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ANTI-METHODIST  
PUBLICATIONS  
ISSUED DURING THE EIGHTEENTH  
CENTURY.

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A CHRONOLOGICALLY ARRANGED AND ANNOTATED  
BIBLIOGRAPHY

OF ALL KNOWN BOOKS AND PAMPHLETS WRITTEN IN OPPOSITION  
TO THE METHODIST REVIVAL DURING THE LIFE OF WESLEY;  
TOGETHER WITH AN ACCOUNT OF REPLIES TO THEM,  
AND OF SOME OTHER PUBLICATIONS.

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A CONTRIBUTION TO METHODIST HISTORY.

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BY

REV. RICHARD GREEN,

Author of *The Life of John Wesley*; *The Mission of Methodism* (The  
Fernley Lecture for 1890); *The Works of John and Charles  
Wesley: A Bibliography*; etc.



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TO THE MEMBERS OF THE  
WESLEY HISTORICAL SOCIETY  
AND ALL OTHER  
STUDENTS OF METHODIST HISTORY,  
THESE PAGES ARE DEDICATED.



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## PREFACE.

ONLY one publication has hitherto been issued dealing exclusively with anti-Methodist literature. It was printed in Philadelphia, by John Penington, and bore the following title,—*Catalogue of Works in Refutation of Methodism, from its origin in 1729, to the present time; Of those by Methodist Authors on Lay Representation, Methodist Episcopacy, etc., etc., and of the Political Pamphlets relating to Wesley's 'Calm Address to our American Colonies.'* Compiled by H. C. Decanver.\* 1846. Imp. 8vo., pp. 54.

Decanver named 485 publications in his *Catalogue*. Of these at least 150 were published in this century, and are therefore outside the scope of the present work. Several others were not in any sense hostile to Methodism, some being Wesley's own tracts. So that of the whole there remain about 270 which were from the pens of opponents of Methodism, and were also issued during Wesley's life, or within the limits of the 18th century; to which period the entries in the following pages are, with a very few, apparently desirable, exceptions, confined. Whenever I have been unable to examine any of the publications mentioned by Decanver, and could gain only such information as he affords, I have affixed the letter "D" to the entry.

Tyerman was the first of Wesley's biographers to refer in detail to anti-Methodist writings. This is a distinctive feature of his *Life of John Wesley*, and of his *Life of George Whitefield*. In both these works he gives extracts from a large number of hostile publications, or characterizes them. I have freely availed myself of his labours.

With a view fully to illustrate the hostility of the press, I have included some publications which, though not directly antagonistic, show by implication the nature and virulence of the anti-Methodist spirit that prevailed at the time. Many of the works mentioned in the following pages were the occasion of much

\* "The compiler was a Protestant Episcopalian; 'Decanver' is his *nom de plume*; he has given his real name in the original manuscript, which, with the printed catalogue and 143 of the most curious of these works, he deposited in the library of the Theological Seminary of the Protestant Episcopal Church in New York city. Whatever may have been his design, he has done a valuable service to Methodism, and enriched the library of that institution with the best collection of such documents in the United States, perhaps the best in the world."—Preface to Dr. Stevens' *History of Methodism*.

## PREFACE.

controversy ; and, as far as was necessary to elucidate this, and for completeness' sake, I have included references to works on both sides of the discussion.

Although I have endeavoured to present a complete account of the many pamphlets, books and other writings issued in disparagement of Methodism within the period named ; yet I cannot presume that all which were published are here noted. Perhaps it would be vain ever to expect to obtain a complete list ; for, though they once were flaunted before the eyes of the public, many are now probably either wholly destroyed,—a fate that a large number of them richly deserved,—or are hidden away in holes and corners, from which it is impossible, if it were desirable, to dislodge them. If a justification be demanded for the fresh notoriety here given to this class of literature, I find that justification in the possibility of hereby rendering service to the students of Methodist history, of shedding light upon the state of English society in the eighteenth century, and of illustrating the difficulties amidst which the early Methodist evangelists had to labour.

These hostile publications may be variously classified. Some are honest objections to Wesley's teaching, and are written in a becoming spirit. These, unhappily, form only a small portion of the whole. Others are violent assaults on what was crudely and indefinitely denominated "Methodist Enthusiasm." This term seems to have been used to represent any degree of departure from the ordinary beaten tracks in church life. Any increase in zeal, or in fervour of devotion, any marked carefulness in living, was derided as enthusiasm, and enthusiasm was little less than a crime. The application of this term to the Methodists generally referred, however, to their professed participation in the guidance and help of the Holy Spirit. To seek to be "led by the Spirit," in our day acknowledged to be the common heritage of believers, was then regarded as foolish fanaticism. This was not to be wondered at in an age when spiritual religion was at so low an ebb. In addition to these there were ribald, profane and filthy publications, which were a disgrace to the press and a foul offence to public morality, revealing a deplorable corruption in the taste and moral sentiments of the age. There is further to be added a mass of wild, unrestrained writing, which, if not actually wicked, did neither credit to its authors, nor service to any good cause. It is painful to note how large an amount of the controversial writing from the Calvinistic side partook of this character. But Methodism was not opposed by the rude and unscrupulous only ; for both good and able men, either failing to appreciate the aims of the Methodists, or not approving their methods, and in some instances sincerely doubting the accuracy of their teaching, were found among their antagonists.

vi.



PREFACE.

Wesley had just occasion to complain of the spirit in which he and his companions were assailed. In his *Farther Appeal to Men of Reason and Religion*, he says, "Brethren, if ye have bitter zeal in your hearts, your wisdom descendeth not from above. The wisdom that is from above is pure, peaceable, gentle, easy to be entreated, full of mercy or pity. Does this spirit appear in one single tract of all those which have been published against us? Is there one writer that has reprov'd us in love? . . . . Has not every one who has wrote at all (I do not remember so much as one exception) treated us as incorrigible? Brethren, how is this? Why do ye labour to teach us an evil lesson against yourselves? O may God never suffer others to deal with you as ye have dealt with us."—*Works*, viii. 11.\*

Samples of the misrepresentation and abuse Wesley complains of are easy to select: let this one suffice:—"Imposture and fanaticism still hang upon the skirts of religion. Weak minds were seduced by the delusions of a superstition, styled Methodism, raised upon the affectation of superior sanctity, and pretensions to divine illumination. Many thousands were infected with this enthusiasm by the endeavours of a few obscure preachers, such as Whitefield, and the two Wesleys, who found means to lay the whole kingdom under contribution." Smollett, *Hist. of England*, xv. 121, 122. Well might Wesley exclaim—"poor Dr. Smollett! thus to transmit to all succeeding generations a whole heap of notorious falsehoods!"—*Works*, iv. 148.

Soon after Wesley's death controversy sprang up within the circle of the Methodist Societies. The literature relating to that controversy, and to the divisions of Methodism which followed, I have, with the exceptions above referred to, purposely omitted.

In addition to my own collection of hostile publications, I have had the opportunity of examining a considerable number contained in the Didsbury College library, and the large accumulation of my friend, R. Thursfield Smith, Esq., J.P., of Whitchurch, Salop, to whom I am indebted for much valuable aid in the preparation of the following pages. I acknowledge my indebtedness also to F. M. Jackson, Esq., of Bowdon, and to the Rev. H. J. Foster, for their kind and helpful service.

Edgbaston, Birmingham.

R. GREEN.

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\* All references to Wesley's *Works*, unless otherwise stated, are to the Third Edition, 8vo., 1829.



## ANTI-METHODIST PUBLICATIONS.

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1732.

1. FOGG'S WEEKLY JOURNAL.— Probably the first attack made upon the Methodists in the public press was an anonymous letter in *Fogg's Weekly Journal*, of December 9, 1732, in which the writer holds up to ridicule the little Oxford Society called Methodists, comparing them to the Pietists of Saxony and the Essenes among the Jews. Besides erroneous statements concerning their teaching, he gives exaggerated and inaccurate accounts of their practices, e.g., "They avoid every object that may affect them with any pleasant and grateful sensation . . . neglect and voluntarily afflict their bodies . . . keep Wednesdays and Fridays, and let blood once a fortnight . . . in short practise everything contrary to the judgment of other persons."

One good effect of this letter was the calling forth an anonymous pamphlet in defence of the Methodists, entitled, *The Oxford Methodists: Being an Account of Some Young Gentlemen in that City, in derision so-called; setting forth their Rise and Designs. With some occasional Remarks on a Letter inserted in Fogg's Journal of December 9th, 1732, relating to them. In a Letter from a Gentleman near Oxford, to his Friend at London. The Second Edition, With very great alterations and improvements. To which is prefix'd A Short Epistle to the Reverend Mr. Whitefield, A.B., of Pembroke College, Oxon.* Signed A.B., and dated November 28, 1737. London: Printed for J. Roberts, at the Oxford Arms, in Warwick-Lane; and A. Dodd, without Temple Bar. 1738. Price Six-pence. 8vo., pp. iv. 29. Third Edition 1738. The first edition was published February, 1733.

The author of the pamphlet, after having made himself thoroughly acquainted with the character of the young Methodists and the nature of their work, gives a clear, interesting, and in some respects minute account of their proceedings. It seems not improbable that he had made the acquaintance of Wesley himself, for he not only produces many of the rules of the little Society, but also gives considerable extracts from letters addressed by Samuel Wesley to his son John.

Tyerman speaks of this as "the first defence of Methodism ever published." An abridgment of it and of the letter to which it was a reply may be found in *Life and Times of John Wesley, M.A., Founder of the Methodists.* By Rev. L. Tyerman. 3 vols. 8vo. London: Hodder & Stoughton. 1870. Several editions. See vol. i. 85-8.

## 1738.

2. SILVESTER.—A SERMON ON REGENERATION ; preached before the University of Oxford, at St. Mary's, on February 26, 1738. By the Rev. Tipping Silvester, M.A., Fellow of Pembroke College, Oxford ; and Lecturer of St. Bartholomew the Great, London. Recommended to the Religious Societies. 1738. 8vo., pp. 28.

The chief contention in the sermon is, that infants are born again in baptism. It was intended as an antidote to the Methodist doctrine, and was probably aimed at Whitefield. Wesley does not appear to have preached in St. Bartholomew's Church until the end of the year.

3. BEDFORD.—THE DOCTRINE OF ASSURANCE: or the Case of a Weak and Doubting Conscience. A Sermon preached at St. Lawrence, Jewry, in the City of London, on Sunday, August 13, 1738. With an Appendix answering the Objections from Texts of Scripture. By Arthur Bedford, M.A., Chaplain to His Royal Highness Frederick, Prince of Wales, and to the Haberdashers' Hospital at Hoxton, near the said city. Published at the Request of several of the Auditors. The Second Edition. London : Printed by Charles Ackers, in St. John's Street, for John Clarke, at the Golden Ball in Duck Lane. 1739. (Price sixpence :) 8vo., pp. 39. First edition published in 1738.

This Sermon was designed to controvert Wesley's doctrine "that true faith in Christ is inseparably attended by an assurance of the forgiveness of sins." It is argued that, to profess to have received such an assurance savours of spiritual pride, and cannot but produce bad results. It is "a grand enthusiasm"; "instead of bringing a man nearer heaven, it sets him farther from it, for the whole tenor of the Gospel is to teach us humility and lowliness of mind"—*The Life of the Rev. George Whitefield, B.A., of Pembroke College, Oxford.* By Rev. L. Tyerman. 1876. 2 vols. 8vo. London : Hodder and Stoughton. p. 151. Tyerman says these were the first sermons published against the doctrines of Methodism, and that both of them were extremely temperate when compared with others which followed. "In the afternoon I went to the Rev. Mr. Bedford, to tell him between him and me alone, of the injury he had done both to God and his brother, by preaching and printing that very weak sermon on assurance, which was an *ignoratio elenchi* from beginning to end, seeing the assurance we preach is of quite another kind from that he writes against. We speak of an assurance of our present pardon ; not, as he does, of our final perseverance."—Wesley's *Journal*, October 6, 1738. Wesley afterwards wrote of Mr. Arthur Bedford as "a person greatly esteemed, fifty or sixty years ago, for piety as well as learning."—*ibid.*, Mar. 18, 1781.

4. WARNE.—ARMINIANISM THE BACK DOOR TO POKERY ; Humbly offered to the consideration of the Archbishops and Bishops, with the rest of the English Clergy ; and the Students in both Universities. (1 Sam. iii. 11 ; Jude 3.)

London: Printed and sold by J. Moon, near Mercer's Chapel, in Cheapside; and T. Cooper, at the Globe in Paternoster-Row, 1738. (Price One Shilling.) 8vo., pp. ii. viii. 98. Preface signed, 'Jonathan Warne.'

Not written apparently with Methodism specially in view, though it attacks Methodist doctrine. Query—If republished in 1772 (see *L. of Wesley*, iii. 139). If it was, it was then used against Methodism.

5. T. G.—REMARKS ON THE REVEREND MR. WHITEFIELD'S JOURNAL. Wherein his many Inconsistencies are pointed out and his Tracts considered. The whole showing the dangerous tendency of his Doctrine. Addressed to the Religious Societies. (*Ex tuo ipsius ore te damnabo.*) 1738. 8vo., pp. 32. The preface is signed, 'T.G.'

This is described as "a weak performance, but full of venom." See an account of it in *L. of Whitefield*, i. 151, 2. Tyerman thinks that the circulation of this well-printed, if not well-written, pamphlet created a prejudice against Whitefield, and was the chief cause of his exclusion from the London pulpits.

### 1739.

6. TUCKER. — In May, 1739, *Three Queries* addressed to Whitefield appeared in the *Weekly Miscellany*, and in June (14th) a Letter, both written by the Rev. Josiah Tucker, afterwards Dean of Gloucester. In the letter Whitefield is accused of having propagated "blasphemous and enthusiastic notions which struck at the root of all religion and made it the jest of those who sit in the seat of the scornful."

Tyerman says, "Wesley replied to this, and concludes by advising Tucker not to meddle with controversy, for his talents were not equal to its management."—*L. of Wesley*, i. 244.—See also Index, "Tucker."

7. E. B.—AN EXPLANATORY LETTER TO THE REV. MR. WHITEFIELD, B.A., AND THE REST OF HIS BRETHREN, THE METHODISTS OF THE CHURCH OF ENGLAND. Wherein the Rites and Ceremonies of that Church are considered; and the partiality of those gentlemen, with regard to the practice of them, condemned. 1739. 8vo., pp. 40. Signed, E. B.

In this the Methodists are charged with "departing from the rubric in *sprinkling children* at baptism, thus prostituting a holy ordinance, and substituting an insignificant, unavailing thing, neither worthy of God, nor beneficial to men." They are urged to be "*dipped* themselves and thus become exemplary to others."—*L. of Wesley*, i. 244.

8. SKERRETT.—THE NATURE AND PROPER EVIDENCE OF REGENERATION; or the New and Second Birth: Considered

in a Sermon preached in the Parish Churches of East Greenwich, in the County of Kent, upon Whit Sunday; and St. Peter the Poor, London, on Trinity Sunday, 1739. By Ralph Skerrett, D.D., Chaplain to the Right Honourable Henry, Earl of Grantham. London. 1739. 8vo., pp. 36.

The Methodists are spoken of as "restless deceivers of the people, who make it their daily business to fill the heads of the ignorant and unwary with wild perplexing notions."—*L. of Wesley*, i. 239.

9. LAND.—A LETTER TO THE REV. MR. WHITEFIELD. Designed to correct his mistaken account of Regeneration, or the New Birth. Written before his Departure from London: then laid aside for some private reasons; and now published to prevent his doing mischief among the common people, upon his return from Georgia. With a previous letter addressed to the Religious Societies. By Tristram Land, M.A., Late Fellow of Clare Hall in Cambridge, Curate of St. James's, Garlickhith, and Lecturer of the United Parishes of St. Anthony and St. John Baptist, London: Printed for J. Roberts, near the Oxford-Arms in Warwick-Lane. 1739. (Price Sixpence.) 8vo., pp. ii. 29.

Dated at the end, October 18, 1737, and signed 'Tristram Land.'

Written against the Methodist views on Regeneration. The writer says that infants, "at the time they are baptized, are sanctified with the Holy Ghost and receive remission of their sins by spiritual regeneration. To be born more than once in a spiritual sense is just as impossible as to be born twice in a natural." (pp. 24, 28.) Whitefield is therefore cautioned "no longer to preach up the necessity of the new-birth until he better understands the nature and commencement of it." "The book against Mr. Whitefield by Mr. Land is thought a weak piece."—Byrom.—See also *Methodist Magazine* 1863, p. 908.

In reply to this appeared—*A Defence of the Rev. Mr. Whitefield's Doctrine of Regeneration, in answer to the Rev. Mr. Land. Designed to correct his mistakes, to wipe off his aspersions, and prevent his doing mischief among the common people. In a letter to Mr. Land.* By a member of one of the Religious Societies: To whose perusal it is seriously recommended. London: Printed for T. Cooper, at the Globe in Pater-Noster-Row. 1739. 8vo., pp. iii. 24. Dated at end, January 24, 1738-9.

10. TRAPP.—THE NATURE, FOLLY, SIN, AND DANGER OF BEING RIGHTEOUS OVERMUCH; with a Particular View to the Doctrines and Practices of certain Modern Enthusiasts. Being the Substance of Four Discourses lately preached in the Parish Churches of Christchurch, and St. Lawrence Jewry, London; and St. Martin's in the Fields, Westminster. By Joseph Trapp, D.D. The Second Edition. London: Printed for S. Austin, at the Angel and Bible in St. Paul's Church-yard; L. Gilliver

and J. Clarke, at Homer's Head in Fleet-Street; and Sold by T. Cooper, in Pater-noster-Row. 1739. (Price 1s.) 8vo., pp. ii. 69.

Third and Fourth Editions, 1739. Fifth, London: W. Russell, 1758.

In the *Gentleman's Magazine* for May 20, 1739, appeared the following:—"Dr. Trapp preached his fourth and last Sermon against Mr. Whitefield and the Methodists, to shew the Nature, &c., &c., of being righteous overmuch, which sermons are to be printed at the earnest request of the audience." Extracts from these "four fiery sermons" are given in *L. of Wesley*, i. 242. Whitefield replied in *The Folly and Danger of being not Righteous Enough. A Sermon preached at Kennington-Common, Moor-fields and Blackheath*. By George Whitefield, A.B., of Pembroke College, Oxford. London: Printed for C. [!] Whitefield, in the year 1739. 8vo., pp. 34. Another edition with different title-page—"Taken in Short-Hand by a Professor of Stenography. To which is added a Preface in vindication of the publication thereof." Whitefield also wrote *A Preservative against Unsettled Notions, and Want of Principles in regard to Righteousness and Christian Perfection. An Explanatory Sermon on that mistaken Text, 'Be not righteous over-much; neither make thyself over-wise, Why shouldst thou destroy thyself'?* Being a more particular Answer to Dr. Trapp's four Sermons upon the same text than has yet been published. By George Whitefield, A.B., of Pembroke College, Oxford. London: Printed for G. Whitefield. 1739. 8vo., pp. vi. 29. Another edition, London: Printed for T. Cooper, at the Globe, in Paternoster-Row. 1739. (Price 6d.) Whitefield in this 'Answer' over-stepped the bounds of prudence in his treatment of Trapp, whose performance deserved a severe, but not a rude reply. Whitefield brought upon himself and his fellow-Methodists an enormous amount of personal abuse by his unguarded language. Many pamphlets were published for and against the two combatants, e.g.:

*An Earnest and Serious Answer to Dr. Trapp's Four Sermons against Whitefield*. Printed for W. Innys. Price 1s.

*Dr. Trapp Tried and Cast; and Allowed to the 10th of May next to Recant. Being Some Remarks on a late book intitled, The Nature, Folly, Sin, and Danger of being Righteous over-much*. (Psalm l. 20:—"How empty's learning, and how vain is Art," &c.) London: Printed and Sold by J. Noon, at the White Hart, near Mercer's Chapel, in Cheapside; and T. Cooper, at the Globe, in Pater-noster-Row. 1839. (Price 6d.) 8vo., pp. 44.

*Dr. Trapp Vindicated from the Imputation of being a Christian: Occasioned by a Pamphlet of that Reverend Author against the Methodists, intitled, The Nature, Folly, Sin, and Danger of being Righteous overmuch*. By a Lover of Truth. (Prov. xxix. 20.) London: Printed for T. Cooper, at the Globe, in Pater-Noster-Row. 1739. (Price 6d.) 8vo., pp. 39.

11. T. S—Y.—A CONGRATULATORY LETTER TO THE REV. DR. TRAPP: Occasioned by his Four Sermons against Enthusiasm. By 'T. S—y, [? Story] Esq. London: Printed for J. Roberts. 1739. (Price 1s.)

In the following year Law also replied to Trapp, in *An Earnest and Serious Answer to Dr. Trapp's Discourse of the Folly, Sin, and Danger of being Righteous over-much*. By William Law, M.A. London: Printed for W. Innys and J. Richardson, in Paternoster Row. 1740. To this Trapp wrote a rejoinder,—see Index, "Trapp."

The following also appeared.—*An Answer to the Rev. Dr. Trapp's Four Sermons against Whitefield, Showing the Sin and Folly of being Angry*

*Overmuch.* With a view to explain the present Controversy, and point out the true ground of his being disagreeable to the Clergy. By Robert Seagrave, M.A. (Wisd. ii. 14, 15.) London: Printed for J. Oswald, and R. Hett, in the Poultry, and T. Gardner, without Temple-bar. 1739. (Price Sixpence.) 8vo., pp. ii. 32. Third Edition same as the first. This led to the issuing of:—

12. SCRUB.—A LETTER TO ROBERT SEAGRAVE, M.A.—By Timothy Scrub, London: 1739. (D).
13. WEEKLY MISCELLANY.—In June an article of two pages appeared “in lieu of a more formal rejoinder to Seagrave.” It was probably written by Trapp.—*L. of Whitefield* i. 214.
14. ANON.—Another letter appears entitled OBSERVATIONS AND REMARKS ON MR. SEAGRAVE’S CONDUCT AND WRITING. In which his answer to Dr. Trapp’s Four Sermons is more particularly considered. London: 1739. 8vo., pp. 40.

Whitefield is charged with having “sunk the house of God below a play-house, and turned religion into a farce. . . . He seems near attached to the Dissenting communion, though he does not omit to blend his notions with a good spice both of the Roman Catholic and the Mahometan.”

15. A DEIST.—THE TRUE CHARACTER OF THE REV. MR. WHITEFIELD; in a Letter from a Deist in London, to his Friend in the Country. With some Observations on the Dispute between Dr. Trapp and Mr. Whitefield, and the Behaviour of the Clergy. Likewise the Sentiments, Manners, &c., of Deists, fairly stated by real Truths. London: Printed and sold by Mrs. Dodd, at Temple Bar; Mrs. Nutt, Mrs. Cook, and Mrs. Bartlett, at the Royal-Exchange; and by the Booksellers and Pamphlet Shops of London and Westminster. 1739. (Price Sixpence.) 8vo., pp. 34.

The writer acknowledges himself to have been an ungodly Deist, but, having heard Whitefield preach on Kennington Common, a change in his views began, resulting in his conversion. He warmly defends Whitefield, whom to vindicate he declares to be “as impolite as *not* to be a rake and a Deist.” After some severe criticisms on Dr. Trapp, he earnestly appeals to his “Friend” also to change his manner of life. On several of the pamphlets published against Dr. Trapp, see *The True Spirit of the Methodists and their Allies, &c.*,—see No. 93.

In this year (1739) Wesley suffered much from what he believed to be the erroneous doctrines and unscriptural practices of the Moravians; and he retired from the Moravian Society. Some information on this from a Moravian point of view, and some indication of the attitude of the Moravians towards Methodism may be found in the following:—



16. BENHAM.—MEMOIRS OF JAMES HUTTON: comprising the Annals of his Life and connection with the United Brethren. By Daniel Benham. London: Hamilton, Adams and Co., Pater-noster Row. 1856. Cr. 8vo., pp. 639.

This volume is of peculiar interest, not only as the biography of a devoted and influential member of the *Unitas Fratrum*, but as affording an insight into the working of the Moravian Society, and the manner of life of its members, and as illustrating the relations subsisting between them and the Wesleys, both before and after the separation.

17. STEBBING.—A CAUTION AGAINST RELIGIOUS DELUSION. A Sermon on the New Birth: Occasioned by the Pretensions of the Methodists. By Henry Stebbing, D.D., Chaplain in Ordinary to His Majesty, and Preacher to the Honourable Society of Gray's-Inn. London: Printed for Fletcher Gyles, against Gray's-Inn in Holbourn. 1739. (Price 3d. or 2os. per hundred.) 8vo., pp. 22. Text, Galatians v. 15.

“It is the production of a scholar and a gentleman; and so far of a divine too, that it is silent on the subject of baptismal regeneration. Indeed it is a dexterous attempt to prove, that the new birth is only another expression for ‘the new man,’ which is, the Doctor says, the figurative name of ‘practical righteousness.’ This sermon the Bishop of Gloucester sent to Whitefield, with a kind letter of caution and advice. The letter itself he answered with equal firmness and courtesy; but the Doctor without ceremony. ‘Dr. Stebbing’s sermon (for which I thank your Lordship) confirms me more and more in my opinion, that I ought to be instant in season and out of season. For to me he seems to know no more of the true nature of regeneration, than Nicodemus did, when he came to Jesus by night.’”—Philip’s *Life and Times of Whitefield*, p. 87.

Six editions were published in 1739.—*L. of Wesley*, i. 241.

Whitefield’s teaching was stoutly defended and at some length in *The Case between Mr. Whitefield and Dr. Stebbing stated: Wherein the Necessity, Nature, Manner, and Effects of Regeneration are very largely considered, and the whole Scripture Doctrine of the New Birth Explained and Defended*. (Ezek. xxxvi. 26; John v. 39.) London: Printed for J. Roberts in Warwick Lane, &c., and J. Hutton, without Temple Bar. 1740. (Price one shilling and sixpence.) 8vo., pp. vi. 120.

Wesley replied to Stebbing in a letter.—See *Wesley’s Works*, i. 213—15.

In the *Gentleman’s Magazine* for August, 1739, “*A Letter to a Friend*” was inserted “occasioned by the Rev. Dr. Stebbing’s Sermon against Religious Delusion, and by Dr. Trapp’s Four Sermons.” It is signed, Philagathos, and dated, July 11, 1739: also a *Letter to Mr. Seagrave*, signed J. L. and dated, Broughton, July 28, 1739, which evoked a reply in the same Magazine from the pen of Richard Yate, of Clarely; also an extract from a severely unfair one, addressed from Cardiff to Mr. Whitefield by the Rev. Mr. Nathaniel Wells, which had appeared in the *Weekly Miscellany*, p. 427.

18. WILDER.—THE TRIAL OF THE SPIRITS; or a Caution against Enthusiasm, or Religious Delusion, in opposition

to the Methodists. A Sermon, preached before the University of Oxford, on August 5th, 1739. By John Wilder, M.A., Rector of St. Aldates. 1739.

Its character may be gathered from the following extract,—“He (Whitefield) is but a young son of the prophets, yet, if we will take his word for it, he is as much inspired, and felt the Holy Ghost at imposition of hands, as much as Elisha did, when Elijah dropped his mantle. Nay, he has the modesty to compare himself, in his labours and afflictions, with the great Apostle of the Gentiles, and even with the Son of God Himself.” The Methodists are, in Wilder’s view, “deceivers,” “babblers,” “insolent pretenders,” “men of capricious humours, spiritual sleight, and canting craftiness,” &c.—*L. of Whitefield*, i. 287 ; *L. of Wesley*, i. 239.

19. PHILANTHROPOS.—Letter in the *Gentleman’s Magazine*, for October, 1739, on the Inward Leadings of the Spirit, in which the views of the Methodists are erroneously given.
20. J.A.—THE FANATIC PREACHER. Translated from Mr. Bourn’s Latin lines in the *Gentleman’s Magazine*, July, 1739. There can be no doubt as to the reference in these lines to Whitefield.
21. WHEATLY.—ST. JOHN’S TEST OF KNOWING CHRIST, AND BEING BORN OF HIM. A Sermon preached at St. Paul’s Cathedral in London, October 14, 1739. Designed as a Support to good Christians against the Discouragements of some New Enthusiasts. By Charles Wheatly, M.A., Vicar of Furneux Pelham in Hertfordshire. London : Printed for J. Nourse, at the Lamb without Temple Bar. 1739. 8vo., pp. 31. (Price 6d.)

The author of this sermon, so well known by his work on the *Book of Common Prayer*, is far more guarded in his words than were most of the assailants of Methodism, and many things in the above sermon may be commended ; but his assaults upon the Methodists and Whitefield in particular, mainly in the footnotes, are extravagant and unwarranted. “Was there ever such a medley of vanity and nonsense and blasphemy jumbled together,” may be taken as a specimen.

22. ANON.—A DIALOGUE BETWEEN MR. WHITEFIELD AND MR. GARNOR. 1739.
23. ANON.—A LETTER TO THE BISHOPS IN RELATION TO MR. WHITEFIELD. London : 1739.—(D).
24. ANON.—ENTHUSIASM NO NOVELTY ; or, the Spirit of the Methodists in the years 1641 and 1642.

London : 1739. 8vo. (D). Printed for T. Cooper. Price 6d. *Adv’t. London Magazine.*

25. ANON.—THE MOCK PREACHER: A Satyrico-Comical-Allegorical Farce. As it was acted to a crowded audience at Kennington Common, and many other Theatres. With the humours of the Mob. London: Printed and Sold by C. Corbett, over against St. Dunstan's Church, in Fleet Street. 1739. (Price Sixpence.) 8vo., pp. 32.

A coarse, vulgar, filthy production, holding up Whitefield to ridicule in a vile manner.

26. ANON.—THE METHODISTS: a Humorous Burlesque Poem; addressed to the Rev. Mr. Whitefield and his Followers: Proper to be bound up with his Sermons, and the Journals of his Voyage to Georgia, &c. London: 1739. Printed for J. Brett. Price 6d.—See *Gentleman's Magazine* 1739. p. 276.

A truly villainous production. One of the most ribald publications issued against Whitefield.—See extracts in *L. of Whitefield*, i. 290-1, and in *L. of Wesley*, i. 248.

27. ANON.—THE ACCOMPLISHED METHODIST.—London. 1739.—(D). Advertised in the *Gentleman's Magazine*, August, 1739. Printed for J. Brett, price 1s.

28. ANON.—THE PIOUS YOUTH. Addressed to Mr. Whitefield. 1739.

29. LONDON, BISHOP OF.—THE BISHOP OF LONDON'S PASTORAL LETTER TO THE PEOPLE OF HIS DIOCESE; especially those of the two great cities of London and Westminster: By way of Caution, against Lukewarmness on one hand, and Enthusiasm on the other. London: Printed by S. Buckley. 1739. (Price 1s.) 8vo., pp. 55. Signed at the end, Fulham, August 1, 1739. Edm'. London [Dr. Edmund Gibson]. Frequently reprinted. A tenth edition announced in 1768; In 1812 appeared *A Caution against Enthusiasm; Being the Second Part of the late Bishop of London's Fourth Pastoral Letter*. A New Edition. London: Printed for F. and C. Rivington, Booksellers to the Society for Promoting Christian Knowledge. 1812. 12mo., pp. 24.

This pastoral letter is divided into two parts, the former contains earnest and well-designed instructions addressed to "lukewarm Christians," and intended to lead them "on from one degree of goodness to another." The second, and by far the larger part is entitled, *A Caution against Enthusiasm*. The work is mainly directed against Whitefield, from whose Journal numerous extracts are grouped under eight heads. These extracts contain expressions to which the Bishop objects, on the ground that they put forth a claim to extraordinary

help and direction of the Holy Spirit. The meaning of Whitefield's words is much distorted, and a divine agency in his ministry almost entirely ignored. Advices are given on the subject of Regeneration, on Justification by faith, and on Christian duties. Before a fortnight had elapsed Whitefield published a reply entitled, *The Rev. Mr. Whitefield's Answer to the Bishop of London's last Pastoral Letter*. London: Printed by W. Strahan, for J. Oswald, at the Rose and Crown, in the Poultry. 1739. 8vo., pp. 28. Signed at the end, and dated Blendon, Monday, August 13, 1739. It is a smart and effective and respectful response to his Lordship's letter. "This reply," says Philips, "happily committed Whitefield as fully upon the question of justification, as his letter to the Bishop of Gloucester had upon the question of regeneration; for until Gibson's letter appeared, Whitefield himself had but confused notions of the subject. But the Bishop's errors made him aware of his own mistakes." — Philip's *Life and Times of the Rev. George Whitefield, B.A.* 1837.

"This was Whitefield's only reply to the scores of antagonistic pamphlets published during the year 1739."—*L. of Whitefield*, i. 291-3: see also *L. of Wesley*, i. 244-6. The Bishops and he regarded spiritual matters from different points of view. One held regeneration to be "that which everyone receives at his first entrance into the Christian covenant," at baptism; to the other it was a spiritual change effected in evil lives, wrought by the Holy Ghost on the exercise of penitence and faith.

