

OBSERVATIONS

UPON THE

CONDUCT and BEHAVIOUR

OF

A Certain Sect,

Usually distinguished by the Name of

METHODISTS.

The SECOND EDITION.

L O N D O N :

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OBSERVATIONS

*Upon the Conduct and Behaviour of a certain Sect,
Usually distinguished by the Name of METHODISTS.*



It does not appear, that any of the Preachers among the Methodists have qualified themselves and the Places of their Assembling, according to the Act of *Toleration*; which Act warrants separate Assemblies for the Worship of God, that *before were unlawful*.

The unbounded Licentiousness in holding Assemblies for Divine Worship, both as to Persons and Places, which had prevailed for some Years before the Restoration, and of which our Histories are full; was a sufficient Warning to the Legislature, to have a watchful Eye over that Spirit, which had caused so much Confusion in the Kingdom; and particularly in the publick Worship of God. And the Methods taken from Time to Time to keep-under that Spirit, and to prevent and suppress all such irregular Assemblies, are a plain Evidence; that the Government, in those Days, saw the mischievous Consequences of them, and the Necessity of putting early and effectual *Restraints* upon them. And though, at the Revolution, the Wisdom of the Nation, *for some Ease to scrupulous Consciences in the Exercise of Religion* (as the Words of the Act are) granted an Exemption from the Penalties of former Laws, both to Preachers and People; yet it is plain, that they *saw* the mischievous Consequences of granting that Indulgence, without such *Conditions and Limitations*, as would be a Security to the Established Government and Religion, against the Advantages it might *otherwise* give to the Enemies of both.

And therefore the Act of Toleration provides, as to the *People*, that none shall have the Benefit of it, but such as will take the Oaths to the Government, and subscribe the Declaration against Popery (30 *Car. II. c. 1*;) and as to the *Preachers*, it obliges them, not only to take the said Oaths and subscribe the Declaration, but also to subscribe the Thirty-nine Articles of Religion;

gion ; those excepted, which relate to *Ceremonies, Homilies, the Consecration of Bishops, and Infant Baptism.*

II. But now, this new Sect of *Methodists* have broken-through all these Provisions and Restraints ; neither regarding the Penalties of the Laws which stand in full Force against them, nor embracing the Protection which the Act of *Toleration* might give them in Case they comply'd with the Conditions of it. And if this be not an open *Defiance* of Government, it is hard to say what is.

They began with Evening-Meetings at private Houses ; but they have been going on, for some Time, to open and appoint *publick Places* of Religious Worship, with the same Freedom, as if they were warranted by the Act of *Toleration*. And, not content with that, they have had the Boldness to preach in the *Fields* and other open Places, and by publick Advertisements to invite the *Rabble* to be their Hearers ; notwithstanding an express Declaration in a Statute (22 Car. II. c. 1.) against assembling in a FIELD, by Name. And how big with Mischief that Practice in particular is, may be abundantly seen in the past and present Accounts of it in a neighbouring Nation ; and may be sensibly felt in our own, when it will be too late to remedy it, if not attended-to *in Time*.

III. It must be confessed, that in most *other* Steps which the *Methodists* take, the Act of *Toleration* would be a Security against the Penalties of former Laws, if they would but qualify themselves according to the Direction of it ; but in the Case of *Field-preaching*, it is conceived that it would not secure them. For that Act not only requires the Qualifications of *Oaths* and *Subscriptions* as above, but also provides, *That no Congregation or Assembly for Religious Worship shall be thereby permitted or allowed, until the PLACE of such Meeting shall be certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace at their General or Quarter Sessions.*

And it would be a strange Construction to give any other Meaning to the Word PLACE in that Clause of the Act, than a particular *House* opened for Religious Worship, and a fix'd Place to be repaired-to by a Congregation of Dissenters ; in which Sense it has been universally understood. And indeed the Act of *Toleration* itself plainly leads to this Meaning, when it forbids any *Assembly* of Persons, dissenting from the Church of *England*, to be had "in any PLACE for Religious Worship, with the DOORS lock'd, barr'd, or bolted." Nor has it been known, that a Dissenting Teacher of any Denomination whatever, has thought himself warranted, under the Act of *Toleration*, to preach in *Fields, or Streets.*

IV. But notwithstanding such open Inroads upon the National Constitution ; these Teachers and their Followers affect to be thought Members of the *National Church*, and do accordingly join in *Communion* with it ; though in a *Manner* that is very irregular, and contrary to the Directions laid down in
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the Rubrick before the *Communion-Service*; which is established by the Act of Uniformity. This Rubrick directs, as follows:

“ So many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate, at least some Time the Day before.

“ And if any of those be an open and notorious evil Liver, or have done any Wrong to his Neighbours by Word or Deed, so that the Congregation is thereby offended; the Curate, having Knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord’s Table, until he hath openly declared himself to have truly repented, and amended his former naughty Life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done Wrong, or at least declare himself to be in full Purpose so to do, as soon as he conveniently may.

“ The same Order shall the Curate use with those betwixt whom he perceiveth Malice and Hatred to reign; not suffering them to be Partakers of the Lord’s Table, until he know them to be reconciled.”

It is plain, by the whole Tenor of this Rubrick, that by the Word *Curate*, is meant the proper Minister who has the Cure of Souls (according to the usual Meaning of the Word throughout the Book of Common-Prayer,) or some other officiating under him; and that by *Neighbours*, and those whom he is to forbid to come to the Lord’s Table till they amend their Lives, and till they be reconciled, are meant his *Parishioners*, over whom he is placed as their Guide and Instructor, and, as such, is supposed to have Knowledge of their Behaviour, and a Right to interpose in their Spiritual Concerns.

Upon the like Considerations of the *Fitness* and *Reasonableness* of every one’s receiving the Holy Sacrament with his own Parishioners, and from the Hands of his own Minister, the 28th Canon of our Church requires *the Churchwardens, to mark whether any Strangers come often and commonly from other Parishes to their Church, and to shew the Minister of them; lest perhaps they may be admitted to the Lord’s Table among others; which they shall forbid, and remit such home to their own Parish-Churches and Ministers, there to receive the Communion with the rest of their Neighbours.*

And these general Rules, both in the Rubrick and Canon, as they are founded upon Reasons evidently good and wise in themselves; so are they, in their Effect and Operation, when duly observed, the best and surest Means of preserving Order and Regularity in the publick Administration of Divine Offices, and of avoiding all that *Confusion* which they were designed to prevent. At the same Time, it must be admitted, that these good Ends may be sufficiently answer’d, and the Rules said to be *duly observed*, though Allowance be made to such reasonable *Exceptions* as evidently arise from the Nature and Circumstances of Persons and Things. But though such Exceptions are always admitted in the Construction and Application of General Rules; no-
thing

thing can justify either a wilful Neglect, or an open Contempt, of the Rules themselves.

V. But now these wholsom Rules are not only broken-through, but notoriously *despised* by the new Sect of *Methodists*; who, leaving their own Parish-Churches where they are known, come from several Quarters, in very *great Numbers*, to receive the Communion at *other* Churches, where they are not known; and between whom and the Minister there is no Manner of Relation.

This is a Practice which may justly be complained of by the Ministers of the Churches to which they resort in that irregular Manner; as it puts such Ministers under the Difficulty, either of rejecting *great Numbers* as unknown to them, or administering the Sacrament to *great Numbers*, of whom they have no Knowledge.

VI. I know but one Thing that can be pleaded in Behalf of this Practice; by such, I mean, of them as desire to receive the Communion *every* Lord's Day; and that is, That there is not a *weekly* Communion in their own Parish-Church. But may not this End be attained in a more quiet and inoffensive Way, tho' not strictly regular, if particular Persons, who are so disposed, should repair *privately* to the Church *nearest* to their own where the Sacrament is administered every Lord's Day; having first signify'd their Names to the Minister, as the Rubrick directs? Which, surely, no Person can scruple to do, who professes himself a Member of the Church of *England*, and who, as such, is obliged to come up, at least as near as may be, to the Rules which it prescribes. But in this Way, our Methodists would not have the vain Pleasure of appearing together in a *Body*, and as a distinct *Sect*. And this Suggestion, that there may be in that Part of their Conduct some Mixture of *Vanity*, will appear to be neither unjust nor uncharitable, if it be considered, that though in the Churches of *London* and *Westminster* there is usually a Sacrament on the *first Sunday* of every Month, I doubt it will be found, that however that may lessen, it does not hinder the Resort, on *that* Day, to the Churches where they have usually appeared in a *Body* on *other* Days.

