

preaching. At length peace was restored; and the next time Mr. *Wesley* visited that city, he preached without disturbance. A large Preaching-house was soon after built, in which the people quietly assembled.

There are few places, where religion has prospered more than in *Cork*. *Being reviled for the name of Christ, the Spirit of glory and of God has rested upon them*: and many have been the living and dying witnesses of the power of true religion. The principal inhabitants have been long convinced of the folly and wickedness of the authors and encouragers of those persecutions: and on a late visit, the Mayor invited Mr. *Wesley* to the Mansion-house, and seemed to consider his company as an honour.

Several circuits were now formed. The Preachers who came over with Mr. *Wesley* from time to time, visited the Societies regularly, and preached in new places, as the way was opened for them. Several Preachers were also raised up among the natives: men, who, after they had found acceptance with God themselves, and seen the deplorable state of the people around them, had no rest till they declared the way of salvation. Some of these had been *Romanists*, and for many years depended for salvation on the pageantry and forms, used by men as wicked as themselves. These were as flames of fire, when they found the *new and living way* of faith in Christ, and love to God and man. They laboured and suffered, if by any means they might save souls from death.

The late Mr. *Thomas Walsh* was an eminent instance of this kind. His conversion was conspicuous; his

communion with God was deep and solid, and his labours and sufferings remarkable. We doubt not, but a short extract from the Journal of this man of God will be acceptable to our readers, especially as it clearly shews what the Preachers of that day had to encounter, in testifying the gospel of the grace of God.

“ Thursday, January 4, 1750. With much weakness of body, I preached this morning, and soon after set out for *Roscrea*. About a mile from the town, I met a large company, armed with clubs. Seventy-eight men were sworn upon the occasion. At the first sight of them, I was a little daunted; but I prayed to the Lord for direction, and was strengthened. They compelled me to alight, saying, they would bring a Minister of the Church of *England* and a *Romish* Priest to talk with me. I let them know I contended with no man concerning opinions, nor preached against any particular church, but against sin and wickedness in *all*. I said, supposing three persons among you of different denominations; it may be a Churchman, a Quaker, and a Romanist, sitting down and drinking to excess, begin to dispute, each affirming, that his was the best religion: where is the religion of all these men? Surely they are without any, unless it be that of *Belial*. They are of their father the devil, while his works they do. And if they live and die in this condition, hell must be their eternal portion. This they could not gainsay.

“ After some further discourse on the design of my coming to preach the gospel to them, and appealing

to

to themselves concerning the necessity of it, their rage seemed a little abated. They then told me, they would let me go, on condition that I would swear never more to come to *Roscrea*. But when I resolutely refused this, they consulted on rougher measures; and after much debate, were determined to put me into a well, which they had prepared for that purpose. They hurried me away into the town, where I was surrounded, as by so many human wolves. They held a consultation again, and resolved either to make me swear, that I would never more come thither, or else to put me into the well. But I refused either to swear or promise. Some then cried vehemently that I should go into the water, but others contradicted, and as positively said I should not.

“ After some time, the Parish-Minister came, who behaved well, and desired I might be set at liberty. They consented, provided I would go out of town immediately. From an inn, where they confined me, they brought me out into the street, and it being market-day, I began to preach to the people. But seizing me by the coat, they hurried me before them out of town. At length I got on horseback, and taking off my hat, I prayed for them some considerable time. I then called upon them in the name of God, for Christ’s sake, to repent; and told them, as to myself, in the cause of God, I feared neither devils nor men; that to do their souls good was my sole motive of coming among them, and that, if God

permitted, they might put me into the well, or even stone me; that be it how it would, I was content.

“ I came off from them at length in peace of conscience and serenity of mind. From the first to the last, I was not the least disturbed, nor felt anger or malice towards them. O God, it is Thou alone that hast wrought this deliverance for me, in restraining the malice of men and devils, not suffering them to hurt me, when they rose up against me. Therefore with angels, and archangels, I laud and magnify thy holy name, thy tender mercy and paternal affection towards me, O holy Father, Son, and Holy Ghost.”

Mr. *Walsh* preached with great success in many parts of *Ireland* and *England*. But his soul chiefly mourned over the poor ignorant people of that communion which he had renounced. For their sakes he often preached in *Irish*, which he perfectly understood: and many of them were thereby turned to God. But, as one observes, his soul was too large for his body. At the age of twenty-eight, he died an old, old man, being worn out by his great and uninterrupted labours.

The work of God had hitherto extended only to the three Southern provinces: it now began also in *Ulster*. The people of this province are mostly members of the Establishment, or Protestant Dissenters. And they are well employed. The Linen-manufacture has given a spur to industry, which has been exceeding friendly to the progress of religion. In some parts of this province, the *Romanists* are numerous; but still they bear a small proportion to the bulk of the

the inhabitants. Here the word of the Lord has had indeed free course, and is glorified. Mr. *Wesley* always visited this part of the kingdom with peculiar pleasure. The poorest of the people receive the truth with all readiness of mind; and many of them are *rich in faith, and heirs of the kingdom.*

The circuits were now regularly supplied. The same discipline was observed in all the Societies, and Mr. *Wesley* began to hold Conferences with the Preachers, as with those in *England*. By this means the work of religion was greatly forwarded. Love to God and love to man abounded more and more; and those who before were either deplorably ignorant and wicked, or rested in the form of godliness, now *worshipped God in the spirit, rejoiced in Christ Jesus, and had no confidence in the flesh.*

The great revival which began in *London*, about the year 1760, and spread through most parts of *England*, was known also in this kingdom. In many places the Spirit of God mightily attended the preaching of the word and prayer. In *Dublin*, in the year 1762, in every ordinance the Lord did indeed give

“ O’erwhelming showers of saving grace.”

Many who for years had known the *plague of their own heart*, now walked in uninterrupted *righteousness, peace and joy; praying without ceasing, and in every thing giving thanks.*

In some respects, Mr. *Wesley* preferred the work in *Dublin*, even to that in *London*. “ First,” says he, “ It is far greater, in proportion to the time, and to the

number of people. That Society had above seven and twenty hundred members : this, not a fifth part of the number. Six months after the flame broke out there, we had about thirty witnesses of the great salvation. In *Dublin* there were above forty, in less than four months. Secondly, the work was more pure. In all this time, there were none of them headstrong or unadvisable, none that were wiser than their teachers : none who dreamed of being immortal, or infallibly incapable of temptation : in short, there were no whimsical or enthusiastic persons. All were calm, and sober-minded."

Those who have travelled through *Ireland*, need not be informed, how difficult of access many parts of that kingdom are, especially in the province of *Ulster*. But the love of God and man forces its way through every difficulty. In villages and scattered cottages, surrounded with mountains or bogs, and out of all road, pure religion and undefiled has diffused her cheering rays, gladdening the wilderness. It may be truly said,

" Hark ! the wastes have found a voice ;
Lonely deserts now rejoice."

Many of the poorest of the people are now so well instructed in the Holy Scriptures, that they need not be ashamed to give an account of the hope that is in them, before the most pious and learned of the nation !

A remarkable

A remarkable providence sometimes attended the efforts of the Preachers to introduce the Gospel into those fastnesses. About the year 1768, *John Smith*, a zealous Preacher, who had been himself reclaimed from great wickedness, was *pressed in spirit* to go and preach at *Glenarm*, a small place surrounded with mountains, on the sea-shore opposite the North of *Scotland*. Near this town he overtook a young lady riding behind a servant; and on her saying, it was a very wicked place, he asked, "Are there no good men there?" She said, "Yes, there is one *William Hunter*." He rode into the town, and inquired for *William Hunter's* house. When he came to the door, a young woman was sweeping the house. He asked her name, and being answered, "*Betty Hunter*," alighted, and said, "*Betty* take my horse to an inn, and tell every one you meet, A gentleman at our house has good news to tell you at seven o'clock." At seven the house was well filled. *John* preached to them twice a day, for nine days. A Society was then formed which continues to this day. When he took his leave, he had only three pence: however, he asked the landlady, "What am I to pay for my horse?" "Nothing, Sir," said the woman: "A gentleman has paid all; and will do so, if you stay a month."

At other times, they suffered severely in those attempts. Very shortly after the above event, Mr. *John McBurney*, another Preacher, was invited to preach at a Mr. *Perry's*, within a few miles of *Enniskillen*. He accordingly went there. In the evening, while the congregation was singing a hymn, a large mob beset the house.

Six of these rushed in, armed with clubs, and immediately fell upon the people. But many of them joining together, thrust the rioters out, and shut and fastened the door. On this they broke every pane of glass in the windows, and threw in a large quantity of stones. They then broke into the house through a weak part of the wall, and hauling out both men and women, beat them without mercy. Soon after, they dragged out Mr. *McBurney*, whom they instantly knocked down. They continued beating him on the head and breast, while he lay senseless on the ground. Yet after a while, coming a little to himself, he got up; but not being quite sensible, staggered, and fell again. Then one of them set his foot upon his face, swearing, "he would tread the Holy Ghost out of him." Another ran his stick into his mouth. As soon as he could speak, he said, "May God forgive you; I do." They then set him on his horse, and one of the ruffians got up behind him, and forced him to gallop down the rocky mountain to the town. There they kept him, till a gentleman took him out of their hands, and entertained and lodged him in the most hospitable manner. But his bruises, on the head and breast in particular, would not suffer him to sleep. After lingering a few years, he died at *Clones*, in consequence of this treatment. He preached almost to the last week of his life, and went to his reward, rejoicing in God his Saviour.

A few months after this good man had been thus severely treated, a furious mob way-laid Mr. *Wesley* within a few miles of the same place. One of his
horses

horses wanting a shoe, he went forward to *Enniskillen*, accompanied by two friends. The mob, in the mean time, attacked the chaise, beat in the pannels with stones, and almost covered it with dirt and mortar. When he entered the town, a large party encountered him: but many soldiers in the street, accosting him respectfully, the mob shrunk back, and he passed through unhurt.

The most dangerous illness which Mr. *Wesley* ever had, previous to that which removed him to a better world, was in this kingdom, in the summer of 1775.

On June 13th. he found himself indisposed in the morning, but supposed it would soon go off. In the afternoon, the weather being extremely hot, he lay down on the grass in Mr. *Lock's* orchard at *Cockhill*. This he had been accustomed to do for forty years, and never remembered to have been hurt by it. Only he never before lay on his face, in which posture he fell asleep. He waked a little, and but a little out of order, and preached with ease to a multitude of people. Afterwards he was much worse. However, the next day he went on a few miles, to *the Grange*. The table was placed there in such a manner, that all the time he was preaching, a strong and sharp wind blew full on the left side of his head. And it was not without great difficulty, that he concluded his sermon. He now found a deep obstruction in his breast; and his pulse was exceeding weak and low. He shivered with cold, (though the air was sultry hot,) only now and then burning for a few minutes. He went early to bed, drank a draught of treacle and
water,

water, and applied treacle to the soles of his feet. He lay till seven on Thursday 15th, and felt considerably better. But he found nearly the same obstruction in his breast, with a low, weak pulse. He burned and shivered by turns, and if he ventured to cough, it jarred his head exceedingly. In going on to *Derry Anvil*, he found he could not attend to what he was reading, not even for three minutes together: his thoughts were perpetually shifting. Yet all the time he was preaching in the evening. (although he stood in the open air, with the wind whistling round his head) his mind was as composed as ever. Friday 16th, in going to *Lurgan*, he was again unable to fix his attention on what he read: yet while he was preaching in the evening on the parade, he found his mind perfectly composed, though it rained a great part of the time. Saturday 17th, he was persuaded to send for Dr. *Laws*, a sensible and skilful physician. The Doctor told him, "He was in a high fever, and advised him to lie by." But he answered, "That could not be done; as he had appointed to preach at several places, and must preach as long as he could speak." The physician then prescribed a cooling draught, with a grain or two of *camphire*, as his nerves were universally agitated. This he took with him to *Tandragee*: but when he came there, he was not able to preach; his understanding being quite confused, and his strength entirely gone. Yet he breathed freely, and had not the least thirst, nor any pain from head to foot,

He was now at a full stand whether to aim at *Lisburn*, or to push forward for *Dublin*? But his friends doubting whether he could bear so long a journey, he went to *Derry-Aghy*, a gentleman's seat on the side of a hill, two miles beyond *Lisburn*. Here nature sunk, and he took to his bed: but he could no more turn himself therein, than a new-born child. His memory failed as well as his strength, and in a great measure his understanding. Only those words ran in his mind, when he saw Miss *Gayer* on one side of the bed, looking at her mother on the other,

“ She sat, like patience on a monument,
“ Smiling at grief.”

But still he had no thirst, no difficulty of breathing, no pain from head to foot.

He could give no account of what followed for two or three days, being more dead than alive. Only he remembered it was difficult for him to speak, his throat being exceedingly dry. But Mr. *Joseph Bradford* observes, that he said on the Wednesday, “ It will be determined before this time to-morrow ;” that his tongue was much swoln, and as black as a coal ; that he was convulsed all over ; and that for some time his heart did not beat perceptibly, neither was any pulse discernible.

In the night of Thursday, the 22d, Mr. *Bradford* came to him with a cup, and said, “ Sir, you must take this.” He thought, “ I will, if I can swallow, to please him : for it will do me neither harm nor good.”

good." He took it, and soon after began to vomit; his heart began to beat, and his pulse to play again. And from that hour, the extremity of the symptoms abated. The next day, he sat up several hours, and walked four or five times across the room. On Saturday, he sat up all day, and walked across the room many times, without any weariness. On Sunday, he came down stairs, and sat several hours in the parlour. On Monday, he walked out before the house: on Tuesday, he took an airing in the chaise: and on Wednesday, trusting in God, to the astonishment of his friends, he set out for *Dublin*.

It is worthy of note, that during the extremity of his illness, while many thousands in the three kingdoms were praying for his recovery, two of the Preachers, one near the place where he lay, the other in the county of *Kent* in *England*, while praying for him, had those words, spoken originally of *Hezekiah*, (*Isaiah xxxviii. 5.*) impressed upon their minds with remarkable force, "*I will add unto his days fifteen years.*" After this, he lived fifteen years and a few months.

In the year 1783, that blessed man, the late Rev. Mr. *Fletcher*, visited *Dublin*. He was indeed one of

"The heav'n-born race of Priests and Kings."

His preaching was (to use St. *Peter's* words) *with the Holy Ghost sent down from heaven*. His conversation was that of a Seraph. And his whole life was such a living picture of the truths he taught, that his name is still among that people as ointment poured forth.

forth. A revival began under his ministry, which has lasted to this day. The Preachers who succeeded, as well as those who were cotemporary with him, were lively, zealous men, and strict in discipline. The consequence was, that the Society increased, till it became double what it ever was before; and many experienced the glorious liberty of the children of God. Mr. *Wesley* greatly rejoiced over them in his two last visits to *Ireland*; and often declared that he found a rest in that city, which he never did before. Indeed the whole kingdom began to pronounce him blessed. Many Clergymen, some of whom were eminent in the literary world, invited him to their houses and churches, and seemed to look upon themselves as honoured by his company. The general voice appeared to be, *He hath done all things well!*

There were however a few jarring strings. A pert young man, who had been some years before a member of one of the Societies in *Yorkshire*, and was afterwards ordained in the Church of *England*, officiated at this time in *Dublin*, in a Chapel licensed under the *Toleration-Act*. This dissenting High-Churchman attacked him in the public papers on account of his *irregularity*, and did his utmost to tread his hoary honours in the dust. Mr. *Wesley* wrote a short answer; but did not think it proper to continue the controversy with such an opponent. In a letter to a friend, he mentioned "the obloquy which was cast upon him," but adds, "Reputation is nothing to me: I serve God."

However

However painful the *Philippics* of this young man were to his friends, they were disregarded by this aged servant of Christ. He rejoiced greatly in the success of his labours. He saw religion prosper, and hold on its happy course throughout the land. He sat in his circle of friends, who were as his own soul, in the last Conference which he held in *Dublin*, and delightfully called to mind the former days. He might say on this occasion also,

“ O the fathomless love,
That has deign'd to approve
And prosper the work of my hands!
With my pastoral crook
I went over the brook,
And behold! I am spread into bands!”

“ I had much satisfaction,” says he, “ in this Conference ; in which conversing with between forty and fifty travelling Preachers, I found such a body of men, as I hardly believed could have been brought together in *Ireland* : men of so sound experience ; so deep piety, and so strong understanding, that I am convinced, they are no way inferior to the *English* Conference, except it be in number.”

A few days after this, (in July 1789,) he took a solemn farewell of these his sons in the Gospel, expecting to see them no more, till they should meet in the paradise of God.

C H A P. II.

Of the progress of Christianity in Scotland from its first rise to the year 1751. And of the labours of Mr. WESLEY, and those in connection with him, in that kingdom, and in the British Isles: and of his visits to Holland.

S E C T I O N I.

BEDE, as well as all the ancient Historiographers of Scotland, and indeed most of the writers on the subject, unite in sentiment, that some of the disciples of St. John the Apostle, who fled from the persecutions which raged throughout the Roman Empire under the reign of *Domitian*, were the first planters of christianity in Scotland. Our holy religion did not receive a proper establishment in that kingdom till the beginning of the third century. About the year 201, *Donald* the first, King of Scotland, with his Queen and several of his nobles, was publicly baptized by the Christian Missionaries: from which time christianity might be said in some sense to be the national religion. Its extension was further promoted by various emigrations from *South Britain*, during the persecutions of the Roman Emperors, *Aurelius* and *Dioclesian*: and at this period it received a legal establishment.

The direction of religious matters was at this æra placed in the hands of a number of pious men, (some of whom were men of great erudition,) who bore the appellation of *Culdees*, *quasi Cultores Dei*, says *Buchanan*, (as being worshippers of God.) These *Culdees* appear to

have been the first Christian Ministers in *Scotland*, that proceeded on a fixed, regular and extensive plan: and under their influence, we have reason to believe, vital religion flourished. But the accounts transmitted down to us concerning them are in general so imperfect, that we can enter into no particular detail, nor form any exact conclusion, concerning the state of inward religion. They were governed by Bishops or Overseers, whom they chose out of their own body, but whom they invested with no pre-eminence of rank.

From what has been observed, it appears, that christianity was introduced, planted and nourished in *Scotland* in perfect independence of the See of *Rome*. In this manner it took root and flourished in all its native simplicity till the fifth century, when the Bishop of *Rome* sent over a Priest, whose name was *Palladius*, in order to introduce all the peculiarities of that church into that kingdom. *Palladius* prevailed; and in a short time the whole nation was brought into subjection to the See of *Rome*. The spiritual darkness which then overspread Christendom, covered also *Scotland*. But it must be acknowledged, that the *Scotch* nation did never yield that perfectly blind obedience to the Pope, which so infamously disgraced most of the other nations of *Europe*.

The *Culdees* remained a distinct order, and preserved their independence, even to the fourteenth century. But the Church of *Rome*, according to the spirit of its religion, continually harrassed and oppressed them, till, under the reign of *Robert Bruce*, they became extinct.

It is remarkable, that when Popery triumphed in *Scotland* over every opposition by the extinction of the order of the *Culdees*; at the very same time a powerful opposition was raised in *England* against the errors of that corrupt religion by *John Wickliffe*, the forerunner in the work of reformation to *John Hufs* and *Jerome of Prague*, as they were to *Martin Luther* and *John Calvin*.

When the light broke forth with such power in *England*, under those eminent instruments of good, those great defenders of the truth, *Cranmer*, *Latimer*, and their fellow-labourers: and when the arts and sciences began to lift up their languid heads out of the dungeons of ignorance and superstition, *Scotland* began to inquire after truth. The reformation from Popery in that kingdom, began in the reign of *James the fifth*. During the reign of his daughter *Mary* it gained considerable strength: till at last the grace and providence of God raised up that great Reformer *John Knox*, that Apostle of *Scotland*, who completed the glorious work, and overturned the whole fabrick of superstition.

He overturned it *entirely*, in respect to its external form, though still the remains of it were not inconsiderable. Much pure religion was undoubtedly to be found at this time in *Scotland*. But soon the spirit of the world, that grand Antichrist, that mystery of iniquity, began to work. Politics were more and more mixed with Christianity. This spirit raged with great violence, during the reign of the unfortunate *Mary*, and more particularly whilst *James the bastard*

was Regent of *Scotland*. Divine Providence saw it, and suffered one of the severest persecutions to fall on that church, that *Britain* ever knew, if we consider its extent, and the numerous objects that felt its oppressive power.

We should be carried far beyond the limits of our present work, if we entered into a detail of the causes of that dreadful persecution, which raged in *Scotland* under the reign of *Charles* the second. Innumerable persons were put to death in various ways. Many were shot. Many were fastened to the sea-shore below the high water mark, till the tide came up and drowned them. Many holy Ministers had their legs broke to pieces in the *boot*, an engine made of iron, which by the means of screws was gradually compressed, till the whole leg was entirely crushed and destroyed. Several of these, it must be acknowledged, suffered, because they would not submit to the new Episcopacy, which *Charles* endeavoured to establish. But multitudes endured excruciating torments, and death itself, for the cause of real piety. The sufferings of the Puritans in *England* were little in comparison to these. But we refer our readers for a full account of them, to a collection of authentic records on the subject, in two volumes folio, published by the Rev. *Robert Wodrow*, and entitled “a History of the sufferings of the Church of *Scotland*.”

Nor should we here forget that eminent and holy man, of the Episcopal party, Dr. *Leighton*, Archbishop of *Glasgow*. He was a burning and a shining light. If all the Bishops in that kingdom had been like to him,

Scotland would have known nothing of persecution; and it is very probable, love would have effected, what force was not able to perform.

The persecution answered the gracious design of Providence. The church of *Scotland* became a glory among the churches, yea, “the glory of Christ.” She was indeed “like silver seven times purified in the furnace.”

Soon after this, the Prince of *Orange*, that friend of mankind, ascended the *British* throne. Liberty of conscience was then universally granted through the *Island*. But, alas! no sooner was the rod removed, than lukewarmness on the one hand, and infidelity on the other, began to prevail in *Scotland*; and have continued to increase even to the present day. So that little, very little, of the true power of godliness is now to be found in that kingdom. Those who retain the sentiments of the reformed church, do in general regard opinions, not only more than experimental religion, but even more than common morality. While a very considerable part, yea, we have reason to fear, the majority of the General Church Assembly of the nation, have more or less embraced the *Arian* or *Socinian* system.

We write thus, not as if the labours of Mr. *Wesley*, and of the Preachers in connection with him, have been in vain even in *Scotland*. Numbers have experienced converting grace by the instrumentality of their ministry: and many of these, we doubt not, are already safely lodged in *Abraham's* bosom. We may also observe that, in the whole kingdom of *Scotland*, there

were several zealous ministers who desired nothing upon earth so much as the conversion of souls, and many private persons who experienced the real power of religion, when Mr. *Wesley* first visited that country: and that there are several such still, who have not, and never had, any connection with his Societies. Some of these received Mr. *Wesley* with open arms, particularly the late truly pious Dr. *Gillies* of *Glasgow*. But we hasten to the history which more particularly concerns us.

