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The Almost Christian:

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Preached at

St. Mary's Oxford, before the University,
On July 25. 1741.

By JOHN WESLEY, M. A.
Fellow of *Lincoln College, Oxon.*



L O N D O N :

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A C T S xxvi. 28.



Almost thou persuadest me to be a Christian.

AND many there are who go thus far : Ever since the Christian Religion was in the World, there have been many in every Age and Nation, who were *almost persuaded to be Christians*. But seeing it avails nothing before God, to go *only thus far*, it highly imports us to consider,

First, What is implied in being *almost*,

Secondly, What, in being *altogether a Christian*.

I.) 1. Now, in the being *almost a Christian* is implied, first, Heathen Honesty. No one, I suppose, will make any Question of this; especially, since by Heathen Honesty here, I mean, not that which is recommended in the Writings of their Philosophers only, but such as the common Heathens expected of one another, and many of them actually practised. By the Rules of

this they were taught, that they ought not to be unjust; not to take away their Neighbour's Goods, either by Robbery or Theft: Not to oppress the Poor, neither to use Extortion toward any: Not to cheat or overreach either the Poor or Rich, in whatsoever Commerce they had with them: To defraud no Man of his Right, and if it were possible, to owe no Man any Thing.

2. Again, the common Heathens allowed, that some Regard was to be paid to Truth as well as to Justice. And accordingly, they not only held him in Abomination, who was forsworn, who called God to witness to a Lie; but him also, who was known to be a Slanderer of his Neighbour, who falsely accused any Man. And indeed little better did they esteem wilful Liars of any Sort, accounting them the Disgrace of Humankind, and the Pests of Society.

3. Yet again, there was a Sort of Love and Assistance, which they expected one from another. They expected whatever Assistance any one could give another, without Prejudice to himself. And this they extended, not only to those little Offices of Humanity, which are perform'd without any Expence or Labour; but likewise, to the Feeding the Hungry, if they had Food

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to spare, the clothing the Naked, with their own superfluous Rayment; and in general, the giving to any that needed, such Things as they needed not themselves. Thus far, (in the lowest Account of it) Heathen Honesty went, the first Thing implied in the being *almost a Christian*.

II.) 4. A second Thing implied in the being *almost a Christian*, is the having a Form of Godliness, of that Godliness which is prescribed in the Gospel of CHRIST: The having the *Outside of a real Christian*. Accordingly, the *Almost Christian* does nothing which the Gospel forbids. He taketh not the Name of God in vain: He blesteth and curseth not; he sweareth not at all, but his Communication is yea, yea: nay, nay. He profanes not the Day of the LORD, nor suffers it to be profaned, even by the Stranger that is within his Gates. He not only avoids all actual Adultery, Fornication and Uncleanness, but every Word or Look, that either directly or indirectly tends thereto: Nay, and all idle Words, abstaining both from all Detraction, Backbiting, Tale-bearing, Evil-speaking, and from *all foolish Talking, and Jesting*, (Εὐπραξία) a Kind of Virtue in the Heathen Moralists' Account. Briefly, from all Conversation

sation that is not good to the Use of edifying, and that consequently grieves the Holy Spirit of GOD, whereby we are sealed to the Day of Redemption.

5. He abstains from *Wine wherein is Excess*, from Revellings and Gluttony. He avoids, as much as in him lies, all Strife and Contention, continually endeavouring to live peaceably with all Men. And if he suffer wrong, he avengeth not himself, neither returns Evil for Evil. He is no Railer, no Brawler, no Scoffer, either at the Faults or Infirmities of his Neighbour. He does not willingly, wrong, hurt, or grieve any Man; but in all Things acts and speaks by that plain Rule, *Whatsoever thou wouldst not be should do unto thee, that do not thou to another.*

6. And in doing Good, he does not confine himself to cheap and easy Offices of Kindness, but labours and suffers for the Profit of many, that by all Means he may help some. In spite of Toil or Pain, *Whatsoever his Hand findeth to do, he doth it with his Might*: Whether it be for his Friends, or for his Enemies, for the Evil, or for the Good. For, being *not slothful in this*, or in any *Business*, as he hath Opportunity he doth Good, all Manner of Good, to all Men; and

and to their Souls as well as their Bodies. He reproveth the Wicked, instructs the Ignorant, confirms the Wavering, quickens the Good, and comforts the Afflicted. He labours to awaken those that sleep, to lead those whom God hath already awakened, to the Fountain opened for Sin and for Uncleanneſs, that they may waſh therein and be clean ; and to ſtir up thoſe who are ſaved thro' Faith, to adorn the Goſpel of CHRIST in all Things.