It appears from the foregoing Observations, that the *Leaders* of these People would act a far more consistent and uniform Part, if they would either renounce Communion with the Established Church, or oblige themselves and their Followers to have a greater Regard to the *Rules* and *Orders* of it.

VII. Besides our Methodists, there is another Sect sprung up, and known by the Style and Title of MORAVIANS. The Heads of them have been coming over for some Time from *Moravia*, a Country in *Germany* of that Name; and thither also several of our Methodists have gone in Person, to acquaint themselves more perfectly with the Principles and Practices of that People.

People. It is not easy to come at a *certain* Knowledge of their *Tenets*; but in their Teachings, they are said to rest the *Whole* of Religion upon the single Point of BELIEVING, and to disclaim the *Moral* Law as no Part of the Christian Dispensation. They are also said to decry all † *human* Qualifications for the Ministry, and all *human* Helps and Preparations towards the Conversion and Conviction of a Sinner; so that they should seem to resolve all into the *immediate* Teachings and Workings of the Spirit. However, my *present* Concern is not with their *Principles*, but with that which is more certain, I mean their *Proceedings*; particularly, their setting up publick Places of Assembly, with as much *Openness* as those of our Dissenters, which are set up under the Act of Toleration. At first, their Numbers were inconsiderable; but having been joined by many of our own Methodists (by *some* of their *Clergy*, and by many more of their *Laity*, who have forsaken their first Leaders,) they are grown into a considerable Body, and, both in City and Country, are *multiplying* Bands and Societies in the *Moravian* Way. Which uncommon Zeal in their Leaders to carry on this Work, may probably proceed from a strange Notion they have got, *That* (in the Words of one of them) *our Saviour is, NOW, about gathering his Sheep out of all Nations, out of all Professions, out of all Parties, out of all National Churches; into little Flocks which he governs with his Word and Spirit.* ‡ A Notion, which must be considered by all sober and uninfected Minds, as merely *Enthusiastical*; and it will be great Blindness in their Followers, if they do not call upon them for Proofs from the Gospel, or from a well attested Revelation made to themselves, of what our Saviour, as they pretend, is *now* about to do, and of their *Commission* to be the authoris'd Doers of it.

There is indeed, a special Proviso in the Act of Uniformity, 'That the Penalties of that Act shall not extend to the Foreigners or Aliens of the Reformed Churches, allowed, or to be allowed, by the King's Majesty, his Heirs and Successors, in England. But do the Methodists who join them, consider that themselves are *not* Foreigners and Aliens? Or, do the real *Moravians* consider, that they hold, for ought appears, open Assemblies contrary to the said Law, or rather in Defiance of it? Or, being Foreigners, do they so far mistake our Constitution, as to think that this is a Country in which Religious Assemblies of every Kind may be set up *at Pleasure*, without any Regard to the Qualifications and Conditions upon which the Laws have allowed them?

The Country most noted for an Indulgence to Religious Persuasions and Assemblies, is HOLLAND; but even there they are put under proper Restraints and Regulations; such as the State has thought fit, for its own Se-

† *In Fact*, several of those who perform the Offices of Prayer and Preaching in their Assemblies, are common Mechanicks.

‡ See Part III. Qu. 3.

curity. The Account that Sir WILLIAM TEMPLE gives of it, in his Observations upon the United Provinces, is this. After he has observed that the Exercise of the *Popish Religion* is alone excepted from the common Protection of their Laws, he adds, ‘ That, of all *other Religions*, every Man enjoys the free Exercise in his own Chamber, or his own House, unquestioned and unespied. And if the Followers of any Sect grow so numerous in any Place, that they affect a *publick* Congregation, and are content to purchase a Place of Assembly, and to bear the Charge of a Pastoral Teacher, &c. they go, and * propose their Desire to the *Magistrates* of the Place where they reside, who inform themselves of their Opinions, and Manners of Worship. And if they find nothing in either, destructive to Civil Society, or prejudicial to the Constitutions of their State, they easily allow it. But with the Condition, That one or more *Commissioners* shall be appointed, who shall have free Admission at all their Meetings, and shall be both the Observers and Witnesses of all that is acted or preached among them.’

* By the foregoing Clause in the Act of Uniformity, the Application here in *England* is to be to the *Crown* ; and the *Moravians* can best tell, whether they have made any such Application, and been favour’d with such *Allowance* as the Act requires. Hitherto, nothing of this has been made appear ; and till they make it appear, the *Presumption* must be, that they have no such Allowance.

To conclude this first Part :

VIII. It is easily foreseen, that this and every other Complaint against the Irregularities of these People, and especially those of our *Methodists*, will be censured by them as a Discouragement to *Piety* and *Devotion*, and particularly to a Religious Observation of the *Lord’s Day*. But this Slander is effectually confuted, by looking back to the State of the several *Religious Societies* in *London* and *Westminster*, for many Years past ; which has been this. The particular Members of each Society, having attended the *publick* Duties of the Day together with their Neighbours, as the Laws of Church and State direct, have also (by private Agreements among themselves) their Evening Meetings, to employ the Remainder of the Day in serious Conversation, and in Reading good Books, &c. And these Societies, having behaved with Modesty and Decency, and without any Violation of publick Order and Regularity, have received no Discouragements, but, on the contrary, have been *countenanced* and *encouraged* by the Bishops and Clergy. And this, God be thanked, still continues to be the Case of *many* of those Societies, and the Members of them ; as many I mean, as have not been unhappily misled into the late Extravagancies, but can be content to provide for mutual Edification and Improvement in a *private inoffensive* Way, as their Predecessors did.

PART II.

BESIDES the many *Irregularities* which are justly charged upon these Itinerant Preachers, as Violations of the Laws of Church and State; it may be proper to enquire, Whether the Doctrins they teach, and those Lengths they run, *beyond* what is practised among our *Religious Societies*, or in any other Christian Church; be a Service or a Disservice to Religion? To which Purpose, the following Queries are submitted to Consideration.

Query 1. **W**HETHER Notions in Religion may not be heighten'd to such *Extremes*, as to lead *some* into a Disregard of Religion itself, through Despair of attaining such exalted *Heights*? And whether *others*, who have imbib'd those Notions, may not be led by them into a Disregard and Disesteem of the *common* Duties and Offices of Life; to such a Degree at least, as is inconsistent with that Attention to them, and that Diligence in them, which Providence has made necessary to the well-being of private Families and publick Societies, and which Christianity does not only require in all Stations and in all Conditions, but declares at the same Time, (*Col. iii. 22. Ephes. v. 6.*) that the Performance even of the lowest Offices in Life, *as unto God*, (whose Providence has plac'd People in their several Stations,) is truly a *Serving of Christ*, and will not fail of its Reward in the next World?

Qu. 2. Whether the Enemy of Mankind may not find his Account in their carrying Christianity, which was design'd for a Rule to *all* Stations and *all* Conditions; to such *Heights* as make it fairly practicable by *a very few* in Comparifon, or rather by *none*?

Qu. 3. Whether, in particular, the carrying the Doctrin of *Justification by Faith alone* to such a Heighth, as not to allow, that a careful and sincere Observance of *Moral Duties* is so much as a *Condition* of our Acceptance with God, and of our being justified in his Sight; Whether this, I say, does not naturally lead People to a *Disregard* of those Duties, and a low Esteem of them; or rather to think them no Part of the Christian Religion? *

* The Words of the pious and judicious Mr. CHILLINGWORTH are very material to this Purpose. 'For my Part, says he, I do heartily wish, that by publick Authority, it were so ordered, that no Man should ever preach or print this Doctrin, 'That Faith alone justifies.' unless he joins this together with it, That universal Obedience is necessary to Salvation.' Chap. VII. Part-I. Sect. 32.