These pamphlets were the occasion of the issue of a large number of similar productions for and against Whitefield; one of the former was *A Supplement to the Rev. Mr. Whitefield's Answer to the Bishop of London's Last Pastoral Letter. Containing I. Notes on the Pastoral Letter. II. A Remark on the Weekly Miscellany of August 18th, 1739. With an Extract of a Letter from Mr. Seward relating to the writer of the same*. By a Presbyterian of the Church of England. 8vo., pp. 8. No printer's name. Seward's letter is appended, signed, W. Seward.

30. ANON.—A very curious pamphlet, published at this time, in the form of a versified edition of the Bishop's letter, bore the title, DR. CODEX'S PASTORAL LETTER VERSIFIED; By Way of Caution against Luke-Warmness on one Hand, and Enthusiasm on the other. To which is prefixed An Introduction fairly stating the case between both. London: Printed for and sold by J. Brett, opposite St. Clement's Church, in the Strand. 1739. (Price Sixpence.) 8vo., pp. 27.

The "Introduction" occupies eleven pages: the "Versified Letter" the remainder: the latter has the false signature, "Edm'. L.—." It is an altogether unworthy production, serving but to shew to what poor uses the press was put in those days.

31. ANON.—AN EARNEST APPEAL TO THE PUBLICK; On occasion of Mr. Whitefield's Extraordinary Answer to the Pastoral Letter of the Lord Bishop of London. Intended to vindicate his Lordship from the Extravagant Charges and Mean Evasions contained in the said Pretended Answer; and to detect the true Spirit and Design of its author from his notorious Inconsistence with himself, his disregard of the Church by whose Authority he preaches,

and his treatment of those whom that Church hath constituted his Superiors. Addressed to the Rev. Mr. John Wesley. (Mr. Whitefield being absent.) (Prov. xviii. 1.) London: Sold by J. Roberts, in Warwick-Lane. 1739. Price Six-pence.

An anonymous letter addressed to Wesley is prefixed. In it the reason assigned for addressing the *Appeal* to him is that he is the person most esteemed by Whitefield, and that he so well understands his tenets and would be willing to defend them from misrepresentation. The *Appeal* deals with Whitefield's *Letter* thoroughly, and shows that in it more appropriate expressions might have been used; but it adds little in any way to the Bishop's pastoral. Wesley did not deign to reply.

**32. A CURATE IN THE COUNTRY.—OBSERVATIONS ON THE REV. MR. WHITEFIELD'S ANSWER TO THE BISHOP OF LONDON'S LAST PASTORAL LETTER.** By a Curate in the Country.— See *L. of Whitefield*, i. 284.

**33. ANON.—LETTER TO THE BISHOP OF LONDON ON HIS LATE PASTORAL LETTER AND MR. WHITEFIELD'S ANSWER.** Printed for J. Noon. Price 4d. *Adv. Gentleman's Magazine*, October 1739.

**34. BATE.—METHODISM DISPLAYED: or Remarks upon Mr. Whitefield's Answer to the Bishop of London's last Pastoral Letter.** In a Letter to Mr. Whitefield, or in his absence to any of his Abettors. (Ezek. xiii. 3, 6, 7.) By James Bate, M.A., Rector of St. Paul's, Deptford; and formerly Chaplain to his Excellency Horatio Walpole, Esq., His Majesty's Ambassador Extraordinary and Plenipotentiary at the Court of France. London: Printed for John Carter, at the Blackmore's [Black-a-Moor's] Head, opposite to the Royal Exchange, in Cornhill. Price 6d. n.d. 8vo., pp. 38. Dated at the end, New-Church at Deptford, September 1, 1739. Reprinted 1739. *Adv. Gentleman's Magazine*, September, 1739.

This (as is the case with many other similar publications) illustrates how entirely unable the writer was to appreciate Whitefield's work or aim. He makes, however, some not unjust, though very severe remarks on some of the weak points in the answer to the Bishop's Letter. Some account of it is given in *L. of Wesley*, i. 249. A Letter in reply to this was written by T. S.—y, Esq. (No. 11.) Reference is made in the title of the pamphlet and in that of a previous one (No. 31) to Whitefield's "absence." Bishop Gibson's *Pastoral* was dated, August 1, 1739. On the 13th, Whitefield's reply was in the press, and on the following day he embarked for America. As the shafts of criticism could not reach him, they were directed against "any of his abettors," or his chief friend Wesley.

35. CURATE OF LONDON.—A SHORT PRESERVATIVE AGAINST THE DOCTRINES REVIVED BY MR. WHITEFIELD AND HIS ADHERENTS. Being a Supplement to the Bishop of London's late Pastoral Letter. By a Curate of London. (Wisd. xii. 15.) London: Printed and Sold by H. Whitridge, at the Royal Exchange. 1739. Price Sixpence. 8vo., pp. 28.

This feeble performance is in reality a much more direct attack upon the doctrines of the Church than upon the teaching of Whitefield and the Methodists.

36. ANON.—A COMPLEAT ACCOUNT OF THE CONDUCT OF THAT EMINENT ENTHUSIAST, MR. WHITEFIELD. To which is annexed :—I. A true character of him, attested by himself. II. A most useful and entertaining Catechism, for the use of female Methodists. III. Some Queries sent to Mr. W. at Bristol, by the Rev. Mr. Tucker, of that city.\* IV. An Answer to them, supposed to be written by Mr. John Wesley.† V. Some general Remarks on the Answer by the Publisher of this Account; and VI. A more particular Reply by Mr. Tucker, the Author of the Queries. Together with some Remarks on Mr. W's *Journal*. London: Sold by C. Corbett, Bookseller and Publisher, against St. Dunstan's Church, in Fleet-Street. 1739. (Price Sixpence.) 8vo., pp. 38.

He says Whitefield had preached to vast numbers of ignorant people "from tomb-stones and market crosses, on commons and mountains in Wales, and since his return to London, in a wide place near a building [Bedlam] which would suit him much better." Evidently written by a clergyman; but it is a very unworthy production—in some parts exceedingly coarse and vulgar.

37. ANON.—A PLAIN ADDRESS TO THE FOLLOWERS AND FAVOURERS OF THE METHODISTS. London. n.d. [1739.] 8vo. (D). Printed for H. Whitridge. Price 4d.—*Adv. Gentleman's Magazine*, October, 1739.
38. PHILAETHES.—A LETTER TO THE RIGHT REV. THE LORD BISHOP OF LONDON. Occasioned by his Lordship's late Pastoral Letter, and Mr. Whitefield's Answer. By Philaethes. 1739.—*L. of Whitefield*, i. 284.
39. J. B.—REMARKS ON THE CONTINUATION OF MR. WHITEFIELD'S JOURNAL. Pointing out the many direct Inconsistencies, Gross Absurdities, and Enthusiastic

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\* Cf. No. 6. † *ibid.*

Notions therein contained. To which is added by way of Appendix, Some thoughts on the Doctrine of Regeneration, proving Mr. Whitefield's notions thereof erroneous. By the Reverend Mr. J. B., Curate of N...th...t [Northfleet]. (2 Tim., iii. 9.) London: Printed for T. Cooper, at the Globe in Pater-noster-Row. 1739. 8vo., pp. xi, 44.

He acknowledges Whitefield to have a zeal for God, but he greatly fears "it is not according to knowledge, for it seems to have swelled beyond all bounds, even to the height of enthusiasm." It cannot be denied that to unsympathetic persons some of Whitefield's expressions may easily be interpreted as enthusiastic, if not even extravagantly so.

**40. AN IMPARTIAL HAND.—THE LIFE AND PARTICULAR PROCEEDINGS OF THE REV. MR. GEORGE WHITEFIELD.** By an Impartial Hand. 1739. 8vo., pp. 96.

In this so-called *Life*, Whitefield is accused of "propagating blasphemous and enthusiastical notions"; and many other strange things are said of him. "Impartiality is pretended, but hostility is seen. The object of the *Life* is evidently to make the subject of it a mark for the shafts of ridicule." For particulars see *L. of Wesley*, i. 247. The pamphlet is supposed to have been written by the Rev. Josiah Tucker, then Curate of All Saints', Bristol, afterwards Dean of Gloucester. He was the author of two other pamphlets written against Whitefield.—See Nos. 6, 56, 57.

**41. TRAPP.—THE NATURE, USEFULNESS, AND REGULATION OF RELIGIOUS ZEAL.** A Sermon preached at St. Mary's, Oxon. Before the Honourable Mr. Justice Fortesque Aland, and Mr. Baron Thompson; and before the University of Oxford: At the Assizes held there on Thursday, August 2d, 1739. By Joseph Trapp, D.D. [cf. No. 10.] Minister of Christchurch and St. Leonard's, Foster Lane, London. Publish'd at the desire of the Judges and the Vice-Chancellor. London: Printed for Lawton Gilliver at Homer's Head, Fleet Street, and Sold by T. Cooper, in Pater-Noster-Row. (Price 6d.) n.d. [1739]. 8vo., pp. iv. 32.

This was doubtless a sincere attempt to check what was honestly believed to be the extravagant zeal of the Methodists, who are thus referred to,—“I had almost forgot to observe that no false zeal is more abusive than that of our modern Infidels on the one hand, and our modern Enthusiasts, pretending to be the only believers, on the other.”—p. 27.

Amidst the many aspersions on his character and proceedings, Whitefield was not left wholly without defenders. The following is by an anonymous author:—*The Conduct and Doctrine of the Rev. Mr. Whitefield Vindicated from the Aspersions and Malicious Invectives of his Enemies. Humbly submitted to the consideration of the Publick.* (John vii. 16, 17.) London: Printed for A. Dodd, and Sold at the Pamphlet Shops of London and Westminster. 1739. (Price 6d.) 8vo., pp. 36. An extract from this appeared in the *Gentleman's Magazine*, 1739.

42. BATE.—QUAKERO-METHODISM: or a **Confutation** of the First Principles of the Quakers and Methodists. By James Bate, M.A. 1739. pp. 66.

“This was a dear shilling’s worth, written in reply to a Letter on Bate’s former pamphlet (see No. 34. ), by T. S—y, Esq. Bate asserts that the whole performance of the ‘Quakero-Methodist’ (as T. S—y is called) may be ranked under the two heads of scurrility and sophistry.” These are weapons of which Bate himself makes the freest use. “He says, Whitefield ‘chews’ the charges of the Bishop of London ‘just as an ass mumbles a thistle, without either the courage to swallow it, or the sense to lay it down.’”—*L. of Wesley*, i. 250.

43. BROWNSWORD.—A SERMON AGAINST THE METHODISTS, ON MATTHEW xix. 20, 21. By the Rev. John Brownsword, B.A. London: 1739. 4to. (D).

44. VINEY.—A LETTER FROM AN ENGLISH BROTHER OF THE MORAVIAN PERSUASION IN HOLLAND TO THE METHODISTS IN ENGLAND, LAMENTING THE IRREGULARITY OF THEIR PRESENT PROCEEDINGS. London: Printed for J. Roberts, at the Oxford Arms, in Warwick Lane. 1739. (Price threepence.) 8vo., pp. 19. Signed on p. 16, Richard Viney, and dated from Herrndyk, May 25, 1739.

This has long been a very rare pamphlet. For some account of Viney, see several references in *Memoirs of James Hutton*, by D. Benham, and *Wesley’s Works*, i. 454, 466. Viney was a tailor, once an active worker amongst the Moravians, but was removed from them, and subsequently did no little harm to the Methodist Society.

45. ANON.—ENTHUSIASM EXPLAINED. London: Printed for T. Gardner. 1739. Price 6d. *Advt. London Magazine*, and *L. of Whitefield*, i. 283.

46. ANON.—A NARRATIVE OF THE LIFE OF MR. WHITEFIELD. Printed for M. Watson. 1739. (Price 3d.)—*Advt. in Gentleman’s Magazine*. See also *L. of Whitefield*, i. 283.

47. ANON.—ANTI-METHODISM DISPLAYED. Printed for J. Oswald. Price 6d.—*Advt. Gentleman’s Magazine*, October, 1739. See also *L. of Whitefield*, i. 284.

48. ANON.—THE AMOROUS HUMOURS OF ONE WHITEFIELD.—*L. of Whitefield*, i. 284. Announced in the *Gentleman’s Magazine* (p. 500), as, The Amorous and Audacious Adventures of one Wh——. Printed for M. Watson. Price 6d.



49. CHURCH.—A DEFENCE OF THE CHURCH OF ENGLAND IN RELATION TO THE DOCTRINE OF REGENERATION. By the Rev. Thomas Church, A.M. London: 1739.—(D).
50. ANNET.—JUDGING FOR OURSELVES: or Free-thinking, the great Duty of Religion. Displayed in two Lectures. Addressed to the new sect of the Methodists, All Faith-mongers and Bigots. With a poem to the Rev. Mr. Whitefield. By P. Annet.

Scores of pamphlets antagonistic to Methodism were issued in the course of this year (1739), evoking numerous replies. Tyerman (*L. of Whitefield*, i. 283-5) gives a list of forty-nine against and for Whitefield alone; and adds, "The Magazines and Newspapers of the period were filled with similar abuse of the poor Methodists. The writer has examined most of them, and has been struck with two facts:—(1) Of those admitting letters and articles against the Methodists, the fairest and most moderate was the *Gentleman's Magazine*; (2) the bitterest and most violent was the professedly religious *Weekly Miscellany*, a weekly folio sheet of four pages." Some extracts from the latter are given in *Life of Wesley*, i. 250-1.

The following is a list of articles, some of them of a very rude and coarse character, published against Methodism in:—

51. THE LONDON MAGAZINE AND MONTHLY CHRONOLOGER for 1739:—
52. P. Q.—OF ENTHUSIASM AND THE PRESENT PRACTICES OF THE METHODISTS. A Letter signed P. Q.
- The Methodists are held to be Enthusiasts than whom, on one account, "the libertine seems to be a much less formidable enemy," there being more hope of a reformation in him than in them. (pp. 238-40.) The same appears in the *Gentleman's Magazine* as an extract from *Common Sense*, April 19, and is entitled, *Of the pernicious Nature and Tendency of Methodism*. By P. Q. Another extract appears with the following heading, "*Common Sense*"\* of June 30, to shew his Impartiality, admits an Epistle sign'd R. S. in favour of the Methodists, by way of answer to one he inserted May 19, from a correspondent who sign'd P. Q." (p. 362.)
53. ANON.—A COPY OF A PRIVATE CONVERSATION OF MR. WHITEFIELD'S taken down in writing after his leaving the room, and brought to him by the Rev. Mr. T-ck-er, Minister of All Saints, in Bristol, and at his request signed by Mr. Whitefield himself. (p. 240.) The same appears in the *Gentleman's Magazine*, May 12, 1739, inserted evidently with the design of exposing Whitefield to ridicule.

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\* *Country Common Sense*: A series of papers in the *Gloucester Journal* of the elder Raikes, written by Rev. Mr. Tucker (see Nos. 56, 57) which did much to put down in Gloucestershire the coarse and cruel sports of that part of the country. — See *Wesley, Journal*, 1 Nov., 1739.

54. ANON.—CHARON AND MERCURY: or The Elysian Ferryman. A Dialogue after the manner of Lucan, in which several others speak (pp. 449-453). Methodism and the Methodists are here held up to undeserved ridicule, amidst much profanity.
55. R.R.—THE CELEBRATED DR. . . . . TO THE MORE CELEBRATED APOSTLE W—D. This is a letter signed R.R., followed by an Extract from the *Daily Gazetteer*, which is preceded by this note:—"The former paper will be thought too severe by them who hold Mr. Whitefield an honest man, but a great enthusiast, which seems to be the most general opinion, we shall therefore give our readers the following which is wrote in a serious strain." The letter criticizes Whitefield's conduct and teaching. (pp. 285-8).
56. TUCKER.—QUERIES PROPOSED TO REV. MR. WHITEFIELD: with answers taken from the *General Evening Post* in a long letter signed J. Tucker; and dated Oxon, June 14, 1739. To this is appended:—
57. TUCKER.—A METHOD OF CONFESSION DRAWN UP BY MR. WHITEFIELD, for the use of the Women belonging to the Religious Societies. Taken from the Original under Mr. Whitefield's own hand. Both these appear in the *Gentleman's Magazine*, 1739. pp. 238-242; and on p. 292 is commenced, *An Answer to the Queries sent to the Rev. Mr. Whitefield, from the Rev. Mr. T-ck-r, Minister of All Saints, Bristol; in a Letter to the Querist*. This is followed by *Mr. Tucker's Reply to the Foregoing*. Signed J. Tucker, and dated Oxon, June 14, 1739 (pp. 294-7). Like many other attacks on Wesley and Whitefield, it is based on a misapprehension of their teaching. But Wesley subsequently more than once bore testimony to Tucker as a controversialist.— See *Works*, viii. 359, 360; ix. 65.
58. ANON.—REMARKS ON THE LETTER CONCERNING ENTHUSIASM BY P.Q.—See No. 52.
59. ANON.—Two pieces of poetry addressed to Whitefield; the latter entitled, *On Eternal Misery*, and closing with:—

“ — Art thou sure  
That mercy, which for ever must endure,  
Extends no longer to the sons of men,  
Than the short life of three-score years and ten ?  
Is such God's favour to his creature man ;  
His *wrath eternal*, and his *love a span* ?

—(pp. 340-5, 355-7).

All these papers are more or less antagonistic to Methodism.

60. ANON.—EXTRACT FROM THE SECOND PART OF THE BISHOP OF LONDON'S PASTORAL LETTER to the people of his Diocese, being a Caution against Enthusiasm.— (pp. 391-6.)
61. ANON.—AN ESSAY.—(p. 454).
62. OBSERVATOR.—HYPOCRISY IN RELIGION EXPOS'D, and sincerity recommended, in the different characters of two ladies. Signed, L. Observator.—(pp. 595-6).
63. ANTI-METHODISTES.—VERSES OCCASIONED BY THE BISHOP OF LONDON'S REMARKS UPON WHIT—D'S JOURNALS.—(See No. 29). Signed Anti-Methodistes —(p. 621).
64. GENTLEMAN'S MAGAZINE.—The following appear in the *Gentleman's Magazine* for this year :—
65. ANON.—THE DARING PRESUMPTION OF THE METHODISTS.—(p. 128).
66. ANON.—THE CONDUCT AND DOCTRINE OF MR. WHITEFIELD VINDICATED from the Aspersions and Malicious Invectives of his enemies.—(p. 292).
67. ANON.—A LETTER TO THE BISHOPS IN RELATION TO MR. WHITEFIELD. Printed for J. Brett. Price 6d. (p. 332 *adv.*).
68. ANON.—THE REV. MR. W-S-L-Y CHARGED WITH A GROSS CONTRADICTION. A supposed contradiction between Wesley's Sermons and his Hymns, on the doctrine of Justification by Faith.—(p. 358).

69. SEWARD.—A LETTER FROM MR. WILLIAM SEWARD in answer to one sent him by his brother the Rev. Mr. Thomas Seward of Genoa. The former is an apology for Methodism, and reveals the opposition raised against it in the latter.—(p. 370).
70. ANON.—THE METHODISTS: A Satirical Poem. Sold by J. Corbett.—(p. 388 *adv.*).
71. ANON.—AN EXPOSTULATORY LETTER TO THE REV. MR. WHITEFIELD. London: Printed for J. Moon. 1739. Price 6d. (*Adv.*).
72. ANON.—AN EARNEST APPEAL TO THE PUBLICK in relation to Mr. Whitefield. Printed for J. Roberts. Price 6d. (*Adv.*).
73. ANON.—A paper from the *Weekly Miscellanies*, May 5 and 12, entitled OBSERVATIONS ON THE CONDUCT OF THE REV. MR. WHITEFIELD," &c. It is rude, severe and unfair. A reply is inserted on p. 417, signed Ben. Gough, and dated Tewksbury, July 16, 1739.
74. LONDON MAGAZINE.—The following publications relating to Methodism, in addition to several already mentioned, are announced in the *London Magazine* for this year:—
75. ANON.—OBSERVATIONS ON THE REMARKS OF MR. WHITEFIELD'S JOURNAL, &c. Printed for J. Roberts. Price 6d. (p. 208).
76. ANON.—THE METHODISTS. Printed for J. Brett. Price 6d. (p. 260).
77. ANON. — THE CONDUCT OF MR. WHITEFIELD VINDICATED. Sold by A. Dodd. Price 6d. (ditto).
78. ANON.—A LETTER TO THE ARCHBISHOP OF CANTERBURY, &c. Printed for J. Brett. Price 6d. (ditto).

79. ANON.—A DIALOGUE BETWEEN MR. WHITEFIELD AND MR. GARNOR. Printed for J. Critchley. Price 4d. (ditto).
80. T.H.—THE METHODISTS [A Satirical Poem]. By T.H. Sold by C. Corbet. Price 6d. (ditto).—See No. 70.
81. ANON.—AN EARNEST APPEAL TO THE PUBLIC on Mr. Whitefield's Answer [to the Bishop of London's Pastoral Letter.] Printed for J. Roberts. Price 6d. (p. 416).—See No. 31.
82. ANON.—OBSERVATIONS ON MR. SEAGRAVE'S CONDUCT AND WRITINGS. Printed for S. Austen. Price 6d. (ditto).
83. WHEATLY.—A SERMON PREACH'D AT ST. PAUL'S CATHEDRAL against the New Set of Enthusiasts. By the Rev. Mr. Wheatly. Printed for J. Nourse. Price 6d. (p. 520).
84. ANON.—A SHORT PRESERVATIVE against the Doctrines Revived by Mr. Whitefield, &c. Printed for H. Whitridge. Price 6d. (ditto).
85. SCRUB.—A LETTER TO R. SEAGRAVE, M.A. By T. Scrub, M.A. Printed for J. Roberts. Price 1s. (ditto).
86. ANON.—A CONGRATULATORY LETTER TO THE REV. DR. TRAPP. Printed for J. Roberts. Price 1s. (p. 632). This was followed by *A Defence of a Congratulatory Letter to Dr. Trapp*. 1740 Comins. Price 2s. (*Gentleman's Magazine*).
87. ANON.—THE CASE BETWEEN MR. WHITEFIELD AND DR. STEBBING STATED. Printed for J. Hutton. Price 1s. 6d. (ditto).
88. ANON.—ANTI-METHODISM DISPLAY'D. Printed for J. Oswald. Price 6d. (ditto).

89. LAMB.—REMARKS ON THE “PLAIN ACCOUNT OF THE METHODISTS.” By W. Lamb, A.B. Printed for R. Minors. Price 1s. (p. 668).
90. WEEKLY MISCELLANY.—“The *Weekly Miscellany* hardly allowed a week to pass without fulminating its wrath against the open-air preacher.”—*L. of Whitefield*, i. 253.
91. SCOTS MAGAZINE.—And the *Scots Magazine* for this year wrote against Wesley and Whitefield.—See *L. of Wesley*, i. 239.
92. CRAFTSMAN.—“The *Craftsman* of September 8, in a serio-comic article, propounds ‘A SCHEME OF A NEW COURT OF JUDICATURE, in which Methodists are to preside.’ The members of the court were to be four-and-twenty in number, ‘with an archon at the head of them: the first archon to be the most excellent and industrious Mr. Whitefield, or, in his absence, the ingenious Mr. Wesley; and the four-and-twenty to be chosen from among the Methodists on Kennington Common.’”—*L. of Whitefield*, i. 281.

## 1740.

93. ANON.—THE TRUE SPIRIT OF THE METHODISTS AND THEIR ALLIES, (whether other Enthusiasts, Papists, Deists, Quakers, or Atheists) FULLY LAID OPEN; In an answer to six of the seven pamphlets, (Mr. Law’s being reserv’d to be considered by itself;) lately publish’d against Dr. Trapp’s Sermons on being Righteous over-much. By which it appears that the said pamphlets united make up one of the greatest curiosities that even this curious age has produced. (Psal. lxxxiii. 5-8.) London: Printed for Lawton Gilliver, at Homer’s Head, in Fleet-Street, and sold by T. Cooper at the Globe in Pater-Noster-Row. 1740. (Price 1s.) 8vo., pp. 98.

The character of this performance is indicated by the following reasons which are given why the writer “troubled the world with so many words upon this (the first) very ridiculous, as well as wicked pamphlet,—First, I was not willing the common people should be deluded by being told that those answers were not replied to; and so these *crack-brained enthusiasts*, or *profane hypocrites* should triumph as if they were unanswered. Secondly, It was proper to take this opportunity of more fully explaining, enlarging and improving the doctrines taught in the Sermons, which have made these enthusiasts so outrageous; and Thirdly, It was proper to show the world the

true spirit of these Methodists. The most unchristian Malice, Lying, Slander, Railing and Cursing are, it seems, the criterion of modern Sainthood." No more need be said.

There is an "Appendix" of 17 pages from the *Weekly Miscellany* in reply to *An Answer to the Rev. Dr. Trapp's Four Sermons against Mr. Whitefield, showing the Sin and Folly of being Angry over-much.* By Robert Seagrave, M.A.—See No. 11. A reply appeared in *A Letter to Dr. Trapp: Occasioned by a late pamphlet entitled, The True Spirit of the Methodists.* By T. S—y, Esq. [? Story]. Sold by T. Cooper. Price 1s.—See *Adv't. Gentleman's Magazine*, July, 1740.

94. BOWMAN.—THE IMPOSTURE OF METHODISM DISPLAYED. In a Letter to the inhabitants of the parish of Dewsbury. Occasioned by the Rise of a certain Modern Sect of Enthusiasts (among them) call'd Methodists. By William Bowman, M.A., Vicar of Dewsbury and Aldbrough in Yorkshire, and Chaplain to the Right Honourable Charles, Earl of Hopetown. (*Ab his omnia*, etc, Liv.) London: Printed for Joseph Lord, Bookseller in Wakefield; and sold by Mr. Rivington and Mr. Austin, in St. Paul's Church-yard, London; Mr. Hildyard, in York; Mr. Swale, Mr. Howgate, and Mr. Ogle, in Leeds; and Mr. Hodgson, in Halifax. 1740. (Price One Shilling). 8vo., pp. 84. Dated, at the end, Aldbrough, August 15, 1740.

The author in the conclusion describes his aim to have been, to lay before his readers "the true nature of that new-fangled religion, which, under the name of Methodism is of late so industriously propagated; and the particular views, principles and practices of its respective ministers, in order that they, being convinced of the folly, imposture and evil tendency of this extraordinary way of worship, may stand firm and unshaken amid the wiles and stratagems of these subtle deceivers of mankind, who like the Pharisees of old, compass sea and land to make one proselyte; and when he is made, they make him twofold more the child of hell than themselves." (p. 81.)

Probably written chiefly against Ingham and Delamotte.—See *L. of Wesley*, i. 328.

95. WHISTON.—THE IMPORTANT DOCTRINES OF ORIGINAL SIN, JUSTIFICATION BY FAITH, AND REGENERATION, clearly stated and Vindicated from the Misrepresentations of the Methodists. By Thomas Whiston, A.B. London. 1740. pp. 70.

"An analysis of its contents would weary the reader without instructing him."—*L. of Wesley*, i. 325. Wesley did not notice it.

96. ANON.—THE CONTROVERSY CONCERNING FREE WILL AND PREDESTINATION; in a Letter to a Friend. Recommended to Mr. Whitefield and his followers. 1740. 8vo., pp. 36.

Whitefield is spoken of as a man of "heated imagination and full of himself ; very hot, very self-sufficient, and impatient of contradiction."—*L. of Wesley*, i. 320.

97. J—PS—N.—THE EXPOUNDER EXPOUNDED : or Annotations upon that Incomparable piece entitled, "A Short Account of God's Dealings with the Rev. Mr. G—e W—f—d." By R—ph J—ps—n, of the Inner Temple, Esq. London: T. Payne, 1740. 8vo., pp. 85. Price 1s.

For the sake of decency, the mere mentioning of this filthy, obscenely jocular, and blasphemous publication must suffice.—See *L. of Whitefield*, i. 456 ; see also *L. of Wesley*, i. 327.

98. ANON.—THE TRIAL OF MR. WHITEFIELD'S SPIRIT, in some Remarks upon his Fourth Journal publish'd when he staid in England on account of the Embargo. (1 John iv. 1, 2 Timothy iii. 13). London: Printed and sold by T. Gardner, at Cowley's Head, without Temple Bar. 1740. 8vo., pp. 55.

"This is a cleverly written pamphlet ; and from the author's standpoint not particularly unfair. No doubt, it is scathing ; but that perhaps arises from the faultiness of Whitefield's published Journals."—*Tyerman*. Curious fancies on the word Methodism.—see *L. of Wesley*, i. 331. *L. of Whitefield*, i. 455-6. On this a Mr. Benjamin Mills appears to have written. See "Remarks" etc. *infra*.—See *Gentleman's Magazine*, July, 1741. Advt. p. 391.

99. ANON. — JUSTIFICATION BY FAITH AND REGENERATION CLEARLY STATED FROM SCRIPTURE AND REASON ; and Vindicated from Misrepresentations of the Methodists, with Remarks on Mr. Law's Tract on the New Birth. London : 1740. 8vo. (D).

100. ANON.—FREE GRACE INDEED.—Letter to Mr. John Wesley relating to his Sermon against Absolute Election, published under the title of *Free Grace*. London: Printed for J. Oswald. n.d. [1740]. 12mo., pp. 38.

Noticed in a curious advertisement at the back of the Second Edition of Wesley's Sermon on *Free Grace*. London: Strahan, 1740.

101. CHRISTIANUS. — A LETTER TO THE REV. MR. JOHN WESTLY. Occasion'd by his Sermon against Predestination. To which is added A Sermon of the late Bishop Beveridge's upon the same subject. London: Printed for D. Midwinter, in St. Paul's Churchyard ; A. Ward, in Little Britain ; and Sold by J. Roberts, in Warwick-Lane. 1740. 8vo., pp. 40.



The *Letter* occupies 11 pages and is signed "Christianus"; the *Sermon*, on John iii. 16, fills the remaining 27 pages. The "Sermon on Predestination" to which this is designed to be a reply, is the one entitled *Free Grace*. It was preached and published in Bristol, 1739, and was one of the chief causes of the separation between Wesley and Whitefield: (see account of it in *Wesley Bibliography*, No. 11). The writer thus begins the *Letter*:—"My dear Brother Westly, I am persuaded it is the Will of God that your Sermon against Predestination should be answer'd.—He, as it were, compels me to do this, and I trust and am persuaded will assist me in it: that the Faith of his Elect should not stand in the Wisdom of men, but in the power of God." It is a very feeble production.

**102. GARDEN.**—SIX LETTERS TO THE REV. MR. GEORGE WHITEFIELD: The first, second and third on the subject of Justification: The fourth containing remarks on a pamphlet entitled '*The Case between Mr. Whitefield and Dr. Stebbing stated*' &c.: The fifth containing remarks on Mr. Whitefield's two Letters concerning Archbishop Tillotson, and the book entitled '*The Whole Duty of Man*': The sixth containing remarks on Mr. Whitefield's second Letter concerning Archbishop Tillotson, and on his Letter concerning the Negroes. By Alexander Garden, M.A., Rector of St. Philip's, Charlestown, and Commissary in South Carolina. Together with Mr. Whitefield's Answer to the First Letter. Boston: 1740.

These Letters were dated Charlestown, and published between March 17, and July 30, 1740, in the *General Magazine and Historical Chronicle for all the British Plantations in America*, a monthly periodical, printed and sold by Benjamin Franklin. The letters were afterwards collected and passed through two editions. (D).

Whitefield's publication was entitled *Three Letters from the Rev. Mr. George Whitefield, namely: Letter 1. To a Friend in London, concerning Archbishop Tillotson; Letter 2. To the same, on the same subject; Letter 3. To the Inhabitants of Maryland, Virginia, and North and South Carolina, concerning their negroes. Printed and Sold by Benjamin Franklin, at the New Printing Office, near the Market, Philadelphia.* 1740. 8vo., pp. 16.

"The Carolina newspapers advertise that he [Whitefield] has published two letters there; one shewing 'Archbishop Tillotson knew no more of Christianity than Mahomet', and the other shewing the fundamental errors of a book entitled *The Whole Duty of Man*. This confirmed my belief of what I had been told—that he made one of his orphans throw that book into the fire with great detestation."—Stephens' *Proceedings in Georgia*, 1742.

Whitefield's letter on Archbishop Tillotson and *The Whole Duty of Man* provoked many pamphlets both in condemnation and defence of it. Amongst them were the following:—

**103. WARNE.**—THE BISHOP OF LONDON'S DOCTRINE OF JUSTIFICATION IN HIS LATE PASTORAL LETTER, prov'd by Bishop Andrews's Sermon on that point, so contrary to

the Church of England, that it rather agrees with the Church of Rome. With a Postscript in Vindication of the Rev. Mr. Whitefield's Assertions, relating to the errors contained in the book call'd *The Whole Duty of Man*, and Archbishop Tillotson's *Works*. [By Jonathan Warne]. London: Printed for T. Cooper, at the Globe, in Pater-noster-Row. 1740. (Price sixpence). 8vo.

104. PRESBYTER.—A MODEST AND SERIOUS DEFENCE OF THE AUTHOR OF "THE WHOLE DUTY OF MAN," from the False Charges and Gross Misrepresentations of Mr. Whitefield, and the Methodists, his Adherents. By a Presbyter of the Church of England. London: 1740. 8vo., pp. 44.

Whitefield's "extravagant and conceited" letter on the work named is inserted; the work is defended, and some severe strictures on the Methodists added. "Presbyter" writes with ability; but occasionally there is a passage which is both uncharitable and unjust. Tyerman says, "The defence was a castigation which Whitefield merited for his ill-judged and unneeded letter."

