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THE  
NATURE, DESIGN,  
AND  
GENERAL RULES,  
OF THE  
United Societies,

IN

*London, Bristol, Kingwood,  
Newcastle upon Tyne.*

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THE FIFTH EDITION.

*Unit*



*Godw. Pamph. 2806*

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## R U L E S, &c.

I. **I**N the latter End of the Year 1739, eight or ten Persons came to me in *London*, who appeared to be deeply convinced of Sin, and earnestly groaning for Redemption. They desired (as did two or three more the next Day) that I would spend some Time with them in Prayer, and advise them how to flee from the Wrath to come; which they saw continually hanging over their Heads. That we might have more Time for this great Work, I appointed a Day when they might all come together, which from thenceforward they did every Week, namely on *Thursday*, in the Evening. To these, and as many more as desired to join with them, (for their Number increased daily) I gave those Advices from Time to Time which I judg'd most useful for them; and we always concluded

our Meeting with Prayer suited to their several Necessities.

2. This was the Rise of the UNITED SOCIETY, first in *London*, and then in other Places. Such a Society is no other than “*a Company of Men having the Form and seeking the Power of Godliness, united in order to pray together, to receive the Word of Exhortation, and to watch over one another in Love, that they may help each other to work out their Salvation.*”

3. That it may the more easily be discerned, whether they are indeed working out their own Salvation, each Society is divided into smaller Companies, called Classes, according to their respective Places of Abode. There are about twelve Persons in every Class; one of whom is stiled *The Leader*. It is his Business

I. To see each Person in his Class, once a Week at the least; in order

To enquire how their Souls prosper;

To advise, reprove, comfort or exhort, as Occasion may require;

To receive what they are willing to give, toward the Relief of the Poor.

II. To

II. To meet the Minister and the Stewards of the Society once a Week; in order

To inform the Minister of any that are Sick, or of any that walk disorderly, and will not be reprov'd;

To pay to the Stewards what they have received of their several Classes in the Week preceeding; And

To shew their Account of what each Person has contributed.

4. There is one only Condition previously required, in those who desire Admission into these Societies, *a Desire to flee from the Wrath to come, to be saved from their Sins*: But, wherever this is really fix'd in the Soul, it will be shewn by its Fruits. It is therefore expected of all who continue therein, that they should continue to evidence their Desire of Salvation;

*First*, By doing no Harm, by avoiding Evil in every Kind; especially, that which is most generally practis'd. Such is

The taking the Name of GOD in vain;

## RULES, &c. of the

The profaning the Day of the LORD, either by doing ordinary Work thereon, or by buying or selling:

Drunkennes, *Buying or selling Spirituous Liquors*; or *drinking them* (unless in Cafes of extreme Necessity:)

*Fighting, Quarreling, Brawling; Going to Law, Returning Evil for Evil, or Railing, for Railing: The using many Words* in buying or selling:

The *buying or selling uncustom'd Goods*:

The *giving or taking Things on Usury*:

*Uncharitable or unprofitable Conversation*:

Doing to others as we would ~~not~~ they should do unto us:

Doing what we know is not for the Glory of GOD: As

The *putting on Gold or costly Apparel*.

The *taking such Diversions* as cannot be used in the Name of the LORD JESUS:

The *Singing those Songs, or reading those Books*, which do not tend to the Knowledge or Love of GOD:

Softness, and needless Self-indulgence:

Laying up Treasures upon Earth.

5. It is expected of all who continue in these Societies, that they should continue to evidence their Desire of Salvation;

*Secondly*, By doing Good, by being in every kind, merciful after their Power; as they have Opportunity, doing Good of every possible Sort, and as far as is possible, to all Men:

To their Bodies, of the Ability which God giveth, by giving Food to the Hungry, by cloathing the Naked, by visiting or helping them that are sick, or in Prison.

To their Souls, by instructing, *reproving* or exhorting all we have any Intercourse with: Trampling under Foot that *Enthusiastick* Doctrine of Devils, that "we are not to do Good, unless our Heart be free to it."

