteen of them did so, and continued wrestling with God, with strong cries and tears, till nine o'clock.

116. Wednesday, 19.—At the morning prayer many of them cried out again, though not so violently. From this time their whole spirit and behaviour were changed : they were all serious and loving to each other. The same seriousness and mildness continued on Thursday, and they walked together, talking only of the things of God. On Friday evening their concern greatly increased, so that they broke out again into strong cries ; and they seemed to lose none of their concern, and spent all their spare time in prayer.

Sunday, 23.—Fifteen of them gave me their names, being resolved, they said, to serve God. On Tuesday, during the time of prayer in the evening, they were affected just as the Tuesday before. The two other maids were then present, and were both cut to the heart.

117. Wednesday, 26.—“ I rode,” says Mr. Rankin, “ to Kingswood, and, going up stairs, heard one of the children praying in the next room. When he ceased I went in, and found two others with him : just then three more came in. I went to prayer. The power of God seemed to rest upon them, and pierced their hearts with deep conviction. The next morning I spent some time with all the children, and then desired those that were resolved to save their souls to come up stairs. Nine of them did so. While I prayed, the power of God came down, so that my voice was drowned by their cries. When I concluded, one of them broke out into prayer in a manner that quite astonished me : and during the whole day a peculiar spirit of seriousness rested on all the children.”

118. “ On Friday, 28,” says Mr. Hindmarsh, “ when I came out into the ground, ten of the children quickly gathered round about me, earnestly asking what they must do to be saved : nor could I disengage myself from them till the bell rung for dinner. All this time we observed that the children who were most affected, learned faster and better than any of the rest. In the evening, I explained to them the nature of the Lord's Supper. I then met twelve of them apart, and spoke to each particularly. When I asked one of them, (Simon Lloyd,) ‘ What do you want to make you happy ?’ after a little pause, he answered, ‘ God.’ We went to prayer. Presently, a cry arose from one and another, till it went through all, vehemently calling upon God, and refusing to be comforted without the knowledge and love of God. About half an hour after eight, I bade them good night, and sent them up to bed ; but Lloyd, Brown, and Robert Hindmarsh slipped aside, being resolved not to sleep till God revealed himself to them. Some of the rest heard them pray, and one and another stole down, some half dressed, some almost naked. They continued praying by turns, near three quarters of an hour, in which time four of them found peace with God. After I had prayed with them, and praised God till half an hour past nine, I desired them to go to bed. The rest did ; but those three slipped away, and stayed with Richard Piercy, who was in deep agony of soul, and would by no means be persuaded to rise from his knees. The children, hearing them pray, in a few minutes ran down again. They continued wrestling, with still increasing agonies and tears, till three more found peace with God. About a quarter past ten I went to

them again, and insisted upon their going to bed; which all of them did: but quickly one and another stole out of bed, till in a quarter of an hour they were all at prayer again: and the concern among them was deeper than ever, as well as more general; there being only four or five-and-twenty that were not cut to the heart. However, fearing they might hurt themselves, I sent one of our maids to persuade them to go up; but Jacky Brown, catching hold of her, said, 'O Betty, seek the salvation of your soul! Seek it in earnest! It is not too late; and it is not too soon.' Immediately she fell upon her knees, and burst out into tears and strong cries. The two other maids, hearing this, ran in, and were presently seized as violently as her. Jacky Brown then began praying for Betty, and continued in prayer near three quarters of an hour. By that time there was a general cry from all the maids and all the boys. This continued till past eleven: we then with much difficulty persuaded them to go to bed. The maids continued below in much distress: but in a quarter of an hour Betty broke out into thanksgiving; the other two remained on their knees, praying as in an agony. I desired them to go into their own room; yet they would not go to bed, but continued in prayer.

119. "On Saturday I was waked between four and five by the children, vehemently crying to God. The maids went to them at five; and first one of the boys, then another, then one and another of the maids, poured out their souls before God. They continued weeping and praying till near nine o'clock, not thinking about meat or drink: nay, Richard Piercy took no food all the day, but remained in words and groans calling upon God. About nine Diana went into her own room, and prayed, partly alone, and partly with Betty. About ten, as Betty was praying, she sunk down as dead; but after some minutes, while Betty was praying on, she started up, praising God with all her might.

120. "Mary hearing her, broke off her work, and ran unto her in haste. They all remained, praying by turns till twelve, when she lay like one at the point to die; but there was not any answer to prayer, nor any deliverance. About one all the maids and three of the boys went up stairs, and began praying again; and between two and three Mary likewise rejoiced with joy unspeakable. They all continued till after four, praising the God of their salvation. Indeed, they seemed to have forgotten all things else, and thought of nothing but God and heaven.

"In the evening, all the maids, and many of the boys, were so hoarse they were scarce able to speak: but they were strong in the Spirit, full of love, and of joy and peace in believing.

"Sunday, 30.—Eight of the children, and three maids, received the Lord's Supper, for the first time; and hitherto they are all rejoicing in God, and walking worthy of the Gospel."

121. Thursday, January 16, 1772.—I set out for Luton. Here I was offered the use of the church. The frost was exceeding sharp, and the glass was taken out of the windows. However, for the sake of the people, I accepted of the offer, though I might as well have preached in the open air. There were four or five times as many people, as used to come to the room; so I did not repent of my labour. It was with great difficulty that we got through the deep snow to Hertford the next day; and I found the poor children whom Mr. A—— kept at school were increased to about thirty boys and thirty girls. I went in immediately to the girls. Almost as soon as I began to speak, some of them burst into tears; and their emotion arose higher and higher; but it was kept within bounds till I began to pray; a cry then arose, which spread from one to another, till almost all cried aloud for mercy, and would not be comforted. But how was the scene changed when I

went to the boys! They seemed as dead as stones, and scarce appeared to mind any thing that was said; nay, some of them could ill refrain from laughing. However, I spoke on, and set before them the terrors of the Lord. Presently, one was cut to the heart; soon after, another and another; and in ten minutes, the far greater part of them were little less affected than the girls. Except at Kingswood, I have seen no such work of God upon children for above thirty years.

122. Wednesday, June 3.—I desired to speak with those in Weardale (a valley in the county of Durham) who believed God had saved them from inward sin. (p. 375.) They were twenty in all; ten men, eight women, and two children. Of one man, and two women, I stood in doubt. The experience of the rest was clear; particularly that of the children, Margaret Sp——, aged fourteen, and Sally Bl——, a year younger. Lord, let neither of these live to dishonour thee! Rather take them unspotted to thyself!

In this part of Weardale, the people in general are employed in the lead mines. In the year 1749, Mr. Hopper and John Brown came and preached among them. None opposed, and none asked them to eat or drink. Nevertheless, Mr. Hopper made them several more visits. In autumn four found peace with God, and agreed to meet together. At Christmas two young men of Allendale determined to visit Weardale. Before they entered it, they kneeled down on the snow, and besought the Lord, that he would incline some one to receive them into his house. At the first house where they called they were bid welcome; and they stayed there four days. Many were convinced, and some converted to God. One of the young men was Jacob Rowel. They made them several more visits during the winter. In summer twenty lively people were joined together. From that time they increased gradually to thirty-five, and so continued for ten years. They increased, by means of Samuel Meggot, to eighty; but, four years since, sunk to fifty-three. From that time they increased again, and were in August a hundred and twenty.

123. In two respects this society has always been peculiarly remarkable: the one, they have been liberal in providing every thing needful for the preachers: the other, they have been careful to marry with each other; and that, not for the sake of money, but virtue. Hence they assisted each other in bringing up their children. And God has eminently blessed them therein; for, in most of their families, the greatest part of their children above ten years old are converted to God. It was observed, too, that the leaders were upright men, and truly alive to God. And even when they had no preacher with them, they met every night for singing and prayer.

124. Last summer, the work of God revived, and gradually increased till the end of November. Then God made bare his arm. Those who were strangers to God felt, as it were, a sword in their bones: those who knew God, were filled with joy unspeakable. The convictions that seized the unawakened were generally exceeding deep; so that their cries drowned every other voice, and no other means could be used than the speaking to the distressed, one by one, and encouraging them to lay hold on Christ. And this was not in vain. Many that were either on their knees, or prostrate on the ground, suddenly started up;

and their very countenance showed that the Comforter was come. Immediately, these began to go about from one to another of those that were still in distress, praying to God, and exhorting them without delay to come to so gracious a Saviour. Many who then appeared quite unconcerned were thereby cut to the heart, and suddenly filled with such anguish as extorted loud and bitter cries. By such a succession of persons mourning and rejoicing they were frequently detained great part of the night.

125. "On Sunday afternoon, December 1, as William Hunter was preaching," (this is the account given by the leader,) "the power of God fell on the congregation in a wonderful manner. Many, being cut to the heart, cried aloud for mercy; and ten were added to the society. On Tuesday evening we met at six, but could not part till ten. Four found peace with God, and ran from one to another, exhorting them to believe in Christ. On Wednesday night many were deeply distressed, but none set at liberty. While we were meeting on Thursday night, two were enabled to rejoice in God their Saviour. On Saturday night we met at six, and three of us sung and prayed; but before the third had done, his voice could not be heard for the cries of the people. Seven of these soon arose, blessing and praising God, and went about encouraging others. Many hardened sinners were much affected thereby, and began to cry as loud as they had done; so that we had nothing to do but to stand and see the wonderful work of God. And O how dreadful, yet pleasing was the sight! All this time many were crying for mercy. Among these were four young men, who remained on their knees five hours together. We endeavoured to break up the meeting at ten; but the people would not go; so that we were constrained to continue till twelve. Near this time, one was asked what he thought of this. He answered, 'I wish it may be all real.' He then turned to go home; but, after taking a few steps, began to cry aloud for mercy. He cried till his strength was quite gone; and then lay as one dead, till about four o'clock in the morning: then God revealed his Son in his heart. During this meeting, eleven persons found peace with God.

126. "On Sunday morning we met at the common hour, and three of us sung and prayed as usual, till our voice was drowned by the thanksgiving of the new converts, and the cries of convinced sinners. Among the rest, an ancient woman was so struck, that she vehemently cried out, 'Mercy! mercy! O what a sinner am I! I was the first that received them into my house in Weardale, and have heard them almost these thirty years. O pray for me! Mercy! mercy!' It was not long before she found mercy, and mightily rejoiced in God her Saviour: and about the same time, another mourner passed from death unto life.

"We met again at two, and abundance of people came from various parts, being alarmed by some confused reports. We sung and prayed; and the power of God descended. A young man, who had been deeply wounded in the morning, now found One mighty to heal. We then concluded; but many of the people came in again, and others stayed at the door. Among those who came in was one who had been remarkably profligate. He cried for mercy with all his might. Several crowded about to see him; and before we parted, not only he, but five more, were rejoicing and praising God together. We met together on Monday, Tuesday, and Wednesday; and by that time, nine more found peace.

"Mr. Rowell came on Tuesday, stayed three days, and joined many new members. Three-and-thirty of these had found peace with God, as did five more in the week following. When Mr. Watson came, he joined many more, eleven of whom were justified. At our meeting on Tuesday, eleven more were filled with the peace of God. Yet one young man seemed quite unconcerned. But suddenly the power of God fell upon him: he cried for two hours with all his might, and then the Lord set his soul at liberty. On

Saturday a few met at Mr. Hunter's room, who were athirst for full sanctification. For this they wrestled with God till a young man found the blessing, as several others have done since. We have ever since continued our meetings, and God has continued his loving-kindness toward us; so that above a hundred and twenty are added to the society, above a hundred of whom are believers."

127. I left John Fenwick on Friday, June 5, to examine the society, one by one. This he did on Friday and Saturday. The account of what ensued, he gave in the following words:

"On Saturday evening God was present through the whole service, but especially toward the conclusion. Then one and another dropped down, till six lay on the ground together, roaring for the disquietude of their hearts. Observing many to be quite amazed at this, I besought them to stand still, and see the salvation of God. But the cry of the distressed soon drowned my voice: so I dismissed the congregation. About half of them went away. I continued to pray with the rest when my voice could be heard; when it could not, I prayed without a voice, till after ten o'clock. In this time four of those poor mourners were clothed with the robes of praise.

"The society now consists of a hundred and sixty-five members, of whom there are but twenty that have not found peace with God. Surely such a work of God has not been seen before in any part of the three kingdoms.

"Forty-three of these are children, thirty of whom are rejoicing in the love of God. The chief instrument God has used among these is Jane Salkeld, a young woman, a school mistress, who is a pattern to all that believe. A few of her children are, Phebe Featherstone, nine years and a half old, a child of uncommon understanding; Hannah Watson, ten years old, full of faith and love; Aaron Ridson, not eleven years old, but wise and stayed as a man; Sarah Smith, eight years and a half old, but as serious as a woman of fifty; Sarah Morris, fourteen years of age, is as a mother among them, always serious, always watching over the rest, and building them up in love.

"Mention was made of four young men who were affected on the second Wednesday in December. These, hearing of the roaring of the people, came out of mere curiosity. That evening six were wounded, and fell to the ground, crying aloud for mercy. One of them hearing the cry, rushed through the crowd to see what was the matter. He was no sooner got to the place, than he dropped down himself, and cried as loud as any. The other three rushing on, one after another, were struck just in the same manner; and, indeed, all of them were in such agonies, that many feared they were struck with death. But all the ten were fully delivered before the meeting concluded, which, indeed, was not till four in the morning."

128. I waited a few days, before I set down what had lately occurred among the children at Kingswood. From the time God visited them last, several of them retained a measure of the fear of God. But they grew colder and colder, till Ralph Mather (poor Ralph Mather! What is he now?) met them in the latter end of August. Several then resolved to meet in class again, and appeared to have good desires. On Saturday, September 4, he talked with three of them, about four in the afternoon. These freely confessed their besetting sins, and appeared to be greatly humbled. At five all the children met in the school. During an exhortation then given, first one, then two or three, were much affected. Afterward, two more were taken apart, who were soon deeply distressed; and one of them (James Whitestone) in less than half an hour found a clear sense of the love of God. Near seven they came down to the boys in the school, and Mr. Mather asked, "Which of you will serve God?" They all seemed to be thunderstruck, and

ten or twelve fell down upon their knees. Mr. Mather prayed, and then James Whitestone. Immediately one and another cried out, which brought in the other boys, who seemed struck more and more, till about thirty were kneeling and praying at once. Before half past nine, ten of them knew that they were accepted in the Beloved. Several more were brought to the birth; and all the children, but three or four, were affected more or less.

Sunday, 5.—I examined sixteen of them who desired to partake of the Lord's Supper. Nine or ten had a clear sense of the pardoning love of God. The others were fully determined never to rest till they could witness the same confession.

Eighteen of the children from this time met in three bands, besides twelve who met in trial bands. These were remarkable for their love to each other, as well as for steady seriousness. They met every day; beside which, all the children met in class.

Those who found peace were, James Whitestone, Alexander Mather, Matthew Lowes, William Snowden, John Keil, Charles Farr, John Hamilton, Benjamin Harris, and Edward Keil.

Monday 6.—After Mr. Mather had preached at Pensford, he met the children there. Presently the spirit of conviction fell upon them, and then the spirit of grace and of supplication, till the greater part of them were crying together for mercy, with a loud and bitter cry. And all Miss Owen's children but one (two-and-twenty in number) were exceedingly comforted.

129. Friday, 10.—I went over to Kingswood, and inquired into the present state of the children. I found part of them had walked closely with God; part had not, and were in heaviness. Hearing, in the evening, that they were got to prayer by themselves in the school, I went down; but not being willing to disturb them, I stood at the window. Two or three had gone in first; then more and more, till above thirty were gathered together. Such a sight I never saw before, or since: three or four stood and stared as if affrighted. The rest were all on their knees, pouring out their souls before God, in a manner not easy to be described. Sometimes one, sometimes more, prayed aloud; sometimes a cry went up from them all: till five or six of them who were in doubts before saw the clear light of God's countenance.

Saturday, 12.—Four of Miss Owen's children desired leave to partake of the Lord's Supper. I talked with them severally, and found they were all still rejoicing in the love of God. And they confirmed the account, that "there was only one of their whole number who was unaffected on Monday; but all the rest could then say with confidence, 'Lord, thou knowest that I love thee.'" I suppose such a visitation of children has not been known in England these hundred years! In so marvellous a manner, "out of the mouths of babes and sucklings, God has perfected praise."

130. Tuesday, June 13, 1775.—I was not very well in the morning, but supposed it would soon go off. In the afternoon, the weather being extremely hot, I lay down on the grass in Mr. Lark's orchard, at Cockhill. This I had been accustomed to do for forty years, and never remember to have been hurt by it. Only I never before lay on my face, in which posture I fell asleep. I waked a little, and but a little, out of

order, and preached with ease to a multitude of people. Afterward I was a good deal worse. However, the next day I went on a few miles to the Grange. The table was placed here in such a manner, that all the time I was preaching, a strong and sharp wind blew full on the left side of my head; and it was not without a good deal of difficulty, that I made an end of my sermon. I now found a deep obstruction in my breast; my pulse was exceeding weak and low; I shivered with cold, though the air was sultry hot, only now and then burning for a few minutes. I went early to bed, drank a draught of treacle and water, and applied treacle to the soles of my feet. I lay till seven on Thursday, 15, and then felt considerably better. But I found nearly the same obstruction in my breast; I had a low, weak pulse; I burned and shivered by turns; and if I ventured to cough, it jarred my head exceedingly. In going to Derry Anvil, I wondered what was the matter, that I could not attend to what I was reading; no, not for three minutes together; but my thoughts were perpetually shifting: yet all the time I was preaching in the evening, (although I stood in the open air, with the wind whistling round my head,) my mind was as composed as ever. Friday, 16.—In going to Lurgan, I was again surprised that I could not fix my attention on what I read: yet while I was preaching in the evening on the parade, I found my mind perfectly composed; although it rained a great part of the time, which did not well agree with my head. Saturday, 17.—I was persuaded to send for Dr. Lawes, a sensible and skilful physician. He told me, I was in a high fever, and advised me to lay by; but I told him that could not be done, as I had appointed to preach at several places, and must preach as long as I could speak. He then prescribed a cooling draught, with a grain or two of camphor, as my nerves were universally agitated. This I took with me to Tanderagee: but when I came there, I was not able to preach, my understanding being quite confused, and my strength entirely gone; yet I breathed freely, and had not the least thirst, nor any pain from head to foot.

I was now at a full stand, whether to aim at Lisburn, or to push forward for Dublin. But my friends doubting whether I could bear so long a journey, I went straight to Derry Aghy, a gentleman's seat on the side of a hill, three miles beyond Lisburn. Here nature sunk, and I took my bed; but I could no more turn myself therein than a new-born child. My memory failed as well as my strength, and well nigh my understanding. Only those words ran in my mind, when I saw Miss Gayer on one side of the bed, looking at her mother on the other,—

She sat like Patience on a monument,
Smiling at grief.

But still I had no thirst, no difficulty of breathing, no pain, from head to foot.

I can give no account of what followed for two or three days, being more dead than alive. Only I remember it was difficult for me to speak, my throat being exceeding dry. But Joseph Bradford tells me, I said on Wednesday, "It will be determined before this time to-morrow;" that my tongue was much swollen, and as black as a coal; that I was convulsed all over; and that for some time my heart did not beat perceptibly, neither was there any pulse discernible.

In the night of Thursday, 22, Joseph Bradford came to me with a cup, and said, "Sir, you must take this." I thought, "I will, if I can swallow, to please him; for it will do me neither harm nor good." Immediately it set me vomiting: my heart began to beat, and my pulse to play again; and from that hour the extremity of the symptoms abated. The next day I sat up several hours, and walked four or five times across the room. On Saturday I sat up all day, and walked across the room many times, without any weariness. On Sunday I came down stairs and sat several hours in the parlour. On Monday I walked out before the house; on Tuesday I took an airing in the chaise; and on Wednesday, trusting in God, to the astonishment of my friends, I set out for Dublin.

I did not determine how far to go that day, not knowing how my strength would hold out; but, finding myself no worse at Bannbridge, I ventured on to Newry; and after travelling thirty English miles, I was stronger than in the morning.

Thursday, 29.—I went to the man-of-war, forty Irish miles from the Globe at Newry.

Friday, 30.—We met Mr. Simpson, with several other friends, coming to meet us at Drogheda, who took us to his country seat at James Town, about two miles from Dublin.

Tuesday, July 4.—Finding myself a little stronger, I preached for the first time; and I believe most could hear. I preached on Wednesday again, and my voice was clear, though weak; so on Sunday I ventured to preach twice, and found no weariness at all. Monday, 10.—I began my regular course of preaching morning and evening.

131. From this time, I have, by the grace of God, gone on in the same track, travelling between four and five thousand miles a year, and once in two years going through Great Britain and Ireland; which, by the blessing of God, I am as well able to do now as I was twenty or thirty years ago. About a hundred and thirty of my fellow labourers are continually employed in the same thing. We all aim at one point, (as we did from the hour when we first engaged in the work,) not at profit, any more than at ease, or pleasure, or the praise of men; but to spread true religion through London, Dublin, Edinburgh, and, as we are able, through the three kingdoms; that truly rational religion, which is taught and prescribed in the Old and New Testament; namely, the love of God and our neighbour, filling the heart with humility, meekness, contentedness; and teaching us, on the one hand, whatever we do, to do it all to the glory of God; and, on the other, to do unto every man what we would they should do unto us. This is our point. We leave every man to enjoy his own opinion, and to use his own mode of worship, desiring only that the love of God and his neighbour be the ruling principle in his heart, and show itself in his life by a uniform practice of justice, mercy, and truth. And, accordingly, we give the right hand of fellowship to every lover of God and man, whatever his opinion or mode of worship be, of which he is to give an account to God only.

132. This is the way (called heresy by Dr. Maclaine and others) according to which we worship the God of our fathers; and we have known some thousands who walked therein till their spirits returned to

God. Some thousands likewise we now know who are walking in the same path of love, and studying to have a conscience void of offence toward God and toward man. All these, as they fear God, so they honour the king, who "is the minister of God unto them for good." They "submit themselves to every ordinance of man, for the Lord's sake." Meantime they expect, that men should say all manner of evil against them for their Master's sake. But they have counted the cost, and are willing to be as the filth and offscouring of the world. Yea, they have many times shown, that they counted not their lives dear unto themselves, so they might finish their course with joy, and testify the Gospel of the grace of God.

LONDON, November 16, 1781.

LETTER TO THE MONTHLY REVIEWERS.

SEPTEMBER 9, 1756.

GENTLEMEN,—For a considerable time I have had a desire to trouble you with a few lines; but have been prevented, partly by a variety of other business, partly by the small probability of your impartially considering what was said. I will, however, make the trial. If you can read candidly, well; if not, it is but a little labour lost.

The question I would propose is this: Is it prudent, is it just, is it humane, to jumble whole bodies of people together, and condemn them by the lump? Is it not a maxim now almost universally received, that there are good and bad in every society? Why, then, do you continually jumble together, and condemn by the lump, the whole body of people called Methodists? Is it prudent (just to touch even on so low a consideration) to be constantly insulting and provoking those who do you no wrong, and had far rather be your friends than your enemies? Is it consistent with humanity, to strike again one who gives no provocation and makes no resistance? Is it common justice, to treat with such contempt as you have done in the last month's Review those who are by no means contemptible writers? Be persuaded, gentlemen, to give yourselves the pains of reading either Mr. Herbert's "Providence," or the verses which Norris entitles, "The Meditation;" and you will find them scarce inferior, either in sense or language, to most compositions of the present age. To speak more freely still: Where is the justice of coupling the hymns of Methodists and Moravians together? Lay prejudice aside, and read with candour but the very first hymn in our first Hymn Book; and then say, whether your prose is not as nearly allied to John Bunyan's, as our verse to Count Z——'s.

As, probably, you have never seen the books which you condemn, I will transcribe a few lines:—

THEE, when morning greets the skies
With rosy cheeks and humid eyes;
Thee, when sweet declining day
Sinks in purple waves away;
Thee will I sing, O Parent Jove
And teach the world to praise and love.

Yonder azure vault on high,
Yonder blue, low, liquid sky,
Earth, on its firm basis placed,
And with circling waves embraced,
All creating power confess,
All their mighty Maker bless.

Thou shakest all nature with thy nod ;
 Sea, earth, and air confess thee God :
 Yet does thy powerful hand sustain
 Both earth and heaven, both firm and main.
 The feather'd souls that swim the air,
 And bathe in liquid ether there ;
 The lark, precentor of their choir,
 Leading them higher still and higher,
 Listen and learn ; the angelic notes
 Repeating in their warbling throats :
 And, ere to soft repose they go,
 Teach them to their lords below.
 On the green turf, their mossy nest,
 The evening anthem swells their breast.
 Thus, like thy golden chain from high,
 Thy praise unites the earth and sky.
 O ye nurses of soft dreams,
 Reedy brooks, and winding streams !
 Or murmuring o'er the pebbles sheen,
 Or sliding through the meadows green.

Or where through matted sedge you creep,
 Travelling to your parent deep.
 Sound His praise by whom you rose,
 That sea which neither ebbs nor flows.

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

Now, gentlemen, can you say, between God and your own souls, that these verses deserve the treatment you have given them? I think you cannot. You are men of more understanding. You know they are not contemptible. If any of you will strike a real blot, if you will point out even in public (though that is not the most obliging way) any thing justly reprobable in our writings, probably we shall acknowledge and correct what is amiss ; at least, we shall not blame you. But every impartial man must blame that method of proceeding which neither consists with justice nor humanity.

Perhaps you may say you have been provoked. By whom? "By Mr. Romaine." I answer, I am not Mr. Romaine ; neither am I accountable for his behaviour. And what equity is this? One man has offended you : therefore you fall upon another. Will it excuse you to say, "But he is called by the same name?" especially when neither is this his own name, but a term of derision. Gentlemen, do to others as you would have them do to you : then you will no more injure one who never offended you ; (unless this offend you, that he does really believe Jesus Christ to be God over all, blessed for ever ;) then you will not return hatred for good will, even to so insignificant a person as

JOHN WESLEY.

SECOND LETTER TO THE MONTHLY REVIEWERS.

OCTOBER 5, 1756.

REALLY, gentlemen, you do me too much honour. I could scarce expect so favourable a regard from those who are profess'd admirers of Mr. Aaron Hill's verse, and Mr. Caleb Fleming's prose.

Nevertheless, I cannot but observe a few small mistakes in the eight lines with which you favour me. You say, "We suppose the specimen of Mr. Wesley's Hymns," (the false spelling is of little consequence) "was sent us for this purpose ;" namely, to publish. Truly it was not : it never entered my thought ; as, I apprehend, may appear from the whole tenor of the letter wherein those lines were inserted. "And if the Moravians please to select a like sample of what has been done by

them, they may expect from us the same justice." Another little mistake: Those lines are not selected; but are found in the very first hymn (as I observed in my last) that occurs in the first verses which my brother and I ever published. "We have received a letter, complaining of our having jumbled the poetry of the Methodists and Moravians in an indiscriminate censure." Not so. The thing chiefly complained of was, 1. Your "jumbling whole bodies of people together, and condemning them by the lump, without any regard either to prudence, justice, or humanity." 2. Your "treating with such contempt those who are by no means contemptible writers,—Mr. Norris and Mr. Herbert." The last and least thing was, your "coupling the hymns of Moravians and Methodists together." It was here I added, "As, probably, you have never seen the books which you condemn, I will transcribe a few lines:" but neither did I give the least intimation of "appealing hereby to the public, in proof of our superiority over the Moravians." This is another mistake.

At first I was a little inclined to fear, a want of integrity had occasioned this misrepresentation; but, upon reflection, I would put a milder construction upon it, and only impute it to want of understanding. Even bodies of men do not see all things; and are then especially liable to err, when they imagine themselves hugely superior to their opponents, and so pronounce *ex cathedrâ*.

Another instance of this is just now before me. A week or two ago, one put a tract into my hands, in which I could discern nothing of the Christian, gentleman, or scholar; but much of low, dull, ill-natured scurrility and blasphemy. How was I surprised, when I read in your three hundred and fifteenth page, "We have read this little piece with great pleasure!" when I found you so smitten with the author's "spirit, sense, and freedom," his "smart animadversions," and "becoming severity!" O gentlemen! do not you speak too plain? Do not you discover too much at once? especially when you so keenly ridicule Mr. Pike's supposition, that the Son and Spirit are truly Divine? May I ask, If the Son of God is not truly Divine, is he Divine at all? Is he a little God, or no God at all? If no God at all, how came he to say, "I and the Father are one?" Did any prophet before, from the beginning of the world, use any one expression which could possibly be so interpreted as this and other expressions were by all that heard Jesus speak? And did he ever attempt to undeceive them? Be pleased, then, to let me know, if he was not God, how do you clear him from being the vilest of men? I am, gentlemen,

Your well wisher, though not admirer,

JOHN WESLEY.

LETTER TO A FRIEND,

CONCERNING A PASSAGE IN A MONTHLY REVIEW.

CITY ROAD, January 25, 1781.

DEAR SIR,—Yesterday, looking over the Monthly Review for last October, at page 307, I read the following words:—

"Sir William's vindication" of his own conduct "is not a feeble attempt to rescue his reputation from the obloquy thrown upon it. Mr. Galloway's

book is here answered, paragraph by paragraph; and several misrepresentations of important facts and circumstances proved."

I cannot quite agree with this. I think, 1. No unjust obloquy has been thrown upon it. 2. That his vindication is a very feeble attempt to justify his conduct. 3. That he has not answered in a satisfactory manner any one paragraph of Mr. Galloway's book. And, 4. That he has not proved any misrepresentation of any one important fact or circumstance.

I think also, that the account he gives of Mr. Galloway is a very feeble attempt to blacken his character; for a full confutation whereof, I refer the candid reader to his own answer. As to the scurrility Sir William speaks of, I see not the least trace of it in any thing Mr. G. has published. He is above it. He is no "venal instrument of calumny:" he abhors calumny as he does rebellion. But let him answer for himself: read only the tracts here referred to, and then condemn him if you can. I am, dear sir, yours, &c,

JOHN WESLEY.

P. S. I have been frequently attacked by the Monthly Reviewers, but did not answer, because we were not on even ground; but that difficulty is now over: whatever they object in their Monthly Review, I can answer in my Monthly Magazine; and I shall think it my duty so to do, when the objection is of any importance.

A LETTER TO

MR. T. H., *alias* PHILODEMAS, *alias* SOMEBODY, *alias* STEPHEN CHURCH, *alias* R. W.

[INSERTED IN THE "LONDON MAGAZINE" FOR 1760, P. 651.]

PATIENCE, dear sir, patience! or I am afraid your choler will hurt your constitution, as well as your argument. Be composed, and I will answer your queries, "speedily, clearly, and categorically." Only you will give me leave to shorten them a little, and to lay those together which have some relation to each other. Permit me, likewise, before I enter on particulars, to lay a few circumstances before you, which may add some light to the subject, and give you a clearer knowledge of the people with whom you are so angry.

About thirty years since, I met with a book written in King William's time, called, "The Country Parson's Advice to his Parishioners." There I read these words: "If good men of the Church will unite together in the several parts of the kingdom, disposing themselves into friendly societies, and engaging each other in their respective combinations, to be helpful to each other in all good, Christian ways, it will be the most effectual means for restoring our decaying Christianity to its primitive life and vigour, and the supporting of our tottering and sinking Church." A few young gentlemen then at Oxford approved of and followed the advice. They were all zealous Churchmen, and both orthodox and regular to the highest degree. For their exact regularity they were soon nick-named Methodists; but they were not then, or for some years after, charged with any other crime, real or pretended, than that of being righteous overmuch. Nine or ten years after, many others "united together in the several parts of the kingdom, engaging,

in like manner, to be helpful to each other in all good, Christian ways." At first all these were of the Church; but several pious Dissenters soon desired to unite with them. Their one design was, to forward each other in true Scriptural Christianity.

Presently the flood gates were opened, and a deluge of reproach poured upon them from all quarters. All manner of evil was spoken of them, and they were used without either justice or mercy; and this chiefly (I am sorry to say it) by the members of our own Church. Some of them were startled at this, and proposed a question, when they were met together at Leeds, whether they ought not to separate from the Church; but after it had been fairly and largely considered, they were one and all satisfied that they ought not. The reasons of that determination were afterward printed, and lately reprinted and strongly enforced by my brother. *Hinc illæ lacrymæ!* [Hence those tears!]

This, I presume, has occasioned your present queries. For though you talk of our "episcopal communion," I doubt not that you are either a Papist or a Dissenter. If I mistake, you may easily set me right, by telling your real name and place of abode.

But in spite of all we could say or do, the cry still continued, "you have left the Church; you are no ministers or members of it." I answer, as I did fourteen years ago to one who warmly affirmed this, "Use ever so many exaggerations, still the whole of the matter is, 1. I often use extemporary prayer. 2. Wherever I can, I preach the Gospel. 3. Those who desire to live according to the Gospel, I advise how to watch over each other, and to put from them those who walk disorderly." (*Second Letter to Dr. Church*, vol. v.) Now, whether these things are right or wrong, this single point I must still insist upon, All this does not prove either that I am no member, or that I am no minister, of the Church of England. Nay, nothing can prove that I am no member of the Church, till I am either excommunicated, or renounce her communion, and no longer join in her doctrine, and in the breaking of bread, and in prayer. Nor can any thing prove I am no minister of the Church, till I either am deposed from my ministry, or voluntarily renounce her, and wholly cease to teach her doctrines, use her offices, and obey her rubrics.

Upon the same principle that I still preach, and endeavour to assist those who desire to live according to the Gospel, about twelve years ago, I published proposals for printing "A Christian Library; consisting of Extracts from, and Abridgments of, the choicest pieces of Practical Divinity which have been published in the English Tongue." And I have done what I proposed. Most of the tracts therein contained were written by members of our own Church; but some by writers of other denominations: for I mind not who speaks, but what is spoken.

On the same principle, that of doing good to all men, of the ability that God giveth, I published, "Primitive Physic; or, an Easy and Natural Method of Curing most Diseases;" and some years after, a little tract, entitled, "Electricity made Plain and Useful." On the same principle, I printed an English, a Latin, a French, and a short Hebrew Grammar, as well as some of the Classics, and a few other tracts, *in usum juventutis Christianæ*. [For the use of Christian youth.] This premised, I now proceed to the queries:—

Q. 1. "Why have you not cleared yourself of those reflections that you stand charged with by a learned author?" I have thoroughly cleared myself, in the three letters to that learned author, which were published immediately after his tracts.

Q. 2. "Can you constantly charge your people to attend the worship of our Church, and not Dissenters' meetings?" I can: this is consistent with all I have written, and all I have done, for many years. "But do you not call our Church a mere rope of sand?" No: look again into the "Plain Account," and you will see (if you care to see) that those words are not spoken of our Church.

Q. 6. "But do you not hold doctrine contrary to hers?" No. "Do you not make a dust about words?" No. "Do you not bewilder the brains of weak people?" No.

Q. 11. "Do you not, in print, own Episcopacy to be *jure divino*?" [By divine right?] Not that I remember. Can you tell me where? But this I own, I have no objection to it; nay, I approve it highly.

Q. 16. "But are you not guilty of canonical disobedience to your Bishop?" I think not. Show me wherein.

Q. 17. "Did not you suffer your lay preachers, at Leeds, to debate whether they should separate from the Church?" Yes, and encouraged them to say all that was in their hearts. "Why did you do this?" To confirm their adherence to it: and they were so confirmed, that only two out of the whole number have since separated from it.

Q. 18. "If most votes had carried the day, what had followed?" If the sky should fall!

Q. 12. "What did you propose by preaching up to the people a solemn covenant?" To confirm them in fearing God, and working righteousness. I shall probably do the same again shortly. And if you desire any farther information, you are welcome to hear every sermon which I preach concerning it.

Q. 13. "Was not this intended to cut them off from ever communicating with any company of Christians but yourselves?" No; nothing less. It was not intended to cut them off from any thing, but the devil and his works.

Q. 14. "Do you not commend the Quakers?" Yes, in some things. "And the French prophets?" No.

Q. 15. "Do you not stint your lay preachers to three or four minutes only in public prayers?" I advise them not usually to exceed four or five minutes, either before or after sermon. (*Preservative*, p. 244.)

Q. 3. "Is not your 'Christian Library' an odd collection of mutilated writings of Dissenters of all sorts?" No. In the first ten volumes there is not a line from any Dissenter of any sort; and the greatest part of the other forty is extracted from Archbishop Leighton, Bishops Taylor, Patrick, Ken, Reynolds, Saunderson, and other ornaments of the Church of England.

Q. 4. "Is not this declaring that you have a superior privilege, beyond all men, to print, correct, and direct as you please?" I think not. I suppose every man in England has the same privilege.

Q. 5. "Is it performed according to the first proposals, and the expectation of the subscribers?" It is performed according to the first proposals; nor could any subscriber reasonably expect more.

Q. 7. "Why did you not, in your New Testament, distinguish those places with italics where you altered the old translation?" Because it was quite needless; as any who choose it may easily compare the two translations together. "But should you not have given the learned a reason for every alteration?" Yes, if I had written for the learned: but I did not; as I expressly mentioned in the preface.

Q. 8. "Do you not assume too much in philosophy and physic, as well as in theology?" I hope not.

Q. 9. "Why did you meddle with electricity?" For the same reason as I published the "Primitive Physic,"—to do as much good as I can.

Q. 19. "Are you a clergyman at all?" Yes. "Are you not a Quaker in disguise?" No. "Did not you betray the Church, as Judas his Master, with a kiss?" No. "If you be in the wrong, God confound your devices!" I say the same thing. "If in the right, may he display it to all people!" Amen! In his own time.

I take this opportunity to answer the queries also which occur in page 614:—

1. "If the operations of the Spirit overpower the natural faculties, must they not destroy free agency?" I neither teach nor believe that the ordinary operations of the Spirit do overpower the natural faculties.

2. "If every man be furnished with an inward light, as a private guide and director, must it not supersede the necessity of Revelation?" This affects the Quakers, not the Methodists, who allow no inward light but what is subservient to the written word, and to be judged thereby: they are therefore no "enthusiasts," neither is it yet proved that they are "deluded" at all. They follow no *ignis fatuus*, but "search the Scriptures freely and impartially." And hence their "doctrines are not the dogmas of particular men," but are all warranted by Scripture and reason.

I am, sir, your sincere well wisher,

JOHN WESLEY.

DECEMBER 12, 1760.

A LETTER TO

MR. G. R., *alias* R. A., *alias* M. H., *alias* R. W.*

DEAR SIR,—As you are stout, be merciful; or I shall never be able to stand it. Four attacks in one month! and pushed so home! Well, I must defend myself as I can.

Indeed, your first attack under the character of G. R. is not very desperate. You first give a short history of Montanism, and innocently say, "It would fill a volume to draw a parallel between Montanism and Methodism—" according as it was drawn: but if it contained nothing but truth, it would not fill a nutshell. You add, "Such a crude composition is this Methodism, that there is scarce any one pestilent heresy that has infested the Church, but what is an actual part of their doctrine." This is easily said; but till you can prove it, it will pass for nothing.

In your second letter you say, "The present troublers of our Israel are that heterogeneous mass, the Methodists." *Heterogeneous!* a hard

* This letter was first inserted in the "London Magazine."—EDIT.

word, a very hard word! Pray, sir, what is the meaning of it? "They are the avowed enemies to the doctrine and discipline of the Church." Surely not avowed enemies; (if they are secret ones, which no man can prove;) they flatly disavow any such thing. "Have faithfully copied the worst of men in the worst of times." This means nothing; it is mere garniture of the dish. "If such men's enthusiastical notions be the true doctrine of Jesus Christ, better would it be to be a Jew, a Turk, an Infidel, than a Christian." This proves nothing but what was pretty plain before, namely, that you are very angry. "Notions repugnant to common sense, and to the first principles of truth and equity." My fundamental notions are, that true religion is love, the love of God and our neighbour; the doing all things to the glory of God, and doing to all men as we would be done to. Are these notions repugnant to common sense, or to the first principles of truth and equity? "What punishment do they deserve?" they who walk by this rule? By nature they deserve hell; but, by the grace of God, if they endure to the end, they will receive eternal life.

In your third letter, you say, "None of the principles of the Methodists have a more fatal tendency than the doctrine of assurance." I allow it: and it is past your skill to prove that this has any fatal tendency at all, unless as you wonderfully explain it in the following words: "They insist that themselves are sure of salvation, but that all others are in a damnable state!" Who do? Not I, nor any that I know, but Papists. Therefore, all that you add to disprove this, which no one affirms, is but beating the air. "But St. Paul commands us to pass the time of our sojourning here in fear." Indeed he does not; your memory fails: but St. Peter does, and that is as well.

Your fourth (for want of a better) is to serve for a reply to my answer. In this you stoutly say, "Sir, your performance is frivolous and fallacious." Very well: but others must judge of that. "Shocks, sir, or violent operations of the Spirit, are too fully evidenced by your trances, ecstasies, and I know not what." I assure you, neither do I; but if you please to tell me, when you do know a little of the matter, I will give you what satisfaction I can. "These appear in the practices of your followers, and, as such, must destroy free agency." Nay, sir, you are now too severe; especially in that keen *as such*. "As you then assert such practices, you are (excuse the harshness of the expression) an enemy to religion, and a deceiver of the people." Sir, I do excuse you. I am pretty well used to such expressions: if they hurt not you, they hurt not me. "Until you publish, in plain, intelligible words, your scheme of principles, it is impossible to say what you are." I have done it, ten times over, particularly in the "Principles of a Methodist," the "Appeals to Men of Reason and Religion," and (what I am not without hope might be intelligible even to you) "Instructions for Children." "I must be plain with you: you seem, sir, to have as much knowledge of the Scriptures as a Mohammedan." Sir, I thank you; and I presume you do not expect any other answer to this. "That you are an enthusiast, a very great enthusiast, not I, let your own Journals demonstrably prove." Nay, why not you? I fear my Journals will not give such proof as will satisfy any impartial person. "As to dogmas, I do not know that it is good English: I know it is false dog Latin." Now.

I really thought it was neither Latin nor English: I took it to be mere Heathen Greek.

Whenever you please to favour the public with your name and place of abode, you may, perhaps, (if I have leisure,) hear farther from your humble servant and well wisher,

FEBRUARY 17, 1761.

JOHN WESLEY.

A LETTER

TO THE EDITOR OF THE "LONDON MAGAZINE."

1765.

SIR,—If you please to insert in your Magazine my answer to a letter directed to me in November last, you will oblige

Your humble servant,

JOHN WESLEY.

SIR,—I am obliged to you for your queries and remarks; and so I shall be to any who will point out any thing wherein they think I have been mistaken. It would not be strange if there should be many mistakes in the "Compendium of Natural Philosophy;" as philosophy is what, for many years, I have only looked into at leisure hours. Accordingly, in the preface of that treatise, I said, "I am thoroughly sensible, there are many who have more ability, as well as leisure, for such a work than me; but as none of them undertakes it, I have myself made some little attempt in the following volumes."

Q. 1. "You say, the sun revolves upon his axis once in twenty-seven hours. Should it not be once in twenty-seven days nearly?" Yes, it should. This was an error of the press.

Q. 2. "You say, he is supposed to be abundantly larger than the earth. Is it not demonstrable that he is so?" I do not know whether it is or no.

Q. 3. "You tell us, the moon turns always the same side to the earth. Should it not be nearly the same?" Yes.

Q. 4. "You say, it does not appear that she moves round her own axis. How then do you account for her turning always the same side to the earth?" I think, full as well without the supposition as with it. But I do not undertake to account for any thing.

Q. 5. "Why do you say, the moon is supposed to be forty-five times smaller than the earth, when the moon's bulk is nicely known?" It is not known by me, nor, I doubt, by any man else.

Q. 6. "You say, Jupiter is supposed to be twenty-five times larger than the earth; and in the next page, that his diameter is supposed to be 130,655 miles. If so, is he not 4,096 times larger than the earth?" Undoubtedly. But I do not undertake to defend either one supposition or the other.

Q. 7. "You inform us, that even a good eye seldom sees more than a hundred stars at a time. Do you mean, at one look?" Yes.

Remark 1. "You say, (p. 148,) 'Even with respect to the distance of the sun, it is wisest to confess our ignorance, and to acknowledge we have nothing to rest upon here but mere uncertain conjecture.'" "

I did not say this of the distance of the sun, in particular. My words

are, "With regard to their distance from the earth, (the distance of all the bodies in the solar system,) there is such an immense difference in the calculations of astronomers, even with respect to the distance of the sun, that it is wisest to confess our ignorance;" namely, with regard to their distance. (p. 146.)

To prove that we are not ignorant hereof, you say, "The knowledge of the sun's distance depends on finding its parallax, or the angle that the semi-diameter of the earth appears under at the sun; which angle is so very minute, that an error of a single second will give the distance very considerably greater or less than the true distance." It will; and therefore I doubt whether the distance of any heavenly body can ever be known by this means.

"But Mr. Keill says, 'We are assured by various methods made use of to obtain the sun's parallax, that his distance from us is more than twenty-eight millions of miles.'" He may be assured; but I am not. "He says farther, 'Two eminent astronomers have since determined the sun's distance to be about seventy-six millions of miles.' Now, if the least distance possible is *absolutely determined*, how can it be wisest to confess our ignorance?" *If it be*; but I doubt it cannot be determined at all; at least, not by the sun's parallax, "seeing this is so very minute, that an error of a single second will give the distance very considerably greater or less than the true."

Remark 2. "In page 143, you tell us"—the whole paragraph runs thus, "It is now almost universally supposed, that the moon is just like the earth, having mountains and valleys, seas with islands, peninsulas and promontories, with a changeable atmosphere, wherein vapours and exhalations rise and fall; and hence it is generally inferred, that she is inhabited like the earth, and, by parity of reason, that all the other planets, as well as the earth and moon, have their respective inhabitants." (I take this to be the very strength of the cause. It was this consideration chiefly which induced me to think for many years, that all the planets were inhabited.) "But after all comes the celebrated Mr. Huygens, and brings strong reasons why the moon is not, and cannot be, inhabited at all, nor any secondary planet whatever. Then" (if the first supposition sinks, on which all the rest are built) "I doubt that we shall never prove that the primary are. And so the whole hypothesis, of innumerable suns and worlds moving round them, vanishes into air."

In order to prove that there are innumerable suns, you say, (1.) "It is found by observations on the parallax of the earth's orbit, that a fixed star is ten thousand times farther from the sun than we are."

I can build nothing on these observations, till parallaxes can be taken with greater certainty than they are at present. Therefore I shall want proof, that any one fixed star is one thousand times farther from the sun than we are.

(2.) "They are fiery bodies." I suppose they are; but this cannot be proved from their distance, till that distance itself is proved.

(3.) "It is demonstrable that Sirius is as big as the sun." Demonstrate it who can.

(4.) "Seeing the fixed stars are not much less than the sun, they are to be esteemed so many suns." *Not much less!* How is this

proved? To argue from the distance, is to prove *ignotum per teque ignotum*. [An unknown thing by what is equally unknown.]

“You see, sir, the hypothesis of innumerable suns is so far from vanishing into air, that it is almost altogether founded on demonstration.” Indeed I do not see one tittle of demonstration yet, from the beginning to the end.

In order to prove that the planets are inhabited, you say, (1.) “The earth is spherical, opaque, enlightened by the sun, casting a shadow opposite thereto, and revolving round it in a time exactly proportioned to its distance. The other planets resemble the earth in all these particulars. Therefore they likewise are inhabited.” I cannot allow the consequence.

(2.) “The earth has a regular succession of day and night, summer and winter. So probably have all the planets. Therefore they are inhabited.” I am not sure of the antecedent. But, however that be, I deny the consequence.

(3.) “Jupiter and Saturn are much bigger than the earth.” Does this prove that they are inhabited?

(4.) “The earth has a moon, Jupiter has four, Saturn five, each of these larger than ours. They eclipse their respective planets, and are eclipsed by them.” All this does not prove that they are inhabited.

(5.) “Saturn’s ring reflects the light of the sun upon him.” I am not sure of that. And, till the fact is ascertained, no certain inference can be drawn from it.

(6.) “But is it probable God should have created planets like our own, and furnished them with such amazing apparatus, and yet have placed no inhabitants therein?” Of their apparatus I know nothing. However, if all you assert be, the *probability* of their being inhabited, I contend not.

(7.) “They who affirm, that God created those bodies, the fixed stars, only to give us a small, dim light, must have a very mean opinion of the divine wisdom.” I do not affirm this; neither can I tell for what other end he created them: he that created them knows. But I have so high an opinion of the divine wisdom, that I believe no child of man can fathom it. It is our wisdom to be very wary how we pronounce concerning things which we have not seen.

Remark 10. “Suppose some intelligent beings in one of the planets, who were

Slaves to no sect, who sought no private road,
But look’d through nature up to nature’s God,

viewed the earth from thence; they would argue it must be inhabited, as we argue the other planets are. But the superstitious would oppose this doctrine, and call it mere uncertain conjecture.”

I see no argument in this: but perhaps I do not understand it. Are you applauding the supposed inhabitants of Venus for not being slaves to the Christian sect? Otherwise, what has superstition to do in the case? Why is this dragged in by head and shoulders? If there be superstition here, it is on your side, who believe because you will believe; who assent to what you have no evidence for, and maintain what you cannot prove? At present you are the *volunteer* in faith: you swallow what chokes my belief.

Remark 3. "You quote Dr. Rogers:" but I do not undertake to defend his hypothesis, or any other: "Our best observers could never find the parallax of the sun to be above eleven seconds." But I cannot depend on their observations; especially when I find one of the chief of them, in computing the distance of the sun, to stride from twenty-eight millions to seventy-six; near fifty millions of miles at once! After this, let any impartial man judge what stress is to be laid on parallaxes.

"But Dr. Rogers supposes the parallax of the sun to be five minutes, which others cannot find to be above eleven seconds. Why, Doctor, if this be true," (namely, that the parallax which lately was but eleven seconds is now increased to five minutes,) "the earth has approximated thirty times nearer" (a little harmless tautology) "to the sun." That is, if both the computation of Mr. Keill, and that of Dr. Rogers, be true. But whoever supposed this? If the one be true, the other is undoubtedly false.

"To conclude: Since there is no arguing against facts, and since the sun's parallax is not found to exceed eleven seconds, ought you not to give up that hypothesis as absurd and ridiculous?"

Yes; as soon as any of those facts appear. Till then, I neither espouse nor give it up. But I still look upon it as ingenious, and as probable as any other.

Before I conclude, permit me, sir, to give you one piece of advice. Be not so positive; especially with regard to things which are neither easy nor necessary to be determined. I ground this advice on my own experience. When I was young, I was sure of every thing: in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before: at present I am hardly sure of any thing but what God has revealed to man.

Upon the whole, an ingenious man may easily flourish on this head: "How much more glorious is it for the great God to have created innumerable worlds, than this little globe only!" But, after all, I would only ask this one plain question: Suppose there are more worlds than there are sands on the sea shore; is not the universe finite still? It must be; unless it be God. And if it be finite, it can still bear no proportion to Him that is infinite; no more than this ball of earth does. How large soever it be, still, compared to him, it is as nothing; as the small dust of the balance. Do you ask, then, "What is this spot to the great God?" Why, as much as millions of systems. Great and little have place with regard to us; but before him they vanish away. Enlarge the bounds of creation as much as you please; still it is as but a drop to the Creator:

And still the power of his almighty hand
Can form another world from every sand!

Yet, were this done, there would be no more proportion than there is now between him and his creatures. In this respect, one world and millions of worlds are just the same thing. Is the earth a cypher, a nothing, to the infinitely great, glorious, wise, and powerful God? So is any number of worlds which can be conceived: so is all finite being to the Infinite.

A LETTER

TO THE EDITOR OF LLOYD'S "EVENING POST."

FEBRUARY 26, 1771.

SIR,—The editor of a monthly publication, pompously called "The Gospel Magazine," Mr. R., has violently fallen upon one and another who did not knowingly give him any provocation. And whereas in other Magazines the accused has liberty to answer for himself, it is not so here: this gentleman will publish only the charge, but not the defence. What can a person thus injuriously treated do? To publish pamphlets on every head would not answer the end; for the answer would not come into near so many hands as the objections. Is there then a better way, than to appeal to candid men in one of the public papers? By which means the antidote will operate both as widely and as speedily as the poison. This method, therefore, I take at last, after delaying as long as I could with innocence.

In the Magazine for last month, there is a warm attack upon my sermon on the death of Mr. Whitefield.

The first charge is against the text: "Let me die the death of the righteous." "How improper," says Mr. R., "to apply the words of a mad prophet to so holy a man as Mr. Whitefield!" *Improper!* See how doctors differ! I conceive nothing can possibly be more proper. If Mr. R. did indeed tell his congregation, some of whom disliking his attacking my poor text before, "Let who will be vexed, I do not care I will not justify Baalam while I live:" yet others imagine nothing could be more suitable, than for Baalam junior to use the words of his forefather; especially as he did not apply them to Mr. Whitefield, but to himself. Surely a poor reprobate may, without offence, wish to die like one of the elect. I dare say every one understood me to mean this, the moment he heard the text: if not, the very hymn I sung showed to whom I applied the words:—

"O that without a lingering groan,
I might the welcome word receive!
My body with my charge lay down,
And cease at once to work and live!"

But the main attack is on the sermon itself, wherein I am charged with asserting a gross falsehood in the face of God and the congregation; and that knowing it to be such; namely, "That the grand fundamental doctrines which Mr. Whitefield every where preached, were those of the new birth, and justification by faith." "No," says Mr. R.; "not at all: the grand fundamental doctrines he every where preached, were the everlasting covenant between the Father and the Son; and absolute predestination flowing therefrom."

I join issue on this head: Whether the doctrines of the eternal covenant, and absolute predestination, are the grand fundamental doctrines of Christianity, or not; I affirm again, 1. That Mr. Whitefield did not every where preach these; 2. That he did every where preach the new birth, and justification by faith.

1. He did not every where preach the eternal covenant, and absolute predestination. I never heard him utter a sentence on one or the other. Yea, all the times he preached in West-street chapel, and in our other chapels throughout England, he did not preach those doctrines at all, no, not in a single paragraph; which, by the by, is a demonstration that he did not think them the fundamental doctrines of Christianity.

2. Both in West-street chapel, and all our other chapels throughout England, he did preach the necessity of the new birth, and justification by faith, as clearly as he has done in his two volumes of printed sermons: Therefore all I have asserted is true, and provably by ten thousand witnesses.

Nay, says Mr. R., "Mr. Whitefield every where insisted on other fundamental doctrines, from the foundation of which, the new birth and justification take their rise, with which they are inseparably connected: these are, the everlasting covenant which was entered into by the Holy Trinity, and God the Father's everlasting, unchangeable election of sinners;" (in virtue of which a fiftieth part of mankind shall be saved, do what they will; and the other forty-nine parts shall be damned, do what they can;) "these doctrines are not of a less essential nature than either regeneration, or justification. No, by no means; they are to the full equally essential to the glory of God. Yea, there is an inseparable connection between them. This is a most essential, a most fundamental point."—*Gospel Magazine*, p. 41.

If so, then every one who does not hold it, must perish everlastingly. If, as you here assert, he cannot be justified, then he cannot be saved. If, as you say, he cannot be born again, "he cannot see the kingdom of God."

After asserting this, can Mr. R. ever take the name of catholic love into his mouth? Is not this the very opposite to it? the height and depth of bigotry? Does this spirit do honour to his opinion? Can we conceive any thing more horrid? Is it not enough to make a person of humanity shudder? yea, to make his blood run cold? I will not here enter into the merits of the cause; I need not. It is done to my hands. The whole doctrine of predestination is thoroughly discussed in those three tracts lately printed: "An Answer to the Eleven Letters commonly ascribed to Mr. Hervéy;" "Arguments against General Redemption Considered;" and "An Answer to Elisha Cólés." Till these are seriously and solidly refuted, I have no more to say on that head. But this I must aver, that the excluding all from salvation who do not believe the horrible decree, is a most shocking insult on all mankind, on common sense, and common humanity. I am, &c,

JOHN WESLEY.

REMARKS

ON MR. H.'S ACCOUNT OF THE GENTOO RELIGION IN HINDOSTAN.*

1. SOME years ago, a gentleman published "An exact Translation of the Koran of Mohammed," with a design to contrast it with the Bible;

* These remarks were first published in "Lloyd's Evening Post," Nov. 30, 1774; and afterward inserted in the "Arminian Magazine," for 1785.—EDIT.

to show how far preferable the Mohammedan Bible was to that of the Christians ; and, by a plain inference, how great the preëminence was of Mohammedanism above that of Christianity.

2. As this had not the effect which the writer desired, another gentleman has since published an exact translation of the Indian Koran, that is, the Shastah of Bramah, undoubtedly with the same charitable design,—to contrast this with the Bible, and to show how great is the preëminence of Paganism above Christianity.

3. Letting alone a thousand wonderful assertions scattered up and down his work, I would only at present, 1. Give the substance of this curious book, in the words of its admirer ; 2. Examine what he says concerning the antiquity of it, and concerning the nations that receive it as sacred ; 3. Observe some instances of this writer's esteem for the Bible ; and conclude with some cursory remarks.

4. And, First, I would give the substance of this curious book, in the words of its admirer : “ The rebellious angels groaned in hell for six millions of years. Then God relented. He retired into himself, and became invisible to all the angels, for five thousand years. Then he appeared again, and said, ‘ Let the fifteen regions of purgation and purification appear, for the residence of the rebellious angels ; and let them be brought from hell to the lowest of these regions.’ And it was so. And he prepared bodies for their prison, and said, ‘ Herein they shall undergo eighty-seven transmigrations, for their punishment and purgation. Then they shall animate the form of a cow, and, afterward, the form of a man. This is their eighty-ninth transmigration. If they now repent, and do good works, they shall pass hence into the second region of punishment and purification ; and so successively through the eighth, and then through the ninth, even the first region of purification.’

“ The souls, accordingly, that animate every mortal form of man, beast, bird, fish, or insect, are fallen angels, in a state of punishment for their rebellion against God.

“ When God began to create the world, he fought with two giants for five thousand years. Then he commanded his first-born creature, Birmah, to create the fifteen regions of punishment and purgation. And Birmah straightway formed a leaf of betel, and thereon floated on the flood Chaos. Then Bistnoo, his second-made creature, transformed himself into a mighty boar, and, descending into the abyss, brought up the earth on his back. Then issued from him a mighty tortoise, and a mighty snake, and he put the snake erect on the back of the tortoise, and put the earth on the head of the snake.

“ Time from the creation was divided into four ages ; the first, of 3,200,000 years ; the second, of 1,600,000 ; the third, of 800,000 ; and the fourth, of 400,000 ; six millions in all. The world will continue 359,126 years longer.”

5. Such is the substance of this wonderful book ! Doubtless fit to be paralleled with the Bible ! As to the origin of it, it thus bears witness to itself : “ Above four thousand eight hundred and seventy-four years ago, an angel, having received the laws of God, written in the language of angels, came down to Indostan ; and, assuming a human form, translated it into the language of the country, calling it Chartah Bhade Shastah of Bramah ; that is, ‘ the Four Scriptures of the mighty Spirit,’ which he promulged as the only means of salvation.”

I am, in the Second place, to examine what Mr. H. says concerning the antiquity of this book, and concerning the nations that receive it as sacred.

As to its antiquity, it bears this testimony : “ For a thousand years the Shastah remained pure ; but then some of the Bramins corrupted

it; and still more about five hundred years after, which was 3,374 years ago."

6. But what proof induced Mr. H. to receive, and to give, this amazing system to the world? Why, says he, "This account we had from some of the Bramins, and from the most learned of the laity. And in the earliest ages the Bramins were famed for their virtue and wisdom, by the concurrent testimony of all antiquity." *Testimony of all antiquity!* Pray cite a few of those testimonies, with the names of the authors that lived four or five thousand years ago. You know there are no such in the world. Is there a line extant of any author before Moses? Or can we prove that there were any letters in the world before him? And he lived little above three thousand years since.

7. But "Pythagoras and Zoroaster visited them as early as the time of Romulus." I doubt the fact. But how early did Romulus live? Not six-and-twenty hundred years ago. As to Zoroaster, a learned man has clearly proved him to be no other than Moses himself.

8. Equally doubtful is the antiquity of those nations who receive this book as sacred. Nay, "Indostan," you say, "by their own accounts, was peopled as early as most other parts of the known world. And the first invaders of it found the inhabitants a potent, civilized, wise, and learned people." Doubtless "their own accounts" affirm this; but what authors confirm these accounts? I know none. Therefore, I rank them with the "Tales of the Fairies."

9. But by what nations are they received as sacred? "They were universally professed," says Mr. H., "by all the nations of Gentoos some thousand years before Christ. The metempsychosis, or transmigration of souls, in particular, which runs through their whole divinity, was held in the most early ages by at least four-fifths of the inhabitants of the earth; and the Gentoos were eminently distinguished in the most early times. Their great antiquity is proved by the perpetuity of their doctrine through a succession of so many ages;" that is, the antiquity of their doctrine proves its antiquity!

10. I am, in the Third place, to observe some instances of Mr. H.'s esteem for the Christian Bible. "I profess myself," says he, "an unworthy, though zealous subscriber, to the pure, original Scriptures." But for fear you should not understand him, he immediately adds, "and propagate no system, but what coincides with every religious creed that has been, or is now, professed throughout the known world." *With every religious creed!* Nay, if it coincides with Paganism, or Moham-medanism, it certainly does not coincide with Christianity. For both of these, you well know, are irreconcilable with that book which the Christians receive as the word of God.

11. Let us observe more particularly what esteem Mr. H. has for Moses, the Law, the Prophets, and the New Testament.

As to the first, he avers, "The detail which Moses gives of the creation, and the fall of man, is clogged with too many incomprehensible circumstances, to gain our belief that it can be understood literally." Hence arises his anger at what he calls "Milton's diabolical conceits;" because Milton has shown that detail to be not only simple, easy, and comprehensible, but consistent with the highest reason, and altogether worthy of God. Again: "To suppose the Indians less the care of God

than the Israelites ;” that is, to suppose he ever had a peculiar people, whom he regarded more than other nations, which, it is certain, Moses every where supposes,—“this is to arraign his justice.”

12. As to the law of Moses, he decently affirms, “Nothing but the devil himself could have invented bloody sacrifices, so manifestly repugnant to the true spirit of devotion, and abhorrent to” (abhorred of) “God.”

This is a home thrust both at the Mosaic law, and at St. Paul, who asserts, that, “without shedding of blood there is no remission.”

13. As to the Prophets, he cuts them all off at a stroke. For “God’s prescience of the actions of free agents is utterly repugnant and contradictory to the very nature and essence of free agency.” If so, either man is a mere machine, or there never was any prophecy from the beginning of the world. Consequently, Isaiah and all the Prophets were mere impostors ; yea, and Jesus of Nazareth too.

This strikes at the New as well as the Old Testament ; for it contains numerous prophecies. So here the mask quite falls off. Accordingly, he laughs at “the reveries of Paul ;” and tells us, in express terms, that “only the words of Christ are the pure, original Scripture.” Nay, and not all of them ; for some of them are predictions of the actions of free agents.

14. And lest you should draw any argument in favour of Christianity, from the death of the martyrs, he tells you, (and they may believe it that can,) “The contempt of death is the character of the Gentoo nation. Every Gentoo meets death with a steady, noble, and philosophical resignation.” But how can we reconcile this with the character he gives of them elsewhere ? His words are, “The Gentoos in general are as degenerate, crafty, and wicked a people, as any in the known world ; if not eminently more so.”

15. To finish all, and to complete the full contrast between the doctrines of the Bible and the Shastah, he adds, “The fundamental points of religion were impressed on the heart of man at his creation. The principles of these primitive, original truths, graven on the souls of all men, are these : 1. The being of a God, who is the Creator and Preserver of all things. 2. The existence of three prime created beings. 3. The creation of angels. 4. The rebellion of part of them, and their fall from heaven. 5. The immortality of the soul. 6. A state of future rewards and punishments. 7. That man is now in a state of punishment, for sins committed in a prior state. 8. That one angel tempted the other angels, and is now the tempter of men. 9. That one or more mediators are necessary to bring men back to God. 10. That there is an intermediate state of punishment and purification between death and heaven. 11. The existence of a golden age, wherein men used no animal food. And, 12. The ministration of angels. These were the primitive truths revealed by God to man, and the only ones necessary to men’s salvation !”

16. What a strange hotchpotch is here ! What a wonderful jumble of truth and falsehood together ! Are these twelve articles of his creed “the fundamental points of religion ?” And are they all so “impressed on the heart of every man, as never to be effaced ?” Why, they never were impressed on my mind yet : several of them I no more believe

than I do the Koran. I never met with an American Indian who believed half of them; nor an uninstructed African who believed one of them; unless, perhaps, the being of a God. And is the belief of these propositions "necessary to man's salvation?" I cannot but repeat the observation, wherein experience confirms me more and more, namely, They that do not believe the Bible will believe any thing. They may believe Voltaire, or the Shastah. They may believe that a man is able to put himself into a quart bottle!

SOME REMARKS

ON ARTICLE X. OF MR. MATY'S NEW REVIEW, FOR DECEMBER, 1784.

1. A DAY or two ago this Review fell into my hands, which contains a letter from the Rev. Mr. Badcock. I have not the pleasure of knowing this gentleman; but I esteem him for his useful and ingenious publications. And I think it my duty to inform both him and the public better, of some points wherein they have been misinformed.

2. He says, "Mr. Samuel Wesley, of Epworth, in Lincolnshire, was sent to the university." This is not accurate. He was educated for some years at a Dissenting academy, from which he then privately retired, and entered himself at Exeter college, in Oxford. "His heroic poem, 'The Life of Christ,' excited the ridicule of the wits." His own account of it was, "The cuts are good; the notes pretty good; the verses so so." "At a very advanced age he published a Latin work on the book of Job, which was never held in any estimation by the learned." I doubt that. It certainly contains immense learning; but of a kind which I do not admire.

3. "He married a woman of extraordinary abilities, the daughter of Dr. Samuel Annesley." (Dr. Annesley and the then earl of Anglesey were brothers' sons.) "Samuel, his eldest son, was a noted jacobite." Nay, he was no more a jacobite than he was a Turk. And what amends can Mr. Badcock or Mr. Maty make, for publishing this egregious falsehood? "Many of his political satires remain unpublished, on account of their treasonable tendency." Here is a double mistake: For, (1.) He never published any thing political, whether satirical or not. (2.) He never wrote any thing of a treasonable tendency; he sacredly avoided it. "In his rage of jacobitism, he poured out the very dregs of it on royalty itself." No, never. He never wrote, much less published, one line against the king. I speak it from personal knowledge, having often heard him say, "If it reflects on the king, it is none of mine." His constant practice may be learnt from those lines, in the *Battle of the Sexes*:—

"Forgive the voice that useful fiction sings,
Not impious tales of deities impure;
Not faults of breathless queens, or living kings,
In open treason, or in veil obscure."

"Time, however, changed the satirist against Sir Robert into an humble suppliant." Nay, I do not believe, he ever wrote a line to Sir Robert, either in verse or prose.

4. "Mrs. Wesley lived long enough to deplore the extravagance of her two sons, John and Charles; considering them as 'under strong delusions, to believe a lie.'" By vile misrepresentations she was deceived for a time. But she no sooner heard them speak for themselves, than she was thoroughly convinced, they were in no delusion, but spoke "the words of truth and soberness." She afterward lived with me several years, and died rejoicing and praising God.

5. I was born in June, 1703, and was between six and seven years old, when I was left alone in my father's house, being then all in flames; till I was taken out of the nursery window, by a man strangely standing on the shoulders of another. Those words in the picture, "Is not this a brand plucked out of the burning?" chiefly allude to this.

6. "He had early a very strong impression of his designation to some extraordinary work." Indeed not I; I never said so; I never thought so; I am guiltless in this matter. The strongest impression I had till I was three or four-and-twenty was,

Inter sylvas Academi querere verum;

[Among academic shades to search for truth;]

and afterward, (while I was my father's curate,) to save my own soul and those that heard me. When I returned to Oxford, it was my full resolve to live and die there; the reasons for which I gave in a long letter to my father, since printed in one of my Journals. In this purpose I continued, till Dr. Burton, one of the trustees for Georgia, pressed me to go over with General Oglethorpe, (who is still alive and well knows the whole transaction,) in order to preach to the Indians. With great difficulty I was prevailed upon to go, and spend upwards of two years abroad. At my return, I was more than ever determined to lay my bones at Oxford. But I was insensibly led, without any previous plan or design, to preach, first, in many of the churches in London, then in more public places; afterward in Bristol, Kingswood, Newcastle, and throughout Great Britain and Ireland. Therefore all that Mr. Badcock adds, of the incidents that "gave an additional force" to an impression that never existed, is very ingenious; yet is in truth a castle in the air.

7. It is true, that for a while I admired the Mystic writers. But I dropped them, even before I went to Georgia; long before I knew or suspected any thing as to justification by faith. Therefore all that follows of my "making my system of divinity more commodious for general use;" and of "employing myself to search for some common bond, whereby the most dissonant sects might have a centre of union;" having no foundation to stand upon, falls to the ground at once. I had quite other work while I was at Oxford, being fully engaged, partly with my pupils, and partly with my little offices, being Greek lecturer, and moderator of both the classes.

8. "His dexterity in debate has been so long known, that it is almost become proverbial." It has been my first care for many years, to see that my cause was good; and never, either in jest or earnest, to defend the wrong side of a question. And shame on me, if I cannot defend the right, after so much practice; and after having been so early accustomed to separate truth from falsehood, how artfully soever they were twisted together.

9. If the poem on Religious Discourse “delineates the disposition and character of the author,” it does not delineate mine; for I was not the author, but Mr. John Gambold. What becomes then of that good natured remark? “The wonder is not, that John Wesley should have shown an inclination to insult the memory of a sober divine; but that Samuel Wesley should have been disposed to show lenity to a whig of the Revolution.” Mistake upon mistake! (1.) Those marginal notes were not wrote by Samuel, but Charles Wesley. He told me so this very day. (2.) Both my father and all his sons have always praised God for the happy Revolution. I let Bishop Warburton alone. He is gone to rest; I well hope, in Abraham’s bosom.

10. “Mr. Wesley had a very important end in view.” What end, but to save sinners? What other end could I possibly have in view? or can have at this day? “Deep projects of a subtle mind.” Nay, I am not subtle, but the veriest fool under the sun, if I have any earthly project at all now! For what do I want which this world can give? And, after the labour of fourscore years,

No foot of land do I possess,
No cottage in the wilderness;
A poor, wayfaring man,

CITY ROAD, January 11, 1785.

I dwell awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

JOHN WESLEY.

THOUGHTS ON A LATE PUBLICATION.

1. SOME time since a celebrated book fell into my hands, “An Account of the Pelew Islands.” I looked it over, but in a cursory manner, being straitened for time. Having now a little more leisure, I took it again, and went through it with more attention, particularly the latter part, which is by far the most laboured; and the more I read and considered, the more convinced I was, that, if this account be true, the Bible is not true; for the Bible affirms, not in one place only, but through the whole tenor of it, that all mankind are “by nature dead in trespasses and sins.” But in this treatise we read not only of a man, but a nation who are, by nature free from sin, without any ill tempers, without any thing blamable either in their words or actions. Nay, they are described, not only as negatively good, free from every evil temper and action, but as positively so, as adorned in a high degree with benevolence, and every amiable quality. It is true, the author allows them to have some infirmities; among which, perhaps, some may reckon polygamy, theft, and murdering all their prisoners in cool blood; but even for the last of these he makes a handsome apology, on the foot of political wisdom.

2. Such a nation, the unblamable Ethiopians, Homer supposes to have lived two or three thousand years ago; but if there ever was, or is now, such a nation in the world, the Scriptures are a falsity; and the inspired writers, so called, talked at random, and were utterly ignorant of human nature: nor did any writer do justice to mankind, till the account of the Pelew Islands was published.

3. I make no doubt but Captain Wilson sailed from England in the *Antelope*, in the East India Company's service; neither of his being shipwrecked on the coral reef, not very far from China. I readily believe, that the inhabitants of the neighbouring island showed him and his men no small kindness; and that one of them, a youth of an amiable temper and uncommon understanding, (whether he was a prince, any more than *Tomo Chachi* was a king, I cannot tell,) accompanied him in his return to London, and some months after died of the small pox; but I can in no wise believe, that he or *Abba Thulle*, or any of his subjects, were taught all that is right by the light of nature, and enabled by the power of nature, to practise all that is good. To suppose this, is to sap the foundation of revelation, and to destroy Christianity at a stroke; seeing, if this supposition be admitted, there is no need of it at all. If, therefore, this be the judgment of Captain Wilson and *Mr. Keate*, why should they personate Christians any more?

4. But I cannot admit this supposition at all. Perhaps I have conversed in fourscore years, (between forty and fifty of which I have, at an average, travelled four thousand miles a year,) with more persons than these two gentlemen put together; and many of them Indians of various nations, *Creeks*, *Cherokees*, *Chickasaws*, and no ways infected with Christianity; but one such man as *Abba Thulle*, *Raa Kook*, or *Arra Kooker*, I have not found. Nor therefore can I believe that there is, I will not say a nation, but an individual upon earth, who are either born without shame, as Captain Cook affirms the nations of *Otaheite* to be; or to be wholly unblamable, both in their tempers and actions, as Captain Wilson affirms the nations of *Pelew* to be.

5. I do not say that either Captain Wilson or his historian designed, by this publication, to strike at the root of the Christian revelation, by showing that it was grounded on a palpable falsehood, namely, the fall of man; but I say again, that if their account be true, if mankind are faultless by nature, naturally endued with light to see all necessary truth, and with strength to follow it,—that smooth sophister *Reynal* is in the right; revelation is a mere fable; we can do perfectly well without it; witness *Lee Boo*, *Abba Thulle*, and all his subjects; nay, witness all Captain Wilson's crew, (except one, who happened to give his fellow a bloody nose,) and we may seriously say, with a great man, "Indeed I do not see that we have much (or any) need of Jesus Christ."

6. I cannot, therefore, but earnestly advise all those who still believe the Scriptures to be of God, to beware of this, and all other books of this kind, which either affirm or insinuate that there are any Heathens in the world, who, like the supposed nations of the *Pelew Islands*, are unblamable by nature; since, if there be any such, all revelation is needless, and the Christian revelation utterly false.

JOHN WESLEY.

PECKHAM, December 30, 1789.

THOUGHTS

UPON BARON MONTESQUIEU'S "SPIRIT OF LAWS."

[PRINTED IN THE YEAR 1781.]

1. As some of my friends desire I would give them my thoughts on "The Spirit of Laws," I do it willingly, and in the plainest manner I can; that, if I am wrong, I may be the sooner set right. I undertook the reading of it with huge expectation, hoping to find an invaluable treasure; as the author is seldom spoken of, but as the phoenix of the age, a prodigy of understanding; and the book is every where spoken of as the highest effort of genius that ever was. Accordingly, as late as it has appeared in an English dress, it is already come to the eleventh edition; and who knows but in a few years more it may come to the two-and-twentieth?

2. Yet I cannot but observe, that in several places the translator does not seem to understand the original; that there is, in the last London edition, a great number of typographical errors; and that, not in a few places, either the translator or the printer has made absolute nonsense.

3. But whence is it that such a multitude of people so hugely admire, and highly applaud this treatise? Perhaps nine in ten of them do this because others do: they follow the cry without why or wherefore: they follow one another like a flock of sheep; they run on, because many run before them. It is quite the fashion; and who would be out of the fashion? As well be out of the world. Not that one half of these have read the book over; nor does one in ten of them understand it. But it is enough that "every one commends it; and why should not I too?" especially as he seems greatly to admire himself, and upon occasion to commend himself too; though in a modest, decent way; not in that fulsome manner which is common among modern writers.

4. Others admire him because of his vast learning, testified by the numerous books he refers to; and yet others, because he is no bigot to Christianity, because he is a free and liberal thinker. I doubt whether many gentlemen do not admire him on this account more than on all the others put together; and the rather, because he does not openly attack the religion of his country, but wraps up in the most neat and decent language the remarks which strike at the root of it.

5. But it cannot be denied that he deserves our commendation upon several accounts. He has an extremely fine imagination, and no small degree of understanding. His style is lively, and, even under the disadvantage of a translation, terse and elegant. Add to this, that he has many remarks which I suppose are perfectly his own; at least, I never remember to have seen them in any either ancient or modern writer. Now, when all these things are considered, is it any wonder that he should be received with so high and general applause?

6. "Why, then, do not you concur with the general voice? Why do not you pay him the same admiration?" Without any preface or

apology, I will tell you my reasons; and then let you or any candid man judge whether they are not sufficient.

I do not greatly admire him, (1.) Because so large a part of his book, I believe little less than half of it, is dry, dull, unaffecting, and unentertaining; at least, to all but Frenchmen. What have I or any Briton to do with the petty changes in the French government? What have we to do with a long, tedious detail of the old, obsolete, feudal laws? Over and above that we cannot find any use therein, that the knowledge of these things answers no one reasonable purpose, it touches none of the passions; it gives no pleasure, no entertainment, to a thinking mind. It is heavy and tedious to the last degree. It is as insipid as the travels of Thomas Coryat.

7. I do not admire him, (2.) Because I think he makes very many remarks that are not just; and because he gives us many assertions which are not true. But all these he pronounces as *ex cathedrâ*, with an air of infallibility; as though he were the dictator not only of France, but of Europe; as though he expected all men to bow before him.

8. But what I least of all admire is, his laying hold on every opportunity to depreciate the inspired writers; Moses, in particular. Indeed, here his prudence and decency seem to fail him; and he speaks of the Jewish Lawgiver with as little respect or reserve as he would of Lycurgus, Romulus, or Numa Pompilius.

9. These are some of the reflections which readily occurred to me from a cursory reading of this celebrated author. I add but one more: What is the meaning of his title page? I am afraid of stumbling at the threshold. What does he mean by "The Spirit of Laws?" After reading the whole book, I really do not know. The words give me no idea at all; and the more I study, the less I comprehend them. The author never defines them at all. I verily believe he did not comprehend them himself. I believe he had no clear or determinate ideas affixed to those words. And was he not likely, when he set out with his head in a mist, to go on in a wonderful manner? Other talents he undoubtedly had; but two he wanted,—religion and logic. Therefore, he ought to be read warily by those who are not well grounded in both.

10. Upon the whole, I think Baron Montesquieu was wholly unworthy of the violent encomiums which have been bestowed upon him. I think he excelled in imagination, but not in judgment, any more than in solid learning. I think, in a word, that he was a child to Monsieur Pascal, Father Malebranche, or Mr. Locke.

LETTER TO THE REV. MR. FURLY.

LIVERPOOL, July 15, 1764.

DEAR SIR,—I have had many thoughts since we parted, on the subject of our late conversation. I send you them just as they occur. "What is it that constitutes a good style?" Perspicuity, purity, propriety, strength, and easiness, joined together. When any one of these

is wanting, it is not a good style. Dr. Middleton's style wants easiness: it is stiff to a high degree. And stiffness in writing is full as great a fault as stiffness in behaviour. It is a blemish hardly to be excused, much less to be imitated. He is pedantic. "It is pedantry," says the great Lord Boyle, "to use a hard word, where an easier will serve." Now, this the Doctor continually does, and that of set purpose. His style is abundantly too artificial: *Artis est celare artem*; [it is the perfection of art to conceal itself;] but his art glares in every sentence. He continually says, "Observe how fine I speak:" whereas, a good speaker seems to forget he speaks at all. His full round curls naturally put one in mind of Sir Cloudesley Shovel's peruke, that "eternal buckle takes in Parian stone." Yet this very fault may appear a beauty to you, because you are apt to halt on the same foot. There is a stiffness both in your carriage and speech, and something of it in your very familiarity. But for this very reason you should be jealous of yourself, and guard against your natural infirmity. If you imitate any writers, let it be South, Atterbury, or Swift, in whom all the properties of a good writer meet. I was myself once much fonder of Prior than Pope; as I did not then know that stiffness was a fault. But what in all Prior can equal, for beauty of style, some of the first lines that Pope ever published?—

Poets themselves must die, like those they sung,
Deaf the praised ear, and mute the tuneful tongue;
E'en he whose heart now melts in tender lays,
Shall shortly want the generous tear he pays.
Then from his eyes thy much-loved form shall part;
And the last pang shall tear thee from his heart:
Life's idle business at one gasp be o'er,
The muse forgot, and thou beloved no more.

Here is style! How clear, how pure, proper, strong, and yet how amazingly easy! This crowns all; no stiffness, no hard words; no apparent art, no affectation; all is natural, and therefore consummately beautiful. Go thou and write likewise. As for me, I never think of my style at all; but just set down the words that come first. Only when I transcribe any thing for the press, then I think it my duty to see every phrase be clear, pure, and proper. Conciseness (which is now, as it were, natural to me) brings *quantum sufficit* [a sufficiency] of strength. If, after all, I observe any stiff expression, I throw it out, neck and shoulders.

Clearness in particular is necessary for you and me; because we are to instruct people of the lowest understanding. Therefore we, above all, if we think with the wise, yet must speak with the vulgar. We should constantly use the most common, little, easy words (so they are pure and proper) which our language affords. When I had been a member of the university about ten years, I wrote and talked much as you do now. But when I talked to plain people in the castle, or the town, I observed they gaped and stared. This quickly obliged me to alter my style, and adopt the language of those I spoke to. And yet there is a dignity in this simplicity, which is not disagreeable to those of the highest rank.

I advise you sacredly to abstain from reading any stiff writer. A bystander sees more than those that play the game. Your style is much

hurt already. Indeed, something might be said, if you were a learned infidel, writing for money or reputation. But that is not the case: you are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use any hard word. Use all the sense, learning, and time you have; forgetting yourself, and remembering only those are the souls for whom Christ died; heirs of a happy, or miserable eternity!

I am your affectionate friend and brother,

JOHN WESLEY.

THOUGHTS

ON THE CHARACTER AND WRITINGS OF MR. PRIOR.

[PRINTED IN THE YEAR 1782.]

1. A VERY ingenious writer has lately given us a particular account of the character and Works of Mr. Prior. But it was not likely to be a just one, as he formed it chiefly on the testimony of very suspicious witnesses; I mean, Mr. Pope and Mr. Spence: I object both to one and the other. They depreciated him to exalt themselves. They viewed him with no friendly eye; looking upon him (particularly Mr. Pope) as a rival; whom, therefore, they rejoiced to depress.

2. Mr. Pope gives it as his opinion, that he was fit only to make verses. What can be more unjust? He was fit for transactions of the most difficult and delicate nature. Accordingly, he was entrusted with them at Paris, and acquitted himself to the full satisfaction of his employers. He was really fit for every thing; for writing either in verse or prose; for conversation, and for either public or private business.

3. But Mr. Spence says, "His life was irregular, negligent, and sensual. He descended to the meanest company. The woman with whom he cohabited was a despicable drab of the lowest species. One of his wenches, perhaps Chloe, stole his plate, and ran away with it."

I do not believe one word of this: although I was often in his neighbourhood, I never heard a word of it before. It carries no face of probability. Would Bishop Atterbury have kept up an acquaintance with a man of such a character? Would that accomplished nobleman, the then earl of Oxford, have given him a place even in his friendship? I am well assured, my eldest brother would have had no acquaintance with him, had he been such a wretch as Mr. Spence describes.

4. Others say, his Chloe was ideal. I know the contrary. I have heard my eldest brother say her name was Miss Taylor; that he knew her well; and that she once came to him (in Dean's-yard, Westminster) purposely to ask his advice. She told him, "Sir, I know not what to do. Mr. Prior makes large professions of his love; but he never offers me marriage." My brother advised her to bring the matter to a point at once. She went directly to Mr. Prior, and asked him plainly, "Do you intend to marry me, or no?" He said many soft and pretty things; on which she said, "Sir, in refusing to answer, you *do* answer. I will see you no more." And she did see him no more to the day of

his death. But afterward she spent many hours, standing and weeping at his tomb in Westminster Abbey.

5. As to his writings, I cannot but think Mr. Prior had not only more learning, but a stronger natural understanding, than Mr. Pope. But this is the less observable, because Mr. Prior always wrote *currente calamo*, [rapidly,] having little time to correct any thing; whereas Mr. Pope laboured every line, and polished it with the utmost exactness. Prior's praise is by no means that of correctness. He has many unpolished, hasty, half-formed lines, which he would not (or did not) take the pains to correct. I can therefore by no means subscribe to that sentence, "What he obtains above mediocrity seems to be the effort of struggle and travail." Surely, no. What he frequently obtains, as far above Pope's "Messiah," as that is above Quarles's "Emblems," seems to be the effort of a genius not inferior in strength to any beside Milton. But "his words are put by constraint into their places, where they do their duty, but do it sullenly." Nay, I reply, most of his words are as natural and unconstrained, as even those of Waller; though they would certainly have done their duty better, had he taken more pains with them. "He extends his sense from one couplet to another; but without success." I think, with great success. I will give the first instance that occurs to my memory:—

Happiness, object of that waking dream,
Which we call life, mistaking; fugitive theme
Of my pursuing verse; ideal shade,
Notional good, by fancy only made,
And by tradition nursed; fallacious fire,
Whose dancing beams mislead our fond desire;
Cause of our care, and error of our mind!
O hadst thou ever been by Heaven design'd
For Adam and his mortal race, the boon
Entire had been reserved for Solomon.

Were ever lines extended from couplet to couplet with more success than these? Is there any constraint here? What lines can flow more free, more easy, more natural?

6. But "his numbers commonly want ease, airiness, lightness, and facility." I cannot possibly be of this opinion. Wherever this is proper, as in all his tales, and in "Alma," his numbers have certainly the greatest airiness, lightness, and facility. Nay, "but even what is smooth is not soft." No? What do you think of "The Lady's Looking Glass?" (to take one instance out of fifty.) Where will you show me any softer numbers than these?—

Celia and I the other day,
Walk'd o'er the sand hills to the sea:
The setting sun adorn'd the coast,
His beams entire, his fierceness lost;
And on the bosom of the deep
The waves lay only not asleep.
The nymph did like the scene appear,
Serenely pleasant, calmly fair:
Soft fell her words, as flew the air.

In truth, the general fault of Prior's poetry is this: It is not too much, but too little, laboured. Pope filed and polished every line; Prior set his words down as fast as he could write, and scarce polished any of them with any accuracy, at least only here and there. And the reason

is plain : Pope lived by his writings ; Prior did not. And again : Pope was a man of much leisure ; Prior a man of much business.

7. But to descend from generals to particulars : His tales are certainly the best told of any in the English tongue. And it matters not, whether they were ever told before or no. They never were in the English language. I instance only in two of them,—“The Lady’s Looking Glass,” (mentioned before,) and “The English Padlock.” In both the diction is pure, terse, easy, and elegant, in the highest degree. And the moral both of one and the other may be of excellent use ; particularly that of the latter :—

Be to her virtues very kind ;
Be to her faults a little blind.
Let all her ways be unconfined,
And clap your padlock—on her mind.

8. But “his amorous effusions have neither gallantry nor tenderness. They are the dull exercises of one trying to be amorous by dint of study. When he tries to act the lover, his thoughts are unaffected and remote. In his amorous pedantry he exhibits the college.”

Surely, never was any thing more distant from the truth ! *Neither gallantry nor tenderness!* For gallantry, I know not well what it means. But never man wrote with more tenderness. Witness the preface to “Henry and Emma,” with the whole inimitable poem ; witness the story of “Abraham.” Are these “the dull exercises of one trying to be amorous by dint of study ?” Are the thoughts in these “unaffected and remote ?” yea, amorous pedantry of a college ? O no ! They are the genuine language of the heart. *Unaffected!* So far from it, that I know not what man of sensibility can read them without tears.

9. But it is said, “‘Henry and Emma’ is a dull and tedious dialogue, which excites neither esteem for the man, nor tenderness for the woman.” Does it not ? Then I know not with what eyes, or with what heart, a man must read it. *Dull and tedious!* See how doctors differ ! One who was no bad poet himself, and no bad judge of poetry, describing love, says,—

“The’ immortal glories of the nut-brown maid,
Emblazon’d lively on his shield appear ;”

and always spoke of this very poem as one of the finest in the English language.

10. However, “‘Alma’ never had a plan, nor any drift or design.” The drift and design of it is tolerably plain. It is a strong satire on that self-conceited tribe of men, who pretend to philosophize upon every thing, natural or spiritual. It keenly exposes those who continually obtrude their own systems upon the world, and pretend to account for every thing. His design is, if possible, to make these men less wise in their own conceit, by showing them how plausibly a man may defend the oddest system that can be conceived ; and he intermixes many admirable reflections, and closes with a very striking conclusion ; which points out, where one would least expect it, that “all is vanity.”

11. The strangest sentence of all is that which is passed upon “Solomon :” “It wants the power of engaging attention. Tediousness is the most fatal of all faults. The tediousness of this poem”—Did any one ever discern it before ? I should as soon think of tediousness in the

second or sixth Æneid ! So far from it, that if I dip in any of the three books, I scarce know where to leave off. No ! This poem does not "want the power of engaging the attention" of any that have a taste for poetry; that have a taste for the strongest sense expressed in some of the finest verses that ever appeared in the English tongue.

I cite but one passage for all. It stands in the first book :—

Now, when my mind has all the world survey'd,
 And found that nothing by itself was made;
 When thought has raised itself by just degrees,
 From valleys crown'd with flowers and hills with trees,—
 From all the living that four-footed rove
 Along the shore, the meadow, or the grove;
 From all that can with fins or feathers fly
 Through the aerial or the watery sky;
 From the poor reptile with a reasoning soul,
 That miserable master of the whole;
 From this great object of the body's eye,
 This fair half-round, this ample azure sky,
 Terribly large and wonderfully bright,
 With stars unnumber'd and unmeasured light;
 From essences unseen, celestial names,
 Enlightening spirits and ministerial flames,
 Angels, dominions, potentates, and thrones;
 All that in each degree the name of creature owns;
 Lift we our reason to that sovereign Cause,
 Who bless'd the whole with life, and bounded it with laws;
 Who forth from nothing call'd this comely frame,
 His will and act, his word and work, the same;
 To whom a thousand years are but a day,
 Who bade the light her genial beams display,
 And set the moon, and taught the sun his way;
 Who waking time, his creature, from the source
 Primeval, order'd his predestined course;
 Himself, as in the hollow of his hand,
 Holding obedient to his high command,
 The deep abyss, the long-continued store,
 Where months, and days, and hours, and minutes pour
 Their floating parts, and thenceforth are no more.
 This Alpha and Omega, First and Last,
 Who like the potter in a mould has cast
 The world's great frame, commanding it to be
 Such as the eyes of sense or reason see;
 Yet, if he wills, may change or spoil the whole;
 May take yon beauteous, mystic, starry roll,
 And burn it, like a useless parchment scroll;
 May from its basis in one moment pour
 This melted earth
 Like liquid metal, and like burning ore;
 Who sole in power, at the beginning said,
 "Let sea, and air, and earth, and heaven be made,
 And it was so;" and when he shall ordain
 In other sort, has but to speak again,
 And they shall be no more: Of this great theme,
 This glorious, hallow'd, everlasting name,
 This God, I would discourse.

12. Now, what has Mr. Pope in all his eleven volumes which will bear any comparison with this? As elegant a piece as he ever wrote was, "Verses to the Memory of an Unfortunate Lady." But was ever any thing more exquisitely injudicious? First. What a subject! An eulogium on a self-murderer! And the execution is as bad as the design: it is a commendation not only of the person, but the act!—

Is it in heaven a crime to love too well?
 To bear too tender or too firm a heart?
 To act a lover's or a Roman's part?

Yes, whatever men may think, it is a crime, and no small one, with Him that sitteth in heaven, for any worm on earth to violate the canon he hath fixed against self-murder. Nor did any one ever do this out of firmness of heart, but for want of firmness. *A Roman's part!* Nay, no Roman ever acted this part, but out of rank cowardice. This was the case of Cato in particular. He did not dare to receive a favour from Cæsar.

13. But go on:—

Ambition first sprung from your high abodes,
 The glorious fault of angels and of gods.

Consummate nonsense! *Of angels and of gods!* What is the difference? Are not these angels and gods the very same? that is, in plain English, devils! Are these subjects of panegyric, or fit to be recommended to our imitation? And if the fault they were guilty of were so glorious, what cruelty was it to cast them into hell for it!

But what comfort does the poet provide for the woman that was guilty of this glorious fault? Why, this:—

Yet shall thy grave with rising flowers be dress'd,
 And the green turf lie light upon thy breast.

Who would not go to hell, to have the green turf grow upon his grave? Nay, and primroses too! For the poet assures her,—

There the first roses of the spring shall blow!

The conclusion of this celebrated poem is not the least remarkable part of it:—

Life's idle business at one gasp be o'er,
 The muse forgot, and thou beloved no more!

Idle business indeed! If we had no better business than this, it is pity that ever we were born! But was this all the business of his life? Did God raise him from the dust of the earth, and breathe into him a living soul, for no other business than to court a mistress, and to make verses? O what a view is here given of an immortal spirit, that came forth from God, and is going back to God!

14. Upon the whole, I cannot but think that the natural understanding of Mr. Prior was far stronger than that of Mr. Pope; that his judgment was more correct, his learning more extensive, his knowledge of religion and of the Scriptures far greater. And I conceive his poetical abilities were at least equal to those either of Pope or Dryden. But as poetry was not his business, but merely the employment of his leisure hours, few of his pieces are so highly finished as most of Mr. Pope's are. But those which he has taken the pains to polish (as the "Ode to the Memory of Colonel Villiers," the "Paraphrase on the Thirteenth of the Corinthians," and several parts of "Solomon") do not yield to any thing that has been wrote either by Pope, or Dryden, or any English poet, except Milton.

THOUGHTS

ON THE WRITINGS OF BARON SWEDENBORG.

1. "I WAS born," says the Baron, "in the year 1689. My father, Jasper Swedenborg, was bishop of Westragothia. King Charles the Twelfth appointed me assessor in the Metallic college, in which office I continued till the year 1747, when I quitted the office, to give myself wholly to the new function which the Lord had called me to. In 1719, I was ennobled by Queen Ulrica Eleonora, and named Swedenborg. I am a fellow of the Royal Academy of Sciences, at Stockholm. In the year 1734, I published the '*Regnum Minerale*,' in three volumes folio; and in 1738, I took a journey into Italy, and stayed a year at Venice and Rome.

"In the year 1743, the Lord was pleased to manifest himself to me in a personal appearance, to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege I have enjoyed ever since. From that time I began to publish various unknown *arcana*, that have been either seen by me, or revealed to me, concerning God, the spiritual sense of Scripture, the state of man after death, heaven and hell, and many important truths."

This is dated, "London, 1769." I think he lived nine or ten years longer.

2. Many years ago, the Baron came over to England, and lodged at one Mr. Brockmer's, who informed me, (and the same information was given me by Mr. Mathesius, a very serious Swedish clergyman, both of whom were alive when I left London, and, I suppose, are so still,) that while he was in his house he had a violent fever; in the height of which, being totally delirious, he broke from Mr. Brockmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire. I suppose he dates from this time his admission into the society of angels. From this time we are undoubtedly to date that peculiar species of insanity which attended him, with scarce any intermission, to the day of his death.

3. In all history I find but one instance of an insanity parallel to this: I mean, that related by the Roman poet, of the gentleman at Argos, in other respects a sensible man,—

*Qui se credebat miros audire tragados,
In vacuo latus sessor plausorque theatro,—*

"who imagined himself to hear admirable tragedies, and undoubtedly saw as well as heard the actors, while he was sitting alone, and clapping them in the empty theatre." This seems to have been a purely natural disorder, although not easy to account for. Whether any thing preternatural was added in the case of the Baron, I do not undertake to determine.

4. The accounts of those "admirable tragedies" which he has published take up many quarto volumes. I have read little more of them than what we have in English, except his inimitable piece, *De Nuptiis Cælestibus*,—"Of the Marriages in Heaven." To the reading of this, I acknowledge, I was invited by the newness of the subject; and I cannot doubt, but the same circumstance (though they were not sensible

of it) contributed much to the pleasure which those pious men, Mr. Cl., Mr. Ha., and Mr. Cl—s, have received from his writings. The same pleasure they naturally desired to impart to their countrymen, by translating, publishing, recommending, and propagating them with their might. They doubtless found an additional pleasure from the huge admiration wherewith many received them; and I should not wonder if some of these should be adopted into the society of angels, just as the Baron himself was; nay, I cannot but apprehend, that they have already attained to a degree of the same illumination.

5. Desiring to be thoroughly master of the subject, I procured the translation of the first volume of his last and largest theological work, entitled, "True Christian Religion." (The original the Baron himself presented me with, a little before he died.) I took an extract thereof from the beginning to the end, that I might be able to form a more accurate judgment. And one may trace, through the whole, remains of a fine genius, "majestic, though in ruins!" From the whole I remark, that what Mr. Law oddly imputes to Sir Isaac Newton is truly imputable to the Baron: he "ploughed with Jacob Behmen's heifer," and that both in philosophy and divinity. But he far exceeded his master: his dreams are more extraordinary than those of Jacob himself.

6. Nothing can be more extraordinary than his manner of expounding the Holy Scriptures; a specimen of which he has given in his exposition of the Decalogue, in which he undertakes to show, not only the literal and spiritual, but even the celestial, meaning of each commandment. For example:—

"By the fourth commandment, in the spiritual sense, is meant the regeneration and reformation of man. The work of regeneration is successive." This is borrowed from Jacob Behmen. "Answering in its several stages to man's conception, formation in the womb, his birth, and his education. The first act of the new birth is reformation; the second act of it is regeneration." That is, in plain English, the second act of the new birth is the new birth!

"In a spiritual sense, by honouring father and mother is meant revering and loving God and the church. In a celestial sense, by father is meant revering and loving God and the church. In a celestial sense, by father is meant God; by mother, the communion of saints.

"The celestial meaning of the sixth commandment is, Thou shalt not hate God.

"Committing adultery, in a spiritual sense, is adulterating the word of God.

"Stealing, in the celestial sense, is the taking away divine power from the Lord."

7. I will oblige the reader with a few more of his extraordinary expositions:—

"In Scripture, by a garden, a grove, woods, are meant, wisdom, intelligence, science; by the olive, the vine, the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different characters of celestial, spiritual, rational, natural, and sensual; by a lamb, an ox, a sheep, a calf, a goat, are meant innocence, charity, and natural affection; by Egypt, is signified what is scientific; by Ashur, what is rational; by Edom, what is natural; by Moab, the adulteration of good; by Ammon, the adulteration of truth; by Jacob, is meant the church natural; by Israel, the church spiritual; and by Judah, the church celestial."

Can any person of common understanding defend any of these expositions? Are they not so utterly absurd, so far removed from all shadow of reason, that, instead of pronouncing them the dictates of the Holy Ghost, we cannot but judge them to be whims of a distempered imagination? A thousand more, equally absurd, are to be found in all his writings; but I believe these are abundantly sufficient to show the man.

8. Equally extraordinary is the account which the Baron gives of charity and faith:—

“When a man keeps the ten commandments, charity follows of course.

“Charity consists in living well.

“Charity consists in willing what is good.”

That both these accounts are wrong is certain; but who can reconcile one with the other?

“There can be no faith in an invisible God.”

This is bold indeed! Was it intended to confute St. Paul, making use of that very expression in describing the faith of Moses, “He endured as seeing Him that was invisible?”

“Faith in general is a belief that whoever lives well, and believes right, shall be saved.”

This definition is quite ambiguous: believing right may have a hundred different meanings; and it is utterly false, if that expression means any more than a belief “that God is, and that he is a rewarder of them that diligently seek him.”

Rather, faith in general is “a divine evidence of things unseen.”

“The Lord is charity and faith in man; and man is charity and faith in the Lord.”

I make no scruple to affirm, this is as arrant nonsense as was ever pronounced by any man in Bedlam.

9. Be this a specimen of the Baron’s skill in expounding the Scriptures. Come we now to his memorable visions and revelations.

Any serious man may observe, that many of these are silly and childish to the last degree; that many others are amazingly odd and whimsical; many palpably absurd, contrary to all sound reason; and many more, contrary, not only to particular texts, but to the whole tenor, of Scripture.

These are interspersed with all the doctrines which he delivers, in order to put them beyond all doubt. The grand error which we learn from his whole work is, that there are not three persons in one God. This stares you in the face, almost in every page, from the beginning to the end of his book. So in the very first chapter,

OF GOD THE CREATOR,

we read, “God is one, in essence and person, and Jesus Christ is he.

“Jesus Christ is Father, Son, and Holy Ghost.

“Before the creation of the world, there was no Trinity, but it was provided and made when God was manifested in the flesh, and then existed in the Lord Jesus Christ.”

“A Trinity of Divine Persons existing before the creation of the world, is a Trinity of Gods.”

10. But he is not content with denying the Trinity. He goes much farther than this: he excludes all that believe it from salvation, and counts it the most damnable of all heresies.

“The Church is now in so ruinous a state, that there are scarce any traces left of its ancient glory. And this has come to pass, in consequence of their dividing the Divine Trinity into three persons, each of which is declared to be God and Lord. This is the true source of all the Atheism in the world.”

I believe no Arian, Socinian, or Mohammedan ever affirmed this before.

Again : “The Nicene and Athanasian doctrine concerning a Trinity, have given birth to a faith which has entirely overturned the Christian church.”

Nay, Bishop Bull has indisputably proved, that this faith was delivered to the saints long before the Nicene council sat, and before Athanasius was born.

Yet again : “He that confirmeth himself in a plurality of gods, by a plurality of persons, becomes like a statue formed with movable joints, in the midst of which Satan stands and speaks through its mouth.”

So all that believe the Trinity are, according to his charitable sentence, possessed by the devil !

11. To confound all the Trinitarians at a stroke, he adds this memorable relation :—

“In the spiritual world (which lies in the midst between heaven and hell, having heaven above and hell below) are climates and zones as in the natural. The frigid zones are the habitation of those first spirits, who, while on earth, were lazy and indolent. Having once a desire to visit them, I was carried in the spirit to a region covered with snow.” Remember this region was in the other world ! “It was on the Sabbath day ; and I saw a number of men, that is, human spirits, who had their heads covered with lions’ skins, by reason of the cold ;” (or who knows, but the poor spirits might have been frozen to death ?) “their bodies, with the skins of leopards ; and their legs and feet, with bears’ skins. I also observed several riding in chariots, made in the shape of dragons with horns ; they were drawn by small horses without tails, which ran with the impetuosity of terrible fierce beasts. They were all flocking toward a church, in which hung a tablet inscribed, ‘A Divine Being, consisting of Father, Son, and Holy Ghost, in essence one, but in persons three.’”

He has abundance of relations to the same purpose. I will add but one more :—

“I once saw a spirit as lightning falling from heaven. I asked him the reason of it. He replied, ‘I was cast down, because I believed that God the Father and God the Son are two persons.’ All the angels believe they are but one person ; and every word that contradicts this, causeth in them the same pain, as if they should snuff up some pungent powder into their nostrils, or as if one should bore their ears through with an awl. And every one has a place in heaven, according to his idea of God.”

O no ; this is a deadly mistake ! Every one has a place in heaven, not according to his ideas, but according to his works.

But notwithstanding all his new revelations, I believe, according to the old one, “There are three that bare record in heaven, the Father, the Word, and the Spirit ; and these three are one.”

For the term *person* I contend not. I know no better : if any does, let him use it.

12. Let us now inquire, what is the Baron’s own belief concerning the Trinity.

OF THE LORD THE REDEEMER.

“The Lord received his soul from Jehovah, and the divinity of the Father was the Lord’s soul.

“The humanity whereby God sent himself into the world was the *Soa* of God.

“The passion of the cross was the final temptation which the Lord endured as the Grand Prophet; and it was the means of the glorification of his humanity; that is, of its union with the divinity of the Father.”

No. There is not a word in all the Bible concerning any such union of the humanity of Christ with the divinity of the Father. He was then glorified, when he was received again into the glory which he had before the world began.

13. What then is redemption?

“Bringing the hells under subjection, and reducing the heavens into order. God’s omnipotence in accomplishing this work was an effect of his humanity.” Strange indeed! “It is now believed, that his passion on the cross was the very act of his redemption. No: the act of his redemption consisted in this, that he accomplished the last judgment, which was executed in the spiritual world, and then separated the sheep from the goats, and drove out of heaven those that were united to the dragon. He then formed a new heaven of such as were found worthy, and a new hell of such as were found unworthy, and by degrees reduced all things in each place to order. By these acts he united himself to the Father, and the Father himself to him.”

“The Lord is now accomplishing redemption; that is, subduing the hells, and bringing the heavens into order; which was begun in the year 1757, together with the last judgment executed at the same time.”

What heaps of absurdity are here! only fit to have a place in *Orlando Furioso*.

Redemption is, “bringing the hells into subjection.” When were they not in subjection to the Almighty? “And reducing the heavens into order.” When was heaven, the abode of angels, out of order? “God’s omnipotence was an effect of his humanity.” Blasphemy, joined with consummate nonsense. “He by degrees reduced them to order.” *By degrees?* No: a word, a nod from Jehovah was sufficient. “By these acts he united himself to the Father.” Blasphemous nonsense again. “The last judgment was executed in the year 1757.” This is the top of all the Baron’s discourses!

“It was once granted me to speak to the mother Mary. She appeared in heaven just over my head, and said, she was the mother of the Lord, as he was born of her; but that when he was made God, he put off all the humanity he had from her. And therefore she is unwilling any should call him her son, because in him all is divine.”

In all this jumble of dissonant notions, there is not one that is supported by any Scripture, taken in its plain, obvious meaning. And most of them are as contrary to Scripture as to common sense.

14. But here follows as curious an assertion as any: “Christ redeemed the angels as well as men. The angels could not have stood,” (mark the proof!) “unless the Lord had wrought this redemption, because the whole angelic heaven with the church on earth is as a single man, whose internal is the angelic heaven, and whose external is the church. To be more particular: The highest heaven is the head; the second and lowest heaven are the breast and middle region of the body. The church on earth is the loins and the feet; the Lord is the soul of the whole man. Wherefore, unless the Lord had effected redemption, this whole man must have been destroyed; the feet and loins must have perished by the defection of the lowest heaven; the region of the breast, by the defection of the second heaven; and then the head, being left without a body, must of necessity have fallen to decay.”

Surely such an argument has not often been seen! But it is full as good as the conclusion drawn from it, which is utterly inconsistent with the declaration of St. Paul, "He took not upon himself the nature of angels" in order to redeem them; but only that of man, in order to redeem lost mankind.

OF THE HOLY GHOST.

"The Holy Ghost is not God himself, but the divine operation of God.

"The Holy Ghost is divine truth. Therefore our Lord himself is also the Holy Ghost.

"The divine operation, signified by the Holy Ghost, consists in reformation and regeneration; and, in proportion as these are effected, in renovation, vivification, sanctification, and justification; and, in proportion as these are effected, in purification from evils, remission of sins, and final salvation."

Whoever is acquainted with the process of the work of God in the soul, must see, with the fullest evidence, that a man talking of it after this rate, is, if not a madman, ignorant of all vital religion.

15. Another grand truth which the Baron flatly denies is, justification by faith; and he not only denies it, but supposes the belief of this also to exclude all that believe it from salvation.

"Do not you know that Luther has renounced his error with respect to justification by faith? and, in consequence thereof, is translated into the societies of the blessed?"

"The bottomless pit, mentioned Rev. ix, 2, is in the south-east quarter. Here all those are confined, who adopt the doctrine of justification by faith alone; and such of them as confirm that doctrine by the word of God are driven forth into a desert, and mixed with Pagans."

However, they need not stay there always; for the Baron assures us, that on "believing that God is not wind, but a man, they will be joined to heaven."

And we may hope the time is near; for he informs us, that "some months ago, the Lord called together his twelve Apostles, and sent them forth through the whole spiritual world, as formerly through the natural, with a commission to preach the Gospel."

So if men have not saving faith in this world, they may have it in the world to come.

But indeed there is no room for any justification in the Scripture sense, that is, forgiveness, if, as he vehemently asserts, (after Jacob Behmen,) that God was never angry. "It is extravagant folly," says he, "to teach that God can be angry and punish; nay, it is blasphemy," says this bold man, "to ascribe anger to God." Then the Scripture is full of blasphemy; for it continually ascribes anger to God, both in the Old and in the New Testament. Nay, our Lord himself is a blasphemer; for he ascribes anger to God: "His Lord was wroth;" yea, wroth to such a degree, that "he delivered him to the tormentors. So likewise shall your heavenly Father do also unto you," Matt. xviii, 34, 35. In flat opposition to which the Baron affirms, "God cannot sentence man to damnation!"

To those who affirm, with Jacob Behmen, the Baron, and most of the Mystics, that there is no wrath in God, permit me to recommend the serious consideration of only one more passage of Scripture: "And the kings of the earth, and the great men, and every bondman, and

every freeman, said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. vi, 15-17. Here I would ask, (1.) Is not "He that sitteth on the throne" distinct from "the Lamb?" (2.) Is not "the Lamb" Jesus Christ? God and man? (3.) Is no wrath ascribed to him in these words? Who but a madman can deny it? And if there was no wrath in the Lamb, what were all these afraid of? a shadow that never had any real existence? Would the Baron have told them, "It is extravagant folly to suppose that God can be angry at all?"

16. But it is no wonder that he should utter such bold assertions, seeing he judges himself to be far wiser, not only than the inhabitants of this, but than those of the other, world. "I was amazed," says he, (in one of the visits he favoured them with,) "that people who had resided some time in the spiritual world, should be so ignorant still. Lest they should continue so, I waved my hand as a token for them to listen." He informs you farther, that "some of them fell into fits,"—hysterical or epileptic?

Again: "Being on a time in a conversation with angels, there joined us some spirits lately arrived from the other world. I related many particulars touching the world of spirits, which were before unknown to them."

Yet again: "Being in the world of spirits, I observed a paved way, quite crowded with spirits. I was informed, it was the way which all pass, when they leave the natural world. I stopped some of them, who did not yet know that they had left it, and questioned them about heaven and hell. They seemed altogether ignorant of them. I was amazed, and said, 'There is a heaven and a hell; and you will know this, when your present stupidity is dispelled. Every spirit, for a few days after death, imagines he is still alive in the world.'" No, not an hour; not a single moment! It is absolutely impossible. "'This is now the case with you.' So saying, the angels dispelled their ignorance: on which they exclaimed, 'O, where are we?' We said, 'You are no longer in the natural world, but in the spiritual.' They cried out, 'Then show us the way to heaven.' We said, 'Follow us.' They did so. The keepers of the gate opened it, and let us all in; but when those who receive strangers examined them, they said instantly, 'Begone; for ye have no conjunction with heaven.' So they departed and hastened back."

17. Permit me now to mention a few of his peculiar sentiments, before I proceed to those relative to the world of spirits.

"These truths are implanted in the understanding, in a place inferior to the soul."

What place is that, in the understanding, which is inferior to the soul?

"Faith enters into man from the soul, into the superior regions of the understanding."

Is then the soul placed between the superior and inferior region of the understanding?

"The human understanding is, as it were, the refining vessel, wherein natural faith is changed into spiritual faith."

I cannot at all comprehend this. It is quite above my understanding.

"The human mind is an organized form, consisting of spiritual substances within, and of natural substances without, and lastly, of material substances."

Nay, natural substances must be either matter or not matter. But indeed the mind is not matter, but spirit.

“Every man at death casteth off the body, and retains the soul only, with a circumambient accretion, which is derived from the purest parts of nature. But this accretion in those admitted into heaven is undermost, and the spiritual part uppermost; whereas in such as go to hell it is uppermost, and the spiritual part undermost. Hence a man-angel speaks by influence from heaven; a man-devil by influence from hell.”

“The form of God is truly and verily human; for God is true and very man.”

But the Scripture says, “God is not a man.” Which shall I believe? the Bible or the Baron?

This is my grand objection to the Baron’s whole system relative to the invisible world; that it is not only quite unconnected with Scripture, but quite inconsistent with it. It strikes at the very foundation of Scripture. If this stands, the Bible must fall.

18. The account which he gives of the creation is this: “By the light and heat proceeding from the spiritual sun, spiritual atmospheres were created. These being three, three heavens were formed, one for the highest angels, another for angels of the second degree, and the third for the lowest angels. But the spiritual universe could not subsist without a natural universe. Therefore the natural sun was created at the same time; and by means of his light and heat, three natural atmospheres were formed, enclosing the former, as the shell of a nut does the kernel.” So then the spiritual world is enclosed in the natural! I thought it had been “in the midst between heaven and hell!” “By means of these atmospheres the terraqueous globe was formed, to be the abode of man and other animals. So God did not create the universe out of nothing, but by means of the spiritual sun.”

But out of what did he create the spiritual sun? It was created, unless it was eternal. Therefore this, or something else, was created out of nothing, unless some creature was coeternal with its Creator. So that we must come, at last, to something created out of nothing; and this alone is properly creation. In this sense it was that “God in the beginning created the heavens and the earth.” And what a sublimity is there, with the utmost simplicity, in the Mosaic account of the creation! How widely different from the odd, whimsical account of the Baron and Jacob Behmen!

19. He informs you farther, “There is a full correspondence between angels and men.” Of what kind? Not the wisest mortal can guess, till the Baron unfolds the mystery. “There is not a single society in heaven which does not correspond with some part or member in man. One society in heaven is in the province of the heart or pancreas. Others are in correspondence with the spleen or the stomach, with the eye or the ear, and so on. The angels also know in what district of any part of man they dwell. I have seen a society of angels, consisting of many thousands, which appeared as a single man.

“And God joins all the heavenly societies in one, that they may be as a single man in his sight. Yea, and he joins together the congregations in hell, that they may be as a single infernal form. He separates these from heaven by a great gulf, lest heaven should be an occasion of torment to them. When I had informed an assembly of spirits of these things, which they did not know before, the spirits which wore hats departed, with their hats under their arms. In the spiritual world, the intelligent spirits wear hats; but the stupid wear bonnets, because they are bald, and baldness signifies stupidity.”

I really think this needs no comment. He that can receive it, let him receive it.

20. “As angels and spirits are men, (for no angel was ever created such,)

so they have divine worship ; they have preaching in their temples ; they have books and writings ; particularly the word of God.

“ The word, kept in the temples of the spiritual world, shines like a star of the first magnitude, sometimes like the sun ; and from the radiance that encompasses it, there are beautiful rainbows formed about it. Yea, when any verse of it is wrote on paper, and the paper thrown into the air, that paper emits a bright light of the same form with the paper itself. And if any one rubs his hands, face, or clothes against the word, they emit a strong light, as I have often seen ; but if any one who is under the influence of falsehood looks at the word, as it lies in the holy repository, it appears to him quite black. If he touches it, it occasions an explosion, attended with a loud noise ; and he is thrown to a corner of the room, where he lies as dead for the space of an hour. If he write any passage of it on a piece of paper, and the paper be thrown up toward heaven, the same explosion follows, and the paper is torn to pieces and vanishes away.”

Observe : These things could only be done by the almighty power of God. And can any one think the all-wise God would work all these miracles for no end ?

21. “ Every verse communicates with some particular society in heaven ; and the whole communicates with the universal heaven. Therefore, as the Lord is God, so also heaven is the word.” Exquisite nonsense and self-contradiction !

“ There was an ancient word extant in the world, previous to that given to the children of Israel.” I cannot believe it. I believe there were no letters in the world, till God wrote the two tables. “ This word is preserved in heaven ; and also in Great Tartary.

“ I have conversed with angels who came from Great Tartary, and informed me, the Tartars have had it time immemorial. They said likewise, that in this word is contained the ‘ Book of Jasher,’ mentioned Joshua x, 13, and the book called, ‘ The Wars of the Lord,’ mentioned Numbers xxi, 14. They told me that they cannot endure any foreigner to come among them ; that the spirits from Tartary are separated from others, dwelling in a more eminent expanse ; and they do not admit among them any from the Christian world. The cause of this separation is, because they are in possession of another word.”

What, and do they envy it to others ? And does this envy occasion their being so inhospitable ? One may boldly say, this information never came from the angels of God !

OF HEAVEN AND HELL.

22. Many of the preceding errors are not small ; neither are they of little importance. But of far greater importance are the accounts he gives us “ concerning heaven and hell.” I have now his treatise on this subject lying before me ; a few extracts from which I shall lay before the reader :—

“ Many learned Christians, when they find themselves, after death, in a body, in garments, and in houses, are in amazement.”