105. HEWLETT.—A VINDICATION OF ARCHBISHOP TILLOTSON, and the Author of *The Whole Duty of Man*, from the Censures of Mr. Whitefield and Mr. Wesley, with some remarks on their erroneous doctrine. Eben. Hewlett. The Methodists all in confusion, Wesley against Wesley, and Whitefield against Whitefield. Bristol: Printed and Sold by the Author. 1740. 8vo., pp. 16.

A feeble and ignorant assault upon Whitefield and Charles Wesley, whose views on the sacred subjects named are much distorted. The "Vindication" is better named on the title-page than shown in the pages following it.

106. ANON.—A COLLECTION OF PAPERS, lately printed in the *Daily Advertiser*. Containing—i. A Letter from the Rev. Mr. Whitefield to a Friend in London, dated at New Brunswick in New Jersey, April 27: 1740. ii. A Letter from the Rev. Mr. Whitefield to the Inhabitants of Maryland, Virginia, North and South Carolina. iii. A Letter from the Rev. Mr. Whitefield to a Friend in London; shewing the Fundamental Error of a Book called *The Whole Duty of Man*. iv. A Letter from the Rev. Mr. Whitefield, at Georgia, to a Friend in London, wherein he vindicates his asserting, that Archbishop Tillotson knew no more of true Christianity than Mahomet. v. A Second Letter on the same subject.

vi. Some Observations on the Rev. Mr. Whitefield and his Opposers. vii. The Manner of the Children's spending their time at the Orphan House in Georgia. To which is added A Letter to Mr. William Seward from Mr. Joseph Periam, who was last year taken out of Bethlehem Hospital, lately published in the *London Daily Post*. London: Printed and sold by the Booksellers in Town and Country. 1740. (Price sixpence.) 8vo., pp. 47.

For some account of these publications and the replies they called forth in disparagement of Whitefield, and his writings and his work, see Nos. 102, 105, 198, and *L. of Whitefield* i., 353-363, 373, 452-5, 466. It must be confessed that Whitefield was betrayed into the use of unwarrantable and extravagant language respecting Archbishop Tillotson and *The Whole Duty of Man*, as when he declared of the latter that it "had sent thousands to hell," and that the Archbishop "knew no more about true Christianity than Mahomet." Tyerman, after quoting the following from one of Whitefield's letters,—“The mystery of iniquity wrapped up in the writings of Archbishop Tillotson, has been hid long enough. It is time now to reveal it to the world,” says truly, “All this may seem to be heroic; but it was not modest. The work of young Whitefield [he was 25 years of age] was not to attack Archbishop Tillotson, whose death took place long before Whitefield's birth; but to preach Jesus Christ. He was soon rebuked—far too bitterly, but not undeservedly.”—[*ibid*, 361.]

107. WATERLAND.—REGENERATION STATED AND EXPLAINED according to Scripture and Antiquity. In a Discourse on Tit. iii. 4, 5, 6. By Daniel Waterland, D.D., Chaplain in Ordinary to His Majesty. London: Printed for W. Innys and R. Manby, at the West End of St. Paul's. 1740. 8vo., pp. 55.

No mention of either Wesley or Whitefield, but evidently directed against them and their doctrines. “A tacit condemnation of the doctrine of the Methodists.”—*L. of Wesley*, i. 330.

108. HOOKER.—“In the *Weekly Miscellany*, edited by Mr. Hooker, there appeared in several successive numbers fictitious dialogues between Whitefield and a country clergyman, the object of which was to make Whitefield contemptible.”—*L. of Wesley*, i. 326.

109. ANON.—THE PARALLEL REFORMERS; or the Renowned Wickliff and the Reverend Mr. Whitefield compared; showing between the pious Divines in respect of Christian zeal by many parallel instances the great resemblance and fortitude. Improved from some curious Observations lately published at Boston, in New England, and

re-printed at London; whereunto are added their Effigies curiously engraved. London: J. Lewis, Bartholomew Close, 1740. Broad sheet.

“Among the countless Methodist broad sheets issued in the days of Whitefield and the Wesleys there are none more curious than this. . . . The engraving is not ill-executed.”—*L. of Whitefield*, i. 457-8.

110. GREY.—THE QUAKER AND METHODIST COMPARED in an Abstract of Fox's and Whitefield's *Journals*: With Notes. By Zachary Grey, LL.D., Rector of Houghton Conquest, in Bedfordshire. London: 1740. 8vo. (D). Sold by C. Corbet. Price 1s. *Adv't. Gentleman's Magazine*, 320.

Tyerman describes Grey as “An acrimonious polemic.”

111. WARNE.—THE CHURCH OF ENGLAND TURN'D DISSENTER AT LAST. Clearly proving that the generality of those that profess themselves her Clergy have forgotten most of the Important Doctrines of her Articles, Homilies and Collects, contained in the Common Prayer. Recommended by the Rev. Mr. Whitefield, in a Letter to the Author, and in his last Journal. Likewise a Close Question Asked, and a Sharp Reproof given, to Dr. Trapp, for speaking reproachfully of those that are real Friends to the Doctrines of the Church of England. The Second Edition, with Additions. (Prov. xviii. 17, Rev. ii. 5.) London: Printed and Sold by T. Cooper, at the Globe in Paternoster Row, &c. 1740. (Price 1s.) 8vo., pp. 107. Preface signed, Jonath. Warne.

A singular performance, in which some of the clergy of the Church of England, and Dr. Trapp amongst them, are charged with being Dissenters from the Church, because they do not hold the Calvinistic interpretation of the Articles, &c. In this respect the above is aimed against Wesley (though he is not named) and the clergy who, with him, held Arminian views.

112. WARNE.—THE SPIRIT OF THE MARTYRS REVIVED IN THE DOCTRINES OF THE REV. MR. G. WHITEFIELD AND THE JUDICIOUS AND FAITHFUL METHODISTS. With nine most excellent and infallible signs of the true Ministers of Jesus Christ; necessary to be known at this day, wherein so many false teachers abound. To which are added some Thoughts on Pluralities and Non-Residence. Part I. London: T. Cooper. 1740. sm. 8vo., pp. 107. Price 1s. Preface signed Jonath. Warne.

This is in some respects a defence of Methodism; but hostile views are expressed in the conversations that form part of the work.

113. ANON.—THE QUERISTS : or an Extract of Sundry Passages taken out of Mr. Whitefield's printed Sermons, Journals and Letters ; together with some Scruples proposed in proper Queries raised on each Remark. By some Members of the Presbyterian Persuasion. Philadelphia : 1740, sm. 8vo. Reprinted in London *With Two Letters appended, written by the Rev. Charles Tennent and a Minister in Boston ; and also Whitefield's 'Answer to the Querists.'* London. 1741. 8vo., pp. 52.

Tennent's letter is dated Philadelphia, October 16, 1740. After admitting that Whitefield had used unguarded expressions, he says, "I believe Mr. Whitefield to be sound in the faith, and a most eminent servant of Jesus Christ." Tyerman says, "The little tract by the Querists is calmly but very keenly written. . . . Whitefield is treated fairly, though with great fidelity." Whitefield's reply to the Querists is entitled, *A Letter from the Rev. Mr. Whitefield to some Church Members of the Presbyterian Persuasion ; in answer to certain Scruples and Queries relating to some passages in his printed Sermons and other Writings.* It was published in New York, and dated Nov. 1, 1740.

114. LOVETRUTH.—An edition of Whitefield's Reply was issued, *To which is added Two Letters from Nathaniel Lovetruth to the Rev. Mr. Whitefield, containing some exception to his aforesaid Letter.* Third Edition. Philadelphia : Printed, South Carolina, Charleston. Reprinted by Peter Timothy. 1741. 16mo., pp. 8.

Whitefield's Reply was certainly open to criticism ; but "there is nothing in Lovetruth's letters that is worthy of being quoted." On the whole subject see *L. of Whitefield.* i. 431-3.

115. ANON.—METHODISTS IMPOSTORS. Printed for E. Curl, Price 1s.—*Adv. Gentleman's Magazine*, July, 1748.

## 1741.

116. WHITEFIELD.—A LETTER TO THE REVEREND MR. JOHN WESLEY : IN ANSWER TO HIS SERMON INTITULED FREE-GRACE. By George Whitefield, A.B., Late of Pembroke College, Oxford. (Gal. ii. 11.) London : Printed by W. Strahan, for T. Cooper, at the Globe in Paternoster-Row, and sold by R. Hett, at the Bible and Crown in the Poultry. 1741. (Price sixpence.) 8vo., pp. 31. Signed George Whitefield.

Another Edition, London : Printed and sold at the Tabernacle, near Upper-Moor-Fields. 1752 : Reprinted 1791, also in the revised edition of Gillies' *Life of Whitefield*, Hartford, 1845. 8vo.

Very tender preface, including letter from Wesley. Hymn p. 28.

The *Letter* was addressed from Bethesda, in Georgia, December 24, 1740. The *Sermon* against which it was written was published 1739. An "advertisement" prefixed to the first edition of the *Letter* says, "The Reader will find the following pages a full Answer to two little Tracts lately published, intituled, *Serious Thoughts upon the Perseverance of the Saints*, and *Predestination calmly considered*." At the end of the *Letter* is a Hymn by Dr. Watts—"Behold the Potter and the Clay," and the ix. x. and xvii. *Articles of the Church of England*.

Towards the close of the letter, Whitefield thus addresses his friend, "Dear, dear sir; O be not offended! For Christ's sake be not rash! Give yourself to reading. Study the Covenant of Grace. Down with your carnal reasoning. Be a little child. And then instead of pawning your salvation as you have done in a late Hymn-book, and making man's salvation depend on his own Free-will, as you have in this Sermon; you will compose a Hymn in praise of sovereign, distinguishing love. You will caution believers against striving to work a perfection out of their own hearts; and print another Sermon the reverse of this, and entitle it, *Free Grace indeed*. Free not because *free to all*; but *free* because God may withhold or give it to whom and when he pleases."

Whitefield prefixed the following letter by Wesley, dated, London, Aug. 9, 1740.

"My dear Brother,—

I thank you for yours, May the 24th. The case is quite plain. There are bigots both for Predestination and against it. God is sending a message to those on either side; but neither will receive it, unless from one of their own opinion. Therefore, for a time, you are suffered to be of one opinion, and I of another. But when his time is come, God will do what man cannot, namely, make us both of one mind. Then persecution will flame out, and it will be seen whether we count our lives dear unto ourselves, so that we may finish our course with joy.

I am, my dearest Brother, ever yours, J. WESLEY."

To the above a reply was issued entitled, *Some remarks on a Letter from the Reverend Mr. Whitefield to the Rev. Mr. Wesley, in a Letter from a Gentlewoman to her Friend*. (Isa. xiv. 12, Gen. xlix. 4, &c.) London: Printed, and sold at the pamphlet-shops of London and Westminster. 1741. (Price sixpence.) 8vo., pp. 26.

In a becoming and thoughtful spirit Whitefield's position is vigorously assailed.

For an account of the *Letter*, and the controversy which followed, see *L. of Wesley*, i. 322-5; and *L. of Whitefield*, i. 468-475.

\* \* In his *Short History of Methodism*, Wesley says, "In March, 1741, Mr. Whitefield, being returned to England, entirely separated from Mr. Wesley and his friends, because he did not hold the decrees. Here was the first breach, which warm men persuaded Mr. Whitefield to make merely for a difference of opinion. Those, indeed, who believed universal redemption had no desire at all to separate; but those who held particular redemption would not hear of any accommodation, being determined to have no fellowship with men that 'were in so dangerous errors.' So there were now two sorts of Methodists, so-called; those for particular, and those for general, redemption." — *Works*, viii. 349.

From this time Wesley and Whitefield are separated; but the good work of Methodism, considered as a revival of spiritual religion, flows on in two channels, rather than in one. With Whitefield's share in this work we cannot but sympathise, however we may differ from him in opinion.

117. ANON.—THE SENTIMENTS OF ARCHBISHOPS TILLOTSON AND SHARP ON REGENERATION; AND OF BISHOP MOOR, ETC., ON JUSTIFICATION BY FAITH ONLY. Recommended to the perusal of the more serious and considerate Followers of Mr. Whitefield. With a preface, wherein is represented the evil tendencies of his Principles and Conduct, both to Civil Society and the Christian Religion. By a Friend of True Religion. 8vo., pp. 47.

“The sting of this pamphlet is in its preface of fourteen pages; which begins by stating, that, the social duties of man cannot be reconciled with such daily fasting, praying, frequent preaching, and strict austerities of life as our *modern religious*, the sanctified Mr. Whitefield and his proselytes, seem to practice themselves and recommend to others.” Whitefield is called a ‘pragmatical teacher,’ ‘puerile disclaimer, intoxicated with spiritual pride,’ ‘ostentatious and vain-glorious’; and ‘so full of his own sagacity as to be past conviction.’—*L. of Whitefield*, i. 452, 3.

118. ANON.—A SHORT HISTORY OF THE DONATISTS, with an Appendix, in which the Donatist and the Pharisee are compared with the Rev. Geo. Whitefield and the Methodists. T. Cooper, 1741. 8vo.

119. ANON.—AN EXTRACT OF SUNDRY PASSAGES TAKEN OUT OF MR. WHITEFIELD'S WRITINGS, WITH QUERIES THEREON, AND HIS ANSWERS. London. 1741 (D). Printed for J. Oswald. Price 1s.—*Gentleman's Magazine Advt.*

120. ROCHE. — MORAVIAN HERESY. Wherein the Principal Errors of that Doctrine, as taught throughout several parts of Europe and America, by Count Zinzendorf, Mr. Cennick, and other Moravian Teachers, are fully set forth, and refuted. Also a Short Account of the Rise and Progress of that Sect. With a Second Appendix, wherein the chief principles of Methodism are considered; and their Analogy to, and Difference from, Moravian Tenets explained. By John Roche. (*Heretici Falsa Dogmata*, etc., Orig. Hom. 3 in Mat.) Dublin: Printed for the Author, 1741. Long 12mo, pp. xix. 332.

The book fairly answers to its title; but it had been well had the writer not so frequently generalized from insufficient data. It is not however disfigured by the virulence which marks so many of these anti-Methodist writings. It is plain the writer was only partially instructed in Methodist views.

121. ANON.—An illiterate letter professedly written by a Methodist and sent to a Clergyman respecting a Sermon preached by him against Infidelity, with several coarse,

filthy and ridiculous comments on the letter appended, appeared in the *Gentleman's Magazine* for January, 1741. It is a disgrace to the pages of any paper.

122. ANON.—In the same *Magazine* for June, 1741, is an article, extracted from the *Weekly Miscellany*, on the DOCTRINES AND DIVISIONS OF THE METHODISTS. The most unwarrantable statements are made respecting Wesley and Whitefield; the concluding sentence being a worthy close to the whole,—“From these circumstances it is very evident that they both are Cheats, Deluders and Imposters.”
123. TRAPP.—A REPLY TO MR. LAW'S EARNEST AND SERIOUS ANSWER (as it is called) to Dr. Trapp's Discourse of the Folly, Sin and Danger of being Righteous over-much. By Joseph Trapp, D.D. London: Printed for L. Gilliver, at Homer's Head, against St. Dunstan's Church in Fleet-Street. 1741. (Price One Shilling and Sixpence.) 8vo., pp. 127.

Dr. Trapp published his discourse, he tells us, “against excesses, and madness in religion; occasioned by the appearance of a new sect of Enthusiasts, [the Methodists] or hypocrites or both; whose doctrines and practices tend to the destruction of souls, are a scandal to Christianity, and expose it to the scoffs of libertines, infidels and atheists.” Referring to the replies which the discourse had provoked, he says, that he “should be thus insulted by a fanatical apostate from the Church of England, or by nameless scribblers of pamphlets, a jumble of Methodists, Papists, Quakers and Deists, was a thing not much to be wonder'd at; but from so grave and religious a writer as Mr. Law, he might have expected a very different sort of treatment; yet his pamphlet is in misrepresentation and gross falsehoods, in calumny and slander, little, if at all, inferior to the rest”—p. 3. See No. 11.

To this Law responded in *Some Animadversions upon Dr. Trapp's late Reply*. London: Innys & Richardson, 1740.—See Law's *Works*, Moreton's Reprint, vol. vi.

A portion of Law's *Serious Answer* is included in Wesley's *Extracts from Mr. Law's Later Works*. Two volumes. 1768. Vol. i. pp. 81—129, (No. 252 *Wesley Bibliography*.) and re-published by Wesley in his *Collected Works*, 1772. Vol. vi.

124. ANON.—MR. WHITEFIELD'S DOCTRINES CONSIDERED AND CONFUTED. And some Consequences deduced from them, which tend to destroy the Essentials of the Christian Religion. The whole being intended to convince his Followers of their Mistakes, and to prevent the Apostacy of those who have not yet embraced his Doctrines. (Titus i. 11, 2 Tim. iii. 5.) Ipswich: Printed by W. C. for the Author. 1741. 8vo., pp. 32.



The competency of this "Author" to estimate Whitefield's doctrines and to confute them may be judged by the following, "A secret enemy is always more dangerous than a professed one; if therefore we are not upon our guard, Mr. Whitefield may effect that, which the united force of Papists and Dissenters have so long in vain desired, so long in vain attempted to accomplish, I mean, the utter subversion of our government, as well ecclesiastical as civil."

- 125.** INGLEFIELD.— AN ANSWER TO A SERMON, PREACH'D AT ROTHERHITH, JUNE 12, 1741. On these words:—"The Spirit of the Lord is upon me," &c., Luke, chap. iv. verse 18. By the Reverend Mr. Whitefield. Where he pretended to be sent by the Spirit to preach; and that some other Ministers were the Devil's Factors; for instead of drawing their auditors to Christ, they sent them to Hell. By Thomas Inglefield, A Tanner in King John's Court, Southwark. Sarum: Printed for the Author. 1741. 8vo., pp. 16.

A very poorly written pamphlet in refutation of the doctrine of Predestination and of Whitefield's commission to preach in the streets and lanes of the city. He accuses Whitefield and Wesley of being in danger of doing more mischief than they were aware of.

- 126.** ANON. — A COMPARISON BETWEEN THE DOCTRINES TAUGHT BY WHITEFIELD, SEAGRAVE, AND OTHERS: In which the True Notion of Preaching Christ is stated; the Doctrinal Preaching of the Established Church is Vindicated; and the Methodists proved guilty of not preaching the Gospel of Christ. To which is added the Wisdom of fleeing from Persecution, exemplified in the Conduct of the Rev. Mr. Whitefield at Charleston, in South Carolina. London: 1741. 8vo., pp. 28.

- 127.** HART.—THE UNREASONABLENESS OF RELIGION; being Remarks and Animadversions on Mr. John Wesley's Sermon on Romans viii. 32. By Joseph Hart.

"Of all the enemies Wesley had, Joseph Hart was one of the most persisting, for he scarcely ever preached without endeavouring, more or less, to explode Wesley's doctrine, as tending to lead the people into dangerous delusions."—*Friendly Remarks*, quoted in *L. of Wesley*, i. 364.

- 128.** ANON.—THE METHODIST; OR A NEW METHOD OF READING. London: 1741. (D). London: Sold by J. Hutton. Price 6d.—*Gentleman's Magazine Advt.* p. 112.

129. ANON.— SOME REMARKS ON A DIALOGUE (PUBLISHED BY MR. WESLEY) BETWEEN A PREDESTINARIAN AND HIS FRIEND; made under the Representation of another Dialogue between a Follower of Mr. Wesley and his Friend. (Gal. ii. 5). London: Printed in the year, 1741. 8vo., pp. 24.

The dialogue is between "a real attendant of Mr. Wesley's" and a strong predestinarian, who is a zealot in opposing "heresies and doctrines contrary to Scripture, such as your inherent perfection, and universal Redemption." As is so frequently the case with writers of argumentative dialogue, the strength of the case is put into the mouth of the approved assailant, while the other speaks but in feebleness, and is quite unable to detect the fallacy in, "What he discerns by his fore-knowledge, must have been determined or decreed, that so his knowledge might be certain and infallible." It is, on the whole, respectful and displays a measure of ability.

130. BEDFORD.— THE DOCTRINE OF JUSTIFICATION BY FAITH STATED ACCORDING TO THE ARTICLES OF THE CHURCH OF ENGLAND: contained in Nine Questions and Answers. By the Rev. Arthur Bedford, M.A., Chaplain to His Royal Highness the Prince of Wales. London: 1741. 8vo., pp. 75.

"The pamphlet is an able production, and is temperately written. To most of its sentiments, Wesley himself would have raised no objection."—*L. of Wesley*, i. 364-5.

131. FLEETWOOD. — THE PERFECTIONISTS EXAMIN'D; or Inherent Perfection in this life no Scripture Doctrine. To which is affix'd the Rev. Mr. Whitefield's thoughts on this subject, in a Letter to Mr. Wesley. By William Fleetwood, Gent. (Job ix. 15, 20; Pers. Sat. i.; Hor. Ep. iv. Lib. i.) London: Printed for J. Roberts, in Warwick-lane. 1741. (Price One Shilling.) 8vo., pp. iv. 99.

Another Edition. London: Rivington. 1750. Price 1s.—*Adv. Gentleman's Magazine*.

The author in the earlier part of this long pamphlet makes some unwarrantable reflections on the Methodists, e.g., "If all the open and professed enemies of the doctrines of the Gospel, had more vigorously set up themselves in opposition to truth, they would not have been so destructive to it, as the present advancers of religion now are; I mean those who are stil'd *Methodists*." "In the general, I am persuaded that the modern *Methodists* (improperly so call'd) are more destructive to religion than the Papists or Mahometans." The body of the work is free from this style of writing and is a closely argued attempt to show that the Methodist doctrine of perfection is unsriptural and in its consequences injurious.

132. ANON.—REMARKS ON THE CONTROVERSY BETWEEN THE AUTHOR OF THE TRYAL OF MR. WHITEFIELD'S SPIRIT, AND MR. BENJAMIN MILLS. London: Cooper. Price 6d.— See *Gentleman's Magazine*, p. 392, *Advt.* A Comment upon these *Remarks* seems also to have been published, for on p. 558 of *Gentleman's Magazine* is advertised *An Answer to the Examination of the Remarks on the Controversy between the Author of the Tryal of Mr. Whitefield's Spirit and Mr. Benjamin Mills. In a Second Letter.* Cooper. Price 6d. See No. 98.
133. LAND.—A SECOND LETTER TO THE REV. MR. WHITEFIELD. By Tristram Land, A.M. London: 1741. 8vo. (D). Roberts. Price 6d. *Gentleman's Magazine, Advt.*, (p. 112.) See previous letter, 1739.—No. 9.
134. NELSON.—THE USE OF HUMAN REASON IN RELIGION, IN ANSWER TO THE METHODISTS; The Doctrine of Free Grace being explained in the Medium, according to the Church of England. By the Rev. G. Nelson. London: 1741. 8vo. (D). Roberts. Price 6d. *Gentleman's Magazine, Advt.* (p. 280).
135. A.(B).C.—THE CONTROVERSY CONCERNING FREE-WILL, AND PREDESTINATION, SET IN A TRUE LIGHT, AND BROUGHT TO A SHORT ISSUE. In a Letter to a Friend. The Second Edition. Recommended to Mr. Whitefield and his Followers. London: Printed for R. Minors, in St. Clement's Church Yard, and by the Booksellers of London and Westminster. 1741. 8vo., pp. viii. 28. Signed at the end A. (B) C., and dated Nov. 24, 1741.

This is a re-print of a pamphlet issued about the year 1728 and written against the doctrine of Predestination. The subject is argued in a sober and careful manner; there is nothing rude or intemperate in the composition. To the original tract a "Preface" and "Advertisement" are here prefixed. The author says that he was induced to reprint because he "had been given to understand that Mr. Whitefield had adopted this doctrine into his scheme, and there are many well-meaning people who take it from him, as an oracle, most implicitly believing that he is inspired by the Holy Ghost, as he pretends to be with all that he teacheth them in his sermons and in conversation, which is the common artifice of all such new guides." It is designed to be "a seasonable warning to Mr. Whitefield, and his admirers and followers, to shew him and them, that their blind Guide leads them out of the way of revealed truth, and in opposition to the doctrines of the Reformed Church of England, into a labyrinth of confuted heresies."

136. SMYTH.—A CURIOUS LETTER FROM A GENTLEMAN TO MR. WHITEFIELD, wherein he proves that Mr. Whitefield knows much less of Christianity than either Archbishop Tillotson, or the author of *The Whole Duty of Man*: with Remarks. By Aquila Smyth, a layman of the Church of England. 1741. pp. 16.

“Mr. Smyth is too abusive to be respected. He says Whitefield had written and published his two letters ‘in the gall of bitterness, in the spirit of pride, malice and envy; and had depreciated the most valuable works of other men on purpose to aggrandize himself, and gain credit and reputation to his own weak, nay impudent, nay wicked performances.’”—*L. of Whitefield*, i. 454.

137. ANON.—A LETTER FROM A GENTLEMAN IN THE COUNTRY TO HIS FRIEND IN EDINBURGH, CONCERNING MR. WH—F—D: Wherein his Mission, Doctrine, and Character are impartially inquired into and examined. Edinburgh: 1741. pp. 31.

“The writer wants to know Whitefield’s authority for preaching in Scotland, and asks, ‘Was there really a necessity for sending down a young man, meanly educated, to teach the Scottish clergy their duty, and direct them to more accuracy, life and zeal in the discharge of the several parts of their function?’ He thinks “Whitefield has more of craziness than grace, and that this son of Levi takes too much upon him.”—*L. of Whitefield*, i. 513. note.

138. THE SCOTS MAGAZINE and THE GENTLEMAN’S MAGAZINE for 1741 contain many scurrilous articles on Wesley and the Methodists; and *The Weekly Miscellany*, which exceeded all others in the grossness of its abuse, published an attack on the Methodists by Hooker, the Editor, which was begun in the number for March 14, and continued weekly until June 27, when this infamous periodical came to a close. It was succeeded by the *New Weekly Miscellany, or Westminster Journal*, which was equally distinguished with its predecessor for its perversions and insinuations, and for its malignant spirit towards the Methodists.—*L. of Wesley*, i. 358; *L. of Whitefield*, i. 488-9.

#### 1742.

139. ANON. — GENUINE AND SECRET MEMOIRS RELATING TO THE LIFE AND ADVENTURES OF THAT ARCH METHODIST, MR. G. W—FI—D: Likewise Critical and Explanatory Remarks upon that Inimitable Piece, intitled, God’s Dealings with the Rev. Mr. Whitefield; Wherein is likewise proved (by his own words) that he

has had pretty large Dealings also with Satan. The Whole Interspersed with Observations Instructive and Humourous. Collected and Published by a Gentleman of Oxford, for General Information. And Necessary to be had in all Families, as a Preservative against Enthusiasts and Methodists. Oxford: Printed for the Author. 1742. (Price One Shilling.) 8vo., pp. 85.

This would seem to be another edition of *The Expounder Expounded*, that title appearing after an "Introduction." It is almost impossible to imagine the filthiness of this abominable publication. Tyerman truly says, "It was a most disgraceful and disgusting pamphlet. To quote its obscenity would be criminal." It closed with some ribald verses entitled, *The Field Preacher: To the Tune of the Queen's Old Courtier*.

In the second edition the title is altered to *Methodism and Enthusiasm fully display'd, viz., Authentic Memoirs relating to the Life and Adventures of Mr. G. W—fi—d, From his birth to the present time. Likewise, &c. Published at the Expence of a Society of Gentlemen, for Publick Benefit. And necessary to be had in all Families.* The Second Edition corrected. Oxford: Printed and sold there, and by Mr. Cooper, in Pater-Noster-Row, London, 1743. (Price Six-pence.) It appears to have been printed from the same type as the first edition.

140. ANON.—THE STATE OF RELIGION IN NEW ENGLAND, SINCE THE REV. MR. GEORGE WHITEFIELD'S ARRIVAL THERE, in a Letter, from a Gentleman in New England, to his Friend in Glasgow: With an Appendix containing Proofs of the principal Facts, and Further Accounts of the Disorders in matters of Religion lately introduced into various parts of New England and Carolina. Glasgow: 1742, 12mo., pp. 130. The letter is dated May 24, 1742.

A slanderous and abusive publication, from which Tyerman gives some extracts in *L. of Whitefield*, ii. 13, 14.

141. ERSKINE.—FRAUD AND FALSEHOOD DETECTED. By Ralph Erskine. For references to this and other writings of Erskine's against Whitefield, see *Life of Whitefield*, ii. 15.

142. GIB. — A WARNING AGAINST COUNTENANCING THE MINISTRATIONS OF MR. GEORGE WHITEFIELD, published in the New Church at Bristow, upon Sabbath, June 6, 1742. Together with an Appendix upon the same Subject, Wherein are shewn, that Mr. Whitefield is no Minister of Jesus Christ; that his Call and Coming to Scotland are scandalous; that his practice is disorderly, and fertile of Disorder; that his whole Doctrine is, and

his Success must be, diabolical ; so that people ought to avoid him, from Duty to God, to the Church, to themselves, to Fellow-Men, to Posterity and to him. By Adam Gib, Minister of the Gospel at Edinburgh. (2 Tim. iii. 1, Matt. xxiv. 24). The Third Edition. Edinburgh : Printed for and sold by David Duncan, at his House in the Grass-Market, opposite to the Corn-Market, South-Side of the Street, the second Door up the Timber ravel'd Fore - Stair. 1742. 12mo., pp. ix., 65. Preface signed and dated, July 23, 1742.

The original *Warning*, which was delivered in the Church at Bristow, extends only to 8 pages. The *Appendix* forms the bulk of the work, the character of which is sufficiently indicated in its prolix title. The circumstances amidst which the paper was penned are fully described by Tyerman in his account of Whitefield's first visit to Scotland. (*L. of Whitefield*). It is gratifying to learn that Mr. Gib afterwards regretted the publication of this pamphlet, confessing his "blood was too hot and he was unable to write with becoming temper."

143. ASSOCIATE PRESBYTERY.—Tyerman gives an account of a document issued by the "Associate Presbytery," announcing a "Public Fast," and the reasons for observing it. Some of the reasons assigned were strong reflections against Whitefield and his work. A reply to the document was issued, bearing the title, *A Friendly Caution to Seceders*.—See *L. of Whitefield*, ii. 10 and note.

144. TRUE PRESBYTERY.—THE DECLARATION OF THE TRUE PRESBYTERY WITHIN THE KINGDOM OF SCOTLAND, concerning Mr. George Whitefield and the work at Cambuslang. 1742. pp. 32.

This malignant publication begins thus :—"The Declaration, Protestation, and Testimony of the suffering Remnant of the anti-Popish, anti-Lutheran, anti-Prelatic, anti-Whitefieldian, anti-Erastian, anti-Sectarian, true Presbyterian Church of Christ in Scotland," etc.

Whitefield is "an abjured, prelatic hireling, of as lax toleration principles as any ever set up for the advancing of the Kingdom of Satan—a wandering star, who steers his course according to the compass of gain and advantage—a base English impostor," &c., &c., pp. 10, 11.

145. ANON.—A LETTER FROM A GENTLEMAN IN BOSTON, TO MR. GEORGE WISHART, one of the Ministers of Edinburgh, concerning the state of Religion in New England. Edinburgh : 1742. 12mo., pp. 24.

This letter shews no sympathy with Whitefield and his work, and its publication in Scotland while he was there added to his difficulties with some of the people. To it Whitefield replied in *Some Remarks on a late Pamphlet entitled, "The State of Religion in New England, since the Rev. Mr. George Whitefield's arrival there."* Glasgow: Printed by William Duncan, and Sold by the Booksellers in Edinburgh and Glasgow. 1742. 16mo., pp. 32. Dated Cambuslang, August 31, 1742.

The pamphlet is described in *L. of Whitefield*, ii. 18, 19. Attention is drawn to the fact that immediately after Whitefield's pamphlet appeared, the Rev. Jonathan Edwards published his exhaustive treatise on the same subject, entitled, *Some Thoughts concerning the present revival of Religion in New England, and the way in which it ought to be acknowledged and promoted.* It was re-printed in Edinburgh. Of this Wesley published *An Extract.*—See *Wesley Bibliography*, No. 66.

- 146.** ANON.—A LETTER TO THE REV. MR. JOHN WESLEY. In Vindication of the Doctrines of Absolute, Unconditional Election, Particular Redemption, Special Vocation and Final Perseverance. Occasioned chiefly by some things in his "Dialogue between a Presbyterian and his Friend"; and in his "Hymns on God's Everlasting Love." London: Printed by John Hart, and sold by S. Mason, Bookseller, over-against Love-Lane, in Wood Street, 1742. Price stitched in blue paper, eightpence.—See *Weekly History*, Aug., 1742, also *L. of Wesley*, i. 396 note. Not noticed by Wesley. The Dialogue and Hymns referred to were published in the previous year.—See *Wesley Bibliography*, Nos. 24, 31, 32.

- 147.** CHAUNCY.—ENTHUSIASM DESCRIBED AND CAUTIONED AGAINST. A Sermon preached at the Old Brick Meeting-House in Boston, in 1742. With a Letter to the Rev. Mr. James Davenport. By the Rev. Charles Chauncy, D.D., Boston: 1742, 8vo., pp. 35.