By doing Good especially to them that are of the Household of Faith, or groaning so to be: Employing them preferably to others, buying one of another, helping each other in Business; and so much the more, because the World will love its own, and them only.

By all possible *Diligence and Frugality*, that the Gospel be not blamed:

By running with Patience the Race that is set before them; *denying themselves, and taking up their Cross daily*; submitting to bear the Reproach of



CHRIST, to be as the Filth and Off-scouring of the World; and looking that Men should *say all manner of Evil of them falsely, for their LORD's sake.*

6. It is expected of all who desire to continue in these Societies, that they should continue to evidence their Desire of Salvation;

*Thirdly*, By attending upon all the Ordinances of GOD: Such are

The publick Worship of GOD;

The Ministry of the Word, either ~~read~~ or expounded;

The Supper of the LORD;

Private Prayer;

Searching the Scriptures; and

Fasting or Abstinence.

7. These are the General Rules of our Societies; all which we are taught of GOD to observe, even in his Written Word, the only Rule, and the sufficient Rule both of our Faith and Practice: And all these we know his Spirit writes on every truly awaken'd Heart. If there be any among us who observe them not, who habitually break any one of them, let

let it be made known unto <sup>ans,</sup>  
watch over that Soul, as they that  
give an Account. We will admonish  
him of the Error of his Ways: We will  
bear with him for a Season. But then if  
he repent not, he hath no more Place  
among us. We have deliver'd our own  
Souls.



JOHN WESLEY.  
CHARLES WESLEY.

May 1, 1743.



*Joseph* *Lan*  
*may* *ye 1<sup>st</sup> 1743*

A  
P R A Y E R,

*For those who are convinced of Sin.*

- 1 **O** Most compassionate High Priest,  
Full of all Grace we know thou art:  
FAITH puts its Hand upon thy Breast,  
And feels beneath thy panting Heart.
2. Thy panting Heart for Sinners bleeds;  
Thy Mercies and Compassions move;  
Thy groaning Spirit interceeds,  
And yearn the Bowels of thy Love.
- 3 Hear then the Pleading Spirit's Prayer,  
(The Spirit's Will to Thee is known)  
For all who now thy Sufferings share,  
And still for full Redemption groan.
- 4 Poor tempted Souls, with Tempests tof'd,  
And Strangers to a Moment's Peace;  
Disconsolate, afflicted, lost,  
Lost in an howling Wilderness.
- 5 Torn with an endless War within,  
Vex'd with the Flesh and Spirit's Strife,  
And struggling in the Toils of Sin,  
And agonizing into Life.
- 6 **O** let the Pris'ners mournful Cries  
As Incense in thy Sight appear;  
Their humble Wailings pierce the Skies,  
If haply they may feel thee near!

7 The

## A PRAYER, for those

- 7 The Captive Exiles make their Moans,  
From Sin impatient to be free;  
Call home, call home thy banish'd ones!  
Lead Captive their Captivity!
- 8 Shew them the Blood that bought their Peace,  
The Anchor of their stedfast Hope;  
And bid their guilty Terrors cease,  
And bring the ransom'd Pris'ners up.
- 9 Out of the deep regard their Cries,  
The Fallen raise, the Mourners cheer:  
O Sun of Righteousness arise,  
And scatter all their Doubt and Fear!
- 10 Pity the Day of feeble Things;  
O gather ev'ry halting Soul,  
And drop Salvation from thy Wings,  
And make the contrite Sinner whole.
- 11 Stand by them in the fiery Hour,  
Their Feebleness of Mind defend;  
And in their Weakness shew thy Power,  
And make them patient to the End.
- 12 O satisfy their Soul in Drought;  
Give them thy saving Health to see,  
And let thy Mercy find them out;  
And let thy Mercy reach to me.
- 13 Hast Thou the Work of Grace begun,  
And brought them to the Birth in vain?  
O let thy Children see the Sun!  
Let all their Souls be born again!
- 14 Relieve the Souls whose Cross we bear,  
For whom thy suff'ring Members mourn.  
Answer our FAITH's effectual Prayer:  
Bid ev'ry struggling Child be born.