Qu. 4. Whether a due and regular Attendance on the publick Offices of Religion, paid by good Men in a serious and composed Way, does not better answer the true Ends of Devotion, and is not a better Evidence of the Co-operation of the Holy Spirit, than those sudden * Agonies, † Roarings and Screaming, ‡ Tremblings, || Droppings-down, § Ravings and Madnesse; into which their Hearers have been cast; according to the Relations given of them in the Journals referr'd to?

* Mr. *Whitfield's* Journal VI. p. 36. — VII. p. 57, 69, 75. Mr. *Wesley's* Journal III. Pag. 26, 41, 45, 59, 64, 95. † Mr. *Whitfield's* Journal VII. pag. 74. Mr. *Wesley's* Journal III. pag. 40, 44, 50, 62, 79, 83, 92, 93, 94. ‡ Pag. 41, 43, 50, 58, 61, 93. || Mr. *Whitfield's* Journal VII. pag. 12, 60. Mr. *Wesley's* Journal III. pag. 41, 43, 46, 50, 58, 59, 61, 64, 65, 83. § Pag. 44, 50, 88, 90, 92, 93.

Qu. 5. Whether those exalted Strains in Religion, and an Imagination of being already in a State of *Perfection*, are not apt to lead Men to Spiritual Pride and to a *Contempt* of their Fellow-Christians; while they consider *them* as only going-on in what they account the *low* and *imperfect* Way, (*i. e.* as growing in Grace and Goodness only *by Degrees*;) Even though it appear by the *Lives* of those who are consider'd by them as in that *low* and *imperfect* Way, that they are Persons who are gradually *working out* their Salvation, by their own honest Endeavours, and through the ordinary Assistances of God's Grace; with a humble Reliance upon the Merits of Christ for the Pardon of their Sins, and the Acceptance of their *sincere*, tho' imperfect, Services?

Qu. 6. Whether the same exalted Strains and Notions do not tend to weaken the *natural* and *civil* Relations among Men, by leading the Inferiors, into whose Heads those Notions are infused, to a Disesteem of their Superiors; while they consider them as in a much *lower Dispensation* than themselves; though those Superiors are otherwise sober and good Men, and regular Attendants on the Ordinances of Religion?

Qu. 7. Whether a *gradual* Improvement in Grace and Goodness, is not a better Foundation of Comfort, and of an Assurance of a Gospel New Birth, than that which is founded on the Doctrin of a † *sudden* and *instantaneous* Change; Which, if there be any such Thing, is not easily distinguished from *Fancy* and *Imagination*; the Workings whereof we may well suppose to be more *strong* and *powerful*, while the Person considers himself in the State of one who is admitted as a *Candidate* for such a Change, and is taught in due Time to expect it?

† Mr. *Wesley's* Journal II. p. 19, 20, 44. — Journal III. p. 16, 49.

Qu. 8. Whether, in a Christian Nation, where the Instruction and Edification of the People is provided-for, by placing Ministers in *certain Districts*, to whom the Care of the Souls within those Districts is regularly committed; It can be for the Service of Religion, that Itinerant Preachers run up and down from Place to Place, and from County to County, drawing after them confused Multitudes of People, and leading them into a *Disesteem* of their own Pastors, as † less willing or less able to instruct them in the Way of Salvation: An Evil, which our Church has wisely provided against in the Ordination of a Priest, by expressly limiting the Exercise of the Powers conferred upon him, of preaching the Word of God, and administering the Holy Sacraments, * *to the Congregation where he shall be lawfully appointed thereunto.*

The Bishops, indeed, and also our two Universities, have Power to grant Licences to *preach*, of a larger Extent, to such Clergymen as they judge proper; who, in virtue thereof, may, if they chuse, *travel* from Place to Place as *Itinerants*. But then the Church has provided in that Case (*Can. 50.*) “ That neither the Minister, Church-wardens, nor any other Officers of the Church, shall suffer any Man to preach within their Churches and Chapels, but such as, by shewing their *Licence* to preach, shall appear unto them to be sufficiently *authorised thereunto*”.

The Practice of Licensing *Itinerant* Preachers was occasioned by the low Talents of many Incumbents in the more *early* Days of the Reformation; whose Abilities carry'd them no farther than to the Reading of *Homilies*. A Defect, which has long been remedied by a *liberal Education* of sufficient Numbers of Persons for the Ministry, who regularly perform the Office of *Preaching*, as well as other Duties, in the Parishes committed to their Care. And if the forementioned Defect did still continue, as, God be thank'd, it does not; it would be ill supply'd by our *modern Itinerants*, who make it their *principal* Employ, wherever they go, to instill into the People a few *favourite Tenets* of their own; and this, with such Diligence and Zeal, as if the Whole of Christianity depended upon them, and all Efforts towards the true Christian Life, without a Belief of those Tenets, were vain and ineffectual.

† Mr. *Whitfield*, (*Journal IV. p. 38.*) addressing himself to his Brother-Teachers; says, ‘ O my dear Brethren, have Compassion on our dear Lord's Church, which he has purchased with his own Blood. Suffer none of them to be as Sheep having no Shepherd, or worse than none, those blind Leaders of the Blind, who let them perish for lack of Knowledge, and are no better than Wolves in Sheeps-cloathing. And, *Journal V. p. 31.* Though we are but few, and stand as it were alone, like *Elijah*; and though they, like the Priests of *Baal*, are many in Number; yet I doubt not but the Lord will appear for us as he did for that Prophet, and make us more than Conquerors.’ And *Pag. 32.* This Afternoon I was carried out much in bearing my Testimony against the unchristian Principles and Practices of the Generality of our Clergy.

* Mr. *Wesley* (*Journal III. p. 52.*) being asked, *By what Authority he preached*, reply'd, ‘ By the Authority of Jesus Christ conveyed to me by the (now) Archbishop of Canterbury, when he laid his Hands upon me, and said, Take thou Authority to preach the Gospel.’ In this Reply,

he thought fit, for a plain Reason, to leave out this latter Part of the Commission; for that would have shewn his Reader the *Restraint* and *Limitation* under which the Exercise of the Power is granted. But in the same Journal, p. 56. he declares, without Reserve, 'That he looks upon all the World as his Parish,' and explains his Meaning as follows; "In whatever Part of it I am, I judge it meet, right, and my bounden Duty, to declare unto all that are willing to hear, the glad Tidings of Salvation. This is the Work which I know God has call'd me to." Such also is the Language of Mr. *Whitfield*, (Journal VII. p. 18, 62, 78.) 'As to an extraordinary Call, I claim none, otherwise than the Apostle's Injunction, 'As we have Opportunity, let us do Good unto all Men'.—— "God seems to shew me, it is my Duty to Evangelise, and not to fix in any particular Place."— "I am now free to Evangelise and go whithersoever the Lord shall be pleased to call me."

Now, if this *Call* may be pleaded by *Christians*, on the Foot of that *general* Injunction, without any other *Evidences* of an *Apostolical Mission*; what Occasion had Mr. *Wesley* to have Recourse to the Plea of an *Episcopal Mission*?

It were well, if he and some others would remember what the same Apostle has said (1 Cor. xiv. 33.) *God is not the Author of Confusion* (or, as it is in the Margin, *not of Tumult*) *but of Peace, as in all Churches of the Saints.*

Qu. 9. Whether it does not favour of Self-sufficiency and Presumption, when a few young Heads, without any Colour of a Divine Commission, set up their own Schemes, as the great Standard of Christianity: And, How it can be reconciled to Christian Humility, Prudence, or Charity, to indulge their own Notions to such a Degree, as to perplex, unhinge, terrify and distract the Minds of Multitudes of People, who have lived from their Infancy under a Gospel Ministry, and in the regular Exercise of a Gospel Worship; and all this, by persuading them, that they have never yet heard the true † Gospel, nor been instructed in the true Way of Salvation before; and that they neither are, nor can be true Christians, but by adhering to *their* Doctrins and Disciplin, and embracing Christianity upon *their* Schemes: All the while, for the Sake of those Schemes, and in Pursuance of them, violating the wholesom Rules, which the Powers Spiritual and Temporal have wisely and piously established, for the Preservation of Peace and Order in the Church.