Tyerman says "Whitefield is not mentioned in this Sermon, but there can be little doubt that it was levelled against him as well as against James Davenport."

- 148.** ANON.—SOME OBSERVATIONS UPON THE CONDUCT OF THE FAMOUS MR. W—FIELD. By a true Lover of the Church and Country. Edinburgh: Printed in the year 1742. 12mo., pp. 12.

The author tells his readers that Whitefield had taken upon himself "the office of a thirteenth apostle"; and concludes thus: "Let all good people beware of this stroller, for he will yet find a way to wheedle you out of your money. He is as artful a mountebank as any I know."—*L. of Whitefield*, ii. 15.

149. BISSET.—A LETTER TO A GENTLEMAN IN EDINBURGH, containing Remarks upon a late Apology for the Presbyterians in Scotland, who keep Communion in the Ordinances of the Gospel with Mr. George Whitefield, a Priest of the Church of England: and shewing that such a Practice is not justifiable by the Principles and Practice of the Church of Scotland, from the Reformation to this day, nor by the Westminster Confession of Faith, Solemn League and Covenant. In which Letter Mr. Whitefield's Religion, Orthodoxy, and Moral Character are set in a proper light by Collections from his own printed Performances. Printed in the year 1742. pp. 143.

The Letter is signed "John Bisset, Minister of the Gospel in Aberdeen," and is dated, October 26, 1742. A postscript is added. A great part of the book is taken up with the wrong doings of the apologist, but throughout, and particularly in the latter portion, it is very severe upon Whitefield.

150. TUCKER.—A BRIEF HISTORY OF THE PRINCIPLES OF METHODISM, wherein the Rise and Progress, together with the causes of the several Variations, Divisions and present Inconsistencies of this Sect are attempted to be traced out, and accounted for. By Josiah Tucker, M.A., of All Saints, and one of the Minor Canons of the College of Bristol. Oxford: Printed for James Fletcher; and Sold by J. Rivington, in St. Paul's Church-Yard, London; and the Booksellers at Bristol. 1742. 8vo., pp. 51.

It is dedicated to Dr. Boulter, Archbishop of Armagh, who had treated Whitefield with great courtesy on his return from America in 1738. Mr. Tucker essays an explanation of the causes which led Whitefield to espouse Calvinistic doctrines. He treats of Whitefield's early career and of Wesley's, and the differences which separated these two men. To it Wesley wrote in reply, *The Principles of a Methodist*. 1742. 12mo., pp. 32.—see *Works*, viii. 359-374, and *Wesley Bibliography*, No. 35.

Wesley says: "I have often wrote on controversial points before, but not with any particular person, so that this is the first time that I have appeared in controversy properly so called. I now tread an untrod path with fear and trembling; fear not of my adversary, but of myself."—Preface.

151. GARDEN.—REGENERATION AND THE TESTIMONY OF THE SPIRIT; being the Substance of Two Sermons, on Romans viii. 16; lately preached in the Parish Church of St. Philip, Charlestown, S.C. Occasioned by some Erroneous Notions of certain men calling themselves Methodists. By Alexander Garden, M.A., Rector of the said Parish. New York: 1742 (D).



Not mentioned by Tyerman, but he makes many references to the author.—See also No. 102, and Wesley's *Works*, i. 47.

152. WARNE.—THE DOWNFALL OF ARMINIANISM : or Arminius (who falsely calls himself a son of the Church of England) Tried and Cast (and in him all his adherents, who call themselves sons of the Church of England), Before the Right Honourable the Lord Chief Justice Truth, for holding and propagating false Opinions concerning the five following points, viz. : 1. Absolute Election. 2. Particular Redemption. 3. The Efficacy of God's Grace in Conversion. 4. The Impotency of Man's Will in Conversion. 5. The final Perseverance of the Regenerate proved true from,—1. The Articles of the Church of England. 2. Her Common Prayer-book. 3. Her Homilies. 4. The Holy Scriptures. A List of the names of the Right Rev. Jury, 1. Arch-Bishop Usher, 2. Bishop Ridley, 3. Bishop Latimer, 4. Bishop Jewel, 5. Bishop Davenant, 6. Bishop Hall, 7. Bishop Reynolds, 8. Bishop Cooper, 9. Bishop Babington, 10. Bishop Downham, 11. Bishop Hopkins, 12. Bishop Beveridge. Humbly offered for the consideration of His Grace the Arch-Bishop of Canterbury, the Bishop of London, the Bishop of Winchester, the Bishop of St. David, and the Bishop of St. Asaph. London : Printed for T. Cooper, at the Globe in Paternoster Row ; and S. Mason, Bookseller, over against Love-Lane in Wood-Street, 1742. 8vo., pp. xxi. 124. The Dedication and the Preface signed, Jonathan Warne.

Evidently written directly against Wesley, though he is not named : it was also written in support of Whitefield's views, on whose behalf Warne published other papers.—See No. 4.

This seems to have been re-published in 1772.—See *L. of Wesley*, iii., 139.

### 1743.

153. ANON.—LETTERS TO THE REV. MR. JOHN WESLEY against Perfection, &c. 1743. 8vo. (Reported).
154. ANON.—TRICK UPON TRICK : or Methodism Displayed. A Farce. London : 1743 (D).

For an account of the performance of the Farce, see *L. of Wesley*, i. 405.

155. W.W.—The Editor of the *Weekly Miscellany*—Webster—was brought into alliance with Whitefield by Pope, in *The Dunciad*, Book II. v. 258,

“  
Harmonic twang ! of leather, horn and brass ;  
Such as from labouring lungs th’ enthusiast blows,  
High sound, attempered to the vocal nose ;  
Or such as bellow from the deep divine ;  
There, Webster ! peal’d thy voice, and, Whitefield ! thine.”

to which the following virulent *note* is appended :—  
“—Webster— and Whitfield ! The one the writer of a newspaper called *The Weekly Miscellany* ; the other a field-preacher. This thought the only means of advancing religion was by the new birth of spiritual madness ; that by the old death of fire and faggot ; and therefore they agreed in this, though in no other earthly thing, to abuse all the sober clergy. From the small success of these two extraordinary persons, we may learn how little hurtful bigotry and enthusiasm are, while the civil magistrate forbears to lend his power to the one, in order to the employing it against the other.”—  
*The Poetical Works of Alexander Pope*. Vol. III. p. 291.  
*The Aldine Edition of British Poets*. London : Bell and Dalby. The notes were added in the Edition of 1743, and are signed W.W.

156. AN IMPARTIAL HAND.—THE PROGRESS OF METHODISM IN BRISTOL : or the Methodist Unmask’d. Wherein the Doctrines, Discipline, Policy, Divisions and Successes of that Novel Sect are fully detected and properly display’d in Hudibrastick Verse. By an Impartial Hand. To which is added, by way of Appendix, the Paper Controversy between Mr. Robert Williams, supported by Thomas Christie, Esq., Recorder of Savannah, and the Rev. Mr. Wesley, supported only by his own Integrity and Assurance. Together with Authentick Extracts taken from a late Narrative of the State of Georgia relating to the conduct of that Reverend Gentleman during his abode in that Colony, &c. Bristol : Printed by J. Watts, in Shannon Court, Corn Street. 1743, 12mo., pp. 71. Preface, dated Bristol, January 26. 1742-3. — (Price Sixpence, Lyon. *Adv’t. Gentleman’s Magazine*.)

This atrocious “verse” occupies 40 pages. It is written in a most rancorous spirit, and is stained by wicked suggestions as to the conduct of the Methodists. The author seems to have been minutely informed concerning many Methodist customs—e.g. the numbering of the Society’s Tickets, an early practice, is alluded to. The book seems to bear the impress of a renegade Methodist.

The *Appendix* relates to events which transpired in Georgia during Wesley's residence there, an account of which is given in Wesley's Journal—*Works*, i. 50, &c. ; and in Tyerman's *L. of Wesley*, i. 143-170. On Williams's Affidavit, which is included in the Appendix, see *Wesley Bibliography*, No. 20 ; also *L. of Wesley*, i. 429-30, and *Journal*, March 2, 1750.

157. ANDREWS.—A SERMON PREACHED BEFORE THE REVEREND THE CLERGY OF THE DEANERY OF SHOREHAM, at the Visitation held in the Parish Church of Farningham, on Thursday, May 19, 1743. By John Andrews, M.A., Vicar of that Church. 1743. 8vo., pp. 30.

Preached in opposition to Piers' Sermon, as revised by Wesley. It speaks of the doctrines of "justification and regeneration as questions and strife of words, which profit not;" and affirms that "every one that is rightly and duly baptized, not only receives the outward ordinance, but the inward and spiritual grace annexed to it."—*L. of Wesley*, i. 428.

158. NEW ENGLAND PASTORS.—THE TESTIMONY OF THE PASTORS OF THE CHURCHES in the Province of Massachusetts Bay, in New England, at their Annual Convention in Boston, May 25, 1743, against several Errors in Doctrine and Disorders in Practice, which have of late obtained in various parts of the land.

As a counterpoise to this was issued, *The Testimony and Advice of an Assembly of Pastors of Churches in New England, at a Meeting in Boston, July 7, 1743, occasioned by the late happy Revival of Religion in many parts of the land.* It was signed by 113 ministers.

This provoked a further publication :—

159. NEW ENGLAND LAYMEN.—THE TESTIMONY AND ADVICE OF A NUMBER OF LAYMEN, respecting Religion and the Teachers of it. Addressed to the Pastors of New England. It is dated Boston, September 12, 1743, and contains unbecoming and depreciatory remarks on Whitefield, and rude advices to the Pastors.

160. CHAUNCY.—SEASONABLE THOUGHTS ON THE STATE OF RELIGION IN NEW ENGLAND. By Charles Chauncy, D.D. Boston : 1743. 8vo., pp. 454.

This considerable work had a large sale, and produced a very great impression. Severe things are said of Whitefield, and a general assault is made upon the Evangelistic work of the day. Tyerman says Dr. Chauncy was one of the most influential men in New England, and that the book produced surprising effects. Some account of it is given in *L. of Whitefield*, ii. 126-9

Whitefield published a reply under the title of *A Letter to the Rev. Dr. Chauncy, on account of some passages relating to the Rev. Mr. Whitefield, in his book entitled "Seasonable Thoughts on the State of Religion in New England."* By George Whitefield, A.B., late of Pembroke College, Oxon. Boston: 1745. 4to., pp. 14. The letter is dated November 19, 1744; the preface, January 18, 1745. It does not appear in Whitefield's *Collected Works*.

161. ANON.—REMARKS ON A BOOK ENTITLED AN EARNEST APPEAL TO MEN OF REASON AND RELIGION: In a Letter to the Rev. Mr. John Wesley. Newcastle: Printed in the year 1743. 12mo., pp. 24.

This is a moderate, if not a modest, criticism of some of the views expressed by Wesley in his *Earnest Appeal*. The writer's point of view is, however, so different from Wesley's that agreement is quite impossible. The objection raised against the *Appeal* is mainly the one so frequently used at the time, that Wesley was the victim of enthusiasm. The *Remarks* are not marred by the blemishes which disgrace so many of the pamphlets of the time. A contemporary MS. attributes it to Dr. Sharp.

#### 1744.

162. ANON.—THE NOTIONS OF THE METHODISTS FULLY DISPROV'D, by setting the Doctrine of the Church of England concerning Justification and Regeneration in a true light. In Answer to their *Earnest Appeal*, &c., with a Vindication of the Clergy of the Church of England from their Aspersions. In Two Letters to the Reverend Mr. John Wesley. (Acts xx. 30.) London: Printed for Jacob Robinson, at the Golden Lion, in Ludgate Street, near St. Paul's. 1744. (Price One Shilling.) 8vo., pp. iv. 76.

This pamphlet had been previously published in Newcastle. The Author is sympathetic "with the great numbers of poor, well-meaning people which have been unhappily led astray by those conceited vain boasters called Methodists. To obviate the pernicious effects of their corrupt doctrine the candid reader is assured that he will find here their delusions evidently detected; their notions fully disproved, and the Church of England in her Homilies and Offices thoroughly vindicated from the perversions and misrepresentations of those ignorant, giddy, presumptuous enthusiasts."

Wesley writes of this pamphlet, "I have read and believe it quite needless to take any further notice of this performance; the writer being so utterly unacquainted with the merits of the cause, and showing himself so perfect a stranger both to my life, preaching and writing; and to the Word of God, and to the Articles and Homilies of the Church of England." *Earnest Appeal to Men of Reason and Religion*. 1743. *Works*, viii. 34, note.

In his *Farther Appeal*, Wesley refers to another pamphlet entitled:—

163. ANON.—THE NOTIONS OF THE METHODISTS FARTHER DISPROV'D.

The doctrine of Justification by Faith is, in both these pamphlets, asserted to be neither Scriptural nor a doctrine of the Church of England. To the latter pamphlet Wesley replies at some length in the *Farther Appeal*. *Works*, viii. 69-77.

He refers also to a pamphlet entitled, *The operations of the Holy Spirit Imperceptible: and how men may know when they are under the guidance and influence of the Holy Spirit*.

- 164.** ANON.—OBSERVATIONS UPON THE CONDUCT AND BEHAVIOUR OF A CERTAIN SECT, usually distinguished by the name of Methodist. n.d. 4to., pp. 24. No printer's name. Second Edition. London: Printed by E. Owen, in Amen Corner. 1744. 4to., pp. 24. (Price sixpence.) Third Edition. 1744.

Attributed to Dr. Edward Gibson, Bishop of London (see Whitefield's *Works*, iv. 125). The *Observations* consist of three parts. In the first are charges against the Methodists generally. The second assails Whitefield in particular; and the third contains severe strictures on *The Christian History*, a publication in which Whitefield was specially interested. A second edition appeared the same year with slightly altered title-page.

Whitefield replied in *A Letter to the Right Rev. the Bishops concerned in the publication of a pamphlet entitled, "Observations on the Conduct and Behaviour of a certain Sect usually distinguished by the name of Methodists."* By George Whitefield, A.B., late of Pembroke College, Oxford. The Second Edition (Psal. xxxv. 11). London: Printed for J. Robinson, at the Golden Lion, in Ludgate Street; and sold at the Tabernacle, and by Mr. John Sims, in Pitfield Street, Hoxton. 1744. (Price 4d.) 8vo., pp. 26. Dated at the end, London, March 10, 1743-4. From this we learn that several of the Bishops had given orders for copies of the *Observations* to be printed for them, and Whitefield asserts that he had reason to believe that the Bishop of London was concerned in composing or revising the pamphlet. Tyerman says there can hardly be a doubt of this.

The following, however, was a better reply:—*An answer to part of an anonymous pamphlet, intituled, Observations upon the conduct and behaviour of a certain sect usually distinguished by the name of Methodists.* By J. E. (Psal. x. 8, Acts ii, 38.) London: Printed and sold at R. Bampton's pamphlet shop in Brook Street, Grosvenor Street, &c. 1744. (Price 3d.) 8vo., pp. 24. For Wesley's remarks upon the above pamphlet, see *A Farther Appeal to Men of Reason and Religion*.—*Works*, viii. 59.

- 165.** CHURCH.—A SERIOUS AND EXPOSTULATORY LETTER TO THE REV. MR. GEORGE WHITEFIELD, on occasion of his late Letter to the Bishop of London, and other Bishops; and in vindication of the "Observations upon the Conduct and Behaviour of a certain Sect usually distinguished by the name of Methodists," not long since published. By Thomas Church, A.M., Vicar of Battersea, and Prebendary of St. Paul's. London: Printed for M. Cooper, at the Globe in Pater-noster Row. 1744. 8vo., pp. 60, including postscript. (Price 1s.)

It contains many close and caustic remarks on Whitefield's writings and conduct. It is not disgraced, as so many of these publications are, by gross and unbecoming expressions, though it is written in a very severe spirit. Whitefield speedily replied to it in a *Letter to the Rev. Mr. Thomas Church, M.A., Vicar of Battersea, and Prebendary of St. Paul's; in answer to his "Serious and Expostulatory Letter to the Rev. Mr. George Whitefield, on occasion of his late Letter to the Bishop of London, and other Bishops."* By George Whitefield, A.B., late of Pembroke College, Oxford. London: Printed by W. Strahan, for J. Robinson, at the Golden Lion, in Ludgate Street, and sold at the Tabernacle, near Moor-Fields. 1744. (Price Three-pence.) 8vo., pp. 20. Dated at the beginning, London, May 22nd, 1744. In this Whitefield firmly and moderately defends himself against the chief of Mr. Church's accusations. (See also *L. of Wesley*, i. 455-6.) This was followed by another letter to Whitefield on the same subject. London: Cooper, 1744. Price 6d.—*Adv. Gentleman's Magazine*.

166. J. B.—A LETTER TO THE REV. MR. WHITEFIELD, occasioned by his pretended answer to the First part of the Observations on the Conduct and Behaviour of the Methodists. By a Gentleman of Pembroke College, Oxon. (Prov. xxvi. 5. "They are generally deluded by those that have but a specious pretence to godliness," &c.—*Scotch-Presbyterian eloquence displayed*.) London: Printed for M. Cooper, in Pater-noster-Row, 1744. (Price Sixpence.) 8vo., pp. iv. 50. Signed at the end, J. B.

Not written in a gentlemanly style, as a single extract will show,—“Your letter is stuffed with the coaxing and wheedling of the *Woman*, the daring of the *Rebel*, the pertness of the *Coxcomb*, the evasions of the *Jesuit*, and the bitter maliciousness of the *Bigot*.”

167. LICHFIELD AND COVENTRY, BISHOP OF. — A CHARGE DELIVERED TO THE REVEREND THE CLERGY in the several parts of the Diocese of Lichfield and Coventry, in a Triennial Visitation of the same in 1741. By the Right Reverend Father in God, Richard, Lord Bishop of Lichfield and Coventry. Published at the request of the Clergy. London: Printed for J. and P. Knapton, at the Crown, in Ludgate Street. 1744. 8vo., pp. 64. (Price 1s).

Whitefield replied in *Some Remarks upon a late Charge against Enthusiasm, delivered, &c.* In a *Letter to the Rev. Clergy of that Diocese*. By George Whitefield, A.B., late of Pembroke College, Oxon. Boston: Printed: London, Re-printed and Sold at the Tabernacle, near Upper Moorfields. 1746. (price 4d.) 8vo., pp. 35. Dated on board the Wilmington. Capt. Darling, September 20, 1744.

“His Lordship's main design,” Whitefield says, “is to prove that the indwelling and inward witnessing of the Spirit in believers' hearts (if there ever were any such a thing at all) as also praying and preaching by the Spirit, are all the extraordinary gifts and operations of the Holy Ghost, belonging only to

the apostolical and primitive times, and consequently all pretensions to such favours in these last days are vain and enthusiastical." Whitefield occupies the greater part of his *Remarks* in combatting the Bishop's assertion, from the Scriptures and the best Church writers. He closes with an appeal to the clergy, in which he inquires "What has his Lordship been doing so many years in professing to confer the Holy Ghost by imposition of hands on so many Ministers, saying unto them, *Receive ye the Holy Ghost by the imposition of our hands*, if there are none of those influences of the blessed Spirit to be expected?" He exhorts the Methodists among them to be faithful, and refers to the recent mobbing of their brethren in Staffordshire, who suffered the loss of their goods to the value of £700 sterling.

Wesley replied to the *Charge* with care, and at some length in his *Farther Appeal to Men of Reason and Religion*. — *Works* viii. 79-108.

168. HEWLETT.—THE SUPPORT OF POPERY DISCOVERED, &c., in answer to Mr. Whitefield. London: 1744 (D). By Eb. Hewlett. Cooper. Price 1s. *Gentleman's Magazine*. *Adv.* — See No. 105.

169. WHITEFIELD.—A BRIEF ACCOUNT OF THE OCCASION, PROCESS AND ISSUE OF A LATE TRIAL at the Assize, held at Gloucester, March 3, 1743. Between some of the people call'd Methodists, Plaintiffs, and certain persons of the town of Minchin-Hampton, in the said County, Defendants. In a Letter to a Friend. By George Whitefield, A.B., late of Pembroke-College, Oxford. (Acts xix. 35-40). London: printed for J. Robinson, at the Golden Lyon, in Ludgate-street; and sold at the Tabernacle, and by Mr. John Sims, in Pitfield Street, Hoxton. 1744. (Price 2d.) 8vo., pp. 15. Dated London, March 12, 1743-4.

An extract was published by Wesley (see *Wesley Bib.* No. 52). An account of the circumstances under which the trial took place may be found in Tyerman's *L. of Whitefield*, ii. 63-7. Though not written against the Methodists, it discloses some special features of the opposition with which they had to contend.

170. ANON.—THE CASE OF THE METHODISTS BRIEFLY STATED, more particularly in the point of Field-Preaching. 1744. 4to., pp. 4.

"The writer tries to prove that field-preaching is contrary to the Act of Toleration; and then he proceeds to show that because of the largeness of his congregations, Whitefield's preaching in the open air was eminently calculated to promote sedition, and to be a serious danger to the state."—*L. of Whitefield*, ii. 87.

Wesley replied to the above in his *Farther Appeal to Men of Reason and Religion*. — *Works* viii. 113.

171 ANON.—A FAITHFUL WARNING TO THE FOLLOWERS OF THE REV. MR. JOHN WESLEY, showing the Falsehood, Calumny and Art, made use of in that Gentleman's Societies to deceive the ignorant and unwary in the things of God. London: 1744. 12mo. (D).

172. ASSOCIATE PRESBYTERY.—“When the ‘Associate Presbytery met for renewing the National Covenant of Scotland, and the Solemn League and Covenant of the three nations,’ they drew up and printed ‘a confession of the sins of the ministry,’ for not ‘timeously’ warning the people against Whitefield; for being ‘too remiss in their endeavours to prevent the sad effects of his ministrations,’” &c.—*Life of Wesley*, i 374-5.

173. ANON.—SOME PAPERS GIVING AN ACCOUNT OF THE RISE AND PROGRESS OF METHODISM at Wednesbury in Staffordshire, and other Parishes adjacent: As likewise of the late Riot in those parts. London: Printed for J. Roberts in Warwick Lane. 1744. 8vo., pp. 30.

Made up of three papers; the first dated February 24, 1743, the second March 12, 1743, and the third March 31, 1744. The last two are “Extracts” from other papers. These papers contain minute and interesting statements respecting the introduction of Methodism into Wednesbury and the neighbourhood; but they are written by no friendly hand. Opportunity is taken for making strange accusations against the sect, and by persons who were utterly misinformed as to the real character of Methodism. For a further account of the introduction of Methodism into Wednesbury, and the barbarous and cruel treatment of the Methodists, see *Modern Christianity: Exemplified at Wednesbury and other adjacent places in Staffordshire*. Published by John Wesley, M.A., Fellow of Lincoln College, Oxford. Newcastle-on-Tyne: John Gooding. 1745. 12mo., pp. 26.—*Wesley Bibliography*, No. 72.

174. EUSEBIUS.—A FINE PICTURE OF ENTHUSIASM chiefly drawn by Dr. John Scott, Formerly Rector of St. Giles's in the Fields. Wherein the Danger of the Passions leading in Religion is strongly described. To which 's added an application of the subject to the Modern Methodists, exposing the Principles and Practices of all such. Dedicated to the Bishop of London. London: Moon. 1744. 8vo., pp. 40. (Price 6d.) Signed “Eusebius.”

The character of this performance may be judged by the following extract: “Thousands are flocking after those *enthusiasts*, Whitefield and Wesley, and are being deluded into a *passionate* and *mechanical* religion. Wesley attempted,



for some time, at the opening of his mission, to exorcise the devil out of a parcel of *weak*, if not *worse*, women ; whom he had taught to go into agitations and screamings in the public assemblies of his people.”\*

175. HEARD.—THE METHODISTS VINDICATED : In a Letter to a Clergyman, upon his most shameful Breach of Truth and Brotherly Love in a late Sermon preach'd at the Chapel in Spital-Fields. By W. Heard. (Acts xxviii. 22.) London : Printed for the author, and to be had at the Black Boy and Bible, over against White-chapel Mount ; also by J. Lewis, in Bartholomew-Close, near West Smithfield. 1744. (Price Threepence.) 8vo., pp. 19.

This pamphlet, issued in vindication of Methodism, reveals a virulent antipathy to it on the part of the clergyman, as is shown in the many extracts from the sermon which it was written to condemn. It is doubtful whether the sermon was published or not.

176. ANON.—A TESTIMONY from the President and Professors, Tutors and Hebrew Instructor of Harvard College, against the Rev. Mr. George Whitefield and his Conduct. Boston : 1744. 8vo. Dated December 28, 1744.

“ We look,” say the authors, “ upon Mr. Whitefield’s going about in an itinerant way, especially as he has so much of an enthusiastical turn of mind, as being utterly inconsistent with the peace and order, if not the very being, of the Churches of Christ.” The character of this and Whitefield’s reply and of the other publications which were issued about this time, as well as the circumstances which immediately led to their appearance are described in *L. of Whitefield* (i. 133-144) ; as also the following :—

### 1745.

177. WIGGLESWORTH.—A LETTER TO THE REV. MR. GEORGE WHITEFIELD by way of Reply to his Answer to the College Testimony against him and his Conduct. By Edward Wigglesworth, D.D., Professor of Divinity in Harvard College. To which is added the Rev. President’s Answer to the things charged upon him by the said Mr. Whitefield as Inconsistencies. Boston, New England : 1745. 4to., pp. 68.

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\* A special interest attaches to this pamphlet from the following confirmation of an opinion long held, that on one of the earliest, if not the first, Methodist class-ticket was a representation of the Crucifixion, copied from a print in Wesley’s small edition of *The Christian’s Pattern*. 1735. (*Wesley Bibliography*, No. 3.)—“ And lest men should not be enough affected with the name and the sufferings of Jesus, one of these *artful teachers* has ordered the tickets for his people to be impressed with the *Crucifix*.”—*Adv. in Gentleman’s Magazine*. 1743.

178. HENCHMAN.—A LETTER FROM THE REV. NATHANIEL HENCHMAN, Pastor of the First Church in Lynn, to the Rev. Stephen Chase, of Lynn End, giving his reasons for declining to admit the Rev. George Whitefield into his Pulpit. Boston: 1745. 12mo. Dated, January, 3, 1745.

Tyerman says, "The reverend writer was too angry to be polite. He speaks of 'strolling itinerants, and swarms of mean animals called exhorters'—suspects Whitefield of coming to America 'to make a purse for himself, by begging with great solemnity for his poor little ones in Georgia—the most ill-projected scheme since darkness was on the face of the deep,' and he further accuses him of a design 'to raze the foundations of our churches, and change the religion of New England.'"

179. WEYMOUTH MINISTERS.—THE SENTIMENTS AND RESOLUTION OF AN ASSOCIATION OF MINISTERS, convened at Weymouth, January 15, 1745, concerning the Rev. Mr. George Whitefield.

"They expressed their surprise and grief that he, a priest of the Church of England, should administer the Lord's Supper in Congregational Churches, and they condemned his practice of singing hymns in the public roads when riding from town to town, and lamented that in almost every town where he had preached there had been more or less alienation between the Minister and people." The Weymouth Ministers were Anglican Episcopalians. They resolved that they would not, either directly or indirectly, encourage Mr. Whitefield to preach, either publicly or privately, in their respective parishes.

180. MARLBOROUGH MINISTERS.—THE TESTIMONY OF AN ASSOCIATION OF MINISTERS, convened at Marlborough, January 22nd. 1745. Boston: 1745. 8vo. And another Testimony by an Association of Ministers, in the County of Bristol.

These testimonies were signed by nineteen ministers, "who came to the general conclusion that 'the devil himself with all his cunning could not take a more direct step to overthrow the churches of New England, hurt religion, and destroy the souls of men than Whitefield had taken.'"

181. NEW HAVEN ASSOCIATION.—DECLARATION OF THE ASSOCIATION OF NEW HAVEN, concerning the Rev. Mr. Whitefield. Boston: 1745. 8vo. (D).

182. FACULTY OF YALE COLLEGE.—The Declaration of the Faculty of Yale College. Dated February 25, 1745.

183. CLAP.—A LETTER FROM THE REV. MR. CLAP, Rector of Yale College, in New Haven, to the Rev. Mr. Edwards of Northampton, expostulating with him for his injurious reflections, in a late Letter to a Friend. It exhibits Whitefield in a very obnoxious light.
184. PICKERING.—MR. PICKERING'S LETTER TO MR. WHITEFIELD touching his Relation to the Church of England, his Impulses, or Impressions, and the present unhappy state of things. Dated February 12, 1745.
185. CHURCH.—REMARKS ON THE REV. MR. JOHN WESLEY'S LAST JOURNAL, wherein he gives an Account of the Tenets and Proceedings of the Moravians, especially those in England, and of the Divisions and Perplexities of the Methodists, shewing by the confessions of Mr. Wesley himself, the many errors relating both to Faith and Practice, which have already arisen among these deluded people. And in a particular Manner explaining the very fatal Tendency of denying good Works to be conditions of our Justification. In a Letter to that Gentleman. By Thomas Church, A M., Vicar of Battersea, and Prebendary of St. Paul's. (Rom. xiv. 13.) London : Printed for M. Cooper, at the Globe in Paternoster-Row. 1745. 8vo., pp. ii. 76. Dated at end, Battersea, November 3, 1744. (Price 1s.)
- To this Wesley replied with considerable care and minuteness, and at some length in, *An Answer to Mr. Church's Remarks on the Rev. John Wesley's Journal*.—See *Works*, viii, 375, and Index ; and *Wesley Bibliography*, No. 65. There was also published, *J. Wesley's Journal Vindicated against Thomas Church*, By J. Webb. London : Printed by T. Trye. 1745. Price 6d.
186. GREY.—A SERIOUS ADDRESS TO LAY METHODISTS, to beware of the false Pretences of their Teachers. With an Appendix containing an account of the fatal and bloody effects of Enthusiasm in the case of the Family of the Dutartres, in South Carolina. By a Sincere Protestant. [Zachary Grey.] London : 1745. 8vo., pp. 29. (Price 6d.)

He tells his readers that the Methodist preachers are wandering lights, gadding about with canting assurances, and leading people into bogs of delusion. Whitefield had no connection whatever with the family of the Dutartres.—See *Life of Whitefield*, ii. 125, note.

187. CENNICK.—AN ACCOUNT OF A LATE RIOT AT EXETER. (Luke x. 3, John xvi. 2, Matt. v. 11, 12, John xv. 21.) By John Cennick, Late of Reading in Berkshire. London : Printed by J. Hart, in Popping's Court, Fleet-street ; and sold by J. Lewis, in Bartholomew Close, near West Smithfield. 1745. 8vo., pp. 30.

A striking illustration of the attitude of the mob towards the Methodists.

188. IMPARTIAL HAND.—A BRIEF ACCOUNT OF THE LATE PERSECUTION AND BARBAROUS USAGE OF THE METHODISTS AT EXETER. Wherein the character of the Rioters, their Aiders and Abettors, are fully described, their Reasons and Pretensions fairly examined and fully refuted. By an Impartial Hand. The Second Edition. Exon : Oswald. Printed in the year 1745. 8vo., pp. 34. (Price 6d.)

These two pamphlets were not written in opposition to Methodism ; but they are inserted here as showing in a striking manner the rude hostility to which all who bore the name of Methodist were exposed. These few pages contain a record of the most fiendish and brutal violence, a violence often encouraged, if not positively led on, by those whose profession should have been a guarantee of peace and good citizenship. It is greatly to be deplored that these cruel and wanton onslaughts upon peaceable citizens should have been made ostensibly in the name of the church.

Cennick's is the fuller and more circumstantial account.

189. CUDWORTH.—A DIALOGUE between a preacher of Inherent Righteousness, and a preacher of God's Righteousness, revealed from Faith to Faith : Being an Answer to a late " Dialogue between an Antinomian and his Friend." (Jer. xiii. 25, 6, 7.) By William Cudworth. London : Printed by J. Hart, in Popping's Court, Fleet-street, and sold by J. Lewis, in Bartholomew-Close, near West-Smithfield, and at the Tabernacle. 1745. 12mo., pp. 12.

This was written to combat Wesley's first *Dialogue between an Antinomian and his Friend*, published in 1745.—See No. 70, *Wesley Bibliography*. Wesley answered Cudworth in *A Second Dialogue between an Antinomian and his Friend*.—(*Wesley Bibliography*, No. 71), to which also Cudworth issued a rejoinder.—See No. 201.

190. ANON.—THE QUESTION, WHETHER IT BE RIGHT TO TURN METHODIST, CONSIDERED, in a Dialogue between two Members of the Church of England. (1 Thess. v. 21, 1 Pet. iii. 15, *Ad Salutem ac Vitam*, &c. August.) London : Printed for M. Cooper, at the Globe in Paternoster Row. 1745. 8vo. (Price 6d.)

In an Address to the Reader the publisher states that the Manuscript of this tract was sent to him with liberty to publish or not as he pleased, that he had committed it to the press, "in hopes it would appear a seasonable, as well as a more reasonable 'Appeal to Men of Reason and Religion,' than what had lately been seen under that title. Persons who are familiar with Wesley's writings will, on perusal of the tract, not think these hopes are fulfilled. The Methodists are divided into "Moravians, Inghamites, Wesleyites and Whitefieldians."—See also *Life of Wesley*, i. 474.