15 Hast

*Who are convinced of Sin.*

- 15 Hark how thy Turtle Dove complains,  
And see us weep for *Sion's* Woe!  
Pity thy suff'ring People's Pain;  
Avenge us of our Inbred Foe.
- 16 Whom Thou hast bound, O LORD expell,  
And take his Armour all away;  
The Man of Sin, the Child of Hell,  
The Devil in our Nature slay.
- 17 Him and his Works at once destroy,  
The *Being* of all Sin erase,  
And turn our Mourning into Joy,  
And cloath us with the Robes of Praise.
- 18 Then, when our Suff'rings all are past,  
O let us pure and perfect be,  
And gain our Calling's Prize at last,  
For ever sanctified in Thee.



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# R U L E S

## OF THE BAND SOCIETIES.

Drawn up Dec. 25, 1738.

**T**HE Design of our Meeting is to obey that Command of God, *Confess your Faults one to another, and pray one for another, that ye may be healed.*

To this End, we intend,

1. To meet once a Week, at the least.
2. To come punctually at the Hour appointed, without some extraordinary Reason.
3. To begin (those of us who are present) exactly at the Hour with Singing or Prayer.
4. To speak, each of us in Order, freely and plainly the true State of our Souls, with the Faults we have committed in Thought, Word, or Deed, and the Temptations we have felt since our last Meeting.
5. To end every Meeting with Prayer, suited to the State of each Person present.
6. To desire some Person among us to speak his own State first, and then to ask the rest in Order, as many and as searching Questions as may be, concerning their State, Sins, and Temptations.

Some of the Questions proposed to every one before he is admitted amongst us, may be to this Effect.

1. Have you the Forgiveness of your Sins?
2. Have you Peace with God, through our Lord JESUS CHRIST?

3. Have you the Witness of God's Spirit with your Spirit, that you are a Child of God ?

4. Is the Love of God shed abroad in your Heart ?

5. Has no Sin, inward or outward, Dominion over you ?

6. Do you desire to be told of your Faults ?

7. Do you desire to be told of all your Faults, and that plain and home ?

8. Do you desire, that every one of us should tell you, from Time to Time, whatsoever is in *his* Heart concerning you ?

9. Consider ! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you ?

10. Do you desire, that in doing this we should come as close as possible, that we should cut to the Quick, and search your Heart to the Bottom ?

11. Is it your Desire and Design to be on this and all other Occasions entirely open, so as to speak every thing that is in your Heart, without Exception, without Disguise, and without Reserve ?

Any of the preceding Questions may be asked as often as occasion offers : The five following at every Meeting.

1. What known Sins have you committed since our last Meeting ?

2. What Temptations have you met with ?

3. How was you delivered ?

4. What have you thought, said, or done, of which you doubt whether it be a Sin or not ?

5. Have you nothing you desire to keep secret ?



### DIRECTIONS given to the BAND SOCIETIES.

Dec. 25, 1744.

**Y**OU are supposed to have the Faith that overcometh the World. To you therefore it is not grievous.

I. Carefully to abstain from doing Evil ; in particular,

1. Neither to *buy or sell* any thing at all on the Lord's Day.
2. To taste no spirituous Liquor, *no Dram* of any kind, unless prescribed by a Physician.
3. To be *at a Word* both in buying and selling.
4. To *pawn nothing*, no not to save Life.
5. Not to *mention the Fault* of any *behind his Back*, and to stop those short that do.
6. To wear no *needless Ornaments*, such as Rings, Ear-rings, Necklaces, Lace, Ruffles.
7. To use no *needless Self indulgence*, such as taking Snuff or Tobacco, unless prescribed by a Physician.