SECTION II.

IN the month of April 1751, Mr. *Wesley* first visited *Scotland*, accompanied by Mr. *Christopher Hopper*. Colonel *Galatin*, then in quarters at *Musselborough* near *Edinburgh*, had pressed him to pay him a visit. Mr. *Wesley* having mentioned this to Mr. *Whitefield*, he replied, “ You have no business there: for your principles are so well known, that if you spoke like an angel, none would hear you. And if they did, you would have nothing to do but to *dispute* with one and another from morning to night.” He answered, “ If God sends me, people will hear. And I will give them no provocation to dispute: for I will studiously avoid controverted points, and keep to the fundamental truths of christianity. And if any still begin to dispute, they may: but I will not dispute with them.”

He went. Hundreds and thousands flocked to hear : and he was enabled to keep his word. He avoided whatever might engender strife, and insisted upon the grand points, the religion of the heart, and salvation by faith, at all times, and in all places. And by this means, he cut off all occasion of dispute.

At *Musselborough* especially he was kindly received. Whereas in the kirk (as *Mrs. Galatin* informed him) there used to be laughing and talking, and all the marks of the grossest inattention : it was far otherwise in the school-room, where he preached. The people remained as statues from the beginning of the sermon to the end. He used great plainness of speech toward them ; and they all received it in love : so that the prejudice which the devil had been several years planting, was torn up by the roots in one hour. After preaching, one of the bailiffs of the town, with one of the elders of the kirk, came to him, and begged, "he would stay with them a while, if it were but two or three days, and they would fit up a far larger place than the school, and prepare seats for the congregation." But his time was fixed. All therefore he could now do, was to give them a promise that *Mr. Hopper* should come back the next week, and spend a few days with them. *Mr. Hopper* did accordingly return at the time appointed, and preached morning and evening to large congregations, who heard with the greatest attention.

In April 1753, *Mr. Wesley* again visited *Scotland*. He now entered it on the side of *Dumfries*. In passing the sands which lie between *Bonas* and that town, the

Innkeeper who guided him, asked with great simplicity, “How much a year he got by preaching thus?” This gave him an opportunity of explaining to his guide, that kind of gain, to which he seemed an utter stranger. He appeared to be quite amazed, and spoke not one word good or bad till he took his leave.

When he arrived at *Glasgow*, that excellent man *Dr. Gillies* received him in a truly christian spirit; and invited him to preach in his church. Upon this *Mr. Wesley* remarks, “Surely with God nothing is impossible! Who would have believed five and twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a *Scotch Kirk!*” He preached also at the prison; and then returned by *Edinburgh* and *Tranent* to *England*. Not long after, *Mr. Wardrobe*, Minister of *Bathgate* in *Scotland*, the twin-soul of *Dr. Gillies*, preached at *Mr. Wesley's* chapel in *Newcastle*, to the no small amazement and displeasure of some of his zealous countrymen. Some time after this, *Mr. Wesley* received from *Dr. Gillies* the following account of the death of that excellent man:

“*Mr. Wardrobe* died last night. He was seized on Sabbath last, just as he was going to the Kirk, with a most violent cholic, which terminated in a mortification of his bowels. The circumstances of his death are worthy to be recorded. With what pleasure did he receive the message, and depart in all the triumph of a conqueror! Crying out, “*My warfare is accomplished: I have fought the good fight: my victory is completed. Crowns of grace shall adorn this head* (taking off his cap)

cap) and palms be put into these hands. Yet a little while, and I shall sing for ever. *I know that my Redeemer liveth.*" When he was within a few moments of his last, he gave me his hand, and a little after said, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Were I to repeat half what he spoke, I should write you three hours. It shall suffice at this time to say, that as he has lived the life, so he died the death of a Christian. We weep not for him; we weep for ourselves. I wish we may know how to improve this awful judgment, so as to be also ready, not knowing when our Lord cometh."

Mr. Adams, minister of *Falkirk*, wrote thus: "On Friday night, about ten, I witnessed Mr. *Wardrobe* of *Bathgate's* entrance into the joy of his Lord. But ah! Who can help mourning the loss to the church of Christ? His amiable character gave him a distinguished weight and influence; which his Lord had given him to value, only for its subserviency to his honour and glory. He was suddenly taken ill on the last Lord's-day, and from the first moment believed it was for death. I went to see him on Thursday evening, and heard some of the liveliest expressions of triumphant faith, and of zeal for the glory of Christ and the salvation of souls, mixed with the most amiable humility and modesty. Yet a little while, said he, and this mortal shall put on immortality. Mortality shall be swallowed up of life: this vile body fashioned like to his glorious body! O for the victory! I shall get the victory. I know in whom I have believed. Then with a remarkable audible voice, lifting up his hands he cried out, O for a draught
of

of the well of the water of life, that I may begin the song before I go off to the church triumphant! I go forth in thy name, making mention of thy righteousness, even thine only. I die at the feet of mercy. Then stretching out his arms, he put his hand upon his head, and with the most serene, steady, and majestic eye I ever saw, looking upwards, he said, Crowns of grace, crowns of grace, and palms in their hands! O Lord God of truth, into thy hands I commend my spirit! After an unexpected revival, he said, O, I fear his tarrying, lest the prospect become more dark. I sometimes fear ne may spare me to live, and to be less faithful than he has helped me to be hitherto. He said to me, You that are ministers, bear a proper testimony against the professors of this age, who have a form of godliness without the power. Observing some of his people about the bed, he said, May I have some seals among you! O where will the ungodly and sinners of Bathgate appear? Labour to be in Christ. Then he stretched out his hand to several, and said, Farewel, farewel! And now, O Lord, what wait I for? My hope is in thee! Once or twice he said, Let me be laid across the bed to expire, where I have sometimes prayed and sometimes meditated with pleasure. He expressed his grateful sense of the assiduous care which Mr. Wardrobe of Cult had taken of him: and on his replying, "Too much could not be done for so valuable a life," said, O speak not so, or you will provoke God. Glory be to God, that I have ever had any regard paid me, for Christ's sake." I am greatly sunk under the event. O help by your prayers, to get the proper submission and improvement."

The Lord was pleased, in *Scotland* also, to choose the foolish things of the world to carry on his work. Not only such men as Dr. Gillies, Mr. Wardrobe, and Mr. Wesley, but sometimes soldiers in quarters or on recruiting parties, or tradesmen who went thither to get employment, were the instruments of turning many to God, who had before sought death in the error of their ways.

The first Societies were those of *Musselborough* and *Dunbar*: many of whom, at his next visit in the year 1757, could rejoice in God their Saviour. During this tour he preached in the open air in every place, and remarks that he was agreeably surprised at the simplicity and teachableness of many who attended his ministry. *Steadiness* indeed he looked for in the people of *North-Britain*: and he rejoiced to find also those other pleasing qualities in many.

He visited *Scotland* again in 1761, and found the labours of the Preachers were not in vain. Mr. Hopper met him at *Edinburgh*, where the preaching was now well attended. From thence he went to *Dundee* and *Aberdeen*. At the latter place he was treated with much respect by the Principal and other eminent persons of the University. He preached first in the College-close, and then in the Hall, which was crowded even at five in the morning! In every place some desired to unite with him (according to the rule) to meet together weekly, to provoke each other to love and to good works.

An anecdote, which, we doubt not, will be pleasing to our readers, is mentioned by Mr. Wesley on this occasion.

occasion. "May 4. About noon," says he, "I took a walk to the *King's College* in *Old Aberdeen*. It has three sides of a square handsomely built, not unlike *Queen's College* in *Oxford*. Going up to see the hall, we found a large company of ladies with several gentlemen. They looked, and spoke to one another, after which one of the gentlemen took courage, and came to me. He said, "We came last night to the *College-Close*, but could not hear, and should be extremely obliged, if you would give us a short discourse here." I knew not what God might have to do, and so began without delay, on *God was in Christ reconciling the world unto himself*. I believe, the word was not lost. It fell as dew on the tender grass."

The work of God now prospered much. Many were brought to the knowledge and love of God by the preaching of Mr. *Roberts* and Mr. *Hanby*, at *Edinburgh*, *Dundee*, and *Aberdeen*. But Satan was not idle. He made even a good man the cause of unspeakable evil. The late Mr. *Hervey*, whose grateful sense of Mr. *Wesley's* fatherly kindness towards him when he was his pupil at *Oxford*, we have inserted such strong testimonies of, was persuaded by a Mr. *Cudworth*, an Antinomian teacher, to write a pamphlet against him. *Cudworth* boasted, that Mr. *Hervey* had permitted him "to put out, and put in, what he pleased," in this performance. In *England* this tract was but little attended to, the advocates for *particular redemption* being comparatively few. But a Mr. *Erskine*, a man greatly esteemed in *Scotland*, having republished it in that kingdom, with a preface wherein he bitterly inveighed

inveighed against what he called the *unsoundness* of Mr. Wesley's principles, caused a flood of calumny to go forth, to the hurt of many who before earnestly fought the kingdom of God. "O," said one of the Preachers then labouring in *Scotland*, "the precious convictions which these letters have destroyed! Many that have often declared the great profit they received under our ministry, were by these induced to leave us. This made me mourn in secret places!" Lady *Gardiner*, the widow of that truly christian soldier who fell at *Preston-Pans* fighting for his lawful sovereign, was one of those. A letter which she wrote to Mr. Wesley a short time before Mr. *Hervey's* were published, as it does honour to the piety of the writer, so it is a clear proof of the evil which may arise from an immoderate attachment to systems of doctrine; which oftentimes influences the excellent of the earth, even to forsake those whom they before esteemed as angels of God. We will give it at large.

Edinburgh, July 25, 1763.

Rev. and very dear Sir,

"I persuade myself that you will not be displeas'd at my taking the liberty to write to you. You have cause to bless God for his having directed you in sending Preachers to this place. As to those of them I have heard, I have cause to thank God that they came hither. There has been a comfortable reviving of late: some sinners are newly awakened: some formalists have got their eyes opened: some backsliders are recovered; and, I believe, many faints have
been

been much edified. Mr. *Roberts'* preaching has been remarkably blessed to many in *Edinburgh*; and so was Mr. *Hanby's*, the short time he stayed. O that their sermons may be blessed wherever they preach! I verily believe God sent them.

“ I have never, I own, been at the preaching-house in a morning yet, as they preach so early: but I ventured to the high school-yard the morning you left *Edinburgh*; and it pleased God, even after I had got home, to follow part of your sermon with a blessing to me; and I think it my duty to mention, that God has often of late dealt very bountifully with me. Well may I be astonished at it, when I consider my own unworthiness. But I dare venture to say, that Christ and all with Christ is mine. I beg a share in your prayers; and am, very dear Sir,

Your sister in Christ Jesus,

Frances Gardiner.”

But many waters cannot quench love. Those who sought not their own things, but the things of Christ, redoubled their efforts. Very soon after those bitter waters were let out, Mr. *Taylor* visited *Glasgow*, and for several weeks together preached in the open air. As the winter came on, his difficulties were great. But being determined fully to deliver his soul, he sold his horse, and, while he thus supported himself, he continued daily to testify *Repentance towards God, and faith in our Lord Jesus Christ*. At length he saw fruit of his labour. Some turned to God, and acknowledged his messenger. A place was then provided

vided for him to preach in, and the little Society was soon increased to seventy persons.

The Preachers now penetrated into the *Highlands*; and at his next visit Mr. *Wesley* preached at *Inverness*. All in this place seemed to hear him gladly, and a Society was afterwards formed which continues to this day. On his return to *Edinburgh*, finding it was the time of celebrating the Lord's supper, he laid aside his last portion of bigotry, and partook of this holy ordinance at the *West-Kirk*!

But though of a truly catholic spirit, he was firm to his own principles. He abhorred that speculative Latitudinarianism, that indifference to all opinions, which some men have applauded as true liberality. He knew God had given us a standard of truth; and that nothing was indifferent, which was found therein. On this subject he used great plainness of speech; an instance of which he soon after gave to the same people with whom he had communicated.

“The sum,” he observes, “of what I spoke was this: I love plain dealing. Do not you? I will use it now. Bear with me.

I hang out no false colours, but shew you all I am, all I intend, all I do.

I am a member of the church of *England*: but I love good men of every church.

My ground is, the Bible. Yea, I am a Bible-bigot. I follow it in all things, both great and small.

Therefore, 1. I always use a *short, private prayer*, when I attend the public service of God. Do not you? Why do you not? Is not this according to the Bible?

2. I stand,

2. I *stand*, whenever I sing the praises of God in public. Does not the Bible give you plain precedents for this ?

3. I always *kneel* before the Lord my Maker, when I pray in public.

4. I generally in public use *the Lord's prayer* ; because Christ has taught me, When I pray, to say—

I advise every Preacher connected with me, whether in *England*, or *Scotland*, herein to tread in my steps."

In 1769, and the following years, the Preachers laboured much among the *Highlanders*. Mr. *Mc Nab* began, and was followed by Mr. *Duncan Wright*. And their labours were attended with success. In the years 1770, and 1771, many were converted to God. After having made a considerable proficiency in the *Erse* language, Mr. *Wright* usually preached to them three times a day in different places, besides once in the street. " Though by this means, says he, I had many an aching head and pained breast, yet it was delightful to see hundreds of them attending, with streaming eyes and attention still as night : or to hear them, in their simple way, singing the praises of God in their own tongue. If ever God said to my heart, *Go, and I will be with thee*, it was then. I extol the name of my adorable Master, that my labours were not in vain. How gladly would I have spent my life with these dear souls ! But my health would not permit it." At Mr. *Wesley's* next visit, the Magistrates of *Perth* and *Arbroath* presented him with the freedom of their respective cities.

In the following years the few Ministers who treated him with respect, and rejoiced in his labours, being taken to a better world, he felt the different spirit of those who succeeded. While some even of the nobility and many of the gentry of that kingdom honourably received him, he thus remarks concerning *Inverness*, “ I find a new face of things here. Good Mr. *Mackenzie* has been for some years removed to *Abraham’s* bosom. Mr. *Frazer*, his colleague, a pious man, of the old stamp, is likewise gone to rest. The three present Ministers are of another kind; so that I have no more place in the Kirk.” Others were not content with this, but spoke all manner of evil concerning him, faithfully retailing all the slander which the *Antinomians* of *England* spoke or published of him from time to time. Some refused to administer the Lord’s supper to the members of his Societies, or even to baptize their children. They even made Mr. *Wesley’s* liberality of sentiment, his desire to promote religion without forming a distinct church, an argument against him, insisting that the Methodists, so called, were not, and could not be, a church of Christ, because they had not the sacraments among them: and this latter argument especially, had no small influence in diminishing his Societies and obstructing the progress of the work.

Having patiently suffered these things for a considerable time, to the great detriment of true religion, he at length resolved to give his Societies in that kingdom, all the help he possibly could. He therefore, at the Conference held in *London* in the year 1785, being assisted by two other Presbyters of the church of

England, "set apart." to use his own words, "three of our well tried Preachers, *John Parson, Thomas Hanby,* and *Joseph Taylor,* to minister in Scotland," (i. e. to administer the sacraments of Baptism and the Lord's Supper.) "I trust," continues he, "God will bless their ministrations, and shew that he has sent them."* From this time the Societies in Scotland, have had a stability which they had not before. Many of them have considerably increased; and the whole has been more than doubled. But the additional helps now afforded them, *they were not compelled to use.* The receiving of the sacraments is not made a term of communion. A few who still communicate at the *Kirk,* are freely permitted so to do. The original bond of union still subsists, without any alteration, viz. a desire to flee from the wrath to come, and the evidencing of it by a godly life and conversation.

The great and pious Mr. *Baxter* observes, that nations change their religious sentiments, as they do their common customs and manners; and wonders that this should be found even among the ministers of God. But it is not found among the *Ministers of God.* Whatever worldly Ministers do, *they* are steadfast and unmovable. They speak as the oracles of God, and turn not aside therefrom to the right-hand or to the left. *Scotland,* it is certain, like *Geneva,* has, since the Reformation, ran from high Calvinism, to almost as high Arianism or Socinianism: the exceptions, especially in the cities, are but few. And who can

* Mr. *Wesley* the year before this, ordained Ministers for *London* in its place.

stem the torrent? Only those who know experimentally the *Truth as it is in Jesus*. A few of these, Mr. *Wesley* has been, under God, the happy instrument of introducing into that kingdom: and many hear their word, and find it to be *the power of God unto salvation*. These, we trust, will not be as reeds shaken with the wind. As they imitate the angels of God in worshipping Christ, as *God over all, blessed for ever*; so they declare that *if any man have not the Spirit of Christ, he is none of his*. Here then we may hope will the proud waves of worldly religion be stayed: until God calls that once highly-favoured nation to return unto him, to *worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh*.

S E C T I O N III.

THE *Isle of Man* is supposed to derive its name from the Saxon word *Mang*, which signifies *among*; because lying in *St. George's Channel*, it is almost at an equal distance from the kingdoms of *England, Scotland and Ireland*. It is about thirty miles in length, and twelve in breadth. It is said to have been originally the rendezvous of the *Scandinavian* rovers. In the year 1263, the King of *Man* became tributary to the King of *Scotland*. *Edward* the First of *England* afterwards obtained the dominion. *Edward* the Third bestowed it on his favourite *Montague*, Earl of *Salisbury*. The Earls of *Northumberland* and *Derby* afterwards possessed it: but by the failure

of heirs male in the last mentioned family, it descended to the Duke of *Athol*, who married the sister of the last lord *Derby* in that line.

Its convenience for smuggling, made it for many years a store-house for illicit dealers, to the inexpressible prejudice of his Majesty's Revenue. It was also an asylum for insolvent persons, and the vicious of every description, who fled thither from the neighbouring kingdoms, as to a sanctuary. The consequence was an almost total forgetfulness of God, with idleness and immorality of every kind.

This open profaneness was a little checked by the labours of that excellent man, Dr. *Thomas Wilson*, who was Bishop of the Island for fifty-seven years, and died in 1755, aged ninety-three. Few persons in these latter times have more adorned the Episcopal character than this Prelate. His piety, benevolence and hospitality, were so conspicuous, as to gain the esteem of even the enemies of our nation. Cardinal *Fleury* had so much veneration for his character, that he obtained an order from the Court of *France*, that no privateer of that nation should ravage the Isle of *Man*.

In the year 1765, the *English* Government purchased the customs and sovereignty of the Island from the Duke of *Athol*, for 70,000*l.* the Duke retaining his territorial property. From this time the outward manners of the people have been changed much for the better. But still vital religion was very little known among them, and immorality more or less prevailed in every part.

In 1774, a Mr. *Lowry* removed from the Isle of *Man* to *Liverpool*. He then lived according to the course of this world. But happening to hear some of the Preachers in connection with Mr. *Wesley*, he was awakened; and turning to God, he soon found redemption through Christ, the forgiveness of his sins. Immediately he began to mourn over his native Isle, which he now saw lying in darkness: and, under this concern of mind, applied to Mr. *John Crook*, a zealous man, at that time a Local Preacher, who readily undertook to visit the Island.

Mr. *Crook* went thither in the month of March 1775. On Sunday morning the 11th, he preached his first sermon in the Court-house at *Douglas*. The congregation was small; but in the evening he was obliged to preach abroad on account of the multitude that came together. When he concluded his discourse, a native of *Ireland*, whose brother was a member of one of the Societies in that kingdom, invited him to his house: as did Mr. *Kayles*, a native of *Scotland*, after the sermon on the following day.

On Wednesday he went to *Castletown*, where he found the same gracious Providence directing his way. A Mr. *Brookes* from *Bristol*, who had heard him on the Sunday, procured a place for him, which was formerly used as a Ball-room, and gave notice to all the people, so that he had a large and attentive congregation. The next evening such a multitude came together, that he was obliged to preach in the open air by candle-light. A servant belonging to the Governor was then convinced of the truth, and from that time behaved in the most friendly manner. The next

Lord's day, the Lieutenant Governor and the Minister of *Castletown* were among his hearers.

In the week following he visited *Peeltown*, where he abode three weeks, preaching to large congregations. At this place he was greatly encouraged. His hearers were chiefly the poor, and most of them fishermen. They received the word with all readiness of mind, and when he departed, they followed him with tears and blessings.

He then returned to *Liverpool*, his business not permitting his longer absence. On his second visit, he found many were still willing to hear: but there were also many opposers. Most of the rich who heard at the beginning, now withdrew themselves from so plain a Preacher. The reports, usual on such occasions, were now propagated concerning him, that he preached new doctrines, was an enemy to works, and only wanted their money. To shew the falsehood of the first report, he read the Homilies of the Church of *England* in every place. This was attended with much good. But the rabble, being no longer awed by the presence of the richer inhabitants, frequently disturbed and interrupted him in the rudest manner. A paper also was put up at the Quay, warning the people against "the hypocritical field-preacher, who had lately crept in among them to subvert the church of Christ;" to which were added some curious anecdotes.

A wicked man was encouraged by these circumstances to assault him at *Douglas*, and in other respects to use him in a very improper manner: but
riding

riding home drunk through the town of *Bella Salla*, this unhappy man was thrown from his horse, and killed on the spot.

At *Peel*, an old warehouse was procured for him to preach in; but in the midst of the sermon, the beam which supported the loft gave way, and the floor sunk several feet. Mr. *Crook* cried out, he knew not why, "Fear not. God will help us. You shall not be hurt." And so it was. The beam rested on a hoghead, which was on the ground-floor, and sunk no farther.

A few in *Castletown*, and a much greater number in *Peel*, now agreed to unite together and form a Society, having had the Rules explained to them. Mr. *Crook* now saw fruit of his labour, and took charge of those with joy, watching over them, and exhorting them to *adorn the gospel of God their Saviour in all things*.

The Island was soon after joined to the *Whitehaven* circuit, and visited regularly by the Preachers, and by Mr. *Crook*, who now commenced an Itinerant. In the year 1776, the work prospered greatly. In *Castletown* especially they were visited with "overwhelming showers of saving grace." Many were so convinced of sin, as to cry aloud for the disquietude of their heart; while others rejoiced in God their Saviour with joy unspeakable and full of glory. Nor was Satan idle. A fiddle was brought to the Preaching-house, and the rabble shouted mightily; but nothing could shake the hearers, or divert the attention of the congregation.

In *Barroole*, *Salby*, and *Ballaugh*, Societies were also formed, and the members were truly alive to God. But so much the more were offences multiplied, and all manner of evil spoken both of the Preachers and people. Ballads were sung, and obloquy of every kind was cast upon them. When Mr. *Crook* visited *Castletown*, the school-boys were set upon him. They followed him through the street, shouting, and throwing whatever came to hand. In the evening a large mob assembled at the house where he was preaching, and assaulted it with stones and bricks. They continued their assault till the people came out, whom they attacked with the greatest violence. Several were wounded, Mr. *Crook* especially, who was rescued out of their hands with much difficulty. The Minister of *Peel* however continued friendly. He had eyes to see the good that was done. His church was now well filled on the Lord's-day, and his monthly sacraments attended by upwards of three hundred communicants.