† This was the Language with which they set out early — I offer'd *Jesus Christ* freely to them, *Whitfield's* 3d Journal, p. 47.— I think, *Wales* is excellently well prepar'd for the *Gospel of Christ*, *ibid.* p. 51.— Receiv'd News of the wonderful Progress of the *Gospel* in *Yorkshire*, under the Ministry of my dear Brother *Ingham*, *ibid.* p. 52.— I was refresh'd by a great Packet of Letters, giving me an Account of the *Success of the Gospel*, *ibid.* p. 73.— A most comfortable Packet of Letters, giving me an Account of the *Success of the Gospel*, *ib.* p. 78.

These Idvances are taken from the Bishop of *London's* Fourth Pastoral Letter; and the same Language has continued in the *subsequent* Journals, and in their *Letters*.

Qu. 10. Whether it be for the Service of Religion, to discourage People from reading * Archbishop *Tillotson's* Sermons, and the † *Whole*

* Mr. *Whitfield's* Journal V. p. 19. It cannot be expressed how many carnal Hearts were disturbed by my Testimony against Archbishop *Tillotson*.— But before I have done, I do not despair of seeing People bring his Works, as they once brought the Books of curious Arts, and burn them before all Men.— Journal VII. p. 2. The Man's Wife was a great Admirer of Archbishop *Tillotson*, but having her Eyes now opened to discern Spiritual Things, can no longer take up with such Husks, fit only for carnal, unawakened, unbelieving Reasoners, to eat.

† *Whole Duty of Man*; to whom our Methodists might have added many more of our best Writers after the Restoration. For, all these (together with explaining the whole Work of our Redemption by Christ) endeavour'd to turn the Minds of People to the Practice of *Moral Duties*, and to cure them of that Madness and Enthusiasm into which they had been led by the *Antinomian* Doctrins and others of the like Tendency, during the Times of Anarchy and Confusion.

† Mr. *Whitfield's* Letter from *New Brunswick*, p. 6, 7. — After having laid down his own Scheme, he adds, 'This; the Author of the *Whole Duty of Man* was wholly ignorant of; otherwise he would not have laid such a Foundation. And if the Foundation be so bad, judge you then how wretchedly weak the Superstructure must be.' — He [the Person who urg'd the Authority of that Book, to justify the Use of innocent Recreations] is not the first, by Thousands, who has been miserably deceived by this Book; and therefore I thought my self obliged to write this Letter. You may make what Use you will of it. I care not if the Contents are published upon the House-top. — There is no Hopes of bringing People to a right Knowledge of the Gospel; till their favourite, though erroneous, Authors are discountenanced and laid aside.

Qu. 11. Whether, the Frame of human Nature fairly considered, the Author of the *Whole Duty of Man* did not do better Service to Religion, in laying down Rules to keep Recreations of all Kinds within the Bounds of *Innocence*; than they, who now censure him, and absolutely deny that * Recreations of *any* Kind, consider'd as such, are or can be innocent?

* Mr. *Whitfield's* Letter from *New Brunswick*, p. 7. — Journal V. p. 58, 59, 77, 78. — *Wesley's* Journal II. p. 13.

Qu. 12. Whether the strong Expressions which are found in their printed Journals, of † *extraordinary Presences* of God directing and assisting them in a more *immediate* Manner, do not need some Testimonies of a Divine Mission, to clear them from the Charge of *Enthusiasm*?

† Many Passages of that and other Kinds, are cited out of Mr. *Whitfield's* 1st, 2d, and 3d Journals, in the Bishop of *London's* Fourth Pastoral Letter; those three being all that were then published. Such are these that follow: — Had much of the Presence of God *with me*, Journal I. p. 18. — Had much of God *with me* to Day, *ibid.* p. 28. — The Kingdom of God is *within me*, Journ. III. p. 4. — My Opposers, would they but speak, cannot but confess that God is *with me* of a Truth, *ibid.* p. 18.

But since the Publication of those three Journals, he has published four more; and those more full of Enthusiasm, if possible, than the three first; as will appear by the following Extracts.

I. <i>Extraordinary Presences of God.</i>	Journal V. P. 30. Several joining in Prayer, the Divine Presence was manifest amongst us.
Journal IV.	
P. 2. My Soul was so fill'd with God, that the Word came with very great Power to all that heard me.	Journal VI. P. 47. Felt much of the Presence of God in my Heart.
P. 3. God is pleased to vouchsafe me great Measures of his divine Presence.	<i>Ibid.</i> I returned to my Sloop with much of God's Presence.
P. 13. The Divine Presence was amongst us.	

Journal VII.

- P. 5. Preached twice, with much of the Divine Presence.
- P. 12. Felt more than common, of the Divine Presence in my Soul.
- P. 31. The Power and Presence of the Lord accompanied and follow'd me.
- P. 48. The Divine Presence was strong upon me all the Evening.
- P. 63. Felt an especial Presence of God in my private Business.

II. *Extraordinary Communications from God.*

Journal IV.

- P. 16. God was pleas'd to refresh me with fresh Communications from himself.
- P. 31. Have had great Communications from God.

Journal V.

- P. 22. I experience fresh Teachings and Communications from God's Holy Spirit.
- Ibid.* God has been pleased to vouchsafe me plentiful Communications from himself.

Journal VII.

- P. 2. Have had frequent Communications from above, both by way of Humiliation and Exaltation.
- P. 19. The blessed Jesus was pleased sweetly to manifest himself to my Soul.
- P. 23. Received fresh Emanations of Divine Light break-in upon and refreshing my Soul.
- P. 58. Divine Manifestations flow'd-in so fast, that my frail Tabernacle was scarce able to sustain them.
- P. 62. The Lord was pleased to communicate himself to me freely. My Soul was fill'd with his blessed Presence.

III. *Extraordinary Emanations and Assistances of the Holy Spirit; particularly in Preaching.*

Journal IV.

- P. 2. My Word, I believe, came with Demonstration of the Spirit.
- P. 4. Preach'd with great Power — [This, the ordinary Language of the Journals.]

P. 5. God gave me great Enlargement of Soul; and the Exhortation, which was long and powerful, I believe, reached their Hearts.

P. 12. God was pleas'd to give me uncommon Freedom and Liberty in speaking.

P. 14. I perceiv'd a fresh Supply of Spirits to be given me from above.

P. 21. I never had such Power given me to speak to the Scoffers.

P. 23. My Body being weak, and God being pleas'd to withdraw himself, I spoke with very little Power in the Morning; but in the Afternoon God caused my Strength to return again, and I preach'd with much Freedom and Power in the Evening—— And I was enabled to lift up my Voice like a Trumpet, and to preach to about 20,000 Souls.

P. 35. I pray'd and preach'd with greater Demonstration of the Spirit, than ever.

Journal V.

P. 23. Felt more of the Divine Assistance To-day, than I have since I have been abroad.

P. 30. The Lord endow'd me with Power from on High. My Heart was enlarged and warm'd with Divine Love.

P. 34. The Holy Spirit sweetly gave me Utterance.

P. 38. I have not felt greater Freedom in preaching, and more Power in Prayer, and a stronger Witness of the Spirit, since I came into *America*.

P. 40. God was pleas'd to open my Mouth.

P. 44. I began to speak as the Lord gave me Utterance.

Ibid. In the Midst of my Discourse, the Power of the Lord Jesus came upon me.

P. 46. God gave me, particularly toward the Close of my Sermon, to speak with Divine Energy.

P. 72. I was much carried out; I felt the Power of God come upon me, and I spoke with Demonstration of the Spirit to the Hearer's Souls.

Journal VI.

P. 23. Before I had done, the Power of the Lord came upon the Congregation, the Holy Ghost overshadow'd them, and a gracious melting was visible in most that heard.

P. 25. I was ready to drop down — But God was pleased so to revive me, by Communications from himself, that I spoke with great Demonstration of the Spirit, and with Power.

P. 27. In very great Weakness of Body. — But, before I had preached six Minutes, bodily and spiritual Strength was given me, and the Lord was pleased to set his Seal to what he enabled me to deliver.

P. 30. Towards the Conclusion of my Discourse, God's Spirit came upon the Preacher and the People.

P. 53. When we came to publick Prayer, the Holy Ghost seem'd to come into the Congregation like a mighty rushing Wind, carrying all before it.