191. MAUD.—AN APOLOGY FOR THE CLERGY, in a letter to a Gentleman of Fortune and great Reading, lately turned Methodist and Hermit; wherein is shown the weakness of those objections which Separatists in general pretend first induced them to leave the Established Church, and to look out for better guides somewhere else. By J. Maud, M.A., Vicar of St. Neots, in the County of Huntingdon. 1745. 8vo., pp. 80.

The writer "alleges that there is a powerful confederacy against the church, —'a mixed multitude of Socinians, Presbyterians, Independents, Quakers, Anabaptists, Antinomians, meer moralists, Jesuits, Free Thinkers and Methodists, and an infinite tribe of nameless sects, all hallooed on by the Vicar of Jesus Christ and his creatures, to tear Christians to pieces, and to make sport for infidels and atheists.'"—See *Life of Wesley*, i. 474.

192. CRAFTSMAN.—MINISTERIAL METHODISM, or Methodists in Politics. Appeared in *The Craftsman* of June 22, and was copied into the *London Magazine* and other periodicals. Wesley answered it in *A Letter to the Author of The Craftsman concerning real Christianity, Disparag'd under the name of Methodism.*—See *Wesley Bibliography*, No. 75; also *Wesley's Works*, viii. 512.

The character of the paper may be gathered from the following extract:—"Methodists place all merit in *faith* and *grace* and none in good works. This unwarrantable strange sect of a religion, founded on madness and folly, hold that there is no justification by good works, but by faith and grace only. They hereby banish that divine part of our constitution, *reason*; and cut off the most essential recommendation to heaven, *virtue.*"

193. EELLS.—A LETTER TO THE SECOND CHURCH AND CONGREGATION IN SCITUATE; written by their Reverend Pastor, shewing some Reasons why he doth not invite the Rev. Mr. George Whitefield into his Pulpit. Signed N. Eells, and dated April 15, 1745.

A very fair reply to the accusations of these pamphlets is given by Tyerman in *Life of Whitefield*, ii. 142-4.

194. ANON.—EVIDENT PROOFS AGAINST THE METHODISTS.  
London: 1745. (D). (Price 6d.)

195. HUTTON.—An Advertisement in the *Daily Advertiser* :—

“ In August James Hutton, by order of Zinzendorf, published in the *Daily Advertiser*, an advertisement, declaring that the Moravians had no connection with the two Wesleys ; and subjoining one of the Count’s prophecies that Wesley and his brother would ‘ soon run their heads against the wall.’ To this Wesley simply said :—‘ We will not, if we can help it.’ ”—*L. of Wesley*, i. 477 and 481.

Tyerman thinks this was written in reply to Wesley’s pamphlet entitled, *A Short View of the Difference between the Moravian Brethren, lately in England, and the Rev. Mr. John and Charles Wesley*.—See *Wesley Bibliography*, No. 68.

196. ANON.—A LETTER FROM TWO NEIGHBOURING ASSOCIATIONS OF MINISTERS in the Country, to the Associated Ministers of Boston and Charlestown, relating to the admission of Mr. George Whitefield into their Pulpits, etc. Boston: 1745. 4to (D). Dated, December 26, 1744.

197. LAYMAN.—EXTRACTS OF LETTERS RELATING TO METHODISTS AND MORAVIANS. By a Layman. (Prov. xxviii. 23.) London: Printed for B. Dod, at the Bible and Key, in Ave-Mary Lane, near Stationers’ Hall. (Price 6d.) 1745. 8vo., pp. 41.

Four of the letters are addressed to Mr. Whitefield and relate to his views on *The Whole Duty of Man*, and Archbishop Tillotson’s writings (See Nos. 102, 104) ; also to certain views expressed in Whitefield’s published sermons ; others are addressed to a Deacon in the Church of England, who appears to have inclined towards Moravianism (probably Rev. Jacob Rogers,—see *L. of Countess of Huntingdon*, i. 244-5, 250) ; two of the letters are in a general way directed against the Methodists for holding separate services.

198. L.K.—A LETTER TO THE REV. MR. GEORGE WHITEFIELD, publicly calling upon him to Vindicate his Conduct, or Confess his Faith. By L.K.

This was answered in *An Apology on behalf of the Rev. Mr. Whitefield, offering a Fair Solution of certain Difficulties, objected against some parts of his Conduct, in point of Moral Honesty and Uniformity with his own Subscriptions and Ordination Vows ; as the said exceptions are set forth in a late Pamphlet entitled, “ A Letter to the Rev. Mr. George Whitefield, publicly calling upon him to Vindicate his Conduct, or Confess his Faith, Signed L. K.”* By Thomas Foxcroft, A.M. , one of the pastors of the First Church in Boston. Being several Letters written for the satisfaction of a Friend, and published by desire. Boston. 1745. 4to., pp. 38. This evoked ;—

199. ANON.—A LETTER TO THE REV. MR. FOXCROFT ; being an Examination of his Apology for the Rev. Mr. Whitefield. Boston. 1745. 4to. (D).

The following was also in Whitefield's favour :—*An enquiry into the Itinerancy and the Conduct of the Rev. Mr. George Whitefield, an Itinerant preacher. Vindicating the former against the charge of Unlawfulness and Inexpediency, and the latter against some aspersions, which have been frequently cast upon him.* By William Hobby, M.A., pastor of the First Church in Reading. Boston. 1745, 8vo., pp. 28.

200. A.B.—AN EARNEST AND AFFECTIONATE ADDRESS TO THE PEOPLE CALLED METHODISTS. The Second Edition corrected. Printed by J. Oliver, for B. Dod, Bookseller to the Society for Promoting Christian Knowledge. At the Bible and Key in Ave Mary Lane, near Stationers-Hall. 1745. 12mo., pp. 47. Signed at the end, A.B.

Written with an avowed and evidently honest desire to draw its readers from the principles and practices of the Methodists and from attendance on such teachers "before things become more deplorable." It treats of Regeneration, Justification by Faith and the operations of the Holy Spirit from the point of view generally taken at that time by the clergy, of whom the writer seems to be one. Apart from some severe strictures on the leaders of the Methodists, the pamphlet is free from the objectionable and unbecoming writing of so many of these publications. Tyerman ascribes it to Dr. Stebbing, on the authority of Nichols' *Literary Anecdotes*. (*L. of Wesley*, i. 475). Two editions were published in 1745; a third in 1746; a fifteenth in 1811 by Rivingtons, printers to S.P.C.K., for which Society the pamphlet was evidently written. Other editions followed. Everett says (*Methodism in Sheffield*, p. 218) that the free circulation of this Address led to the issuing of *A Dialogue between the Pulpit and Reading Desk*. By a Member of the Church of England. London: Printed for W. Nicoll, 51, St. Paul's Church-yard; and sold by the Booksellers in London and Westminster, and other parts of the Kingdom. 1767. 12mo., pp. 93. Everett affirms the author to be Wm. Green, of Rotherham: it has also been attributed to Vincent Perronet, but see Index, "Smyth."

#### 1746.

201. CUDWORTH.—TRUTH DEFENDED, AND CLEARED FROM MISTAKES AND MISREPRESENTATIONS: In a Dialogue between one Misinformed, and an Advocate for the Truth, in respect of the work of the Spirit in Faith, Holiness, the New Birth, &c. Being an Answer to the postscript of a Letter lately published: to which is added a Second Dialogue between a preacher of Inherent Righteousness, and a preacher of God's Righteousness. By William Cudworth. (Ezek. ii. 4,5.) London: Printed by J. Hart, in Popping's Court, Fleet Street, and Sold by J. Lewis, in Bartholomew Close, near West Smithfield, and at the late French Church, in Grey-Eagle-Street, Spital-field, &c. 1746. 12mo., pp. 52.

It is in the added "Dialogue" that Cudworth combats Wesley's views on Imputed Righteousness. This and the former Dialogue (No. 189) appeared in a volume of collected Tracts, entitled, *Christ alone exalted*. By William Cudworth, London: J. Hart. 1747. Wesley held Cudworth's teaching in utter abhorrence. For several notices of Cudworth, see Index to *Wesley's Works*.

202. SMALBROKE.—A CHARGE TO THE CLERGY of the Diocese of Lichfield and Coventry, at a Visitation in 1744 and 1745. By Richard, Lord Bishop of the Diocese. London: 1746. 8vo. (D).

203. LONDON MAGAZINE.—A LETTER ADDRESSED TO THE REV. MR. JOHN WESLEY in relation to some false facts affirmed by him in his Farther Appeal, appeared in the March number of the *London Magazine*.

"A production so bitterly scurrilous scarcely deserved an answer, but, as Wesley was slightly in error he confessed it." His reply appeared in the same *Magazine* in June.—*L. of Wesley*, i. 513-4.

204. MCCONNELL.—MR. CENNICK LAID OPEN; and the Design of the Moravian Methodists in part Discovered. In a Letter to a friend. By James McConnell, Dublin: Printed by J. Gowan, in Back Lane. 1746. 8vo., pp. 47.

A most unfair and inaccurate representation of Cennick's views and of what McConnell calls the Moravian Methodists. When Cennick is suspected of being "an Emissary of the Church of Rome" the limits of the ridiculous are well-nigh reached. The pamphlet breathes throughout a spirit antagonistic to Methodism. The Editor, posing as a Protestant, is said to have been a lay Jesuit.

205. CHURCH.—SOME FARTHER REMARKS ON THE REV. MR. JOHN WESLEY'S LAST JOURNAL, together with a few considerations on his Farther Appeal; Shewing the Inconsistency of his Conduct and Sentiments, with the Constitution and Doctrine of the Church of England, and Explaining the articles relating to Justification. To which is annexed, A Vindication of the Remarks, being a Reply to Mr. Wesley's Answer, in a Second Letter to that Gentleman. By Thomas Church, A.M., Vicar of Battersea, and Prebendary of St. Paul's. ("If a thing be necessary to be taught," &c. *Homily against Contention*.) London: M. Cooper; Oxford: Clements; Cambridge: Thurlbourn. 1746. 8vo., pp. viii. 143.



This also was answered by Wesley in, *The Principles of a Methodist Farther Explained. Occasioned by the Reverend Mr. Church's Second Letter to Mr. Wesley. In a second Letter to that Gentleman. Works*, viii. 414; *Wesley Bibliography*, No. 87.

## 1747.

206. GIBSON.—A CHARGE TO THE CLERGY. By Edmund Gibson, D.D., Bishop of London. London: 1747.

The character of this Charge may be gathered from a single paragraph;—“There is another species of enemies, who give shameful disturbance to the parochial Clergy, and use very unwarrantable methods to prejudice their people against them, and to seduce their flocks from them; the Methodists and Moravians, who agree in annoying the established ministry, and in drawing over to themselves the lowest and most ignorant of the people, by pretences to greater sanctity.”—p. 4.

This was answered by Wesley in *A Letter to the Right Reverend the Lord Bishop of London: Occasioned by His Lordship's Last Charge to his Clergy.*—*Works*, viii 481: See also *Wesley Bibliography*, No. 103. “An admirable mixture of true respect for the Bishop's office and character; and of the indignation of truth, when assailed with calumny; and which was the less to be excused, as he [Wesley] had explained himself fully to the Bishop in several conversations.”—*Moore's L. of Wesley*, ii. 415.

I have not found a reference to any other work in opposition to Methodism published in this year. The following is the only approach to a Press antagonism mentioned by Wesley. It is a literary curiosity indeed:—“The town [Devides] was in an uproar from end to end, as if the French were just entering; and abundance of swelling words we heard, oaths, curses, and threatenings. The most active man in stirring up the people, we were informed, was Mr. I[nnes], the C[urate]. He had been indefatigable in the work, going all the day from house to house. He had also been at the pains of setting up an advertisement in the most public places of the town, of “AN OBNUBILATIVE, PANTOMIME-ENTERTAINMENT, TO BE EXHIBITED AT MR. CLARK'S” (where I was to preach); the latter part of it contained a kind of double entendre, which a modest person cannot well repeat. I began preaching at seven, on ‘the Grace of our Lord Jesus Christ.’ Many of the mob came in, listened a little and stood still. No one opened his mouth, but attention sat on the face of every hearer.”—*Journal*, January 13, 1747.

Whitefield left England for America in August, 1744; and did not return until June, 1748. The *Gentleman's Magazine*, Aug. 5, 1747, records the destruction of a Methodist meeting house by the mob at Sheffield, with an account of the trial at York, when the plaintiff was awarded £100 damages.—See also *L. of Wesley*, i. 425.

## 1748.

207. EXETER, BISHOP OF.—A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF EXETER. By George [Lavington], Lord Bishop of Exeter. 1748.

In this some unwarranted reflections were made upon the Methodists. In reply to them a small pamphlet was published entitled, *A letter to the Right Reverend Father in God, George, Lord Bishop of Exeter; occasioned by his Lordship's late Charge to the Clergy of his Diocese. In Defence of the*

*Principles of the Methodists, objected to in his Lordship's Charge.* By a Clergyman of the Church of England. (2 Cor. iv. 5. *Viva est Victrix, etc.*) No printer's name. 12mo., pp. 12. Dated at the end, August 12, 1748. Another Edition, London: Cooper, 1748, price 3d.—*Adv. Gentleman's Magazine.*

It is a modest and moderate reply.

EXETER, BISHOP OF.—Under a misapprehension, Bishop Lavington, of Exeter, also made severe accusations in the *Scots Magazine* against the Methodists, calling them “deluded enthusiasts, and their teachers something worse than that.” For this he afterwards apologized. The whole circumstances are detailed in *L. of Wesley*, ii. pp. 234-5, and *L. of Whitefield*, ii. 201-2.

**208.** WHITE.—A SERMON AGAINST THE METHODISTS, preached at Colne and Marsden, in the County of Lancaster, to a very numerous audience; at Colne, July 24, and at Marsden, August 7, 1748. By George White, M.A., Minister of Colne and Marsden, and author of *Mercurius Latinus*. Publish'd at the request of the Audience. Preston: Printed for the Author, by James Stanley and John Moon; and Sold by W. Owen, near Temple Bar, London, and the Booksellers of Yorkshire, Lancashire, Northumberland, and the Bishopric of Durham. 1748. 12mo., pp. 24. The Epistle Dedicatory to the Archbishop of Canterbury, is dated, November 7, 1748.

He declares the Methodists to be a weak illiterate crowd; and their system a labyrinth of wild enthusiasm; their preachers are bold, visionary rustics, setting up to be guides in matters of the highest importance, without any other plea but uncontrollable ignorance. Wesley is accused of having a better income than most of the bishops. It was answered by Grimshaw (his only publication) who cudgelled White most unmercifully in

*An Answer to a Sermon Lately published against the Methodists by the Rev. Mr. George White, M.A., Minister of Colne and Marsden, in Lancashire.* By the Rev. Mr. William Grimshaw, B.A., Minister of Haworth, in Yorkshire. (Psalm lii. 1-6; *Semper Ego Auditor*, &c.—Juv.). Preston: Printed by James Stanley and John Moon. 1749. 12mo., pp. 86. Reprinted in *Life and Writings of the late Rev. Wm. Grimshaw, A.B.* By William Myles. Newcastle upon Tyne: Ed. Walker. 1806. 12mo., pp. 199.—See Wesley's Account of White in *Journal* June 8, 1752: See also *L. of Wesley*, ii. 15-18.

### 1749.

**209.** SLADDIN.—A BRIEF DESCRIPTION OF THE METHODISTS; and a Confutation of their dangerous Principles. By John Sladdin, of Ovenden, near Halifax, a Layman. York: Printed by Cæsar Ward; and Sold by all the distributors of the *York Courant*. 1749. 12mo., pp. 16.

A disgraceful performance accusing the Methodists of gross conduct, and in most unbecoming language. See specimen in *L. of Whitefield*, ii. 219, *note*.

- 210.** FLETCHER, NATH. — A METHODIST DISSECTED ; or a Description of their Errors. By Nath. Fletcher, a Lay-Man. York : Printed by Cæsar Ward, in Coney Street. 1749. 8vo., pp. ii, 17.

The Methodists, he says, “are made up of the ignorant part of mankind, and are commonly a peevish, morose, conceited people, babbling their nonsense almost at every obscure corner, and are found to shun the company of men of learning and knowledge.” He accuses them of twelve capital errors — “many more might be named.” He shows but little knowledge of the people over whom he pours his abuse.

This would appear to have been answered by a Mr. Walton, which brought forth, in the following year,

- 211.** FLETCHER, NATH.—A VINDICATION OF THE METHODIST DISSECTED : Or the Methodists’ Writings briefly Examined. By Nathaniel Fletcher. Halifax: Printed in the year 1750. Sold by Mrs. Swale, in Leeds, Mr. Richard Whipp, at Halifax, and by the Author at Ouden. (Price twopence). 8vo., pp. 16.

The greater part of the pamphlet relates to Rev. William Grimshaw’s defence of the Methodists. The following curious entry occurs,—“Suppose these Methodists should gather so much strength as to make an Insurrection, as God knows, is dreadfully suspected by many”; and to it is appended this instructive note,—“The Students at Oxford seemed to have apprehended this, when they derived their name from METHODEIA, i.e., *occulta et fraudulenta circumventio*, —Vide *Hederici Lexicon!*”

- 212.** ANON.—AN ANSWER TO A LATE PAMPHLET entitled, *A Plain Account of the People called Methodists*. Addressed to Mr. Wesley by a Clergyman of the Church of England. 1749. 12mo. (D).

- 213.** ANON.—THE ENTHUSIASM OF METHODISTS AND PAPISTS COMPAR’D. (“These Preachers and Mendicants,” etc. Howel.) London: Printed for J. and P. Knapton, in Ludgate-Street. 1749. (One Shilling). 8vo., pp. x. 82. Described at the end as “The First Part.” A Second part was issued in the same year, and a “Third” in 1751. They were afterwards printed together in two volumes, 12mo. London: Knapton. 1754. Vol. I. Part i. pp. viii. 63; Part ii. pp. xxxiii. 158. “Preface to Rev. Mr. Whitefield,” signed “Fidus Achates.” (Price 1s.) Vol. II. Part iii. pp. xxvii (*Let. to Wesley*), 282. [By Bishop Lavington of Exeter].

Mainly directed against Wesley and Whitefield, with some references to the Moravians; it is marked by levity and buffoonery.—See also Index, “Exeter, Bishop of.”

Whitefield speedily replied with, *Some Remarks on a Pamphlet entitled, "The Enthusiasm of Methodists and Papists Compared," wherein several mistakes in some parts of his past writings and conduct are acknowledged, and his present sentiments concerning the Methodists explained. In a Letter to the Author.* By George Whitefield, late of Pembroke-College, Chaplain to the Right Honourable the Countess of Huntingdon. (Judges xiv. 4). London : W. Strahan. 1749. 8vo., pp. 48. Another Edition. London : Robinson, 1749, price 6d.—*Adv't. Gentleman's Magazine.* The Rev. Vincent Perronet also published three Letters in reply to the Bishop; and Wesley wrote two, entitled, *A Letter to the author of "Enthusiasm of Methodists and Papists Compar'd,"* 1750; and *A Second Letter &c.* 1752.—See Wesley's *Works*, ix. 1-14, and *Wesley Bibliography*, No. 1. 140, 152. Lavington's volumes created much excitement. See *L. of Whitefield*, ii. 220-2, 231-2, 271; and *L. of Wesley* ii. 91-4, 150-2.

On the other side appeared :—

- 214.** A LAYMAN.—A LETTER TO THE REV. MR. GEORGE WHITEFIELD, occasioned by his "Remarks on a Pamphlet, entitled, '*The Enthusiasm of the Methodists and Papists Compared.*'" By A Layman. London : 1749. 8vo., pp. 59; also by the same author was published a second letter in 1751.—See No. 226.
- 215.** N.D.—A letter appeared in the *Bath Journal* for April 17, 1749, signed N.D., accusing many eminent Methodists of the grossest sins. To this Wesley replied in *An Answer to a Letter published in the Bath Journal, April 17, 1749, signed N.D.*—*Works*, viii. 514, and *Wesley Bibliography*, No. 132. Was "N.D." Nicholas Downing?
- 216.** MORAVIANS.—Tyerman says the Moravians printed in a Collection of Tracts all the passages they could glean from Wesley's writings that were calculated to prejudice the Lutherans against the Methodists; and in the *London Daily Post* announced that the Methodists and the Moravians were not the same.—See *L. of Wesley*, ii. 58.

### 1750.

- 217.** KIRKBY.—THE IMPOSTOR DETECTED: OR, THE COUNTERFEIT SAINT TURN'D INSIDE OUT. Containing a full Discovery of the horrible Blasphemies, and Impieties, taught by those diabolical Seducers called Methodists, under Colour of the only real Christianity. Particularly intended for the Use of the City of Canterbury, where that Mystery of Iniquity has lately begun to work. By John Kirkby, Rector of Blackmanstone in Kent.

(Matt. vii. 20.) London : Printed for M. Cooper, at the Globe in Paternoster Row. 1750. 8vo., iv. 55. (price 1s.)

The "Advertisement" states that "the performance whence all the following Blasphemies and Contradictions of this Impostor are extracted, is entitled *A Letter to the Rev. Dr. Conyers Middleton occasioned by his late Free Inquiry, Anno 1749.*" This LETTER is Wesley's, (see *Wesley's Works*, x. 1-79, and *Wesley Bibliography*, No. 121); and the present publication is an attack upon Wesley's teaching. The nature of the attack may be gleaned from the title; but Tyerman truly says the pamphlet is "even more rancorous than its title; and that the writer could hardly have been more vulgarly abusive if, instead of Blackmanstone, he had been Rector of Billingsgate."—*L. of Whitefield*, ii. 266.

**218.** GEORGE FISHER.—A LETTER TO THE REV. MR. WESLEY. By George Fisher. Cork : 1750.

**219.** PHILALETHES.—A SECOND LETTER TO THE REV. MR. WESLEY. By Philalethes. Cork : 1750. pp. 30 (?).

These two letters are from one and the same hand—The Rev. Mr. Baily of Cork. To them both Wesley replied in, *A Letter to the Rev. Mr. Baily, of Cork, in answer to a Letter to the Rev. Mr. John Wesley.* Dublin : Printed by S. Powell, 1750. 12mo., pp. 5.—See *Wesley Bibliography*. No. 143, and *Wesley's Works*, ix. 65.

The character of Mr. Baily's letters may be gathered from the following extract from Wesley's reply:—"In England, in all Ireland, have I neither heard nor read any like those gross, palpable lies, those low Billingsgate invectives, and that inexpressibly mean abuse and base scurrility, which the opposers of Methodism [in Cork] have continually made use of, and which has been the strength of their cause from the beginning."—p. 29.

**220.** OB. REPERET.—On p. 503 of the *Gentleman's Magazine* (1750) is a letter signed "Ob. Reperet," giving objectionable extracts from the Moravian Hymn Book of 1749, and accusing Wesley of publishing them, "to show how vastly inferior they were to Mr. Wesley's compositions."

**221.** BRISTOL WEEKLY INTELLIGENCER.—"A long and most scandalous letter of nearly three folio columns was published in the *Bristol Weekly Intelligencer*; but was far too scurrilous to be answered. Some parts of it are literally obscene."—*L. of Wesley*. ii. 85-6.

**222.** ANON.—A LETTER TO THE REVEREND MR. GEORGE WHITEFIELD, occasioned by his Remarks upon a Pamphlet entitled, "*The Enthusiasm of Methodists and Papists Compared.*" London : Printed for M. Cooper, at the Globe in Paternoster Row. 1750. 8vo., pp. 59.

The bulk of the pamphlet relates to Whitefield's association with a Mr. Griffith-Jones, of Llandowror, a Welsh clergyman, to whom is attributed the "putting a windmill into Whitefield's head and sending him Quixoting up and down the world," &c.

## 1751.

**223.** ANON.—An anonymous letter of a very foolish character reflecting upon Whitefield, for an expression in one of his sermons on the corruption of human nature, was published in the *Gentleman's Magazine* for May, 1751. It was the occasion of the insertion in the same journal of several articles and letters for and against Whitefield.

**224.** ANON.—A VINDICATION OF THE METHODISTS AND MORAVIANS from an Assertion in a Sermon lately printed. Also some Thoughts on the Latter Times. 1751, pp. 16.

The "assertion" was that some of the Methodists and Moravians were endeavouring to encourage and increase the Romish religion, that both would at last issue in Popery. The "vindication" was so full of millenarianism that instead of serving the Methodists it was more likely to injure them.—See *L. of Whitefield*, ii. 271-2.

**225.** ANON.—THE ENTHUSIASM OF METHODISTS AND PAPISTS COMPARED.—Part III. "I am apt to lay this down," etc. Foulis's *History of Romish Treasons*: "Having been," etc. *ibid.* London: Knapton, 1751. 8vo., pp. 420. (Price 2d.) Letter to Wesley prefixed, signed "Your real and faithful friend." [By Lavington, Bishop of Exeter.]

In Wesley's *Second Letter to the Author of the Enthusiasm of Methodists and Papists Compared*, published 1751 (No. 152 *Wesley Bibliography*), he prefixed a letter addressed to the "Lord Bishop of Exeter," in which he fastens the authorship of the *Comparison* on his lordship, and refers to a serious accusation the Bishop had made against Wesley's conduct. To this the Bishop replied in the following year.—See Index, "Exeter, Bishop of."

**226.** A LAYMAN.—A SECOND LETTER TO THE REV. MR. GEORGE WHITEFIELD, OCCASIONED BY HIS REMARKS, &c.—By A Layman. London: 1751. 8vo., pp. 111. The first letter was published in 1749. See No. 214.

"The faults of these two productions is their bitterness, and their publication of false and even obscene stories."—*L. of Whitefield*, ii. 222.

To these must be added:—

**227.** THE MONTHLY REVIEW.—No less than twenty-eight pages in this *Review* were given to an examination of Lavington's work, and Whitefield's reply.

228. THEOPHILUS.—A letter appeared in the *Gentleman's Magazine*, p. 115, affirming that "Mr. Whitefield has zealously preached, and others of late have industriously propagated this shocking account of human nature, the chief work of God in this lower world, *That man by nature is half-brute and half-devil, &c., &c.*" It is signed "Theophilus."
229. ANON.—MERCY FOR METHODISTS.—London: Owen, 1751, price 6d.—*Advt. Gentleman's Magazine.*
- 230.—GENTLEMAN'S MAGAZINE.—In the October number and the Supplement of this Magazine (pp. 531 and 619) are published scurrilous letters accusing the Methodists of the most grievous offences against morality. They appear to have taken their rise in the conduct of Mr. Westley Hall, so justly repudiated by all Methodists.
231. PHILADELPHUS.—REMARKS ON A PAMPHLET INTITLED "A DIALOGUE BETWEEN A TRUE METHODIST AND AN ERRONEOUS METHODIST." (Prov. xviii. 17.) Printed for the Author. 1751. 8vo., pp. 62. Signed at the end, "Philadelphus."

The *Dialogue* would appear to have been written in Welsh. Obtaining a translation, the author of the *Remarks* states his objections, first, to *Dialogue-writing* in general, and then to the greater part of this. The *Dialogue* turns upon an accusation by the "Erroneous Methodist" that the "true" ones are Arians. It is a strife of words, the writer of the *Remarks* evidently leaning to the side of the so-called "Erroneous Methodist."

232. LONDON, BISHOP OF.—A CAUTION AGAINST ENTHUSIASM. Being the Second Part of the late Bishop of London's *Fourth Pastoral Letter*. London: Printed by E. Owen, in Warwick Lane, and Sold by W. Johnston, at the Golden Ball, in St. Paul's Churchyard. 1751. 12mo., pp. 24. The *Five Pastoral Letters* were published together in one volume, London: 1749, by E. Owen, 12mo., pp. xii. 314.

Mainly directed against expressions in Whitefield's *Journal*, many of which are quoted. The writer concludes that a person using such language ought to give proof of an "extraordinary commission" from God, and if he do not, then the language can be called by none other name than enthusiasm. Enthusiasm being defined to be, "A strong persuasion on the mind, that they are guided in an extraordinary manner, by immediate impulses and impressions of the Spirit of God." And this is through failing to "distinguish between the ordinary and extraordinary operations of the Holy Spirit." It will easily be seen that a meaning is given to Whitefield's words that he himself did not intend.

## 1752.

233. GILL.—THE DOCTRINE OF THE SAINTS' FINAL PERSEVERANCE ASSERTED AND VINDICATED: In answer to a late Pamphlet, called *Serious Thoughts on that Subject*. By John Gill, D.D. London: Printed and Sold by G. Keith at Mercers Chapel, Cheapside; and J. Robinson, at Dockhead, Southwark. 1752. (Price Sixpence.) 8vo., pp. 59.

In this year Wesley wrote *Predestination Calmly Considered*; the latter part of it being a reply to Dr. Gill.—See *Works*, x. 204-259; and *Wesley Bibliography*, No. 155. "In terse, powerful, conclusive argument, John Gill was not a match for John Wesley."—*L. of Wesley*, ii. 149.

234. GILL.—THE DOCTRINE OF PREDESTINATION STATED, AND SET IN THE SCRIPTURE-LIGHT; in opposition to Mr. Wesley's *Predestination Calmly Considered*. With a Reply to the Exceptions of the said Writer to the Doctrine of the Perseverance of the Saints. By John Gill, D.D. The Second Edition. London: Printed and Sold by G. Keith, at Mercers Chapel, Cheapside; J. Robinson, at Dock-Head, Southwark; Mr. Edwards at Halifax; Mr. Akenhead at Newcastle; and Mr. Taylor at Berwick. 1752. 8vo., pp. 50. Fourth Edition, 1770.

The first edition was in *folio*, and it was issued with much speed as a reply to Wesley's *Predestination Calmly Considered*.

To this Wesley replied in a poetic effusion, not designed to be a serious answer, entitled, *An Answer to all which the Rev. Dr. Gill has printed on the Final Perseverance of the Saints*. London: The Foundery, 1754. 12mo. pp. 12.—*Wesley Bibliography*, No. 167.

235. EVANS.—THE HISTORY OF MODERN ENTHUSIASM, from the Reformation to the Present Times. By the Rev. Theophilus Evans. ("Beware what spirit rages," etc. Roscommon: "For virtue's self," etc. Pope.) London: 1752. 8vo. Second Edition, with additions and amendments. London: Printed for the Author: and sold by W. Owen, near Temple-Bar; and W. Clarke, at Shakespear's-Head, in Threadneedle-Street, behind the Royal Exchange. 1757. (Price 2s. 6d.) 8vo., pp. xvi. xxvii. 204. Preface signed Theophilus Evans, Vicar of St. David's in Brecon, and dated May-Day, 1756.

Some account of this "rabid production" is given in *L. of Wesley*, ii. 228-9. Tyerman thinks that without some reproduction of this "mendacious scurrility" we cannot form an adequate conception of the gross abuse poured upon Wesley and his friends, and of the terrific difficulties which the first Methodists had to meet.



236. ANON.—A PLAIN ACCOUNT OF JUSTIFICATION.—London : 1752. 8vo. (D).
237. HURD.—THE MISCHIEFS OF ENTHUSIASM AND BIGOTRY. A sermon on James iii. 18. By the Rev. Richard Hurd. London: 1752. 4to. (D).
238. ANON.—THE STORY OF THE METHODIST LADY. London. 1752. (D).
239. EXETER, BISHOP OF.—THE BISHOP OF EXETER'S ANSWER TO MR. J. WESLEY'S LATE LETTER TO HIS LORDSHIP. London : Printed for John and Paul Knapton, in Ludgate Street, 1752. 8vo., pp. 15.

This reiterates the accusation made by the Bishop against Wesley. To it Wesley replied in *A Second Letter to the Lord Bishop of Exeter in answer to his lordship's late letter*. London: 1752.—See No. 225, also *Wesley Bibliography*, No. 154, and *Wesley's Works*, ix, 61.

240. CANDID REMARKS on some particular passages in the Fifth Edition of the Rev. Mr. Whitefield's Volume of Sermons, printed in the year 1750. *In a Letter to a Gentleman* (1 John iv. 1). Reading: Printed and Sold by C. Micklewright: Sold also by J. Newbery in St. Paul's Churchyard, London: and by all other Book-sellers and Pamphlet-sellers. 1752. 8vo., pp. 51. (Price 1s.)

The writer gives his opinions of the Volume of Sermons, and leaves it to the world to judge whether he has done Whitefield justice or not. No exception can be taken to the spirit and manner of the Remarks.

- 241.—ANON.—THE NATURE AND FITNESS OF THINGS: or The Perfections of God, A Standing Rule to try all Doctrines and Experience by: In a POEM humbly offered to the consideration of John Wesley and his followers. With other occasional Poems. (1 Kings xviii. 21, &c.) 8vo., pp. 32. Second Edition. London: Printed for the Author and sold by G. Keith, in Mercer's Chapel, Cheapside. 1752. (Price sixpence.)

A Calvinistic assault not distinguished by either ability or knowledge, by charity or good sense: e.g. :—

“Shall Wesley sow his hurtful Tares,  
Or scatter round a thousand snares;  
Telling how God from wrath may turn,  
And love the soul he thought to burn,” &c.

- 242.** PERRONET.—A SUMMARY VIEW OF THE DOCTRINES OF METHODISM. Occasioned by the late persecution of the Methodists at Norwich. Wherein the particulars thereof from time to time are recited ; some observations made thereon ; together with an Answer to a Letter in the public papers from a Dissenter. (Acts xvii. 11.) Bristol : Printed by Felix Farley, in Small Street. 1752. 12mo., pp. 27.