Mr. *Crook* finding the disturbances continue at *Castletown*, applied to Colonel *Dawson*, the Lieutenant Governor, who treated him in a very polite and friendly manner, and gave immediate orders to prevent such tumults for the time to come; declaring publicly, that he would execute the law in the severest manner upon those who should disturb any people in their religious worship. But the Governor, Mr. *Wood*, arriving soon after, caused the execution of those orders to be suspended.

Shortly

Shortly after the Governor's arrival, the Bishop issued a Mandate to all "Rectors, Vicars, Chaplains and Curates, within the Isle and Diocese of *Man*, commanding them to be watchful, and by every means to prevent their flocks being led away and seduced by unauthorised teachers; and to prevent all persons who held any place under the Ecclesiastical authority, who should be found attending *their* ministrations: and to repel from the Lord's table every such teacher that should offer to be a partaker of the holy communion."

By this *Bull*, as it was commonly called in the Island, many well inclined persons were deterred from attending the preaching, and the rabble were encouraged to continue their outrages. But the Governor was a man of sense; and though, as he informed *Mr. Crook*, he did not choose to quarrel with the Bishop, he spoke so decidedly against all persecution, that the mob soon lost courage. He also refused to permit the order to be read in his own chapel. His lady, a pious woman, spoke warmly against such intolerant proceedings, so that in a little time the people assembled in peace. Colonel *Dawson* introduced *Mr. Crook* into the Governor's chapel, where the Minister ventured to disobey the Bishop, and administered to him the holy communion. The Preachers stood near the Governor's gates, and preached to large congregations, none daring to molest them, the Governor and his family sitting in a convenient room to hear. A Fast which was observed by the Societies on account of these troubles, was attended with a remarkable blessing. The Societies increased in number every

every day; and as they were reproached for the name of Christ, they received the blessings promised to such.

The Lord now gave them additional help. First one, and then several persons were raised up among themselves, who, with the approbation of the *Assistant*, exhorted and preached both in the Manks language and in English, to the edification and comfort of their hearers. The Rev. *Edward Smyth*, who at that time resided in the North of *Ireland*, paid them a visit about this time, and his labours were profitable to many. Before he left the island, Mr. *Wesley* arrived, May 30, 1777: and was received with great respect by all the people. Mr. *Wood*, the Governor, was a little before taken to a better world. Mrs. *Wood* invited Mr. *Wesley* to her house, and seemed to think herself honoured by his company. Some of the Clergy also politely visited him; but they could not invite him to their pulpits, as *the Bishop had forbidden it*. He preached throughout the island, in the houses, the church-yards, and the market-places, and was heard with great attention by immense multitudes.

The interdict still remained with respect to the Lord's-Supper. On this subject Mr. *Wesley* observes, "Is any Clergyman obliged either in law or conscience, to obey such a prohibition? By no means. The will even of the King does not bind any *English*-subject, unless it be seconded by an express law. How much less the will of a Bishop? But, it is answered, did not you, at your ordination, take an oath to obey him? No: nor any Clergyman in the three kingdoms.

kingdoms. This is a mere *vulgar error*. Shame that it should prevail almost universally !”

Before Mr. *Wesley's* next visit, the Bishop was dead. His successor was a man of a very different spirit ; and has proved a blessing to the island. When Mr. *Wesley* arrived, all was peace. Before his departure, he made the following remarks, with which we shall conclude this account.

“ Having now visited the Island round, East, South, North, and West, I was thoroughly convinced, that we have no such Circuit as this, either in *England, Scotland, or Ireland*. It is shut up from the world : and having little trade, is visited by scarce any strangers. Here are no Romanists, no Dissenters of any kind, no Calvinists, no disputers. Here is no opposition, either from the Governor, (a mild, humane man) from the Bishop (a good man) or from the bulk of the Clergy. One or two of them did oppose for a time : but they seem now to understand us better. So that we have now rather too little, than too much reproach : the scandal of the cross having for the present ceased. The natives are a plain, artless, simple people ; unpolished, that is, unpolluted : few of them are rich or genteel ; the far greater part, moderately poor. And most of the strangers that settle among them, are men that have seen affliction. The Local Preachers, twenty-two in number, are men of faith and love, knit together in one mind and one judgment. They speak either Manks or English, and follow a regular plan, which the Assistant gives them monthly.

The

The Isle is supposed to have thirty thousand inhabitants. Allowing half of them to be adults, and our Societies to contain one or two and twenty hundred members, what a fair proportion is this? What has been seen like this, in any part either of *Great-Britain*, or *Ireland*?"

S E C T I O N IV.

WE now proceed to treat of a work, small at present, but likely to be of the greatest magnitude in its consequences. In the countries we have hitherto considered (the *Isle of Man* excepted) the *English* language has been universally spoken. But Divine Providence led Mr. *Wesley*, with the Preachers in connection with him, into an unexpected line of usefulness.

The Islands of *Jersey*, *Guernsey* and *Alderney*, are situated in *St. Michael's Bay*, near the Coast of *Normandy*. They are the only remains of the *Norman* dominions annexed to *Great-Britain* by *William* the Conqueror. The inhabitants in general (those of the two principal towns excepted) speak only *French*.

Jersey was known to the ancient *Romans* under the name of *Cæsarea*. It is twelve miles in length, and contains about twenty thousand inhabitants. *Guernsey* is seven or eight miles long, and contains about fifteen thousand people. These two Islands are exceedingly fertile and healthy. *Alderney* is about eight miles in circumference, and has about three or four thousand inhabitants.

In a regiment of soldiers, which was sent over to *Jersey* in the late war, there were a few serious Christians who had heard the gospel in one of the sea-port towns of *England*. These men, finding no help for their souls in the Island, wrote to Mr. *Wesley*, entreating him to send them a Preacher. Mr. *Brackenbury*, a gentleman of fortune in *Lincolnshire*, who had joined the Society, and soon afterwards preached in connection with Mr. *Wesley*, was present when the letter was received, and offered his service, as he had some acquaintance with the *French* language. Mr. *Wesley* readily accepted the offer. Mr. *Brackenbury* set off for *Jersey*, rented a house in the town of *St. Helier*, preached the gospel through the Island, and was the means of turning many from their sins to God. At first, his religious assemblies were greatly disturbed, particularly in the parish of *St. Mary*, by a miserable set of ungodly men, who, on an appeal to the civil Magistrate, were fined, and obliged to give security for their good behaviour.

In the year 1786, Mr. *Wesley* sent another Preacher, Mr. *Adam Clarke*, to the Island of *Jersey*. Mr. *Clarke* preached several times in the town of *St. Aubin*, surrounded by a very violent mob, from whom he received much abuse ; and was often in danger of losing his life. The rioters tore the house in which he preached, almost to pieces. At another time, one of the Magistrates headed a large mob, and pulled down Mr. *Clarke* from the pulpit with his own hands. The drummer of the *St. Aubin* militia was then called, who had the honour of beating the Minister of God,
and

and afterwards of drumming him through and out of the town. Mr. *Clarke*, however, was not to be intimidated by the usage he met with, but continued his visits and labours, till he at last outweathered the storm. Regular preaching was then established in the town, and even the mob themselves revered the Preacher.

From this time religion flourished more and more in the Island of *Jersey*. Many Preachers were raised among the natives, and Societies formed all over the Island.

In the course of these events, a shop-keeper of the Island of *Guernsey*, whose name was *Arrive*, visited *Jersey*, and under the preaching of Mr. *Brackenbury* was convinced of sin. He then invited Mr. *Brackenbury* to visit *Guernsey*. He went, and was universally well received. Many of the gentry opened their houses to him, and permitted him to preach in their parlours. Dr. *Coke*, who about this time visited the *French Islands*, followed Mr. *Brackenbury* in *Guernsey*, and formed the first Society in that Island. Afterwards Mr. *Clarke*, with much pain and difficulty, accompanied by many remarkable providences, erected a very commodious Chapel in the town of *St. Peter*, in which a large congregation regularly attended. Much good was done, till a foppish Minister (as a pious man then on the Island observes in a letter now before us) came there from *England*, and introduced doubtful disputations, respecting the *decrees* of God, among the people, and thereby exceedingly injured the congregation and the work in general. “ It nearly
cost

cost me my life," says the same person, "To bring back into the way of salvation, those whom he had been so unhappy as to turn out of it."

Mr. *De Quetville*, a native of *Fersey*, was also very useful in the Island of *Guernsey*, particularly in the country parts, where the French language alone is spoken. But he endured great persecutions. The most horrid things were laid to his charge. A prosecution was carried on against him in the supreme court, with the design of procuring a sentence of banishment. But the very witnesses who were employed to swear the falsest things against him, and most probably intended it when they first appeared before the Court, were yet strangely constrained to give the most pointed evidence in his favour; which entirely counteracted all the designs of his enemies.

In the beginning of the year 1787, Mr. *Clarke* visited the Isle of *Alderney*. When he arrived, he knew not where to go : he had no acquaintance in the Island, nor had any person invited him thither. For some time he was perplexed in reasoning on his situation, till that word of the God of *Missionaries* powerfully impressed his mind, "Into whatsoever house ye enter, first say, peace be to this house,—and in the same house remain, eating and drinking such things as they give." *Luke* x. 5. 7.

On this he took courage, and proceeded to the town, which is about a mile distant from the harbour. After having walked some way into it, he took particular notice of a very poor cottage, into which he found a strong inclination to enter. He did so, with

a "Peace be to this house!" and found in it an old man and woman, who, understanding his business, bade him "welcome to the best food they had, to a little chamber where he might sleep, and (what was still more acceptable) to their house to preach in." He now saw clearly the hand of Providence in his favour, and was much encouraged.

Being unwilling to lose any time, he told them he would preach that evening, if they could convene a congregation. The strange news spread rapidly through the town; and long before the appointed hour, a multitude of people flocked together, to whom he spoke *of the kingdom of God*, nearly as long as the little strength he had after the fatigues of his voyage, remained. When he had concluded, it was with much difficulty he could persuade them to depart, after promising to preach to them again the next evening. He then retired to his little apartment, where he had not rested twenty minutes, when the good woman of the house came and entreated him to preach again, as several of the gentry (among whom was one of the Justices) were come to hear what he had to say.

He went down immediately, and found the house once more full. Deep attention sat on every face, while he shewed the great need they stood in of a Saviour, and exhorted them to turn immediately from all their iniquities to the living God. He continued in this good work about an hour, and concluded with in-

forming

forming them what his design was in visiting their Island, and the motives that induced him thereto.

Having ended, the Justice stepped forward, exchanged a few very civil words with him, and desired to see the book out of which he had been speaking. He handed his Bible to him. The Justice looked at it with attention, and returned it with apparent satisfaction. The congregation then departed: and the concern evident on many of their countenances, fully proved, that God had added *his* testimony to that of his servant.

The next evening he preached again to a large attentive company. But a singular circumstance happened the following day. While he was at dinner, a constable came from a person in authority, to solicit his immediate appearance at a place called the *Bray* (where several reputable families dwell, and where the Governor's stores are kept) to preach to a company of gentlemen and ladies, who were waiting, and at whose desire one of the large store-rooms was prepared for the purpose. He immediately went, and in a quarter of an hour after his arrival, a large company was assembled. The gentry were not so partial to themselves, as to exclude the sailors, smugglers or labourers. All heard with deep attention, except an *English* gentleman, so called, who perhaps meant to shew the Islanders that *he* despised sacred things.

The next Lord's day in the evening, he preached again in the same place to a much larger congregation, composed of the principal gentry of the Island.

The day following, being the time appointed for his return, many were unwilling he should leave them, saying, “ We have much need of such preaching and such a Preacher: we wish you would abide in the Island, and go back no more.” However, the vessel being aground, he was detained till the next morning to the great joy of his new friends, when after a tender parting he left the Island.

After this, the native Preachers, raised up in *Jersey* and *Guernsey*, visited this little Island: and by their means a chapel has been erected, a large Society formed, and many souls brought to an acquaintance with God.

On Monday, August 6, 1787, Mr. *Wesley* with Dr. *Coke* and Mr. *Bradford*, set off from the *Manchester* Conference to visit the *French* Islands. On the 11th, they sailed from *Southampton*, but contrary winds and stormy weather obliged them to fly for refuge, first into the port of *Yarmouth* in the *Isle of Wight*, and afterwards into that of *Swanage*. On the 14th, they expected to reach the *Isle of Guernsey* in the afternoon: but the wind turning contrary, and blowing hard, they were obliged to sail for *Alderney*. But they were very near being shipwrecked in the Bay. Being in the midst of rocks, with the sea rippling all around them, the wind totally failed. Had they continued in this situation many minutes longer, the vessel must have struck on one or other of the rocks. So they went to prayer. and the wind sprung up instantly, and brought them about sun-set to the port of *Alderney*.

At eight the next morning, Mr. *Wesley* preached on the Beach, near the place where he lodged; and before his hymn was ended, had a tolerable congregation. Soon after he had concluded, the Governor of the Island waited upon him with very great courtesy. After which, he, with his company, sailed for *Guernsey*.

On his arrival, he went into the country, to the house of Mr. *De Jersey*, a gentleman of fortune; whose whole family have been converted to God: At five the following morning, he preached in a large room of Mr. *De Jersey's* to a very serious congregation; and in the evening to a crowded audience in the Preaching-house in the town of *St. Peter*. On the 18th, he and Dr. *Coke* dined with the Governor, who studied to shew him every mark of civility. On the 20th, he set sail for the Isle of *Jersey*. Mr. *Brackenbury* received him on his arrival, and in his house he frequently preached to exceeding serious congregations. "Even the gentry," observes Mr. *Wesley*, speaking of his visit to this Island, "heard with deep attention. What little things does God use to advance his own glory! Probably," continues he; "many of these flock together, because I have lived so many years! And perhaps even this may be the means of *their* living for ever!" In the country he preached in *English*, Mr. *Brackenbury* interpreting sentence by sentence: and even in this inconvenient way of speaking, God owned his word. Being detained a considerable time by contrary winds, the

Assembly-room was offered him, in which he preached to very large congregations, and to the profit of many.

On the 29th, the wind still continuing to blow from the *English* coast, he returned to the Isle of *Guernsey*: where the winds, or rather a kind Providence, detained him till the sixth of September. Hardly a gentleman or lady in the town of *St. Peter* omitted a single opportunity of attending his ministry. So universal and steady an attendance of the rich and the gay, he never before experienced. During this visit, he was favoured with singular powers of elocution; and delivered a series of discourses peculiarly suited to his hearers. On the 6th. a ship sailed for *Mount's Bay* in *Cornwall*: and, the wind not permitting him to sail for *Southampton*, he took his passage in it, and on the next day landed at *Penzance*.

There is now a surplus of native Preachers in the *French* Islands, two of whom have already visited *France*, and have formed some small Societies near *Caen* in *Normandy*: so that there is a fair prospect of a great work of God in that populous kingdom, in which liberty of conscience is now fully allowed.

Before we conclude the present section, we shall give a very brief account of Mr. *Wesley's* two visits to *Holland*.

On the 12th of June, 1783, he sailed from *Harwich*, and landed at *Helvoetsluys* the following day. Mr. *Wesley's* descriptions of the natural beauties and curiosities of *Holland*, are entertaining in a high degree, but do not, we think, directly come within the limits

of our work. He was favoured with the company of many eminent Ministers of the church of *Holland*, as well as of the *English* Ministers in the commercial towns. With the former he conversed in Latin. In the episcopal church at *Rotterdam* he preached twice to large congregations; the first time, on *God created man in his own image*, and the people “seemed, all but their attention, dead:” the second time, on *God hath given us eternal life, and this life is in his Son*.

At the *Hague*, he was invited to tea by *Madam de Vassenaar*, a lady of the first rank in that city. She received him with that easy openness and affability, which is almost peculiar to christians, and persons of quality. Soon after came ten or twelve ladies more, who seemed to be of her own rank, (though dressed quite plain,) and two most agreeable gentlemen, one of whom was a Colonel in the Prince’s guards. After tea, he expounded the three first verses of the thirteenth of the first Epistle to the *Corinthians*; and Captain M— interpreted sentence by sentence. Mr. *Wesley* then prayed, and Colonel V— prayed after him.

On the following day, he dined at Mrs. L——’s. Her mother, upwards of seventy, seemed to be continually rejoicing in **God** her Saviour. The daughter breathed the same spirit: and her grand children, three little girls and a boy, seemed to be all love. A gentleman coming in after dinner, Mr. *Wesley* found a particular desire to pray for him. In a little while, the stranger melted into tears, as indeed did most of the company. The next day *Madam de Vassenaar* invited Mr. *Wesley* to a meeting at a neighbouring lady’s

house ; where he expounded Gal. vi. 14, and Captain *M.* interpreted as before.

In his way from *Haerlem* to *Amsterdam*, he met with several fellow-passengers who were truly serious. Some of them sung hymns in a very pleasing manner: and his and their hearts were so knit together in christian love, that their parting at *Amsterdam* was very affecting.

In that city he visited a lady of large fortune, who appeared to be entirely devoted to God. “ There is such a childlike simplicity” (observes Mr. *Wesley* concerning *Amsterdam*) “ in all that love God in this city, as does honour to the religion they profess.”

After performing service in the English church, he visited a Mr. *B.* who had, not long before, found peace with God. This gentleman was full of faith and love, and could hardly mention the goodness of God without tears. His lady seemed to be exactly of the same spirit. From thence he went to another house, where a large company was assembled ; and all seemed open to receive instruction, and desirous to be altogether christians.

On the 28th of June, he made the following observation : “ I have this day lived fourscore years ; and, by the mercy of God, my eyes are not waxed dim ; and what little strength of body or mind I had thirty years since, just the same I have now. God grant I may never live to be useless. Rather may I

“ My body with my charge lay down,
And cease at once to work and live.”

On the next day he preached in the English church at *Utrecht*, a very faithful, searching sermon; and afterwards dined with a merchant, who seemed to be deeply acquainted with religion. In the evening, at the desire of several persons, he repeated in a private house the substance of his morning's sermon, to a large company, Mr. *Toylemea* (the Professor of Law in the University) interpreting it sentence by sentence. The congregation then sung a *Dutch* hymn, and Mr. *Wesley* and his companions an *English* one. Afterwards Mr. *Regulet*, a venerable old man, spent some time in prayer, for the establishment of peace between the two nations.

On Tuesday, July 1. He sailed from *Helvoetsluys*; but through contrary winds did not arrive at *Harwich* till the Friday following. He observes on the whole, that the persons with whom he conversed in *Holland*, were of the same spirit with his friends in *England*; and that he was as much at home in *Utrecht* and *Amsterdam*, as in *Bristol* and *London*.

In the year 1786, he again visited *Holland*. Nothing new arose during this tour. Many of the Ministers waited on him. Some of the churches were opened. He preached and expounded in many private houses; and received many marks of courtesy from several pious persons of rank and fortune, particularly from Mr. *Loten*, one of the Burghomasters of *Utrecht*, who both at this time and on his former visit, seemed studious to shew him proof of his regard and attention. Miss *Loten*, his daughter, a most amiable and pious young lady, continued to correspond with Mr. *Wesley*

till his death, in the *English* language, which she well understood.

He had no design in visiting *Holland*, to form Societies. He made these visits partly for relaxation, and partly to indulge and enlarge his Catholic spirit, by forming an acquaintance with the truly pious in foreign nations. He often with great satisfaction reflected on the sameness of true religion in every country. He saw that the genuine spirit of piety, in every time and place, tends to promote union of heart and brotherly kindness. The same simplicity of manners and dress he also observed, even in those of the highest rank that professed godliness. The meetings for Christian fellowship he found to be very similar to those he had himself established. But as few of the Ministers of the church of *Holland* seemed to encourage or rightly understand the excellency of this great help to piety; and as the intolerant spirit of the national Establishment prevented these pious persons from having Ministers after their own heart, they were on these accounts deprived of the advantages of christian discipline. Being therefore in a great measure left to themselves, those in the higher circles have formed an union which seems to exclude the poor. We need not observe how contrary this is to the spirit of Christianity: but the Lord will in his own good time remove from that lovely people this want of conformity to his pure gospel.

C H A P. III.

Of the progress of Religion in North America to the year 1769: and of the labours of the Preachers in connection with Mr. WESLEY, in the United States, Nova Scotia, the West-India Islands, and in Newfoundland.

S E C T I O N I.

THOSE parts of *North-America*, which either have been or are united to *Great-Britain*, are the only objects of consideration in the present work, as they form the grand field in which the gospel has been planted by the Preachers in connection with Mr. Wesley. We must, in this view, except *New Britain* and *Canada*, the former of which (though of great extent) is inhabited only by a few settlers and the native Indians, and the latter chiefly by Roman Catholics, who are much more attached to the superstitions of their religion, than the inhabitants of *France*, from whom they originally sprung.

In taking a general, but cursory view of the state and progress of religion in the different parts of that great Continent, which fall under our inspection, we shall regularly proceed *from North to South*, rather than consider the subject according to the times of the first settlements of the country, as this method may afford a more simple and connected view of the whole; and as the work of God which has been carried

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carried on by Mr. *Wesley* and the Preachers in connection with him, has regularly proceeded *in that Line*, if we except *Nova Scotia* and *New England*.

Nova Scotia, which is now divided into two Provinces, one of which is called *New Brunswick*, and the other retains its ancient name, was first settled by the *English* in the reign of *James* the First. But the inhabitants were so few, that it could scarcely bear the name of a Province till 1749, when three thousand families were sent over to colonize the country. But true religion, however it might have dwelt in the hearts of a few in the midst of the uncultivated wastes, was in general not to be found in that Province till the conclusion of the late civil war. At that time a considerable number of Refugees, who had been for years members of the Societies in connection with Mr. *Wesley* in the *United States*, removed with others to *Nova Scotia*, and have there kindled a flame of pure religion, which, we trust, will never be extinguished.

In 1606, *James* the First erected two companies for the colonization of *New England*, then included under the general name of *Virginia*. But no regular settlements were then formed: a small trade only was carried on with the Indians. But under the violent persecutions of the Non-conformists by Archbishop *Laud*, many of that oppressed people fled for refuge to *New England*, and with indefatigable and unre-mitted zeal, through almost every difficulty and danger that could obstruct so hazardous an undertaking, changed the face of a great tract of country from a waste wilderness to an improved and cultivated

vated land. These first Settlers, or very many of them at least, did undoubtedly experience the vital power of godliness, and were joined by a multitude of others, that fled from the tyranny of *Charles the Second*.