Journal VII.

P. 13. Finding the Power of the Lord come upon me, I began to speak to them of the Things of God.

P. 39. I preach'd with much Demonstration of the Spirit.

P. 43, 56 — The Spirit of the Lord came upon me, God gave me to wrestle with him for my Friends.

P. 46. The Holy Ghost enabled me to speak with a great deal of Power.

P. 50. The Power of the Lord was upon me; I spake with much Weight and Freedom.

P. 53. The Spirit of the Lord came upon me, and enabled me to speak with Vigour.

P. 57. After I had begun, the Spirit of the Lord gave me Freedom, till at length it came down like a mighty rushing Wind, and carried all before it.

P. 67. I felt the Holy Ghost come upon me at that Time, and never spoke on that wise before.

* *More Instances of such extraordinary Assistances; set down in the Bishop of London's 4th Pastoral Letter — I spoke with the Demonstration of the Spirit, Journal III. p. 8. — Was filled with the Holy Ghost, which very much strengthen'd my Body, and made my Feet like Hart's Feet, *ibid.* p. 13. — Expounded with such Demonstration of the Spirit, as I never spoke with before, *ibid.* p. 14: — God has given me a double Portion of his Spirit indeed, *ibid.* p. 15. — Was told that my preaching was attended*

with *uncommon Power*, *ibid.* p. 16 — I fear, I should *quench* the Spirit, did I not go on to speak as he gives me *Utterance*, *ibid.* p. 17. — God enabled me to speak with such *irresistible Power*, that the Opposers were quite struck dumb and confounded, *ibid.* p. 24. — Felt the Spirit of God working in me mightily, *ibid.* — Blessed be God, I find myself much refreshed in Spirit, and a new Supply of Strength given me. Thus shall it be done to the Man whom God delighteth to honour, *ibid.* p. 41. — Had *extraordinary Power* given me at the Society in *Nicholas-street*, *ibid.* p. 53. Heard of one that received the *Holy Ghost* immediately upon my preaching Christ. *ibid.* p. 72. — I believe, few, if any, were able to resist the *Power*, wherewith God enabled me to speak, *ibid.* p. 108. — My Heart was *full of God*, and I spake as one having *Authority*. *ibid.*

IV. Special Directions from God.

Journal IV.

P. 30. Ask'd Counsel of God, and perceiv'd an unusual Power and Warmth enter into my Soul.

Journal V.

P. 23. In writing an Extempore Sermon — The Holy Ghost brought many Things to my Remembrance.

P. 43. God was pleased to direct my Words.

Journal VII.

P. 49. The Morning I intended to go and preach at — But God shew'd me Today, it was inconsistent with my other Business upon many Accounts.

P. 66. The Lord gave me the Text I preached on just before the Meeting, directed me to a Method as I was going up the Pulpit Stairs, and enabled me to discourse with an uncommon Clearness, Freedom, and Power.

* *More Instances of such immediate Directions from God; out of the Bishop of London's 4th Pastoral Letter. — This Day, I intended to stay on Board to write Letters, but God being pleased to shew me it*

was not his *Will*, I went on Shore again. Journ. I. p. 3. — I told the People that God *called* me, and I *must* away. — Intended to preach at *Fort Simons*, &c. but, Lord, thou *calledst* me elsewhere, Journal II. p. 9. — God having shew'd me and my Friends, that it was his *Will* I should return for a while to *England*, — I preach'd my farewell Sermon, *ibid.* p. 11.

Under this Head may also properly be placed, the Declarations of a special and immediate Mission from God, (as they are found together in the said 4th Pastoral Letter:) — Was soon convinced, that God hath *sent me* hither of

a Truth, Journ. I. p. 5. — The eternal Almighty I AM, hath *sent me*, *ibid.* p. 32. — To preach the Gospel at *Frederica* also; for therefore am I sent. Journ. II. p. 7. — Lord, thou *calledst* me elsewhere, *ibid.* p. 9. — This I know, what I have spoken from God, will come to pass (so it *will come*) and then shall Scoffers and Despisers know, that a *Minister of Christ* hath been amongst them, *ibid.* p. 19. — I must go into every Place and City, where I have been already; for therefore am I sent, Journ. III. p. 20. — Lord, open thou their Eyes, that they may see that this is *thy Doing*, Journ. III. p. 33.

Qu. 13. Whether the same Person's * OPEN and PUBLICK Boastings of his own *extraordinary* Labours in the Ministry, and his *uncommon* Success in it, and of the vast Concourse of People with which his Preaching is attended, and the distinguishing *Respects* he meets with on that Account: Whether, I say, the *publishing* all this to the World, favours of that Humility, Modesty and Self-denial, which becomes a Minister of the Gospel; and especially one, who would be thought to carry-on his Ministry under the immediate Guidance of the *Holy Spirit*; whose peculiar Office it is, to season the Heart with Humility, and to root out of it the Seeds of *Pride* and *Vain-glory*.

* *Mr. Whitfield's Journal* IV.

P. 16. The People were much rejoiced at the News of my Coming. Their Hearts seem'd to leap for Joy, and many Thanksgivings were render'd to God in my Behalf. The Bells rang, unknown to me.

P. 38. Many Tears were shed when I talk'd of leaving them — I could scarce get to the Coach for the People's thronging me, to take me by the Hand, and give me a parting Blessing.

Journal V.

P. 6. When I said, Finally Brethren, farewell; Thousands immediately burst out into strong Cryings and Tears.

P. 47. They follow me wherever I go, as they used to do in *London*.

Journal VI.

P. 39. After I had taken my Leave, Oh how many came to my Lodgings, sorrowing most of all that they were likely to see my Face no more for a long Season.

P. 50. Many People stood without the Church-door, and I was enabled to speak with such abundant Freedom and Power, that I cannot believe any one Hearer could avoid being affected in some Degree or other. — I saw the Word strike the Hearers, like so many pointed Arrows. It came with Demonstration of the Spirit indeed. Carnal Reasoning could not resist it.

Journal VII.

P. 5. People seem'd to come from all Parts, and the Word, as I was told, came with a convincing Power.

P. 32. In every Part of the Congregation Persons might be seen under great Concern.

P. 37. Wherever I go, People will follow me.

P. 41. Numbers, great Numbers, melted into Tears, when I talk'd of leaving them.

P. 44. The Word fell with much Weight indeed; It carried all before it.

PART III.

BESIDES the two forementioned JOURNALS of Mr. *Whitfield* and Mr. *Wesley*, there has been published a large Collection of LETTERS; written chiefly by the Teachers, to one another, and containing pompous Accounts of their Labours and the Success of them, with mutual Commendations in no low Strains. These they have taken Care, from Time to Time, to hand to the PUBLICK*. The Letters, in the main, are written in the same Style and Language with the *Journals*; but yet have in them, here and there, some *Peculiarities*, which afford proper Matter for a few *Queries* more.

[* In one Volume in *Folio*; and in several small Volumes in *Octavo*. The Numbers, Volumes, and Pages, of each Collection are referred to, throughout, in the following Extracts. Those which are in the *Folio*-Collection, are *mention'd* as taken from thence. The rest are to be understood as taken from the Collections in *Octavo*.]

Query 1. **W**HETHER an affected Use of a few (I) *tender* and *melting* Terms and Phrases, with a Shew of more immediate (II) Communications with God, and of his (III) *Presence* with and among them, and of (IV) *Revelations* and *Directions* from him; together with a Mixture of seemingly (V) *Seraphical* Flights and extravagant Allusions (how proper soever all or any of these may be, to amuse and captivate weak Minds, and draw together confused Multitudes of Hearers,) can, in the Opinion of any serious Man, be put in the Balance, in Point of Edification and Instruction, with a grave, serious and regular Worship, accompanied with sound Doctrin and Exhortation methodically explained and enforced in a clear and affectionate Manner; though without the melting Terms and extravagant Flights of the other, and without any higher Pretences in the Persons ministering, than a due *Preparation* for the Ministry, and a *regular Mission*, and the ordinary Assistances of the Holy Spirit for the due Execution of it?

I. TENDER *and* MELTING
EXPRESSIONS.

Their Disciples are not only LAMBS; but

— dear Lambs, N^o 45. 9. *Fol.* N^o 1.