II. Zealously to maintain Good Works ; in particular,

1. To *give Alms* of such Things as you possess, and that to the uttermost of your Power.
2. To *reprove* all that sin in your Sight, and that in Love, and Meekness of Wisdom.
3. To be Patterns of *Diligence* and *Frugality*, of *Self-denial*, and taking up the Cross daily.

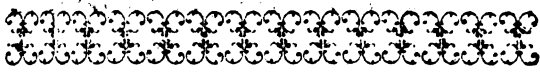
III. Constantly to attend on all the Ordinances of God ; in particular,

1. To be at Church, and at the Lord's Table, every Week, and at every Publick Meeting of the Bands.
2. To attend the Ministry of the Word every Morning, unless Distance, Business, or Sickness prevent.
3. To use private Prayer every Day, and Family Prayer, if you are the Head of a Family.
4. To read the Scriptures, and meditate thereon, *eat very vacant Hour*. And,
5. To observe, as Days of Fasting or Abstinence, all *Fridays* in the Year.

F I N I S.



The first thing I noticed when I stepped  
 out of the car was the cold air. It was  
 a relief after the heat of the car. I  
 looked around and saw a few people  
 walking. They were dressed in winter  
 clothes. I felt a little nervous, but  
 I knew I had to do this. I took a  
 deep breath and started walking. The  
 street was empty, and I felt like I  
 was the only one there. I walked for  
 a while and then I saw a sign that  
 said "Hotel". I walked towards it and  
 saw a man standing in front of it. He  
 was wearing a hat and a coat. He  
 looked at me and then he said, "Welcome  
 to the hotel." I smiled and said, "Thank  
 you." He then led me to a room. The  
 room was small, but it was clean and  
 comfortable. I took a shower and  
 got ready for bed. I fell asleep  
 quickly and woke up in the morning.  
 I felt refreshed and ready to start  
 my day. I went downstairs and saw  
 the man from the night before. He  
 was standing at the front desk. I  
 went over to him and said, "Good  
 morning." He smiled and said, "Good  
 morning. How did you sleep?" I said, "I  
 slept very well, thank you." He then  
 gave me a key and said, "Here you go.  
 The room is on the second floor." I  
 took the key and went to the second  
 floor. I found my room and went in.  
 I looked around and saw a desk, a  
 chair, and a bed. I went to the bed  
 and sat down. I felt a little tired,  
 but I knew I had to get up. I  
 went to the desk and saw a note that  
 said, "Welcome to the hotel. We hope  
 you enjoy your stay." I smiled and  
 said, "Thank you." I then went to  
 the bathroom and took a shower. I  
 felt great. I was ready to start my  
 day. I went downstairs and saw the  
 man from the night before. He was  
 standing at the front desk. I went  
 over to him and said, "Good morning.  
 I'm ready to go." He smiled and said,  
 "Good morning. Here is your key. The  
 car is waiting for you." I took the  
 key and went to the car. I got in and  
 drove away. I felt like I had started  
 a new life.



To the READER.

1. *SINCE* the Name first came abroad into the World, many have been at a loss to know what a Methodist is: What are the Principles and the Practice of those, who are commonly called by that Name; and what the distinguishing Marks of this SECT, which is every where spoken against.

2. And it being generally believed, That I was able to give the clearest Account of these Things, (as having been one of the first to whom that Name was given, and the Person by whom the rest were supposed to be directed) I have been called upon, in all manner of ways, and with the utmost Earnestness, so to do. I yield at last to the continued Importunity both of Friends and Enemies: And do now give the clearest Account I can, in the Presence of the Lord and Judge of Heaven and Earth, of the Principles and Practice whereby those who are called Methodists, are distinguished from other Men.