7. He that hath the Form of Godlineſs, uſes alſo the Means of Grace, yea all of them, and at all Opportunities. He conſtantly frequents the Houſe of God ; and that not as the Manner of ſome is, who come into the Preſence of the Moſt High, either loaded with Gold and coſtly Apparel, or in all the gaudy Vanity of Dreſs; and either by their unreaſonable Civilities to each other, or the impertinent Gaiety of their Behaviour, diſclaim all Pretenſions to the Form, as well as to the Power of Godlineſs. Would to God there were none even among ourſelves, who fall under the ſame Condemnation : Who come into his Houſe, it may be, gazing about, or with all the Signs of the moſt liſtleſs, careleſs Indifference, tho' ſometimes they may *ſeem* to uſe a Prayer.

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to God for his Blessing on what they are entering upon ; who during that awful Service, are either asleep, or reclined in the most convenient Posture for it ; or, as tho' they supposed God was asleep, talking with one another, or looking round, as utterly void of Employment. Neither let these be accused of the Form of Godliness. No ; he who has even this, behaves with Seriousness and Attention, in every Part of that solemn Service. More especially, when he approaches the Table of the Lord, it is not with a light or careless Behaviour, but with an Air, Gesture and Deportment which speaks nothing else, but *God be merciful to me a Sinner.*

8. To this if we add, the constant Use of Family Prayer, by those who are Masters of Families, and the setting Times apart for private Addresses to God, with a daily Seriousness of Behaviour : He who uniformly practises this Outward Religion, has the Form of Godliness. There needs but One Thing more in order to his being *almost a Christian*, and that is, Sincerity.

III.) 9. By Sincerity I mean, a real, inward Principle of Religion, from whence these outward Actions flow. And indeed, if

if we have not this, we have not **Heathen Honesty** ; no, not so much of it as will answer the Demand of a *Heathen, Epicurean Poet*. Even this poor Wretch, in his sober Intervals, is able to testify,

* *Oderunt peccare boni, virtutis amore ;
Oderunt peccare mali formidine pœnæ.*

So that if a Man only abstains from doing Evil, in order to avoid Punishment,

† *Non pasces in cruce corvos*.

saith the Pagan ; there, *Thou hast thy Reward*. But even he will not allow such a harmless Man as this, to be so much as a *good Heathen*. If then any Man, from the same Motive, *viz.* to avoid Punishment, to avoid the Loss of his Friends, or his Gain, or his Reputation, should not only abstain from doing Evil, but also do ever so much Good, yea, and use all the Means of Grace ; yet we could not with any Propriety say, This Man is even *almost a Christian*. If

* Good Men avoid Sin from the Love of Virtue ; Wicked Men avoid Sin from a Fear of Punishment.

† Thou shalt not be hang'd.

he has no better Principle in his Heart, he is only a Hypocrite altogether.

10. Sincerity therefore is necessarily implied in the being *almost a Christian*: A real Design to serve GOD, a hearty Desire to do his Will: It is necessarily implied, that a Man have a sincere View of pleasing GOD in all Things; in all his Conversation, in all his Actions; in all he does, or leaves undone. This Design, if any Man be *almost a Christian*, runs thro' the whole Tenor of his Life. This is the moving Principle, both in his doing Good, his abstaining from Evil, and his using the Ordinances of GOD.

11. But here it will probably be enquired, Is it possible that any Man living, should go so far as this, and nevertheless be *only almost a Christian*? What more than this can be implied, in the being *a Christian altogether*? I answer, first, That it is possible to go thus far, and yet be but *almost a Christian*, I learn not only from the Oracles of GOD, but also from the sure Testimony of Experience.

12. Brethren, Great is *my Boldness towards you in this Behalf*. And forgive me
this

this Wrong, if I declare my own Folly upon the House-top, for yours and the Gospel's Sake. Suffer me then to speak freely of myself, even as of another Man. I am content to be abased, so ye may be exalted, and to be yet more vile, for the Glory of my LORD.