The *Summary View* was prepared to answer objections raised against the Methodists. It is dated, January, 1749-50, and Signed C. P. [Charles Perronet]. To it are added *Extracts of Private Letters, from one in Norwich to his Friend in London*, giving accounts of the brutal treatment to which the Methodists in Norwich were subjected. Reference is also made to the following :—

- 243.** ANON.—AN ADDRESS TO THE PROTESTANT DISSENTERS of the Established congregations in Norwich. In which, it appears, the Methodists were treated with “no less contempt and abhorrence by the author of it, than with cruelty and violence by the mob.”
- 244.** GENTLEMAN’S MAGAZINE. — At the assizes at Ruthin a scheme was formed to indict 100 tradesmen for opposing and insulting the Methodists ; the bill was thrown out by the grand jury. This occasioned great rejoicings and the mob burnt two Methodist teachers in effigy.—See *Gentleman’s Magazine*, p. 239.

## 1753.

- 245.** PARKHURST.—A SERIOUS AND FRIENDLY ADDRESS TO THE REVEREND MR. JOHN WESLEY, in Relation to a Principal Doctrine advanced and maintained by him and his Assistants. By John Parkhurst, M.A., Late Fellow of Clare Hall, Cambridge. (Isa. viii. 20, Matt. xxiii. 10.) London : Withers, opposite Chancery Lane, Fleet Street. 1753. 8vo., pp. 31. (Price Sixpence).

It is written against “the doctrine that every one who believes in Jesus obtains an internal knowledge from the immediate operation of the Spirit of God upon his soul, that his sins are forgiven and himself reconciled to God, and that every one who has not obtained this is not in a state of Salvation.” It is a moderate and serious attempt to prove the writer’s thesis by appeal to Holy Scripture.

- 246.** ANON.—THE PRINCIPLES AND PREACHING OF THE METHODISTS CONSIDERED in a Letter to the Reverend Mr. . . . (Acts xxviii, 21,22.) London : Printed for James Buckland, at the Buck, in Pater-noster-Row, 1753. 8vo., pp. ii, 44. (Price 6d.)

The author of the *Letter* is very hard upon lay-preachers. In his view they are "blind guides, and either too proud, or too lazy to follow their lawful callings, and think it better to ramble about the country than mend shoes, or repair old cloaths at home." Wesley he commends for some things, but he is at a loss to account "for a man of Wesley's understanding for jumbling together a scheme which places men in a state of perfection and full assurance one day, which they are liable to lose and become children of the devil and final apostates the next."—p. 41.

A brief account of this is given in *L. of Wesley*, ii. 180-1.

- 247. GREEN.**—A DISSERTATION ON ENTHUSIASM ; Shewing the Danger of its late Increase, and the great Mischief it has occasioned, both in Ancient and Modern Times. With an Examination of the claims in general now laid to Immediate Revelations, Calls, Gifts, or extraordinary Communications of the Spirit. Likewise some Observations on the most distinguishing Tenets of our Modern Enthusiasts. To which is added, by way of Appendix, *An Extract (with some additional Remarks) from Mr. Rimius's late Account of the Moravians, and their Doctrines.* By Thomas Green, M.A., Vicar of Wymeswold, Leicestershire. (1 John iv. 1.) London : Printed and Sold by J. Oliver, in Bartholomew Close, near West-Smith-field : Sold also by T. Payne, Castle Street. 1755. (Price 2s. 6d. sewed.) 8vo., pp. xx. 219.

"I have taken notice in a brief manner of most of the distinguishing tenets of our modern Enthusiasts ; and been a little more full upon the points of *Justification by Faith*, and their notions of *Conversion*, *Regeneration*, and *Absolute Assurance of Salvation*. And as there are several amongst us who are yet persuaded that their teachers have extraordinary gifts or assistance from the Spirit by which they are enabled to pray and preach in an extemporary manner, or without premeditation, which opinion lays them more open to the delusions of enthusiasm, or being imposed upon by bold pretenders ; and is also one great occasion of divisions in the church of Christ, I thought it necessary to take this point into consideration."—Preface, vii.

"In this, the Methodists were likened, not only to Papists, but to Mahomedans, and fanatics of all descriptions. It was too late for scurrilous publications like these to obtain, or to deserve an answer."—*L. of Wesley*, ii. 217.

- 248. WEBB.**—AN APPEAL UNTO THE HONEST AND SINCERE-HEARTED AMONG THE PEOPLE CALLED METHODISTS AND QUAKERS. Also a copy of the whole Proceedings which were laid before the Monthly, Quarterly, and Yearly Meetings in London, of the People called Quakers, in 1753. By John Webb. (1 Sam. vii. 29.) London : Printed for the Author, and Sold by John Littell, next door to the Green Man and Artichoke in White-Street, near St. George's Church, in the Borough, Southwark. n.d. 8vo., pp. viii. 150, i.

“I mean John and Charles Wesley, and all those that adhere to that doctrine which they teach, with whom it is I find freedom to expostulate a little, because I apprehend they have been of great hindrance unto the Gospel.”—p. 5. The *Appeal* to the Methodists extends to p. 63.

## 1754.

249. BOWDEN.—THE MECHANIC INSPIRED: or the Methodist's Welcome to Frome. By Samuel Bowden, M.D. London: 1754. 8vo.

Dedicated to Lord Viscount Dungarvan. A satirical poem. For some account of this scurrilous piece see *Wesleyan Methodism in Frome*, by S. Tuck. 1837.

## 1755.

250. HORNE.—CHRIST AND THE HOLY GHOST, THE SUPPORTERS OF THE SPIRITUAL LIFE, and Repentance the Forerunner of Faith. Two Sermons [preached] before the University of Oxford. By the Rev. George Horne, M.A. Oxford: 1755, 8vo. (D).

251. ANON.—CHRISTIAN PIETY FREED FROM THE MANY DELUSIONS OF MODERN ENTHUSIASTS. London: 1755. (D).

252. ANON.—AN APOLOGY FOR THE CLERGY: with a view to expose the groundless assertions of a late Commentator on the 107th. Psalm; and to undeceive the admirers of certain popular Declaimers, by showing the dangerous consequences of their manner of Preaching. 1755. 8vo., pp. 37.

“The Wesleys and their fellow Methodists are spoken of as ‘giving vent to the rankest enthusiasm’,—as captivating ‘with unintelligible jargon’ and ‘importing contraband doctrines into pulpits’ which they had no right to enter.”—*L. of Wesley*, ii. 217.

253. CROOKE.—THE SPIRIT NO RESPECTOR OF PERSONS IN HIS GIFTS AND GRACES. Attempted in a Sermon, preached at the Parish Church of Leeds, in Yorkshire, on Sunday, the 27th of October, 1754. By Henry Crooke, Curate of Hunslet Chapel. London: Printed by W. Faden, in the year 1755. 8vo., pp. 23.

There is nothing hostile to Methodism in this Sermon, nor in another on *The Church of England a pure and true Church*, by the same author, and published at the same time ; but in the preface to the former it is seen how subtle and relentless a spirit of opposition to Methodism existed at the time. With this spirit the worthy author has no sympathy whatever. He was one of the few clergymen who had caught Wesley's spirit and who strove to accomplish the same ends. For some account of him and his work, see *Proceedings of the Wesley Historical Society*. Vol. ii. part 5.

## 1756.

254. GRIFFITH. — THE USE AND EXTENT OF REASON IN MATTERS OF RELIGION. A Sermon preached before the University of Oxford, at St. Mary's, June 8, 1756. By Thomas Griffith, M.A., Fellow of Pembroke College. Published at the request of the Vice-Chancellor and Heads of Houses. Oxford: 1756. 8vo., pp. 25.

“The Methodists are hardly named, but it was against them that he was chiefly preaching.”—*L. of Wesley*, ii. 230.

255. W.B., G.C., J.M., &c.—AN EXPOSTULATORY LETTER TO THE REV. MR. JOHN WESLEY, occasioned by his Address to the Clergy. 1756. 8vo. (Price 6d.)

Professedly written by preachers in his Connexion. They proceed to attack not only the *Address*, but Wesley's translation of the New Testament. Tyerman writes, “Was this a genuine production? We cannot tell. If not spurious it was of great importance.”—*L. of Wesley*, ii. 270, and *Gentleman's Magazine Advt.*

The only names of Wesley's early preachers of which these can be the initial letters are, W. B[iggs] and J. M[urlin]. In the earliest lists no one answers to G.C.

256. ANON.—A LETTER TO THE REV. MR. JOHN WESLEY. Occasioned by his Address to the Clergy, February 6th, 1756. By One of that Clergy. London: 1756. 8vo. (D). (Price Sixpence.)

“The writer accuses Wesley of spiritual pride and presumption, and adduces extracts to support his charge; but in all other respects the production is unimportant.”—*L. of Wesley*, ii. 270.

257. ANON.—TWO LETTERS TO MR. G. WHITEFIELD; Upon the Workers of Iniquity and Anti-Christian Spirit of Dissension, dividing our brethren from the Church of their nation. London: 1756. (D). Marshal. Price 3s. *Gentleman's Magazine Advt.*

258. BULLER.—A REPLY TO THE REV. MR. WESLEY'S ADDRESS TO THE CLERGY. (*—ridiculum acri.* Hor.) By the Rev. James Buller, M.A. Bristol: Printed by S. Farley, in Castle-Green. 1756. 8vo., pp. 48 [?].

A rude, unworthy performance, as may be gathered from the following extract:—"I was attending a Funeral when your *Address*, but more aptly your *Pastoral Letter* to the Clergy, was left at my house; the very title-page of which evinced *Madness or Insolency to Perfection*. Had I been at home both your messenger and present had been dismissed with a proper resentment for the affront."—See No. 265.

259. ANON.—THE GREAT SECRET DISCLOSED; or an Infallible Salve for opening the eyes of all such as the God of this world has blinded; by once applying which the Person will be able to see the true cause why Religion decays amongst us, and why Methodism started up, and daily increases; and, with it, all that train of Vice and Immorality so common to be met with in every corner of the Nation; with an effectual method for bringing about a Reformation by destroying Methodism. 1756. 8vo., pp. 22.

See *L. of Whitefield*, ii. 386-7. The author's "effectual method" for destroying Methodism was: 1. That the Clergy should treat the Methodists as Church members and not molest them in performing the duties of religion; and, 2. They should "out-pray and preach them."

260. ANON.—THE FOLLY AND DANGER OF ENTHUSIASM; or the Wickedness of attempting to know the Sacred Councils of God: in a Discourse on the Pretended Conflagration of the World, by the Comet which is to appear in 1758. London. 1756. 8vo. (D).

## 1757.

261. J.D. — REMARKS ON THE REV. MR. JOHN WESLEY'S SUFFICIENT ANSWER to the Author of the *Letters on Theron and Aspasio*. By J.D. 1757, 8vo. (Price Threepence).

An anonymous work of 500 pages entitled *Letters to the Author of "Theron and Aspasio"* had been published. In reply to it Wesley wrote *A Sufficient Answer to Letters to the Author of "Theron and Aspasio."* In a *Letter to the Author*.—See *Works*, x. 298, *Wesley Bibliography*, No. 183. This provoked a rejoinder, entitled as above.

The author says that "Wesley had 'crowded more scandal, insolence, self-sufficiency, hatred, malevolence, rancour, bitterness, and uncharitableness' into 68

his penny tract than Hervey had into his five shillings book; with this difference, Hervey's was 'sarcastical, lively, volatile, and pungent as the ether,' Wesley's 'dense and dull as lead.'" Wesley suspected that John Glass—founder of the "Glassites"—was the writer of the *Letters*.

- 262.** ANON.—METHODISM DISPLAYED AND ENTHUSIASM DETECTED: Intended as an Antidote against, and a Preservative from the Delusive Principles and *Unscriptural* Doctrines of a Modern Sect of Seducing Preachers; and as a Defence of our Regular and Orthodox Clergy, from their unjust Reflections. Addressed to the Rev. Mr. Romaine, the Rev. Mr. Jones, &c. (2 Tim. i. 13, Eph. iv. 14, 1 John iv. 1.) The Third Edition. London: Printed and Sold by G. Keith, at the Bible, in Gracechurch-Street; E. Dilly, at the Rose and Crown, in the Poultry; and J. Fuller, at the Bible, in Blowbladder-Street, near Cheapside. 1757. (Price Sixpence.) 8vo., pp. 31.

Fifth Edition Enlarged. London: Lewis. Sixth Edition, n.d. London: Lewis.

Under guise of writing against Methodism, he really attacks and exposes Enthusiasm properly so-called. "An enigmatical production."—*L. of Whitefield* ii. 338; see also *L. of Wesley*, ii. 291-2.

- 263.** ANON.—A SHORT EXAMEN OF MR. JOHN WESLEY'S SYSTEM. London: 1757. (D).

- 264.** ANON.—A FRIENDLY ATTEMPT TO REMOVE SOME FUNDAMENTAL MISTAKES IN THE REV. MR. WHITEFIELD'S SERMONS. London: 1757. 8vo. (D).

- 265.** FAWCETT.—AN EXPOSTULATORY LETTER TO THE REV. MR. JOHN WESLEY. Occasioned by his Address to the Clergy. By Richard Fawcett, A.M. London: 1757. 8vo. (D). And see *L. of Wesley*, ii. 291.

Wesley's *Address to the Clergy* was issued in the early part of 1756; see an account of it in *Wesley Bibliography*, No. 175.

- 266.** FAUSTUS.—A DOZEN REASONS why the Sect of Conjurers, called Fortune Tellers, should have at least as much liberty to exercise their admirable art, as is now granted to Methodists, Moravians, and various other Sorts of Conjurers. By Dr. Faustus.

This "the most malignant onset on the Methodists issued during the year," was published in the *London Magazine*. It accuses them of defrauding men and women out of their possessions, and terrifying many of them out of their wits. The "silly calumnies" were vigorously refuted in three succeeding numbers of the *London Magazine*, by one who styled himself "A Methodist."<sup>5</sup>—See *L. of Wesley*, ii. 292-3.

- 267. STEBBING.**—THE DOCTRINE OF JUSTIFICATION BY FAITH IN JESUS CHRIST, stated from the Scriptures and Homilies of the Church of England. By Henry Stebbing, D.D., Chancellor of the Diocese of Sarum. The Second Edition. London: Printed for L. Davies, and C. Keymers, against Gray's Inn, Holborn. 1757. (Price Sixpence.) 8vo., pp. 30.

Though the Methodists are not named, it is evidently written against what were erroneously supposed to be their doctrines. It is characterised by a thoughtful and becoming spirit.

### 1758.

- 268. ANON.**—DIE AND BE DAMNED. Or an Antidote against every Species of Methodism, and Enthusiasm. The Second Edition. Revised and Enlarged by the Author. London: Printed for S. Hooper, and A. Morley, at Gay's-Head, near Beaufort's Buildings, in the Strand. (Price One Shilling.) 1758. 8vo., pp. 52.

A Third Edition was published 1761.

An apology is given for the title of this pamphlet. It was adopted by the writer, he says, to "induce the fine gentlemen of the age to inspect it, and surprise them into the reading of a pamphlet on a religious subject." It was published "to promote an extensive knowledge of the real principles of the Methodists; in order to put some stop to the prevailing errors of this growing sect." To a great extent it is directed against Mr. Romaine. Its title well indicates its character.

- 269. GREEN.**—JUSTIFICATION: OR THE GOSPEL WAY TO SALVATION impartially inquired into, and fully explained. Being an attempt to reconcile our Differences about Faith and Works; and point out the properest means of attaining an Assurance of Salvation. By the Rev. Thomas Green, M.A. London: 1758. 12mo. (D).

- 270. ANON.**—A LETTER FROM A MOUNTBANK DOCTOR TO A METHODIST PREACHER. *Si populus vult decipi decipiatur.* appeared in the *Gentleman's Magazine* (p. 101.) Signed Hurllothrumbo.



It is a rude impertinent proposal to Wesley to join the Mountebank, and to use his stage and to share the gains. It has been suggested that the author was one Samuel Johnson, of Gawsworth, commonly known as Lord Flame.

- 271. GRANGE.**—CONSIDERATIONS ON SOME MODERN DOCTRINES AND TEACHERS; Humbly addressed to the worthy Inhabitants of St. Alban and St. Olave. By C. Grange, an Inhabitant. London: 1758. 8vo. (D).

- 272. POTTER.**—A SERMON ON THE PRETENDED INSPIRATION OF THE METHODISTS. Text John iii. 5. By the Rev. Mr. Potter. Norwich: 1758. 8vo. (D).

It was answered by Wesley in a small pamphlet, in which he both points out Potter's mistakes, and defends his own doctrines. — See *Works*, ix. 89; also *Wesley Bibliography*, No. 189. An answer was also published by Cornelius Cayley, junior. Keith, 1758.—*Gentleman's Magazine*. A poem entitled, *Enthusiasm*, by Edmund Fox, A.S. [? A Sinner] (London: Lewis, 1758, price 6d.—*Gentleman's Magazine. Advt.*) was issued with a view to retort the charge of Enthusiasm upon the clergy of the Established Church, affirming that “an Enthusiast is one who thinks himself divinely inspired and is not, and that in the office of Ordination the Candidate for Holy Orders professes this inspiration, and shews by what is called ‘legal preaching’ that he has it not.” It is a very poor piece.

### 1759.

- 273. FREE.**—A DISPLAY OF THE BAD PRINCIPLES OF THE METHODISTS in Certain Articles Proposed to the serious Consideration of the Court of Assistants of the Worshipful Company of Salters in London. By John Free, D.D., &c. (“Their Enthusiasm led” &c. *History of Montanists*.) The Second Edition. London: Printed for the Author; and Sold by Mr. Sandby, in Fleet Street, &c. 1759. (Price Six-pence.) 8vo., pp. 23. Dated Southwark, April 5, 1758.

The pamphlet relates to an application of a Methodist for the Lectureship at St. Dunstan's-in-the-East. An answer to the pamphlet appeared in *Remarks and Observations on the Morality and Divinity contained in Dr. Free's Certain Articles, &c. In a letter to the Rev. Dr. Free*. (1 Peter ii. 16.) London: M. Lewis. 8vo., pp. 20. Dated at the end, Rotherhith-Wall. May 8, 1758, and Signed W. M. [William Mason.]

- 274. FREE.**—RULES FOR THE DISCOVERY OF FALSE PROPHETS: or the Dangerous Impositions of the People called Methodists, detected at the Bar of Scripture and Reason. A Sermon preached before the University, at St. Mary's, in Oxford, on Whit-Sunday, 1758. With a

Preface in Vindication of certain Articles proposed to the Serious Consideration of the Company of Salters in London : And an Appendix containing [“some specimens of the blasphemous doctrines and delusions of Methodists and Methodistical Writers, noted and censured in the Sermon.”—First Edition ] Authentick Vouchers from the writings of the Methodists, &c., in support of the Charge which has lately been brought against them. By John Free, D.D., &c. (Acts xx. 30.) The Third Edition. London : Printed for the Author, and Sold by Mr. Sandby, &c. 1759. (Price Sixpence.) 8vo., pp. xvii. 38.

In the Appendix is *A Letter from the Mansions above*, said to have been “read in sermon-time, at St. Saviour’s Church, then crowded with Methodists, by one Mr. Jones.”

To this Wesley replied in *A Letter to the Rev. Dr. Free*. (*Wesley Bibliography*. No. 186). An anonymous reply was also written entitled, *A Familiar Epistle to a Free Doctor, remarkable for his singular ingenuity in the construction of new-invented Rules for important Discoveries ; his Commentary on the “Letter from the Mansions above”, as also for his being a considerable Dealer in Envy, Malignity, Calumny, Detraction, &c., &c.* By A Lover of Truth. London : James Price. 1759. 8vo., pp. 26.

**275.** FREE.—DR. FREE’S EDITION OF THE REV. MR. JOHN WESLEY’S FIRST PENNY LETTER, &c. With Notes upon the Original Text, addressed to Mr. Wesley ; and likewise a Dedication to the Reverend Author. The Second Impression. (1 Kings xviii. 27, Prov. xii. 19 ; Extract from Justin Martyr.) London : Printed for the Author ; and Sold by Mr. Sandby, at the Ship, opposite St. Dunstan’s Church, in Fleet-Street, &c. 1759. (Price Sixpence.) 8vo., pp. 40. Dated Southwark, November 4, 1758.

*A New Year’s Gift to the Methodists : or Dr. Free’s Edition of the Rev. John Wesley’s first penny letter, with notes.* Sandby. —*Adv’t. Gentleman’s Magazine*. Dr. Free’s writing deserves Wesley’s epithet ; it is “no better than open and scandalous slander.” In it the Rev. T. Jones, a clergyman who evidently sympathised with the Methodists, is accused of imposture in printing the *Letter from the Mansions above* just named.

**276.** FREE.—DR. FREE’S EDITION OF THE REV. MR. JOHN WESLEY’S SECOND LETTER. With Prolegomena for the better information of the studious English Reader : And a perpetual comment upon the Original Text. Addressed to the Reverend Author. (*Simili frondefcit*, etc. Virgil.) London : Printed for the Author ; and Sold by William Sandby, near Temple Bar ; J. Scott, &c., S. Parker, in Oxford. 1759. (Price One Shilling.) 8vo., pp. 77.

The Methodists are charged with “blasphemous and atheistical principles” —&c., &c.

Mr. Jones (see No. 274) published affidavits in contradiction of Dr. Free’s assertions, in *A Letter to the Rev. Dr. Free*. By the Rev. Thomas Jones, A. M., Chaplain of St. Saviour’s, Southwark. *With proper Affidavits*. (John vii. 51.) 2nd Edition. Dilly, 1759. 8vo., pp. 16. Dated January 16, 1759. To this Free replied in :—

- 277.** FREE.—DR. FREE’S REMARKS UPON MR. JONES’S LETTER and the Affidavits relative to the composing, then publishing from the pulpit; and afterwards printing that scandalous Forgery the pretended *Letter from the Mansions above*. (*Quoquo diffugias*, etc. Lilly’s *Gram*. —*Id viso* etc. Ter.) London: Printed by E. Owen for the Author, and Sold by W. Sandby, &c. 1759. (One Shilling.) 8vo., pp. 67.

This was not professedly an attack upon the Methodists, but it is plainly directed against them, and they are dragged in wherever they can be.

To this a reply was written entitled, *An Answer to Dr. Free’s Remarks upon the Rev. Mr. Jones’s Letter*. In which are pointed out the Doctor’s indecent Reflections on the Bishop of W—ch—r; the Forgery of the “Letter from the Mansions above” disproved; Mr. Jones’s Character and conduct entirely vindicated from the Doctor’s malicious and unjust aspersions; and the depositions of his witnesses cleared of the contradictions, absurdities, and nonsense with which they are charged, and retorted upon the Doctor. By a Layman. (Matt. vii. 1.) London: M. Cooper. 1759. 8vo., pp. 32.

From this it obviously appears that Free’s *Remarks* were designed largely to relate to the Methodists.

- 278.** FREE.—THE WHOLE SPEECH WHICH WAS DELIVERED TO THE REVEREND THE CLERGY OF THE GREAT CITY OF LONDON. On Tuesday, the 8th of May, 1759, being the day appointed for their Anniversary Meeting at Sion College. To which is prefixed, *A Remonstrance to the Right Reverend the Lord Bishop of Winchester, complaining of Persecution from the Methodists: and likewise a Letter to his Lordship, relating to the same subject*. By John Free, D.D., Sir John Leman’s Lecturer at St. Mary Hill, in London. (*Nolimus leges*, etc. *Dict. Angl.*) London: Printed for the Author, and Sold by Jonathan Scott, at the Black Swan, in Pater-noster-Row. (Price Sixpence.) 8vo., pp. 35. iv.

The six pamphlets just named were published together in one volume entitled :—

- 279.** A CONTROVERSY WITH THE PEOPLE CALLED METHODISTS, concerning the True Nature of the Christian Religion: Proving it to be a Religion Moral and Practical; and

Vindicating it from the scandalous Imputation of saving its Professors, without the Condition of a Holy Life. Written by John Free, Doctor in Divinity. (2 Peter iii. 15, 16.) London: Printed and Sold by W. Sandby, near Temple-Bar, &c., and by the Author at his house in King John's Court, Bermondsey. 1760. (Price, bound and lettered, Five Shillings.) 8vo.

In the advertisement it is said that "the majority of the subscribers in London desired their names might be concealed *through fear of suffering in their business by the intrigues of this prevailing sect*"!!!

After his *Second Letter to Dr. Free*, Wesley did not deign to reply to so unworthy a combatant.

**280.** DODD.—CAUTIONS AGAINST METHODISM. A Sermon on Ephesians iv. 3. By the Rev. William Dodd, LL.D. London: 1759, 4to. (D).

**281.** ANON.—A LETTER TO THE REV. MR. ELLIOTT, relating to his Sermon preached January 21st, 1759, and since published, entitled, "*Encouragement for Sinners, or Righteousness attainable without works*", &c. London: 1759. 8vo. (D).

**282.** DOWNES.—METHODISM EXAMINED AND EXPOSED: or The Clergy's Duty of guarding their Flocks against False Teachers. A Discourse Lately delivered in Four parts. By the Rev. Mr. Downes, Rector of St. Michael, Wood Street, and Lecturer of St. Mary Le Bow. London: Printed for John Rivington, at the Bible and Crown, in St. Paul's Church-yard. 1759. (Price One Shilling and Sixpence.) 8vo., pp. 106. Republished in *Two Volumes of Sermons*. By the late Rev. John Downes. Sheffield: 1761, 8vo.

"It is about twenty-five years ago that two bold, though beardless Divines, or (to speak in St. Paul's language) Novices in Divinity, being lifted up with spiritual pride, were presumptuous enough in the very novitiate of their ministry, to become founders of the sect called Methodists," &c. p. 6. On the character of this pamphlet, with an account of a Letter written by Wesley in reply to it, see *A Letter to the Reverend Mr. Downes, Rector of St. Michael, Wood Street; occasioned by his late Tract intitled, "Methodism Examined and Exposed."* By John Wesley, M.A. London: 1759.—See *Wesley Bibliography*. No. 195.

**283.** DOWNES, MRS.—Wesley tells us a letter by Mrs. Downes, widow of the above, was published against him, but it "scarce deserved any notice at all, as there is nothing

extraordinary in it, but an extraordinary degree of virulence and scurrility.”—See Wesley’s *Journal*, November 22, 1760.

- 284.** ANON.—A DISCOURSE CONCERNING PLAYS AND PLAYERS. Occasioned by a late and very extraordinary Sermon, in which some sentiments relative to the above subjects were delivered in a very copious and affecting manner, from the pulpit of a certain popular Preacher of the Society called Methodists.

This was written in reply to a Sermon against attending theatres, preached by Whitefield. The writer of the *Discourse* professed to be a Methodist himself. *A Discourse concerning Plays and Players, occasioned by the Sermon of a Methodist.* By a Methodist. London: Cooper. 1759. Price 6d.—*Gentleman’s Magazine Adot.*

- 285.** MONTHLY REVIEW.—A violent assault was also made upon Whitefield by the *Monthly Review* for November, 1759, for the same Sermon.—See *L. of Whitefield*, ii. 423.

### 1760.

- 286.** TOMPSON.—ORIGINAL LETTERS BETWEEN THE REVEREND MR. JOHN WESLEY AND MR. RICHARD TOMPSON, Respecting the Doctrine of Assurance, as held by the former: Wherein that Tenet is fully examined. With some Strictures on Christian Perfection. London: Printed for L. Davis and C. Reymers, against Grays-Inn-Gate, Holbourn. 1760. 8vo., pp. 52.

This was said to have been published by Dr. Dodd, with Wesley’s permission. There are four letters from each—Wesley and Tompson. The Editor, whose name is suppressed, urged their publication “as tending abundantly to shew, from Mr. Wesley’s own concessions, the true nature of this pernicious doctrine.” Wesley’s permission for the publication of the letters was given with the proviso that the readers be informed that “what I wrote was written in haste, just as I could snatch a little time now and then to answer the private letter of a private friend, without any thought of its going farther.” Wesley’s letters are re-published from this pamphlet in his *Works*.—Vol. xii. pp. 451-8.

- 287.** CLARK.—MONTANUS REDIVIVUS; or Montanism Revived, in the Principles and Discipline of the Methodists (commonly called Swadlers): Being the substance of a Sermon upon 1 John iv. 1, preached in the Parish Church of Hollymount, in the Diocese of Tuam, in the year 1756. To which are added several letters, which passed between the Rev. John Wesley and the Author.

Also an Appendix. By the Rev. Mr. James Clark, a Presbyterian of the Diocese of Tuam. 1760. Dublin: Printed and Sold by H. Saunders, in High-Street, at the corner of Christ-Church-lane. 8vo., pp. 143.

The Methodists are described as "a set of enthusiastic Pharisees in practice, but perfect Latitudinarians in principle." There are three letters from the Author, and two from Wesley. The correspondence arose out of Wesley's sending to Clark his newly-written sermon on *The Catholic Spirit*.

**288.** PIKE.—FREE GRACE INDEED. By Samuel Pike. 1760. Buckland, Price 1s.—*Gentleman's Magazine Advt.*

**289.** MARTIN.—TWO DISCOURSES. In the First of which is pointed out the Danger and Mischief of Self-Confidence; being intended as an Introduction to the Second, in which the Scripture Doctrine of Justification is stated and explained, &c. By the Rev. S. Martin. London: 1760. 8vo. (D).

**290.** HALLIFAX.—ST. PAUL'S DOCTRINE OF JUSTIFICATION BY FAITH, explained in Three Discourses, preached before the University of Cambridge, in the year 1760. By Samuel Hallifax, M.A., Fellow of Trinity Hall, Cambridge: [afterwards Bishop of Gloucester, and of St. Asaph]. Printed by J. Bentham, Printer to the University; for W. Thurlbourn and J. Woodyer, and T. and J. Merrill in Cambridge, and Messrs. Dodsley, Dod; Whiston and White in London. 1760. 8vo., pp. vii. 66.

Second Edition, 1762.

From the Preface we learn that "a certain teacher among the Methodists was led to try the success of his preaching before the University of Cambridge". His subject was Justification by Faith alone, without Works; and the Writer of these *Discourses* was "provoked to enter the lists against this formidable advocate of Modern Methodism, and to endeavour to rescue the subject from the dishonours which he conceives were put upon it by this unfair and uncandid adversary". The *Discourses* are written with grace and dignity, and in their exposition of doctrine are to a large extent in striking harmony with Methodist views, but the flaw in their argument is easy to discern. The "Methodist teacher" was probably the Rev. J. Berridge.

**291.** OULTON.—A VINDICATION OF THE SEVENTEENTH ARTICLE OF THE CHURCH OF ENGLAND, from the Aspersions cast on it in a Sermon lately published by Mr. John Wesley, By John Oulton. 1760. 8vo., pp. 55.

"This was intended to be a refutation of Wesley's Sermon on Free Grace, and deserves no further notice."—*L. of Wesley*, ii. 370.

**292.** ANON.—THE SCRIPTURAL ACCOUNT OF JUSTIFYING FAITH. Considered in a Letter to the Rev. Mr. Samuel Pike. Interspersed with Reflections on some Modern Sentiments in Religion. London: 1760. 8vo. (D). See No. 288.

**293.** FAITH-WORKLESS.—A FRAGMENT OF THE TRUE RELIGION. Being the substance of Two Letters from a Methodist Preacher in Cambridgeshire to a Clergyman in Nottinghamshire. London: Printed for J. Williams, under St. Dunstan's Church, Fleet Street. 1760. (Price Sixpence.) 8vo., pp. vi. 25.

This is mainly a private letter, dated Everton, July 3, 1758, with part of a second written by Rev. J. Berridge, of Everton, and printed surreptitiously and anonymously, with a scurrilous introduction under the pseudonym of "Faith Workless". It is not an attack upon Methodism so much as an account of Berridge's work, which was done in the spirit of a Methodist; but it reveals the Anti-Methodist prejudice of the writer.

**294.** ACADEMICUS.—THE PRINCIPLES AND PRACTICES OF THE METHODISTS CONSIDERED. In some Letters to the Leaders of that Sect. The first addressed to the Reverend Mr. B——e [Berridge], wherein are some Remarks on his Two Letters to a Clergyman in Nottinghamshire, lately published. (Prov. xvii. 15.) London: Printed for W. Bristow, next the Great Toy-Shop, in St. Paul's Church-yard. (price 1s.) 1760. 8vo., pp. ii. 78.

Second Edition corrected. London: Bristow. 1761.

Signed Academicus, at the end. Attributed to Rev. John Green, D.D., Dean of Lincoln.—See No. 315.

Berridge's two Letters were published under the title of *A Fragment of the True Religion, being the substance of two Letters from a Methodist preacher in Cambridgeshire, to a Clergyman in Nottinghamshire*. London: J. Williams.—See No. 293.

**295.** GOLDNEY.—SCRIPTURAL REMEDIES FOR HEALING THE UNHAPPY DIVISIONS IN THE CHURCH OF ENGLAND, particularly of those people called Methodists. By Edward Goldney, Sen., Gent., Widower. London: Printed for the author, and sold by his son Edward Goldney, in St. Paul's Churchyard. 1760. 8vo., pp. iv. 64.