3. I say, those who are called Methodists; for let it be well observed, that this is not a Name which they take to themselves, but one fix'd upon them, by way of Reproach, without their approbation or Consent. It was first given to three or four young Men at Oxford, by a Student of

Christ-Church: *Either in Allusion to the ancient Seet of Physicians so called, (from their teaching, that almost all Diseases might be cur'd, by a specifick Method of Diet and Exercise) or from their observing a more regular Method of Study and Behaviour, than was usual with those of their Age and Station.*

4. *I should still rejoice (so little ambitious am I to be at the Head of any Seet or Party) if the very Name might never be mentioned more, might be buried in eternal Oblivion. But if that cannot be, at least let those who will use it, know the Meaning of the Word they use. Let us not always be fighting in the Dark. Come, and let us look one another in the Face. And perhaps some of you who hate what I am called, may love what I am (by the Grace of God :) Or rather, what I follow after, if that I may apprehend that, for which, also I am apprehended of Christ Jesus.*



CHARACTER of a *METHODIST*.

1. **T**HE *distinguishing Marks* of a *Methodist* are not his *Opinions* of any sort. His assenting to this or that Scheme of Religion, his embracing any particular Set of Notions, his espousing the Judgment of one Man or of another, are all quite wide of the Point. Whosoever therefore imagines, that a *Methodist* is a Man of such or such an *Opinion*, is grossly ignorant of the whole *Affair*; he mistakes the *Truth* totally. We believe indeed, that *All Scripture is given by Inspiration of God*; and herein we are distinguished from *Jews, Turks, and Infidels*. We believe this written Word of God to be the *only and the sufficient Rule*, both of *Christian Faith and Practice*; and herein we are fundamentally distinguished from those of the *Romish Church*. We believe *Christ* to be the eternal, supreme God; and herein are we distinguish'd from the *Socinians and Arians*. But as to all *Opinions* which do not strike at the *Root* of *Christianity*, we *think and let think*. So that whatsoever they are, whether right or wrong, they are no *distinguishing Marks of a Methodist*.

2. Neither are *Words or Phrases* of any sort. We do not place our Religion, or any Part of it, in being attach'd to any peculiar Mode of Speaking, any quaint or uncommon Set of Expressions. The most obvious, easy, common Words, wherein our Meaning can be convey'd, we prefer before others, both on ordinary Occasions, and when we speak of the Things of God. We never therefore willingly or designedly deviate from the most usual Way of speaking, unless when we express *Scripture Truths* in *Scripture Words*, (which, we presume, no Christian will condemn.) Neither do we affect to use any particular Expressions of *Scripture*, more frequently than others, unless they are such as are more frequently used by the inspired *Writers* themselves. So that it is the gross Error, to place the Marks of a *Methodist* in his *Words*, as in *Opinions* of any sort.

3. Nor do we desire to be distinguish'd by *Actions*, or *Imaginations* of any sort. Our Reli-

or abstaining from what he hath not forbidden. It does not lie in the Form of our Apparel, in the Posture of our Body, or in the covering our Heads; nor yet in abstaining from Marriage, nor from Meats and Drinks, which are all good, if received with Thanksgiving: Therefore neither will any Man who knows whereof he affirms, fix the Mark of a *Methodist* here, in any Actions or Customs purely indifferent, undetermin'd by the Word of God.

4. Nor, *lastly*, is he to be distinguish'd by laying the *whole Stress* of Religion on any *single Part* of it: If you say, "Yes, he is; for he thinks *we are saved by Faith alone*:" I answer, You do not understand the Terms. By *Salvation* he means, Holiness of Heart and Life; and this he affirms to spring from True FAITH ALONE. Can even a Nominal Christian deny it? Is this placing a Part of Religion for the Whole? Do we then make void the *Law* thro' Faith? God forbid! Ye we establish the Law. We do not place the whole of Religion, (as too many do, God knoweth) either in doing no Harm, or in doing Good, or in using the Ordinances of God. No, nor in all of them together; wherein we know by Experience a Man may labour many Years, and at the End have no true Religion at all, no more than he had at the Beginning. Much less in any one of these; or, it may be in a Scrap of one of them: Like her who fancies herself a *virtuous Woman*, only because she's not a Prostitute; or him who dreams he is an *honest Man*, merely because he does not rob or steal. May the Lord God of my Fathers preserve me from such a poor, starved Religion as this! Were this the Mark of a *Methodist*, I would sooner chuse to be a *sincere Jew, Turk, or Pagan*.