And well they may be ; since the Scripture gives us not the least intimation of any such thing.

“ I have conversed with all whom I knew in the body, after their departure from it ; with some for months, with some a year ; and with many others, in all, I suppose, a hundred thousand ; many of whom were in heaven, and many in hell.”

Perhaps, in a course of years, the gentleman of Argos might see a hundred thousand actors.

“Spirits are men in human form ; and still they see, hear, and enjoy their senses.”

“When they enter the other world, they retain the same face and voice that they had before ; but, after a time, these are changed, according to their predominant affection, into beauty or deformity.”

“As soon as they arrive, all who were relations, friends, or acquaintance before, meet and converse together, having a perfect remembrance of each other. But they are soon parted, according to the different lives they had led, and no more see or know one another.”

“Arians find no place in heaven, but are gradually divested of the power or thinking right on any subject. At length they either become mutes, or else talk foolishly, moping about with their arms hanging down before them, like paralytics or idiots.”

“When a man dies, he is equally in a body as before, nor is there to all appearance the least difference ; only it is a spiritual body, freed from all the grossness of matter ; so he seems to himself to be as he was in this world, and knows not as yet that he has passed through death. He possesses every outward and inward sense that he possessed before ; and he who took delight in studying, reads and writes as before. He leaves nothing behind him but his earthly covering ; he takes with him his memory ; retaining all that he ever heard, saw, read, learned, or thought in the world, from his infancy to his leaving it.”

Who is able to reconcile this either with Scripture, philosophy, or common sense ?

“After death, the examining angels inspect a man’s face, and commence their inquest, which begins at the fingers of each hand, and is from thence continued throughout the whole body.”

Was ever so odd a thing imagined as this examining spirits from the fingers’ ends ?

23. “The new comers are tried by good spirits. They are known from turning themselves frequently to certain points of the compass, and from taking the ways that lead thereto, when they are left alone.

“Men eminently holy are taken to heaven immediately after death ; and men eminently wicked cast into hell. But most spirits go through three states before they enter either hell or heaven.

“In the first, men do not know that they are dead. This may continue a week, a month, a year. Men and their wives commonly continue together a longer or shorter time, according as they agreed in this world. But if they have lived in variance, they usually break into strife and quarrelling, even unto fighting. Yet they are not totally separated till they enter their second state.

“The second state is their inferior state, in which both the good and bad, being stripped of all disguise and all self-deceit, see and show what spirit they are of.

“The third state is a state of instruction for them to go to heaven.

“But few spirits go to heaven till they have undergone vastation. This is performed in subterraneous places, where some pass through very painful discipline. Here they are divested of all earthly affections, without which admission into heaven would be attended with danger. The region appointed for vastation is under the feet, and surrounded with infernals. Evil spirits are employed in the vastation of the good.”

Then the wicked do not cease from troubling, neither are the weary at rest !

How exceeding small is the difference between the Romish and the Mystic purgatory !

24. "Spirits that desire to go to heaven are told that God denies entrance into heaven to no one ; and if they desire it, they may be admitted into it and stay there. Some of them accordingly were admitted ; but no sooner did they enter, than they were struck with the influx of the heavenly light, and seized with such a heartfelt agony, that they were racked with infernal pains, and, being mad with anguish, cast themselves down headlong.

"Sometimes hypocrites insinuate themselves into heaven. But they presently feel an inward anguish, on which they cast themselves headlong into hell among their fellows."

But how did they pass the great gulf? Is it filled up since the time of Dives and Lazarus?

25. Let us now consider what account the Baron gives of the inhabitants of heaven :—

"God sometimes appears in heaven in an angelical form, but commonly as a sun ; not horizontally or vertically, but before the face of the angels, in a middle attitude. He appears in two places, in one before the right eye, in the other before the left eye. Before the right, he appears as a perfect sun ; before the left, as a bright moon, of the same size with our moon, and surrounded with many lesser moons."

How agrees this poor, low, childish account, with that grand one of the Apostle's, "Who dwelleth in the light which no man can approach ; whom no man hath seen, nor can see?" 1 Tim. vi, 1-16. No, nor men-angels, as the Baron calls them.

"There is not an angel in heaven that was created such, nor a devil that was once a good angel ; but all the angels and all the devils were formerly men upon earth."

This grand position of the Baron, which runs through all his works, that all angels and devils were once men, without which his whole hypothesis falls to the ground, is palpably contrary to Scripture. We read in the thirty-eighth chapter of Job, "When I laid the foundations of the earth, the morning stars sang together, and all the sons of God shouted for joy." But man was not yet created. Therefore, these sons of God were not, nor ever had been, men.

On the other hand, we read, 2 Cor. xi, 3, "The serpent," that is, the devil, "beguiled Eve through his subtilty." But this devil could not have been a man ; for Abel, the first man that died, was not yet born.

"The angels are of both sexes, and there is marriage in heaven as well as on earth. Their beatitudes of spiritual conjugal love may be reckoned up to many thousands."

How is this consistent with our Lord's words, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven?" Matt. xxii, 30.

"The angels are not always in the same state, with regard to love and wisdom : sometimes their love is intense ; sometimes not. When it is lowest, they may be said to be in the shade, and in the cold, as their brightness is obscured, and their state unjoyous. They are eclipsed and in a joyless state ; otherwise, they would be carried away by self-love."

What! Can the angels in heaven be "carried away by self-love?" Then they may drop into hell.

"The angels of the highest heaven are naked, because they are in perfect innocence." (I thought all the angels had been in perfect innocence.) "The next in flame-coloured robes, the lower in white.

"The angels of an inferior heaven cannot converse with those of the

superior ; neither can they see them when they look up, their heaven being veiled, as it were, with a dark mist : nor can the superior angels converse with them, without being deprived of their wisdom.

“ Divine influx passes from God to man through his forehead ; from the lower angels, all round from his forehead and temples ; from the highest angels, through the back part of his head.”

26. It would be tedious to point out the particular oddities and absurdities in the preceding account. It may suffice to remark in general, that it contains nothing sublime, nothing worthy the dignity of the subject. Most of the images are low, and mean, and earthly, not raising, but sinking, the mind of the reader ; representing the very angels of God in such a light, as might move us not to worship but despise them. And there is a grossness and coarseness in his whole description of the invisible world, which I am afraid will exceedingly tend to confirm rational infidels in a total disbelief of it.

27. But the most dangerous part of all his writings I take to be the account which he gives of hell. It directly tends to familiarize it to unholy men, to remove all their terror, and to make them consider it, not as a place of torment, but a very tolerable habitation.

“ In hell,” says he, “ there appear bats and owls, and likewise wolves, tigers, rats, and mice ; and there grow thorns and thistles, briars and brambles. But these sometimes disappear ; and then nothing is to be seen but heaps of stones, and fens full of croaking frogs.”

Yes, much more is to be seen in his “ Treatise of Heaven and Hell.” Hear his own words :—

“ I was allowed to look into the hells : there are three hells, as well as three heavens : some of them appeared like caverns in rocks, first proceeding far horizontally, then descending, either perpendicularly or by windings, to a great depth. Some resembled the dens of wild beasts ; others, the subterraneous works in mines. Most of them are of three degrees of descent ; the uppermost dark, the lowest of a fiery appearance. In some hells appear as it were, ruins of houses, in which infernal spirits skulk. In the milder hells are a kind of rude cottages ; in some places like a city with streets and lanes, inhabited by infernal spirits, that live together in hatred, quarrellings, and fighting even to blood, while in the streets thefts and robberies are committed. There are also gloomy woods in which the spirits wander like wild beasts ; and caves, into which some, when pursued by others, fly for refuge. Moreover, there are sandy deserts, with ragged rocks and scattered cottages ; and to these deserts the worst spirits are at last driven.”

28. But how does this agree with what we read in the Scripture concerning hell fire ?

The Baron answers : “ Hell fire is not a material fire, but it is the love of self and the world, together with all the inordinate passions and evil concupiscences springing therefrom. They who are in hell have no sensation of heat or burning, but only such kind of heat as inflames their evil passions. But this heat is turned into intense cold, on any influx of heat from heaven. At such times, the infernals are seized with a convulsive shivering, like people in an ague fit.”

It was said, “ Evil spirits cast themselves into hell of their own accord. How does this come to pass ? There exhale from hell into the world of spirits certain fetid vapours, which evil spirits are greedily fond of. For as was the sin which each was fond of in this life, such is the stink of which he is fond in the next. Thus they that had perverted divine truths, delight in urinous smells ; misers, in such smells as proceed from swine and putrefying flesh ;

while such as lived in sensual pleasures, find their gratification in ordure; and hence we may perceive whence melancholy and lowness of spirits proceed. Those spirits that delight in things indigested and putrid, such as meats corrupted in the stomach, hold their confabulations in such sinks of uncleanness in man as are suitable to their impure affections. These spirits are near the stomach; some higher, some lower, and occasion uneasiness of mind: but this anguish, those who know no better, ascribe to disorders of the stomach or bowels."

But to return: "From every particular hell, exhale effluvia from the qualities of the spirits therein. These striking the senses of those that are of similar affections, excite in them the most grateful perceptions. They presently turn to the quarter whence those effluvia rise, and hasten to be there. On their first arrival, they are received with a show of kindness; but it lasts only a few hours; then they are vexed all manner of ways. And these miseries are called hell fire.

"Gnashing of teeth means, the various disputes and wranglings of such as are in error."

How egregiously trifling is this account! So puerile, so far beneath the importance of the subject, that one who did not know the character of the writer, might naturally imagine he was turning it into burlesque.

29. But the masterpiece of all he has wrote upon the head, you have in the following account, which I transcribe at large, that the pious reader may know how to judge of this highly illuminated author:—

"The state of those who enter the other world is as follows:—

1. As soon as they die, they do not know for some days but that they are living in the former world." This is a favourite sentiment of the Baron; but how palpably absurd!
2. They then see they are in the world of spirits, which is between heaven and hell." No: this will never agree with our Lord's words, "To-day shalt thou be with me in paradise:" neither with those, "The rich man also died; and in hell he lifted up his eyes, being in torment." Here was no interval; but as soon as ever he had left the earth, he was lifting up his eyes in hell!
3. The new spirit is led about to various societies, good and bad, and examined how he is affected by one or the other.
4. If he is affected with good, he is introduced to good ones of various kinds, till he comes to a society corresponding with his own natural affection. He there puts off the natural, and puts on the spiritual, affection, and then is taken up into heaven." How utterly contrary is this roundabout way, to the plain words of Scripture, "The poor man died, and was carried of angels into Abraham's bosom!" See, the instant the soul left the body, it was lodged in the paradise of God.
5. They who have no affection to good are introduced to the evil societies of various kinds, till they come to one that corresponds with their evil affections." O no! The devil and his angels will make shorter work with those that know not God.
6. Such as formerly enjoyed power and authority are made rulers over societies; but as they knew not how to use their authority, after a few days they are degraded from it. I have seen such spirits, when they were removed from one society to another, and invested with power in each; yet, after a short time, degraded in all.
7. After frequent degradations they do not care to engage in any other public office, but retire and sit down in sadness, till they are removed into a desert, where there are cottages for their habitations. There work is given them to do; and in proportion as they do it, they receive food; but if they do it not,

they are kept fasting, till hunger forces them to work. Food in the spiritual world is like the various kinds of food in our world; and it is given from heaven by the Lord to every one, according to the services he performs; for to him who does no service, no food is given." Did ever mortal before so practise the art of sinking? give so poor, low, gross an account of the other world? But he proceeds: "8. After some time, they are disgusted with all employment; and then they go out of their cottages, and sit down in solitude and indolence: but as no food is given them, they grow hungry, and think of nothing but how they may get something to eat. Some of whom they ask alms, say, 'Come with us, and we will give you work and meat too.'" Can any one believe this,—that spirits suffer hunger, and are obliged to go a begging? "9. They work awhile, but then leave their work, and betake themselves to company till their masters turn them off. 10. On their dismissal, they see a path that leads to a sort of cavern. The door is opened, and they enter in, and ask whether any food is to be had there. Being answered, 'There is,' they ask leave to stay there, and leave is given them. Then they are brought into the cavern, and the door is shut after them. The governor of the cavern comes and says, 'Ye are never to leave this place more. Behold your companions: they all work hard; and in proportion to their work they receive food from heaven.' Their companions then tell them, 'Our governor knows for what work every one is best suited. He enjoins it daily, and when we have finished our work we receive our food.'" O how much more comfortable is the condition of these spirits in hell, than that of the galley slaves at Marseilles, or the Indians in the mines of Potosi! "But if we will not finish our work, we receive neither food nor clothes.'" *Clothes!* I never knew before that we should want any in the other world. "If any does mischief to another, he is thrown into a corner of the cavern, upon a couch of cursed dust." Does he mean of hot ashes? "Here he is miserably tormented, till the governor sees he repents; and then he is taken off, and ordered again to his work." Was ever any thing more curious, or more encouraging to men that resolve to live and die in their sins? You see, there is place for repentance even in hell! If he repent of his sins even there, though he may be tormented awhile, yet the devil, seeing him penitent, will have mercy upon him! But here is more comfort still: "Every one in hell is at liberty to walk, converse, and to sleep, when he has done his work. He is then"—Surely such a thought never entered into the heart of a Christian before!—"He is then led into the inner part of the cavern, where there are harlots, and he is permitted to take one for himself." Amazing! So the Christian Koran exceeds even the Mohammedan! Mohammed allowed such to be in paradise; but he never thought of placing them in hell! The Baron should have concluded here; for nothing can exceed this. But he adds: "Hell consists of such caverns, which are nothing but eternal work houses. The work of those who were unjust judges is to prepare vermilion, and to mix it up into a paint, to paint the faces of harlots. The most abandoned spirits are driven into a wilderness, and compelled to carry burdens."

So here is the uttermost punishment that is allotted for the worst of all the damned spirits!

30. I will add but one more of the Baron's dreams, to illustrate one of the preceding: "Satan was once permitted to ascend out of hell with a woman to my house. She was of the tribe of Sirens, who can assume all figures, and all habits of beauty and ornament. All such are harlots in the world of spirits. I asked Satan if the woman was his wife. He answered, 'Neither I, nor any in our society have wives: she is my harlot.' She then inspired him with wanton lust, and he kissed her and cried, 'Ah, my Adonis!' I said, 'What do thou and thy companions think of God?' He said, 'God, heaven, angels, and the like, are all empty words.' I answered, 'O Satan, thou hast lost thy understanding! Recollect that thou hast lived in another world!' Immediately his recollection returned, and he saw his error. But the cloud soon returned upon his understanding, and he was just the same as before."

31. Having now taken a sufficient view of the Baron's reveries, let us turn to the oracles of God. What saith the Scripture? What account does God himself give of the state of wicked men after death? Not to multiply texts, I will cite a very few out of many that might be produced: "Tophet is ordained of old: he hath made it deep and large:" (God himself, not man:) "The pile thereof is fire and much wood; the breath of the Lord, as a stream of brimstone, doth kindle it," Isaiah xxx, 33. "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched," Mark ix, 47, 48. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv, 41. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i, 9. And in what condition are those that are punished with this everlasting destruction? Do they eat, and drink, and wear apparel, and choose themselves harlots, and walk, and enjoy sweet sleep? Nothing less. If the word of God is true, if "the Scripture cannot be broken" the wicked, one and all, "are cast into a lake of fire burning with brimstone," Rev. xix, 20. Yea, "whosoever is not found written in the book of life, will be cast into the lake of fire," xx, 15. But they will not eat, or drink, or converse, or dally with women; neither will they sleep there. For "they have no rest day nor night; but the smoke of their torment ascendeth up for ever and ever!"

32. Who illuminated either Jacob Behmen, or Baron Swedenborg, flatly to contradict these things? It could not be the God of the holy Prophets; for he is always consistent with himself. Certainly it was the spirit of darkness. And indeed "the light which was in them was darkness," while they laboured to kill the never dying worm, and to put out the unquenchable fire! And with what face can any that profess to believe the Bible, give any countenance to these dreamers? that filthy dreamer, in particular, who takes care to provide harlots, instead of fire and brimstone, for the devils and damned spirits in hell! O my brethren, let none of you that fear God recommend such a writer any more! much less labour to make the deadly poison palatable, by sweetening it with all care! All his folly and nonsense we may excuse; but not his making God a liar; not his contradicting, in so open and flagrant a manner, the whole oracles of God! True, his tales are often exceeding lively, and as entertaining as the tales of the fairies: but I dare not give up my Bible for them; and I must give up one or the other. If the pre-

ceding extracts are from God, then the Bible is only a fable: but if "all Scriptures are given by inspiration of God," then let these dreams sink into the pit from whence they came.

JOHN WESLEY.

WAKEFIELD, May 9, 1782.

REMARKS

ON THE COUNT DE BUFFON'S "NATURAL HISTORY."

[PRINTED IN THE YEAR 1782.]

Malebranche maintains an odd conceit,
As ever enter'd Frenchman's pate.—PRIOR.

BUT is not the Count de Buffon's first conceit full as odd?—that the earth (and so every other planet) is only a slice of the sun, cut off from it by the stroke of a comet. (p. 64.) He that would take pains to confute this wild theory, must have little to do.

In consequence of this, he supposes all the inner part of the earth to be glass, and strains every natural phenomenon to support his hypothesis. He is certainly a man of a most lively imagination; pity that his judgment is not equal to it.

Many of his thoughts are quite singular. So: "The upper stratum of the earth, from which all animals and vegetables derive their growth and nourishment, is nothing but a composition of the decayed particles of animal and vegetable bodies." (Vol. i, p. 12.) Impossible! Was it composed of decayed animals and vegetables before any animal or vegetable had decayed?

"The earth was covered with the sea for many ages, and thereby the strata therein were formed." (p. 15.) I believe all the upper strata were formed by the deluge; though no man can tell how. Yet I allow, the sea has covered many countries, which are now far distant from it. And I suppose some mountains were then formed by the flux and reflux of it in the manner he describes.

"The vapours exhaled from the earth deposit mud, of which, mixed with particles of animal and vegetable substances, or rather with particles of stone and sand, the upper stratum of the earth is composed." (p. 161.)

How is this consistent with what was said before?—This upper stratum of the earth is "nothing but a composition of the decayed particles of animals and vegetables." (p. 12.) And how is the following sentence consistent with it?—"Vegetables derive more of their substance from the air and from water than from the earth." (p. 168.)

"All stones were originally a soft paste." (p. 173.) It is probable that most stones were.

"Clay and sand are substances of the same kind." (p. 184.) I doubt this cannot be proved.

"Glass is the true elementary earth; and all mixed bodies are only glass in disguise." (*Ib.*) Perfectly new! Believe it who can.

"If flints remain long exposed to the air, and unmoved, their upper

surface is always white." (p. 185.) "Expose to the air the hardest and blackest flint, and in less than a year the colour of its surface will be changed, and it will gradually lose its hardness." Not so. The flints of which most of the churches in Norwich are built, have lost nothing of their hardness; and the surface, though exposed to the air, has not changed colour at all, in two or three hundred years.

"Crystals are an exudation of flints." (p. 199.) I doubt it.

"Red porphyry is composed of the prickles of the sea hedgehog. At Ficin, in Burgundy, there is a red stone that is entirely composed of them, and there is a considerable stratum of it." (p. 213.)

"The number of sea shells is so great in every part of the earth, it is absolutely impossible, that all the fish which inhabited those shells should live at the same time." (p. 221.) "Neither have we any proof that the earth was entirely dissolved at the time of the deluge." (p. 222.)

I believe, therefore, that some of those shells were deposited by the deluge; but most of them in succeeding ages.

"Some mountains in Switzerland exceed the highest of the Pyrenees 3200 yards. Many mountains in Asia are higher than any in Europe. Atlas in Africa is at least as high as those of Asia." (p. 231.)

Nay, Dr. Shaw, who measured it, informs us, that the height of it is only six hundred yards! Does this exceed the Pyrenees, or mountains in Switzerland? It is not half the height of Snowdon Hill.

"Mountains do not furnish springs except at their bottom." (p. 232.) They do; often on their sides, sometimes at the very top; especially when a higher mountain is near.

"My theory rests on four facts: 1. That the earth, to a considerable depth, consists of parallel strata, which were once soft." I think this is highly probable. "2. That the sea did for many ages cover the whole earth." I think this is highly improbable; though it has doubtless covered many parts of it for some time. "3. That the tides, and other motions of the waters, have produced many inequalities in the bottom of the sea." This is unquestionable. "4. That the figure and corresponding angles of the mountains have risen from the same cause." (p. 243.) Probably this is true of some mountains, not of all.

"The surface of rivers from bank to bank is not level. When a river swells suddenly, the middle of it is higher than the sides, sometimes two or three feet. But near the mouth, the middle is lower than the sides." This is a curious observation.

"There are often currents of air, directly contrary to each other, one above the other. But this never lasts long; for its general cause is, the resistance of some large cloud, which reflects the wind in a direction contrary to its natural course, but is soon dissipated." (p. 376.) A just solution of that odd phenomenon.

"In Cerem, an island near Amboyne, it is winter in the north part, while it is summer in the south. And the interval between these two seasons is not above three or four leagues." (p. 388.)

"In Egypt a south wind prevails in summer, which is so hot as to stop respiration. It prevails still more terribly along the Persic Gulf, suffocating all persons who fall within its vortex." (p. 389.) The same blows in summer along the Red Sea.

"Whirlpools are occasioned by contrary currents of water, and whirlwinds by contrary currents of air." (p. 397.)

"Tufa is an imperfect substance, between stone and earth, and deriving its origin from both, by the intervention of rain water.

“Of the changes of land into sea, and of sea into land. I believe these changes have been very frequent.” (p. 482.)

The sum is, 1. “The whole of what is now dry land was once covered by the sea. 2. The tides and other movements of the sea, perpetually detach from the coasts and from the bottom of the sea, shells and matter of every sort. And these are deposited in other places in the form of sediments, and give rise to the horizontal strata there. 3. Most of the inequalities on the surface of the globe have arisen from the motions of the waters of the sea; and most mountains were formed by the successive accumulation of these sediments. 4. The currents which followed the direction of these inequalities, afterward bestowed on them their present figure, that is, their corresponding angles. 5. Most of the matter detached from the coasts, or the bottom of the sea, were deposited in the form of a fine impalpable powder,” (this I doubt,) “which entirely filled the cavities of shells. 6. The horizontal strata, which have been formed by these accumulations, which were at first soft, hardened as they dried; and the perpendicular fissures arose from their drying. 7. The surface of the earth has been disfigured by many vicissitudes;—rain, frost, rivers, winds, subterraneous fires, earthquakes, inundations, whereby the sea has alternately changed places with the dry land, especially in the first ages after the creation.”

Vol. ii. The Count's theory of the earth is wild and whimsical enough, but it is innocent. I cannot say so much for his theory of generation, which I take to be utterly inconsistent both with reason and Scripture. To prepare the way for it, he first endeavours to confound the distinction between animals and vegetables; between which all men but himself know there is an essential, unalterable difference; every animal having a degree of self-motion and sensation; neither of which any vegetable has. Then he substitutes for the plain word *generation* a quaint word of his own, *reproduction*, in order to level man not only with the beasts that perish, but with nettles or onions.

Vol. ii, p. 15. He lays the foundation of his wonderful theory: “The Creator” (I exceedingly doubt whether he believes there is any such being) “has put no fixed limits between animals and vegetables.” 2. “The production of an animal requires a smaller exertion of nature than the producing a vegetable, or rather no exertion at all.” Marvellous indeed! 3. “Animation or life is a property belonging to all matter.” And is not thought too?

“Every animal or vegetable contains in every part of it a germ or embryo of the same species, which may be expanded into a whole of the same kind with that of which it is a part.” (p. 16.)

This is the nature of a polypus; but who can show that there is any other such animal in the world? I deny that a worm is such. It is not true that every part of this contains a whole. Show me, who can, any animal, but a polypus, which has “a power of multiplying by all its parts.” Till then, the foundation of this whole theory totters. Till then we cannot believe that “there exists in nature an infinity of organic, living particles, of the same substance with organized beings:” (p. 18 :) a position that directly leads to Atheism. So does his denial of any final causes in the world: (p. 69 :) this is Atheism barefaced. For if God did not create all things for determinate ends, he did not create them at all.

All writers upon generation suppose either spermatic worms or eggs. But both of these systems he thinks impossible. His grand objection is: “How inconceivably minute must those animalcula have been when in

the loins of the first man!" This may confound our imagination, but is no argument at all, unless he could confute that well known demonstration of Dr. Keill, that "any given particle of matter may be so extended as to fill any given space," (suppose a million times larger than that occupied by the solar system,) "and yet the pores of it shall not exceed any given magnitude." Would not any man of sense, who has read and considered this, see the weakness of Buffon's main argument?

But, says he, "The preëxistent germs in the first man are not inanimate embryos, included within each other, but real animals." (p. 137.) Yes, according to his hypothesis, but not according to ours. As to difficulties in accounting for the manner of generation, they will not weigh a straw with a man of reflection. For how are we obliged to account for it at all? Let it lie among the inscrutable secrets of our Creator.

All that I learn from his experiments is, to doubt whether the supposed seminal animalcula are alive at all; and indeed to doubt concerning the whole tribe of microscopic animalcula whether there be any real life in them. I rather think that "these moving bodies are not real animals, as they exist in the seminal fluids of both sexes, and in the flesh of all animals, and in the seeds of all plants." (p. 212.)

It is then apparent that all parts of animals and of vegetables are composed of living organic particles." (p. 214.) Not at all. It is no more apparent that they are living, than that they are rational.

At page 330, the Count totally denies that children are marked in consequence of their mothers' longing. Is this affectation or ignorance? But he aims at accounting for it: "The marks of fruits are always yellow, red, or black." No. My own mother longed for mulberries. In consequence of this, my eldest brother had all his life a mulberry on his neck. And both the size and colour varied just like those of a real mulberry. Every spring it was small and white; it then grew larger, exactly as real mulberries do, being greenish, then red, then a deep purple, as large and of as deep a purple as any mulberry on the tree.

"All animals but man are totally void of reason." (p. 367.) You may as well say, they are totally deprived of sight. Only put the plain word *understanding* for the equivocal word *reason*; and can you say, They are all totally void of understanding? No man dares affirm it.

"Smiles and tears are peculiar to the human species." (p. 376.) No; stags, and even oxen, shed tears. An ox will weep much, if separated from his yoke fellow.

"According to Simpson's tables, above a fourth part of children die in the first year; more than a third in two years; and at least one half in the first three years.

"May we be enabled to write the history of the critical period, without exciting any ideas but what are strictly philosophical; with that philosophical apathy which annihilates every loose desire." (p. 401.)

And after this grave declaration, he will enlarge upon virginity, impotence, castration, infibulation, (never heard of before in England,) in such a manner as a modest Heathen or Mohammedan would be ashamed of!

It was at first my design to go through the whole of the Count's work;

but I dare not spend my time so idly. Although the Edinburgh translator has shortened it much, it is still intolerably long and tedious; and the author's fancy so vastly outruns his judgment, that he asserts a hundred palpable falsehoods. But what shocks a serious reader most is, his obscenity and his Atheism. The former glares even where¹ one would least expect it; in describing, for instance, a horse and a mule. I wonder how he missed a similar piece of natural history relating to that noble animal, a sow. As to his Atheism, I was for some time in doubt; as he often names God, to grace his page. But I can doubt no longer: as he openly professes and defends materialism, and every materialist is an Atheist, I cannot set him down for any other. But, were more proof wanting, that curious sentence, vol. iii, p. 505, is plain enough:—"In most beings, there are fewer useful or necessary parts than those which are useless or redundant. But as we wish to refer every thing to a certain end, when parts have no apparent uses, we either suppose that their uses are concealed from us, or invent relations which have no existence." He that asserts this, must totally deny a wise Creator: consequently, he must either believe that chance created the world, or that it existed from eternity. In either case, he denies the being of a God. I cannot, therefore, but place the Count de Buffon as far beneath Voltaire, Rousseau, and Hume, (all of whom acknowledge the being of a God,) in religion as in understanding.

REMARKS

UPON MR. LOCKE'S "ESSAY ON HUMAN UNDERSTANDING."

PEMBROKE, April 28, 1781.

FOR some days I have employed myself on the road in reading Mr. Locke's "Essay on Human Understanding:" and I do not now wonder at its having gone through so many editions in so short a time. For what comparison is there between this deep, solid, weighty treatise, and the lively, glittering trifle of Baron Montesquieu? As much as between tinsel and gold; between glass beads and diamonds. A deep fear of God, and reverence for his word, are discernible throughout the whole: and though there are some mistakes, yet these are abundantly compensated by many curious and useful reflections. I think therefore, a little time will be well employed in pointing out those little mistakes, and in extracting some of the most useful passages of that excellent treatise.*

I think that point, "that we have no innate principles," is abundantly proved, and cleared from all objections that have any shadow of strength. And it was highly needful to prove the point at large, as all that follows rests on this foundation; and as it was at that time an utter paradox both in the philosophical and the religious world.

That all our ideas come from sensation or reflection, is fully proved in the second book. And why should any one be angry at his using

* The "passages" here referred to were inserted by Mr. Wesley in the fifth, sixth, and seventh volumes of the Arminian Magazine.—EDIT.

the word *idea* for "whatever is the object of the mind in thinking?" Although, it is true, it is his favourite word, which he often thrusts in not so properly.

That "Socrates asleep and Socrates awake is not the same person," (book ii, chap. i, sec. 11,) I can by no means allow. This odd assertion depends upon another, which will be considered by and by.

The operations of the mind are more accurately divided by Aristotle than by Mr. Locke. They are three, and no more: simple apprehension, judgment, and discourse. It seems Mr. Locke only gives a new name to simple apprehension, terming it perception. Of judgment and reason, he speaks in the fourth book. Discerning, comparing, compounding, abstracting, are species of judgment. Retention, or memory, refers to them all.

Complex ideas are most awkwardly divided (I fear, chiefly through affectation of novelty) into modes, substances, and relations. (chap. xii.) How much clearer is the vulgar division of beings into the ten classes called *predicaments*; or into the two,—substances and accidents! If the word *mode* has any determinate meaning, it is only another term for accidents. And are not relations one species of accidents? So that Mr. Locke's discovery comes to this,—Complex ideas are either modes, substances, or a particular sort of modes!

When accidents are termed *modus entis* or *entium*, in Latin, the phrase seems proper enough. But why any man should squeeze it into the English tongue, I know not; since the old word *accidents* is full as good: and we may retain it without any danger of "running into the notion, that accidents are a sort of real beings."

"What is it determines our will with regard to our actions? Some uneasiness a man is under." (chap. xxi, sec. 31.) Not always. Pleasure determines it as often as pain. But "desire is uneasiness." It is not: we desire to enjoy pleasure, as much as to avoid pain. But desire differs *toto genere*, both from one and the other. Therefore, all that follows, about pain alone determining the will, is wrong from end to end.

"If it be asked, What is it moves desire? I answer, Happiness, and that alone." (chap. xxi, sec. 41.) How flatly does that contradict all that went before, where it is said, "Uneasiness alone causes desire!"

"Section 8.—An animal is a living organized body; and, consequently, the same animal, as we have observed, is the same continued life communicated to different particles of matter, as they happen successively to be united to that organized living body. And whatever is said of other definitions, ingenious observation puts it past doubt, that the idea in our minds, of which the sound, man, in our mouths is the sign, is nothing else but of an animal of such a certain form; since I think I may be confident, that whoever should see a creature of his own shape and make, though it had no more reason than even a cat or a parrot, would call him still a man; or whoever should hear a cat or a parrot discourse, reason, and philosophize, would call or think it nothing but a cat or a parrot; and say the one was a dull irrational man, and the other a very intelligent, rational parrot. A relation we have in an author of great note,* is sufficient to countenance the supposition of a rational parrot. His words are:—

"I had a mind to know from Prince Maurice's own mouth, the account of a common, but much credited, story, that I had heard so often from many

* Sir William Temple.

others, of an old parrot he had in Brazil, during his government there, that spoke and asked, and answered common questions, like a reasonable creature ; so that those of his train there generally concluded it to be witchery or possession ; and one of his chaplains, who lived long afterward in Holland, would never from that time endure a parrot, but said, they all had a devil in them. I had heard many particulars of this story, and assevered by people hard to be discredited, which made me ask Prince Maurice what there was of it. He said with his usual plainness and dryness in talk, there was something true, but a great deal false, of what had been reported. I desired to know of him, what there was of the first. He told me short and coldly, that he had heard of such an old parrot when he came to Brazil ; and though he believed nothing of it, and it was a good way off, yet he had so much curiosity as to send for it ; that it was a very great and a very old one ; and when it came first into the room where the Prince was, with a great many Dutchmen about him, it said presently, *What a company of white men are here!* They asked it what he thought that man was, pointing at the Prince. It answered, *Some general or other.* When they brought it close to him, he asked it, *D'où venez vous?* It answered, *De Marinnan.* The Prince, *A qui estes-vous?* The parrot, *A un Portugais.* Prince, *Que fais-tu là?* Parrot, *Je garde les Poules.* The Prince laughed, and said, *Vous gardez les Poules?* The parrot answered, *Ouy, moy, et je sçay bien faire ;** and made the chuck four or five times that people use to make to chickens, when they call them. I set down the words of this worthy dialogue in French, just as Prince Maurice said them to me. I asked him in what language the parrot spoke, and he said, in Brazilian. I asked whether he understood Brazilian : he said, No ; but he had taken care to have two interpreters by him, the one a Dutchman that spoke Brazilian, and the other a Brazilian that spoke Dutch ; that he asked them separately and privately, and both of them agreed in telling him just the same thing that the parrot said. I could not but tell this odd story, because it is so much out of the way, and from the first hand, and what may pass for a good one ; for I dare say this Prince, at least, believed himself in all he told me, having ever passed for a very honest and pious man ; I leave it to naturalists to reason, and to other men to believe, as they please upon it.' ”

According to the foregoing account it is evident, Mr. Locke thinks, “consciousness makes personal identity ;” that is, knowing I am the same person, makes me the same person. Was ever a more palpable absurdity? Does knowing I exist, make me exist? No : I am before I know I am ; and I am the same, before I can possibly know I am the same. Observe, *before* here refers to the order of thinking, not to the order of time.

“Person,” says he, “is a thinking intelligent being.” Is it so? Then the same soul is the same person ; and that whether it be conscious of being the same or not ; and whether it be joined to this or that body. But to constitute the same man, there must be the same body as well as the same soul. But how can this be, seeing the body is changing every moment? That I deny. I deny that the human body changes at all, from the cradle to the grave. By the body I understand that system of vessels which we bring with us into the world, which from

* The dialogue between the Prince and the parrot may be thus rendered into English: Prince.—“Whence come ye?” Parrot.—“From Marinnan.” Prince.—“To whom do you belong?” Parrot.—“To a Portuguese.” Prince.—“What do you there?” Parrot.—“I loo’k after the chickens.” The Prince laughed and said, “You look after the chickens!” The parrot answered, and said, “Yes, I ; and I know well enough how to do it.”—EDIT.

that moment is distended more and more in every part, by the adhesion of earthly particles, which circulate through, not only the veins and arteries, but every fibre of its frame. Now this does not, cannot change at all: it neither increases nor diminishes. The blood is in a continual flux; it is not the same for two moments together. But then flesh and blood is not the body; it is only the body's temporary clothing. If this be totally changed every seven years, the body is the same. And, therefore, it is the same man, although he has put on another coat.

Let none then seek a knot in a bulrush. The case is plain, unless it be puzzled by art. I call Cato the same person all his life, because he has the same soul. I call him the same man, because he has the same body too, which he brought into the world.

But what blessed work will Mr. Locke's hypothesis make! If there be no personal identity without consciousness, then Cato is not the same person he was at two months old; for he has no consciousness at all of what he was then. Nay, I have no more consciousness of what I was or did at two years old, than of what Julius Cæsar did. But am I not the same person I was then?

Again: If consciousness ceasing, identity ceases, a draught of Lethe would change a man into another person. Yea, or if a fever wiped what was past out of the memory, he would not be the same person, nor consequently accountable either to God or man for any thing that he, that is, another person, had done before.

There may, therefore, be identity without consciousness. Consequently, although the latter usually accompanies the former, yet it is not the same thing. Yea, and consciousness may be without identity. I know the fact. There is a species of madness which makes a man conscious of things he never did, and of words he never spoke. Is he therefore accountable for them? So he thinks; but God's thoughts are not as his thoughts.

Upon the whole, if you take the word person, for a thinking intelligent being, it is evident, the same soul, conscious or unconscious, is the same person. But if you take it for the same soul, animating the same human body, (in which sense I have always taken it, and I believe every one else that has not been confounded by metaphysical subtlety,) then you and I and every man living is the same person from the cradle to the grave. And God will accordingly reward every man, or every person, (equivalent words,) according to his own works; and that, whether he be conscious of them or no; this will make no manner of difference. What every individual man or person sows here, he will reap in eternity.

In reading over the second volume of Mr. Locke's Essay, I was much disappointed: it is by no means equal to the first. The more I considered it, the more convinced I was that his grand design was, (vain design!) to drive Aristotle's logic out of the world, which he hated cordially, but never understood: I suppose, because he had an unskilful master, and read bad books upon the subject. 2. That he had not a clear apprehension. Hence he had few clear ideas; (though he talks of them so much;) and hence so many confused, inadequate definitions. I wonder none of his opponents hit this blot.

I have not time to point out half the mistakes in this volume. I can only make a few cursory strictures.

All along he doats upon ideas, and frequently puzzles the cause by dragging in the word needlessly and improperly.

Page 3. "To what is it that names, in the use of language, are immediately applied?" Did he know what he meant? If he did, how crude and indistinct is the expression!

Page 4. All this chapter Dean Aldrich comprises in three lines: *Vox est signum rei vel conceptus, ex instituto vicarium: Primò declarat conceptum; deinde supponit pro re.* "A word is a sign purposely put for a conception or thing: it first expresses your thought; then the thing you think of."

Page 11. Here his hatred of logic breaks out; "Defining by genus and difference may be the shortest way, yet I doubt whether it be the best." Then what is the best? No man living can tell a better than this; only if we do not know the difference, we must assign the properties.

Page 21. "The disputes of the schools." I doubt whether Mr. Locke had ever a clear idea of that term. What does he mean by them in, "O ye schoolmen!" But who are they? all the commentators upon Aristotle in the fifteenth and sixteenth century? Did he read them all? Did he ever read one of them through? I doubt, not. Then he should not rail at he knew not what.

Page 22. A man need only read the first chapter of Genesis, to be convinced that God made every species of animals "after its kind;" giving a peculiar essence to each, whether we know that real essence or no.

Page 26. I wish he had understood the three rules of definition, and he would have wrote far more intelligibly than he did.

"The jargon of the schools." (*Ib.*) What does that term mean? I doubt he had no clear idea of this.

Page 37. "Species and their essences have no real existence in things." Moses says otherwise; and so does Mr. Locke, page 44: "By real essence, I mean that real constitution of any thing which is the foundation of all its properties. But this we do not know." True; but it exists. Yet this he denies again, page 50, and page 53, where he says, "Species are not distinguished by generation." Certainly they are: a man generates a man; a dog, a dog; a crow, a crow; and so in other both plants and animals. If there are any exceptions, (as in monsters,) this does not vacate the general rule.

Page 63. "Nature makes many things which agree in their inward frame and constitution: but it is not this real essence that distinguishes them into species." Surely it is: yet he strangely adds, "The boundaries of the species are made by man." No; by the almighty Creator.

"Each abstract idea makes a distinct species." (*Ib.*) What! Does my idea of them make a horse, a cow, and a dog, three distinct species? Would not these species be equally distinct, if I had no idea of them at all?

Page 71. The chapter about particles I do not understand; nor does Mr. Locke seem to understand himself. He aims at something, but makes nothing out. *Operosè nihil agit.* [With much labour he effects nothing.]

Page 82. "The simple ideas that coëxist in substances." No: ideas exist only in the mind.

Page 83. "The complex ideas of substances are very different on different men." What then? They are not so different but that all men know a horse from a cow, a crow from a pigeon, and iron from gold.

Page 93. "Logic has much contributed to the obscurity of language." The abuse of logic has; but the true use of it is the noblest means under heaven to prevent or cure the obscurity of language. To divide simple terms according to the logical rules of division, and then to define each member of the division according to the three rules of definition, does all that human art can do in order to our having a clear and distinct idea of every word we use. Had Mr. Locke done this, what abundance of obscurity and confusion would have been prevented!

Page 99. "Though the word *man* signifies nothing but a complete idea of properties united in a substance; yet we commonly suppose it to stand for a thing having a real essence on which those properties depend." I do suppose it; and so does every one that has common sense.

Page 100. "It is a false supposition, that there are certain precise essences by which things are distinguished into species." It is a most true supposition. The Scripture asserts it; and all experience agrees thereto.

Page 140. "Possibly we shall never be able to know whether any mere material being thinks or not." I wonder Mr. Locke did not rather give up this absurd sentence, than defend it through thick and thin.

Page 201. "Man or gold, used for species of things, constituted by real essences, stand for we know not what." Yes, we know what they stand for perfectly well; and no sophister can persuade us to the contrary.

Whatever Mr. Locke says against the terms *essence* or *species*, he can find no better words. But I impute this to his violent spleen against logic, which he never rightly understood.

Page 206. "Put a piece of gold separate from the reach and influence of all other bodies." Where is that? Certainly beyond the fixed stars.

Page 209. "Judgment may reach farther." Had he any clear idea affixed to this term?

I think the two next chapters, "Of Maxims, and of Trifling Propositions," are very true and very useless.

Page 272. "The faculty which supplies the place of knowledge, is judgment. The mind has these two faculties: by knowledge it certainly perceives the agreement or disagreement of ideas; by judgment it presumes them to agree or disagree without perceiving it."

O where are clear ideas now? Is knowledge a faculty of the mind? Or was ever judgment taken before for presuming what we do not know? What a vile abuse of words is here!

Judgment is that operation of the mind which pronounces things to agree or disagree. This is all that the word properly means; and refers as much to certain as to probable things.

Page 277. The chapter of the Degrees of Assent is quite unsatisfactory. Dean Aldrich says more upon that head in twelve lines than Mr. Locke does in twelve pages.

Page 283. "Any testimony, the farther off it is from the original

truth, the less force it has." Nay, the testimony on which we believe the resurrection of Christ, has as much force now as seventeen hundred years ago.

Page 288. "Reason is assisting to all our other intellectual faculties, and contains two of them; namely, sagacity and illation." What a jumble of ideas! "Reason is that faculty which contains two others,—sagacity and illation!" No mortal ever found this out before. By illation, I suppose he means, the inferring one thing from another. Why, then, can he not say plainly, like other men, "The mind has three operations,—simple apprehension, judgment, and discourse?" But if reason be a faculty of the mind, (usually termed the understanding,) it contains them all three; that is, operates all these ways.

Page 290. Here comes his main attack upon logic, by that marvellous invention of substituting juxtaposition of ideas in the place of syllogism. But Bishop Browne has so thoroughly confuted this, (in his "Essay on Human Understanding,") that to add any thing more is quite superfluous.

Page 300. "I take notice of one manifest mistake in the rules of syllogism,—that particular premises prove nothing." Can any thing show more clearly his total ignorance of logic?

From a careful consideration of this whole work, I conclude that, together with several mistakes, (but none of them of any great importance,) it contains many excellent truths, proposed in a clear and strong manner, by a great master both of reasoning and language. It might, therefore, be of admirable use to young students, if read with a judicious tutor, who could confirm and enlarge upon what is right, and guard them against what is wrong, in it. They might then make their full use of all the just remarks made by this excellent writer, and yet, without that immoderate attachment to him which is so common among his readers.

JOHN WESLEY.

WHITEHAVEN, May 28, 1781.

REMARKS

ON MR. BRYANT'S "ANALYSIS OF ANCIENT MYTHOLOGY."*

I BELIEVE this is one of the most remarkable books in its kind, which has been published for some centuries. The author is a person of a strong understanding, deeply acquainted with ancient literature, and has, by much thought, extracted abundance of truth from a vast heap of absurd fables. Many of his discoveries, indeed, do not admit of certainty, but they are highly probable; and of many others, all circumstances considered, we cannot reasonably doubt.

I doubt most of what he terms *radicals*, as I know not how to answer that question, "In what language does *ai, eia, air, &c.* signify thus or thus?" Not in Hebrew; not in Syriac; not in Arabic; not in any language that I have the least knowledge of. Therefore, I question whether they mean so in any language that is now, or ever was, upon

* These remarks form the introduction to a series of extracts from the work, inserted by Mr. Wesley in the sixth and seventh volumes of the Arminian Magazine.—EDDR.

earth. Whatever then is built on this foundation, can be no more than probable.

If you say, "It means so in the Ammonian language," I ask, How do you know that? Did you ever see a book wrote in that language? No, nor a single sentence. This, therefore, leaves us just as much in the dark as we were before.

One defect more seems to run through the whole work,—entire want of method. Had the dissertations, which are strangely huddled together, been placed in any regular order, they would have been far more agreeable and more intelligible than they are at present.

THOUGHTS UPON TASTE.

[PUBLISHED IN THE YEAR 1780.]

1. A FEW weeks ago I read with care and attention a celebrated "Essay on Taste." I cannot say, but I entered upon it with great expectation, as I knew the author to be a man of understanding, and one whose natural abilities were improved by a considerable share of learning. I knew likewise that the performance itself had been highly and generally applauded; yea, that the Doctor had been honoured with the medal which is yearly given by the society to him that produces the best performance on the subject proposed.

2. Yet, to speak the plain truth, I cannot affirm that it altogether answered my expectation. It did not appear to me to be wrote upon a good plan, neither to be well digested. And there are assertions almost in every chapter, which are exceeding disputable. Many of these I could not clearly affirm; some of them I utterly deny. Neither could I find, in the whole tract, any clear, just definition of the subject. So that after all he has said, one would still be puzzled to answer the question, "What is Taste?"

3. But is there any better book upon the subject extant? I do not conceive there is. At least I have not seen it; although there are some ingenious thoughts of Mr. Addison upon it in "The Spectator." And nearly related to this is his fine "Essay on the Pleasures of Imagination." But taste is a more extensive word. It does not relate to the imagination only.

4. It may be the more difficult to understand the precise meaning of the word, because there are so few words that are synonymous to it. I do not recollect any, either in Greek or Latin; no, nor yet in the English language. Indeed we have some which are generally supposed to be nearly equivalent with it. So a man of taste is almost the same with a man of genius, a man of sense, or a man of judgment; but none of these mean exactly the same thing.

5. "Most languages," says Mr. Addison, "make use of this metaphor, to express that faculty of mind which distinguishes the most concealed faults and nicest perfections in writings." But this definition is far too narrow: for taste refers to other things, as well as writings. And when he adds, "It is that faculty of the soul which discovers the beauties of an author with pleasure, and his imperfections with dislike;"

this is too narrow still; for taste is concerned with many things beside authors.

6. What then is taste, in the general meaning of the word? It is certainly a faculty of the mind, analogous to the sense of taste. By the external sense we relish various foods, and distinguish one from the other. By the internal, we relish and distinguish from each other various foods offered to the mind. Taste is therefore that internal sense which relishes and distinguishes its proper object. By relishes, I mean, perceives with pleasure; for in the common acceptation of the word, we are not said to have a taste for displeasing, but only for pleasing, objects. And as various as those objects are, so various are the species of taste.

7. Some of these are objects of the understanding. Such are all speculative truths; particularly those of a metaphysical or mathematical nature. So we say, a man has a taste for metaphysics, which is more than to say, he has judgment therein. It implies over and above, that he has a relish for them; that he finds a sweetness in the study of them. And when we say, a man has a taste for the mathematics, we mean by that expression, not only that he is capable of understanding them, but that he takes pleasure therein.

8. Another species of taste, is that which relates to the objects that gratify the imagination. Thus we are accustomed to say, a man has a taste for grandeur, for novelty, or for beauty; meaning thereby, that he takes pleasure in grand, in new, or in beautiful objects, whether they are such by nature or by art. And herein there is an unbounded variety. I mean, in the different tastes of men; some having a taste for grandeur, some for beauty. Some, again, have a taste for one kind of beauty; and others for another. Some have a taste for the beauties of nature; others for those of art. The former for flowers, meadows, fields or woods; the latter for painting or poetry. But some have a taste both for the one and the other.

9. But is there not likewise a kind of internal sense, whereby we relish the happiness of our fellow creatures, even without any reflection on our own interest, without any reference to ourselves? whereby we bear a part in the prosperity of others, and rejoice with them that rejoice? Surely there is something still in the human mind, in many, if not in all, (whether by nature, or from a higher principle,) which interests us in the welfare, not only of our relatives, our friends, and our neighbours, but of those who are at the greatest distance from us, whether in time or place. And the most generous minds have most of this taste for human happiness.

10. May we not likewise observe, that there is a beauty in virtue, in gratitude, and disinterested benevolence? And have not many, at least, a taste for this? Do they not discern and relish it, wherever they find it? Yea, does it not give them one of the most delicate pleasures whereof the human mind is capable? Is not this taste of infinitely more value, than a taste for any or all the pleasures of imagination? And is not this pleasure infinitely more delicate, than any that ever resulted, yea, or can result, from the utmost refinements of music, poetry, or painting?

11. As to taste in general, internal as well as external taste seems to belong to all mankind, although infinitely diversified both as to the

objects and the degrees of it. When therefore we say, "A man has no taste," the words are not to be taken strictly, as if he had absolutely no taste at all in any of the foregoing senses; seeing every man living has, more or less, an internal, as well as external, taste. But they are to be understood in a limited sense. He has no taste, suppose, for metaphysics: he has no discernment, and he has no pleasure, in things of this abstracted nature. Another man has no taste for mathematics: he has neither pleasure nor judgment therein. Meantime the mathematician has no taste either for poetry or music: he does not discern, and he does not relish, the beauties either of one or the other. But every one of these has some internal taste, how dull soever it be.

12. A dull taste is properly one that is faint and languid, that has no lively perception of its object. But sometimes, by a man of a dull taste, we mean one that relishes dull things: suppose dull, low compositions in music or poetry, or coarse and worthless pictures. But this is more properly termed a bad taste. So one is hugely pleased with the daubing of a sign-post; another, with doggerel verses; and a third, with the heavenly music of a pair of bagpipes! Almost every town and every village supplies us with instances of the same kind. We sometimes call this a false taste, as it supposes things to be excellent which are not. In many, it is natural: they have had this wrong turn ever since they were born. But in others, it is gradually acquired either by reading or conversation. Then we term it a vitiated taste: of this, too, there are abundant instances.

13. On the other hand, he has a *goua*, a just, or a true taste, who discerns and relishes whatever, either in the works of nature or of art, is truly excellent in its kind. This is sometimes termed a correct taste: especially when it is delighted more or less, according to the greater or smaller degree of excellence that is in the object. This differs very little, if at all, from a fine taste; especially as Mr. Addison defines it, "that faculty of the mind which discerns with pleasure all the beauties of writing:" should it not be rather, "which discerns all that is grand or beautiful, in the works both of art and nature?"

14. Such a taste as this is much to be desired, and that on many accounts. It greatly increases those pleasures of life, which are not only innocent, but useful. It qualifies us to be of far greater service to our fellow creatures. It is more especially desirable for those whose profession calls them to converse with many; seeing it enables them to be more agreeable, and consequently more profitable, in conversation.

15. But how shall a man know whether he is possessed of this faculty or not? "Let him," says Mr. Addison, "read over the celebrated works of antiquity," (to know whether he has a taste for fine writing,) "which have stood the test of so many ages and countries; or those works among the moderns, which have the sanction of the politer part of our contemporaries. If, upon the perusal of such writings, he does not find himself delighted in an extraordinary manner; or if, upon reading the admired passages in such authors, he finds a coldness and indifference in his thoughts, he ought to conclude, not (as is most common among tasteless readers) that the author wants those perfections which have been admired in them, but that he himself wants the faculty of discerning them."

16. But how can a man acquire this taste? It "must in some degree be born with us; as it often happens, that those who have other qualities in per-

fection are wholly void of this. But though it may in some measure be born with us, there are several means of improving it, without which it will be very imperfect and of little use to the person that possesses it. The most natural means is, to be conversant with the writings of the best authors. One that has any taste either discovers new beauties, or receives stronger impressions from the masterly strokes of a great author every time he peruses him.'

17. "Conversation with men of genius is another means of improving our natural taste. It is impossible for a man of the greatest parts, to consider any thing in its whole extent. Every man, beside general observations upon an author, forms some that are peculiar to his own way of thinking. So that conversation will naturally furnish us with hints which we did not attend to, and make us enjoy other men's parts and reflections as well as our own." Besides, if we converse freely with men of taste, and incite them to "open the window in their breast," we may learn to correct whatever is yet amiss in our taste, as well as to supply whatever we or they perceive to be still wanting; all which may be directed to that glorious end, the "pleasing all men for their good unto edification."

THOUGHTS ON THE POWER OF MUSIC.

1. By the power of music, I mean, its power to affect the hearers; to raise various passions in the human mind. Of this we have very surprising accounts in ancient history. We are told, the ancient Greek musicians in particular were able to excite whatever passions they pleased; to inspire love or hate, joy or sorrow, hope or fear, courage, fury, or despair; yea, to raise these one after another, and to vary the passion just according to the variation of the music.

2. But how is this to be accounted for? No such effects attend the modern music; although it is confessed on all hands, that our instruments excel theirs beyond all degrees of comparison. What was their lyre, their instruments of seven or ten strings, compared to our violin? What were any of their pipes, to our hautboy or German flute? What, all of them put together, all that were in use two or three thousand years ago, to our organ? How is it then, that, with this inconceivable advantage, the modern music has less power than the ancient?

3. Some have given a very short answer to this, cutting the knot which they could not untie. They have doubted, or affected to doubt, the fact; perhaps have even denied it. But no sensible man will do this, unless he be utterly blinded by prejudice. For it would be denying the faith of all history; seeing no fact is better authenticated. None is delivered down to us by more unquestionable testimony; such as fully satisfies in all other cases. We have, therefore, no more reason to doubt of the power of Timotheus's music, than that of Alexander's arms; and we may deny his taking Persepolis, as well as his burning it through that sudden rage which was excited in him by that musician. And the various effects which were successively wrought in his mind (so beautifully described by Dryden, in his Ode on St. Cecilia's Day) are astonishing instances of the power of a single harp, to transport, as it were, the mind out of itself.

4. Nay, we read of an instance, even in modern history, of the power

of music not inferior to this. A musician being brought to the king of Denmark, and asked, whether he could excite any passion, answered in the affirmative, and was commanded to make the trial upon the king himself. Presently the monarch was all in tears; and, upon the musician's changing his mood, he was quickly roused into such fury, that, snatching a sword from one of his assistants' hands, (for they had purposely removed his own,) he immediately killed him, and would have killed all in the room, had he not been forcibly withheld.

5. This alone removes all the incredibility of what is related concerning the ancient music. But why is it that modern music, in general, has no such effect on the hearers? The grand reason seems to be no other than this,—the whole nature and design of music is altered. The ancient composers studied melody alone; the due arrangement of single notes; and it was by melody alone, that they wrought such wonderful effects. And as this music was directly calculated to move the passions, so they designed it for this very end. But the modern composers study harmony, which, in the present sense of the word, is quite another thing; namely, a contrast of various notes, opposite to, and yet blended with, each other, wherein they,

Now high, now low, pursue the resonant fugue.

Dr. Gregory says, "this harmony has been known in the world little more than two hundred years." Be that as it may, ever since it was introduced, ever since counterpoint has been invented, as it has altered the grand design of music, so it has well nigh destroyed its effects.

6. Some indeed have imagined, and attempted to prove, that the ancients were acquainted with this. It seems, there needs but one single argument to demonstrate the contrary. We have many capital pieces of ancient music, that are now in the hands of the curious. Dr. Pepusch, who was well versed in the music of antiquity, (perhaps the best of any man in Europe,) showed me several large Greek folios, which contained many of their musical compositions. Now is there, or is there not, any counterpoint in these? The learned know there is no such thing. There is not the least trace of it to be found: it is all melody, and no harmony.

7. And as the nature of music is thus changed, so is likewise the design of it. Our composers do not aim at moving the passions, but at quite another thing; at varying and contrasting the notes a thousand different ways. What has counterpoint to do with the passions? It is applied to a quite different faculty of the mind; not to our joy, or hope, or fear; but merely to the ear, to the imagination, or internal sense. And the pleasure it gives is not upon this principle; not by raising any passion whatever. It no more affects the passions than the judgment: both the one and the other lie quite out of its province.

8. Need we any other, and can we have any stronger, proof of this, than those modern overtures, voluntaries, or concertos, which consist altogether of artificial sounds, without any words at all? What have any of the passions to do with these? What has judgment, reason, common sense? Just nothing at all. All these are utterly excluded, by delicate, unmeaning sound!

9. In this respect, the modern music has no connection with common sense, any more than with the passions. In another, it is glaringly,

undeniably, contrary to common sense; namely, in allowing, yea, appointing, different words to be sung by different persons at the same time! What can be more shocking to a man of understanding than this? Pray, which of those sentences am I to attend to? I can attend to only one sentence at once; and I hear three or four at one and the same instant! And, to complete the matter, this astonishing jargon has found a place even in the worship of God! It runs through (O pity! O shame!) the greatest part even of our Church music! It is found even in the finest of our anthems, and in the most solemn parts of our public worship! Let any impartial, any unprejudiced person say, whether there can be a more direct mockery of God.

10. But to return: Is it strange, that modern music does not answer the end it is designed for? and which it is in no wise calculated for? It is not possible it should. Had Timotheus "pursued the resonant fugue," his music would have been quite harmless. It would have affected Alexander no more than Bucephalus; the finest city then in the world had not been destroyed; but

Persepolis stares, Cyrique arx alta maneres.

[Persepolis, thou mightst have stood, and the lofty tower of Cyrus.*]

11. It is true, the modern music has been sometimes observed to have as powerful an effect as the ancient; so that frequently single persons, and sometimes numerous assemblies, have been seen in a flood of tears. But when was this? Generally, if not always, when a fine solo was sung; when "the sound has been an echo to the sense;" when the music has been extremely simple and inartificial, the composer having attended to melody, not harmony. Then, and then only, the natural power of music to move the passions has appeared. This music was calculated for that end, and effectually answered it.

12. Upon this ground it is, that so many persons are so much affected by Scotch or Irish airs. They are composed, not according to art, but nature; they are simple in the highest degree. There is no harmony, according to the present sense of the word, therein; but there is much melody. And this is not only heard, but felt, by all those who retain their native taste; whose taste is not biassed (I might say, corrupted) by attending to counterpoint and complicated music. It is this, it is counterpoint, it is harmony, (so called,) which destroys the power of music. And if ever this should be banished from our composition, if ever we should return to the simplicity and melody of the ancients, then the effects of our music will be as surprising as any that were wrought by theirs; yea, perhaps they will be as much greater, as modern instruments are more excellent than those of the ancients.

JOHN WESLEY.

INVERNESS, June 9, 1779.

[* The line in Virgil, altered by Mr. Wesley as above, is,

"Trojaque nunc stares, Priamique arx alta maneres."

"Old Priam still his empire would enjoy,

And still thy towers had stood, majestic Troy."—PITT.]

A THOUGHT

ON THE MANNER OF EDUCATING CHILDREN.

[PRINTED IN THE YEAR 1783.]

1. A GENTLEMAN with whom I was conversing a while ago, was speaking largely on the manner of educating children. He objected strongly to the bringing them up too strictly; to the giving them more religion than they liked; to the telling them of it too often, or pressing it upon them whether they will or no. He said he never pressed it upon his own children, but only spoke of it occasionally in their hearing; and if they appeared affected, then answered their questions, or perhaps spoke to them directly. He thought that the common methods that are used in those that are called religious schools, of talking about divine things continually, and daily pressing it upon children, did abundantly more harm than good; especially if any severity were used; and concluded with saying, that those children who had been trained up in this manner, as soon as the restraint was taken off, were commonly worse than others.

2. As all this was perfectly new to me, I made little answer for the present; but it put me upon much thought. I knew it was quite agreeable to the sentiments of Rousseau in his "Emilius;" the most empty, silly, injudicious thing that ever a self-conceited infidel wrote. But I knew it was quite contrary to the judgment of the wisest and best men I have known. I thought, If these things are so, how much mischief have we done unawares! How much hurt has Miss Bosanquet (now Mrs. Fletcher) been doing in the world for many years! How much more have the Miss Owens done, spoiling twenty children at a time! How much mischief is Miss Bishop likely to do! Perhaps more than even Miss Owen! Above all, how much mischief has been done, and is now doing, at Kingswood, where (if this hypothesis be true) we are continually ruining fifty children at a time!

3. "But be this as it may, I urge the matter of fact against such an education. The children educated thus are, when grown up, actually worse than other men or women." I doubt the fact; nay, that is not enough, I totally deny it. As frequently as this has been affirmed, it is notoriously false. Some few, and very few, of those women that were brought up by Miss Bosanquet or Miss Owen either never were converted to God, (perhaps never convinced of sin,) or have "made shipwreck of the faith," and, at the same time, of its attendant, a good conscience. And undoubtedly these would be worse than others, than those who had not so grieved the Holy Spirit of God. The same may be said of some of those men that were educated at Kingswood school. If they quenched the Spirit, they would be worse than those that never were partakers of it. But this proves nothing, unless it were a general case, which is not by any means true. Many, both of the women who were educated by Miss Bosanquet or Miss Owen, and of the men who were educated at Kingswood, are holy in heart and in life, and trust they shall praise God to all eternity that ever they saw those schools

4. Yet I allow that what is commonly called a religious education frequently does more hurt than good ; and that many of the persons who were so educated are sinners above other men, yea, and have contracted an enmity to religion, which usually continues all their lives. And this will naturally be the case, if either the religion wherein they are instructed, or the manner of instructing them, be wrong. But in most of those that are termed religious schools, there is a grand error either in the former or the latter instance.

5. With regard to the former, how few are there of those that undertake the education of children, who understand the nature of religion, who know what true religion is ! some of them supposing it to be barely the doing no harm, the abstaining from outward sin ; some, the using the means of grace, saying our prayers, reading good books, and the like ; and others, the having a train of right opinions, which is vulgarly called faith. But all these, however common in the world, are gross and capital errors. Unless religion be described as consisting in holy tempers, in the love of God and our neighbour ; in humility, gentleness, patience, long-suffering, contentedness in every condition, to sum up all, in the image of God, in the mind that was in Christ ; it is no wonder if these that are instructed therein are not better, but worse, than other men. For they think they have religion, when, indeed, they have none at all ; and so add pride to all their other vices.

6. But suppose those that educate them judge right with regard to the nature of religion, they may still be mistaken with regard to the manner of instilling it into children. They may not have the spirit of government, to which some even good men are utter strangers. They may habitually lean to this or that extreme, of remissness or of severity. And if they either give children too much of their own will, or needlessly and churlishly restrain them ; if they either use no punishment at all, or more than is necessary, the leaning either to one extreme or the other may frustrate all their endeavours. In the latter case, it will not be strange if religion stink in the nostrils of those that were so educated. They will naturally look upon it as an austere, melancholy thing ; and if they think it necessary to salvation, they will esteem it a necessary evil, and so put it off as long as possible.

7. But does it follow, that we ought not to instil true religion into the minds of children as early as possible ? Or, rather, that we should do it with all diligence from the very time that reason dawns, laying line upon line, precept upon precept, as soon and as fast as they are able to bear it ? By all means. Scripture, reason, and experience, jointly testify, that, inasmuch as the corruption of nature is earlier than our instructions can be, we should take all pains and care to counteract this corruption as early as possible. The bias of nature is set the wrong way : education is designed to set it right. This, by the grace of God, is to turn the bias from self-will, pride, anger, revenge, and the love of the world, to resignation, lowliness, meekness, and the love of God. And from the moment we perceive any of those evil roots springing up, it is our business immediately to check their growth, if we cannot yet root them out. As far as this can be done by mildness, softness, and gentleness, certainly it should be done. But sometimes these methods will not avail, and then we must correct with kind severity. For where

tenderness will not remove the fault, "he that spareth the rod spoileth the child." To deny this is to give the lie to the God of truth, and to suppose we can govern better than him. For "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

8. In the name of God, then, and by the authority of his word, let all that have children, from the time they begin to speak or run alone, begin to train them up in the way wherein they should go; to counterwork the corruption of their nature with all possible assiduity; to do every thing in their power to cure their self-will, pride, and every other wrong temper. Then let them be delivered to instructors, (if such can be found,) that will tread in the same steps; that will watch over them as immortal spirits, who are shortly to appear before God, and who have nothing to do in this world but to prepare to meet him in the clouds, seeing they will be eternally happy, if they are ready; if not, eternally miserable.

JOHN WESLEY.

THOUGHTS ON GENIUS.

1. I HAVE for many years desired to see something, long or short, accurately written on the term *genius*. It is a word almost in every one's mouth, and one that is used by abundance of writers; yet, I doubt, it is not well understood by one in a hundred of them that use it. I rejoiced, therefore, to hear that so eminent a writer as Dr. Gerard had published an essay on the subject. But when I read it, I was disappointed of my hope: it did not in any degree answer my expectations. The ingenious and very learned author did not seem to understand the term at all: nor could I find one proper definition of it throughout the whole treatise.

2. I hoped, however, to find full satisfaction on the head in Mr. Daff's "Essay on Original Genius;" although I was surprised to observe it had been published above twenty years before the other. But I was disappointed again. Indeed, it undoubtedly contains many judicious remarks. But even here, what should have been done in the very beginning is not done at all. I want to know, first, of all, What do you mean by *genius*? Give me a definition of it. Pray tell me this, before you say any thing more about it. This is common sense. Without this, you may ramble as long as you please; and leave me just as wise as I was.

3. The word *genius* was used by the ancient Romans for a superior being, good or bad, who they supposed attended every one from his birth to his death. But in this sense of the word it has nothing to do with the present question; wherein it means either a quality of the human mind, or a man endued with that quality. Thus we say indifferently, He is a genius, or has a genius. I would here take it in the latter sense, for the quality which denominates a man a genius.

4. It is evident that genius, taken in this sense, is not invention; although that may possibly bear some relation to it. It is not imagination; although this may be allowed to be one ingredient of it. Much less is it an association of ideas: all these are essentially different from it. So is sensation, on the one hand; and so are memory and judgment on the other: unless by judgment we mean (as many do) strength of

understanding. It seems to be an extraordinary capacity of mind; sometimes termed extraordinary talents. This may be more or less extensive; there may be a kind of general genius, or an extraordinary capacity for many things; or a particular genius, an extraordinary capacity for one particular thing; it may be, for one particular science, or one particular art. Thus Homer and Milton had a genius, an extraordinary capacity, for poetry. Thus Euclid and Archimedes had a genius, an extraordinary capacity, for geometry. So Cicero had a genius for oratory, and Sir Isaac Newton for natural philosophy. Thus Raphael and Michael Angelo had a genius, an extraordinary capacity, for painting. And so Purcell and Handel (to mention no more) had a genius, an extraordinary capacity, for music. Whereas, Aristotle, Lord Bacon, and a very few beside, seem to have had a universal genius, an extraordinary capacity, to excel in whatever they took in hand.

5. It may be allowed that the word is frequently taken in a lower sense. But it has then a word prefixed to it, to restrain its signification. So we say, A man has a middling genius, or a little genius. But it is generally taken for an extraordinary capacity, of whatever kind.

6. Genius in philosophy, poetry, and oratory, seems to imply a strong and clear understanding, connected with an unusually extensive and lively imagination. In which respect it may truly be said, not only of a poet, but also of an orator and philosopher, *Nascitur, non fit*; "He has this endowment by nature, not by art." Yet it may be granted, that art may exceedingly improve what originally sprung from nature. It may receive assistance, likewise, from the memory; (nearly related to the imagination;) and also from the passions, which on various occasions enliven and strengthen the imagination.

7. It may be observed, I purpose to abstain from using the word reason or judgment; because the word understanding is less equivocal; and I would always use one and the same word to express one and the same idea.

8. Both the writers above mentioned suppose taste also to be essential to genius. And, indeed, it does seem to be, if not an essential part, yet, an essential property of it. Taste is here a figurative word, borrowed from the sense of tasting, whereby we are enabled first to judge of, and then to relish, our food; so the intellectual taste has a two fold office: it judges and it relishes. In the former respect, it belongs to the understanding; in the latter, to the imagination.

9. To sum up all: Perhaps genius may be defined, an extraordinary capacity for philosophy, oratory, poetry, or any other art or science; the constituent parts whereof are a strong understanding, and a lively imagination; and the essential property, a just taste.

LAMBETH, November 8, 1757.

JOHN WESLEY.

THOUGHTS ON MEMORY.

THERE is a near relation between memory, reminiscence, and recollection. But what is the difference between them? Wherein do they differ from each other? Is not memory a natural faculty of the mind, which is exerted various ways? And does it not exert itself sometimes

in simply remembering, sometimes in reminiscence or recollection? In simply remembering things, the mind of man appears to be rather passive than active. Whether we will or no, we remember many things which we have heard or seen, said or done; especially if they were attended with any remarkable pleasure or pain. But in reminiscence, or recalling what is past, the mind appears to be active. Most times at least, we may or may not recall them, as we please. Recollection seems to imply something more than simple reminiscence; even the studious collecting and gathering up together all the parts of a conversation or transaction, which had occurred before, but had in some measure escaped from the memory.

But there is one sort of memory, which it seems more difficult to understand than any other. You pronounce or hear a discourse, or copy of verses, which fixes upon your memory. Afterward you can repeat, in your mind, the words you spoke or heard, without ever opening your lips, or uttering any articulate sound. There is a kind of inward voice (so we may term it, for want of a better expression) which, like an echo, not only repeats the same words without the least variation, but with exactly the same accent, and the same tone of voice. The same echo repeats any tune you have learned, without the least alteration. Now, how is this done? By what faculty of the mind, or the body, or both conjointly? I am as sure of the fact as I am that I am alive. But who is able to account for it? O how shall we comprehend the ever blessed God, when we cannot comprehend ourselves!

YARMOUTH, October 21, 1789.

JOHN WESLEY.

THOUGHTS ON SUICIDE.

It is a melancholy consideration, that there is no country in Europe, or perhaps in the habitable world, where the horrid crime of self-murder is so common as it is in England! One reason of this may be, that the English in general are more ungodly and more impatient than other nations. Indeed we have laws against it, and officers with juries are appointed to inquire into every fact of the kind. And these are to give in their verdict upon oath, whether the self-murderer was sane or insane. If he is brought in insane, he is excused, and the law does not affect him. By this means it is totally eluded; for the juries constantly bring him in insane. So the law is not of the least effect, though the farce of a trial still continues.

This morning I asked a coroner, "Sir, did you ever know a jury bring in the deceased *felo de se*?" [a self-murderer?] He answered, "No, sir; and it is a pity they should." What then is the law good for? If all self-murderers are mad, what need of any trial concerning them?

But it is plain our ancestors did not think so, or those laws had never been made. It is true, every self-murderer is mad in some sense, but not in that sense which the law intends. This fact does not prove him mad in the eye of the law: the question is, Was he mad in other respects? If not, every juror is perjured who does not bring him in *felo de se*.

But how can this vile abuse of the law be prevented, and this execrable crime effectually discouraged?

By a very easy method. We read in ancient history, that, at a certain period, many of the women in Sparta murdered themselves. This fury increasing, a law was made, that the body of every woman that killed herself should be exposed naked in the streets. The fury ceased at once.

Only let a law be made and rigorously executed, that the body of every self-murderer, lord or peasant, shall be hanged in chains, and the English fury will cease at once.

JOHN WESLEY.

LIVERPOOL, April 8, 1790.

OF THE GRADUAL IMPROVEMENT OF NATURAL PHILOSOPHY.*

1. NATURAL philosophy treats both of God himself, and of his creatures, visible and invisible. Of these I purpose to speak, in such a manner as to ascend from the consideration of man through all the orders of things, as they are farther and farther removed from us, to God the centre of all knowledge. (I mean, of visible things: of the invisible world we cannot know much, while we dwell in houses of clay.) Thus speculative philosophy ascends from man to God; practical descends from God to man.

2. The most ancient nations, the Egyptians and Hebrews in particular, philosophized much concerning God, and concerning genii, good or evil spirits, of an order superior to man. What they taught concerning the visible world related chiefly to its origin, the changes it was to undergo, and its final dissolution. But on all these heads they only delivered to their posterity what they had received from their forefathers.

3. Among the Greeks, Thales Milesius and his followers applied themselves with great industry to discover, with the best helps they had, the material causes of natural things. They were succeeded by others, who more curiously searched into the structure of natural bodies. Here the foundation of natural history was laid, in various observations on plants, animals, and other things. And herein the endeavours of Aristotle and Theophrastus in particular are to be commended. Yet, in other respects, Aristotle did not promote, but rather obstruct, the knowledge of nature; for he made philosophy as unintelligible by his abstract and metaphysical notions, as Plato, Pythagoras, and others did, by their ideas, numbers, and symbols.

4. In succeeding times, when the four Greek sects, the Platonic, Peripatetic, Epicurean, and Stoic, divided the western world between them, the Platonists almost confined themselves and their opinions to the subject of divinity; the Peripatetics regarded little but logic; the Stoics little but moral philosophy; and the Epicureans had small concern about

* This article forms the introduction to Mr. Wesley's "Compendium of Natural Philosophy," in five volumes, 12mo. The work was compiled from various authors: but the introduction and conclusion appear to have been his own composition.—EDIT.

any, being immersed in sensual pleasures : so that none of them made any considerable improvement in any branch of natural philosophy.

5. When the utter barbarism which followed was a little dispelled, Aristotle began to reign. His followers (the schoolmen, as they were called) might have improved natural philosophy, if (like their master) they had diligently cultivated the knowledge of nature, and searched out the properties of particular things. But it was their misfortune to neglect what was commendable in him, and to follow only what was blame-worthy; so as to obscure and pollute all philosophy with abstract, idle, vain speculations. Yet some of them, after the Arabians had introduced the knowledge of chemistry into Europe, were wise above the age they lived in, and penetrated so far into the secret recesses of nature, as scarce to escape the suspicion of magic. Such were Roger Bacon and Albertus Magnus.

6. After the revival of learning, as all other branches of philosophy, so this in particular, received new light. And none was more serviceable herein than Lord Bacon; who, well understanding the defects of the school philosophy, incited all lovers of natural philosophy to a diligent search into natural history. And he himself led them the way, by many experiments and observations.

7. After this, not single persons only, but whole societies applied themselves carefully to make experiments; that, having accurately observed the structure and properties of each body, they might the more safely judge of its nature. And the advantages which have arisen from hence manifestly appear from the Memoirs of the Royal Society at London; of the Academy of Sciences at Paris; and those of the same kind in Germany, as well as several other parts of Europe.

8. To mention but a few of the late discoveries in each branch of natural philosophy: With regard to the structure of a human body, how many things have modern anatomists discovered, which were either little understood by the ancients, or wholly unknown to them! Such, for instance, is the circulation of the blood, discovered by Dr. William Harvey, whose "Anatomic Exercitations" concerning it were first published in the year 1628. Such were the lacteal veins, discovered first in brutes by Casper Asellius, of Cremona; and soon after in men. Such the thoracic duct, and receptacle of the chyle, observed first by Dr. John Pecquet, of Paris, whereby the whole course of the blood is now clearly understood.

9. Dr. Harvey improved natural philosophy by another no less eminent discovery; for he was the first of the moderns that showed all animals to be generated from eggs. That the ancients knew and taught this, (Orpheus in particular,) cannot reasonably be doubted. But as the knowledge of it was entirely lost, to revive was the same thing as to invent it. It is obvious, how great a light this pours upon that dark subject, with regard to the generation of men, as well as of other animals.

10. Another remarkable discovery in the last century was that of the transfusion of the blood. The blood of a young, lively, healthy animal was transfused, by means of a small silver tube, properly adjusted, into the veins of another, which was old, weak, and sickly. And the effect amazed all the beholders. When the experiment was tried before

several of the Royal Society, a feeble, worn-out dog, ready to die with age, and hardly able to trail his legs after him, was no sooner filled with young blood, than he leaped up as from sleep, shook himself, and ran up and down, as lively and active as a puppy. In France the experiment has been made upon men, and with as surprising success. What pity that so important an experiment should ever fall into disuse! that it is not still repeated upon proper occasions! especially where all other means fail.

11. It cannot be denied, that physicians have signally improved this branch of philosophy, as they have continual opportunities of making new discoveries in the human body. In diseases themselves, the wonderful wisdom of the Author of nature appears; and by means of them many hidden recesses of the human frame are unexpectedly discovered. The powers of medicines also, variously exerting themselves, lay open many secrets of nature.

12. And how many things in all bodies, as well as in the human, which eluded all the art and industry of the ancients, have the moderns discovered by the help of microscopes! although these are not properly a modern invention; it being certain something of this kind was in use many hundred years ago. There are several works of great antiquity still extant; the beauties of which cannot even be discerned, much less could they have been wrought, by the finest naked eye which ever was in the world. Such is that seal, now in the cabinet of the king of France, allowed to be at least fifteen hundred years old, six-tenths of an inch long, and four broad, which to the naked eye presents only a confused group; but, surveyed with a microscope, distinctly exhibits trees, a river, a boat, and sixteen or seventeen persons.

13. Now, whatever assists us in searching out the structure of a human body, equally helps us to find out the nature and properties of other animals. Hence in these likewise we have received great light from anatomical and microscopical observations. Those especially who have bestowed their whole time and thoughts on one kind of animals, (as Dr. Willoughby, on fishes, Dr. Swammerdam, of Amsterdam, on insects,) have illustrated, to a surprising degree, the subjects on which they wrote.

14. Many have diligently searched into the nature of plants; particularly Mr. Ray, who has not only ranged them in a new method, but also wrote an elaborate history of them. Others have described, with equal diligence, either plants in general, or those of a particular country. And others have shown the like industry in finding out and explaining the nature of stones, metals, minerals, and other fossils.

15. Nor is it strange that the moderns have penetrated farther into the recesses of nature than the ancients, considering the advantages they have received from the art of chemistry. Not that this is an invention of later ages: it was in some measure known long ago. But as this art has been cultivated in our age, with far greater accuracy than ever; so by this means many properties of natural bodies have been discovered; of fossils in particular.

16. But none of these have so much engaged the study of the learned, or so well deserved it, as the loadstone. Its attractive force was known to the ancients, and the origin of that discovery is recorded by Pliny.

But it does not appear that they knew of its pointing to the pole, or of the use of the compass. This (the compass) was invented by John Goia, in the year 1300. But it has since been observed, that the magnetic needle seldom points exactly to the pole; but varies from it some degrees to the east or west, in a fixed and regular order.

17. Nearly related to the nature of fossils is glass, which was well known to the ancients, being mentioned by Plutarch and Lucian among the Greeks, by Lucretius, Pliny, and others, among the Latins. Yet the art of making glass has been since their times abundantly improved. One branch of this is, the art of making burning glasses, which are now brought to so great perfection, as either to melt or reduce to ashes the most solid bodies in a few moments. If these were known to the ancients at all, (which may reasonably be doubted,) yet the art was wholly lost for many ages, and not recovered till of late years.

18. Later ages have likewise made many discoveries with regard to earth, water, fire, and air; the last of which, air, though it be of so fine a texture as to be wholly invisible, yet, producing such amazing effects, has excited the most diligent inquiries of the curious. Nor does any part of philosophy afford a wider field for experiments and discoveries. The weight of it we can ascertain by that curious instrument, the barometer, invented by Torricellius; the degrees of heat and cold, by the thermometer. By the air pump, (invented by Otto Guerick, mayor of Magdeburgh,) the air is drawn out of any bodies, or more largely thrown into them; and hereby many effects are produced, which deserve our diligent consideration.

19. With regard to water, the discoveries of later times are numerous and important. Such are the diving bell, invented by George Sinclair; the diving machine of Alphonso Borelli, a kind of boat, which is so contrived as to be navigated under water; and the art of making salt water fresh, which is now done with little expense, so far that the saltness is taken away, and it is fit for almost all uses.

20. The nature and properties of fire also have been accurately traced in late ages; for which new occasion was given by the invention of gunpowder, by Berthold Schwartz, in the fourteenth century. *Aurum fulminans*, a yet later invention, goes off with a louder explosion than gunpowder. Other bodies there are which do not burn, yet emit light. Such is the Bononian stone, which, placed in the dark, diffuses light like a burning coal. It is well known that the preparation called phosphorus has the same property.

21. Various theories of the earth have lately appeared. But they are no more than ingenious conjectures. The same may be said of the systems of the universe, a few particulars excepted. The Ptolemaic system, which supposes the earth to be the centre of the universe, is now deservedly exploded; since Copernicus has revived that of Pythagoras, which was probably received by most of the ancients. Tycho Brahe's, which jumbles both together, is too complex and intricate, and contrary to that beautiful simplicity, conspicuous in all the works of nature.

22. The telescope (invented by Galileo) has discovered many stars unknown to the ancients, together with the nature and motion of the planets, both primary and secondary. By this also have been discovered the spots of the sun, the inequality of the surface of the moon, the nature

of the galaxy, or milky way, and many other particulars relating to the heavens.

23. With regard to body in general, it is commonly supposed that our age has a vast advantage over antiquity, by having found out new principles and new hypotheses, whereby we can account for all the secrets of nature. But this will bear a dispute. For beside that the chief of our hypotheses, are not new, but known long ago, the learned have hitherto very little profited by all their hypotheses. And, in truth, all their disquisitions touching the causes of natural bodies terminate in mere conjectures; one whereof is often more probable than another; but none admits of any solid proof.

24. What remains of natural philosophy is, the doctrine concerning God and spirits. But in the tracing of this we can neither depend upon reason nor experiment. Whatsoever men know or can know concerning them, must be drawn from the oracles of God. Here, therefore, we are to look for no new improvements; but to stand in the good old paths; to content ourselves with what God has been pleased to reveal; with "the faith once delivered to the saints."

JOHN WESLEY.

REMARKS

ON THE LIMITS OF HUMAN KNOWLEDGE.*

PERHAPS a few observations on the littleness of human knowledge may not be unacceptable to the serious reader. I propose them barely as hints, which may be pursued at large by men of reflection and leisure.

To begin with the things which are at the greatest distance from us. How far does the universe extend, and where are the limits of it? Where did the Creator "stay his rapid wheels?" where "fix the golden compasses?" Certainly himself alone is without bounds; but all his works are finite. Therefore, he must have said, at some point of space,

"Be these thy bounds,
This be thy just circumference, O world!"

But where, who can tell? Only the morning stars who then sang together; the sons of God, who then shouted for joy. All beyond the region of the fixed stars is utterly hid from the children of men.

And what do we know of the fixed stars? A great deal, one would imagine; since, like the Most High, we too tell their number, yea, and call them all by their names! those at least which appear to the naked eye, both in the northern and southern hemisphere. But what are these in comparison of those which our glasses discover, even in an inconsiderable part of the firmament? What are one or two and twenty hundred, to those which we discover in the milky way alone? How many are there, then, in the whole expanse, in the boundless field of ether? But to what end do they serve? to illuminate worlds? to impart light and

* These remarks form the conclusion of Mr. Wesley's "Compendium of Natural Philosophy." Some of them occur in his sermon "On the Imperfection of Human Knowledge," vol. ii, p. 116; but they are here considerably enlarged.—EDIT.

heat to their several choirs of planets? or, as the ingenious Mr. Hutchinson supposes, to gild the extremities of the solar sphere, which according to him is the only inhabited part of the universe; and to minister in some unknown way, to the perpetual circulation of light and spirit?

For our sakes only, that great man apprehends the comets also to run their amazing circuits! But what are comets? planets not fully formed? or planets destroyed by a conflagration? or bodies of a wholly different nature, of which therefore we can form no idea? How easy is it to form a thousand conjectures! How hard to determine any thing concerning them! Can their huge revolutions be even tolerably accounted for by the principles of gravitation and projection? Has not Dr. Rogers overturned the very foundation of this fashionable hypothesis? What then brings them back, when they have travelled so immensely far beyond the sphere of the solar attraction? And what whirls them on, when, by the laws of gravitation, they would immediately drop into the solar fire?

What is the sun itself? It is undoubtedly the most glorious of all the inanimate creatures: and its use we know. God made it to rule the day. It is

Of this great world both eye and soul.

But who knows of what substance it is composed? or even whether it be fluid or solid? What are those spots on his surface that are continually changing? What are those that always appear in the same place? What is its real magnitude? Which shall we embrace amidst the immense variety of opinions? Mr. Whiston, indeed, says that eminent astronomers are nearly agreed upon this head: but they cannot agree concerning his magnitude, till they agree concerning his distance. And how far are they from this! The generality of them believe that he is near a hundred million of miles from the earth; others suppose it to be twenty, some twelve, millions; and last comes Dr. Rogers, and brings a clear and full demonstration (so he terms it) that they are not three millions from each other. What an unbounded field for conjecture is here! But what foundation for real knowledge?

Just as much do we know of the feebly shining bodies that move regularly round the sun; of Jupiter, Saturn, and other planets. Their revolutions we are acquainted with; but who is able, to this day, regularly to demonstrate either their magnitude or their distance? unless he will prove, as is the usual way, the magnitude from the distance, and the distance from the magnitude. And what are Jupiter's belts? Can any man tell? What is Saturn's ring? The honest ploughman knows as well as the deepest philosopher. How many satellites, secondary planets, move round Jupiter or Saturn? Are we sure even of their number? how much less of their nature, size, motions, or distances from the primary! But what wonder we are so ignorant concerning Saturn's moons when we know so little of our own? For although some men of genius have not only discovered

Rivers and mountains on her spotty globe

but have travelled over the whole hemisphere which is obverted to us; (and why is the same hemisphere always obverted? What reason can be assigned, why we do not see the other hemisphere in its turn?) have

marked out all her seas and continents with the utmost exactness ; yea, and carried selenography to so great perfection, as to give us a complete map of the moon ; yet do others (and not without reason) doubt whether she has any atmosphere ; and if she has not any, she can have no rain or dews, nor, consequently, either seas or rivers. So that, after all, we have nothing more than mere conjectures concerning the nearest of all the heavenly bodies.

What is it that contains them all in their orbits ? And what is the principle of their motions ? By what created power, what outward or inward force, are they thrown forward to such a point, and then brought back again to a determinate distance from the central fire ? Dr. Rogers has evidently demonstrated, that no conjunction of the centrifugal and centripetal force can possibly account for this, or ever cause any body to move in an elipsis. Will light moving outward, and returning inward in the form of spirit, account for them ? Nay, if they take away some, they plunge us into other difficulties, no less considerable : so that there is reason to fear that even the Newtonian, yea, and Hutchinsonian system, however plausible and ingenious, and whatever advantage they may have in several particulars, are yet no more capable of solid convincing proof, than the Ptolemaic or Cartesian.

But let us come to things that are nearer home, and see what knowledge we have of them. And how much do we know of that wonderful body that enables me to see and know all things around us ? I mean light. How is it communicated to us ? Does it flow in a lucid river, in a continued stream from the orb of the sun to the earth ? Or does the sun impel those particles only which are contiguous to his orb, which impel others, so on and on, to the extremity of his system ? Again : Are the particles of light naturally and essentially lucid ? or only by accident, when they are collected, or when put into motion ? Yet, again : Does light gravitate or not ? Does it attract other bodies, or repel them ? Is it the strongest, or the only repellent in nature ? and what communicates that power to all repellents in nature ? Is this power the same with electricity ; or wherein does it differ therefrom ? Is light subject to the general laws which obtain in all other matter ; or is it a body *sui generis*, altogether different from all other bodies ? Is it the same, or how does it differ from ether, Sir Isaac Newton's subtile matter ? What is ether ? Wherein does it differ from the electric fluid ? Who can explain, and demonstate the truth of his explanation, the phenomena of electricity ? Why do some substances conduct the electric matter, and others arrest its course ? Why does a globe of glass and another of sulphur just counteract each other ? Why is the coated phial capable of being charged just to such a point, and no farther ? *O crux philosophorum !* [O vexation of philosophers !] superabundant proof of the shortness of human knowledge !

But let us consider what is not of so subtile a nature, nor therefore so liable to elude our inquiries. Surely we understand the air we breathe, and which encompasses us on every side. By its elasticity, it seems to be the grand mover and general spring of all sublunary nature. But is elasticity essential to air, and consequently inseparable from it ? Not so : it has been lately proved, by numberless experiments, that it may be fixed, divested of its elasticity, and generated or restored to it anew.

Therefore, elasticity is not essential to air, any more than fluidity is to water. Is it then elastic any otherwise than as it is joined to another body? As every particle of air is, in its ordinary state, attached to a particle of ether, or electric fire, does it not derive its whole elasticity from this, perhaps the only true essential elastic in nature, and, consequently, when separated from this, lose all its elastic force? for want of which it is then effete, and will neither sustain flame, nor the life of animals.

By what powers do the dew, the rain, the other vapours rise and fall in the air? Can we account for all the phenomena of them, upon the common principles? And can we demonstrate that this is the true, the most rational way of accounting for them? Or shall we say, with a late ingenious writer, that those principles are utterly insufficient; and that they cannot be accounted for at all, but upon the principles of electricity?

Do we thoroughly understand the nature and properties of the atmosphere that surrounds us? that immense congeries, not only of air and vapour, whether of a watery or inflammable nature, but likewise of effluvia of every kind, which are continually steaming out from solid as well as fluid bodies, in all parts of the terraqueous globe? Do all our instruments, with all the improvements of them, suffice to give us a thorough knowledge of its constituent parts? Do they inform us of their innumerable combinations and changes, with the remote and immediate causes of them? Very far from it; and yet it is not a barely curious knowledge, but useful in the highest degree; seeing, for want of it, not only various diseases, but often death itself ensues.

Let us descend to what is of a still more firm and stable nature, and subject to the scrutiny of all our senses; namely, the earth we tread upon, and which God hath peculiarly given to the children of men. Do the children of men understand this? Of what parts then is it composed? I speak now of its internal parts, in comparison of which the surface is next to nothing. Many arguments induce us to believe that the earth is between seven and eight thousand miles in diameter. How much of this do we know? Perhaps some cavities, natural or artificial, which have been examined by men, descend one, or even two, miles beneath its surface. But what lies beneath these? beneath the region of fossils, of stones, metals, and minerals? these being only a thin exterior crust. Whereof consist the inner parts of the globe? Of a nucleus, (as an eminent man supposes, in order to account for the variation of the needle,) and a luminous medium interposed between that and the outer shell? Or is there a central fire, a grand reservoir, which supplies all the burning mountains, as well as ministers to the ripening of gems and metals, if not of vegetables also? Or is the great deep still contained in the bowels of the earth, a central abyss of waters? Who hath seen? Who can tell? Who can give any solid satisfaction to a rational inquirer?

But what wonder if we are ignorant of its internal nature? For how many parts are there on the surface of the globe, which, after all the discoveries of later ages, are still utterly unknown to us? How very little do we know of the polar regions, either in Europe or Asia; in Asia particularly, where all but the sea coast is mere *terra incognita!* [unknown land!] How little do we know of the inland parts either of Africa or America; either of the soil, the climate, the fruits, the animals,

or the human inhabitants! So far are we from having any proper knowledge of these, that we can scarce form any rational conjecture about them.

And who knows what is contained in the broad sea; in the abyss that covers so large a part of the globe? Many indeed go down to the sea in ships, and occupy their business in the great waters; but what know they of what is contained therein; either of its animal inhabitants, its productions of the vegetable kind, or those of a mineral or metallic nature? Most of its chambers are inaccessible to man; so that how they are furnished, we know not. Leviathan may take his pastime therein; but they are not designed for the children of men.

But let us come nearer home. How little do we know even of the furniture of the dry land! Survey those things which fall directly under our notice, even the most simple stones, metals, minerals. How exceeding imperfectly are we acquainted with their nature and properties! What is there in the inward constitution of metals, which distinguishes them from all other fossils; from stones in particular? "Why, they are heavier." True; but what makes them heavier? I doubt whether Solomon himself was able to assign the reason. What is the original internal difference between gold and silver, or between tin and lead? It is all mystery to the sons of men. And yet vain man would be wise!

"If all the men in the world," says the great Mr. Boyle, "were to spend their whole lives in the search, they would not be able to find out all the properties of that single mineral, antimony." And if all men could know so little of one thing, how little can one know of all!

Let us proceed to the higher parts of the creation. Observe the vegetable kingdom: and here also whatever displays the wisdom of the Creator, discovers the ignorance of his creature. Who can clearly determine even the fundamental question concerning the general nature of vegetables. Does the sap perform a regular circulation through their vessels or not? How plausible arguments have been brought, both on the one side and the other! Who knows the several species of vegetables, from the cedar of Lebanon to the hyssop on the wall; or rather, if we would descend from the highest to the lowest, to the innumerable groves of plants which appear in the form of mouldiness; or those more innumerable (if the expression may be allowed) which do not appear to the naked eye at all? Who is able to discover the proper specific difference between any one kind of plant and another; or the peculiar internal conformation and disposition of their component particles? Yea, what man upon earth thoroughly understands the nature and properties of any one plant under heaven?

Ascend we higher still, from plants to animals. But here we are stopped in the midway. Under which of these shall we place the innumerable tribes of microscopic animals, so called? Are they real animals in the common sense of the word? Or are they animals in quite another sense? essentially different from all other species of animals in the universe; as neither requiring any food to sustain them, nor generating or being generated? Are they no animals at all, (according to the supposition of a late ingenious writer,) but merely inanimate particles of matter, in a state of fermentation? So much may be said for each of these opinions, that it is not easy to fix upon any of them.

If they are animals of a peculiar kind, which neither generate, nor are generated, they spread a veil over one considerable branch of human ignorance. For how totally ignorant are the most sagacious of men touching the whole affair of generation! I do not say, of the generation of insects and fishes;

The countless fry,
That by unnumber'd millions multiply.

But let us come to that of the most perfect animals, yea, of man himself. In the book of the Creator, indeed, were all our members written; which day by day were fashioned, when as yet there were none of them. But by what rule were they fashioned? in what manner? By what degrees, from the moment of impregnation? Who can explain

How the dim speck of entity began
To' extend its recent form, and swell to man?

By what means was the first motion communicated to the *punctum saliens*? When and how was the immortal spirit added to the mass of senseless clay? There is no need of descending to particulars; for it is mystery all; and, after all our researches, we can only say, "I am fearfully and wonderfully made!"

But is there any such thing as equivocal generation, whether of plants or animals? It is impossible any thing can appear more absurd to the eye of reason! Was there ever an instance, since the world began, that a house grew of itself? nay, so much as a bed, a table, a chair, or the smallest piece of household furniture? And yet how trifling and inartificial is the construction of these to that of the meanest plant or animal! What is the workmanship of Whitehall or Westminster Abbey, to that of a tree or a fly? And yet, on the other hand, if we deny spontaneous generation, what difficulties surround us! If we can give a plausible account of the propagation of mistletoe on trees, and a few of the plants growing on the tops of houses, or on the walls of churches and towers, yet how many more confound all our sagacity! And how many animals are discovered in such places as no animal of that kind ever frequented!

With regard to the lowest class of animals, insects, almost innumerable are the discoveries which have been made within few years, particularly by the ingenious and indefatigable Mr. Reaumur! But how inconsiderable is all this in comparison of that which still remains undiscovered! How many species, how many entire *genera* of these, are we totally unacquainted with! How many millions by their extreme minuteness elude our most careful inquiries! And the minuter parts of larger animals escape our utmost diligence: so that all we can attain to is an imperfect knowledge of what is obvious in their composition.

Have we a more perfect knowledge of fishes than of insects? How many of the inhabitants of the waters are entirely concealed from human view, by the element wherein they live! It is not permitted to the sons of men to walk through the paths of the sea, nor, consequently, to trace out their several kinds or species with any exactness. But it is highly probable these are far more numerous than the species of land animals; as the distance between the smallest and the largest of sea animals is so immensely greater; from the minnow, for instance, (though this is far from being the least,) to the Norwegian whale; to say nothing of

Bishop Pontoppidan's cracken, and sea serpent, which I doubt never existed but in his own imagination. And with regard to the species we are acquainted with, how little is it that we know! Only a few of their general properties; enough to satisfy our need, but not our curiosity.

We are something better acquainted with the inhabitants of the air; birds being more accessible to us: yet upon the whole we are very far from being perfectly acquainted with them. Of many we know little more than the outward shape. We know a few of the obvious properties of others, but the inward, specific difference of very few; and we have a thorough, adequate knowledge of none.

“However, we have a more extensive knowledge of beasts, many of which are our domestic companions.” Certainly we have: and yet a thousand questions may be asked even concerning these, which we are in no wise able to answer. To touch only on two or three general heads. Do they reason, or do they not? Whence arise the different qualities and tempers, not only in different kinds and species, but even in the individuals of one species, as in dogs, cats, and horses? Are they mere machines? If we assert they are, it inevitably follows, that they neither see, nor hear, nor smell, nor feel. For of this mere machines are utterly incapable. Much less can they know or remember any thing, or move any otherwise than they are impelled. But all this, as numberless experiments show, is quite contrary to matter of fact. On the other hand, if they are not mere machines, if they have either sensation, or knowledge, or memory, or a principle of self-motion, then they are not mere matter; they have in them an immaterial principle. But of what kind? Will it die with the body, or not? Is it mortal or immortal? Here again we are got into an unknown path. We cannot order our speech by reason of darkness.

But although we know so little either of the things that are above us, of those that are beneath us, or of those that surround us on every side, yet it is to be hoped we know ourselves; and of all, this is the most useful, the most necessary, knowledge. But do we truly know ourselves? Do we know the most excellent part of ourselves, our own soul? That it is a spirit, we know. But what is a spirit? Here again we are at a full stop. And where is the soul lodged? In the pineal gland? The whole brain? In the heart? The blood? In any single part of the body? Or, is it (if any one can understand those terms) all in all, and all in every part? How is it united to the body? What is the secret chain, what the bands, that couple them together? Can the wisest of men give a satisfactory answer even to these few, plain questions?

As to the body, we glory in having attained abundantly more knowledge than the ancients. By our glasses we have discovered very many things, which we suppose they were wholly unacquainted with. But have we discovered why we perspire three parts in four less when we sweat than when we do not? What a total mistake is it then to suppose sweat is only an increase of insensible perspiration! Have we discovered why one part of mankind have black skins, and the other white? It is not owing to the climate; for both black men and white are born in the same latitude. And have not negroes the same flesh and blood with us? But what is flesh? that of the muscles in particular? Are the

fibres out of which it is woven of a determinate size ; so that when you have divided them into smaller and smaller, to a certain point, you come to those of the smallest kind ? Or are they resolvable (at least in their own nature) into smaller and smaller *in infinitum* ? [infinitely ?] How does a muscle act ? If you say, " By being inflated, and consequently shortened ;" I ask again, But what is it inflated with ? If with blood, how and whence comes that blood ? And what becomes of that blood whither does it go, the moment the muscle is relaxed ? What is blood ? Of how many sorts of particles does it essentially consist ? Of red globules and serum ? But in the famous instance, the man bled at the nose till what was discharged had no redness left. By what force is the circulation of the blood performed ? Can any one suppose the force of the heart is sufficient to overcome the resistance of all the arteries ? Are the nerves pervious or solid ? How do they act ? By vibration or transmission of the animal spirits ? What are the animal spirits ? If they have any being, are they of the nature of blood or ether ? What is sleep ? Wherein does it consist ? We do not inquire what are the effects of it, (cessation of voluntary motion, and so on,) but what is the thing itself, the cause of these effects ? What is dreaming ? By what criterion can we distinguish dreams from waking thoughts ? I mean, by what means may a dreaming person then know that he is in a dream ? What is (the *consanguineus somni*) [sleep's next akin] death ? When do we die ? You say, " When the soul leaves the body." This cannot be denied. But my question is, When does the soul leave the body ? When we cease to breathe, according to the maxim, *Nullus spiritus, nulla vita* ? [No breath, no life ?] This will not hold ; for many have revived after respiration was utterly ceased. When the circulation of the blood stops ? Nay, neither will this hold ; for many have recovered after the pulse was quite gone. When the vital warmth ceases, and the juices lose their fluidity ? Even this is not a certain mark ; for some have revived after the body was quite cold and stiff ; a case not uncommon in Sweden. . By what token then can we surely know ? It seems, none such can be found. God knows when the spirit returns to him ; and the spirit itself ; but none that dwells in a body.

What cause have we, then, to adore the wisdom of God, who has so exactly proportioned our knowledge to our state ! We may know whatever is needful for life or godliness, whatever is necessary either for our present or eternal happiness. But how little beside can the most penetrating genius know with any certainty ! Such pains, so to speak, hath God taken to hide pride from man ; and to bound his thought within that channel of knowledge wherein he already finds eternal life,

AN ACCOUNT OF THE DISTURBANCES IN MY FATHER'S HOUSE.

WHEN I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances which were in his house at Epworth, in Lincolnshire.

1. When I went down thither, in the year 1720, I carefully inquired into the particulars. I spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge: the sum of which was this:—

2. On December 2, 1716, while Robert Brown, my father's servant, was sitting with one of the maids, a little before ten at night, in the dining room which opened into the garden, they both heard one knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again, and groaned. "It is Mr. Turpin," said Robert; "he has the stone, and uses to groan so." He opened the door again twice or thrice, the knocking being twice or thrice repeated. But still seeing nothing, and being a little startled, they rose and went up to bed.

When Robert came to the top of the garret stairs, he saw a handmill, which was at a little distance, whirled about very swiftly. When he related this, he said, "Nought vexed me, but that it was empty. I thought, if it had but been full of malt, he might have ground his heart out for me."

When he was in bed, he heard as it were the gobbling of a turkey cock close to the bed side; and soon after, the sound of one stumbling over his shoes and boots. But there were none there: he had left them below.

3. The next day, he and the maid related these things to the other maid, who laughed heartily, and said, "What a couple of fools are you! I defy any thing to fright me." After churning in the evening, she put the butter in the tray, and had no sooner carried it into the dairy, than she heard a knocking on the shelf where several pancheons of milk stood, first above the shelf, then below. She took the candle, and searched both above and below; but, being able to find nothing, threw down butter, tray and all, and ran away for life.

4. The next evening between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining room, reading, heard as if it were the door that led into the hall open, and a person walking in that seemed to have on a silk night gown, rustling and trailing along. It seemed to walk round her, then to the door, then round again; but she could see nothing. She thought, "It signifies nothing to run away; for whatever it is, it can run faster than me." So she rose, put her book under her arm, and walked slowly away.

5. After supper, she was sitting with my sister Suky (about a year older than her) in one of the chambers, and telling her what had happened. She quite made light of it; telling her, "I wonder you are so easily frightened: I would fain see what would fright me." Presently a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed clothes over her head, and never ventured to look up till next morning.

6. A night or two after, my sister Hetty, a year younger than my sister Molly, was waiting, as usual, between nine and ten to take away my father's candle when she heard one coming down the garret stairs,

walking slowly by her; then going down the best stairs, then up the back stairs, and up the garret stairs: and at every step it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as fast as possible.

7. In the morning, she told this to my eldest sister, who told her, "You know I believe none of these things. Pray let me take away the candle to night, and I will find out the trick." She accordingly took my sister Hetty's place, and had no sooner taken away the candle, than she heard a noise below. She hastened down stairs to the hall, where the noise was; but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back kitchen door. She ran to it, unlocked it softly, and, when the knocking was repeated, suddenly opened it; but nothing was to be seen. As soon as she had shut it, the knocking began again. She opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her. She let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her: but she set her knee and her shoulder to the door, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed. However, from that time, she was thoroughly convinced that there was no imposture in the affair.

8. The next morning, my sister telling my mother what had happened, she said, "If I hear any thing myself, I shall know how to judge."

Soon after, she begged her to come into the nursery. She did; and heard, in the corner of the room, as it were the violent rocking of a cradle: but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber, at the hours of retirement. And it never did.

She now thought it was proper to tell my father. But he was extremely angry, and said, "Suky, I am ashamed of you. These boys and girls fright one another; but you are a woman of sense; and should know better. Let me hear of it no more."

At six in the evening, he had family prayers, as usual. When he began the prayer for the king, a knocking began all round the room; and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the prayer for the king was repeated.

As both my father and mother are now at rest, and incapable of being pained thereby, I think it my duty to furnish the serious reader with a key to this circumstance. The year before King William died, my father observed my mother did not say Amen to the prayer for the king. She said she could not; for she did not believe the prince of Orange was king. He vowed he would never cohabit with her till she did. He then took his horse and rode away; nor did she hear any thing of him for a twelvemonth. He then came back, and lived with her as before. But I fear his vow was not forgotten before God.

9. Being informed that Mr. Hoole, the vicar of Haxey, (an eminently pious and sensible man,) could give me some farther information, I walked over to him. He said "Robert Brown came over to me, and told

me your father desired my company. When I came he gave me an account of all that had happened; particularly the knocking during family prayer. But that evening (to my great satisfaction) we had no knocking at all: but between nine and ten, a servant came in, and said, 'Old Jeffrey is coming;' (that was the name of one that died in the house;) 'for I hear the signal.' This, they informed me, was heard every night, about a quarter before ten. It was toward the top of the house, on the outside, at the north-east corner, resembling the loud creaking of a saw; or, rather, that of a windmill, when the body of it is turned about, in order to shift the sails to the wind. We then heard a knocking over our heads; and Mr. Wesley, catching up a candle, said, 'Come, sir, now you shall hear for yourself.' We went up stairs; he with much hope, and I (to say the truth) with much fear. When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And there it continued to knock, though we came in; particularly at the head of the bed, (which was of wood,) in which Miss Hetty and two of her younger sisters lay. Mr. Wesley, observing that they were much affected, though asleep, sweating and trembling exceedingly, was very angry; and, pulling out a pistol, was going to fire at the place from whence the sound came. But I caught him by the arm, and said, 'Sir, you are convinced this is something preternatural. If so, you cannot hurt *it*; but you give it power to hurt *you*.' He then went close to the place, and said sternly, 'Thou deaf and dumb devil, why dost thou fright these children that cannot answer for themselves? Come to me in my study, that am a man.' Instantly it knocked *his* knock, (the particular knock which he always used at the gate,) as if it would shiver the board in pieces; and we heard nothing more that night."

10. Till this time my father had never heard the least disturbance in his study. But the next evening, as he attempted to go into his study, (of which none had any key but himself,) when he opened the door, it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was knocking, first on one side, then on the other; and, after a time, in the next room, wherein my sister Nancy was. He went into that room, and (the noise continuing) adjured it to speak; but in vain. He then said, "These spirits love darkness: put out the candle, and perhaps it will speak." She did so; and he repeated his adjuration: but still there was only knocking, and no articulate sound. Upon this he said, "Nancy, two Christians are an overmatch for the devil. Go all of you down stairs: it may be, when I am alone, he will have courage to speak." When she was gone, a thought came in, and he said, "If thou art the spirit of my son Samuel, I pray, knock three knocks, and no more." Immediately all was silence; and there was no more knocking at all that night.

11. I asked my sister Nancy, (then about fifteen years old,) whether she was not afraid when my father used that adjuration. She answered, she was sadly afraid it would speak, when she put out the candle; but she was not at all afraid in the day time, when it walked after her, as she swept the chambers, as it constantly did, and seemed to sweep after her: only she thought he might have done it for her, and saved her the trouble.

12. By this time, all my sisters were so accustomed to these noises, that they gave them little disturbance. A gentle tapping at their bed head usually began between nine and ten at night. They then commonly said to each other, "Jeffrey is coming: it is time to go to sleep." And if they heard a noise in the day, and said to my youngest sister, "Hark, Kezzy, Jeffrey is knocking above," she would run up stairs, and pursue it from room to room, saying she desired no better diversion.

13. A few nights after, my father and mother were just gone to bed, and the candle was not taken away, when they heard three blows, and a second and a third three, as it were with a large oaken staff, struck upon a chest which stood by the bedside. My father immediately arose, put on his night gown, and, hearing great noises below, took the candle, and went down. My mother walked by his side. As they went down the broad stairs, they heard as if a vessel full of silver was poured upon my mother's breast, and ran jingling down to her feet. Quickly after, there was a sound, as if a large iron ball was thrown among many bottles under the stairs: but nothing was hurt. Soon after, our large mastiff dog came and ran to shelter himself between them. While the disturbances continued, he used to bark and leap, and snap on one side and the other; and that frequently before any person in the room heard any noise at all. But, after two or three days, he used to tremble and creep away before the noise began; and by this the family knew it was at hand: nor did the observation ever fail.

A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor, and dashed all in pieces: but nothing was seen. My father then cried out, "Suky, do you not hear? All the pewter is thrown about the kitchen:" but when they looked, all the pewter stood in its place. There then was a loud knocking at the back door. My father opened it, but saw nothing. It was then at the fore door. He opened that; but it was still lost labour. After opening first the one, then the other, several times, he turned, and went up to bed. But the noises were so violent all over the house, that he could not sleep till four in the morning.

14. Several gentlemen and clergymen now earnestly advised my father to quit the house; but he constantly answered, "No; let the devil flee from me: I will never flee from the devil." But he wrote to my eldest brother at London to come down. He was preparing so to do, when another letter came, informing him the disturbances were over; after they had continued (the latter part of the time, day and night) from the second of December to the end of January.

HILTON PARK, March 26, 1784.

JOHN WESLEY.

CONVERSATION WITH THE BISHOP OF BRISTOL.*

BISHOP. Why, sir, our faith itself is a good work, it is a virtuous temper of mind.

Mr. Wesley. My lord, whatever faith is, our Church asserts, we are

* This conversation appears to have taken place in the year 1739. It has been preserved in the hand writing of Mr. Wesley.—See his Life by Mr. Moore, vol. i, p. 268.—EDIT.

justified by faith alone. But how it can be called a good work, I see not: it is the gift of God; and a gift that presupposes nothing in us, but sin and misery.

B. How, sir? Then you make God a tyrannical being, if he justifies some without any goodness in them preceding, and does not justify all. If these are not justified on account of some moral goodness in them, why are not those justified too?

W. 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.

B. Sir, what do you mean by faith?

W. My lord, by justifying faith I mean, a conviction wrought in a man by the Holy Ghost, that Christ hath loved him, and given himself for him; and that, through Christ, his sins are forgiven.*

B. I believe some good men have this, but not all. But how do you prove this to be the justifying faith taught by our Church?

W. My lord, from her Homily on Salvation, where she describes it thus: "A sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God."

B. Why, sir, this is quite another thing.

W. My lord, I conceive it to be the very same.

B. Mr. Wesley, I will deal plainly with you. I once thought you and Mr. Whitefield well meaning men; but I cannot think so now; for I have heard more of you: matters of fact, sir. And Mr. Whitefield says in his Journal, "There are promises still to be fulfilled in me." Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing!

W. My lord, for what Mr. Whitefield says, Mr. Whitefield, and not I, is accountable. I pretend to no extraordinary revelations or gifts of the Holy Ghost; none but what every Christian may receive, and ought to expect and pray for. But I do not wonder your lordship has heard facts asserted, which, if true, would prove the contrary; nor do I wonder, that your lordship believing them true, should alter the opinion you once had of me. A quarter of an hour I spent with your lordship before, and about an hour now; and perhaps you have never conversed one other hour with any one who spake in my favour. But how many with those who spake on the other side! So that your lordship could not but think as you do.—But pray, my lord, what are those facts you have heard?

B. I hear you administer the sacrament in your societies.

W. My lord, I never did yet; and I believe never shall.

B. I hear too, that many people fall into fits in your societies, and that you pray over them.

W. I do so, my lord, when any show by strong cries and tears, that their soul is in deep anguish. I frequently pray to God to deliver them from it; and our prayer is often heard in that hour.

* This is substantially, the definition in the Homily, but Mr. Wesley thought more correctly afterward. See his sermon on the Scripture Way of Salvation, vol. i, p. 384. It would appear from the Homily, that the faith by which justification is obtained, is a belief that we already possess it.—EDIT.

B. Very extraordinary indeed! Well, sir, since you ask my advice, I will give it you very freely. You have no business here. You are not commissioned to preach in this diocess. Therefore, I advise you to go hence.

W. My lord, my business on earth is, to do what good I can. Wherever, therefore, I think I can do most good, there must I stay, so long as I think so. At present I think I can do most good here; therefore, here I stay. As to my preaching here, a dispensation of the Gospel is committed to me, and wo is me if I preach not the Gospel, wherever I am in the habitable world. Your lordship knows, being ordained a priest, by the commission I then received, I am a priest of the church universal; and being ordained as Fellow of a College, I was not limited to any particular cure, but have an indeterminate commission to preach the word of God in any part of the Church of England. I do not therefore conceive, that, in preaching here by this commission, I break any human law. When I am convinced I do, then it will be time to ask, Shall I obey God or man? But if I should be convinced in the meanwhile, that I could advance the glory of God, and the salvation of souls in any other place, more than in Bristol; in that hour, by God's help, I will go hence; which till then I may not do.

CALVINISTIC CONTROVERSY.

HAVING found for some time a strong desire to unite with Mr. Whitefield, as far as possible, to cut off needless dispute, I wrote down my sentiments, as plain as I could, in the following terms:—

There are three points in debate: 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance.

With regard to the First, unconditional election, I believe,

That God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel.

That he has unconditionally elected some nations to receive peculiar privileges, the Jewish nation in particular.

That he has unconditionally elected some nations to hear the Gospel, as England and Scotland now, and many others in past ages.

That he has unconditionally elected some persons to many peculiar advantages, both with regard to temporal and spiritual things.

And I do not deny, (though I cannot prove it is so,)

That he has unconditionally elected some persons, thence eminently styled, "the elect," to eternal glory.

But I cannot believe,

That all those who are not thus elected to glory, must perish everlastingly: or,

That there is one soul on earth who has not, nor ever had, a possibility of escaping eternal damnation.

With regard to the Second, irresistible grace, I believe,

That the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment.

That most believers may remember some time when God did irresistibly convince them of sin.

That most believers do, at some other times, find God irresistibly acting upon their souls.

Yet I believe that the grace of God, both before and after those moments, may be, and hath been, resisted; and

That, in general, it does not act irresistibly, but we may comply therewith, or may not.

And I do not deny,

That in those eminently stiled, "the elect," (if such there be,) the grace of God is so far irresistible, that they cannot but believe, and be finally saved.

But I cannot believe,

That all those must be damned, in whom it does not thus irresistibly work: or

That there is one soul on earth who has not, and never had, any other grace, than such as does, in fact, increase his damnation, and was designed of God so to do.

With regard to the Third, final perseverance, I believe,

That there is a state attainable in this life, from which a man cannot finally fall.

That he has attained this who is, according to St. Paul's account, "a new creature;" that is, who can say, "Old things are passed away; all things" in me "are become new."

And I do not deny, That all those eminently stiled, "the elect," will infallibly persevere to the end.*

QUERIES RESPECTING THE METHODISTS.†

QUEST. 1. Whether the number of the Methodists is considerable among the students and learned men.

ANS. The number of the Methodists is not considerable among the students and learned men.

Q. 2. Whether at Oxford, where the Methodists first sprung up, there be still many of them among the scholars.

A. There are very few of them now left among the scholars at Oxford.

Q. 3. Whether they are all of one mind, and whether they have the same principles. Especially,

Q. 4. Whether those Methodists that are still at Oxford approve of the sentiments and actions of Mr. Whitefield and Messrs. Wesley.

A. They are all of the same principles with the Church of England, as laid down in her Articles and Homilies; and, (4.) do accordingly

* Mr. Moore says, "Mr. Wesley told me, that, at the time he wrote this, he believed, with Macarius, that all who are perfected in love, 1 John iv, were thus elect. But he afterward doubted of this."—*Life of Mr. Wesley*, vol. i, p. 292.

The entire document, which appears to have been written at an early period of Mr. Wesley's public life, shows, to great advantage, his logical acumen and love of peace; but evidently "leans too much toward Calvinism," as will appear on comparing it with his later writings, and especially with his "Predestination calmly Considered."—EDIT.