For some considerable time all the holy fruits of religion were manifested among them. But, as usual, an uninterrupted flow of prosperity damped the sacred flame : and perhaps their wars with the Indian nations might also contribute towards it. Then appeared the same spirit among themselves, which they had so much opposed in *England*. The views of mankind were not sufficiently enlarged at that period, to enable them to see the importance of Universal Toleration to the prosperity of Society. None of them seem to have had a conception, that a most perfect civil amity may be preserved among those who differ in the speculative points of Theology. They therefore persecuted all the emigrants, who, like themselves, had left their native country for a more comfortable habitation than they found at home, but who unhappily differed from them either in modes of worship or religious sentiments. Of these the Quakers were the most offensive to them, and were cruelly, yea, inhumanly treated by them. Mercy and pure religion, inseparable companions, then forsook the land. They lost their piety : and, to say the best of them, were a *flourishing, commercial people*.

In 1729, the Lord raised up that eminent man, *Dr. Jonathan Edwards*. In his time religion flourished
again

again in *New England*. A very brief account of this revival we shall give in his own words.

“ In the town of *Northampton* in *New England*, after a more than ordinary licentiousness in the people, a concern for religion began to revive in 1729, but more observedly in 1733; when there was a general reformation of outward disorders, which has continued ever since.

“ About this time I began to preach concerning *Justification by Faith alone*. This was attended with a very remarkable blessing. Then it was, that the Spirit of God began wonderfully to work among us. A great and earnest concern about the things of God ran through all parts of the town. All talk but of eternal things was laid aside. The conversation in all companies (unless so far as was necessary for the carrying on of worldly business) was wholly upon religion. Hence there soon appeared a glorious alteration, so that in 1735, the town seemed to be full of the presence of God. There were remarkable tokens of God’s presence almost in every house: parents rejoicing over their children as new-born, husbands over their wives, and wives over their husbands.”

He proceeds to describe the amazing spread of that work in *New England*; and then adds: “ this shower of divine blessings has been yet more extensive. There was no small degree of it in some parts of the *Jerseys*.

“ God has also seemed to go out of his usual way in the quickness of his work. It is wonderful that persons

persons should be so suddenly and yet so greatly changed. Many have been taken from a loose and careless way of living, and seized with strong convictions of their guilt and misery; and in a very little time old things have passed away, and all things have become new with them."

There were many also in *New England* and among the *Indians*, truly converted to God, by those eminent and laborious Ministers Mr. *Elliott* and Mr. *Brainerd*.

In 1739, Mr. *George Whitefield* made his second visit to *America*; and the Spirit of the Most High did indeed rest upon that great man. He revived that pure religion, which was so remarkable in the time of Dr. *Edwards*, but after his death had decayed. Great was his zeal, and great his success. "God spoke the word, and great was the company of the Preachers." The zealous Ministers raised by his labours, who were distinguished by the denomination of *New Lights*, became the most numerous body in *New England*: and, strange as it may appear, the old, wise, literary body of Presbyterians, in a synod held among themselves, formally thrust out or excommunicated *the majority*; declaring they would have no ministerial union with such an illiterate body of men. But the *real* Ministers of God were not to be silenced by such means. However, this revival also was but of short duration. Formality on the one hand, and Antinomianism on the other, again recovered their ascendancy.

The States of *New York* and *New Jersey*, the former of which was first settled by the *English* in 1664, and the

the latter sometime in the reign of *Charles II.* were never remarkable for religion, till they were visited by some of the members of Mr. *Wesley's* Societies. Being so near *New England*, they indeed partook in a small measure of its revivals, especially those under Dr. *Edwards* and Mr. *Whitefield*.

Pennsylvania, which formerly included the little state of *Delaware*, was possessed originally by the *Dutch* and *Swedes*; but was settled by the *English* in the reign of *Charles II.* under the direction of that great and good man, *William Penn*, the Quaker. The first settlers, as we may naturally expect, were chiefly persons of his own persuasion: and the Quakers make now a very considerable part of that State. They certainly had, and now have, real religion among them. The quaintness of their manners, and their ideas concerning the superior light of their dispensation, have kept them from being much known, and from being very useful. But the noble sacrifice of *all their slaves*, whom they have emancipated *to a man*, is a proof to a demonstration, that the major part of the chief rulers of their Society at least, are devoted to the glory of God and the good of their neighbour.

In respect to the religion of *Pennsylvania* (that of the Quakers excepted) we can say but little in its commendation: though we doubt not but Mr. *Whitefield* kindled the flame of divine love in the hearts of several individuals, during his short visits to *Philadelphia*. So great a light must have shone in every place; and the power of the Holy Ghost which continually

tinually attended his ministry, could not any where be entirely lost.

The five States to the South of those already mentioned, viz. *Maryland*, *Virginia*, *North* and *South-Carolina*, and *Georgia*, may be considered together. The Baptists who are numerous in some parts of these States, have been useful to thousands both of whites and blacks. The abilities of their ministers in general were peculiarly small: but their zeal was much, and God was pleased to own it. To this day a considerable measure of real religion is to be found among them, though we fear that much of "the fine gold is become dross." A considerable number of their Preachers have embraced the doctrine of universal restitution, and thereby introduced much controversy and dissension into their church. Here and there, in that vast tract of country, from the most eastern point of *Maryland* to the most western point of *Georgia*, some Ministers were also to be found, that sprung from the labours of Mr. *Whitefield*, who were more or less zealous for the salvation of souls.

But what shall we say for the Clergy of the Church of *England* in these States, at the times now under consideration? We would fain draw a veil over them, if the truth of history would permit it. Notwithstanding the purity and many other excellencies of their liturgy, articles and homilies, they were, with a few exceptions to the contrary, as bad a set of men as perhaps ever disgraced the Church of God: nor had their wretched flocks, at the distance of three or four thousand miles from the source of ecclesiastical power,

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the least hopes of redress. But we must acknowledge, and bless God for it, that the change has been abundantly for the better, since they have been favoured with an episcopacy of their own.

Such was the state of religion on that continent, when the present revival, by the means of Mr. *Wesley* and the Preachers in connection with him, was carried by divine Providence over the *Atlantic* ocean, and pierced through the immense forests of *America*.

S E C T I O N II.

IN considering the progress of this revival, we shall divide it into three parts: the first, consisting of the work before the civil war; the second, of its progress during the war; and the third, of its continuation from the peace to the death of Mr. *Wesley*.

I. During the space of thirty years past, several persons, members of Mr. *Wesley's* Society, emigrated from *England* and *Ireland*, and settled in various parts of *America*. About twenty years ago, *Philip Embury*, a local Preacher from *Ireland*, began to preach in the city of *New-York*, and formed a society of his own countrymen and the citizens. About the same time *Robert Strawbridge*, another local Preacher from *Ireland*, settled in *Frederic-county* in *Maryland*, and preaching there, formed some societies. About this period also Mr. *Webb*, a Lieutenant in the army, preached at *New-York* and *Philadelphia* with great success,

success, and with the assistance of his friends erected a chapel in *New-York*, which was the first chapel in Mr. *Wesley's* connection in *America*. Induced by the success he met with, and by an earnest desire of saving souls, he wrote a letter to Mr. *Wesley*, earnestly importuning him to send Missionaries to that Continent. Accordingly Mr. *Wesley* nominated Mr. *Richard Boardman* and Mr. *Joseph Pilmoor* as Missionaries for *America*, who landed at *Philadelphia* in 1769, and were the first *Itinerant* Preachers in connection with Mr. *Wesley* on that Continent. A few days after their landing, Mr. *Pilmoor* wrote a letter to Mr. *Wesley*, of which the following is an extract :

Philadelphia, Oct. 31, 1769.

Reverend SIR,

“ By the blessing of God we are safe arrived here after a tedious passage of nine weeks.

“ We were not a little surpris'd to find Captain *Webb* in town, and a Society of about a hundred members, who desire to be in close connection with you. This is the Lord's doing, and it is marvellous in our eyes.

“ I have preached several times, and the people flock to hear in multitudes. Sunday evening I went out upon the Common. I had the stage appointed for the horse-race, for my pulpit, and I think between four or five thousand hearers, who heard with attention still as night. Blessed be God for field-preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it

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would

would not answer in *America*: however I resolved to try, and had a very good congregation.

“ Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have some ideas of salvation by grace.”

Mr. *Boardman* observes in a letter to Mr. *Wesley* from *New York*, dated April 24, 1769. “ Our house contains about seventeen hundred hearers. About a third part of those who attend the preaching, get in; the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. They have no preaching in some parts of the back Settlements. I doubt not but an effectual door will be opened among them. O may the Most High now give his Son the Heathen for his inheritance! The number of *Blacks* that attend the preaching, affects me much.”

Mr. *Pilmoor* visited *Maryland*, *Virginia* and *North Carolina*, and preached in those States with considerable success.

About the latter end of the year 1771, Mr. *Wesley* sent over Mr. *Francis Asbury* and Mr. *Richard Wright* to the assistance of the former Missionaries. Mr. *Asbury* was then, as he has been ever since, indefatigable in his labours. He staid not long in the cities. Most of his time he spent in the villages and plantations, forming Societies in many places. He frequently complains in his Journal, which was published in *America*, that his brethren were too fond
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of the cities; and justly observes that no extensive work could be carried on in *America*, unless the Preachers devoted more of their time to the plantations; the cities and towns being very few, and a great majority of the inhabitants settled in the interior parts of the country.

In 1773, Mr. *Wesley* sent over Mr. *Thomas Rankin* and Mr. *George Shadford*. When they arrived, they found that the Societies in *New York* and *Philadelphia* had laid aside almost all discipline, and were little better than a rope of sand. Mr. *Rankin*, who was a strenuous advocate for all the various branches of the economy established by Mr. *Wesley*, and was invested by him with considerable authority, soon reduced every thing into order. He and Mr. *Shadford* laboured for near five years on that Continent, travelling through all the States between *New York* and *North Carolina* inclusive, forming Societies and preaching the gospel with great success.

“At our first little Conference in *Philadelphia*, July 1773,” observes Mr. *Rankin* in his own printed account, “we had about a thousand in the different Societies, and six or seven Preachers: and in May 1777, we had forty Preachers in the different circuits, and about seven thousand members in the Societies; besides many hundreds of Negroes, who were convinced of sin, and many of them happy in the love of God. Were it not for the Civil War, I have reason to believe the work of God would have flourished in a more abundant manner, as both rich and poor gladly

embraced the truths of the gospel, and received the Preachers with open arms."

We shall give a short account of one of the revivals in *Virginia* at this period, which may in some degree be considered as a specimen of them all.

"In 1770 and 1771, there was a considerable outpouring of the Spirit of God at a place called *White-Oak*. In the year 1772, the revival was more considerable, and extended itself in some places for fifty or sixty miles round. It increased still more in the following year. In the spring of 1774, it was more remarkable than ever. Tears fell plentifully from the eyes of the hearers, and some were constrained to cry out. In the latter end of the year 1775, there was as great a revival of religion, as perhaps was ever known in country-places in so short a time: but it became still more considerable in January 1776. Mr. *Shadford* then preached in *Virginia*: and while the ears of the people were opened by novelty, God sent his word home upon their hearts. Many sinners were powerfully convinced, and mercy! mercy! was their cry. Conversions were frequent; and the people of God were inspired with new life and vigour, by the happiness of others; and entreated God with strong cries and tears, so to "circumcise their hearts," that they might "love him with all their heart," and serve him with all their strength.

"Numbers of old and grey-headed, and of middle-aged persons, of youth, yea, of little children, were the subjects of this work. There were instances of

the latter from eight or nine years old. Some of the children were exceeding happy in the love of God; and spoke of the whole process of the work of God, of their convictions, the time when, and the manner how they obtained deliverance, with such clearness as might convince an Atheist, that this was nothing but the great power of God.

“ This outpouring of the Spirit so extended itself, that it soon took in a circumference of between four and five hundred miles, including fourteen counties in *Virginia*, and two in *North Carolina*.

“ At one meeting held in *Boisseau's Chapel*, the windows of heaven were opened indeed, and the rain of Divine Influence continued to pour down for more than forty days. At the Love-feast then held, it seemed as if the whole house was filled with the presence of God. A flame kindled, and ran from heart to heart. Many were deeply convinced of sin; many mourners were filled with consolation; and many believers were so overwhelmed with love, that they could not doubt but God had enabled them to love him with *all* their heart.

“ The multitudes that attended on these occasions, returned home all alive to God, and spread the flame thro' their respective neighbourhoods, which ran from family to family. So that within four weeks, several hundreds found the peace of God. And scarce any conversation was to be heard, but concerning the things of God. The unhappy disputes between *England* and her Colonies, had till this time engrossed the conversation of all the people, but seemed now in

most companies to be forgotten, while things of far greater importance lay so near the heart. In many large companies one careless person could not be seen : and the far greater part seemed perfectly happy in a clear sense of the love of God.

“ It has been frequently observed, that there never was any remarkable revival of religion, but some degree of enthusiasm was mingled with it ; some *wild-fire*, as it is called, mixed with the sacred flame. This work was not quite free from it. But it never rose to any considerable height, nor was of long continuance. In some meetings there was not that order observed, which could have been wished. Some of the assemblies resembled the congregation of the *Jews* at laying the foundation of the second Temple in the days of *Ezra*. Some wept for grief ; others shouted for joy, so that it was hard to distinguish one from the other. So it was here. The mourning and distress were so blended with the voice of joy and gladness, that it was hard to distinguish the one from the other. But the voice of joy prevailed, the people shouting with a great shout, so that it might be heard afar off.

“ In a short time a great work was wrought : and it was evident beyond all contradiction, that many open and profligate sinners of all sorts were effectually and lastingly changed into pious, uniform christians.”

II. When the Civil War became general in that country, Mr. *Rankin*, with other Preachers from *England*, who had spoken publicly in behalf of the British Cause, were obliged to fly for their lives,

lives. And of all the *European* Missionaries, Mr. *Francis Asbury* alone was determined to bear the heat and burden of that day. Though he had preserved a perfect neutrality, and had spoke nothing in public or private on the merits of the war, yet he was obliged, from the suspicions already raised against the Societies, to conceal himself for two years in the county of *Kent* in *Delaware*, at the house of a Mr. *White*, a Justice of the Peace, and a member of the Society. In the house of this gentleman, he held two Conferences with all the Preachers he could collect in the midst of the troubles. But a gentleman of *Delaware*, who became a very celebrated character by his publications entitled *The Farmer's Letters*, *John Dickenson*, Esq. predecessor to Dr. *Franklin* in the Government of *Pennsylvania*, with great candour gave him a strong letter of recommendation, by virtue of which he ventured and continued to travel through the States without any molestation.

Many of the Preachers, that were dubious concerning the merit of the war, and therefore scrupled to take the oaths of allegiance to the States in which they respectively laboured, were fined or imprisoned. But in every instance, those who were confined, soon found some powerful friend, yea, often one who had no connection with the Society, who used his influence with the Governor and Council of the State, and obtained their liberty. Frequent instances there were, when the Preachers were brought before the Judges, that they bore such a pointed testimony against sin, and preached with such power the doctrines of the

Gospel, that the Judges were at a loss in what manner to behave to them. Mr. Moore, a Preacher in *Baltimore*, delivered, on one of those occasions, such a sermon from the Bar, as filled the Judges and the whole Court with admiration, at the elegance of his diction, and the strength of his arguments. The Assembly of *Maryland*, partly perhaps to deliver the Judges from the trouble which was given them, and partly out of a spirit of candour, passed an Act expressly to allow the Methodist Preachers, so called, to exercise their function without taking the oath of allegiance.

Some time before this, a remarkable occurrence happened in a county in *Maryland*. Mr. Chew, one of the Preachers, was brought before Mr. Downs, then Sheriff of the county, and afterwards a member of the General Assembly of the State. The Sheriff demanded, whether he was a Minister of the Gospel. On receiving from Mr. Chew an answer in the affirmative, he required him to take the oath of allegiance. Mr. Chew answered him, that he had scruples on his mind, and therefore could not consent at present. Mr. Downs informed him, that he was bound on oath to execute the laws, and must in such case commit him to prison. Mr. Chew calmly replied, that he by no means wished to be the cause of perjury, and therefore was perfectly resigned to suffer the penalty incurred. "You are a strange man," cried the Sheriff, "and I cannot bear to punish you. I will therefore make my own house your prison." He accordingly committed him under his hand and seal,
and

and kept him in his own house for three months, during which time the Sheriff was awakened and his lady converted. They soon afterwards joined the society: and Mr. *Downs* with the assistance of some neighbouring gentlemen, built a Preaching-house for the Society at *Tuckahoe*, the place where he lives.

During the Civil War, the societies were destitute of the sacraments, except in two or three of the cities. They could not obtain baptism for their children, or the Lord's supper for themselves, - from the Presbyterian, Independent or Baptist Ministers, but on condition that they would leave the society of which they were members, and join those churches respectively: and almost all the clergy of the church of *England* had left the country. The societies in general were so grieved on this account, and so influenced the minds of the Preachers by their incessant complaints, that in the year 1778, a considerable number of them earnestly importuned Mr. *Asbury* to take proper measures, that the people might enjoy the privileges of all other churches, and no longer be deprived of the christian sacraments. Mr. *Asbury's* attachment to the church of *England* was at that time exceeding strong: he therefore refused them any redress. On this *the majority* of the Preachers withdrew from him, and consequently from Mr. *Wesley*, and chose out of themselves three senior brethren who ordained others by the imposition of their hands. The Preachers thus set apart, administered the sacraments to those they judged proper to receive it, in every place where they came. However, Mr. *Asbury*,

Asbury, by indefatigable labour and attention, and by all the address in his power, brought them back one after another: and by a vote of one of the Conferences, the Ordination was declared invalid; and a perfect reunion took place.

III. When peace was established between *Great-Britain* and the *States*, the intercourse was opened betwixt the societies in both countries. Mr. *Wesley* then received from Mr. *Asbury* a full account of the progress of the work during the war; and especially of the division which had taken place, and the difficulties he met with, before it was healed. He also informed Mr. *Wesley* of the extreme uneasiness of the people's minds for want of the sacraments: that thousands of their children were unbaptized, and the members of the societies in general had not partaken of the Lord's supper for many years. Mr. *Wesley* then considered the subject, and informed Dr. *Coke* of his design of drawing up a plan of Church-government, and of establishing an ordination for his *American* societies. But, cautious of entering on so new a plan, he afterwards suspended the execution of his purpose, and weighed the whole for upwards of a year.

At the Conference held in *Leeds* in 1784, he declared his intention of sending Dr. *Coke* and some other Preachers to *America*. Mr. *Richard Whatcoat* and Mr. *Thomas Vasey* offered themselves as Missionaries for that purpose, and were accepted. Before they sailed, Mr. *Wesley* abridged the Common Prayer-book of the Church of *England*, and wrote to Dr. *Coke*, then in *London*, desiring him to meet him
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in *Bristol*, to receive fuller powers ; and to bring the Rev. Mr. *Creighton* with him. The Dr. and Mr. *Creighton* accordingly met him in *Bristol* ; when, with their assistance, he ordained Mr. *Richard Whatcoat* and Mr. *Thomas Vasey* Presbyters for *America* : and, being peculiarly attached to every rite of the Church of *England*, did afterwards ordain Dr. *Coke* a Superintendent, giving him letters of ordination under his hand and seal, and at the same time the following letter to be printed, and circulated in *America*.

Bristol, Sept. 10. 1784.

To Dr. COKE, Mr. ASBURY and our Brethren in
NORTH-AMERICA.

“ By a very uncommon train of providences, many of the provinces of *North-America* are totally disjoined from their mother-country, and erected into independent States. The *English* government has no authority over them either civil or ecclesiastical, any more than over the States of *Holland*. A civil authority is exercised over them, partly by the Congress, partly by the provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice ; and in compliance with their desire, I have drawn up a little sketch.

“ Lord *King's* account of the primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the
same

same right to ordain.† For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling Preachers. But I have still refused: not only for peace' sake; but because I was determined, as little as possible to violate the established order of the national Church to which I belonged.

“But the case is widely different between *England* and *North-America*. Here there are bishops who have a legal jurisdiction. In *America* there are none, neither any parish Ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's supper. Here therefore my scruples are at an end: and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

“I have accordingly appointed Dr. *Coke* and Mr. *Francis Asbury*, to be joint *Superintendents* over our brethren in *North-America*: as also *Richard Whatcoat* and *Thomas Vasey*, to act as *Elders* among them, by baptizing and administering the Lord's supper. And I have prepared a liturgy, little differing from that of the Church of *England* (I think, the best constituted national Church in the world) which I advise all the travelling Preachers to use on the Lord's day, in all

† A pious Prelate lately deceased, remarks on this transaction, “If a *Presbyter* can ordain a *Bishop*, then the greater is blessed of the less, and the order of all things is inverted.” No; not if Mr. *Wesley's* position be true, that they are the same order. The *Bishop* should have overthrown this position, (if he could) to have established his own.

the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the supper of the Lord on every Lord's day.

“ If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

“ It has indeed been proposed, to desire the *English* Bishops, to ordain part of our Preachers for *America*. But to this I object, 1. I desired the Bishop of *London* to ordain only one ; but could not prevail : 2. If they consented, we know the slowness of their proceedings ; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us ? 4. As our *American* brethren are now totally disentangled both from the State, and from the *English* Hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.”

Dr. *Coke* with Messrs. *Whatcoat* and *Vasey* sailed accordingly for *America*, in the month of September. On their arrival, a general Conference of the Preachers was held in *Baltimore*, at which the plan of Church-government

government proposed by Mr. *Wesley*, was unanimously and thankfully received and adopted. Mr. *Asbury* was ordained a Superintendent, and a select number of the Preachers, Elders and Deacons. It was also resolved, in order to preserve the purity of their ministry, that none should ever be ordained, till they were first elected by a majority of the Conference, and were then approved by the Superintendents. The Society in the States then consisted of about fifteen thousand members : but the work so rapidly increased in the six following years, that they amounted to between sixty and seventy thousand at the death of Mr. *Wesley*.

The limits of our history will by no means allow us to enter into a minute detail of the great outpourings of the Spirit, and the various revivals that have taken place on that Continent, between *Georgia* and *Massachusetts* since the year 1784. We shall only insert two accounts as specimens of the whole, given by those who were eye-witnesses of this great work.

1. In July 1777, there was a very remarkable revival of religion, in the town of *Petersburgh* in *Virginia*, and in many of the counties round about. Prayer-meetings were frequently held both in the town and in the neighbourhood for many miles round. From five to ten persons were commonly converted at a meeting, even when there were no Preachers present. The meetings often continued for six or seven hours together. At one quarterly-meeting held at a place called *Maybery's* chapel, the

the power of God was among the people of a truth, many hundreds being deeply awakened, and about one hundred and fifty converted, in two days. The congregation consisted of about four thousand persons.