5. What then is the Mark? Who is a *Methodist*, according to your own Account?" I answer, A *Methodist* is one who has the Love of God shed abroad in his Heart, by the Holy Ghost given unto him: One who loves the Lord his God with all his Heart, and with all his Soul, and with all his Mind, and with all his Strength. God is the Joy of his Heart, and the Desire of his Soul.

*beside thee! My God and my All! Thou art the Strength of my Heart, and my Portion for ever!"*

6. He is therefore happy in God, yea always happy, as having in him a *Well of Water, springing up into everlasting Life, and overflowing his Soul with Peace and Joy.* Perfect Love having now cast out Fear, he rejoices evermore. He rejoices in the Lord always, even in God his Saviour: And in the Father, through our Lord JESUS CHRIST, by whom he hath now receiv'd the Atonement. Having found Redemption thro' his Blood, the Forgiveness of his Sins, he cannot but rejoice whenever he looks back on the horrible Pit out of which he is deliver'd, when he sees *all his Transgressions blotted out as a Cloud, and his Iniquities as a thick Cloud.* He cannot but rejoice, whenever he looks on the State wherein he now is, *being justified freely, and having Peace with GOD, thro' our Lord JESUS CHRIST.* For he that believeth hath the Witness of this in himself: Being now the Son of GOD by FAITH, because he is a Son, GOD hath sent forth the Spirit of his Son into his Heart, crying out, *ABBA, Father:* And the Spirit itself beareth Witness with his Spirit, that he is a Child of GOD. He rejoiceth also, whenever he looks forward, in hope of the Glory that shall be revealed: Yea, this his Joy is full, and all his Bones cry out, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten me again to a living Hope—of an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for me.*

7. And he who hath his Hope thus full of Immortality, in every Thing giveth Thanks: As knowing that *his* (whatsoever it is) is the Will of God in Christ Jesus concerning him. From him therefore he cheerfully receives All, saying *Gaud is the Will of the Lord:* And whether the Lord giveth or taketh away, equally blessing the Name of the Lord. For he hath learned, in whatsoever State he is, *therewith to be content.* He knoweth how to be abased, and how to abound. Every where in all Things he is instructed, both to be full and to be hungry, both to abound and to suffer Need. Whether in

of the Heart to Him who orders it for Good: Knowing that as every good Gift cometh from above, so none but Good can come from the Father of Lights, into whose Hands he has wholly committed his Body and Soul, as into the Hands of a faithful Creator. He is therefore careful (anxiously or uneasily careful) for nothing: As having cast all his Care on him that careth for him, and in all things resting on Him, after making his Request known to him with Thanksgiving.

8. For indeed he prays without ceasing. It is given him always to pray, and not to faint. Not that he is always in the House of Prayer; tho' he neglects no Opportunity of being there. Neither is he always on his Knees, altho' he often is, or on his Face, before the Lord his God. Nor yet is he always crying aloud to God, or calling upon him in Words: For many times the Spirit maketh Intercession for him with Groans that cannot be utter'd: But at all times, the Language of his Heart is this, "Thou Brightness of the Eternal Glory, unto thee is my Mouth, tho' without a Voice, and my Silence speaketh unto Thee." And this is true Prayer, The lifting up the Heart to God. This is the Essence of Prayer, and this alone. But his Heart is ever lifted up to God, at all Times, and in all Places. In this he is never hindered, much less interrupted, by any Person or Thing. In Retirement, or Company, in Leisure, Business or Conversation, his Heart is ever with the Lord. Whether he lie down or rise up, God is in all his Thoughts; he walks with God continually, having the loving Eye of his Mind still fix'd upon him, and every where seeing Him that is invisible.