13. I did go thus far for many Years, as many of this Place can testify : Using Diligence to eschew all Evil, and to have a Conscience void of Offence : Redeeming the Time, buying up every Opportunity of doing all Good to all Men ; constantly and carefully using all the Publick and all the Private Means of Grace ; endeavouring after a steady Seriousness of Behaviour, at all Times and in all Places : And GOD is my Record, before whom I stand, doing all this in Sincerity ; having a real Design to serve GOD, a hearty Desire to do his Will in all Things, to please him who had called me to *fight the good Fight*, and to *lay hold of eternal Life*. Yet my own Conscience beareth me Witness in the Holy Ghost, that all this Time I was but *almost a Christian*.

II. If it be enquired, what more than this is implied in the being *altogether a Christian* ? I answer,

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I.) 1. First,

I.) 1. First, The Love of God. For thus saith his Word, *Thou shalt love the Lord thy GOD, with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength* : Such a Love of God is this, as ingrosses the whole Heart, as takes up all the Affections, as fills the entire Capacity of the Soul, and employs the utmost Extent of all its Faculties. He that thus loves the Lord his God, his Spirit continually *rejoiceth in GOD his Saviour*. His *Delight is in the Lord, his Lord and his All*, to whom *in every Thing he giveth Thanks*. All his *Desire is unto GOD, and to the Remembrance of his Name*. His Heart is ever crying out, *Whom have I in Heaven but Thee, and there is none upon Earth that I desire beside thee*. Indeed, what can he desire beside God ? Not the World, or the Things of the World. For he is *crucified to the World, and the World crucified to him*. He is crucified to the Desire of the Flesh, the Desire of the Eye, and the Pride of Life. Yea, he is dead to Pride of every Kind : For *Love is not puffed up* ; but he that dwelling in Love *dwelleth in God, and God in him*, is less than nothing in his own Eyes.

2. The Second Thing implied in the being altogether a Christian is, The Love of
our

our Neighbour. For thus said our Lord in the following Words, *Thou shalt love thy Neighbour as thyself.* If any Man ask who is my Neighbour, we reply, Every Man in the World; every Child of his, who is *the Father of the Spirits of all Flesh.* Nor may we in any wise except our Enemies, or the Enemies of God and their own Souls. But every Christian loveth these also as himself, yea, *as Christ loved us.* He that would more fully understand, what Manner of Love this is, may consider *St. Paul's Description of it.* It is *longsuffering and kind. It envieth not. It is not rash or hasty in judging. It is not puffed up,* but maketh him that loves, the least, the Servant of all. *Love doth not behave itself unseemly, but becometh all Things to all Men. She seeketh not her own,* but only the Good of others, that they may be saved. *Love is not provoked. It casteth out Wrath,* which he who hath, is not made perfect in Love. *It thinketh no Evil. It rejoiceth not in Iniquity, but rejoiceth in the Truth. It covereth all Things, believeth all Things, hopeth all Things, endureth all Things.*

III.) 3. There is yet one Thing more that may be separately considered, tho' it cannot actually be separate from the pre-

ceeding, which is implied in the being *altogether a Christian* : And that is the Ground of All, even Faith. Very excellent Things are spoken of this throughout the Oracles of God. *Everyone, saith the beloved Disciple, that believeth, is born of GOD. To as many as received him gave he Power to become the Sons of God, even to them that believe on his Name. And, this is the Victory that overcometh the World, even our Faith. Yea, our Lord himself declares, He that believeth in the Son hath everlasting Life ; and cometh not into Condemnation, but is passed from Death unto Life.*

4. But here let no Man deceive his own Soul. “ * It is diligently to be noted, the Faith which bringeth not forth Repentance and Love, and all good Works, is not that right living Faith which is here spoken of, but a dead and Devilish one. For even the Devils believe, That Christ was born of a Virgin, that he wrought all Kind of Miracles, declaring himself very God : That for our Sakes he suffered a most painful Death, to redeem us from Death everlasting : That he rose again the third Day ; that he ascended into Heaven, and sitteth

* Homily on the Salvation of Man.

at the Right Hand of the Father, and at the End of the World, shall come again to judge both the Quick and Dead. These Articles of our Faith the Devils believe, and so they believe all that is written in the Old and New Testament. And yet for all this Faith, they be but Devils. They remain still in their damnable Estate, lacking the very true Christian Faith.”

5. “ The right and true Christian Faith is, (to go on in the Words of our own Church) not only to believe that Holy Scripture, and the Articles of our Faith are true, but also to have a sure Trust and Confidence, to be saved from everlasting Damnation by Christ. It is a sure Trust and Confidence which a Man hath in God, that by the Merits of Christ his Sins *are* forgiven, and he reconciled to the Favour of God,—whereof doth follow a loving Heart, to obey his Commandments.”