For some account of this work of the "hairbrained Edward Goldney" see *L. of Wesley*, ii. 375-6. The Dedication to Dr. Hoadley, Bishop of Winchester, is dated, London, Whit-Tuesday, July 5, 1759.

His cure for Methodism is found in the clergy living “suitably and agreeably to their most solemn, beneficial, grand office, their venerable work as Evangelical ministers of their Lord and Master Jesus Christ.”—p. 12.

- 296.** LAW.—OF JUSTIFICATION BY FAITH AND WORKS. A Dialogue between a Methodist and a Churchman. By William Law, M.A. London: Printed for J. Richardson, in Paternoster Row. 1760. 8vo.

Second Edition 1762, 8vo., pp. 82. Appeared in Moreton's reprint of Law's *Works*, vol. viii.

The Dialogue begins by the Methodist quoting words from Berridge's *Letters*, which do not accurately represent the Methodist views. Law takes the Churchman's part and the poor Methodist is severely handled.

- 297.** JEPHSON.—A FRIENDLY AND COMPASSIONATE ADDRESS TO ALL SERIOUS AND WELL-DISPOSED METHODISTS; in which their principal Errors concerning the Doctrine of the New Birth, their Election, and the Security of their Salvation, and their notion of the Community of Christian Men's goods, are largely displayed and represented. To which is added *A Sermon lately preached in the Parish Church of Craike, in the County of Durham, on Matt. xvi. 24. In which the Doctrine of Self-Denial, and taking up the Cross, as required by the Gospel, is duly stated and considered.* By Alexander Jephson, A.B., Rector of the said Parish. London: Printed and Sold by C. Jephson, opposite to the Three Tun Tavern in West Smithfield. 1760. 8vo., pp. 80. (Price 1s. 6d.)

Second Edition with Sermon appended. 1761. 8vo., pp. iv. iv. 92.

Wesley says concerning it, “The tract is more considerable for its bulk, than for its matter, being little more than a dull repetition of what was published some years ago in *The Enthusiasm of the Methodists and Papists compared.*”—*Lloyd's Evening Post*, November 24, 1760.—Quoted in *L. of Wesley*, ii. 369, which see for a description of the pamphlet.

- 298.** FOOTE. — THE MINOR: A COMEDY. Written by Mr. Samuel Foote, as it is now acting at the New Theatre in the Hay-Market. By authority from the Lord Chamberlain. (*Tantum religio, etc.*) London: 1760. 8vo., pp. 91.

A Tenth Edition was published in 1789, and was bound up in *The Dramatic Works of Samuel Foote, Esq., To which is prefixed a Life of the Author.* In four vols. London: Rivington. 1788. 8vo.



*Lloyd's Evening Post*, July 14, 1760, says respecting it, "How educated and respectable people could listen to such ribald and blasphemous outpourings it is difficult to imagine. The whole thing is so steeped in lewdness, that it would be criminal even to reproduce the plot." Some account of it and its author, and of public judgments upon both may be seen in *L. of Whitefield*, ii. 428-439; also *L. of Wesley*, ii. 366-8. It was followed by, *A Word to the Public in Answer to the Minor*. London: Printed for A. Kingman, at the Royal Exchange, &c. 1760. 8vo., pp. 6. This brief "Word" was written to condemn the "impious profanation of the British stage." A long letter was afterwards inserted in the *Evening Post*, in which, after praising Foote for his mimicry, the writer adds: 'Religion is too sacred (be it exercised in ever so absurd a manner) to become the butt of public mockery.'

Garrick gave permission for *The Minor* to be performed in Drury Lane Theatre. This led to the publication of *A Letter to David Garrick, Esq., occasioned by the intended representation of the MINOR at the Theatre-Royal, in Drury-Lane.* (*Tantum irreligio*, etc. *Parody*, etc., *Discere, et audire*, etc. Hor.) London: Sold by Mr. Field, Paternoster-Row, etc. 1760. 8vo., pp. iv. 48. Signed Anti-Profanus. The author was the Rev. Martin Madan.—See *L. of Whitefield*, ii. 434.

299. ANON.—CHRISTIAN AND CRITICAL REMARKS ON A DROLL, OR INTERLUDE, CALLED 'THE MINOR,' now acting by a Company of Stage-players in the Hay-Market, and said to be acted by authority; in which the Blasphemy, Falsehood and Scurrility of that piece are properly considered, answered and exposed. By a Minister of the Church of Christ. London: 1760. 8vo., pp. 41.

The writer says, "Foote has gone beyond any of his competitors in debauching, if possible, and debasing the stage."

300. ANON.—A SATYRICAL DIALOGUE BETWEEN THE CELEBRATED MR. F——TE, AND DR. SQUINTUM. 1760. 4to. (One Shilling.)

"Dirty trash; intended to villify Mr. Whitefield."—*Monthly Review*.

301. ANON.—A LETTER OF EXPOSTULATION from the Manager of the Theatre in Tottenham Court to the Manager of the Theatre in the Hay-Market, relative to a new Comedy called 'The Minor.' 1760. folio. (Price 1s.)

"An infamous and lewd production."

302. ANON.—A GENUINE LETTER FROM A METHODIST PREACHER in the Country to Lawrence Sterne, M.A., Prebendary of York. 1760. 8vo., pp. 22.

Subsequently issued with the title altered to :—

*A Letter from the Rev. George Whitefield, B.A., to the Rev. Lawrence Sterne, M.A., the supposed author of "The Life and Opinions of Tristram Shandy."* Both these titles were false. "Even the *Monthly Review* now became indignant, and said, 'The impudence of our low, dirty, hedge-publishers is risen to a most shameful height. To take such scandalous liberties with names as is here done with that of Mr. Whitefield, is surely insufferable in any well-regulated community.'"—*L. of Whitefield*, ii. 432. Much foul abuse was heaped upon Whitefield by this and several similar publications.

*Letter from Geo. Whitefield, B.A., to Lawrence Sterne, M.A.* 1760. Wicks. Price 1s., appeared in the advertisements of the *Gentleman's Magazine*, with the word "Spurious" attached as an editorial note.

**303.** FOOTE.—A LETTER FROM MR. FOOTE to the Reverend Author of the *Remarks, Critical and Christian on 'The Minor.'* London: 1760. 8vo., pp. 40.

"Audacious scurrility." To it a reply was published entitled *A Letter to Mr. Foote, occasioned by his Letter to the Reverend Author of the Christian and Critical Remarks on "The Minor," containing a Refutation of Mr. Foote's Pamphlet, and a full Defence of the Principles and Practices of the Methodists.* By the Author of the *Christian and Critical Remarks.* London: 1760. 8vo., pp. 28.—See No. 299.

By the same author also appeared :—

**304.** ANON.—AN EXHORTATORY ADDRESS TO THE BRETHREN IN THE FAITH OF CHRIST. Occasioned by a Remarkable Letter from Mr. Foote to the Reverend Author of *Christian and Critical Remarks on "The Minor."* With a serious word or two on the present melancholy occasion. By a Minister of the Church of Christ. 1760.

But the "serious word or two" spoiled all the rest.

**305.** FOOTE.—THE METHODIST: A COMEDY, being a continuation and Completion of the Plan of "The Minor," written by Mr. Foote; as it was intended to have been acted at the Theatre Royal, in Covent Garden, but for obvious reasons suppressed. With the original Prologue and Epilogue. The Third Edition. London: Printed for Israel Pottinger, in Ave-Maria-Lane. (Price 1s. 6d.) n.d. 8vo., pp. iv. 60, iv.

First Edition published 1760.

"This, if possible, was even more profane and polluted than *The Minor* itself; and though not acted soon passed through three editions." It was a coarse, foul, and wicked production.

Was this written by Foote or Pottinger? It is not named in the list of Foote's writings given in a memoir prefixed to *The Dramatic Works of Samuel Foote, in four volumes.* London: Rivington. 1788.

**306.** LLOYD'S EVENING POST.—In November there appeared in this paper a letter "from a very angry gentleman" (says Wesley in his reply), "who personates a clergyman, but is, I presume, in reality a retainer to the theatre"; the Methodists are branded as "ridiculous impostors," "religious buffoons," "saints-errant," etc.; there is also a virulent paper signed "T.H." The character of these papers may be gleaned from Wesley's replies to them, copies of which he inserted in his *Journal* for Nov. 17, and Dec. 20.

**307.** PHILODEMUS.—A long letter was inserted in *Lloyd's Evening Post*, of Nov. 14, filling nearly a page and signed Philodemus. It began, "We now have the pleasure of seeing Methodism ushered in in comic characters, and the ridiculous gesture of the Tabernacle Imposter mimicked in the easier attitude of the stage." To this Wesley replied.—See *Works*, iii. 24.

A disgracefully abusive answer under another pseudonym followed, which concluded with the polite assertion, that "arguing with the Methodists is like pounding fools in a mortar." Wesley again replied, and his opponent, angrier than ever, rejoined in a long epistle, under another signature. In a quiet, caustic letter, Wesley concluded the correspondence. Wesley's letters are inserted in his *Journal*.—See also *L. of Wesley*, ii. 376-380.

**308.** LOVE TRUTH.—"Puzzling Queries" were proposed to Charles Wesley by one "Love Truth," in *Lloyd's Evening Post*, Dec. 1760.—Re-printed in *L. of Wesley*, ii. 388.

**309.** ANON.—A LETTER TO MR. F—TE, occasioned by the Christian and Critical Remarks on his Interlude called "*The Minor*." To which is added an Appendix, relative to a Serious Address to the Methodists themselves. London: 1760. 12mo., pp. 28.

The thing was full of banter and badness—bespattering Whitefield and extolling Foote.

**310.** A GENIUS.—OBSERVATIONS GOOD OR BAD, Stupid or Clever, Serious or Jocular, on Squire Foote's Dramatic Entertainment entitled "*The Minor*." By a Genius. London: 1760. 12mo., pp. 15.

Another vile production. "All the humour of this lies in the title-page."—*Monthly Review*.

311. DOWNES, MRS.—Wesley speaks of four tracts received by him. One “wrote, or procured to be wrote, by Mrs. Downes.”—See No. 283: A second from a CLERGYMAN in the County of Durham. The third was by a GENTLEMAN in Cambridge. The fourth was entitled:—ANON. [CHALLONER].—A CAVEAT AGAINST THE METHODISTS. This was published anonymously; it was written by Richard Challoner, a Bishop of the Roman Catholic Church (see *Dict. Nat. Biog.* s.v.). Wesley says it is “in reality a caveat against the church of England, or rather against all the churches in Europe who dissent from the church of Rome.”—*Journal*, Nov. 22, 1760. Wesley answered the *Caveat* at some length in the following year, in the *London Chronicle*, Feb. 19.—See *Works*, iii. 40.
312. LONDON MAGAZINE.—In this year a number of articles and letters casting ridicule on Methodism appeared in this Journal. In one the Methodists are attacked as “a restless turbulent people, remarkable for nothing but their abusive language and uncharitable sentiments”; and Methodism is described as “a spurious mixture of enthusiasm and blasphemy, Popery and Quakerism”; in another a class-leader is described as “an illiterate hog, a feeder of swine, presiding at the holy rites of confession as spiritual pastor and father confessor”; a third, signed STEPHEN CHURCH, makes Wesley “the first protestant Pope, a cunning Quaker in disguise”; yet another signed “R”, declares the Methodists to be “that heterogeneous mass who are avowed enemies to the doctrine and discipline of our church, and have faithfully copied the worst men in the worst times”; others of these articles were anonymous.—See *L. of Wesley*, ii. 376.

## 1761.

313. ANON.—AN ADDITIONAL SCENE TO THE COMEDY OF ‘THE MINOR.’ London: 1761. 8vo., pp. 19. (D).
314. REED.—THE REGISTER OFFICE: A FARCE OF TWO ACTS. Acted at the Theatre Royal, in Drury Lane. By J. Reed. London: 1761. 8vo., pp. 47.

“A filthy thing, in which Whitefield is called Mr. Watchlight, instead of Dr. Squintum.”

- 315. ACADEMICUS.**—THE PRINCIPLES AND PRACTICES OF THE METHODISTS FARTHER CONSIDERED, in a Letter to the Rev. Mr. George Whitefield. (“*Docent*,” etc. Hier. “I fear they who stop the workings of reason,” &c. Wesley’s *Preservative*, p. 117.) Cambridge: Printed by J. Bentham, Printer to the University; for Messrs. T. & J. Merrill, Booksellers in Cambridge; and Sold by Mr. Dod, in Ave-Mary Lane, Mr. Millar, in the Strand, and Mr. Dodsley, in Pell Mell, London. 1761. 8vo., pp. ii. 74. Signed Academicus.

Second Edition. 1761.

A former publication has already been noticed (No. 294). Both these productions partake of the general characteristics of most of the Anti-Methodist literature of the time—greatly mistaking and misrepresenting the purport of the Methodist writings, and assailing the notions of instantaneous conversion, the Witness of the Spirit, and the Methodist view of spiritual religion.

In the *Gentleman’s Magazine* for 1779 (p. 235) is a short biography of Dr. John Green, Bishop of Lincoln, in which occurs the following:—“In June 1761, the Dean most ably exerted his polemical talents in two letters (published without his name) *On the Principles and Practices of the Methodists: i. Addressed to Wesley: ii. to Mr. Whitefield; and a iii. to Mr. Wesley* was promised, and intended, but what prevented it we cannot say.”

- 316. ANON.**—ADDRESS TO THE RIGHT HONOURABLE —, with Several Letters to the D— of —, from the L— —. In Vindication of her conduct, on being charged with Methodism. London: Printed for W. Sandby, in Fleet-Street. 1761. 8vo., pp. ii. 43.

The authoress of these letters was associated with the leaders of Methodism when “they had not the title of Methodist-teachers, when they preached in the churches and had not begun their Schism.” Both in the Address and in the (seven) Letters she effectually frees herself from any charge of complicity with the Methodists. The Methodist preachers are described as men who “think their assurance to be the gift, and their nonsense to be the dictates of the Holy Ghost.”—See *L. of Wesley*, ii. 428.

- 317. ALLEN.**—NO ACCEPTANCE WITH GOD BY FAITH ONLY. A Sermon preached before the University of Oxford, at St. Mary’s Church, on Sunday, July 19th, 1761, on James ii. 14. With a Postscript containing some Strictures on the Substance of a Sermon lately published by the Rev. Mr. Madan. By the Rev. John Allen, M.A., Vice Principal of St. Mary Magdalen Hall. Oxford: Published at the request of the Vice Chancellor.

Mr. Allen undertook “to refute the leading tenet of Modern Methodism.”—See *L. of Wesley*, ii. 429.

318. ANON.—THE POLYGLOTT: OR, HOPE OF ETERNAL LIFE; ACCORDING TO THE VARIOUS SENTIMENTS OF THE PRESENT DAY. Collected from Hervey, Marshall and Cudworth; Glass and Sandeman; Wesley and Whitefield; and Rely. To which is added the Scripture-account of the Death of Christ. London: Printed for E. Dilly in the Poultry; G. Keith in Gracechurch-Street; and T. Smith in Ship-Alley, Wellclose-Square. 1761. 8vo., pp. 50.

This is a strange medley, in which the views of the above-named writers are placed in parallel columns and various comments made upon them. "From this it may appear that the common notion of converted persons of all persuasions stands for all who have been tossed from one hope to another, whether true or false; more especially if it has been from the hope of future amendment, under the Indulgence of present gratification, to the hope contained in the Pharisaic, 'God I thank thee I am not as other men.'"

A series of letters to and from the Author of this pamphlet appeared in the *Gentleman's Magazine* for 1761, in which many unworthy and untrue statements respecting the Methodists are made. The Author's opponent signed himself "Crito" and "A. B. C."

319. HARMAN.—THE CROOKED DISCIPLE'S REMARKS upon the Blind Guide's Method of Preaching, for some years; Being a Collection of the Principal Words, Sayings, Phraseology, Rhapsodies, Hyperboles, Parables, and Miscellaneous Incongruities, of the Sacred and Profane, commonly, repeatedly, and peculiarly made use of by the Reverend Dr. Squintum. Delivered by him *viva voce ex Cathedra*, at Tottenham-Court, Moorfield, &c. A work never before attempted—taken verbatim from a constant attendance. Whereby the Honesty of this Preacher's Intentions may be judged from his own doctrine. By the learned Mr. John Harman, Regulator of Enthusiasts. London: Printed for, and Sold by the Author, and by the booksellers in Pater-Noster-Row. N.B.—This Performance will be found by Analogy, to be a useful and conscientious Regulator to the Methodists. (Price One Shilling.) 8vo., pp. iv. 44. n.d. [1760 or 1761]—see *Monthly Review*, 1761, Vol. xxiv. p. 473.

Tyerman says, "This is one of the vilest tracts ever published; its trash cannot be quoted."—*L. of Whitefield*, ii. 447-8.

"John Harman was a whimsical watchmaker, who was at the pains of taking down a number of Whitefield's peculiarities, in shorthand."—*L. of Wesley*, ii. 373.

320. ST. JAMES'S CHRONICLE.—This contained what Tyerman calls "a long lying piece", occupying a column and a half of a folio sheet, and entitled, *Similes, Metaphors, and Familiar Allusions made use of by Dr. Squintum*. "An infamous article." It seems to be connected with the previous publication.
321. A DISCOURSE ADDRESSED TO A CERTAIN METHODIST CLERGYMAN. London. 1761. (D). Nicholl. Price 1s.—*Gentleman's Magazine Advt.*
322. ANON.—A LETTER FROM A CLERGYMAN to one of his Parishioners who had turned Methodist. Hinwinan, 1761. Price 1s. 6d.—*Gentleman's Magazine Advt.*
323. FLAGELLAN.—A FUNERAL DISCOURSE, occasioned by the much lamented death of Mr. Yorick, Prebendary of Y—k, and Author of the much admired *Life and Opinions of Tristram Shandy*. Preached before a very mixed Society of Jemmies, Jessamies, Methodists and Christians, at a nocturnal meeting in Petticoat Lane: and now published at the unanimous request of the hearers. By Christopher Flagellan, A.M. London: 1761. 8vo., pp. 48.  
A "profane and filthy production."—*L. of Wesley*, ii. 446.
324. ANON.—A JOURNAL OF THE TRAVELS OF NATHANIEL SNIP, A Methodist Teacher of the Word, Containing an Account of the Many Marvellous Adventures which befel him in his way from the Town of Kingston-upon-Hull to the City of York. London: Printed for W. Bristow, in St. Paul's Church-Yard, and M. Cooper, in Pater-noster Row. 1761. (Price Six-pence.) 8vo., pp. 32.  
A poor, vile, filthy thing, designed to pour ridicule upon Methodism.
325. ROCK.—A LETTER TO THE REVEREND MR. G—E WH—D, A.B., late of Pembroke College, Oxford. By Dr. Rock. London: 1761. 12mo., pp. 8.

Another of "these malignant productions *professed* to have for its author the most notorious quack of the age, Dr. Rock. The purport of this bantering tract was a proposal that as Rock and Whitefield were both quacks, they should enter into partnership. It concludes by stating that Whitefield is 'a public pest, an incendiary of the worst kind, and a deceiver of the people.'"—*L. of Whitefield*, ii. 446-7.

**326.** ANON.—THE SPIRITUAL MINOR. A COMEDY. London. n.d., 8vo., pp. 32.

Another infamous production . . . extremely loathsome, worthy of Foote, the comedian.

**327.** HANWAY.—LETTERS WRITTEN OCCASIONALLY ON THE CUSTOMS OF FOREIGN NATIONS in regard to Harlots: the lawless commerce of the Sexes: the repentance of Prostitutes: the great humanity and beneficial effects of the Magdalene Charity in London: and the absurd notions of the Methodists: with Prayers and Meditations on the most interesting circumstances and events of life. By J. Hanway, Esq. (Go and sin no more). London: 1771. Printed for John Rivington in St. Paul's Churchyard. 8vo., pp. 597.

It is curiously paged, 282 following 21.

A strange grouping as the title indicates. The writer affirms that the Methodists, in the judgment of many sensible persons, are "below notice"; though he bestows many pages on "Thoughts on the Methodists," on "their absurd doctrine, preaching enthusiasm, notions of the new birth," &c. He was the notable and eccentric Jonas Hanway. Some account of him and his writings is given in *L. of Whitefield*, ii. 448-50.

**328.** RELLY.—ANTICHRIST RESISTED: In Reply to a Pamphlet wrote by W. Mason, intitled *Antinonian Heresy Exploded; in an Appeal to the Christian World, against the unscriptural doctrines and licentious tenets of Mr. James Relly, advanced in his Treatise of Union.* (1 John iv. 3; 2 Tim. iii. 9.) By James Relly. London: Printed for the Author and Sold at Coachmaker's Hall; and by the Booksellers in Town and Country. 1761. 8vo. pp. 64

The author of the "Pamphlet" referred to was W. Mason, a Methodist. "William Cudworth, James Relly and their associates abhor us as much as they do the pope, and ten times more than they do the devil." So wrote Wesley, April 2, 1761.—See *Methodist Magazine*, 1780. p. 670.



- 329. HITCHCOCK.**—THE MUTUAL CONNECTION BETWEEN FAITH, VIRTUE, AND KNOWLEDGE. A Sermon preached before the University of Oxford, at St. Mary's, on Act Sunday, July 12th, 1761. By Dr. Hitchcock, Fellow of St. John's College, and one of the preachers at His Majesty's Chapel at Whitehall. Published at the request of the Vice-Chancellor, and the Heads of Houses.

Dr. Hitchcock told his illustrious congregation that the Methodists were men of "no knowledge"; that they were "building up a church upon enthusiasm, rhapsody and nonsense."—*L. of Wesley*, ii. 428-9.

- 330. HORNE.**—WORKS WROUGHT THROUGH FAITH on [? a] condition of our Justification. A Sermon preached at St. Mary's, Oxford, June 7th, 1761; By George Horne, B.D. Oxford: 1761. (D).

To this Wesley replied in *A Letter to the Reverend Dr. Horne: Occasioned by his late Sermon preached before the University of Oxford, about 1762.*—*Works*, ix. 110. Horne names "the new lights at the Tabernacle and Foundry." Wesley inquires, "Do you know the persons of whom you speak? Have you ever conversed with them? Have you read their writings? If not, is it kind, is it just to pass so severe a censure upon them." He transcribes passages from his *Appeal to men of Reason and Religion* in order to show what he then taught, and for many years had taught, on the subject of Justification; and wherein he agreed and in what differed from Horne. "I retired to Lewisham, to answer Dr. Horne's ingenious 'Sermon on Justification by Works.' O that I might dispute with no man! But if I must, let it be with men of sense."—*Wesley's Journal*, March 8, 1762.

- 331. WESTMINSTER JOURNAL.**—Wesley wrote a letter to the Editor of the *London Chronicle*, in reply to one published in the *Westminster Journal* by a correspondent who had represented Methodism as "an ungoverned spirit of enthusiasm, propagated by knaves and embraced by fools." Wesley says, "Sir, you may call me both a knave and a fool, but prove me either one or the other if you can." He declares himself to be almost ashamed to spend time on these threadbare objections, which had been answered over and over again, but he answers at considerable length. His letter is dated, January 12, 1761.

- 332. THE LONDON MAGAZINE.**—This Magazine began the year with violent attacks upon Methodism. Wesley replied in *A Letter to Mr. G. R., alias R. A., alias M. H., alias R. W.*—See *Works*, xiii. 355. Other attacks followed in

the course of the year. It is affirmed that “the Methodists insist, that they themselves are sure of salvation ; but that others are outcasts from God’s favour, and in a damnable state.” Wesley is “an enemy to religion, and a deceiver of the people ; an enthusiast, a very great enthusiast, with no more knowledge of and esteem for the holy Scriptures than a Mahomedan.” Methodism is “a spurious mixture of enthusiasm and blasphemy, popery and quakerism.” “The Methodists are a race of men which seem to bear a near resemblance to the new species of rats. They are amphibious creatures, between the Church and the conventicle, as those animals are between land and water.”

## 1762.

- 333.** ANON.—PRESBYTERS AND DEACONS NOT COMMISSIONED TO PREACH WITHOUT THE BISHOP’S ALLOWANCE.—A Discourse addressed to a certain Methodist Clergyman. 1762 8vo. Price One Shilling.

It originated in a dispute in the *London Chronicle*. “The title suggests the substance of this bigotted performance.”—*L. of Wesley*, ii. 455.

- 334.** PHILODEMUS.—An abusive Letter signed Philodemus appeared in *Lloyd’s Evening Post*, for February 28th, 1762, denouncing Methodism as the most destructive and dangerous system to Government and Society that ever was established. To it Wesley replied in a brief letter in the same *Journal*.—*L. of Wesley*, ii. 438-9.

- 335.** LANGHORNE. — LETTERS ON RELIGIOUS RETIREMENT, MELANCHOLY AND ENTHUSIASM. By John Langhorne. 1762. 8vo., pp. 87. Dedicated to the Bishop of Gloucester.

Methodists are charged with a pretence to plenary inspiration, and with finding “a thousand Popes in their ignorant teachers, whom they consider as so many gods, and whose crude and undigested preachments they regard as oracles.”—*L. of Wesley*, ii. 455. It was “a harmless missile hurled at the poor Methodists” by the renowned translator of Plutarch, at that time a young Curate in Essex.

- 336.** ANON.—AN ANSWER TO MR. C—— P——’s [Charles Perronet’s] LETTER TO MR. P——E, lately published in *Vindication of Mr. Bell*. London : Printed in the year 1762. 12mo., pp. 12.

Not written in opposition to Methodism, but reveals a subtle fanaticism which greatly hindered Wesley's work ; it gives some egregiously erroneous statements respecting Methodism. George Bell was a frenzied raver, who gave Wesley no end of trouble.—See references to him in Wesley's *Works*.

- 337.** ANON.—A PLAIN AND EASY ROAD TO THE LAND OF BLISS. A Turnpike set up by Mr. Orator —; on which a man may travel more miles in one day, than on any other highway in forty years. With a Dedication such as never was, or will be, in vogue. (*Honi soit qui mal y pense.*) A New Edition. London: Printed for Messrs. Richardson and Urquhart, under the Royal Exchange, and W. Tesseyman, Book-seller, York. 1784. 12mo., pp. vi. 210. The original Edition published 1762.

“A filthy obscene thing, for which its writer ought to be washed in a horse-pond”.—*Monthly Review*, 1762.

- 338.** PENN.—VARIOUS TRACTS by the Rev. James Penn, A.B., Under Grammar-Master of Christ's Hospital, and Lecturer of the United Parishes of St. Ann and Agnes, and St. John Zachary, Aldersgate. 1762. 8vo., pp. 380.

The opinion is expressed that “unless some expedient is found to check the progress of the enthusiasm, it will soon become formidable and have its spacious tabernacles in every city and county”.—*L. of Wesley*, ii. 456.

- 339.** HOGARTH.—CREDULITY, SUPERSTITION AND FANATICISM. BEING A SATIRE ON METHODISM. London: 1762. 4to.

This is a print, designed, engraved and published by William Hogarth.

In a volume entitled *The Works of Mr. Hogarth Moralized*, [By John Trusler] London (price bound one pound, eighteen shillings), n.d. large 8vo., pp. viii. 212, viii., this engraving is re-produced, under the title of *The Medley*, and a free description is given of it. It is a filthy and blasphemous production in which both Wesley and Whitefield are held up to the world's scorn in Hogarth's worst style.

There were two differing editions of the large plate. “After taking one or two impressions of the earlier plate, Hogarth changed the point of his Satire from the superstitious absurdities of popery, and ridiculous personification delineated by ancient painters, to the popular credulities of his own day, erased or essentially altered every figure, except two, and on the same piece of copper engraved the plate entitled *Credulity, Superstition and Fanaticism, A Medley. Enthusiasm Delineated. Humbly dedicated to His Grace the Archbishop of Canterbury by his Grace's most obedient, humble servant, William Hogarth.* 1762.

The latter plate was published November 12, 1795, By John Ireland (author of *Hogarth Illustrated*). Only the taste of an age low in moral character could have produced such vile things.

- 340.** RILEY.—THE RIDICULOUS AND PROPHANE MANNER OF SINGING PRACTISED BY THE METHODISTS, CONSIDERED. By William Riley. London : 1762, 4to. (D).
- 341.** RANDOLPH. — THE USE OF REASON IN MATTERS OF RELIGION STATED AND EXPLAINED in a Sermon preached before the University of Oxford. By Thomas Randolph, D.D. Oxford : 1762. 8vo. (D).—See also Nos. 403, 404.

## 1763.

- 342.** GLOUCESTER, BISHOP OF [WARBURTON].—THE DOCTRINE OF GRACE : Or the Office and Operations of the Holy Spirit Vindicated from the Insults of Infidelity, and the Abuses of Fanaticism : Concluding with Some Thoughts (humbly offered to the consideration of the Established Clergy) with regard to the right method of defending Religion against the attacks of either party. In Two Volumes. By William, Lord Bishop of Gloucester. London : Printed for A. Millar, and J. & R. Tonson, in the Strand. 1763. sm. 12mo., pp. vi. xviii. 340. The two volumes paged continuously.

Second Edition. "In three Books." London : Millar and Tonson, 8vo. Adv. pref. and contents xxiv, 259. Third Edition, 1763.

He accuses Wesley of "laying claim to almost every apostolic gift in as full and ample a manner as they were possessed of old" ; and he advances views on the office and work of the Holy Spirit to which Wesley took exception. Wesley answered the Bishop at some length in *A Letter to the Right Reverend the Lord Bishop of Gloucester : Occasioned by his Tract "On the Office and Operations of the Holy Spirit."* Wesley closes this carefully argued letter with, "If your Lordship should think it worth your while to spend any more words upon me, may I presume to request one thing of your Lordship,—to be more serious?"—See *Works* ix. 117—173, and *Wesley Bibliography*, No. 216. Several replies to the Bishop's work were published. Whitefield issued, *Observations on Some Fatal Mistakes, in a Book lately published, and intitled "The Doctrine of Grace ; or, The Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity, and the Abuses of Fanaticism. By William Lord Bishop of Gloucester."* In a *Letter to a Friend*. By George Whitefield, A.M., Late of Pembroke College, Oxford, and Chaplain to the Countess of Huntingdon. The Second Edition. ("Truth is never," etc. Bishop of Gloucester's *preface*). London : Printed for E. Dilly, in the Poultry, T. Field, in Cheapside, J. Buller, in Blowbladder-Street, G. Keith, in Gracechurch Street, at Tottenham Court Road. Where also may be had, just published, *Mr. Whitefield's Journals, revised and corrected by himself*. 1763. 8vo., pp. 28. Signed G. W. Sixth Edition. London : Dilly. 1763.

On the character of Whitefield's pamphlet, see *L. of Whitefield*, ii. 462-4. *The Doctrine of Grace* was also answered by Rev. John Andrews, LL.B., of St. Mary's Hall, Oxford, in a pamphlet of 224 pages.

The Bishop's volumes are fully described in *The Life of William Warburton, D.D., Lord Bishop of Gloucester, from 1760 to 1769: With Remarks on his Works.* By the Rev. John Selby Watson, M.A., M.R.S.L. London: Longman. 1863. pp. 516—539.

- 343.** RUTHERFORTH.—FOUR CHARGES TO THE CLERGY OF THE ARCHDEACONRY OF ESSEX. By T. Rutherford, D.D., F.R.S., Archdeacon of Essex, King's Professor of Divinity in Cambridge, and Chaplain to her Royal Highness the Princess Dowager of Wales. Cambridge: Printed by J. Bentham, Printer to the University. 1763. 8vo., pp. 95.

The first three of the *charges* are directed against the Methodists. In the first he accuses them of ignorance and despisal of learning; in the second he examines into their doctrine "concerning inward feelings"; and in the third "concerning assurances." Wesley answered it in *A Letter to the Reverend Dr. Rutherford.*—See *Wesley Bibliography*, No. 249.

- 344.** ANON.—A SEASONABLE ANTIDOTE AGAINST RELIGIOUS DELUSION. Being an Affectionate Address to the Members of the Church of England, on their being carried about with every Wind of Doctrine; so as to forsake the Rational, Scriptural Doctrines of their own Church. (Jer. vi. 16). London: Printed and Sold by M. Lewis, at the Bible and Dove, in Paternoster-Row, near Cheapside, and J. Johnson, opposite the Monument. 1763. (Price 3d.) 8vo.

- 345.** ANON.—THE SCRIPTURE DOCTRINE OF IMPUTED RIGHTEOUSNESS, asserted and maintained, by the Rev. Mr. John Wesley, M.A., Late Fellow of Lincoln-College, Oxford. The Second Edition. To which are now added, *Some Remarks upon Mr. Wesley's Inconsistency with himself, in a Treatise lately published, entitled, Thoughts on the imputed Righteousness of Christ.* (Why should it; etc. *Christian Lib.*). London: Printed and Sold by E. Dilly, at the Rose and Crown, in the Poultry. 1763. (Price Twopence.) 12mo., pp. 27.

It consists of passages from the *Christian Library*, picked out and tacked together by some antagonist of Wesley.—See Wesley's account of the pamphlet in a letter to the *London Chronicle*, April 5, 1763: quoted in *L. of Wesley*, ii. 469.

- 346.** BACKHOUSE.—A CAUTION AGAINST RELIGIOUS DELUSION: A Sermon preached at the Visitation of the Archdeacon of Ely, in the Church of St. Michael, Cambridge, on

on Thursday, May 19, 1763. By William Backhouse, M.A., Fellow of Christ Church College and Vicar of Meldreth. 1763. 8vo., pp. 20.