9. And while he thus always exercises his Love to God, by Prayer without ceasing, rejoicing evermore, and in every thing giving Thanks, this Commandment is written in his Heart, that he who loveth God, loves his Brother also. And he accordingly loves his Neighbour as himself; he loves every Man as his own Soul. His Heart is full of Love to all Mankind, to every Child of the Father of the Spirits of all Flesh. That a Man is not personally known to him, is no Bar to his Love.

*his Enemies, yea and the Enemies of God; the Evil and the Unthankful.* And if it be not in his Power to do Good to them that hate him, yet he ceases not to pray for them, tho' they continue to spurn his Love and still *despitefully use him and persecute him.*

10. For he is *pure in Heart.* The Love of God has purified his Heart from all revengeful Passions, from Envy, Malice and Wrath, from every unkind Temper or malign Affection. It hath cleans'd him from Pride and Haughtiness of Spirit, whereof alone cometh Contention. And he hath now *put on Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Longsuffering:* So that he *forbears and forgives, if he had a Quarrel against any; even as God in Christ hath forgiven him.* And indeed all possible Ground for Contention, on his part, is utterly cut off. For none can take from him what he desires; seeing he *loves not the World, nor any of the Things of the World; being now crucified to the World, and the World crucified to him; being dead to all that is in the World, both to the Lust of the Flesh, the Lust of the Eye, and the Pride of Life.* For all his Desire is unto God, and to the Remembrance of his Name.

11. Agreeable to this his one Desire, is the one Design of his Life, namely, *Not to do his own Will, but the Will of him that sent him.* His one Intention at all Times and in all Things is, Not to please himself, but him whom his Soul loveth. He has a single Eye. And because *his Eye is single, his whole Body is full of Light.* Indeed where the loving Eye of the Soul is continually fix'd upon God, there can be no Darkness at all, but *the whole is Light; as when the bright shining of a Candle doth enlighten the House.* God then reigns alone. All that is in the Soul is Holiness to the Lord. There is not a Motion in his Heart, but is according to his Will. Every Thought that arises points to him, and is in Obedience to the Law of Christ.

12. And the Tree is known by its Fruits. For as he loves God, so *he keeps his Commandments.* Not only some, or most of them, but all; from the least to the greatest. He is not content to *keep the whole Law, and offend in one Point;* but has in all Points, *a Conscience void of Offence, towards God and towards Man.* What



ever God has forbidden he avoids ; whatever God has enjoyed, he doth : And that, whether it be little or great, hard or easy, joyous or grievous to the Flesh. He runs the *Way of God's Commandments*, now he hath set his *Heart at Liberty*. It is his Glory I say so to do ; it is his daily Crown of rejoicing, *To do the Will of God on Earth, as it is done in Heaven* ; knowing it is the highest Privilege of the *Angels of God, of those that excell in Strength, To fulfil his Commandments, and hearken to the Voice of his Word*.

13. All the Commandments of God he accordingly keeps, and that with all his Might. For his Obedience is in proportion to his Love, the Source from whence it flows. And therefore loving God with all his Heart, he serves him with all his Strength. He continually presents his Soul and Body, a living Sacrifice, holy, acceptable to God ; entirely, and without Reserve devoting himself, all he has, and all he is, to his Glory. All the Talents he has received, he constantly employs, according to his Master's Will ; every Power and Faculty of his Soul, every Member of his Body. Once he yielded them unto Sin and the Devil, as *Instruments of Unrighteousness* : But now, being alive from the Dead, he yields them all, as *Instruments of Righteousness unto God*.

14. By Consequence, whatsoever he doth, it is all to the Glory of God. In all his Employments of every kind, he not only aims at this, (which is implied in having a single Eye) but actually attains it. His Business and Refreshments, as well as his Prayers, all serve to this great End. Whether he sit in his House or walk by the Way, whether he lie down or rise up, he is promoting in all he speaks or does, the one Business of his Life : Whether he put on his Apparel, or labour, or eat and drink, or divert himself from too wasting Labour, it all tends to advance the Glory of God, by Peace and Good-will among Men. His one invariable Rule is this, *Whatsoever ye do in Word or Deed, do it all in the Name of the Lord Jesus, giving Thanks to God and the Father by Him*.