† These Queries seem to have been addressed to Mr. Wesley by some person in Holland or Germany. The document bears the date of 1741; and appears to have been written before Mr. Whitefield's separation from him. See Mr. Moore's *Life of Mr. Wesley*, vol. i, p. 315.—EDIT.

approve of the sentiments of Mr. Whitefield and Mr. Wesley, and of their publishing them elsewhere, since they have been shut out of the churches.

Q. 5. How they came to revive those doctrines, hitherto neglected by the clergy of the Church of England, of predestination, the new birth, and justification by faith alone. And,

Q. 6. Whether they have had the same from the Moravian brethren.

A. Predestination is not a doctrine taught by the Methodists. But they do teach that men must be born again, and that we are saved through faith: and, (6.) the latter of these they learned from some of the Moravian brethren; the former, by reading the New Testament.

Q. 7. Whether they be orthodox in other doctrinal points, and whether they lead an unblamable Christian life.

A. They openly challenge all that hear them to answer those questions, "Which of you convinceth me of sin?" or of teaching any doctrine contrary to the Scripture? And the general accusation against them is, that they are "righteous overmuch."

Q. 8. Whether they strictly regulate themselves according to the rule and discipline of the Moravian brethren; except that they still keep and observe the outward worship according to the Church of England.

A. They do not regulate themselves according to the discipline of the Moravians, but of the English Church.

Q. 9. Whether they do any real good among the common people.

A. Very many of the common people among whom they preach were profane swearers, and now fear an oath; were gluttons or drunkards, and are now temperate; were whoremongers, and are now chaste; were servants of the devil, and are now servants of God.

Q. 10. Why the bishops do not effectually inhibit them, and hinder their field and street preaching.

A. The bishops do not inhibit their field and street preaching, (1.) Because there is no law in England against it, (2.) Because God does not yet suffer them to do it without law.

Q. 11. Whether the archbishop of Canterbury is satisfied with them as we are told.

A. The archbishop of Canterbury is not satisfied with them; especially since Mr. Molther, in the name of the Moravian Church, told his grace their disapprobation of them, and, in particular, of their field preaching.

Q. 12. Whether their private assemblies or societies are orderly and edifying.

A. Their private assemblies and societies are orderly, and many say they find them edifying.

Q. 13. What opinion the Presbyterians, and particularly Dr. Watts, has of them.

A. Most of the Presbyterians, and most of all other denominations, are of opinion, much religion hath made them mad.

Q. 14. Whether there are any Methodists among the Episcopal clergy of the Church of England.

A. Mr. Whitefield, Hutchins, Robson, and the two Messrs. Wesley, and several others, are priests of the Episcopal Church of England.

NOTICES CONCERNING DECEASED PREACHERS.*

1778—QUEST. What preachers have died this year?

ANS. Thomas Hosking, a young man, just entering on the work; zealous, active, and of an unblamable behaviour. And Richard Burke, a man of faith and patience, made perfect through sufferings; one who joined the wisdom and calmness of age with the simplicity of childhood.

1779—Q. What preachers have died this year?

A. George Shorter, an Israelite indeed; a lively, zealous, active man; a witness of full salvation, and an earnest exhorter of all believers to aspire after it. And James Gaffney, a young man of considerable abilities, wise above his years. He was snatched away by a galloping consumption; but was fully delivered from the fear of death, and was unspeakably happy, though in violent pain, till his spirit returned to God.

1780—Q. What preachers have died this year?

A. Samuel Wells, a sensible, honest, upright man, who put forth all his strength in every part of his work. He was particularly zealous in observing discipline, and in exhorting believers to go on to perfection. And William Brammah, who, having had much weakness and pain, finished his course with joy.

1781—Q. What preachers have died this year?

A. George Wawne, a young man zealous for God, and of an unblamable behaviour. And Robert Wilkinson, an Israelite indeed; a man of faith and prayer, who, having been a pattern of all good works, died in the full triumph of faith.

1782—Q. What preachers have died this year?

A. John Norris, a lover and a witness of Christian perfection; who died, as he lived, full of faith and of the Holy Ghost. And John Morgan, a plain, rough man, who, after various trials, and a long painful illness, joyfully committed his soul, his wife, and his eight little children, to his merciful and faithful Creator.

1783—Q. What preachers have died this year?

A. Richard Boardman, a pious, good-natured, sensible man, greatly beloved of all that knew him. He was one of the two first that freely offered themselves to the service of our brethren in America. He died of an apoplectic fit, and preached the night before his death. It seems he might have been eminently useful; but good is the will of the Lord.

Robert Swindells had been with us above forty years. He was an Israelite indeed. In all those years I never knew him to speak a word which he did not mean; and he always spoke the truth in love. I believe no one ever heard him speak an unkind word. He went through exquisite pain (by the stone) for many years; but he was not weary. He was still

Patient in bearing ill, and doing well.

One thing he had almost peculiar to himself; he had no enemy! So remarkably was that word fulfilled, "Blessed are the merciful; for they shall obtain mercy."

James Barry was for many years a faithful labourer in our Lord's

* Extracted from the Minutes of the Annual Conferences.—EDIT

vineyard. And, as he laboured much, so he suffered much; but with unwearied patience. In his death he suffered nothing, stealing quietly away in a kind of lethargy.

Thomas Payne was a bold soldier of Jesus Christ. His temper was uncommonly vehement; but, before he went hence, all that vehemence was gone, and the lion was become a lamb. He went away in the full triumph of faith, praising God with his latest breath.

Robert Naylor, a zealous, active young man, was caught away by a fever in the strength of his years. But it was in a good hour; for he returned to Him whom his soul loved, in the full assurance of faith.

A fall from his horse, which was at first thought of little consequence, occasioned the death of John Livermore, a plain, honest man, much devoted to God, and determined to live and die in the best of services.

1784—Q. Who have died this year?

A. John Prickard, a man thoroughly devoted to God, and an eminent pattern of holiness. And Jacob Rowell, a faithful old soldier, fairly worn out in his Master's service.

1785—Q. Who have died this year?

A. Thomas Mitchell, an old soldier of Jesus Christ.

1786—Q. Who have died this year?

A. John Fletcher, a pattern of all holiness, scarce to be paralleled in a century. And C. Peacock, young in years, but old in grace; a pattern of all holiness, full of faith, and love, and zeal for God.

1787—Q. What preachers have died this year?

A. Thomas Lee, a faithful brother, and a good old soldier of Jesus Christ. Henry Foster, an excellent young man, wholly devoted to God. John Cowmeadow, a pious young man, unblamable in spirit and conversation. John Fenwick, who died, I believe in peace. Thomas Seaward, a pious, zealous, blameless, useful young man.

1788—Q. Who have died this year?

A. Jeremiah Robertshaw, who was a good soldier of Jesus Christ, fairly worn out in his Master's service. He was a pattern of patience for many years, labouring under sharp and almost continual pain, of meekness and gentleness to all men, and of simplicity and godly sincerity.

Joshua Keighley, who was a young man deeply devoted to God, and greatly beloved by all that knew him. He was

About the marriage state to prove;
But death had swifter wings than love.

Edward Burbeck, who from a child was eminent for uprightness, industry, and the fear of God. He was qualified for eminent service in his Lord's vineyard, but was taken just in the dawn of his usefulness.

John Roberts, who for many years was clearly convinced that God had called him to preach the Gospel. But he delayed from time to time, till at length conscience prevailed over all other considerations. It was almost too late; for, after labouring a few months, he fell into a lingering illness. For some weeks he was in utter darkness; then God scattered the clouds, and gave him to die in peace.

Mr. Charles Wesley, who, after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease; but after a gradual decay of some months,

The weary wheels of life stood still at last.

His least praise was, his talent for poetry; although Dr. Watts did not scruple to say, that "that single poem, Wrestling Jacob, is worth all the verses which I have ever written."*

John Mealy, worn out in the service of his Master. He suffered much in his last illness, and died triumphant in the Lord.

John Burnet, a very pious, devoted, useful young man. He continued through a long illness in a very triumphant state of mind, and departed this life in extraordinary triumph.

1789—Q. Who have died this year?

A. In Great Britain, Thomas Corbett, a plain, honest, pious, useful man. He endured much in his last illness, manifested great fortitude, and died in the full triumph of faith.

In Ireland, Hugh Pugh, a zealous, pious young man, who suffered much in his illness, but died happy in God. Francis Frazier, a good young man, and a good preacher. And John Stephens, who, being little more than a child in years, was a man both in knowledge and piety, and went hence in the full triumph of faith.

1790—Q. Who have died this year?

A. James Gore. He was a young man of good understanding, great sweetness of temper, and eminent piety; and his end was glorious. He poured out his blood and his soul together.† Jonathan Thomson, who died in Scotland, in the course of the last year; a young man, full of faith and the Holy Ghost, an ornament and honour to our society in Scotland. His great zeal for God and the salvation of souls, united with the fervour and imprudence of youth, led him to excessive labour in the work of his great Master, which proved the cause of his death.

REMARKABLE PROVIDENCE.

[PRINTED IN THE YEAR 1778.]

THE following letter, written by my mother, gives an account of a very remarkable providence: but it is imperfect with regard to me. That part none but I myself can supply. Her account, wrote to a neighbouring clergyman, begins:—

EPWORTH, August 24, 1709.

"ON Wednesday night, February 9, between the hours of eleven and twelve, some sparks fell from the roof of our house, upon one of the children's (Hetty's) feet. She immediately ran to our chamber and called us. Mr. Wesley, hearing a cry of fire in the street, started up, (as I was very ill, he lay in a separate room from me,) and opening his door, found the fire was in his own house. He immediately came to my room, and bid me and my two eldest daughters rise quickly and shift for ourselves. Then he ran and burst

* The late Mr. Robert Hopkins used to say that, in the early part of his life, he was once in company with Mr. Wesley and several other friends, when Mr. Wesley referred to the opinion which Dr. Watts had expressed concerning "Wrestling Jacob;" and added, apparently with great emotion, "O what would Dr. Watts have said, if he had lived to see my brother's two exquisite funeral hymns, beginning,

'How happy every child of grace,
That knows his sins forgiven;'

And,

'Come let us join our friends above,
That have obtained the prize!'"—EDIT.

† He died vomiting blood.

open the nursery door, and called to the maid to bring out the children. The two little ones lay in the bed with her; the three others in another bed. She snatched up the youngest, and bid the rest follow; which the three elder did. When we were got into the hall, and were surrounded with flames, Mr. Wesley found he had left the keys of the doors above stairs. He ran up and recovered them, a minute before the stair case took fire. When we opened the street door, the strong north east wind drove the flames in with such violence, that none could stand against them. But some of our children got out through the windows, the rest through a little door into the garden. I was not in a condition to climb up to the windows; neither could I get to the garden door. I endeavoured three times to force my passage through the street door, but was as often beat back by the fury of the flames. In this distress, I besought our blessed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm than a little scorching my hands and my face.

“When Mr. Wesley had seen the other children safe, he heard the child in the nursery cry. He attempted to go up the stairs, but they were all on fire, and would not bear his weight. Finding it impossible to give any help, he kneeled down in the hall, and recommended the soul of the child to God.”

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

The next day, as he was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his Polyglott Bible, on which just those words were legible: *Vade; vende omnia quæ habes, et attolle crucem, et sequere me.* “Go; sell all that thou hast; and take up thy cross, and follow me.”

DIRECTIONS

TO THE STEWARDS OF THE METHODIST SOCIETY IN LONDON.

[DRAWN UP IN THE YEAR 1747.]

1. You are to be men full of the Holy Ghost and of wisdom; that you may do all things in a manner acceptable to God.
2. You are to be present every Tuesday and Thursday morning, in order to transact the temporal affairs of the society.
3. You are to begin and end every meeting with earnest prayer to God, for a blessing on all your undertakings.
4. You are to produce your accounts the first Tuesday in every month; that they may be transcribed into the ledger.
5. You are to

take it in turn, month by month, to be chairman. The chairman is to see that all the rules be punctually observed, and immediately to check him who breaks any of them. 6. You are to do nothing without the consent of the minister, either actually had, or reasonably presumed. 7. You are to consider whenever you meet, "God is here." Therefore, be serious; utter no trifling word; speak as in his presence, and to the glory of his great name. 8. When any thing is debated, let one at once stand up and speak, the rest giving attention; and let him speak just loud enough to be heard, in love and in the spirit of meekness. 9. You are continually to pray and endeavour that a holy harmony of soul may in all things subsist among you; that in every step you may keep the unity of the spirit in the bond of peace. 10. In all debates, you are to watch over your spirits; avoiding, as fire, all clamour and contention; being "swift to hear, slow to speak;" in honour every man preferring another before himself. 11. If you cannot relieve, do not grieve, the poor. Give them soft words, if nothing else. Abstain from either sour looks or harsh words. Let them be glad to come, even though they should go empty away. Put yourselves in the place of every poor man; and deal with him as you would God should deal with you.

These instructions, we whose names are underwritten, (being the present stewards of the society in London,) do heartily receive, and earnestly desire to conform to. In witness whereof we have set our hands.

N. B. If any steward shall break any of the preceding rules, after having been thrice admonished by the chairman, (whereof notice is to be immediately given to the minister,) he is no longer steward.

DIRECTIONS

CONCERNING PRONUNCIATION AND GESTURE.

SECTION I.

How we may speak so as to be heard without Difficulty, and with Pleasure.

1. BEFORE we enter upon particular rules, I would advise all who can, (1.) To study the art of speaking betimes, and to practise it as often as possible, before they have contracted any of the common imperfections or vices of speaking; for these may easily be avoided at first, but when they are once learned, it is extremely difficult to unlearn them. I advise all young persons, (2.) To be governed in speaking, as in all other things, by reason rather than example, and, therefore, to have an especial care whom they imitate therein; and to imitate only what is right in their manner of speaking, not their blemishes and imperfections.

2. The first business of a speaker is, so to speak, that he may be heard and understood with ease. In order to this, it is a great advantage to have a clear, strong voice; such, at least, as will fill the place where you speak, so as to be heard by every person in it. To strengthen

a weak voice, read or speak something aloud, for at least half an hour every morning; but take care not to strain your voice at first: begin low, and raise it by degrees to the height.

3. If you are apt to falter in your speech, read something in private daily, and pronounce every word and syllable so distinctly, that they may all have their full sound and proportion. If you are apt to stammer at such and such particular expressions, take particular care, first, to pronounce them plainly. When you are once able to do this, you may learn to pronounce them more fluently at your leisure.

The chief faults of speaking are:—

(1.) The speaking too loud. This is disagreeable to the hearers, as well as inconvenient for the speaker. For they must impute it either to ignorance or affectation, which is never so inexcusable as in preaching.

Every man's voice should indeed fill the place where he speaks; but if it exceeds its natural key, it will be neither sweet, nor soft, nor agreeable, were it only on this account, that he cannot then give every word its proper and distinguishing sound.

(2.) The speaking too low. This is, of the two, more disagreeable than the former. Take care, therefore, to keep between the extremes; to preserve the key, the command of your voice; and to adapt the loudness of it to the place where you are, or the number of persons to whom you speak.

In order to this, consider whether your voice be naturally loud or low; and if it incline to either extreme, correct this first in your ordinary conversation. If it be too low, converse with those that are deaf; if too loud, with those who speak softly.

(3.) The speaking in a thick, clattering manner. Some persons mumble, or swallow some words or syllables, and do not utter the rest articulately or distinctly. This is sometimes owing to a natural defect; sometimes to a sudden flutter of spirits; but oftener to a bad habit.

To cure this, accustom yourself, both in conversation and reading, to pronounce every word distinctly. Observe how full a sound some give to every word, and labour to imitate them. If no other way avail, do as Demosthenes did; who cured himself of this natural defect, by repeating orations every day with pebbles in his mouth.

(4.) The speaking too fast. This is a common fault; but not a little one; particularly when we speak of the things of God. It may be cured by habituating yourself to attend to the weight, sense, and propriety of every word you speak.

(5.) The speaking too slow is not a common fault; and when we are once warned of it, it may be easily avoided.

(6.) The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally or unseasonably. To cure this, you should take care not to begin your periods either too high or too low; for that would necessarily lead you to an unnatural and improper variation of the voice. And remember, never either to raise or sink your voice, without a particular reason, arising either from the length of the period, or the sense or spirit of what you speak.

(7.) But the greatest and most common fault of all, is, the speaking with a tone: some have a womanish, squeaking tone; some a singing or canting one; some a high, swelling, theatrical tone, laying too much

emphasis on every sentence ; some have an awful, solemn tone ; others an odd, whimsical, whining one, not to be expressed in words.

To avoid all kinds of unnatural tones, the only rule is this,—Endeavour to speak in public just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were talking of it to a friend. This, if carefully observed, will correct both this and almost all the other faults of a bad pronunciation.

For a good pronunciation is nothing but a natural, easy, and graceful variation of the voice, suitable to the nature and importance of the sentiments we deliver.

4. If you would be heard with pleasure, in order to make the deeper impression on your hearers, First, study to render your voice as soft and sweet as possible ; and the more, if it be naturally harsh, hoarse, or obstreperous ; which may be cured by constant exercise. By carefully using this every morning, you may in a short time wear off these defects, and contract such a smooth and tuneful delivery, as will recommend whatever you speak.

5. Secondly, Labour to avoid the odious custom of coughing and spitting while you are speaking. And if at some times you cannot wholly avoid it, yet take care you do not stop in the middle of a sentence, but only at such times as will least interrupt the sense of what you are delivering.

6. Above all take care, Thirdly, to vary your voice, according to the matter on which you speak. Nothing more grates the ear, than a voice still in the same key. And yet nothing is more common ; although this monotony is not only unpleasant to the ear, but destroys the effect of what is spoken.

7. The best way to learn how to vary the voice, is, to observe common discourse. Take notice how you speak yourself in ordinary conversation, and how others speak on various occasions. After the very same manner you are to vary your voice in public, allowing for the largeness of the place, and the distance of the hearers.

SECTION II.

General Rules for the Variation of the Voice.

1. THE voice may be varied three ways : First, as to height or lowness ; Secondly, as to vehemence or softness ; Thirdly, as to swiftness or slowness.

And, (1.) As to height, a medium between the extremes is carefully to be observed. You must neither strain your voice, by raising it always to the highest note it can reach ; nor sink it always to the lowest note, which would be to murmur rather than to speak.

(2.) As to vehemence, have a care how you force your voice to the last extremity. You cannot hold this long, without danger of its cracking, and failing you on a sudden. Nor yet ought you to speak in too faint and remiss a manner, which destroys all the force and energy of what is spoken.

(3.) As to swiftness, you ought to moderate the voice so as to avoid all precipitation ; otherwise you give the hearers no time to think, and

so are not likely either to convince or to persuade them. Yet neither should you speak slower than men generally do in common conversation. It is a fault to draw out your words too slow, or to make needless breaks or pauses. Nay, to drawl is (of the two) worse than to hurry. The speech ought not to drop, but to flow along. But then it ought to flow like a gliding stream, not as a rapid torrent.

2. Yet let it be observed, that the medium I recommend does not consist in an indivisible point. It admits of a considerable latitude. As to the height or lowness of the voice, there are five or six notes whereby it may be varied, between the highest and the lowest; so here is abundant room for variation, without falling into either extreme. There is also sufficient room between the extremes of violence and of softness, to pronounce either more vehemently or more mildly, as different subjects may require. And as to swiftness or slowness, though you avoid both extremes, you may nevertheless speak faster or slower, and that in several degrees, as best answers the subject and passions of your discourse.

3. But it should likewise be observed, that the voice ought not to be varied too hastily in any of these respects; but the difference is to be made by degrees, and almost insensibly; too sudden a change being unnatural and affected, and consequently disagreeable to the hearers.

SECTION III.

Particular Rules for varying the Voice.

1. If you speak of natural things, merely to make the hearers understand them, there needs only a clear and distinct voice. But if you would display the wisdom and power of God therein, do it with a stronger and more solemn accent.

2. The good and honourable actions of men should be described with a full and lofty accent; wicked and infamous actions, with a strong and earnest voice, and such a tone as expresses horror and detestation.

3. In congratulating the happy events of life, we speak with a lively and cheerful accent; in relating misfortunes, (as in funeral orations,) with a slow and mournful one.

4. The voice should also be varied according to the greatness or importance of the subject; it being absurd either to speak in a lofty manner, where the subject is of little concern, or to speak of great and important affairs with a low, unconcerned, and familiar voice.

5. On all occasions let the thing you are to speak be deeply imprinted on your own heart; and when you are sensibly touched yourself, you will easily touch others, by adjusting your voice to every passion which you feel.

6. Love is shown by a soft, smooth, and melting voice; hate by a sharp and sullen one; joy by a full and flowing one; grief, by a dull, languishing tone, sometimes interrupted by a sigh or groan; fear is expressed by a trembling and hesitating voice; boldness, by speaking loud and strong; anger is shown by a sharp and impetuous tone, taking the breath often, and speaking short; compassion requires a soft and submissive voice.

7. After the expression of any violent passion, you should gradually lower your voice again. Readiness in varying it on all kinds of subjects, as well as passions, is best acquired by frequently reading or repeating aloud either dialogues, select plays, or such discourses as come nearest to the dramatic style.

8. You should begin a discourse low, both as it expresses modesty, and as it is best for your voice and strength; and yet so as to be heard by all that are present. You may afterward rise as the matter shall require. The audience likewise, being calm and unmoved at first, are best suited by a cool and dispassionate address.

9. Yet this rule admits of some exceptions; for on some extraordinary occasions you may begin a discourse abruptly and passionately, and consequently with a warm and passionate accent.

10. You may speak a little louder in laying down what you design to prove, and explaining it to your hearers. But you need not speak with any warmth or emotion yet; it is enough if you speak articulately and distinctly.

11. When you prove your point, and refute your adversary's objections, there is need of more earnestness and exertion of voice. And here chiefly it is that you are to vary your voice, according to the rules above recited.

12. A little pause may then precede the conclusion, in which you may gradually rise to the utmost strength of pronunciation; and finish all with a lively, cheerful voice, expressing joy and satisfaction.

13. An exclamation requires a loud and strong voice; and so does an oath or strong asseveration; as "O the depth of the riches both of the wisdom and knowledge of God!" "I call God to record upon my soul."

14. In a *prosopopœia*, the voice should be varied according to the character of the persons introduced; in an *apostrophe*, according to the circumstances of the person or thing to which you address your speech; which, if directed either to God, or to inanimate things, ought to be louder than usual.

15. In reciting and answering objections, the voice should be varied as if two persons were speaking. And so in dialogues, or whenever several persons are introduced, as disputing or talking together.

16. In a *climax*, the voice must be gradually raised to answer every step of the figure. In an *aposiopesis*, the voice, which was raised to introduce it, must be lowered considerably. In an *antithesis*, the points are to be distinguished, and the former to be pronounced with a stronger tone than the latter; but in an *anadiplosis* the word repeated is pronounced the second time louder and stronger than the first.

17. Take care never to make a pause in the middle of a word or sentence; but only where there is such a pause in the sense as requires, or, at least, allows, of it. You may make a short pause after every period; and begin the next generally a little lower than you concluded the last; but on some occasions a little higher; which the nature of the subject will easily determine.

18. I would likewise advise every speaker to observe those who speak well, that he may not pronounce any word in an improper manner: and in case of doubt, let him not be ashamed to ask how such a word is to

be pronounced; as neither to desire others that they would inform him whenever they hear him pronounce any word improperly.

19. Lastly. Take care not to sink your voice too much, at the conclusion of a period; but pronounce the very last words loud and distinct, especially if they have but a weak and dull sound of themselves.

SECTION IV.

Of Gesture.

1. THAT this silent language of your face and hands may move the affections of those that see and hear you, it must be well adjusted to the subject, as well as to the passion which you desire either to express or excite. It must likewise be free from all affectation, and such as appears to be the mere, natural result, both of the things you speak, and of the affection that moves you to speak them. And the whole is so to be managed, that there may be nothing in all the dispositions and motions of your body to offend the eyes of the spectators.

2. But it is more difficult to find out the faults of your own gesture, than those of your pronunciation. For a man may hear his own voice, but he cannot see his own face: neither can he observe the several motions of his own body; at least, but imperfectly. To remedy this, you may use a large looking glass, as Demosthenes did, and thereby observe and learn to avoid every disagreeable or unhandsome gesture.

3. There is but one way better than this; which is, to have some excellent pattern as often as may be before your eyes; and to desire some skilful and faithful friend to observe all your motions, and inform you which are proper, and which are not.

4. As to the motion of the body, it ought not to change its place or posture every moment; neither, on the other hand, to stand like a stock, in one fixed and immovable posture; but to move in a natural and graceful manner, as various circumstances may require.

5. The head ought not to be held up too high, nor clownishly thrust forward; neither to be cast down, and hang, as it were, on the breast; nor to lean always on one or the other side; but to be kept modestly and decently upright, in its natural state and position. Farther, it ought neither to be kept immovable, as a statue; nor to be continually moving and throwing itself about. To avoid both extremes, it should be turned gently, as occasion is, sometimes one way, sometimes the other; and at other times remain, looking straight forward, to the middle of the auditory. Add to this, that it ought always to be turned on the same side with the hands and body: only in refusing a thing; for this we do with the right hand, turning the head at the same time to the left.

6. But it is the face which gives the greatest life to action: of this, therefore, you must take the greatest care, that nothing may appear disagreeable in it; since it is continually in the view of all but yourself. And there is nothing can prevent this, but the looking glass, or a friend who will deal faithfully with you. You should adapt all its movements to the subject you treat of, the passions you would raise, and the persons to whom you speak. Let love or joy spread a cheerfulness over your face; hatred, sorrow, or fear, a gloominess. Look with gravity

and authority on your inferiors ; on your superiors, with boldness mixed with respect.

7. You should always be casting your eyes upon some or other of your auditors, and moving them from one side to the other, with an air of affection and regard ; looking them decently in the face, one after another, as we do in familiar conversation. Your aspect should always be pleasant, and your looks direct, neither severe nor askew ; unless you design to express contempt or scorn, which may require that particular aspect.

8. If you speak of heaven or things above, lift up your eyes ; if of things beneath, cast them down ; and so if you speak of things of disgrace ; but raise them in calling God to witness, or speaking of things wherein you glory.

9. The mouth must never be turned awry ; neither must you bite or lick your lips, or shrug up your shoulders, or lean upon your elbow ; all which give just offence to the spectators.

10. We make use of the hand a thousand different ways ; only very little at the beginning of a discourse. Concerning this, you may observe the rules following : (1.) Never clap your hands nor thump the pulpit. (2.) Use the right hand most ; and when you use the left, let it be only to accompany the other. (3.) The right hand may be gently applied to the breast, when you speak of your own faculties, heart, or conscience. (4.) You must begin your action with your speech, and end it when you make an end of speaking. (5.) The hands should seldom be lifted higher than the eyes, nor let down lower than the breast. (6.) Your eyes should always have your hands in view, so that they you speak to may see your eyes, your mouth, and your hands, all moving in concert with each other, and expressing the same thing. (7.) Seldom stretch out your arms side-ways, more than half a foot from the trunk of your body. (8.) Your hands are not to be in perpetual motion : this the ancients called the babbling of the hands.

11. There are many other things relating to action, as well as utterance, which cannot easily be expressed in writing. These you must learn by practice ; by hearing a good speaker, and speaking often before him.

12. But remember while you are actually speaking, you must not be studying any other motions, but use those that naturally arise from the subject of your discourse, from the place where you speak, and the characters of the persons whom you address.

13. I would advise you, lastly, to observe these rules, as far as things permit, even in your common conversation, till you have got a perfect habit of observing them, so that they are, as it were, natural to you. And whenever you hear an eminent speaker, observe with the utmost attention what conformity there is between his action and utterance, and these rules. You may afterward imitate him at home, till you have made his graces your own. And when once, by such assistances as these, you have acquired a good habit of speaking, you will no more need any tedious reflections upon this art, but will speak as easily as gracefully.

A LETTER TO THE REV. DR. RUTHERFORTH.*

MARCH 28, 1768.

REVEREND SIR,—I. 1. Your charges, published five years ago, I did not see till yesterday. In the fourth I am unconcerned, The three former I purpose now to consider; and I do it the more cheerfully, because they are wrote with such seriousness as becomes the importance of the subject, and with less tartness than I am accustomed to expect from opponents of every kind.

2. But before I enter on the subject, suffer me to remove a stumbling block or two out of the way. You frequently charge me with evasion; and others have brought the same charge. The plain case is this: I have wrote on various heads, and always as clearly as I could. Yet many have misunderstood my words, and raised abundance of objections. I answered them, by explaining myself, showing what I did not mean, and what I did. One and another of the objectors stretched his throat, and cried out, "Evasion! Evasion!" And what does all this outcry amount to? Why, exactly thus much: They imagined they had tied me so fast that it was impossible for me to escape. But presently the cobwebs were swept away, and I was quite at liberty. And I bless God I can unravel truth and falsehood, although artfully twisted together. Of such evasion I am not ashamed. Let them be ashamed who constrain me to use it.

3. You charge me likewise, and that more than once or twice, with maintaining contradictions. I answer, (1.) If all my sentiments were compared together, from the year 1725 to 1768, there would be truth in the charge; for, during the latter part of this period, I have relinquished several of my former sentiments. (2.) During these last thirty years, I may have varied in some of my sentiments or expressions without observing it. (3.) I will not undertake to defend all the expressions which I have occasionally used during this time, but must desire men of candour to make allowance for those

*Quas aut incuria fudit,
Aut humana paron cavit natura.*

[Which have either resulted from inadvertence, or against which human nature is not competent to guard.]

(4.) It is not strange if, among these inaccurate expressions, there are some seeming contradictions, especially considering I was answering so many different objectors, frequently attacking me at once, and one pushing this way, another that, with all the violence they were able. Nevertheless, (5.) I believe there will be found few, if any, real contradictions in what I have published for near thirty years.

4. I come now to your particular objections. I begin with the subject of your third charge,—assurances; because what I have to say upon this head will be comprised in few words. Some are fond of the expression: I am not; I hardly ever use it. But I will simply declare (having neither leisure nor inclination to draw the saw of controversy

* This letter should have been inserted, vol. v, p. 480, but was overlooked at the proper time.—EDIT.

concerning it) what are my present sentiments with regard to the thing which is usually meant thereby.

I believe a few, but very few, Christians have an assurance from God of everlasting salvation; and that is the thing which the Apostle terms the plerophory or full assurance of hope.

I believe more have such an assurance of being now in the favour of God as excludes all doubt and fear. And this, if I do not mistake, the Apostle means by the plerophory or full assurance of faith.

I believe a consciousness of being in the favour of God (which I do not term plerophory, or full assurance, since it is frequently weakened, nay, perhaps interrupted, by returns of doubt or fear) is the common privilege of Christians, fearing God and working righteousness.

Yet I do not affirm there are no exceptions to this general rule. Possibly some may be in the favour of God, and yet go mourning all the day long. But I believe this is usually owing either to disorder of body, or ignorance of the Gospel promises.

Therefore I have not for many years thought a consciousness of acceptance to be essential to justifying faith.

And after I have thus explained myself once for all, I think without any evasion or ambiguity, I am sure without any self-contradiction, I hope all reasonable men will be satisfied. And whoever will still dispute with me on this head must do it for disputing's sake.

II. 1. In your first charge you undertake to prove that "Christianity does not reject the aid of human learning." (p. 1.)

Mr. B. thinks it does. But I am not accountable for him, from whom in this I totally differ. Yet you certainly include me when you say, "These new reformers maintain that every believer, who has the gift of utterance, is qualified to preach the Gospel." (p. 2.) I never maintained this. On many occasions I have maintained quite the contrary. I never said, "Human learning is an impediment to a divine, which will keep him from the knowledge of the truth." (p. 3.) When, therefore, you say, "The contempt with which these men treat human learning," (*ib.*) you do me much injustice; as likewise when you say, "They agree that human learning is of no use at all to a preacher of the Gospel." I do not agree with any who speak thus. Yet you cite my own writings to prove it: "Farther Appeal," part iii, p. 106.* If I say any such thing either there or any where else, let me bear the blame for ever.

2. For my deliberate thoughts on human learning, I appeal to my "Serious Address to the Clergy." I there lay down *ex professo* the qualifications, the learning in particular, which (as I apprehend) every clergyman who can have, ought to have. And if any who are educated at the university have it not, they are inexcusable before God and man.

To put this matter beyond dispute I appeal to something more than words. Can any man seriously think I despise learning who has ever heard of the school at Kingswood? especially if he knows, with how much care, and expense, and labour, I have kept it on foot for these twenty years? Let him but read the rules of Kingswood school, and he will urge this objection no more.

* Vol. v, p. 155, of the present edition of Mr. Wesley's Works.—EDIT.

3. But you "employ illiterate preachers." I cannot answer this better than by transcribing the very page to which you refer:—

"It will easily be observed that I do not depreciate learning of any kind. The knowledge of the languages is a valuable talent; so is the knowledge of the arts and sciences. Both the one and the other may be employed to the glory of God, and the good of men. But yet I ask, Where hath God declared in his word that he cannot, or will not, make use of men that have it not? Has Moses or any of the Prophets affirmed this? or our Lord, or any of his Apostles? You are sensible all these are against you. You know the Apostles themselves, all except St. Paul, were *ανδρες αγραμματοι και ιδιωται*, common, unphilosophical, unlettered men."

4. Suffer me to add that paragraph, from which you strangely infer that I hold learning to be of "no use at all to a preacher."

"I am bold to affirm that these unlettered men have help from God for that great work, the saving souls from death; seeing he hath enabled, and doth enable them still, to turn many to righteousness. Thus hath he destroyed the wisdom of the wise, and brought to nought the understanding of the prudent. When they imagined they had effectually shut the door, and blocked up every passage whereby any help could come to two or three preachers, weak in body as well as soul, who, they might reasonably believe, would, humanly speaking, wear themselves out in a short time; 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. Nay, we had the deepest prejudices against it, until 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. I trust there is not one of them who is not able to go through 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. But O! what manner of examination do most of those candidates go through? And what proof are the testimonials commonly brought (as solemn as the form is wherein they run) either of the piety or knowledge of those to whom are entrusted those sheep which God hath purchased with his own blood?"

5. Yet you cite this very paragraph to prove that I "intimate, the help which these illiterate men receive from God is such as will enable them to preach Christ's Gospel without reading the Scriptures;" (p. 9;) adding, "St. Paul's command to Timothy is a sufficient confutation of this groundless, or rather impious, pretence." I cannot conceive how you could imagine those words to intimate any such thing. Be this pretence whose it will, it is none of mine; it never entered into my thoughts.

6. But "there are in the Scriptures 'things hard to be understood.' And is every unlettered mechanic able to explain them?" (p. 11.)

No, surely. But may we not likewise ask: Is every clergyman able to explain them? You will not affirm it. However, "they are the safest guides who, from their childhood, have known the Holy Scriptures, and have diligently and faithfully made use of all the helps to understand them which a liberal education has put into their hands, who have given attendance to reading, have meditated on those things, and have given themselves wholly to them." (p. 11.)

Certainly these are the safest guides. But how many, sir, do you know of these? Suppose there are thirty thousand clergymen in England, can you vouch this for ten thousand of them? I remember his late Grace of Canterbury (I mean Archbishop Potter) was occasionally saying that, on searching the records, he could find only three hundred of the clergy who stood out against Popery in Queen Mary's reign. Do you think the other twenty-nine thousand seven hundred were "the safest guides?" I hope indeed things are mended now. I see no reason to doubt, but there are among the present clergy a far greater number both of learned and pious men. And yet I fear we cannot count many thousands now that answer your strong description. May our good Lord increase their number, how many soever they be!

7. Now I beg leave to ask a question in my turn. Which do you think is the safest guide, a cursing, swearing, drinking clergyman, (that such there are you know,) or a tradesman, who has in fact "from his childhood known the Holy Scriptures, and has for five years (to say no more) faithfully and diligently made use of all the helps which the English tongue has put into his hands, who has given attendance to reading, has meditated on these things, and given himself wholly to them? Can any reasonable man doubt one moment which of these is the safest guide?

Certainly "those who want these qualifications," who do not give attendance to reading, who do not meditate on those things, yea, and give themselves wholly to them, are ignorant and unstable men, in a very bad sense of the words. And let them understand philosophy ever so well, and be ever such critics in Greek and Hebrew, "they will pervert the Scriptures when they pretend to interpret them," (p. 12,) and that not only to their own destruction.

8. But "many of these strolling preachers are so ignorant as not to know that the Scriptures were not written in their mother tongue." (p. 8.) Indeed they are not: whoever gave you that information abused your credulity; most of the travelling preachers in connection with me are not ignorant men. As I observed before, they know all which they profess to know. The languages they do not profess to know; yet some of them understand them well. Philosophy they do not profess to know; yet some of them tolerably understand this also. They understand both one and the other better than great part of my pupils at the university did: and yet these were not inferior to their fellow collegians of the same standing; (which I could not but know, having daily intercourse with all the under graduates, either as Greek lecturer or moderator;) nor were these inferior to the under graduates of other colleges.

9. You conclude this charge. For "those whose minds are not stored with useful literature, the wisdom of the public has provided such

guides as are both able and willing to show them the right way." (p. 13.) Would to God it had! But is it really so? Is there such a guide in every parish in England? Are then all the rectors, vicars, and curates therein, "both able and willing" to guide all their parishioners to heaven? Do not both you and I, and all the world, know that this is not the case? Are there not many who are utterly unable to guide others, having neither learning nor understanding to guide themselves? Are there not more, who, if they are able, are not willing, taking no care or thought about it? They eat, and drink, and rise up to play,

"And leave to tatter'd crape the drudgery of prayer."

Once more. Are there not too many of those guides "whom the wisdom of the public has provided," who are neither able nor willing to guide others in the right way, being equally void of knowledge and piety? Is it then "the duty of the people to continue in the things which they have learned" from these guides? and "to hold fast the faithful word as they have been taught?" Why, what have they been taught? Just nothing. From these guides they have learned nothing, nor could learn any thing, either from their precept or example. And are they "then only in danger when they do not follow these guides?" If they do follow them, they must follow them to hell. O sir, why will you constrain me to show the nakedness of the land? I would far rather spread a veil over it. And I heartily wish I may never more be laid under a necessity of touching on this displeasing subject.

10. Upon the whole, what I believe concerning learning, as I have again and again declared, is this: That it is highly expedient for a guide of souls, but not absolutely necessary. What I believe to be absolutely necessary is, a faith unfeigned, the love of God and our neighbour, a burning zeal for the advancement of Christ's kingdom, with a heart and life wholly devoted to God. These I judge to be necessary in the highest degree; and next to these, a competent knowledge of Scripture, a sound understanding, a tolerable utterance, and a willingness to be as the filth and offscouring of the world.

III. 1. You entitle your second charge, "An Examination of the Doctrine of the Methodists concerning inward feelings."

I have explained myself so frequently and so largely upon this head already, that I flattered myself I should scarce have occasion to do it any more. But as I am still totally misunderstood and misrepresented, I am under a necessity of doing it yet again.

You state the question thus: "Have we any reason to believe that the mind has an inward feeling, which will enable it to perceive the ordinary influences of God's Spirit, so as to discern from whence they come?" (p. 15.)

I answer, (1.) The fruit of his ordinary influences are love, joy, peace, long-suffering, gentleness, meekness. (2.) Whoever has these, inwardly feels them; and if he understands his Bible, he discerns from whence they come. Observe, what he inwardly feels is these fruits themselves: whence they come, he learns from the Bible.

This is my doctrine concerning inward feelings, and has been for above these forty years. And this is clear to any man of common sense: I appeal to all the world if it is not. Only do not puzzle the cause by a cloud of words, and then lay the blame on me.

2. You state the question again : (p. 17 :) "What I mean to affirm is, that, while the soul is united to such a body, the operations of external things" (say the operations of the Holy Spirit, for of these we are talking, and of these alone) "upon some one or more of these organs excite no inward feeling." Nay, nor outward neither. He must be a bold man that will affirm the contrary. If this be all that you mean to affirm, we agree to a hair's breadth.

3. You afterward open yourself farther : "The mind, in its present situation, has no inward sense, by which the influence of external causes," (the influence of the Holy Spirit,) "or the causes themselves," (this is quite another question,) "may be felt or discerned. It then only perceives them when they affect the organs of the body, so as to raise a sensation in it by their means." (p. 22.)

Did ever the most illiterate Methodist talk in such a manner as this ? "The mind then only perceives the influences of the Holy Spirit when they affect the organs of the body !"

If you say, "I do not mean the Holy Spirit by external causes," then you mean and say what is nothing to the purpose. For your very title confines you to the influences of the Holy Spirit, and you are, or should be, speaking of nothing else.

4. You go on : "It is a fundamental principle in the Methodist school, that all who come into it must renounce their reason." Sir, are you awake ? Unless you are talking in your sleep, how can you utter so gross an untruth ? It is a fundamental principle with us, that to renounce reason is to renounce religion ; that religion and reason go hand in hand ; and that all irrational religion is false religion. I therefore speak quite "consistently with my own doctrines" when I caution my followers against judging of the spirit by which any one speaks, by their own inward feelings ; because these, being of a doubtful nature, may come from God, or may not. You add, "What therefore shall we think of these inward feelings ? They cannot be clear perceptions of the cause from which these affections or sentiments are derived." Who says they are ? I never did. You cite the words wherein I say just the contrary. Whom then doth your arguing reprove ? Do you not "fight as one that beateth the air ?"

5. Mr. W. indeed "endeavours to explain away the doctrine of the Methodists concerning inward feelings." (p. 25.) That is, I plainly tell what I mean by those expressions. My words run thus : "By feeling, I mean being inwardly conscious of ; by the operations of the Spirit, I do not mean the manner in which he operates, but the graces which he operates in a Christian." And again : "We believe that love, joy, peace, are inwardly felt, or they have no being ; and that men are satisfied they have grace, first by feeling these, and afterward by their outward actions."

One might imagine the controversy was now at an end. No ; I am not a jot the nearer. For you go on : "If he and his brethren" (away with "his brethren ;" the point lies between you and me) "mean no more than this, why do they speak of this matter in such language as makes their disciples pretend to have an inward sense, by which they feel sometimes the power of God, sometimes the Holy Ghost, sometimes Jesus Christ, and by which they can as clearly discern each of

these while he acts upon them as they can discern outward objects by their bodily senses?" (p. 26.) So now the matter is out! But who are the men? What are their names? And where do they live? If you know any who pretend to this, I do not; but I know they are none of my disciples. They never learned it of me. I have three grains of common sense, whether you believe it or not.

6. But you will pin it upon me, whether I will or no, and that by three passages of my own writings. (1.) "Lucy Godshall felt the love of God in an unusual manner." She did. I mean in an unusual degree. And what will you make of this? (2.) "When he examined some of his disciples, and they related their 'feeling the blood of Christ running upon their arms, or going down their throats, or poured like water upon their breast and heart,' did he tell them that these circumstances were all the dreams of a heated imagination?" I did; I told them that these three circumstances, and several others of the same kind, were mere dreams, though some of those which they then related might be otherwise. I will tell you more: I was so disgusted at them for those dreams that I expelled them out of the society.

The third passage is this: "We do speak of grace, (meaning thereby the power of God, which worketh in us both to will and to do of his good pleasure,) that it is as perceptible to the heart, while it confirms, refreshes, purifies, and sheds the love of God abroad therein, as sensible objects are to the senses." (p. 27.) I do speak thus; and I mean thereby that the comfort which God administers, not his power distinct from it, the love and purity which he works, not his act of working distinguished from it, are as clearly discernible by the soul as outward objects by the senses. And I never so much as dreamed that any one could find any other meaning in the words.

7. I cannot close this subject of inward feelings without recurring to the twentieth page of your tract. Here you attempt to prove that these preachers confine the influences of God's Holy Spirit to themselves and their followers; because, say you, "no one else feels its workings;" none but they and their followers. Observe; it is not I affirm this, but you, that "none but Methodists feel the workings of the Spirit." But how will you reconcile this assertion with the Seventeenth Article of our Church, which teaches, that all "godly persons feel in themselves the working of the Spirit of Christ mortifying the works of the flesh, and drawing up their mind to high and heavenly things?" It is in this sense only, that I did and do assert all good men feel the working of the Holy Spirit. If any can prove they do not, I stand condemned; if not, none can condemn me concerning inward feelings.

8. You subjoin some reflections on another subject,—bodily emotions of various kinds. Before we reason upon it, let us state the fact. These outward symptoms are not at all times, nor in all places; for two or three years they were not constant, but frequent in London, Bristol, Newcastle-upon-Tyne, and in a few other places. They sometimes occur still, but not often. And we do not regard whether they occur or not, knowing that the essence of religion, righteousness, peace, and joy in the Holy Ghost, is quite independent upon them.

Upon this you ask, "Are these the fruits of the Spirit?" (p. 31.) I answer, No: who ever thought they were? You ask, 2. "Are these the

marks whereby we may be assured that they who are thus affected discern its workings?" You answer for me, "They themselves do not believe it. Nay, Mr. W. declares it is his opinion, 'Some of these agonies are from the devil;' and makes no doubt but 'it was Satan tearing them as they were coming to Christ.'" (p. 33.) But if I myself declare thus, what room was there for the preceding questions? Now certainly you must be quite satisfied. No; you are as far from it as ever! You gravely ask, "What experienced physicians of the soul must these be, who are unable to distinguish the influence of the Holy Ghost from the tearing of Satan?" Why, sir, you this instant repeated the very words wherein I do distinguish them. "But you ascribe the same symptoms sometimes to the one, and sometimes to the other." Indeed I do not; I always ascribe these symptoms to Satan tearing them.

9. You add in a marginal note, "Mr. W. sometimes denies that he considers these fits as signs of the new birth." I always deny it, if you mean by signs any thing more than something which may accidentally attend it. Yet "in some of his writings he calls these fallings and roarings by the name of convictions. He says, 'Many were wounded deeply; but none were delivered from that painful conviction.' 'Monday, 30.—Two more were in strong pain, both their souls and bodies being well nigh torn asunder.'" Very true; but in which of these passages do I "call fallings and roarings by the name of convictions?" Excuse me; if I cannot distinguish God from the devil, I can at least distinguish the soul from the body. For do I ever confound bodily disorders with sorrow or pain of mind?

10. However, "Mr. W. speaks of these at least as outward signs," that the new birth "is working in those that have them." (p. 23.) I speak of them as "outward symptoms which have often accompanied the inward work of God." A peculiar instance of this I relate in the first Journal, which you are at the pains to transcribe. And, as you observe, "there are many instances in the same Journal, in which I express myself in the same manner." But what does all this prove? Just what I said before, and not one jot more; I speak of them as "outward symptoms which have often accompanied the inward work of God." Often, I say, not always, not necessarily: they may or they may not. This work may be without those symptoms, and those symptoms may be without this work.

11. But you say, "The following account, which he writes to one of his correspondents, will make the matter clear. 'I have seen very many persons changed in a moment from the spirit of fear, horror, despair, to the spirit of love, joy, peace; and from sinful desires, till then reigning over them, to a pure desire of doing the will of God. 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 or signs whereby I judge,) but from the whole tenor of their lives.'" (p. 33.)

Now I should really imagine this passage proves quite the contrary of what you intend. Yea, that it is full and decisive. "But," say you, "though he denies these to be the fruits by which he judges that this inward change is wrought, yet he looks upon them as signs that it is working." Yes, in the sense above explained. While God was inwardly

working, these outward signs often appeared; nay, almost daily in Bristol, during the first summer which I spent there.

12. Upon the whole, I declare once for all, (and I hope to be troubled no more upon the subject,) I look upon some of those bodily symptoms to have been preternatural or diabolical, and others to have been effects which in some circumstances naturally followed from strong and sudden emotions of mind. Those emotions of mind, whether of fear, sorrow, or joy, I believe were chiefly supernatural, springing from the gracious influences of the Spirit of God which accompanied his word.

13. I believe this is all the answer I need give to the severe accusation you have brought against me; for which, I trust, men of candour will discern there was not the least foundation. With respect to the first point, despising learning, I am utterly clear. None can bring any proof or shadow of proof, that I do not highly esteem it. With regard to the assurance of faith and hope, I have spoken as clearly as I can; and I trust serious men, who have some experience in religion, will not find much to condemn therein. And with respect to inward feelings, whoever denies them, in the sense wherein alone I defend them, must deny all the life and power of religion, and leave nothing but a dead, empty form. For take away the love of God and our neighbour, the peace of God, and joy in the Holy Ghost, or, which comes to the same, deny that they are felt, and what remains but a poor, lifeless shadow?

14. This is what I do, and must contend for. "I thought you had contended for quite another thing." If you had only thought so, or only said so in private conversation, it had been of no great consequence. But it was of consequence, when you not only brought a false accusation against your brother before so venerable an assembly, but also published it to all the world. Surely the first step was enough, and more than enough. Was there nothing more important wherewith to entertain the stewards of the mysteries of God than the mistakes, if they really had been such, of the Methodists, so called? Had they no enemies more dangerous than these? Were they not in more imminent danger, if of no outward sin, nothing in their behaviour or conversation unworthy of their calling, yet of neglect, of remissness, of not laying out all their time, and care, and pains, in feeding the sheep which Christ hath purchased with his own blood? Were none of them in danger of levity, of pride, of passion, of discontent, of covetousness? Were none of them seeking the praise of men more than the praise of God? O sir, if this was the case of any of them, I will not say how trifling, how insignificant, but how mischievous to these, how fatal, how destructive must a charge of this kind be! by which they were led, not to examine themselves, to consider either their own hearts or ways, but to criticise on others, on those with whom nine in ten had no manner of concern! Surely so solemn an opportunity might be improved to far other purposes! even to animate every one present to offer up himself a living sacrifice to God, that so he may be ready to be offered upon the sacrifice and service of his faith; to have one thing only in his eye, to desire to aim at nothing else, not honour, not ease, not money, not preferment, but to save his own soul and them that hear him. I am, reverend sir,
Your brother and servant for Christ's sake.

TO THE READER OF THE ARMINIAN MAGAZINE.*

It is usual, I am informed, for the compilers of Magazines to employ the outside covers in acquainting the courteous reader with the beauties and excellencies of what he will find within. I beg him to excuse me from this trouble; from writing a panegyric upon myself. Neither can I desire my friends to do it for me, in their recommendatory letters. I am content this Magazine should stand or fall by its own intrinsic value. If it is a compound of falsehood, ribaldry, and nonsense, let it sink into oblivion. If it contains only the words of truth and soberness, then let it meet with a favourable reception.

It is usual, likewise, with Magazine writers, to speak of themselves in the plural number: "WE will do thus." And indeed it is the general custom of great men so to do. But I am a little one. Let me then be excused in this also, and permitted to speak as I am accustomed to do.

JOHN WESLEY.

LEWISHAM, November 24, 1777.

It will easily be observed, that this Magazine contains fewer articles than any other. This is not by accident, but design. I have frequently been disgusted by the many bits and scraps of various kinds which make up a great part of most publications of this nature. Before one has well entered upon any subject, it is at an end, and referred to the next number: a mere trick to decoy the reader to buy another and another number. On the contrary, I shall endeavour to begin and conclude as many things as possible in each number: and with regard to taking the numbers that follow, let every reader use his own discretion.

AN ANSWER TO

SEVERAL OBJECTIONS AGAINST "THE ARMINIAN MAGAZINE."

IN A LETTER TO A FRIEND.†

LONDONDERRY, June 5, 1778.

DEAR SIR,—I have a long letter from an anonymous correspondent respecting the Arminian Magazine. It appears to be wrote with a friendly design, and in an excellent spirit. The objections mentioned therein seem to be partly his own, partly repeated from others.

The first is, "It is too short. Some other Magazines are almost as long again. It is true, there are as many pages as in others; but there are not so many lines in a page; not so many by ten or twelve as in the Spiritual Magazine."

I answer, by confessing the charge. It is undeniably true, that it does not contain so many lines, either in prose or verse, as the Spiritual Magazine. And

Tonson, who is himself a wit,
Weighs writers' merits by the sheet.

* This short address was inserted on the cover of the first number of the Arminian Magazine, published in January, 1778.—EDIT.

† This letter was printed in the form of a tract, and stitched up with the first volume of the Arminian Magazine.—EDIT.

So do thousands besides. But I do not write for these. I write for those who judge of books, not by the quantity, but by the quality of them; who do not ask how *long*, but how *good*, they are. I spare both the reader's time and my own, by couching the sense in as few words as I can. Those who prefer the dealers in many words may find them on every side: and from these they may have, not only as much more, but ten times as much for their money.

A second objection is, "Here is not variety enough." I answer, here is all the variety I promised: I promised, the bulk of the Magazine (as the very title implies) should treat of universal redemption. And hence you had reason to expect that the greatest part of every number would turn on that single point. Do you blame me for keeping close to my point? for not rambling from my subject? It is not my manner. I do not aim at it. Whether in speaking or writing, I endeavour to avoid this kind of *variety*, and to keep one thing always in view.

"But there is not variety in the historical part." But what do you mean? Would you have me insert bits and scraps of history? or give in each number part of the life of one man, and part of that of another? I never proposed this. I think it far better to select a few of the best lives I know, and to go entirely through one before I enter upon another.

In the letters there is certainly as much variety as any reasonable man can expect. Indeed they are all serious: and they all relate to one thing,—the work of God in the heart. But this also was what I promised at first; what I proposed from the beginning.

THE

DOCTRINE OF ABSOLUTE PREDESTINATION

STATED AND ASSERTED.

BY THE REVEREND MR. A— T—.*

[PRINTED IN THE YEAR 1770.]

ADVERTISEMENT.

It is granted, that the ensuing tract is, in good measure, a translation. Nevertheless, considering the unparalleled modesty and self-diffidence of the young translator, and the tenderness wherewith he treats his opponents, it may well pass for an original.

CHAPTER I.

Wherein the Terms made Use of are Defined and Explained.

1. WHEN love is predicated of God, it signifies, (1.) His eternal benevolence, that is, his everlasting will, purpose, and determination to deliver, bless, and save his people. Of this, no good works wrought by them are, in any sense, the cause. Neither are the merits of Christ

* This tract, which is deduced from Mr. Toplady's translation of a treatise by Zanchius, was overlooked in the arrangement of Mr. Wesley's publications on the Calvinistic controversy. It should have been inserted in vol. vi, p. 141. That it was written by Mr. Wesley, though it has not been included in any previous collection of his Works, will appear manifest, on comparing the paragraph with which it concludes, with the argument of the tract entitled, "The Consequence Proved," vol. vi, p. 141.—
EDIT.

to be considered as any way moving or exciting this good will of God to his elect; since the gift of Christ is an effect of this free and eternal favour. The term implies, (2.) Complacency, delight, and approbation. With this love, God cannot love even his elect, as considered in themselves, because they are sinners; but as united to Christ, and partakers of his righteousness. Love implies, (3.) Actual beneficence, which, properly speaking, is nothing else than the effect or accomplishment of the other two. This respects all blessings, temporal, spiritual, or eternal. Temporal good things are indeed bestowed on all, elect or reprobate; but they are given as blessings to the elect only; to whom, also, the other benefits respecting grace and glory are peculiar. And this love of beneficence, no less than that of benevolence and complacency, is irrespective of any worthiness in man.

2. When hatred is ascribed to God, it implies, (1.) A negation of benevolence; or, a resolution not to have mercy on such and such men, nor to endure them with any of those graces which stand connected with eternal life. So, "Esau have I hated;" that is, I did, from all eternity, determine within myself, not to have mercy on him. The sole cause of which is, not the unworthiness of the persons hated, but the sovereignty of the Divine will. (2.) It denotes displeasure and dislike; for sinners who are not interested in Christ, cannot but be infinitely displeasing to eternal purity. (3.) It signifies a positive will to punish and destroy the reprobate for their sins; of which will, the infliction of misery upon them is but the necessary effect.

3. The term election is taken in a fourfold sense; and commonly signifies, (1.) "That eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind to be everlastingly saved." (2.) It sometimes signifies "that almighty act, whereby God actually separates his elect from the world, by effectual calling." (3.) By election is sometimes meant, "God's taking a whole nation or body of men into external covenant with himself." (4.) Election sometimes signifies "the temporary designation of some person, or persons, to the filling up some particular station in civil life."

4. Reprobation denotes either, (1.) God's eternal preterition of some men, when he chose others to glory; and his predestination of them to fill up the measure of their iniquities, and then to receive the just punishment of their crimes, even "destruction from the presence of the Lord:" Or, (2.) God's forbearing to call by his grace, those whom he hath thus ordained to condemnation. (3.) The word may denote God's refusal to grant to some nations the light of the Gospel revelation.

5. The purpose of God; his gracious intention, from eternity, of making his elect everlastingly happy.

6. Foreknowledge ascribed to God imports, (1.) That general prescience, whereby he knew, from all eternity, both what he himself would do, and what his creatures, in consequence of his efficacious and permissive decree, should do likewise. (2.) That special prescience, which has for its objects his own elect, and them alone.

7. Predestination has for its objects all things that are created: no creature, whether rational or irrational, animate, or inanimate, is exempted from its influence. All beings whatever, from the highest angel to the meanest reptile, are the objects of God's eternal decrees. How-

ever, it chiefly refers to angels or men, whether good or evil. It may be considered as, (1.) "That eternal and immutable decree of God, whereby he did, from before all time, determine and ordain to create, dispose of, and direct to some particular end, every person and thing to which he has given, or is yet to give, being." (2.) Predestination, as relating to mankind only, is "the everlasting, sovereign, and invariable purpose of God, whereby he did determine within himself to create Adam in his own image, and then to permit his fall; and to suffer him thereby to plunge himself and his whole posterity into sin, misery, and death." (3.) Predestination, as relating to the elect only, is "that eternal, unconditional, particular, and irreversible act of the Divine will, whereby, in adorable sovereignty, God determined within himself to deliver a certain number of Adam's degenerate offspring out of that sinful and miserable estate into which they were to fall." (4.) Predestination, as it regards the reprobate, is "that eternal, sovereign, immutable act of God's will, whereby he hath determined to leave some men to perish in their sins, and to be justly punished for them."

CHAPTER II.

Wherein the Doctrine of Predestination is explained, as it relates in general to all Men.

THUS much being premised, 1. We assert, that there is a predestination of some particular persons to life, for the praise of the glory of Divine grace; and a predestination of other particular persons to death: which death of punishment they shall inevitably undergo, and that justly, on account of their sins.

Now, this twofold predestination of some to life, and of others to death, (if it may be called twofold, both being constituent parts of the same decree,) cannot be denied, without likewise denying the very existence of God. I say again, whoever denies this decree and foreknowledge of God does virtually deny God himself; since his will, decree, and foreknowledge, are no other than God himself willing, and decreeing, and foreknowing.

2. We assert, that God did from eternity decree to make man in his own image; and also decreed to suffer him to fall from that image, and thereby to forfeit the happiness with which he was invested; which decree, and the consequences of it, were not limited to Adam, but included all his posterity.

3. We assert, that, as all men are not elected to salvation, so neither are all men ordained to condemnation.

4. We assert, that the number of the elect, and also of the reprobate, is so fixed and determinate, that neither can be augmented or diminished.

5. That the decrees of election and reprobation are immutable and irreversible.

CHAPTER III.

Concerning Election unto Life.

WHAT I have farther to advance on this subject I shall reduce to several positions:—

Pos. 1. Those who are ordained unto eternal life were not so ordained

on account of any good works to be wrought by them, nor yet for their future faith; but purely and solely of free, sovereign grace, and according to the mere pleasure of God.

Pos. 2. As many as are ordained to eternal life are ordained to enjoy that life in and through Christ. Here let it be carefully observed, that not the merits of Christ, but the sovereign love of God only, is the cause of election itself; but then the merits of Christ are the procuring cause of that salvation to which men are elected.

Pos. 3. They who are predestinated to life are likewise predestinated to all those means which are necessary in order to that life.

Pos. 4. Not one of the elect can perish, but they must all necessarily be saved.

Pos. 5. The salvation of the elect was not the principal end of their being chose; but God's grand end in appointing them to life was, that he might be glorified.

Pos. 6. The end of election, which, with regard to the elect, is eternal life, and the means conducive to it, such as the gift of the Spirit, faith, &c, are so inseparably connected together, that whoever is possessed of these shall surely obtain that; and none can obtain that, who are not first possessed of these.

Pos. 7. The elect may attain to the knowledge and assurance of their predestination to life; and they ought to seek after it.

Pos. 8. The true believer ought not only to be thoroughly established in the point of his own election, but should likewise believe the election of all his other fellow believers and brethren in Christ.

CHAPTER IV.

Of Reprobation.

FROM what has been said concerning the election of some, it unavoidably follows, that there must be a rejection of others. I shall, in the discussion of this, throw what I have to say into several distinct positions:—

Pos. 1. God did, from all eternity, decree to leave some of Adam's fallen posterity in their sins, and to exclude them from the participation of Christ and his benefits.

Pos. 2. Some men were, from all eternity, not only negatively excepted from a participation of Christ and his salvation; but positively ordained to continue in their natural blindness and hardness of heart, by the just judgment of God.

Thus God efficaciously permitted (having so decreed) the Jews to be the crucifiers of Christ, and Judas to betray him. Hence we find St. Austin speaking thus: "Judas was chosen, but it was to do a most execrable deed, that thereby the adorable work of redemption might be accomplished. When, therefore, we hear our Lord say, 'Have not I chosen you twelve, and one of you is a devil?' we must understand it thus, that the eleven were chosen in mercy; but Judas in judgment: they were chosen to partake of Christ's kingdom: he was chosen to betray him, and be the means of shedding his blood." (*De Corr. et Grat.*, cap. 7.)

Pos. 3. The non-elect were predestinated, not only to continue in final impenitency, sin, and unbelief; but were likewise for such their sins righteously appointed to infernal death hereafter.

Pos. 4. As the future faith and good works of the elect were not the cause of their being chosen; so neither were the future sins of the reprobate the cause of their being passed by; but both the choice of the former, and the decretive omission of the latter, were owing merely and entirely to the sovereign will and determinating pleasure of God.

Pos. 5. God is the Creator of the wicked, but not of their wickedness: he is the Author of their being, but not the infuser of their sin.

Pos. 6. The condemnation of the reprobate is necessary and inevitable.

Pos. 7. The punishment of the non-elect was not the ultimate end of their creation; but the glory of God.

Pos. 8. Notwithstanding God did, from all eternity, irreversibly choose some to be partakers of salvation, and reject the rest; acting in both, according to the good pleasure of his own sovereign will; yet he did not herein act an unjust, tyrannical, or cruel part; nor show himself a respecter of persons.

(1.) He is not unjust in reprobating some; for, being absolute Lord of all his creatures, he is accountable to none for his doings, and cannot be chargeable with injustice for disposing of his own as he will.

Nor, (2.) Is the decree of reprobation a tyrannical one. It is, indeed, strictly sovereign; but sovereignty and tyranny are distinct. He is a tyrant who, being originally a lawful prince, abuses his power, and governs contrary to justice and mercy. But who dares to lay either of these accusations to the Divine charge?

(3.) God, in the reprobation of some, does not act a cruel part. Who ever accused a chief magistrate of cruelty, for not sparing a company of atrocious malefactors? Is this a parallel case?

Nor, (4.) Is God, in choosing some and rejecting others, a respecter of persons. He considers all men as sinners by nature; and has compassion not on persons of this or that sex, age, or station, but on whom, and because, he will have compassion.

Before I conclude this head, I will obviate a fallacious objection, very common in the mouths of our opponents: "How," say they, "is the doctrine of reprobation reconcilable with the doctrine of a future judgment?" To which I answer, that there needs no pains to reconcile these two. In the last day, Christ will sit as Judge; and openly publish, and solemnly ratify, his everlasting decrees, by receiving the elect into glory, and by passing sentence on the non-elect, (not for having done what they could not help, but,) for their wilful ignorance of divine things, and their obstinate unbelief; for their omissions of moral duty, and for their repeated iniquities and transgressions, which they could not help.

CHAPTER V.

Showing, that the Doctrine of Predestination should be openly preached and insisted on.

UPON the whole, it is evident, the doctrine of God's eternal and unchangeable predestination should be publicly taught from the pulpit

and the press ; that even the meanest of the people may not be ignorant of a truth which is the very foundation of man's happiness. Which I thus prove :—

1. The Gospel is to be preached ; and that not partially, and by piecemeal, but the whole of it. For, so far as the Gospel is maimed, or any branch of the evangelical system is passed over in silence ; so far the Gospel is not preached. Scarce any other distinguishing doctrine of the Gospel can be preached, without this of predestination. Election is the golden thread that runs through the whole Christian system : it is the leaven that pervades the whole lump. It is the bond which connects and keeps together the whole Christian system ; which, without this, is like a system of sand, ever ready to fall to pieces. It is the cement which holds the fabric together ; nay, it is the very soul that animates the whole frame. It is so blended and interwoven with the entire scheme of Gospel doctrine, that, when the former is excluded, the latter bleeds to death.

Nor is the Gospel to be preached only, but preached to every creature ; that is, to reasonable beings, promiscuously, and at large ; to all who frequent the Christian ministry, whether high or low, young or old, learned or illiterate. All who attend on the ministrations of Christ's ambassadors have a right to hear the Gospel fully, clearly, and without mincing. The justice of God's procedure herein is unquestionable. The reprobates have nothing to complain of ; since whatever God does is just and right.

And now, why should not this doctrine be preached and insisted upon in public ?—a doctrine which is of express revelation ; a doctrine which conduces to the comfort of the elect ; and leaves even the ungodly themselves without excuse !

Christ and his Apostles delivered these matters, not to some privileged persons only, but to all at large who had ears to hear. Therefore, it is incumbent on every faithful minister likewise : nor is that minister a faithful one, faithful to Christ, to truth, and to souls, who keeps back any part of the counsel of God, and buries these doctrines in silence, which he is commanded to preach "upon the house tops."

I add, that the doctrine of predestination is not only useful, but absolutely necessary to be taught and known. For,—

1. Without it, we cannot form just and becoming ideas of God.
2. Because the grace of God cannot be maintained without it.
3. By the preaching of predestination, man is duly humbled, and God alone is exalted.
4. Predestination should be publicly taught and insisted upon, in order to confirm true believers in the certainty of their salvation.
5. Without the doctrine of predestination, we cannot enjoy a lively sight and experience of God's special love and mercy toward us in Christ Jesus. The blessing of election rises in value proportionably to the fewness of its objects.
6. Another reason for the unreserved publication of this doctrine is, that from a sense of God's peculiar, eternal, and unalterable love to his people, their hearts may be enflamed to love him in return. Would you know what it is to love God as your Father, Friend, and Saviour, you must fall down before his electing mercy. Till then, you are only

hovering about in quest of true felicity; but you will never find the door, much less can you enter into rest. And without taking predestination into the account, genuine morality, and the performance of truly good works, will suffer, starve, and die away. Love to God is the very fuel of acceptable obedience; but the fuel of holy affection can only be maintained and increased in the heart by the sense of God's predestinating love. Electing goodness being the very life and soul of obedience, the latter, even good works, must flourish or decline, in proportion as election is glorified or obscured.

A seventh argument for the preaching of predestination is, that by it we may be excited to the practice of universal godliness.

8. Unless predestination be preached, we shall want one great inducement to the exercise of brotherly kindness.

Hence it appears, that since the preaching of predestination is thus evidently calculated to kindle the twofold flame of love to God, and love to man; it must, by necessary consequence, conduce to the advancement of universal obedience, and to the performance of every social and religious duty: which alone would be a sufficient motive to the public delivery of that important doctrine.

9. Lastly: Without a due sense of predestination, we shall want the surest and the most powerful inducement to patience, resignation, and dependence on God, under every spiritual and temporal affliction.

Such, therefore, being the uses that arise from the faithful preaching, and the cordial reception, of predestination; may we not affirm, that our faith, and all right worship of God, depend, in no small degree, upon our knowledge of that doctrine?

The sum of all is this; One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will: the reprobate shall be damned, do what they can.

Reader, believe this, or be damned.

Witness my hand,

A—T—.

LIST OF WORKS

REVISED AND ABRIDGED FROM VARIOUS AUTHORS,

BY THE REV. JOHN WESLEY, M. A.*

WITH THE PREFACES BY WHICH THEY ARE ACCOMPANIED.

- I.—THE CHRISTIAN'S PATTERN; or, a Treatise of the Imitation of Christ. Written originally in Latin, by Thomas à Kempis. With a preface, containing an account of the usefulness of this Treatise, directions for reading it with advantage, and likewise an account of this edition. Compared with the original, and corrected throughout, by JOHN WESLEY, M. A., Fellow of Lincoln college, Oxon. 8vo., pp. 319, 1735.

* It is very probable that the following list will be found not to contain all the tracts that Mr. Wesley abridged and adopted from different writers. It is as complete as I have been able to make it; and will serve to show, when viewed in connection with his own writings, the astonishing mass of information which he placed within the reach of general readers, and of comparatively poor people.—EDIT.

PREFACE.

THE four first articles of this preface are extracted from, 1. ROSWEIDI *Vita Thomæ à Kempis*: 2. *Peritia Libelli de Imitatione Christi*, subjoined to the Antwerp edition of 1634: 3. The preface to the English edition, printed at London in 1667: and, 4. *Præmonitio ad Lectorem*, prefixed to that printed at Colôgne in the year 1692.

I. Of the author.

II. Of this Treatise.

III. Of the temper requisite in order to read it with improvement.

IV. Of the manner of reading it.

V. Of this edition.

I. 1. THOMAS HEMERKEN was born at Kempis, a little village of Germany, in the diocess of Cologne, from whence he took the name of à Kempis. His parents were poor, but pious. They had two sons; of whom Thomas, the younger, was born in the year 1380. Having spent his first years with his parents, at the age of thirteen he was sent to Deventer, the chief town of Overyssel, in the Low Countries, then a flourishing seminary of learned men.

2. His first care at Deventer was, to find out his brother, who had settled there several years before, that he might be by him directed and assisted in the pursuit of his studies. By him he was recommended to Florentius, the vicar of the church of Deventer, and instructor of the students who repaired thither from all parts for that purpose. Florentius received him with the kindness of a parent, kept him for some time in his own house, and then procured him a lodging in a religious family, and furnished him with books and all other necessaries.* Having now the advantage of daily converse with his fellow students, persons no less eminent for piety than learning, he made that progress in both, of which his writings will be an abundant testimony to all ages.

3. After having spent seven years in this happy society, in the year 1400 (wherein Florentius died) he retired to St. Agnes's Mount, near Zwolle, where a monastery of Augustines was newly erected. He was gladly received by his brother, the first prior of the house; but, that he might not do any thing without the utmost deliberation, he passed five years in his noviate, in the sixth he assumed the habit, and in the seventh took the vow upon him.

4. He was here very eminent for piety toward God, reverence to his superiors, and love to his brethren. His employment was partly reading the Holy Scriptures, partly in transcribing them, (for he had learned the art of writing in great perfection at Deventer,) and partly composing books. His behaviour in the church was highly exemplary. While he repeated the psalms, his face was always raised toward heaven, and he frequently appeared rapt above himself, and

* "Florentius, in a conversation with Thomas à Kempis, observed to him three temptations to which beginners in a spiritual life are exposed. The first was, when a person, recently converted, returns to associate with his worldly friends on the pretence of endeavouring to convert them. Of ten who yield to this temptation, scarcely one (Florentius used to say) does not relapse into his former habits. The second is, when a lowly layman wishes to enter into holy orders. This, according to Florentius, proceeds too often from a secret pride which makes the layman wish for a higher occupation than that of his humble lot. The third temptation is, when a priest, who is gifted with talents and learning, seeks for the dignities of the church only from a wish, as he flatters himself, of being useful to his neighbours. This was often described by Florentius as a most dangerous illusion. To seek for dominion over others, he used to say, is a strong mark of reprobation."—EDIT.

quite in an ecstasy. All his discourse was upon God and the Holy Scriptures. When any in his presence spoke of worldly affairs, he never (unless necessity required) opened his mouth, having no desire of such knowledge. But where the conversation turned upon God and heavenly things, his words flowed like a stream from an inexhaustible fountain. He never declined it, when desired to speak upon an improving subject, only desiring a little time to prepare himself for it by meditation: and the ease and eloquence with which he spoke were so great, that many came from remote places to hear him.

5. His cheerful patience under affliction of any kind, his gentleness in bearing, and kindness in excusing, the faults of others, the sobriety and modesty of his whole conversation, his unwearied diligence in promoting the good of the society, and the constancy and fervour of his prayers, were the admiration of all that observed them; insomuch that, being yet in the flower of his age, he was unanimously elected sub-prior. Some time after, he was chosen steward or treasurer; but finding the careful attendance on that employment too great an avocation from contemplation and writing, he desired and procured leave to resign it.

6. It often happened, that, while he was engaged in business or conversation with some of his brethren, he felt so powerful an impression upon his mind, that he was obliged to leave them, and to retire into his chamber; and there freely pouring out his soul before God, he received from him the wisdom which shines forth in his writings.

7. In the year 1441 he composed his treatise "Of the Imitation of Christ." In 1448 he was again elected sub-prior, of which his own account, (in his Chronicle of M. Agnes, c. 26,) is as follows:—"Brother Henry of Deventer being elected the fourth prior of Mount Agnes, after three days convened his brethren, and proposed their electing a new sub-prior, agreeably to the statutes. Accordingly, on the feast of St. James the Apostle, after a short scrutiny, was elected Thomas Kempis, one of the seniors, aged sixty-seven years. And although he knew his own unfitness, and excused himself upon that account, yet obedience requiring it, he submitted to the determination of his brethren; not refusing to undergo labour for their sakes, and for the love of Jesus Christ; earnestly imploring all their prayers, and trusting not in himself, but in the grace of God."

8. As to his person, he was low of stature, of a ruddy but brown complexion, and a lively, piercing eye. Notwithstanding his night labours, both in transcribing the Bible, and writing out his own meditations, he never used spectacles; but continued to the end of his life of a clear, strong sight.

9. Being now in the ninety-second year of his age, seventy-one years of which he had passed on Mount Agnes, on the 25th of July, 1471, he was called forth by God to the mount of eternity, on which he had so often fixed his eye, which he had so long panted after; and his blessed soul forsaking its house of clay, passed into the unfading mansions, to enjoy its God for ever.

II. 1. The style of this Treatise is the most plain, simple, and unadorned, that can be conceived; yet such is the strength, spirit, and weight, of every sentence, that it is scarce possible, without injury to the sense, to add or diminish any thing.

2. The whole Treatise is a complete and finished work, comprehending all that relates to Christian perfection, all the principles of that internal worship with which alone we worship God "in spirit and in truth." A serious mind will never be sated with it, though it were read a thousand times over; for those general principles are as fruitful seeds of meditation, and the stores they contain can never be exhausted. And herein it greatly resembles the Holy Scriptures, that, under the plainest words, there is a divine, hidden virtue, continually flowing into the soul of a pious and attentive reader, and, by the blessing of God, transforming it into his image.

3. Whatever relates to Christian perfection, may be reduced to one of these three heads: (1.) The essence of it: (2.) The ways and degrees by which it is attained: And (3.) The means or instruments of it.

4. The scope of this Treatise is, that perfection which every Christian is bound to aspire to. Now, although the whole essence of this consists in love, which unites the soul to God; yet, because perfect love implies, (1.) Entire humility, (2.) Absolute self-renunciation,* (3.) Unreserved resignation, (4.) Such a union of our will with the divine as makes the Christian one spirit with God; a great part of it describes these tempers, whereby he that loves God is made partaker of the divine nature.

5. And, First, because none can attain to the least degree of Christian perfection without humility, the author describes the nature, the several degrees, properties, and effects of it. (Book i, chap. 2, 19; ii, 2, 6, 10; iii, 5, 8, 9, 10, 36, 45, 46, 47, 52, 53, 54, 55, 57.)

6. With the same copiousness of thought, he treats of self-renunciation; showing the absolute necessity of it, inasmuch as without it we can have no true peace, or joy, or liberty of spirit; (i, 6; iii, 31, 37, 47;) describing it under great variety of expressions; (i, 6, 17; ii, 8, 9; iii, 11, 13, 17, 18, 32, 33, 37, 42, 46, 47, 49, 58, 61;) and, lastly, proposing two widely different species of it, whereby the latter cannot be attained to but by long exercise in the former. The one restrains and moderates the appetite of earthly and sensible things, such as riches, honours, and pleasures; (i, 7, 22; iii, 13, 22, 31, 42, 46, 47, 58; iv, 15;) the other, which is of a far sublimer nature, known to few, and by still fewer practised, cleanses the soul from that impurity which is apt to adhere even to her desires of heavenly and spiritual things. (i, 15; ii, 9, 10, 11, 12; iii, 12, 54.)

7. He speaks, Thirdly, of resignation, or the giving ourselves up into the hands of God without any reserve or limitation, throwing ourselves wholly upon him, and being alike ready to receive whatever his providence chooses for us. (ii, 11; iii, 16, 19, 24, 29.)

8. Lastly: The union of our will with the divine, the highest degree of Christian perfection, he describes with regard to its principal properties and effects, under these and the like expressions:—Turning our heart wholly to God; going out of ourselves; sacrificing, offering up, ourselves to him; honouring, glorifying, praising, him; referring all

* N. B. This word is preferable to *self-denial* on two accounts: 1. Because it is a more general term, including both *self-denial* and *taking up the cross*: 2. Because it is a more literal translation of our Saviour's expression, Ἀπαρνησάθω ἑαυτὸν, *Abrenuntiet sibi ipsi*. [Let him renounce himself.]

things to him ; seeking, finding, drawing near to, God ; enjoying, rejoicing, delighting in, God ; rest in God ; pure love ; having God for our all. (i, 3, 7, 13, 14, 15, 16, 17 ; ii, 1, 2, 3, 4, 5, 10, 11, 31 ; iii, 7, 10, 15, 16, 17, 18, 27, 29, 30, 31, 32, 33, 36, 37, & c ; iv, 7, 8, 9, 12, 13, 15, 16.)

9. In order to attain this perfect love, there are several stages to be passed through : for it is necessary, not only that the soul be fully purged from all wilful, habitual sin ; but likewise that it be enlightened by the knowledge and practice of all virtue, before it can be united to God.

10. The first step toward a purgation from sin is, to conceive a hatred of it ; to excite which, he treats of compunction of heart ; (i, 21 ;) of death, and the pains of hell ; (i, 23, 24 ;) of the vanity of the world ; (ii, 1 ;) of the love of it ; (iii, 3 ;) and of the joy of a good conscience. (ii, 6.) He next animates us to a wary and vigorous resistance of the sins we have in some measure conquered ; (i, 2, 13 ; iii, 7, 13, 26, 40 ; iv, 10, 18 ;) to a zealous endeavour to root out all ill habits, particularly those to which infant Christians are most subject ; (i, 4, 7, 8, 9, 10, 13, 20, 22 ; ii, 5 ; iii, 38, 48, 50, 62, 63 ;) and, lastly, to mortify our passions, which is a considerable branch of self-renunciation, and completes the purgation of the soul from sin.

11. The constant practice of all the virtues we know, is the only way to be enlightened with fuller knowledge. To this head, therefore, belongs what is said of humility ; (ii, 2 ; iii, 5, 8, 9, 10, 15, 22, 45, 46, 51, 55 ;) of patience ; (i, 22 ; ii, 3, 10, 11, 12 ; iii, 13, 20, 21, 33, 34, 35, 41, 51, 52, 56, 61, 62 ;) of love to our neighbour, and the fruits of it ; (i, 15, 16 ;) and of hope and trust in God. (ii, 11 ; iii, 35, 44, 46.)

12. As to the union of the soul with God by love, it is described in the most experimental manner, in the chapters above referred to, concerning the conformity of our will to the divine.

13. The chief instruments or means of Christian perfection are above, all and in all, the grace of God ; and, in subserviency to this, prayer, self-examination, reading the Scriptures, and the holy communion.

14. And first, by the grace of God, our corrupted nature, of itself always prone to evil, is healed, strengthened, and enabled both to avoid all sin, and steadily to practise all virtue. To this he accordingly teaches us to ascribe all our strength. (iii, 59.) This he fervently implores of God, as being utterly unable to obtain it, but by his free gift ; (iii, 4, 17, 26, 27, 31, 32, 35 ;) and acknowledging the absolute necessity of it, in order to the recovery of either knowledge or love. (ii, 8, 12 ; iii, 9, 15, 17, 60.)

15. Concerning prayer, the great instrument of procuring the grace of God, he does not lay down any rules ; but it is easy to collect many from those examples with which he every where abounds ; especially in the third and fourth books, wherein is expressed all the energy of devout affection.

16. With regard to self-examination, he directs not only to have an eye to gross sins, but to labour to distinguish good thoughts from evil. More particularly he advises, (1.) Diligently to consider the inward motions of our souls, whether they be of God ; and, whenever we are in doubt concerning them, to commit ourselves wholly to him. (iii, 12,

16.) (2.) Carefully to examine the contrary motions of nature and grace, lest self-love deceive us under the colour of love of God. (iii, 59.) (3.) To examine our virtues, whether they are true and solid, or false and imaginary. (i, 9, 11, 15, 17, 19 ; iii, 5, 22.) (4.) Not to judge of our progress either by the frequency or rareness of our consolations. And, (5.) To be especially watchful over our hearts, when sensible comforts are either given, (ii, 9 ; iii, 6, 8,) or taken away. (ii, 9, 10, 11, 12 ; iii, 8, 35, 55 ; iv, 15.)

17. In the fifth chapter of the first book, and forty-eighth of the third, we are directed how to read the Holy Scriptures : and the whole fourth book instructs us how to make the holy communion an effectual means of Christian perfection.

III. From what has been said of the main design and scope, the matter and argument, of this Treatise, we may easily perceive what temper is requisite, in order to read it with improvement. For, since what every part of it points at is simply this, the being transformed into the image of God ; or, in the author's language, the imitation of Christ, in humility, self-renunciation, resignation, and love ; it cannot be received by those who are enemies to the cross of Christ, and alienated from the life of God. Although nothing is more excellent than the resemblance of God, who is the first and supreme excellency ; than the imitation of Christ, who is the effulgence of his glory, the most perfect pattern of all holiness ; yet, if there be no recovering this resemblance without "denying themselves and taking up their cross daily," those who are immersed in self-love and love of the world will never be at the pains of recovering it. They would, indeed, be advantaged by the death of Christ, but not care for living his life. They do not care for being "planted with him in the likeness of his death," by crucifying the flesh and all its affections, and nailing all its desires to the cross of Christ ; so that they should no longer live, but Christ live in them. These, therefore, can never relish a treatise which tells them plainly that their naming the name of Christ will profit them nothing, unless they "so walk even as he walked," and follow his pattern both in their hearts and lives.

2. It is no wonder, if such as these see no more form or comeliness in this Treatise of the Life of Christ, than those of the like spirit saw in his person, when he was upon earth.* The great practical truths, so strongly enforced herein, are doctrines very grievous to them, as being directly contrary to that love of the world which is the ruling principle in them. These doctrines are a reproof to such spiritual Pharisees, and discover their being short of the true power of godliness. And this, it is certain, they are ; for they will not close with God unless he will abate something of his conditions. They will not purchase even the pearl of great price at so high a rate as the parting with all for it. They are for a more easy and cheap religion, one that costs less than the plucking out their right eyes, and cutting off their right hands ; less than the giving up their dearest, their most convenient sins, the

* "It is the finest work," says Fontenelle, "that hath proceeded from the pen of man, the Gospel being of divine original."—EDIT.

"The Imitation," says Leibnitz, "is one of the most excellent treatises that have been composed. Happy is he who puts its contents in practice, and is not satisfied with merely admiring them."—EDIT.

rooting out their favourite passions ; in short, less than the zealous observance of all those rules delivered by our Lord in his Sermon on the Mount.

3. Nor is there any thing in this Treatise to gratify those who are fond of controversy. These are they who have learned to dispute, not to live ; who prefer the knowledge which puffeth up, to the charity which edifieth. They “provoke one another,” not “to love and to good works,” but rather to wrath, strife, and envy. They are always ready, by starting unnecessary doubts and questions, to turn a spiritual conference upon the most clear, practical truths, into a wholly unspiritual debate upon some point of mere speculation. Whosoever they are, who love thus to “darken counsel with words,” here is no business for them ; they have neither lot nor part in this Treatise.

4. But if there be any of a teachable and humble temper, it is they who may expect improvement from it. Here they will find what they seek for,—the simplicity of the knowledge of Christ ; for the excellency of which, if all things else are accounted as dung and dross, they are abundantly honoured. If there be any who searches for the understanding of divine truths in the path of obedience and experience, who carefully observes the kingdom of God, and the workings of the Holy Spirit in his own soul, and who continually endeavours after an entire conformity to the life of his great Master ; they may hope, by the blessing of God on this Treatise, to attain to a more full and inward knowledge of Christ.

5. If there be any who desires direction and assistance in the several exercises of his Christian warfare, in the several tempers and states he may be in, the variety of difficulties and temptations which he must expect to pass through, while he is in the wilderness, before he enters into the rest of God ; here he will find what will be, by the goodness of God, sufficient to direct and assist him, to strengthen and stablish his heart, and, in a word, seasonably and fully to minister to the several exigencies of his condition.

6. But though all who earnestly desire “the sincere milk of the word,” will find it, and “grow thereby ;” yet it must be remembered, that the great practical truths of religion, the mysteries of the inward kingdom of God, cannot be fully discerned, but by those readers who have read the same things in their own souls. These cannot be clearly known, but by those who derive their knowledge, “not from commentaries, but experience ;” who, by living the life of Christ, by treading in his steps, and suffering the will of God to rule in them as it did in him, have attained to what the heart of a natural man cannot conceive,—the knowing of God as they ought to know. This is that inward, practical, experimental, feeling knowledge, so frequently commended by our author ; for the attainment of which he has occasionally scattered up and down many excellent directions.

7. The more of this knowledge any reader hath, the less careful will he be about the language of what he reads. For when his mind once comes to be immersed, if one may so speak, in the spirituality of the inward sense ; when he once comes to converse with the very soul of all that practical truth contained in this Treatise ; he cannot think it worth while to be a nice observer of the body, of the outward dress, the

style and language. He then knows how to prize this rich treasure, though brought in an earthen vessel; nor will he at all disesteem the precious pearl, for the meanness of the shell.

IV. 1. It is to these alone who, knowing they have not yet attained, neither are already perfect, mind this one thing, and, pressing toward the mark, despise no assistance which is offered them, that the following advices are proposed, concerning the manner of reading this (or any other religious) Treatise.

2. First: Assign some stated time every day for this employment; and observe it, so far as you possibly can, inviolably. But if necessary business, which you could not foresee or defer, should sometimes rob you of your hour of retirement, take the next to it; or, if you cannot have that, at least the nearest you can.

* 3. Secondly: Prepare yourself for reading, by purity of intention, singly aiming at the good of your soul, and by fervent prayer to God, that he would enable you to see his will, and give you a firm resolution to perform it. An excellent form of prayer for this very purpose, you have in the second or third book of this Treatise.

4. Thirdly: Be sure to read, not cursorily or hastily, but leisurely, seriously, and with great attention; with proper pauses and intervals, that you may allow time for the enlightenings of the divine grace. To this end, recollect, every now and then, what you have read, and consider how to reduce it to practice. Farther; let your reading be continued and regular, not rambling and desultory. To taste of many things, without fixing upon any, shows a vitiated palate, and feeds the disease which makes it pleasing. Whatsoever book you begin, read, therefore, through in order: not but that it will be of great service to read those passages over and over that more nearly concern yourself, and more closely affect your inclinations or practice; especially if you press them home to your soul, by adding a particular examination of yourself upon each head.

5. Fourthly: Labour to work yourself up into a temper correspondent with what you read: for that reading is useless which only enlightens the understanding, without warming the affections. And therefore intersperse, here and there, earnest aspirations to God, for his heat as well as his light. Select also any remarkable sayings or advices, and treasure them up in your memory; and these you may either draw forth in time of need, as arrows from a quiver, against temptation, (more especially against the solicitations to that sin which most easily besets you,) or make use of as incitements to any virtue, to humility, patience, or the love of God.

6. Conclude all with a short ejaculation to God, that he, without whom "neither is he that planteth any thing, nor he that watereth," would so bless the good seed sown in your heart, that it may bring forth fruit unto life eternal.

V. 1. Although this edition of the "Christian Pattern" be the same, as to the main of the translation, with that printed at London in the year 1677; yet it differs from it in the following particulars:—

2. First: In being divided, like the Latin, into distinct sentences. It is enough barely to mention this to the serious reader: his experience will speak the rest.

3. Secondly: In being closer to the original. Even the edition above mentioned is, in many places, rather a paraphrase than a translation; by which means, not only much of the beauty, but of the strength and spirit, of the original is lost. Those paraphrastic expressions, so highly injurious to the nervous brevity of the author, are here removed; and the words rendered in as literal a manner as the nature of our tongue will bear.

4. Thirdly: In being plainer. When two equally literal phrases occurred, the more simple has always been chosen. Of all paraphrases, none is more destructive of the sense, none more contrary to the spirit, of this author, than that which attempts to polish his style, and refine his simplicity into eloquence. This has been attempted in our own tongue, but has not been universally approved; and therefore it has been judged proper to revise this literal translation, and make it as perfect as we could, by purging it from such phrases as by length of time were grown antiquated.

5. Lastly: In being clearer. As the most plain, so the fullest and strongest, terms are here preferred before those that are less so. If any thing can injure our author more than making him speak finely, it is the making him speak ambiguously. But neither the original, nor (it is hoped) this translation, is guilty of this fault. Expect no softening here; no mincing or palliating of evangelical truths. Here is no countenance cruelly given to half Christians; no false hopes to those of a double heart, to the trimmers between God and the world, who love to term religion the *main* end of their lives, who say they do make it their *chief* business, and are willing to allow God the larger *part* of their affections. Nay, but he hath told thee, O man, as by his Son, so by this his faithful follower, that it will nothing avail thee to be *almost*, unless thou goest on to be *altogether*, a Christian; that he abhorreth faint hearts and feeble hands, and the sinner that goeth two ways; that thou must serve him, if at all, with *all* thy strength; that this is the *whole* of man! that thou hast one, *only one*, end to regard on earth; that thou hast one, *only one*, business to pursue; that, since but *one* thing is needful, on that *alone* thou art to fix thy single eye; namely, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The good God be merciful unto me and thee, and give us so to run, that we may obtain the prize of our high calling!

II.—Two Treatises: the first, on Justification by Faith only, according to the Eleventh Article of the Church of England: the second, on the Sinfulness of Man's Natural Will, and his utter inability to do works acceptable to God, until he be justified, and born again of the Spirit of God; according to the doctrine of our Ninth, Tenth, Twelfth, and Thirteenth Articles.

They are part of the works of the learned and judicious Dr. Barnes, who had been for many years famous as a great reviver of learning in the university of Cambridge. He afterward became a Protestant, and was martyred for the faith in Smithfield, in the year 1541.

To which is prefixed a Preface, containing some Account of the Life and Death of Dr. Barnes, extracted from the Book of Martyrs, by JOHN WESLEY, A.M. Fellow of Lincoln College, Oxford. 12mo. pp. 99. 1739.

III.—Serious Considerations concerning the Doctrines of Election and Reprobation. Extracted from a late Author. 12mo. pp. 12. 1740.

IV.—The Scripture Doctrine concerning Predestination, Election, and Reprobation. Extracted from a late Author. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 16. 1741.

V.—Serious Considerations on Absolute Predestination. Extracted from a late Author. 12mo. pp. 24. 1741.

VI.—Reflections upon the Conduct of Human Life: with reference to Learning and Knowledge. Extracted from Mr. Norris. The Second Edition. 12mo. pp. 36. 1741.

VII.—An Extract of the Christian's Pattern: or, a Treatise of the Imitation of Christ. Written in Latin by Thomas à Kempis. Published by JOHN WESLEY, A. M. Fellow of Lincoln College, Oxford. 12mo. pp. 130. 1741.

VIII.—An Extract of the Life and Death of Mr. Thomas Haliburton. 12mo. pp. 92. 1741.

PREFACE.

1. "THE kingdom of God," saith our blessed Lord, "is within you." It is no outward, no distant thing; "but a well of living water" in the soul, "springing up into everlasting life." It is "righteousness, and peace, and joy in the Holy Ghost." It is holiness and happiness.

2. The general manner wherein it pleases God to set it up in the heart is this: A sinner, being drawn by the love of the Father, enlightened by the Son, ("the true light which lighteth every man that cometh into the world,") and convinced of sin by the Holy Ghost; through the preventing grace which is given him freely, cometh weary and heavy laden, and casteth all his sins upon Him that is "mighty to save." He receiveth from him true, living faith. Being justified by faith, he hath peace with God: he rejoices in hope of the glory of God, and knows that sin hath no more dominion over him. And the love of God is shed abroad in his heart, producing all holiness of heart and of conversation.

3. This work of God in the soul of man is so described in the following Treatise, as I have not seen it in any other, either ancient or modern, in our own or any other language. So that I cannot but value it, next to the Holy Scriptures, above any other human composition, excepting only the "Christian Pattern," and the small remains of Clemens Romanus, Polycarp, and Ignatius.

4. Yet this great servant of God at some times fell back from the glorious liberty he had received into the spirit of fear, and sin, and bondage; but why was it thus? because the hand of the Lord was shortened? No, verily; but because he did not abide in Christ; because he did not cleave to him with all his heart; because he grieved the Holy Spirit, wherewith he was sealed, by some, perhaps undiscerned, unfaithfulness; who thereupon for a season departed from him, and left him weak and like another man.

5. But it may be said, "The Gospel covenant does not promise entire freedom from sin." What do you mean by the word *sin*? those numberless weaknesses and follies, sometimes (improperly) termed sins of infirmity? If you mean only this, we shall not put off these but with our bodies. But if you mean, "It does not promise entire freedom from sin, in its proper sense, or from committing sin," this is by no

means true, unless the Scripture be false; for thus it is written: "Who-soever is born of God doth not commit sin;" (unless he lose the Spirit of adoption, if not finally, yet for a while, as did this child of God;) "for his seed remaineth in him, and he cannot sin, because he is born of God." He cannot sin so long as "he keepeth himself;" for then "that wicked one toucheth him not," 1 John iii, 9; v, 18.

6. We see, then, how to judge of that other assertion, "that the mercy of God to his sons in Christ Jesus extends to all infirmities, follies, and sins; multiplied relapses not excepted." We grant, many of the children of God find mercy, notwithstanding multiplied relapses: but though it is possible a man may be a child of God who is not fully freed from sin, it does not follow, that freedom from sin is impossible; or, that it is not to be expected by all: for it is promised. It is described by the Holy Ghost as the common privilege of all; and "God will be mindful" (O let us be so!) "of his covenant and promise which he hath made to a thousand generations."

7. This caution is necessary to be remembered, that ye who are weak be not offended. Neither be ye offended, when ye hear the wisdom of the world pronounce all this mere enthusiasm: a hard word, which most of those who are fondest of it, no more understand than they do Arabic. Ask, in the spirit of meekness, him who calls it so, "Is the kingdom of God set up in your soul? Do you feel that peace of God which passeth all understanding? Do you rejoice with joy unspeakable and full of glory? Is the love of God shed abroad in your heart by the Holy Ghost which dwelleth in you? If not, you are no judge of these matters. You cannot discern the things of the Spirit of God. They are enthusiasm, madness, foolishness to you; for they are spiritually discerned."

8. Ask such a one, (but with meekness and love,) "Are you taught of God? Do you know that he abideth in you? Have you the revelation of the Holy Ghost?" (they are the words of our own Church) "inspiring into you the true meaning of Scripture? If you have not, with all your human science and worldly wisdom, you know nothing yet as you ought to know. Whatever you are in other respects, as to the things of God, you are an unlearned and ignorant man. And if you are unstable too, you will wrest these, as you do also the other scriptures, to your own destruction."

9. Be not then surprised, ye that wait for peace, and joy, and love, through faith in the blood of Jesus, that such judges as these are continually crying out, "Enthusiasm!" if you speak of the inward operations of the Holy Spirit. And as to you who have already peace with God, through our Lord Jesus Christ; who now feel his love shed abroad in your hearts, by the Holy Ghost which is given unto you; with whose spirit the Spirit of God beareth witness that ye are the sons of God; it is your part to confirm your love toward them, in all lowliness and meekness; (for who is it that maketh thee to differ? Or what hast thou, which thou hast not received?) and to plead earnestly for them at the throne of grace, that the day star may appear in their hearts also, and the Sun of Righteousness at length arise upon them, with healing in his wings!

JOHN WESLEY.

IX.—An Extract of the Life of Monsieur de Renty, a late nobleman in France. Published by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 67. 1741.

X.—A Short Account of Mrs. Hannah Richardson. 12mo. Fourth Edition. 1741.

XI.—A Practical Treatise on Christian Perfection. Extracted from a late Author. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxon. 12mo. pp. 115. 1743.

XII.—A Serious Call to a Holy Life. Extracted from a late Author. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 230. 1744.

XIII.—Extract of Count Zinzendorf's Discourses on the Redemption of Man by the Death of Christ. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 78. 1744.

XIV.—The Life of God in the Soul of Man: or, the Nature and Excellency of the Christian Religion. Abridged by JOHN WESLEY, M. A. 12mo. pp. 48. 1744.

XV.—A Brief Account of the Occasion, Process, and Issue, of a late Trial at the Assize held at Gloucester, the third of March, 1743, between some of the People called Methodists, Plaintiffs, and certain Persons of the Town of Minchin Hampton, in the said county, Defendants. Extracted from Mr. Whitefield's Letter. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 12. 1744.

TO THE READER.

ONE great reason of my publishing this Extract is, to declare to all mankind, that I entirely concur in Mr. Whitefield's judgment with regard to this whole affair. For I am convinced, that to prevent open violations of the law, is a part of my duty both to God and the king; and that I am as much obliged to give information to "the powers that be" against rioters, as against highwaymen, traitors, or murderers.

JOHN WESLEY.

MAY 1, 1744.

XVI.—A Narrative of the late Work of God at and near Northampton, in New-England. Extracted from Mr. Edwards's Letter to Dr. Coleman. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo, pp. 48.

XVII.—The Distinguishing Marks of a Work of the Spirit of God. Extracted from Mr. Edwards, Minister of Northampton, in New-England. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 48. 1744.

XVIII.—Thoughts concerning the Present Revival of Religion in New-England. By Jonathan Edwards, A. M. Pastor of the Church of Christ at Northampton. Abridged by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. pp. 124. 1745.

XIX.—The Case of John Nelson. Written by himself. 12mo. pp. 36. 1745.

XX.—An Extract of Mr. Richard Baxter's Aphorisms of Justification. Published by JOHN WESLEY, A. M. Fellow of Lincoln College, Oxford. 12mo. pp. 36. 1745.

TO THE READER.

I HAD not heard that there was such a book in the world as Mr. Baxter's "Aphorisms of Justification," when it was sent me by a bookseller to whom I had sent for another tract on the same subject: but, before I had read many pages therein, I saw the wise providence of God; and soon determined (notwithstanding a few expressions which I do not altogether approve of) to reprint the substance thereof, in as small a compass, and at as low a price as possible.

O may He who hath so solemnly declared, "Think not that I am come to destroy the law or the prophets: verily I say unto you, Not one jot or one tittle shall pass from the law, till heaven and earth pass away,"—give the same blessing to this little Treatise now as he did near a hundred years ago! May he once again make it a powerful antidote against the spreading poison of Antinomianism; and thereby save many simple, unwary souls from "seeking death in the error of their life!"

JOHN WESLEY.

NEWCASTLE-UPON-TYNE, March 25, 1745.

XXI.—The Nature and Design of Christianity. Extracted from a late Author. The Fifth Edition. 12mo. pp. 16. 1746.

XXII.—Lessons for Children. [In Three Parts.] 12mo. pp. 76, 108. 124. 1746.

TO ALL PARENTS AND SCHOOLMASTERS.

1. I HAVE endeavoured in the following lessons to select the plainest and the most useful portions of Scripture; such as children may the most easily understand, and such as it most concerns them to know. These are set down in the same order, and (generally) the same words, wherein they are delivered by the Spirit of God. Where an expression is less easy to be understood, I have subjoined a word or two by way of explication; but taking care not to detain you from your great work with comments longer than the text.

2. I cannot but earnestly entreat you to take good heed how you teach these deep things of God. Beware of that common, but accursed way of making children parrots, instead of Christians. Labour that, as far as is possible, they may understand every single sentence which they read. Therefore do not make haste. Regard not how much, but how well, to how good purpose, they read. Turn each sentence every way; propose it in every light; and question them continually on every point: if by any means they may not only read, but inwardly digest, the words of eternal life.

3. Meantime, you will not fail with all diligence to commend both yourselves and your little ones to Him without whom, you well know, "neither is he that planteth any thing, nor he that watereth." You are sensible, he alone giveth the increase. May he both minister bread for your own food, and multiply your seed sown, and increase the fruit of your righteousness!

FEBRUARY 24, 1745-6.

XXIII.—A Short Account of the Death of Samuel Hitchens. By James Hitchens, Tinner. 12mo. pp. 11. 1746.

XXIV.—Instructions for Children. The Third Edition. 12mo. pp. 36. 1747.

TO ALL PARENTS AND SCHOOLMASTERS.

1. I HAVE laid before you in the following tract the true principles of the Christian education of children. These should, in all reason, be instilled into them as soon as ever they can distinguish good from evil. If the fear of the Lord is the beginning of wisdom, then it is certainly the very first thing they should learn. And why may they not be taught the knowledge of God, and the knowledge of letters at the same time?

2. A great part of what follows is translated from the French; only it is here cast into another form, and divided into sentences, that it may be the more easily understood either by the teacher or the learners. And although the great truths herein contained are more immediately addressed to children, yet are they worthy the deepest consideration both of the oldest and wisest of men.

3. Let them be deeply engraven in your own hearts, and you will spare no pains in teaching them to others: Above all, let them not read or say one line without understanding and minding what they say. Try them over and over; stop them short, almost in every sentence; and ask them, "What was it you said last? Read it again: what do you mean by that?" So that, if it be possible, they may pass by nothing, till it has taken some hold upon them. By this means they will learn to *think* as they learn to *read*: they will grow wiser and better every day. And you will have the comfort of observing, that by the same steps they advance in the knowledge of these poor elements, they will also grow in grace, in the knowledge of God, and of our Lord Jesus Christ.

XXV.—A Short Account of the Death of Thomas Hitchens. By James Hitchens, Tinner. 12mo. pp. 12. 1747.

XXVI.—A Companion for the Altar. Extracted from Thomas à Kempis. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxon. The Fourth Edition. 12mo. pp. 24. 1748.

XXVII.—A Word of Advice to Saints and Sinners. Fourth Edition. 12mo. pp. 12. 1748.

XXVIII.—The Doctrine of Salvation, Faith, and Good Works. Extracted from the Homilies of the Church of England. The Tenth Edition. 12mo. pp. 12. 1748.

XXIX.—Thomæ à Kempis de Christo Imitando. Libri Tres. Interprete Sebast. Castellione. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 143. 1748.

XXX.—Historiæ et Præcepta Selecta. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 79. 1748.

XXXI.—Desiderii Erasmi Colloquia Selecta. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 85. 1750.

XXXII.—Phædri Fabulæ Selectæ. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 35. 1750.

XXXIII.—Mathurini Corderii Colloquia Selecta. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 51. 1748.

XXXIV.—Instruções Prælectiones Pueriles. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 39. 1748.

XXXV.—Excerpta ex Ovidio, Virgilio, Horatio, Juvenali, Persio, et Martiali. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 242. 1749.

XXXVI.—Caii Sallustii Crispi Bellum Catalinarium et Jugurthinum. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 110. 1749.

XXXVII.—Cornelii Nepotis Excellentium Imperatorum Vitæ. In usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo. pp. 100. 1749.

XXXVIII.—Nicodemus: or, a Treatise on the Fear of Man. Written in German by August Herman Franck. Abridged by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. The Fourth Edition. 12mo. pp. 32. 1749.

XXXIX.—A Treatise on Christian Prudence. Extracted from Mr. Norris. By JOHN WESLEY, A. M. Fellow of Lincoln College, Oxon. The Third Edition. 12mo. pp. 35. 1749.

XL.—The Manners of the Ancient Christians. Extracted from a French Author. By JOHN WESLEY, A. M. Fellow of Lincoln College, Oxford. 12mo. pp. 24. 1749.

XLI.—A Christian Library: Consisting of Extracts from, and Abridgments of, the Choicest Pieces of Practical Divinity which have been published in the English tongue. In Fifty Volumes. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. 12mo. 1749-1755.

PREFACE.

1. WE commonly believe, that there is not in the world a more complete body of practical divinity, than is now extant in the English tongue, in the writings of the last and the present century. And perhaps this belief is not altogether owing to a natural prejudice in favour of our own country. It seems rather to be grounded on the truth of things, on solid, rational observation.

2. Indeed there can be no reasonable doubt hereof in any who do but calmly consider, (even before they are acquainted with the writings themselves,) that we have not wanted men of natural abilities, no ways inferior to those other countries have produced, whether in earlier or later ages. Whatever assistances art could give, we have also largely enjoyed. And may we not add, (not unto us, O Lord, but unto thy name be the praise!) that the piety which has shone in many of our countrymen has been equal to their learning? They were indeed burning and shining lights, in their successive generations; men whom the Spirit of God endued with the truest wisdom, and taught to understand even the deep things of God.

3. Hence we have in English as great a variety of books, on every branch of religion, as is to be found (I believe it may be said) in any language under heaven. And this variety has been abundantly increased, particularly in the present age, by numerous translations from all languages, ancient as well as modern. So that were a man to spend fourscore years, with the most indefatigable application, he could go but a little way toward reading over what has been published in our own tongue within these last hundred and fifty years.

4. But this very plenty creates a difficulty. One who desires to make the best of a short life, is lost among five hundred folios, and knows not where to begin. He cannot read all, and would willingly read those only that will best reward his labour. But who will point

out these? Who will give him a clew, whereby he may guide himself through this labyrinth?

5. This is needful in the highest degree. And not only because of the immense variety, the endless multiplicity of books, with which he is surrounded on every side; but likewise, because in many of these more is spoken than is true. There is much truth; but there is much falsehood also; and these are frequently so intermixed, so (casually or designedly) blended together, that it is not an easy thing to separate them. Again: Many, though true, are of little use: being chiefly, if not wholly, controversial, they rather tend to promote vain jangling, than holiness either of heart or life. Others, not controversial, are wrote in such a style as is scarce intelligible to the bulk of mankind; a fault which it is not easy for men of learning to avoid, which they cannot avoid without great attention, it being so natural to imagine, that what is plain to themselves must needs be so to their readers also.

6. Those who have avoided this fault have frequently fallen into another: their thoughts are as common as their expressions. They speak plain, but meantime they speak nothing; nothing but what the meanest of their readers might have said for them. All their observations are trite and superficial; they just skim over the surface of religion, but declare nothing of the height or depth of those great truths which are brought to light by the Gospel.

7. From this some have run into the opposite extreme. They are not too superficial, but too mystical. They find hidden meanings in every thing, which God never taught, nor the ancient children of God ever knew. They seek mysteries in the plainest truths, and make them such by their explications. Whereas the Christian religion, according to the Scriptural account, is the plainest, clearest thing in the world; nothing stranger, or harder to be understood than this, "We love him, because he first loved us."

8. There is yet another inconvenience arising from the vast variety of authors in the English tongue. They do not always agree; they do not all speak the same things in the same manner. Even in points of practical religion, yea, and those of the highest concern, writers of no small eminence speak not only in a manner different from, but contradictory to, each other. One bids us go on; another, stop; one directs to the right hand, another to the left; insomuch that unless the reader be endued, not only with a good understanding, but with some experimental knowledge of the things of God, he is in danger of being quite bewildered. Nay, some unhappy men have been induced hereby to throw away all religion; imagining there was nothing therein but jargon and self-inconsistency.

9. Now who will be at the pains to extract the gold out of these baser mixtures? Who will separate the pure, genuine divinity out of this huge, mingled mass? I have made, as I was able, an attempt of this kind. I have endeavoured to extract such a collection of English divinity, as (I believe) is all true, all agreeable to the oracles of God; as is all practical, unmixed with controversy of any kind, and all intelligible to plain men; such as is not superficial, but going down to the depth, and describing the height, of Christianity; and yet not mystical, not obscure to any of those who are experienced in the ways of God. I

have also particularly endeavoured to preserve a consistency throughout, that no part might contradict any other; but all conspire together to make "the man of God perfect, throughly furnished unto every good word and work."

10. But, in order to this, I have been obliged, not only to omit the far greatest part of several eminent authors, but also to add what was needful, either to clear their sense, or to correct their mistakes. And, in a design of this nature, I apprehend myself to be at full liberty so to do. I therefore take no author for better, for worse; (as indeed I dare not call any man Rabbi;) but endeavour to follow each so far as he follows Christ. And not (knowingly) one step farther.

11. I follow (nearly, not scrupulously) the order of time, wherein these authors wrote. And that for two reasons,—First, that the serious reader may be the more clearly satisfied, that the genuine religion of Jesus Christ has been one and the same from the beginning; and, Secondly, that if it should please God to call me hence, before the work is brought to a period, any who think good to pursue the same design, may the more easily go on where I leave off.

May the Giver of every good gift give it his blessing, and write his love in every reader's heart!

KINGSWOOD SCHOOL, March 25, 1749.

Preface to the Epistles of the Apostolical Fathers, St. Clement, St. Ignatius, St. Polycarp; and the Martyrdoms of St. Ignatius and St. Polycarp. Vol. i, p. 17.

TO THE READER.

1. THE authors of the following collection were cotemporaries of the holy Apostles; one of them bred under our Lord himself, and the others well instructed by those great men whom he commissioned to go forth and teach all nations. We cannot therefore doubt, but what they deliver to us is the pure doctrine of the Gospel; what Christ and his Apostles taught, and what these holy men had themselves received from their own mouths.

2. Nor had they only the advantage of living in the Apostolical times, of hearing the holy Apostles and conversing with them, but were themselves of a very eminent character in the church; men raised to the highest honour and authority; chosen by the Apostles to preside in their several sees; and those some of the most eminent then in the world: such men therefore, we may be well assured, must have been carefully instructed in the mystery of the Gospel, and have had a most comprehensive and perfect knowledge of the faith as it is in Jesus.

3. Had they been men of no note, no authority in the church, yet the very age wherein they lived, would have rendered their discourses justly venerable to us. But now, having to do with men not only instructed in common by the Apostles, with the other Christians of those days, but particularly bred up and instituted by them; having here the writings of men who had attained to so perfect a knowledge of the mystery of godliness, as to be judged worthy by the Apostles themselves to be overseers of the great churches of Rome, Antioch, and Smyrna; we cannot with any reason doubt of what they deliver to us as the Gospel of Christ; but ought to receive it, though not with equal veneration,

yet with only little less regard than we do the sacred writings of those who were their masters and instructors.

4. Yet farther: They were not only such eminent men, and bred up under such mighty advantages, and so thoroughly instructed in the knowledge of the Gospel, but they were also persons of consummate piety; adorned with all those Christian virtues which they so affectionately recommend to us. But especially, they were zealous watchmen over their churches, careful to instruct them in the true faith of Christ, and to preserve them from the contagion of those heresies which even then began to corrupt it. Hence we read in Eusebius, with what a holy zeal Ignatius first, and then his fellow disciple St. Polycarp, set themselves against those who taught other doctrines than what the Apostles had delivered unto them; what wise directions they gave for the discovery of false teachers, and how earnestly they exhorted all the churches to keep firm to their respective bishops and presbyters, and to the Apostolical doctrine derived from them.

5. To this general piety of their lives, and care for the purity of religion, we may add their courage and constancy in the maintaining of it. And two of them, after having spent their lives in a careful administration of the great charge to which they were called, were at last made perfect through martyrdom, which they underwent with a calmness and resolution, worthy both the religion they professed, and the eminent characters they had obtained in the church.

6. Such reason have we to look on the writings of these holy men, as containing the pure, uncorrupted doctrine of Christ. But, to advance higher yet, they were not only thus qualified by these ordinary means to deliver the Gospel to us, but were likewise endued with the extraordinary assistance of the Holy Spirit.

7. To be satisfied of this, we need only consider, First, that the extraordinary gifts of the Holy Ghost, which the Scriptures themselves tell us were conferred on other believers as well as on the Apostles, continued still in the church after their departure, as is expressly testified by Justin Martyr. And that we may be assured he spoke nothing but what was undeniable, we find him urging it against Trypho the Jew, as an unanswerable argument for the Christians against the Jews, from whom those gifts had been long departed.

8. The same St. Clement declares, in his Epistle to the Corinthians; where he reproves those who prided themselves in them. And St. Ignatius not only supposes, (in his salutation to the church of Smyrna,) that such gifts might be in others, but in his letter to the Philadelphians plainly intimates, that he himself was endued with a large portion of them.

9. Which being so, we cannot doubt, Secondly, but that the Apostles were careful to set those over the several churches who were most eminent for these gifts; and that God was also pleased to grant to such persons a more than ordinary portion of his Spirit, for the better discharge of those eminent offices to which they were called.

10. One of the qualifications which the Apostles required, even in those who were to be ordained deacons, we know, was, that they should be "men full of the Holy Ghost." And accordingly it is recorded of St. Stephen, that he was "full of faith and power, and did signs and

wonders among the people ;" nor could the Jews stand against the wisdom and Spirit by which he spake. How much more careful must they have been, not to admit any into the highest authority, but who were yet more eminently endued with the same gifts!

11. The plain inference is, not only that they were not mistaken in their interpretations of the Gospel of Christ; but that, in all the necessary parts of it, they were so assisted by the Holy Ghost, as to be scarce capable of mistaking. Consequently, we are to look on their writings, though not of equal authority with the Holy Scriptures, (because neither were the authors of them called in so extraordinary a way to the writing them, nor indued with so large a portion of the blessed Spirit,) yet as worthy of a much greater respect than any composures which have been made since; however men may have afterward written with more art, and a greater stock of human learning, than is to be found not only in the following pieces, but even in the New Testament itself.

12. Indeed the manner in which they are written, the true primitive simplicity which appears in all the parts of them, is no just objection to them, but rather a strong recommendation to all considering men. They knew the excellency of their doctrine, and the importance of the revelations which it made of the future state; and therefore they contented themselves to declare these things in a plain and simple manner; and yet with such efficacy and power as surpassed all the rhetoric in the world.

Preface to St. Clement's Epistle to the Corinthians. Vol. i, p. 21.

IT is no small commendation which the Holy Ghost by St. Paul has left us of the writer of this Epistle, Philip. iv, 3; where the Apostle not only mentions him as his fellow labourer in the work of the Gospel, but as one whose name was written in the book of life.

He was made bishop of Rome, by the express direction of one or both of the Apostles, St. Peter and St. Paul: the occasion of his writing this letter seems to have been, First, the division of the church at Corinth on account of their teachers; and Secondly, their mistakes concerning the resurrection. St. Paul had not long before put a stop to the one, and set them right as to the other. But the evil beginning to break out afresh, St. Clement, in the Epistle before us, first takes notice of the rise of those new seditions, and exhorts them to unity; and then, by many arguments, establishes the certainty of the future resurrection.

It is most probably judged to have been written about seventy years after Christ, shortly after the end of Nero's persecution, and a little before the Jewish war broke out, which ended in the destruction of Jerusalem.

Preface to St. Polycarp's Epistle to the Philippians. Vol. i, p. 24.

THE character of St. Polycarp, the angel or bishop of the church in Smyrna, sufficiently appears from the words of our Lord, in the Revelation ii, 9, &c: "I know thy works and tribulation and poverty; but thou art rich—fear none of these things which thou shalt suffer—be thou faithful unto death, and I will give thee a crown of life."

He writ this letter to the Philippians, as appears from several passages of the letter itself, about or a little after the time of the martyrdom of St. Ignatius; that is, at the end of the year 116, or in the

beginning of 117; when he had not as yet heard the particular circumstances of the sufferings of that glorious martyr.

It is here placed before the Epistles of St. Ignatius, although it was wrote after them, both because it is a fit introduction to them, and because it was probably so placed by Polycarp himself. For thus he speaks to the Philippians: "The Epistles of Ignatius we have sent unto you,—which are subjoined to this Epistle."

Preface to St. Ignatius's Epistles. Vol. i, p. 31.