The next quarterly-meeting was held at a place called *Jones's chapel* in *Mecklenburg* county. This meeting was divinely favoured beyond description. The sight of the mourners was sufficient to penetrate the most careless heart: and the believers presented a faint view of heaven, and of the love of God to man. The divine power came down upon the people, before one Preacher arrived. Sometimes the sight of each other, before they spoke, caused their eyes to melt in tears, and *their cups ran over*; so that they broke out into loud praises to God. Some, when they met, would hang on each other, and weep aloud, and praise the Lord. Others, when the believers began to speak of what God was doing, were melted down, and the flame ran through the whole company.

The Preachers came up together; and by the time they got within half a mile of the chapel, they heard the people praising God. When they came up, they found numbers weeping, both in the chapel and in the open air. Some were on the ground crying for mercy, others in extasies. They rushed in among them, and tried to silence them, but all in vain.

The utmost the Preachers could do, was to go among the distressed, and encourage them. The old members of the Society also did the same. Some were lying as in the pangs of death; many were as cold as clay, and as still as if dead: so that among six

or seven thousand people, there were few comparatively that had the proper use of their bodily powers, so as to take care of the rest. Hundreds of the believers were so overcome with the power of God, that they fell down as in a swoon, and lay for twenty or thirty minutes, and some for an hour. During this time, they were happy beyond description: and when they came to themselves, it was with loud praises to God, and with tears and speeches, enough to melt the hardest heart. If one looked round, the righteous appeared to be in heaven, and the wicked in hell. The Preachers then went off into the woods, and preached to a large congregation.

The next day the Society met at nine in the morning to receive the Lord's supper, while some of the Preachers went into the woods, to preach to those that did not communicate. While one of them was enlarging on that passage of holy writ, "The Spirit and the bride say come, &c." the power of God fell down on the people; and such bitter lamentations were heard, that he was obliged to desist. Many scores of black as well as white people fell to the earth, and lay in agonies till the evening.

In the evening as many of the mourners, were collected as possible, and placed under an arbour. The sight of them was a dreadful resemblance of hell, numbers of poor creatures being in every posture that distressed persons could get into, and doleful lamentations heard, comparable to those which we may conceive to be the lamentations of the damned. These commonly obtained peace in one moment, rose

up out of their distress when their burden fell off, clapped their hands, and praised God aloud. Many of these people came out from their houses persecuting, and railing against this stir (as they called it,) and were struck down in a very extraordinary manner.

A few days after this, a crowded congregation was assembled at *Jones-Hole* church. The people devoured the word as fast as it was delivered. About half of them were converted persons, whose hearts were glowing with love to God. They were entreated to be still, for the sake of the rest who wanted to hear the sermon: for many of them were ready to break out in praises to God. Some were so full of love and gratitude, that those who were near held them down on their seats, knowing that if they looked up, and saw others in the same heavenly frames, they must inevitably cry aloud, so that the congregation would not be able to hear the Preacher. But in the application of the sermon, one of them irresistibly broke out into praises. In a minute this ran through the congregation, and about five hundred at once broke out in loud praises, while the unawakened seemed to be struck with a divine power. Many of them cried for mercy, some on their knees, others stretched on the ground. In the height of this commotion, eleven rafters of the house broke down at once with a dreadful noise without hurting any one; and, what was amazing, not one of the congregation, except the Preacher in the pulpit, seemed to hear it: so mighty was the power of God among the people!

It was surprizing to behold so great a revival, and yet so little persecution. The reason was, the wicked were struck with such a supernatural power, that they were constrained to say, "The work is of God." The young converts flood fast beyond expectation. In *Suffex* county, in the course of the summer, there were about sixteen hundred converted; in *Brunswick* county, about eighteen hundred; and in *Amelia* county about eight hundred.

It may be necessary to observe, that we do not judge of conversions, only by those high-raised affections, which God gives from time to time according to the counsel of his own will, perhaps, among other reasons, to alarm a drowsy world; and instances of which we find in the Holy Scriptures, as well as in the accounts transmitted down to us in all ages, and in all the nations of christendom, since the establishment of christianity: but by the *consequent fruits*, by a holy life and conversation, by every heavenly temper breathing forth through all the relative duties of life, and in all the words and actions of the man.

2. At a Quarterly-meeting held in *Baltimore*, in the State of *Maryland*, on the 8th, and 9th of August, 1789, and during the following week, the kingdom of Satan suffered great loss. The first day of the Quarterly-meeting was profitable to numbers: many cried and wept bitterly for mercy, and some souls were born of God. Sunday, the second day, was a most awful and glorious day. In the Love-feast at eight in the morning the Society enjoyed a little Pentecost, and dwelt as it were in the suburbs of heaven. Glory appeared

to rest on every countenance, while the people one after another feelingly declared *what God had done for their souls*, as if their tongues were touched with a live coal from the heavenly altar.

In public preaching, the word was so accompanied by the energy of the Holy Ghost, that there were few but felt its mighty power. Some of the greatest revilers of the work were constrained to tremble and weep. The congregation broke up on Sunday night very late, after many were converted. Some were two, three or four hours on their knees, others prostrate on the floor, most earnestly agonizing for mercy, till they could rejoice in God their Saviour. What power! What awe rested on the people!

Some, after they went home, could not sleep, but wept and prayed all night. The next day was such a time as can hardly be described, so as to give a just idea of it. The Lord took the cause into his own hand, and proved that he could, and would work for his own glory and the salvation of souls.

Early in the morning, a Preacher was sent for to visit a respectable young lady, who had not closed her eyes the whole night. When he went into the room, she was in the arms of a young woman who had lately found peace, weeping and praying, but almost exhausted. His heart was much affected at seeing her penitential sorrow. She now saw the vanity of the world, and the need of a Saviour: she felt her misery and lost condition, and her cry and prayer was, "Save, Lord, or I perish." He exhorted her to believe, and then sung and prayed with her. She con-

tinued in this situation for several hours, till a considerable number of the members of the Society, full of faith, were collected to supplicate heaven in her behalf; and the Lord suddenly shed abroad his love in her heart, so that she lifted up her voice with others in loud praises to God.

This was only a small part of that day's work. About ten in the morning, a company of mourners assembled together at a private house, where the work of conversion began. First one, then another, entered into the liberty of the children of God. The news spread; the people collected, till the house and street were filled with numerous believers and a wondering multitude: and this continued without the least intermission till night. They then repaired to the church, which was presently filled (though no previous appointment had been made for divine service on that night) and they did not break up till two o'clock the next morning: which made sixteen hours without intermission, except while they were going from the private house to the church.

Some, who came there quite careles, and indeed making a derision of the whole, were converted before they returned. Many hard-hearted opposers were conquered at last, and earnestly sought salvation.

At the same time the country-circuits throughout *Maryland*, seemed to flame with holy love. The Preachers were zeal itself, and the holy fire ran as in stubble. On the contrary side of the *Chesapeak-Bay* there was a mighty work, hundreds in different parts turning to God. O that these manifestations of the
Lord's

Lord's power and love may be felt throughout that whole continent! Lord! hasten the time!

We might fill a volume with accounts similar to the above, of this great revival in the States of *America*: but as Mr. *Wesley* was only concerned in the *direction* of it, at a distance and not in person, the above shall suffice.

Of the work in *Nova Scotia* and *New Brunswick*, we have less to say. Mr. *William Black*, a native of *Yorkshire*, and a very zealous and useful Preacher of the Gospel, has resided in one or other of those provinces for many years. During the war, he repeatedly importuned Mr. *Wesley* to send Preachers to help him. But Mr. *Wesley* was determined not to send any Missionaries across the *Atlantic* during the unhappy contest. Mr. *Black* therefore laboured by himself, endeavouring to preserve alive the little flame he had kindled by the grace of God. But his extensive circuit prevented his enforcing as he wished the discipline prescribed by Mr. *Wesley*. After the peace, the Messrs. *Mann*, two Preachers from the States, went to *Nova Scotia* with the Refugees, and acted in conjunction with Mr. *Black*. Mr. *Wesley* also soon after sent over Mr. *Wray*, a Preacher, to assist him. At the death of Mr. *Wesley*, there was a Society of about five hundred Whites and about two hundred Blacks in that country, and a prospect of greater good. Several short, but very pleasing accounts were written by Mr. *Black*, to Mr. *Wesley*, similar but not nearly equal to the accounts already given of the work of religion in the States.

S E C T I O N III.

1. **T**HE great revival in Europe did not merely extend to the *Continent of America*. The *Islands* also were made partakers of the benefits thereof. The work of God in the *West-India Isles*, began in *Antigua*. A letter from Mr. *Nathaniel Gilbert*, who had heard the Gospel in *England*, but was then resident in that Island, dated, May 10, 1760, which Mr. *Wesley* calls “an account of the dawn of a Gospel-day,” has the following remarks. “How cautious ought we to be of judging? I verily thought I had come to a perfectly heathenish country, where there was not a christian to be found: but. blessed be God, there are a few here that fear him. He has not left himself without witnesses in this dry and barren wilderness, though the number, I fear, is very small indeed. About two weeks before we settled, I signified to one or two persons, that as there was no service at church in the afternoon, any person disposed to join my family, was welcome. I had on the first Sunday six besides my own family, on the second nine, and on the third about eighteen: and it is now not only spread through the town, that I have preached, but I believe through this Island. I find my disposition very averse to the practice of the Law, and indeed inclined to nothing but the care of souls. A false shame and the fear of man, which I have found troublesome for several years, was suddenly removed, (I know not how,) the day before I first expounded in the town.”

Mr. *Francis Gilbert*, his brother, also observes, "The ground seems to be prepared for the seed; for many are ready to hear, and I trust from a better principle than mere curiosity. We have taken a house for preaching. But it is not half large enough, though it will contain two hundred persons. It has been crowded every night, while a number of attentive hearers stood without."

Mr. *Nathaniel Gilbert*, who was no less than the Speaker of the House of Assembly, continued his labours in the midst of great reproach, till he had formed a Society of two hundred negroes, all of whom were convinced of sin, and many of them truly converted to God. At his death these were as sheep without a shepherd. About this time the *Moravians* sent Missionaries to the *West-Indies*, who brought a few of those poor destitutes into their Society.

About thirteen years ago, Mr. *John Baxter*, a shipwright of the Royal Dock at *Chatham*, and a local Preacher in connection with Mr. *Wesley*, went to *Antigua* to work for his Majesty in *English Harbour*. The love of Christ soon constrained him to bear a public testimony for the King of Kings. He collected the scattered remains of Mr. *Gilbert's* labours; and for seven or eight years, with surprising assiduity, walked through the dews of the evenings, when his work in the harbour was over, to instruct for an hour the slaves on the plantations: and the Sabbath-days he entirely devoted to religious labours. In this way did he lay himself out for the cause of God, enduring very great opposition and persecution, till he had raised a Society of at least one thousand members,

almost all of whom were blacks. Of these several preached: and though their language and abilities were not sufficient for the instruction of the whites, they were highly profitable to the people of their own colour.

In the latter end of the year 1787, Dr. *Coke* sailed for *Nova Scotia* with three Missionaries. But the westerly winds from the coast of *America* blew with such violence, that the captain of the vessel in which they sailed, after striving in vain to reach the harbour of *Halifax*, was obliged to bear off for the *West-Indies*. After inexpressible dangers and sufferings during a voyage of thirteen weeks, they landed at *Antigua* on Christmas-day. Mr. *Baxter* and the Society, as soon as they knew them, rejoiced exceedingly at their arrival. During the short time Dr. *Coke* remained there, the congregations were large, and the blessings many to the truly faithful. Mr. *Warrenner* remained in the Island, to assist Mr. *Baxter*, and under their ministry and that of their successors the work of God flourished abundantly. Between two and three thousand negroes, with a very few whites, were united in Society, hundreds of whom were truly converted to God. The effects of true religion were so great, that military law, which had been constantly enforced at Christmas for fear of the insurrection of the negroes, who were at that season of the year allowed two or three days of recreation, was now become a mere form; though at first it had originated in urgent necessity. All the candid men among the planters acknowledge, that the religious negroes are the best

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servants

servants they have : that they will obey more faithfully without a whip, than the others, however severely punished. In the town of *St. John*, the negroes that compose the congregation, who are chiefly domestic servants, dress on the Lord's day in the most pleasing manner. The women wear white linen gowns, petticoats, handkerchiefs, and caps. The men also appear equally clean : and in the whole congregation it would be difficult to find a spot of dirt. But, what is still infinitely preferable, many of them are ornaments of civil Society, and for deep christian experience may put to the blush many great professors in these kingdoms.

The spirit of resignation and of zeal for the salvation of souls, was very remarkably evidenced in one instance by the Society in the town of *St. John*. During *Dr. Coke's* visit to the Island, the chapel was filled every evening by the gentlemen and ladies of the town, so that the negroes were obliged to stand without, at the windows : and yet, though the chapel had been erected by the numerous, continued, but small subscriptions of the blacks, they bore their expulsion out of their own chapel, not only without the least complaint, but with joy and exultation ; in hopes that the whites might be profited by the preaching of the word. But, alas ! the impression made on the minds of the gentry in general, was only like the early dew.

We cannot omit recording the great sacrifice made at this time by *Mr. Baxter* : who gave up an income of four hundred pounds currency per annum, which he

he received from the Government as store-keeper in *English Harbour*, that he might devote himself wholly to the work of God among the Negroes, though he knew that his dependence for a livelihood would be then wholly on Providence.

Nothing can more evidence the sincere love, which the members of the Society in this Island bear towards each other, than the attention they give to those among them, who are sick. They attend them, as far as possible, with the greatest patience and diligence; and, by little subscriptions among themselves, procure the best medical assistance.

The inhabitants of this Island amount to about seven thousand Whites, and about thirty thousand Blacks. Two thousand two hundred of the latter are united in Society, besides about two thousand that are members of the *Moravian* church. The members of both Societies, we have reason to believe, are more or less awakened. Such a divine seed, such a holy leaven, is not perhaps to be found within so small a compass in any other part of the globe.

2. From *Antigua*, Dr. Coke with two or three Missionaries visited the Island of *St. Vincent*. Here the planters have been singularly kind, and have almost universally opened their plantations to the Missionaries. The inhabitants amount to about one thousand Whites, and about eight or ten thousand Blacks. From four to five hundred of the latter are joined in Society. But the Island being newly settled, and the Negroes in general natives of *Africa*, the work of God is at present very superficial among them.

A remarkable

A remarkable circumstance occurred in this Island, which deserves to be recorded, as it shews the wickedness of man in his state of nature. One night, about Christmas 1790, a company of rioters broke into the chapel which the Missionaries had purchased and fitted up in *Kingston*. They then damaged the benches and other things, and afterwards seized on the Bible, carried it to the public gallows, and hung it in form thereon; where it was found the next morning. The Magistrates of the Island very nobly advertised a reward of a hundred pounds for the discovery of any of the perpetrators of this audacious villainy.

3. The third Island which Dr. *Coke* and the Missionaries visited, was *St. Christopher's*. Great has been the success of the word of God in this Island. A Society of about one thousand five hundred members has been raised, many of whom are alive to God, and examples of virtue to all around them. This Island contains nearly the same number of inhabitants as that of *Antigua*.

4. The fourth Island visited by the Preachers was *St. Eustatius*, which belongs to the *Dutch West-India Company*. Here they met with a very violent persecution from the Government itself, the only instance since the commencement of this great revival, where the Government of any country has openly and professedly supported a persecution. Dr. *Coke* and the other Missionaries were at last driven out of the Island. But before they departed, a seed of divine grace, was not only sown, but took deep root in the hearts of many. Two hundred precious, persecuted
souls

souls have united together according to the rules laid down by Mr. *Wesley*: and seven or eight exhorters have been raised among themselves. This Society has indeed verified the ancient proverb, *Virtus sub pondere crescit*: piety and holiness flourish under the cross. In proportion to their numbers, they probably exceed all the Societies in that archipelago, for genuine religion and all its sacred fruits. This little Island contains about one thousand five hundred whites, and about seven or eight thousand blacks.

5. In 1788, Mr. *Wesley* sent Dr. *Coke*, with several Missionaries, to the *West-Indies*, to extend that blessed work which the Lord had so signally begun. They landed in *Barbadoes* on December 9. This Island contains about twenty-five thousand whites, and about seventy thousand blacks: but the inhabitants seem to be farther from the kingdom of God, more reluctant to receive instruction, and more callous to conviction, than those of any other of the windward Islands. However the prospect begins to brighten, and there has been lately some appearance of success.

6. The Island of *Nevis* was visited in the next place. The inhabitants consist of about four hundred whites, and about ten thousand blacks. Four or five hundred of the negroes are united in Society. The planters are exceeding friendly; and much good is likely to be done.

7. The Island of *Tortola* also was this year visited by Dr. *Coke* and others. It contains about one thousand whites, and about nine thousand blacks. There
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are several small Islands around it, the whole forming a small archipelago of themselves. Great has been the outpouring of the Spirit of God on the inhabitants of this little group of Islands : so that one thousand five hundred of them have been truly turned to God.

8. In January 1789, Dr. *Coke* visited the Island of *Jamaica* : and began a work there through the divine blessing, against which, we trust, the gates of hell will not prevail. He was succeeded by others : the spirit of persecution has raged in that Island with extreme fury : so that the lives of many pious persons have been almost miraculously saved from the rage of the mob. A Society of two hundred members has been raised in *Kingston*. The Island is an object of considerable magnitude. The inhabitants amount to about twenty-five thousand whites, and about three hundred thousand blacks and mulattoes.

9. In 1790, Dr. *Coke* and Mr. *Baxter* visited *Grenada*. They were received with great courtesy by the Governor and many of the principal gentlemen of the Island. A small Society has been formed in the town of *St. George* : but no extensive good will ever be wrought in that Island, till such Missionaries are stationed there, as are able to preach in *French*, which is the native language of far the greatest part of the inhabitants.

10. In *Dominica*, an attempt has been made with considerable success. One hundred and fifty blacks were convinced of sin. But the holy man who was appointed to the care of that work, Mr. *McCormock*, was seized, through excessive fatigue, with an inflammatory fever,

fever, of which he died: and his place has never yet been filled up. *Santa Cruz*, and the other *Danish Isles*, are open to the Missionaries. So that in this part of the globe, it may be truly said, "The harvest is great, but the labourers are few."

We might have enlarged on the various occasions, when God was pleased to favour this people with *times of refreshing from his presence*. But this being one of the remote works of the honoured subject of our history, carried on by his delegate and other Missionaries, we have only touched upon the various particulars, referring our readers for a full account to the Journals of Dr. *Coke*. A complete view of the whole work of God, of which Mr. *Wesley* was the first and chief instrument, could not be given, without taking into our account this infant work in the *American Isles*.

11. About the year 1768, Mr. *Coughlan*, a travelling Preacher in connection with Mr. *Wesley*, was ordained by the Bishop of *London* at the request of the Society for the propagation of the Gospel, that he might be qualified for the office of a Missionary for the Island of *Newfoundland*.

For three years and upwards he laboured in *Harbour-Grace* and *Carbonnear* without any apparent success and in the midst of great persecution. He was prosecuted in the chief court of the Island, but escaped the fury of his enemies. In letters to the Society for the propagation of the Gospel, he was accused of almost every thing that was bad. When his enemies found that these methods were not sufficient

to remove him, they employed a Physician to poison him, who was soon afterwards converted to God, and discovered this wicked design.

At last the Lord condescended to visit this miserable people, and poured out his Spirit abundantly. Many were soon turned to the Most High. Mr. *Coughlan* immediately united the truly sincere in regular Classes. On this the persecution grew hotter; till at last he was summoned before the Governor: but the Governor declared in his favour, and appointed him a Justice of the Peace; on which the persecution ceased, and he laboured for four years in much quietness and with great success. He then returned to *England*.

On Mr. *Coughlan's* departure, Mr. *Stretton* and Mr. *Thoomey*, two local Preachers in connection with Mr. *Wesley*, undertook the care of the Societies which Mr. *Coughlan* had formed: but these gentlemen being much engaged in mercantile business, the Societies soon fell into decay.

Some years after this, Mr. *Wesley* appointed Mr. *John McGeary* as a Missionary for *Newfoundland*, who went over accordingly. In 1790, Mr. *McGeary* who had returned to *England*, was appointed a second time for that Island, and was rendered useful to the people. A little after Mr. *Wesley's* death, Mr. *Black*, who had the care of the Societies in *Nova Scotia* and *New Brunswick*, visited *Newfoundland*, and was remarkably useful. Such a revival took place under his labours, as will not soon be forgotten. Thus in this barren spot the Lord has raised up a people to serve him. "He has" indeed

indeed “made a way in the wilderneys, and rivers in the desert.” That dreary, rocky, uncultivated coast is likely to bring forth a plentiful harvest for the Lord.

C H A P. IV.

A review of Mr. WESLEY'S Writings. Several incidents in the three last years of his Life: his last Illness, and death. His Character: and the Conclusion.

S E C T I O N I.

THOSE who have hitherto considered Mr. *Wesley* as a writer, have fallen under great mistakes. There was a *unity* in his character, of which they were either totally ignorant, or not sufficiently sensible: and without this it was not possible to do him justice. In the year 1725, he tells us, he made a resolution, to dedicate all his life to God: *all his thoughts, words, and actions*; being thoroughly convinced there was no medium; but that *every part* of his life, (not *some* only) must either be a sacrifice to God, or himself, that is in effect to the devil.

It is in this light his writings, as well as all his labours, are to be viewed. His design in writing and in preaching was the same, viz. that he might be faithful to every talent committed to him, and that all might issue in bringing glory to God, and peace and good will to men.

Seeing

Seeing it was his one aim to do all the good in his power, it would have been strange, if he had not in a life of eighty-eight years, produced many books. If his extracts from other Authors be taken into the account, they amount, great and small, to several hundreds.

In the year 1749, he began to select and abridge the works of the wisest and most pious men that have lived since the days of the Apostles, in order to form a *Christian Library*. He began with the Epistles and other writings of the Apostolic fathers, *Ignatius; Polycarp, Clemens Romanus, &c.* He waded through a prodigious number of books on practical and experimental religion, in regular succession according to the times when they were written: and at length completed a work of fifty volumes. When we consider that he reduced many folios and quartos to a pocket volume: that he did this in the midst of labour, which many would think in itself sufficient to wear out the most robust of mankind: that he abridged some of those volumes on horseback, and others at Inns, or houses, where he staid but a few days or hours, how astonishing will his industry and perseverance appear!

He willingly embraced any toil which might promote the wisdom, or happiness of mankind. With this view, he compiled a *System of Natural Philosophy*, comprising therein what is known with any certainty, or is likely to profit those who have pleasure in the works of God: who consider,

“ These, as they change, Almighty Father! these
Are but the varied God!”

And his labour was not lost. Even the learned have admired this performance, as an useful and edifying compendium. Mr. *Wesley* received letters highly expressive of satisfaction, from some of the first names in *Oxford*, to whom he had presented it.

From the same motive he compiled his historical works. He had not time to be original in those productions. He therefore chose the best he could find, Civil, and Ecclesiastical; and abridged, added, or altered, as he believed the truth required, and to suit the convenience of the purchaser: his *chief* aim being to spread religious and useful knowledge among the poor or middling class of men.