6. Now, whosoever has this Faith, which *purifies the Heart*, by the Power of God, who *dwelleth therein*, from Pride, Anger, Desire, *from all Unrighteousness*, from *all Filthiness of Flesh and Spirit*, which fills it with Love stronger than Death, both to God and to all Mankind, Love that doth

the Works of God, glorying to spend and to be spent for all Men, and that endureth with Joy, not only the Reproach of Christ, the being mocked, despised and hated of all Men, but whatsoever the Wisdom of God permits the Malice of Men or Devils to inflict ; whosoever has this *Faith*, thus *working by Love*, is not almost only, but altogether a *Christian*.

7. But who are the living Witnesses of these Things ? I beseech you, Brethren, as in the Presence of that God, before whom *Hell and Destruction are without a Covering : How much more the Hearts of the Children of Men ?* that each of you would ask his own Heart, “ Am I of that Number ? Do I so far practise Justice, Mercy and Truth, as even the Rules of Heathen Honesty require ? If so, have I the very *Outside* of a Christian ? The Form of Godliness ? Do I abstain from Evil, from whatsoever is forbidden in the written Word of God ? Do I whatever Good my Hand findeth to do, do it with my Might ? Do I seriously use all the Ordinances of God at all Opportunities ? And is all this done, with a sincere Design and Desire to please God in all Things ?

8. Are

8. Are not many of you conscious, that you never came thus far? That you have not been even *Almost a Christian*? That you have not come up to the Standard of Heathen Honesty? At least, not to the Form of Christian Godliness? Much less hath GOD seen Sincerity in you, a real Design of pleasing him in all Things. You never so much as intended, to devote all your Words and Works, your Business, Studies, Diversions to his Glory. You never even designed or desired, that whatsoever you did, should be *done in the Name of the Lord Jesus*, and as such, should be *a spiritual Sacrifice, acceptable to GOD through Christ*.

9. But supposing you had, do good Designs and good Desires make a Christian? By no Means, unless they are brought to good Effect. "Hell is paved, saith one, with good Intentions." The great Question of all then still remains. Is the Love of GOD shed abroad in your Heart? Can you cry out, "My GOD and my all?" Do you desire nothing but him? Are you happy in GOD? Is he your Glory, your Delight, your Crown of Rejoicing? And is this Commandment written in your Heart, That he who loveth GOD love his Brother also?

also ? Do you then love your Neighbour as yourself ? Do you love every Man, even your Enemies, even the Enemies of God, as your own Soul ? As Christ loved you ? Yea, dost thou believe that Christ loved *thee*, and gave himself for thee ? Hast thou Faith in his Blood ? Believeit thou the Lamb of God hath taken away *thy* Sins, and cast them as a Stone into the Depth of the Sea ? That he hath blotted out the Handwriting that was against *thee*, taking it out of the Way, nailing it to his Cross ? Hast *thou* indeed Redemption through his Blood, even the Remission of *thy* Sins ? And doth his Spirit bear with *thy* Spirit, that thou art a Child of God ?

10. The God and Father of our Lord Jesus Christ, who now standeth in the Midst of us, knoweth that if any Man die without this Faith and this Love, good it were for him that he had never been born. Awake, then, thou that sleepest, and call upon thy God : Call in the Day when he may be found. Let him not rest, till he *make his Goodness to pass before thee, till he proclaim unto thee the Name of the Lord, The Lord, the Lord GOD, merciful and gracious, long-suffering, and abundant in Goodness and Truth; keeping Mercy for Thousands, forgiving Iniquity*

quity and Transgression and Sin. Let no Man persuade thee by 'vain' Words, to rest short of the Prize of thy high Calling. But cry unto him Day and Night, who *while we were without Strength, died for the Ungodly,* until thou knowest in whom thou hast believed, and canst say, "My Lord and my God." Remember, *always to pray and not to faint,* till thou also canst lift up thy Hand unto Heaven, and declare to him that liveth for ever and ever, "Lord, Thou knowest all Things, Thou knowest that I love Thee."

11. May we all thus experience what it is, to be not almost only, but altogether Christians! Being justified freely by his Grace, thro' the Redemption that is in Jesus: Knowing we have Peace with God through Jesus Christ: Rejoicing in Hope of the Glory of God, and having the Love of God shed abroad in our Hearts, by the Holy Ghost given unto us!

F I N I S.

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