15. Nor do the Customs of the World at all hinder his running the Race which is set before him. He knows, that Vice does not lose its Name, though it become

ever so fashionable; and remembers, That *every Man* is to give an Account of himself to God. He cannot therefore even follow a Multitude to do Evil: He cannot fare sumptuously every Day, or make Provision for the Flesh, to fulfil the Lusts thereof. He cannot lay up Treasures upon Earth, no more than he can take Fire into his Bosom. He cannot adorn himself (on any Pretence) with Gold or costly Apparel. He cannot join in, or countenance any Diversion, which has the least Tendency to Vice of any kind. He cannot speak Evil of his Neighbour, no more than he can lie, either for God or Man. He cannot utter an unkind Word of any one; for Love keeps the Door of his Lips. He cannot speak idle Words: No corrupt Communication ever comes out of his Mouth; as is all that which is not good, to the Use of edifying, not fit to minister Grace to the Hearers. But whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are justly of good Report, he thinks, and speaks, and acts, adorning the Gospel of our Lord Jesus Christ in all Things.

16. Lastly, as he has Time, he does Good unto all Men; unto Neighbours, and Strangers, Friends and Enemies. And that, in every possible kind; not only to their Bodies, by feeding the Hungry, cloathing the Naked, visiting those that are sick or in Prison; but much more does he labour to do Good to their Souls, as of the Ability which God giveth: To awaken those that sleep in Death; to bring those who are awakened to the atoning Blood, that, being justified by Faith, they may have Peace with God; and to provoke those who have Peace with God, to abound more in Love and in good Works. And he is willing to spend and to be spent herein, even to be offered upon the Sacrifice and Service of their Faith, so they may all come unto the Measure of the Stature of the Fulness of Christ.

17. These are the Principles and Practices of our Sect; these are the Marks of a true Methodist. By these alone do those who are in Derision so called, desire to be distinguished from other Men. If any Man say, "Why, these are only the common fundamental Principles of Christianity. Thou hast said: So I mean; this is the very Truth, I know they are no other, and I would

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to God both thou and all Men knew, that I, and all who follow my Judgment, do vehemently refuse to be distinguished from other Men, by any but the common Principles of Christianity. The plain, old Christianity that I teach, renouncing and detesting all other Marks of Distinction. And whosoever is what I preach (let him be called what he will; for Names change not the Nature of Things) he is a Christian, not in Name only, but in Heart and in Life. He is inwardly and outwardly conformed to the Will of God, as reveal'd in the written Word. *He thinks, speaks, and lives, according to the Method laid down in the Revelation of Jesus Christ. His Soul is renewed after the Image of God, in Righteousness and in all true Holiness. And having the Mind that was in Christ, he so walks as Christ also walk'd.*

18. By these Marks, by these Fruits of a living Faith, do we labour to *distinguish* ourselves, from the unbelieving World, from all those whose Minds or Lives are not according to the Gospel of Christ. But from real Christians, of whatsoever Denomination they be, we earnestly desire not to be distinguish'd at all: Nor from any, who sincerely follow after what they know they have not yet attained. No, *Whosoever doth the Will of my Father which is in Heaven, the same is my Brother and Sister and Mother.* And I beseech you, Brethren, by the Mercies of God, that we be in no wise divided among ourselves. *Is thy Heart right, as my Heart is wish shine? I ask no farther Question. If it be, give me thy Hand.* For Opinions, or Terms, let us not destroy the Work of God. Dost thou love and serve God? It is enough. I give thee the right Hand of Fellowship. *If there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies: Let us strive together for the Faith of the Gospel, walking worthy of the Vocation wherewith we are called; with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace: Reminding, there is one Body and one Spirit, even as we are called with Hope of our one Calling, one Lord, one Faith, one Baptism, one God and one Father of all, who is above all, and thro' all, and in you all!*