To unbend the mind, and innocently amuse it, he recommended the most excellent Poems, and some other writings in the *English* language: and published a collection of the former in three volumes. With the same design he abridged that much esteemed production, the *Fool of Quality*, by the late Mr. *Brooke*. He much admired this work, considered in the view mentioned above; as tending not only to entertain, but also to soften and amend the heart, and open every avenue to pity and benevolence.

His controversial pieces he wrote as need required. First, to *preserve* those who were in danger of being seduced from the plain religion of the Bible: and, secondly, if possible, to *recover* those who had fallen into the snare. The chief of these is his Treatise on

Original Sin, in answer to the late Dr. *Taylor* of *Norwich*, the most subtle, refined, plausible Socinian of the present age: and whose writings gained the more credit, as he was a man of sobriety and benevolence. The Doctor never could be prevailed on to answer Mr. *Wesley*, as he had done his other opponents. Whether he was convinced or not, it is certain his esteem was gained; and he ever spoke of Mr. *Wesley* in terms of the highest respect.

Many of those who wrote against Mr. *Wesley* were far from being respectable: and some of them were destitute, either of ability or information. Some of his friends have regretted, that he would condescend to bestow an answer upon them. But though these Writers knew neither the man they vilified, nor the subject they treated, yet they generally made a fierce attack, however clumsy, on some part of what he esteemed the truth of God. To this they were indebted for an answer. And many who never saw the publications of these gentlemen, have been edified by his replies; the truth appearing to them in a still stronger light than ever before.

It was in those pieces that his consummate skill in argument appeared with such advantage. He needed not to complain concerning any of his opponents,

“*Quo teneam vultum mutantem Protea nodo?*” *

He could bind the subtlest of them. He perceived in a moment when they departed from the question,

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shifted

* *How shall I hold one who is continually changing his shape?*

shifted the terms, or used any fallacy. And as he was attacked from every quarter, there is scarce any point of divinity, which he has not illustrated and confirmed in those occasional publications.

His Notes on the New Testament we have already mentioned, as being composed during his illness in the year 1753, and chiefly during his confinement at the Hot-Wells, near *Bristol*. As he avows in his preface, that he took *Bengelius* for his model, we cannot be surpris'd that most of his Notes are concisely explanatory. Those who have read the *Gnomon* of *Bengelius*, and especially his preface to the Latin edition, need not be informed, with what a degree of abhorrence that learned man speaks of long comments, as tending to draw off the reader's attention from the Scripture itself; or as leading him to magnify some parts of it to the neglect or lightly esteeming of other parts, equally given by the Divine Author for our profit. How exactly did these two great men agree in sentiment!

Some time after the publication of his New Testament, he was strongly sollicit'd to write a Comment on the Old Testament also. But his various labours rendered this impossible. He at length so far complied with importunity, as to select and abridge the Comments of those writers who are most highly esteemed, particularly *Henry* and *Poole*; leaving out what he thought needless, or inconsistent with truth, and adding what he conceived necessary to perfect the sense, or make it conduce more directly to the spiritual profit of the reader. Those who can relish

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the Holy Scriptures in their own naked majesty, have used this help with thankfulness.

Among his Original Works, his *Sermons*, and his *Appeals to Men of Reason and Religion*, deserve particular notice. Of his design in writing the former, as well as of his method of investigating truth in general, he has given us the following striking account in his preface.

“ I design plain truth for plain people. Therefore of set purpose I abstain from all nice and philosophical speculations, from all perplexed and intricate reasonings; and as far as possible from even the shew of learning, unless in sometimes citing the original Scripture. Nothing appears here in an elaborate, elegant, or rhetorical dress. I mention this, that curious readers may spare themselves the labour of seeking for what they will not find.

“ My design is, in some sense, to forget all that I have ever read in my life. I mean to speak, in the general, as if I had never read one Author, antient or modern, (always excepting the inspired.) I am persuaded, that on the one hand, this may be a means of enabling me more clearly to express the sentiments of my heart, while I simply follow the chain of my own thoughts, without entangling myself with those of other men: and that, on the other, I shall come with fewer weights upon my mind, with less of prejudice and prepossession, either to search for myself, or to deliver to others, the naked truths of the gospel.

“ To candid reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through

through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulph; till a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore, God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *Homo unius libri*. * Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark or intricate? I lift up my heart to the Father of lights, “Lord, is it not thy word, *If any man lack wisdom, let him ask it of God? Thou givest liberally, and upbraidest not. Thou hast said, If any be willing to do thy will, he shall know.* I am willing to do: let me know thy will: I then search after and consider parallel passages of Scripture, *comparing spiritual things with spiritual.* I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God: and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.”

After

* *A man of one book.*

After such an account as this, to consider his sermons according to the usual mode of criticism, would be unfair—we had almost said irreverent. They fully answer the expectation, which the pious and sensible reader is led to form by this exordium. His first four volumes contain the substance of what he usually declared in the pulpit. He designed by them to give a view of what St. Paul calls (τὴν ἀναλογίαν τῆς πίστεως) *The analogy of Faith*. They are written with great energy; and, as much as possible, in the very words of the inspired writers. He was fully of *Luther's* mind, who declared, that divinity was nothing else, than a grammar of the language of the Holy Ghost.

His other sermons were written occasionally. The last four volumes (which he wrote for his Magazine) have been much admired, even by those who were not much disposed to relish his doctrines in general. They certainly contain abundance of information; and are written not only with his usual strength, but with more than usual elegance. Two of the last sermons which he wrote, (the latter of which he finished about six weeks before his death,) are inferior to nothing he ever composed, if to any thing in the *English* language. The subjects were remarkably striking. The former was from Psalm lxxiii. 20. *Even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.* The latter, from Hebrews xi. 1. *Faith is the evidence of things not seen.* In this last discourse he has given his thoughts on the *separate state*, the state of souls from death to the resurrection. The thoughts are deep and high;

yet rational and scriptural; worthy of one, who standing on the verge of time, looked forward into that eternity which he had long and earnestly contemplated.

“ Leaving the old, both worlds at once they view,
“ Who stand upon the threshold of the new.”

Yet the whole is considered with that diffidence, which becomes an embodied spirit. How deep and sacred is the subject!

“ Sacred how high, and deep how low,
He knew not here, but died to know !”

His *Appeals* (apologies they would have been called in the ancient church) answer the idea, which the term *masterly production* usually gives us. They were written in the fulness of his heart; while beholding *the world lying in the wicked one, he wept over it*. We could almost venture to assert, that no unprejudiced person can read them, without feeling their force, and acknowledging their justness. It is certain they have convinced many persons who were deeply prejudiced; and those too of considerable learning. It has been remarked, that those who *truly* preach the Gospel, do it with a *flaming tongue*. We are ready to make a similar remark respecting these Appeals. The flame, the power, and yet the sobriety of love, are highly manifest in them. We cannot but earnestly recommend them to all, who desire to know *what spirit he*
was

was of, while contending against almost the whole world ; and whether it really was for the truth of God, he so contended.

About fourteen years ago, he began to publish a periodical work, which he called the *Arminian Magazine*, as he designed to insert therein extracts and original treatises on *Universal Redemption*. Many of these are of great value ; and were written by men of great erudition. In this work he reprinted an Original Tract of his own, entitled "Predestination Calmly Considered." Concerning this piece, a Writer of Mr. *Wesley's* Life, who cannot be suspected of partiality, has observed, "It is a model of controversy ; clear and cogent ; concise and argumentative ; and the more convincing, because the spirit in which it is written is as amiable, as the reasoning is unanswerable. Perhaps there is not in the *English* language, a treatise which contains in so small a compass, so full and masterly a refutation of the principle he opposes."

In this work he also published an original sermon every two months. Concerning these we have already spoken. This publication has, upon the whole, been very profitable to its numerous readers. It is a Christian Library in itself, containing Controversial, Doctrinal, and Experimental Divinity, in prose and verse, animated by accounts of the Triumphant Deaths of many holy persons. Natural Philosophy, and remarkable Anecdotes from History and Travels, have also a place therein. In compilations of this nature, it could hardly be expected that nothing trifling should ever appear. Some things of this
kind

kind have been acknowledged: and it is hoped more abundant care will be taken, that this publication shall not again be thus lessened in its real value.

What has been said of Mr. *Wesley's design* in writing, may also be said of his *style*. His conciseness, which has been often remarked, did not arise from his abhorring circumlocution as a *writer* only, but also as a *Christian*. He has often told us, that he made a conscience of using no more words on any subject than were strictly necessary. We are not sure that he did not sometimes, on this account, complain, with *Horace*,

————brevis esse laboro,

Obscurus fio.

Striving to be concise, I become obscure. But this was rarely the case. His perspicuity is as remarkable as the manliness of his style.

His original works have great force and energy: This, we have often thought, arose, in a good degree, from a circumstance not generally known. He never set himself to consider a subject, before the necessity of his treating upon it first appeared. Even then, he never wrote a line, till his mind was fully impressed with the nature and importance of it. He has said on one of those occasions, as Job, *Now, if I hold my tongue, I shall give up the Ghost!* And he might have often said the same. His ideas came thus warm, both from the head and the heart. His soul was in the subject: and hence the indelible impressions often made upon the minds of the readers.

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We shall conclude this account, partly, in the words of the Writer we have already mentioned: "If usefulness be excellence; if public good ought to be the chief object of attention in public characters; and if the greatest benefactors to mankind are most estimable; Mr. *Wesley* will be long remembered as one of the best of Writers, as well as of men, as he was, for more than fifty years, the most diligent and indefatigable."

S E C T I O N II.

DURING the latter years of Mr. *Wesley's* life, he was a wonder unto many. To see a man at the age of fourscore years and upwards, persevering in daily labours, from which even the young and vigorous would recede as from an intolerable burden: To see him rising in the morning at four; travelling from thirty to sixty or seventy miles a day; preaching daily two, three, or four, yea, sometimes five sermons; reading, writing, visiting the sick, conversing with his friends, and superintending the Societies wherever he came; and in all this labour and care, to see him a stranger to weariness either of body or mind: this was a new thing in the earth, and excited the admiration of mankind.

We have already noted the observations which he made on his birth-day, in *Holland*, in the year 1783, that "by the mercy of God his eyes were not waxed dim, and what strength of body or mind he had thirty
years

years before, the same he had then." And we find similar remarks yearly in his journal till the year 1787. In the month of August in that year, the weather being intensely warm, he found himself more relaxed than usual; and from this time he never enjoyed that strength for which he had hitherto been so remarkable. On the first of March in the following year, on his leaving London, he remarked, that he found a difference by the increase of years in the following respects, He was less active, and walked slower, particularly up hill: his memory was not so quick; and he could not read so well by candle-light: but that all his other powers of body and mind remained just as they had been for many years.

On his birth-day in this year (June 28, 1788,) he observes, "I this day enter on my eighty-sixth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also? How little have I suffered yet, by "the rush of numerous years!" It is true, I am not so *agile* as I was in times past; I do not run or walk so fast as I did. My *sight* is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasioned by a blow received some months since) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names, and things lately past: but not at all, with regard to what I have read or heard, twenty, forty or sixty years ago. Neither do I find any decay

in my hearing, smell, taste or appetite (though I want but a third part of the food I did once) nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe, as correctly as ever.

To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children.

May we not impute it, as inferior means:

1. To my constant exercise and change of air?
2. To my never having lost a night's sleep, sick or well, at land or at sea, since I was born?
3. To my having sleep at command, so that whenever I feel myself almost worn out, I call it, and it comes, day or night?
4. To my having constantly, for above sixty years, risen at four in the morning?
5. To my constant preaching at five in the morning, for above fifty years?
6. To my having had so little pain in my life, and so little sorrow, or anxious care?

Even now, though I find pain daily, in my eye, or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time.

Whether or not this is sent, to give me warning, that I am shortly to quit this tabernacle, I do not know:

know: but be it one way or the other, I have only to say,

“ My remnant of days
I spend to his praise
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they all are devoted to Him!”

It had been reported, that Mr. *Charles Wesley* had said a little before he died, that his brother would outlive him but one year. Mr. *Wesley* did not pay much attention to this; but he seemed to think that, considering his years, and the symptoms of decay which he had marked in himself, such an event was highly probable. Yet he made not the least alteration in his manner of living, or in his labours. He often said to us during that year, “ Now, what ought I to do in case I am to die this year? I do not see what I can do, but to go on in my labour just as I have done hitherto:” and in his Journal he remarks, “ If this is to be the last year of my life, I hope it will be the best. I am not careful about it, but heartily receive the advice of the Angel in *Milton*,

“ How well is thine: how long permit to heav'n.”

In conversing on this subject before he left *London*, he observed to us, “ Mr. *Stonchouse* said many years ago, that my brother and I should die in the harness. My brother did not. But, I believe I shall.”

He

He accordingly refused to listen to the advice of many who loved him: and, contrary to their earnest entreaties, went to *Ireland* at the usual time. He travelled through that kingdom once more, as we have related in its place. In *Dublin* he made the following remarks on his birth-day: "This day I enter on my eighty-seventh year. I now find I grow old. 1. My *sight* is decayed, so that I cannot read a small print, except in a strong light: 2. My *strength* is decayed, so that I walk much slower than I did some years since: 3. My *memory* of names, whether of persons or places, is decayed: I am obliged to stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either *stubbornness* by the decrease of my understanding, or *peevishness* by the increase of bodily infirmities. But thou shalt answer for me, O Lord my God."

On the first day of the following year, (1790) he remarks, "I am now an old man, decayed from head to foot. My eyes are dim: my right hand shakes much: my mouth is hot and dry every morning. I have a lingering fever almost every day. My motion is weak and slow. However, blessed be God, I do not slack my labour. I can preach and write still."

Being in the house with him when he wrote thus, we were greatly surpris'd. We knew it must be as he said; but we never could have imagined his weakness was so great. He still rose at his hour, and went through the many duties of the day, not indeed with the same apparent vigour, but without complaint, and
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with a degree of resolution that was astonishing. He would still, as he afterwards remarks, “do a little for God, before he dropped into the dust.”

We should greatly rejoice to be able to testify, that his days of weakness were days of uninterrupted tranquillity. That he might enjoy even more than

“The soul’s calm sunshine, and the heartfelt joy,”

was certainly the wish of every benevolent mind. God had made all those, who had been his enemies in years past, to be at peace with him. But he had still to contend with that “jealousy” which “is cruel as the grave,” and never to be satisfied.

He often observed, that in a course of fifty years he had never either *premeditatedly* or *willingly* varied from the church of *England* in one article either of doctrine or discipline: but that through *necessity*, not *choice*, he had slowly and warily, and with as little offence as possible, varied in some points of *discipline*, by preaching in the fields, by extemporary prayer, by employing Lay-Preachers, by forming and regulating Societies, and by holding yearly Conferences: but, that he did none of these things till he was convinced of the necessity of them, and could no longer omit them but at the peril of his soul. And his constant wish and prayer was, that all who laboured with him, or were under his care, might herein tread in his steps.

To straiten the terms of church-communication is seldom serviceable to a church. Were it certain that none are of the church of *England* who violate its rules, it would follow that the church has exceeding
few

few members, even among the *Clergy*. There are but few of these, who do not secretly disapprove of some of the *Articles*, and openly violate many of the *Canons*. It would be safer, as well as more liberal, to allow every one to be of the church, who attends its worship, and receives its sacraments: and it will be hard to prove they are not.

The generality of the Preachers and people in connection with Mr. *Wesley*, were of the Established Church. Nevertheless, as a defence against the violence of brutal men, the greater number of the *Preachers* and *Chapels* were *licensed* according to the *Toleration Act*. That Act, we are sensible, was made for the protection of those who dissent from the Established Church, and particularly to free them from the penalties of the *Conventicle Act*. The Preachers who laboured with, and the Societies which were formed by Mr. *Wesley*, reposed however under the shadow of the *Toleration Act*. But about three years before Mr. *Wesley*'s death, certain *friends of the church* resolved to *deal wisely with them*. They considered, "These men profess to be of the church of *England*. What then have they to do with the *Toleration Act*? They shall have no benefit from it." And they acted accordingly. In vain did those who applied for licenses, plead, that they only desired to defend themselves against the violence of ungodly and lawless men, and to avoid the penalties of an Act, which perhaps was made to prevent *seditions* meetings, but in reality forbids *religious* assemblies of every description, except in the Churches of the Establishment.

ment. The answer was short; "You shall have no license, unless you declare yourselves *Dissenters*." Some, who considered, that the holding meetings for prayer or preaching, without the authority of the Diocesan, was in fact a kind of dissent, declared their willingness (though others refused this concession) to be called Dissenters in the *certificate*. But neither did this avail them. They were told, "You must not only profess yourselves Dissenters: you must declare, that you scruple to attend the service or sacraments of the church, or we can grant you no relief: for the Act in question was made only for those who have these scruples."

In various places, both Preachers and people were thus treated. In the mean time the informers were not idle. If any one dared to have preaching, or a meeting for prayer or christian fellowship in his house, information was given, and all that were present at the meeting were fined, according to the penal clauses laid down in the *Conventicle-Act*. A great majority of those who thus offended, were tradesmen and labourers, who severely felt the fines which were thus levied upon them. Some appealed to the Quarter-Sessions; but no relief could be obtained: they had no *license*, and therefore the law, as thus interpreted, shewed them no mercy.

Mr. Wesley saw this evil with a degree of pain which he had seldom experienced. He perceived whereto it tended, and that if persisted in, it would oblige him to give up the work in which he had been engaged, and which he believed to be the work of God; or to separate from the Established Church. He loved and

reverenced

reverenced the King, and all who were in authority under him; but he could not behold this masterpiece of the wisdom from beneath, without detestation. Esteeming it his duty to expostulate with those who were most zealous in this work, he wrote the following letter to a Prelate, in whose Diocese this kind of persecution most abounded.

My Lord,

“IT may seem strange, that one who is not acquainted with your Lordship, should trouble you with a letter. But I am constrained to do it: I believe it is my duty both to God and your Lordship. And I must speak plain; having nothing to hope or fear in this world, which I am on the point of leaving.

“The Methodists, in general, my Lord, are members of the Church of *England*. They hold all her doctrines, attend her service, and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me then to ask, *Cui bono?* For what reasonable end, would your Lordship drive these people out of the church? Are they not as quiet, as inoffensive, nay, as pious, as any of their neighbours? Except perhaps here and there a hair-brained man, who knows not what he is about. Do you ask, “Who drives them out of the Church?” Your Lordship does: and that in the most cruel manner; yea, and the most disingenuous manner. They desire a license to worship God after their

own conscience. Your Lordship refuses it: and then punishes them for not having a license! So your Lordship leaves them only this alternative, "Leave the Church, or starve." And is it a Christian, yea, a Protestant Bishop, that so persecutes his own flock? I say, persecutes: for it is persecution, to all intents and purposes. You do not burn them indeed, but you starve them: and how small is the difference? And your Lordship does this, under colour of a vile, execrable law, not a whit better than that *de Hæretico comburendo!** So persecution, which is banished out of *France*, is again countenanced in *England!*

O my Lord, for God's sake, for Christ's sake, for pity's sake, suffer the poor people to enjoy their religious, as well as civil liberty! I am on the brink of eternity! Perhaps so is your Lordship too! How soon may you also be called, to give an account of your stewardship, to the Great Shepherd and Bishop of our souls? May he enable both you and me to do it with joy! So prays,

My Lord,

Your Lordship's dutiful Son and Servant,

JOHN WESLEY."

Hull, June 26, 1790.

Mr. *Wesley* had hitherto ordained Ministers only for *America* and *Scotland*. But during the period we have mentioned, being assisted by other Presbyters of the Church of *England*, he set apart a certain number of Preachers for the sacred office by the imposition of his hands and prayer, without sending them out of *England*: (one of these he ordained after writing the above letter,

letter, and but a short time before his death :) strongly advising them at the same time, that according to his example, they should continue united to the Established Church, so far as the work in which they were engaged, would permit.

To avoid an extreme so very painful to him as separating from the church, he took counsel with some of his friends, who advised that an application should be made to parliament for the repeal of the *Conventicle Act*. Several of the members of the House of Commons, who were convinced of his sincere attachment to the present Government, and of the expediency of that law in the present day, were inclined to favour the application. But his increasing infirmities prevented his bestowing that attention to it which was needful. He would omit none of his religious duties, or labours. Herein he would listen to no advice. His almost continual prayer was, "Lord, let me not live to be useless." At every place, after giving to the Society what he desired them to consider as his last advice, *To love as brethren, fear God, and honour the king*, he invariably concluded with that verse,

" O that without a ling'ring groan
I may the welcome word receive ;
My body with my charge lay down,
And cease at once to work and live."

In this manner he went on 'till the usual time of his leaving *London* approached. Determined not to relax, he sent his chaise and horses before him to *Bristol*, and

took places for himself and his friend in the *Bath* coach. But the vigorous mind could no longer support the body. It sunk, though by slow and almost imperceptible degrees, until

“The weary wheels of life stood still at last.”

On Thursday the 17th of February, 1791, he preached at *Lambeth*. When he came home, he seemed not to be well: and being asked, How he did? He said, he believed he had caught cold.

Friday the 18th, he read and wrote as usual, and preached at *Chelsea* in the evening. But he was obliged to stop once or twice, and to inform the people, his cold so affected his voice as to prevent his speaking without those necessary pauses.

Saturday the 19th, he filled up most of his time with reading and writing, though his fever and weakness seemed evidently increasing. At dinner he desired a friend to read to him three or four chapters out of the Book of Job. He rose (according to custom) early the next morning, but utterly unfit for his Sabbath day's exercise. At seven o'clock he was obliged to lie down, and slept between three and four hours. When he awoke, he said, “I have not had such a comfortable sleep this fortnight past.” In the afternoon he lay down again, and slept an hour or two: afterwards two of his own discourses on our Lord's sermon on the Mount were read to him, and in the evening he came down to supper.

Monday the 21st, he seemed much better; and though his friends tried to dissuade him from it, would

keep

keep an engagement made some time before to dine at *Twickenham*. When he returned home, he seemed better : and on Tuesday went on with his usual work ; and preached in the evening at the Chapel in the *City-Road*.

On Wednesday he went to *Leatherhead*, and preached to a small company on “ *Seek ye the Lord, while he may be found ; call ye upon him, while he is near.*” Here ended the ministerial labours of this man of God. On Thursday he stopped at Mr. *Wolff’s* at *Balaam*. At this place he was cheerful ; and seemed nearly as well as usual, till Friday about breakfast time, when he grew very heavy. About eleven o’clock he returned home ; and having sat down in his room, desired to be left alone, and not to be interrupted for half an hour by any one.

When the limited time was expired, some mulled wine was given him. He drank a little, and seemed sleepy ; but in a few minutes threw it up, and said, “ *I must lie down.*” He accordingly was put to bed, and lay most of the day, having a quick pulse, and a burning fever.