V. 3. p. 30. N^o 2. *V.* 4. p. 4.

— poor dear precious Lambs, N^o 46. 2.

Fol.

— poor little Lambs, N^o 66. 5. *Fol.*

— Sweet Lambs, N^o 3. *V.* 2. p. 71.

The Holy Ghost came down with such Power, that the dear Lambs could scarce contain themselves, N^o 61. 3. *Fol.*

He is very sweet in his Soul, N^o 2. *V.* 3. p. 6.

A *sweet* Society of Ministers and Exhorters — Our dear Lord came sweetly among us, N^o 42. 1. — 61. 2. *Fol.*

I send you a thousand Kisses, N^o 1. *V.* 4. p. 19.

My Lord confirm'd it [his Favour] by several precious Promises, which drop'd down his Lilly-Lips like sweet-smelling Myrrh, N^o 3. *V.* 2. p. 53.

II. COMMUNICATIONS *with God.*

The Lord loosed my Tongue in the midst of them, *N^o 1. V. 2. p. 51.*

In the Morning, I talk'd with the Lord in the Garden, as a Man talketh with his Friend, *N^o 3. V. 3. p. 44.*

Jesus was with me on the Road — But oh! how was Jesus with me there [at *Abergavenny.*] I went to my House, reflected on what had pass'd between God and my Soul there, and intreated him to meet again. He came and fill'd my Soul, and I went rejoicing to Rest, *N^o 3. V. 3. p. 54.*

God appear'd for me in an extraordinary Manner at *Aberdeen*, *N^o 30. 1. Fol.*

Some had such plenteous Manifestations of God, that it was like being caught into the third Heaven, *N^o 49. 4. Fol.*

In Preaching — The Lamb of God open'd my Mouth, *N^o 81. 2. Fol.**

* See more Instances of these Pretences of Communications with God, in Part II. p. 14.

III. SPECIAL PRESENCES *of God.*

Preach'd with very much of the Divine Presence, *N^o 1. V. 3. p. 49.*

God was pleased to speak for me in the Society where I preach'd, *N^o 1. V. 3. p. 51.*

On the Road, my Soul was sweetly humbled before the Lamb, and is now very close to him, *N^o 1. V. 4. p. 17.*

One Night, in a private Meeting, the Holy Ghost came down in an especial Manner, *N^o 1. V. 4. p. 14.*

The Power of the Lord was present in a glorious Manner, *N^o 2. V. 2. p. 77.*

God's Power attends me continually, just as when I left *London*, *N^o 21. 1. Fol.*

The Presence of God was really wonderful. The Holy Spirit came down like a mighty rushing Wind, *N^o 31. 1. Fol.*

The Presence of the Lord was with me wonderfully, *N^o 42. 3. Fol.*

The Lord is much with me, *N^o 66. 7. Fol.*

In my Prayer, the Power of God came down, and gave a great Shock. In my two

Sermons, there was yet more Power, *N^o 75. 1. Fol.*

Such an universal Abiding Shock, I never saw before. — In the Afternoon again, the Shock was very great, *N^o 75. 1. Fol.*

God has been with me much To-day, *N^o 81. 1. Fol.*

Last Sunday Se'nnight I was in the Spirit all the Day long, *N^o 3. V. 2. p. 40.*

In the Congregation, the Lord broke in upon my Heart. I had inward deep Sweetness, *N^o 3. V. 2. p. 47.*

I cannot tell you how tenderly I am carry'd by our dear Saviour, from Day to Day, *N^o 1. V. 2. p. 52.**

* See more Instances of such Pretences to the Special Presence of God, in Part II. p. 14.

IV. REVELATIONS *and DIRECTIONS from God.*

I believe you will be detain'd here by Jesus Christ a longer Time than you think, *N^o 1. V. 3. p. 27.*

I am sure, God call'd me here, *N^o 1. V. 3. p. 40.*

Surely, the Lord intended this House for us; his Glory fill'd it, *N^o 1. V. 3. p. 45.*

It seems to me to be the Will of the Lord I should stay in *Wales* about a Fortnight, *N^o 1. V. 3. p. 50.*

Our Saviour convinced me, it was my Duty to defer going to *Ireland*, for some Time, *N^o 3. V. 3. p. 50.*

Our Saviour seems to give me the Towns in *Wales*. — I must away, *N^o 1. V. 3. p. 55.*

My being here, is certainly of God, *N^o 1. V. 4. p. 16.*

It was reveal'd to me, that nothing griev'd Satan so much, as the private Societies, *N^o 1. V. 4. p. 25.*

I shall be glad to hear from you, if the Lord Jesus shall bid you write, *N^o 2. V. 3. p. 6.*

If the Lord inclines you to send me a Line, how you and the Lambs do, I trust I should be thankful, *N^o 2. V. 3. p. 32.*

Our glorious Soul-brother — had it reveal'd to him in Spirit, these two Years, that some

some such as him would be sent of God into these Parts, *N^o 2. V. 2. p. 46. **

** See more Instances of such Pretences to Special Revelations and Directions from God, in Part II. p. 15.*

V. EXTRAVAGANT FLIGHTS and ALLUSIONS.

Jesus rode in the Chariot of his Gospel most triumphantly indeed. Some could scarce bear what God gave them, *N^o 45. 2 Fol.*

On *Monday* and *Tuesday* I was carry'd in the Chariot of my Lord's dear Arms, to declare the Word of his Gospel again — Every Day since, I have leant on the Lord's Bosom, *N^o 59. 3. Fol.*

Yesterday, we attended the Body of one of our Society to her silent Grave, where she sweetly sleeps in that Bed perfum'd by our dear Lord, *N^o 73. 1 Fol.*

I lean on Jesus's Bosom from Morning to Night ; yea all the Day long, *N^o 79. 4. Fol.*

May you continually walk under the Drop-pings of the Blood of Jesus, *N^o 76. 2. Fol.* — The like, *N^o 79. 4 Fol.*

The glorious Jesus seems to be riding from Congregation to Congregation, and carrying all before him, *N^o 79. 4. Fol.*

At Noon, I preach'd again — and as for me, I was seated under the Lord's Shadow, with hidden *Manna*, *N^o 81. 2. Fol.*

Sister *Williams* being near the Lord, open'd her Mouth, to confirm what was spoken, *N^o 1. V. 2. p. 24.*

While we were telling how the Lord dealt with our Souls, the Lord came with a gentle Power and warm'd our Souls, and brought us into his Banqueting-house, and his Fruit was sweet to our Taste. And while we were there, the Lord sat his Banner over us, that the Enemy could not come nigh us, *N^o 1. V. 4. p. 34.*

I cannot tell you how tenderly I am carried by my Saviour, Day by Day, *N^o 1. V. 2. p. 52.*

The Room was full of the Power of God ; and I believe there was scarce a Soul but was filled with the Spirit, *N^o 1. V. 2. p. 58.*

O pray, that I may put the Societies and all my other Concerns upon the Mediator's Shoulders, *N^o 1. V. 3. p. 50.*

The Devil made a strong Push to call me out of *Wales* to *England* again, by striving to persuade me I should go no farther ; but our Saviour was too powerful for him, *N^o 1. V. 3. p. 54.*

I have had great Reasoning with Satan, about my coming down here, *N^o 1. V. 4. p. 66.*

I began my Round at *Mesterglwyd*, where the old Serpent had been working ; but I believe that Jesus came and brake it all down, and his proud Waves were stay'd ; and for his Works, I believe Jesus bruised his Head, *N^o 1. V. 4. p. 80.*

Surely, Jesus is coming with a great Chain in his Hand, to bind the Dragon, *N^o 1. V. 4. p. 83.*

Our dear Lord seems to be anointing the Wheels of our Souls, *N^o 2. V. 2. p. 5.*

The Power is such among the Societies, that sometimes when they go to say Grace before Meat, the Spirit of Prayer falls on them one after the other, that they are kept in Prayer near three Hours, *N^o 2. V. 2. p. 44.*

'Tis sweet to be upon the full Stretch for God, *N^o 2. V. 2. p. 52.*

Speaking of a Child about *seven* Years old — The next *Sunday* Night, the Lord reveal'd himself to her in an amazing Manner, and for some Hours she was so wrapt up in his Spirit, that we knew not where she was — sinking to nothing in the Discovery of his Majesty and Glory in Jesus Christ her eternal Portion. — And, by the uncommon Earnestness the Spirit gave her to wrestle for the Churches, she thought that an uncommon Work will be wrought on the Earth. Many such Instances of the Out-pouring of the Spirit have we among us, *N^o 2. V. 2. p. 70.*

The Place was almost rent by the Power and Presence of God, *N^o 2. V. 2. p. 73.*

I hope this will find you on the Top of *Pisgah*, *N^o 2. V. 3. p. 1.*

I believe, most of the Congregation met God, *N^o 2. V. 3. p. 33.*

The Arrows of the Lord flew thro' the Congregation, *N^o 2. V. 3. p. 33.*

I am exceeding happy in the Wounds of the dear Lamb, N^o 2. V. 3. p. 35.