EUSEBIUS informs us, that as Ignatius, (*Historia Ecclesiastica*, lib. iii, c. 36,) was on his way to Rome, in order to be cast to the wild beasts, he not only confirmed the churches through which he passed, but wrote to the chief of those that were near, in the following order:—

First. From Smyrna, where he tarried some time with his fellow disciple St. Polycarp, he wrote to the Ephesians, Magnesians, Tralians, and Romans; and being gone on to Troas, he thence wrote to the churches of Philadelphia and Smyrna, and a particular letter to Polycarp.

And with the descriptions which Polycarp and Eusebius have left us of the epistles of this holy man, the following fully agree, as they do likewise exactly with those numerous quotations (produced at large and compared together by Bishop Pearson) which the ancient Fathers have made out of them.

Preface to Fox's Acts and Monuments of the Christian Martyrs. Vol. ii, p. 209.

TO THE READER.

AFTER the venerable remains of Ignatius and Polycarp, closed with the artless, yet lively, discourses of Macarius, and John Arndt's nervous account of true Christianity, worthy of the earliest ages, I believed nothing could be more acceptable to the serious reader, than to see this Christianity reduced to practice. I was therefore easily determined to subjoin to these, "The Acts and Monuments of the Christian Martyrs." Here we see that pure and amiable religion evidently set forth before our eyes; assaulted, indeed, by all the powers of earth and hell, but more than conqueror over all.

2. In abridging this vast Work I have purposely omitted, not only all the secular history, but likewise those accounts, writings, and examinations of the martyrs, which contained nothing particularly affecting or instructive.

3. Whoever attends to the power of God, which was so eminently shown both in the lives and deaths of these his saints, will easily excuse that manner of expression which might give disgust to a curious reader. Near two hundred years cannot but make a very considerable change in a living language; so that many phrases which were then both clear and beautiful, have now lost both their elegance and perspicuity. I had not leisure to alter the language much; only to change some obsolete expressions for such as are now in common use, and therefore more intelligible to ordinary readers.

4. May we all learn from these worthies, to be, not almost only, but altogether, Christians! to reckon all things but dung and dross for the excellency of the *experimental* knowledge of Jesus Christ! and not

to count our lives dear unto ourselves, so we may finish our course with joy.

Preface to Extracts from the Works of the Puritans. Vol. vii, p. 2.

1. AFTER an account of the lives, sufferings, and deaths of those holy men who sealed the ancient religion with their blood, I believed nothing would either be more agreeable or more profitable to the serious reader, than some extracts from the writings of those who sprung up, as it were, out of their ashes. These breathe the same spirit, and were, in a lower degree, partakers of the same sufferings. Many of them took joyfully the spoiling of their goods, and all had their names cast out as evil; being branded with the nickname of Puritans, and thereby made a by-word and a proverb of reproach.

2. I have endeavoured to rescue from obscurity a few of the most eminent of these: I say a few; for there is a multitude of them, which it would be tedious even to name. Nor have I attempted to abridge all the works of these few; for some of them are immensely voluminous. The Works of Dr. Goodwin alone would have sufficed to fill fifty volumes. I have therefore selected what I conceived would be of most general use, and most proper to form a complete body of practical divinity.

3. I am sensible, even these excellent writers are not without their blemishes. Their language is not so smooth and terse as that of the present age. Many of their expressions are now quite out of date, and some unintelligible to common readers. The whole language of Bishop Hall (if we rank him in that number) is too stiff, laboured, and affected. That of most of the rest runs into the other extreme,—is too low, and purposely neglected. Add to this, that they are exceeding verbose and full of circumlocutions and repetitions. But I persuade myself most of these defects are removed in the following sheets. The most exceptionable phrases are laid aside; the obsolete and unintelligible expressions altered; abundance of superfluous words are retrenched; the immeasurably long sentences shortened; many tedious circumlocutions are dropped, and many needless repetitions omitted.

4. But it should not be concealed, that there are other blemishes than these, in the greater part of the Puritan writers. One of these is, that they drag in controversy on every occasion, nay, without any occasion or pretence at all. Another is, that they generally give a low and imperfect view of sanctification or holiness. The former of these it was easy to remedy, by leaving out all that but glanced upon controversy; so that now all that fear God, though of various opinions, may read them both with advantage and pleasure. The latter defect, I trust, is fully supplied by the preceding and following tracts.

5. But abundant recompense is made for all their blemishes by the excellencies which may be observed in them. Such is the spirit wherewith they write; they appear, one and all, to be quite possessed with the greatness and importance of their subject, to be thoroughly in earnest, and as serious as if they were just returned from, or launching into, eternity. Their judgment is generally deep and strong, their sentiments just and clear, and their tracts on every head full and comprehensive, exhausting the subjects on which they write.

6. More particularly, they do indeed exalt Christ. They set him forth in all his offices. They speak of him as those that have seen his glory, full of grace and truth. They sum up all things in Christ, deduce all things from him, and refer all things to him.

7. And, next to God himself, they honour his word. They are men mighty in the Scriptures, equal to any of those who went before them, and far superior to most that have followed them. They prove all things hereby. Their continual appeal is, "to the law and to the testimony." Nor do they easily form a judgment of any thing, till they have weighed it in the balance of the sanctuary.

8. Hence it is, that they are continually tearing up the very roots of Antinomianism, by showing at large, from the oracles of God, the absolute necessity, as of that legal repentance which is previous to faith, so of that evangelical repentance which follows it, and which is essential to that holiness without which we cannot see the Lord.

9. But the peculiar excellency of these writers seems to be the building us up in our most holy faith. It is frequently observed, that, after the first joy of faith wherein the young believer rides as upon the wings of the wind, he either suddenly or gradually sinks down, and meets as it were a vast vacuity. He knows not what to do with his faith, or how to exercise himself unto godliness. There appears *μῆγα χάσμα*, a great gulf, a huge chasm, between the first and the perfect love. Now this Mr. Bolton, Dr. Preston, Dr. Sibbs, and their cotemporaries, above all others, instruct us how to pass through; how to use the faith which God has given, and to go from strength to strength. They lead us by the hand in the paths of righteousness, and show us how, in the various circumstances of life, we may most surely and swiftly grow in grace, and in the knowledge of our Lord Jesus Christ.

Preface to the Works of Mr. John Smith. Vol. xix, p. 177.

I AM sensible some parts of the following discourses are scarce intelligible to unlearned readers. But I could not prevail with myself, on that account, to rob those who can understand them of so great a treasure.

JOHN WESLEY.

MARCH 10, 1752.

Preface to the Whole Duty of Man. Vol. xxi, p. 5.

TO THE READER.

WHOEVER reads the following Treatise, should consider the time wherein it was written. Never was there more talk of faith in Christ, of justification by faith, and of the fruits of the Spirit: and scarce ever was there less practice of plain, moral duties, of justice, mercy, and truth. At such a time it was peculiarly needful to inculcate what was so generally neglected. And this is well done in the ensuing tract, (particularly with regard to the extracts of religion,) which far better deserves its title than that miserable thing which has lately usurped the name.

I do not apprehend that any one page herein contradicts that fundamental principle, "By grace ye are saved, through faith; being justified freely through the redemption which is in Jesus." Nor am I afraid that any who have read the preceding volumes should be induced by

any part of this to build again the things which they had thrown down, to seek salvation by their own righteousness. But I trust, many who have already experienced the free grace of God in Christ Jesus, may hereby be more fully instructed to walk in him, and more thoroughly furnished for every good word and work.

JOHN WESLEY.

Preface to Whateley's Directions for Married Persons. Vol. xxii, p. 3.

TO THE READER.

THE following tract did not come to my hand soon enough to be inserted in its proper place, namely, between Bishop Hall's and Mr. Bolton's Works, with whom the author of it was cotemporary. But it can never be unseasonable nor unacceptable to those who love plain, sound, practical religion. I have seen nothing on the subject, in any either ancient or modern tongue, which is in any degree comparable to it. It is so full, so deep, so closely, so strongly wrote, and yet with the most exquisite decency, even where the author touches on points of the most delicate nature that are to be found within the whole compass of divinity. I cannot therefore but earnestly recommend it to the most serious and attentive consideration of all those married persons who desire to have a conscience void of offence, and to adorn the Gospel of God our Saviour.

JOHN WESLEY.

LONDON, January 6, 1753.

Preface to Clark's Lives of Eminent Persons. Vol. xxvi, p. 3.

TO THE READER.

1. IN order to illustrate, by examples, the rules already laid down, I at first only designed to abridge the Lives which Mr. Clark had collected. But upon a closer inspection, it was easy to perceive, many of them would not answer the pains of abridging. Many of the persons of whom he speaks were no ways eminent, either for piety or understanding. The accounts he has given of many of the rest contain few matters worth relating; and even these are generally related in a low and injudicious manner.

2. On the other hand, I found he had omitted the lives of some of the most eminent men in our nation. Such were Archbishop Usher and Bishop Bedell in particular: such were many others of the Established Church, who had no scruple in respect of conforming both to her doctrine and discipline.

3. I have therefore been obliged to vary from my first design, both by omitting many lives which Mr. Clark has inserted, as containing either nothing exemplary, or nothing but what occurs with more advantage in the lives of others; and by inserting some which he had omitted, although they were men famous in their generations, highly esteemed by all those who love the image of God, in whomsoever it may be found.

4. Perhaps it may be useful, as well as agreeable, to those who are broke loose from that miserable bigotry which is too often entailed upon us, from our forefathers, to observe how the same Spirit works the same work of grace in men upright of heart, of whatever denomination

These, how widely soever they differ in opinion, all agree in one mind, one temper. How far distant soever they are from each other, with regard to the circumstances of worship, they all meet in the substance of all true worship, "the faith that worketh by love."

Preface to an Extract from the Works of Archbishop Tillotson. Vol. xlv, p. 295.

TO THE READER.

I HAVE the rather inserted the following extracts for the sake of two sorts of people,—those who are unreasonably prejudiced for, and those who are unreasonably prejudiced against, this great man. By this small specimen it will abundantly appear, to all who will at length give themselves leave to judge impartially, that the Archbishop was as far from being the worst, as from being the best, of the English writers.

XLII. Thoughts upon Infant Baptism. Extracted from a late Writer. 12mo. pp. 21. 1751.

XLIII. Some Account of the Life and Death of Matthew Lee, executed at Tyburn, October 11th, 1752; in the 20th year of his age. 12mo. pp. 24. 1752.

XLIV. An Extract of the Life and Death of Mr. John Janeway, Fellow of King's College, in Cambridge. By JOHN WESLEY, M. A. 12mo. pp. 35. 1753.

XLV. The Complete English Dictionary, explaining most of those hard words which are found in the best English writers. By a Lover of Good English, and Common Sense. N. B. The Author assures you, he thinks this is the best English Dictionary in the World. 12mo. 1753.

TO THE READER.

As incredible as it may appear, I must allow, that this Dictionary is not published to get money; but to assist persons of common sense, and no learning, to understand the best English authors; and that with as little expense of either time or money as the nature of the thing will allow.

To this end, it contains, not a heap of Greek and Latin words, just tagged with English terminations; (for no good English writer, none but vain and senseless pedants, give these any place in their writings;) not a scroll of barbarous law expressions, which are neither Greek, Latin, nor good English; not a crowd of technical terms, the meaning whereof is to be sought in books expressly wrote on the subjects to which they belong; not such English words as *and*, *of*, *but*, which stand so gravely in Mr. Bailey's, Pardon's, and Martin's Dictionaries; but "most of those hard words which are found in the best English writers." I say *most*; for I purposely omit, not only all that are not found in the best writers; not only all law words, and most technical terms; but likewise all the meaning of which may be easily gathered from those of the same derivation. And this I have done, in order to make this Dictionary both as short and cheap as possible.

I should add no more, but that I have so often observed, the only way, according to the modern taste, for any author to procure commendation to his book, is, vehemently to commend it himself. For want of this deference to the public, several excellent tracts, lately printed,

but left to commend themselves by their intrinsic worth, are utterly unknown or forgotten: whereas, if a writer of tolerable sense will but bestow a few violent encomiums on his own work; especially, if they are skilfully ranged in the title-page; it will pass through six editions in a trice: the world being too complaisant to give a gentleman the lie; and taking it for granted, he understands his own performance best.

In compliance, therefore, with the taste of the age, I add, that this little Dictionary is not only the shortest and cheapest, but likewise, by many degrees, the most correct, which is extant at this day. Many are the mistakes in all the other English Dictionaries which I have yet seen: whereas, I can truly say, I know of none in this: and I conceive the reader will believe me; for if I had, I should not have left it there. Use, then, this help, till you find a better.*

XLVI. The Trial of Spirits, both in Teachers and Hearers. Wherein is held forth the clear discovery of all that are Carnal and Antichristian Teachers in these Nations: testified from the word of God, before the University Congregations in Cambridge. By the Rev. Mr. W. D., Master of Convil and Caius College, Cambridge. Extracted by a Member of the Church of England. 12mo. pp. 31. 1753.

XLVII. Explanatory Notes upon the New Testament. By JOHN WESLEY, M. A. late Fellow of Lincoln College, Oxford. 4to. pp. 765. 1755.

PREFACE.

1. FOR many years I have had a desire of setting down and laying together what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this kind, by a deep sense of my own inability; of my want not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought: and when, by much importunity, I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

2. But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt any thing of this kind at all, I must not delay any longer. My day is far spent, and (even in a natural way) the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else; being prevented by my present weakness from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!

3. It will be easily discerned, even from what I have said already, and much more from the notes themselves, that they were not principally designed for men of learning, who are provided with many other helps; and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them.

* Mr. Wesley's explanation of the word *Methodist*, in this Dictionary, is worthy of notice. It is, "One that lives according to the method laid down in the Bible."—
EDIT.

But I write chiefly for plain, unlettered men, who understand only their mother tongue, and yet reverence and love the word of God, and have a desire to save their souls.

4. In order to assist these in such a measure as I am able, I design, First, to set down the text itself, for the most part, in the common English translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say it is incapable of being brought, in several places, nearer to the original. Neither will I affirm that the Greek copies from which this translation was made are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

5. I am very sensible this will be liable to objection; nay, to objections of quite opposite kinds. Some will probably think the text is altered too much; and others, that it is altered too little. To the former I would observe, that I have never knowingly, so much as in one place altered it for altering's sake; but there, and there only, where, First, the sense was made better, stronger, clearer, or more consistent with the context; Secondly, where, the sense being equally good, the phrase was better, or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not prevail upon myself to do: so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity; yet is it not an excusable infirmity to be unwilling to part with what we have been long accustomed to, and to love the very words by which God has often conveyed strength or comfort to our souls.

6. I have endeavoured to make the notes as short as possible, that the comment may not obscure or swallow up the text; and as plain as possible, in pursuance of my main design,—to assist the unlearned reader: for this reason I have studiously avoided, not only all curious and critical inquiries, and all use of the learned languages; but all such methods of reasoning and modes of expression, as people in common life are unacquainted with: for the same reason, as I rather endeavour to obviate than to propose and answer objections; so I purposely decline going deep into many difficulties, lest I should leave the ordinary reader behind me.

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward,) Bengelius, than I entirely changed my design, being thoroughly convinced, it might be of much service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest. Those various readings, likewise, which he has showed to have a vast majority of ancient copies and translations on their side, I have, without scruple,

incorporated with the text; which, after his manner, I have divided all along, (though not omitting the common division into chapters and verses, which is of use on various accounts,) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such a help in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations to Dr. Heylin's "Theological Lectures;" and for many more to Dr. Guyse, and to the "Family Expositor" of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoke only according to its own intrinsic value.

9. I cannot flatter myself so far (to use the words of one of the above named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line, with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison. Would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own!

10. Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was in the time of Moses committed to writing. To this were added, in several succeeding generations, the inspired writings of the other Prophets. Afterward, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote. This is what we now style the Holy Scripture: this is that "word of God which remaineth for ever;" of which, though "heaven and earth pass away, one jot or tittle shall not pass away." The Scripture, therefore, of the Old and New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixed to it, which contains also the sum thereof, and may be of more use than prefixing the argument to each chapter; the division of the New Testament into chapters having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human composesures sink into nothing before it: God speaks not as man, but as God. His thoughts are very deep; and thence his words are of inexhaustible virtue. And the language of his messengers, also, is exact in the highest degree; for the words which were given them, accurately answered the impression made upon their minds: and hence Luther says, "Divinity is nothing but a grammar of the language of the Holy Ghost." To understand this thoroughly, we should observe the emphasis which lies on every word, the holy affections expressed thereby, and the tempers shown by every writer. But how little are these, the latter especially, regarded! though they are wonderfully diffused through the whole New Testament, and are in truth a continued commendation of him who acts, or speaks, or writes.

13. The New Testament is all those sacred writings in which the new testament or covenant is described. The former part of this contains the writings of the Evangelists and Apostles; the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven; then, the institution and history of the Christian church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the church, and the universe, till the consummation of all things.

BRISTOL HOT WELLS, January 4, 1754.

XLVIII.—A Preservative against Unsettled Notions in Religion. By JOHN WESLEY, M. A. 12mo. pp. 246. 1758.

TO THE READER.

My design in publishing the following tracts is not to reclaim, but to preserve; not to convince those who are already perverted, but to prevent the perversion of others. I do not therefore enter deep into the controversy even with Deists, Socinians, Arians, or Papists; much less with those who are not so dangerously mistaken, Mystics, Quakers, Anabaptists, Presbyterians, Predestinarians, or Antinomians. I only recite, under each head, a few plain arguments, which, by the grace of God, may farther confirm those who already know "the truth as it is in Jesus."

XLIX.—An Extract of a Short and Easy Method with the Deists. 12mo. pp. 12. 1758.

L.—A Treatise concerning the Godhead of Jesus Christ. Translated from the French. 12mo. pp. 36. 1758.

LI.—A Short Exposition of the Ten Commandments. Extracted from Bishop Hopkins. 12mo. pp. 96. 1759.

PREFACE.

1. "WHOSOEVER will be saved, before all things it is necessary that he keep the catholic faith;" that faith which is enjoyed by all the children of God, at all times and in all places. But still, "if I have all faith, and have not charity," that is, love, "I am nothing." And if I have, or seem to have, all charity, yet, "without holiness I cannot see the Lord." Without universal holiness, both of heart and life, I cannot see the face of God in glory. This is the purport of that solemn declaration, "In Christ Jesus," in the Christian dispensation, "neither circumcision

availeth any thing, nor uncircumcision; but faith which worketh by love:" or, (as the Apostle varies the expression,) "Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God."

2. This manifestly refers to those ten words or commandments which God, in person, pronounced on Mount Sinai, and then wrote on two tables of stone, to be delivered down to his church in all ages. These are no other than a divine compendium of the whole duty of man. These, when the Son of God "was made flesh, he came not to destroy, but to fulfil." And "not one jot or tittle" of these "shall pass away, till all things are fulfilled."

3. These abundance of writers have attempted to explain; but most of them in a dry and superficial manner. And even those who have penetrated deeper into their meaning, yet generally fail here: either they speak of faith and love, the soul of all the commandments, slightly and, as it were, by the by; or they treat of them as of any other particular commandments, standing in the same rank with the rest. Perhaps Bishop Ken alone, of all the late English writers, is clear of this charge; who has so beautifully resolved every commandment into love, and so strongly shown, that this is "the fulfilling of the law." Yet even he is less explicit than might be desired on faith, the foundation of the law; the one foundation of the law written in the heart, without which we can neither love nor obey.

4. But this defect, also, is fully supplied by the labour of Bishop Hopkins. He has not only shown, with the highest exactness, the true and the whole meaning of every commandment, the literal and the spiritual meaning, in its length and breadth, its depth and height, but has continually built on the true foundation, living faith in the Son of God, and continually pointed us to love, the life, the soul, the end, of every commandment. He shows these in their true point of view, not as two distinct commandments, but as prevailing, influencing, enlivening, and perfecting the whole, without which all our religion is a dead carcass. His exposition, therefore, I can safely recommend to all that believe on the Lord Jesus Christ; and, indeed, to all that long to believe on him, that know and bewail their want of faith. The former it may direct and quicken in his law; the latter it may, by the blessing of God, convince more deeply of the need they have to be washed in "the fountain opened for sin and uncleanness."

JOHN WESLEY.

JUNE 21, 1759.

LII.—Christian Instructions, extracted from a late French Author, 12mo. pp. 54. 1760.

LIII.—Directions for Married Persons: Describing the Duties common to both, and peculiar to each of them. By William Whateley. 12mo. pp. 70. 1760.

LIV.—The Desideratum: or, Electricity made Plain and Useful. By a Lover of Mankind, and of Common Sense. 12mo. pp. 72. 1760.

PREFACE.

1. In the following tract, I have endeavoured to comprise the sum of what has been hitherto published on this curious and important subject, by Mr. Franklin, Dr. Hoadly, Mr. Wilson, Watson, Lovett, Freke,

Martin, Watkins, and in the Monthly Magazines. But I am chiefly indebted to Mr. Franklin for the speculative part, and to Mr. Lovett, for the practical: though I cannot in every thing subscribe to the sentiments either of one or the other.

2. Indeed, I am not greatly concerned for the philosophical part, whether it stand or fall. Of the facts we are absolutely assured; although they are of so surprising a nature, that a man could not have asserted them a few years ago without quite giving up his reputation. But who can be assured of this or that hypothesis, by which he endeavours to account for those facts? Perhaps the utmost we have reason to expect here is, a high degree of probability.

3. I am much more concerned for the physical part, knowing of how great importance this is; how much sickness and pain may be prevented or removed, and how many lives saved, by this unparalleled remedy. And yet with what vehemence has it been opposed! Sometimes by treating it with contempt, as if it were of little or no use; sometimes by arguments, such as they were; and sometimes by such cautions against its ill effects as made thousands afraid to meddle with it.

4. But so it has fared with almost all the simple remedies which have been offered to the world for many years. When Sir John Floyer published his excellent book on cold bathing, many for a time used and profited by it. So did abundance of people by cold water, when it was publicly recommended by Dr. Hancock. The ingenious and benevolent bishop of Cloyne brought tar water likewise into credit for a season; and innumerable were the cures wrought thereby, even in the most desperate and deplorable cases. Nor was it a little good which was done by the use of sea water, after Dr. Russel had published his tract concerning it. Indeed, each of these did wonders in its turn. But, alas! their reign was short. The vast party which were on the other side, soon raised the cry, and ran them down. In a few years they were out of fashion, out of use, and almost out of memory; and the foul, hard-named exotics took place again, to the utter confusion of common sense.

5. Must not electricity, then, whatever wonders it may now perform, expect soon to share the same fate? And yet it is absolutely certain, that in many, very many, cases it seldom or never fails. "I can truly say," says Mr. Lovett, "I scarce ever knew any who made the trial and did not succeed. Not that all disorders will yield thereto: neither in this, any more than the common way, will the same treatment of the same disorder in different persons have always the same success." Indeed, there cannot be in nature any such thing as an absolute panacea,—a medicine that will cure every disease incident to the human body. If there could, electricity would bid fairer for it than any thing in the world; as it takes place in such a vast number of disorders, some of them so widely different from the others.

6. And yet there is something peculiarly unaccountable, with regard to its operation. In some cases, where there was no hope of help, it will succeed beyond all expectation; in others, where we had the greatest hope, it will have no effect at all. Again: In some experiments, it helps at the very first, and promises a speedy cure; but presently the good effect ceases, and the patient is as he was before. On

the contrary, in others it has no effect at first: it does no good; perhaps seems to do hurt. Yet all this time it is striking at the root of the disease, which in a while it totally removes. Frequent instances of the former we have in paralytic, of the latter, in rheumatic, cases.

7. But still one may, upon the whole, pronounce it the *Desideratum*, the general and rarely failing remedy, in nervous cases of every kind, (palsies excepted,) as well as in many others. Perhaps if the nerves are really perforated, (as is now generally supposed,) the electric ether is the only fluid in the universe which is fine enough to move through them. And what, if the nervous juice itself be a fluid of this kind? If so, it is no wonder that it has always eluded the search of the most accurate naturalists.

8. Be this as it may, Mr. Lovett is of opinion, "the electrical method of treating disorders cannot be expected to arrive at any considerable degree of perfection, till administered and applied by the gentlemen of the faculty." Nay, then, *quantâ de spe decidi!*—All my hopes are at an end. For when will it be administered and applied by them? Truly, *ad Græcos calendas*. [Never.] Not till the gentlemen of the faculty have more regard to the interest of their neighbours than their own; at least, not till there are no apothecaries in the land, or till physicians are independent of them.

9. Therefore, without waiting for what probably never will be, and what, indeed we have no reason to expect, let men of sense do the best they can for themselves, as well as for their poor, sick, helpless neighbours. How many may they relieve from racking pain or pining sickness, by this unexpensive and speedy remedy! restoring them to ease, health, strength, generally in a few minutes, frequently in a moment! And if a few of these lovers of mankind, who have some little knowledge of the animal economy, would only be diligent in making experiments, and setting down the more remarkable of them, in order to communicate them to one another, that each might profit by the other's labour; I doubt not but more nervous disorders would be cured in one year, by this single remedy, than the whole English *Materia Medica* will cure by the end of the century.

10. It is not impossible, but the *gentlemen reviewers* may bestow a compliment on me as well as on Mr. Lovett. If they are so kind, I would only beg them not to plume themselves upon a discovery, which I have helped them to myself; namely, that the following is little more than an extract from others: I intended it so to be. I designed only to collect together the substance of the most celebrated writings on the subject; and to place them in one connected view, for the use of those who have little time or money to spare. I only wish some who has more leisure and ability than me would consider it more deeply, and write a full practical treatise on electricity, which might be a blessing to many generations.

NOVEMBER 1, 1759.

LV.—The Life and Death of Mr. Thomas Walsh, composed in great part from the Accounts left by Himself. By James Morgan, a Member of the Church of England. 12mo. pp. 270. 1762.

PREFACE.

I HAVE carefully read the following account, and believe it to be strictly true. I think it will need no other recommendation to the children of God.

JOHN WESLEY.

JANUARY 20, 1763.

LVI.—Letters wrote by Jane Cooper. To which is prefixed, some Account of her Life and Death. 12mo. pp. 41.

THE PREFACE.

1. THE good Armelle has been heard of far and wide. Her Life has been written at large, containing several hundred pages, translated into various languages, and published almost in all parts of Europe by persons of various persuasions. Her deep, solid, unaffected piety has recommended her to those of all denominations who regarded not mere opinions, but the genuine work of God,—“righteousness, and peace, and joy in the Holy Ghost.”

2. But it is impossible to give so full an account of the good woman, whose station in life was the same for some years. She had no such director of her conscience, who was informed (like those in the Roman Church) of the minutest particulars, relating either to her internal or external walking with God. And she wrote no circumstantial account of herself. We have only some hints occasionally written, for her own private use, or the satisfaction of her friends. And the greatest part even of her letters is lost; particularly of those which she took most pains in writing: so that what follows is little more than fragments.

But though they're little, they are golden sands;

in several respects not inferior to any thing in the Life of Armelle Nicholas; in others, greatly superior thereto. For, First, all here is genuine; which I fear is not the case in the account given us of Armelle. For words are there put into her mouth which I think she could not possibly utter. For instance: She is made to say, “I had *always* such a sense of my sins, that I *never* felt pride in my life.” Could any one born of a woman say this? Is it not an embellishment added by her historian?

3. Secondly. All here is strong sterling sense, strictly agreeable to sound reason. Here are no extravagant flights, no mystic reveries, no unscriptural enthusiasm. The sentiments are all just and noble; the result of a fine natural understanding, cultivated by conversation, thinking, reading, and true Christian experience. At the same time they show a heart as well improved as the understanding; truly devoted to God, and filled, in a very uncommon degree, with the entire fruit of his Spirit.

4. Thirdly. This strong genuine sense is expressed in such a style as none would expect from a young servant maid: a style not only simple and artless in the highest degree, but likewise clear, lively, proper: every phrase, every word, being so well chosen, yea, and so well placed, that it is not easy to mend it. And such an inexpressible sweetness runs through the whole, as art would in vain strive to imitate.

So Jane Cooper wrote, and spoke, and lived. Thou that readest, “go and do likewise!”

JOHN WESLEY.

LVII.—Explanatory Notes upon the Old Testament. By JOHN WESLEY, M. A. late Fellow of Lincoln College, Oxford. In Three Volumes. 4to. 1765.

PREFACE.

1. ABOUT ten years ago I was prevailed upon to publish *Explanatory Notes upon the New Testament*. When that work was begun, and indeed when it was finished, I had no design to attempt any thing farther of the kind. Nay, I had a full determination not to do it, being thoroughly fatigued with the immense labour (had it been only this; though this indeed was but a small part of it) of writing twice over a quarto book, containing seven or eight hundred pages.

2. But this was scarce published before I was importuned to write *Explanatory Notes upon the Old Testament*. This importunity I have withstood for many years. Over and above the deep conviction I had of my insufficiency for such a work, of my want of learning, of understanding, of spiritual experience, for an undertaking more difficult by many degrees than even writing on the New Testament, I objected that there were many passages in the Old which I did not understand myself, and consequently could not explain to others, either to their satisfaction or my own. Above all, I objected the want of time; not only as I have a thousand other employments, but as my day is near spent, as I am declined into the vale of years. And to this day, it appears to me as a dream, a thing almost incredible, that I should be entering upon a work of this kind when I am entering into the sixty-third year of my age.

3. Indeed these considerations, the last in particular, still appear to me of such weight, that I cannot entertain a thought of *composing* a body of Notes on the whole Old Testament. All the question remaining was, "Is there extant any exposition which is worth abridging?" Abundantly less time will suffice for this, and less abilities of every kind. In considering this question, I soon turned my thought on the well known Mr. Henry. He is allowed by all competent judges to have been a person of strong understanding, of various learning, of solid piety, and much experience in the ways of God. And his Exposition is generally clear and intelligible, the thoughts being expressed in *plain* words: it is also *sound*, agreeable to the tenor of Scripture, and to the analogy of faith. It is frequently *full*, giving a sufficient explication of the passages which require explaining. It is in many parts *deep*, penetrating farther into the inspired writings than most other comments do. It does not entertain us with vain speculations, but is *practical* throughout; and usually *spiritual* too, teaching us how to worship God, not in form only, but "in spirit and in truth."

4. But it may be reasonably inquired, "If Mr. Henry's Exposition be not only plain, sound, full, and deep, but practical, yea, and spiritual too, what need is there of any other? Or how is it possible to mend this? to alter it for the better?" I answer, Very many who have this have no need of any other, particularly those who believe (what runs through the whole work, and will much recommend it to them) the doctrine of absolute, irrespective, unconditional predestination. I do not advise these much to trouble themselves about any other exposition than Mr. Henry's; this is sufficient, through the assistance of the blessed Spirit, to make private Christians "wise unto salvation," and

(the Lord applying his word) "thoroughly furnished unto every good work."

5. But then it is manifest, on the other hand, every one cannot have this Exposition. It is too large a purchase: there are thousands who would rejoice to have it; but it bears too high a price. They have not six guineas, the London price, in the world, perhaps from one year's end to another. And if they sometimes have, yet they have it not to spare; they need it for other occasions. How much soever, therefore, they desire so valuable a work, they must content themselves to go without it.

6. But suppose they have money enough to purchase, yet they have not time enough to read, it; the size is as unsurmountable an objection as the price itself. It is not possible for men who have their daily bread to earn by the sweat of their brows, who generally are confined to their work from six in the morning till six in the evening, to find leisure for reading over six folios, each containing seven or eight hundred pages. These therefore have need of some other exposition than Mr. Henry's. As excellent as it is in its kind, it is not for their purpose; seeing they have neither money to make the purchase, nor time to read it over.

7. It is very possible, then, to *mend* this work, valuable as it is, at least by *shortening* it. As the grand objection to it is the *size*, that objection may be removed; and they who at present have no possibility of profiting by it, while it is of so great a bulk and so high a price, may then enjoy part, at least, of the same advantage with those who have more money and more leisure. Few I presume that have the whole, and leisure to read it, will concern themselves with an extract. But those who cannot have all will, for the present at least, be glad to have a part. And they who complain it is too *short* may yet serve themselves of it till they can procure the *long* work.

8. But I apprehend this valuable work may be made more valuable still by making it *plainer* as well as shorter. Accordingly what is here extracted from it, which indeed makes but a small part of the following volumes, is considerably plainer than the original. In order to this, not only all the Latin sentences occasionally interspersed are omitted, but whatever phrases or words are not so intelligible to persons of no education. Those only who frequently and familiarly converse with men that are wholly uneducated can conceive how many expressions are mere Greek to them, which are quite natural to those who have any share of learning. It is not by reading, much less by musing alone, that we are enabled to suit our discourse to common capacities. It is only by actually talking with the vulgar, that we learn to talk in a manner they can understand. And unless we do this, what do we profit them? Do we not lose all our labour? Should we speak as angels, we should be of no more use to them than "sounding brass or a tinkling cymbal."

9. Nay, I apprehend what is extracted from Mr. Henry's work may in some sense be more sound than the original. Understand me right; I mean more conformable to that glorious declaration, God "willeth all men to be saved, and to come to the knowledge of his truth." And let it not be objected, that the making any alteration with regard to a point of doctrine is a misrepresentation of the author's sense, and conse-

quently an injury done to him. It would be so, if an alteration were made of his words, so as to make them bear a different meaning; or if any words were recited as his which he did not write. But neither of these is the case. Nothing is recited here as written by him which he did not write. Neither is any construction put upon his words different from his own. But what he wrote in favour of particular redemption is totally left out. And of this I here give express notice to the reader once for all.

10. Again: It is certainly possible that a work abundantly shorter than Mr. Henry's may nevertheless be considerably fuller in some particulars. There are many words which he passes over without any explanation at all, as taking it for granted that the reader already knows the meaning of them. But this is a supposition not to be made; it is an entire mistake. For instance: What does a common man know of an omer or a hin? Why, Moses explains his own meaning: "An omer is the tenth part of an ephah." True; but what does the honest man know of an ephah? Just as much as of an omer. I suppose that which led Mr. Henry into these omissions, which otherwise are unaccountable, was the desire of not saying what others had said before, Mr. Pool in particular. This is easily gathered from his own words: "Mr. Pool's English Annotations are of admirable use, especially for the explaining of Scripture phrases, opening the sense, and clearing of difficulties. I have industriously declined as much as I could what is to be found there." (*Preface*, p. 6.) I wish he had not; or at least that he had given us the same sense in other words. Indeed he adds, "Those and other annotations are most easy to be consulted upon occasion." Yes, by those that have them; but that is not the case with the generality of Mr. Henry's readers. And besides, they may justly expect that so large a comment will leave them no occasion to consult others.

11. It is possible likewise to penetrate deeper into the meaning of some scriptures than Mr. Henry has done. Although in general he is far from being a superficial writer, yet he is not always the same. Indeed if he had, he must have been more than man, considering the vastness of his work. It was scarce possible for any human understanding to furnish out such a number of folios without sinking sometimes into trite reflections, and observations rather lively than deep. A stream that runs wide, and covers a large tract of land, will be shallow in some places. If it had been confined within a moderate channel, it might have flowed deep all along.

12. Nay, it cannot be denied, that there may be an exposition of Scripture more closely practical than some parts of Mr. Henry's are, as well as more spiritual. Even his exposition of the twentieth chapter of Exodus, where one would naturally have expected to find a complete scheme of Christian practice, does not answer that expectation. Nor do I remember that he has any where given us a satisfactory account of spiritual religion, of the kingdom of God within us, the fruit of Christ dwelling and reigning in the heart. This I hoped to have found, particularly in the exposition of our Lord's Sermon upon the Mount. But I was quite disappointed of my hope. It was not by any means what I expected.

13. I do not therefore intend the following Notes for a bare abridgment of Mr. Henry's Exposition. Far from it: I not only omit much more than nineteen parts out of twenty of what he has written, but make many alterations and many additions, well nigh from the beginning to the end. In particular, I every where omit the far greater part of his inferences from, and improvement of, the chapter. They who think these the most valuable part of the work may have recourse to the author himself. I likewise omit great part of almost every note, the sum of which is retained; as it seems to be his aim to say as much, whereas it is mine to say as little, as possible. And I omit abundance of quaint sayings and lively antitheses; as, "God feeds his birds; shall he not feed his babes?" "Pharaoh's princes; his pimps rather." Indeed every thing of this kind which occurred I have left quite untouched; although I am sensible these are the very flowers which numberless readers admire; nay, which many, I doubt not, apprehend to be the chief beauties of the book. For that very reason I cannot but wish they had never had a place therein; for this is a blemish which is exceeding catching. He that admires it will quickly imitate it. I used once to wonder whence some whom I greatly esteem had so many pretty turns in preaching. But when I read Mr. Henry, my wonder ceased. I saw they were only copying after him; although many of them probably without designing or even adverting to it. They generally consulted his exposition of their text, and frequently just before preaching. And hence little witticisms and a kind of archness insensibly stole upon them, and took place of that strong, manly eloquence; which they would otherwise have learned from the inspired writers.

14. With regard to alterations, in what I take from Mr. Henry, I continually alter hard words into easy, and long sentences into short. But I do not knowingly alter the sense of any thing I extract from him. I only endeavour in several places to make it more clear and determinate. I have here and there taken the liberty of altering a word in the text. But this I have done very sparingly, being afraid of venturing too far, as being conscious of my very imperfect acquaintance with the Hebrew tongue. I have added very largely from Mr. Pool, as much as seemed necessary for common readers, in order to their understanding those words or passages which Mr. Henry does not explain. Nay, from the time that I had more maturely considered Mr. Pool's "Annotations on the Bible," which was soon after I had gone through the book of Genesis, I have extracted far more from him than from Mr. Henry; it having been my constant method, after reading the text, first to read and weigh what Mr. Pool observed upon every verse, and afterward to consult Mr. Henry's exposition of the whole paragraph. In consequence of this, instead of short additions from Mr. Pool to supply what was wanting in Mr. Henry, which was my first design, I now only make extracts from Mr. Henry, to supply, so far as they are capable, what was wanting in Mr. Pool. I say so far as they are capable; for I still found it needful to add to both such farther observations as have from time to time occurred to my own mind in reading or thinking on the Scriptures, together with such as I have occasionally extracted from other authors.

15. Every thinking man will now easily discern my design in the

following sheets. It is not to write sermons, essays, or set discourses, upon any part of Scripture. It is not to draw inferences from the text, or to show what doctrines may be proved thereby. It is this : To give the direct, literal meaning of every verse, of every sentence, and, as far as I am able, of every word, in the oracles of God. I design only, like the hand of a dial, to point every man to this ; not to take up his mind with something else, how excellent soever ; but to keep his eye fixed upon the naked Bible, that he may read and hear it with understanding. I say again, and I desire it may be well observed, that none may expect what they will not find, it is not my design to write a book which a man may read separate from the Bible, but barely to assist those who fear God in hearing and reading the Bible itself, by showing the natural sense of every part in as few and plain words as I can.

16. And I am not without hopes, that the following Notes may in some measure answer this end, not barely to unlettered and ignorant men, but also to men of education and learning ; although it is true, neither these nor the Notes on the New Testament were principally designed for them. Sure I am, that tracts wrote in the most plain and simple manner are of infinitely more service to me than those which are elaborated with the utmost skill, and set off with the greatest pomp of erudition.

17. But it is no part of my design to save either learned or unlearned men from the trouble of thinking. If so, I might perhaps write folios too, which usually overlay rather than help the thought. On the contrary, my intention is to make them think, and assist them in thinking. This is the way to understand the things of God : "Meditate thereon, day and night ;" so shall you attain the best knowledge, even to "know the only true God, and Jesus Christ whom he hath sent." And this knowledge will lead you "to love him, because he hath first loved us ;" yea, "to love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." Will there not then be all "that mind in you which was also in Christ Jesus?" And in consequence of this, while you joyfully experience all the holy tempers described in this book, you will likewise be outwardly "holy as He that hath called you is holy, in all manner of conversation."

18. If you desire to read the Scriptures in such a manner as may most effectually answer this end, would it not be advisable, (1.) To set apart a little time, if you can, every morning and evening for that purpose ? (2.) At each time, if you have leisure, to read a chapter out of the Old, and one out of the New Testament ; if you cannot do this, to take a single chapter, or a part of one ? (3.) To read this with a single eye, to know the whole will of God, and a fixed resolution to do it ? In order to know his will, you should, (4.) Have a constant eye to the analogy of faith, the connection and harmony there is between those grand, fundamental doctrines, original sin, justification by faith, the new birth, inward and outward holiness : (5.) Serious and earnest prayer should be constantly used before we consult the oracles of God ; seeing "Scripture can only be understood through the same Spirit whereby it was given." Our reading should likewise be closed with prayer, that what we read may be written on our hearts : (6.) It might also be of use, if, while we read, we were frequently to pause, and examine ourselves

by what we read, both with regard to our hearts and lives. This would furnish us with matter of praise, where we found God had enabled us to conform to his blessed will, and matter of humiliation and prayer, where we were conscious of having fallen short. And whatever light you then receive should be used to the uttermost, and that immediately. Let there be no delay. Whatever you resolve, begin to execute the first moment you can. So shall you find this word to be indeed the power of God unto present and eternal salvation.

EDINBURGH, April 25, 1765.

LVIII.—A Treatise on Justification: Extracted from Mr. John Goodwin. By JOHN WESLEY. With a Preface; wherein all that is material in Letters just published under the name of the Rev. Mr. Hervey is answered. 12mo. pp. 207. 1765.

LIX.—The Pilgrim's Progress from this world to that which is to come. Abridged by JOHN WESLEY, M. A. The Fifth Edition. 12mo. pp. 52. 1766.

LX.—Extracts from the Letters of Mr. Samuel Rutherford. By the Rev. JOHN WESLEY, M. A. sometime Fellow of Lincoln College, Oxford. 12mo.

LXI.—Christian Letters, by Joseph Alleine. The Fourth Edition. 12mo. pp. 80. 1767.

TO THE READER.

THE letters of Mr. Samuel Rutherford have been generally admired by all the children of God, into whose hands they have fallen, for the vein of piety, trust in God, and holy zeal, which run through them. The same piety, zeal, and confidence in God, shine through all the letters of Mr. Alleine; so that in this respect he may well be styled the English Rutherford. But yet there is a very discernible difference between them: in piety and fervour of spirit they are the same; but the fervour of the one more resembles that of St. Paul; of the other, that of St. John. They were both men of the most intrepid courage; but in love Mr. Alleine has the preëminence. He seems to excel in bowels of mercy, meekness, gentleness, in tenderness, mildness and sweetness of spirit, even to his bitterest enemies. I do not therefore scruple to give these letters the preference even to Mr. Rutherford's; as expressing, in a still higher degree, the love that is long-suffering and kind, which is not provoked, which thinketh no evil, and which hopeth, believeth, and endureth all things.

JOHN WESLEY.

LONDON, March 7, 1767.

LXII.—An Extract of the Life of the late Rev. Mr. David Brainerd, Missionary to the Indians. By JOHN WESLEY, M. A. 12mo. pp. 274. 1768.

LXIII.—Advice with respect to Health. Extracted from a late Author. 12mo. pp. 218. 1769.

TO THE READER.

1. DR. TISSOT'S "Advice to People in General," published a few years since, is, I am persuaded, one of the most useful books of the kind, which has appeared in the present century. It plainly speaks a person of strong understanding, extensive knowledge, and deep experience. At the same time he shows great humanity, and a tender sense

of the sufferings of his fellow creatures; and doubtless a desire of preventing or lessening these, was at least one reason of this publication.

2. His descriptions of diseases are truly admirable, almost every where drawn from the life; and so clear, that even common people of tolerable sense will easily know any distemper thereby. His medicines are exceedingly few; so few that, at first sight, one would scarce think it possible they should suffice for so many disorders as he had treated of. And most of those few are quite simple; as simple as can well be imagined. The rest are seldom compounded of more than two or three simple and well known ingredients.

A farther recommendation of them is, that the far greater part are of a moderate price. And as they are cheap, so most of them are safe; not likely to do hurt to any one.

3. It is another mark of his excellent judgment, that in all cases he lays so much stress upon regimen; and that on so many occasions he recommends outward applications, a method constantly observed by the ancient physicians. Add to this, his earnest and repeated cautions against all spirituous and heating medicines; against keeping the patient too hot; and, above all, against keeping him in a close or foul air, whereby so many diseases are heightened or prolonged, and so many thousands of lives thrown away. Add his seasonable detection of so many vulgar errors, some of which have almost universally obtained; and which, nevertheless, scarce any physician of note had before dared to expose.

4. Where there are so many excellent things, is there any defect? Possibly a few such might be observed. Some would esteem as such, his violent fondness for bleeding; his recommending it on the most trifling occasions; and prescribing very frequent repetitions of it, as indispensably necessary, in several diseases which may be perfectly cured without ever bleeding at all. I instance in a pleurisy. Indeed thirty years ago, I was utterly astonished, when I heard Dr. Cockburn (of St. James's) say, "Sir, I never bleed in a pleurisy. I know no cause. I know no one intention it answers, which I cannot answer as well, or better, without thus wasting the strength of my patient." But I have now seen the proof of it over and over. Nay, I will say more. I have not seen a man in a pleurisy these twenty years, (and I have seen not a few,) whom I could not cure, not only without bleeding, but without any internal medicine whatever. Alas, alas! how few physicians love their neighbour as themselves!

5. Might not one also rank among the less excellent things in this tract, the author's amazing love of glysters? One remarked of Dr. Swift, "In all his writings he shows an uncommon affection for the last concoction of the human nutriment." May not the same remark (in a little different sense) be made of Dr. Tissot? I wonder whether he ever himself submitted to, or performed, the operation? Undoubtedly in cases of extreme necessity, both modesty and cleanliness must give place; and either man or woman would sin against God, in not permitting an injection of any kind. But what, I pray, beside extreme necessity, would induce any but a beast of a man, either to prescribe to another or admit himself, such a worse than beastly remedy?

6. Is there not an objection of the same kind to that uncleanly, stinking ointment, which he prescribes for the cure of the itch? And what need of this, when it may be cured just as well, by medicines which have no smell at all? Suppose by hellebore and cream, or by juice of lemons mixed with oil of violets. But there is another objection to all that the Doctor has wrote upon this disorder. Can it be thought that so great a man as Dr. Tissot never saw the "Transactions" of our Royal Society? But if he has seen them, how could he utterly forget the paper communicated by Dr. Mead, which puts it beyond all possible dispute, being a matter of ocular demonstration, that the itch is nothing but animalcule of a peculiar kind, burrowing under the scarf skin? Yet, if he had not utterly forgot this, how came he to prescribe internal medicines for it? Does any man prescribe vomits or purges, to kill fleas or lice?

7. May I be permitted to touch upon one point more, to which I cannot fully subscribe? I am sensible, it may be esteemed huge want of sense, if not of modesty likewise, to contradict the skilful in their own art; yea, some of the greatest names in Europe. But I cannot help it: when either the souls or lives of men are at stake, I dare not accept any man's person. What I refer to, is his vehement recommendation of the Peruvian bark, as "the only infallible remedy either for mortifications or intermitting fevers." He really seems transported with the theme, as are many physicians beside. I object to this, (1.) It is not "an infallible remedy," either for one or the other; no, not even when administered by a very skilful physician, after evacuations of every kind. I have known pounds of it given to stop a mortification; yet the mortification spread till it killed the patient. I myself took some pounds of it when I was young, for a common tertian ague, and that after vomiting; yet it did not, would not, effect a cure. And I should probably have died of it, had I not been cured unawares, by drinking largely of lemonade. I will be bold to say, from my personal knowledge, there are other remedies which more seldom fail. I believe the bark has cured six agues in ten; I know cobweb pills have cured nine in ten. The bark has often stopped a mortification; and sometimes it has failed. But I could never learn, that Dr. Piper's method (of Essex) has failed in a single instance; though one of his patients was of a gross habit, and above sixty years old, and another above ninety.* Let them philosophize upon these things who please; I urge plain matter of fact. I object, Secondly, that as it is far from being an infallible remedy, so it is far from being a safe one. Not that I affirm, as Dr. Tissot supposes the objectors do, that it occasions asthmas or dropsies. I do not think this at all improbable; however, I have not observed it. But this I affirm in the face of the sun; it frequently turns an intermitting fever into a consumption. By this means, a few years since, one of the most amiable young women I have known lost her life; and so did one, who was before one of the healthiest and stoutest young men in Yorkshire. I could multiply instances; but I need go no farther than my own case. In the last ague which I had, the first ounce of bark was, as I expected, thrown off by purging. The second, being mixed with salt of wormwood, stayed in my stomach.

* What his method is, any one may see in the last edition of the *Primitive Physic*,

And just at the hour my ague should have come, began a pain at the point of my shoulder blade. Quickly it shifted its place, began a little under my left breast, and there fixed. In less than an hour, I had a short cough; soon after a small fever. From that time, the cough, the pain, and the fever, continued without intermission. And every night, very soon after I lay down, came first a dry cough for forty or fifty minutes; then an impetuous one, till something seemed to burst, and for half an hour more I threw up thick fetid pus. Here was expedition! What but a ball could have made quicker despatch, than this infallible medicine? In less than six hours, it obstructed, inflamed, and ulcerated my lungs, and by this summary process, brought me into the third stage of a true pulmonary consumption. Excuse me, therefore, if, having escaped with the skin of my teeth, I say to all I have any influence over, Whenever you have an intermitting fever, look at me, and beware of the bark! I mean the bark in substance. If you love your lives, beware of swallowing ounce after ounce of indigestible powder, though it were powder of post. To infusions or decoctions, I have no objection.

8. The following pages contain the most useful parts of Dr. Tissot's book: I believe, the substance of all that will stand the test of sound reason and experience. I have added little thereto, but have judged it would be of use to retrench a great deal; in particular, much bleeding, much Peruvian bark, and abundance of glysters. It is my belief, that one might retrench, without any loss, many more of the remedies he prescribes: in many cases half, in others three quarters; in some, eight or nine parts in ten; since a single (perhaps even outward) remedy would effect a perfect cure.

9. I have only to add, (what it would not be fashionable for a physician to believe, much less to mention,) that as God is the sovereign disposer of all things, and particularly of life and death, I earnestly advise every one, together with all his other medicines, to use that medicine of medicines,—prayer. Dr. Tissot himself will give us leave to think this an universal medicine. At the same time, then, that we use all the means which reason and experience dictate, let us seek a blessing from Him who has all power in heaven and earth, who gives us life and breath and all things, and who cannot withhold from them that seek him any manner of thing that is good.

JOHN WESLEY.

LXIV.—An Extract of Letters on Religious Subjects. By Mrs. Lefever. 12mo. pp. 106. 1769.

TO THE READER.

THE person who published these Letters about twelve years ago, observes, "The writer of them never supposed they would be made public, but put down the sentiments of her heart in the confidence of friendship. This may excuse the inaccuracies some may find. Besides, they are not recommended as patterns of polite epistolary correspondence. Their merit is of another kind. It consists neither in the fineness of the language, nor in the elegance of the manner." I really think it does, as well as "in the goodness of the sentiment." I am not ashamed to recommend them as "patterns of truly polite epistolary correspondence;" expressing the noblest sentiments in the most elegant manner;

in the purest, yea, and finest, language. Yet undoubtedly, even the beauty of language is nothing, compared to the spirit which breathes throughout. Happy they who both taste her spirit, and are partakers of it; who “walk in the light as He is in the light,” and know that “the blood of Jesus Christ his Son cleanseth from all sin.”

JOHN WESLEY.

LXV.—Some Account of the Experience of E. J. 12mo. pp. 11. 1770.

LXVI.—The Christian Sacrament and Sacrifice. Extracted from Dr. Brevint. The Sixth Edition. 12mo. pp. 32. 1771.

LXVII.—Directions to Children and Servants. 12mo., pp. 38. 1771.*

LXVIII.—An Extract from Mr. Law’s Case of Reason, or Natural Religion, fairly and fully stated, in Answer to a Book entitled, Christianity as Old as the Creation. 12mo. pp. 107. 1772.

LXIX.—An Extract from Mr. Law’s Serious Answer to Dr. Trapp’s Four Sermons on the Sin, Folly, and Danger of being Righteous overmuch. 12mo. pp. 63. 1772.

LXX.—Some Animadversions upon Dr. Trapp’s late Reply. 12mo. pp. 52. 1772.

LXXI.—A Short, but Sufficient, Confutation of Bishop Warburton’s projected Defence (as he calls it) of Christianity, in his “Divine Legation of Moses.” In a Letter to the Lord Bishop of London. 12mo. pp. 80. 1772.

LXXII.—An Extract from Mr. Law’s Spirit of Prayer. 12mo. pp. 106. 1772.

LXXIII.—An Extract from Mr. Law’s Spirit of Love. 12mo. pp. 57. 1772.

LXXIV.—An Extract from Mr. Law’s Letters. 12mo. pp. 65. 1772.

LXXV.—An Extract from Mr. Law’s Address to the Clergy. Published a little after his Death. 12mo. pp. 45. 1772.

LXXVI.—An Extract of Miss Mary Gilbert’s Journal. 12mo. pp. 91. 1772.

TO THE READER.

1. AMONG the innumerable novelties which have appeared in the world, within half a century, I do not remember to have seen the experience of a child written by herself. Herein much variety is not to be expected, nor any art or ornament at all; as she set down, from time to time, merely for her own use, just what occurred between God and her own soul. But on this very account, persons of understanding will set the greater value upon it; because it contains only genuine Christian experience, painted in its native colours.

2. The reflections occasionally interspersed are always just, frequently strong and affecting; particularly those on death, or the shortness of life; especially from the mouth of a child. And the language wherein they are expressed, although plain and altogether unstudied, is yet pure and terse in the highest degree, yea, frequently elegant; such

* This tract, and the nineteen which follow it, were inserted by Mr. Wesley in a uniform edition of his own Works.—EDIT.

as the most polite either of our lawyers or divines would not easily alter for the better. Such language I hardly know where to find, unless in the almost inimitable letters of Jane Cooper; between whom and Miss Gilbert there was a remarkable resemblance, both in sentiment and expression. And had it pleased the all-wise Disposer of all things to give her a few more years on earth, and an increase of grace in proportion to her years, she would have been another Jane Cooper.

JOHN WESLEY.

LIVERPOOL, April 7, 1768.

LXXVII.—An Extract from the Journal of Elizabeth Harper. 12mo. pp. 58. 1772.

TO THE READER.

1. To set the doctrine of Christian perfection too high is the ready way to drive it out of the world. Let a man only describe it, as implying a freedom from mistakes and human infirmities; and whoever knows there is no such freedom in this life naturally concludes, "There is no perfection." Hence we should always carefully guard against this, by insisting, it is no more and no less than giving God all our heart; loving him with all our heart, and our neighbour as ourselves.

2. This is well consistent with a thousand infirmities, which belong to every soul while in the body. To place this in the clearest and fullest light, I have published the following extract from the artless Journal of a plain woman, wrote merely for her own use. I have no doubt but God had all her heart. But yet how many were her infirmities! And these are the more apparent, because she was a person of no uncommon endowments; one that had just plain, natural understanding, without any advantage of education, and who wrote down daily just what she felt, with all possible artlessness and simplicity. The chief of these are wandering thoughts; (whether natural or preternatural;) listlessness in private prayer; (I believe, entirely owing to bodily disorder;) hurry in business; (it seems, not apparent to others, though frequently felt by herself;) want of a steady, invariable advertence to the presence of God; speaking too many words, more than were strictly necessary; speaking, through ignorance, a word not strictly true; speaking sometimes too quick, so as to have the appearance of anger; omission of things which had better be done. Perhaps one might mention, likewise, under this head, such vehement temptations to anger, to impatience, to fretfulness, to immoderate sorrow, and to follow her own will, that at divers times she escaped with the skin of her teeth, and scarce knew whether she escaped or not. So particular a detail of these things may be of singular use to those who find the same temptations; and who may be encouraged thereby, to "hold the beginning of their confidence steadfast unto the end."

3. But it may be objected, "If perfection means only that love which is consistent with all these infirmities, then how does it differ from what is experienced by every believer?" I answer, (1.) Many are delivered from these infirmities, in a far greater measure than she was. I judge her to have been a real witness of Christian perfection, but only in a low degree. (2.) Whom do you know that experiences even what she did,—that never failing love of God and man; that uninterrupted calm;

ness of mind; that invariable meekness, gentleness, humility; that continual hunger and thirst after righteousness, after the entire image of God; above all, that absolute unreserved dependence upon Christ, as the fountain of every good and perfect gift, of all holiness and happiness? Does every believer experience this? I will be bold to say, not one in a thousand. I suppose not one upon earth, unless he has received another gift, widely different from what he received when he was justified. At least, I know no one in the three kingdoms, who comes up to this experience, (besides a few in their first love,) unless, after justification, he has found a second change wrought in a moment. However, concerning that circumstance we need not dispute, whether it be wrought gradually or instantaneously; only let the change be wrought; only let our souls be renewed in the whole image of God; only let all that mind be in us which was also in Christ Jesus; let him reign in our hearts without a rival; at all times, and in all places. Let us be all devoted to him in soul and in body; and let all our thoughts, and words, and actions be continually offered up to God, as holy sacrifices acceptable to God through Christ.

4. A few more circumstances relating to this amiable woman may not be unacceptable to the reader. Elizabeth, the daughter of William and Joan Tuck, was born at Penzance, December 20, 1734. She was brought to Redruth when about four years old; and, as she grew up, lived as other harmless people did. June 30, 1755, she was married to one Andrew Harper, a shopkeeper of Redruth; and, three or four years after, she became weak and sickly. At the same time she grew distressed in her mind, which she strove to remove by various ways; but all to no purpose. In the latter end of the year 1763, a fever brought her to the brink of eternity. She was greatly afraid to die; and hearing there were some in the town who had no fear of death, she entreated her husband, without delay, to send for one of the preachers. Conversing with him, she saw the way of conquering the fear of death. She soon recovered her health, and from that time sought the Lord with her whole heart, till, on Easter-day, (having joined the society before,) as she was receiving the Lord's Supper, these words were strongly applied to her soul: "It is God that justifieth: who is he that condemneth?" She went home, called her husband, and said, "Now all my sins are forgiven. I am not afraid to die now; for I love God, and I know he loves me."

5. From this time she walked closely with God, and was hearty and zealous in his cause. There was nothing in her power which she was not ready to do for the servants or children of God. She was exceedingly tempted, after she believed God had cleansed her from inbred sin. Of this she gives a large account in her Journal; but she did not cast away her confidence. When she saw death approaching, she was not moved, but calmly looked up to God. She exhorted her husband, and all near her, not to love the world, or the things of the world. A little after she said, "'Lord, thou knowest all things: thou knowest that I love thee.' Thou knowest it hath been my only desire to please thee: come, Lord Jesus! Come, and sanctify me throughout, spirit, soul, and body! O come quickly!" In a little time she cried, "He is come! He is come!" and presently fell asleep.

LXXVIII.—A Short Account of Ann Johnson. By John Johnson. 12mo. pp. 11. 1772.

LXXIX.—A Short Account of Ann Rogers. By John Johnson. 12mo. pp. 13. 1772.

LXXX.—A Short Account of the Death of Mary Langson, of Taxall, in Cheshire; who died January 29, 1769. 12mo. pp. 11. 1772.

LXXXI.—A Letter to the Rev. Mr. John Wesley. By a Gentlewoman. 12mo. pp. 20. 1772.

LXXXII.—An Extract of Two Discourses on the Conflagration and Renovation of the World. Written by James Knight, D. D. late Vicar of St. Sepulchre, London. 12mo. pp. 31. 1773.

LXXXIII.—A Short Account of John Dillon. 12mo. pp. 13. 1773.

LXXXIV.—Christian Reflections. Translated from the French. 12mo. pp. 60. 1773.

LXXXV.—Instructions for Members of Religious Societies. Translated from the French. 12mo. pp. 50. 1773.

LXXXVI.—An Extract from Dr. Cadogan's Dissertation on the Gout, and all Chronic Diseases. 12mo. pp. 49. 1774.

ADVERTISEMENT.

A FEW things in this excellent tract have been censured with some reason. These are omitted or altered in the following extract; which I therefore recommend to men of understanding, as the most masterly piece upon the subject which has yet appeared in the English language.

TO THE READER.

1. WE may give the due praise to Dr. Cadogan's tract, without undertaking to defend it in every point. It may be allowed, that he sometimes paints too strongly; though I believe with a good design. He knows how apt the generality of people are to aim a little below the mark; and on this account, perhaps, sometimes places it higher than otherwise he would have done. With this view he seems a little to exaggerate upon the unwholesomeness of smoked or salted meats. Undoubtedly these are hard of digestion to all sorts of people, and extremely unwholesome for sedentary persons, as well as those of a weak and tender constitution. Yet I would not condemn them in so strong terms, considering how many thousands in the kingdom live chiefly upon them for many years, and still remain in perfect health.

2. Another instance of this exaggeration we have, in what he says concerning pickles. It may be allowed, that they are not wholesome to persons of a delicate constitution. Perhaps, too, the using them in large quantities may impair a good constitution. But still, I cannot commend the condemning them universally, as no less than poison. I really believe a man of a firm constitution might use a small quantity of them daily, yea, for forty or fifty years together, without hurting himself at all.

3. Perhaps yet another instance of the same kind is his assertion, that there are no hereditary distempers; that, in particular, there is no such thing in the world as an hereditary gout. He must certainly mean no more, than that distempers are not near so often hereditary as we imagine; and that the gout in particular is generally owing to one or more of the three

causes he assigns; consequently, is contracted by ourselves, and not derived from our parents. This may be allowed; and it is a very important truth, though little attended to. The far greater part of our chronical distempers are doubtless contracted by ourselves. But not all: I am a living witness of the contrary, even with regard to the gout itself. Those who know me, do not charge me with intemperance, either in meat or drink. I am not indolent; I never travel much less than five thousand miles in a year. And I bless God I have no violent passions. Yet I have, within these thirty years, had frequently the gout, (of which my father was frequently ill, and my mother died,)—nine or ten times.

4. If, therefore, the Doctor really means, that there are absolutely no hereditary distempers, I cannot subscribe to his opinion; neither to his condemning of wine in general, several sorts of which, as Dr. Hoffman shows at large, are so far from being unwholesome, that they are some of the most powerful medicines yet known, in some very dangerous diseases. I myself was ordered by Dr. Cheyne, (not the warmest advocate for liquors,) after drinking only water for some years, to take a small quantity of wine every day. And I am persuaded, far from doing me any hurt, it contributed much to the recovery of my strength. But it seems, we are to make a pretty large allowance for what the Doctor says on this head; seeing he grants it will do you little or no harm to take “a plentiful cup now and then.” Enough, enough! Then it will certainly do you no harm, if, instead of drinking that cup in one day, (suppose once a week,) you divide it into seven, and drink one of them every day.

5. I cannot but think, if your wine is good in kind, suited to your constitution, and taken in small quantities, it is full as wholesome as any liquor in the world, except water. Yet the grievous abuse of it which almost universally prevails, might easily prejudice a benevolent man against it; and make him endeavour to prevent the abuse, by forbidding the use of it. But what could prejudice him against so harmless a thing as bread? “Nay, he thinks it is not harmless; for if it stand but two or three days in water, it will turn the water quite sour.” What, if it did? Does not the Doctor know, that most vegetables are acescent? And are they ever the less wholesome for that? But in fact it does not. I have occasionally (not through design, but forgetfulness) made the experiment over and over. I have in London let a large toast lie several days in water, and the water did not contract the least sourness. So that I cannot but still conceive, of all vegetable food, there is none more wholesome than well-made wheaten bread.

6. If any thing in his excellent tract is more whimsical than even his prejudice against bread, it is what he says concerning the unwholesomeness of flesh throughly roasted or boiled. One would wonder any one should imagine, that flesh is more wholesome by being half raw. I regard no theory upon this head: I appeal to matter of fact. Now, how many persons has the Doctor known, with whom a proper quantity of such flesh as suited their constitution agreed well when little boiled, and disagreed when much boiled? Has he found twenty such? To this day I have found but one, among the many thousand persons with whom I converse every year. Yea, and I doubt the fact with regard to him:

I doubt, it is pure imagination, arising from reading the Doctor's book. And this may be the case with others also.

7. But allowing the Doctor is not infallible, allowing him to be mistaken in these and a few other particulars, his general plan is truly excellent. No reasonable man who looks round about him can doubt but ninety-nine chronical distempers in a hundred are occasioned by one or other of the causes which he has so judiciously assigned. He cannot doubt but ninety-nine in a hundred of those distempers which are supposed to be hereditary, are really owing to one of these three causes, intemperance, indolence, or irregular passions.

8. The first of these, intemperance, extends much farther than is commonly imagined. For that may be intemperance to one, which is not so to another. To every individual, it is intemperance to use any kind of food, or such a quantity of any, either meat or drink, as in any degree impairs his health; yea, though the effect do not immediately follow, though it do not produce any present inconvenience. But, if this be intemperance, how exceeding few practise temperance even in food! And how many gouty, scrofulous, and scorbutic disorders are owing to the want of it!

9. The most fruitful source of chronical distempers, next to intemperance, is indolence. But this word also we are to understand in a very wide extent: it here means, the want of due exercise; the not using such a kind and such a degree of exercise, at least once in every day, as each constitution requires. One would imagine indeed that common sense would induce every one to use this. But experience shows it does not; although it is hardly credible to what a degree it is neglected, even by those who have the greatest need of it. "To how many hundreds," said Dr. Friend to my eldest brother, "if not thousands, have I prescribed exercise! And how many have punctually followed my prescription? To this day, I know not one."

10. Not that any one particular kind of exercise is necessary for all persons. Indeed Dr. Cheyne supposes the natural exercise of walking, where the strength suffices, to be preferable to any other. But it should be used every day, not less than an hour before dinner, or after supper. Where the strength will not admit of this, the want of it may be supplied by riding two hours at least on horseback every day before dinner or supper. If neither of these can be borne, the end of both may be answered by riding in a carriage. But then it must be constant and long continued; and it will have surprising effects. Dr. P. of Essex, has cured almost all his neighbours who were afflicted with the gout, by advising them to ride in their carriages eight hours a day, four in the morning and four in the afternoon. Those who cannot afford this may use a chamber horse, which will suit every constitution. Add to this a strictly temperate diet, and few chronical diseases will remain long.

11. I believe none will, provided the passions be regular, as well as the diet and exercise. But violent passions indulged, without any other cause, will destroy the firmest constitution. As acute passions, anger and joy for example, have been known in a thousand instances, to bring on acute distempers, so lingering passions occasion chronical disorders. How often does grief or hopeless love produce incurable

consumptions! So true it is "the sorrow of this world worketh death," temporal as well as eternal.

12. So far the Doctor could go. None could more skilfully point out the source of our disorders. But where is the cure for either lingering or impetuous passions, that either furiously overturn this house of earth, or sap the foundations of health and life, by sure though slow approaches? Who knows not, that the whole *materia medica* is of no avail in this case? The poor patient must cry out still, as did those, two thousand years ago, *Hei mihi, quod nullis amor est medicabilis herbis*. [Alas for me, that no drugs can cure love.] Grief, desire, "hope deferred, make the heart sick," with a sickness which drugs cannot cure. What can cure it, but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind? And this the poor may attain as well as the rich; for it is to be bought "without money and without price." It is purchased for us already, "not with silver and gold, but with the blood of a Lamb without spot or blemish." It is purchased for all: "Ask, and it shall be given: every one that asketh receiveth."

This the universal bliss,
Bliss for every soul design'd;
God's original promise this,
God's great gift to all mankind:
Blest in God this moment be;
Blest to all eternity!

LXXXVII.—A Treatise on Religious Affections: In Three Parts.

Part I. Containing the Nature of the Affections, and their Importance in Religion. Part II. Showing what are no certain Signs that Religious Affections are gracious, or that they are not. Part III. Showing what are distinguishing Signs of truly gracious and holy Affections.

By the Rev. JONATHAN EDWARDS, A. M. President of the College of New-Jersey. Abridged by the Reverend JOHN WESLEY. 12mo. pp. 69. 1773.

TO THE READER.

1. THE design of Mr. Edwards, in the Treatise from which the following extract is made, seems to have been chiefly, if not altogether, to serve his hypothesis. In three preceding tracts, he had given an account of a glorious work in New-England, of abundance of sinners of every sort and degree who were in a short time converted to God. But in a few years, a considerable part of these "turned back as a dog to the vomit." What was the plain inference to be drawn from this? Why, that a true believer may "make shipwreck of the faith." How then could he evade the force of this? Truly, by eating his own words, and proving, as well as the nature of the thing would bear, that they were no believers at all!

2. In order to this, he heaps together so many curious, subtle, metaphysical distinctions, as are sufficient to puzzle the brain, and confound the intellects, of all the plain men and women in the universe, and to make them doubt of, if not wholly deny, all the work which God had wrought in their souls.

3. Out of this dangerous heap, wherein much wholesome food is

mixed with much deadly poison, I have selected many remarks and admonitions which may be of great use to the children of God. May God write them in the hearts of all that desire to walk as Christ also walked!

JOHN WESLEY.

BRISTOL, September 1, 1773.

LXXXVIII.—A Short Roman History. 12mo. pp. 155. 1773.

LXXXIX.—A Collection of Forms of Prayer for every Day in the Week. The Sixth Edition. 12mo. pp. 76. 1775.

PREFACE.

THE intention of the collector of these prayers was, First, to have forms of prayer for every day in the week, each of which contained something of deprecation, petition, thanksgiving, and intercession. Secondly, to have such forms for those days which the Christian church has ever judged peculiarly proper for religious rejoicing, as contained little of deprecation, but were explicit and large in acts of love and thanksgiving. Thirdly, to have such for those days which from the age of the Apostles have been set apart for religious mourning, as contained little of thanksgiving, but were full and express in acts of contrition and humiliation. Fourthly, to have intercessions every day for all those whom our own Church directs us to remember in our prayers. And, Fifthly, to comprise in the course of petitions for the week the whole scheme of our Christian duty.

Whoever follows the direction of our excellent Church, in the interpretation of the Holy Scriptures, by keeping close to that sense of them which the Catholic Fathers and ancient Bishops have delivered to succeeding generations, will easily see that the whole system of Christian duty is reducible to these five heads:—

First: The renouncing ourselves. If any man will come after me, let him renounce himself, (*Ἀπαρνησάσθω ἑαυτὸν*, Matthew xvi, 24,) and follow me. This implies, 1. A thorough conviction that we are not our own; that we are not the proprietors of ourselves, or any thing we enjoy; that we have no right to dispose of our goods, bodies, souls, or any of the actions or passions of them. 2. A solemn resolution to act suitably to this conviction: not to live to ourselves; not to pursue our own desires; not to please ourselves; nor to suffer our own will to be any principle of action to us.

Secondly: Such a renunciation of ourselves naturally leads to the devoting of ourselves to God. As this implies, 1. A thorough conviction that we are God's; that he is the proprietor of all we are, and all we have; and that not only by right of creation, but of purchase; for he died for all, and therefore "died for all, that they which live should not henceforth live unto themselves, but unto him that died for them." 2. A solemn resolution to act suitably to this conviction: to live unto God; to render unto God the things which are God's, even all we are, and all we have; to glorify him in our bodies, and in our spirits, with all the powers and all the strength of each; and to make his will our sole principle of action.

Thirdly: Self-denial is the immediate consequence of this. For whosoever has determined to live no longer to the desires of men, but

to the will of God, will soon find that he cannot be true to his purpose without denying himself, and taking up his cross daily. He will daily feel some desire which this one principle of action, the will of God, does not require him to indulge. In this, therefore, he must either deny himself, or so far deny the faith. He will daily meet with some means of drawing nearer to God, which are unpleasing to flesh and blood. In this, therefore, he must either take up his cross, or so far renounce his Master.

Fourthly: By a constant exercise of self-denial, the true follower of Christ continually advances in mortification. He is more and more dead to the world, and the things of the world, till at length he can say, with that perfect disciple of his Lord, (Marquis de Renty,) "I desire nothing but God," or, with St. Paul, "I am crucified unto the world; I am dead with Christ; I live not, but Christ liveth in me."

Fifthly: Christ liveth in me. This is the fulfilling of the law, the last stage of Christian holiness: this maketh the man of God perfect. He that being dead to the world is alive to God; the desire of whose soul is unto his name; who has given him his whole heart; who delights in him, and in nothing else but what tends to him; who, for his sake, burns with love to all mankind; who neither thinks, speaks, nor acts, but to fulfil his will,—is on the last round of the ladder to heaven: grace hath had its full work upon his soul: the next step he takes is into glory.

May the God of glory give unto us who have not already attained this, neither are already perfect, to do this one thing; forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of our high calling in Christ Jesus!

May he so enlighten our eyes, that we may reckon all things but loss for the excellency of the knowledge of Christ Jesus our Lord; and so stablish our hearts, that we may rejoice to suffer the loss of all things, and count them but dung, that we may win Christ!

XC.—A Short Account of the Life and Death of Nathanael Othen, who was shot in Dover Castle, October 26th, 1757. 12mo. pp. 12. 1775.

XCI.—Some account of the Life and Death of Nicholas Mooney. 12mo. pp. 36. 1776.

XCII.—A Concise History of England, from the Earliest Times, to the Death of George II. By JOHN WESLEY, A. M. In Four Volumes. 12mo. 1776.

PREFACE.

1. THE grand objection which every thinking man naturally makes to most of the histories that are extant, and to the histories of England in particular, is, that they are unimportant; that they are well nigh filled with incidents, the knowledge of which brings the reader neither profit nor pleasure. For instance, it no more concerns us to know nine parts in ten of what is contained in Rapin's History, than to know that on such a day, "a bird dropped a feather on one of the Pyrenæan mountains."

2. A contrary objection may nevertheless be made to the generality of our historians. Although they are far too prolix on most occasions, yet on others they are too concise. They do not in any wise copy after Tacitus, (although some of them profess to do it,) who lightly

passes over a thousand circumstances, which less judicious writers would have related at large, while he gives a very minute detail of those striking incidents which have a tendency either to improve the understanding or to amend the heart.

3. This certainly arises from want of judgment, a fault very conspicuous in most of our historians. Either they had not a good natural understanding, (and then what could be expected from them?) or they had not the opportunity of improving their understanding by a liberal education. Hence even when they transcribe from the most sensible authors, they betray their own littleness of sense. They do not know what to take and what to leave, or how to weave together what they have taken. Much less do they know how to amend what they think wrong, which they generally alter for the worse.

4. But a greater fault still is partiality. And how very few are free from it! Even in relating the uninteresting transactions which occurred many hundred years ago, most authors vehemently espouse the cause either of one party or the other; as naturally, as, in reading Homer, some are earnest for the Trojans, others equally earnest for the Grecians. How much more vehemently may we expect men of a warm temper to espouse the cause of one or the other party, when they speak of those who lived near our own times, in the past or the present century! Accordingly, some violently attach themselves to the cause of King Charles the First; others with equal violence defend and extol the long parliament, or Oliver Cromwell. Many suppose the whole family of the Stuarts to have been good men, and excellent princes; others paint them as the worst of men, and the vilest of tyrants.

5. There is yet another objection which may be made to all the histories of England which I have seen; (I mean the general histories; for this objection does not lie against several particular histories, such as Lord Clarendon's History of the Rebellion, or Mr. Neal's History of the Puritans;) that is, they seem calculated only for Atheists, for there is nothing about God in them. Who would gather from these accounts, who would have the least suspicion, that it is God who governs the world? "that his kingdom ruleth over all," in heaven above, and in earth beneath? that he alone changeth the times and the seasons, removeth kings and setteth up kings, and disposes all things by his almighty power, according to the counsels of his own will? Nay, rather from the whole tenor of their discourse, one would suppose that God was quite out of the question; that the King of heaven had no more to do in the revolutions of England than the emperor of Japan; and that his power over Great Britain was as effectually extinguished as that of the Danes and Saxons.

6. In such a history as I wish to see, unimportant incidents should have no place; at most, they should be very briefly and slightly touched just to preserve the thread of the narration. Something of the kind is attempted in the following volumes, which contain the substance of the English History, extracted chiefly from Dr. Goldsmith, Rapin, and Smollet, only with various corrections and additions. But ten thousand dull passages are omitted, which could be inserted for no other purpose than to enlarge the volume, and consequently the price; to oblige the bookseller, rather than the reader.

7. Those incidents which are of greater importance, which tend either to improve the understanding, or to inspire the heart with noble and generous sentiments, are recited at large with all their circumstances. And this it was easy to do from one or other of the historians above mentioned. If Dr. Goldsmith happens to be too concise, on any of these occasions, the defect is abundantly supplied either by Smollet or Rapin. With what judgment this is done in the following papers, must be submitted to the candid reader. For I cannot herein comply with the mode; I cannot prevail upon myself, although I am convinced how fashionable it is, to make a laboured panegyric upon my own understanding.

8. With all the understanding I have, I have endeavoured to avoid that other rock whereon so many split, partiality. As I have for fifty years read and considered the eminent writers on both sides, that I might not be biased by either; so I have laboured like Dr. Warner, the most impartial writer of English History I ever saw, to steer between the two extremes, the bigotry on one side and on the other. And I am in hopes this will appear to all who are divested of prejudice, and who are lovers of naked truth.

9. Wholly to divest one's self of prejudice and partiality is indeed a difficult thing. And I have found it equally difficult to see God in all the affairs of men; among the multiplicity of visible causes still to see him that is invisible, the one Great Cause, sitting on the circle of the heavens, and ruling all things in heaven and earth. How few patterns have we in this kind! Who takes God into his account, or seems to think he has any concern in the transactions of the lower world? I wish to habituate the readers of English history to a nobler way of thinking: as I desire myself to see God pervading the moral as well as the natural world; so I would fain have others to see him in all civil events as well as in all the phenomena of nature. I want them to learn that the Lord is King, be the earth never so impatient; that he putteth down one and setteth up another, in spite of all human power and wisdom. Let there be at least one History of England which uniformly acknowledges this; let there be one Christian History of what is still called (though by a strong figure) a Christian country.

LONDON, August 10, 1775.

XCIH.—An Extract of the Life of Madam Guion. By JOHN WESLEY, M. A. 12mo. pp. 230. 1776.

PREFACE.

1. SUCH another Life as that of the celebrated Madam Guion, I doubt whether the world ever saw. I am sure, I never did: I have seen many worse; and I have seen a few better: but I never saw one, either ancient or modern, which contained so wonderful a mixture. It contains abundance of excellent things, uncommonly excellent; such as may greatly tend to the spiritual advantage of the children of God: and, at the same time, it contains several things which are utterly false and unscriptural; nay, such as are dangerously false; such as have a natural tendency to hinder the progress of the children of God; to prevent their growth in grace; yea, to turn them out of the plain Scriptural way, into that of imagination and delusion.

2. How is it then that almost all the publishers of this Life have given us all together, good and bad, food and poison? Was none able to separate the precious from the vile? what is of God, from what is of nature? At least, could none furnish in a few notes an antidote against that poison?

3. This I have endeavoured to do in the following tract, which contains all that is truly excellent, all that is Scriptural and rational in her Life; all that tends to the genuine love of God and our neighbour. In the meantime, most of what I judged to be contrary to Scripture and reason is omitted. If any one ask, "And why not all? Why is any thing inserted that is unscriptural and irrational?" I answer, That there might be an opportunity of more effectually guarding against it. I have attempted this in the notes subjoined; which, I am in hopes, may be of use also, to some who have read her Life at large, and perhaps swallowed good and bad together.

4. As to Madam Guion herself, I believe she was not only a good woman, but good in an eminent degree; deeply devoted to God, and often favoured with uncommon communications of his Spirit. But I know, from her own words, she was far from infallible; yea, that she was actually deceived in many instances; the more frequently, because she imagined herself to be infallible, incapable of being deceived. She had naturally a most fertile imagination, together with vast impetuosity of spirit. Hence, she rushed forward, taking every thing for divine which was strongly impressed upon her; whereas, much of it was from her own spirit, and much from the grand deceiver. It is true, the anointing of the Holy One taught her of all things which were necessary to her salvation. But it pleased God to leave her to her own judgment in things of a less important nature.

5. I believe, therefore, the following Extract of her Life may be recommended to all serious persons, not only as safe, but as helpful in a high degree, to those that are going on to perfection. They have here the gold without the dross, the food without the poison. Or if any of this remain, it is pointed out, and sufficiently guarded against, in the notes; which may be of use, not only to the readers of this Extract, but to those who have read the Life at large, and perhaps imbibed unawares some of those dangerous mistakes which are here guarded against.

6. And inasmuch as there are scarce any errors of Madam Guion, which are not espoused by most of the Mystic writers, (in particular by Madam Bourignon,) the same remarks may guard unwary and unexperienced readers against the same errors wherever they occur. Yea, and they may remind even wary and experienced Christians, not to be wise above that is written; and to bring all the seeming heights of religion down to that one plain standard, beyond which no saint, no Apostle, could go, "We love him, because he first loved us."

7. The grand source of all her mistakes was this, the not being guided by the written word. She did not take the Scripture for the rule of her actions; at most, it was but the secondary rule. Inward impressions, which she called inspirations, were her primary rule. The written word was not a lantern to her feet, a light in all her paths. No; she followed another light, the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon

the Scriptures. But she then read them, not to learn, but to teach; and therein was hurried on by the rapid stream of her overflowing imagination. Hence arose that capital mistake, which runs through all her writings, that God never does, never can, purify a soul, but by inward and outward suffering. Utterly false! Never was there a more purified soul than the Apostle John. And which of the Apostles suffered less? yea, or of all the primitive Christians? Therefore all she says on this head, of "darkness, desertion, privation," and the like, is fundamentally wrong.

8. This unscriptural notion led her into the unscriptural practice of bringing suffering upon herself; by bodily austerities; by giving away her estates to ungodly, unthankful relations; by not justifying herself, than which nothing could be more unscriptural or uncharitable; and by that unaccountable whim, (the source of numberless sufferings, which did not end but with her life,) the going to Geneva, to convert the heretics to the Catholic faith.

9. And yet with all this dross, how much pure gold is mixed! So did God wink at involuntary ignorance! What a depth of religion did she enjoy! of the mind that was in Christ Jesus! what heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find, of exalted love to God and our neighbour; of genuine humility; of invincible meekness, and unbounded resignation! So that, upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness.

JOHN WESLEY.

LONDON, November 9, 1776.

XCIV.—A Short Account of the Death of Elizabeth Hindmarsh, who died September 6th, 1777; in the twenty-first year of her age. The third edition. 12mo. pp. 12. 1778.

XCV.—A Brief Narrative of the Revival of Religion in Virginia. In a Letter to a Friend. The fourth edition. 12mo. pp. 35. 1779.

XCVI.—A Word to whom it may Concern. 12mo. pp. 17. 1779.

XCVII.—The Arminian Magazine: consisting of Extracts and Original Treatises on Universal Redemption. Fourteen Volumes. 8vo. 1778–1791.

General Preface. Vol. i, p. 3.

TO THE READER.

1. AMIDST the multitude of magazines which now swarm in the world, there was one, a few years ago, termed "The Christian Magazine," which was of great use to mankind, and did honour to the publishers. But it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called "The Spiritual Magazine;" and not long after it, its twin sister, oddly called "The Gospel Magazine." Both of these are intended to show, that God is not loving to every man; that his mercy is not over all his works; and, consequently, that Christ did not die for all, but for one in ten, for the elect only.

2. This comfortable doctrine, the sum of which, proposed in plain English, is, God, before the foundation of the world, absolutely and

irrevocably decreed, that "some men shall be saved, do what they will, and the rest damned, do what they can," has, by these tracts, been spread throughout the land with the utmost diligence. And these champions of it have from the beginning proceeded in a manner worthy of their cause. They have paid no more regard to good nature, decency, or good manners, than to reason or truth. All these they set utterly at defiance. Without any deviation from their plan, they have defended their dear decrees with arguments worthy of Bedlam, and with language worthy of Billingsgate.

3. In "The Arminian Magazine" a very different opinion will be defended in a very different manner. We maintain that "God willeth all men to be saved," by "speaking the truth in love;" by arguments and illustrations drawn partly from Scripture, partly from reason, proposed in as inoffensive a manner as the nature of the thing will permit. Not that we expect those on the other side of the question will use us as we use them. Yet we hope nothing will move us to return evil for evil, or, however provoked, to render railing for railing.

4. Our design is, to publish some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century. Some of these are now grown very scarce; some have not appeared in English before. To these will be added original pieces, wrote either directly upon this subject, or on those which are equally opposed by the patrons of particular redemption.

5. We know nothing more proper to introduce a work of this kind than a sketch of the life and death of Arminius; a person, with whom those who mention his name with the utmost indignity are commonly quite unacquainted; of whom they know no more than of Hermes Trismegistus. It is true there is no such account of his life extant, as one would expect to be given of so great a man; at least none such has come to our knowledge; but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

6. Since the first proposals for this work were published, we have been much solicited, and by some for whose judgment we have a great regard, to give poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford some entertainment, but may be of real use to many serious readers who have a taste for verse as well as prose. We acknowledge it may, and accordingly purpose, at the close of every number, to fill up what is wanting in the pages proposed with one or more copies of verses. But we faithfully promise not to insert any doggerel, nothing which shall shock either the understanding or the taste of the serious reader.

7. Each number will therefore consist of four parts: First, a defence of that grand Christian doctrine, "God willeth all men to be saved, and to come to the knowledge of the truth." Secondly, an extract from the Life of some holy man, whether Lutheran, Church of England man, Calvinist, or Arminian. Thirdly, accounts and letters containing the experience of pious persons, the greatest part of whom are still alive; and, Fourthly, verses explaining or confirming the capital doctrines we have in view.

8. Let the gentle reader excuse us, if we cannot prevail upon ourselves to comply with the fashionable custom, of magazine writers in particular, of adding here a laboured panegyric upon our own work. Such as it is, we trust it will, by the blessing of God, be useful as well as acceptable to men of understanding.

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently advised to "give it another appellation, rather than one that will give a general offence." We answer, It will not give so general offence as some are apt to imagine. In Roman Catholic countries, it must be allowed, the patrons of particular redemption are very numerous. Not only the whole body of Dominican and Augustine friars, with several other religious orders, are, to a man, firm and zealous asserters of particular redemption; not only the Jansenists, who abound in several parts of France as well as throughout Flanders; but great numbers of the laity, in all those parts of Europe, who acknowledge the Roman pontiff. And it would be no wonder, if all Romanists, who have any religion at all, should be of that opinion, considering the profound reverence they have for Thomas Aquinas, a more vehement defender of the decrees than their grand saint, Augustine. But we have no reason to believe that there is so general a reception of those decrees in Protestant countries. Whatsoever was the case in times past, very few now receive them even in Holland. And in Geneva they are universally rejected with the utmost horror. The case is nearly the same in England. Not one in ten, not one in a hundred, if we look through the nation, have the least esteem for absolute predestination; so that nine in ten, yea, ninety-nine in a hundred, will take no offence at an open, avowed opposition to it.

LONDON, November 1, 1777.

Preface to vol. i, p. 3.

TO THE READER.

1. A YEAR ago I proposed to publish, in what was entitled "The Arminian Magazine," some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century; and to add some original pieces, wrote either directly on this subject, or on those which have a near relation to it.

2. What I then promised, I have since performed in the best manner I was able. And I flatter myself that every sensible and impartial reader will allow, that the tracts already published are some of the best, if not the very best, that were wrote on the subject in the last century; at least, I shall be easily credited when I affirm, that they are the best which ever came under my notice. And every one may see that the writers were men of deep understanding, and perfect masters both of the arguments and of their own tempers.

3. I proposed to publish, in the second place, the lives of some persons, eminent for understanding and piety. I began with that of Martin Luther; wrote in Latin, and never published in English before. I went on with that of Bernard Gilpin, and then subjoined that of Bishop Bedell; three of the most eminent men, whom God has raised up in Europe for several centuries.

4. To these I proposed to add a collection of letters, chiefly experimental. And as I had an immense variety of these, perhaps greater than any person in England, (not to say in Europe,) I judged it most advisable to select a few of them, such as I believed would be of most general use, and to place them in the order wherein they were written. And I take upon me to say, that (if I know any thing either of good writing or of Christian experience) this is by far the best collection of letters which has been published in the present century. I except none beside those inimitable ones of Jane Cooper and Mrs. Lefevre.

5. After the first proposals for this work were published, I was much solicited to give poetry a place therein. I consented; and accordingly promised, at the close of every number, to fill up what was wanting in the number of pages, with one or more copies of verses. I promised, at the same time, (though I was aware some of my well-meaning correspondents would be offended,) not to insert any doggerel; nor any thing that would shock either the understanding or the taste of the serious reader. This also I have fully performed, I hope, to the satisfaction of all competent judges.

6. It is a surprise to me, that, in the course of a whole year, I have heard so few objections to the work. Those that came to my knowledge I immediately answered, partly in June, partly in August. In June, it was objected, (1.) "It is too short." I answered this by adding eight pages to every number. It was objected, (2.) "There is not variety enough." I answered, "Here is all the variety I promised. I promised the bulk of the Magazine (as the very title implies) should treat of universal redemption. And hence you had reason to expect that the greatest part of every number would turn upon that single point." But I will add more variety to the historical part, by inserting some account of our preachers. "In the letters there is certainly as much variety as any reasonable man can expect."

7. It was objected, (3.) "There are no pictures." This objection is now removed; but it is not removed to my satisfaction; far, very far, from it. I am utterly dissatisfied with the engravings for October, November, and December; and I will have better, whatever they cost. It was objected, (4.) That "some of the tracts are hard to be understood." I allow they were; but those that follow will be plainer and plainer; so that I trust they will be easily understood by any one of a tolerable capacity. It was objected, (5.) That "the letters are not spiritual enough." Now, I think they are some of the most spiritual that have been published in England for many years. If any one thinks otherwise, I cannot help it. But does not the defect lie in his own understanding?

8. Lately, I have heard an objection to the poetical part; namely, that all the verses are not originals. I never once intimated, much less promised, that any of them should be so. Therefore, by inserting so many original copies of verses, (indeed, the far greater part are such,) I have performed more than I promised, and more than any one had reason to expect.

9. I have just now heard another objection, and one that strikes at the very root of the whole design: "We want only practical treatises: we have no need of any more controversial writings." This is home

to the point. Only make this good, and you will save me a great deal of trouble.

But is there no need of controversial writings, even on this very subject? Are, then, all the serious men in the nation already established in the truth? Are there no Calvinists left in the land? And are no more endeavours used to propagate Calvinism? Is "The Gospel Magazine," so called, at an end? Do you not think it is still continued? And if poison is still spreading on every side, is there not need to spread the antidote too? Yea, and is it not needful, if it can be done, to spread it in the same channel? Certainly, never was there more need, in the memory of man, of opposing the horrible decree than at this day.

10. Perhaps you will say, "But I am established in the truth; so that I need no more help." I am not sure of it; I doubt it much. I fear you have more need of help than you are aware of. If an able patron of the decrees was to attack you, you would find it hard enough to answer him. You would find your need of a great deal more help, more arguments, than you are yet master of.

11. But suppose *you* are sufficiently established in the truth, so as to be utterly out of danger; (which, I own, I am not;) is every one else so too? every one of your neighbours and acquaintance? O no! you cannot imagine they are. There are thousands in every part of England, who have a measure of the fear (if not the love) of God, who are totally unestablished; who are still halting between two opinions, and exceedingly perplexed upon the account. Suffer them, then, to use the most probable means of escaping from that perplexity. Nay, encourage them so to do; to read and consider what has been written on the subject. Do not persuade them that they have no need of any farther antidote. Rather furnish them with it, whether they have already drank the deadly thing, or are in danger of drinking it. Yea, do every thing which is in your power to propagate it throughout the nation, till all shall own, that "the Lord is loving unto every man," and that "his mercy is over all his works."

JANUARY 1, 1779.

Preface to vol. iii, p. 3.

TO THE READER.

1. WHEN I was first desired to add another to the large number of Magazines which travel through Great Britain, I consented, upon the supposition that a few months would probably conclude my labour. But herein I find myself mistaken; I do not see land yet. I am come now to the end of a second year; and yet not to the end of my work.

2. In the two last years, I have published some of the best tracts which I ever met with upon the Arminian controversy; such as, I am fully persuaded, never were and never will be fairly answered. I have given you the lives of some of the most eminent persons who have lived at or since the Reformation. To these has been added, a short account of many of those young men (such most of them were when they first set out) who have given up their little all, and have not "counted their lives dear unto themselves, so they might testify the Gospel of the grace of God." And I have the satisfaction to observe, that the

engravings this year are far better executed than they were the last. Many of the likenesses are really striking; as all must acknowledge who know the persons.

3. Of the letters likewise which follow those accounts, I have no reason to be ashamed. Most of them are closely practical and experimental; and the experience contained in several is both sound and deep. Even those which may seem to border upon controversy have a near relation to Christian practice, and may serve to remove several scruples which have disquieted the minds of pious men.

4. With regard to the poetry, some have objected to a poem published in the September Magazine.* And it is granted, it is not strictly religious. But it must be granted on the other side, (1.) That there is nothing in it contrary to religion, nothing that can offend the chastest ears. (2.) That many truly religious men and women have both read it and profited thereby; and, (3.) That it is one of the finest poems in the English tongue, both for sentiment and language; and whoever can read it without tears, must have a stupid, unfeeling heart. However, I do not know that any thing of the same kind will appear in any of the following Magazines.

5. In the following, some pages will always be bestowed (as was originally designed) in proving the grand doctrine of universal redemption, and clearing it of all objections. But this will not take up so large a compass as it has done in some of the preceding numbers. I do not intend that the controversial part of any future number shall exceed sixteen pages. By this means there will be more room for what is more to my taste, and I believe more for the profit of the serious reader; I mean, such lives as contain the height and depth of genuine, Scriptural rational religion.

6. There will likewise be room for inserting a longer and more particular account of some of the preachers. Indeed I studiously avoid the swelling of these accounts by circumstances that are neither useful nor entertaining. But in several of those that I have by me, there are many striking incidents, which deserve to be related at large; particularly such as respect the difficulties and dangers which they have gone through; and out of which nothing could have delivered them, but the almost miraculous providence of God.

7. I have still abundance of letters in my hands, equal to any that have yet been published. Indeed there is a peculiar energy of thought and language in many of those which were wrote in the year 1758, and a few of the following years, suitable to that unusual out pouring of the Spirit, with which both London and many parts of England and Ireland were favoured during that happy period. Happy I cannot but call it; notwithstanding the tares which Satan found means of sowing among the wheat. And I cannot but adopt the prayer of a pious man in Scotland upon a similar occasion, "Lord, if it please thee, work the same work again, without the blemishes. But if that may not be, though it be with all the blemishes work the same work."

8. I have likewise still in my hands abundance of verses, many of them original. And most of those which have been printed before are such as very few persons have either seen or heard of. Such are those

* Prior's "Henry and Emma."—EDIT.

in particular which are extracted from the works of Dr. Byrom. It cannot be denied, that he was an uncommon genius, a man of the finest and strongest understanding. And yet very few even of his countrymen and contemporaries have so much as heard his name.

9. I have again maturely considered the objection so frequently made from want of variety. And, in order to obviate this objection, I will submit to the advice of my friends, and occasionally insert several little pieces that are not immediately connected with my main design. Only let me beg, that the variation itself may not be improved into an objection; let it be remembered, that if I wander a little from my subject, it is in compliance with the judgment of my friends. It has been my manner for nearly fifty years, when I speak or write, to keep close to one point. But so far as it can be done with innocence, I desire to "become all things to all men."

10. But some perhaps will ask, Is it not time to have done? How many more Magazines will you publish? This is a question which I am not able to answer. Humanly speaking, I have already one foot in the grave; I stand on the verge of eternity. Who, therefore, can tell how little a time it will be till I go hence and am no more seen? But as long as I am in this tabernacle, it shall be my endeavour by this, as by every other means, as I have opportunity, "to do good unto all men, especially to them that are of the household of faith."

LONDON, January 1, 1780.

ADVERTISEMENT.

As many of my friends have long desired to see John Goodwin's "Exposition of the Ninth Chapter of the Epistle to the Romans," and as the book is become so scarce that it is seldom to be found, I judge that it will be both acceptable and profitable to them, to give an extract of it in this, and some following numbers.

N. B.—Only his short Paraphrase is given in this number; the Exposition itself will begin in the next.

Preface to vol. iv, p. 3.

THE PREFACE.

1. It is a general complaint, and, it seems, a just one, that most of our periodical publications do not continue the same as they began, but in a little time lose their spirit. In a few years, perhaps in a few months or weeks, the publishers have (as we say) wrote themselves out. They have exhausted their stock, or at least the most useful and valuable part of it; and what remains is little calculated either to entertain or to profit the sensible reader.

2. For many years this remark has been made concerning Magazines in particular. An immense multitude of these has lately appeared in England, Scotland, Ireland, and America. But how small a number of them has retained the same spirit for any considerable time! Yet some have done it: I believe the last of the Christian Magazines was not inferior to the first; and I suppose "The Gentleman's Magazine" has preserved its spirit for upwards of forty years together.

3. And I believe the impartial reader will allow, that "The Arminian Magazine" has not declined hitherto. He will easily observe, that

neither the prose nor verse published in November and December last are inferior to any of the preceding compositions. Certainly the letters are not; many of which contain the height and depth of Christian experience, expressed in the most easy and natural, yet strong and significant language.

4. And there is no danger that I should write myself out, that I should ever exhaust my stock of materials; as I have still by me a large number of compositions, both in verse and prose, the greatest part of which never yet saw the light; nor probably ever would have done, had they not been brought out of obscurity by the present publication. Add to this, that I have had, for many years, and have at this day, a greater number of pious correspondents, than any person in England, or perhaps in Europe.

5. But still want of variety is objected; yea, and it ever will be objected. For I dare not fill up any publication of mine with bits and scraps, to humour any one living. It is true, I am not fond of verbose writers, neither of very long treatises. I conceive the size of a book is not always the measure of the writer's understanding. Nay, I believe if angels were to write books we should have very few folios. But neither am I fond of tracts that begin and end before they have cleared up any thing. There are inserted as many articles in each of these Magazines as can be treated of therein to any purpose. If any one wishes rather to read a hundred incoherent shreds, he may suit himself in abundance of authors.

6. But so far I can comply with those who desire a little more variety, as to add two or three entirely new branches to the Magazines of the following years. Several of my friends have been frequently importuning me to write a few more sermons. I thought indeed, I might now have been fairly excused, and have remitted that work to my younger brethren. But as they are not satisfied with this, I submit to their well-meant importunity, and design to write, with God's assistance, a few more plain, practical discourses, on those which I judge to be the most necessary of the subjects I have not yet treated of. The former part of one of these is published this month; the latter will follow in February: and so every two months, so long as God spares my life and health, I shall publish another.

7. I believe another addition will not be unacceptable to the serious reader. After the life of each preacher, will be inserted part of the life of some of those real Christians who, having faithfully served God in their generation, have lately finished their course with joy. One of these (a specimen of the rest) was inserted in the last November Magazine.

8. One more article may, I apprehend, be inserted both for the profit and entertainment of the reader. The five volumes entitled, "A Survey of the Wisdom of God in the Creation," are but in few hands: it is not convenient for many to purchase them. But particular passages of these will be carefully selected, and inserted in each Magazine. I believe they will fall in naturally enough between the history and the letters: and these will all illustrate his wisdom and goodness, for whom all things are and were created.

9. Many of the portraits are not yet such as I desire. I will have better, or none at all; although this will imply some delay; especially

with regard to the prints of those preachers who are at a great distance from London: for I cannot trust country engravers.

10. These things will we do, if God permit. But who knows what we may do or be to-morrow? For what is our life? Is it not a vapour that just appears and vanishes away? O let us secure a permanent life! a life that will remain when heaven and earth flee away!

LONDON, January 1, 1781.

ADVERTISEMENT.

NUMBERLESS treatises have been written in this and the last age on the subject of predestination; but I have not seen any that is written with more good sense and good humour than Castellio's Dialogues, wrote above two hundred years ago: yet I know not that they have ever appeared in our tongue. I believe, therefore, the putting them into an English dress will give pleasure to every impartial reader.

JOHN WESLEY.

Preface to an Extract from the Journal of Mr. G—— C——. Vol. v, p. 298.

TO THE READER.

I do not remember ever to have met with a more remarkable account than is contained in the following Journal. What an amazing instance of Divine mercy does it set before us; especially considering all the difficulties he had to grapple with in his infancy, his childhood, and his youth! Was not this indeed a brand plucked out of the burning? And who then can despair? For,

May not every sinner find
The grace that found out thee?

The Journal itself is abundantly larger. But as the same experience occurs over and over, I judged it advisable to select out of it only the most material parts; those especially which artlessly describe the struggle between the flesh and the spirit, even in a true believer; and those which relate to the accomplishment of that grand promise, which is the quintessence of the Gospel,—“I will circumcise thy heart, to love the Lord thy God with all thy heart, and with all thy soul.”

JOHN WESLEY.

MACCLESFIELD, April 1, 1782.

Preface to a true Relation of the Chief Things which an Evil Spirit did and said at Mascon, in Burgundy. Vol. v, p. 366.

WITH my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world; I mean, that of witchcraft and apparitions, confirmed by the testimony of all ages. I do not think any unprejudiced men can doubt of the truth of the following narrative. The truth of it was in the last century acknowledged by all Europe; against which, the unaccountableness of it is no objection to those who are convinced of the littleness of their own knowledge.

Preface to an Extract from Dr. Hildrop's Free Thoughts on the Brute Creation. Vol. vi, p. 33.

FROM the title of the following Essay, one might be inclined to think that it was only an ingenious trifle, a matter of mere amusement. But

upon a serious and attentive consideration, it will appear to be far otherwise. It is a vindication of the wisdom and goodness of God, in an instance that few advert to; that even pious persons suffer to pass unnoticed, if they are not rather prejudiced against it. But whoever calmly and impartially weighs what is here advanced will soon lay aside those prejudices. Truth will break through the mists of vulgar errors, and shine clear as the noon-day.

Preface to an Answer to Mr. Madan's Treatise on Polygamy and Marriage, by Joseph Benson. Vol. vi, p. 37.

To Mr. Joseph Benson.

DEAR SIR,—Many have inferred from my not answering Mr. Madan's book, that I was of the same judgment with him. But it was owing to another cause, my want of time. I am glad you have supplied my lack of service; and that you have done it with temper; though not with that complaisance, which is quite unseasonable on such an occasion. I have read over your remarks with attention, and believe they will satisfy any impartial reader. I commend you and your labours to the God of truth and love, and am

Your affectionate friend and brother,

JOHN WESLEY.

MARCH 30, 1782.

Preface to vol. vii, p. 3.

TO THE READER.

1. I COULD not very easily have believed, had one told it me long ago, that this work would have grown under my hands, so as to extend to the beginning of a seventh year! When I was first prevailed on to enter upon it, (after much importunity,) I did not expect, suppose my life should continue, to continue it above two or three years. I imagined, that if I had patience to write, few would have patience to read, much longer; seeing the name of the Arminian Magazine would in that time be trite and threadbare; and most people would expect little therein, but the same things repeated over and over again.

2. But I have been very agreeably disappointed. Instead of the number of subscribers decreasing, as I concluded it would do in a little time, it has increased continually; and last year so much, as made it necessary to print six hundred copies more than the year before. Nor is this enough; for I am obliged to add six hundred more, even at the beginning of the present year. And I expect a greater number still will be called for, before the end thereof.

3. Yet abundance of objections have been made to this Magazine from the very beginning of the publication of it. Many of these have been answered in the prefaces to the second, third, and fourth volumes. It may not be improper to say a few words here, in answer to those that have been since urged.

4. And First, it has been earnestly asked, "Is it not now high time to drop the controversial part?" Do not you see, that this is in effect to say, "Is it not time to drop the Arminian Magazine, and in the room thereof to substitute another work; a Magazine of another kind?" Nay,

others may have time to begin new works ; but my day is too far spent. I may possibly continue this a little longer. But it is too late for me to begin a new work.

5. There is room for a contrary objection, arising from the very title page : "The Arminian Magazine, consisting of Extracts and Treatises on Universal Redemption." At present this is not strictly true ; for it does not consist of Extracts and Treatises on Universal Redemption. These are but a very inconsiderable part of it ; seldom above nine or ten pages in a number : and fewer than these there cannot be with any propriety. Nay, there cannot be so few, without an alteration in the title page. Therefore I will order it to run thus for the time to come : "The Arminian Magazine, consisting chiefly of Extracts and Treatises on Universal Redemption."

6. Another objection which has been frequently urged is, "That the tracts whereof it consists are not new." I answer, First, I never promised they should ; I never intended it. The preface to the very first volume disclaims any such intention. The words are, "My design is, to publish some of the most remarkable tracts which have been wrote in this and the last century." Indeed it follows, "To these will be added original pieces." I answer, Secondly, so there are. Many original pieces, both prose and verse, are added in every number.

7. It is particularly objected, that "The Wisdom of God in the Creation," from which several extracts are made, is already in the hands of many people, so that in buying this they buy the same things twice over. In the hands of how many ? Out of forty or fifty thousand, vulgarly called Methodists, are there one thousand who have those five little volumes ? I believe, not above one hundred ! I therefore purposely publish these short extracts, to give a specimen of the whole ; which hereby many may be induced to procure ; and the reading of which will well reward their labour.

8. Perhaps it may be said, "But part of these, as well as some other articles, particularly the extracts from Mr. Bryant, and the extracts from and remarks upon Mr. Locke, are not intelligible to common readers." I know it well ; but did I ever say this was intended for common readers only ? By no means. I publish it for the sake of the learned as well as the unlearned readers. But as the latter are the greater number, nine parts in ten of the work are generally suited to their capacity. What they do not understand, let them leave to others, and endeavour to profit by what they do understand.

9. One objection remains : "Why is so little of each treatise given in each Magazine ? Would it not be better to say more upon each head ? Would it not be more satisfactory to the readers ?" Truly, I thought it would be far better, and more satisfactory to most readers. But matter of fact proves that I was mistaken. For, from the time the tracts have been thus divided, and consequently the number of articles in each Magazine increased, the number of subscribers has increased in every part of England.

10. I pray the Giver of every good and perfect gift, to give both to me and my readers, "that by his holy inspiration we may think the things that are rightful, and by his merciful guidance perform the same !"

LONDON, January 1, 1784.

Preface to an Extract from the Life of Mr. Thomas Firmin. Vol. ix, p. 253.

I WAS exceedingly struck at reading the following Life; having long settled it in my mind, that the entertaining wrong notions concerning the Trinity was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man; although his notions of the Trinity were quite erroneous.

JOHN WESLEY.

Preface to an Extract from "God's Revenge against Adultery and Murder." Vol. x, p. 266.

TO THE READER.

MR. REYNOLD'S book, entitled, "God's Revenge against Adultery and Murder," has passed through several impressions, and contains many very remarkable instances of Divine justice. But one cannot help wishing, that he had given us the real names of all the offenders, instead of altering them, to save the honour of the families; and that he had been less verbose. The former defect is now incurable; the latter I have attempted to remedy, by retrenching generally half, sometimes two thirds, or even three fourths, of the narrative.

FEBRUARY 3, 1787.

JOHN WESLEY.

Preface to Selections from the Rev. Charles Wesley's Short Hymns. Vol. xii, p. 279.

TO THE READER.

MY brother has left several manuscript volumes of Short Hymns, upon various passages of Scripture; particularly on the Four Gospels and the Acts of the Apostles. Many of these are no ways inferior to those that have been already published. A specimen of them I purpose to publish in the ensuing Magazines. The whole will probably see the light in some future period.

JOHN WESLEY.

Preface to an Extract from an Essay on the Liberty of Moral Agents. Vol. xiv, p. 3.

I DO not remember to have ever seen a more strong and beautiful treatise on moral liberty than the following; which I therefore earnestly recommend to the consideration of all those who desire

To vindicate the ways of God with man.

MAY 3, 1790.

JOHN WESLEY.

Preface to an Extract from an Account of the Pelew Islands. Vol. xiv, p. 38.

TO THE READER.

THAT the following curious account, which has been so greatly admired, is grounded on truth, cannot be doubted; most of the eye witnesses being yet alive, and willing to satisfy any inquirer. Yet I dare not deny that it has been embellished; and, I suppose, to a considerable degree. For such a generation of men as are here described never yet existed upon earth; nor ever will, until the new heavens and earth appear, "wherein dwelleth righteousness."

JOHN WESLEY.

CITY ROAD, January 8, 1790.

XCVII.—The Saints' Everlasting Rest; or, a Treatise on the Blessed State of the Saints in their Enjoyment of God in Glory. Extracted from the Works of Mr. Baxter. By JOHN WESLEY, A. M. late Fellow of Lincoln College, Oxford. 12mo. pp. 335.

XCVIII.—The History of Henry Earl of Moreland. Abridged by the Rev. JOHN WESLEY, M. A. In Two Volumes. 12mo. 1780.

TO THE READER.

THE whimsical title prefixed to this book gave me such a prejudice against it, that I expected to find nothing in it worth reading. So I just opened it, and threw it aside. But some time after, having read one page, I was clearly convinced it would be worth while to read the whole. I was indeed a little disgusted with the spinning out of the story, so as to fill five volumes; and wished some of the digressions had been pared off, that it might have come within a reasonable compass.

This is now done, by retrenching at least one third of what was published in those five volumes, more to the satisfaction of the bookseller than of the judicious reader. I have omitted, not only all the uninteresting dialogues between the author and his friend, but most of the trifling and ludicrous incidents, which would give little entertainment to men of understanding. I likewise omit the remarks upon the feudal government, which are of little use to the generality of readers; as also great part of the Mystic divinity, as it is more philosophical than Scriptural.

I now venture to recommend the following Treatise as the most excellent in its kind of any that I have seen, either in the English or any other language. The lowest excellence therein is the style, which is not only pure in the highest degree, not only clear and proper, every word being used in its true genuine meaning, but frequently beautiful and elegant, and, where there is room for it, truly sublime. But what is of far greater value is the admirable sense which is conveyed herein; as it sets forth in full view most of the important truths which are revealed in the oracles of God. And these are not only well illustrated, but also proved in an easy, natural manner; so that the thinking reader is taught, without any trouble, the most essential doctrines of religion.

But the greatest excellence of all in this Treatise is, that it continually strikes at the heart. It perpetually aims at inspiring and increasing every right affection; at the instilling gratitude to God, and benevolence to man. And it does this, not by dry, dull, tedious precepts, but by the liveliest examples that can be conceived; by setting before your eyes one of the most beautiful pictures that ever was drawn in the world. The strokes of this are so delicately fine, the touches so easy, natural, and affecting, that I know not who can survey it with tearless eyes, unless he has a heart of stone. I recommend it therefore to all those who are already, or desire to be, lovers of God and man.

JOHN WESLEY.

BRISTOL, March 4, 1780.

XCIX.—Reflections on the Rise and Progress of the American Rebellion. 12mo. pp. 96. 1780.

C.—An Account of the Conduct of the War in the Middle Colonies. Extracted from a late Author. 12mo. pp. 55. 1780.

CI.—An Extract from a Reply to the Observations of Lieut. General Sir William Howe, on a Pamphlet, entitled, Letters to a Nobleman. 12mo. pp. 104. 1781.

CII.—An Extract of a Letter to the Right Honourable Viscount H**e, on his Naval Conduct in the American War. 12mo. pp. 27. 1781.

CIII.—A Concise Ecclesiastical History, from the Birth of Christ, to the Beginning of the present Century. In Four Volumes. 12mo. 1781.

PREFACE.

1. FOR many years I have been earnestly importuned to compile and publish an Ecclesiastical History; as it was urged that no tolerable one was yet extant in the English language. I answered, We have already an English History of the Church, wrote by Archdeacon Echard. But it was replied, "This is allowed by impartial judges to be not only extremely imperfect, but also to be so exceeding dull that one can hardly read it without falling asleep."

2. But I could in no wise think of compiling such a history. Want of time was an insuperable hinderance. Abridging I might possibly have found time for; but I knew no history of the Church worth abridging, till, a few years since, a worthy man presented me with one, published thirty or forty years ago, by Dr. John Lawrence Mosheim, chancellor of the university of Gottingen. This I read at leisure, with the greatest attention; and it partly answered my expectations. Much of what was wanting in Mr. Echard, his vast learning and unwearied industry supplied. And he is not a dull writer. Much of his history is as lively as the nature of the subject will bear.

3. But what is all this to the English reader? Dr. Mosheim writes in Latin. Hence his work might have been long enough concealed from those who do not understand that language, had not a learned and ingenious man, Dr. M'Laine, undertook the translating of it into English. This he performed some years since, in an accurate manner, with the addition of many notes. But one inconvenience followed this, a large addition to the price. The price of the Latin work was six shillings, that of the English thirty.

4. I have endeavoured, if not wholly to remove, yet to lessen this inconvenience, by reducing the price of this valuable work to one third. It may be observed, that part of the following History is translated from Dr. Mosheim; part abridged from Dr. M'Laine; but so as not to insert a single paragraph without any alteration. And the far greater part of his numerous notes, I do not meddle with. They may satisfy the curious; but would be of no use to the unlearned reader.

5. Yet even in Dr. Mosheim's History, many articles are neither instructive nor entertaining. Among these we may rank nine parts in ten of what relates to the heresies that were propagated in the several ages of the church, and in the several provinces of the empire. As the greatest part of these were the mere whims and absurdities of senseless or self-conceited men, it was certainly doing them too much honour, to mention them in a serious history. And if they were not wholly passed over, it was sufficient barely to mention them, without entering into any

detail of the nonsensical reveries of those idle dreamers. For if at the time when they fluttered about in the world, it was needful just to mention them, it is not worth our while now to collect into one heap all the rubbish of seventeen hundred years.

6. I have likewise some objection to what Dr. Mosheim writes concerning the internal state of the church. He does not seem clearly to understand what the internal state of the church means. He tells you the state of learning, the form of government, the doctrine, the rites and ceremonies, in each century; but certainly all these put together teach us very little of its internal state. The internal state of individual Christians, and the Christian church in general, is undoubtedly something far deeper, and widely different from this. When righteousness, and peace, and joy in the Holy Ghost abound therein, then the internal state of the church is good. When these are generally wanting, the internal state of the church is certainly bad. Consequently, by the increase or decrease of these, its internal state is to be estimated.

7. To speak without reserve my naked sentiments, I do not find proof in any of his writings, that Dr. Mosheim himself (though a very learned man) was much acquainted with inward religion. Perhaps it is owing to this, that he so severely condemns all the Mystic writers in a lump. Perhaps to this are owing several other passages, which I can by no means approve of. But I choose rather to leave them out, than to insert and censure them; especially considering he has many excellencies to balance a few blemishes; and that he is, upon the whole, one of the best writers that we have upon the subject.

8. A little objection I have also to the style, partly of the original, but chiefly of the translation. Many of the sentences are far too long, spun out with abundance of unnecessary words. Probably both the author and his translator were admirers of Ciceronian periods. And it is allowed, they are not improper in orations; but in history they should have no place. Sallust, not Cicero, is the standard for the style of a history. This I have studiously endeavoured to correct, by paring off the superfluity of words, and leaving only so many in every sentence, as sufficed to convey the meaning of it.

9. But there is yet another objection, which appeared to me more considerable than either of the former. I fear that sometimes the author, sometimes the translator, and now and then both the one and the other, have not done justice, either to the transaction which they relate, or to the character of truly good men. In these instances I hope to be excused for taking the same liberty with them both, which Dr. M'Laine has frequently taken with Dr. Mosheim; especially as I always endeavour to speak with modesty and with due respect to both those ingenious men. I take this liberty with the less scruple, because, though they have read many books which I have not seen; yet, on the other hand, I have read many within these fifty years, which probably they never saw.

10. After all, there is one thing of which I judge it absolutely needful to apprise the pious reader, (that he be not offended,) before he enters either upon this or any other history of the church. Let him not expect to find a history of saints, of men that walked worthy of their high calling. It is true there were a few in every age of these burning and shining lights. But they shone in a dark place, in a benighted world, a world

full of darkness and cruel habitations. As the mystery of iniquity began to work even in the days of the Apostles, so, not long after they were removed from the earth, it brought forth a plentiful harvest. It overspread the face of the earth; so that well nigh all flesh corrupted their ways before the Lord. And from that time to this, it might truly be said, "The whole world lieth in the wicked one;" meaning thereby not only the Mohammedan and Pagan, but also the Christian, world.

CIV.—A Call to the Unconverted. By Richard Baxter. 12mo. pp. 76. 1783.