Saturday the 26th, he continued much the same ; spoke but little, and if roused to answer a question, or take a little refreshment, (which was seldom more than a spoonful at a time) he soon dozed again.

On Sunday morning he got up, took a cup of tea, and seemed much better. While sitting in his chair, he looked quite cheerful, and repeated the latter part of that verse in the Scripture Hymns on “ *For sake me not, when my strength faileth :*”

“ Till glad I lay this body down,
 Thy fervant, Lord, attend;
 And O ! my life of mercy crown
 With a triumphant end !”

Soon after, in a most emphatical manner, he said, “ Our friend *Lazarus* sleepeth.” Some who were then present, speaking rather too much to him, he tried to exert himself, but was soon exhausted and obliged to lie down. After awhile, he looked up, and said, “ Speak to me, I cannot speak.” On which one of the company said, “ Shall we pray with you, Sir ?” He earnestly replied, “ Yes.” And while they prayed, his whole soul seemed engaged with God for an answer, and he added a hearty Amen.

About half after two, he said, “ There is no need for more than what I said at *Bristol*. My words then were,

“ I the chief of finners am,
 But Jesus died for me !” *

One said, “ Is this the present language of your heart, and do you now feel as you then did ?” He replied, “ Yes.” When the same person repeated

“ Bold

* At the *Bristol* Conference in the year 1783, Mr. *Wesley* was taken very ill : neither he nor his friends thought he would recover. From the nature of his complaint, he thought a spasm would probably seize his stomach, and occasion sudden death. Under these views of his situation, he said to Mr. *Bradford*, “ I have been reflecting on my past life : I have been wandering up and down between fifty and sixty years, endeavouring in my
 poor

“ Bold I approach th’ eternal throne,
And claim the crown through Christ my own,”

and added, “ ’Tis enough. *He*, our precious Immanuel has purchased, has promised all ;” he earnestly replied, “ He is all ! He is all !” and then said, “ I will go.” Soon after, to his niece Miss *Wesley*, who sat by his bed-side, he said, “ *Sally*, have you zeal for God now ?” After this the fever was very high, and at times affected his head : but even then, though his head was subject to a temporary derangement, his heart seemed wholly engaged in his Master’s work.

In the evening, he got up again, and while sitting in his chair, he said, “ how necessary is it for every one to be on the right foundation !

I the chief of sinners am,
But Jesus died for me !

We must be justified by faith, and then go on to sanctification.”

He slept most of the following day, and spoke but little ; yet that little testified how much his whole poor way, to do a little good to my fellow-creatures : and, now it is probable that there are but a few steps between me and death, and what have I to trust to for salvation ? I can see nothing which I have done or suffered, that will bear looking at. I have no other plea than this : I the chief of sinners am : but Jesus died for me.” The sentiment here expressed, and his reference to it in his last sickness, plainly shew how steadily he had persevered in the same views of the Gospel, with which he set out to preach it.”

heart

heart was taken up in the care of the churches, the glory of God, and the things pertaining to that kingdom to which he was hastening. Once in a low, but very distinct voice, he said, "There is no way into the holiest but by the blood of Jesus."

He afterwards inquired, what the words were on which he preached at *Hampstead* a short time before. He was told, they were these: "*Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*" He replied, "That is the foundation, the only foundation, and there is no other." He also repeated three or four times in the space of a few hours, "*We have boldness to enter into the holiest by the blood of Jesus.*"

Tuesday, March 1st. after a very restless night (though when asked whether he was in pain, he generally answered, "No," and never complained through his whole illness, except once, when he felt a pain in his left breast, when he drew his breath) he began singing,

" All glory to God in the sky,
 And peace upon earth be restor'd:
 O Jesus, exalted on high,
 Appear our omnipotent Lord!
 Who, meekly in Bethlehem born,
 Didst stoop to redeem a lost race;
 Once more to thy people return,
 And reign in thy kingdom of grace.

" Oh!

“ Oh! wouldst thou again be made known,
 Again in the Spirit descend;
 And set up in each of thine own
 A kingdom that never shall end.
 Thou only art able to bless,
 And make the glad nations obey;
 And bid the dire enmity cease,
 And bow the whole world to thy sway.”

Here his strength failed; but after lying still awhile, he called for a pen and ink. They were brought to him: but those active fingers which had been the blessed instruments of conveying spiritual consolation and useful instruction to thousands, could no longer perform their office. Some time after, he said, “ I want to write:” But on the pen’s being put into his hand, and the paper held before him, he said, “ I cannot.” One of the company answered, “ Let me write for you, Sir: tell me what you would say.” “ Nothing,” replied he, “ But, that GOD IS WITH US.” In the forenoon he said, “ I will get up.” While they were bringing his clothes, he broke out in a manner, which, considering his extreme weakness, astonished all present, in these words,

“ I’ll praise my Maker while I’ve breath,
 And when my voice is lost in death,
 Praise shall employ my nobler pow’rs:
 My days of praise shall ne’er be past,
 While life, and thought, and being last,
 Or immortality endures.

“ Happy

“ Happy the man, whose hopes rely
 On Israel’s God; he made the sky,
 And earth and seas with all their train;
 His truth for ever stands secure,
 He saves th’ oppress’d, he feeds the poor,
 And none shall find his promise vain.”

At another time he was feebly endeavouring to speak, beginning “ Nature is —— Nature is.” One that was present, added “ Nearly exhausted, but you are entering into a new nature, and into the Society of blessed Spirits.” He answered “ Certainly ;” and clasped his hands together, saying “ Jesus !” the rest could not be well heard, but his lips continued moving as in fervent prayer.

When he got into his chair, he appeared to change for death: but regardless of his dying frame, he said, with a weak voice, “ Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest the tongue.” He then sung

“ To Father, Son, and Holy Ghost,
 Who sweetly all agree.”

Here his voice failed him, and after gasping for breath, he said, “ Now we have done——Let us all go.” He was then laid on the bed, from which he rose no more. After lying still, and sleeping a little, he desired those who were present to pray and praise. They knelt down, and the room seemed to be filled with the divine presence. A
 little

little after, he said, "Let me be buried in nothing but what is woollen, and let my corpse be carried in my coffin into the chapel." Then, as if done with all below, he again begged they would pray and praise. Several friends that were in the house being called up, they all kneeled down to prayer, at which time his fervour of spirit was visible to every one present. But in particular parts of the prayer his whole soul seemed to be engaged in a manner, which evidently shewed how ardently he longed for the full accomplishment of their united desires. And when Mr. *Broadbent* was praying in a very expressive manner, that if God was about to take away their father to his eternal rest, he would be pleased to continue and increase his blessing upon the doctrine and discipline, which he had long made his aged servant the means of propagating and establishing in the world: such a degree of fervour accompanied his loud *Amen*, as was every way expressive of his soul's being engaged in the answer of the petitions.

On rising from their knees, he took hold of all their hands, and with the utmost placidness saluted them, and said, "Farewell, farewell."

A little after, a person coming in, he strove to speak, but could not. Finding they could not understand him, he paused a little, and with all the remaining strength he had, cried out, "THE BEST OF ALL IS, GOD IS WITH US;" and then, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph not to be expressed, he again repeated the heart-reviving words, "THE BEST OF ALL IS, GOD IS WITH US."

Seeing

Seeing some persons standing by his bed-side, he asked, "Who are these?" and being informed who they were; Mr. *Rogers* said, "Sir, we are come to rejoice with you; you are going to receive your crown." "It is the Lord's doing, he replied, and marvellous in our eyes." On being told that his sister-in-law Mrs. *Wesley* was come, he said, "He giveth his servants rest." He thanked her, as she pressed his hand, and affectionately endeavoured to kiss her. On wetting his lips he said, "We thank thee, O Lord, for these and all thy mercies: bless the Church and King; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever!"

At another time, he said, "He causeth his servants to lie down in peace." Then pausing a little, he cried, "The clouds drop fatness!" and soon after, "The Lord is with us, the God of *Jacob* is our refuge!" He then called those present to prayer: and though he was greatly exhausted, he appeared still more fervent in spirit. These exertions were however too much for his feeble frame; and most of the night following, though he often attempted to repeat the Psalm before-mentioned, he could only utter

"I'll praise——I'll praise!"

On Wednesday morning, the closing scene drew near. Mr. *Bradford*, his faithful friend, prayed with him, and the last word he was heard to articulate was, "Farewell!" A few minutes before ten, while several of his friends were kneeling around his bed; without
a lingering

a lingering groan, this man of God, this beloved Pastor of thousands, entered into the joy of his Lord.

At the desire of many friends his corpse was placéd in the New Chapel, and remained there the day before his interment. His face during that time had a heavenly smile upon it, and a beauty which was admired by all that saw it. The crowds which came to see him, while he lay in his coffin, were so great, that his friends, apprehensive of a tumult, if he was interred at the usual time, determined to bury him, contrary to their first resolution, between five and six in the morning; of which no notice was given till late the preceding evening: notwithstanding which, the intelligence had so far transpired, that some hundreds attended at that early hour. These, with many tears, saw his dear remains deposited in the vault, which he had some years before prepared for himself, and for those Itinerant Preachers who should die in *London*. Those whom he loved in life, he chose not to be divided from in death.

The funeral service was read by the late Rev. Mr. *Richardson*, who had served him as a Son in the Gospel for near thirty years, and who now lies with him in the same vault. When Mr. *Richardson* came to that part of the service, "For as much as it hath pleased Almighty God to take unto himself the soul of our dear *Brother*, &c," he substituted, with the most tender emphasis, the epithet *Father* instead of *Brother*; which had so powerful an effect on the congregation, that from silent tears, they seemed universally to burst out into loud weeping.

The

The Inscription on his Coffin was
 JOHANNES WESLEY, A. M.
 Olim. Soc. Coll. Lin. Oxon.
 Ob. 2do. die Martii, 1791.
 An. Æt. 88. *

The INSCRIPTION *on* MR. WESLEY'S TOMB.

To the Memory of
 THE VENERABLE JOHN WESLEY, A. M.
 Late Fellow of LINCOLN College, OXFORD.

This GREAT LIGHT arose,
 (By the singular Providence of God)
 To enlighten THESE NATIONS,
 And to *revive, enforce, and defend,*
 The Pure, Apostolical DOCTRINES and PRACTICES of
 THE PRIMITIVE CHURCH:
 Which he continued to do, by his WRITINGS and his
 LABOURS,
 For more than HALF a CENTURY:
 And, to his inexpressible Joy,
Not only, beheld their INFLUENCE extending,
 And their EFFICACY witnessed,
 In the Hearts and Lives of MANY THOUSANDS,
 As well, in THE WESTERN WORLD, as in THESE
 KINGDOMS:

But

* *John Wesley*, Master of Arts, formerly Fellow of *Lincoln-College, Oxford*, died on the second day of March, 1791, in the eighty-eighth year of his age.

*But also, far above all human Power or Expectation,
Liv'd to see PROVISION made, by the singular Grace
of GOD,*

*For their CONTINUANCE and ESTABLISHMENT,
TO THE JOY of FUTURE GENERATIONS!*

READER, If thou art constrain'd to bless the INSTRUMENT,
GIVE GOD THE GLORY!

*After having languished a few days, He, at length,
finished his COURSE and his LIFE together: gloriously
triumphing over DEATH, March 2, An. Dom. 1791, in
the Eighty-eighth Year of his Age.*

*The following is a COPY of his LAST WILL and
TESTAMENT.*

In the name of God, Amen!

I JOHN WESLEY, Clerk, sometime Fellow of Lincoln-College, Oxford, revoking all others, appoint this to be my last Will and Testament.

I give all my Books now on sale, and the copies of them (only subject to a rent charge of 85l. a year to the widow and children of my Brother) to my faithful friends, *John Horton*, Merchant, *George Wolff*, Merchant, and *William Marriott*, Stock-Broker, all of London, in trust for the general Fund of the Methodist Conference in carrying on the work of God, by Itinerant Preachers: on condition that they permit the following Committee, *Thomas Coke*, *James Creighton*,

Peard Dickenson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the Printing Press, and to employ *Hannah Paramore* and *George Paramore* as heretofore, unless four of the Committee judge a change to be needful. *

I give the Books, Furniture, and whatever else belongs to me in the three houses at *Kingwood* in trust to *Thomas Coke, Alexander Mather, and Henry Moore*, to be still employed in teaching and maintaining the children of poor travelling Preachers.

I give to *Thomas Coke, Doctor John Whitehead, and Henry Moore* all the Books which are in my study and
bedchamber

* Above a year and a half after making of this Will, Mr. *Wesley* executed a Deed, in which he appointed seven gentlemen, viz. Dr. *Thomas Coke*, and Messrs. *Alexander Mather, Peard Dickenson, John Walton, James Rogers, Joseph Taylor, and Adam Clarke*, Trustees for all his Books, Pamphlets and Copy-Right, for carrying on the Work of God by Itinerant Preachers, according to the enrolled Deed, which we have already mentioned. But Dr. *Coke* being in *America* at the time of Mr. *Wesley's* death, the Deed was suffered to lie dormant till his return. The three Executors then took the advice of two of the most eminent Counsellors in the kingdom, who informed them that the Deed was of a *testamentary* nature, and therefore superseded the Will with respect to the Books, &c. The Deed was then presented to the Judge of the Prerogative Court of *Canterbury*, who received it as the third Codicil of Mr. *Wesley's* Will: on which the three Executors delivered up their general Probate, and received a new one limited to those particulars which were not mentioned in the Deed. At the same time a Probate was granted by the Court to the seven Trustees, constituting them Executors for all the Books, Pamphlets and Copy-Right, of which Mr. *Wesley* died possessed; and empowering them to pay all his debts and legacies.

bedchamber at *London*, and in my studies elsewhere, in trust for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is found in the drawer of my Bureau at *London*, to my dear granddaughters *Mary* and *Jane Smith*.

I give all my Manuscripts to *Thomas Coke*, Doctor *Whitehead*, and *Henry Moore*, to be burnt or published as they see good.

I give whatever Money remains in my Bureau and Pockets at my decease to be equally divided between *Thomas Briscoe*, *William Collins*, *John Easton*, and *Isaac Brown*.

I desire my Gowns, Cassocks, Sashes, and Bands, may remain at the Chapel for the use of the Clergymen attending there.

I desire the *London* Assistant for the time being to divide the rest of my wearing apparel between those four of the travelling Preachers that want it most; only my pelf I give to the Rev. Mr. *Creighton*: my watch to my friend *Joseph Bradford*; my gold seal to *Eliz. Ritchie*.

I give my chaise and horses to *James Ward* and *Charles Wheeler*, in trust, to be sold, and the money to be divided, one half to *Hannah Abbott*. and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of Books, I bequeath to my dear sister *Martha Hall* (if alive) 40l. to Mr. *Creighton* aforesaid 40l. and to the Rev. Mr. *Heath* 60l.

And whereas I am empowered by a late Deed to name the persons who are to preach in the New Chapel

at *London* (the Clergymen for a continuance) and by another Deed to name a Committee for appointing Preachers in the New Chapel at *Bath*, I do hereby appoint *John Richardson, Thomas Coke, James Creighton, Peard Dickenson*, Clerks, *Alexander Mather, William Thompson, Henry Moore, Andrew Blair, John Valton, Joseph Bradford, James Rogers*, and *William Myles*, to preach in the New Chapel at *London*, and to be the Committee for appointing Preachers in the New Chapel at *Bath*.

I likewise appoint *Henry Brooke*, Painter, *Arthur Keen*, Gent. and *William Whitstone*, Stationer, all of *Dublin*, to receive the annuity of 5*l.* (*English*) left to *Kingswood School* by the late *Roger Shiel*, Esq.

I give 6*l.* to be divided among the six poor men, named by the Assistent, who shall carry my body to the grave; for I particularly desire there may be no herse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to *Abraham's* bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those travelling Preachers who shall remain in the Connection six months after my decease, as a little token of my love, the eight volumes of sermons.

I appoint *John Horton, George Wolff*, and *William Marriot*, afore said, to be Executors of this my last Will and Testament, for which trouble they will receive no recompence till the Resurrection of the Just.

Witness my hand and seal, the 20th day of February
1789.

JOHN WESLEY. (seal.)

Signed,

Signed, sealed, and delivered, by the said Testator as for his last Will and Testament; in the presence of us

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my personal Estate undisposed of by this my Will: I give the same unto my two Nieces *E. Ellison*, and *S. Collet*, equally.

JOHN WESLEY.

WILLIAM CLULOW,
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my Types, Printing-Presses, and every thing pertaining thereto to Mr. *Thomas Rankin*, and Mr. *George Whitfield*, in trust for the use of the Conference.

JOHN WESLEY.

S E C T I O N III.

THERE is, perhaps, nothing more difficult, than to form a true judgment of the characters of men. Our information in this respect is in general partial or defective. Mankind are too much taken up with their own real or supposed wants, the calls of penury, or the insatiable cravings of desire, to attend to other men. A few there are in every age; who emerge from the obscurity, which the multitude of persons and things makes the common lot. These cannot be lost in the general mass. Their station, their talents, their virtues, or their crimes, make them

conspicuous. Mankind are obliged to look at them; and they are considered as friends or enemies, as their actions are supposed to affect the general weal.

Yet with regard to these, how hard is it to form a true judgment? Concerning the greatest men that have been in the world, how partial is the information, how great the variety of opinions!

“ One thinks on *Luther* heaven’s own Spirit fell,
Another deems him instrument of hell!”

Even the plainest facts are seen in different colours, according to the mirror which reflects them. And may not even christian charity admit the justness of the Heathen’s remark, when he accounts for the obloquy often cast upon the greatest men?

————— Diram qui contudit Hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo fine domari.
Urit enim fulgore suo, qui prægravat artes
Infra se positas: extinctius amabitur idem.

“ The greatest men, e’er they resign their breath,
Find envy is not conquer’d but by death.
The great *Alcides*, every labour past,
Had still that monster to subdue at last.
Oppress’d we feel the beam directly beat:
These Suns of glory please not till they set.”

POPE.

If it be then a truth, that even the world, on these accounts, does not always *love its own*: how should it love, and consequently be disposed to judge favourably of, those who are not of the world, but who
testify

testify continually that its deeds are evil? Those who receive the Holy Scriptures as of God, will easily admit the truth of this observation. If indeed, "*Satan be the God of this world:*" and if those who are truly Ministers of Christ, be "*Ambassadors for God,*" and consequently their whole employment be to counteract, defeat, and destroy whatever is contrary to the kingdom of God: if they are not to "*count their lives dear to themselves,*" so they may be faithful witnesses, and *clear from the blood of all men:* if these Scriptures are allowed to be the truth: how reasonable is the warning of our Lord, "*The disciple is not above his master: if they have called the master of the house Beelzebub, how much more they of his household: woe be unto you, when all men shall speak well of you: but blessed are ye, when men shall revile you, and speak all manner of evil against you falsely, for so persecuted they the Prophets that were before you.*"

That Mr. Wesley largely drank of this cup, that it was indeed almost the only cup which men held to his lips for many years, is well known, and has abundantly appeared from the facts which we have laid before our readers. He also

" Stood pilloried on infamy's high stage,
And bore the pelting scorn of half an age."

But he did indeed *bear* it. He turned not aside to the right hand or to the left. He slackened not his pace. Whatsoever he was called to do, he did it with his might, and was never hindered either by honour or dishonour, by good report or evil report.

It will appear from these memoirs, that we are not under the same difficulties in forming a judgment of him, as of most other men. His life, from the time that he became generally known, was spent in public. Many were the witnesses of the manner in which he filled up all his time. He also could say, *In secret I have done nothing*. We may add, that perhaps no man has given a more minute account of himself than Mr. *Wesley* has done. He has published to all men his religious experience, and the labours and sufferings of his life, from day to day. And with respect to the *motive* which influenced him, which was so long disputed, no cloud remains upon him. In the honour due to *Moses*, he also claims a share. Placed at the head of a great people by Him who called them, he reaped nothing but toil and danger. Knowing that his station was from God, he never employed its influence, either for his own emolument, or for the aggrandizement of his family. His only care was, to be faithful unto death; and to see that no impediment should arise by his means in the way of those, whom God should call to carry on that work which was begun by him: and of this he has largely informed us.

We shall introduce his Character with a short review of the chief incidents of his life; and then proceed to a more particular delineation of him, both as a man, and as a Minister of Christ.

Mr. *Wesley* enjoyed the inestimable advantage of a religious education. He saw no irreligion in his parents: they continually warned him against it, as

the greatest possible evil; and he was not unfaithful. The sobriety, industry, and piety of his youth were highly exemplary. He never was *of the world* in the gross sense of that expression. His chief employment, as well as highest ambition, in those days which are so commonly consumed in vanity or vice, was

“ Inter silvas Academi quærere verum :”

“ To search out truth in academic groves.”

But his high attainments in Literature, did not cause him to forget God or eternity. Rather, the more he knew, the more he was inclined to say with *Solomon*, *This also is vanity*: and with *Moses*, who was skilled in all the learning of the *Egyptians*, he declared, that to be wise was to *remember our latter end*. He was sensible of his high original, that he came from God; and he remembered his high calling, to return to God, through him who has declared himself *the way, the truth, and the life*.

To the praise of him who girded him with strength, we have to record he *took not counsel with flesh and blood*. He took his station firmly on the Lord's side. He *made haste, and delayed not, to keep his commandments*. And when for this, his name was cast out as evil, he patiently submitted to be a follower of Him who was *despised and rejected of men, and who covered not his face from shame and spitting*.

But *before honour is humility*. To this his redeeming God now led him. He turned his eyes inward. He discovered to him how far he was gone from original righteousness. He shewed him as his soul could bear, the depths of inbred sin. Mr. *Wesley* now submitted

to take upon him his true character ; and he acted agreeably thereto. He humbled himself before God. The pride of the *scholar* was lost in the abasement of the *sinner*. This was the gracious return, with which the Lord recompensed the zeal, that led him from his parent, friends, academical honours, and every thing the world calls good and great. Painful self-knowledge was the good he reaped from this costly sacrifice.

But, *blessed are the poor in spirit, for theirs is the kingdom of heaven.* Some foretastes of this the Lord had already given him : but now, *out of his fulness he received, and grace for grace.* He was endued with power from on high. He was chosen out of the world. He became zealous for the Lord. *The Spirit of the Lord was upon him, because he had anointed him to preach the gospel to the poor, to heal the broken in heart, and to proclaim the acceptable year of the Lord.*

Zeal and Prudence are the chief graces, whereby a man is fitted to serve his neighbour. The former is dangerous, when alone ; and the latter useless. But when united, how mighty are they in operation ! They are terrible as an army with banners.

They were united in Mr. *Wesley*. Like *Paul*, the cry of his heart from the moment he knew the loving-kindness of the Lord, was, *What wouldst thou have me to do?* He also could say, *The zeal of thine house hath eaten me up.* The love of Christ constrained him to burst every band asunder, that was inconsistent with the glory of God and the happiness of man. In vain did worldly men lament the violated order, under which sloth and impiety had found an honourable asylum.