I discours'd with more than ordinary Power. — I believe Hell trembled, N^o 2. V. 3. p. 82.

God has made me taste some refreshing Drops of the Wine of his Kingdom, N^o 2. V. 4. p. 11.

I am carry'd sweetly in the Arms of our loving Saviour, N^o 2. V. 4. p. 20.

I want, more and more, to feel the Weight of my Redeemer's Blood on my Soul, N^o 2. V. 4. p. 22.

I stood in God, and God in me; I sweetly lean'd on my Saviour's Bosom, and suck'd out of the Breasts of his Consolation. Indeed, I can say his Banner of Love was spread over me that Night, N^o 3. V. 2. p. 37.

Our Master was indeed there, riding in the Congregation, breathing Life and Courage into his Lambs, N^o 3. V. 2. p. 66.

I have just now put my Soul as a Blank into the Hands of Jesus Christ my Redeemer, and desired him to write upon it what he pleases, N^o 3. V. 3. p. 48.

Qu. 2. Whether the zealous Endeavours that have been lately using in many Parts of this Kingdom, to establish a new Government and Disciplin in Religious Matters; by travelling about from Place to Place to make Disciples, and then forming them into (I) Band-Societies, according to the *Moravian Way*; and putting them, so form'd, under the Instruction and Ordering of particular (II) *Superintendents*, and (III) *Exhorters*; and the Holding of (IV) *Associations* and *Meetings* at sett Times and Places, with select (V) Moderators; together with the Fixing of (VI) VISITATIONS, and their Bounds and Limits, in Form; Whether, I say, these Practices and Proceedings, not warranted by any Law, can be otherwise treated, than as a presumptuous Attempt to erect a new Church-Constitution, upon a *foreign Plan*; in Contempt of those wise Rules of Government, Disciplin and Worship, which were judged by our pious Ancestors to be the best and most effectual Means for preserving and maintaining Religion, together with publick Peace and Order in Church and State?

I. BANDS and SOCIETIES in the MORAVIAN Way.

Our private *Bands* met all together on *Saturday Evening*, N^o 61. 3. Fol.

In some of our private Societies the Holy Spirit is uncommonly powerful indeed, and we have left it to him to settle and unite them together in private *Bands*, N^o 1. V. 3. p. 26.

Our private *Bands* are every *Friday Night*; and we meet all together every *Wednesday Night*, N^o 1. V. 3. p. 32.

The Societies under my Care, N^o 2. V. 4. p. 5.

Give my dear Love to my dear *Band-Brethren*, N^o 2. V. 4. p. 25.

Many desire that a Society may be rais'd here, N^o 2. V. 4. p. 24.

I hope all our *Bands*, whom the Lord was pleas'd by his Providence to knit and join together in a little Company, may be a *Band of Soldiers for the King of Kings*, N^o 2. V. 4. p. 26.

Frequent Mention of Societies at particular Places, and of raising *new ones*, N^o 67. 1. Fol.—N^o 77. 1. Fol.—N^o 80. 2. Fol.—N^o 81. 2. Fol.—N^o 1. V. 2. p. 58.—N^o 1. V. 3. p. 11, 28, 31, 45.—N^o 1. V. 4. p. 71, 72, 76, 82.

N^o 2. V. 2. p. 73, 74.

— V. 3. p. 10, 64, 72.

— V. 4. p. 24, 74.

N^o 3. V. 2. p. 72.

N^o 3. V. 3. p. 20.

II. SUPERINTENDENTS.

A Charge given *over* the several Societies hereafter mentioned, *N^o 1. V. 4. p. 23.*

The Superintendents send tender Love to you, *N^o 1. V. 4. p. 32.*

Such [of the Exhorters] as had publick Gifts, were settled as Superintendents over the rest, and to bring the particular Accounts of each of them under their particular Care to our Quarterly Meeting.—The Superintendents to be at the Monthly Meetings, as many as can, *N^o 2. V. 3. p. 28.*

I have been settling the Societies, *N^o 3. V. 2. p. 72.*

We were greatly delighted at the different, sweet and simple Accounts the Superintendents brought in of their respective Societies, *N^o 3. V. 3. p. 55.*

III. EXHORTERS.

Every Exhorter and Superintendent is now settled in his Place, *N^o 3. V. 3. p. 27.*

It will be our principal Work to examine the Exhorters, to settle them in their Places, *N^o 2. V. 3. p. 75.*

Most of what we did in our monthly Society, was to settle the private Exhorters, *N^o 2. V. 3. p. 82.*

Particular Persons appointed to be Exhorters.

N^o 1. V. 2. p. 9, 47.

N^o 1. V. 4. p. 65.

N^o 72 4. Fol.

N^o 75. 3, 4. Fol.

We settled the Societies under the Care of the private Exhorters, and settled to each of them their Work, *N^o 2. V. 3. p. 27.*

The private Exhorters to come themselves to our monthly Meetings, that which is nearest them, *N^o 2. V. 3. p. 28.*

IV. ASSOCIATIONS; and Monthly and Quarterly MEETINGS.

The first of *March* we are to have another Association near *Landovry*, from whence I hope to go to *Pembrokeshire*, and so as to settle all our Societies against the next Meeting, *N^o 1. V. 3. p. 11.*

He [Mr. *Whitfield*] opened the Association with a close and solemn Discourse—Afterwards we betook ourselves to Business. Several Matters of great Importance were dispatched. We broke up about Seven, and met again about Ten, and continued the settling the Affairs of the Societies till about Two in the Morning, *N^o 1. V. 3. p. 48.*

We had another blessed Association, and have now settled all the Counties in *Wales*, *N^o 1. V. 3. p. 66.*

The last monthly Association gave me Charge over the several Societies hereafter mentioned, *N^o 1. V. 4. p. 23.*

The Association being nigh, I shall then converse with you, *N^o 2. V. 3. p. 6.*

Last Week we had a sweet Meeting indeed with the Brethren in *Glamorganshire*. We settled the Societies under the Care of the private Exhorters, and settled to each of them their own Work. Such as had publick Gifts were settled as Superintendents over the rest.—What was not, and could not, be settled last Association, will, I trust, be settled next *Friday*, when we are to meet with some that could not be present then, *N^o 2. V. 3. p. 28.*

I am now at the third monthly Meeting—most of what we did, and shall do, in our monthly Society, till our next general Association, is, to settle the private Exhorters, *N^o 2. V. 3. p. 82.*

We are to meet at our monthly Association on *Friday*, *N^o 3. V. 3. p. 38.*

About Eight, we opened the Association with great Solemnity—About Midnight we adjourn'd—About Eight we sat again—We continued doing Business till Two in the Afternoon, *N^o 3. V. 3. p. 55.*

V. MODERATORS.

I [Mr. *Whitfield*] opened the Association with a close and solemn Discourse, *N^o 1. V. 3. p. 48.*

I [Mr. *Whitfield*] am chosen, if in *England*, to be Moderator, *N^o 1. V. 3. p. 49.*

Dear Brother *Harris*, in my [Mr. *Whitfield's*] Absence, is to be Moderator, *N^o 1. V. 3. p. 50.*

Daniel Rowland, Mr. *Davis*, &c. to be Moderators in the Assembly, *N^o 1. V. 4. p. 23.*

Our

Our Saviour was much with me, teaching and helping me [Mr. *Whitfield*] to fill my Place [of Moderator] in a particular Manner, N^o 3. V. 3. p. 55.