CV.—Directions for Renewing our Covenant with God. The Third Edition. 12mo. pp. 23. 1784.

CVI.—A Survey of the Wisdom of God in the Creation: or, A Compendium of Natural Philosophy. In Five Volumes. The Fourth Edition. By JOHN WESLEY, A. M. 12mo. 1784.

THE PREFACE.

1. I HAVE long desired to see such a compendium of natural philosophy as was, (1.) Not too diffuse, not expressed in many words, but comprised in so moderate a compass, as not to require any large expense, either of time or money: (2.) Not maimed or imperfect; but containing the heads of whatever (after all our discoveries) is known with any degree of certainty, either with regard to the earth or heavens. And this I wanted to see, (3.) In the plainest dress; simply and nakedly expressed, in the most clear, easy, and intelligible manner, that the nature of the things would allow; particularly, free from all the jargon of mathematics, which is mere Heathen Greek to common readers. At the same time, I wished to see this short, full, plain account of the visible creation directed to its right end: not barely to entertain an idle, barren curiosity; but to display the invisible things of God, his power, wisdom, and goodness.

2. But I cannot find such a treatise as this, in any modern, any more than ancient language; and I am certain there is none such in the English tongue. What comes nearest to it, of any thing I have seen, is Mr. Ray's "Wisdom of God in the Creation;" Dr. Derham's "Physico and Astro Theology;" Niewentyt's "Religious Philosopher;" Mather's "Christian Philosopher," and "Nature Delineated." But none of these, single, answers the design. And who will be at the pains to extract the substance of them all, and add the later discoveries, of which they had little knowledge, and therefore could take but little notice? This is a desideratum still; and one that a lover of mankind would rejoice to see even tolerably supplied.

3. I am thoroughly sensible, there are many who have far more ability, as well as leisure, for such a work than me. But as none of them undertakes it, I have myself made some little attempt in the ensuing volumes. Herein following Dr. Derham's plan, I divide the work into text and notes. (So it was in the first edition. Many of these are now taken into the text.) The text is, in great measure, translated from the Latin work of John Francis Buddæus, the late celebrated professor of philosophy, in the university of Jena, in Germany. But I have found occasion to retrench, enlarge, or alter every chapter, and almost every section: so that it is now, I believe, not only pure, containing nothing

false or uncertain; but as full as any tract can be expected to be, which is comprised in so narrow a compass; and likewise plain, clear, and intelligible, to one of a tolerable understanding. The notes contain the sum of what is most valuable in the above named writers: to which are added, the choicest discoveries both of our own and of the foreign societies. These, likewise, I trust, are as plain and clear as the nature of the things spoken will allow; although some of them, I know, will not be understood by an unlearned or inattentive reader.

4. Meantime, I must apprize the reader, that I have sometimes a little digressed, by reciting both uncommon appearances of nature and uncommon instances of art: and yet this is not properly a digression from the main design I have in view. For surely in these appearances also, the wisdom of God is displayed; even that manifold wisdom, which is able to answer the same ends by so various means. And those surprising instances of art do likewise reflect glory upon Him whose Spirit in man giveth that wisdom whose inspiration teacheth understanding.

5. It will be easily observed, that I endeavour throughout, not to account for things, but only to describe them. I undertake barely to set down what appears in nature; not the cause of those appearances. The facts lie within the reach of our senses and understanding; the causes are more remote. That things are so, we know with certainty; but why they are so, we know not. In many cases we cannot know; and the more we inquire, the more we are perplexed and entangled. God hath so done his works, that we may admire and adore; but we cannot search them out to perfection.

6. And does not this open to us another prospect; although one we do not care to dwell upon? Does not the same survey of the creation, which shows us the wisdom of God, show the astonishing ignorance and short-sightedness of man? For when we have finished our survey, what do we know? How inconceivably little! Is not every thinking man constrained to cry out, "And is this all? Do all the boasted discoveries of so enlightened an age amount to no more than this?" Vain man would be wise; would know all things; but with how little success does he attempt it! How small a part do we know even of the things that encompass us on every side! I mean, as to the very fact; for as to the reasons of almost every thing which we see, hear, or feel, after all our researches and disquisitions, they are hid in impenetrable darkness.

7. I trust, therefore, the following sheets may, in some degree, answer both these important purposes. It may be a means, on the one hand, of humbling the pride of man, by showing that he is surrounded on every side with things which he can no more account for, than for immensity or eternity: and it may serve, on the other, to display the amazing power, wisdom, and goodness of the great Creator; to warm our hearts, and to fill our mouths with wonder, love, and praise!

JOHN WESLEY.

MARCH 25, 1775.

1. I HAD finished the additions which I designed to make to the System of Natural Philosophy, before I saw Dr. Goldsmith's "History of the Earth and Animated Nature." I had not read over the first volume of this, when I almost repented of having wrote any thing on the

head. It seemed to me, that had he published this but a few years sooner, my design would have been quite superseded; since the subject had fallen into the hands of one who had both greater abilities and more leisure for the work. It cannot be denied, that he is a fine writer. He was a person of strong judgment, of a lively imagination, and a master of language, both of the beauty and strength of the English tongue.

2. Yet I could not altogether approve of this, that it seemed to be the design of the author to say all he could upon every article, rather than all he should say. Hence arose his numerous and large digressions, making no inconsiderable part of his work. Hence his minute description of cows, horses, dogs; of cocks, hens, and pigeons; and of abundance of animals equally known to every man, woman, and child: descriptions that are of little or no use, and no more entertaining than useful; at least, useful only to the bookseller, by swelling the bulk, and consequently the price of his book.

3. Indeed, this, the price of it, must ever remain a weighty objection to many readers. They cannot afford to purchase eight volumes, at six or seven shillings a volume. Ten or fifteen shillings they may possibly afford, for five or six smaller volumes; especially when they contain all that is curious, or useful, in the far more costly work. Nay, I hope, considerably more than all; as I have consulted abundance of authors, and taken abundance of passages from them, whom, I apprehend, the Doctor had not seen.

4. I have another objection to this ingenious book: I doubt, some parts of it are not true. The author, indeed, has corrected many vulgar errors; but has, I fear, adopted others in their place. Many times he exposes the credulity of other writers; but does he not sometimes fall under the same imputation? As where he terms it presumption, to deny the existence of Bishop Pontopedan's cracken, and sea serpent; the one a mile across, the other raising himself out of the water, higher than the main mast of a man-of-war! Could one who made the least scruple of rejecting these gross absurdities accuse other writers of credulity?

5. Meantime, the accounts which he has given us of many animals, being taken from the best and latest authorities, are both more accurate and more to be depended on, than any which had been published before. Many of these I have inserted in their proper places; (only contracting thirty or forty pages into four or five;) often in the room of those which were less accurate, and probably, less authentic; as also several of his beautiful remarks, such as directly tended to illustrate that great truth,—"O Lord, how manifold are thy works! In wisdom hast thou made them all!"

CVII.—The Sunday Service of the Methodists in the United States of America. With other Occasional Services. 12mo. 1784.

PREFACE.

I BELIEVE there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety, than the Common Prayer of the Church of England: and though the man of it was compiled considerably more than two hundred years ago.

yet is the language of it not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, except in the following instances:—

1. Most of the holy days (so called) are omitted, as at present answering no valuable end.
2. The service of the Lord's day, the length of which has been often complained of, is considerably shortened.
3. Some sentences in the offices of baptism, and for the burial of the dead, are omitted; and,
4. Many psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

JOHN WESLEY.

BRISTOL, September 9, 1784.

CVIII.—The Doctrine of Original Sin. Extracted from a late Author. 12mo. pp. 40. 1784.

CIX.—The Life of Gregory Lopez: Written originally in Spanish. Abridged by the Rev. JOHN WESLEY, A. M. sometime Fellow of Lincoln College, Oxford. 18mo. pp. 63.

CX.—The Christian's Pattern: or, a Treatise on the Imitation of Christ. Written in Latin by Thomas à Kempis. Abridged, and published in English, by the Rev. JOHN WESLEY, A. M. sometime Fellow of Lincoln College, Oxford. 24mo. pp. 218.

PREFACE.

As it is impossible for any one to know the usefulness of this Treatise, till he has read it in such a manner as it deserves; instead of heaping up commendations of it, which those who have so read it do not want, and those who have not will not believe; I have transcribed a few plain directions how to read this, (or, indeed, any other religious book) with improvement.

1. Assign some stated times every day for this pious employment. If any indispensable business unexpectedly robs you of your hour of retirement, take the next hour for it. When such large portions of each day are so willingly bestowed on bodily refreshments, can you scruple allotting some little time daily for the improvement of your immortal soul?

2. Prepare yourself for reading by purity of intention, whereby you singly aim at your soul's benefit; and then, in a short ejaculation, beg God's grace to enlighten your understanding, and dispose your heart for receiving what you read; and that you may both know what he requires of you, and seriously resolve to execute his will when known.

3. Be sure to read not curiously and hastily, but leisurely, and with great attention; with proper intervals and pauses, that you may allow time for the enlightenings of Divine grace. Stop every now and then, to recollect what you have read, and consider how to reduce it to practice. Farther: Let your reading be continued and regular, not rambling and desultory. It shows a vitiated palate, to taste of many dishes without fixing upon, or being satisfied with, any: not but what it will be of great service to read over and over those passages which more nearly concern yourself, and more closely affect your own

passions and inclinations ; especially if you add a particular examination upon each.

4. Labour for a temper correspondent to what you read ; otherwise it will prove empty and unprofitable, while it only enlightens your understanding, without influencing your will, or inflaming your affections. Therefore, intersperse here and there pious aspirations to God, and petitions for his grace. Select, also, any remarkable sayings or advices, treasuring them up in your memory to ruminate and consider on ; which you may either, in time of need, draw forth, as an arrow from a quiver, against temptation, against this or that vice which you are more particularly addicted to ; or make use of as incitements to humility, patience, the love of God, or any virtue.

5. Conclude all with a short ejaculation to God, that he would preserve and prosper his good seed sown in your heart, that it may bring forth its fruit in due season. And think not this will take up too much of your time ; for you can never bestow it to so good advantage.

CXI.—The Life of Silas Told. Written by Himself. 18mo. pp. 113. 1790.

TO THE READER.

MR. SILAS TOLD was a man of good understanding, although not much indebted to education. In his Life are many remarkable instances of Divine providence, some of which are of an extraordinary kind ; yet we may easily credit them, if we consider, on the one hand, that he was a person of eminent veracity ; and, on the other, that he relates what he saw with his own eyes, and heard with his own ears. I believe those very passages will be of use to serious and candid readers.

CITY ROAD, November 8, 1789.

JOHN WESLEY.

CXII.—A Short Account of God's Dealings with T. Hogg. 12mo.

CXIII.—The Spirit of Prayer. 12mo. pp. 24.

CXIV.—The New Testament ; with an Analysis of the several Books and Chapters. By the Rev. JOHN WESLEY, M. A. 12mo. pp. 424. 1790.

TO THE READER.

1. In this edition the translation is brought as near as possible to the original ; yet the alterations are few and seemingly small ; but they may be of considerable importance.

2. Though the old division of chapters is retained, for the more easy finding of any text ; yet the whole is likewise divided, according to the sense, into distinct sections : a little circumstance, which makes many passages more intelligible to the reader.

3. The analysis of every book and epistle is prefixed to it. And this view of the general scope of each will give light to all the particulars.

4. I advise every one before he reads the Scripture, to use this or the like prayer :—

“Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.”

JOHN WESLEY.

CXV.—A Short Account of the Life and Death of Jane Newland, of Dublin; who departed this Life October 22d, 1789. Third Edition. 12mo. pp. 12. 1790.

CXVI.—Conjectures concerning the Nature of Future Happiness. Translated from the French of Mons. Bonnet, of Geneva. 12mo. pp. 24. 1791.

TO THE READER.

I AM happy in communicating to men of sense in this kingdom, and at a very low price, one of the most sensible tracts I ever read.

JOHN WESLEY.

DUBLIN, April 7, 1787.

CXVII.—Primitive Physic: or, An Easy and Natural Method of curing most Diseases. By JOHN WESLEY, M. A. The Twenty-Third Edition. 12mo. pp. 118. 1791.

THE PREFACE.

1. WHEN man first came out of the hands of the great Creator, clothed in body as well as in soul with immortality and incorruption, there was no place for physic or the art of healing. As he knew no sin, so he knew no pain, no sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the *divinæ particula auræ*, [the particle of divine breath,] abode, although originally formed out of the dust of the earth, was liable to no decay. It had no seeds of corruption or dissolution within itself. And there was nothing without to injure it; heaven and earth, and all the hosts of them, were mild, benign, and friendly to human nature. The entire creation was at peace with man, so long as man was at peace with his Creator. So that well might "the morning stars sing together, and all the sons of God shout for joy."

2. But since man rebelled against the Sovereign of heaven and earth, how entirely is the scene changed! The incorruptible frame hath put on corruption, the immortal has put on mortality. The seeds of weakness and pain, of sickness and death, are now lodged in our inmost substance; whence a thousand disorders continually spring, even without the aid of external violence. And how is the number of these increased by every thing round about us! The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator. The sun and moon shed unwholesome influences from above; the earth exhales poisonous damps from beneath; the beasts of the field, the birds of the air, the fishes of the sea, are in a state of hostility; the air itself that surrounds us on every side is replete with the shafts of death; yea, the food we eat daily saps the foundation of that life which cannot be sustained without it. So has the Lord of all secured the execution of his decree: "Dust thou art, and unto dust thou shalt return."

3. But can nothing be found to lessen those inconveniences which cannot be wholly removed? to soften the evils of life, and prevent in part the sickness and pain to which we are continually exposed? Without question there may. One grand preventive of pain and sickness of various kinds seems intimated by the grand Author of nature in the very sentence that entails death upon us: "In the sweat of thy face shalt thou eat bread till thou return to the ground." The power of exer-

cise, both to preserve and restore health, is greater than can well be conceived, especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either "bread, or the herb of the field," which God does not require them to do, yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength.

4. It is probable, physic, as well as religion, was in the first ages chiefly traditional; every father delivering down to his sons what he had himself in like manner received concerning the manner of healing both outward hurts, and the diseases incident to each climate, and the medicines which were of the greatest efficacy for the cure of each disorder. It is certain this is the method wherein the art of healing is preserved among the Americans to this day. Their diseases indeed are exceeding few; nor do they often occur, by reason of their continual exercise, and, till of late, universal temperance. But if any are sick, or bit by a serpent, or torn by a wild beast, the fathers immediately tell their children what remedy to apply. And it is rare that the patient suffers long; those medicines being quick, as well as generally infallible.

5. Hence it was, perhaps, that the ancients, not only of Greece and Rome, but even of barbarous nations, usually assigned physic a divine original. And indeed it was a natural thought, that He who had taught it to the very beasts and birds, the Cretan stag, the Egyptian ibis, could not be wanting to teach man,

Sanctius his animal, mentisque capacius alte :

[A creature more divine than these, and of more exalted mind:]

Yea, sometimes even by those meaner creatures; for it was easy to infer, "If this will heal that creature, whose flesh is nearly of the same texture with mine, then in a parallel case it will heal me." The trial was made; the cure was wrought; and experience and physic grew up together.

6. And has not the Author of nature taught us the use of many other medicines by what is vulgarly termed accident? Thus one walking some years since in a grove of pines, at a time when many in the neighbouring town were afflicted with a kind of new distemper, little sores in the inside of the mouth, a drop of the natural gum fell from one of the trees on the book which he was reading. This he took up, and thoughtlessly applied to one of those sore places. Finding the pain immediately cease, he applied it to another, which was also presently healed. The same remedy he afterward imparted to others, and it did not fail to heal any that applied it. And doubtless, numberless remedies have been thus casually discovered in every age and nation.

7. Thus far physic was wholly founded on experiment. The European, as well as the American, said to his neighbour, Are you sick? Drink the juice of this herb, and your sickness will be at an end. Are you in a burning heat? Leap into that river, and then sweat till you are well. Has the snake bitten you? Chew and apply that root, and the poison will not hurt you. Thus ancient men, having a little experience joined with common sense, and common humanity, cured both themselves and their neighbours of most of the distempers to which every nation was subject.

8. But in process of time men of a philosophical turn were not satisfied with this. They began to inquire how they might account for these things; how such medicines wrought such effects. They examined the human body, and all its parts; the nature of the flesh, veins, arteries, nerves; the structure of the brain, heart, lungs, stomach, bowels, with the springs of the several kinds of animal functions. They explored the several kinds of animal and mineral, as well as vegetable, substances. And hence the whole order of physic, which had obtained to that time, came gradually to be inverted. Men of learning began to set experience aside, to build physic upon hypothesis, to form theories of diseases and their cure, and to substitute these in the place of experiments.

9. As theories increased, simple medicines were more and more disregarded and disused; till in a course of years, the greater part of them were forgotten, at least in the politer nations. In the room of these, abundance of new ones were introduced by reasoning, speculative men; and those more and more difficult to be applied, as being more remote from common observation. Hence rules for the application of these, and medical books, were immensely multiplied; till at length physic became an abstruse science, quite out of the reach of ordinary men.

10. Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honour; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by design which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of astronomy, natural philosophy, (and what not; some of them insisting on that of astronomy, and astrology too,) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to health, they branded with the name of empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chymicals, such as they neither had skill, nor fortune, nor time, to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. And thus, both their honour and gain were secured; a vast majority of mankind being utterly cut off from helping either themselves or their neighbours, or once daring to attempt it.

11. Yet there have not been wanting, from time to time, some lovers of mankind who have endeavoured (even contrary to their own interest) to reduce physic to its ancient standard; who have laboured to explode out of it all the hypotheses, and fine spun theories, and to make it a plain intelligible thing, as it was in the beginning, having no more mystery in it than this, "Such a medicine removes such a pain." These have demonstrably shown that neither the knowledge of astrology, astro-

nomy, natural philosophy, nor even anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to human bodies, nor yet any chymical, or exotic, or compound medicine, but a single plant or root duly applied. So that every man of common sense (unless in some rare cases) may prescribe either to himself or his neighbour, and may be very secure from doing harm, even where he can do no good.

12. Even in the last age there was something of this kind done, particularly by the great and good Dr. Sydenham; and in the present by his pupil Dr. Dover, who has pointed out simple medicines for many diseases. And some such may be found in the writings of the learned and ingenious Dr. Cheyne, who, doubtless, would have communicated many more to the world, but for the melancholy reason he gave one of his friends that pressed him with some passages in his works which too much countenanced the modern practice: "O sir, we must do something to *oblige the faculty*, or they will tear us in pieces."

13. Without any regard to this, without any concern about the obliging or disobliging any man living, a mean hand has made here some little attempt toward a plain and easy way of curing most diseases. I have only consulted, herein, experience, common sense, and the common interest of mankind. And supposing they can be cured this easy way, who would desire to use any other? Who would not wish to have a physician always in his house, and one that attends without fee or reward? to be able (unless in some few complicated cases) to prescribe to his family as well as himself?

14. If it be said, "But what need is there of such attempt?" I answer, the greatest that can possibly be conceived. Is it not needful in the highest degree to rescue men from the jaws of destruction? from wasting their fortunes as thousands have done, and continue to do daily? from pining away in sickness and pain, either through the ignorance or dishonesty of physicians; yea, and many times throwing away their lives, after their health, time, and substance?

Is it inquired, "But are there not books enough already on every part of the art of medicine?" Yes, too many ten times over, considering how little to the purpose the far greater part of them speak. But, beside this, they are too dear for poor men to buy, and too hard for plain men to understand. Do you say, "But there are enough of these collections of receipts." Where? I have not seen one yet, either in our own or any other tongue, which contains only safe, and cheap, and easy medicines. In all that have yet fallen into my hand, I find many dear and many far-fetched medicines, besides many of so dangerous a kind as a prudent man would never meddle with. And against the greater part of those medicines there is a farther objection: They consist of too many ingredients. The common method of compounding and decomposing medicines can never be reconciled to common sense. Experience shows that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill; nay, possibly, on purpose to prolong the distemper, that the doctor and he may divide the spoil.

But admitting there is some quality in the medicine proposed which has need to be corrected; will not one thing correct it as well as twenty?

It is probable, much better. And if not, there is a sufficiency of other medicines which need no such correction.

How often, by thus compounding medicines of opposite qualities, is the virtue of both utterly destroyed! Nay, how often do those joined together destroy life, which single might have preserved it! This occasioned that caution of the great Boerhaave against mixing things without evident necessity, and without full proof of the effect they will produce when joined together, as well as of that they produce when asunder; seeing, (as he observes,) several things, which, separately taken, are safe and powerful medicines, when compounded, not only lose their former powers, but commence a strong and deadly poison.

15. As to the manner of using the medicines here set down, I should advise, as soon as you know your distemper, (which is very easy, unless in a complication of disorders; and then you would do well to apply to a physician that fears God,) First, use the first of the remedies for that disease which occurs in the ensuing collection; unless some other of them be easier to be had, and then it may do just as well. Secondly, after a competent time, if it takes no effect, use the second, the third, and so on. I have purposely set down, in most cases, several remedies for each disorder, not only because all are not equally easy to be procured at all times, and in all places, but likewise because the medicine which cures one man will not always cure another of the same distemper. Nor will it cure the same man at all times. Therefore it was necessary to have a variety. However, I have subjoined the letter *I* to those medicines which some think to be infallible. Thirdly, observe all the time the greatest exactness in your regimen or manner of living. Abstain from all mixed, all high-seasoned, food. Use plain diet, easy of digestion; and this as sparingly as you can, consistent with ease and strength. Drink only water, if it agrees with your stomach; if not, good, clear small beer. Use as much exercise daily, in the open air, as you can without weariness. Sup at six or seven on the lightest food; go to bed early, and rise betimes. To persevere with steadiness in this course is often more than half the cure. Above all, add to the rest (for it is not labour lost) that old unfashionable medicine, prayer. And have faith in God, who "killeth and maketh alive; who bringeth down to the grave, and bringeth up."

16. For the sake of those who desire, through the blessing of God, to retain the health which they have recovered, I have added a few plain, easy rules, chiefly transcribed from Dr. Cheyne:—

I. 1. The air we breathe is of great consequence to our health. Those who have been long abroad in easterly or northerly winds should drink some thin and warm liquor going to bed, or a draught of toast and water.

2. Tender people should have those who lie with them, or are much about them, sound, sweet, and healthy.

3. Every one that would preserve health should be as clean and sweet as possible in their houses, clothes, and furniture.

II. 1. The great rule of eating and drinking is, to suit the quality and quantity of the food to the strength of our digestion; to take always such a sort and such a measure of food as sits light and easy to the stomach.

2. All pickled, or smoked, or salted food, and all high seasoned, is unwholesome.

3. Nothing conduces more to health than abstinence and plain food, with due labour.

4. For studious persons, about eight ounces of animal food, and twelve of vegetable, in twenty-four hours, is sufficient.

5. Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most.

6. Strong, and more especially spirituous, liquors are a certain, though slow, poison.

7. Experience shows there is very seldom any danger in leaving them off all at once.

8. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water.

9. Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to tender persons. 10. Coffee and tea are extremely hurtful to persons who have weak nerves.

III. 1. Tender persons should eat very light suppers, and that two or three hours before going to bed.

2. They ought constantly to go to bed about nine, and rise at four or five.

IV. 1. A due degree of exercise is indispensably necessary to health and long life.

2. Walking is the best exercise for those who are able to bear it; riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise.

3. We may strengthen any weak part of the body by constant exercise. Thus, the lungs may be strengthened by loud speaking, or walking up an easy ascent; the digestion and the nerves, by riding; the arms and hams, by strongly rubbing them daily.

4. The studious ought to have stated times for exercise, at least two or three hours a day: the one half of this before dinner; the other, before going to bed.

5. They should frequently shave and frequently wash their feet.

6. Those who read or write much should learn to do it standing; otherwise it will impair their health.

7. The fewer clothes any one uses, by day or night, the hardier he will be.

8. Exercise, First, should be always on an empty stomach; Secondly should never be continued to weariness; Thirdly, after it, we should take care to cool by degrees; otherwise we shall catch cold.

9. The flesh brush is a most useful exercise, especially to strengthen any part that is weak.

10. Cold bathing is of great advantage to health. It prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk swiftly. To jump in with the head foremost is too great a shock to nature.

V. 1. Costiveness cannot long consist with health. Therefore care should be taken to remove it at the beginning; and when it is removed, to prevent its return, by soft, cool, open diet.

2. Obstructed perspiration (vulgarly called catching cold) is one great source of diseases. Whenever there appears the least sign of this, let it be removed by gentle sweats.

VI. 1. The passions have a greater influence on health than most people are aware of.

2. All violent and sudden passions dispose to, or actually throw people into, acute diseases.

3. The slow and lasting passions, such as grief and hopeless love, bring on chronical diseases.

4. Till the passion which caused the disease is calmed, medicine is applied in vain.

5. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity, and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life.

LONDON, June 11, 1747.

POSTSCRIPT.

1. It was a great surprise to the editor of the following collection, that there was so swift and large a demand for it, that three impressions were called for in four or five years; and that it was not only republished by the booksellers of a neighbouring nation, but also inserted by parts in their public papers, and so propagated through the whole kingdom.

This encouraged him carefully to revise the whole, and to publish it again, with several alterations, which it is hoped may make it of greater use to those who love common sense and common honesty.

2. Those alterations are still in pursuance of my first design, to set down cheap, safe, and easy medicines; easy to be known, easy to be procured, and easy to be applied by plain, unlettered men. Accordingly, I have omitted a considerable number, which, though cheap, and safe, were not so common or well known; and have added at least an equal number, to which that objection cannot be made, which are not only of small price, and extremely safe, but likewise easily to be found, if not in every house or yard, yet in every town, and almost every village, throughout the kingdom.

3. It is because they are not safe, but extremely dangerous, that I have omitted (together with antimony) the four Herculean medicines, opium,* the bark,* steel,* and most of the preparations of quicksilver. *Herculean* indeed! far too strong for common men to grapple with. How many fatal effects have these produced even in the hands of no ordinary physicians! With regard to four of these, the instances are glaring and undeniable. And whereas quicksilver, the fifth, is in its native form as innocent as bread or water; has not the art been discovered, so to prepare it as to make it the most deadly of all poisons? These, physicians have justly termed edged tools. But they have not yet taught them to wound at a distance; and honest men are under no necessity of touching them, or coming within their reach.

4. Instead of these, I have once more ventured to recommend to men

* Except in a very few cases.

of plain, unbiassed reason such remedies as air, water, milk, whey, honey, treacle, salt, vinegar, and common English herbs, with a few foreign medicines, almost equally cheap, safe, and common. And this I have done on that principle, whereby I desire to be governed in all my actions: "Whatsoever ye would that men should do unto you, the same do unto them."

5. At the request of many persons, I have likewise added plain definitions of most distempers; not indeed accurate or philosophical definitions, but such as are suited to men of ordinary capacities, and as may just enable them, in common simple cases, to distinguish one disease from another. In uncommon or complicated diseases, where life is more immediately in danger, I again advise every man without delay to apply to a physician that fears God.

BRISTOL, October 16, 1755.

LONDON, November 10, 1760.

DURING the observation and experience of more than five years which have passed since the last impression of this tract, I have had many opportunities of trying the virtues of the ensuing remedies. And I have now added the word *tried* to those which I have found to be of the greatest efficacy. I believe many others to be of equal virtue; but it has not lain in my way to make the trial.

In this course of time, I have likewise had occasion to collect several other remedies, tried either by myself or others, which are inserted under their proper heads. Some of these I have found to be of uncommon virtue, equal to any of those which were before published; and one I must aver, from personal knowledge, grounded on a thousand experiments, to be far superior to all the other medicines I have known; I mean electricity. I cannot but entreat all those who are well wishers to mankind to make full proof of this. Certainly it comes the nearest a universal medicine, of any yet known in the world.

One grand advantage which most of these medicines have above those commonly used is this: You may be sure of having them good in their kind; pure, genuine, unsophisticate. But who can be sure of this, when the medicines he uses are compounded by an apothecary? Perhaps he has not the drug prescribed by the physician, and so puts in its place "what will do as well." Perhaps he has it; but it is stale and perished; yet "you would not have him throw it away. Indeed he cannot afford it." Perhaps he cannot afford to make up the medicine as the dispensatory directs, and sell it at the common price. So he puts in cheaper ingredients; and you take, neither you nor the physician knows what! How many inconveniences must this occasion! How many constitutions are ruined hereby! How many valuable lives are lost! Whereas all these inconveniences may be prevented by a little care and common sense in the use of those plain, simple remedies which are here collected.

OTLEY, April 20, 1780.

SINCE the last correction of this tract, near twenty years ago, abundance of objections have been made to several parts of it. These I have considered with all the attention which I was master of; and in consequence hereof, have now omitted many articles, and altered many others. I have likewise added a considerable number of medicines,

several of which have been but lately discovered ; and several (although they had been long in use) I had never tried before. But I still advise, in complicated cases, or where life is in immediate danger, let every one apply without delay to a physician that fears God. From one who does not, be his fame ever so great, I should expect a curse rather than a blessing.

Most of those medicines which I prefer to the rest are now marked with an asterisk.

LIST OF POETICAL WORKS

PUBLISHED BY

THE REV. MESSRS. JOHN AND CHARLES WESLEY.

WITH THE PREFACES CONNECTED WITH THEM.

I. Hymns and Sacred Poems. Published by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M. A. Student of Christ Church, Oxford. 12mo. pp. 223. 1739.*

PREFACE.

1. SOME verses, it may be observed, in the following collection, were wrote upon the scheme of the Mystic divines. And these, it is owned, we had once in great veneration, as the best explainers of the Gospel of Christ. But we are now convinced, that we therein greatly erred, not knowing the Scriptures, neither the power of God. And because this is an error which many serious minds are sooner or later exposed to, and which indeed most easily besets those who seek the Lord Jesus in sincerity, we believe ourselves indispensably obliged, in the presence of God, and angels, and men, to declare wherein we apprehend those writers not to teach "the truth as it is in Jesus."

2. And First, we apprehend them to lay another foundation. They are careful indeed to pull down our own works ; and to prove, that "by the deeds of the law shall no flesh be justified." But why is this? Only "to establish our own righteousness" in the place of our own works. They speak largely and well against expecting to be accepted of God for our virtuous actions ; and then teach, that we are to be accepted for our virtuous-habits or tempers. Still the ground of our acceptance is placed in ourselves. The difference is only this : Common writers suppose we are to be justified for the sake of our outward righteousness ; these suppose we are to be justified for the sake of our inward righteousness ; whereas, in truth, we are no more justified for the sake of one than of the other. For neither our own inward nor outward righteousness is the ground of our justification. Holiness of heart, as well as holiness of life, is not the cause, but the effect of it. The sole cause of our acceptance with God, (or, that for the sake of which, on the account of which, we are accepted,) is the righteousness and the

* This is the first hymn book published by the two Wesleys. A third edition of it was printed in the year 1739 ; a fourth, in 1743 ; and a fifth, in 1756. Since then, it appears never to have been reprinted.—EDIT.

death of Christ, who fulfilled God's law, and died in our stead. And even the condition of it is not (as they suppose) our holiness either of heart or life; but our faith alone; faith contradistinguished from holiness, as well as from good works. Other foundation therefore can no man lay, without being an adversary to Christ and his Gospel, than faith alone; faith, though necessarily producing both, yet not including either good works, or holiness.

3. But supposing them to have laid the foundation right, the manner of building thereon which they advise is quite opposite to that prescribed by Christ. He commands to build up one another. They advise, "To the desert! to the desert! and God will build you up." Numberless are the commendations that occur in all their writings, not of retirement intermixed with conversation, but of an entire seclusion from men, (perhaps for months or years,) in order to purify the soul. Whereas, according to the judgment of our Lord, and the writings of his Apostles, it is only when we are knit together that we "have nourishment from him, and increase with the increase of God." Neither is there any time, when the weakest member can say to the strongest, or the strongest to the weakest, "I have no need of thee." Accordingly our blessed Lord, when his disciples were in their weakest state, sent them forth, not alone, but two by two. When they were strengthened a little, not by solitude, but by abiding with him and one another, he commanded them to "wait," not separate, but "being assembled together," for "the promise of the Father." And "they were all with one accord in one place," when they received the gift of the Holy Ghost. Express mention is made in the same chapter, that when "there were added unto them three thousand souls, all that believed were together, and continued steadfastly" not only "in the Apostles' doctrine," but also "in fellowship and in breaking of bread," and in praying "with one accord." Agreeable to which is the account the great Apostle gives of the manner which he had been taught of God, "for the perfecting of the saints, for the edifying of the body of Christ," even to the end of the world. And according to St. Paul, all who will ever come, in "the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ," must "together grow up into him: from whom the whole body fitly joined together and compacted" (or strengthened) "by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Ephesians iv, 14, 16.

4. So widely distant is the manner of building up souls in Christ taught by St. Paul, from that taught by the Mystics! Nor do they differ as to the foundation, or the manner of building thereon, more than they do with regard to the superstructure. For the religion these authors would edify us in, is solitary religion. "If thou wilt be perfect," say they, "trouble not thyself about outward works. It is better to work virtues in the will. He hath attained the true resignation, who hath estranged himself from all outward works, that God may work inwardly in him, without any turning to outward things. These are the true worshippers, who worship God in spirit and in truth." For contemplation is, with them, the fulfilling of the law, even a contemplation that "consists in a cessation from all works."

5. Directly opposite to this is the Gospel of Christ. Solitary religion is not to be found there. "Holy solitaries" is a phrase no more consistent with the Gospel than holy adulterers. The Gospel of Christ knows of no religion, but social; no holiness but social holiness. "Faith working by love" is the length and breadth and depth and height of Christian perfection. "This commandment have we from Christ, that he who loves God, love his brother also;" and that we manifest our love "by doing good unto all men; especially to them that are of the household of faith." And in truth, whosoever loveth his brethren, not in word only, but as Christ loved him, cannot but be "zealous of good works." He feels in his soul a burning, restless desire of spending and being spent for them. "My father," will he say, "worketh hitherto, and I work." And at all possible opportunities he is, like his Master, "going about doing good."

6. This then is the way: walk ye in it, whosoever ye are, that have believed in his name. Ye know, "other foundation can no man lay than that which is laid, even Jesus Christ." Ye feel that by grace ye are saved through faith; saved from sin, by Christ "formed in your hearts;" and from fear, by "his Spirit bearing witness with your spirit, that ye are the sons of God." Ye are taught of God "not to forsake the assembling of yourselves together, as the manner of some is;" but to instruct, admonish, exhort, reprove, comfort, confirm, and every way "build up one another." "Ye have an unction from the Holy One," that teacheth you to renounce any other or higher perfection, than "faith working by love;" faith "zealous of good works;" faith, "as it hath opportunity, doing good unto all men." "As ye have therefore received Jesus Christ the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, and abounding therein more and more." Only, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For "ye are complete in him. He is Alpha and Omega, the beginning and the ending, the first and the last." Only "continue in him, grounded and settled, and be not moved away from the hope of the Gospel: and when Christ, who is our life, shall appear, then shall ye also appear with him in glory!"

II.—Hymns and Sacred Poems. Published by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M. A. Student of Christ Church, Oxford. The Second Edition. 12mo. pp. 160. 1739.

III.—Hymns and Sacred Poems. Published by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M. A. Student of Christ Church, Oxford. 12mo. pp. 209. 1740.*

PREFACE.

1. "By grace," saith St. Paul, "ye are saved through faith." And it is indeed a great salvation which they have received, who truly "believe on the name of the Son of God." It is such as "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to con-

* In the year 1743 this hymn book was reprinted with the first, mentioned p. 332, so as to form one volume with it.—EDIT.

ceive," until God "hath revealed it by his Spirit," which alone showeth these "deep things of God."

2. "Of this salvation the prophets inquired diligently, searching what manner of time the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow;" even that glorious liberty from the bondage of corruption, which should then be given to the children of God. Much more doth it behoove us, diligently to inquire after this "prize of our high calling;" and earnestly to "hope for the grace which is brought unto us by the revelation of Jesus Christ."

3. Some faint description of this gracious gift of God is attempted in a few of the following verses. But the greater part of them relate to the way rather than the end; either showing (so far as has fallen under our observation) the successive conquests of grace, and the gradual process of the work of God in the soul; or pointing out the chief hindrances in the way, at which many have stumbled and fallen.

4. This great gift of God, the salvation of our souls, which is begun on earth, but perfected in heaven, is no other than the image of God fresh stamped upon our hearts. It is a renewal in the spirit of our minds after the likeness of Him that created us. It is a salvation from sin, and doubt, and fear: from fear; for, "being justified freely," they who believe "have peace with God through Jesus Christ our Lord, and rejoice in hope of the glory of God:" from doubt; for "the Spirit of God beareth witness with their spirit, that they are the children of God:" and from sin; for being now "made free from sin, they are become the servants of righteousness."

5. God hath now "laid the axe to the root of the tree, purifying their hearts by faith, and cleansing all the thoughts of their hearts by the inspiration of his Holy Spirit." Having this hope, that they shall soon see God as he is, they "purify themselves even as he is pure;" and are "holy as he which hath called them is holy, in all manner of conversation." Not that they have "already attained" all they shall attain, either "are already," in this sense, "perfect." But they daily go on "from strength to strength: beholding now as in a glass the glory of the Lord, they are changed into the same image, from glory to glory, as by the Spirit of the Lord."

6. And "where the Spirit of the Lord is, there is liberty;" such liberty from the law of sin and death as the children of this world "will not believe, though a man declare it unto them." The Son hath made them free, and they are free indeed: insomuch that St. John lays it down as a first principle among true believers, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." And again: "Whosoever abideth in Him" (in Christ) "sinneth not." And yet again: "Whosoever is born of God, doth not commit sin. For his seed remaineth in him, and he cannot sin, because he is born of God."

7. The Son hath made them free, who are thus born of God, from that great root of sin and bitterness, pride. They feel that all their sufficiency is of God; that it is he alone who is in all their thoughts, and "worketh in them both to will and to do of his good pleasure." They feel that it is not they who speak, but the Spirit of their Father which

speakeeth in them; and that whatsoever is done by their hands, "the Father which is with them, he doeth the works." So that God is to them all in all, and they are as nothing in his sight. They are freed from self-will; as desiring nothing, no, not for one moment, (for perfect love casteth out all desire,) but the holy and perfect will of God: not supplies in want; not ease in pain;* not life or death, or any creature; but continually crying in their inmost soul, "Father, thy will be done." They are freed from evil thoughts, so that they cannot enter into them; no, not for one instant. Aforetime, when an evil thought came in, they looked up, and it vanished away. But now it does not come in; there being no room for this in a soul which is full of God. They are freed from wanderings in prayer. Whensoever they pour out their hearts in a more immediate manner before God, they have no thought of any thing past, or absent, or to come; but of God alone; to whom their whole souls flow in one even stream, and in whom they are swallowed up. In times past, they had wandering thoughts darted in; which yet fled away like smoke. But now that smoke does not rise at all, but they continually see Him which is invisible. They are freed from all darkness, having no fear, no doubt, either as to their state in general, or as to any particular action: for, their eye being single, their whole body is full of light. Whatsoever is needful they are taught of God. They have an unction from the Holy One which abideth in them, and teacheth them every hour, what they shall do, and what they shall speak. Nor have they therefore any need to reason concerning it; for they see the way straight before them. The Lamb is their light, and they simply follow him, whithersoever he goeth. Hence, also, they are, in one sense, freed from temptations; for though numberless temptations fly about them, yet they wound them not, they trouble them not, they have no place in them. At all time their soul is even and calm; their heart is steadfast and unmovable; their peace, flowing as a river, "passeth all understanding;" and they "rejoice with joy unspeakable and full of glory." For they are "sealed by the Spirit unto the day of redemption;" having the witness in themselves, that "there is laid up for them a crown of righteousness, which the Lord shall give them in that day;" and being fully persuaded, through the Holy Ghost, that "neither death nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus their Lord."

8. Not that every one is a child of the devil, (as some have rashly asserted, who know not what they speak, nor whereof they affirm,) till he is, in this full sense, born of God. On the contrary, whosoever he be, who hath a sure trust and confidence in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; he is a child of God, and, if he abide in him, an heir of all the great and precious promises. Neither ought he in any wise to cast away his confidence, or to deny the faith he hath received, because it is weak, because hitherto it is only "as a grain of mustard seed;" or because "it is tried

* This expression, and several others which follow, are far too strong, as Mr. Wesley afterward perceived and acknowledged. They are corrected and qualified in vol. v. p. 492, of this edition of his Works, where a part of this preface is quoted.
—EDIT.

with fire," so that his soul is "in heaviness through manifold temptations." For though "the heir, as long as he is a child, differeth nothing from a servant, yet is he lord of all." God doth not "despise the day of small things;" the day of fears, and doubts, and clouds, and darkness; but if there be first a willing mind, pressing toward the mark of the prize of our high calling, "it is accepted" (for the present) "according to what a man hath, and not according to what he hath not."

9. Neither, therefore, dare we affirm (as some have done) that this full salvation is at once given to true believers. There is, indeed, an instantaneous (as well as a gradual) work of God in the souls of his children; and there wants not, we know, a cloud of witnesses, who have received, in one moment, either a clear sense of the forgiveness of their sins, or the abiding witness of the Holy Spirit. But we do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, a clean heart.

10. Indeed, how God *may* work, we cannot tell; but the general manner wherein he *does* work, is this: those who once trusted in themselves that they were righteous, who were rich and had need of nothing, are, by the Spirit of God, applying his word, convinced that they are poor and naked. All the things that they have done are brought to their remembrance, and set in array before them; so that they see the wrath of God hanging over their heads, and feel they deserve the damnation of hell. In their trouble they cry unto the Lord, and he shows he hath taken away their sins, and opens the kingdom of heaven in their hearts, even "righteousness, and peace, and joy in the Holy Ghost." Fear, and sorrow, and pain are fled away, and sin hath no more dominion over them. Knowing they are justified freely through faith in his blood, they have peace with God through Jesus Christ; they rejoice in hope of the glory of God; and the love of God is shed abroad in their hearts.

11. In this peace they remain for days, or weeks, or months, and commonly suppose they shall not know war any more, till some of their old enemies, their bosom sins, or the sin which did most easily beset them, (perhaps anger or desire,) assault them again, and thrust sore at them, that they may fall. Then arises fear, that they shall not endure to the end, and often doubt, whether God has not forgotten them, or whether they did not deceive themselves, in thinking their sins were forgiven, and that they were children of God. Under these clouds, especially if they reason with the devil, or are received to doubtful disputations, they go mourning all the day long, even as a father mourneth for his only son whom he loveth. But it is seldom long before their Lord answers for himself, sending them the Holy Ghost, to comfort them, to bear witness continually with their spirit, that they are the children of God. And then they are indeed meek, and gentle, and teachable, even as little children. Their stony heart was broken in pieces, before they received remission of sins: yet it continued hard; but now it is melted down, it is soft, tender, and susceptible of any impression. And now first do they see the ground of their heart; which God would not before disclose unto them, lest the flesh should fail before him, and the spirit which he had made. Now they see all the hidden abominations there; the depths

of pride, and self, and hell: yet, having the witness in themselves,—Thou art “an heir of God, a joint heir with Christ;” thou shalt “inherit the new heavens and the new earth, wherein dwelleth righteousness;” their spirit rejoiceth in God their Saviour, even in the midst of this fiery trial, which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal in his image, in righteousness, and all true holiness. Then God is mindful of the desire of them that fear him: he remembers his holy covenant, and he giveth them a single eye and a clean heart. He stamps upon them his own image and supercription; he createth them anew in Christ Jesus; he cometh unto them with his Son and his blessed Spirit, and, fixing his abode in their souls, bringeth them into the “rest which remaineth for the people of God.”

IV.—Hymns and Sacred Poems. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M. A. Student of Christ Church, Oxford. The Second Edition. 12mo. pp. 300. 1745.*

THE PREFACE.

1. PERHAPS the general prejudice against Christian perfection (the subject of many of the following verses) may chiefly arise from a misapprehension of the nature of it. We willingly allow, and continually declare, there is no such perfection in this life, as implies either a dispensation from doing good, and attending all the ordinances of God; or a freedom from ignorance, mistake, temptation, and a thousand infirmities necessarily connected with flesh and blood.

2. First, We not only allow, but earnestly contend, (as “the faith once delivered to the saints,”) that there is no perfection in this life which implies any dispensation from attending all the ordinances of God, or from doing good unto all men, while we have time, though especially unto the household of faith. And whosoever they are that have taught otherwise, we are convinced they are not taught of God. We dare not receive them, neither bid them God speed, lest we be partakers of their evil deeds. We believe that not only the babes in Christ, who have newly found redemption in his blood, but those also who are grown up unto perfect men, unto “the measure of the stature of the fulness of Christ,” are indispensably obliged, (and that they are obliged thereto is their glory and crown of rejoicing,) as oft as they have opportunity, to eat bread and drink wine in remembrance of him; to search the Scriptures; by fasting as well as temperance, to keep their bodies under, and bring them into subjection; and, above all, to pour out their souls in prayer, both secretly, and in the great congregation.

3. We, Secondly, believe, and therefore speak, and that unto all men, and with much assurance, that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things

* These four hymn books have each the same title; but they are distinct publications; and at present are very rarely to be met with. They contain several of the hymns which have always been in general use among the Methodists; not a few of which are stated to be translations from the German. The late very intelligent daughter of Mr. Charles Wesley informed me, that none of these translations were understood to be made by her father; but by her uncle, Mr. John Wesley.—EDIT.

not essential to salvation, or from manifold temptations, or from numberless infirmities, wherewith the corruptible body, more or less, presses down the soul. This is the same thing which we have spoken from the beginning. If any teach otherwise, they are not of us. We cannot find any ground in Scripture to suppose that any inhabitant of a house of clay is wholly exempt from either bodily infirmities, or from ignorance of many things; or to imagine any is incapable of mistake, or of falling into divers temptations. No; "the disciple is not above his Master, nor the servant above his Lord." It is enough, that "every one who is perfect shall be as his Master."

4. "But what, then," it may be asked, "do you mean by one that is perfect? or one that is as his Master?" We mean, one in whom is the mind which was in Christ, and who so walketh as he walked; a man that hath clean hands and a pure heart; or that is cleansed from all filthiness of flesh and spirit; one in whom there is no occasion of stumbling; and who accordingly, doth not commit sin. To declare this a little more particularly: We understand by that Scriptural expression, a perfect man, one in whom God hath fulfilled his faithful word, "From all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleannesses." We understand hereby, one whom God hath sanctified throughout, even in body, soul, and spirit; one who walketh in the light, as he is in the light; in whom there is no darkness at all; the blood of Jesus Christ his Son having cleansed him from all sin.

5. This man can now testify to all mankind, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." He is holy, as God who called him is holy, both in life, and in all manner of conversation. He loveth the Lord his God with all his heart, and serveth him with all his strength. He loveth his neighbour (every man) as himself; yea, as Christ loved us; them in particular that despitefully use him and persecute him, because they know not the Son, neither the Father. Indeed, his soul is all love, filled with bowels of mercies, kindness, meekness, gentleness, long-suffering. And his life agreeth thereto; full of "the work of faith, the patience of hope, the labour of love." And whatsoever he doeth, either in word or deed, he doeth it all in the name, in the love and power, of the Lord Jesus. In a word, he doeth the will of God on earth, as it is done in heaven.

6. This it is to be a perfect man, to be sanctified throughout, created anew in Jesus Christ; even "to have a heart all flaming with the love of God," (to use Archbishop Usher's words,) "so as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable unto God through Christ:" in every thought of our hearts, in every word of our tongues, in every work of our hands, to show forth his praise who hath called us out of darkness into his marvellous light. O that both we, and all who seek the Lord Jesus in sincerity, may thus be made perfect in one!

V.—Hymns on God's Everlasting Love. To which is added, The Cry of a Reprobate. 12mo. pp. 36. 1741.

VI.—A Collection of Moral and Sacred Poems from the most celebrated English Authors. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford. In three volumes. 12mo. 1744.

To the Right Honourable the Countess of Huntingdon.

MADAM,—It has been a common remark, for many years, that poetry which might answer the noblest purposes, has been prostituted to the vilest; even to confound the distinctions between virtue and vice, good and evil: and that to such a degree, that among the numerous poems now extant in our language, there is an exceeding small proportion which does not, more or less, fall under this heavy censure. So that a great difficulty lies on those who are not willing, on the one hand, to be deprived of an elegant amusement; nor, on the other, to purchase it at the hazard of innocence or virtue.

Hence it is, that many have placed a chaste collection of English poems among the chief *desiderata* of this age. Your mentioning this a year or two year ago, and expressing a desire to see such a collection, determined me not to delay the design I had long had of attempting something in this kind. I therefore revised all the English poems I knew, and selected what appeared most valuable in them. Only Spenser's works I was constrained to omit, because scarce intelligible to the generality of modern readers.

I shall rejoice if the want of which you complained be in some measure supplied by the following collection; of which this, at least, may be affirmed,—there is nothing therein contrary to virtue, nothing that can any way offend the chastest ear, or give pain to the tenderest heart. And perhaps whatever is really essential to the most sublime divinity, as well as the purest and most refined morality, will be found therein. Nor is it a small circumstance, that the most just and important sentiments are here represented with the utmost advantage, with all the ornaments both of wit and language, and in the clearest, fullest, strongest light.

I inscribe these poems to you, not only because you was the occasion of their thus appearing in the world; but also because it may be an inducement to many to read them. Your name, indeed, cannot excuse a bad poem; but it may recommend good ones to those who would not otherwise consider whether they were good or bad. And I am persuaded they will not be unacceptable to you, were it only on this account,—that many of them describe what a person of quality ought, and what I trust you desire, to be.

My heart's desire and prayer to God for you is, that you may never rest short of this: that "whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are honourable; if there be any virtue, if there be any praise, you may think on these things: and my God shall supply all your need, according to his riches in glory by Christ Jesus."

I am your ladyship's obliged and obedient servant for Christ's sake,
JOHN WESLEY.

OXFORD, August, 1744.

VII.—Hymns for the Watch Night. 12mo. pp. 12.

VIII.—An Elegy on the Death of Robert Jones, Esq. of Fonmon Castle, in Glamorganshire, South Wales. 12mo. pp. 22. 1744.

IX.—Hymns on the Lord's Supper. By JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M. A.

Student of Christ Church, Oxford. With a Preface, concerning the Christian Sacrament and Sacrifice, extracted from Dr. Brevint. 12mo. pp. 141. 1745.

X.—Hymns for the Nativity of our Lord. The Second Edition. 12mo. pp. 24. 1745.

XI.—Hymns for our Lord's Resurrection. The Third Edition. 12mo. pp. 24. 1748.

XII.—Hymns for Ascension Day. The Second Edition. 12mo. pp. 12. 1747.

XIII.—Hymns of Petition and Thanksgiving for the Promise of the Father. By the Reverend Mr. JOHN and CHARLES WESLEY. The Second Edition. 12mo. pp. 36. 1747.

XIV.—Gloria Patri, &c; or, Hymns to the Trinity. The Sixth Edition. 12mo. pp. 11. 1746.

XV.—Hymns for the Public Thanksgiving Day, October 9, 1746. 12mo. pp. 12. 1746.

XVI.—A Collection of Psalms and Hymns. Published by JOHN WESLEY, M. A. Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M. A. Student of Christ Church, Oxford. The Fourth Edition enlarged. 12mo. pp. 148. 1748.

XVII.—Hymns and Sacred Poems. In Two Volumes. By CHARLES WESLEY, M. A. Student of Christ Church, Oxford. 12mo. pp. 335, 338. 1749.

XVIII.—An Epistle to the Reverend Mr. John Wesley. By CHARLES WESLEY, Presbyterian of the Church of England. 12mo. pp. 12. 1755.

XIX.—Hymns occasioned by the Earthquake, March 8, 1750. To which is added, a Hymn upon the pouring out of the Seventh Vial, Rev. xvi, xvii, &c, occasioned by the Destruction of Lisbon. Part. I. The Second Edition. 12mo. pp. 12. 1756.

XX.—Hymns occasioned by the Earthquake, March 8, 1750. To which is added, a Hymn for the English in America, and another for the Year 1756. Part II. The Second Edition. 12mo. pp. 24. 1756.

XXI.—Hymns for the Year 1756. Particularly for the Fast Day, February 6. 12mo. pp. 24.

XXII.—Hymns for Times of Trouble and Persecution. By JOHN and CHARLES WESLEY, Presbyters of the Church of England. The Third Edition enlarged. 12mo. pp. 83. 1756.

XXIII.—Hymns for Times of Trouble. 12mo. pp. 12.

XXIV.—Hymns of Intercession for all Mankind. 12mo. pp. 34. 1758.

XXV.—Hymns for the Expected Invasion, 1759. 12mo. pp. 12.

XXVI.—Hymns for those to whom Christ is All in All. 12mo. pp. 144. 1761.

XXVII.—Short Hymns on Select Passages of the Holy Scriptures. By CHARLES WESLEY, M. A. and Presbyterian of the Church of England. In Two Volumes. 12mo. pp. 392, 432. 1762.

PREFACE.

God having graciously laid his hand upon my body, and disabled me from the principal work of the ministry, has thereby given me an unexpected occasion of writing the following hymns. Many of the thoughts

are borrowed from Mr. Henry's Comment, Dr. Gell on the Pentateuch, and Bengelius on the New Testament.

Several of the hymns are intended to prove, and several to guard, the doctrine of Christian perfection. I durst not publish one without the other.

In the latter sort I use some severity; not against particular persons, but against enthusiasts and Antinomians; who, by not living up to their profession, give abundant occasion to them that seek it, and cause the truth to be evil spoken of.

Such there have been, in every age, in every revival of religion. But this does in no wise justify the men who put darkness for light, and light for darkness; who call the wisdom of God foolishness, and all real religion enthusiasm.

When the wheat springs up, the tares also appear; and both grow together until the harvest: yet there is an essential difference between them. This occasions a difference in my expressions; and as great a seeming contradiction, as when I declare with St. Paul, "A man is justified by faith, and not by works;" and with St. James, "A man is justified by works, and not by faith only."

My desire is, "rightly to divide the word of truth." But "who is sufficient for these things?" Who can check the self-confident, without discouraging the self-diffident? I trust in God, that none of the latter will take to themselves what belongs to the former only.

Reader, if God ministers grace to thy soul through any of these hymns, give him the glory, and offer up a prayer for the weak instrument, that, whenever I finish my course, I may depart in peace, having seen in Jesus Christ his great salvation.

XXVIII.—Graces before and after Meat. 12mo. pp. 12.

XXIX.—An Extract from Milton's *Paradise Lost*. With Notes. 18mo. pp. 320. 1763.

TO THE READER.

OF all the poems which have hitherto appeared in the world, in whatever age or nation, the preference has generally been given, by impartial judges, to Milton's "*Paradise Lost*." But this inimitable work, amidst all its beauties, is unintelligible to abundance of readers: the immense learning which he has every where crowded together, making it quite obscure to persons of a common education.

This difficulty, almost insuperable as it appears, I have endeavoured to remove in the following Extract: First, by omitting those lines which I despaired of explaining to the unlearned; and, Secondly, by adding short and easy notes; such as, I trust, will make the main of this excellent poem clear and intelligible to any uneducated person of a tolerable good understanding.

To those passages which I apprehend to be peculiarly excellent, either with regard to sentiment or expression, I have prefixed a star: and these, I believe, it would be worth while to read over and over, or even to commit to memory.

LONDON, January 1, 1763.

XXX.—Select Hymns: With Tunes annexed: Designed chiefly for the use of the People called Methodists. Second Edition, corrected and enlarged. 12mo. pp. 159. 1765.

PREFACE.

1. SOME years ago, a collection of tunes was published, under the title of *Harmonia Sacra*. I believe all unprejudiced persons who understand music allow, that it exceeds, beyond all degrees of comparison, any thing of the kind which has appeared in England before; the tunes being admirably well chosen, and accurately engraven, not only for the voice, but likewise for the organ or harpsichord.

2. But this, though it is excellent in its kind, is not the thing which I want. I want the people called Methodists to sing true the tunes which are in common use among them. At the same time, I want them to have in one volume the best hymns which we have printed; and that in a small and portable volume, and one of an easy price.

3. I have been endeavouring for more than twenty years to procure such a book as this; but in vain. Masters of music were above following any direction but their own. And I was determined, whoever compiled this, should follow my direction; not mending our tunes, but setting them down, neither better nor worse than they were. At length I have prevailed. The following collection contains all the tunes which are in common use among us. They are pricked true, exactly as I desire all our congregations may sing them; and here is prefixed to them a collection of those hymns which are, I think, some of the best we have published. The volume likewise is small, as well as the price. This therefore I recommend, preferable to all others.

JOHN WESLEY.

XXXI.—Hymns for New Year's Day. 12mo. pp. 11. 1766.

XXXII.—Hymns for the use of Families, and on Various Occasions. By CHARLES WESLEY, M. A. late Student of Christ Church. 12mo. pp. 176. 1767.

XXXIII.—Hymns for Children, and others of riper years. The Second Edition. 12mo. pp. 84. 1768.

XXXIV.—Hymns on the Trinity. 12mo. pp. 132. 1768.

XXXV.—Funeral Hymns. 12mo. pp. 70. 1769.

XXXVI.—Hymns for those that seek, and those that have, Redemption in the Blood of Jesus Christ. The Eighth Edition. 12mo. pp. 68. 1769.

XXXVII.—An Extract from Dr. Young's Night Thoughts on Life, Death, and Immortality. 12mo. pp. 241. 1770.

TO THE READER.

1. IT is the observation of a late ingenious writer, "What is usually called a correct taste is very much offended with Dr. Young's 'Night Thoughts.' It is obvious that the poetry sometimes sinks into childish conceits, or prosaic flatness; but oftener rises into the turgid, or false sublime; and that it is often perplexed and obscure. Yet this work contains many strokes of the most sublime poetry; and is full of those pathetic strokes of nature and passion, which touch the heart in the most tender and affecting manner. Besides, there are afflictions too deep to bear either reasoning or amusement. They may be soothed, but cannot be diverted. The gloom of the 'Night Thoughts' perfectly corresponds with this state of mind. It indulges and flatters the present passion, and

at the same time presents those motives of consolation which alone can render certain griefs supportable. We may here observe that secret and wonderful endearment which nature has annexed to all our sympathetic feelings, whereby we enter into the deepest scenes of distress and sorrow, with a melting softness of heart, far more delightful than all the joys which dissipating and unthinking mirth can inspire."

2. My design in the following extract is, (1.) To leave out all the lines which seem to me, either to contain childish conceits, to sink into prosaic flatness, to rise into the turgid, the false sublime, or to be incurably obscure to common readers. (2.) To explain the words which are obscure, not in themselves, but only to unlearned readers. (3.) To point out, especially to these, by a single or double mark, what appear to me to be the sublimest strokes of poetry, and the most pathetic strokes of nature and passion.

3. It may be objected by some, that I have left out too much; by others that I have left out too little. I answer, (1.) I have left out no more than I apprehended to be either childish, or flat, or turgid, or obscure: so obscure, as not to be explained without more words than suited with my design. (2.) I have left in no more of what I conceived liable to any of these objections than was necessary to preserve some tolerable connection between the preceding and following lines.

4. Perhaps a more plausible objection will be, that the explanations are too short. But be pleased to observe, it was no part of my design to explain any thing at large; but barely to put, as often as I could, a plain word for a hard one: and where one did not occur, to use two or three, or as few as possible.

5. But I am sensible it may be objected farther, the word added to explain the other does not always express the meaning of it; at least, not so exactly and fully as might be. I answer, (1.) I allow this. But it was the best I could find without spending more time upon it than I could afford. (2.) Where the word added does not express the common meaning of the word, it often expresses the Doctor's peculiar meaning; who frequently takes words in a very uncommon, not to say improper, sense. (3.) I have made a little attempt, such as I could consistently with abundance of other employment. Let one that has more leisure and more abilities supply what is here wanting.

XXXVIII.—Preparation for Death, in several Hymns. 12mo. pp. 46. 1772.

XXXIX.—Select Parts of Mr. Herbert's Sacred Poems. 12mo. pp. 32. 1773.

XL.—Hymns and Spiritual Songs, intended for the Use of Christians of all Denominations. Published by JOHN and CHARLES WESLEY. The Twenty-first Edition. 12mo. pp. 136. 1777.

THE PREFACE.

1. THE innumerable mischiefs which have arisen from bigotry, an immoderate attachment to particular opinions or modes of worship, have been observed and lamented, in all ages, by men of a calm and loving spirit. O when will it be banished from the face of the earth! When will all who sincerely love God employ their zeal, not upon ceremonies and notions, but upon justice, mercy, and the love of God!

2. The ease and happiness that attend, the unspeakable advantages that flow from, a truly catholic spirit, a spirit of universal love, (which is the very reverse of bigotry,) one would imagine, might recommend this amiable temper to every person of cool reflection. And who that has tasted of this happiness can refrain from wishing it to all mankind? Who that has experienced the real comfort, the solid satisfaction, of a heart enlarged in love toward all men, and, in a peculiar manner, to all that love God and the Lord Jesus Christ in sincerity, can avoid earnestly desiring that all men may be partakers of the same comfort?

3. It is with unspeakable joy, that these observe the spirit of bigotry greatly declining, (at least, in every Protestant nation of Europe,) and the spirit of love proportionably increasing. Men of every opinion and denomination now begin to bear with each other. They seem weary of tearing each other to pieces on account of small and unessential differences; and rather desire to build up each other in the great point wherein they all agree,—the faith which worketh by love, and produces in them the mind which was in Christ Jesus.

4. It is hoped, the ensuing collection of Hymns may in some measure contribute, through the blessing of God, to advance this glorious end, to promote this spirit of love, not confined to any opinion or party. There is not a hymn, not one verse, inserted here, but what relates to the common salvation; and what every serious and unprejudiced Christian, of whatever denomination, may join in. It is true, none but those who either already experience the kingdom of God within them, or, at least, earnestly desire so to do, will either relish or understand them. But all these may find either such prayers as speak the language of their souls when they are in heaviness; or such thanksgivings as express, in a low degree, what they feel, when rejoicing with joy unspeakable. Come, then, all ye children of the Most High, and let us magnify his name together; and let us with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ!

XLI.—A Collection of Hymns, for the Use of the People called Methodists. 12mo. pp. 520. 1780.

PREFACE.

1. FOR many years I have been importuned to publish such a hymn book as might be generally used in all our congregations throughout Great Britain and Ireland. I have hitherto withstood the importunity, as I believed such a publication was needless, considering the various hymn books which my brother and I have published within these forty years last past; so that it may be doubted whether any religious community in the world has a greater variety of them.

2. But it has been answered, “Such a publication is highly needful upon this very account; for the greater part of the people, being poor, are not able to purchase so many books. And those that have purchased them are, as it were, bewildered in the immense variety. There is therefore still wanting a proper collection of hymns for general use, carefully made out of all these books, and one comprised in so moderate a compass as neither to be cumbersome nor expensive.”

3. It has been replied, “You have such a collection already, (entitled Hymns and Spiritual Songs,) which I extracted several years ago from

a variety of hymn books." But it is objected, "This is in the other extreme; it is abundantly too small. It does not, it cannot, in so narrow a compass, contain variety enough; not so much as we want, among whom singing makes so considerable a part of the public service. What we want is, a collection neither too large, that it may be cheap and portable; nor too small, that it may contain a sufficient variety for all ordinary occasions."

4. Such a hymn book you have now before you. It is not so large as to be either cumbersome or expensive; and it is large enough to contain such a variety of hymns as will not soon be worn thread-bare. It is large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them both by Scripture and reason. And this is done in a regular order. The hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is, in effect, a little body of experimental and practical divinity.

5. As but a small part of these hymns is of my own composing,* I do not think it inconsistent with modesty to declare, that I am persuaded no such hymn book as this has yet been published in the English language. In what other publication of the kind have you so distinct and full an account of Scriptural Christianity? such a declaration of the heights and depths of religion, speculative and practical? so strong cautions against the most plausible errors; particularly those that are now most prevalent? and so clear directions for making our calling and election sure; for perfecting holiness in the fear of God?

6. May I be permitted to add a few words with regard to the poetry? Then I will speak to those who are judges thereof with all freedom and unreserve. To these I may say, without offence, (1.) In these hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives. (2.) Here is nothing turgid or bombast on the one hand, or low and creeping on the other. (3.) Here are no cant expressions, no words without meaning. Those who impute this to us know not what they say. We talk common sense, whether they understand it or not, both in verse and prose, and use no word but in a fixed and determinate sense. (4.) Here are, allow me to say, both the purity, the strength, and the elegance of the English language, and, at the same time, the utmost simplicity and plainness, suited to every capacity. Lastly, I desire men of taste to judge, (these are the only competent judges,) whether there be not in some of the following hymns the true spirit of poetry, such as cannot be acquired by art and labour, but must be the gift of nature. By labour a man may become a tolerable imitator of Spenser, Shakspeare, or Milton, and may heap together pretty compound epithets, as *pale-eyed*, *meek-eyed*, and the like; but unless he be born a poet, he will never attain the genuine spirit of poetry.

7. And here I beg leave to mention a thought which has been long upon my mind, and which I should long ago have inserted in the public papers, had I not been unwilling to stir up a nest of hornets. Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now they are perfectly

* The greater part was composed by the Rev. Charles Wesley.—EDIT.

welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours; either to let them stand as they are, to take them for better for worse, or to add the true reading in the margin, or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men.

8. But to return: That which is of infinitely more moment than the spirit of poetry, is the spirit of piety. And I trust, all persons of real judgment will find this breathing through the whole collection. It is in this view chiefly that I would recommend it to every truly pious reader as a means of raising or quickening the spirit of devotion, of confirming his faith, of enlivening his hope, and of kindling or increasing his love to God and man. When poetry thus keeps its place, as the handmaid of piety, it shall attain, not a poor perishable wreath, but a crown that fadeth not away.

JOHN WESLEY.

LONDON, October 20, 1779.

XLII.—Hymns written in the Time of the Tumults, June, 1780. 12mo. pp. 19. 1780.

XLIII.—Hymns for the Fast Day. The Fourth Edition. 12mo. pp. 24. 1780.

XLIV.—The Protestant Association; written in the midst of the Tumults, June 1780. 12mo. pp. 34.

XLV.—Hymns for the Nation, in 1782. In Two Parts. 12mo. pp. 47.

XLVI.—Prayers for Condemned Malefactors. 12mo. pp. 12. 1785.

XLVII.—A Pocket Hymn Book for the Use of Christians of all Denominations. 24mo. pp. 208. 1785.

TO THE READER.

1. In the hymn book which I published about four years since, although it was larger than I at first intended, there was no room for very many of our hymns which were no way inferior to those contained therein. A collection of these, as I found many desired it, I have now published in a smaller volume, including a very few of those which were published in the other.

2. Several of these I omitted before, because I was afraid they would not be understood by a common congregation. But if some do not understand them, I make no doubt but that many others will, and, I trust, profit thereby. And the deeper the meaning is, the more it will profit those that do understand them

JOHN WESLEY.

LONDON, October 1, 1784.

XLVIII.—A Pocket Hymn Book, for the Use of Christians of all Denominations. 24mo. pp. 240. 1787.

THE PREFACE.

1. A FEW years ago I was desired by many of our preachers to prepare and publish a small hymn book, to be used in common in our societies. This I promised to do as soon as I had finished some other business which was then on my hands. But before I could do this, a

bookseller stepped in, and, without my consent or knowledge, extracted such a hymn book, chiefly from our works, and spread several editions of it throughout the kingdom.

2. Two years ago I published a pocket hymn book, according to my promise: but most of our people were supplied already with the other hymns. And these are circulated still. To cut off all pretence from the Methodists for buying them, our brethren in the late conference, at Bristol, advised me to print the same hymn book which had been printed at York. This I have done in the present volume: only with this difference:—

3. First. Out of those two hundred and thirty-two hymns, I have omitted seven-and-thirty. These I did not dare to palm upon the world, because fourteen of them appeared to me very flat and dull; fourteen more, mere prose, tagged with rhyme; and nine more to be grievous doggerel. But a friend tells me “Some of these, especially those two that are doggerel double-distilled, namely,

‘The despised Nazarene,’

and that which begins,—

‘A Christ I have; O what a Christ have I!’

are hugely admired, and continually echoed from Berwick-upon-Tweed to London.” If they are, I am sorry for it: it will bring a deep reproach upon the judgment of the Methodists. But I dare not increase that reproach by countenancing, in any degree, such an insult both on religion and common sense. And I earnestly intreat all our preachers, not only never to give them out, but to discountenance them by all prudent means, both in public and private.*

4. Secondly. I have added a considerable number of the best hymns which we have ever published: although I am sensible they will not suit the taste of the admirers of doggerel. But I advise them to keep their own counsel, and not betray their want of judgment.

5. Thirdly. Whereas in the other hymn book the hymns are strangely thrown out of their places, and all jumbled together; they are here carefully methodized again, and ranged in their proper order.

6. “But did not you, in a late preface, give any one leave to print your hymns that pleased?” No, I never did; I never said, I never intended, any such thing. My words are, p. 6, [p. 605 of this volume,] “Many have.....reprinted our Hymns. *They* are perfectly welcome so to do; provided they print them just as they are.” *They are welcome.* Who? Why, Mr. Madan, Berridge, and those that have done it already, for the use of their several congregations. But could any one imagine I meant a bookseller? or that a Methodist bookseller

[* The judgment here expressed by Mr. Wesley, and the earnest entreaty which he adds, are certainly entitled to the serious consideration of all lovers of sacred poetry, and of the Methodist community especially. The “preachers,” at least, it is to be hoped, will not disregard them. The “prose, tagged with rhyme,” the “grievous doggerel,” even the “double distilled,” are too often and too extensively, it is to be feared, “hugely admired and echoed” in other places besides England. Mr. Wesley, it will be perceived, regarded this as an “insult both on religion and common sense;” and as bringing “a deep reproach upon the judgment of the Methodists” in particular. Who will respect his judgment or his strong and affectionate exhortation on the subject?]

would undertake it? to take a whole book out of mine? only adding a few shreds out of other books for form's sake? And could I mean, he was welcome to publish this among Methodists, just at the time when I had engaged to do it myself? Does not every one, unless he shuts his eyes, see, that every shilling he gains by it he takes out of my pocket? yet not so properly out of mine, as out of the pockets of the poor preachers? For I lay up nothing: and I lay out no more upon myself than I did forty years ago: (my carriage is no expense to me: that expense being borne by a few friends:) but what I receive is for the poor, especially the poor preachers.*

7. Upon the whole: although there are some hymns in this book which I should never have printed, but that I was desired to reprint *the whole book*, printed at York; yet I am bold to recommend this small hymn book, as the best of the size that has ever been published among the Methodists. But it is still greatly inferior to the large hymn book; in which I believe the judicious and candid reader may find a clear explication of every branch both of speculative and practical divinity.

HIGHBURY PLACE, November 15, 1786.

JOHN WESLEY.

MUSICAL WORKS

PUBLISHED BY

THE REVEREND JOHN WESLEY, M. A.

I.—A COLLECTION of Tunes, set to Music, as they are sung at the Foundry. 12mo. pp. 36. 1742.

II.—The Grounds of Vocal Music. 12mo. pp. 12.

III.—Sacred Harmony; or, A Choice Collection of Psalms and Hymns, set to Music, in Two and Three Parts, for the Voice, Harpsichord, and Organ. 12mo. pp. 354.

IV.—Sacred Harmony; or, A Choice Collection of Psalm and Hymn Tunes, in Two or Three parts, for the Voice, Harpsichord, and Organ. 12mo. pp. 157.

V.—Sacred Melody; or, A Choice Collection of Psalm and Hymn Tunes: with a Short Introduction. 12mo. pp. 118.

[* One of the established rules of the Methodist Episcopal Church is, that "the profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the distressed travelling preachers and their families, the widows and orphans of preachers," &c.—(*Book of Discipline*, p. 185.) Whoever, therefore, engages in attempts to supplant the standing publications of this Concern, or to forestall it in such as are known to come within its usual and legitimate course, or countenances others in doing so, obviously incurs the imputation here mentioned by Mr. Wesley. Indeed, such a proceeding, in our view, is one of such manifest inhumanity and cruelty, that we cannot conceive how any persons, under any proper sense of honour and charity, to say no more, can allow themselves knowingly to be guilty of it. That any who are sincerely Methodists at heart, friendly to the preachers as a body, and to the cause in which they are engaged, with a desire to aid in relieving those among them who are distressed, and especially the superannuated and the widows and orphans of such as have died in the work, can pursue such a course, or knowingly aid and abet others in it, we are wholly incapable of believing.]

DIRECTIONS FOR CONGREGATIONAL SINGING.

- THAT this part of divine worship may be more acceptable to God, as well as more profitable to yourself and others, be careful to observe the following directions:—

1. Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.

2. Sing *lustily*, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, that when you sung the songs of Satan.

3. Sing *modestly*. Do not bawl, so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

4. Sing *in time*. Whatever time is sung, be sure to keep with it. Do not run before, nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can: and take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to this, attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually: so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

A COMPENDIUM OF LOGIC.

BOOK I.

CHAPTER I.—OF SIMPLE TERMS.

SECTION I.

THE operations of the mind are three, 1. Simple Apprehension: 2. Judgment: 3. Discourse.

1. Simple Apprehension is, the bare conceiving a thing in the mind.

2. Judgment is, the mind's determining in itself, that the things it conceives agree or disagree.

3. Discourse is, the progress of the mind from one judgment to another.

But our apprehension is apt to be indistinct, our judgment false, our discourse inconclusive. To prevent this, wise men prescribed several rules, which were at length collected into one body, and termed *logic*, or the art of reasoning.

SECTION II.

BUT we cannot express to another what passes in our own mind, any otherwise than by words: it is therefore by teaching us the proper use

of words, that logic assists the mind, 1. To apprehend distinctly: 2. To judge truly: 3. To discourse conclusively.

A word that expresses simple apprehension is called a simple word; one that expresses judgment, a complex, or compounded word; one that expresses discourse, a dicomplex, or twice compounded one: for every argument is resolvable into three propositions, or sentences; and every proposition contains three words, (in sense, if not in number,) 1. The subject, or that of which something else is said: 2. The predicate, or that which is said: and, 3. The copulative, that stands between the subject and predicate, which are therefore called the terms of the proposition.

SECTION III.

THE first part of logic treats of simple terms, that is, of such words as may by themselves be the subject or predicate of a proposition. Of these there are several divisions; as,—

1. A singular word, which expresses one thing only; as, Socrates: a common, which expresses many and each of them; as, a man.

2. An infinite word, to which the particle “not” is prefixed; as, not-a-man, which may imply any thing besides: a finite, to which that particle is not prefixed.

3. A positive word, which expresses a thing as present: a privative, which expresses its absence from a subject capable of it: a negative, which expresses its absence from a subject not capable of it. So, seeing, spoken of a man, is a positive word; blind, spoken of a man, is a privative; spoken of a stone, a negative word.

4. An univocal word, whose one signification equally agrees to several things; as, a man: an equivocal, whose different significations agree equally; as, a foot: an analogous, whose one signification agrees unequally; as, knowledge, applied to God and man.

5. An absolute word, which expresses a thing considered as by itself; as, justice: a connotative, which expresses the same thing as joined to another; as, just.

An absolute word, expressing a thing as separate from its subject, is also called an abstract; as, justice: and a connotative, expressing it as joined to a subject, a concrete word; as, just.

Those connotative words which imply each other are termed relatives; as, a father, and, a son.

6. Consistent words, which may at the same time be affirmed of the same thing; as, cold, and, dry: opposite, which cannot; as, black, and, white.

The opposition of simple terms is fourfold: 1. Relative, between relative terms; as, a father, and, a son: 2. Contrary, between contrary terms, that is, absolute words, which expel one another from a subject capable of either; as, black, and, white: 3. Privative, between a privative and a positive word; as, seeing, and, blind: 4. Contradictory, between a positive and a negative word; as, a man, and, not-a-man. This is the greatest of all oppositions, as admitting of no medium; neither a medium of participation, such as is grey, between black and white; nor a medium of abnegation, such as is a stone, between seeing and blind. Relative opposition, on the other hand, is the least of all:

for relative terms are not opposites, unless they are considered with respect to the same thing.

SECTION IV.

AN univocal word is otherwise called a predicable, or a word capable of being predicated, that is, spoken in the same sense of several things.

There are five sorts of predicable words: 1. A genus, which is predicated of several things as the common part of their essence; as, an animal: 2. A difference, which is predicated of several things as the distinguishing part of their essence; as, rational: 3. A species, which is predicated of several things as their whole essence; as, a man: 4. A property, which is predicated of several things as necessarily joined to their essence; as, risible: 5. An accident, which is predicated of several things as accidentally joined to their essence; as, tall, short.

SECTION V.

A GENUS is either the highest or a subaltern: a species is either a subaltern or the lowest. The highest genus is that which never is a species; the lowest species, that which never is a genus. A subaltern genus, or species, is a genus, when predicated of a lower species; as, Every man is an animal: a species when subjected to a higher genus; as, Every animal is a substance.

Wherefore, a difference is either generical, which, added to the genus, constitutes a subaltern species; as, sensible: or specific, which constitutes the lowest species; as, rational.

A property likewise is either generical, which is necessarily joined to the essence of a highest or subaltern genus; as, movable: or specific, which is joined to that of a lowest species; as, risible.

But a property is vulgarly said to be fourfold: 1. Such as belongs to one species only, but not to every individual of it; as, to be a grammarian: 2. Such as belongs to every individual of a species, but not of that species only; as, to have two feet: 3. Such as belongs to one species and every individual, but not always; as, to turn grey haired: 4. Such as belongs to every individual of one species only, and that always; as, risibility. It is such a property as this which constitutes the fourth predicable.

SECTION VI.

To divide a common word is, to enumerate its several significations. So he is said to divide the word *animal*, who says, "It signifies either a man or a brute."

Division is therefore a distinct enumeration of the several things which are signified by a common word.

The rules of division are three:—

1. Let the members of the division severally contain less (be of a narrower signification) than the word divided: 2. Let them conjointly contain neither more nor less than the divided: 3. Let them be opposite, that is, not contained in each other.

SECTION VII.

DEFINITION follows division: it is, a sentence explaining the word defined; and is either nominal, which tells the derivation of the word;

or real, which explains the nature of the thing. — Again: A real definition is either accidental, which assigns the properties or accidents of the defined; or essential, which assigns those parts that constitute the essence of it. Lastly: An essential definition is either logical, which assigns the genus and difference; or physical, which assigns the really distinct parts of its essence; for the genus and difference are only distinguished by the understanding.

For example: *Homo* [man] is defined nominally, *qui ex humo*; accidentally, a two-legged unfeathered animal; logically, a rational animal; physically, a being consisting of an organized body, and a reasonable soul.

The rules of definition are three: 1. Let the definition be adequate to the defined: 2. Let it be clearer and plainer than the defined: 3. Let it be contained in a fit number of proper (not figurative) words.

CHAPTER II.—OF PROPOSITIONS.

SECTION I.

THE second part of logic treats of propositions, which is judgment expressed in words.

A regular proposition is, an affirmative or negative sentence, signifying either true or false: not ambiguous; for then it would be sentences: nor maimed; for then it would have no signification.

It is either categorical, which pronounces a thing absolutely; as Plato is happy: or hypothetical, which pronounces conditionally; as, If he is wise, then he is happy.

Again: A proposition is either affirmative or negative; and is either true or false. This is called the quality of it.

Lastly: It is either universal; as, All men are animals: or particular; as, Some men are learned. This is called the quantity of it.

SECTION II.

A is put for a universal affirmative proposition; E, for a universal negative; I, for a particular affirmative; O, for a particular negative.

In a universal affirmative, the subject only is distributed: (that is, taken in its full sense:) in a particular negative, only the predicate: in a particular affirmative, neither term is distributed: in a universal negative, both.

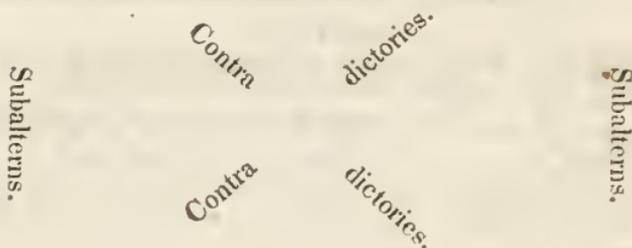
The matter of a proposition (that is, the manner wherein the terms cohere) is either, 1. Necessary, when they essentially agree; or, 2. Impossible, when they essentially differ; or, 3. Contingent, when they agree or differ accidentally.

SECTION III.

THOSE propositions are said to be opposed, which, having the same subjects and predicates, yet differ either in quantity, or in quality, or both.

The whole doctrine of opposition is contained in this scheme :—

n. t.		n. f.
i. f. A	Contraries.	E i. t.
e. f.		c. f.



n. t.		n. f.
i. f. I	Subcontraries.	Oi. t.
c. t.		c. t.

Here A. E. I. O. are four propositions, marked according to their quantity and quality, which are, t. f., true or false, as the matter of the proposition is n. i. c., necessary, impossible, or contingent. Hence it is easy, 1. To enumerate the species of opposition, which are contradictory, contrary, subcontrary, and subaltern. 2. To define each. For example: Contradictory opposition is that which is between two categorical propositions, differing both in quantity and quality, &c. 3. To lay down the rules of opposites, as follow :—

(1.) Contradictory propositions are never both true, or both false ; but always one true, the other false.

But observe : Four things are required to make a contradiction, namely, to speak of the same thing, (i.) In the same sense : (ii.) In the same respect : (iii.) With regard to the same third thing : and, (iv.) At the same time. If any of these conditions be wanting, is, and, is not, may agree. For instance : (i.) An opinion is and is not faith. It is dead faith ; it is not living faith. (ii.) Zoilus is and is not red-haired. He is, with respect to his head ; he is not with respect to his beard. (iii.) Socrates is and is not long-haired. He is, in comparison of Scipio ; he is not, in comparison of Xenophon. (iv.) Solomon is and is not a good man. He is, in his youth ; he is not, in his middle age.

(2.) Contrary propositions are never both true : but in the contingent matter they are both false.

(3.) Subcontraries are never both false : but in the contingent matter they are both true.

(4.) Subalterns are sometimes both true, sometimes both false ; sometimes one true, the other false.

SECTION IV.

A PROPOSITION is said to be converted when its terms are transposed. This is done either, 1. Simply, when neither the quantity nor quality ; or, 2. Accidentally, when the quantity is changed.

A universal negative, or a particular affirmative, may be simply converted, and the inference will hold. A universal affirmative must be converted accidentally, or the inference will not hold.

CHAPTER III.—OF SYLLOGISMS.

SECTION I.

THE third part of logic treats of syllogism, which is a discourse expressed in propositions.

A syllogism is commonly defined, a sentence in which something being premised, something else necessarily follows from it.

A categorical syllogism consists of three categorical propositions; the two former of which are termed, the antecedent; the third, the consequent; which before it is proved is called a problem or question, afterward, a conclusion.

We must make use of some third term, in order to find whether the subject and predicate of a question agree; and that, because of the following rules, on which the whole force of syllogism is founded:—

1. Those terms which agree with one and the same third agree with one another.
2. Those terms, one of which agrees, the other disagrees, with one and the same third, differ from one another.
3. Those which do not agree with one and the same third do not agree with one another.

SECTION II.

FROM these general principles the particular rules of syllogism are thus reduced:—

1. In every syllogism there are three, and only three, terms; two in the conclusion; and these can neither be proved to agree nor to differ, without one, and only one, third term.

The predicate of the question is styled the major term; the subject, the minor; the third term, the medium or middle term. For the predicate is commonly more comprehensive than the medium, as the medium is than the minor.

2. In every syllogism there are three, and only three, propositions; two premisses, in which the medium is compared with the two other terms severally; (the major proposition, in which it is compared with the major term; the minor proposition, in which it is compared with the minor term;) and the conclusion, in which both those terms stand together.

3. An equivocal medium proves nothing. For this is not one and the same third.

4. An undistributed medium is equivocal; therefore,

5. The medium must be distributed in one of the premisses.

6. The process from a term not distributed in the premiss to the same distributed in the conclusion, is irregular.

7. Negative premisses prove nothing; for in this case a third is brought, from which both the terms differ.

8. If either of the premisses is negative, so is also the conclusion.

- 9. And, if the conclusion be negative, so is also one of the premisses.
- 10. Particular premisses prove nothing.
- 11. If either of the premisses be particular, so is also the conclusion.

SECTION III.

It remains to inquire, how many ways three categorical propositions can be joined together, so as to compose a regular syllogism. In which inquiry, two things are to be considered :—

1. The mood, or the variation of the propositions according to their quantity and quality : 2. The figure, or the manner of comparing the medium with the terms of the conclusion.

There are sixty-four moods : for the major of a syllogism may be either A, E, I, or O. To each of these a fourfold minor may be annexed, whence arise sixteen pair of premisses ; and to each of these sixteen a fourfold conclusion may be subjoined thus :—

AAA.	AAE.	AAI.	AAO :	AEA.	AEE.	AEI.	AEO :
AIA.	AIE.	AII.	AIO :	AOA.	AOE.	AOI.	AOO :
EAA.	EAE.	EAI.	EAO :	EEA.	EEE.	E EI.	EEO :
EIA.	EIE.	EII.	EIO :	EOA.	EOE.	EOI.	EOO :
IAA.	IAE.	IAI.	IAO :	IEA.	IEE.	IEI.	IEO :
IIA.	II E.	III.	II O :	IOA.	IOE.	IOI.	IOO :
OAA.	OAE.	OAI.	OAO :	OEA.	OEE.	O EI.	OEO :
OIA.	OIE.	OII.	OIO :	OOA.	OOE.	OOI.	OOO.

But sixteen of these are excluded by the seventh rule, because their premisses are negative ; viz. EEA. EEE. EEI. EEO : EOA. EOE. EOI. EOO : OEA. OEE. OEI. OEO : OOA. OOE. OOI. OOO : Twelve, by the tenth rule, because their premisses are particular ; viz. IIA. IIE. III. IIO : IOA. IOE. IOI. IOO : OIA. OIE. OII. OIO : Twelve, by the eighth rule, because one of the premisses is negative, and not the conclusion : AEA. AEI : AOA. AOI : EAA. EAI : EIA. EII : IEA. IEI : OAA. OAI : Eight, by the eleventh rule, because one of the premisses is particular, and not the conclusion : AIA. AIE : AOE : EIE : IAA. IAE : IEE. OAE : Lastly : Four, by the ninth rule, because the conclusion is negative, but neither of the premisses : AAE. AAO : AIO : IAO.

Therefore, fifty-two moods are excluded, many of which offend against several rules. There remain twelve, which only are useful in syllogism : AAA. AAI : AEE. AEO : AII : AOO : EAE. EAO : EIO : IAI : IEO : OAO.

SECTION IV.

THE figures of syllogism are four : for the medium is either subjected to the major, and predicated of the minor, term, which is the first figure ; or predicated of both, which is the second ; or subjected to both, which is the third ; or predicated of the major, and subjected to the minor, which is the fourth ; as appears in the following scheme, wherein A is the major term, B the medium, C the minor :—

First Fig.	Second Fig.	Third Fig.	Fourth Fig.
B. A.	A. B.	B. A.	A. B.
C. B.	C. B.	B. C.	B. C.
C. A.	C. A.	C. A.	C. A.

Wherefore, of the twelve remaining moods, each figure excludes six ; namely,

1. Because of the undistributed medium, the first two, IAI : OAO ; the second, four, AAA. AAI : AII : IAI ; the fourth, two, AII : AOO.

2. Because of the irregular process of the major term, the first figure excludes four moods, AEE. AEO : AOO : IEO ; the second, two, IEO ; OAO ; the third, four, AEE : AEO : AOO : IEO ; the fourth, two, IEO : OAO.

3. Because of the irregular process of the minor term, the third, two, AAA : EAE ; the fourth two, AAA : EAE.

There remain twenty-four conclusive moods, six in each figure :—

THE FIRST FIGURE.

- bAr Every wicked man is miserable :
 bA Every tyrant is a wicked man : therefore,
 rA Every tyrant is miserable.
 cE No discontented man is a happy man :
 lA Every wicked man is discontented : therefore,
 rEnt No wicked man is a happy man.
 dA All the faithful are dear to God :
 rI Some that are afflicted are faithful : therefore,
 I Some that are afflicted are dear to God.
 fE No virtue is an evil :
 rI Some difficult things are virtues : therefore,
 O Some difficult things are not evils.
 A Every wicked man is miserable :
 A All tyrants are wicked men : therefore,
 I Some tyrants are miserable.
 E No discontented man is a happy man :
 A Every wicked man is discontented : therefore,
 O Some wicked men are not happy men.

THE SECOND FIGURE.

- cEs No happy man is discontented :
 A Every wicked man is discontented : therefore,
 rE No wicked man is a happy man.
 cAm Every wicked man is discontented :
 Es No happy man is discontented : therefore,
 trEs No happy man is a wicked man.
 fEs No evil is a virtue :
 tI Some difficult things are virtues : therefore,
 nO Some difficult things are not evils.
 bAr Every good man is afflicted :
 Ok Some rich men are not afflicted : therefore,
 O Some rich men are not good men.
 E No happy man is discontented :
 A Every wicked man is discontented : therefore,
 O Some wicked men are not happy men.

- A Every wicked man is discontented :
 E No happy men are discontented : therefore,
 O Some happy men are not wicked men.

THE THIRD FIGURE.

- dAr All the faithful are dear to God :
 Ap All the faithful are afflicted : therefore,
 tI Some that are afflicted are dear to God.
 dIs Some faithful are afflicted :
 Am All the faithful are dear to God : therefore,
 Is Some that are dear to God are afflicted.
 dAt All the faithful are dear to God :
 Is Some of the faithful are afflicted : therefore,
 I Some that are afflicted are dear to God.
 fEl No virtue is an evil :
 Ap All virtues are difficult : therefore,
 tOn Some difficult things are not evils.
 bOk Some Christians are not true believers :
 Ar All Christians profess faith : therefore,
 dO Some who profess faith are not true believers.
 fEr No virtue is an evil :
 Is Some virtues are difficult : therefore
 On Some difficult things are not evils.

THE FOURTH FIGURE.

- brAm Every tyrant is a wicked man :
 An Every wicked man is miserable : therefore,
 tIp Some that are miserable are tyrants.
 cAm Every wicked man is discontented :
 En No discontented man is a happy man : therefore,
 Es No happy man is a wicked man.
 dIm Some afflicted are faithful :
 Ar All the faithful are dear to God : therefore,
 Is Some that are beloved of God are afflicted.
 fEs No evil is a virtue :
 Ap All virtues are difficult : therefore,
 O Some difficult things are not evils.
 frEs No evil is a virtue :
 Is Some virtues are difficult : therefore,
 On Some difficult things are not evils.
 A Every wicked man is discontented :
 E No discontented man is a happy man : therefore,
 O Some happy men are not wicked men.

SECTION V.

THE four first of these moods need nothing to make the force of the inference evident, but what is expressed in the premisses ; whereas all the rest do. These, therefore, are styled perfect, those, imperfect, moods.

An imperfect mood is said to be reduced, when it is changed into a perfect one; in order to show evidently, either that the conclusion is so, which is termed ostensive reduction; or, that it cannot be otherwise, which is called reduction *ad impossibile*, [to an impossibility.]

The method of reducing is taught by the names of the moods; in which the vowels are the propositions marked with their quantity and quality: the initial consonants, b, c, d, f, show to what mood in the first figure the reduction is to be made; s, p, show that the proposition which the preceding vowel stands for is to be converted either simply or *per accidens*; [by an accident;] m, that the premisses are to be transposed; k, that the reduction is to be *ad impossibile*; [to an impossibility;] that is, that for the premiss to whose sign it adheres, the contradictory of the conclusion is to be placed; which being done, you will have, in the first figure, a conclusion, either the same with that premiss, or one convertible into it, or its contradictory. Thus:—

1. cEs No happy man is discontented:
 Ar Every wicked man is discontented: therefore,
 E No wicked man is a happy man.

Reduce this to

- cE No discontented man is a happy man:
 lA Every wicked man is discontented: therefore,
 rEnt No wicked man is a happy man.

2. dIs Some good men are Papists:
 Am Every good man is saved: therefore,
 Is Some that are saved are Papists.

Reduce this to

- dA Every good man is saved:
 rI Some Papists are good men: therefore,
 I Some Papists are saved.

3. bAr Every good man is afflicted:
 Ok Some rich men are not afflicted: therefore,
 O Some rich men are not good men.

Reduce this to

- bAr Every good man is afflicted:
 bAr Every rich man is a good man——

A

The manifest falsehood of which proves as manifestly the truth of its contradictory.

SECTION VI.

FROM what has been said, it is evident, that there can be no more moods than these twenty-four. They are therefore mistaken, who, having transposed the premisses, or converted the conclusion of a syllogism, imagine they have found out a new mood or figure: to convince them of which, you need only refer to the definition of a mood, a figure, of a major, a minor, a middle term, and of a major and minor proposition.

But there are some sorts of arguments, which, though not strictly regular, yet need not be wholly rejected. Such are,

1. An enthymeme, one premiss of which is wanting; whether the major or minor, the conclusion shows; as, He is a good man: therefore, he is happy.

Sometimes the whole argument lies in one sentence; as, Being mortal, do not bear immortal hatred.

2. An induction, in which what is granted of several particulars is then affirmed universally; as, This, and this, and that, loadstone attracts iron: therefore, every loadstone does. It is therefore a sort of enthymeme; a syllogism in Barbara, whose minor is understood.

3. An example, wherein what is granted of a known instance is presumed of an unknown that resembles it; as, Sylla and Marius tore the commonwealth: therefore, so will Cæsar and Pompey. Here also the minor is understood: therefore, the conclusion is only presumed, not proved.

4. A sorites, in whose antecedent every preceding term is subjected to the following, till you come from the subject of the conclusion to the predicate of it; as, Every man is an animal; every animal is a living creature; every living creature is a substance: therefore, every man is a substance. In a sorites, as many syllogisms are understood, as there are intermediate propositions.

CHAPTER IV.—OF HYPOTHETICAL SYLLOGISMS.

SECTION I.

THAT is a hypothetical syllogism, in which one or more of the propositions are hypothetical. The most common (of which alone we now speak) is that whose major proposition is hypothetical.

A hypothetical proposition is either conditional, as, If he is wise, he is happy; or disjunctive, as, Either it is day or night.

In a conditional proposition, the condition itself is called the antecedent; the assertion, the consequent; the connection between them, the consequence.

The rules of conditional propositions are three:—

1. If the antecedent be granted, so is the consequent.
2. If the consequent be taken away, so is the antecedent.
3. Nothing can be inferred either from the taking away the antecedent, or granting the consequent.

There are therefore only two terms of conditional syllogism:—

The constructive; as,

If CD, then KΔ: but CD: therefore KΔ:

And the destructive; as,

If CD, then KΔ: but not KΔ: therefore, not CD.

SECTION II.

EVERY conditional syllogism is either equivalent to a categorical, or wholly to be rejected. For in every conclusive conditional, there is a categorical implied, in which the same argument would prove the same conclusion.

For in all hypothetical syllogisms, the major proposition consisting of two categoricals, the minor is either one of these, or the contradictory

to it, in order to infer either the other or its contradictory. In either case, an enthymeme will be proposed, whose force lies in the conditional proposition, and which is not conclusive, unless from that proposition there can be drawn a compleatory, that is, the premiss, which is wanting in an enthymeme, to complete the syllogism.

Now, as an enthymeme is only one premiss with the conclusion of a syllogism, it has three, and only three, terms. Suppose two of them are D and Δ , and C the third term. The other premiss, whose terms are D and Δ , is wanting. Hence it follows, that according to the various disposition of the terms, there are four forms of enthymeme; each of which will admit of a twofold compleatory; as in this scheme:—

The Enthymeme.		The Compleatory $D. \Delta.$	$\Delta. D.$
CD.	therefore $C\Delta.$	The Major	in Fig. I. in Fig. II.
DC.			in Fig. III. in Fig. IV.
CD.	therefore $\Delta C.$	The Minor	in Fig. IV. in Fig. II.
DC.			in Fig. III. in Fig. I.

Wherefore, as there are twenty-four possible moods of categorical syllogism, and fourteen unexceptionable ones; and as each figure may be applied twice, to complete an enthymeme; there will be forty-eight possible ways of completing it, twenty-eight unexceptionable. And as many ways as an enthymeme may be completed, so many, and no more, a man may argue with a syllogism, whose major is conditional.

SECTION III.

THE directions given for conditional propositions, serve equally for disjunctive. For any disjunctive is easily turned into a conditional. For instance, if it runs thus:—

It is either day or night.

But it is day: therefore, it is not night.

But it is night: therefore, it is not day.

It is not day: therefore, it is night.

It is not night: therefore, it is day.

Instead of this, it is easy to say,

If it is day, then it is not night.

If it is night, then it is not day.

If it is not day, then it is night.

If it is not night, then it is day.

SECTION IV.

THERE remains only a kind of redundant hypothetical syllogism, called a dilemma, which proposes two (or more) things to your choice, by accepting either of which, you lose the cause. Such is that of Bias: If you marry a beautiful woman, she will be $\chi\alpha\iota\upsilon\eta$; if an ugly one, $\psi\omicron\iota\upsilon\eta$: therefore, marry none.

A dilemma is of no force, unless, 1. One or the other part must be accepted: 2. Either one or the other prove the point: and, 3. It cannot be retorted. If Bias had observed these things, he would have been less pleased with his own; for it fails in every particular. For, 1. A wife may neither be beautiful nor ugly: therefore, neither part of the dilemma need be accepted. 2. Neither is every beautiful woman com-

mon, nor every ugly one a plague : therefore, neither part of it proves the point. 3. It may be retorted thus : If I marry the one, at least she will not be common ; if the other, she will not be a plague.

A dilemma is only a kind of negative induction, in which the major proposition is conditional ; as, If at all, then thus, or thus, or thus. To turn this into a categorical syllogism, is so easy, it needs no direction.

A COMPENDIUM OF LOGIC.

BOOK II.

CHAPTER I.—OF SYLLOGISM AS TO ITS MATTER.

SECTION I.

HITHERTO we have spoken of syllogism, as to its form. It remains to speak of it as to its matter ; that is, the certainty and evidence of the propositions whereof it is composed.

That is a certain proposition, against which nothing occurs, or nothing of weight, as, Man is risible ; that, an evident one, which extorts the assent as soon as it is understood, as, The whole is greater than its part ; that, a doubtful one, in which we know not how to determine, as, The stars influence men.

If any thing occurs, whereby the mind inclines to either side, that which was doubtful before becomes probable. Such an assent is termed opinion.

Opinion, therefore respects a barely probable proposition, and implies no certainty at all. Yet there are several degrees, whereby it approaches toward certainty ; and the highest degree of probability is not far distant from it.

SECTION II.

CERTAINTY is twofold : 1. That of the object, the thing to be perceived ; and, 2. That of the subject, the understanding which perceives it. And both have their degrees. That is more certain, in the former sense, to which there is the least objection ; that, in the latter sense, to which the least objection appears. Evidence, also, is either of the object, or of the subject. And both of these have their degrees ; according as that which is perceived is more or less self-evident, or appears to be one or the other.

We might enumerate many degrees of evidence. But it may suffice to observe, it is either, 1. That of a self-evident axiom ; or, 2. That of a conclusion regularly deduced therefrom. This logicians term science ; which accordingly they define, an assent to a certain and evident conclusion, regularly deduced from certain and evident premises. The certainty and evidence here supposed, is that both of the object, and of the subject. For, by the former, science is distinguished from error ; by the latter, from opinion. Without the evidence of the subject, there can be no science ; and this without the other is imaginary evidence.

SECTION III.

WE need not prove that there is such a thing as certainty ; seeing all reasonable men allow it. We freely assent to what is affirmed by a wise and good man ; and more freely, if he confirms it by reason. Some things we are taught by nature itself ; and some by Divine revelation. And of all these we have sufficient certainty, although in various degrees.

To assent to testimony is the same as to believe ; and such an assent is termed faith. Divine faith depends on the testimony of God : human faith, on the testimony of man. What nature dictates, we may be said to perceive : what reason teaches us, to know.

God can neither deceive, nor be deceived : men are often deceived, and often deceive. Reason and nature are not often deceived, and seldom deceive their followers. Nothing therefore is more firm than Divine faith : nothing less so, than human. In what we perceive or know, there is often no fear, always some danger, of being deceived. Hence, there is the highest rest for the mind in Divine faith ; the lowest of all in human. In what we know or perceive, there are various degrees of rest, according to the various evidence, certainty, or probability.

If, therefore, we were to make a sort of scale of assent, it might consist of the following steps :—1. Human faith, an assent to a doubtful proposition : 2. Opinion, to a probable : 3. What we may term sentiment, an assent to a certain proposition : 4. Science, to a certain and evident conclusion : 5. Intelligence, to a self-evident axiom : 6. Divine faith, to a Divine revelation.

SECTION IV.

To each of these there belong certain principles, which are peculiarly proper to produce it. The principles of Divine faith are those, and those only, which are contained in the Scriptures ; of intelligence, those which are properly termed axioms ; of science, the conclusions regularly deduced from them.

An axiom is a proposition which needs not, and cannot, be proved. Such the following seem to be :—

From natural divinity. 1. God cannot deceive, or be deceived. Whence flow these certain and evident conclusions : 2. Absolute faith is due to the testimony of God : 3. Revelation never contradicts either sense or reason. It may indeed transcend both. But it cannot possibly contradict either, rightly employed about its proper object.

From mathematics. The whole is greater than each of its parts ; equal to them all. But mathematicians frequently lay down as such, what are not axioms, properly speaking.

From metaphysics. It is impossible for the same thing, at the same time, to be, and not to be. Some affirm this to be the only axiom in the world :—a point not worth the disputing.

From logic. Terms which agree in one and the same third, agree with one another.

SECTION V.

MANY believe that there are no axioms to be found in the other arts and sciences. But such principles at least are found therein, as pro-

duce sentiment, if not science. Such are these : nothing (naturally) springs from nothing. Nothing is the cause of itself. What you would not have another to do to you, you ought not to do to another.

The principles that serve to produce opinion are usually styled maxims. They commonly hold, but not always. To this class those properly belong, which are, as it were, in the middle way, between doubtful and certain.

The uncertainty of human faith arises hence. In order to produce a firm assent of this kind, a competent witness must know what he says, and say what he knows, and both be apparent to him that believes it. But this is rarely the case. Wherefore, we have always reason to suspect what we have no other proof of than human testimony, even when there appears no more reason to doubt thereof, than of a mathematical demonstration.

SECTION VI.

ACCORDING to these five degrees of assent, syllogism might have been divided, with regard to its matter, into infallible, scientific, certain, probable, and doubtful. But as the two first of these produce science, and any assent short of this is, loosely speaking, termed opinion ; it is usually divided only into two sorts : 1. That which produces science ; and this is styled scientific, otherwise demonstrative, and often demonstration : 2. That which produces opinion, (any assent short of science,) and is termed dialectical ; that is, arguing probably.

There are two species of demonstration. The first demonstrates that a thing is ; proving either directly that it is so, (and this is called direct demonstration,) or that if it be not, some absurdity will necessarily follow. This is usually called, *demonstratio ab absurdo*. [Demonstration from the absurdity of the contrary.] We may properly term it oblique.

We demonstrate directly either, 1. By proving a thing from its effect ; as, The sun is black : therefore, it is eclipsed : or, 2. By proving it from its remote cause ; as, The moon is diametrically opposite to the sun : therefore, it is eclipsed. But if we prove this from the earth's being interposed between them, this is,

The second sort of demonstration, which demonstrates why a thing is, by assigning its proximate and immediate cause.

But there may be a proximate, which is not the prime cause, that is self-evident and indemonstrable, whose evidence is therefore preferred before all other, as needing no light but from itself.

There are then four degrees of demonstration : the oblique demonstration is good ; but the direct is preferable to it. Demonstration by the proximate cause is better still ; but the prime cause, best of all.

CHAPTER II.—OF FALLACIES.

THERE is yet another species, or shadow rather, of syllogism, which is called a fallacy. It is an argument intended to deceive. Such is,

1. The fallacy of equivocation, arising either from an equivocal word, or from the ambiguous structure of the sentence ; as, All that believe shall be saved. The devils believe : therefore, the devils shall be saved.

This offends against the very first rule of syllogism. For it has four terms.

2. The fallacy of composition, where what is granted of several things separately is inferred of them conjointly; as, Two and three are even and odd. Five is two and three: therefore, five is even and odd.

3. The fallacy of division, when what is granted of things taken conjointly, is inferred of them taken separately; as, The planets are seven. The sun and moon are planets: therefore, the sun and moon are seven. In both these syllogisms there are four terms.

4. The fallacy of the accident, when some accidental circumstance is confounded with what is essential; as, What destroys men, ought to be prohibited. Wine destroys men: therefore, wine ought to be prohibited. The major proposition must mean, What necessarily destroys men; otherwise it is not true: the minor, Wine accidentally destroys men. Therefore, here, also, there are four terms.

5. The fallacy of arguing from a particular to a general; as, He that is white as to his teeth, is white. A blackamoor is white as to his teeth: therefore, a blackamoor is white. Here is a palpable breach of the sixth rule of syllogism.

6. The fallacy *ignorationis elenchi*. An *elenchus* is a syllogism that confutes the opponent. Therefore, he falls into this fallacy, who thinks he confutes his opponent, without observing the rules of contradiction.

7. The fallacy of begging the question, that is, taking for granted the very thing which ought to be proved. This is done, (1.) When we attempt to prove a thing by itself: or, (2.) By a synonymous word: or, (3.) By something equally unknown: or, (4.) By something more unknown: or, (5.) By arguing in a circle; as in the famous argument of the Papists, who prove the Scriptures from the authority of the church, and the church from the authority of the Scriptures.

8. The fallacy of several questions; as, Are honey and gall sweet? It is solved by answering to each branch distinctly.

Many more fallacies than these might be reckoned up. For there are as many fallacies as there are ways of breaking any of the rules of syllogism without being observed. But one who is thoroughly acquainted with those rules, will easily detect them all.

CHAPTER III.—OF METHOD.

SECTION I.

METHOD is such a disposition of the parts of any art or science, that the whole may be more easily learned.

It is twofold: 1. Method of invention, which finds out the rules of an art or science: 2. Method of teaching, which delivers them. The former proceeds from sensible and particular things, to intelligible and universal; the latter, from intelligible and universal things, to sensible and particular.

Method of teaching is either perfect or imperfect. The former is either, 1. Universal, by which a whole art or science: or, 2. Particular, by which a part of it only, is taught. Both are either, 1. Synthetical, which is used in sciences, and, beginning with the subject of a science,

treats of its principles and affections, and then of its several species, till, from the highest genus, it descends to the lowest species: or, 2. Analytical, which is of use in arts; and, beginning with the end or design of an art, next explains the subject of it, and, lastly, the means conducive to that end.

The general rules of method are these:—

In delivering an art or science, 1. Let nothing be wanting or redundant: 2. Let all the parts be consistent with each other: 3. Let nothing be treated of which is not homogeneous to the end of the art, or the subject of the science: 4. Let the parts be connected by easy transitions: 5. Let that precede, without which, the things that follow cannot be understood, but which itself can be understood without them.

The particular rules are these: 1. The unity of a science depends on the unity of its subject; the unity of an art, on the unity of its end. 2. Let the more general parts precede the less general.

The imperfect method is arbitrary and popular; being no other than the method of prudence or common sense.

SECTION II.

MATHEMATICIANS, in all their writings, follow this method: 1. They fix the meaning of their words, defining their terms, each in their place, and make it an invariable rule, never afterward to use any term, but in the sense to which it is limited by that definition. 2. They lay down the axioms which there will be occasion to use in the course of their work. 3. They add their *postulata*, which also they demand to be granted, as being evident of themselves. 4. They then demonstrate their propositions in order, and, as far as may be, affirmatively; contenting themselves with this rule, That whatsoever they have to prove, they take care to prove it from some of the truths which have been granted or proved before.

If the same method cannot be strictly observed in other sciences, yet doubtless it may be imitated. And the nearer any method approaches to this, the more perfect and useful it is.

APPENDIX.

OF THE MANNER OF USING LOGIC.

EXTRACTED FROM BISHOP SANDERSON.

SECTION I.

OF TREATING ON A SIMPLE THEME.

WE may use the rules of logic in treating either on a simple theme, or a problem or proposition.

In treating logically on a simple term, we are to explain both the name and the thing. And,

1. The name, by, (1.) Pointing out the ambiguity of the term, (if there be any,) recounting its various meanings, and fixing on that particular meaning in which we at present take it: (2.) Showing its various

appellations, both in our own and in other tongues: (3.) Observing whence it is derived, with the more remarkable words of the same derivation. Not that all this is necessary to be done at all times, and on every theme; but there is need of judgment and choice, that those particulars only may be noted, which conduce to the explication of the thing.

2. The thing is explained both by assigning its attributes, and distributing or dividing it into its parts. The attributes are either essential or non-essential. By essential we understand, not only those which properly constitute its essence, the genus and difference, but also the properties of substances, the subjects and objects of accidents, with the efficient and final causes of both.

The genus should be assigned in the first place, and that the nearest which can be found; though premising, if occasion be, those which are more remote. The difference comes next; the want of which is supplied, and the nature more fully explained by properties. And here may be added, the efficient, principal, impulsive, and instrumental causes, with the remote or proximate ends. Here also, in treating on an accident, may be subjoined its proper subject and adequate object: but these, more or less, as need shall require; which are to be closed with a complete essential definition of the thing.

3. The theme is next to be distributed into its several species or parts, just to name which is generally sufficient. From distribution we proceed to the non-essential attributes, whether effects, cognates, or opposites.

4. Such effects as are trivial, or commonly known, may either be just mentioned or passed over in silence. Those which are more noble, and less commonly known, may be ranged under proper heads. This is also the place for citing examples.

Cognate words are those which are compared with the theme, as agreeing with it; opposite as differing from it. A theme is explained by comparing it with its cognates, when things are mentioned, which are, in some respects, the same, or like it; and it is shown wherein that sameness or likeness lies, and also wherein the unlikeness or difference between them.

We, in the last place, compare the theme with its opposites: for even opposites cast light upon each other. There are four species of these; but the contradictory is usually too vague and indefinite to be of any service: and the relative opposite has been mentioned before, among the essential attributes. Therefore, the privative and contrary opposites only have place here, and very properly close the treatise.

To give an instance of this: Suppose the simple theme to be treated of be ENVY.

I. I am to consider the name. And here I observe,

1. It may mean either actively or passively; as, He is full of envy; that is, he envies others. A rich man is much exposed to envy; that is, to be envied by others. We here take it in the former sense.

2. This is in Latin termed *invidia*, a word which has been borrowed by many modern languages. The Romans also termed it *livor*.

3. The word *invidia* is supposed to be derived from two Latin words, that imply the looking much upon another, which the envious are apt to

do; the word *livor*, from the livid complexion which usually attends an envious temper.

There are two words of the same derivation, which are frequently confounded with each other; namely, invidious, and envious; and yet the signification of the one is widely different from that of the other. An envious man is one who is under the power of envy; an invidious office, one that is apt to raise envy or dislike.

II. In explaining the thing, I observe, First, the essential attributes; as,

The genus: to premise the more remote; it is a passion, a sort of grief: but the nearest genus is, a vicious grief.

I next observe the difference, taken

1. From the subject, which are almost all mankind; but chiefly those who are ignorant of God, and consequently unable to govern themselves.

2. From the object, which is twofold; of the thing, or of the person. The thing envied may be good of any kind; apparent or real, useful or pleasant; of mind, body, or fortune. The person envied may be any other man, superior, equal, or inferior; only not at an immense distance, either of time, of place, or of condition. For few envy them that have been long dead, them that live in China or Japan, or those who are above or beneath them beyond all degrees of comparison.

3. From the efficient cause. The principal internal cause in him that envies is pride and inordinate self-love. The impulsive external cause may be various, either in him that is envied, if he be an enemy, a rival, a vain boaster; or in some third person, as contempt, flattery, whispering; any of which may stir up envy.

We may therefore define envy, either more briefly, a vicious grief at the good of another; or more fully, an evil sadness of mind, whereby a man, from inordinate self-love, is troubled at the good which he sees another enjoy, or foresees he will enjoy, as he imagines it will lessen or obscure his own excellency.

III. There are three species of envy, each worse than the preceding: the First, when a man is pained at another's enjoying some good (in kind or degree) which he cannot himself attain: the Second, when a man is pained at another's having what he himself has, but wants to have alone: both these are exemplified in Cæsar, who would bear no superior; and Pompey, who would bear no equal. The Third is, when a man cannot or will not enjoy his own good, lest another should enjoy it with him. It is well known how many in the learned world are infected with this evil disease.

IV. The effects of envy are three: 1. It torments the mind continually, and spreads inquietude through the whole life. 2. It wastes even the bodily strength, and drinks up the spirits: a most just evil, which is at once a sin and a punishment, and not less a scourge than it is a vice. 3. It incites a man to all manner of wickedness; detraction, calumny, strife, murder.

Its most remarkable cognates are, 1. Hatred, which agrees with envy in its subject. For he who envies another cannot but hate him; and in its efficient, internal cause, which in both is pride and blind self-love. 2. Rejoicing in evil. This also agrees with envy both in its subject

(for he that grieves at another's happiness cannot but rejoice in his misery,) and in its efficient cause.

And yet hatred differs from envy, 1. In the thing hated or envied. For good only is envied; but either good or evil may be hated. 2. In the person. For we envy men only, not God; and not ourselves, but others; but we may hate both other men, and ourselves; both other creatures, and God himself.

Rejoicing in evil differs likewise from envy, 1. In the genus. For the genus of the latter is sorrow; of the former, joy. 2. In the object, which in the one is evil, in the other, good.

The grand opposite to envy is benevolence, a tender good-will to all men, which constrains us to wish well to all, and seriously to rejoice in all the good that befalls them.

SECTION II.—OF TREATING ON A PROBLEM.

A PROBLEM is a proposition to be proved. It is sometimes fully proposed, whether positively, as, Logic is an art, which is called a thesis; or interrogatively, as, Is logic an art? Sometimes imperfectly, when the subject only is mentioned, the predicate being left in question, as, Of the genus of logic.

In a regular treatise on a problem there are three parts; the stating the question, proving the truth, and answering objections. To which may be premised, the introduction, concerning the importance of the question, and the occasion of its being first disputed; and the conclusion, containing a recapitulation of the whole, with the corollaries arising therefrom.

1. In the introduction may be shown, that the point in debate is not of little or no moment, but either apparently of the highest concern, or if not so important in itself, yet absolutely necessary to be understood, in order to understand or explain those which are confessedly of the highest moment. Next should be pointed out the occasion of the doubt; and the origin of the error; what gave the first rise to this dispute; and how the mistake began and increased. But this must be done nakedly and simply, in a logical, not rhetorical, manner.

2. After a short preface, the problem is not immediately to be proved, (unless where the terms are quite clear, and the point little controverted,) but first the terms of the question are to be explained, both the subject and the predicate. The various senses of these should be observed, and the definitions given, particularly of the predicate. We then proceed to explain the true state of the controversy, by showing what is granted on each side, and what disputed. For in every controversy there is something wherein both parties agree, and something wherein they differ. In reciting the points wherein we and our opponents agree, we may add, if need be, a short explanation or proof of them; and then show wherein the proper difference, the very point of controversy, lies. If this be accurately shown, the business is in a manner done; for it is scarce credible, how much light this throws both on the proof of the truth, and the answering objections.

3. In proving the truth, if it be a plain, simple problem, it may suffice

briefly to propose our judgment in a single affirmative or negative thesis, and to confirm it by a few well-chosen arguments. But if it be more complex, it will be expedient to comprise our defence of it in several propositions; beginning with those wherein we remove the opinions of others, and then going on to establish our own; after every proposition placing the arguments by which it is confirmed. But it does not suffice, barely to mention these; they are also to be strongly pressed and defended, and the evasions and cavils of all adversaries to be examined and overturned.

4. Next follows the answering of objections. These may either be subjoined to the several opinions of our opponents, and so answered severally; or all placed together, after we have proved the point in question, and so answered all together.