Filled

Filled with the spirit of love and of a sound mind, he cried out, "What is this *order* of which you speak? Will it serve instead of the knowledge and love of God? Will this order rescue those from the snare of the devil, who are taken captive by him at his will? Will it keep those who are escaped a little way, from turning back into *Egypt*? If not, how shall I answer it to God, if, rather than violate I know not what order, I sacrifice thousands of souls thereto? I dare not do it. It is at the peril of my soul. Indeed if by *order* were meant true *christian discipline*, whereby all the living members of Christ are knit together in one, and all that are putrid and dead immediately cut off from the body: this order I reverence, for it is of God. But where is it to be found? Where but among the very people whom you continually blame for their violation and contempt of it?"

But how inviolably did he keep all order consistent with saving souls from death! Herein his truly Christian *prudence* eminently shone. He rendered to all their due, whether to the King as Supreme, or to his Ministers in Church or State; exhorting continually all who were under his care, that they should thus adorn the doctrine of God their Saviour, and evidence to all men their earnest desire to *lead a peaceable life in all godliness and honesty*.

And how great was his labour to save souls from death! He was indeed a perfect foe to rest, though no man was more fitted to enjoy whatsoever of wife, or good, or useful, or elegant can be found in retirement.

Even

Even unto hoary hairs, and beyond the usual life of man, he was abundant in labours. The Lord to whom he had given his whole life, seemed to grant him a dispensation from the general lot. His strength at more than fourscore years, was not *labour and sorrow*. He, to the last, sought *not to do his own will, but the will of him that sent him*. He soared above that harmless wish which the generality of mankind indulge, To crown

“ A youth of labour with an age of ease.”

He slackened not his pace to the last week of his life. He resigned his soul and his charge together, into the hands of his merciful and faithful Redeemer.

Respecting such a man, even the smallest particulars will not be unpleasing. He was, in his person, rather below the middle size, but remarkably well proportioned. He had what some call a clean constitution in a high degree. He seemed not to have an atom of superfluous flesh, and yet was muscular and strong. His whole person was expressive of the activity and health, which generally arises from strong bodily powers, preserved by temperance and exercise. His face was remarkably fine, even to old age. The freshness of his complexion continued to the last week of his life. His whole countenance was highly expressive and interesting: it has often been observed, that many who were deeply prejudiced against him, have been changed in a moment into sentiments of veneration and esteem, on being introduced into his presence.

He was a pattern of neatness and simplicity, not only in his person, but in every circumstance of his life. In his chamber and study, during his winter months of residence in *London*, we believe there never was a book misplaced, or even a scrap of paper left unheeded. He could enjoy every convenience of life; and yet, he acted in the smallest things, like a man who was not to continue an hour in one place. He seemed always at home, settled, satisfied and happy: and yet was ready every hour to take a journey of a thousand miles.

His conversation was always pleasing, and frequently interesting and instructive in the highest degree. By reading, travelling, and continual observation, he had a fund of knowledge, which he dispensed with a propriety and perspicuity, that we believe has been rarely equalled. The Greek and Latin classics were as familiar to him as the most common English authors; and so were many of the best French writers. Yet though so richly furnished, we believe those of the most improved taste have never observed in him the affectation of learning. He joined in every kind of discourse that was innocent. As he knew that all nature is full of God, he became all things to all men in conversing on those subjects. But his delight was to speak of *God as being in Christ reconciling the world to himself*; and he strove to bring every conversation to this point. One thing has astonished those who have been much in his company. He generally concluded the conversation with two or three verses of a hymn, illustrative of what had just
been

been spoken; and this he was enabled to do from the inexhaustible stores of his own, but especially of his brother's poetry, of which his memory was a rich repository. Thus the philosopher, and the man of the world, were often surpris'd into a confession of Christ as filling all in all, and were obliged to recollect the advice of the old Heathen,

Ἐκ Διὸς ἀρχώμεθα καὶ ἐν Διὶ λήγεται Μῦσαι.

“Muses, begin and end with God supreme.”

The late Dr. *Samuel Johnson*, with whom Mrs. *Hall*, Mr. *Wesley's* sister, was intimate for some years, desired that she would procure him an interview with her brother. She made known his desire to Mr. *Wesley*, and a day was accordingly appointed for him to dine with the Doctor, at his house in *Salisbury-Court*. The Doctor conformed to Mr. *Wesley's* hours, and appointed two o'clock: the dinner however was not ready till three. They conversed 'till that time. Mr. *Wesley* had set apart two hours to spend with his learned host. In consequence of this, he rose up as soon as dinner was ended, and departed. The Doctor was extremely disappointed, and could not conceal his chagrin. Mrs. *Hall* said, “Why, Doctor, my Brother has been with you two hours!” He replied, “Two hours, Madam! I could talk all day, and all night too with your Brother.”

We have already mentioned his exactness in redeeming time. This must appear to every reader of reflection from the many and various duties of his eminent situation, which he punctually fulfilled. But still we think it hardly possible for those who were not intimate

intimate with him, to have a just idea of his faithfulness in this respect. In many things he was gentle and easy to be entreated: in this point decisive and inexorable. One day his chaise was delayed beyond the appointed time. He had put up his papers, and left his apartment. While waiting at the door, he was heard to say, by one that stood near him, "I have lost ten minutes for ever!"

Besides his Journal, in which he recorded the daily events of his life, he kept a Diary in which he exactly noted the employment of every hour. He wrote this in short hand. His hour of rising, his preaching, what he read or wrote till breakfast, and the after duties of the day, were faithfully recorded. He carried a book of this kind continually with him, in the first page of which he always wrote this concise determination,

"I resolve, Deo juvante, §

1. To devote an hour morning and evening: no pretence or excuse whatsoever. *

2. To converse *κατα Θεον*; † no lightness: *no εὐτραπεία.*" ‡

He was equally faithful in respect to the worldly goods, with which the Great Proprietor of heaven and earth had intrusted him. He strictly followed the rules he laid down for others: he *gained* all he could (viz. by writing) without hurting his soul, his body, or his neighbour. He *saved* all he could, cutting off every needless expence, and wasting nothing. And he *gave* all he could: he rendered unto God the things which

§ *With the help of God.*

* *These hours were for private prayer.*

† *According to God; setting God before his eyes.*

‡ *Jesting.*

which were God's. He faithfully dispensed all he could thus gain and save, being "Merciful after his power, willing to communicate, glad to distribute, laying up for himself a good foundation against the time to come, that he might lay hold on eternal life."

In this point even those who have seemed desirous to find fault, have been constrained to do him justice. "Perhaps," says one of them, "the most charitable man in *England*, was Mr. *Wesley*. His liberality to the poor knew no bounds. He gave away not merely a certain part of his income, but all he had. His own necessities provided for, he devoted all the rest to the necessities of others. He engaged in this good work at an early period. When he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The next year he received a hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two. In this ratio he proceeded during the rest of his life: and we are persuaded that upon a moderate calculation he gave away in fifty years, upwards of thirty thousand pounds."

In mercy to the bodies of men, his friend Mr. *Howard* was the only person we know, who could be compared to him. The extensive work of love in which they were both engaged, made it almost impossible for them to *converse together* in this world. But they have eternity to *live together*. They are

now

now in that world, where *the inhabitants shall no more say I am sick*; and thousands who have blessed them upon earth, have welcomed them into *those everlasting habitations*.

A letter now before us, from *Alexander Knox, Esq;* of *Londonderry* in *Ireland*, contains a pleasing anecdote of that great and good man, *Mr. Howard*. As it also respects *Mr. Wesley*, we shall make no apology for giving it to our readers. "*Mr. Howard*," observes our correspondent, "In the course of his tour through *Ireland* in the year 1787, spent a few days in *Londonderry*. I earnestly wished to see him; but bad health confined me to the house, and I thought I could not be gratified. Such were my thoughts, when I was told a gentleman had called to see me. It was *Mr. Howard*! I was most delightfully surpris'd. I acknowledge it as one of the happiest moments of my life. He came to see me, because he understood I was *Mr. Wesley's* friend. He began immediately to speak of him. He told me he had seen him shortly before, in *Dublin*: that he had spent some hours with him, and was greatly edified by his conversation. "I was, said he, encouraged by him to go on vigorously with my own designs. I saw in him how much a single man might atchieve by zeal and perseverance. And I thought, why may not I do as much in my way, as *Mr. Wesley* has done in his, if I am only as assiduous and persevering? And I determin'd I would pursue my work with more alacrity than ever." I cannot quit this subject, continues *Mr. Knox*, without observing, that excepting *Mr. Wesley* no man ever gave me a more perfect idea of angelic goodness.

goodness than Mr. *Howard*. His whole conversation exhibited a most interesting tissue of exalted piety, meek simplicity, and glowing charity. His striking adieu I never shall forget. Farewell, Sir, said he; when we meet again, may it be in heaven, or farther on our way to it! Precious man! May your prayer be answered! Cum tua sit anima mea." *

In the beginning of the year 1789, Mr. *Howard* called at Mr. *Wesley's* house in the *City-Read, London*, in order to take his leave of him, as he was again flying to the Continent at the call of mercy. He carried his last Quarto upon the Jails, under his arm, in order to present it to his friend. But Mr. *Wesley* was on his way to *Ireland*. He favoured us with his company for upwards of an hour. He delightfully called to mind the former days, when he had first heard Mr. *Wesley* at his Seat in *Bedfordshire*, and well recollected the discourse which made the first deep impression on his mind. The text was Eccles. ix. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* "I have," said he, "but one thing to do, and I strive to do it with my might. The Lord has taken away whatsoever might be an incumbrance. All places are alike to me, for I find misery in all. He gives me continual health. I have no need to be careful for any thing. I eat no animal food; and can have all I want in the most inconvenient situation. Present my respects and love to Mr. *Wesley*. Tell him I hoped to have seen him

him once more. Perhaps we may meet again in this world; but if not, we shall meet, I trust, in a better." We hung upon his lips, delighted. Such a picture of love, simplicity, and cheerfulness, we have seldom seen. Taking his leave, he observed, "I have gained, I think, a little knowledge concerning the Plague. I shall therefore, after visiting the *Russian* camp, pass into the *Turkish*, and from thence by *Constantinople* to *Egypt*." So he purposed; his heart being enlarged with the love of God and man. But while this angel of mercy was ministering to the fiends of war, in the hospital of the *Russian* camp, God said, It is enough, Come up hither: enter thou into the joy of thy Lord!

But to return. We have observed, that it was not easy to do justice to Mr. *Wesley* as a *Writer*, without considering the deep motive from which he acted in this and all things, viz. a single desire to please God. We are ready to make the same observation respecting him as a *Preacher*. It appears from some discourses which he delivered before he went to *Georgia*, that he had ceased even then to be conformed to this world in that character also. We find nothing of what *St. Paul* calls the *deceitful words of man's wisdom* in them: nothing of that artificial eloquence, so much admired by those who have formed their taste only by Heathen masters. It was said of some of the *Fathers* in the Christian church, (who had been Philosophers, the *Literati* of that day,) that they came into *Canaan* laden with *Egyptian* gold. They did so; and in a little time they persuaded the simple-hearted to prize it

more than the gold of the Sanctuary. They were indeed the first grand corrupters of the gospel of Christ. How very soon, like the Philosophical Divines of the present day, did they *intrude into those things which they had not seen*, and which only God can reveal, *vainly puffed up in their fleshly mind?* Mr. Wesley renounced this *vain deceit*, and betook himself, even thus early, to *the sure word of prophecy*. But especially after the full light of the gospel shone upon his heart, he was steadfast and immovable herein, speaking in every respect as the oracles of God: holding forth *the promise of the Father, the justifying and sanctifying influences of the Holy Ghost, to all who repent and believe the gospel*. Speaking of some in that day who were still fond of philosophizing, he observes, “My soul is sick of this sublime divinity. Let mine be that of a little child: and let the deepest words I use to express it, be those I find in the oracles of God.”

This sacrifice made by Mr. Wesley is, we fear, too generally overlooked. Men can see and acknowledge the sacrifice of his country, friends, and all those gratifications for which so many pine. But to *become a fool for Christ's sake!* To persevere to the end of his life in this *foolishness of preaching!* To know nothing in this respect also but Jesus Christ and him crucified! This was a sacrifice indeed, especially in a man, of whom it might be said, that he

“Had made the whole internal world his own.”

A view of the excellence of this sacrifice, added to the many other excellencies he possessed, drew forth the following

following beautiful compliment from an elegant Poet of the present day :

“ O, I have seen, (nor hope perhaps in vain,
Ere life go down to see such fights again,)
A Veteran warrior in the christian field,
Who never saw the sword he could not wield.
Grave without dulness, learned without pride,
Exact yet not precise, though meek, keen-eyed.
A man that could have foil'd at their own play,
A dozen would-be's of the modern day.
Who, when occasion justified its use,
Had wit as bright as ready to produce.
Could fetch from records of an earlier age,
Or from Philosophy's enlighten'd page,
His rich materials, and regale your ear,
With strains it was a privilege to hear.
Yet, above all, his luxury supreme
And his chief glory was the Gospel-theme ;
There he was copious as old *Greece* or *Rome*,
His happy eloquence seem'd there at home.
Ambitious *not to shine or to excel,*
But to treat justly what he loved so well!”

Happy eloquence indeed ! For though *the wisdom of the world, which is foolishness with God*, was excluded both from his creed, and from his sermons ; yet how richly was his mind stored with Gospel-truth ! How strong, how full, how perspicuous was his elocution ! We cannot call to mind those happy times, when we have sat at his feet, and heard him hold forth the word of life, without recollecting that beautiful passage in *Homer*,

Ἄλλ' ὅτε δὴ μίθευ καὶ μήδεα πᾶσι βῆταινον,
 Ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 Παῦρα μὲν, ἀλλὰ μάλα λιγύως, ἐπεὶ ἔπαλύμιθον,
 Οὐδ' ἀφαιμάρτωσιν.

“ When *Atræus*' son harangued the list'ning train,
 Just was his sense, and his expression plain;
 His words succinct, yet full, without a fault;
 He spoke no more than just the thing he ought.”

POPE.

Even when fatigue of body, or peculiar exercises of mind, caused him to fall short of his usual excellence, yet the remark of Dr. *Beattie* of *Aberdeen*, who had heard him at one of those seasons, was generally verified, “ It was not a *masterly sermon*, yet none but a *master* could have preached it.”

To detract from this manifold excellence, much has been said concerning his ambition, and love of power: and indeed it would be strange, if he had escaped a charge of this kind. *You take too much upon you* is a censure of an ancient date: and to which all who have truly served Christ, have been obliged to submit. Whether he really *loved* power, is only known to the Searcher of Hearts, and will appear in that day when *God shall judge the secrets of men*. It is certain, he always denied it, and that in the most solemn manner. Answering for himself, when thus accused several years ago, he observes, “ When those persons, who afterwards composed the Society, first put themselves under my care, the desire was on *their* part, not *mine*. My desire was to live and die in retirement. But I did not see that I could refuse them my help, and be
 guiltyless

guiltless before God. What is then *my power*? It is a power of *admitting into, and excluding from, the Societies* under my care: Of choosing and removing *Leaders, and Stewards*; of receiving or not receiving *Helpers*; and of appointing them *when, where, and how* to help me. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this power, which I never sought, nay, a hundred times laboured to throw off, so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day.

“ But several gentlemen are offended at my having *so much power*. My answer to them is this, I did not *seek* any part of this power: it came upon me unawares. But when it was come, not daring to bury that talent, I used it to the best of my judgment. Yet I was never fond of it. I always did, and do now bear it as my burden: the burden which God lays upon me; and therefore I dare not yet lay it down.”

It has been our aim in stating the particulars of his life, that the reader might himself form a judgment of Mr. *Wesley's* character. And we believe, upon a review of those particulars, the candid will be ready to allow, that whatever degree of power he enjoyed, he received it in the *order of God*, and consequently it was his bounden duty to be faithful to it; which he could not be, if he had laid it down without a manifest providence calling him so to do. An attentive reader cannot but see, that from the time he truly turned to God, he took, according to Christ's direction, the *lowest*

feat. To escape from worldly lusts in every sense of the expression, he would fain have buried himself in the uncultivated wilds of *America*, among those who

“In quest of prey, and live upon their bow,”

happy in the idea of leaving all the world, to be an unknown, unhonoured instrument in the hand of God, in giving to his Son the heathen for his inheritance. Disappointed in this, he hastened to bury himself in his loved retirement at *Oxford*. Just then He, upon whose shoulders is the government, said, “Come up higher! Give this man place!” Thus was the Scripture fulfilled. *He humbled himself before God, and was exalted in due time.*

And he was faithful to that which God conferred upon him. He used it according to his holy word. We believe even those who have pined at his pre-eminence, have never charged him with seeking his own ease or advantage thereby. To the end of his life he *endured hardness as a good soldier of Jesus Christ*, and could say to the most active, “Come on! Follow me!” And with respect to the discipline which he introduced, this too he laboured to form, not according to his own will, ease, or advantage, but according to the Bible, and to the purest ages of the christian church. He considered it with all the attention of which he was master; he took counsel with those who laboured with him, and with the most pious of his friends: and when, after several years trial, he

was

was convinced by the blessed effects that followed, that he was not mistaken, he would not suffer a stone of the building to be removed by those who did not love such strictness. When they attempted it, they found him watchful, and not to be taken by surprise; and their force availed as little as their wisdom. As his temper was naturally impetuous, and as he was a stranger to dissimulation, we are not sure that he did not upon some of those occasions speak with a degree of warmth, which cannot be wholly defended. But it was gone in a moment. It might be said of him also,

“ He carried anger, as the flint bears fire;
Which much enforced, shews a lusty spark,
And straight is cold again.”

And no man was ever more sensible of those improprieties than he was, or more ready to acknowledge them. We have seen instances of this, when he has asked the offended person forgiveness in such a genuine spirit of humility, as drew tears from all that were present.

Perhaps there never was a man more free from jealousy or suspicion than Mr. *Wesley*. As he used no guile himself, he never suspected it in others. It was not easy to convince him, that any one had intentionally deceived him; and when convinced by facts, he would allow no more than that it was so in that single instance. He firmly held the loving, noble Logic of the Gospel, as well as that of the schools,
and

and knew, that to argue thus from a *particular* to a *general*, was a *fallacy* which Christ would not hold guiltless. One happy consequence of this, (among ten thousand,) was, that his numerous friends rested secure of his love, and knew that they had only to pursue the path of uprightnefs, to possess it to the end undiminished.

We shall conclude this review with the following beautiful picture of our honoured Father, drawn by his friend Mr. *Knox*, whom we have already mentioned. We the more willingly present it to our readers, as it confirms some particulars which we have related, and happily expresses others which we have omitted.

“ Very lately * I had an opportunity for some days together of observing Mr. *Wesley* with attention. I endeavoured to consider him, not so much with the eye of a friend, as with the impartiality of a Philosopher: and I must declare, every hour I spent in his company, afforded me fresh reasons for esteem and veneration. So fine an old man I never saw. The happiness of his mind beamed forth in his countenance: every look shewed how fully he enjoyed

“ The gay remembrance of a life well spent ”

Wherever he went, he diffused a portion of his own felicity. Easy and affable in his demeanour, he accommodated himself to every sort of company, and shewed how happily the most finished courtesy may be

* In the year 1789.

be blended with the most perfect piety. In his conversation we might be at a loss, whether to admire most, his fine Classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart. While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw in his uninterrupted cheerfulness the excellency of true religion. No cynical remarks on the levity of youth embittered his discourses. No applausive retrospect to past times marked his present discontent. In him even old age appeared delightful, like an evening without a cloud; and it was impossible to observe him without wishing fervently, "May my latter end be like his!"

"But I find myself unequal to the task of delineating such a character. What I have said, may to some appear as panegyric; but there are numbers, and those of taste, and discernment too, who can bear witness to the truth, though by no means to the perfectness of the sketch I have attempted. With such I have been frequently in his company; and every one of them I am persuaded, would subscribe to all I have said. For my own part, I never was so happy as while with him, and scarcely ever felt more poignant regret than at parting from him; for well I knew,

"I ne'er should look upon his like again!"

The CONCLUSION.

WE have now delineated at large this man of God. We have followed him from his infancy to his grave. We have endeavoured to note every important step he took; and to discover the secret springs of his actions, and the motives that influenced him: which we have deduced from the whole tenor of his life, from the account which he himself has given of his designs, from the best letters which have passed between him and his correspondents, and from all the authentic information we could draw from every quarter. And may we not challenge Universal History to produce a Minister of the Gospel, that has been so successful in his labours, if we consider the extent of the work in which he was engaged, and the depth and solidity of the work itself.

These three kingdoms have been pervaded by the influence of his ministry, and by the ministry of those who have laboured in connection with him, in a manner that is astonishing! Its power has been felt, not only in the cities, and in the towns, but even in the smallest villages. It has reached the very bottom of the mines, and has brought spiritual light where nothing but darkness, spiritual and natural, reigned before. Thousands of Tinnors and Colliers have been changed from brutes to men, from sinners of the grossest kind to Christians that have adorned in all things

things the gospel of God their Saviour. It has pierced through the vast wilderness of *America*, and visited thousands of families that were shut up from the gospel in every other way. The places most difficult of access have not been sufficient to obstruct its rapid course. It has stretched itself beyond the *Apalachian* mountains, to the borders of the *Ohio*, and to the great lakes of that vast continent. It has shed its sacred influence on the Islands of the Sea : nor were the difficulties arising from their insular situation, sufficient to retard its progress. But how would the primary instrument of this blessed work have triumphed, if he had lived but a few months longer, and had seen or been informed of the pleasing prospect of success, with which the *French* Preachers have been favoured in the province of *Normandy* !

The genuineness and depth of the work crown the whole. Those who are acquainted with Mr. *Wesley's* Societies, and are candid observers, must know that there are few, if any, bodies of people now upon earth, that manifest a greater crucifixion to the world and all its follies and vain amusements ; or who aim more at the true religion of the heart. This may be accounted for from two causes under the blessing of God.

1. Our venerable Friend, who has been the subject of our History, continually insisted both in his sermons and writings on the vanity of all opinions, except the great essential doctrines of the gospel. His constant, invariable cry was, " Religion is nothing else but HOLY TEMPER AND HEAVENLY DISPOSITIONS.

POSITIONS. 2. The strict discipline which he established, served as a constant purifier of the Societies. It “searched *Jerusalem* with candles;” and was continually lopping off the unsound parts. These causes, under the blessing of the Most High, kept the eyes of the people on that “one thing needful,” a *holy heart*, productive of a *holy life*.

We are sensible, that no grace received from God in this life, takes us out of a state of trial: and that the holiest persons, if they do not watch and pray, will certainly enter into temptation. Many have thus fallen: but wholesome Christian discipline has hitherto preserved the body, and will, we trust, continue to preserve it, through divine grace, till “the earth shall be full of the knowledge of the Lord.”

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