VI. VISITATIONS.

In the mean Time I visit the Classes, N^o 1. V. 4. p. 12.

I am just now returned home from my Journey round a great Part of *South-Wales*, N^o 2. V. 2. p. 48.

We have settled Stewards and *Visitors*.— I trust, against next Assembly, to have *seen* and settled most of the Societies, if not all, every where, N^o 2. V. 2. p. 68.

Since I saw you, I have been over Part of eight Counties, N^o 2. V. 3. p. 26.

I have seen and settled most of the Societies in *Brecknockshire*, *Monmouthshire*, and *Glamorganshire*, N^o 2. V. 2. p. 68.

A *Visitor* of eight Counties, N^o 3. V. 2. p. 70.

I think to move hence, and visit the Churches in *Wiltshire*, N^o 45. 2 Fol.

I go from *Fairfield* to visit *Wiltshire*, N^o 59. 3 Fol.

I think to go a Round into *Gloucestershire*, and visit Brother *A's* Society, N^o 59. 3 Fol.

I visited the Societies of *Foxham*, &c. N^o 67. 1 Fol.

I have been a Circuit round the Country, N^o 69. 4 Fol.

Qu. 3. Whether Complaints publickly made by Methodist-Teachers, of *Spiritual Desertions*, and of an inward *Weakness* and *Deadness*, when so left *to themselves*; do not create an Opinion in their Disciples, that what they do and say at *other Times*, is the Effect of *immediate Inspiration*, by the Spirit of God? — Whether disclaiming, with great shew of *Humility*, all Ability as *of themselves*, to carry on the (I) *Great Work* which God hath now to do upon the Earth, and for which they would be thought the *chosen Instruments* in his Hands; does not create a like Opinion in their Disciples, that in *carrying-on* the Work, they are enabled and supported by *extraordinary* Supplies of Strength and Power from above? — Whether they have given, or can give, any Proof, either that God is now bringing-about any such Extraordinary Work; or, if he were, that they are the Persons singled-out, and employed by him, to carry it on? — And, Whether, without such Proof, they can answer to God and their own Consciences, for the uncommon Strains of (II) *Boasting* and *Vain-glory*, to be found among them?

T. IMAGINATION of some GREAT WORK, of which God makes them the Instruments.

This is taken from the *Moravian Doctrine*, as set down before in Part I. p. 7. And what is

there said, explains the Meaning of what we find in one of Mr. Wesley's Journals (Journ. II. p. 39.) who speaking of the Conversation he had with some Moravians in Holland, adds,

“ The rest of the Day we spent with all the Brethren and Sisters, in hearing the wonder-
“ ful

“ *ful Work* which God is *beginning* to work over all the Earth. — And to the same Effect Mr. *Whitfield* (Journ. III. p. 107.) Nothing confirms me more in my Opinion, that God intends to *work a great Work upon the Earth*, than to find how his Children of all Denominations every where wrestle in Prayer for me.

To the same Purpose are the Declarations in the Letters.

I believe that God hath a *great Work* to do on the Earth, N^o 1. V. 3. p. 30.

I believe, our Lord is going to do a *great Work* indeed, N^o 2. V. 2. p. 49.

I am sure, God is going to do *great Things* among us, N^o 2. V. 2. p. 71.

II. BOASTING and VAIN-GLORY.

The Word proves sharper than a two-edged Sword ; every Sermon is blest'd — These Words follow me, *I have much People in this City*, N^o 44. 1 Fol.

As soon as I was on Shore, the Holy Spirit fill'd my Soul. — The Lord commanded People to receive me and my Fellow Pilgrims into their Houses — As soon as I came to Shore at *Leith*, many came blessing me, wept, took hold of me, and kiss'd my Hand — Great Numbers follow'd our Coach, and almost catch'd me in their Arms as soon as I came out of it. O how did they weep for Joy. It would have melted you down to have seen them, N^o 66: 4. Fol.

A Friend met me without the Town and welcom'd me in the Name of, twenty Thousand — The Streets were all alarm'd, N^o 66: 5. Fol.

The Advertisement sent with this, will shew you how *often* I have been enabled to preach ; but with what *Efficacy* and *Success*, Pen cannot well describe, N^o 79. 4. Fol.

Many came now, telling me, what the Lord did when I was here last, N^o 1. V. 3. p. 40.

Every Thing falls before me, N^o 1. V. 3. p. 54.

The Brethren willingly acknowledge the Authority given me from above, N^o 1. V. 3. p. 49.

The Authority the Lord has given me, is unspeakable, N^o 1. V. 3. p. 52.

I remember, four Years ago, when I rode about *Wales*, God put *Joshua's* going-about taking one City after another, much upon my Heart. Dear Brother *Harris* reminded me of it now. And the Lord suggested to me, that now I was like *Joshua*, dividing the Land, N^o 1. V. 3. p. 49.

Scarce a Sermon, but some Souls are running unto me afterwards, and crying, *What shall I do to be saved?* And sometimes I have been so throng'd, I could scarce dismiss the People, to get home by Midnight. — Our Saviour follow'd me with much of his Presence, and I hear some are under Soul-concern, N^o 77. 1 Fol. *

* See more Instances of this Kind of Boasting and Vain-Glory, in Part II. p. 16 ; and in Part III. p. 22.

[N. B. However, a Persuasion of their being God's special Ministers, and of a Rank superior to others, may be pleaded by them and their Followers, in Excuse for this Boasting and Vain-glory ; yet should a Parochial Minister write and publish, in that Manner, the great Pains he takes, and the uncommon Diligence he uses, in the Discharge of every Pastoral Duty within his Parish ; or should he make That the Subject even of his private Conversation ; Whatever we might think of his Industry and Zeal, we must have very mean Thoughts of his Modesty and Humility ; notwithstanding any Expressions he might occasionally throw-in, of great Insufficiency and Nothingness, as to himself.]

Qu. 4. Whether it be for the Service of Religion, to revive the Practice of (I) LOVE-FEASTS in Assemblies for Religious Worship; which, even in the more *early* Ages of Christianity, were found by Experience to be a *Dis-service* and *Dis honour* to Religion, and were accordingly forbidden, and discontinued?

I. LOVE-FEASTS.

O what a sweet Love-feast had we last *Wednesday* Night, *N^o 1. V. 2. p. 58.*

At *Hamton* I held a general Love-feast with the united Societies. Our dear *Master* being invited, came and sat at the Head of the Table;

and bid me give his People to eat, *N^o 1. V. 3. p. 47.*

A Sweet Love-feast, *N^o 44. 1. Fol.*

— The Room was full of the Power of God, *N^o 1. V. 2. p. 58.*

A precious Love-feast, *N^o 49. 4. Fol.*

A choice Love-feast, *N^o 1. V. 2. p. 55—
N^o 2. V. 4. p. 16.*

Qu. 5. Whether, upon the Whole, these Itinerant Preachings, and the Setting-up separate Places of publick Worship *at Pleasure*, and those Pretences to more immediate Communications with God, and the visible Endeavours to bring the Parochial Pastors, and the publick Worship, under a Disesteem among the People (the first, as unwilling or unable to give due Instruction to those under their Care, and the second, by leading the People into a Persuasion that their own *extempore* Effusions are far more edifying than the Established Worship :) Whether these and the like irregular Practices, are not of the same Kind with those of the last Century, that had so great a Share in bringing-on those Religious Confusions, which brought a Reproach upon Christianity in general, and which, by Degrees, work'd the Body of the People into a national Madness and *Frenzy*, in Matters of Religion?

Qu. 6. Whether, if this *Itinerant* Way of Preaching may be taken-up by any one *at Pleasure*, without the least Enquiry as to *Abilities* or *Morals*, and without any *other Restraint* whatsoever; many Persons, who have no Provision or Settlement in Life, nor perhaps either *Abilities* or *Morals*, may not be tempted to put on the *Garb*, and to learn the genuine *Language* of a *Methodist*; as the best Expedient they can think of, to procure for themselves a comfortable Subsistence.?

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F I N I S.