

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. Maclaine, 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. I., page 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

* 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.—EDIT.

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 Brazennose 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. (Page 17.) 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. (Page 27.) 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
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Savannah, in order to embark for England. (Page 39.) Saturday, February 26, 1737, Mr. Ingham set out for England. (Page 45.) 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. (Page 60.) 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. (Page 85.) 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. (Page 185.) These were swiftly increased by the accession 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. (Page 232.) 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. (Page 251.) 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 thereto. 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. (Page 266, &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 ring-leaders 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. Deleznott, 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. (Page 337.) 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." (Page 350.) 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. (Page 357.)

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. (Page 371.)

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. (Page 409, &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." (Page 436, &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. (Page 422.) 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,) Gwennap, 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 tinnerns, 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. (Page 468.)

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: (Page 472:)—

“REVEREND SIR,

September 16, 1744.

“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: (Page 476:)—

“REVEREND SIR, GHENT, *November 12, 1744.*

“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, an 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 chain-shot, 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: (Page 486:)—

"*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, towards healing this breach?

“Desire of us anything 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. (Page 498.) 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 anything 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 anything 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. (Page 524.) 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, 3, 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 further account from the army, the substance of which was as follows: (Vol. II., page 1:)—

"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 towards 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 anything 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 exceeding 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 everything, 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. (Page 45.)

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. (Page 61.) 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, (page 66,) 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 to 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. (Page 87.) 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 dispatched 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 Mariborough-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 congregation. 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-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 waylaid 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. (Page 131.) 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, May 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, Swaddlers,) 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 anything 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 Portarlinton, 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. (Page 82, &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." (Page 101.) 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. (Page 104.) 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, towards 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 25th, 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. (Page 110, &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 Serjeants, 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 Serjeants 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 anything 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 Winthorpe, 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 (afterwards Colonel) Galatin, 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. Galatin 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 towards 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 "Christian 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 three-and-forty years together; and at whatever time it has declined in any one place, it has more eminently flourished in another. (Page 281.)

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 afterwards 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 anything I ever saw but in our congregations. None bowed or curtsied 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. (Page 295.) 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 afterwards 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

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 afterwards 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 afterwards 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: Everywhere 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 change. 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. Afterwards 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 Prendergast having sent word to the Captain, that he would go over; and it being his custom (*hominis magnificentiam!*)* 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. (Page 385.)

* Such was the stateliness of the man.—EDIT.

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: (Page 393:):—

“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 HITCHENS.”

67. March 13, finding myself weak at Snowsfields, I prayed that God, if he saw good, would send me help at the chapel. (Page 395.) 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. (Page 397.) 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 school-house 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? (Page 429.)

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. (Page 446.)

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!" (Page 451.)

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 afterwards 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. (Page 468.) 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 everything was to be wrought out of the ore, or rather out of the cinders. (Page 469.) 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. (Page 482, &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. Afterwards 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 was 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 awhile, 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. They then 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 afterwards 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 anything 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 afterwards 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. (Page 518.) 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. (Page 520.) 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. (Page 524.) "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 anything 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, afterwards 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. (Vol. III., page 46.) 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. (Page 48.)

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. Afterwards, 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. (Page 52.) 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." (Page 59.) 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. (Page 72.) 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. (Page 76.) She said, "Four years since I found much pain in my breasts, and afterwards 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. (Page 77, &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. (Page 83, &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. (Page 101, &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 there, 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. (Page 107.) 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 unexpectedly 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 anything 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. (Page 123.)

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 21st, 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 28th; 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 21, 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 supposi-

tion, 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. (Page 133.) 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 further 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. (Page 152.) On Friday I read the Rules of our society to the congregation; adding, "Those who will keep these Rules, and those 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. Afterwards 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. (Page 156.) 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 everything 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 Inverness; but I could not reach it till eight on Sunday morning. (Page 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 afterwards 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. (Page 226.) 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. Afterwards 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." (Page 234.)

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." (Page 238.) 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. (Page 275, &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 passionately 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 : (Page 319:)—

“REV. AND DEAR SIR,

April 27, 1768.

“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 alone 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 afterwards 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. (Page 373.) 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." (Page 400.)

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. (Page 414.) 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 Mather 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 rose 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 anything 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. (Page 466.) 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 Rowell. 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 everything 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 towards 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* 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.

Poor Ralph Mather ! What is he now ?

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. Afterwards, 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. Afterwards 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 newborn 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 a 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 an 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 towards God and towards 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.

GENTLEMEN,

September 9, 1756.

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 the 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) anything 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 professed 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 cathedra*.

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.

DEAR SIR,

CITY-ROAD, *January 25, 1781.*

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 anything 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, PAGE 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 over much. 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 afterwards printed, and lately re-printed and strongly enforced by my brother. *Hinc illæ lacrymæ!** 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.

* This is the source of their regrets.—EDIT.

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. VIII., page 444.) 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 anything 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 rubricks.

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*.* 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 consistently charge your people to attend the worship of our Church, and not Dissenters' meetings?"

* For the use of Christian youth.—EDIT.

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*?"* 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 anything, 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*, edit. 1839, page 251.)

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, Sanderson, 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 word, a very hard word! Pray, Sir, what is the meaning of it? "They are 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

* This Letter was first inserted in the "London Magazine,"—EDIT.

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 Mahometan." 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 further from

Your humble servant and well-wisher,

JOHN WESLEY.

February 17, 1761.

A LETTER

TO

THE EDITOR OF THE "LONDON MAGAZINE."

SIR,

1765.

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 anything 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 anything.

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, (page 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. (Page 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 æque ignotum*.*

"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.

* A thing unknown, by one equally unknown.—EDIT.

(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 observators 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 everything : 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 anything 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 cipher, 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."

SIR,

February 26, 1771.

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 Balaam while I live:" Yet others imagine nothing could be more suitable, than for Balaam 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 everywhere preached, were those of the new birth, and justification by faith." "No," says Mr. R.; "not at all: The grand fundamental doctrines he everywhere 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 everywhere preach these; 2. That he did everywhere preach the new birth, and justification by faith.

1. He did not everywhere 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 provable by ten thousand witnesses.

Nay, says Mr. R., "Mr. Whitefield everywhere 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 connexion between them. This is a most essential, a most fundamental point."—*Gospel Magazine*, page 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 anything 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. Hervey ;" "Arguments against General Redemption considered ;" and "An Answer to Elisha Coles." 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 Mahomet," with a design to contrast it with the Bible; to show how far preferable the Mahometan Bible was to that of the Christians; and, by a plain inference, how great the pre-eminence was of Mahometanism 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 pre-eminence 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-

* These Remarks were first published in "Lloyd's Evening Post," Nov. 30, 1774; and afterwards inserted in the "Arminian Magazine," for 1785.—EDIT.

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 Mahometanism, 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 anything. 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

anything political, whether satirical or not. (2.) He never wrote anything 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 afterwards 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;**

and afterwards, (while I was my father's Curate,) to save my own soul and those that heard me. When I returned

* This quotation from Horace is thus translated by Boscawen :—

"To Academic groves in search of truth."—EDIT.

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 ; afterwards 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 anything 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,
I dwell awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

CITY-ROAD,
January 11, 1785.

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 anything 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 nowise 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 indivi-

dual 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