In order to do this effectually, we should observe, First, Is not the conclusion advanced against me wide of the mark? Frequently the objection may be allowed, and it does not overturn any conclusion which we have advanced. Nay, sometimes it may be retorted, as proving just the contrary of what it was intended for.

If the conclusion do really contradict any of ours, we are, Secondly, to examine the form of the argument, according to the general and particular rules of syllogism; and to point out that rule against which it offends.

If the form be unexceptionable, it remains, Thirdly, to consider the matter of the objection from the premisses. And it will generally be found, that either one of the premisses is false, (or at least, not sufficiently proved,) or that there is a latent ambiguity in the subject, the predicate, or the medium. In this case, we are to fix upon that term, and show the ambiguity of it.

5. We may close the whole by repeating the sum of what has been proved; unless when some useful observations or corollaries, either directly, or by easy consequence, follow from the conclusions before established. These we are not to prove again, but briefly and nakedly to set them down, as naturally deducible from those propositions which have been proved before.

The Sermon on the Means of Grace, in the first volume of Mr. Wesley's Sermons, (p. 135,) is a treatise of this kind.

The Sermon on Enthusiasm, in the first volume, (p. 329,) is another example of a simple theme.

A SHORT ENGLISH GRAMMAR.

[PUBLISHED IN THE YEAR 1748.]

SECTION I.—OF LETTERS.

1. **LETTERS** are either **Vowels** or **Consonants**.
2. A **Vowel** is a letter that may be pronounced alone ; as, a, e, i, o, u.
A **Consonant** is a letter that cannot be pronounced without a **Vowel** ; as, b, c, d.
3. A **Diphthong** is two or more **Vowels** put together, and pronounced like one ; as, au, owe.
4. A **Syllable** is a **Vowel** or **Diphthong**, either single or pronounced with a **Consonant**.
5. There are in **English** twenty-six letters ; a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

SECTION II.—OF NOUNS.

1. **THERE** are seven sorts of words ; a **Noun**, a **Pronoun**, a **Verb**, a **Participle**, an **Adverb**, a **Conjunction**, and a **Preposition**.
2. The three former of these are declinable, that is, often vary their terminations.
3. A **Noun** is the name of a thing.
4. **Nouns** are either **Substantives** or **Adjectives**.
5. A **Substantive** is a **Noun** that may stand by itself ; as, a man.
An **Adjective** is a **Noun** that is always joined with a **Substantive** ; as, good.
6. There are three **Genders**, the **Masculine**, the **Feminine**, and the **Neuter**.
7. But **Nouns** have no **Genders**.
8. A **Case** is the variation of the last syllable.
9. But **Nouns** in **English** have no **Cases**.
10. The **Number** of **Nouns** are two : the **Singular**, which speaks of one thing ; as, a stone : the **Plural**, which speaks of more than one ; as, stones.
11. The **Plural Number** of **Nouns** is formed by adding **s** to the **Singular** ; as, a book, books.
12. But in **Nouns** ending in **ch**, **sh**, **ss**, or **x**, by adding **es** ; as, a fox, foxes.
13. **Nouns** ending in **f**, or **fe**, change it into **ves** ; as, a wife, wives.
14. Only those ending in **oof**, **ff**, **rf**, and a few others, are regular ; as, a roof, roofs.
15. **Nouns** ending in **y**, form the **Plural** in **ies** ; as, a city, cities.
16. Only those ending in a diphthong are regular ; as, a boy, boys.
17. A man has in the **Plural**, men ; a woman, women ; a child, children ; an ox, oxen ; a goose, geese ; a foot, feet ; a tooth, teeth ; a mouse, mice ; a louse, lice ; a die, dice ; a penny, pence.
18. All **Adjectives** are indeclinable, having no variation either of **Gender**, **Case**, or **Number**.

19. Adjectives have three Degrees of Comparison; the Positive, Comparative, and Superlative.

20. The Comparative Degree is formed by adding *er* to the Positive; the Superlative, by adding *est*; as, rich, richer, richest.

21. But in the following Adjectives thus:—

Good	better	best
bad	worse	worst
little	less	least
much, many	more	most

SECTION III.—OF PRONOUNS.

1. A PRONOUN is a sort of word which is put for a Noun.

2. There are sixteen: I, thou, he; my or mine; thy or thine; his, her; our, your, their; this, that; what, which, who, whose.

3. My, thy, his, her, our, your, their, this, that, which, what, who, whose, are indeclinable.

4. The other Pronouns are declined thus:—

<i>Singular.</i>		<i>Plural.</i>
1.	I, me	we, us
5.	Thou, thee	ye, you
6.	He, him, <i>Masculine</i>	} they, them
	She, her, <i>Feminine</i>	
	It, <i>Neuter</i>	

7. Who, whom, is either Singular or Plural.

8. This has in the Plural, these; that, those.

9. Her, our, your, their, at the end of a sentence, take *s*; as, "It is hers."

10. That is often used for who, or which; as, "The man that spoke," for "who spoke."

11. We say, "Thou, Thee," when we speak to God; "You," when we speak to men.

12. Pronouns have also three Persons: I, we, are of the First Person; thou, you, of the second; and all the rest of the Third.

SECTION IV.—OF VERBS.

1. A VERB is a sort of word that expresses either doing, and then it is called an Active; suffering, and then it is called a Passive; or being, and then it is called a Neuter, Verb.

2. Verbs are not only varied by Numbers and Persons, but also by Moods, Tenses, and Conjugations.

3. There are four Moods: (1.) The Indicative, which shows that a thing is done: (2.) The Imperative, which commands it to be done: (3.) The Subjunctive, which generally follows another Verb, and expresses that a thing may, can, or should be done: and (4.) The Infinitive, which has neither Number nor Person.

4. There are five Tenses: (1.) The Present Tense, which speaks of the present time: (2.) The Preterimperfect, which speaks of the time not perfectly past: (3.) The Preterperfect, which speaks of the time perfectly past: (4.) The Preterpluperfect, which speaks of the time that

is more than perfectly past : and, (5.) The Future, which speaks of the time to come.

5. A Conjugation is the manner of varying the beginning or ending of Verbs, in their several Moods.

6. There is but one Conjugation in English.

SECTION V.—OF AUXILIARY VERBS.

1. THOSE are called Auxiliary Verbs which are used in forming the Moods and Tenses of all other Verbs.

2. There are two Auxiliary Verbs, “to have,” and “to be,” beside the Defective ones following :—

3. *Indic. Pres. Sin.* I can, thou canst, he can.

Pl. We can, ye can, they can.

Imp. Sin. I could, thou couldst, he could.

Pl. We could, ye could, they could.

4. *Ind. Pres.* I may, thou mayest, he may, &c.

Imp. I might, thou mightest, he might, &c.

5. *Ind. Pres.* I shall, thou shalt, he shall, &c.

Imp. I should, thou shouldst, he should, &c.

6. *Ind. Pres.* I will, thou wilt, he will, &c.

Imp. I would, thou wouldst, he would, &c.

7. *Ind. Pres.* and *Imp.* I must, thou must, &c.

8. *Ind. Pres.* and *Imp.* I ought, thou oughtest, &c.

9. “To have” is conjugated thus :—

INDICATIVE MOOD.

Pres. Sin. I have, thou hast, he has or hath.

Pl. We have, ye have, they have.

Imp. Sin. I had, thou hadst, he had.

Pl. We had, ye had, they had.

Perf. Sin. I have had, thou hast had, he has had.

Pl. We have had, ye have had, they have had.

Preterplu. Sin. I had had, thou hadst had, he had had.

Pl. We had had, ye had had, they had had.

Fut. Sin. I shall or will have, thou shalt or wilt have, he shall or will have.

Pl. We shall or will have, ye shall or will have, they shall or will have.

IMPERATIVE MOOD.

Sin. Have thou. *Pl.* Have ye.

SUBJUNCTIVE MOOD.

Pres. Sin. I may have, thou mayest have, he may have.

Pl. We may have, ye may have, they may have.

Imp. Sin. I might have, thou mightest have, he might have.

Pl. We might have, ye might have, they might have.

Perf. Sin. I may have had, thou mayest have had, he may have had.

Pl. We may have had, ye may have had, they may have had.

Preterplu. Sin. I might have had, thou mightest have had, he might have had.

Pl. We might have had, ye might have had, they might have had.

Fut. Sin. I should have had, thou shouldest have had, he should have had.

Pl. We should have had, ye should have had, they should have had.

INFINITIVE MOOD.

Pres. To have. *Perf.* To have had.

Participles. *Active,* Having. *Passive,* Had.

10. A Participle is a sort of word that has Numbers, Genders, and Cases like a Noun, and Tenses like a Verb.

11. Some Participles are Active; some Passive.

12. Again: Some are of the Present, and some of the Preterperfect Tense.

13. "To be" is conjugated thus:—

INDICATIVE MOOD.

Pres. Sin. I am, thou art, he is.

Pl. We are, ye are, they are.

Imp. Sin. I was, thou wast, he was.

Pl. We were, ye were, they were.

Perf. Sin. I have been, thou hast been, he has been.

Pl. We have been, ye have been, they have been.

Preterplu. Sin. I had been, thou hadst been, he had been.

Pl. We had been, ye had been, they had been.

Fut. Sin. I will or shall be, thou wilt or shalt be, he will or shall be.

Pl. We will or shall be, ye will or shall be, they will or shall be.

IMPERATIVE MOOD.

Sin. Be thou. *Pl.* Be ye.

SUBJUNCTIVE MOOD.

Pres. Sin. I may be, thou mayest be, he may be.

Pl. We may be, ye may be, they may be.

Imp. Sin. I were, thou wert, he were; or, I might be, thou mightest be, he might be.

Pl. We were, ye were, they were; or, we might be, ye might be, they might be.

Perf. Sin. I may have been, thou mayest have been, he may have been.

Pl. We, ye, they may have been.

Preterplu. Sin. I might have been, thou mightest have been, he might have been.

Pl. We, ye, they might have been.

Fut. Sin. I should have been, thou shouldest have been, he should have been.

Pl. We, ye, they should have been.

INFINITIVE MOOD.

Pres. To be. *Perf.* To have been.

Participles. *Active,* Being. *Passive,* Been.

14. The old Auxiliary Verb, "To do," is conjugated thus:—

Indic. Pres. Sin. I do, thou doest, he does or doeth.

Pl. We, ye, they do.

Imp. Sin. I did, thou didst, he did. *Pl.* We, ye, they did.
Participles. Active, Doing. *Passive, Done.*

SECTION VI.—OF REGULAR VERBS.

A REGULAR Verb is conjugated thus :—

INDICATIVE MOOD.

Pres. Sin. I fear, thou fearest, he feareth or fears.

Pl. We fear, ye fear, they fear.

Imp. Sin. I feared, thou fearedst, he feared.

Pl. We feared, ye feared, they feared.

Perf. Sin. I have feared, thou hast feared, he hath feared.

Pl. We have feared, ye have feared, they have feared.

Preterplu. Sin. I had feared, thou hadst feared, he had feared.

Pl. We had feared, ye had feared, they had feared.

Fut. Sin. I shall or will fear, thou shalt or wilt fear, he shall or will fear.

Pl. We, ye, they shall or will fear.

IMPERATIVE MOOD.

Sin. Fear thou. *Pl.* Fear ye.

SUBJUNCTIVE MOOD.

Pres. Sin. I may fear, thou mayest fear, &c.

Imp. Sin. I might fear, thou mightest fear, &c.

Perf. Sin. I may have feared, &c.

Preterplu. Sin. I might have feared, &c.

Fut. Sin. I should have feared, &c.

INFINITIVE MOOD.

Pres. To fear. *Perf. To* have feared.

Participles. Active, Fearing. *Passive, Feared.*

The Passive Voice is only the Auxiliary Verb "To be," conjugated throughout with the Passive Participle.

SECTION VII.—OF IRREGULAR VERBS.

1. THE following Verbs form the Imperfect Tense and the Participle Passive irregularly.

2. Where no participle is set down it is the same with the Imperfect.

<i>Present.</i>	<i>Imperfect.</i>	<i>Part. Pass.</i>	<i>Present.</i>	<i>Imperfect.</i>	<i>Part Pass.</i>
Abide	abode		Buy	bought	
Bear	bore, bare	borne	Build	built	
Become	became	become	Catch	caught	
Begin	began	begun	Chide	chid	
Bend	bent		Chuse	chose	chosen
Beseech	besought		Cleave	clave or clove	cloven
Bid	bad		Cling	clung	
Bind	bound		Creep	crept	
Bite	bit		Deal	dealt	
Bled	bled	blooded	Die	died	dead
Blow	blew	blown	Dig	dug	
Break	broke	broken	Draw	drew	drawn
Breed	bred		Drink	drank or drunk	drunken
Bring	brought		Drive	drove	driven
Burn	burnt		Fall	fell	fallen
Feed	fed		Sit	sat	

<i>Present.</i>	<i>Imperfect.</i>	<i>Part. Pass.</i>	<i>Present.</i>	<i>Imperfect.</i>	<i>Part. Pass.</i>
Feel	felt		Slay	slew	slain
Fight	fought		Sleep	slept	
Find	found		Slide	slid	
Flee	fled		Sling	slung	
Fly	flew	flown	Slink	slunk	
Fling	flung		Smite	smote	smitten
Forsake	forsook	forsaken	Speak	spoke	spoken
Freeze	froze	frozen	Speed	sped	
Get	got		Spend	spent	
Give	gave	given	Spin	spun	
Go	went	gone	Spring	sprung	
Grind	ground		Stand	stood	
Grow	grew	grown	Steal	stole	stolen
Hang	hung		Stick	stuck	
Hide	hid		Stink	stunk	
Hold	held		Stride	strid	
Keep	kept		Strike	struck	
Know	knew	known	String	strung	
Lie	lay	laid	Strive	strove	
Lead	led		Swear	swore	sworn
Leave	left		Sweep	swept	
Lend	lent		Swim	swum	
Lose	lost		Swing	swung	
Make	made		Take	took	
Meet	met		Teach	taught	
Rend	rent		Tear	tore	torn
Ring	rung		Tell	told	
Rise	rose		Think	thought	
Run	ran		Throw	threw	thrown
See	saw	seen	Tread	trod	
Seek	sought		Wear	wore	worn
Sell	sold		Weave	wove	woven
Send	sent		Weep	wept	
Shake	shook		Win	won	
Shine	shone		Wind	wound	
Shoot	shot		Work	wrought	
Shrink	shrank		Wring	wrung	
Sing	sang or sung		Write	writ or wrote	written

3. A Verb must always be of the same Number and Person with the Noun or Pronoun going before it; as, "I love you." "Christians love one another."

SECTION VIII.—OF ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

1. AN Adverb is a sort of word which is added to a Verb to perfect, explain, or enlarge its sense.

2. Adverbs are compared like Noun Adjectives.

3. Among these may be reckoned those words expressing some sudden passion, which are commonly called Interjections; as, "ah! oh!"

4. A Preposition is a sort of word which is commonly set before another, or compounded with it; as, "I go to London."

5. A Conjunction is a sort of word which joins words or sentences together; as, and, or.

I cannot but subscribe to the remark of a late eminent writer, that, 'in the simplicity of its structure, the English far exceeds all modern tongues;' and, I verily believe, all ancient too; at least, all that I have any acquaintance with; the Greek and Latin in particular.

A SHORT FRENCH GRAMMAR.

[PRINTED IN THE YEAR 1751.]

SECTION I.—OF LETTERS.

1. THE letters in French are twenty-three :

a, b, c, d, e, f, g, h, i, j, l, m, n, o, p, q, r, s, t, v, u, x,
aw, bā, sā, da, a, ef, ja, aush, e, el, em, en, o, pa, kû, ar, es, ta, va, ũ, ix,
y, z.
egrec, zed.

2. A sounds like a in all.

3. But before i or y, like a in face.

4. Ai, eai, ay, ei, sound like ai in pain.

5. Am, like om ; an, like ong in song.

6. Aim, em, ain, in, like ang in hāng ; but ine like ēen ; aine, as in English.

7. In ao the o is not sounded. So *paon*, read paung.

8. Au, cau, sounds like o in host.

9. E commonly sounds like a in face ; so does

10. E marked thus é, or before a final z.

11. E final unmarked is not sounded.

12. Eim, cin, sound like eng in strength.

13. Em, like em or om ; en, like ong in song.

14. Eu, eui, ieu, oei, oeu, uei, ueu, u, uc, ui, yeu, sound almost alike

15. Le sounds very short ; les, like lay.

16. I and ie final sound like e in he.

17. Ien like ēang. But in *client*, *convenient*, *expedient*, *fient*, *orient*, *patient*, like ēong.

18. I before ll is sounded after it ; except in words beginning with il ; and in *Achille*, *camomille*, *imbecille*, *pupille*, *mille*, *ville*, *tranquille*, *argille*, *distiller*.

19. Im, with a consonant following, sounds like ēm or im ; with a vowel following, like ĩm.

20. O sounds like o in post.

21. Oi, oy, oye, eoi, in the first syllable of a word, before l, m, r, and in proper names, sound like waw :

22. Else where, like a in face.

23. But oi before gn sounds almost like wo.

24. Oin sounds like wang. So *point*, read pwang.

25. Ou, aou, oue, like oo in fool.

26. Oui like we.

27. Om like ōm ; on like ung.

28. U almost like u in surprise.

29. U is not sounded after q ; nor between g and e, or g and i ; except in *carquois*, and foreign words.

30. No final consonant, beside, c, f, l, m, n, q, r, is sounded before an initial consonant ; except in foreign proper names.

31. A final consonant preceding the initial vowel of a Substantive is sounded as in one word :
32. And so is the final consonant of an Adverb preceding the initial vowel of an Adjective.
33. C final is always sounded ; except in *almanac, arsenic, estomac*.
34. A final c following n sounds like g ; and so in *second, secret*.
35. C marked thus ç, sounds like s.
36. Ch like sh ; except in foreign words.
37. *Ce la* is read slaw ; *est, ce, ess*.
38. D final before an initial vowel sounds like t.
39. F final is not sounded in *baillif, clef, eteuf, chef d'œuvre ; neuf, new*.
40. F before an initial vowel sounds like v.
41. A vowel before gn sounds as if an i followed it.
42. H is rarely sounded in the beginning of a word, never in th.
43. L final is not sounded in *barril, chenil, fils, filleul, fusil, gentil, il, nombril, outil, sourcil*.
44. OI final sounds like oo in fool ; as does ouil in *genouil, verrouil*.
45. N final, or in the end of a syllable before a consonant, sounds as if a g followed.
46. R final is not sounded in the Infinitive Mood of the First and Second Conjugation, nor in Nouns of two or more syllables ; except *enfer, fier, hyver, leger*.
47. S between two vowels sounds like z.
48. T before i sounds like s ; except in *Aristocratie, Dalmatie, Galatie, minutie, primatie, prophetie*.
49. Ent in the Third Person Plural of Verbs is not sounded.
50. Est before a consonant sounds like ā ; before a vowel like āe.
51. *Notre* and *votre* sound note and vote ; except in the end of a sentence.
52. X in *dix* and *six*, and between two vowels, sounds like s ; in *soixante* and *Bruzelles* like ss.
53. X before co, cu, sounds like s.
54. X in Latin words between two vowels sounds like gz.

SECTION II.—OF NOUNS.

1. *Un* (a) or *le* (the) is prefixed to every Masculine Noun ; *une* or *la* to every Feminine ; except *Dieu*, and proper names.
2. Nouns ending in ion, in e mute, or derived from the Latin, are generally of the Feminine Gender.
3. Most other nouns are of the Masculine.
4. The French have no Cases. They supply the place of them by varying the Article thus :—

Sing. Nom. Acc. <i>Le roy</i> ,	the king.	Gen. Abl. <i>Du roy</i> .
Plu. Nom. Acc. <i>Les roys</i> .		Dat. <i>Aux roys</i> .
5. A Feminine Noun has *la, de la, à la*, instead of *le, du, au*.
6. The Plural Number is formed by adding s to the Singular.
7. But Nouns ending in s, x, or z, are not altered. So, *le palais*,
Plu. *les palais*.

8. Nouns ending in ail or al form the Plural in aux.
9. Nouns ending in au or eu form the Plural in x.
10. Nouns ending in é form the Plural in z.
11. Nouns ending in t change it into s. So, *enfant, enfans.*
12. *Ayeul* has in the Plural *ayeux; ciel, cieux; ail, yeux.*
13. The Comparative Degree is formed by prefixing *plus* to the Positive. So, *plus sage, wiser.*
14. The Superlative, by prefixing *le* or *la* to the Comparative. So, *le plus sage, wisest.*
15. But in the following words thus:—

<i>Bon</i> , good,	<i>meilleur</i>	<i>le meilleur.</i>
<i>mauvais</i> , bad,	<i>pire</i> ,	<i>le pire.</i>
<i>petit</i> , little,	<i>moindre</i> ,	<i>le moindre.</i>
16. In comparing Numbers *de* is used for *que*.

SECTION III.—OF PRONOUNS.

1. THERE are eighteen Pronouns, which are declined thus:—

Sing. N.	Moi, I,	Acc. <i>me.</i>	Plu. N.	<i>nous</i>	Acc. <i>nous.</i>
	<i>toi</i> , thou,	<i>te</i> ,		<i>vous</i>	<i>vous.</i>
	<i>soi</i> , himself,	<i>se</i> ,			
	<i>lui</i> , he,	<i>le</i> ,		<i>eux</i> ,	<i>les.</i>
	<i>elle</i> , she,	<i>la</i> ,		<i>elles</i> ,	<i>les.</i>

2. Sing. *Ce, cet*, Mas. *cette*, Fem. this. Plu. *ces.*
Celui, mas. *celle*, fem. that. *ceux*, mas. *celles*, fem.

3. *Ce, cet*, or *cette*, with *là* subjoined, signifies that. So, *ce garçon-là*, that boy.

4. Sing. *Mon*, m. *ma*, f. my, Plu. *mes.*
ton, m. *ta*, f. thy, *tes.*
son, m. *sa*, f. his, *ses.*
notre, our, *nos.*
votre, your, *vos.*
leur, their, *leurs.*

5. Sing. *Le mien, la mienne*, mine, }
le tien, thine, }
le sien, his, } form the Plural by taking s.
le or la nôtre, ours, }
le or la vôtre, yours, }
le or la leur, theirs, }

6. Instead of Pronouns are often used

Où, in which, to which, where, whither :

En, of him, her, it, them ; for it, at it, to it, with it or them ; hence, thence, some, any, none :

Y, in, of, about it ; here, hither, there, thither.

SECTION IV.—OF AUXILIARY VERBS.

1. THE Indicative Mood has seven Tenses : four simple, and three compound.

2. The simple are, the Present, the Imperfect, (which speaks of an

action past, without mentioning the time,) the Preterperfect Definite, (which does mention the time,) and the Future.

3. The compound are, the Perfect Indefinite, (which speaks of an action perfectly past, without mentioning the time,) the First Preterpluperfect, which does not, and the Second, which does, specify the time.

4. The Subjunctive Mood has three simple, and four compound Tenses.

5. The simple are, the Present, the First Imperfect, and the Second Imperfect.

6. The compound are, the Preterperfect, the First Preterpluperfect, the Second Preterpluperfect, and the Future.

7. There are two auxiliary verbs, *avoir* and *être*.

8. *Avoir*, to have, is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing. <i>J'ai</i> , I have,	<i>tu as</i> , thou hast,	<i>il a</i> , he hath.
Plu. <i>Nous avons</i> , we have,	<i>vous avez</i> , you have,	<i>ils ont</i> , they have.

Imperfect.

Sing. <i>J'avois</i> , I had,	<i>tu avois</i> , thou hadst,	<i>il avoit</i> , he had.
Plu. <i>avions</i> , we had,	<i>aviez</i> , ye had,	<i>avoient</i> , they had.

Preterperfect Definite.

Sing. <i>eus</i> , I have had, &c.	<i>eus</i> ,	<i>eut</i> .
Plu. <i>eûmes</i> , we have had, &c.	<i>eûtes</i> ,	<i>eûrent</i> .

Future.

Sing. <i>aurai</i> , I shall or will have, &c.	<i>auras</i> ,	<i>aura</i> .
Plu. <i>aurons</i> , we shall or will have, &c.	<i> aurez</i> ,	<i>auront</i> .

The three compound Tenses are a repetition of the three first simple Tenses, with *eu* subjoined to each Person.

Preterperfect Indefinite.

Sing. <i>J'ai eu</i> , &c, I have had.	Plu. <i>Nous avons eu</i> , &c, we have had.
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First Preterpluperfect.

Sing. <i>J'avois eu</i> , &c, I had had.	Plu. <i>Nous avions eu</i> , &c, we had had.
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Second Preterpluperfect.

Sing. <i>J'eus eu</i> , &c, I had had.	Plu. <i>Nous eûmes eu</i> , &c, we had had.
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IMPERATIVE MOOD.

Sing. <i>Ayes</i> , have thou,	<i>qu'il aye</i> , let him have.
Plu. <i>Ajons</i> , let us have,	<i>qu'ils ayent</i> , let them have.

SUBJUNCTIVE MOOD.

Present.

Sing. <i>J'aye</i> , I may or can have, &c.	<i>aye</i> ,	<i>ait</i> .
Plu. <i>Ajons</i> , we may or can have, &c.	<i>ayez</i> ,	<i>ayent</i> .

First Imperfect.

Sing. <i>Jaurois</i> , I should have, &c.	<i>tu aurois</i> ,	<i>il auroit</i> .
Plu. <i>Nous aurions</i> , we should have, &c.	<i>vous auriez</i> ,	<i>ils auroient</i> .

Second Imperfect.

Sing. *Eusse*, I might have, &c. *eusses*, *eusse*.
 Plu. *Eussions*, we might have, &c. *eussiez*, *eussent*.

The four compound Tenses are a repetition of these simple Tenses, and of the Future of the Indicative, with *eu* subjoined to each Person.

Perfect.

Sing. *J'aye eu*, &c. I may have had. Plu. *Nous ayons eu*, &c.

First Preterpluperfect.

Sing. *J'aurois eu*, &c. I should have had. Plu. *Nous aurions eu*, &c.

Second Preterpluperfect.

Sing. *J'eusse eu*, &c. I might have had. Plu. *Nous eussions eu*, &c.

Future.

Sing. *J'aurai eu*, &c. I shall have had. Plu. *Nous aurons eu*, &c.

INFINITIVE MOOD.

Avoir, To have.

Participles. Active. *Ayant*, having. Passive. *Eu*, had.

9. *Etre*, To be, is conjugated thus:—

INDICATIVE MOOD.

Present.

Sing. *Je suis*, *es*, *est*, I am, thou art, &c. Plu. *Sommes*, *êtes*, *sont*.

Imperfect.

Sing. *Etois*, *etois*, *etoit*, I was, &c. Plu. *Etions*, *etiez*, *etoient*.

Perfect Definite.

Sing. *Fus*, *fus*, *fut*, I have been, &c. Plu. *Fumes*, *futes*, *furent*.

Future.

Sing. *Serai*, *seras*, *sera*, I shall or will be, &c. Plu. *Serons*, *serez*, *seront*.

The compound Tenses are a repetition of the three first simple Tenses of *avoir*, with *été* subjoined to each Person.

Preterperfect Indefinite.

Sing. *J'ai été*, &c. I have been. Plu. *Nous avons été*, &c.

First Preterpluperfect.

Sing. *J'avois été*, &c. I had been. Plu. *Nous avions été*, &c.

Second Preterpluperfect.

Sing. *J'eus été*, I had been. Plu. *Nous eûmes été*, &c.

IMPERATIVE MOOD.

Sing. *Sois*, *qu'il soit*, be thou, &c. Plu. *Soyons*, *soyez*, *qu'ils soient*.

SUBJUNCTIVE MOOD.

Present.

Sing. *Je sois*, *sois*, *soit*, I may be. Plu. *Soyons*, *soyez*, *soient*.

First Imperfect.

Sing. *Serois*, *serois*, *seroit*, I should be. Plu. *Serions*, *seriez*, *seroient*.

Second Imperfect, never used.

Sing. *Fusse*, *fusses*, *fut*, I might be, &c. Plu. *Fussions*, *fussiez*, *fussent*.

The compound Tenses are a repetition of these simple Tenses, and of the Future of the Indicative of *avoir*, with *été* subjoined.

*Perfect.*Sing. *J'aye été*, &c, I may have been. Plu. *Nous ayons été*, &c.*First Preterpluperfect.*Sing. *J'aurois été*, &c, I should have been. Plu. *Nous aurions été*, &c.*Second Preterpluperfect.*Sing. *J'eusse été*, &c, I might have been. Plu. *Nous eussions été*, &c.*Future.*Sing. *J'aurai été*, &c, I shall have been. Plu. *Nous aurions été*, &c.

INFINITIVE MOOD.

Etre, To be.Participles. Active. *Etant*, being. Passive. *Été*, been.

SECTION V.—OF REGULAR VERBS.

1. THERE are four Conjugations.

2. A Verb of the First Conjugation forms the Infinitive in *er*, and is conjugated thus:—

INDICATIVE MOOD.

*Present.*Sing. *Je parle*, I speak, *tu parles*, *il parle*.
Plu. *Nous parlons*, *vous parlez*, *ils parlent*.*Imperfect.*Sing. *Je parlais*, I did speak, *parlais*, *parloit*.
Plu. *Parlions*, *parliez*, *parloient*.*Preterperfect Definite.*Sing. *Je parlai*, I have spoken, *parlas*, *parlat*.
Plu. *Parlâmes*, *parlâtes*, *parlerent*.*Future.*Sing. *Je parlerai*, I shall or will speak, *parleras*, *parlera*.
Plu. *Parlerons*, *parlerez*, *parleront*.*Preterperfect Indefinite.*Sing. *J'ai parlé*, I have spoken, &c. Plu. *Nous avons parlé*, &c.*First Preterpluperfect.*Sing. *J'avois parlé*, I had spoken, &c. Plu. *Nous avions parlé*, &c.*Second Preterpluperfect.*Sing. *J'eus parlé*, I had spoken, &c. Plu. *Nous eûmes parlé*, &c.

IMPERATIVE MOOD.

Sing. *Parle*, speak; *qu'il parle*, let him speak.
Plu. *Parlons*, *parlez*, *qu'ils parlent*.

SUBJUNCTIVE MOOD.

*Present.*Sing. *Parle*, I may or can speak, *parles*, *parle*.
Plu. *Parlions*, *parliez*, *parlent*.*First Imperfect.*Sing. *Parlerois*, *parlerois*, *parleroit*.
Plu. *Parlerions*, *parleriez*, *parleraient*.

Second Imperfect, if ever used.

Sing. *Parlasse,* *parlasses,* *parlat.*
 Plu. *Parlassions,* *parlassiez,* *parlassent.*

Perfect.

Sing. *J'aye,* &c, *parlé.* Plu. *Nous ayons,* &c, *parlé.*

First Preterpluperfect.

Sing. *J'aurois parlé.*

Second Preterpluperfect.

Sing. *J'eusse,* &c, *parlé.*

Future.

Sing. *J'aurai,* &c, *parlé.*

INFINITIVE MOOD.

Parler, To speak.

Participles. Active. *Parlant,* speaking. Passive. *Parlé,* spoken.

3. A Verb of the second Conjugation forms the Infinitive in *ir*, and is conjugated thus:—

INDICATIVE MOOD.

Present.

Sing. *Je punis,* I punish, *punis,* *punit.*
 Plu. *Punissons,* *punissez,* *punissent.*

Imperfect.

Sing. *Je punissois,* I punished, *punissois,* *punissoit.*
 Plu. *Punissions,* *punissiez,* *punissoient.*

Perfect.

Sing. *Je punis,* I have punished, *punis,* *punit.*
 Plu. *Punîmes,* *punîtes,* *punirent.*

Future.

Sing. *Je punirai,* I will punish, *puniras,* *punira.*
 Plu. *Punirons,* *punirez,* *puniront.*

The Compound Tenses, in all Conjugations, are formed alike of the Simple Tenses, with the Passive Participle subjoined.

IMPERATIVE MOOD.

Sing. *Puni,* punish, *qu'il punisse.*
 Plu. *Punissons,* *punissez,* *qu'ils punissent.*

SUBJUNCTIVE MOOD.

Present.

Sing. *Je punisse,* I may punish, *punisses,* *punisse.*
 Plu. *Punissions,* *punissiez,* *punissent.*

First Imperfect.

Sing. *Je punirois,* I should punish, *punirois,* *puniroit.*
 Plu. *Punirions,* *puniriez,* *puniroient.*

Second Imperfect.

Sing. *Je punisse,* I should punish, *punisses,* *punisse.*
 Plu. *Punissions,* *punissiez,* *punissent.*

INFINITIVE MOOD.

Punir, to punish.

Participles. Active. *Punissant,* punishing. Passive. *Puni,* punished.

4. A Verb of the third Conjugation forms the Infinitive in *oir*, and is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing.	<i>Je reçois</i> , I receive,	<i>reçois</i>	<i>reçoit.</i>
Plu.	<i>Recevons</i> ,	<i>recevez</i> ,	<i>reçoivent.</i>

Imperfect.

Sing.	<i>Je recevois</i> , I received,	<i>recevois</i> ,	<i>recevoit.</i>
Plu.	<i>Recevions</i> ,	<i>receviez</i> ,	<i>recevoient.</i>

Perfect.

Sing.	<i>Je receus</i> , I have received,	<i>reçeus</i> ,	<i>reçeut.</i>
Plu.	<i>Reçumes</i> ,	<i>reçûtes</i> ,	<i>reçurent.</i>

Future.

Sing.	<i>Je recevrai</i> , I shall receive,	<i>recevras</i> ,	<i>recevra.</i>
Plu.	<i>Recevrons</i> ,	<i>recevrez</i> ,	<i>recevront.</i>

IMPERATIVE MOOD.

Sing.	<i>Reçois</i> , receive ;	<i>qu'il reçoive.</i>	
Plu.	<i>Recevons</i> ,	<i>recevez</i> ,	<i>reçoivent.</i>

SUBJUNCTIVE MOOD.

Present.

Sing.	<i>Je reçoive</i> , I may receive,	<i>reçoives</i> ,	<i>reçoive.</i>
Plu.	<i>Recevions</i> ,	<i>receviez</i> ,	<i>reçoivent.</i>

First Imperfect.

Sing.	<i>Je recevrais</i> , I should receive,	<i>recevrais</i> ,	<i>recevroit.</i>
Plu.	<i>Recevriions</i> ,	<i>recevriez</i> ,	<i>recevroient.</i>

Second Imperfect, if ever used.

Sing.	<i>Je receusse</i> , I might receive,	<i>receusses</i> ,	<i>receusse.</i>
Plu.	<i>Receussions</i> ,	<i>receussiez</i> ,	<i>receussent.</i>

INFINITIVE MOOD.

Recevoir, To receive.

Participles. Active. *Recevant*, receiving. Passive. *Reçu*, received.

5. A Verb of the Fourth Conjugation forms the Infinitive in *re*, and is conjugated thus :—

INDICATIVE MOOD:

Present.

Sing.	<i>Je vens</i> , I sell,	<i>vens</i> ,	<i>vend.</i>
Plu.	<i>Vendons</i> ,	<i>vendez</i> ,	<i>vendent.</i>

Imperfect.

Sing.	<i>Je vendois</i> , I sold,	<i>vendois</i> ,	<i>vendoit.</i>
Plu.	<i>Vendions</i> ,	<i>vendiez</i> ,	<i>vendoient.</i>

Perfect.

Sing.	<i>Je vendis</i> , I have sold,	<i>vendis</i> ,	<i>vendit.</i>
Plu.	<i>Vendîmes</i> ,	<i>vendîtes</i> ,	<i>vendirent.</i>

Future.

Sing.	<i>Je vendrai</i> , I will sell ;	<i>vendras</i> ,	<i>vendra.</i>
Plu.	<i>Vendrons</i> , &c.		

IMPERATIVE MOOD.

Sing.	<i>Ven</i> , sell ;	<i>qu'il vende</i> .
Plu.	<i>Vendons</i> ,	<i>vendez</i> , <i>rendent</i> .

SUBJUNCTIVE MOOD.

Present.

Sing.	<i>Je vende</i> , I may sell,	<i>rendes</i> ,	<i>rende</i> .
Plu.	<i>Vendions</i> ,	<i>rendiez</i> ,	<i>rendent</i> .

First Imperfect.

Sing.	<i>Je vendrais</i> , I should sell,	<i>rendrais</i> ,	<i>rendroit</i> .
Plu.	<i>Vendrions</i> ,	<i>rendriez</i> ,	<i>rendroient</i> .

Second Imperfect, if used.

Sing.	<i>Je vendisse</i> , I might sell,	<i>vendisses</i> ,	<i>vendit</i> .
Plu.	<i>Vendîmes</i> ,	<i>vendîtes</i> ,	<i>rendirent</i> .

INFINITIVE MOOD.

Vendre, To sell.

Participles. Active. *Vendant*, selling. Passive. *Vendu*, sold.

6. But Verbs ending in *aindre*, *eindre*, *oindre*, from the Passive Participle by changing *dre* into *t*; and take *g* before *n* in all the Simple Tenses, except the Future of the Indicative, and the First Imperfect of the Subjunctive. Accordingly

Joindre, To join, is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing.	<i>Joins</i> , <i>joins</i> , <i>joint</i> .	Plu.	<i>Joignons</i> , <i>joignez</i> , <i>joignent</i> .
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Imperfect.

Sing. *Joignois*, &c.

Perfect.

Sing. *Joignis*, &c.

SUBJUNCTIVE MOOD.

Present.

Joigne, &c.

Second Imperfect.

Joignisse, &c.

Participle. *Joignant*.

7. The Passive Voice in all Verbs is only the Auxiliary Verb *être*, conjugated throughout with the Passive Participle.

8. A Verb is placed thus :—

<i>J'ai le livre.</i>	I have the book.
<i>Je n'ai pas le livre.</i>	I have not the book.
<i>Je n'ai pas eu le livre.</i>	I have not had the book.
<i>Ai-je le livre ?</i>	Have I the book ?
<i>N'ai je pas le livre ?</i>	Have not I the book
<i>N'ai je pas eu le livre ?</i>	Have not I had the book ?
<i>J'en parle.</i>	I speak of it.
<i>J'y porte.</i>	I carry thither.
<i>Parlez en.</i>	Speak of it.
<i>Portez y.</i>	Carry ye thither.
<i>J'y en porte.</i>	I carry some of it thither.

SECTION VI.—OF IRREGULAR VERBS.

1. THERE is but one Irregular Verb of the First Conjugation,—*aller*, to go, which is conjugated thus :—

INDICATIVE MOOD.

Present.

Sing. *Je vais*, I go, *vas*, *vat.* Plu. *Allons*, *allez*, *vont.*

Future.

Sing. *J'irai*, *iras*, *ira*, &c.

IMPERATIVE MOOD.

Sing. *Va*, *qu'aïlle.* Plu. *Allons*, *allez*, *aillent.*

SUBJUNCTIVE MOOD.

Present.

Sing. *Aïlle*, *aïlles*, *aïlle*, &c.

First Imperfect.

J'irois, &c.

Second Imperfect.

J'allasse, &c.

2. The Irregular Verbs of the Second Conjugation are,—

	<i>Pre.</i>	<i>Per.</i>	<i>Fut.</i>	<i>Part.</i>
<i>Acquerir</i> , to acquire,	<i>J'acquiers</i> ,	<i>acquis</i> ,	<i>acquerrai</i> ,	<i>acqui.</i>
<i>bouillir</i> ,	<i>Je bous</i> , I boil,			
<i>couvrir</i> ,	<i>Je couvre</i> , I cover,			<i>couvert.</i>

In like manner are conjugated *offrir*, to offer ; *ouvrir*, to open ; and *souffrir*, to suffer.

<i>cueillir</i> ,	<i>Je cueille</i> , I gather.
<i>dormir</i> ,	<i>Je dors</i> , I sleep.
<i>mentir</i> ,	<i>Je mens</i> , I lie.

And so *sentir*, to feel or smell.

<i>mourir</i> ,	<i>Je meurs</i> , I die,	<i>mourus</i> ,	<i>mort.</i>
<i>partir</i> ,	<i>Je pars</i> , I go away.		
<i>repentir</i> ,	<i>Je me repens</i> , I repent.		
<i>servir</i> ,	<i>Je sers</i> , I serve.		
<i>sortir</i> ,	<i>Je sors</i> , I go out.		
<i>tenir</i> ,	<i>Je tiens</i> , (<i>tenons</i>),	<i>tins</i> ,	<i>tiendrai</i> , <i>tenu.</i>

And so *venir*, to come.

<i>vêtir</i> , to clothe,	<i>Je vêts</i> ,	<i>vêtu.</i>
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3. The Irregular Verbs of the Third Conjugation are,—

<i>Mouvoir</i> ,	<i>Je meus</i> , I move,	<i>mus</i> ,	<i>meu.</i>
<i>pouvoir</i> ,	<i>Je puis</i> , I can,	<i>pus</i> ,	<i>pourrai</i> , <i>pu.</i>
	<i>tu peux</i> , <i>nous</i>		
	<i>pouvons</i> ,		
<i>savoir</i> ,	<i>Je sais</i> , I know,	<i>saurai</i> ,	<i>seu.</i>
	<i>que je sache</i> ,	(Part. Act. <i>sachant.</i>)	
<i>asseoir</i> ,	<i>Je m'assieds</i> , I sit,	<i>assis</i> ,	<i>assi.</i>
<i>valoir</i> ,	<i>Je vauz</i> , I am worth,	<i>vaudrai</i> ,	

And so *falloir*.

	<i>Pre.</i>	<i>Per.</i>	<i>Fut.</i>	<i>Part.</i>
<i>voir</i> ,	<i>Je vois</i> , I see,	<i>vis</i> ,	<i>verrai</i> ,	
<i>vouloir</i> ,	<i>Je veux</i> , I am willing.		<i>voudrai</i> ,	

4. The Irregular Verbs of the Fourth Conjugation are,—

	<i>Pre.</i>	<i>Imp. Per.</i>	<i>Part. Act.</i>	<i>Part. Pass.</i>
<i>boire</i> ,	<i>Je bois</i> ,	<i>beus</i> ,	<i>beuvant</i> ,	<i>beu</i> .
	(<i>beurons</i>),			
<i>conclurre</i> ,	<i>Je conclus</i> , I conclude,	<i>concluois</i> ,		<i>conclu</i> .

And so *exclurre*, *reclurre*; only their Participles are *excluisse*, *recluisse*.

	<i>Pre.</i>	<i>Per.</i>	<i>Fut.</i>	<i>Part.</i>
<i>conduire</i> ,	<i>Je conduis</i> , I lead,	<i>conduisis</i> ,	<i>conduirai</i> ,	<i>conduit</i> .
	(<i>Imp. conduisois</i>),			

And so *cuire*, to cook; *construire*, to build; *détruire*, to destroy; *luire*, to shine; *nuire*, to hurt; *reduire*, to reduce.

<i>confire</i> ,	<i>Je confis</i> , I candy,	<i>confit</i> ,	<i>confirai</i> ,	<i>confi</i> .
	(<i>confissons</i>),			

And so *suffire*, to suffice.

	<i>Pre.</i>	<i>Imp.</i>	<i>Per.</i>	<i>Part.</i>
<i>connoître</i> ,	<i>Je connois</i> , I know,	<i>connoissois</i> ,	<i>connus</i> ,	<i>connu</i> .

And so *croître*, to grow; and *paroître*, to appear.

<i>coudre</i> ,	<i>Je cous</i> , I sow,	<i>cousois</i> ,	<i>consus</i> ,	<i>cousu</i> .
<i>dire</i> ,	<i>Je dis</i> , I say,	<i>disois</i> ,	<i>dis</i> ,	<i>dit</i> .
<i>écrire</i> ,	<i>J'écris</i> , I write,	<i>écrivais</i> ,	<i>écrivis</i> ,	<i>écrit</i> .
<i>faire</i> ,	<i>Je fais</i> , I do,	<i>faisois</i> ,	<i>fis</i> ,	<i>fait</i> .
	(<i>ils font</i>),			(<i>Fut. ferai</i>),
<i>lire</i> ,	<i>Je lis</i> , I read,	<i>lisois</i> ,	<i>lus</i> ,	<i>lu</i> .
<i>mettre</i>	<i>Je mets</i> , I put,		<i>mis</i> ,	<i>mis</i> .
<i>moudre</i> ,	<i>Je mous</i> , I grind,	<i>moulois</i> ,	<i>moulus</i> ,	<i>moulu</i> .
<i>naître</i> ,	<i>Je nais</i> , I am born,	<i>naissois</i> ,	<i>naquis</i>	<i>né</i> .
<i>plaire</i> ,	<i>Je plais</i> , I please,	<i>plaisois</i> ,	<i>plus</i> ,	<i>plu</i> .

And so *taire*, to be silent.

<i>prendre</i> ,	<i>Je prens</i> , I take,	<i>prenois</i> ,	<i>pris</i> ,	<i>pris</i> .
<i>repaitre</i> ,	<i>Je repaïssois</i> , I fed,		<i>repus</i> ,	<i>repu</i> .
<i>resoudre</i> , to resolve,		<i>resolois</i> ,	<i>resolus</i> ,	<i>resolu</i> .

And so *absoudre* and *dissoudre*; only their Participles are *absous*, *dissous*.

<i>rire</i> , to laugh,		<i>ris</i> ,	<i>ri</i> .
<i>vivre</i> , to live,		<i>vécus</i> ,	<i>vécu</i> .

5. Some Verbs are defective, being only used in some Tenses or Persons.

6. Some are Impersonal, being only used in the Third Person Singular; as, *Il pleut*, It rains.

7. *Il fait* is sometimes used for *est*; as, *Il fait beau temps*, It is fine weather.

8. The Feminine Participle is formed by adding *e* to the Masculine. So, *porte*, *portée*.

SECTION VII.—OF ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

1. THE Degrees of Comparison are formed in Adverbs as in Adjectives, by prefixing *plus* and *le plus*.

2. The French generally use two negatives together, *ne* and *pas*, or *point*.

3. *Tant* and *autant* are used before Substantives; *si* and *aussi* before Adjectives. Moreover,

4. *Autant* and *aussi* are always used with an affirmation; *si* and *tant* with a negation.

5. *Dedans*, within; *dehors*, without; *dessus*, above; *dessous*, beneath; *alentour*, round; *auparavant*, before; are properly Adverbs.

6. Yet, when *dedans* and *dehors*, *dessus* and *dessous*, are joined together, they are used as Prepositions; or when they have *de* before them.

7. *Faute* is used before a Noun, and *à faute* before a Verb; as, *Faute d'argent*, For want of money.

8. These Prepositions govern a Nominative or Accusative Case:—

À, to, at; *après*, after; *avant*, before; *avec*, with; *chez*, to, at; *contre*, against; *dans*, in; *dès*, from; *deça*, on this side; *delà*, on that side; *depuis*, since; *derrière*, behind; *devant*, before; *de dessus*, from above; *de dessous*, from under; *durant*, during; *en*, in, into; *entre*, between; *envers*, towards; *environ*, about; *excepté*, except; *hors*, out, without; *hormis*, except; *joignant*, next; *moyennant*, provided; *nonobstant*, notwithstanding; *oultre*, besides; *par*, by; *par dehors*, without; *par dessus*, above; *par dessous*, below; *de par*, from, by; *parmi*, among; *pendant*, during; *pour*, for; *sans*, without; *sauf*, except; *selon*, according to; *sous*, under; *suivant*, pursuant to; *sur*, upon; *touchant*, touching; *vers*, towards; *à travers*, cross, through.

9. *Vers* relates to a place; *envers* to a person.

10. *En* is used before Nouns that have no Article; and to express the whole time of doing a thing.

11. *Dans* is used before Nouns that have an Article; and to express the place where we lay a thing.

12. In most other cases *en* and *dans* are used indifferently.

13. These Prepositions govern a Genitive Case: *à cause*, because; *à couvert*, secure from; *à fleur*, close to, or even with; *à l'abri de*, sheltered from; *à l'égard*, with regard to; *à l'endroit*, towards; *à l'égal*, in comparison; *à l'envi*, in emulation; *à l'inseu*, unknown to; *à la manière*, after the manner; *arrière*, from; *en arrière*, behind; *au dehors*, without; *au deça*, on this side; *au delà*, on that side; *au dedans*, within; *au dessus*, over or upon; *au dessous*, under; *au milieu*, in the midst; *au prix*, in comparison of; *auprès*, near; *autour*, about; *ensuite*, after; *le long*, along; *loin*, far; *près*, *proche*, near; *vis-à-vis*, over against.

14. These Prepositions govern a Dative Case: *Jusque*, till, to; *quant*, as for; *conformément*, pursuant to.

SECTION VIII.—OF SYNTAX.

1. ADJECTIVES ending in *esque*, *f*, *île*, *ique*, or *ule*, are generally put after the Substantive.

2. So are Adjectives that express a colour, that are formed from names of nations, that denote a quality of the weather or elements.

3. So are also most Adjectives that may be used as Substantives, and a few others, with all Participles; as, *Un chemin battu*, a beaten way.

4. Most Adjectives may be placed either before or after; but in some, the position alters the sense. So, *Une femme sage*, a wise woman; *une sage femme*, a midwife.

5. *Partie* and *quelque chose*, though Feminine, are often joined with a Masculine Adjective.

6. If a question be asked with the Pronoun *ce*, we must answer with the same; as, *Qu'elle heure est cela? C'est une heure.* Otherwise we say, *Il est une heure.*

7. *Ce* is used for *il* or *ils*, before a proper name, a Pronoun, and a Noun that has no Article; as, *C'est Pierre: C'est Monsieur.*

8. As also before a Substantive expressing an inanimate or irrational thing, before an Infinitive, a Participle Passive, an Adverb, or a Preposition; as, *C'est assez*, It is enough.

9. *Mc, te, se, le, la, les, lui, leur, nous,* and *vous*, are put before the Verb that governs them; as, *Il me haït.*

10. And they are used instead of the Datives. So we say, *Il m'a dit, Je vous donne*; not, *Il a dit à moi.*

11. But in the Imperative Mood, we use the Dative after the Verb; as, *Donnez moi*; except we speak negatively; as, *Ne me dites pas cela*; or in the Third Person; as, *Qu'il se promene*, Let him walk.

The same rules hold with regard to *en* and *y*.

12. When a Verb governs two Pronouns, if one be of the First or Second Person, that of the Accusative Case ought to be next the Verb; as, *Donnez le moi*; but that of the Dative Case, if they are of the Third Person; as, *Je le lui dirai.*

13. *En* and *y*, joined to these Pronouns, always follow them; as, *Je lui en parlerai.*

14. When we speak of things or persons in general, we use *soi*; when of a particular person, *lui* or *elle*; as, *Il ne parle que de lui*, He speaks only of himself.

15. A Masculine Pronoun is often put before a Feminine Noun beginning with a vowel: as, *Mon ame.*

16. Property is often expressed by the Dative Case thus; *Ce livre est à moi, à lui, à Madame*; is mine, his, &c.

17. *Qui* and *dont* are commonly spoken of persons; *lequel*, of things.

18. *Lequel* is put for *qui* or *dont*, either to express a choice, or to avoid ambiguity; as also in the Genitive Case; as, *Au retour duquel.*

19. *Le* or *la* is sometimes put for a Noun or a Verb; as, *Etes vous malade? Oui, je le (or la) suis.*

20. The following Conjunctions require a Subjunctive mood; *afin que*, that; *avant que, devant que*, before that; *à moins que*, except; *au cas, en cas que*, in case that; *à condition que, pourveu que*, provided; *soit que*, whether; *sans que*, without; *bien que, combien que, encore que, quoique*, though; *jusques à ce que*, till; *de crainte que*, least; *posé que*, suppose.

21. A Verb followed by *que* governs either an Indicative or Subjunctive; but a Subjunctive commonly, if *si* go before it.

22. Most Impersonal Verbs govern a Subjunctive.

23. As do the following Verbs ; *apprehender, attender, commander, craindre, defendre, desirer, dire, douter, empêcher, endurer, exhorter, faire, garder, permettre, poser, pretendre, prier, persuader, requerir, souffrir, souhaiter, supplier, supposer, vouloir*, and a few others of like signification.

24. *Quelque, quelque quoique*, and an Adjective of the Superlative degree, govern a Subjunctive.

25. The Latin Gerunds and Supines are expressed by *de, à, pour*, with an Infinitive Mood.

26. *De* is used before an Infinitive, (1.) After a Substantive ; as, *L'art de parler* : (2.) After Adjectives that govern a Genitive Case ; as, *Content de mourir* : (3.) After *être*, joined with an Adjective ; as, *Il est bon de mourir* : (4.) After *avertir, ordonner*, and several other Verbs.

27. *À* is used before an Infinitive, (1.) After *avoir* ; as, *J'ai une lettre à écrire* : (2.) After Adjectives that Govern a Dative Case ; as, *Je suis prêt à parler* : (3.) Where the Infinitive Active is taken passively ; as, *La guerre est à craindre* : (4.) After some Verbs ; as, *Je me prepare à partir*.

28. *À* and *de* are used indifferently before several Verbs.

29. *Pour* is use before an Infinitive, to express the end or cause of a thing ; and after *trop* or *assez*.

30. All Active Verbs govern an Accusative Case.

31. Passive Verbs generally govern a Genitive Case ; as, *Etre aimé de Dieu* ; particularly when they express a motion or passion of the mind.

32. When they express an action of the body, *par* is used ; as, *Il est pris par l'ennemi*.

33. Verbs of giving and taking away govern an Accusative and a Dative ; as, *Donner la glorie à Dieu*.

34. Participles in *ant* are indeclinable.

35. And so are Participles, (1.) When followed by an Infinitive Mood ; as, *Elle s'est fait peindre* : (2.) When used actively with *avoir*, unless a pronoun in the Accusative Case follow ; as, *Je l'ai veü*.

36. After the Adverbs *plus* and *moins*, *de* (not *que*) is to be used ; as, *Il a plus de vingt ans*.

A SHORT LATIN GRAMMAR.

SECTION I—OF LETTERS.

1. **GRAMMAR** is the art of speaking or writing properly.
2. There are four parts of grammar: Letters, Syllables, Words, and Sentences.
3. Letters make a syllable, syllables a word, words a sentence.
4. The letters in Latin are twenty-two: a, b, c, d, e, f, g, h, i, (j,) l, m, n, o, p, q, r, s, t, u, (v,) x, y, z.
5. Letters are either vowels or consonants.
6. A vowel is a letter that may be pronounced alone, as a. A consonant is a letter that cannot be pronounced without a vowel, as b, c.
7. There are six vowels, a, e, i, o, u, y; of which are formed five diphthongs, æ, œ, au, ei, eu.
8. C before e, æ, œ, i; also t before i and another vowel, is pronounced like s.
9. Four of the consonants are called liquids, l, m, n, r.
10. Three are called double consonants, j, x, z.
11. The rest are called mutes, b, c, d, f, g, h, p, q, s, t, v.
12. A syllable is a vowel or diphthong, either single or pronounced with a consonant.
13. A word is the sign of a thought, and part of a sentence or speech.
14. A sentence is several words put together.
15. There are seven sorts of words, four of which are declinable, Noun, Pronoun, Verb, Participle: three indeclinable, Adverb, Preposition, Conjunction.

SECTION II—OF SUBSTANTIVE NOUNS.

1. A **NOUN** is the name of a thing.
2. Nouns are either Substantives or Adjectives.
3. A Substantive is a Noun that may stand by itself; as, *vir*, a man. An Adjective is a Noun that is always joined with a Substantive; as, *bonus vir*, a good man.
4. A Noun is either proper, as, George, *Georgius*; or common, as, a man, *homo*.
5. There are three Genders; the Masculine, *he*; the Feminine, *she*; the Neuter, *it*.
6. Names of gods, angels, and men, are of the Masculine Gender; as, *Jupiter*, *Michael*, *Georgius*.
7. Names of winds and months are of the Masculine Gender; as, *Auster*, the south wind; *Aprilis*, April.
8. Names of rivers and mountains are of the Masculine Gender; as, *Tibris*, the Tiber: *Parnassus*, the mountain so called.
9. Names of goddesses and women are Feminine; as, *Juno*, *Anna*.
10. Names of cities, countries, and islands are Feminine; as, *Roma*, Rome; *Gallia*, France; *Anglia*, England.

11. Names of ships, trees, herbs, and poems are Feminine ; as *Argo*, the ship so called ; *pyrus*, a pear tree ; *Æneis*, the Æneid.

12. Nouns signifying the offices of men are Masculine ; as, *rex*, a king.

13. Nouns signifying the offices of women are Feminine ; as *regina*, a queen.

14. Nouns common to either sex are either Masculine or Feminine ; as, *exul*, a banished man or woman ; *adolescens*, a youth ; *advena*, a stranger ; *affinis*, a relation ; *auctor*, an author ; *civis*, a citizen ; *comes*, a companion ; *conviva*, a guest ; *custos*, a keeper ; *dux*, a guide ; *hæres*, an heir ; *hostis*, an enemy ; *infans*, an infant ; *judex*, a judge ; *parens*, a parent ; *sacerdos*, a priest or priestess ; *testis*, a witness ; *vindex*, an avenger : with some others. So are the following :—

Pulvis, margo, silex, grossus, corbis, cinis, obex, cortex, calx, imbrex, atomus, elunus, canalis, forceps, linter, adeps, scrobs, torquis, stirps, phaselus, pampinus, anguis, rubus, funis, barbitus, amnis, specus, penus, pumex, finis, and dies.

15. Nouns indeclinable, also Nouns ending in *on* or *um*, are Neuter ; as, *nihil*, nothing ; *criterion*, a mark ; *regnum*, a kingdom.

16. The Genders of other Nouns are known by the termination.

17. The Numbers of Nouns are two ; the Singular, which speaks of one thing, as, *lapis*, a stone ; the Plural, which speaks of more, as, *lapides*, stones.

18. A Case is the variation of the last syllable.

19. There are six Cases, the Nominative, Genitive, Dative, Accusative, Vocative, Ablative.

20. The Nominative is placed before the Verb ; the Accusative after it ; the Genitive follows the sign *of* ; the Dative, *to* ; the Vocative, *O* ; the Ablative *in, with, from, by, and than* after a Comparative Degree.

21. The Declensions are five.

22. The first forms the Genitive and Dative Singular in *æ* diphthong, except in Greek Nouns.

23. This has four terminations, *a, e*, Feminine ; *as, es*, Masculine.

24. But these five ending in *a* are Masculine ; *Adria, mandragora, pandecta, planeta, cometa.*

EXAMPLES OF THE FIRST DECLENSION.

Singular.					
Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
	of	to		O	m, &c.
<i>Penn-a</i> a pen,	-æ,	-æ,	-am,	-a,	-â.
<i>Od-e</i> a song,	-es,	-e,	-em,	-e,	-e.
<i>Thom-as</i> ,	-æ,	-æ,	-am	-a,	-â.
<i>Anchis-es</i> ,	-æ,	-æ,	-em,	-e,	-â.
Plural.					
<i>Penn-æ</i> pens,	-arum.	-is,	-as,	-æ,	-is.

And so the rest.

25. Some Nouns of this declension form the Dative and Ablative Plural in *abus* ; as, *anima, dea, domina, equa, famula, filia, nata, serva, socia.*

26. The second forms the Genitive in *i*, and Dative in *o*.

27. This has five terminations, *er, ir, us*, Masculine ; *on, um*, Neuter.

EXAMPLES OF THE SECOND DECLENSION.

Singular.						
Nom.	Gen.	Dat.	Acc.	Voc.	Abl.	
	of	to		O	in, &c.	
<i>Lib-er</i> a book,	-ri,	-ro,	-rum,	-er,	-ro.	
<i>Vir-r</i> a man,	-ri,	-ro,	-rum,	-r,	-ro.	
<i>Ven-tus</i> the wind,	-ti,	-to,	-tum,	-te,	-to.	
<i>Criter-ion</i> a mark,	-ii,	-io,	-ion,	-ion,	-io.	
<i>Reg-num</i> a kingdom,	-ni,	-no,	-num,	-num,	-no.	
Plural.						
<i>Libr-i,</i>	}	-orum,	-is,	-os,	-i,	-is.
<i>Vir-i,</i>						
<i>Vent-i,</i>						
<i>Criteri-a,</i>						
<i>Reg-na,</i>	}	-orum,	-is,	-a,	-a,	-is.

28. But *virus* and *pelagus* are Neuter. The following are Feminine : *Papyrus*, *antidotus*, *bolus*, *diphthongus*, *byssus*, *abyssus*, *periodus*, *synodus*, *methodus*, *eremus*, *arctus*, *Exodus*, *nardus*, *lecythus*, *dialectus*, *habus*, *humus*, *alvus*, *vannus*, *domus*, *colus*, *plinthus*, *pharus*, *ficus*, and *diameterus*. *Vulgus*, the common people, is Masculine and Neuter.

29. *Filius*, and proper names ending in *ius*, form the Vocative in *i* ; as, *fili*. *Deus* remains unchanged.

30. The Third forms the Genitive in *is*, and Dative in *i*.

This has twenty-four terminations, *er*, *or*, *os*, *o*, *n*, Masculine ; *io*, *do*, *go*, *as*, *es*, *is*, *aus*, *x*, and *s*, after a consonant, Feminine ; *a*, *e*, *i*, *c*, *l*, *men*, *ar*, *ur*, *us*, *ut*, Neuter.

EXAMPLES OF THE THIRD DECLENSION.

Singular.						
Nom.	Gen.	Dat.	Acc.	Voc.	Abl.	
	of	to		O	in, &c.	
<i>Late-r</i> a brick,	-ris,	-ri,	-rem,	-r,	-re.	
<i>Labo-r</i> labour,	-ris,	-ri,	-rem,	-r,	-re.	
<i>Nepo-s</i> a grandchild,	-tis,	-ti,	-tem,	-s,	-te.	
<i>Serm-o</i> speech,	-onis,	-oni,	-onem,	-o,	-one.	
<i>Delph-in</i> a dolphin,	-inis,	-ini,	-inem,	-in,	-ine.	
<i>Nati-o</i> a nation,	-onis,	-oni,	-onem,	-o,	-one.	
<i>Arund-o</i> a reed,	-inis,	-ini,	-inem,	-o,	-ine.	
<i>Imag-o</i> an image,	-inis,	-ini,	-inem,	-o,	-ine.	
<i>Æsta-s</i> summer,	-tis,	-ti,	-tem,	-s,	-te.	
<i>Rup-es</i> a rock,	-is,	-i,	-em,	-es,	-pe.	
<i>Nav-is</i> a ship,	-is,	-i,	-em,	-is,	-e, or -i.	
<i>Frau-s</i> fraud,	-dis,	-di,	-dem,	-s,	-de.	
<i>Fa-x</i> a torch,	-ctis,	-ci,	-cem,	-x,	-ce.	
<i>Le-x</i> a law,	-ctis,	-ci,	-cem,	-x,	-ge.	
<i>Trab-s</i> a beam,	-is,	-i,	-em,	-s,	-e.	
<i>Pul-s</i> gruel,	-tis,	-ti,	-tem,	-s,	-te.	
<i>Them-a</i> a theme,	-atis,	-ati,	-a,	-a,	-ate.	
<i>Mar-e</i> the sea,	-ris,	-ri,	-re,	-re,	-ri.	
<i>La-c</i> milk,	-ctis,	-cti,	-c,	-c,	-cte.	

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
	of	to	.	O	in, &c.
<i>Anima-l</i> an animal,	<i>-lis,</i>	<i>-li,</i>	<i>-l,</i>	<i>-l,</i>	<i>-li.</i>
<i>Carm-en</i> a verse,	<i>-inis,</i>	<i>-ini,</i>	<i>-en,</i>	<i>-en,</i>	<i>-ine.</i>
<i>Calca-r</i> a spur,	<i>-ris,</i>	<i>-ri</i>	<i>-r,</i>	<i>-r,</i>	<i>-re, or ri.</i>
<i>Rob-ur</i> an oak,	<i>-oris,</i>	<i>-ori,</i>	<i>-ur,</i>	<i>-ur,</i>	<i>-ore.</i>
<i>Litt-us</i> the shore,	<i>-oris,</i>	<i>-ori,</i>	<i>-us,</i>	<i>-us,</i>	<i>-ore.</i>
<i>Cap-ut</i> the head,	<i>-itis,</i>	<i>-iti,</i>	<i>-ut,</i>	<i>-ut,</i>	<i>-ite.</i>

Plural.

<i>Later-es,</i>	<i>-um,</i>	<i>-ibus,</i>	<i>-es,</i>	<i>-es,</i>	<i>-ibus.</i>
<i>Rup-es,</i>	<i>-ium,</i>	<i>-ibus,</i>	<i>-es,</i>	<i>-es,</i>	<i>-ibus.</i>
<i>Mar-ia,</i>	<i>-ium,</i>	<i>-ibus,</i>	<i>-ia,</i>	<i>-ia,</i>	<i>-ibus.</i>
<i>Capit-a,</i>	<i>-um,</i>	<i>-ibus,</i>	<i>-a,</i>	<i>-a,</i>	<i>-ibus.</i>

And so the rest.

31. Those Nouns forming the Ablative Singular in *i*, make the Genitive Plural in *ium*.

32. But the following words, although they end in *er*, *or*, *os*, *o*, are not of the Masculine Gender:—

Arbor and *arbos*, *caro*, *dos*, *cos*, are Feminine: the following are Neuter, *spinther*, *suber*, *tuber*, *gingiber*, *uber*, *verber*, *iter*, *laver*, *ver*, *piper*, *æs*, *papaver*, *æquor*, *marmor*, *ador*, *cor*, *siser*, *os*, and *cadaver*.

33. Nor are these, although ending in *do*, *as*, *es*, *is*, *x*, and *s* after a consonant, of the Feminine:—

Masculine. *Adamas*, *as*, *pes*, *gurges*, *paries*, *magnes*, *stipes*, *trames*, *cespes*, *palmes*, *lebes*, *tapes*, *limes*, *fomes*, *poples*, *cassis*, *piscis*, *vermis*, *glis*, *rectis*, *lienis*, *callis*, *collis*, *caulis*, *fustis*, *lapis*, *orbis*, *axis*, *fascis*, *panis*, *postis*, *unguis*, *cucumis*, *vomis*, *torris*, *sanguis*, *follis*, *mensis*, *sentis*, *grex*, *ensis*, *ignis*, *calix*, *bombyx*, *phœnix*, *scobs*, *foviix*, *natrix*, *varix*, *coccyx*, *seps*, *gryps*, *chalybs*, *fons*, *dens*, *mons*, *rudens*, *pons*, *torrens*, *hydrops*, *vepres*, *cardo*, and *ordo*. Neuter. *Vas*, *vasis*.

34. Nor are the following of the Neuter;—

Masculine. *Sal*, *sol*, *lar*, *lepus*, *mus*, *grus*, *furfur*, *turtur*, and *vultur*.

Feminine. *Sindon*, *gorgon*, *icon*, *oëdon*, *virtus*, *juventus*, *tellus*, *sahus*, *palus*, *incus*, *senectus*, *subscus*, *servitus*, and *pecus*.

35. *Aqualis*, *avis*, *clavis*, *cutis*, *febris*, *messis*, *navis*, *ovis*, *pelvis*, *puppis*, *ratis*, *restis*, *securis*, *sentis*, and *turris*, form the Accusative Singular in *em* or *im*, the Ablative in *e* or *i*: *amnis*, *anguis*, *civis*, *classis*, *collis*, *fnis*, *fustis*, *ignis*, *imber*, *labes*, *mons*, *orbis*, *pars*, *postis*, *sordes*, *sors*, and all Adjectives of one ending, and Comparatives, make the Ablative in *e* or *i*, though oftenest in *e*.

36. *Amussis*, *canalis*, *cucumis*, *ravis*, *sinapis*, *sitis*, *tussis*, *vis*, and proper names (except of men,) form the Accusative Singular in *im*, and the Ablative in *i*; as, *Tybrim*, *Tybri*.

37. *Cor*, *cos*, *dos*, *fauz*, *glis*, *lar*, *lis*, *mus*, *nix*, *nox*, *os*, *sal*, *vas*, and most Nouns ending in two consonants, and those that do not increase in the Genitive Singular, form the Genitive Plural in *ium*; as, *parens*, *parentium*.

38. So do those that form the Ablative in *e* or *i*.

39. *Bos*, an ox, has in the Genitive Plural, *boum*; in the Dative and Ablative, *bobus* or *bubus*.

40. Greek Nouns form the Accusative Singular in *a*, the Accusative Plural in *as*; so, *Æneis*, *Æneida*, *Æneidas*.

41. The Fourth forms the Genitive in *ûs*, the Dative in *ui*.

42. It has two terminations, *us* Masculine, *u* Neuter.

EXAMPLES OF THE FOURTH DECLENSION.

						Singular.
Nom.	Gen.	Dat.	Acc.	Voc.	Abl.	
<i>Fruct-us</i> fruit,	<i>-ûs</i>	<i>-ui</i> ,	<i>-um</i> ,	<i>-us</i> ,	<i>-u</i> .	
<i>Cornu</i> , a horn, is indeclinable in the Singular Number.						
<i>Fruct-us</i>	<i>-uum</i> ,	<i>-ibus</i> ,	<i>-us</i> ,	<i>-us</i> ,	<i>-ibus</i> .	
						Plural.
<i>Corn-ua</i> ,	<i>-uum</i> ,	<i>-ibus</i> ,	<i>-ua</i> ,	<i>-ua</i> ,	<i>-ibus</i> .	

43. *Jesus* makes the Accusative, *Jesum*; in all other cases, *Jesu*.

44. Only these seven are Feminine; *Acus*, *domus*, *ficus*, *Idus*, *manus*, *porticus*, *tribus*.

Acus, *arcus*, *ficus*, *lacus*, *partus*, *quercus*, *specus*, *tribus*, form the Dative and Ablative Plural in *ubus*; as, *acus*, *acubus*.

45. These have *ibus* and *ubus*: *artus*, *portus*, *questus*, *genu*, *veru*.

46. The Fifth forms the Genitive and Dative in *ei*.

47. It has but one termination, *es*, which is Feminine.

AN EXAMPLE OF THE FIFTH DECLENSION.

						Singular.
Nom.	Gen.	Dat.	Acc.	Abl.	Voc.	
<i>Res</i> , a thing,	<i>rei</i> ,	<i>rei</i> ,	<i>rem</i> ,	<i>res</i> ,	<i>re</i> .	
						Plural.
<i>Res</i>	<i>rerum</i> ,	<i>rebus</i> ,	<i>res</i> ,	<i>res</i> ,	<i>rebus</i> .	

N. B. *Meridies* and *dies* are of the Masculine Gender.

48. Most Nouns of this Declension have only the Nominative, Accusative, and Vocative in the Plural Number.

49. The Vocative Case is the same with the Nominative; but *us* of the Second Declension is made *e*.

50. The Nominative, Accusative, and Vocative of Neuters are the same, and in the Plural end in *a*.

51. Heteroclitc Nouns which differ from the common way of declining, are either Defective, Variant or Redundant.

52. Nouns are deficient either in Number or in Case.

53. All proper names; names of things sold by weight; names of herbs, liquors, metals, virtues, vices, diseases, and ages, want the Plural.

54. So do *hepar*, *pontus*, *venia*, *vulgus*, and some others.

55. These want the Singular: *Athenæ*, *calendæ*, *cunæ*, *divitiæ*, *exuviae*, *nonæ*, *nugæ*, *nuptivæ*, *phaleræ*, *tenebræ*, *Thebæ*, *valvæ*, and some others.

56. Nouns defective in Case are:—

(1.) Aptots, which have but one ending for every Case; as, *frugi*, *gummi*, *jas*, *nefas*, *gelu*, *nihil*, *instar*, *mane*, *tot*, *quot*, *mille*, *quatuor*, *quinque*, and all numbers to a hundred.

(2.) Monopots, which have but one Case; as, *astu*, *jussu*, *noctu*, *natu*, *promptu*, *permissu*, *inficiis*, *ingratiis*: or,

(3.) Diptots, which have but two Cases ; as, *spontis, sponte ; repetundarum, repetundis*.

(4.) Triptots, which have three Cases ; as, *opis, opem, ope : precis, precem, prece* : these are regular in the Plural.

57. Nouns Variant in their Gender are *dies* and *fnis*, which are either Masculine or Feminine in the Singular, and Masculine only in the Plural. *Jocus* and *locus* are Masculine in the Singular, and Masculine and Neuter in the Plural. Singular, *epulum, nundinum, delictum* ; Plural, *epulæ, nundinæ, delictæ*. *Rostrum, frænum, filum*, are Neuter in the Singular, but Masculine and Neuter in the Plural. *Cælum* is Neuter in the Singular, and Masculine in the Plural.

58. Nouns are Redundant in the Nominative ; as, *arbor, arbos ; baculus, baculum* : or in other Cases ; as, *requi-es, Genitive, etis* and *ei ; do-mus, Genitive mi* and *mus, &c.*

SECTION III.—OF ADJECTIVE NOUNS.

1. ADJECTIVES are of one, two, or three terminations.

2. Adjectives of three Terminations are declined thus :—

		Singular.					
	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.	
Mas.	<i>Dur-us</i> , hard,	-i,	-o,	-um,	-e,	-o.	
Fem.	<i>Dur-a</i> ,	-æ,	-æ,	-am,	-a,	-a.	
Neu.	<i>Dur-um</i>	-i,	-o,	-um,	-um,	-o.	
		Plural.					
Mas.	<i>Dur-i</i> ,	-orum,	-is,	-os,	-i,	-is.	
Fem.	<i>Dur-æ</i> ,	-arum,	-is,	-as,	-æ,	-is.	
Neu.	<i>Dur-a</i> ,	-orum,	-is,	-a,	-a,	-is,	

3. All Adjectives ending in *us*, except *vetus*, Gen. *veteris*, old ; some in *er*, as, *sacer, sacra, sacrum*, holy ; and one in *ur*, as, *satur, satura, saturum*, well-fed, are declined like *durus*.

4. These Adjectives form the Genitive in *ius*, the Dative in *i* : *Unus, solus, totus, ullus, nullus, alter, uter, neuter* ; and *alius*, which makes the Neuter *aliud*, Gen. *alius*, Dat. *alii*. These six last want the Vocative.

5. Adjectives of two Terminations are declined thus :—

		Singular.				
	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	<i>Trist-is</i> sad,	-is,	-i,	-em,	-is,	-i.
N.	<i>Trist-e</i> ,	-is,	-i,	-e,	-e,	-i.
		Plural.				
M. or F.	<i>Trist-es</i> ,	-ium,	-ibus,	-es,	-es,	-ibus.
N.	<i>Trist-ia</i> ,	-ium,	-ibus,	-ia,	-ia,	-ibus.

Or thus :—

		Singular.				
	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	<i>Duri-or</i> harder,	-oris,	-ori,	-orem,	-or,	-ore.
N.	<i>Duri-us</i> ,	-oris,	-ori,	-us,	-us,	-ore, or -ori.

Plural.

M. or F.	<i>Durior-es,</i>	<i>-um,</i>	<i>-ibus,</i>	<i>-es,</i>	<i>-es,</i>	<i>-ibus.</i>
N.	<i>Durior-a,</i>	<i>-um,</i>	<i>-ibus,</i>	<i>-a,</i>	<i>-a,</i>	<i>-ibus.</i>

6. The following in *er* are declined like *tristis*: *Campester, volucer, celeber, celer, saluber, sylvester, alacer, pedester, equester.*

7. Adjectives of one termination are declined thus:—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	<i>Amen-s</i> mad,	<i>-tis,</i>	<i>-ti,</i>	<i>-tem,</i>	<i>-s,</i>	<i>-te, or -ti.</i>
N.	<i>Amen-s,</i>	<i>-tis,</i>	<i>-ti,</i>	<i>-s,</i>	<i>-s,</i>	<i>-te, or -ti.</i>

Plural.

M. or F.	<i>Amen-tes,</i>	<i>-tium,</i>	<i>-tibus,</i>	<i>-tes,</i>	<i>-tes,</i>	<i>-ibus.</i>
N.	<i>Amen-tia,</i>	<i>-tium,</i>	<i>-tibus,</i>	<i>-tia,</i>	<i>-tia,</i>	<i>-tibus.</i>

8. Adjectives ending in *as, es, ar, or, x,* or *s,* and some in *er,* are declined like *amens.*

9. Adjectives of the Comparative Degree are declined like *durior*; of the Superlative, like *durus.*

10. Participles of the Present Tense are declined like *amens*; all other Participles, like *durus.*

11. Adjectives have three Degrees of Comparison; the Positive, which is the Adjective itself; the Comparative, which declares some preference or excess, and sometimes defect; the Superlative, which often shows an excess above the Positive to the highest degree.

12. The Comparative Degree is formed by adding *or* to the first Case of the Positive ending in *i*; as, *altus*, high; *alti, altior*, higher.

13. The Superlative, by adding *ssimus*; as, *altissimus*, highest.

	Pos.		Com.	Sup.
From <i>Durus</i> ,	G. <i>duri,</i>	are formed	<i>durior,</i>	<i>durissimus.</i>
	<i>Mollis</i> ,	G. <i>mollis,</i> D. <i>molli,</i>	<i>mollior,</i>	<i>mollissimus.</i>

14. But Adjectives in *er* form the Superlative by adding *rimus*; as, *asper, asperrimus.*

15. *Agilis, docilis, facilis, gracilis, humilis, imbecillis, similis,* by changing *is* into *imus*; as, *similis*, like; *simillimus*, most like.

16. Words ending in *us* pure, form the Comparative by adding *magis*; the Superlative, by adding *maximè, valdè, perquam,* or *admodum*; as, *pius*, pious; *magis pius*, more pious; *maximè pius*, most pious.

17. The following words are irregularly compared: *Bonus*, good, *melior, optimus*; *malus*, bad, *pejor, pessimus*; *magnus*, great, *major, maximus*; *parvus*, little, *minor, minimus*; *multus*, many, *plus* N, *plurimus*; *inferus*, below, *infernus*; *superus*, above, *superior, supremus* or *summus*; *posterus, posterior, postremus*; *exterus, exterior, extremus*; *nequam*, wicked, *nequior, nequissimus*; *benevolus, benevolentior, benevolentissimus*; and so *maledicus, munificus, magniloquus.*

18. *Duo* and *ambo* are thus declined:—

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M.	<i>Du-o</i> two,	<i>-orum,</i>	<i>-obus,</i>	<i>-os,</i>	<i>-o,</i>	<i>-obus.</i>
F.	<i>Du-æ,</i>	<i>-arum,</i>	<i>-abus,</i>	<i>-as,</i>	<i>-æ,</i>	<i>-abus,</i>
N.	<i>Du-o,</i>	<i>-orum,</i>	<i>-obus,</i>	<i>-o,</i>	<i>-o,</i>	<i>-obus.</i>

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	<i>Tr-es</i> three,	-ium,	-ibus,	-es,	-es,	-ibus.
N.	<i>Tri-a,</i>	-um,	-bus,	-a,	-a,	-bus.

19. Other numerals, to *centum* a hundred, are indeclinable.

SECTION IV.—OF PRONOUNS.

1. A PRONOUN is a sort of word which is put for a Noun.

2. There are eighteen Pronouns, which are declined thus :—

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M. or F.	<i>Ego, I,</i>	<i>mei,</i>	<i>mihi,</i>	<i>me,</i>	—,	<i>me.</i>

Plural.

	<i>Nos, we,</i>	<i>nostrum, or i,</i>	<i>nobis,</i>	<i>nos,</i>	—,	<i>nobis.</i>
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Singular.

M. or F.	<i>Tu, thou,</i>	<i>tui,</i>	<i>tibi,</i>	<i>te,</i>	<i>tu,</i>	<i>te.</i>
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Plural.

	<i>Vos, ye,</i>	<i>vestrum, or i,</i>	<i>vobis,</i>	<i>ros,</i>	<i>vos,</i>	<i>vobis.</i>
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Singular and Plural.

M. or F.	Himself,	<i>sui,</i>	<i>sibi,</i>	<i>se,</i>	—,	<i>se.</i>
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Singular.

M.	<i>Ille, he,</i>	<i>illius,</i>	<i>illi,</i>	<i>illum,</i>	—,	<i>illo.</i>
F.	<i>Illa, she,</i>	—,	—,	<i>illam,</i>	—,	<i>illâ.</i>
N.	<i>Illud, it,</i>	—,	—,	<i>illud,</i>	—,	<i>illo.</i>

Plural.

M.	<i>Illi, they,</i>	<i>illorum,</i>	<i>illis,</i>	<i>illos,</i>	—,	<i>illis.</i>
F.	<i>Illæ,</i>	<i>illarum,</i>	—,	<i>illas,</i>	—,	—.
N.	<i>Illâ,</i>	<i>illarum,</i>	—,	<i>illa,</i>	—,	—.

3. *Ego, tu, sui,* are Substantives, and of the same Gender with the Noun they are used for; as; *ego, (vir,)* M.; *tu, (puella,)* F. The rest are Adjectives.

4. *Iste, he,* is declined like *ille*; and so is *ipse,* himself, only it has *ipsum* in the Neuter Singular.

5. *Ille, iste, is,* and *hic,* all signify he; but with this distinction,—*hic* is nearest the speaker, *iste* next, and *ille* farthest off.

Likewise *ille* shows respect; *iste,* contempt; as, *Cæsar ille magnus,* “the great Cæsar.”

Singular.

	Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
M.	<i>Hic, this,</i>	<i>hujus,</i>	<i>huic,</i>	<i>hunc,</i>	—,	<i>hoc.</i>
F.	<i>Hæc,</i>	—,	—,	<i>hanc,</i>	—,	<i>hâc.</i>
N.	<i>Hoc,</i>	—,	—,	<i>hoc,</i>	—,	<i>hoc.</i>

Plural.

M.	<i>Hi,</i>	<i>horum,</i>	<i>his,</i>	<i>hos,</i>	—,	<i>his.</i>
F.	<i>Hæ,</i>	<i>harum,</i>	—,	<i>has,</i>	—,	—.
N.	<i>Hæc,</i>	<i>horum,</i>	—,	<i>hæc,</i>	—,	—.

Singular.

M.	<i>Is, he,</i>	<i>ejus,</i>	<i>ei,</i>	<i>eum,</i>	—,	<i>eo.</i>
F.	<i>Ea,</i>	—,	—,	<i>eam,</i>	—,	<i>eâ.</i>
N.	<i>Id,</i>	—,	—,	<i>id,</i>	—,	<i>eo.</i>

			Plural.			
M.	<i>Hi,</i>	<i>eorum,</i>	<i>eis, iis,</i>	<i>eos,</i>	—,	<i>eis, iis.</i>
F.	<i>Eæ,</i>	<i>earum,</i>	—, —,	<i>eas,</i>	—,	—, —.
N.	<i>Ea,</i>	<i>eorum,</i>	—, —,	<i>ea,</i>	—,	—, —.
			Singular.			
M.	<i>Qui,</i> who,	<i>cujus,</i>	<i>cui,</i>	<i>quem,</i>	—,	<i>quo.</i>
F.	<i>Quæ,</i>	—,	—,	<i>quam,</i>	—,	<i>quâ.</i>
N.	<i>Quod,</i>	—,	—,	<i>quod,</i>	—,	<i>quo, quâ.</i>
			Plural.			
M.	<i>Qui,</i>	<i>quorum,</i>	<i>quibus,</i>	<i>quos,</i>	—,	<i>quibus.</i>
			or <i>queis,</i>			or <i>queis.</i>
F.	<i>Quæ,</i>	<i>quarum,</i>	—,	<i>quas,</i>	—,	—.
N.	<i>Quæ,</i>	<i>quorum,</i>	—,	<i>quæ,</i>	—,	—.

N. B. *Quî* in the Ablative Singular is of all Genders.

6. *Quis*, who? and its compounds are declined like *qui*; only it has *quid* in the Neuter Singular, and its compounds form the Feminine Singular and the Neuter Plural in *qua*; as, *siqua*.

7. *Idem*, *eadem*, *idem*, the same, the compound of *is*; and *quidam*, some one, the compound of *qui*, turn *m* before *d* into *n*; as, Acc. *eundem*, *eandem*, *idem*; *quendam*, *quandam*, *quoddam*.

8. *Quisquis* like *quis*, but the Neuter *quicquid*; *isthic*, or *istic*, thus:—

		Singular.		
Nom.	<i>Isthic,</i>	<i>isthæc,</i>	<i>isthoc,</i> or <i>isthuc.</i>	
Acc.	<i>Isthunc,</i>	<i>isthanc,</i>	<i>isthoc,</i> or <i>isthuc.</i>	
Abl.	<i>Isthoc,</i>	<i>isthac,</i>	<i>isthoc.</i>	

9. *Meus*, *tuus*, *suus*, *noster*, *vester*, are declined like *durus* only *meus* has *mi* for *mee*, in the Vocative.

10. *Nostras*, *vestras*, *cujas*, like *æstas*.

11. *Qui* is called a Relative Pronoun, because it always relates to something going before.

12. *Ego* is of the First Person; *tu* of the Second; the other Pronouns of the Third, as are all Nouns.

13. All want the Vocative, but *tu*, *meus*, *noster*, *nostras*.

SECTION V.—OF VERBS.

1. A VERB is a sort of word, that expresses either doing, and then it is called Active; suffering, and then it is called a Passive; or being, and then it is called a Neuter Verb.

2. Verbs are not only varied by Numbers and Persons, but also by Moods and Tenses, and Conjugations.

6. There are four Moods: (1.) The Indicative, which shows that a thing is done. (2.) The Imperative, which commands it to be done. (3.) The Subjunctive, which generally follows another Verb, and expresses that a thing may, can, or should be done; and, (4.) The Infinitive, which has neither Number nor Person.

4. There are five Tenses: (1.) The Present Tense, which speaks of the present time. (2.) The Preterimperfect, which speaks of the time not perfectly past. (3.) The Preterperfect, which speaks of the

time perfectly past. (4.) The Preterpluperfect, which speaks of the time that is more than perfectly past; and, (5.) The Future, which speaks of the time to come.

5. A Conjugation is the manner of varying the beginning or ending of Verbs, in their several Moods.

6. There are four Conjugations.

SECTION VI.—OF AUXILIARY VERBS.

1. THERE is but one Auxiliary Verb, which is *sum*, I am.

2. It is conjugated thus :—

INDICATIVE MOOD.

Present.

Singular.			Plural.		
I am,	thou art, he is ;		we are,	ye are,	they are.
<i>Sum,</i>	<i>es, est ;</i>		<i>sumus,</i>	<i>estis,</i>	<i>sunt.</i>

Imperfect.

Singular.			Plural.		
I was,	thou wast, he was ;		we were,	ye were,	they were.
<i>Eram,</i>	<i>eras, erat ;</i>		<i>eramus,</i>	<i>eratis,</i>	<i>erant.</i>

Perfect.

Singular.			Plural.		
I have been, &c.					
<i>Fui,</i>	<i>fuisti, fuit ;</i>		<i>fuimus,</i>	<i>fuistis,</i>	<i>fuérunt, or fuére.</i>

Pluperfect.

Singular.			Plural.		
I had been, &c.					
<i>Fueram, fueras, fuerat ;</i>			<i>fueramus, fueratis, fuerant.</i>		

Future.

Singular.			Plural.		
I shall or will be, &c.					
<i>Ero, eris, erit ;</i>			<i>erimus, eritis, erunt.</i>		

SUBJUNCTIVE MOOD.

Present.

Singular.			Plural.		
I may be, &c.					
<i>Sim, sis, sit ;</i>			<i>simus, sitis, sint.</i>		

Imperfect.

Singular.			Plural.		
I might be, &c.					
<i>Essem, esses, esset ;</i>			<i>essemus, essetis, essent.</i>		

Perfect.

Singular.			Plural.		
I may have been, &c.					
<i>Fuerim, fueris, fuerit ;</i>			<i>fuerimus, fueritis, fuerint.</i>		

Pluperfect.

Singular.			Plural.		
I might have been, &c.					
<i>Fuissem, fuisses, fuisset ;</i>			<i>fuissemus, fuissetis, fuissent.</i>		

Future.

Singular.

Plural.

I shall have been, &c.

Fuero. fueris, fuerit; fuerimus, fueritis, fuerint.

IMPERATIVE MOOD.

Be thou, let him be;

be ye, let them be.

*Es, esto, esto;**este, estote, sunt.*

INFINITIVE MOOD.

Present.

Esse, To be.

Perfect.

Fuisse, To have been.

Future.

*Futurum esse or fuisse, To be about to be.**Participle. Futurus, About to be.*

SECTION VII.—OF REGULAR VERBS.

1. A PARTICIPLE is an Adjective derived from a Verb, which partakes of the Tense and force of a Verb.

2. There are four Participles: two Active, two Passive.

3. There are three Gerunds; and two Supines.

4. All the Gerunds and Supines are, strictly speaking, Nouns Substantive; the former of the Second, the latter of the Fourth, Declension.

5. Regular Verbs of the First Conjugation, form the Infinitive in *āre*, the Perfect in *avi*, the first Supine in *atum*.

6. Except the following Verbs: *Frico, fricui, frictum; mico, micui, no Supines; seco, secui, sectum; juvo, juvi, jutum; lavo, lavi, lotum; crepo, cubo, domo, sono, tono, vcto, ui, itum; do, dedi, datum; and so circumdo, pessundo, satisdo, venundo; but its other compounds are of the Third Conjugation, and form didi, ditum; sto, steti, statum; but its compounds form stiti, stitum, and sometimes statum.*

7. Regular Verbs of the Second Conjugation form the Infinitive in *ēre*, the Perfect in *ui*, the first Supine in *itum*.

8. Except *aboleo, abolevi, abolitum; adoleo, adolevi, adultum; ardeo, hæreo, maneo, rideo, suadeo, si, sum; augeo, lugeo, mulgeo, xi, ctum; caveo, cavi, cautum; faveo, favi, fautum; cieo, cievi, citum; rideo, rievi, rietum; censeo, censui, censum; deleo, impleo, fleo, neo, and Verbs in reo, vi, tum; doceo, doctum; frendeo, frendi, fressum; sedco, sedi, sessum; jubeo, jussi, jussum; mulceo, mulsi, mulsum; misceo, mistum or mixtum; mordeo, momordi, morsum; pendeo, pependi, pensum; spondeo, sponsondi, sponsum; tondeo, totondi, tonsum; indulgeo, indulsi, indultum; sorbeo, sorpsi, sorptum; prandeo, prandi, pransum; oleo, to grow, olevi, oletum; and so exoleo, inoleo, absoleo; teneo, tentum; torreo, tostum; torqueo, torsi, tortum; video, vidi, visum.*

9. These have no Supine; and form the Perfect thus: *Algeo, fulgeo, turgeo, urgeo, si; conniveo, vi, and xi; ferveo, ferri; paveo, pavi; frigeo, luceo, xi; strideo, stridi.*

10. These have no Supine; and form the Perfect thus: *Audeo, ausus sum; gaudeo, gavisus; mereo, maestus; soleo, solitus sum.*

11. Regular Verbs of the Third Conjugation form the Infinitive in *ere*, and the Perfect and Supines variously.

Thus: If they end in

Bo: *Bibo, bibi, bibitum*; *glubo, glubi, glubitum, & glupsi, gluptum. Scribo, scripsi, scriptum*; *nubo, nupsi, nuptum, & nupta sum.*

Accumbo, discumbo, incumbo, &c; *cubui, cubitum.*

Co: *Dico, dixi, dictum*; *duco, duxi, ductum*; *vinco, vici, victum.*

Ico, ici, ictum; *parco, parsi, parsum, & peperci, parcitum.*

Sco: *Cresco, crevi, cretum*; *nosco, novi, notum.*

Also, *Ignosco, dignosco, agnosco, agnovi, agnitum*; *cognosco, cognovi, cognitum.*

Pasco, pavi, pastum; but *compesco, dispesco, ui, itum.*

Do makes *di, sum*; as, *scando, mando, prehendo, defendo, accendo*, and some others.

Edo, edi, esum & estum, to eat; *comedo, comesum & comestum*; but

Credo, edo, dedo, reddo, perdo, abdo vel obdo;

Condo, indo, trado, prodo, vendo, simul addo, make didi, ditum.

Vado, rado, lædo, ludo, divido, trudo; & *claudio, plaudo, rodo*, formant *sibi si, sum*.

Cado, cecidi, casum; *cædo, cecidi, cæsum*; *cedo, cessi, cessum.*

Fundo, fudi, fusum; *findo, fidi, fissum*; *scindo, scidi, scissum*; *fido, fisus.*

Pando, pandi, pansum & passum; *pendo, pependi, pensum.*

Tendo, tetendi, tensum & tentum; *tundo, tutudi, tunsum*; its compounds form *tusum*.

Go (& guo) makes *xi, ctum*; as, *Rego, plango, ungo, jungo, distinguo*, and some others.

Except *surgo, pergo, rexi, rectum.*

Fingo, mingo, pingo, stringo leave out *n* in their Supine.

Frango, fregi, fractum; *ago, egi, actum*; *lego, legi, lectum*; but *diligo, intelligo, negligo, exi, ectum.*

Pango, pepigi, to bargain; *panxi, to join, pactum.*

Pungo, pupugi & punxi, punctum; *figo, fixi, fixum.*

Tango, teligi, tactum; *mergo, spargo, tergo, si, sum.*

Ho: *Traho, traxi, tractum*; *veho, vevi, vectum.*

Lo: *Alo, malo, ui, itum*; *colo, consulo, occulto, ui, ultum.*

Excello, præcello, antecello, cellui, celsum.

Percello, procello, recello, culi, culsum.

Fallo, fefelli, falsum.

Pello, pepuli, pulsum; *sallo, salli, salsum.*

Tollo, sustuli, sublatum; *vello, velli & vulsi, vulsum.*

Mo: *Fremo, gemo, romo, ui, itum*; *emo, emi, emptum.*

Premo, pressi, pressum; *como, demo, promo, sumo, psi, ptum.*

No: *Sperno, sprevi, spretum*; *cerno* in its compounds *crevi, cretum.*

Sterno, stravi, stratum; *sino, sivi, situm.*

Lino, levi, lini & livi, litum.

Tempo, tempsi, temptum; *cano, cecini, cantum*; its compounds form *cinui, centum.*

Gigno, genui, genitum; *pono, posui, positum.*

Po: *Scalpo, sculpo, carpo, serpo, repo, &c, psi, ptum.*

Except *rumpo, rupi, ruptum*; *strepo, strepui, strepitum.*

Quo: *De-Re-linquo, liqui, lictum; coquo, coxi, coctum.*

Ro: *Quæro, quæsi, quæsitum; tero, trivi, tritum; curro, cucurri, cursum.*

Verro, verri & versi, versum; gero, gessi, gestum; uro, ussi, ustum.

Sero, scvi, satum, to sow or plant; sero, serui, sertum, to lay in order.

Consero, sevi, satum, to plant together.

Consero, serui, sertum, to intermingle.

So: *Arcesso, capesso, facesso, lacesso, sivi, or si, situm.*

Pinso, pinsui, pinsitum or pinsi, pinsum & pistum.

To: *Mitto, misi, missum; meto, messui, messum.*

Necto, pecto, plecto, xi or xui, xum; flecto, flexi, flexum.

Peto, petivi, petitum; verto, verti, versum.

Sisto, stiti, statum; its compounds want the Supines.

Vo: *Solvo & Volvo, volvi, rotutum; vivo, vixi, victum.*

Xo: *Texo, texui, textum; and some others.*

Io: *Facio, feci, factum; jacio, jeci, jactum.*

Efficio, effeci, effectum; ejicio, ejeci, ejectum, &c.

Aspicio, aspexi, aspectum; allicio, allexi, allectum.

Fodio, fodi, fossum; fugio, fugi, fugitum.

Cupio, cupivi, cupitum; pario, peperit, partum.

Rapio, rapui, raptum; in its compounds ripui, reptum.

Quatio, quassum; in its compounds cutio, cussi, cussum.

Uo: *Arguo, statuo, tribuo, diluo, ui, utum.*

But *luo, lui, luitum; ruo, rui, ruitum; its compounds form rutum.*

Fluo, fluxi, fluxum; struo, struxi, structum.

12. Inceptives in *sco*; as, *puerascō, tepescō*, and the following Verbs, have neither Perfect nor Supine; nor have the following: *Sido, furo, vergo, ambigo, glisco, fatisco, hisco, liquor, ringor, vescor, reminiscor.*

13. Regular Verbs of the Fourth Conjugation form the Infinitive in *ire*, the Perfect in *ivi*, the First Supine in *itum*.

14. But the following Verbs thus: *Amicio, amixi, amicui, & amicivi, amictum; aperio, operio, perui, pertum; venio, veni, ventum; haurio, farcio, fulcio, sepio, si, sum; raucio, sentio, si, sum; sancio, vincio, xi, tum; salio, to dance, salui, saltum; its compounds form silui, sultum; sepelio, singultio, ivi, ultum.*

15. These have neither Preterperfect nor Supine: *Ferio*, and all Desideratives, except *esurio, nupturio, parturio*, which, with *cacutio, gestio, ineptio*, have *ivi*.

16. The Perfect Tenses of Verbs, especially of the Fourth Conjugation, are frequently contracted; as, *abiit, perii, abiêrat*, for *abivit, perivi, abiverat*.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	Singular.		Plural.		
I love,	thou lovest, he loveth;		we love,	ye love,	they love.
<i>Am-o,</i>	<i>-us,</i>	<i>-at;</i>	<i>-âmus,</i>	<i>-âtis,</i>	<i>-ant.</i>
<i>Mon-eo,</i>	<i>-es,</i>	<i>-et;</i>	<i>-êmus,</i>	<i>-êtis,</i>	<i>-ent.</i>
<i>Re-go,</i>	<i>-is,</i>	<i>-it;</i>	<i>-imus,</i>	<i>-itis,</i>	<i>-unt.</i>
<i>Aud-io,</i>	<i>-is,</i>	<i>-it;</i>	<i>-îmus,</i>	<i>-îtis,</i>	<i>-iunt.</i>

Preterimperfect.

	Singular.			Plural.		
I loved or did love, &c.						
<i>Am-ābam,</i>	<i>-ābas,</i>	<i>-ābat;</i>	<i>-abāmus,</i>	<i>-abātis,</i>	<i>-ābant.</i>	
<i>Mon-ēbam,</i>	<i>-ēbas,</i>	<i>-ēbat;</i>	<i>-ebāmus,</i>	<i>-ebātis,</i>	<i>-ēbant.</i>	
<i>Reg-ēbam,</i>						
<i>Audi-ēbam,</i>						

Preterperfect.

I have loved, &c.					
<i>Amāv-i,</i>	<i>-isti,</i>	<i>-it,</i>	<i>-imus,</i>	<i>-istis,</i>	<i>-érunt,</i>
<i>Monu-i,</i>					or <i>-ére.</i>
<i>Rex-i,</i>					
<i>Audiv-i,</i>					

Preterpluperfect.

I had loved, &c.					
<i>Amave-ram,</i>	<i>-ras,</i>	<i>-rat,</i>	<i>-rāmus,</i>	<i>-rātis,</i>	<i>-rant.</i>
<i>Monue-ram,</i>					
<i>Rexe-ram,</i>					
<i>Audive-ram,</i>					

Future.

I shall or will love, &c.					
<i>Amá-bo,</i>	<i>-bis,</i>	<i>-bit:</i>	<i>Am-abimus,</i>	<i>-abitis,</i>	<i>-ábunt.</i>
<i>Moné-bo,</i>			<i>Mon-ebimus,</i>	<i>-ebitis,</i>	<i>-ébunt.</i>
<i>Reg-am,</i>	<i>-es,</i>	<i>-et,</i>	<i>-émus,</i>	<i>-étis,</i>	<i>-ent.</i>
<i>Audi-am,</i>					

IMPERATIVE MOOD.

Present.

	Singular.			Plural.		
Love thou ;	let him love ;	let us love ;	love ye ;	let them love.		
<i>Am-a,</i>	<i>-áto ;</i>	<i>-et, -áto ;</i>	<i>-émus ;</i>	<i>-áte, -atôte ;</i>	<i>-ent, -anto.</i>	
<i>Mon-e,</i>	<i>-éto ;</i>	<i>-eat, -éto ;</i>	<i>-eāmus ;</i>	<i>-éte, -etôte ;</i>	<i>-eant, -ento.</i>	
<i>Reg-e,</i>	<i>-ito ;</i>	<i>-at, -ito ;</i>	<i>-āmus ;</i>	<i>-ite, -itôte ;</i>	<i>-ant, -unto.</i>	
<i>Aud-i,</i>	<i>-íto ;</i>	<i>-iat, -íto ;</i>	<i>-iāmus ;</i>	<i>-íte, -itôte ;</i>	<i>-iant, -iunto.</i>	

POTENTIAL MOOD.

Present.

	Singular.			Plural.		
I may or can love, &c.						
<i>Am-em,</i>	<i>-es,</i>	<i>-et,</i>	<i>-emus,</i>	<i>-étis,</i>	<i>-ent.</i>	
<i>Mone-am,</i>	<i>-as,</i>	<i>-at,</i>	<i>-āmus,</i>	<i>-átis,</i>	<i>-ant.</i>	
<i>Reg-am,</i>						
<i>Audi-am,</i>						

I might love, &c.

Preterimperfect.

<i>Amá-rem,</i>	<i>-res,</i>	<i>-ret:</i>	<i>Am-arémus,</i>	<i>-arétis,</i>	<i>-árent.</i>
<i>Moné-rem,</i>			<i>Mon-erémus,</i>	<i>-erétis,</i>	<i>-érent.</i>
<i>Rege-rem,</i>			<i>Reg-erémus,</i>	<i>-erétis,</i>	<i>-erent.</i>
<i>Audí-rem,</i>			<i>Aud-irémus,</i>	<i>-irétis,</i>	<i>-írent.</i>

I may have loved, &c.

Preterperfect.

<i>Amave-rim,</i>	<i>-ris,</i>	<i>-rit,</i>	<i>-rimus,</i>	<i>-ritis,</i>	<i>-runt.</i>
<i>Monue-rim,</i>					
<i>Rexe-rim,</i>					
<i>Audive-rim,</i>					

Preterpluperfect.

	Singular.		Plural.		
I might have loved, &c.					
<i>Amar-issem,</i>	<i>-isses,</i>	<i>-issel,</i>	<i>-issémus,</i>	<i>-issétis,</i>	<i>-issent.</i>
<i>Monu-issem,</i>					
<i>Rex-issem,</i>					
<i>Audiv-issem,</i>					

Future.

I shall have loved, &c.					
<i>Amar-ero,</i>	<i>-eris,</i>	<i>-erit,</i>	<i>-erimus,</i>	<i>-eritis,</i>	<i>-erint.</i>
<i>Monu-ero,</i>					
<i>Rex-ero,</i>					
<i>Audiv-ero,</i>					

INFINITIVE MOOD.

Present and Preterimperfect.

<i>Amāre,</i> to love.	<i>Monēre,</i> to advise.
<i>Regēre,</i> to rule.	<i>Audīre,</i> to hear.

Preterperfect and Preterpluperfect.

<i>Amavisse,</i> to have loved.	<i>Monuisse,</i> to have advised.
<i>Rexisse,</i> to have ruled.	<i>Audivisse,</i> to have heard.

Future.

<i>Amatūrum esse,</i> to be about to love.
<i>Monitūrum esse,</i> to be about to advise.
<i>Rectūrum esse,</i> to be about to rule.
<i>Auditūrum esse,</i> to be about to hear.

Gerunds.

<i>Aman-di,</i> of loving ;	<i>-do,</i> in loving ;	<i>-dum,</i> to love.
<i>Monen-di,</i> of advising ;	<i>-do,</i> in advising ;	<i>-dum,</i> to advise.
<i>Regen-di,</i> of ruling ;	<i>-do,</i> in ruling ;	<i>-dum,</i> to rule.
<i>Audien-di,</i> of hearing ;	<i>-do,</i> in hearing ;	<i>-dum,</i> to hear.

Supines.

<i>Amāt-um,</i> to love ;	<i>-u,</i> to be loved.
<i>Monit-um,</i> to advise ;	<i>-u,</i> to be advised.
<i>Rect-um,</i> to rule ;	<i>-u,</i> to be ruled.
<i>Audīt-um,</i> to hear ;	<i>-u,</i> to be heard.

Participles. Present.

<i>Amans,</i> loving.	<i>Monens,</i> advising.
<i>Regens,</i> ruling.	<i>Audiens,</i> hearing.

Preterperfect.

<i>Amātus,</i> loved.	<i>Monitus,</i> advised.
<i>Rectus,</i> ruled.	<i>Auditus,</i> heard.

Future in *rus*.

<i>Amatūrus,</i> about to love.	<i>Monitūrus,</i> about to advise.
<i>Rectūrus,</i> about to rule.	<i>Auditūrus,</i> about to hear.

Future in *dns*.

<i>Amandus,</i> to be loved.	<i>Monendus,</i> to be advised.
<i>Regendus,</i> to be ruled.	<i>Audiendus,</i> to be heard.

PASSIVE VOICE

INDICATIVE MOOD.

Present.

Singular.

Plural.

I am loved, &c.

<i>Am-or,</i>	<i>-áris or -áre,</i>	<i>-átur;</i>	<i>-ámur,</i>	<i>-amini,</i>	<i>-antur.</i>
<i>Mon-cor,</i>	<i>-éris or -ére,</i>	<i>-étur;</i>	<i>-émur,</i>	<i>-emini,</i>	<i>-entur.</i>
<i>Reg-or,</i>	<i>-éris or -ere,</i>	<i>-itur;</i>	<i>-imur,</i>	<i>-imini,</i>	<i>-untur.</i>
<i>Aud-ior,</i>	<i>-íris or -íre,</i>	<i>-ítur;</i>	<i>-ímur,</i>	<i>-imini,</i>	<i>-íuntur.</i>

Preterimperfect.

I was loved, &c.

<i>Amáb-ar,</i>	<i>-áris or -áre,</i>	<i>-átur :</i>	<i>Amab-ámur,</i>	<i>-amini,</i>	<i>-antur.</i>
<i>Monéb-ar,</i>			<i>Moneb-</i>		
<i>Regéb-ar,</i>			<i>Regeb-</i>		
<i>Audiéb-ar,</i>			<i>Audieb-</i>		

Preterperfect.

I have been loved, &c.

<i>Amát-us</i>	<i>sum,</i>	<i>-us es,</i>	<i>-us est;</i>	<i>-i sumus,</i>	<i>-i estis,</i>	<i>-i sunt,</i>
	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>
	<i>fui,</i>	<i>fuisti,</i>	<i>fuit;</i>	<i>fuimus,</i>	<i>fuistis,</i>	<i>fuérunt,</i>
						<i>or fuére.</i>

*Monit-us**Rect-us**Audit-us**Preterpluperfect.*

I had been loved, &c.

<i>Amát-us eram,</i>	<i>-us eras,</i>	<i>-us erat;</i>	<i>-i erámus,</i>	<i>-i erátis,</i>	<i>-i erant,</i>
	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>
	<i>fueram,</i>	<i>fueras,</i>	<i>fuerat;</i>	<i>fuerámus,</i>	<i>fuerátis,</i>
				<i>fuerant.</i>	

*Monit-us**Rect-us**Audit-us**Future.*

I shall or will be loved.

<i>Am-ábor,</i>	<i>-aberis or -ere,</i>	<i>-abitur;</i>	<i>-abimur,</i>	<i>-abimini,</i>	<i>-abuntur.</i>
<i>Mon-ébor,</i>	<i>-eberis or -ere,</i>	<i>-ebitur;</i>	<i>-ebimur,</i>	<i>-ebimini,</i>	<i>-ebuntur.</i>
<i>Reg-ar,</i>	<i>-éris or -ére.</i>	<i>-étur;</i>	<i>-émur,</i>	<i>-emini,</i>	<i>-entur.</i>
<i>Audi-ar,</i>					

IMPERATIVE MOOD.

Present.

Sing.		Be thou loved;	let him be loved.
		<i>Am-áre, -átor;</i>	<i>-étur, -átor.</i>
Let us be loved:		be ye loved;	let them be loved.
Plu.	<i>Am-émur;</i>	<i>-amini, -aminor;</i>	<i>-entur, -antor.</i>
Sing.		<i>Mon-ére, -étor;</i>	<i>-cátur, -étor.</i>
Plu.	<i>Mon-cámur;</i>	<i>-emini, -eminor;</i>	<i>-eantur, -entor.</i>
Sing.		<i>Reg-ere, -itor;</i>	<i>-átur, -itor.</i>

Plu.	<i>Reg-amur</i> ;	<i>-imini, -iminor</i> ;	<i>-antur, -untor.</i>
Sing.		<i>Aud-īre, -ītor</i> ;	<i>-iātur, -ītor.</i>
Plu.	<i>Aud-iamur</i> ;	<i>-imini, -iminor</i> ;	<i>-iantur, -iuntor.</i>

POTENTIAL MOOD.

Present.

	Singular.		Plural.
I may or can be loved, &c.			
<i>Am-er,</i>	<i>-éris or ére,</i>	<i>-étur</i> ;	<i>-é mur, -emini, -entur.</i>
<i>Mon-ar,</i>	<i>-āris or -āre,</i>	<i>-ātur,</i>	<i>-āmur, -amini, -antur.</i>
<i>Reg-ar,</i>			
<i>Aud-ar,</i>			

Preterimperfect.

I might be loved, &c.			
<i>Am-ārer,</i>	<i>-arēris or -ēre,</i>	<i>-arētur</i> ;	<i>-arēmur, -aremini, -arentur.</i>
<i>Mon-ērer,</i>	<i>-erēris, &c.</i>		
<i>Reg-erér,</i>			
<i>Aud-īrer,</i>	<i>-īreris, &c.</i>		

Preterperfect.

I may have been loved, &c.			
<i>Amāt-us</i>	<i>sim, -us sis,</i>	<i>-us sil</i> ;	<i>-i simus, -i sitis, -i sint,</i>
	or or	or	or or or
	<i>fuérin, fuéris, fuérit</i> ;	<i>fuérimus, fuéritis, fuérin.</i>	
<i>Monit-us</i>			
<i>Rect-us</i>			
<i>Audīt-us</i>			

Preterpluperfect.

I might have been loved, &c.			
<i>Amāt-us</i>	<i>essem, -us esses, -us esset</i> ;	<i>-i essēmus, -i essētis, -i essent,</i>	
	or or or	or or or	
	<i>fuissem, fuisses, fuisset</i> ;	<i>fuissemus, fuissetis, fuissent.</i>	
<i>Monit-us</i>			
<i>Rect-us</i>			
<i>Audīt-us</i>			

Future.

I shall have been loved, &c.			
<i>Amāt-us</i>	<i>ero, -us eris, -us erit</i> ;	<i>-i erimus, -i eritis, -i erunt,</i>	
	or or or	or or or	
	<i>fuero, fueris, fuerit</i> ;	<i>fuerimus, fueritis, fuerint.</i>	
<i>Monit-us</i>			
<i>Rect-us</i>			
<i>Audīt-us</i>			

INFINITIVE MOOD.

Present and Preterimperfect.

<i>Amāri,</i> to be loved.	<i>Monēri,</i> to be advised.
<i>Regi,</i> to be ruled.	<i>Audīri,</i> to be heard.

Preterperfect and Preterpluperfect.

<i>Amātum esse</i> or <i>fuisse,</i> to have been loved.
<i>Monitum esse</i> or <i>fuisse,</i> to have been advised.

Rectum esse or *fuisse*, to have been ruled.
Audítum esse or *fuisse*, to have been heard.

Future.

Amátum iri, to be about to be loved.
Monítum iri, to be about to be advised.
Rectum iri, to be about to be ruled.
Audítum iri, to be about to be heard.

20. Some Verbs have a Passive Termination, with an Active Meaning; as, *loquor*, to speak. These are called Deponents, and have Gerunds, Supines, and Participles.

21. Such are also, *scrutor*, *scrutatus sum*; *imitor*, *imitatus sum*, &c, in the First Conjugation.

22. *Mereor*, *merui*, or *meritus sum*; *fateor*, *fassus*; *misereor*, *miseratus*; *polliceor*, *pollicitus*; *reor*, *ratus*; *tueor*, *tuitus*; *vereor*, *veritus*, &c, in the Second Conjugation.

23. *Adipiscor*, *adeptus*; *amplector*, *amplexus*; *complector*, *complexus*; *comminiscor*, *commentus*; *defatiscor*, *defessus*; *expergiscor*, *experrectus*; *fungor*, *functus*; *fruor*, *fructus*, or *fruitus*; *gradior*, *gressus*; *irascor*, *iratus*; *labor*, *lapsus*; *loquor*, *locutus*; *sequor*, *secutus*; *nasciscor*, *nactus*; *nascor*, *natus*; *nitor*, *nisus*, or *nixus*; *obliviscor*, *oblitus*; *paciscor*, *pactus*; *patior*, *passus*; *proficiscor*, *profectus*; *queror*, *questus*; *ulciscor*, *ultus*; *moriior*, *mortuus*, *mori*, &c, in the Third. And,

24. *Largior*, *mentior*, *molior*, *potior*, *sortior*, *-itus sum*; *assentior*, *assensus*; *experior*, *expertus*; *operior*, *opertus*; *metior*, *mensus*; *ordior*, *orsus*; *orior*, *ortus*; *moriior*, *mortuus*, in the Fourth.

25. Some Verbs ending in *or* have both an Active and Passive signification.

26. Compound Verbs form their Perfect and Supines like the Simple Verbs; as, *doceo*, *docui*; *edoceo*, *edocui*.

27. But the syllable which is doubled in the Perfect of the Simple Verbs, is not doubled in their Compounds; as, *cado*, *cecid*; *occido*, *occidi*.

28. Except in the Compounds of *disco* and *posco*; also, *de*, *ex*, *præ*, *pro*, *-curro*, which have *curri* and *cucurri*.

29. One of the vowels of the Simple Verb is often changed or dropped in its Compounds, as *spargo*, *dispergo*; *claudio*, *occludo*.

SECTION VII.—OF IRREGULAR VERBS

I. *Possum*, *volo*, *nolo*, *malo*, *edo*, *fio*, *fero*, and *feror*, are conjugated thus:—

INDICATIVE MOOD.

	Present.				
Singular.				Plural.	
I am able, &c.					
<i>Possum</i> ,	<i>potes</i> ,	<i>potest</i> ;	<i>possumus</i> ,	<i>potestis</i> ,	<i>possunt</i> .
<i>Volo</i> ;	<i>vis</i> ,	<i>vult</i> ;	<i>volumus</i> ,	<i>vultis</i> ,	<i>volunt</i> .
<i>Nolo</i> ,	<i>nonvis</i> .	<i>nonvult</i> ;	<i>nolumus</i> ,	<i>nonvultis</i> ,	<i>nolunt</i> .

	Singular.			Plural.		
<i>Malo,</i>	<i>mavis,</i>	<i>marult;</i>	<i>malumus,</i>	<i>marultis,</i>	<i>malunt.</i>	
<i>Edo,</i>	<i>edis, or es,</i>	<i>edit, or est;</i>	<i>edimus,</i>	<i>editis, or estis,</i>	<i>edunt.</i>	
<i>Fio,</i>	<i>fis,</i>	<i>fit;</i>	<i>firmus.</i>	<i>fitis,</i>	<i>fiunt.</i>	
<i>Fero,</i>	<i>fers,</i>	<i>fert;</i>	<i>ferimus,</i>	<i>fertis,</i>	<i>ferunt.</i>	
<i>Feror, ferris, or ferre, fertur;</i>			<i>ferimur,</i>	<i>ferimini,</i>	<i>feruntur.</i>	

Preterimperfect.

I was able, &c.

<i>Pot-eram,</i>	<i>-eras,</i>	<i>-erat;</i>	<i>-erámus,</i>	<i>-erátis,</i>	<i>-erant.</i>
<i>Vol-ēbam,</i>	<i>-ēbas,</i>	<i>-ēbat;</i>	<i>-ebāmus,</i>	<i>-ebātis,</i>	<i>-ēbant.</i>
<i>Nol-ēbam,</i>					
<i>Mal-ēbam,</i>					
<i>Ed-ēbam,</i>					
<i>Fi-ēbam,</i>					
<i>Fer-ēbam,</i>					
<i>Ferēb-ar, áris, or áre, -átur;</i>			<i>-ámur,</i>	<i>-amini,</i>	<i>-antur.</i>

Preterperfect.

I have been able, &c.

<i>Potu-i,</i>		<i>-isti,</i>	<i>-it,</i>	<i>-imus,</i>	<i>-istis,</i>	<i>-ērunt,</i>
<i>Volu-i,</i>						<i>or -ére.</i>
<i>Nolu-i,</i>						
<i>Malu-i,</i>						
<i>Ed-i,</i>						
<i>Tul-i,</i>						
<i>Fact-us</i>	<i>sum,</i>	<i>-us es,</i>	<i>-us est;</i>	<i>-i sumus,</i>	<i>-i estis,</i>	<i>-i sunt,</i>
	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>
	<i>fui,</i>	<i>fuiſti,</i>	<i>fuit;</i>	<i>fuiſimus,</i>	<i>fuiſtiſtis,</i>	<i>fuiſerunt,</i>
<i>Lat-us</i>						<i>or fuére.</i>

Preterpluperfect.

I had been able, &c.

<i>Potue-ram,</i>	<i>-ras,</i>	<i>-rat,</i>	<i>-rámus,</i>	<i>-rátis,</i>	<i>-rant.</i>	
<i>Volue-ram,</i>						
<i>Nolue-ram,</i>						
<i>Mahue-ram,</i>						
<i>Ede-ram,</i>						
<i>Tule-ram,</i>						
<i>Fact-us</i>	<i>eram,</i>	<i>-us eras,</i>	<i>-us erat;</i>	<i>-i erámus,</i>	<i>-i erátis,</i>	<i>-i erant,</i>
	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>
	<i>fueram,</i>	<i>fueras,</i>	<i>fuerat;</i>	<i>fuerámus,</i>	<i>fuerátis,</i>	<i>fuerant.</i>
<i>Lat-us</i>						

Future.

I shall or will be able, &c.

<i>Pot-ero,</i>	<i>-eris,</i>	<i>-erit;</i>	<i>-erimus,</i>	<i>-eritis,</i>	<i>-erunt.</i>
<i>Vol-am,</i>	<i>-es,</i>	<i>-et;</i>	<i>-émus,</i>	<i>-étis,</i>	<i>-ent.</i>
<i>Nol-am,</i>					
<i>Mal-am,</i>					
<i>Ed-am,</i>					
<i>Fi-am,</i>					
<i>Fer-am.</i>					
<i>Fer-ar,</i>	<i>-éris or -ére,</i>	<i>-étur;</i>	<i>-émur,</i>	<i>-emini,</i>	<i>-entur.</i>

IMPERATIVE MOOD.

Present.

Singular.

Plural.

Be thou unwilling ;	be ye unwilling.			
<i>Noli, nolito ;</i>	<i>nolite, nolitote.</i>			
Eat thou ;	let him eat ;	let us eat ;	eat ye ;	let them eat.
<i>Ed-e, -ito ;</i>	<i>-at, -ito ;</i>	<i>-amus ;</i>	<i>-ite, -itote ;</i>	<i>-ant, unto.</i>
<i>es, esto ;</i>	<i>esto ;</i>		<i>este, estote ;</i>	
<i>Fito ;</i>	<i>fiat, fito ;</i>	<i>fiamus ;</i>	<i>fiite, fitote ;</i>	<i>fiant, fianto.</i>
<i>Fer, fertto ;</i>	<i>ferat, fertto ;</i>	<i>fer-amus ;</i>	<i>-te, -tote ;</i>	<i>-ant, -unto.</i>
<i>Fer-re, -tor ;</i>	<i>-atur, -tor ;</i>	<i>-amur ;</i>	<i>-imini, -imitor ;</i>	<i>-antur, untor.</i>

POTENTIAL MOOD.

Present.

Singular.

Plural.

I may be able, &c.					
<i>Poss-im,</i>	<i>-is,</i>	<i>-il ;</i>	<i>-imus,</i>	<i>-itis,</i>	<i>-int.</i>
<i>Vel-im,</i>					
<i>Nol-im,</i>					
<i>Mal-im,</i>					
<i>Ed-am,</i>	<i>-as,</i>	<i>-at ;</i>	<i>-amus,</i>	<i>-atis,</i>	<i>-ant.</i>
<i>Fi-am,</i>					
<i>Fer-am,</i>					
<i>Fer-ar,</i>	<i>-aris or -are,</i>	<i>-atur ;</i>	<i>-amur,</i>	<i>-amini,</i>	<i>-antur.</i>

Preterimperfect.

I might be able, &c.					
<i>Poss-em,</i>	<i>-es,</i>	<i>-et ;</i>	<i>-emus,</i>	<i>-etis,</i>	<i>-ent.</i>
<i>Vell-em,</i>					
<i>Noll-em,</i>					
<i>Mall-em,</i>					
<i>Eder-em, or ess-em,</i>					
<i>Fier-em,</i>					
<i>Ferr-em,</i>					
<i>Ferr-er,</i>	<i>-eris, or -ere,</i>	<i>-etur ;</i>	<i>-emur,</i>	<i>-emini,</i>	<i>-entur.</i>

Preterperfect.

I may have been able, &c.						
<i>Potue-rim,</i>	<i>-ris,</i>	<i>-rit ;</i>	<i>-rimus.</i>	<i>-ritis,</i>	<i>-rint.</i>	
<i>Volue-rim,</i>						
<i>Nolue-rim,</i>						
<i>Malue-rim,</i>						
<i>Ede-rim,</i>						
<i>Tule-rim,</i>						
<i>Fact-us</i>	<i>sim,</i>	<i>-us sis,</i>	<i>-us sit ;</i>	<i>-i simus,</i>	<i>-i sitis,</i>	<i>-i sint,</i>
	or	or	or	or	or	or
	<i>fuerm,</i>	<i>fuerm,</i>	<i>fuerm ;</i>	<i>fuermus,</i>	<i>fuermis,</i>	<i>fuerm.</i>

Lat-us

Preterpluperfect.

I might have been able, &c.					
<i>Potu-isse,</i>	<i>-isses,</i>	<i>-isset ;</i>	<i>-issemus,</i>	<i>-issetis,</i>	<i>-issent.</i>
<i>Volu-isse,</i>					
<i>Nolu-isse,</i>					
<i>Malu-isse,</i>					

	Singular.			Plural.		
<i>Ed-issem,</i>	<i>-isses,</i>	<i>-isset;</i>	<i>-issēmus,</i>	<i>-issētis,</i>	<i>-issent.</i>	
<i>Tul-issem,</i>						
<i>Fact-us essem,</i>	<i>-us esses,</i>	<i>-us esset;</i>	<i>-i essēmus,</i>	<i>-i essētis,</i>	<i>-i essent,</i>	
	or	or	or	or	or	
	<i>fuissem,</i>	<i>fuissets,</i>	<i>fuisset;</i>	<i>fuissemus,</i>	<i>fuissetis,</i>	
				<i>fuissetis,</i>	<i>fuisissent.</i>	

Lat-us

I shall have been able, &c.

Future.

Potu-ero, *-eris,* *-erit,* *-erimus,* *-eritis,* *-erint.*

Volu-ero,

Nolu-ero,

Malu-ero,

Ed-ero,

Tul-ero,

Fact-us ero, *-us eris,* *-us erit;* *-i erimus,* *-i eritis,* *-i erunt,*

or or or or or

fuero, *fuero,* *fuero;* *fuero,* *fuero,* *fuero.*

Lat-us

INFINITIVE MOOD.

Present and Preterimperfect.

Posse, to be able.

Velle, to be willing.

Nolle, to be unwilling.

Malle, to be more willing.

Edere, or *esse,* to eat.

Ferre, to bear, or suffer.

Fieri, to be made, or done.

Ferri, to be borne, or suffered.

Preterperfect and Preterpluperfect.

Potuisse, to have been able.

Voluisse, to have been willing.

Noluisse, to have been unwilling.

Maluisse, to have been more willing.

Edisse, to have eaten.

Tulisse, to have borne, or suffered.

Factum esse or *fuisse,* to have been made, or done.

Latum esse or *fuisse,* to have been borne, or suffered.

Future.

Esúrurum esse, to be about to eat.

Latúrurum esse, to be about to bear, or suffer.

Factum iri, or *faciendurum esse,* to be about to be made, or done.

Latum iri, or *ferendurum esse,* to be about to be borne, or suffered.

INDICATIVE MOOD.

Present.

	Singular.		Plural.		
<i>Eo,</i> I go,	<i>is,</i>	<i>it;</i>	<i>Imus,</i>	<i>itis,</i>	<i>eunt.</i>

<i>Ibam,</i> I went,	<i>ibas,</i>	<i>ibat;</i>	<i>Ibamus,</i>	<i>ibatis,</i>	<i>ibant.</i>
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	Singular.		Plural.		
<i>Ibo,</i> I shall or will go,	<i>ibis,</i>	<i>ibit;</i>	<i>Ibimus,</i>	<i>ibitis,</i>	<i>ibunt.</i>

SUBJUNCTIVE MOOD.

Present.

<i>Eam,</i> I may go,	<i>eas,</i>	<i>eat;</i>	<i>Eamus,</i>	<i>eatis,</i>	<i>eant.</i>
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INFINITIVE MOOD.

Ire, to go.

2. Some Verbs are Defective, being only used in some Tenses or Persons.

3. Such are *aio, inquam, fore, ausim, faxim, ave, vale, salve, quæso, and cedo.*

Pres. Indic. *Aio, ais, ait.* Plu. *Aiunt.*

Imperf. *Aiebam, aiebas, aiebat.* Plu. *Aieb-amus, -atis, -ant.* Imperative, *ai.*

Pres. Subjunctive. *Aias, aiat.* Plu. *Aiamus, aiant.* Participle. Pres. *Aiens.*

Pres. Indic. *Inquo or inquam, inquis, inquit.* Plu. *Inquimus, inquiunt.*

Preterperf. *Inquisti, inquit.*

Future. *Inquies, inquiet.*

Imperative. *Inque, inquito.*

Pres. Subjunctive. *Inquiat.* Part. *Inquiens.*

Pres. Subjunctive. *Ausim, ausis, ausit.* Plu. *Ausint.*

Future. *Faxo or faxim, faxis, faxit.* Plu. *Faxint.*

Imperf. Subjunctive. *Forem, fores, foret.* Plu. *Forent.* Infin. *Fore.*

Cepi, odi, I hate,

novi, memini,

} *eram, erim, issem, ero, isse.*

& *memento, mementote.*

4. These four last have the signification both of Present and Perfect.

Imperf. *Cedo.* Plu. *Cedite.*

Pres. Indic. *Quæso.* Plu. *Quæsumus.*

Pres. Indic. *Salvebis.* Imperf. *Salve, salveto.* Plu. *Salvete, salvetote.*

Infin. *Salvere.*

5. For *dice, duce, face, fere,* we say, *dic, duc, fac, fer.*

6. Some Verbs are used in the Third Person Singular, without any Nominative Case going before them. These are called Impersonal Verbs: as *pluit,* it rains.

SECTION IX.—OF ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

1. An Adverb is a sort of word which is added to a Verb, to perfect, explain, or enlarge its sense.

2. Adverbs are compared like Nouns Adjective.

3. The Comparative in Adverbs is the same with the Neuter Gender of the Comparative Adjective; as, *aptè, aptiùs.*

4. The Superlative in Adverbs is the same with the Masculine Vocative of the Superlative Adjective; as, *charè, charissimè.*

5. Adverbs of Time, Place, and Quantity, govern a Genitive Case; as, *satis vini.*

6. Among these may be reckoned those words expressing some sudden Passion, which are commonly called Interjections.

7. *Hei* and *væ* govern a Dative; *heu,* a Nominative, Dative, or Accusative; *en, ecce, apage,* and *cedo,* an Accusative; *O,* a Nominative, Accusative, or Vocative.

8. *Ah, vah, hem, proh,* govern an Accusative or Vocative.

9. A Preposition is a sort of word which is commonly set before another, or compounded with it; as, *I go to London.*

10. Thirty-three Prepositions govern an Accusative Case; *ad,* to; *adversum, adversus,* against; *ante,* before; *apud,* at; *circa, circum,*

circiter, about; *cis, citra*, on this side; *clanculum*, unknown to; *contra*, against; *erga*, towards; *extra*, without; *infra*, beneath; *inter*, between; *intra*, within; *juxta*, near; *ob*, because of; *penes*, in the power of; *per*, through; *pone*, behind; *post*, after; *præter*, beside; *prope*, near; *propter*, because of; *secundum*, according to; *secus*, by; *supra*, above; *trans*, over; *ultra*, beyond; *versus*, towards; *usque*, to.

11. Fifteen govern an Ablative, *a ab, abs*, from; *absque*, without; *clam*, unknown to; *coram*, before; *cum*, with; *de, e, ex*, of; *palam*, in the presence of; *præ*, before; *pro*, for; *sine*, without; *tenus*, up to.

A and *e* are set before words beginning with Consonants; *ab* and *ex*, before words beginning with Vowels.

12. *Tenus* also governs a Genitive Plural, and is commonly put after its Case; as are also *usque, penes*, and *versus*; as, *aurium tenus, me penes*; and *cum* is put after *me, te, se, nobis, vobis, quî*; as, *necum*, with me.

13. *In, in*, governs an Ablative; *in*, against, amongst, for, into, towards, an Accusative.

In, in, after words expressing Faith or Believing, governs an Accusative.

14. *Sub, subter*, under, govern an Ablative; *sub*, about, an Accusative; as do *sub* and *subter*, implying motion.

15. *Super*, above, beside, governs an Accusative; *super*, concerning, an Ablative.

16. A Preposition compounded governs the same case as it did before; as, *Italiâ regem avertere*.

17. *Am, di, dis, re, se, con*, are found only in Compounds.

18. Prepositions, when compounded, often change a letter; as, *aufero, affigo, allego*, for *abfero, adfigo, adlego*.

19. Often they drop one or more letters; as, *omitto, trano*, for *obmitto, transno*.

20. Often they are doubled; as, *deperdo, recolligo*.

21. A Conjunction is a sort of word which joins words or sentences together.

22. The most common Conjunctions are, *et*, and; *vel*, or; *nec, neque*, neither.

23. Conjunctions have commonly the same Cases, Moods, and Tenses, before and after them.

24. *Que, ve, and ne*, asking a Question, are always joined to the preceding word; as, *visne legere?*

25. *Autem, vero*, but; *enim*, for; *quidem*, indeed; *quoque*, also, are never; *igitur*, therefore; *tamen*, yet, are seldom the first word in a sentence.

26. *Quod*, that; *quum*, when; *ut*, as, govern an Indicative; *ut*, that; *quum*, seeing that, a Subjunctive Mood.

SECTION X.—OF SYNTAX.

1. SYNTAX is the right way of putting words together in a sentence.

2. One part of Syntax teaches the Agreement; the other, the Government of Words.

3. Every Verb agrees with its Nominative Case in Number and Person; every Adjective, with its Substantive in Gender, Number and Case; every Relative, with its Antecedent in Person, Gender and Number.

4. The Relative, if there be no other, is the Nominative Case to the Verb; but if there be, it is governed of the Verb, or of some other word in the same sentence.

5. A Nominative of the First or Second Person is often understood; yea, and of the Third, if it has been mentioned before, or may be easily known by the sense of the Verb; as, *ita prædicant*, so they say.

6. So is also the Substantive to an Adjective; as, *amat bonos*, he loves good men.

7. An Infinitive Mood, or part of a sentence, often supplies the place of a Nominative or Accusative Case; as, *non progredi est regredi*.

8. When an Infinitive Mood, or part of a sentence, supplies the place of a Nominative Case to the Verb, or of a Substantive to an Adjective, the Verb is the Third Person Singular, and the Adjective the Neuter Gender.

9. A Collective Nominative may have either a Singular or Plural Verb; (as, *turba ruit* or *ruunt*;) and so may two Nominatives coupled together; as, *terror et metus invadit* or *invadunt*.

10. A Verb between Nominatives of different Numbers, and an Adjective between Substantives of different Genders, may agree with either; as, *vestes sunt*, or *est, lana*.

11. The First Person is preferable to the Second, the Second to the Third; as, *ego et tu fecimus, tu et ille audivistis*.

12. The Masculine Gender is preferable among animate things; as, *vir et mancipium sunt mersi*; the Neuter, among inanimate; as, *liber, charta, et atramentum parata sunt*.

13. The word *thing* is frequently understood, the Adjective being put in the Neuter Gender; as, *magnum*, a great thing.

14. The word which asks, and that which answers, a question, must be in the same Case; and so must Substantives signifying the same thing; as, *urbs Roma*, the city Rome.

15. Verbs of a Passive Sense govern a Nominative Case; as, *sum discipulus; hic vocatur doctus*.

16. So do Verbs of Gesture; as, *homo incedit erectus*, man walks upright.

17. Active and Deponent Verbs govern an Accusative Case. So do some Neuters, especially of Nouns of a like signification; as, *vivere vitam*, to live a life; and the Impersonals, *decet, oportet, juvat, delectat*.

N. B.—*Oportet* is elegantly joined with the Subjunctive Mood, *ut* being understood; as, *oportet facias*, you must do it, for *oportet te facere*.

18. *Celo, doceo, exuo, induo, moneo, oro, peto, posco; postulo, rogo*, and Verbs of a like signification, govern two Accusatives; as *rogo te hoc*: and their Passives, one; as, *induitur vestem*.

19. Verbs signifying or implying motion, as to allure, apply, avail, belong, call, challenge, conduce, encourage, entice, exhort, incite, incline, invite, provoke, reach, send, stir up, tend, and *loquor*, will have an Accusative with *ad*.

20. So will these Adjectives, *natus, paratus, præceps, proclivis, promptus, pronus, propensus, tardus*; as, *tardus ad iram*, slow to anger.
21. *Aptus, habilis, idoneus, vehemens*, have sometimes an Accusative with *ad*, and sometimes a Dative.
22. The English sign of the Genitive Case is *of* or *'s*; as, the book of the master, or the master's book.
23. But of mine, of thine, of his own, of hers, or her own, of their own, of ours, of yours, are translated *meus, tuus, suus, noster, vester*.
24. Of, signifying the matter whereof a thing is made, is translated by *de, e, ex*, or an Adjective; so, a cup of gold, *poculum ex auro*, or *aureum*.
25. The latter of two Substantives is put in the Genitive Case.
26. Adjectives signifying care, desire, envy, fear, guilt, impatience, knowledge, love, memory, plenty, power, thrift, and their contraries, and those which are alone in the Neuter Gender, and put Substantively, govern a Genitive Case; as, *cupidus laudis*, desirous of praise.
- N. B.—Adjectives of plenty and want govern a Genitive or Ablative; as, *dives agris*, or *agrorum*, rich in lands.
27. So do Comparatives, Superlatives, Interrogatives, and some Numerals; as, *maximus horum*, the greatest of these.
28. As likewise Verbals ending in *ax* or *us*; as, *petax pecuniæ*.
29. When the Verb *sum* signifies possession, property, or duty, it governs a Genitive Case; as, *est Cæsaris*, it is Cæsar's.
30. *Misereor, miseresco, and satago*, govern a Genitive Case; and so do the Impersonals, *interest and refert*; as, *interest reipublicæ*: yet we say, *interest meâ, tuâ, suâ, nostrâ, vestrâ, cuiâ*.
31. *Similis, dissimilis, proprius, communis, contrarius*, govern a Genitive or a Dative; as, *similis tui, or tibi*.
32. *Memini, reminiscor, recordor, obliviscor*, govern a Genitive or Accusative; as, *meminisse laborum, or labores*.
33. *Abundo, egeo, indigeo, potior, dignus, indignus, orbis, plenus, vacuus*, govern a Genitive or Ablative.
- N. B.—*Ango, discrucior, pendeo, desipio*, govern a Genitive, sometimes an Ablative, of the part affected; as, *angit me animi*, it vexes me.
34. Verbs of accusing, acquitting, admonishing, condemning, despising, esteeming, valuing, govern a Genitive and sometimes an Ablative Case after an Accusative; as, *accuso te superbiæ*, I accuse you of pride.
35. Their Passives also govern a Genitive or Ablative Case; as, *accusor avaritiæ*, I am accused of covetousness.
36. Likewise the Impersonals, *miseret, miserescit, pœnitet, piget, pudet, tædet*, govern a Genitive after an Accusative; as, *miseret me tui*, I pity you.
37. Praise and dispraise, likewise the nature, property, or quality of a thing, are expressed either by the Genitive or Ablative Case; as, *vir summæ virtutis*, a man of the greatest virtue; *arbor miræ proceritatis*, a tree of a wonderful height.
38. *Consto, emo, æstimo, vendo*, and Verbs of a like signification, govern a Genitive of the Adjective, or an Ablative of the Substantive; as, *constat minoris, constat auro*.
39. Many, both Substantives and Adjectives, govern a Dative Case; as, *pater urbi*, a father to the city; *utilis reipublicæ*, profitable to the

state : particularly Verbals in *bilis* and *dus* ; as, *flebilis tibi, amandus omnibus*.

40. Verbs expressing anger, believing, commanding, congratulating, envying, favouring, fighting, flattering, forgiving, helping, hurting, indulging, meeting, obeying, pleasing or displeasing, profit or disprofit, resisting, serving, trusting, and upbraiding, govern a Dative Case.

41. As also Verbs compounded of *benè, malè, satis* ; or *ad, ante, con, contra, in, inter, ob, post, præ, sub, super*, which have often an Accusative also ; as, *præstat officium Domino*.

42. But *gubernò, impugno, invado, jubeo, juro, lædo, offendo, oppugno, prævenio, rego*, govern an Accusative.

43. Many Impersonals govern a Dative Case ; as, *licet mihi*.

44. So does *sum*, with its Compounds, except *possum*.

45. *Sum* has often a double Dative ; as, *Deus est mihi propugnaculo*, God is my defence ; particularly when it is joined to words expressing praise or dispraise, profit or loss ; as, *hoc est mihi dedecori*, this is a disgrace to me : and so have *accipio, habeo, do, duco, puto, verto, tribuo, relinquo*, and some others.

46. Verbs of bringing, comparing, declaring, denying, equaling, giving, lending, joining, owing, pardoning, paying, persuading, postponing, preferring, promising, receiving, restoring, returning, sending, showing, taking, threatening, vowing, govern a Dative after an Accusative ; as, *da mihi librum*, give me a book.

47. Their Passives govern one Dative ; as, *donum datur mihi*, a gift is given to me.

48. Nouns denoting the instrument, the cause, the manner of doing a thing, the value, the quality, the excess of it, the natural endowment, the birth, or any circumstance, are put in the Ablative Case ; as, *vulneravit me gladio*, he wounded me with a sword.

49. Nouns expressing measure, or the distance from a place, are put in the Ablative Case, though sometimes in the Genitive or Accusative ; as, *domus quadraginta pedibus (or pedes) alta*, a house forty feet high.

50. If *quam* is omitted after a Comparative, the following Noun must be in the Ablative Case ; as, *melior est patre*, he is better than his father.

51. A Substantive joined with a Participle is often put in the Ablative Case absolute ; as, *Deo juvante*, God helping ; *nuntio accepto*, news being received.

52. Verbs of abounding, depriving, easing, emptying, filling, loading, robbing, spoiling, unloading, govern an Ablative Case ; as, *cumulat me beneficiis*, he loads me with kindnesses.

53. So do these Verbs, *abutor, careo, commuto, defungor, dignor, dono, exulto, fruor, fungor, gaudeo, glorior, impertio, impertior, lætor, libero, muto, nitor, participo, perfungor, supersedeo, vescor, victito, utor* ; and also, *captus, contentus, creatus, cretus, editus, extorris, fretus, genitus, lætus, natus, opus, præditus, profugus, prognatus, satus, superbus*, and *usus* ; as, *vescor carne* ; *opus est pluviâ*.

54. A Noun of time, answering to the question, When, is usually put in the Ablative Case ; How long, in the Accusative ; as, *veni die Jovis*, came on Thursday ; *mansit paucos dies*, he stayed a few days.

55. *At* or *in*, before the Proper Name of a town or city, notes a Genitive ; as, *est Romæ*, he is at Rome : but if the word be of the

Plural Number, or the Third Declension, a Dative or Ablative; as, *est Athenis*, he is at Athens; *vixit Tiburi*, he lived at Tibur:—*To*, an Accusative; *from*, an Ablative; as, *Larino Romam advolavi*, I hastened from Larinum to Rome. We likewise say *for*, at home, *domi*; on the ground, *humis*; at the war, *militiæ*, or *belli*.

56. Which way? is answered by the Ablative; as, *veni huc Eboraco*, I came hither by the way of York; or by an Accusative Case with *per*.

57. Before an Imperative or Subjunctive Mood, *ne* is Latin for *not*; as, *ne canta*, do not sing.

58. *Non* in Latin stands before the Verb; as, *non curo*, I care not.

59. The Infinitive Mood follows a Verb; as, *mentiri nescio*; or a Passive or Verbal Adjective; as, *dignus amari*; *audax perpeti*.

60. An Accusative Case often goes before it, following the sign *that*; as, *gaudeo te valere*, I am glad that you are well.

61. It may be turned into another Mood by inserting *ut* or *quòd*; as, *monet me facere*, or *ut faciam*; *scio filium amare*, or *quòd filius amet*.

62. The Infinitive *esse* has the same Case before and after it; as, *licet nemini esse noxio*; *indignum est homine esse scelesto*.

63. The Participle *having* before a Verb is translated either by a Deponent Participle, (as, *having spoken*, *locutus*,) or by *cum* and a Preterpluperfect Tense.

64. Derivatives (whether Participles, Gerunds, Supines, or Adverbs) govern the same cases with their Primitives.

65. The first Gerund commonly follows a Noun or Verbal Adjective; as, *cupidus discendi*, desirous of learning; *tempus studendi*, the time of studying: the second and third, a Preposition; as, *ignavitò deterrèntur a discendo*; *locus ad agendum amplissimus*.

66. But if it implies the cause or manner of a thing, the Preposition is omitted; as, *defessus ambulando*, weary with walking.

67. The third Gerund often expresses that a thing must be done; as, *utendum est ætate*, we must make use of time.

68. The first Supine follows Verbs of motion; as, *eo ambulatum*, I go to walk.

69. The second Supine follows Adjectives; as, *turpe dictu*, shameful to be spoken.

OF EXAMINING A WORD, &c.

THE MANNER of examining a word is this:—

QUESTION. What sort of a word is it?

ANSWER 1. A Noun Substantive.

Q. Of what Declension, Gender, Number, Case? Why?

A. 2. A Noun Adjective.

Q. Of how many Terminations? Of what Degree, Gender, Number, Case? With what does it agree?

A. 3. A Pronoun Relative.

Q. Of what Gender, Number, Person? With what does it agree?

A. 4. A Pronoun Substantive.

Q. Of what Person, Number, Case? Why?

A. 5. A Pronoun Adjective.

Q. Of what Gender, Number, Case? With what does it agree?

A. 6. A Verb.

Q. Of what kind, Conjugation, Voice, Mood, Tense, Number, Person? With what does it agree?

A. 7. A Participle.

Q. Of what Verb, Voice, Tense, Gender, Number, Case? With what does it agree?

A. 8. An Adverb; a Preposition.

Q. What Case does it govern?

In order to turn English into Latin, 1. Find out the Verb, by the sign *am* or *do*: 2. The Nominative Case, by asking the question, who? or what? with the Verb: 3. The Case following the Verb, by asking the question, whom? or what? with the Nominative Case and the Verb: 4. The Noun agreeing with the Case before or after the Verb: 5. The Adverbs or Prepositions: 6. The Case following them: 7. The Ablative Absolute, if there be any.

In order to turn Latin into English, 1. Seek out the Nominative and Verb, agreeing in Number and Person: 2. When you see a Genitive or Dative, seek out the Substantive, Adjective, Verb, or Adverb, governing it: 3. When you see an Accusative or Ablative, seek out the Adjective, Participle, Gerund, Supine, or Preposition, governing it: 4. When you see an Infinitive Mood, seek out the Substantive, Adjective, or Verb, governing it: 5. When you see an Adjective, seek out the Substantive with which it agrees in Gender, Number, and Case.

SECTION XI.—OF PROSODY.

1. PROSODY is the art of making verses.
2. A short syllable is marked thus, *ă*; a long one thus, *ā*.
3. A vowel before two consonants, or a double consonant, is long; as, *parĕns*, *gāza*: And so is a diphthong, or a contracted vowel; as, *ſædus*, *cōgo*, for *coago*.
4. But *præ* before a vowel is short; as, *præire*.
5. A vowel before another is short; as, *Dĕus*.
6. Except in *alius*, (Genitive,) *diĕi*, *faciĕi*, *fĭo*, *fĭunt*, *fĭebant*, &c.
7. A short vowel, before a mute and a liquid, is either long or short; as, *pātris*, or *pătris*.
8. Monosyllables are long; except the enclitics, *que*, *ne*, *ve*.
9. And also *vir*, *quis*, *is*, *es*; *bis*, *cis*, *ter*; *nec*, *per*, *in*, *an*, *vel*, and those which end in *b*, *d*, or *t*.
10. *A* final declined is short; as, *musă*; but *a* is long in indeclinable words, (as, *frustră*; except *pută*, *ită*, *quiă*, *ejă*, *postă*,) in the Ablative Case, (as, *famă*,) in the Vocative of Greek Nouns, (as, *Æneă*,) and in the Imperative Mood; as, *amă*.
11. *E* final is short; as, *marĕ*; except in Monosyllables, in the First and Fifth Declension, (as, *odĕ*, *diĕ*,) in Imperatives of the Second Conjugation, (as, *docĕ*,) and in Adverbs from Adjectives of Three Terminations; as, *doctĕ*; except *benĕ*, *malĕ*.
12. *I* final is long; except in *necubi*, *nisi*, *quasi*, *sicubi*, *sicuti*, and in the Dative and Vocative of Greek Nouns.
13. *O* final is common; as, *ponō*, or *ponō*; except in Monosyllables, in Datives and Ablatives, (as, *filiō*,) and in Adverbs derived from

Nouns, as, *meritō*), and Nominatives which make their Genitives in *ūs*, (as, *Didō*), and Gerunds in *do*; as, *amandō*.

14. *U* final is long; as, *penū*. *Y* is short; as, *molyj*.

15. *B, d, l, r, t*, final is short; except *er*, having *ēris*, and Hebrew words; as, *David, Daniel, Gabriel, Job*.

16. *C, n*, final are long; except some Greek Nouns in *on* and *en*, having *inis*; as, *carmen, carminis*; and *donec, hic, hoc*; *forsan, tamen*, and *nostin*², for *nostine*.

17. *As* final is long; except *as* having *adis*.

18. *Es* final is long; but *es* having *itis*, and *es* in the Nominative Plural of Greek Nouns of the Third Declension, increasing in the Genitive Case, are short; as, *dæmonēs*.

19. So it is in Neuters of the Third Declension; as, *cacoethēs*; and in the Second Person of the Verb *sum* and its compounds; as, *potēs*, &c, and in *penēs*.

20. *Os* final is long; except Genitives in *os*.

21. *Os* is also short in Nouns of the Second Declension: so it is in *arbos, compos, impōs ōtis, os ossis*.

22. *Is, us, ys*, final are short; except *is* in Plural Nouns, (as, *musīs*), in Nouns having *ītis, īnis, entis*; and in the Second Person Singular of Verbs which form the Second Plural in *ītis*.

23. So it is in *glis, vis, sis*, and their compounds, *quamvis, possis*.

24. Except also *us* in Monosyllables; *us* having *odis, udis, uris, utis, untis*; and in the Genitive or Plural of the Fourth Declension.

25. *Cor, mel, fel*, and the final syllables of *mihī, tibi, sibi, ubi, ibi, uti*; of words ending in *inta*, (as, *quadraginta*), or Compounds ending in *par* or *pos*, (as, *impar*), are common.

26. The Second Declension increases short; as, *gener, genēri*.

27. *A, al*, Masculine, *ar, as, adis*, increase short; as, *themātis, Hannibālis, Cæsāris, lampādis*.

28. But *ar*, Neuter, increases long; except in *jubar, nectar*.

29. *Al*, Neuter, *an, as, utis, ax*, increase long; as, *animālis, Pæānis, æstātis, pācis*: except *anātis, mārīs*.

30. *Er, es, ex, ecis, icis*, and *igis*, increase short; as, *carcēris, militis, nēcis*: except *viber, ribicis*, and *es* in Greek Nouns; as, *magnes, magnētis*, and *locuplētis, mercēdis, quiētis, rēris*, and *hæredis*.

31. *El, en*, increase long; except *en, inis*; as, *curmīnis*.

32. *Il, is*, increase short; as, *vigīlis, pulvērīs*: except *glīris*, and Genitives in *itis*: *In, ix*, long; as, *delphīnis, felīcis*; except *pīcis*, and some others.

33. *O* increases *inis* short, *enis* and *onis* long; as, *homīnis, sermōnis*.

34. *Ol, os, ox*, increase long, and *or* Masculine or Feminine; except *bōvis, compōtis, impōtis*, and *præcōcis*; *arbōris, memōris*.

35. *On*, sometimes long, sometimes short; *or*, Neuter or Greek, short.

36. *Ul, ur, us, ut, ux*, increase short; as, *consūlis, corpōris, femōris, capītis, dūcis*: except *us* in *udis, uris, utis*, (as, *palūdīs*), and in the Comparative Degree; as, *melius, meliōris*.

37. But these are short, *pecūdis, Ligūrīs, intercūtis*.

38. *Yr* and *ys* increase short; except *ys, ynīs*; as, *trachynīs*.

39. *S* impure commonly increases short; as, *inops, inōpis*.

40. *A, e, o*, in the increase of Plurals, are long; as, *pennārum, diērum, ventōrum, duābus, ambōbus*: *I, u*, short; as, *sermonibus, artibus*.

41. Preterites and Supines of two syllables, have the former long; as, *vēni*: except *bībi, dēdi, fēdi, stēti, tūli*; *ītum, sītum, dātum, rātum, sātum, stātum*.

42. Preterites doubling the first syllable have the two former short; as, *tētigi*.

43. *A, e*, and *o*, in the increase of Verbs, are long; as, *amāmus, legēmus, amatōte*.

44. *E* in *beris*, and before *ram, rim, ro*, is short; as, *amaberis, amavēram, amavērim, amavēro*.

45. *I* in the Third Conjugation is short; as, *legimus*: in the Fourth, long; as, *audimus*.

46. *U* is short; as, *volūmus*; except before *rus* in the Participle; as, *amatūrus*.

47. Participles of two syllables commonly have the former long; as, *nōtus*.

48. Participles from *ari* and *iŕi* have the last syllable but one long; as, *amātus, auditus*.

49. And so have Participles in *utus*; as, *solūtus*.

50. A vowel before *do, go, le, lis, men, nus, na, rus, tim*, is long:

51. Except Verbals in *bilis*, Materials, and Derivatives from Adverbs in *inus*: also *ligo*; *anus, bonus, dominus, genus, manus, onus, sonus*; *columen*; *gena, fiscina, fuscina, machina, pagina, sarcina, trutina*; *ferus, herus, merus, torus*; *statim, tamen*.

52. The last vowel but one is also long in words ending in *anis, atus, ela, etus, eta, etum, itis, osus, orus, udus, unis, utus*; except *canis, latus, latēris, status, sitis*.

53. *I, u*, before or after *r*, is long; except Meditatives in *urio*: also, *cærulus, nurus, querulus, tribus*; *hirudo, hirundo*; *rudis, rudens*; *riŕo, furo, rigeo, rubeo, vireo*.

54. *Ō, u*, before *m*, is long; except *coma, comes, cucumis, cumulus, crumena, domo, domus, homo, humus, incolumis, sumus*; *glomerio, tumeo*; *numerus*.

55. *U* before *c* is long; except *cucumis, volucer*.

56. A compound or derived syllable generally preserves the quantity of the word from which it is derived.

57. There are other exceptions to these rules, which observation will teach.

58. The common feet in Latin verse are, a Spondee, which is two long syllables, as, *pūrōs*; an Iambic, which is a short and a long, as, *mānūm*; and a Dactyle, which is one long and two short, as, *scrībimūs*.

59. The less common feet are, a Trochee, which is a long and a short syllable, as, *pānīs*; an Anapest, which is two short and a long, as, *tūlērās*; Tribrachys, which is three short, as, *dōmīnūs*; and a Proceleusmatic, which is four short.

60. A long verse, commonly called an Hexameter, consists of six feet. The first four of these may be either Dactyles or Spondees; the fifth must be a Dactyle, the last a Spondee; as,

Tityrē | tū pātū | laē rēcū | bāns sūb | tēgmīnē | fāgī.

61. But sometimes the fifth is a Spondee ; then it is called a Spondaic Verse.

62. A short verse, commonly called a Pentameter, consists of five feet ; viz. two either Dactyles or Spondees with a long syllable, and two Dactyles with a long syllable ; as,

Nūllūs ād | āmīs | sās | ībīt ā | mīcūs ō | pēs.

63. An Asclepiad Verse consists of a Spondee, a Dactyle, a long syllable, and then two Dactyles ; as,

Mēcæ | nās ātā | vīs | ēdītē | rēgībūs.

64. A Sapphic consists of a Trochee, a Spondee, a Dactyle, and two Trochees. After three of these verses follows an Adonic, consisting of a Dactyle and a Spondee ; as,

*Intē | gēr vī | tæ scēlē | ris quē | pūrūs
Nōn ē | gēt Māu | rī jā cū | līs nēc | ārcū
Nēc vē | nēnā | tis grāvī | dā sā | gītīs
Fūscē phā | rētrā.*

65. A Phaleucian verse consists of a Spondee, a Dactyle, and three Trochees ; as,

Hic est | quēm lēgīs | illē | quēm rē | quēris.

An Iambic properly consists of six Iambics ; as,

Sūs | ēt īp | sā Rō | mā vī | rī būs | rūit.

66. But sometimes it has more, sometimes fewer, feet ; and frequently Spondees or other feet in the place of Iambics.

67. It matters not what quantity the last syllable of a verse is of.

68. The last vowel of a word is cut off, if *h* or another vowel follow ; and so is *m*, with the vowel going before it : Only *heu* and *O!* are never cut off.

SECTION XII.—OF FIGURES.

1. A FIGURE is an elegantly uncommon way of speaking.

2. All the sorts of Grammatical Figures may be reduced to three,—an Ellipsis, a Pleonasm, and an Enallage.

3. An Ellipsis is a defect ; a Pleonasm, a redundance ; an Enallage, a change of letters or words.

4. The most common sorts of Ellipses and Pleonasms are contained in the following verses :—

Demit Aphæresis initio, sed Prothesis† addit :
Syncope‡ de medio tollit, sed Epenthesis|| infert :
Detrahit Apocope§ fini, sed dat Paragoge.¶*

* 5. The most common sorts of Enallage are, Tmesis, which divides a word into two parts ; as, *cum quibus erat cunque.*

6. Hypallage, which changes cases for each other ; as, *in nova mutatus corpora formas.*

* *st*, *r est*.

|| *Induperator* for *imperator*.

† *Tetuli*, for *tuli*.

§ *Viden'*, for *videsne*.

† *Dixti*, for *dirixti*.

¶ *Claudier*, for *claudi*.

7. Antiptosis, which puts one Case for another; as, *ipsum ut vivat optant*: And,

8. Enallage, strictly so called, which puts one Voice, Mood, or Tense, for another; as, *tum prora avertit*, for *avertitur*: *tum omnes fortunas meas laudare*, for *laudabant*.

9. The most common Poetical Figures are, Synæresis, which contracts two syllables into one; as, *alveō* for *alvēō*.

10. Diæresis, which divides one syllable into two; as, *evolūisset*, for *evolvisset*.

11. Systole, which makes a long syllable short; as, *stetēruntque comæ*: And,

12. Diastole, which makes a short syllable long; as, *exercet Diāna choros*.

13. The most common Rhetorical Figures are, a Metaphor, which puts one word for another resembling it; as, *ridet ager*.

14. A Metonymy, which puts one word for another that bears a relation to it: Suppose the effect for the cause; as, *pænas dedit illud opus*; that is, *Ovidius, autor operis*: The adjunct for the subject; as, *ternos nocte colores*; that is, *licia trium colorum*: The time for the thing done; as, *secula mitescent*; for *homines in seculo*: The place for that which is placed in it; as, *vina coronant*; for *pocula*: Or the abstract for the concrete, or *vice versâ*; as, *ubi illic scelus est?* for *scelestus*.

15. A Synecdoche, which puts a general word for a particular; as, *perniciosum animal perdidimus*; that is, *Catilinam*: The whole for the part, *vice versâ*, part for the whole; as, *fontem ferebant*; that is, *aquam fontis*: The Plural Number for the Singular, or *vice versâ*; as, *obtulimus nos periculis*; *obtuli me*.

16. A Hyperbole which expresses more than is true; as, *ocyor Euro*.

17. A Catachresis, which is the abuse of a word; as, *vir gregis*, for a ram.

18. An Allegory, which is a continued Metaphor; as, *O navis, referent in mare te novi fluctus!*

19. A Climax, which is a gradation of several sentences, rising each above the other: And,

20. A Prosopopœia, which represents a thing as if it were a person; as, *tecum, Catilina, patria sic aget?*

A SHORT GREEK GRAMMAR.

SECTION I.—OF LETTERS.

1. THE Letters in Greek are Twenty-four:—

Their figure.	Their name.	Their power.
A α	Alpha	a
B β or ε	Beta	b
Γ γ or ϒ	Gamma	g
Δ δ	Delta	d
E ε	Epsilon	e short
Z ζ or Ϸ	Zeta	z
H η	Eta	e long
Θ θ or ϑ	Theta	th
I ι	Iota	i
K κ	Kappa	k
Λ λ	Lambda	l
M μ	Mu	m
N ν	Nu	n
Ξ ξ	Xi	x
O ο	Omicron	o short
Π π or ϖ	Pi	p
P ρ or ϱ	Rho	r
Σ σ Ϛ or ϛ final	Sigma	s
T τ or ϓ	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
X χ	Chi	ch
Ψ ψ	Psi	ps
Ω ω	Omega	o long

2. Seven of these are vowels, α, ε, η, ι, ο, υ, ω; of which η, ω, are long; ε, ο, short; α, ι, υ, are doubtful.

3. There are nine diphthongs; of which αι, αυ, ει, ευ, οι, ου, are proper; ηυ, υι, ωυ, improper. The diphthongs αι, αυ, οι, are changeable; ει, ευ, ου, are not.

4. Seven of the consonants are called semi-vowels; of which ζ, ξ, ψ, are double consonants; λ, μ, ν, ρ, liquids.

5. The rest are mutes; of which π, κ, τ, are termed lenes; β, γ, δ, middles; φ, χ, θ, aspirates.

6. Π, β, φ, are analogous to each other; so are κ, γ, χ; and τ, δ, θ.

7. A lenes consonant, when its vowel is cut off, before an aspirate, is changed into an aspirate; as ἐφ' ἕ.

8. Two lenes are so changed before an aspirate; as νύχθ' ὄλην, for νύχλα ὄλην.

9. Οὐκ before an aspirate becomes οὐχ.

10. Οὐτω, ἄχρι, and μέχρι, have ε added, if a vowel follows.

11. An aspirate is scarce ever changed.
12. The letter γ , before γ , κ , ξ , or χ , sounds like *ng*; as *ἀγγέλος*.
13. The letter ν is changed into γ , before γ , κ , ξ , or χ .
14. into μ , before β , μ , π , ϕ , ψ .
15. into λ , ρ , σ , before two consonants.
16. Every initial vowel has a spirit prefixed.
17. This is either lene, as *ὄρος*; or aspirate, as *ὄρος*.
18. An initial ν , or ρ , is always aspirated; as *ῥλη*, *ῥίς*.
19. If two rhos meet in the middle of a word, the first has a lene spirit, the second an aspirate; as, *πῆρῥω*.
20. A semicolon is marked thus (·)
21. A note of interrogation thus (;)
22. A letter is called pure, which has a vowel before it; impure, which has a consonant.

SECTION II.—OF ACCENTS.

1. THERE are three accents; an acute (´), a grave (`), a circumflex (˘).
2. The last, last but one, or last but two syllables, whether long or short, may have an acute accent; the last, or last but one, if long, may have a circumflex.
3. A grave is never placed but upon the last.
4. If a word has an acute on the last syllable but two, it is termed an ante-penacutic; as, *ἀγγέλος*. If on the last but one, a penacutic; as, *κόσμος*. If it has either an acute or a grave on the last, it is termed acute-toned; as, *βαρύς*.
5. If the last syllable but one is circumflected, it is termed an ante-circumflected; if the last, a circumflex word.
6. A word that has no accent on the last syllable is termed a grave-toned; as, *λίθος*. For a grave is understood over every syllable which has no accent.
7. An acute cannot be on the third, nor a circumflex on the second syllable, if the last is long; so *ἀγγέλων*, *σύκx*.
8. If a long syllable, that precedes a final short one, has any accent, it is a circumflex; as, *μῆσα*.
9. A final *αι* or *οι* is accounted short; as, *ἄνθρωποι*; unless contracted, or in the Optative Mood.
10. An accent is on the same syllable in other Cases as in the Nominative; so *φροντίς*, *φροντίδος*.
11. Nouns of the First Declension circumflect the Genitive Plural; as, *μυσῶν*.
12. But the Genitive Plural Feminine of Adjectives of three endings in *ος* pure are accented like their Masculines; as, G. *ἀγίων ἀγίων ἀγίων*. So is the Genitive Plural of *χλένης*, *ἐτήσιος*, *χρήσης*; as, *χλένων*, &c.
13. Acute-toned words of the First and Second Declension circumflect all their Genitives and Datives.
14. Imparisyllabical monosyllables circumflect their Genitives in the Dual and Plural Numbers; as, *χειρῶν*, *χειρῶν*.

15. The Vocative case circumfleets εὔ and οῖ, and throws back the accent when it ends in ερ; as, πατήρ, πάτερ.

16. Monosyllables, unless contracted are acuted: but, if they are contracted or cut off by Aphæresis, they are circumflected; as, φῶς of φάος, ἦν for φῆν or ἔφην· and so is ὕς, σῦς, μῦς, ὄρῦς, and some others.

17. In dissyllables, and others, when the last but one is long, and the last short, (or long by position,) the last but one, if it has an accent, is circumflected; as, σῶμα, ἐκεῖνος, αὐλαξ.

18. Otherwise, in dissyllables the last but one, if it has any accent, must be acuted, be the last long or short; as, λόγος, μένε, λόγος, ἦρος.

19. In polysyllables, if the last is short, the last but two is acuted; as, ἀνθρώπος.

20. But (1.) Participles of the Preterperfect Passive, Verbals in τέος, Compounds of Nouns, and the Preterperfect of the Middle Voice, are excepted; as, τετυμμένος, λεκτέος, ἀνδροφόνος.

21. So (2.) are Diminutives ending in ἴσχος and ἴλος; as, νεανίσκος, ναυσίλος: and a few other Nouns; as, παρθένος, ὀλίγος, ἐναντίος, ἀθρόος, and some others: also, Adverbs of Place inθεν, θι, and σε, from Nouns which have the accent on the last; as, ἕρανόθεν, ἕρανόθι, ἕρανόσε, from ἕρανός.

22. But if the last is long, the last but one is acuted; as, ἀνθρώπος.

23. But the Attic and Ionic Dialects are excepted; as, Μενέλεως, πόλεως, Αἰνείω for Αἰνεῖω.

24. In Contractions, an acute and a grave make a circumflex; as, βασιλέας, βασιλεῖς· ποιέω, ποιῶ· βοάετε, βοᾶτε.

25. But a grave and an acute make an acute; as, ἐσάως, ἐσῶς· βοάτω, βοάτω.

26. An Enclitic is a word that throws its accent on another word.

27. Enclitics quite lose their accent, (1.) When a monosyllable Enclitic follows a word acuted on the last but one; as, ἀνδρᾶρ σκ: (2.) When any Enclitic follows a word with its last syllable circumflected or acuted; as, ὄρῳ τινος, ἀνήρ τις.

Examples of all Enclitics.

Monosyllables.

Κύριός σκ
Δῆλός σου
Λόγος σου
Θεῶ σου
Θεός μου

Dissyllables.

Κύριός ἐσι
δῆλός ἐσι
λόγος ἐσι
Θεῶ ἐσι
Θεός ἐσι

Κύριός σου ἐσι
τύπτουσί μέ τινος
ἔνεκα σῶ
ἐσι πόλις
ἀλλ' ἐσι, τῶτ' ἐσι

28. Monosyllables of the Third Declension have their accent on the last syllable of their Genitives and Datives, but on the first of their Nominatives, Accusatives, and Vocatives; as, χεῖρ, χειρός, χειρὶ, χεῖρα· χεῖρε, χειροῖν· χεῖρες, χειρῶν, χερσὶ, χεῖρας.

29. So have such words as are declined by a syncope; as, ἀνὴρ, ἀνδρός· and also γυνή, γυναικός.

30. But Participles are excepted; as, θεῖς, θέντος· ὦν, ὄντος· to which add these Genitives Plural, δάδων, δμῶν, κράτων, λάων, παίδων, τρώων, φύτων, ὤτων, πάντων, and πᾶσι.

31. The accents of Verbs and Participles remain on the same syllable, in all their Tenses, as in their Roots; τύπτω, τιμάω, ἴσθιμι· unless some general rule obstructs.

32. These fourteen Monosyllables have no accent; ὀ, ῆ, οἶ, αἶ, ῆ, ῆκ, ῆχ, εἶ, ὦς, ἐν, εἶς or ἐς, ἐκ or ἐξ.

33. But ῆ, ῆκ, and ὦς, have an acute when they end a sentence; as, ὀ δὲ ἔφη, ῆ.

SECTION III.—OF ABBREVIATIONS, PARTS OF SPEECH, AND ARTICLES.

1. GREEK words are not always writ at length: observe, therefore, these usual Abbreviations.

Short.	Plain.	Short.	Plain.	Short.	Plain.
δι	αλ	κ	καί	εθ	ρο
διγ	αλλ	κτ	κατά	εϛ	σαν
λπ	άπο	μδ	μαρ	εθ	σθ
γδ	γάρ	μθ	μεθ	ω	σσ
γδν	γάρν	μ̄	μὲν	ς	στ
δ̄	δέ	μ̄μ	μὲν	σ	σπ
δ̄α	δία	μ̄μ̄	μὲνός	χ	σχ
ει, ε̄,	ει	κτ̄	μετά	χ	σχί
ε̄ν	εἶναι	μ̄ν	μῶν	χ	σχό
ε̄κ	ἐκ	ε̄ν	οἶον	ι	ται
ελ	ἐλ	ς	ος	ι	τῆς
ἐν	ἐν	ς	ου	ι	τόν
ἐπι	ἐπι	ς	οὗτος	ι	τούς
ἐς	ἐς	ς	παρα	ι	τῆς
ευ	ευ	ς	πέρ	ι	τῶ
ἐξ	ἐξ	ς	πέρ	ι, ῑ	τῶν
ην	ην	ς	ρα	ι	ῆ
υι	υι	ς	ῆπερ	ι	υς
υν	υν	ς	ῆπο	ι	υσι

2. There are eight sorts of words, five of which are declinable; Article, Noun, Pronoun, Verb, Participle: three indeclinable; Adverb, Conjunction, Preposition.

3. There are three Numbers; the Singular, Dual, and Plural.

4. The Singular speaketh but of one; as, μῦσα, a song: the Dual speaketh properly of two; as, μύσα, two songs: the Plural speaketh of many; as, μύσαι, songs.

5. The Article prefixed to most Substantives is declined thus:—

	Singular.	Dual.	Plural.
	N. G. D. Ac.	N. & A. G. & D.	N. G. D. Ac.
M.	ὁ τῆς τῶ τόν	τῶ τοῖν	οἱ τῶν τοῖς τῶς
F.	ἡ τῆς τῆ τήν	τὰ ταῖν	αἱ — ταῖς τὰς
N.	τὸ τῆς τῶ τὸ	τῶ τοῖν	τὰ — τοῖς τὰ

6. There is no Ablative Case in Greek.

SECTION IV.—OF SUBSTANTIVE NOUNS.

1. THERE are five Declensions; three of simple, and two of Contracted Nouns.
2. The First Declension has four terminations; *ας, ης*, Masculine; *α, η*, Feminine.
3. It forms the Genitive Case in *ς* or *ης*, the Dative in *α* or *η*.

Examples of the First Declension.

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
ταμί-ας	ς	α	αν	α
Ἄλχις-ης	ς	η	ην	η
μῆσ-α	ης	η	αν	α
ὠδ-η	ῆς	ῆ	ῆν	ῆ

Dual.

Nom. Acc. Voc. ταμία. *Gen. & Dat.* ταμίαν.

Plural.

N. ταμί-αι, *G.* ὤν, *D.* αἰς, *Acc.* ας, *V.* αι. And so the rest.

4. Nouns ending in *δα, θα, ρα*, and *α* pure, retain *α* in the Genitive and Dative; as, ἡ ἡμέρ-α, *ας, α*.

5. Some Nouns in *ας* form the Genitive in *α*, and the Accusative in *αν* especially proper names, whose last syllable is circumflexed; as, *N.* Θωμάς, *G.* Θωμά, *Acc.* Θωμᾶν.

6. Nouns ending in *της* or *της*, Gentile Nouns, and those compounded of *μετρέω, πολέω, τρίβω*, form the Vocative in *α*: as, κλέπτης, κλέπτα.

7. The Second has two terminations; *ος*, Masculine or Feminine; *ον*, Neuter.

8. It forms the Genitive in *ς*, the Dative in *ω*.

Examples of the Second Declension.

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
κύρι-ος	ς	ω	ον	ε
σχήπτρ-ον	ς	ω	ον	ον

Dual.

<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
ω	οιν

Plural.

κύρι-οι	ων	οις	ους	οι
σχήπτρ-α	ων	οις	α	α

9. Iota is subscribed to all Datives in *α, η, ω*.

10. The Third has many terminations, all which are contained in the following verses:—

Masculina αν, ην, υν, ων, ηρ, ωρ, ας, ης, ως

Femineæ ειρ, ιν, της, ις, υς, ηδων,

Sic ας, αδος. *Sunt Neutra* ας, ατος. *Vocalis*, αρ, αυ ορ.

11. It forms the Genitive in *ος*, the Dative in *ι*.

Examples of the Third Declension.

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
Τιτᾶν	τιτᾶν-ος	ι	α	τιτᾶν
σῶμα	σῶμα-τος	τι	σῶμα	σῶμα

Dual.

<i>Nom.</i>	<i>Acc. Voc.</i>	<i>Gen. Dat.</i>
τιτᾶν-ε		τιτᾶνοιιν
σῶματε		σῶμάτοιιν

Plural.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
τιτᾶνες	τιτᾶνων	τιτᾶσι	τιτᾶνας	τιτᾶνε
σώματα	σωμάτων	σώμα-σι	τα	τα

12. Nouns ending in *α* form the Genitive in *ατος*. *ι* makes *ιτος* or *ιος*. *υ*, *υος* or *εος*. *ω*, *οος*. *ν* and *ρ*, *ος* and *τος*. *σ*, *ος*, *τος*, *δος*, *δος*, *νος*, or *ντος*. *ξ*, *γος*, *χος*, or *κτος*. *ψ*, *ος*, *πος*, or *φος*. But use is the best master.

13. Sometimes *ω* in the Nominative is changed into *ο* in the Genitive, and *η* into *ε*. as, *ὁ πρίων*, *πρίωνος*. *ὁ αἰθῆρ*, *αἰθέρος*.

14. Some Nouns ending in *ηρ* lose *ε* in the Genitive and Dative Singular; *πατήρ*, *μήτηρ*, *γαστήρ*. *G.* *πατρός*, *D.* *πατρὶ*, *A.* *πατέρα*.

15. But *Δημήτηρ* and *θυγάτηρ* lose *ε* in all the oblique cases.

16. *Ἄνθρωπος* takes *δ* for *ε* cut off; as, *G.* *ἀνδρός*, *D.* *ἀνδρὶ*.

17. Add to these, *ἀρήν*, *ἀρνός*. and *κύων*, *κυνός*.

18. The Fourth Declension, which is the First of the Contracts, has three terminations; *υς*, (which in a grave-toned word is Masculine, as, *βότρυς*. in an acute-toned word Feminine, as, *ἰλὺς*.) and *ω* and *ως*, always Feminine.

19. It forms the Genitive in *υος*, *οος*, *ουος*. the Dative in *υῖ*, *οῖ*, *οῖ*

Examples of the Fourth Declension.

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
βότρυ-υς,	υος	υῖ	υν	υ

Dual.

<i>Nom. Acc. Voc.</i>	<i>Gen. & Dat.</i>
βότρυε	βότρυοιν

Plural.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
βότρυες, τρυς	βοτρύων	βότρυ-σι	υας, υς	υες, υς

Singular.

λεχ-ὠ	οος, ᾶς	οῖ, οῖ	οα, ὠ	οι
αἰδ-ὠς				

Dual.

<i>Nom. Acc. Voc.</i>	<i>Gen. & Dat.</i>
λεχ-ὠ	οῖν

Plural.

Nom.	Gen.	Dat.	Acc.	Voc.
λεχ-οῖ	ῶν	οῖς	ἔς	οἶ

like a regular Noun of the Second Declension.

20. The Fifth Declension, which is the Second of the Contracts, has seven terminations; ης, ες, υς, Masculine; ις Feminine; ος, ι, υ, Neuter.

21. It forms the Genitive in εος, ες, or ῖος· the Dative in εῖ, εἰ, or ῖι, ι.

Examples of the Fifth Declension.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
Σωκράτ-ης,	εος, ες	εῖ, εἰ	εα, η	ες
τεῖχ-ος	εος, ες	εῖ, εἰ	ος	ος
βασιλ-εὺς	έος	εῖ, εῖ	έα	εῦ
πρέσβ-υς	εος	εῖ, εἰ	υν	υ
ῥφ-ις	ιος	ῖι, ι	ιν	ι
σίνηπ-ι	ιος	ῖι, ι	ι	ι
ἄς-υ	εος	εῖ, ι	υ	υ

Dual.

Nom. Acc.	Voc.	Gen.	Dat.
Σωκράτ-ε-ε	η	έοιν	οῖν
τεῖχ-ε-α	η	έοιν	οῖν

The rest are regular.

Plural.

Nom. Voc.	Gen.	Dat.	Acc.
Σωκράτ-εες, εις	έων, ῶν	εσι	εας, εις
τεῖχ-εα, η			εα, η
βασιλ-έες, εῖς	έων	εῦσι	εας, εῖς
πρέσβ-εες, εις			
ῥφ-ιες, ις	ίων	ισι	ιας, ις
σίνηπ-ια, ι	ίων	ισι	ια, ι

22. In all the Imparisyllabical Declensions, the Accusative of grave-toned Nouns impurely declined is formed in α or ν· as, ἔρις, ἔριδα, or ἔριν : of Nouns purely declined, in ν only ; as, τέρψις, τέρψιν.

23. The Vocative is generally like the Nominative.

24. But Nouns ending in ης εος, ωρ ορος, ων ονος, ηρ ηρος, and Adjectives in ην ενος, shorten the long vowel ; as, Σωκράτης, Σώκρατες : also, σωτῆρ, σώτερ.

25. Nouns forming the Genitive in νιος drop σος· as, λέων, λέονιος, λέον. Eis ενιος drop σ and σος· as, πλακόεις πλακόενιος, πλακόει and πλακόεν.

26. As ανος forms the Vocative in αν· so μέλας μέλανος, μέλαν.

27. Grave-toned Nouns in ις or υς, and even acuted Adjectives, drop σ· so τέρψις τέρψι, ὄξυς ὄξύ.

28. So does a diphthong ; as, βασιλεὺς βασιλεῦ. Except πᾶς, ὀδᾶς, κλείς.

29. Sometimes ξ is dropped ; as, ἄναξ ἄνα.

30. The Dative Plural is formed of the Dative Singular, by inserting σ before ι , dropping δ , ν , and τ as, $\sigma\acute{\omega}\mu\alpha\iota$ $\sigma\acute{\omega}\mu\alpha\sigma\iota$.

31. It is formed from the Nominative Singular, by adding ι to Nouns ending in ξ , ψ , or σ , after a diphthong; as, $\kappa\acute{\omicron}\rho\alpha\zeta$ $\kappa\acute{\omicron}\rho\alpha\zeta\iota$.

32. But $\kappa\lambda\epsilon\iota\varsigma$ makes $\kappa\lambda\epsilon\sigma\iota$ $\pi\acute{\omega}\varsigma$ $\pi\omicron\sigma\iota$ $\xi\varsigma$, $\acute{\omega}\sigma\iota$: the Compounds of $\epsilon\iota\varsigma$, $\epsilon\sigma\iota$ as, $\mu\eta\delta\epsilon\iota\varsigma$ $\mu\eta\delta\epsilon\sigma\iota$.

33. $\epsilon\nu\lambda\iota$ becomes $\epsilon\sigma\iota$ $\omicron\nu\lambda\iota$, $\epsilon\sigma\iota$ so, $\tau\upsilon\phi\theta\acute{\epsilon}\nu\lambda\iota$, $\tau\upsilon\phi\theta\acute{\epsilon}\sigma\iota$ $\lambda\acute{\epsilon}\omicron\nu\lambda\iota$, $\lambda\acute{\epsilon}\epsilon\sigma\iota$.

34. P becomes $\rho\alpha\sigma\iota$ in Nouns that have a Syncope; as, $\pi\alpha\tau\rho\iota$ $\pi\alpha\tau\rho\alpha\sigma\iota$ only $\gamma\alpha\sigma\acute{\eta}\rho$ $\gamma\alpha\sigma\acute{\eta}\rho\sigma\iota$.

35. I becomes poetically $\epsilon\sigma\iota$ or $\epsilon\sigma\sigma\iota$ as, $\acute{\epsilon}\pi\epsilon\iota$ $\acute{\epsilon}\pi\acute{\epsilon}\epsilon\sigma\sigma\iota$.

36. I in the Dative Plural takes ν before a vowel; as, $\chi\epsilon\rho\sigma\acute{\iota}\nu$ $\acute{\alpha}\nu\iota\pi\lambda\omicron\iota\varsigma$. So does $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ in all Cases.

37. Heteroclite Nouns, which differ from the common way of declining, are either Defective, Variant, or Redundant.

38. Nouns are defective either in Number or in Case.

39. All Proper Names, and those Nouns which are Singular only by signification, as the names of vices, metals, fruits of the earth, liquors, and the ages of men, want the Dual and Plural; as, η $\phi\iota\lambda\omicron\sigma\phi\omicron\phi\iota\alpha$, $\gamma\acute{\eta}\rho\alpha\varsigma$, $\gamma\acute{\alpha}\lambda\alpha$, $\chi\rho\upsilon\sigma\acute{\omicron}\varsigma$. Yet we read, $\omicron\iota$ $\acute{\alpha}\epsilon\rho\epsilon\varsigma$, from $\acute{\alpha}\eta\rho$ $\acute{\alpha}\iota$ $\gamma\alpha\acute{\iota}$, from $\gamma\acute{\eta}$ $\tau\acute{\alpha}$ $\pi\upsilon\rho\acute{\alpha}$, from $\omega\upsilon\rho$.

40. These want the Singular and Dual, namely, the feasts of the gods: as, $\tau\acute{\alpha}$ $\text{K}\rho\acute{\omicron}\nu\iota\alpha$: some names of cities; as, $\acute{\alpha}\iota$ $\text{A}\theta\acute{\eta}\nu\alpha\iota$. So do $\text{A}\chi\alpha\iota\omicron\iota$, $\text{E}\acute{\upsilon}\mu\epsilon\nu\iota\delta\epsilon\varsigma$, $\text{E}\phi\omicron\rho\omicron\iota$, $\tau\acute{\alpha}$ $\acute{\epsilon}\pi\iota\tau\iota\mu\iota\alpha$, $\tau\acute{\alpha}$ $\acute{\omicron}\nu\epsilon\iota\rho\alpha\tau\alpha$, $\tau\acute{\alpha}$ $\kappa\lambda\epsilon\iota\rho\epsilon\alpha$.

41. Nouns defective in Case are,—

(1.) Aptots, as the Names of Letters, $\acute{\alpha}\lambda\phi\alpha$, $\beta\acute{\eta}\tau\alpha$ foreign Names, as, $\Delta\alpha\sigma\iota\delta$ words expressing the natural voice of creatures, as the $\kappa\omicron\acute{\alpha}\xi$ of frogs, $\kappa\omicron\iota$ of young pigs; Nouns cut off by Apocope, as, $\delta\tilde{\omega}$ for $\delta\tilde{\omega}\mu\alpha$, or increased by Paragoge, as, $\epsilon\rho\alpha\tau\acute{\omicron}\phi\iota$ for $\epsilon\rho\alpha\tau\acute{\omicron}\varsigma$ and Numbers, from four to a hundred. Add these Neuters; $\delta\acute{\alpha}\omicron\varsigma$, $\delta\acute{\epsilon}\mu\alpha\varsigma$, $\acute{\epsilon}\acute{\epsilon}\lambda\delta\omega\rho$, $\acute{\eta}\delta\omicron\varsigma$, $\acute{\eta}\tau\omicron\rho$, $\kappa\tilde{\omega}\alpha\varsigma$ or $\kappa\tilde{\omega}\varsigma$, $\mu\acute{\eta}\chi\omicron\varsigma$ or $\mu\acute{\eta}\chi\alpha\rho$, $\nu\tilde{\omega}\kappa\alpha\rho$, $\sigma\acute{\epsilon}\beta\epsilon\alpha\varsigma$, $\sigma\chi\iota\eta\alpha\rho$, $\tau\acute{\epsilon}\kappa\mu\alpha\rho$ and $\pi\acute{\epsilon}\kappa\mu\omega\rho$, $\tilde{\upsilon}\pi\alpha\rho$, $\chi\rho\acute{\epsilon}\omega\varsigma$ or $\chi\rho\acute{\epsilon}\iota\omega\varsigma$, $\chi\rho\acute{\epsilon}\acute{\omega}\nu$.

(2.) Monoptots, as, η $\delta\tilde{\omega}\varsigma$, $\acute{\alpha}\iota$ $\kappa\alpha\lambda\iota\kappa\lambda\tilde{\omega}\theta\epsilon\varsigma$, $\tilde{\omega}$ $\tau\tilde{\alpha}\nu$, and others.

(3.) Diptots, as, $\acute{\alpha}\mu\phi\tilde{\omega}$, $\acute{\alpha}\mu\phi\tilde{\omicron}\iota\tilde{\nu}$ $\omicron\iota$ $\phi\theta\tilde{\omicron}\iota\tilde{\varsigma}$, $\tau\tilde{\epsilon}\varsigma$ $\phi\theta\tilde{\omicron}\iota\tilde{\varsigma}$.

(4.) Triptots, as, N. $\mu\acute{\alpha}\rho\tau\upsilon\varsigma$, A. $\mu\acute{\alpha}\rho\tau\upsilon\tilde{\nu}$, D. $\mu\acute{\alpha}\rho\tau\upsilon\sigma\iota$ and G. $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omega\tilde{\nu}$, D. $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\omicron\iota\varsigma$, $\acute{\alpha}\iota\varsigma$, $\omicron\iota\varsigma$, A. $\acute{\alpha}\lambda\lambda\acute{\eta}\lambda\epsilon\varsigma$, $\acute{\alpha}\varsigma$, α .

42. Nouns vary either in Gender or in Case.

43. The following Nouns are Masculine in the Singular, and Masculine and Neuter in the Plural; as, Sing. N. \omicron $\delta\epsilon\sigma\mu\acute{\omicron}\varsigma$, Plu. $\omicron\iota$ $\delta\epsilon\sigma\mu\omicron\iota$ and $\tau\acute{\alpha}$ $\delta\epsilon\sigma\mu\acute{\alpha}$ $\delta\acute{\iota}\phi\rho\omicron\varsigma$, $\kappa\acute{\iota}\kappa\lambda\omicron\varsigma$, $\lambda\acute{\upsilon}\chi\eta\omicron\varsigma$, $\epsilon\alpha\theta\mu\acute{\omicron}\varsigma$, $\sigma\acute{\iota}\tau\omicron\varsigma$, $\tau\rho\acute{\alpha}\chi\eta\lambda\omicron\varsigma$, $\delta\acute{\alpha}\kappa\upsilon\lambda\omicron\varsigma$, $\mu\eta\rho\acute{\omicron}\varsigma$, $\mu\omicron\chi\lambda\acute{\omicron}\varsigma$, and others. But Sing. η $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$, Plu. $\acute{\alpha}\iota$ $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\iota$ and $\tau\acute{\alpha}$ $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\alpha$ Sing. \omicron $\kappa\alpha\iota$ η $\tau\acute{\alpha}\rho\lambda\alpha\rho\omicron\varsigma$, Plu. $\tau\acute{\alpha}$ $\tau\acute{\alpha}\rho\lambda\alpha\rho\alpha$ Sing. \omicron $\zeta\upsilon\gamma\omicron\varsigma$ and $\tau\acute{\omicron}$ $\zeta\upsilon\gamma\acute{\omicron}\nu$, Plu. only $\tau\acute{\alpha}$ $\zeta\upsilon\gamma\acute{\alpha}$. So \omicron $\nu\tilde{\omega}\tau\omicron\varsigma$ and $\tau\acute{\omicron}$ $\nu\tilde{\omega}\tau\omicron\nu$, Plu. $\tau\acute{\alpha}$ $\nu\tilde{\omega}\tau\alpha$ and some others.

44. Neuters in $\alpha\rho$ make $\acute{\alpha}\iota\omicron\varsigma$ in the Genitive; as, $\acute{\alpha}\lambda\epsilon\iota\alpha\rho$, $\acute{\alpha}\lambda\epsilon\iota\phi\alpha\rho$, $\delta\acute{\epsilon}\lambda\epsilon\alpha\rho$, $\acute{\epsilon}\delta\alpha\rho$, $\acute{\eta}\mu\alpha\rho$, $\acute{\eta}\pi\alpha\rho$, $\kappa\acute{\alpha}\rho\eta\alpha\rho$, $\kappa\lambda\acute{\epsilon}\alpha\rho$, $\acute{\omicron}\nu\epsilon\iota\alpha\rho$, $\acute{\xi}\delta\alpha\rho$, $\pi\acute{\omega}\epsilon\iota\rho\alpha\rho$, $\epsilon\acute{\sigma}\alpha\rho$, $\phi\rho\acute{\epsilon}\alpha\rho$ Gen. $\acute{\alpha}\lambda\epsilon\iota\acute{\alpha}\iota\omicron\varsigma$, &c. Add to these, $\gamma\acute{\alpha}\lambda\alpha$ $\gamma\acute{\alpha}\lambda\alpha\kappa\lambda\omicron\varsigma$, $\acute{\omicron}\nu\alpha\rho$ $\acute{\omicron}\nu\epsilon\iota\rho\alpha\iota\omicron\varsigma$, $\acute{\epsilon}\varsigma$ $\acute{\omega}\tau\omicron\varsigma$, $\sigma\chi\tilde{\omega}\rho$ $\sigma\chi\alpha\tau\acute{\omicron}\varsigma$, $\tilde{\upsilon}\delta\omega\rho$ $\tilde{\upsilon}\delta\alpha\iota\omicron\varsigma$, η $\gamma\upsilon\tilde{\nu}\eta$ $\gamma\upsilon\tilde{\nu}\alpha\iota\kappa\acute{\omicron}\varsigma$, Voc. $\gamma\acute{\upsilon}\nu\alpha\iota$. Sing. Nom. \omicron $\text{Z}\epsilon\upsilon\varsigma$, Gen. $\text{Z}\eta\tilde{\nu}\omicron\varsigma$ or $\Delta\iota\tilde{\omicron}\varsigma$, Dat. $\text{Z}\eta\tilde{\nu}\iota$ or $\Delta\iota\tilde{\iota}$, Acc. $\text{Z}\eta\tilde{\nu}\alpha$ or $\Delta\iota\tilde{\alpha}$, Voc. $\tilde{\omega}$ $\text{Z}\epsilon\upsilon\tilde{\upsilon}$.

$\Gamma\acute{\omicron}\nu\upsilon$ and $\delta\acute{\omicron}\rho\upsilon$, in prose, make $\gamma\acute{\omicron}\nu\alpha\iota\omicron\varsigma$ and $\delta\acute{\omicron}\rho\alpha\iota\omicron\varsigma$ in the Genitive. But the poets use $\gamma\tilde{\nu}\tilde{\omicron}\nu\omicron\varsigma$ and $\delta\tilde{\epsilon}\rho\omicron\varsigma$.

Ναῦς, in prose, is thus declined : *Sing. Nom.* ἡ ναῦς, *Gen.* νεώς, *Dat.* νηί, *Acc.* ναῦν. *Plur. Nom.* νῆες, *Gen.* νεών, *Dat.* ναυσί, *Acc.* ναῦς.

45. Redundants in the Nominative are,—

(1.) Several Masculines in ηρ and ωρ, as, κλητήρ and κλήτωρ· in ηρ and ης, as, πλασήρ, πλάσης : also, υἱός υιεύς.

(2.) Many Feminines in α and η, as, ἄχνα, ἄχνη· in ης and ος· and in ις and ια : also, ἀηδών and ἀηδώς.

(3.) Many Neuters in ος and ον, as, τὸ δένδρον, δένδρον· in ον and ιον, as, αἶθλον -ιον.

(4.) These also are redundant in the Nominative ; εραλός ια, βαθμός ις, αὐχμός μη, αὐτμήν μη, δελφίς ιν, ἀκλίς ιν, δις διν· with many others.

46. Several Nouns ending in ες, ως, and ης, are redundant in the Genitive ; as, *Nom.* νῆς, *Gen.* ῆς, and οός· Μίνως, *Gen.* ω and ωος· ὁ γέλως, ὠλος and ω· ἡ τρίγυρις, *Gen.* ἰδος and ἰος· ἡ διέμις, ἰδος and ἰος· ὁ δάρης, *Gen.* ς and ηλος· with some others.

SECTION V.—OF ADJECTIVE NOUNS.

1. ADJECTIVES are of one, two, or three terminations.

2. Adjectives of Three Terminations, ending in ος, ας, εις, ων, υς, are declined thus :—

		Singular.				
	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	
M.	καλός	ῆς	ῶ	όν	έ	
F.	καλή	ῆς	ῆ	ήν	ή	
N.	καλόν	ῆς	ῶ	όν	όν	

			Dual.	
	<i>Nom.</i>	<i>Acc.</i>	<i>Gen.</i>	<i>Dat.</i>
		ῶ	οῖν	
		ά	αῖν	
		ῶ	οιν	

		Plural.				
	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	
M.	καλοί	ῶν	αῖς	ές	οί	
F.	καλαι		αῖς	άς	αί	
N.	καλά		οίς	ά	ά	

		Singular.				
	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	
M.	πάς	παντός	παντί	πάντα	πάς	
F.	πάσα	πάσης	πάση	πάσαν	πάσα	
N.	πάν	παντός	παντί	πάν	πάν	

			Dual.	
	<i>Nom.</i>	<i>Acc.</i>	<i>Gen.</i>	<i>Dat.</i>
	M.	πάντε	πάντοιιν	
	F.	πάσα	πάσαιιν	
	N.	πάντες	πάντοιιν	

Plural.

<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. πάντες	πάντων	πᾶσι	πάντας
F. πᾶσαι	πάσων	πάσαις	πάσας
N. πάντα	πάντων	πᾶσι	πάντα

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
M. χαρί-εις	εντος	εντι	εντα	ει, εν
F. χαρί-εσσα	έσσης	έσση	εσσαν	εσσα
N. χαρί-εν	εντος	εντι	εν	εν

Dual.

<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. εντε	έντοιιν
F. έσσα	έσσαιιν
N. εντε	έντοιιν

Plural.

<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. εντες	έντων	εισι	εντας
F. εσσαι	έστων	έσσαις	έσσας
N. εντα	έντων	εισι	εντα

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
M. έκ-ών	όντος	όντι	όντα	ών
F. έκ-ῆσα	ήσης	ήση	ῆσαν	ῆσα
N. έκ-όν	όντος	όντι	όν	όν

Dual.

<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. όντε	όντοιιν
F. ήσα	ήσαιιν
N. όντε	όντοιιν

Plural.

<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. όντες	όντων	ῆσι	όντας
F. ῆσαι	ήτων	ήσαις	ήσας
N. όντα	όντων	ῆσι	όντα

Singular.

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
M. όξύς	έος	εί, ει	ύν	ύ
F. ειᾶ	είας	εία	ειᾶν	ειᾶ
N. ύ	έος	εί, ει	ύ	ύ

Dual.

<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. έε	έοιν
F. ειᾶ	ειᾶιν
N. έε	έοιν

Plural.			
<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. έες, εις	έων	έσι	έας, εις
F. ειαι	ειών	ειαις	ειας
N. έα	έων	έσι	έα

3. Adjectives ending in *ος* pure or *ρος* form the Feminine in *α* as, *άγιος, άγία, άγιον· καθαρός, καθαρά* : but those ending in *εος, οος*, or compounded of *πλόος*, in *η* as, *όγδοος, όγδοη· άπλόος, άπλόη*.

4. "Αλλος and *ος* form the Neuter in *ο*.

5. Πολύς and μέγας form their Neuter Singular *πολύ* and *μέγα*, and their Accusative Masculine *πολύν* and *μέγαν*. Their other Cases they borrow from *πολλός* and *μέγαλος* obsolete : so *Gen. πολλῶν, πολλῆς, πολλῶν, &c.*

6. Adjectives of Two Terminations, ending in *ν, ρ, or σ* pure, are declined thus :

Singular.				
<i>Nom. Voc.</i>		<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	τις	τινός	τινί	τινὸν
N.	τὶ			τὶ

Dual.		Gen. Dat.	
<i>Nom. Acc. Voc.</i>		<i>Gen. Dat.</i>	
M. F.	τινὲ	τινοῖν	

Plural.				
<i>Nom. Voc.</i>		<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	τινέες	τινῶν	τισὶ	τινάς
N.	τινὰ			τινὰ

Singular.					
<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	
M. F.	ἄρρ-ην	ενος	ενι	ενα	εν
N.	εν			εν	

Dual.		Gen. Dat.	
<i>Nom. Acc. Voc.</i>		<i>Gen. Dat.</i>	
M. F.	ενε	ένοιν	

Plural.				
<i>Nom. Voc.</i>		<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	ενεες	ένων	εσι	ενας
N.	ενα			ενσ

Singular.					
<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	
M. F.	άληθ-ης	έος, ῶς	έϊ, ει	έα, ἡ	ές
N.	ές			ές	ές

Dual.		Gen. Dat.	
<i>Nom. Acc. Voc.</i>		<i>Gen. Dat.</i>	
M. F.	έε, ἡ	έοιν, οῖν	

Plural.				
<i>Nom. Voc.</i>		<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	έεες, εις	έων, ῶν	έσι	έας, εις
N.	έα, ἡ			έα, ἡ

Singular.

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
M. F.	ἔνδοξ-ος	ς	ω	ον	ε
N.	ον			ον	ον

Dual.

	<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. F.	ω	οιν

Plural.

	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	οι	ων	οις	ςς
N.	α			α

Singular.

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
M. F.	ἀδάκρ-υς	υος	υι	υυ	υ
N.	υ			υ	υ

Dual.

	<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. F.	ἀδάκρ-υε	ύοιν

Plural.

	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	υες, υς	ύων	υσι	υας, υς
N.	υα			υα

Singular.

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>
M. F.	εὐδαίμ-ων	ονος	ονι	όνα	ον
N.	ον			ον	ον

Dual.

	<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. F.	ονε	όοιν

Plural.

	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	ονες	όνων	οσι	ονας
N.	ονα			ονα

7. Adjectives of Three Terminations are elegantly declined by Two; as, αἰώνιος, αἰώνιον: those of Two, by Three; as, ἀθάνατος, η, ον.

8. Adjectives of One Termination end in ζ, ς impure, ιν, ρ, ψ and are declined thus:—

Singular.

	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F. N.	ἤλι-ζ	κος	κι	κα

Dual.

	<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>
M. F.	κε	κοιν

Plural.

	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	κες	κων	ζι	κας
N.	κα			κα

9. The Comparative is declined thus :—

		Singular.		
	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	ἀμείν-ων	ονος	ονι	ονα, οα, ω
N.	ον			ον
		Dual.		
	<i>Nom. Acc. Voc.</i>	<i>Gen. Dat.</i>		
M. F.	ἀμείν-ονε	όνοιη		
		Plural.		
	<i>Nom. Voc.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
M. F.	ονες, οες, χς	όνων	οσι	ονας, οας, χς
N.	ονα, οα, ω			ονα, οα, ω

10. Adjectives ending in *ος* form the Comparative by changing *ς* into *τερος*, and the Superlative into *ταλος* as, *σεμνός, σεμνότερος, σεμνόταλος*.

11. But *ο*, after a short vowel, becomes *ω* as, *φρόνιμος, φρονιμώτερος, φρονιμώταλος*. Except *κενός, κενότερος, κενόταλος. ξενός, ξενότερος, ξενόταλος*.

12. If the preceding syllable is common, it is either *ότερος όταλος*, or *ώτερος ώταλος* as, *ίσος, ισότερος or ισώτερος, &c.* Such are also *ισχυρός, φανός*.

13. Adjectives ending in *εις* are changed into *έξερος* and *έξαλος*.

14. Those ending in *ις, αρ,* and *χς*, take to themselves *τερος* and *ταλος*.

15. Those that end in *ης, υς,* and *ας*, add to their Neuters *τερος* and *ταλος*.

16. Adjectives ending in *ην* and *ων* add to their Nominatives Plural *τερος* and *ταλος*.

17. Those ending in *ξ* change *ος* of their Genitive into *ίσερος* and *ίσαλος*.

εις,	Χαρίεις,	έξερος,	έξαλος
ις,	Γάρις	τερος,	ταλος
αρ,	Μακάρ,		
χς,	‘Απλῆς,		
ης,	Εύσεθής,	ές, τερος,	ταλος
υς,	Εύρϋς, ύ,	τερος,	ταλος
ας,	Μέλας, αν,		
ην,	Τέρην, ενες,		
ων,	Πρόφρων, ονες,		
ξ,	Βλάξ, κος,	ίσερος,	ίσαλος

18. Adjectives in *υς* are also changed into *ιων, ισος* as, *εύρϋς, εύριων, εύριος*.

19. Some change *ος* into *εξερος, ισερος, αιτερος* as, *λάλος, λαλίσερος, μέσος, μεσαίτερος*.

20. A few drop a vowel ; as, *φίλος, φίλτερος, φίλτατος*.

21. The following Adjectives are compared irregularly :—

‘Εσθλός,	ἀμείνων, ἀρείων	ἀγαθώτατος, ἄριστος.
or ‘Αγαθός,	βελίτων, or βέλτερος,	κρείσσων· βέλτιστος, κράτιστος.
	λωίων, φέριτερος	λῶϊσος, φέριστατος, or φέρισιος.

Κακός,	κακώτερος, or κακίων, χείρων, or χερείων. κάκιος, χείριος.
Μέγας,	μείζων, μέγιστος.
Μικρός,	μικρότερος, μειών· μειότερος, μείστος.
or Ἐλαχύς,	ἐλάσσων, ἥσσων· ἐλάχιστος, ἥκιος.
Ὀλίγος,	ὀλιγίσερος, ὀλίγιος.
Πολύς,	πλείων, πλείσιος.
Ῥάδιος,	ῤάων, ῤάσιος.

22. The following Adjectives want the Positive, and most of them are derived from Adverbs ; καρδίων, κέρδιος· δεύτερος, δέυταλος· ἀνώτερος, ἀνώταλος· κατώτερος, κατώταλος· and others. Ἀνθρώπινος, ἀνθρωπινέστατος· αὐτός, αὐτότατος, want the Comparative. Ἐσχατός, the last ; πύμαλος, the utmost ; κύδιος, most famous ; want the Positive and Comparative.

23. Comparatives and Superlatives are generally declined like other Adjectives.

24. Εἷς, δύο, ἄμφω, τρεῖς, τέσσαρες, are thus declined :—

Singular.

Nom. Voc.	Gen.	Dat.	Acc.
M. Εἷς	ἑνός	ἐνί	ἕνα
F. μία	μιᾶς	μιᾷ	μίαν
N. ἓν	ἐνός	ἐνί	ἓν

Dual.

Nom. Acc. Voc.	Gen.	Dat.
M. Δύο or Δύω Ἄμφω	δυσῶν (δυσῖν, Fem.) ἀμφοῖν	δυσί

Plural.

Nom. Acc. Voc.	Gen.	Dat.	Acc.
M. F. Τρ-εῖς (ία, Neut.)	τῶν	σὶ	
Nom. Voc.	Gen.	Dat.	Acc.
M. F. Τέσσαρ-ες (α, Neut.)	ων	σι	ας (α, Neut.)

25. Other Numerals, to ἑκατὸν, a hundred, are indeclinable.

26. Πρῶτος and the other Ordinals are declined as καλός.

27. Letters express numbers : the nine first, units ; the eight next, tens ; the rest, hundreds.

28. Only ς is irregularly inserted to express 6, 5 to express 90, and Ϟ to express 900.

29. Letters with points subjoined stand for thousands ; as, α, 1000 ; β, 2000, &c.

30. The Capital I stands for 1 ; II, 5 ; Δ, 10 ; X, 1000 ; M, 10,000, &c.

SECTION VI.—OF PRONOUNS.

1. THERE are eighteen Pronouns ; of which nine are Primitives, ἐγώ, σύ, ἔτος, ἐκεῖνος, αὐτός, ὅς, τις, δεῖνα.

2. Eleven are Derivatives ; ἐμός, σός, ὅς or ἑός, νωίτερος, σφωίτερος, ἡμέτερος, ὑμέτερος, σφέτερος, ἡμεδαπός, ὑμεδαπός, and ποδαπός.

3. Ἐγώ, σὺ, and Ἔ, are Substantives, and are declined thus :—

Singular.						
Nom.	Gen.	Dat.	Acc.			
ἐγώ	ἐμοῦ, μου	ἐμοί, μοί	ἐμέ, μέ			
Dual.						
Nom. Acc.				Gen. Dat.		
νῶϊ, νῶ				νῶϊν, νῶν		
Plural.						
Nom.	Gen.	Dat.	Acc.			
ἡμεῖς	ἡμῶν	ἡμῖν	ἡμᾶς			
Singular.						
Nom.	Gen.	Dat.	Acc.	Voc.		
σὺ	σοῦ	σοί	σέ	σὺ		
Dual.						
Nom. Acc.				Gen. Dat.		
σφῶϊ, σφῶ				σφῶϊν, σφῶν		
Plural.						
Nom.	Gen.	Dat.	Acc.	Voc.		
ὑμεῖς	ὑμῶν	ὑμῖν	ὑμᾶς	ὑμεῖς		
Singular.						
		Gen.	Dat.	Acc.		
		ἔ	οἶ	έ		
Dual.						
Nom. Acc.				Gen. Dat.		
σφωέ, σφέ				σφωῖν, σφῖν		
Plural.						
Nom.	Gen.	Dat.	Acc.			
σφεῖς	σφῶν	σφίσι	σφᾶς			

4. The rest are declined like Adjectives of Three Terminations in ος of which eight are called Possessives :

ἐμός, ἐμή, ἐμόν	σφωῖτερος, α, ον
ἡμέτερος, α, ον	ὑμέτερος, α, ον
νωῖτερος, α, ον	ἐός or ὄς, ἐή or ἡ, ἐόν or ὄν
σφέτερος, α, ον	σός or τεός, σή or τεή, σόν or τεόν

5. But ἐκεῖνος, ἕτος, αὐτός, are Primitives, and make the Neuter in ο.

Singular.			
Nom.	ἕτος	αὐτή	τῆτο
Gen.	ἑτάς	ταύτης	τῆτας
Dat.	ἑτάτῳ	ταύτῃ	τῆτάτῳ
Acc.	ἑτόσον	ταύτην	τῆτο
Dual.			
Nom. Acc.	ἑτάτῳ	ταῦτα	τῆτω
Gen. Dat.	ἑτατοῖν	ταῦταιν	τῆτοιν

Plural.

<i>Nom.</i>	ῥῆτοι	αὐται	ταῦτα
<i>Gen.</i>	ῥῆτων		
<i>Dat.</i>	ῥῆτοις	ταύταις	ῥῆτοις
<i>Acc.</i>	ῥῆτας	ταύτας	ταῦτα

6. In like manner are declined its compounds, *τοι-ῥτος, τοσ-ῥτος, τηλικ-ῥτος*: so, *Nom.* τηλικῥτος, τηλικαῦτη, τηλικῥτο. *Gen.* τηλικῥτας, τηλικαῦτης, τηλικῥτας, &c.

7. If an Article be put before αὐτός, it signifies *the same*; as, ὁ αὐτός, ἡ αὐτή, τὸ αὐτὸν, (or τάντὸ, or τάντων.)

8. ὅς, ἧ, ὅ, who, or which, is declined like ὅς, his; only in the Nominative and Accusative Singular; *Nom.* ὅς, ἧ, ὅ. *Acc.* ὄν, ἧν, ὄ.

9. These Compounds want the Nominative:—

	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>
<i>Singular.</i>	ἑμαυτ-ῥ, ἧς, ῥ σεαυτ-ῥ, ἧς, ῥ ἑαυτ ῥ, ἧς, ῥ	ῥ ἧ ῥ	ὄν, ἧν, ὄ
<i>Plural.</i>	ἑμαυτ-ῶν, ῶν, ῶν σεαυτ-ῶν, ῶν, ῶν ἑαυτ-ῶν, ῶν, ῶν	οῖς, αῖς, οῖς	ῥς, ἄς, ἄ

10. The Indefinite Pronoun δεῖνα is thus declined:—

Singular.

	<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	ὁ δεῖνα, or δεῖς	ἡ δεῖνα	τὸ δεῖνα
<i>Gen.</i>	τῆ δεῖνος, or δεῖνατος	τῆς δεῖνος	τῆ δεῖνος
<i>Dat.</i>	τῷ δεῖνι, and δεῖνατι	τῇ δεῖνι	τῷ δεῖνι
<i>Acc.</i>	τὸν δεῖνα	τὴν δεῖνα	τὸ δεῖνα

11. Most Pronouns want the Vocative: when they have it, it is like the Nominative.

SECTION VII.—OF AUXILIARY VERBS.

1. THERE are five Moods; the Indicative, the Imperative, the Optative, the Subjunctive, and the Infinitive.

2. There are nine Tenses; the Present, the Imperfect, the First Future, the First Indefinite, the Preterperfect, the Preterpluperfect, the Paulo-post-Future, (which is only used in the Passive Voice, and expresses a thing that is quickly to be,) the Second Future, and the Second Indefinite.

3. The Indefinite Tenses are so called because of the various times to which they refer; for they are often used indifferently either for the Imperfect, Perfect, or Pluperfect; though mostly for the Perfect.

4. But they are sometimes used for the Present, and also for the Future; especially in Imperatives and Subjunctives.

5. There is but one Auxiliary Verb, which is εἰμι, I am.
6. It is conjugated thus :

Present, Εἰμι· Future, ἔσομαι· Perfect, ἤν.

INDICATIVE MOOD.

Present.	Singular. Εἰμι, εἶς or εἶ, ἐσί·	Dual. ἐσόν, ἐσόν
	Plural. ἐσμέν, ἐσεῖ, εἰσί.	
Imperf. & Perf. S.	Ἦν, ἦς, ἦ or ἦν·	D. ἦτον, ἦτην· P. ἦμεν, ἦτε, ἦσαν.
Preterpluperf. S.	Ἦμην, ἦσο, ἦτο·	D. ἦμεθον, ἦσθον, ἦσθην·
	P. ἦμεθα, ἦσθε, ἦντο.	
Future.	S. ἔσομαι, ἔσῃ, ἔσεσται·	D. ἐσόμεθον, ἐσεσθον, ἐσεσθον,
	P. ἐσόμεθα, ἐσεσθε, ἔσονται.	

IMPERATIVE MOOD.

Present.	S. Ἴσθι or ἔσθι, ἔσω, ἔσω·	D. ἔσον, ἔσων.	P. ἔξε, ἔξωσαν.
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OPTATIVE MOOD: Εἴθε.

Pres. & Perf.	S. Εἴ-ην, ης, η·	D. ητον, ἦτην·	P. ημεν, ητε, ησαν.
Future.	S. Ἐσ-οίμην, οιο, οίλο·	D. οίμεθον, οίσθον, οίσθην.	
	P. οίμεθα, οίσθε, οιντο.		

SUBJUNCTIVE MOOD.

Pres. & Perf.	S. ᾧ, ᾗς, ᾗ·	D. ᾗτον, ᾗτον·	P. ᾧμεν, ᾗτε, ᾧσι.
Future.	S. ᾒσ-ωμαι, η, ηται·	D. ᾧμεθον, ᾗσθον, ᾗσθον.	
	P. ᾧμεθα, ᾗσθε, ᾠνται.		

INFINITIVE MOOD.

Pres. & Perf. Εἶναι. Fut. ἔσεσθαι

PARTICIPLES.

Present.	N. ᾶν, ᾶσα, ᾶν,	Fut. N. ἐσόμεν-ος, η, ον
	G. ᾶντος, ᾶσης, ᾶντος.	G. σ, ης, σ, &c.

SECTION VIII.—OF REGULAR VERBS IN Ω.

1. THERE are four Conjugations of Verbs in ω, known by the characteristic letter.

2. The characteristic letter is that which precedes the ω.

3. The characteristic letters of the First Conjugation are π, β, φ, πλ of the Second, κ, γ, χ, σσ, τλ of the Third, τ, δ, θ, ζ, ω pure; of the Fourth, λ, μ, ν, ρ, μν.

4. The First Conjugation forms the First Future in ψω, and the Perfect in φα· the Second, in ζω, and the Perfect in χα· the Third, in σω, and the Perfect in κα· the Fourth, in ῶ, and the Perfect in κα.

5. The First Future Tense of the Fourth Conjugation, and the Second Future of all the Conjugations, circumflex the original ω.

6. The Perfect Tense, and all those derived from it, have an Augment in the beginning.

7. The Augment is twofold; (1.) That of the Quantity, which

changes α, ε, into η· ο into ω· as, ἄγω, ἦχα· ἐλπίζω, ἦλπιχα· ὀρύττω, ὄρυχα. (2.) The Syllabic, which is ε prefixed to the Consonant; as, ψάλλω, ἔψαλχα.

8. If a single consonant, or a mute with a liquid following it, begins a Verb, the Perfect repeats the first consonant with ε· as, λέγω, λέλεχα· γράφω, γέγραφα.

9. Four Verbs beginning with α have no Augment; ἄω, ἄον· αἶω, αἶον· ἀηθέσσω, ἀήθεσσον· ἀηθίζομαι, ἀηθίζομην.

10. Likewise Verbs in οι have no Augment.

11. But a few take ω for οι· as, οἰμῶζω, ὤμωζον.

12. In Compound Verbs, if there is no Preposition, the Augment is at the beginning; as, φιλοσοφῶ, ἐφιλοσόφον· αὐτομολέω, ἠυτομόλεον.

13. So it is also in Verbs compounded with εὑ and δυς, if a consonant or immutable vowel follows; as, δυςυχῶ, ἐδυεύχεον.

14. But if a changeable vowel or diphthong follow, the Augment is in the middle; as, εὐορκῶ, εὐόρκεον.

15. If the Verb is compounded with a Preposition that does not change the signification, the Augment is commonly at the beginning; as, εὐδῶ, and καθεύδω, I sleep, ἐκάθευδον.

16. Or, if it is compounded with α Privative; as, ἀφρονέω, ἠφρόνεον.

17. But if the Preposition changes the signification, the Augment is generally in the middle; as, προσβάλλω, προσέβαλλον.

18. Some few have an Augment both in the beginning and middle; as, ἀνορθῶ, ἠνώρθοον.

19. Some Verbs beginning with ε take ι for their Augment; as, ἔλχω, εἶλχον.

20. The Augment goes no farther than the indicative Mood, except in the Perfect and Paulo-post-Future Tenses.

21. But some few Verbs keep their Augment through all the Moods; as, ἔπω, Ind. 2. εἶπον, εἶπε, εἶποιμι, εἶπω, εἶπειν, εἶπών.

22. Verbs have three Voices; the Active, Passive, and Middle Voice.

23. The Middle Voice is declined like the Active in the Perfect and Preterpluperfect Tenses; like the Passive in all other Tenses. Its signification is generally Active, especially in the Perfects, Indefinites, and Futures; but its Present and Imperfect, being always the same as in the Passive, signify either Actively or Passively.

24. When the First Person Plural ends in μεν, the First Person Dual is wanting; but when the Third Person Plural ends in σι or ται, the Third Dual is like the Second.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.	Dual.	Plural.
Present.	τυπῆ-ω εἰς εἰ	ετον ετον	ομεν ετε χσι
Imperf.	ἔτυπῆ-ον ες ε	ετον ἐτην	ομεν ετε ον
Fut. 1.	τύψ-ω εἰς εἰ	ετον ετον	ομεν ετε χσι
Indef. 1.	ἔτυψ-α ας ε	ατην ἀτην	αμεν ατε αν

	Singular.			Dual.		Plural.		
Fut. 2.	τυπ-ῶ	εἶς	εἷ	εἵτον	εἵτον	ἕμεν	εἶτε	ἕσι
Indef. 2.	ἕτυπ-ον	ες	ε	ετον	έτην	ομεν	ετε	ον
Perfect.	τέτυφ-α	ας	ε	ατον	ατον	αμεν	ατε	ασι
Preterpl.	έτετύφ-ειν	εις	ει	ειτον	είτην	ειμεν	ειτε	εισιν

IMPERATIVE MOOD.

	Singular.		Dual.		Plural.	
Pres. & Imperf.	τύπ-ε	έτω	ετον	έτων	ετε	έτωσαν
Indef. 1.	τύψ-ον	άτω	ατον	άτων	ατε	άτωσαν
Indef. 2.	τύπ-ε	έτω	ετον	έτων	ετε	έτωσαν
Perf. & Preterpl.	τέτυφ-ε	έτω	ετον	έτων	ετε	έτωσαν

OPTATIVE MOOD : Εἴθε.

	Singular.		Dual.		Plural.	
Pres. & Imp.	τύπ-οιμι	οις οἱ	οἶτον	οἶτην	οἶμεν	οἶτε οἶεν
Fut. 1.	τύψ-οιμι					
Perf. & Plup.	τέτύφ-οιμι					
Indef. 2.	τύπ-οιμι					
Indef. 1.	τύψ-αιμι	αις αἱ	αιτον	αἶτην	αιμεν	αιτε αιεν
Fut. 2.	τυπ-οἴμι	οἷς οἶ	οἶτον	οἶτην	οἶμεν	οἶτε οἶεν

SUBJUNCTIVE MOOD : Ἐάν.

	Singular.		Dual.		Plural.	
Pres. & Imp.	τύπ-ῶ	ἦς ἦ	ἦλον	ἦλον	ῶμεν	ἦτε ῶσι
Ind. 1. Fut. 1.	τύψ-ῶ					
Ind. 2. Fut. 2.	τύπ-ῶ					
Perf. & Plup.	τετύφ-ῶ					

INFINITIVE MOOD.

Pres. & Imp.	τυπῆιν	Fut. 1.	τύψειν	Indef. 1.	τυψαι
Perf. & Plup.	τελυφέναι	Fut. 2. & Indef. 2.	τυπεῖν		

PARTICIPLES.

Pres. & Imp.	τύπ-ων	ῥσα ὄν	Indef. 1.	τύψ-ας	ασα ἄν
Fut. 1.	τύψ-ων		Perf. & Plup.	τελυφώς	υῖα ὄς
Indef. 2.	τυπῶν		Fut. 2.	τυπῶν	ῥσα ἔν

Cognate Tenses in the Active Voice.

	Indic.	Imper.	Opt.	Subjunc.	Infin.	Partic
Pres.	τύπῶ	τύπε	τύποιμι	τύπῶ	τύπειν	τύπων
Imperf.	ἕτυπον					
Perf.	τέτυφα	τέτυφε	τέτύφοιμι	τέτύφῶ	τελυφέναι	τελυφώς
Preterpl.	έτετύφειν					
Fut. 1.	τύψῶ		τύψοιμι		τύψειν	τύψων
Indef. 1.	ἕτυψα	τύψον	τύψαιμι	τύψῶ	τύψαι	τύψας
Indef. 2.	ἕτυπον	τύπε	τύποιμι	τύπῶ	τυπεῖν	τυπῶν
Fut. 2.	τυπῶ		τυποῖμι		τυπεῖν	τυπῶν

The First Future in Liquids is formed like the Second :—

Fut 1.	σπερῶ	σπεροῖμι	σπερεῖν	σπερῶν
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PASSIVE VOICE.

INDICATIVE MOOD.

Present.	S. τύπ-ομαι η εἶαι	D. ὀμειθον	εσθον	εσθον
	P. ὀμεθα εσθε ονῆαι			
Imperf.	S. ἐτυπ-όμην ε εἶο	D. ὀμειθον	εσθον	εσθην
	P. ὀμεθα εσθε οντο			
Perfect.	S. τέτυ-μμαι ψαι πῆαι	D. μμειθον	φθον	φθον
	P. μμεθα φθε μμμένοι (εἰσι)			
Preterpl.	S. ἐτετύ-μμην ψω πῆο	D. μμειθον	φθον	φθην
	P. μμεθα φθε τετυμμένοι (ἦσαν)			
Paulo-post F.	S. τετύψ-ομαι η εἶαι	D. ὀμειθον	εσθον	εσθον
	P. ὀμεθα εσθε ονῆαι			
Indef. 1.	S. ἐτύφθ-ην ης η	D. ητον	ἦτην	
	P. ημεν ητε ησαν			
Indef. 2	S. ἐτύπ-ην			
Fut. 1.	S. τυφθήσ-ομαι η εἶαι	D. ομειθον	εσθον	εσθον
	P. ὀμεθα εσθε ονῆαι			
Fut. 2.	S. τυπήσ-ομαι			

IMPERATIVE MOOD.

Pres. & Imperf.	S. τύπ-ε εσθω	D. εσθον	εσθων	P. εσθε
	εσθωσαν			
Perf. & Preterpl.	S. τέτυ-ψο φθω	D. φθον	φθων	P. φθε
	φθωσαν			
Indef. 1.	S. τύφθ-ητι ἦτω	D. ητον	ἦτων	P. ἦτε
	ἦτωσαν			
Indef. 2.	S. τύπ-ηθι			

OPTATIVE MOOD: Εἶθε.

Pres. & Imp.	S. τυπ-οίμην οιο οἶο	D. οἶμειθον	οισθον	οίσθην
	P. οἶμεθα οισθε οἶντο			
Fut. 1.	S. τυφθήσ-οίμην			
Fut. 2.	S. τυπησ-οίμην			
Paulo-post F.	S. τετύψ-οίμην			
Ind. 1.	S. τυφθεί-ην ης η	D. ἦλον	ἦτην	P. ἦμεν
	ἦτε ἦσαν			
Ind. 2.	S. τυπέ-ην			
Perf. & Plup.	S. τετυμμένος εἶην εἶης εἶη	D. τετυμμένος εἶητον		
	εἶήτην P. τετυμμένοι εἶημεν εἶητε εἶησαν			

SUBJUNCTIVE MOOD: Ἐάν.

Pres. & Imp.	S. τύπ-ωμαι η ἦαι	D. ὀμειθον	ἦσθον	ἦσθον
	P. ὀμεθα ἦσθε ὠνῆαι			
Fut. 1.	S. τυφθήσ-ωμαι			
Ind. 1.	S. τυφθ-ῶ ἦς ἦ	D. ἦλον	ἦλον	P. ὤμεν
	ἦτε ὠσι			
Ind. 2.	S. τυπ-ῶ			
Perf. & Plup.	S. τετυμμένος ὦ ἦς ἦ	D. τετυμμενω ἦλον ἦλον		
	P. τετυμμένοι ὦμεν ἦτε ὠσι			

INFINITIVE MOOD.

Pres. & Imperf.	τύπῆσθαι	Perf. & Plup.	τετύφθαι
Paulo-post Fut.	τετύψῃσθαι	Indef. 1.	τυφθῆναι
Indef. 2.	τυπῆναι	Fut. 1.	τυφθήσεσθαι
Fut. 2.	τυπήσεσθαι		

PARTICIPLES.

Pres. & Imp.	τυπλόμενος ἢ ὄν	Perf. & Plup.	τελυμμένος
Paulo-post F.	τεψύόμενος	Fut. 1.	τυφθισόμενος
	Fut. 2.	τυπησόμενος	
Indef. 1.	τυφθ-εις εἶσα ἐν	Indef. 2.	τυπ-εις

Cognate Tenses in the Passive Voice.

Present and Imperfect.

Indic.	τύπλομαι, ἐτυπλόμην,	Imper.	τύπῃε,	Opt.	τυπλοίμην,	Subj.	τύπλωμαι,	Infin.	τύπῆσθαι,	Part.	τυπλόμενος.
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Perfect and Preterpluperfect.

Indic.	τέλυμμαι, ἐτέλυμμην,	Imper.	τέτυψο,	Opt.	τελυμμένος εἶην,	Subj.	τελυμμένος ᾧ,	Infin.	τετύφθαι,	Part.	τελυμμένος.
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Paulo-post Futurum.

Indic.	τετύφομαι,	Opt.	τεψύλοίμην,	Infin.	τετύψῃσθαι,	Part.	τεψύόμενος.
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Indefinite 1.

Indic.	ἐτύφην,	Imper.	τύφθητι,	Opt.	τυφθείην,	Subj.	τυφθῶ,	Infin.	τυφθῆναι,	Part.	τυφθείς.
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Future 1.

Indic.	τυφθήσομαι,	Opt.	τυφθησοίμην,	Subj.	τυφθήσωμαι,	Infin.	τυφθήσεσθαι,	Part.	τυφθησόμενος.
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Indefinite 2.

Indic.	ἐτύπην,	Imper.	τύπηθι,	Opt.	τυπείην,	Subj.	τυπῶ,	Infin.	τυπῆναι,	Part.	τυπείς.
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Future 2.

Indic.	τυπήσομαι,	Opt.	τυπησοίμην,	Infin.	τυπήσεσθαι,	Part.	τυπησόμενος.
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MIDDLE VOICE.

The Present and Imperfect are the same in all Moods as the Passive.

INDICATIVE MOOD.

Perfect.	S.	τέτυπ-α	ας	ε	D.	ατον	ατον	P.	αμεν
		ατε	ασι						
Preterpl.	S.	ἐτετύπ-ειν	εις	ει	D.	ειτον	είτην	P.	ειμεν
		ειτε	εισαν						
Indef. 1.	S.	ἐτυψ-άμην	ω	αλο	D.	άμεθον	ασθον	άσθην	
		P.	άμεθα	ασθε	αντο				

Fut. 1.	S. τύψ-ομαι ἢ εἶναι P. ὀμεθα εσθε ονῖαι	D. ὀμεθον	εσθον	εσθον
Indef. 2.	S. ἐτυπ-όμεν ἔ εἶο P. ὀμεθα εσθε ονῖο	D. ὀμεθον	εσθον	ἐσθην
Fut. 2.	S. τυπ-ῶμαι ἢ εἴται P. ἔμεθα εἴσθε ἔνῖαι	D. ἔμεθον	εἴσθον	εἴσθον
Fut. 1.	S. σπερ-ῶμαι ἢ εἴται ἔμεθα εἴσθε ἔνῖαι	D. ἔμεθον	εἴσθον	εἴσθον

IMPERATIVE MOOD.

Perf. & Plup.	S. τέτυπ-ε ἔτω ἔτωσαν	D. εστον	ἔτων	P. εστε
Indef. 1.	S. τύψ-αι ἀσθω ἀσθωσαν	D. ασθον	ἀσθων	P. ασθε
Indef. 2.	S. τύπ-ε ἐσθω ἐσθωσαν	D. εσθον	ἐσθων	P. εσθε

OPTATIVE MOOD : Εἴθε.

Perf. & Plup.	S. τετύπ-οιμι οἷς οἷ οἷτε οἷεν	D. οἷον	οἷην	P. οἷμεν
Indef. 1	S. τυψ-αίμην αἰο αἰο αἰμεθα αἰσθε αἰνῖο	D. αἰμεθον	αἰσθον	αἰσθην
Fut. 1.	S. τυψ-οίμην οἰο οἷο P. οἰμεθα οἰσθε οἰνῖο	D. οἰμεθον	οἰσθον	οἰσθην
Indef. 2	S. τυπ-οίμην οἰο οἷο P. οἰμεθα οἰσθε οἰνῖο	D. οἰμεθον	οἰσθον	οἰσθην
Fut. 2.	S. τυπ-οίμην οἷο οἷο P. οἰμεθα οἷσθε οἷνῖο	D. οἰμεθον	οἷσθον	οἷσθην

SUBJUNCTIVE MOOD : Ἐάν.

Perf. & Plup.	S. τελέπ-ω ης ἦ ἦτε ωσι	D. ἦον	ἦον	P. ὦμεν
Ind. 1. & Fut. 1.	S. τύψ-ωμαι ἦ ἦναι P. ὦμεθα ἦσθε ὠνῖαι	D. ὦμεθον	ἦσθον	ἦσθον
Indef. 2.	S. τύπ-ωμαι ἦ ἦναι P. ὦμεθα ἦσθε ὠνῖαι	D. ὦμεθον	ἦσθον	ἦσθον

Cognate Tenses in the Middle Voice.

Present and Imperfect.

Indic. τύπλομαι, ἐτυπλόμην, Imper. τύπλις, Opt. τυπλοίμην, Subj. τύπλωμαι, Infin. τύπλῆσθαι, Part. τυπλόμενος.

Future 1.

Indic. τύφομαι, Opt. τυφοίμην, Infin. τύφῆσθαι, Part. τυφόμενος.

Indefinite 1.

Indic. ἐτυφάμην, Imper. τύφαι, Opt. τυφαίμην, Subj. τύφωμαι, Infin. τυφασθαι, Part. τυφάμενος.

Perfect and Preterpluperfect.

Indic. τέλυπα, ἐτέλυπεν, Imper. τέλυπε, Opt. τελύποιμι, Subj. τελύπω, Infin. τελυπέναι, Part. τελυπώς.

Indefinite 2.

Indic. ἐτυπόμην, Imper. τυπέ, Opt. τυποίμην, Subj. τύπωμαι, Infin. τυπέσθαι, Part. τυπόμενος.

Future 2.

Indic. τυπέμαι, Opt. τυποίμην, Infin. τυπεῖσθαι, Part. τυπέμενος.

Future 1, (Liquids.)

Indic. σπερῆμαι, Opt. σπεροίμην, Infin. σπερεῖσθαι, Part. σπερέμενος.

A Verb Deponent in *ομαι* forms the Second Future and Second Indefinite Tenses as those of the Middle Voice; as, *πυθέμαι, ἐπυθόμην*: the First Future and First Indefinite as those of the Middle and Passive Voice; as, *δέξομαι, ἐδέξάμην, δεχθήσομαι, ἐδέχθην*: the other Tenses as those of the Passive.

The Tenses that are Passively formed have a Passive signification; the others, mostly an Active.

Few Verbs have all the Tenses.

A Verb Deponent is thus conjugated:—

INDICATIVE MOOD.

Pres. *δέχομαι*, Imp. *ἐδέχομην*, Fut. 1. *δέξομαι*, Indef. 1. *ἐδέξάμην*, Perf. *δέδεγμαι*, Preterpl. *ἐδέδεγμην*, Paulo-post F. *δέδεξομαι*, Indef. 2. *ἐδέχθην*, Fut. 2. *δεχθήσομαι*.

IMPERATIVE.

Pres. *δέχε*, Indef. 1. *δέξαι*, Perf. *δέδεξε*, Indef. 2. *δέχθητι*.

OPTATIVE.

Pres. *δεχοίμην*, Fut. 1. *δεξοίμην*, Indef. 1. *δεξάιμην*, Perf. *δεδεγμένος εἶην*, Paulo-post F. *δέδεξοίμην*, Indef. 2. *δεχθείην*, Fut. 2. *δεχθήσοίμην*.

SUBJUNCTIVE.

Pres. *δέχωμαι*, Indef. 1. *δέξωμαι*, Perf. *δεδεγμένος ᾶ*, Indef. 2. *δεχθῶ*.

INFINITIVE.

Pres. *δέχεσθαι*, Fut. 1. *δέξεσθαι*, Indef. 1. *δέξασθαι*, Perf. *δεδέχθαι*, Paulo-Post F. *δέδεξεσθαι*, Indef. 2. *δεχθῆναι*, Fut. 2. *δεχθήσεσθαι*.

PARTICIPLES.

Pres. *δεχόμενος*, Fut. 1. *δεξόμενος*, Indef. 1. *δεξάμενος*, Perf. *δεδεγμένος*, Paulo-post F. *δέδεξόμενος*, Indef. 2. *δεχθείς*, Fut. 2. *δεχθήσόμενος*.

SECTION IX.—OF CONTRACT VERBS.

1. VERBS in *άω, έω, όω*, contract all the Persons of the Present and Imperfect: in the other Tenses, they are conjugated as other Verbs.

2. The First Future and Perfect lengthen the last syllable but one, by changing *α, ε*, into *η*· *ο* into *ω*· as, *τιμάω, τιμήσω, τετίμηκα· φιλέω, φιλήσω, πεφίληκα· χρυσάω, χρυσάσω, χεχρύσωκα*.

3. The Perfect Passive casts away *κ*, as in the Fourth Conjugation.

4. But Verbs in *άω*, that have *ε*, *ι*, *λ*, or *ρ* pure, before *αω*, form their Future in *ασω*, and Preterperfect in *ακα*· as, *εάω*, *εάσω*, *εΐακα*.

5. Also *δικάω*, *διφάω*, *δράω*, *θλάω*, *κλάω*, *μάω*, and *μιμάω*, *νάω*, *πάω*, *σπάω*, *ταλάω*, *φθάω*, *φλάω* : Verbs redundant in *αννύω* or *άσχω*· as, *πεΐάω* or *πεΐαννύω*, *δράω* or *διδράσχω*.

6. A few have both *ήσω* and *άσω*· as, *άλοάω*, *άνιάω*, *άφάω*, *ίλάω*, *κνάω* *κρεμάω*, *μηκάω*, *πελάω*, *πσινάω*, *πσειράω*, *ππεράω*. *άράομαι*, *μοιράομαι*.

7. Sometimes *κ* in the Preterperfect is rejected, and the last but one shortened ; as, *γέΐηκα*, *γέΐαα*· *εΐηκα*, *εΐαα*· whence the usual Participles, *γεΐώς*, *γεΐώς*· *εΐώς*, *εΐώς*.

8. Some Verbs in *έω* make *εσω* and *εκα*· as, *αΐδέω*, *αΐσχέω*, *άλέω*, *άρκέω*, *έμέω*, *έω*, *ζέω*, *κέω*, *νεικέω*, *ξέω*, *όλέω*, *τελέω*, *τρέω* : and Redundants in *εννύω* or *έσχω*· as, *άμφιέω* or *άμφιεννύω*, *άρώω* or *αρέσχω*.

9. Some have both *έσω*, *εκα*, and *ήσω*, *ηκα*· as, *αΐνέω*, *βλέω*, *κηδέω*, *κορέω*, *κοτέω*, *ποθέω*, *εσρέω*, *φορέω*, *αΐδέομαι*, *άκέομαι*, *άχθέομαι*, *μαχέομαι*· *γαμέω*, *ήσω*, *έσω*· *πονέω*, *ήσω*, *έσω*· *δέω*, *δήσω*, *δέδεκα*· *καλέω*, *καλέσω*, *κέκληκα*.

10. Some Dissyllables in *έω* make *εύσω*, *ευκα*· as, *θέω*, *νέω*, *πνέω*, *πλέω*, *ρέω*, *χέω*.

11. Some Verbs in *όω* make *όσω*, *οκα*· as, *άρώω*, *άρώσω*, *ήροκα*· *έννόω*, *έμόω*, *όνόω* : but *βόω* has *βόσω* and *βώσω*.

12. Circumflex Verbs generally want the Second Indefinite, Second Future, and Preterperfect Middle.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

1. S. τιμ-άω ω̄, άεις άς, άσι, ά̄	D. άέλον, ά̄λον άέλον ά̄λον,
P. άομεν ω̄μεν, άειτε ά̄τε, άσσι ω̄σι	
2. S. φιλ-έω ω̄, έεις εις, έει εῑ,	D. έέλον εῑλον, έέλον εῑλον,
P. έομεν ε̄μεν, έειτε εῑτε, έσσι ε̄σι	
3. S. χρυσ-όω ω̄, όεις ο̄ς, όσι ο̄ι,	D. όέλον ε̄λον, όέλον ε̄λον,
P. όομεν ε̄μεν, όειτε ε̄τε, όσσι ε̄σι	

Imperfect.

1. S. έτίμ-αον ων, ας ας, αε α,	D. άέλον ά̄λον, αέτην ά̄την,
P. άομεν ω̄μεν, άειτε ά̄τε, αον ων	
2. S. έφίλ-εον εν, ες εις, εε ει,	D. έέλον εῑλον, έέτην εῑτην,
P. έομεν ε̄μεν, έειτε εῑτε, εον εν	
3. S. έχρυσ-οον εν, ος ες, οε ε,	D. όέλον ε̄λον, όέτην ε̄την,
P. όομεν ε̄μεν, όειτε ε̄τε, οον εν	

IMPERATIVE.

Present and Imperfect.

1. S. τιμ-αε α, αέτω ά̄τω,	D. άέλον ά̄λον, αέτων ά̄των,	P. άειτε
ά̄τε, αέτωσαν ά̄τωσαν		
2. S. φίλ-εε ει, εέτω είτω,	D. έέτον εῑτον, έέτων είτων,	P. έειτε
εῑτε, εέτωσαν είτωσαν		
3. S. χρυσ-οε ε, οέτω έτω,	D. όέτον ε̄τον, οέτων έτων,	P. ός ε
ε̄τε, οέτωσαν έτωσαν		

OPTATIVE.

Present and Imperfect.

1. S. τιμ-άοιμι ᾧμι, αῖσις ᾧς, αἰοῖς ᾧ, D. αἰοῖτον ᾧτον, αἰοῖτην ᾧτην,
P. αἰοίμεν ᾧμεν, αἰοῖτε ᾧτε, αἰοῖεν ᾧεν
2. S. φιλ-έοιμι οἶμι, οἰοῖς οἶς, οἰοῖ οἶ, D. οἰοῖτον οἶτον, οἰοῖτην οἶτην,
P. οἰοίμεν οἶμεν, οἰοῖτε οἶτε, οἰοῖεν οἶεν
3. S. χρυσ-όοιμι οἶμι, οἰοῖς οἶς, οἰοῖ οἶ, D. οἰοῖτον οἶτον, οἰοῖτην οἶτην,
P. οἰοίμεν οἶμεν, οἰοῖτε οἶτε, οἰοῖεν οἶεν

SUBJUNCTIVE.

Present and Imperfect.

1. S. τιμ-άω ᾧ, ἀης ᾧς, ἀη ᾧ, D. ἀητον ᾧτον, ἀητον ᾧτον,
P. ἀώμεν ᾧμεν, ἀητε ᾧτε, ἀώσι ᾧσι
2. S. φιλ-έω ᾧ, ἐης ᾧς, ἐη ᾧ, D. ἐητον ᾧτον, ἐητον ᾧτον,
P. ἐώμεν ᾧμεν, ἐητε ᾧτε, ἐώσι ᾧσι
3. S. χρυσ-όω ᾧ, ὀης οἶς, ὀη οἶ, D. ὀητον ᾧτον, ὀητον ᾧτον,
P. ὀώμεν ᾧμεν, ὀητε ᾧτε, ὀώσι ᾧσι

INFINITIVE.

Present and Imperfect.

1. τιμάειν, ᾧν, 2. φιλέειν εἶν, 3. χρυσοῖεν ἔν

PARTICIPLES.

Present.

1. τιμ-άων ᾧν, ἀεσα ᾧσα, ᾧον ᾧν, Gen. ᾧοντος ᾧντος, ἀεσης ᾧσης,
ᾧοντος ᾧντος
2. φιλ-έων ᾧν, ἐεσα ᾧσα, ἐον ᾧν, Gen. ἐόντος ᾧντος, ἐεσης ᾧσης,
ἐόντος ᾧντος
3. χρυσ-όων ᾧν, ὀεσα ᾧσα, ὀον ᾧν, Gen. ὀόντος ᾧντος, ὀεσης ᾧσης,
ὀόντος ᾧντος

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

1. S. τιμ-άομαι ᾧμαι, ἀη ᾧ, ἀεται ᾧται, D. ἀόμεθον ᾧμεθον, ἀεσθον
ᾧσθον, ἀεσθον ᾧσθον, P. ἀόμεθα ᾧμεθα, ἀεσθε ᾧσθε, ᾧονται
2. S. φιλ-έομαι ᾧμαι, ἐη ᾧ, ἐεσαι εἶται, D. ἐόμεθον ᾧμεθον, ἐεσθον
εἶσθον, ἐεσθον εἶσθον, P. ἐόμεθα ᾧμεθα, ἐεσθε εἶσθε, ᾧονται
3. S. χρυσ-όομαι ᾧμαι, ὀη ᾧ, ὀεταῖ ᾧται, D. οὔμεθον ᾧμεθον, ὀεσθον
ᾧσθον, ὀεσθον ᾧσθον, P. οὔμεθα ᾧμεθα, ὀεσθε ᾧσθε, ᾧονται

Imperfect.

1. S. ἐτιμ-αόμην ᾧμην, ἀε ᾧ, ἀεστο ᾧτο, D. ἀόμεθον ᾧμεθον, ἀεσθον
ᾧσθον, ἀεσθον ᾧσθον, P. οὔμεθα ᾧμεθα, ἀεσθε ᾧσθε, ᾧοντο
2. S. ἐφιλ-εόμην ᾧμην, ἐε ᾧ, ἐεστο εἶτο, D. ἐόμεθον ᾧμεθον, ἐεσθον
εἶσθον, ἐεσθον εἶσθον, P. ἐόμεθα ᾧμεθα, ἐεσθε εἶσθε, ᾧοντο

3. S. ἐχρυσ-οίμην ἔμην, ὅς ᾤ, ὅετο ᾤτο, D. οίμεθον ἔμεθον, ὅεσθον ἔσθον, οἴσθην ἔσθην, P. οίμεθα ἔμεθα, ὅεσθε ἔσθε, ὄοντο ἔντο

IMPERATIVE.

Present and Imperfect.

1. S. τιμ-άς ᾧ, ἀέσθω ἀσθῶ, D. ἀέσθον ᾄσθον, ἀέσθων ἀσθῶν
P. ἀέσθε ᾄσθε, ἀέσθωσαν ἀσθῶσαν
2. S. φιλ-ές ᾤ, εἰσθῶ εἰσθῶ, D. εἰσθον εἰσθῶν, εἰσθῶν εἰσθῶν,
P. εἰσθε εἰσθε, εἰσθῶσαν εἰσθῶσαν
3. S. χρυσ-ός ᾤ, οἴσθω ἔσθω, D. ὀέσθον ἔσθον, οἴσθῶν ἔσθῶν,
P. ὀέσθε ἔσθε, οἴσθῶσαν ἔσθῶσαν

OPTATIVE.

Present and Imperfect.

1. S. τιμ-αίμην ᾧμην, ἄοιο ᾧο, ἄοιο ᾧτο, D. αοίμεθον ᾧμεθον,
αοίσθον ᾧσθον, αοίσθην ᾧσθην, P. αοίμεθα ᾧμεθα, αοίσθε ᾧσθε,
ᾧσθε, ἄοιντο ᾧντο
2. S. φιλ-εοίμην οίμην, εἰοιο οἴο, εἰοιο οἴτο, D. εοίμεθον οίμεθον,
εοίσθον οἴσθον, εοίσθην οἴσθην, P. εοίμεθα οίμεθα, εοίσθε οἴσθε,
εοίντο οἴντο
3. S. χρυσ-οοίμην οοίμην, ὀοιο οἴο, ὀοιο οἴτο, D. οοίμεθον οοίμεθον,
οοίσθον οἴσθον, οοίσθην οἴσθην, P. οοίμεθα οοίμεθα, ὀοίσθε οἴσθε,
ὀοίντο οἴντο

Perfect.

1. S. τετιμ-ήμην ἦο ἦτο D. ἦμεθον ἦσθον ἦσθην P. ἦμεθα
ἦσθε ἦντο
2. S. πεφιλ-ήμην ἦο ἦτο D. ἦμεθον ἦσθον ἦσθην P. ἦμεθα
ἦσθε ἦντο
3. S. κεχρυσ-ώμην ὦο ὦτο D. ὦμεθον ὦσθον ὦσθην P. ὦμεθα
ὦσθε ὦντο

SUBJUNCTIVE.

Present and Imperfect.

1. S. τιμ-άωμαι ᾧμαι, ἀῆ ᾄ, ἀῆται ᾄται, D. αωμεθον ᾧμεθον,
ἀῆσθον ᾄσθον, ἀῆσθον ᾄσθον, P. ἀώμεθα ᾧμεθα, ἀῆσθε ᾄσθε,
ἄωνται ᾧνται
2. S. φιλ-έωμαι ᾧμαι, ἐῆ ἦ, ἐῆται ἦται, D. εώμεθον ᾧμεθον,
ἐῆσθον ἦσθον, ἐῆσθον ἦσθον, P. εώμεθα ᾧμεθα, ἐῆσθε ἦσθε,
ἕωνται ᾧνται
3. S. χρυσ-όωμαι ᾧμαι, ὀῆ οἴ, ὀῆται ᾧται, D. οώμεθον ᾧμεθον,
ὀῆσθον ᾧσθον, ὀῆσθον ᾧσθον, P. οώμεθα ᾧμεθα, ὀῆσθε ᾧσθε,
ὀωνται ᾧνται

Perfect.

1. S. τετιμ-ᾧμαι ἦ ἦται D. ᾧμεθον ἦσθον ἦσθον P. ᾧμεθα
ἦσθε ᾧνται
2. S. πεφιλ-ᾧμαι ἦ ἦται D. ᾧμεθον ἦσθον ἦσθον P. ᾧμεθα
ἦσθε ᾧνται
3. S. κεχρυσ-ᾧμαι ᾧ ᾧται D. ᾧμεθον ᾧσθον ᾧσθον P. ᾧμεθα
ᾧσθε ᾧνται

INFINITIVE.

Present and Imperfect.

1. τιμ-άεσθαι ἄσθαι, 2. φιλ-έεσθαι εἶσθαι 3. χρυσ-όεσθαι ἔσθαι

PARTICIPLES.

Present and Imperfect.

1. τιμ-αόμενος ὠμένος, αομένη ωμένη, αόμενον ωμενον, &c.
 2. φιλ-εόμενος ἐμένος, &c.
 3. χρυσ-οόμενος ἐμένος, &c.

The Middle Voice is contracted like the Passive.

SECTION IV.—OF VERBS IN *MI*.

1. Most Verbs in *μι* are formed from Contract Verbs; *ημι* from *άω* and *έω*, *ωμι* from *όω*.

2. They are formed by changing *ω* into *μι*, and the short characteristic vowels, *α*, *ε*, *ο*, into their long ones, *η*, *ω*, and by prefixing the Reduplication to the first consonant with *ι*.

3. But if that consonant be long by Position, only *ι* is prefixed; as,

Ἴσημι, (from *σάω*,) *σήσω*, *έσηκα*
 Τίθημι, (from *τέω*,) *τήσω*, *τέθεικα*
 Δίδωμι, (from *δόω*,) *δώσω*, *δέδωκα*

4. Some Verbs in *μι* have a letter inserted after their Reduplication, as in *πίμπλημι*, *πίμπρημι* and some are without a Reduplication; as, *φημι*, *σέημι*, *άλωμι*.

5. Sometimes, though seldom, *ε* in the Reduplication is used instead of *ι*; as, *τέθνημι*, from *θνάω*.

6. If the Verb has no Reduplication, the Imperfect and Second Indefinite are the same; as, *φημι*, *έφην*.

7. But the Imperfect is not so often used as one formed as it were from *ιάω*, *τιθέω*, *διδόω* viz. *ίς-ων*, *ας*, *α*, &c, *έτιθ-εν*, *εις*, *ει*, &c, *εδίδ-ων*, *ως*, *ω*, &c.

8. So likewise for the Second Person Singular of the Imperative is often used *ίσα*, *τίθει*, *δίδε*.

9. They have no Second Future Tense, nor Second Indefinite in the Passive, or Perfect in the Middle Voice.

10. *Θές*, *ές*, and *δός*, are commonly used for *θήτι*, *ήθι*, and *δῶθι*. *θῆναι*, *εἶναι*, and *δέναι*, for *θήναι*, *ήναι*, and *δῶναι*: *τέθεικα* is also used in the Perfect Tense for *τέθηκα*.

11. These three Indefinites, *έθηκα*, *έδωκα*, and *ήκα*, have *κ* instead of *σ*, and are seldom found in any Mood but the Indicative, unless in Compound Verbs.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

1. S.	ίς-ημι	ης	ησι	D.	ατον	ατον	P.	αμεν	ατε	άσι
2. S.	τιθ-ημι	ης	ησι	D.	ετον	ετον	P.	εμεν	ετε	εῖσι
3. S.	διδ-ωμι	ως	ωσι	D.	οτον	οτον	P.	ομεν	οτε	ῶσι

Imperfect.

1. S. ἴς-ην ης η	D. ατον ἄτην	P. αμεν ατε ασαν
2. S. ἐτίθ-ην ης η	D. ετον ἔτην	P. εμεν ετε εσαν
3. S. ἐδίδ-ων ως ω	D. οτον ὀτην	P. ομεν οτε οσαν

Indefinite 2.

1. S. ἔς-ην ης η	D. ητον ἦτην	P. ημεν ητε ησαν
2. S. ἔθ-ην ης η	D. ετον ἔτην	P. εμεν ετε εσαν
3. S. ἔό-ων ως ω	D. οτον ὀτην	P. ομεν οτε οσαν

IMPERATIVE MOOD.

Present and Imperfect.

1. S. ἴσαθι ισατω	D. ἴσατον ισάτων	P. ἴσατε ισάτωσαν
2. S. τίθεσθι τιθέτω	D. τίθετον τιθέτων	P. τίθετε τιθέτωσαν
3. S. δίδοθι δίδότω	D. δίδοτον διδότων	P. δίδοτε διδότωσαν

Indefinite 2.

1. εἴθι εἴτω, &c.	2. θεῖς θεῖτω, &c.	3. δός δότω, &c.
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OPTATIVE MOOD: Εἶθε.

Present. ' 1

1. S. ἰσαί-ην ης η	D. ητον ἦτην	P. ημεν ητη ησαν and αιεν
2. S. τιθεί-ην ης η	D. ητον ἦτην	P. ημεν ητε ησαν and εἶεν
3. S. διδοί-ην ης η	D. ητον ἦτην	P. ημεν ητε ησαν and οἶεν

Indefinite 2.

1. σαί-ην ης, &c.	2. θεί-ην ης, &c.	3. δοί-ην ης, &c.
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SUBJUNCTIVE MOOD: 'Εάν.

Present.

1. S. ἰς-ῶ ᾧς ᾧ	D. ᾗτον ᾗτον	P. ᾧμεν ατε ᾧσι
2. S. τιθ-ῶ ῆς ῆ	D. ῆτον ῆτον	P. ᾧμεν ῆτε ᾧσι
3. S. διδ-ῶ ῶς ῶ	D. ῶτον ῶτον	P. ᾧμεν ῶτε ᾧσι

Indefinite 2:

1. εῶ εῆς, &c.	2. θεῶ θεῆς, &c.	3. δῶ δῶς, &c.
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INFINITIVE MOOD.

Present.	1. ἰσάναι	2. τιθέναι.	3. διδόναι
Infef. 2.	1. εῆναι.	2. θεῖναι.	3. δύναι.

PARTICIPLES.

Present.

1. ἰς-ᾶς ᾶσα ἄν	Gen. ἄντος ἄσης ἄντος
2. τιθ-εῖς εἶσα ἐν	ἐντος εἶσης ἐντος
3. διδ-ᾶς ῥσα ὄν	όντος ῥσης ὄντος

Indefinite 2.

1. εᾶς εᾶσα εᾶν	Gen. εᾶντος εᾶσης εᾶντος
2. θεῖς θεῖσα θεῖν	θεῖντος θεῖσης θεῖντος
3. δῦς δῦσα δύν	δύντος δῦσης δύντος

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

1. S.	ἴσα-μαι	ασαι	οἱ	ἡ	αται	D.	ἄμεθον	ασθον	ασθον
	P.	ἄμεθα	ασθε	ανται					
2. S.	τίθ-εμαι	εσαι	οἱ	ἡ	εται	D.	έμεθον	εσθον	εσθον
	P.	έμεθα	εσθε	ενται					
3. S.	δίδ-ομαι	οσαι			οται	D.	όμεθον	οσθον	οσθον
	P.	όμεθα	οσθε	ονται					

Imperfect.

1. S.	ἴσ-άμην	ασο	οἱ	ω	ατο	D.	ἄμεθον	ασθο	ἄσθην
	P.	ἄμεθα	ασθε	αντο					
2. S.	έτιθ-έμην	εσο	οἱ	ς	ετο	D.	έμεθον	εσθον	έσθην
	P.	έμεθα	εσθε	εντο					
3. S.	έδιδ-όμην	οσο	οἱ	ς	οτο	D.	όμεθον	οσθον	όσθην
	P.	όμεθα	οσθε	οντο					

IMPERATIVE MOOD.

Present.

1. S.	ἴσ-ασο	οἱ	ω	ἄσθω	D.	ασθον	ἄσθων	P.	ασθε	ἄσθωσαν
2. S.	τίθ-εσο	οἱ	ς	έσθω	D.	εσθον	έσθων	P.	εσθε	έσθωσαν
3. S.	δίδ-οσο	οἱ	ς	όσθω	D.	οσθον	όσθων	P.	οσθε	όσθωσαν

OPTATIVE MOOD: Εἶθε.

Present.

1. S.	ἴσ-αίμην	αἶο	αἶ	λο	D.	αίμεθον	αἶσθον	αἶσθην	P.	αίμεθα
		αἶσθε	αἶ	νλο						
2. S.	τιθ-είμην	εἶο	εἶ	λο	D.	είμεθον	εἶσθον	εἶσθην	P.	είμεθα
		εἶσθε	εἶ	νλο						
3. S.	διδ-οίμην	οἶο	οἶ	λο	D.	οίμεθον	οἶσθον	οἶσθην	P.	οίμεθα
		οἶσθε	οἶ	νλο						

Perfect.

1. S.	έσ-αιμην	αἶο	αἶ	το	D.	αίμεθον	αἶσθον	αἶσθην	P.	αίμεθα
		αἶσθε	αἶ	ντο						
2. S.	τεθ-είμην	εἶο	εἶ	το	D.	είμεθον	εἶσθον	εἶσθην	P.	είμεθα
		εἶσθε	εἶ	ντο						
3. S.	δέδ-οίμην	οἶο	οἶ	το	D.	οίμεθον	οἶσθον	οἶσθην	P.	οίμεθα
		οἶσθε	οἶ	ντο						

SUBJUNCTIVE MOOD: Ἐάν.

Present.

1. S.	ἴσ-ῶμαι	ᾶ	ᾶ	ται	D.	ῶμεθον	ᾶσθον	ᾶσθον	P.	ῶμεθα
		ᾶσθε	ᾶ	νται						
2. S.	τιθ-ῶμαι	ῆ	ῆ	ται	D.	ῶμεθον	ῆσθον	ῆσθον	P.	ῶμεθα
		ῆσθε	ῆ	νται						
3. S.	διδ-ῶμαι	ῶ	ῶ	ται	D.	ῶμεθον	ῶσθον	ῶσθον	P.	ῶμεθα
		ῶσθε	ῶ	νται						

Perfect.

1. S.	έσ-ῶμαι	ᾶ	ᾶ	ται	D.	ῶμεθον	ᾶσθον	ᾶσθον	P.	ῶμεθα
		ᾶσθε	ᾶ	νται						

2. S. τεθ-ῶμαι ἦ ἦται D. ὤμεθον ἦσθον ἦσθον P. ὤμεθα
 ἦσθε ῶνται
3. S. δεθ-ῶμαι ῶ ῶται D. ὤμεθον ῶσθον ῶσθον P. ὤμεθα
 ῶσθε ῶνται

INFINITIVE MOOD.

Present. 1. ἴσασθαι. 2. τίθεσθαι. 3. δίδοσθαι.

PARTICIPLES.

Present.

1. Nom. ἴσαμεν-ος η on Gen. x ης x
 2. Nom. τιδέμεν-ος, &c.
 3. Nom. διδόμεν-ος, &c.

MIDDLE VOICE.

INDICATIVE MOOD.

Indefinite 2.

1. S. ἕξ-άμην ασο ατο D. ἄμεθον ασθον ἄσθην P. ἄμεθα
 ασθε αντο
2. S. ἐθ-έμην εσο ετο D. ἔμεθον εσθον εσθην P. ἔμεθα
 εσθε εντο
3. S. ἐθ-όμην οσο οτο D. ὀμεθον οσθον ὀσθην P. ὀμεθα
 οσθε οντο

IMPERATIVE MOOD.

Indefinite 2.

1. S. εἶσο εἶσθω D. εἶσθον εἶσθων P. εἶσθε εἶσθωσαν
 2. S. θῆσο or θε θῆσθω D. θῆσθον θῆσθων P. θῆσθε θῆσθωσαν
 3. S. ὀσο or οε ὀσθω D. ὀσθον ὀσθων P. ὀσθε ὀσθωσαν

OPTATIVE MOOD: Εἶθε.

Indefinite 2.

1. S. εἰίμην εἰίτο εἰίτο D. εἰίμεθον εἰίσθον εἰίσθην P. εἰίμεθα
 εἰίσθε εἰίντο
2. S. θείμην θείτο θείτο D. θείμεθον θείσθον θείσθην P. θείμεθα
 θείσθε θείντο
3. S. οοίμην οοίτο οοίτο D. οοίμεθον οοίσθον οοίσθην P. οοίμεθα
 οοίσθε οοίντο

SUBJUNCTIVE MOOD: Ἐάν.

Indefinite 2.

1. S. εῶμαι εἶ εἶται D. εῶμεθον εἶσθον εἶσθον P. εῶμεθα
 εἶσθε εῶνται
2. S. εῶμαι εἶ εἶται D. εῶμεθον εἶσθον εἶσθον P. εῶμεθα
 εἶσθε εῶνται
3. S. εῶμαι εἶ εἶται D. εῶμεθον εἶσθον εἶσθον P. εῶμεθα
 εἶσθε εῶνται

INFINITIVE MOOD.

Indef. 2. 1. εἶσθαι. 2. θῆσθαι. 3. ὀσθαι.

PARTICIPLES.

Indefinite 2.

1. *Nom.* εάμεν-ος η ον *Gen.* ε ης *
2. *Nom.* εέμεν-ος, &c.
3. *Nom.* δόμεν-ος, &c.

SECTION XI.—OF IRREGULAR VERBS.

1. Of Verbs in μι.

1. A VERB in μι is formed either from a Verb in ω, by changing ω into μι, as, ζεύγνυμι from ζευγνύω, or from a Contract Verb, by turning ω into ννυμι as, κεράννυμι from κεράω, κορέννυμι from κορέω.

2. The Imperfect Tense, as above, turns μι into νν as, ζεύγνυμι, εζεύγνυν: the other Tenses are wanting, unless such as are borrowed from the original Verb; as, ζεύγνυμε, ζεύξω, εζευξα, εζευγον, from ζεύγω· κεράννυμι, κεράσω, &c, from κεράω.

3. They want the Subjunctive Mood.

4. When the Present Tense is of two syllables, it has the Second Indefinite; as, εδυν, δῦθι, δῦναι, δῦς, from δῦμι.

ACTIVE VOICE.

INDICATIVE.

Pres. S.	δείκν-υμι	υς υσι	D. υτον υτον	P. υμεν υτε υσι
Imperf. S.	εδείκν-υν	υς υ	D. υτον ύτην	P. υμεν υτε υσαν
Imper.	δείκνυθι.	Inf.	δεικνύναι.	Part. δεικνυς.

PASSIVE VOICE.

INDICATIVE.

Pres. S.	δείκν-υμαι	υσαι υται	D. ύμεθον υσθον υσθον
	P. ύμεθα υσθε υηαι		
Imperf. S.	εδείκν-υμην	υσο υτο	D. ύμεθον υσθον ύσθην
	P. ύμεθα υσθε υηο		
Imper.	δείκνυσθο.	Inf.	δεικνυσθαι. Part. δεικνύμενος.

2. Of Verbs in σκω.

1. VERBS in σκω are very like Verbs in μι, being derived also from Verbs in άω, έω, όω, and ύω, by putting σκ before ω as, γηράσκω, from γηράω.

2. Their peculiar Tenses are likewise the Present and Preterimperfect; for they form the rest from their primitive Verb; as,

γηράσκω, (from γεράω,) γηράσω, γεγήρακα.
 άρέσκω, (from άρέω,) άρέσω, ήρεκα.
 βόσκω, (from βόω,) βόσω, βέβοκα.
 μεθύσκω, (from μεθύω,) μεθύσω, μεμέθυκα.

3. But many in their peculiar Tenses require a reduplication; as, διδράσκω, from δράω.

4. Some change their last but one α and ε into η as, θνήσκω

from *ἔνάω*, *ἀλδήσκω* from *ἀλδέω*· and some, *ο* into *ω*· as, *βρώσκω*, from *βρόω*.

5. The Second Indefinite of Verbs derived from *όω*, if not wanting, is formed like *ἔδων* from *διδύμι*· as, *άλίσκω*, *ἤλων*· *βρώσκω*, *ἔβρων*· *γινώσκω*, *ἔγων*.

6. Under the name of Defectives are generally comprehended such other Verbs as are not declined farther than their Preterimperfect Tense, but borrow the rest of their Tenses from Verbs whose Root is obsolete.

7. The more usual are these :—

<i>ἄγαμαι</i> from <i>ἀγάζομαι</i>	<i>ἔρχομαι</i> from <i>ἐλεύθω</i>
<i>ἄγνυμι</i> <i>ἄγω</i>	<i>ἔρομαι</i> <i>ἐρέομαι</i>
<i>αἰσθάνομαι</i> <i>αἰσθέομαι</i>	<i>ζωνν-ύω υμι</i> <i>ζώω</i>
<i>ἀλέξω</i> <i>ἀλεξέω</i>	<i>ἐθέλω</i> <i>θελέω</i>
<i>άλίσκομαι</i> <i>άλ-όω υμι</i>	<i>ἰκνέομαι</i> <i>ἴκομαι</i>
<i>ἄμαρτάνω</i> <i>ἀμαρτέω</i>	<i>λανθάνω</i> <i>λήθω</i>
<i>ἀπεχθάνομαι</i> <i>ἀπεχθέομαι</i>	<i>μανθάνω</i> <i>μαθέω</i>
<i>αὐξάνω</i> <i>αὐξέω</i>	<i>μιμνήσκω</i> <i>μνάομαι</i>
<i>ἄχθομαι</i> <i>ἀχθέομαι</i>	<i>μάχομαι</i> <i>μαχέομαι</i>
<i>βαίνω</i> <i>βάω</i>	<i>μιγνύ-ω υμι</i> <i>μίγω</i>
<i>βλασάνω</i> <i>βλασέω</i>	<i>οἴχομαι</i> <i>οἴχέομαι</i>
<i>βέλομαι</i> <i>βελέομαι</i>	<i>οἶμαι</i> <i>οἶσομαι</i>
<i>γίνομαι</i> <i>γενάομαι</i>	<i>ὀλλύ-ω υμι</i> <i>ὀλέω</i>
<i>γινώσκω</i> <i>γνώω</i>	<i>ὀμν-ύω υμι</i> <i>ὀμόω</i>
<i>δαίω</i> <i>δαέω</i>	<i>πηγν-ύω υμι</i> <i>πήγω</i>
<i>δάκνω</i> <i>δήκω</i>	<i>πίνω</i> <i>πίω</i>
<i>δέομαι</i> <i>δεέομαι</i>	<i>πυνθάνομαι</i> <i>πεύθομαι</i>
<i>διδάσκω</i> <i>διδάχω</i>	<i>ῥωνν-ύω υμι</i> <i>ῥώω</i>
<i>δοκέω</i> <i>δόκω</i>	<i>σπένδω</i> <i>σπείδω</i>
<i>δύναμαι</i> <i>δυνάομαι</i>	<i>στρυνν-ύω υμι</i> <i>στρούω</i>
<i>εἶπα</i> <i>ἔπω</i>	<i>τανύω</i> <i>τάω</i>
<i>ἐλαύνω</i> <i>ἐλάω</i>	<i>φθάνω</i> <i>φθάω</i>

8. More irregular still are these that follow :—*Ἀνοίγω*, *ἀνοίξω*, *ἀνέωχα*, &c ; Perf. M. *ἀνέωγα*, Indef. 2. *ἤνοιχα*, or *ἀνέωξα*.—*Βάλλω*, *βαλῶ*, *βέβληκα*, &c.—*Γαμέω*, Indef. 1. *ἔγημα*.—*Εἶδω*, *εἶσω*, and *εἰδήσω*, *εἶδηκα*· Infin. Perf. *εἰδέναι*, Part. *εἶδως*, Indef. 2. *εἶδον*, or *ἴδον*, Perf. M. *οἶδα*.—*Ἔχω*, *ἔξω*, or *σχῆσω*, *ἔσχηκα*· Imperf. *εἶχον*, Indef. 2. *ἔσχον*.—*Θάπτω*, *θάψω*, *τέταφα*, *τέταμμαι*· Indef. 1. *ἐτάφθην*, Fut. 1. *ταφθήσομαι*.—*Θνήσκω*, *θνήσκω*, *εἴθνηκα*· Indef. 2. *ἔθανον*.—*Κάμνω*, *καμῆμαι*, *κέκμηκα*.—*Λαίχάνω*, *κληρώσομαι*, *εἴληχα*· Indef. 2. *ἔλαχον*, Perf. M. *λέλοιχα*.—*Λαμβάνω*, *λήψομαι*, *εἴληφα*· Indef. 2. *ἔλαβον*.—*Οράω*, *ὄψομαι*, *εώρακα*.—*Πάσχω*, *πέσομαι*· Indef. 2. *ἔπαθον*, Perf. M. *πέπονθα*.

9. A Verb Compound follows the forms of Simple Verbs ; as, *ὀδοποιέω*, *ἤσω*, *ὠδοποιήκα*.

10. A Verb compounded with a Preposition retains the Augment of the Simple Verb ; as, *περιποιέω*, *περιποιήκα*.

11. But the final vowel of the Preposition is cut off when the Verb begins with a vowel also ; as, *παράγω*, *παρῆγον*· *ἀπογράφω*, *ἀπέγραφον*.

12. Except *περί* and *πρό*· as, *περιάγω*, *περιῆγον*. *πρόαγω*, *πρόῆγον*.

13. P is doubled after a vowel, when the Verb is either compounded or augmented ; as, *πέω*, *ἀπορρέω*· *πίπτω*, *ἐρρίπτον*.

SECTION XII.—OF THE IRREGULAR TENSES.

1. THE First Future of the Active Voice casts away *i* from *αι* or *ε* in the last syllable but one of the Fourth Conjugation; as, φαίνω, φανῶ· σπείρω, σπερῶ.

2. Καίω and κλαίω turn *i* into *υ*· as, καύσω, κλαύσω.

3. Ζω often forms ζω, as, κράζω, κράξω· more seldom γζω, as, κλάζω, κλάγζω· sometimes σω and ζω, as, ἀρπάζω, ἀρπάσω, and ἀρπάξω.

4. A few Verbs in *σσω* form the Future in *σω*· as, πλάσσω, πλάσω.

5. In some Contract Verbs the Future keeps the vowel of the Present Tense; as, δικάω, δικάσω· τελέω, τελέσω· ἀρόω, ἀρόσω: also *α* in all Verbs in *αω* after *λ* and *ρ* pure, also after *ε* and *ι*· as, γελάω, γελάσω· ὀράω, ὀράσω· ἔάω, ἔάσω· κοπιάω, κοπιάσω.

6. A short vowel in the Future Tense is also retained in the Perfect; but καλέω, καλέσω, forms κέκληκα. Yet the one takes again its short vowel, and the other its long one, in the Future Passive; as, δεθήσομαι, κληθήσομαι.

7. The First Indefinite Tense of the Active Voice of the Fourth Conjugation resumes *ει*· as, σπείρω, σπερῶ, ἔσπειρα. It also changes the *ε* of the Present into *ει*· as, νέμω, νεμῶ, ἔνειμα: it changes *α* of the Future into *η*· as, φαίνω, φανῶ, ἔφηνα: but in the Passive Voice the short vowel returns; as, ἔφηναι, ἐφάνθη.

8. The Second Future of the Active Voice turns the last syllable but one, *ε*, *η*, *ω*, *αι*, *αυ*, into *α*· as, τρέπω, τραπῶ· λήθω, λαθῶ· τρώγω, τραγω· καίω, καῶ· παύω, παῶ: but λέγω, λεγῶ, &c. is excepted.

9. From the last but one *ε* it casts away *υ*· as, ἀκέω, ἀκοῶ· from *ευ* and *ει*, *ε*· as, φεύγω, φυγῶ· λείπω, λιπῶ: but *ει* of the Fourth Conjugation lays aside *i* in words of three syllables; as, ἐγείρω, ἐγερῶ· and becomes *α* in words of two syllables; as, σπειρω, σπαρῶ.

10. In Verbs in *ζω* or *σσω*, if they make the First Future in *σω*, it is formed by *δω*· if in *ζω*, by *γῶ*· as, φράζω, φράσω, φραδῶ· ὀρύσσω, ὀρύξω, ὀρυγῶ.

11. Instead of *π*, it takes *β* in these three, βλάπτω βλαβῶ, καλύπτω καλυβῶ, κρύπτω κρυβῶ· *φ* in these eight, ἄπτω ἀφῶ, βάπτω βαφῶ, δρύπτω δρυφῶ, θάπτω ταφῶ, θρύπτω τρυφῶ, ῥάπτω ῥαφῶ, ῥίπτω ριφῶ, σκάπτω σκαφῶ.

12. The Preterperfect Tense of the Active Voice changes the last syllable but one, *ει*, *αι*, and sometimes *ε*, as the Second Future; as, σπείρω, ἔσπαρκα· ἐγείρω, ἤγερκα· ἐέλλω, ἔεαλκα· φαίνω,πέφαλκα.

13. From Verbs in *ίνω* or *είνω* of two syllables it takes *υ*· as, κρίνω, κέκρικα· σείνω, τέτακα. Ηκα often throws away the first vowel of the Present; as, στέμνω, σέτμηκα.

14. The First Future and the First Indefinite of the Passive Voice change the last syllable *ει*, of the Fourth Conjugation, as the Second Future; as, σπαρθήσομαι, ἐσπάρθην· ἐγερθήσομαι, ἐγέρθην. They also cast away *υ*, like the Perfect Tense; as, σείνω, ταθήσομαι, ἐτάθην· κρίνω, κριθήσομαι, ἐκρίθην: but among the poets *υ* is preserved; as, ἐκρίθην.

15. They often lose *σ*, especially when the last syllable but one is long; as, σώσω, σωθήσομαι, ἐσώθην· τιμήσω, τιμηθήσομαι, ἐτιμήθην: and the Indefinite turns *η* into *ε*, as, εὔρεθην· but sometimes it is formed by *η* and *ε*· as, ἐῤῥηθην, ἐῤῥέθην.

16. In Verbs which take the first vowel of the Present from the Perfect in *ηκα*, they always take away the same vowel; as, *τηθησομαι*, *κληθησομαι*. They form *μω* into *ηθησομαι*, *ηθην*· as, *νεμω*, *νεμηθησομαι*, *ενεμηθην*.

17. The Perfect Passive takes away *ε* from the last syllable, like the Second Future; as, *φευγω*, *πεφυγμαι*. In Verbs in *αινω*, *υνω*, it takes *σ* for *ν*· as, *φαινω*, *πεφασμαι*· *μολυνω*, *μεμολυσμαι*.

18. Of *τρεπω*, *τρεφω*, *ερεφω*, it changes *ε* into *α*· as, *τετραμμαι*, *τετραμμαμαι*, *ετραμμαμαι*.

19. In *ω* pure, when the last syllable but one is long, it seldom takes *σ*· as, *ακρω*, *ηκωσμαι*: when it is short, it seldom rejects it; *δεω*, *δεδεμαι*. Sometimes it either takes or rejects; as, *κλειω*, *κεκλεισμαι* and *κεκλειμαι*.

SECTION XIII.—OF ADVERBS; CONJUNCTIONS, AND PREPOSITIONS.

1. An Adverb is either Primitive, as *νυν*, *τοτε*, or Derivative in *ει*, as, *ελληνισι*· in *δον*, as *κινηδον*· in *ην*, as, *κρυειδην*· or in *ει*, as *πανσυδει*.

2. Adverbs ending in *ως* are taken from the Genitive Plural of a Noun Adjective; as, *αληθως*, from *των αληθων*.

3. *δε*, *σε*, *ζε*, are the marks of Adverbs which signify *to* a place; *θεν*, *θε*, *from* a place; *θι*, *σι*, *χς*, *χη*, *in* a place; as, *ερανονδε*, *ερανοθε*, *παντοθι*.

4. *Αρα*, *ερι*, *αγα*, *βς*, *βρι*, *δα*, *ζα*, *λα*, *λι*, prefixed to other words, increase their signification.

5. *Να* and *νε* diminish it.

6. *Ευ* shows Easiness; *δυσ*, Difficulty or Malignity.

7. Adjectives of the Neuter Gender often become Adverbs; as, *ιζυ*: so do many of the Feminine, as *ιδια*· so also *αρχην* and *την αρχην*.

8. Pronouns are sometimes also taken Adverbially; as, *ταυτα τοι*, *ταυτ' αρα*.

9. Some Adverbs are compared thus; *φρονιμως*, *φρονιμωτερως*, *φρονιμωτατως*· *ανω*, *ανωτερω*, *ανωτατω*· *μαλα*, *μαλλον*, *μαλιστα*· *ταχυ*, *δασιον*, *ταχιστα*.

10. Adverbs of Time, Place, and Quantity, are sometimes joined to the Genitive of Nouns; as, *πε γης*, *αλις αλος*.

11. So are Adverbs resembling the nature of Prepositions; as, *ενεκα σε*, *ανευ κινδυνε*, *χωρις αρετης*, *πλην χρηματων*, *ενωπιον σε θεε*, *λαδρα των αλλων*.

12. Derivative Adverbs govern the Case of their Primitives; as, *αζιως των προγονων*, *ομοιως τοις αλλοις*.

13. *Αμα* and *ομει* are joined to a Dative; as, *αμα αυτοις*, *ομει τοις συμμαχοις*.

14. Adverbs of swearing are joined to an Accusative; *νη τον Δια*, *μα τον Απολλω*.

15. *Οι* and *ει* are joined to all Cases; *εαι*, to a Dative.

16. The Adverb *μη*, forbidding, is commonly joined to the Imperative or Subjunctive Moods; and may be joined to all other Moods, except the Indicative.

17. Two or three Negative Adverbs in a sentence make the negation stronger; as, *ε μη εκβαλω εξω*, I will in nowise cast out.

18. But two Negatives, separated by the interposition of a Verb, make an Affirmative; as, ἔ δύναμαι μὴ μεμνησθαι αὐτοῦ, I cannot help remembering him.

19. The Adverb εἴθε is joined in the Present and Future to the Optative Mood; as, εἴθε γράφοιμι: but in the Preterperfect, to the Indicative; as, εἶθε ἔγραφα.

20. Some Conjunctions are often used, both by poets and orators, only as Expletives; that is, they express nothing, but only serve to fill up the sentence. They add, however, a certain emphasis and beauty to the context, if judiciously made use of: such are, ἄν, ἄρα, ἄρ, ῥα, γε, δὴ, θεν, κε, κεν, νυ, νυν, περ, ποί, πῶς, πῶ, τοί.

These Prepositions have a Genitive:—

ἀντί, <i>contra</i> , <i>propter</i> .	ἐκ, ἐξ, or ἐξ, ἐ, <i>ex</i> .
ἀπὸ, ἀ, <i>ab</i> , <i>ex</i> , <i>de</i> .	πρὸ, πρῶ, <i>ante</i> , <i>pro</i> .

These, a Dative:—

ἐν <i>in</i> , <i>inter</i> , <i>apud</i> , <i>prope</i> , <i>per</i> .	σύν, <i>cum</i> , <i>præter</i> , <i>post</i> .
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This, an Accusative:—

ἰς, *ad*, *in*, *erga*, *versus*, *super*, *intra*, *circa*.

These have a Genitive, Dative, and Accusative:—

παρά, ἀ, *apud*, *contra*, *propè*, *trans*.
 ἐπί, *super*, *in*, *ad*, *propter*, *contra*.
 ὑπὲρ, *super*, *pro*, *supra*, *præter*.
 ἀμφί, *de*, *circum*, *pro*.
 ἀνά, *per*, *cum*, *circiter*, *circum*.
 κατὰ, *contra*, *secundum*, *adversus*, *de*.
 περὶ, *de*, *circum*, *propter*.
 μετὰ, *cum*, *post*, *in*.
 πρὸς, *ad*, *apud*, *penes*, ἀ.
 ὑπὸ, *sub*, *subter*, *ab*, *ad*, &c.

This has a Genitive and Accusative:—

διὰ, *per*, *propter*, *ob*.

Postulat ἀντί, ἀπὸ, et ἐκ, πρὸ Secundum: Tertium et ἐν, σύν.
Eis Quartum: Reliquis sunt, Gen. Dat. et Acc. παρά, ἐπί, ὑπὲρ,
'Αμφί, ἀνά, κατὰ, περὶ, μετὰ, πρὸςque: At διὰ Gen.que Acc.

SECTION XIV.—OF SYNTAX.

THE Article is used,

1. In expounding; as, ὁ Κύριος Ἰησοῦς, The Lord Jesus.
2. In showing; as, ὁ ποιητῆς, the poet, (meaning Homer.)
3. In distinguishing; as, κύων ὁ ἐραυῆς, ἕκ ὁ γῆς, he the heavenly dog, not Diogenes the earthly.

4. It frequently supplies the place of the Participle ὄν, especially before a Preposition or an Adverb; as, ὁ ἐν τοῖς ἐρανοῖς, which art in heaven.

5. It is often put in the Neuter Gender before Indeclinables, and words used τεχνικῶς. as, ἔλατχος ἀπιστίας τὸ πῶς περὶ Θεῶν λέγειν.

6. It supplies the place of a Noun left out by Ellipsis; as, Ἰάκωβος ὁ τῶν Ἀλφαιῶν, James, the son of Alpheus.

7. It is often used for ἔτος and ἐκεῖνος, when joined with μὲν and καί, as, οἱ μὲν καλοὶ, οἱ δὲ κακοί, these indeed are good, but those are bad.

8. Every Verb agrees with its Nominative Case in Number and Person; every Adjective, with its Substantive in Gender, Number, and Case; every Relative, with its Antecedent in Gender and Number.

9. Neuters of the Plural Number have generally a Verb of the Singular; as, πάντα δι' αὐτῶν ἐγένετο, all things were made by him.

10. Dual Nouns are often joined to Plural Adjectives or Verbs; as, ἐξ ἀμφοῖν ψευδῶν, of both falsehoods; δύο ποιεῖ καιρὸς τῶν λέγειν, appoint two opportunities of speaking.

11. Sometimes Plural Nouns of the Masculine and Feminine Genders have Singular Verbs; as, ἀχεῖται ὄμφαι, the woods resound.

12. Plural Adjectives often change their Substantives into a Genitive Case; as, φαῦλοι τῶν ἀνθρώπων, for φαῦλοι ἄνθρωποι, wicked men.

13. Substantives are often used for Adjectives; as, τὴν ἐλλάδα φωνὴν ἐξέμαθον, I have learned the Greek tongue.

14. The Relative and Antecedent are often put in the same Case; as, ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν, they believed the word which he spoke.

15. The word ἔνεκα is often understood; as, μακάριος τῆς πίστεως, blessed for his faith.

16. A Genitive Case put by itself denotes abominating or detesting; as, τῆς ἀναιδείας, O the impudence!

17. Adjectives which signify condemnation, desire, dignity, distinction, ignorance, knowledge, plenty, want, &c, govern a Genitive Case.

18. So do Nouns Partitive, Indefinite, Interrogative, Nouns of Number, Comparatives, and Superlatives; and all that govern an Ablative in Latin.

19. Nouns expressing measure, praise, or dispraise, are also put in the Genitive Case: so is the Noun of price.

20. Some Adjectives which signify likeness govern a Genitive Case; as, ὁμοιος ἀνθρώπῳ, like the man.

21. The Genitive Case of the Pronoun Primitive is put in the place of the Possessive; as, πατὴρ μου, for πατὴρ ἐμός, my father.

22. Verbs of absolving, abstaining, accusing, admiring, attaining, beginning, casting lots, caring, commanding, condemning, contemning, depriving, desiring, despising, enjoying, filling, following, leaving, loving, neglecting, partaking, putting off, remembering, selling, sparing, and wanting, generally govern a Genitive Case; as, ἀρχομαι λόγου, I begin my speech.

23. But some of them, an Accusative also; as, ἔλαχε ἡμικλήρῃ, καὶ ἔδραν κατηγορῶν πειραγμένων, καὶ ψεύδους.

24. Verbs of Sense govern a Genitive Case; save those that pertain to the Sight, which govern an Accusative.

25. Verbs of changing govern a Genitive of the thing received, with an Accusative of the thing given; as, ἀμίειν χρύσεια χαλκείων.

26. Verbs Passive often govern a Genitive of the agent with a Pre-

position, sometimes a Dative; as, $\nu\epsilon\varsigma$ ὑπὸ οἴνου διαφθείρεται, the mind is corrupted by wine.

27. The Ablative Absolute in Latin is made by the Genitive in Greek; as, ἐμὲ διδάσκοντος, when I was teaching: sometimes by the Dative; as, παρίοντι τῷ ἐνιαυτῷ, at the close of the year. Sometimes the Substantive is omitted; as, ἐλθόντων δέ.

28. Verbs of the Active Voice have often the signification of the Passive, and have also a Passive construction; as, ἀπαλλάττω ὑπὸ σε, I am freed by thee.

29. The Impersonals, δεῖ, δεῖται, προσέδει, it is necessary; δοκεῖ, it seemeth; μέλει, it is cared for; μεταμέλει, it repenteth; προσήκει, it belongeth; διαφέρει, it concerneth; μέτεσι, it partakes of; ἐνδέχεται, it may be; govern a Dative, or a Dative with a Genitive; as, διαφέρει μοι τῆτο πάμπολου, this concerns me much; μετέμελεν αὐτῷ τῆς ὁδοῦ, it repented him of his journey; δεῖ μοι πολέμου, I have need of war.

30. Adjectives signifying contrariety, disprofit, likeness, profit, unlikeness, &c, govern a Dative Case; as, φίλος σοι, friendly to thee.

31. Verbs put acquisitively, also Verbs of agreeing, discoursing together, envying, following, giving, helping, hurting, leaning, obeying, praying, rejoicing, reproving, resisting, striving, upbraiding, govern a Dative Case; as, ἔπομαι τοῖς παλαιοῖς, I follow the ancients.

32. So do these Impersonals; συμβαίνει, it is meet; ἔξει, it is lawful; πρόσσει, it is over and above; γίνεται, it is; and πρέπει, it becometh.

33. Nouns signifying the cause, the instrument, or manner, of doing, are put in the Dative Case; as, ἤλασε ξίφει, καὶ ἄπεινε δόλω, & κράτει, he smote him with a sword, and killed him by deceit, not by strength.

34. The Verb χράομαι, and Verbs and Adjectives compounded with σύν and ὁμῶς, govern a Dative Case; as, μηκέτι ὑδροπότει, ἀλλ' οἴνω ἐλίγω χρῶ, drink no longer water, but use a little wine; συχαίρειν χρῆ τοῖς, we must rejoice with our friends; ὁμοῖσις τῷ Πατρὶ, consubstantial with the Father.

35. Sometimes χράομαι governs an Accusative.

36. Adjectives, if κατὰ, *as to*, is understood, govern an Accusative Case; as, Ῥωμαῖος πατριδα, a Roman as to his country.

37. So do Active and Deponent Verbs; as, νεκρὸν ἰατρεύειν, καὶ γέροντα νουθετεῖν, ταῦτό ἐστι, it is the same thing to cure a dead man, and to instruct an old man.

38. As likewise Verbs Passive, by the figure Synecdoche; as, πλήττομαι τὴν κεφαλῆν, I am struck upon the head.

39. Every Verb admits of an Accusative of its cognate signification; as, ἐχάρησαν χαρὰν μεγάλην.

40. Verbs of speaking or doing, with the Adverbs καλῶς or κακῶς or the like, govern an Accusative Case; as, καλῶς ποιεῖτε τὰς μισῶνας ὑμῶς, do good to those that hate you.

41. So do the Impersonals, χρῆ, it behoveth; πρέπει, it becometh; δεῖ, it behoveth; and most others, with an Infinitive Mood.

42. Verbs Passive sometimes govern an Accusative; as, μωρῷ & πωσειῦεται τὴν ἀρχὴν, government is not entrusted to a fool.

43. Some Verbs govern divers Cases; as, ἐπιλείπει μοι (καὶ με) τόδε, this is wanting to me; ἄρχει τῆς πόλεως, (καὶ τῆ πόλει,) he is chief over

the city ; λοιδορῶ σοι, (καὶ σε,) I reproach thee ; προσκυνῶ τῷ Θεῷ, (καὶ τὸν Θεόν,) I worship God.

44. Verbs compounded with Prepositions govern the same Cases with the Prepositions themselves ; as, ἀπολέλυσαι τῆς ἀσθενείας, thou art loosed from thine infirmity ; συζήσομεν αὐτῷ, we shall live with him ; παραδαινέετε τὴν ἐντολήν, ye transgress the commandment.

45. The Infinitive Mood follows Verbs or Adjectives ; as, βεβλόμεθα γινῶναι, we would know ; ἄξιος κληθῆναι, worthy to be called.

46. It has sometimes a Nominative Case before it ; as, φάσκοντες εἶναι σοφοί, pretending that they were wise.

47. The Infinitive Mood is sometimes put for the Imperative, another Verb being understood ; as, μὴ κλαίειν, for μὴ ἀρχῆ or δεῖ κλαίειν, do not weep.

48. It is frequently joined to the Neuter Article, and used as a Noun through all the Cases ; as, *Nom.* τὸ λαλεῖν, talking ; *Gen.* τὸ λίαν τῆ φιλεῖν, the excess of love ; *Dat.* τῷ χαίρειν ἐπεται, follows rejoicing ; *Acc.* κατὰ τὸ δύνασθαι, according to their ability.

49. It is used with or without an Article, instead of Gerunds and Supines ; as, καιρὸς ὑμῖν εἶ ἀπιέναι ἀπὸ τῆ μάχεσθαι, πρὸς τὸ ἐνταφιάσαι με, it is time for you to depart from fighting, to bury me ; ὥρα ἀπιέναι λέγειν αἰσχρὸν.

50. Verbs of the Infinitive Mood are used with the Verb μέλλω for the Future of all Verbs ; as, μέλλει ζητεῖν, he will seek ; μέλλει παραδοσθαι, he will be delivered.

51. When necessity is signified, Verbals in τέον are used which for the most part govern a Dative or Accusative ; as, ἴτέον μοι, I must go ; yet they often govern the Cases of their Verbs ; as, μνημονευστέον Θεῷ, we must think of God.

52. Participles govern the Cases of their Verbs ; as, ὀλιγωρῶν τῆς παιδείας, despising instruction.

53. Participles are sometimes put instead of Nouns ; as, εὐ εἰδῶς, for εἰδήμων τόξων, well skilled at the bow.

54. A Participle, agreeing with the Nominative Case of the foregoing Verb, is often used for the Infinitive Mood ; especially in Verbs of persevering and leaving off, of knowledge or affection ; as, ἀγαπῶν με διατέλει, persevere in loving me.

55. Verbal Adjectives which signify Passively, and Participles in τέος, τέα, τέον, govern a Dative Case ; as, τίμιος παντὶ τῷ λαῷ, had in reputation among all the people ; βαδισέον μοι, I must go.

56. The Noun of time which answers the question, when ? is put in the Genitive or Dative, rarely in the Accusative ; as, ἦλθε νυκτός, he came by night ; τῇ ἡμέρᾳ τῇ τρίτῃ, the third day ; ὥραν ἑβδόμην, the seventh hour.

57. But that which answers the question, how long ? is put in the Accusative or Dative, rarely in the Genitive ; ἔμεινε μῆνας τρεῖς, he tarried three months ; εἴκοσιν ὅλοις ἔτεσιν, twenty whole years ; νυκτός καὶ ἡμέρας, night and day.

58. The Proper Name of a place is commonly used with a Preposition ; as, ἐξ Ἀθηνῶν, from Athens ; εἰς Βρετανίαν, to Britain ; ἐν τῇ Ρώμῃ, in Rome.

SECTION XV.—OF PROSODY.

1. LONG vowels and diphthongs may be short, if the following word begins with a vowel or diphthong.

2. But sometimes even a short vowel is made long before a long vowel or a diphthong, by poetical license.

3. A doubtful vowel before another is not necessarily made short.

4. A short vowel before a Mute and a Liquid is either long or short, and sometimes before a Liquid only ; as,

—Αὐτὰς δ' ἑλώρια τεῦχε κύνεσσιν.

5. The letter *a* is always short in the Superlative Degree ; as, σοφοτάτω.

6. Nouns ending in *ια* having an acute, which makes the last syllable long, have the last but one short ; as, σοφία, Μαρία : except ἀνία, κονία, καλία, ὄρμια.

7. The Privative Particle *a* in Composition is short ; and so are ζα, αρι, ερι, βρι, δυς.

8. *Υ* is short in Nouns of many syllables ending in *υνη* and *υτης* ; as, γηθοσύνη, βραδύτης, γλυκύτης.

9. A final *is* short ; as, ἡ τράπεζα, a table.

10. But it is long in Nouns ending in *εα*, *αα*, *δα*, *θα* in *εια*, from Verbs ending in *εω* in *ια*, except *αία*, *μία*, *πίπνια* in words of many syllables in *αια* in Adjectives in *εια* in Nouns in *ρα*, not having a diphthong before them, as χαρά, joy ; in the Feminine Articles of the Dual Number ; in the Vocative Case of Nouns in *ας* of the First Declension, as ὦ Αἰνεία in the Dual Number of the First and Second Declension ; in poetic Vocative Cases ; in the Doric *a* in the Genitive Case ; as, τῷ Αἰνείᾳ, for Αἰνείᾱ, of Æneas.

11. *Av* final is short ; as, τράπεζαν, ἔτυψαν, μέλαν.

12. These are excepted ; πᾶν, all, (unless in its Compounds,) Nouns of the Masculine Gender ending in *αν*, Adverbs, words in *αν* of the First Declension, and of the Second, if it hath an acute on the last syllable but one ; as, φίλιαν.

13. *Ap* final is short ; as, νέκταρ, nectar ; ὄναρ, a dream.

14. But the Monosyllables, Κάρ, a Carian, ψᾶρ, a starling, are long : Γᾶρ is common.

15. *As* final is long.

16. Except Nouns of the Feminine Gender, as λαμπάς, a lamp, and many of the Masculine or Neuter : also Adverbs, Accusative Cases of the Plural Number of the Third Declension, and ἡμέας, ὑμέας, σφέας.

17. *I* final is short ; as, μέλι, honey.

18. Except Adverbs and Pronouns increased by a Paragoge, as νυνί, ἔτοσί, made out of *ε* by the Attics ; as, ὀδὶ for ὀδέ, ταυτὶ for ταυτά : also κρι, barley, and the names of the letters ζῆ, πῖ.

19. *Iv* final is short.

20. But Nouns of Two Terminations, as ρῖν, λῖν, ὀελφῖν, ἀκλῖν, are long.

21. The letter *v* is short in Diminutives ending in *ιον*, in Comparatives of the Neuter Gender, in many Adjectives and Substantives in *ιος* ; as, ἄξιον, βῖον.

22. As also in Nouns Possessive, and Nouns which signify matter, ending in *ιος* as, *ἀνθρώπινος*, *λίθινος*.

23. *Ις* final is short; as, *πόλις*.

24. But it is long in words whose increase is long; and in words of one syllable, the Indefinite *τις* excepted.

25. *Υ* final is short; as, *σύ*, *δάκρυ*, *γλυκύ*.

26. But it is long in *τυ*, *ϛ*, *γρυ*, *μυ*, *νυ* and in the Third Person Singular of the Imperfect and Second Indefinite of Verbs in *μι* of the Fourth Conjugation; as, *ἔου*, *ἔφυ*.

27. *Υν* final is short, except circumflected words; as, *νῦν*, now, *μῦν* words which have two terminations, or *υς* long in the Nominative; the First Person of Verbs in *μι*.

28. *Υρ* final is long; as, *ὁ ψιθύρ*, a whisper; *τὸ πῦρ*, fire; except in the oblique Cases.

29. *Υς* final is short: but it is long in *κώμυς*, *κώμυθυς*, *ἄρκυς*, *ἄκλυς* in words of one syllable, as *μῦς* in Participles ending in *υς*, as *ζευγυῖς* and in Nouns which are declined with *υς* pure. It is either long or short in *ιχθύς*.

30. The quantity in the last syllable of the Nominative generally remains the same in the other Cases; as, *Τιτᾶν*, *Τιτᾶνος*, *Τιτᾶνι*.

31. A, the Æolic increase of the Genitive Case, is long; as, *Αἰνεῖαο*, of Æneas; *Μοσάων*, of the Muses.

32. A, the increase of the Fifth Declension, is short in words of the Neuter Gender in *α*, *ας*, *αρ* except *ψᾶρ*, *ψαρός*.

33. So also in words of the Masculine and Feminine Gender in *ας* in Nouns in *ψ*, as *Ἄραψ*, *Ἄραβας* and most words ending in *ξ*.

34. And in words of the Masculine and Feminine Gender in *αρ* and *λς* as, *ὁ μάκαρ*, blessed; *ἡ ἄλς*, the sea.

35. *Αν* increases *ανος* long; except *τάλανος* and *μέλανος*.

36. *Αυς* increases *αος* short; as, *ναῖς*, *ναός*.

37. The increase *ι* is long in Nouns of the Masculine and Feminine Gender which have Two Terminations; as, *ἀκτίς* and *ἀκτίν*, *ἀκτίνος* and in Monosyllables; except *Δίς*, *Διός* ὄρνις, ὄρνιθος.

38. The increase *ι* is short in Nouns of the Neuter Gender, in Nouns of the Masculine or Feminine which increase in *ιος*, *ιδος*, and *ιτος*, without an accent.

39. And in Nouns of the Feminine Gender which have an Acute on *ιδος* as, *ἡ πατρίς*, *πατρίδος*.

40. Also in most Nouns ending in *ιξ* and *ιψ* as, *ἡ θριξ*, *τριχός*.

41. Monosyllables in *υς* increase short; as, *ὁ μῦς*, *μύος*.

42. Also Nouns of the Neuter Gender in *υ*, Nouns penacuted, Nouns that have an Acute on the last syllable, and circumflected Nouns ending in *υς* and *υρ* as, *ὁ νέκυς*, *νέκυος* ὁ μάρτυρ, μάρτυρος.

43. But *υ* is long in Nouns which end both in *εν* and *υς* as, *Φόρκυς* and *Φόρκυν*, *Φόρκυος*.

44. Nouns ending in *υξ* and *υψ* increase long; except *γρῦψ*, *γρυπός*, and *γῦψ*, *γυπός*.

45. A doubtful vowel has the same quantity in the Preterimperfect Tense, as well of the Active as of the Passive Voice, of all Moods, and in the Participles, as it hath in the Present; as, *κρίνω*, *ἔκρινον*, *κρίνομαι*, *ἔκρινόμην*, *κρινόμενος* the syllable *κρι* being long every where.

46. Verbs in *αω* have the last syllable but one short, unless they are formed from the Future Tense ; as, *αἰζάνω*, from *αἰζήσω*.

47. Verbs in *ύω* have the last syllable but one long in the Present and Preterimperfect Tense ; as, *μολύνω*.

48. Verbs in *ύω* and *ίω* have the last syllable but one either long or short.

49. If a doubtful vowel be short in the First Future or First Indefinite, it is also short in the Preterimperfect Tense of the Active and Passive Voice of all Moods ; as, *γελάω*, *γελάσω*, *γεγέλακα*.

50. The Third Person Plural of the Imperfect Tense in *ασι* is always long.

51. So is the Participle of the Feminine Gender of the First Indefinite in *ασα*.

52. The Reduplication of Verbs in *μι*, unless Position hinders it, is short.

53. The letter *υ* of the Fourth Conjugation, in the Singular Number of the Active Voice, is long ; but it is short in the Dual and Plural Number of the Passive and Middle Voice.

54. The letter *υ* is short in the Singular Number of the Imperative Mood of Polysyllables ; but it is long in words of two syllables ; as, *κλυθί μεν*, *Ἄργυρότοξε*.

55. The kinds of Verses are nearly the same among the Greeks as among the Latins.

SECTION XVI.—OF THE DIALECTS IN THE GREEK TONGUE.

1. A DIALECT is the various forms of Pronunciation peculiar to several sorts of people speaking one and the same language.

2. The Dialects in Greek are four ; the Attic, the Ionic, the Doric, and the Æolic.

1.—THE ATTIC.

1. The Attic Dialect contracts,

(1.) By cutting off a vowel or diphthong between two words ; as, *τάνυστὸ* for *τὸ αὐτὸ*, *κείς* for *καὶ εἰς*.

(2.) By joining two separate vowels or diphthongs ; as, *τὰμὰ* for *τὰ ἐμὰ*, *προύργς* for *πρὸ ἔργς*.

(3.) By uniting syllables, while it retains the letters ; as, *Νηρηῆδες* for *Νηρηίδες*.

(4.) By dropping one vowel, that the two others might be contracted ; as, *ἐμεδόκει* for *ἐμοὶ ἐδόκει*.

(5.) By dropping one vowel, and uniting two others ; as, *ἐμσποδύνει* for *ἐμοὶ ὑποδύνει*.

(6.) By dropping one vowel, and uniting two others in a Contraction ; as, *ἐν τὰθιοπίᾳ* for *ἐν τῇ Αἰθιοπίᾳ*.

(7.) Also by contracting syllables in the same word, and omitting letters ; as, *πόων* for *ποιῶν*.

2. This dialect changes *σ* into *ξ*· as, *ξυν* for *συν*· into *ρ*, as, *θάρρῆν* for *θαρσῆν*· into *τ*, as, *πράττω* for *πράσσω*.

3. It casts away *ι* from *αι* and *ει*· as, *κλάω* for *κλαίω*.

THE THIRD DECLENSION.

Com.	Singular.				Dual.		Plural.						
	N.	G.	D.	A.	N.	G.	N.	G.	D.	A.	V.		
	α	ι	υ	ος	ι	α	ε	οἷν	ες	ων	σι	ας	ες
	ω	ν	ξ	↓		ν			α	ξι	α	α	
										↓			
										εσσι & εσι	P.		

THE FIRST CLASS OF CONTRACTS.

Com.	N.	G.	D.	A.	V.	N. A.	G. D. V.	N.	G.	D.	A.	V.	
		ης	εος	ει	εα	ες	εε	εοιν	εε	εεσ	έων	εσι	εας
	ες			η	ες				εις	ών	—	εις	εις
		ας	ει			η	οἷν	η	εα		εα	εα	
	ος		ος	ος				η		η	η	η	
	ευς	Æ.	ην	A.							εσσι	I. P.	
		& D.	ης	A.									

SECOND CLASS.

Com.	ις	ιος	ιῖ	ιν	ι	ις	ιοιν	ις	ιων	ισι	ιας	ιες
	ι	—	—	ι	ι	—	—	ια	—	—	ια	ια
		ος	ει			ες	εοιν	εεσ	εων	εσι	εας	εεσ I.
		ηος	ηῖ	P.		η		εις		εις	A.	εις I.
		εως	ει	A.								

THIRD CLASS.

Com.	ευς	εος	ει	εα	εῦ	εε	εοιν	εεσ	έων	εῦσι	εας	εεσ
			ει					εις		εις	εις	
	εῦς	Æ.	ηῖ	ηα	I.	ηε	I.	ηοιν	ηεσ	ήων	ηεσσι	ηεσ I.
	έως	A.	ηῖ	P.						ηῖσσι	I.	
	ηος	I.	ᾱ	A.						εσι	P.	
	ειος	I.										
	ιος	B.										
	ηος	Æ.										
	ειος	Æ.										
	εος	A.										

FOURTH CLASS.

Com.	ω	όος	οῖ	όα	οῖ	ὠ	οιν	ὠ	οι	ῶν	οῖς	ὄς	οῖ
	ὠς	ῶς	οῖ	ῶ									
	ῶς			ῶν	Æ.								
				ῶν	I.								
				ὠ	A.								

FIFTH CLASS.

Com.	ας	αλος	αλι	ας	ας	αῖε	ἀλοιν	αῖε	αῖα	ἀλων	ασι	αῖα	αῖα
Sync.	αος	αῖ				ας	ἀοιν	ας	αα	ᾱων	αα	αα	αα
Cras.	ως	α				α	ᾱν	ᾱ	α	ῶν	α	α	α

THE DIALECTS OF PRONOUNS.

'Εγώ.

Singular.

	Nom.	Gen.	Dat.	Acc.
Com.	ἐγὼ	ἐμῶ μῶ	ἐμοὶ μοί	ἐμέ μέ
Att.	ἐγώτε		ἐμοίτε	
Dor.	ἐγώνη ἐγών	ἐμεῦ	ἐμῖν	
	ἐγώτα			
Æol.	ἐγών	ἐμεῦ ἐμοῖο ἐμέο		
		ἐμέοθεν Parag.		
		ἐμεθεν Sync.		
Poet.		ἐμεῖο		
Bæot.	ἰώγα ἰώνγα			

Dual.

	Nom. & Acc.	Gen. & Dat.
Com.	νῶ	νῶν
Dor.	ἄμμε	
Æol.	ἄμμε	
Poet.	νῶϊ	νῶϊν

Plural.

	Nom.	Gen.	Dat.	Acc.
Com.	ἡμεῖς	ἡμῶν	ἡμῖν	ἡμᾶς
Dor.	ἄμμες ἄμμες	ἄμῶν ἄμέων	ἄμῖν	ἡμᾶς
Æol.	ἄμμες	ἄμμων ἄμμέων	ἄμμιν ἄμμι	ἄμμας
Ion.	ἡμέεες	ἡμέων (P. ἡμείων ἡμῖν)		ἡμέας

Σύ.

Singular.

	Nom.	Gen.	Dat.	Acc.
Com.	σύ	σῶ	σοί	σέ
Dor.	σύ σύγα σύνη	σεῦ τεῦ σεοῖο	σοί	τέ σύ
Æol.		σεῦ τεῦ		
Ion.		σοῖο σέο		
Poet.		σεῖο σέοθεν σέθεν	σὶν σεῖν	

Dual.

	Nom. & Acc.	Gen. & Dat.
Com.	σφῶ	σφῶν
Dor.	ὑμμε	
Æol.	ὑμμε	
Poet.	σφῶϊ	σφῶϊν

Plural.

	Nom.	Gen.	Dat.	Acc.
Com.	ὑμεῖς	ὑμῶν	ὑμῖν	ὑμᾶς
Dor.	ὑμμες ὑμες		ὑμμιν ὑμμι	ὑμμας
Æol.	ὑμμες	ὑμμῶν ὑμμέων	ὑμμιν ὑμμι	ὑμμας
Ion.	ὑμέεες	ὑμέων		ὑμέας
Poet.	ὑμεῖτες	ὑμείων	ὑμιν	

Οὔ.

Singular.

	Gen.	Dat.	Acc.
Com.	οὔ	οὔ	οὔ
Dor.	εὔ		μῖν* νῖν
Æol.	εὔ		
Ion.	εὔ		εἰ
Poet.	εὔ		
	εἶθεν Parag.		
	εἶθεν Sync.		

Dual.

	Nom. & Acc.	Gen. & Dat.
Com.	σφᾶ	σφῖν
Poet.	σφωῆ σφεῆ	σφωῖν

Plural.

	Nom.	Gen.	Dat.	Acc.
Com.	σφεῖς	σφῶν	σφίσι	σφᾶς
Dor.	σφῆς			σφῆ
Ion.	σφέες	σφέων	σφῖν	σφέας
Poet.		σφέων	σφι σφῖν	σφέ

	M.	F.	N.	M.	F.	N.
Com.	σός	σή	σόν	Com. ὄς	ῆ	ὸν
Dor.	τεός	τεᾶ	τεόν	Poet. ἐός	ἐῆ	ἐόν

τῆνος, for ἐκεῖνος, D.

From the Plural, ἡμέτερος, ἡμέτερα, ἡμέτερον, Dor. ἀμός, ἀμά, Poet. ἀμή, ἀμόν· ὑμός, ὑμή, or ὑμά, ὑμόν, for ὑμέτερος, ὑμέτερα, ὑμέτερον· σφός, σφή, or σφᾶ, σφόν, for σφέτερος, σφετέρα, σφέτερον· ἕτος and ἐκεῖνος, Æol.

Εἰμί, I am :

(With a grave accent, to distinguish it from εἶμι, eo, circumflected.)

INDICATIVE MOOD.

Present.

S. εἰμί	εἶς or εἴ	ἐσί
ἔμμι D.	ἐή — εἶι A.	ἐντι D.
ῆμι Æ.	ἐσσι P.	
D. ἐσόν	ἐσόν	
P. ἐσμέν	ἐσε	εἰσι
εἰμῶς D.	ἐτε P.	εἶσι I.
ἐμέν P.		ἐντι Æ.
εἰμῶν		ἐντι D.

Imperfect.

S. ῆν	ῆς	ῆ or ῆν Att.
ῆα P.	ῆσθα Æ.	ῆς Att.
ῆ A.	ῆσθα P.	ῆν P.
ῆα P.	ῆες	ῆε
ἔσχον	ἔσχες	ἔσχε

* *Μιν*, pro *ejus*, *ipsius*, vel *illius*, indeclinable, et significat *ipsum*, *ipsam*, *ipsos*, *ipsas*.

		Imperfect.	
S.	ἔον εἶν ἦν A.	ἔεις εἶς ἔεις.	ἦν
		D.	ἦτον ἦσον ἔτον ἔσον
			ἦτην ἦσην ἔτην ἔσην
P.	ἦμεν ἦμες D.	ἦτε ἦτε	ἦσαν ἔσαν ἔσαν ἔσαν P. ἦν Sync.

First Future.

S.	ἔσομαι ἔσομαι P. ἔσῃμαι D. ἔσευμαι	ἔσῃ ἔσῃ ἔσσειαι P. ἔσει A. D. ἔσειαι	ἔσεται ἔσειται ἔσειται P. ἔσειται D. ἔσει Sync.
D.	ἔσόμεθον	ἔσεσθον	ἔσεσθον
P.	ἔσόμεθα	ἔσεσθε	ἔσονται ἔσονται P.

Preterpluperfect.

S.	ἦμην ἦσδ' ἦτο	D.	ἦμεθον ἦσθον ἦσθην.	P.	ἦμεθα ἦσθε ἦντο ἔαλο εἶαλο I.
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IMPERATIVE MOOD.

Present.

S.	ἴσθι, or ἔσθι, or ἔσο, or ἔσω ἔσθι P. ἔσο ἔσω P. ἦτω D. εἶ by Crasis P.
D.	ἔσον ἔσων
P.	ἔσε ἔσωσαν or ἔσων Att.

OPTATIVE MOOD.

Present.

S.	εἶην εἶης εἶη, or εἶομι εἶοις εἶο I.
D.	εἶητον εἶήτην
P.	εἶημεν εἶητε εἶησαν· εἶμην εἶτε εἶεν Sync.

Future. ἐσοίμην ἐσοιο ἐσοίτο, &c.

SUBJUNCTIVE MOOD.

Present.

	Singular.		Dnal.		Plural.
ὦ	ἦς	ἦ	ἦτον ἦτον	ὦμεν ἦτε ὦσι	
εἶω P.	εἶης	εἶη P.	εἶητον P.	εἶώμεν εἶητε εἶωσι P.	
ἔω I.	ἔης I.	ἔη I.	ἔητον I.	εἶόμεν	
	ἦσθα A.	ἦσι I.		εἶόμεν ἔητε I.	
		ἔησι I.		ὦμες	

INFINITIVE MOOD.

Present.

εἶναι—ἔμεν I.	ἦμεν or ἦμες D.	ἔμεναι A.	ἔμμεναι Æ.	εἶμεναι P.
		ἔσεσθαι.		

PARTICIPLES.

Pres. ὄν ᾶσα ὄν, &c. ἔὼν ἔᾶσα ἔὼν I. εἶς εἶσα ἔν Æ.
 Fut. ἐσόμενος ἡ ον, &c. ἐσόμενος P.

The Dialects of the Verb Active.

INDICATIVE.

Present.

Singular.	Dual.	Plural.
ω εἰς εἰ	ετον ετων	ομεν ετε εσι
ης η Æol.		ομες οντι Dor.
ες ε Dor.		

Imperfect, and Indefinite 2.

Singular.	Dual.	Plural.
ον ες ε	ετον ετην	ομεν ετε ον
σχον σχες σχε, without the Augment, I. & P.		οσαν B.

Future 1.

ω εἰς εἰ	ετον ετων	ομεν ετε εσι
ῶ εἶς εἷ	εἶτον εἶτον	εἶμεν εἶτε εἶσι
ῶ εἶς εἷ	εἶτον εἶτον	εἶμεν εἶτε εἶντι D.
		εἶμεν, εἶντι

from Verbs in ἰζω, having more than two syllables.

ῶ εἶς εἷ	εἶτον εἶτον	εἶμεν εἶτε εἶντι D.
ἔω ἔεις ἔει I. & P. in Verbs of the Fifth Conjugation.		εἶμεν, εἶντι

Indefinite 1.

α ας α	ατον ἀτην	αμεν ατε αν
ασχον ασχες ασχε I. P.		αμες ασαν B.

Preterperfect.

α ας ε	ατον ατον	μεν ατε ασι
		αμες D. αντι D.
		αν B.

αα αας ας, &c, I.

Preterpluperfect.

ειν εις ει	ειτον εἶτην	ειμεν ειτε εισαν
ην η A. & D.		ειμες D. εσαν A. & I.
εα εε I.		

Future 2.

ῶ εἶς εἷ	εἶτον εἶτον	εἶμην εἶτε εἶσι
		εἶμεν εἶντι εἶντι D.

ἔω ἔεις ἔει, &c, Ion.

IMPERATIVE.

Present.

ε ἔτω	ετον ἔτων	ετε ἔτωσαν
		όντων A.

Indefinite 1.

ον ἄτω	ατον ἄτων	ατε ἄτωσαν
		άντων A.

Indefinite 2.

ον ἔτω	ετον ἔτων	ετε ἔτωσαν
ον I.		όντων A.

OPTATIVE.

Present, Preterperfect, Indefinite 2, and Future 1 & 2.

Singular.	Dual.	Plural.
οιμι οις οι	οιτον οίτην	οιμεν οιτε οισν οιμες D.
αιμι αις αι	αιτον αίτην	αιμεν αιτε αιεν αιμες D.
εια ειας εις Æ.		

Indefinite 1.

SUBJUNCTIVE.

In all the Tenses.

ω ης η	ητον ητον	ωμεν ητε ωσι ωμες ωντι
ησι I.		

INFINITIVE.

Pres. & Fut. 1.

ειν
έμεν I.
έμεναι A. D.
εν D.
έμμεναι P.

Perf.

έναι
έμεν I.
έμεναι D. A.

Indef. 1.

αι
έμεναι A. D.

Indef. 2. & Fut. 2.

ειν
έμεναι I. έειν έμεν I.
εν D.

PARTICIPLES.

Present.

ων ςσα ον
οίσα D.
εϋσα Æ.

Perfect.

ῶς ῦια ὀς
ὠν Æ. as, ειρηκῶν, for ειρηκῶς
ῶσα ὠς A.

Indef. 1.

ας ασα αν
αις αισα αν Æol.

Fut. 2.

ῶν ῶσα ῶν A.
έων έςσα έον I.

Indef. 2.

ὠν ῶσα ὀν
οίσα D.
εϋσα Æ.

Fut. 1.

ῶν ῶσα ὀν
οίσα D.

The Dialects in the Passive Voice.

INDICATIVE.

Present.

Singular.	Dual.	Plural.
όμαι η εται εαι I. ηαι P. ει A.	όμεθον εσθον εσθον	όμεθα εσθε ονται όμεσθα A. όμεσθεν Æol.

Imperfect.

όμην ρ εφο εο I. ευ D. σας σκετο I. P.	όμεθον εσθον έσθην	όμεθα εσθε οντο όμεσθα A.
---	--------------------	------------------------------

Indefinite 2.

ην	ης	η	ητον	ήτην	ημεν	ητε	ησαν
							εν B.

Future 2, & Paulo-post Future.

ομαι	η	εσται	όμεθον	εσθον	εσθον	όμεθα	εσθε	ονται
		εαι I.				όμεσθα A.		
		ηαι P.						

Preterperfect.

μαι	σαι	ται	μεθον	θον	θον	μεθα	θε	ται, or
								μένοι (εἰσι)
						μεσθα A.		αται I.

Preterpluperfect.

μην	σο	το	μεθον	θον	θην	μεθα	θε	το, or
								μένοι (ἤσαν)
						μεσθα A.		ατο I.

Indefinite 1.

ῥην	ῥης	ῥη	ῥητον	ῥήτην	ῥημεν	ῥητε	ῥησαν
ῥη							A.

Future 1.

ῥησ-ομαι	η	εσται	όμεθον	εσθον	εσθον	όμεθα	εσθε	ονται
		εαι Ion.				ομεσθα D.		

IMPERATIVE.

Present.

ε	εσθω	εσθον	εσθων	εσθε	έσθωσαν
εο I.	εν D.			έσθων A.	

The other Tenses have no Dialect.

OPTATIVE.

Present, Future 1 & 2, Paulo-post Future.

Singular.

Dual.

Plural.

οίμην	οιο	οιτο	οίμεθον	οισθον	οίσθην	οίμεθα	οισθε	οιντο
						οίμεσθα A.	οίατο I.	P.

Indefinite 1 & 2.

είην	είης	είη	είητον	είήτην	είημεν	είητε	είησαν
					εἶμεν	εἴτε	εἶεν Sync.
					εἶμεσ D.		

SUBJUNCTIVE.

Present.

ωμαι	η	ηται	ώμεθον	ησθον	ήσθον	ώμεθα	ησθε	ωνται
		εαι I.				ώμεσθα A.		
		ηαι P.						

Indefinite 1 & 2.

ᾠ	ῆς	ῆ	ῆτον	ῆτον	ᾠμεν	ῆτε	ᾠσι
ᾠ	έης	έησι, &c, I.			ᾠμες D.		ᾠντι D.

INFINITIVE.

Indef. 1 & 2. ῆναι ἡμεναι D. ῆμεν I.

The Dialects in the Middle Voice.

INDICATIVE.

Indefinite 1.

Singular.	Dual.	Plural.
ἀμην ω απο αο I. α D.	ἀμεθον ασθον ἀσθην	ἀμεθα ασθε αντο ἀμεσθα A.

Indefinite 2.

ὀμην ε εστο εο I.	ὀμεθον εσθον ἐσθην	ὀμεθα εσθε οντο ὀμεσθα A.
----------------------	--------------------	------------------------------

Future 1.

αι η εσαι ἔμαι ἦ εἴσαι D. εὔμαι D. εαι I.	ὀμεθον εσθον ἐσθον	ὀμεθα εσθε ονται
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Future 2.

ἔμαι ἦ εἴσαι εαι I. ηαι P.	ἐμεθον εἴσθον εἴσθον	εμεθα εἴσθε ἔνται
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PARTICIPLES.

Future 2. τυπόμενος, τυπώμενος D. Æ.

IMPERATIVE.

Indefinite 1.

αι ἀσθω	ασθον ασθων	ασθε ἀσθωσαν ἀσθων A.
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In the other Moods, the Dialects are the same as in the Active and Passive.

The Dialects of Contract Verbs.

Present.

έω ῶ εἶς εἶ	εἶτον εἶτον	ἔμεν εἶτε ἔσι εὔμεσ εὔνηι & ἔνηι D. εὔτι Æ.
άω ῶ ἄς ἄ ῶ ἦς ἦ όω ἄας ἄα έω έεις έει I.	ἄτον ἄτον ἦτον, &c, D.	ῶμεν ἄτε ῶσι όωμεν, &c, P.
όω ῶ οἶς οἶ	ῶτον ῶτον	ῶμεν ῶτε ῶσι ῶμεσ ῶντι D.

Imperfect.

εν εις ει εσχον, &c, P. I.	εἶτον εἶτην	ἔμεν εἶτε ἔν εὔν D.
ων ας α ης η	ἄτον ἄτην ἦτον ἦτην D.	ῶμεν ἄτε ῶν
ασχον, &c, I. αα P		
εν ες ε σχον, &c, I.	ἔτον ἔτην	ἔμεν ἔτε εν

IMPERATIVE.

Present.

Singular.

εε εἶτω

α ἄτω

αα P.

Dual.

εἶτον εἶτων

ἄτον ἄτων

Plural.

εἶτε εἶτωσαν
ἐντων A.

ἄτε ἄτωσαν
ἄντων A.

OPTATIVE.

Present.

οἶμι οἶς οἶ
οἶην οἶης οἶη, &c, A.

ὦμι ὦς ὦ
ὦην ὦης ὦη, &c, D.

ὠμι ὠς ὠ
ὠην ὠης ὠη, &c, D.

οἶμι οἶς οἶ
οἶην οἶης οἶη, &c, A.

ὦμι ὦς ὦ
ὦην ὦης ὦη, &c, D.

οἶτον οἶτην

ὦτον ὦτην

οἶτον οἶτην

οἶμεν οἶτε οἶεν

ὦμεν ὦτε ὦεν

οἶμεν οἶτε οἶεν

SUBJUNCTIVE.

Present.

ῶ ῥς ῥ
ῥσι I.

ῶ ᾶς ᾶ
ῥς ῥ

ῥτον ῥτον

ᾶτον ᾶτον
ῥτον, &c, D.

ῶμεν ῥτε ῶσι
ῶντι D.

ῶμεν ᾶτε ᾶσι

INFINITIVE.

Present.

εἶν ἔμεναι A.

ῶν ἄμεναι A.

ἔν ἤμεναι A.

εν D.

ην D.

οἶς & οἶν Æ.

ην & εις Æ.

αις Æ. ααν P.

εῦν D.

ἡμεναι P.

ἡμεναι P.

όμεναι P.

The Passive and Middle Voices are wanting.

The Dialects of Verbs in μι.

INDICATIVE.

Present.

ημι ης ησι
ητι D.

ημι ης ησι
ατι D.

ωμι ως ωσι
ωτι D.

υμι υς υσι

ετον ετον

ητον ητον

ατον ατον

οτον οτον

υτον υτον

εμεν ετε

εαμεν I.

ημεν ητε

αμεν ατε

ομεν οτε

υμεν υτε

εἶσι

εντι D.

εασι I.

ηντι D.

ασι

αντι D.

εασι I.

ᾶσι

ωντι D.

αασι I.

ῦσι

υντι D.

υασι I.

Imperfect, & Indefinite 2.

ην	ης	η	ετον	έτον	εμεν	ετε	εσαν
εα I.		εε I.					εν B.
εν	εις	ει A.					
σxon	σxεs	σxε P. I.					
ην	ης	η	ατον	άτην	μεν	ατε	ασαν
σxon	σxεs	σxε P. I.					αν B.
ων	ας	α A.					
ων	ως	ω	οτον	ότην	ομεν	οτε	οσαν
σxon	σxεs	σxε P. I.					ον B.
εν	εs	ε A.					
υν	υs	υ	υτον	ύτην	υμεν	υτε	υσαν
υσxon, &c. I.							
έs-ην	ης	η	ητον	ήτη	ημεν	ητε	ησαν
εασxon I.							έσαν B.

IMPERATIVE.

Present.

ετι	έτω	α D.	η Æ. P.	ει	ειτο A.
αθι	άτω		ατων	άτων	ατε άτωσαν
η A.	α D.				
οθι	ότω	ε A. contract.	ωθι P.	οι D.	

OPTATIVE.

Present.

είην	είηs	είη	είητον	είητην	είημεν	είητε	είησαν
			and by Sync.		είημεν, &c.		
αίην	αίηs	αίη	αίητον	αίητην	αίημεν	αίητε	αίησαν
ήην	ήηs	ήη P	by Sync.		αίημεν, &c.		
οίην	οίηs	οίη	οίητον	οίητην	οίημεν	οίητε	οίησαν
ώην	ώηs	ώη A.	by Sync.		οίημεν, &c.		

SUBJUNCTIVE.

Present.

ῶ	ῆs	ῆ	ῆτον	ῆτην	ῶμεν	ῆτε	ῶσι
έω	έηs	έησι, &c. I.					
ῶ	ᾶs	ᾶ	ᾶτον	ᾶτην	ῶμεν	ᾶτε	ῶσι
έω	έηs	έησι, &c. I.					
ῶ	ῶs	ῶ	ῶτον	ῶτην	ῶμεν	ῶτε	ῶσι
		ῶσι I.					
ῶω	ῶηs	ῶή P.					

INFINITIVE.

Present.

έναι	έμεναι D.	έμεν I.
άναι	άμεναι D.	αμεν I.
όναι	όμεναι A. D.	όμεν I.
ύναι	ύμεναι A. D.	ύμεν I.

Indefinite.

εῖναι	έμεναι D.	έμεν I.
ῆναι	ήμεναι D.	ῆμεν I.
εῖναι	όμεναι A. D.	όμεν I.

The Dialects of the Passive Voice of Verbs in μι.

Present.

Singular.	Dual.	Plural.
ἔμαι ἦ Α. εἶ I.	ἔσαι ἦ Α. εἶ I.	ἔσται ἦ Α. εἶ I.
ἄμαι ἦ Α. εἶ I.	ἄμεθον ἄσθον ἄσθον	ἄμεθα ἄσθε ἀνταί ἔαί I.

Imperfect.

ἔμεν ἦμην &c, Æ. εἶ I. εὐ D. & Α.	ἔσο ἦ I. ω Α.	ἔτο ἦ I. ω Α.
οἰμην οσο & Α. οτο		ἰσέα I

IMPERATIVE.

Present.

ἔσο ἔσθω I.	ἄσο ἄσθω	οσο or & Α.	όσθω
σο I.	ω Α	οι D.	
& Α. εὐ D.	οο I.		

The Dialects of the Middle Voice of Verbs in μι.

Indefinite 2.

ἔμην εἶ I. & Α. εὐ D.	ἔσο εἶ I. & Α. εὐ D.	ἔτο εἶ I. & Α. εὐ D.	όμην οσο οσ'	οσο & Α.
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IMPERATIVE.

Indefinite 2.

ἔσο ἔσθω εἶ I. & Α. εὐ D.	όσω & Α.	όσθω
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In Adverbs are found *ανε*, *σθεν*, and *σθε*, for *θεν* and *θεν*. and on the other hand, in local Adverbs, *ὀπιθεν*, for *ὀπισθεν*. *βαβαιαῖς*, for *βαβαι*. *μόγεις*, for *μόλις*, scarcely; *δή*, for *δέ*. *ἐνθαῦτα*, for *ἐνταῦθα*. *ἀληθῆως*, truly, for *ἀληθῶς*. *πότε*, for *πότε*, when; *ὅκα* and *ὅκα*, for *ότε*, when; *μὲς*, for *μὲν*, truly; *αἰς*, for *αἰεὶ*, always; *ἐνδεδ*, for *ἐνδον*, within; *εἴκα*, for *εἴκεν*, if; *ἄλλοστα*, for *ἄλλοστε*, otherwise.

In Prepositions are found *εν*, for *εν*. *ἀπαι*, for *ἀπό*. *παραι*, for *παρά*. *καταί*, for *κατά*. *ὑπαι*, for *ὑπό*. *πάρ*, for *παρά*. *ἀμπι*, for *ἀμφί*. and *ζά*, in Composition, for *διά*.

A SHORT HEBREW GRAMMAR.

1. THE Hebrews, like most of the Eastern nations, read from the right hand to the left.

2. They have two-and-twenty Consonants :

Their Figure.	Their Name.	Their power.
א	Aleph	
ב	Beth	b, bh
ג	Gimel	g, gh
ד	Daleth	d, dh
ה	He	h
ו	Vau	v
ז	Zain	z
ח	Cheth	ch
ט	Teth	t
י	Jod	i
כ	Caph	c, ch
ל	Lamed	l
מ	Mem	m
נ	Nun	n
ס	Samech	s
ע	Guain	gn
פ	Pe	p, ph
צ	Tsade	ts
ק	Koph	k
ר	Resh	r
ש	Shin	sh
ת	Tau	t, th

3. Five of these have a twofold shape, one writ only at the end of a word; six, a twofold power, soft and harsh.

4. ש with a point on the left side is sounded s.

5. The Vowels are fifteen:—

Five long.		Five short.	
אָ Kamets	a	אַ Patha	a
אֵ Tseri	e	אִ Segol	e
אֹ Great Hirik	i	אֲ Little Hirik	i
וֹ Holem	o	וֲ Kamets Katuph	o
וּ Shurek	u	וֻ Kibbutz	u

Five are very short.

⋈ Sheva, e; - Patha Genublia, a; - Kateph Patha, a; - Hateph Segol, e; - Hateph Kametz, o.

6. Sheva sometimes is mute, that is, not pronounced; namely, after a short vowel, (unless the consonant over it has a point in it,) after a long vowel accented, before another Sheva, and at the end of a word.

7. A consonant begins, and with a vowel makes, a syllable; but without one, adheres to the preceding.

8. Patha Genubha is always inserted under, and read before, a final ה, ח, or ע, preceded by any long vowel but Kamets; as, יוֹדַע רוּחַ אֱלֹהִים.

9. Holem is often without a Vau, and is swallowed up by the contiguous point of ש; as, שָׁמַן, מִשָּׁה.

10. א, ה, ח, and ע, are termed Guttural letters.

11. א is never pronounced; nor ה at the end of a word; neither י without a vowel, or ו with Holem or Shurek.

12. Eleven consonants are termed Servile, א, ב, ה, ו, י, כ, ל, מ, נ, ש, ח: eleven Radical, ג, ד, ז, ר, ט, ס, ע, פ, צ, ק, ר. These are always Radical letters, but those are not always Servile.

13. Consonants express numbers: the ten first, units; the ten following, tens; the rest, and the final letters, hundreds: consonants marked with points or little lines, thousands; so, אָ or אֲ, 1000; בָּ or בִּ, 2000.

14. Kamets and Patha answer each other; Tseri and Little Hirik, or Segol; Holem and Kibbutz, or Kamets Katuph.

15. Shurek is sometimes changed into Kibbutz, and Holem into Kibbutz, for better sound's sake.

16. Segol, by reason of ע or ח in the middle or end of a word, is changed into Patha; as, גַּעַר for גֶּעַר.

17. All vowels, except Shurek and Kibbutz, may be changed into Sheva.

18. Sheva under a Guttural takes to itself a short vowel, chiefly Patha; but under א, Segol.

19. Sheva before a compound vowel is changed into the short one that answers it.

20. A compound vowel before Sheva loses its points, and becomes a short one.

21. Sheva is understood under every Dagesh and Mappik, and before Maccaph; as, כָּל־הָאָרֶם חֲגִנּוּ.

22. Patha Genubha vanishes away when any addition is made to a word; as, רוּחִי רוּחַ.

23. Hateph Kamets scarce ever loses its points: Kamets Chatuph frequently does.

24. There is no proper diphthong in the Hebrew, unless י joined with a vowel be such; as, אֲדֹנָי *Adonai*.

25. Dagesh doubles all the letters, except Gutturals and Resh; but in the beginning of a word, and in the middle of one, after a consonant that is pronounced, or a mute Sheva, it only hardens the letters בְּגִדְךָ פֶּתַח.

26. Of two like (sometimes unlike) letters meeting in the middle of a word, one is hid by a Dagesh.

27. Sometimes ו, rarely י, is inserted in the room of Dagesh.

28. Dagesh excluded commonly (not always) makes the preceding vowel long; expressed, makes it short.

29. Mappik causes a final ה to be pronounced with force, and turns Iod between two vowels into Jod.

30. Maccaph joins words, and shortens vowels.

31. Metheg lengthens the preceding vowel.

32. The points are אַ Silluk, a period; אֲ Athnach, a colon; אִ

Zakephkaton, a semicolon; ׀ Rebbia, a comma. These are placed on the same syllable where the tone is.

33. The tone is commonly on the last syllable. The word is then termed Milrá, (1.) In Patha, Iod, Hirik, as, מִלְרָא; (2.) In Segol, or Patha put for it: (3.) In Serviles, תִּי, תָּ, וִי, נָה, ךְּ, נִי, מוּ, הַ, and הַ Paragogic. These words are termed Milhel; but Segol before a radical הַ, and a servile Mem or Nun, is Milrá. Sheva has no tone.

34. Soph Pasuk is at the end of all verses.

35. A little circle ° is the mark of a word which is read otherwise than it is written; namely, with the vowels in the text, and the consonants in the margin. Such words are called Keri and Ketib.

36. An Article is either an entire word, as, זֶה, זֵאת this, these, אֵשֶׁר which; or a letter of each prefixed to another word, with a Dagesh following.

37. הַ is prefixed with a Patha, as, הַנֶּבֶךְ (but when Dagesh is excluded, with a Kamets, as, הָאִישׁ); but before הַ, חַ, and עַ, having a Kamets, with Segol, as, הַהָרִים שׁ always with a Segol.

38. Sometimes an emphatical הַ is prefixed to זֶה, or זֵאת.

39. There are few Primitive Nouns: most Nouns are derived from Verbs, which therefore are called Roots.

40. A Root is usually trilateral, like פָּעַל the ancient paradigm of a Verb; whence the first consonant of every Root is called Pe, the second Gvain, the third Lamed.

41. Nouns are formed from Roots:—

(1.) By changing the vowels:

(2.) By adding the Serviles הַאֲמַנְתִּי and sometimes שׁ or לַ.

42. מַ is added in the beginning of a word; הַ often, יַ or ן sometimes, at the end; תַּ at the beginning or end.

43. הַ is sometimes doubled, the former being changed into תַּ.

44. The first consonant of a Noun derived from Pe Iod changes יַ into וַ; as, תּוֹרָה, from יָרָה.

45. A final הַ frequently has a Kamets before it; a final תַּ, a Segol, Great Hirik, or Shurek; sometimes an Holem.

46. Lamed הַ often passes into יַ; as, פָּרִי.

47. Nouns have only one Case, but three Genders, the Masculine, Feminine, and Common. The Feminine supplies the place of the Neuter.

48. The Numbers are three, Singular, Dual, and Plural.

49. Nouns ending in a Servile הַ or תַּ are Feminine; as are those that signify a thing double by nature.

50. All others are Masculine; only a few are of the Common Gender.

51. The Plural Number is formed from the Singular Masculine, by adding יַם; as, שָׂרִים שָׂרִי, throwing away הַ with the preceding Segol; as, מְקַנְיִם מְקַנְיָהּ: Feminines, by changing הַ with the preceding Kamets, or תַּ, with the preceding Segol, into וַת; but יוֹת, יוֹתָּ, יוֹתָּ, יוֹתָּ.

52. Some Masculine Nouns form the Plural like Feminines: some Feminine, like Masculines.

53. The Dual Number assumes ים with a Patha preceding; but changes ה into ת; as, שְׁנַתִּים שְׁנָה.

54. When two Nouns treating of different things concur, the former changes its termination, and is said to be in construction. A Masculine Plural changes י into י; a Feminine changes ה into ת; hence arises a kind of Declension.

Substantive Masc. Sing. שִׁיר. Plur. שִׁירֵי שָׁרִים.

Fem. Sing. שִׁירַת שִׁירָה. Plur. שִׁירוֹת.

Adjective Sing. טוֹב טוֹבָה טוֹב. Plur. טוֹבִים טוֹבוֹת.

55. The Personal Pronouns are three.

אֲנִי or אֲנֹכִי I, me; נַחְנוּ or אֲנַחְנוּ we, us, Com. Gen.

אַתָּה m. אַתְּ f. thou, thee; אַתָּם m. אַתֶּן f. you.

הוּא he; הִיא she; הֵם, הֵנָּה they, m. הֵנָּה they, f.

56. The other Pronouns are fragments of these, the Tau of the second being changed into Caph; suffixed to Nouns of any Gender or Number duly prepared.

57. Nouns Masculine; Singular, loses ה with the preceding Segol; Plural, מ with the preceding Hirik; Jod also being cut off before another Iod.

58. Nouns Feminine; Singular, change ה into ת; Plural, assume Iod, unless before another Iod.

59. The Singular Suffixes י, mine; ךְּ, ךְּ, thine; ו, ה, his, hers, are suffixed to Nouns,

Singular, with Hirik; Sheva, Tseri; Holem, Kamets.

Plural with Patha: Segol, Patha Hirik; Kamets, Segol, ה being changed into הָ.

60. The Plural Suffixes נוּ; ours כֶּם, כֶּן, yours; ם, or ן, his, or theirs, are suffixed to Nouns,

Singular, with Tseri: twice Sheva: twice Kamets.

To all Plurals with Tseri; ם, הָ, being put for ם, ן.

61. הָ, הֶם, כֶּן, כֶּם, are suffixed to construct Nouns.

62. Plural Terminations often retain ם or ן with a Kamets, omitting י; as, שְׂמוֹתֵיהֶם for שְׂמוֹתָם.

63. Masculines drop ה with a Segol preceding, and take הוּ with a Tseri for ו; as, עָלָהּ, עָלָהּ.

64. In verse מוּ is put for מ, or הֶם, and sometimes for Vau; as, פָּנִיו for פָּנֵינוּ.

65. הָ construct, or with a suffix, becomes פִּי; which is imitated by הֶם אֵח אָב.

66. The Root of a Verb is the third person singular of the Preter-perfect Tense, consisting of three consonants with Kamets and Patha; as, פָּקַד.

67. The Conjugations are seven,—Kal, Niphal: Pihel, Puhel: Hiphil, Hophal; Hithpahel.

68. Kal has usually a Neutral sense: Pihel, Hiphil, an Active: Niphal, Puhel, Hophal, a Passive: Hithpahel, a Reciprocal.

69. Again, Kal signifies simply to do a thing; Pihel, to do it earnestly; Hiphil, to do, to permit, or cause to be done.

70. The Passives, Niphal, Puhal, Hophal, answer to the Actives, Kal, Hihel, and Hiphil.

71. Pihel, Puhal, Hithpahel, are called Grave Conjugations, because the middle Consonant is burdened with a Dagesh: the rest, Light.

72. The Moods are three: the Indicative, Imperative, and Infinitive; and are ranked with Futures: the two latter are written nearly alike. Puhal and Hophal have no Imperative.

73. The Present Tense is supplied by the Participle, which in Kal is either Benoni, Present Active. or Pahul, Present Passive. The other Participles all assume Mem.

74. A Verb is conjugated thus:—

	Præt.	Imp.	Inf.	Future.	Part.
Kal	פָּקַד	פְּקֹד		אֶפְקֹד	פֹּקֵד פְּקֹד
Niphal	נִפְקַד	הִפְקֹד		אֶפְקֹד	נִפְקָד
Pihel	פָּקַד	פְּקֹד		אֶפְקֹד	מִפְקֹד
Puhal	פָּקַד		פְּקֹד	אֶפְקֹד	מִפְקֹד
Hiph.	הִפְקִיד	הִפְקִיד		אֶפְקִיד	מִפְקִיד
Hoph.	הִפְקִד		הִפְקִד	אֶפְקִד	מִפְקִד
Hithp.	הִתְפַּקֵּד	הִתְפַּקֵּד		אֶתְפַּקֵּד	מִתְפַּקֵּד

75. Verbs admit of Genders. Indeed all the first Persons, and the third Person Plural of the Preterperfects, have but one termination, which is common: but the rest a twofold, Masculine and Feminine.

76. The Persons are distinguished by the final Formatives.

Of the Preterperfect, Sing. הִי תָּהָה. Plur. הָיוּ הָיוּ.

Of the Imperative, Sing. י. Plur. נָה.

Of the Future, by the initial Formatives אָ נָ הִי with the finals of the Imperative. Aleph has Segol under it, the rest, little Hirik.

77. Again אָ is the formative of the first Person Singular, נָ of the first Person Plural, תָּ of the second of both Genders and Numbers, as also of the third Person Feminine, י of the third Masculine.

78. The formatives וִ יָ הֵ are termed Asyllabical, and change Patha, Holem, and Tseri, into Sheva; before which an initial Sheva becomes little Hirik; as, פְּקָדִי פְּקָדִי. Observe, in this case Lamed כֶּפֶת does not admit of Dagesh Lene even after a mute Sheva.

79. The other formatives, termed Syllabical, take a mute Sheva, and change nothing, but keep throughout the Patha of the Root.

80. The Persons therefore in Kal are formed thus:—

		<i>Preterperfect.</i>	
		Sing.	Plur.
3. Masc.	פָּקַד	פְּקֹד	3. Com. פְּקֹדוּ
	Fem.	פְּקָדָה	
2. Masc.	פְּקָדְהָ		2. Masc. פְּקָדְתֶּם
	Fem.	פְּקָדְתִּי	Fem. פְּקָדְתֵּן
1. Common	פְּקָדְתִּי		1. Com. פְּקָדְנִי

Imperative.

	Sing.		Plur.
2. Masc.	פְּקֹד	2. Masc.	פְּקֹדוּ
Fem.	פְּקְדִי	Fem.	פְּקֹדְנָה

Future.

	Sing.		Plur.
1. Com.	אֶפְקֹד	1. Com.	נִפְקֹדוּ
2. Masc.	תִּפְקֹד	2. Masc.	תִּפְקֹדוּ
Fem.	תִּפְקְדִי	Fem.	תִּפְקֹדְנָה
3. Masc.	יִפְקֹד	3. Masc.	יִפְקֹדוּ
Fem.	תִּפְקֹד	Fem.	תִּפְקֹדְנָה

81. The Persons are formed much after the same manner in the rest of the Conjugations. But the initial formatives in Niphal and Hithpahel have little Hirik (only Aleph, Segol) in Pihel and Puhal, Sheva (only Aleph, Hatephpatha) in the Perfect of Hiphil, little Hirik; elsewhere Patha: in Hophal, Kamets Chatuph throughout.

82. But the emphatical Infinitive retains Kamets.

83. An initial ו, ט, צ, or ש, is transposed with ה in Hithpahel; and that ה after ו, is changed into ד; after צ into ט.

84. A Root sometimes ends in Tseri, rarely in Holem.

85. Tseri is conjugated like other Verbs; Holem with Kamets Chatuph in the second and first Persons of the Perfect; as, יִבְלֵהוּ, יִכְלֵהוּ, חִפְצֵהוּ, חִפְצֵהוּ.

86. Futures frequently turn Holem or Tseri into Patha; chiefly before the finals ה, ע, or ר.

87. Frequently they assume a paragogical ה with Kamets, sometimes with Segol.

88. The Future sometimes signifies somewhat that is customary, or wont to be done.

89. The conversive Particle ו, with a Patha, (and with a Kamets before the First Person Singular,) turns the Future into the Perfect; with Sheva or Shurek, the Perfect into the Future; unless preceded by a perfect Verb unconverted.

90. The Preter and Future Tense, when they signify somewhat that is, or ought to be, constantly done, without limitation or respect to any particular time, are then to be explained in the Present. Psalm i, 1, 2.

91. The formatives, ׳ of the Future, and ם of the Participle, though they have a Sheva, reject Dagesh.

92. A Participle is declined like an Adjective, changing the Tseri or Holem into Sheva.

93. All Participles, beside Pahul, have a second Feminine ending in ה with two Segols preceding; as, פְּקֹדֶה, פְּקֹדֶה.

94. Verbs are irregular either,

(1.) Because of irregular vowels. These are termed Guttural Verbs; and are either Pe Guttural, Gnain Guttural, or Lamed Guttural: or,

(2.) Because of irregular consonants. These are termed Defective Verbs, wanting one of the Radical letters; either the first, as, Pe Nun, Pe Iod; or the second, as, Double Gnain, Gnain Vau.

95. Pe Guttural takes a compound vowel for Sheva; Hateph-Patha in the Futures of Kal and Hiphil, and the Participle of Hiphil; Hateph-Segol in the Perfect of Niphal and Hiphil, and the Participle of Niphal, as also in the Futures of Kal, under א, whether Servile or Radical; sometimes under the other Gutturals; throughout Hophal, Hateph Kamets.

96. The formative takes the analogous short vowel.

97. Sometimes the short vowel remains under the formative, and is omitted under the Guttural.

98. The vowels of Pe Aleph are mixed and transposed in the Future of Kal, א being sometimes excluded.

99. Gnain Guttural changes Sheva into Hateph-Patha.

100. Lamed Guttural takes Patha for Sheva in the Second Person Feminine of the Perfect.

101. Lamed Aleph and Lamed He, termed Quiescent Verbs, differ a little from other Guttural Verbs.

102. Lamed Aleph in Kal requires before it Patha for Kamets or Holem, and in the Third Person Singular of the Passive Perfects, and in all the naked Futures of Puhal and Hophal. Elsewhere it usually takes Tseri; only Segol before נָה, excluding the mute Sheva with the Dagesh before the syllabic formatives.

103. Tseri remains also in the Third Person of the Perfect of Kal, even with the syllabic formatives.

104. Lamed He terminates all the Perfects in Kamets, the Imperatives in Tseri, the four former Infinitives in Holem, the rest in Tseri; all its Constructs in ת, the Futures and Participles in Segol.

105. Pahul and the syllabic terminations exclude Dagesh, and change ה into Iod, which in the Perfect of Kal has a regular Hirik before it, elsewhere more frequently a Tseri; but Segol before נָה.

106. The syllabic terminations cut off ה; but the Feminine of the Perfects change it into ת, sometimes into Iod, with Kamets preceding; which is also done in the Future before a pause. Lastly:

107. The Participle Benoni Feminine sometimes ends in יָה; as, פְּרִיָּה.

108. In the Futures an Apocope is common, frequently changing the vowels, and drawing back the accent.

109. He with a Mappik drops it, and is formed regularly; as, נְבַהֵת, נְבַהֵה.

110. Lamed א and Lamed ה sometimes exchange vowels.

111. Pe Nun throws away Nun with Sheva, unless in the Perfect of Kal, and the Participle Pahul.

112. This defect is supplied by Dagesh in the following Radical.

113. The Infinitive Kal takes ת with two Segols; as, נִשְׁתֵּה.

114. נָתוּ has Tseri in the Imperative and Future of Kal, and contracts הָנָה into תָּה.

115. Some Pe Lamed Verbs imitate Pe Nun; as, אָקַח, לָקַח, קָח; so גָּתַע, לָתַע.

116. Pe Iod in Kal imitates Pe Nun, exchanging the vowels into Tseri, and excluding Dagesh; as, אִשָּׁב, שָׁב, יִשָּׁב.

117. But Iod in the Future of Kal remains, and has Hirik with a final Patha ; as, אֵי־שָׁב.
118. Niphal and Hiphil change ם into ן, Hophal into Shurek ; as, הוֹשֵׁב, הוֹשִׁיב, נוֹשֵׁב.
119. But the Futures of Niphal, instead of ם, have a Vau dageshed, and pronounced as a consonant.
120. In some Verbs where the Iod is excluded, the middle Radical is dageshed, as in Pe Nun.
121. Gnain doubled in Niphal, Hiphil, and Hophal, loses the second Radical, and transfers its vowel to the first.
122. But the Participles of Kal are regular.
123. All Niphal, except the Participle, ends in Patha ; all Hiphil, in Tseri.
124. The formatives take Kamets in the Futures of Kal and Hiphil, and in the Perfect and Participle of Niphal ; Tseri in the Perfect and Participle of Hiphil ; Shurek throughout Hophal : but in the Futures of Niphal the short vowel remains.
125. In every increase there is a Dagesh to show the defect, which before the asyllabic terminations changes nothing ; but before the syllabic, ן is inserted in the Perfects, ם in the Futures, and the preceding vowel is regularly short.
126. The initial formatives, when the accent is carried forward, change Kamets and Tseri into Sheva ; but ה changes them into Hateph-Patha.
127. The Participles have but one Feminine.
128. Nouns derived from these Verbs take Dagesh ; as do those derived from such as have a middle or a final Nun ; as, אָפֹּן, אָפֹּן, from אָפֵן.
129. In Pihel, Puhel, and Hithpahel, the first vowel is Holem, omitting Dagesh in the second Radical, and the formatives are regularly pointed.
130. Gnain Vau much resembles Gnain doubled.
131. But the Perfect of Kal in the Third Person, and Participle Benoni, throws away Vau, and takes Kamets.
132. The Futures of Kal, and the Participle Pahul, retain Vau with Shurek.
133. Niphal throughout ends in Holem ; only before another Holem this is changed into Shurek.
134. Hiphil changes Vau into Iod with a regular Hirik.
135. Kal and Hophal reject ם before the syllabic terminations, as all the Conjugations do ם before נה.
136. The Imperative of Hiphil often rejects the formative.
137. Pihel, Puhel, and Hithpahel, double the last Radical, taking ם before it ; as, קוֹמִים, קוֹמִים, קוֹמִים.
138. In Pihel, Iod dageshed has Patha before it ; as, אָקִים.
139. These things being well understood, Verbs doubly irregular, with those of a mixed or peculiar form, will be easily distinguished.
140. All Irregular Verbs are regular in many particulars.
141. Verbs receive suffixes like Nouns ; but frequently ן for Iod, and ה for Vau.

142. The final Patha of the Perfect, or Sheva put for it, is changed into Kamets with a Sheva preceding; but before **בְּ, כְּ,** Patha remains.

143. **יְ,** adheres to the Perfects with a Patha; **וְ, הוּ, נוּ, מוּ, יוּ,** with Kamets; all adhere to the Futures with Tseri; only **ם, יְ,** to the Infinitives, with Kamets.

144. The Feminine **הַ** becomes **תַּ**, which receives Suffixes simply; but before **ךְ, הַ, מוּ, יוּ,** Kamets remains with their own vowels: only before Pauses, **ם** and **יְ** are frequently suffixed with Patha.

145. Suffixes of the First and Second Person are not added to Verbs of the same Person in either Number.

146. A naked Kamets is excluded; as, **פְּקֹדְתָּנִי, פְּקֹדְתָּהּ.**

147. Words ending in Great Hirik or Shurek receive Suffixes simply; so does **הַ** changed into **תַּי**; **הֶם, הֵן,** changed into **הוּ; נָה** changed into **ו.**

148. The Suffix **הַ**, after these terminations, and in the Futures with Segol preceding, becomes **הָ.**

149. In the Imperative and Infinitive, Holem being changed into Sheva, the preceding Sheva becomes Kamets-Catuph; but before **כוּ, הַ,** this is usually placed under the middle consonant.

150. In the Future, Holem or Tseri becomes Sheva; but before Sheva, a short vowel.

151. Lamed **א** keeps Kamets, Lamed **ה** loses **ה** before a Suffix.

152. The final Patha of the Imperative and Future becomes Kamets.

153. Nun is often inserted before a Suffix; as, **יְבָרְכֵנִהּ.**

154. Dagesh frequently thrusts **ה** into a preceding **נ** or **ת.**

155. Participles receive Suffixes like Nouns in both numbers, changing Tseri into Sheva; but before another Sheva, into Segol.

156. Only the Second Feminine receives them; changing the former Segol into Patha, the latter into Sheva.

157. Particles are either separable, as the Adverbs **בְּ, לֹא,** the Preposition **עַל,** the Conjunction **אֶם.**

158. Or inseparable: such are the seven letters, **מְשֶׁה, וְכֵלֶב** taken from words of the same, or the like sense; **מ,** from **מִן,** out of, from, before; **ש** and **ה,** as above; **ו,** and, but; **כ,** from **כֵּן,** as, according to; **ל,** from **לְ, לָ,** **ב,** from **בֵּין,** in, through.

159. **מְשֶׁה** are prefixed with a Dagesh following, **מ** with a Hirik; as, **מְבוֹר, ש** and **ה** as above.

160. But **ה** interrogative, or emphatical, is prefixed without a Dagesh with Hateph-Patha; as, **חַיֵּשׁ.**

161. **וְכֵלֶב** are prefixed with a Sheva.

162. But **ו** and **ל** near a Pause, with Monosyllables or Milhel words, have Kamets.

163. **ו** before Sheva or **בִּימָךְ** takes Shurek.

164. **כֵּלֶב** before **ה, ח, ע,** with Kamets, have Segol.

165. The Article **ה** is frequently cut off by any of these prefixed to it; but the vowel under it remains.

166. Some Particles receive Suffixes like Singular Nouns, some like Plural.

167. Some words consist only of a Prefix and a Suffix ; as, לִי, to me ; לְךָ to thee.
168. מ with a Suffix is often doubled ; as, מְמַנֵּי.
169. מו sometimes separates the Prefix from its word ; as, בְּמוֹעֵד, בְּמוֹאֲפֵל ; sometimes is inserted between the Prefix and the Suffix ; as, בְּמוֹהֶם, בְּמוֹךְ.
170. Vowels are often changed by shortening, lengthening, or contraction, because of construction, increase, concourse, or pause.
171. Construction shortens the last Kamets and Tseri of a Milra word into Patha, the last but one into Sheva.
172. It lengthens Segol before ה into Tseri.
173. It contracts Patha and Hirik under Iod into Tseri, Kamets and Segol under ו into Holem : so does increase likewise.
174. Increase shortens into Sheva, (1.) Kamets and Tseri in the last syllable but two of a word, unless it includes Dagesh, or a mute letter. (2.) The Segol of a Millhel word. (3.) A final Tseri, unless after a Kamets or Sheva, or in Verbs Gnain Vau. (4.) The Holem and Patha of a Verb suffixed. (5.) The Hirik in the form פְּרִי ; as also of the form בֵּית with a local or paragogical ה.
175. It lengthens the last Segol, or a Sheva sprung from it, in the Plural Number, into Kamets ; as also the Hirik of the form פְּרִי.
176. Some Plurals have an irregular Kamets.
177. The concourse of two Shevas in the beginning of a word lengthens the former into Hirik ; under a Guttural, into Patha ; (which form is followed by מְלֶךְ, and not a few other words ;) of the form חֲפָץ, into Segol ; of the form בְּקָר, into Kamets-Chatuph ; yea, and the latter, under a Guttural, into Hateph-Kamets ; as אֲחִלוּ ; or of the form פְּקָר, with He paragogic, or a Suffix.
178. The concourse of two middle Shevas lengthens the former, if sprung from Segol, into Patha ; if from Tseri, into Segol, sometimes into Hirik ; if from Holem, into Kamets-Chatuph.
179. It contracts three Points through Iod into one, six or eight through א into two, Patha and Hateph-Patha into Patha.
180. A Pause lengthens Patha in the last syllable of a word into Kamets ; (yea, Patha in the last but one, before the syllabic terminations ;) Sheva, in the last syllable but one, into the long vowel whence it came ; Sheva of the form פְּרִי, into Segol, and before ך. (N. B. ך with ל or ך prefixed, transposes its vowels.) Lastly, the former Segol of the form מְלֶךְ and Patha of the form בֵּית, into Kamets. The same holds as to an analogous or vicarious vowel.
181. To find the Root of a word in which there are more than three consonants, see whether those at either end are not Suffixes or Prefixes, the formatives of a Noun or Verb, which is easily known by the preceding Rules ; and let all these be removed.
182. But if there are only two or three, and yet you cannot find it in the Lexicon, see whether the Root be Lamed He, Pe Nun, Pe Iod, Double Gnain, or Gnain Vau.

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