Methodist preachers are said to be "modern pretenders to supernatural informations," they are "hurried away with the exorbitancies of ungoverned piety."—*L. of Wesley*, ii. 490.

**347.** ROBINSON.—THE METHODISTS: AN ECLOGUE. By John Robinson. Norwich. 1763. 4to. (D).

**348.** CHARNDLER.—AN ANSWER TO THE REV. MR. JOHN WESLEY'S LETTER TO WILLIAM, LORD BISHOP OF GLOUCESTER: concerning the charges alleged against him and his doctrine, in a book entitled *The Doctrine of Grace, &c.* By Samuel Charndler. [of Newington.] London: 1763. 8vo., pp. 22.

He says Methodist "doctrine had filled Bedlam and the several madhouses in England with shoals of patients"; and that Wesley had "occasioned many and great violations of the peace," and that he is "well skilled in the rudiments of deceit."—*L. of Wesley*, ii. 493-4.

**349.** HARDY.—A LETTER FROM A CLERGYMAN to One of his Parishioners who was inclined to turn Methodist. With an Appendix concerning the means of Conversion and the Imputation of Righteousness. (Eph. iv. 15.) London: Printed for the Author; and Sold by J. Hinxman, in Pater-Noster-Row. 1753. [1763?] (Price 1s. 6d.) 8vo., pp. viii. 120.

The letter is signed Richard Hardy and dated Langan, September 22, 1761; the appendix, February 10, 1762.

The writer has not a full and accurate knowledge of the Methodist teaching (including "all the numberless absurdities of modern enthusiasts") against which he is seeking to defend his parishioner.

**350.** ANON.—METHODISM ANATOMIZED: Or an Alarm to Pennsylvania. By a Lover of True Piety in opposition to Enthusiasm. Philadelphia. 1763, 8vo. (D).

**351.** ANON.—A WORD IN SEASON: Being a Caution against the awful Delusions of the Perfectionists. Humbly addressed to the Followers of the Lamb. The Second Edition. London: Printed and Sold by M. Lewis, in Paternoster Row; and J. Johnson, opposite the Monument. 1763. (Price One Penny.) 12mo., pp. 8.

A violent tirade against the notion of "sinless perfection," written with a strong Calvinistic bias, and with a very mistaken idea of the Wesleyan teaching, though it is aimed against it.

**352. WALDER.**—PRESERVATIVE AGAINST THE ERRONEOUS DOCTRINES OF THE METHODISTS. Walder. 1763. (D).

In the *Gentleman's Magazine* for September, is the following advertisement, "*A Short Preservative against the Doctrines of the Methodists*. Printed for H. Whitridge. Price 6d."

**353. THE SCOTS MAGAZINE.**—Inserted in *The Scots Magazine* is a long letter giving an account of the rise and progress of Methodism in Aberdeen. It is written in a spirit of unfriendliness to Methodism.—See *L. of Wesley*, ii. 404-5.

1764.

**354. ANON.**—A SOVEREIGN REMEDY FOR THE CURE OF HYPOCRISY AND BLIND ZEAL. Extracted from the salutary precepts of Jesus Christ, and addressed to the serious consideration of the people called Methodists. By an Enemy to Pious Fraud. 1764. One Shilling. 8vo. (D).

It assailed the Methodists with more fury than force.—*L. of Wesley*, ii. 525.

**355. PHILAGATHUS CANTABRIGIENSIS.**—THE METHODIST INSTRUCTED, or The Absurdity and Inconsistency of their principles demonstrated. In a Letter to the Brethren at Gravesend. By Philagathus Cantabrigiensis. London: Wesby. 1764. 8vo. (D). 2d. a dozen.—*Gentleman's Magazine, Advt.*

**356. BLACKSMITH.**—ENTHUSIASM DELINEATED: or the absurd conduct of the Methodists displayed. In a Letter to the Rev. Messieurs Whitefield and Wesley. By A Blacksmith. (2 Tim. iv. 3, 4.) Bristol: Printed for the Author, and Sold by T. Cadell, Bookseller, in Wine-st. (Price Fourpence.) n.d. 8vo., pp. 24. Signed at the end A. T. Blacksmith, at Paulton, May, 1764.

This was written as a rejoinder to Wesley's reply to the Bishop of Gloucester's work on *The Doctrine of Grace*.—See No. 342. An anonymous answer appeared having the title, *A Seasonable Rebuke to an Ignorant Reviler*.—See No. 360.

- 357.** ANON.—TWENTY CHARGES AGAINST THE METHODISTS ANSWERED by the Word of God, for their Encouragement, and Conviction of their Enemies. Carmarthen : Printed for the Author by J. Ross. 1764. 12mo., pp. 22.

This pamphlet was written by Rev. John Barnes, a clergyman at Pembroke, in defence of the Methodists. It discloses the kind of hostility to which they were exposed at the time.

- 358.** DODD.—A CONFERENCE BETWEEN A MYSTIC, AN HUTCHINSONIAN, A CALVINIST, A METHODIST AND OTHERS. Wherein the Tenets of each are examined and confuted. By William Dodd, M.A., Prebend of Brecon, and Chaplain in Ordinary to His Majesty, &c. (*"Cujusvis hominis,"* etc. Cicero). The Second Edition. London : Printed for L. Davis and C. Reymers, opposite Gray's Inn, Holborn. 1764. 12mo., pp. 103. (Price 1s. 6d.)

Written with ability ; and contains many interesting references particularly in the foot-notes. Wesley and Whitefield are exhorted to "undo by repentance, as much as they can, the evil they have done ; to call in and disclaim their lay-preachers, and reconcile themselves to their Bishop and their Church ; to lay aside assurance and perfection ; and to retain the zeal and fortitude in the propagation of reasonable Christianity, which they have shown in propagating enthusiasm and supporting a sect."—p. 98.

- 359.** ANON.—THE USE OF REASON AND REFLECTION ON RELIGIOUS SUBJECTS. A Sermon. London : 1764. 8vo. (D).

- 360.** BLACKSMITH.—A DEFENCE OF CHRISTIANITY AGAINST THE POWER OF ENTHUSIASM ; In Answer to the Reflections of the Author of *A Seasonable Rebuke to an Ignorant Reviler, or The Blacksmith Refuted*. By a Blacksmith. (*Nemo te impune lacessit.*) Bristol : Printed for the Author, and Sold by the Booksellers of that city ; also Sold by J. Coote, Bookseller, in Pater-noster-row, London. (Price Six-pence.) n.d. 8vo., pp. 37. Signed at the end A. T. Blacksmith, [? A. T., Blacksmith] Paulton, Sept. 29, 1764.

Someone (presumably a clergyman, as he is addressed, Reverend Sir,) replied to the author's previous pamphlet (see No. 356). This is an answer to that reply. It contains some special strictures on Whitefield.



## 1765.

361. HERVEY.—ASPASIO VINDICATED. Eleven Letters from the late Rev. Mr. Hervey to the Rev. Mr. John Wesley, containing an answer to that Gentleman's *Remarks on "Theron und Aspasio."* Published from the Author's Manuscript, left in the possession of his brother, W. Hervey. With a Preface showing the reason of their having been now printed. Edinburgh : Printed for William Gray, Front of the New Exchange. 1765. 12mo., pp. 297.

Third Edition. Rivington. 1790, pp. xxviii. 297. The former part of the title slightly differs from the above. An edition was published (surreptitiously, it is said), in 1764.

Wesley replied in *An Answer to all that is Material in Letters just published under the name of the Reverend Mr. Hervey.*—See *Wesley Bibliography*, Nos. 226 and 227, *Wesley's Works*, x. 316-46

For an account of the circumstances under which the above and several other publications *pro* and *con* in this controversy were written, see *L. of Wesley* ii: 526-532. Amongst these was the following :—*Some Strictures on a Few Places of the late Reverend Mr. Hervey's Letters to the Reverend Mr. John Wesley.* By A Clergyman. London : Printed in the Year 1766. 12mo., pp. 24, which called forth the following rejoinder :—

362. ANON.—A FRIENDLY REPROOF TO A COUNTRY CLERGYMAN : for his Answer to the late Rev. Mr. Hervey's Letters in Vindication of his "*Theron and Aspasio.*" ("From envy, hatred," etc. *Litany.*) London : Printed for E. & C. Dilly, in the Poultry. 1767. (Price 2d.) 12mo., pp. 24.

A very severe pamphlet, as a single sentence will show.—"But, kind Sir, you will allow me, a zeal of the devil's kindling is alike detestable, whether found in a Protestant or a Papist, a rigid Arminian, or a rigid Calvinist, but most of all, if beheld in a clergyman, whether of city or country."

In defence of Wesley, Mr. Walter Sellon wrote *An Answer to Aspasio Vindicated in Eleven Letters, said to be wrote by the late Rev. Mr. James Hervey.*

Another considerable pamphlet, also written in Wesley's behalf, appeared, entitled, *An Earnest Appeal to the Public, in an Honest, Amicable, and Affectionate Reply to "The Preface of Aspasio Vindicated."* (*Dated at Edinburgh, January 7, 1765*). By J. Kershaw, Methodist Teacher. ("*Unitatem diligite*, etc. Ignat.). Edinburgh : Printed by Auld & Smell, in Morocco's Close, Lawn-Market. 1765. 12mo., pp. x. 139.

Kershaw was one of the most able and intellectual of Wesley's early preachers. He entered the ministry in 1752, and left it in 1767.

363. ANON.—MR. WESLEY'S PRINCIPLES DETECTED : or A Defence of the Preface to the Edinburgh Edition of *Aspasio Vindicated*, in an Answer to Mr. Kershaw's *Earnest Appeal*. To which is prefixed the Preface itself,

for the use of those who have the English Editions of *Aspasio Vindicated*. Edinburgh: Printed for William Gray, Front of the New Exchange. 1765. 8vo., pp. 49.

The Author of this was Dr. Erskine.

Wesley answered it in *Some Remarks on a Defence of the Preface to the Edinburgh Edition of Aspasio Vindicated*. Works, x. 346.—See also *Wesley Bibliography*, No 236. On Kershaw's work, in reply to which the *Defence* was written, see previous notice.

- 364.** ANON.—MUMBO CHUMBO: A Tale written in Antient Manner. Recommended to Modern Devotees. 1765. 4to., pp. 19.

On the title-page is a strange and grotesque figure—Mumbo Chumbo—designed to represent Methodism. It is altogether a foolish and disgraceful production.

- 365.** HELME. — A SPECIMEN OF PREACHING, as practised amongst the people called Methodists. By J. Helme. The Second Edition, with Additions by a Friend of the Author's. London: Printed for N. Young, in the Piazza of the Royal Exchange, Cornhill. 1766. (Price Sixpence.) 8vo., pp. 24. Probably published first 1762, see *L. of Wesley*, ii. 455. Decanver gives 1763.

The design of this is said to be "to expose the abuse of divine Revelation, and to show the public what sort of crude nonsense these Enthusiasts are carried away with." If the Methodists listened to such stuff as is here put into the mouths of their teachers, who shall explain there being either preachers or hearers?

- 366.** PRESBYTER.—THE DOCTRINES OF METHODISM EXAMINED AND CONFUTED. By a Presbyter of the Church of England. London: Printed in the Year 1765. 8vo., pp. 19.

This is a Sermon on Jude 17—19. "The Methodists by their doctrines, by the distinguishing marks given them in the text, and by the sleights and artifices which they use in drawing disciples after them", are shown to be "such mockers as we are forewarned of in the holy Gospel."

- 367.** ANON.—JOHN AGAINST WESLEY; A Dialogue on the Imputation of Christ's Righteousness. ("It is said of Ishmael; His hand will be against every man. Mr. Wesley goes a step farther. His hand is against himself, as well as every body else." Hervey's *Letters to Wesley*, p. 196.) London: Printed for E. & C. Dilly, in the Poultry. 12mo., pp. 14. Preface dated July 26, 1765.

“Supposed to be wrote by one Mr. Wm. Mason, of Rotherhithe.”—MS. note on outer page. It is an attempt to show that passages in the *Christian Library*, the *Preservative against Unsettled Notions in Religion*, *Extracts from the Writings of John Goodwin*, *Notes on the New Testament*, &c., do not agree with one another. Passages supposed to be contradictory are placed in parallel columns. Wesley more than once explained these seeming contradictions.

A pamphlet is reported entitled :—

**368.** ANON.—W. J. AGAINST J. W., OR 'THREE LETTERS, &C.  
1777. 12mo.

But I have no other information respecting it. It may be some later issue of the preceding pamphlet.

**369.** LLOYD'S EVENING POST calumniates Wesley as the patron of the use of Scripture-cards, by religious people, to ascertain their spiritual condition and eternal hopes.—September 27, 1765.

**370.** HARMAN.—REMARKS UPON THE LIFE, CHARACTER AND BEHAVIOUR OF THE REV. GEORGE WHITEFIELD, as written by Himself from the time of his Birth to the time he departed from his Tabernacle. Demonstrating by Astronomical Calculation that his Ascension, Meridian, and Declination were necessarily actuated by Planetary Influence, and that his Doctrine was not Divine Mission, but from a mere fatality evident, as daily seen in the sad catastrophe of the unhappy, gloomy and misguided followers. The whole being a choice New Year's Gift for Methodists, and one of the most valuable prizes that ever was drawn since Methodism has been in being. By John Harman. Astronomer. London 1765.—(1764 D). 8vo. (One Shilling).

“A maniacal attack.”—*J. of Wesley*, ii. 497-8. The title is a sufficient commentary.

**371.** COUNTRY CURATE.—THE SELF-COMMISSIONED APOSTLE AN IMPOSTOR, or the Methodist Missionaries proved destitute of a Lawful Ministry. In a Letter to the Rev. Mr. Townsend, Rector of Pewsey. By a Country Curate. (Ro. x. 15, *Habere jam non potest*, &c.—Cyprianus.) Chippenham : Printed for the Author, and Sold by the Booksellers in Bath, Bristol, &c. 1765. 8vo., pp. 44. Dated at the end, Calne, September 18, 1765.

The pamphlet was evidently written under some considerable misapprehension of the character and pretensions of the Methodists, as the following extract will show: "The enthusiastick visionaries who have lately started up among us, in order to justify their own extraordinary method of teaching, and deriving all spiritual power from pretended revelations, tell us of extraordinary communications they have with God, and more than ordinary assurance of a special presence with them. They talk in the language of those who have a special and immediate mission from God; profess to think and act under the immediate guidance of a divine inspiration," &c., &c. "The Church of England shows her commission to be a guide on the road to heaven, derived by succession from the Apostles. Our new reformers have thrust themselves as guides upon this road of their own heads, in utter contempt and opposition to all the guides of God's appointment from the days of the Apostles."

- 372.** LLOYD'S EVENING POST.—At this time appeared an article in this journal which was a combination of censure and eulogy. The writer condemned "the incoherent, wild and unconnected jargon" of Whitefield and his friends; but, at the same time, acknowledged they had greater success than the clergy of the Church of England.— See *L. of Whitefield*, ii. 486.

## 1766.

- 373.** FREEMAN.—AN ESSAY TO QUENCH THE FIRE OF CALVIN; or Inconsistency Retorted. Occasioned by a Letter to the Rev. Mr. John Wesley. To which is added, A Specimen of a Christian Creed. By W. Freeman. ("Doth Wesley tread the Vale," &c.) London: Printed for J. Cooke, at the Shakespear's-Head, in Pater-Noster-Row. 1766. (Price 6d.) 8vo., pp. 40.

Although the writer, as he tells us, has "the misfortune to differ widely in some points of doctrine from Mr. John Wesley;" yet he undertakes to defend him from many accusations. The interest of the book lies in its being a reply to the following:—

- 374.** GOODMAN.—A LETTER TO MR. JOHN WESLEY.

Written under the pseudonym of "Mr. Goodman." It is characterized by a strong Calvinistic bias. I have not been able to see the *Letter*, but its spirit and general features are fully disclosed in the *Essay*.

- 375.** ANON.—A LETTER TO THE REV. MR. JOHN WESLEY, concerning his Inconsistency with himself. Occasioned by the Publication of his Sermon, entitled, "The Lord our Righteousness." (Titus i. 13.) London: Printed by H. Hart, in Poppings-Court, Fleet-Street; and Sold by G. Keith, at the Bible and Crown, in Gracechurch-St., &c. 1766. (Price Six-pence.) 8vo., pp. 30.

Wesley's Sermon was written and preached in view of the controversy on Imputed Righteousness, which was raised by the publication of *Theron and Aspasio*. The author of the above pamphlet attempts to show Wesley's inconsistency, and then very sharply rebukes him for it.

- 376.** ANON.—A FEW THOUGHTS AND MATTERS OF FACT CONCERNING METHODISM. Offered to the Consideration of the People who attend, encourage, and support Methodist Teachers. To which is subjoined, An Answer to a late pamphlet of Mr. Wesley against Mr. Erskine. (Matt. vii. 20, 1 John iv. 1.) Edinburgh: Sold by W. Gray, Front of the Exchange. 1766. 12mo., pp. 22.

The Answer is in reply to *Mr. Wesley's Principles Detected*—see No. 363. The writer declares, "In all the places (Aberdeen, Glasgow, Dundee, Edinburgh), I have access to know of, where Methodism has been introduced, the Teacher began with deliberate falsehood" (!)

- 377.** ANON.—THE CELEBRATED LECTURE UPON HEADS. London: 1766. Folio. (Sixpence.)

Tyerman says, "Most of it is too coarse and blasphemous to be quoted." In it Whitefield is caricatured as "the bell-wether of the flock, who had broken down Orthodoxy's bounds, and was now rioting on the common of hypocrisy."—*L. of Whitefield*, ii. 505.

- 378.** PETER PARAGRAPH.—THE METHODIST AND MIMIC. A Tale in Hudibrastic Verse. By Peter Paragraph. Inscribed to Samuel Foote, Esq. London: 1766. ("1767, 4to", D). (Price Eighteen-Pence.)

A foul production, and a dull and coarse attempt at mirth.

- 379.** LLOYD.—THE METHODIST. A POEM. By E. Lloyd.\* Author of *The Powers of the Pen*, and *The Curate*. London: Printed for the Author; and Sold by Richardson and Urquhart, under the Royal Exchange, Cornhill, 1766. 4to., pp. 54.

Both obscene and profane.

- 380.** ROTHERHAM.—AN ESSAY ON FAITH, AND ITS CONNEXION WITH GOOD WORKS. By the Rev. John Rotherham. London: 1766, 8vo. Several times reprinted. (D).

\* "By Evan Lloyd."—(D). "By E. S. Lloyd"—so written in one copy.

- 381.** FORMEY.—AN ECCLESIASTICAL HISTORY; From the Birth of Christ to the Present Time. Written originally in French by Mr. Formey, Secretary to the Academy of Sciences at Berlin. To which is added an Appendix, giving an Account of the People called Methodists. By the Translator. In Two Volumes. Vol. I. London: Printed for R. Davis, in Picadilly; J. Newbery, in St. Paul's Church-Yard, and L. Davis and C. Reymers, in Holborn. 1766. 8vo., pp. xix. 272.

This brief account of the "rise, progress, and distinguishing tenets of the Methodists" is doubtless designed to be accurate, but from want of information, or through prejudice, it much misrepresents both the views and practices of the Methodists. "The account of the tenets and practices of a sect recently arisen is not the most favourable."—See Nichols' *Illustrations of Literary History*, v. 763.

- 382.** THE GOSPEL MAGAZINE.—A DIALOGUE BETWEEN THE FOUNDERY AND THE TABERNACLE, occasioned by the late publication of the Rev. Mr. John Wesley's Sermon on "*Imputed Righteousness*."—See *Wesley Bibliography*, 235.

"The Tabernacle of course bombards the Foundery, and thinks that it wins a glorious victory."—*L. of Wesley*, ii. 590.

- 383.** STERNE.—YORICK'S SERMONS AND MEDITATIONS.

Describes Methodist preachers as "illiterate mechanics, much fitter to make a pulpit than to get into one."

- 384.** TOTTIE.—Two Visitation Charges against the Arts of the Papists and the Delusions of the Methodists, delivered in the Diocese of Worcester, in the years 1763 and 1766. By John Tottie, D.D. Oxford: 1766, 8vo.

It is affirmed that "the tenets and practices of the Methodist teachers are conformable to those of the Papists, and have a direct tendency to lead men into Popery,"—see *L. of Wesley*, ii. 591.

- 385.** ANON.—THE CAUSES AND REASONS OF THE PRESENT DECLENSION AMONG THE CONGREGATIONAL CHURCHES IN LONDON AND THE COUNTRY; In a Letter addressed to the Pastors, Deacons and Members of those Churches. By one of that Denomination. Interspersed with Reflections on Methodism and Sandemanianism. (1 John iv. 1.) London: Printed for J. Johnson and B. Davenport, in Paternoster Row. 1766. 8vo., pp. 61. Dated May 19, 1766, and signed "An Independent."

“The writer attributes the declension to ‘the encroachments of the Methodists and the Sandemanians’; and strongly censures the Congregationalists for their ‘departure from the Bible, for the sake of following the inventions of men, the cant of fanatics, and the nostrums of systematic divines.’”—*L. of Wesley*, ii. 591. It is far from being a clever performance.

## 1767.

- 386.** ANON.—THE NEW BATH GUIDE: or Memoirs of the B—N—R—D Family. In a series of Poetical Epistles. [By Christopher Anstey.] (*Nullus in Orbe*, etc. Hor.) Cr. 8vo. 1767.

An Eighth Edition; London: Printed for J. Dodsley, in Pall Mall; and Fletcher and Hodson, in Cambridge. sm. 8vo., pp. viii. 175. Illustrated frontispiece. A New Edition. London: Printed for Wenman and Hodgson, No. 144, Fleet-Street. 1794. 16mo. pp. xi. 166.

In its allusions to Methodism it is filthy; it is abominably filthy.

- 387.** ANON.—METHODISM TRIUMPHANT: or the Decisive Battle between the old Serpent and the Modern Saint. (*Deus! ecce Deus!* etc. Virgil. “Servant of God, well done”! etc. Milton.) London: Printed, and Sold by J. Wilkie, in St. Paul’s Church-Yard; T. Payne, at the Mews-Gate; T. Becket, in the Strand; and W. Cook, in Cornhill. 1767. 4to., pp. 139.

A long poetical satire on various passages of Wesley’s writings, which are quoted at the foot of many of the pages. It is said (Nichol’s *Literary Anecdotes*) to have been written by the Rev. Nathaniel Lancaster, D.D., Rector of Stanford Rivers. “The whole poem is full of clever but profane banter.” For a fuller description, see *L. of Wesley*, ii. 616-17.

- 388.** ANON. THE TROUBLERS OF ISRAEL; in which the Principles of those who turn the world upside down are displayed. With a Preface to the Rev. Dr. D—; to which is prefixed a short Introductory Description of Modern Enthusiasts. London: 1767 or 1768. 4to., pp. 47.

A kind of opera, exceedingly incoherent and profanely foolish.”—*L. of Whitefield*, ii. 548.

- 389.** ANON.—A DIALOGUE BETWEEN THE REV. MR. JOHN WESLEY AND A MEMBER OF THE CHURCH OF ENGLAND, concerning predestination. (One Shilling.) 1767.

“The author, a most zealous Calvinist, attacks Wesley’s views with great violence.”—*L. of Wesley*, ii. 617.

- 390.** MAXFIELD.—A VINDICATION OF THE REV. MR. MAXFIELD'S CONDUCT, in not continuing with the Rev. Mr. John Wesley: and of his behaviour since that time. With an Introductory Letter to the Rev. Mr. George Whitefield. (Acts xxvi. 2.) London: Printed and Sold by G. Keith, in Gracechurch-Street, etc., and at Mr. Maxfield's Chapel, in Ropemaker's Alley, Little Moorfields. 1767. (Price Sixpence.) 8vo., pp. 42.

A painful record of complaints against Wesley made by Maxfield, one of the first, if not the very first of Wesley's lay-preachers. He was the occasion of great trouble and mischief to the Methodist Societies.—See references to him in Wesley's *Works*.

- 391.** MOORHOUSE.—A SERMON preach'd by Thomas Moorhouse, at Otley-Cross, May the 3d, 1767. (Gal. v. 24.) Printed on Leeds-Bridge, in the year 1767. 12mo., pp. 35.

The pamphlet contains the Sermon, a "Letter by way of Answer" to it by J. Brown, and "The Author's Defence." It is not a direct attack upon Methodism, but a setting forth of views entirely opposed to Methodist teaching. The author ascribes to the Methodists "a measure of divine light"; they had been "the instruments of bringing him out of darkness," and he had "travelled in the Methodist light near seven years; but had received a greater measure of divine light, and should never go back into theirs."—See Index, "Moorhouse."

- 392.** DUBLIN MERCURY.—In the *Dublin Mercury* of June 27, an Anonymous Letter was inserted to which Wesley replied, on July 9th. He says, "I cannot possibly believe what I have heard strongly asserted that the author is a clergyman of our own church; the slander is so dull, so trite, so bare-faced, and so clothed in base, ungentleel, Billingsgate language. 'Cursed gospel gossip, sanctified devils, scoundrels, canting hypocritical villains.' These are some of the flowers which he strews abroad with no sparing hand. His wonderful tale confutes itself. The writer, therefore, must needs be one of the lowest class, as void of learning and good manners, as even of conscience."—See Letter to the Printer of the *Freeman's Journal*, July 9, 1767.

### 1768.

- 393.** ANON. — PIETAS OXONIENSIS: or a Full and Impartial Account of the Expulsion of Six Students from St. Edmund Hall, Oxford. With a Dedication to the Right Honourable the Earl of Lichfield, Chancellor of that University. By a Master of Arts of the University of



Oxford. [Richard, afterwards Sir Richard, Hill.] ("Men of candour," &c. *A Vindication*, &c.) London: Printed for G. Keith, in Gracechurch Street, &c. 1768. (Price One Shilling.) 8vo., pp. vi. 85.

Second Edition 1768.

The expelled students had been guilty of imbibing sentiments and engaging in practices which were peculiarly Methodistical; and the entire controversy shows the strong hostility to Methodism cherished in the University at that time.

The publications on the subject, in addition to the above, comprised:—

- 394. NOWELL.**—AN ANSWER TO A PAMPHLET ENTITLED "PIETAS OXONIENSIS, or a Full and Impartial Account of the Expulsion of Six Students from St. Edmund-Hall, Oxford." *In a Letter to the Author.* By Thomas Nowell, D.D., Principal of St. Mary Hall, and Public Orator of the University of Oxford. (1 John iv. 1.) Oxford: At the Clarendon-Press. 1768. Sold by Daniel Prince, and by John Rivington, in St. Paul's Church-yard, London. 8vo., pp. 149.

Dated at the end, St. Mary-Hall, September 10, 1768; and signed, T. Nowell.

A second and enlarged Edition followed.

The history of the case from the University point of view is given, with a detailed reply to the writer of *Pietas Oxoniensis*, not unflavoured with bitterness.—See *Wesley's Journal*, November 19, 1768.

In reply to this, the Author of *Pietas Oxoniensis* published,

- 395. ANON.**—GOLIATH SLAIN: Being a Reply to the Reverend Dr. Nowell's Answer to *Pietas Oxoniensis*. Wherein the False Glasses of that Gentleman's pamphlet are removed, his great Misrepresentations detected, the Ancient Doctrines of the Reformation and of the Church of England defended, and the sentence against the expelled young men proved from his own words to be far more severe, arbitrary and illegal, than it hath hitherto been represented. With a Dedication to every particular member of the University. By the Author of *Pietas Oxoniensis*. (*Magna est*, &c., 1 John iv. 1.) London: G. Keith. 1768. (Price 2s. 6d.) 8vo., pp. vi. 214.

A very severe rejoinder; it is not avowedly written against Methodism, though it combats Methodist doctrine.

- 396. ANON.**—A LETTER TO THE AUTHOR OF A PAMPHLET ENTITLED, 'PIETAS OXONIENSIS.' London: 1768. 8vo. (D).

397. WHITEFIELD.—A LETTER TO THE REVEREND DR. DURELL, Vice-Chancellor of the University of Oxford; Occasioned by a late Expulsion of Six Students from Edmund Hall. By George Whitefield, M.A., Late of Pembroke College, Oxford; and Chaplain to the Countess of Huntingdon. (Luke xii. 57, John vii. 24.) London: Printed for J. Millan, at Charing Cross; E. and C. Dilly, in the Poultry; and M. Follingsey, at Temple Bar. 1768. 8vo., pp. ii. 50. Dated London, April 12, 1768, and signed G. Whitefield.

Second Edition, 1768.

This is part of a considerable issue of contentious literature. Tyerman says it was the last pamphlet Whitefield published, and was one of his "most spirited productions." It shows by its references the violent antagonism to the Methodists, which prevailed at the time in many quarters. See an account of the controversy and of Whitefield's part in it, *L. of Whitefield*, ii. 542-8; also Stevens' *History of Methodism*, Bk. iv., Ch. vii.

398. W. C.—REMARKS UPON THE REVEREND MR. WHITEFIELD'S LETTER TO THE VICE-CHANCELLOR OF THE UNIVERSITY OF OXFORD; in a *Letter to the Rev. Mr. Whitefield*. By a late Member of the University of Oxford. Oxford: Printed at the Theatre; for J. Fletcher in the Turl, and Sold by J. Fletcher & Co., in St. Paul's Church-Yard, London. 1768. 8vo., pp. ii. 62. Signed W. C.

An "angry and abusive production," in which the writer says, "I address you without any hope of reforming you, for it would be absurd in me to prove a person insane, and at the same time attempt to convince him of that insanity."

399. ANON.—A VINDICATION OF THE PROCEEDINGS AGAINST THE SIX MEMBERS OF E—HALL, OXFORD. By a Gentleman of the University. Oxford: 1768. 8vo. (D).

400. NO METHODIST.—STRICTURES ON AN ANSWER TO THE "PIETAS OXONIENSIS," by Thomas Nowell, D.D., Principal of St. Mary Hall, and Professor of Oratory in the University of Oxford. By No Methodist. (Luke xix. 22.) London: Printed for S. Bladon, in Paternoster Row, 1769. (Price One Shilling.) 8vo., pp. 46.

401. THE SHAVER.—PRIESTCRAFT DEFENDED. A Sermon occasioned by the Expulsion of Six Young Gentlemen from the University of Oxford, for Praying, Reading and

Expounding the Scriptures. Humbly dedicated to Mr. V—C—r, and the H—ds of H—s, By their Humble Servant, The Shaver. A New Edition. Corrected and much enlarged. London: Printed for T. Pitcher, Bookseller, No. 44, Barbican. 1768. 8vo., pp. 40.

. A clever *jeu d'esprit*, by the Rev. John MacGowan.

An Eleventh Edition "corrected and much enlarged" was published in 1769 with the *Further Defence* added.—See No. 402. London: Keith. 1769. 8vo., pp. 94. (One Shilling.)

Tyerman says, "Controversial war was now begun in earnest, and a severer battle was never fought."—*L. of Wesley*, iii. 56.

This was followed by another pamphlet, entitled:—

- 402.** THE SHAVER.—A FURTHER DEFENCE OF PRIESTCRAFT: Being a Practical Improvement of the Shaver's Sermon on the Expulsion of Six Young Gentlemen from the University of Oxford, for Praying, Reading and Expounding the Scriptures. Occasioned by a Vindication of that pious act by a Member of the University. Inscribed to Mr. V—C— and the H—ds of H—s. By their humble servant, The Shaver. The Third Edition. London: Printed for G. Keith, in Gracechurch Street, &c. 1768. (Price Sixpence.) 8vo., pp. 44.

For the *Vindication*, see No. 399.

- 403.** ROE.—ENTHUSIASM DETECTED AND DEFEATED. With further considerations concerning the Spirit of Enthusiasm, and the dangerous consequences which do ever attend it; in a Reply to Mr. John Wesley, &c. By the Rev. Samuel Roe, A.M., Vicar of Stotfold, in Bedfordshire. London: Crowder. 1768. 8vo., pp. 319.

Principally aimed at Wesley, but not exempting Whitefield.

"I humbly propose to the legislative powers to make an example of Tabernacle preachers by enacting a law to *cut out their tongues*, who have been the incorrigible authors of so many mischiefs and distractions throughout the English dominions. And by the said authority to *cut out the tongues* of all field-teachers, and preachers in houses, barns, or elsewhere, without apostolical ordination and legal authority, being approved and licensed to enter upon that most sacred trust."—Extract quoted in *L. of Whitefield*, ii. 548. Noticed in *Gentleman's Magazine*, p. 155.

- 404.** RANDOLPH.—THE WITNESS OF THE SPIRIT. A Sermon preached before the University of Oxford. By Thomas Randolph, D.D. Oxford. 1768. (D).

- 405.** RANDOLPH.—THE DOCTRINE OF JUSTIFICATION BY FAITH EXPLAINED, in a Sermon preached before the University of Oxford. By Thomas Randolph, D.D. Oxford. 1768. (D).—See No. 341.

- 406.** ANON.—THE HYPOCRITE : A COMEDY. As it is performed at the Theatre Royal in Drury Lane. 1768. 8vo.

“In this a Tabernacle enthusiast occupies a prominent position.” “An eighteenpenny poem, in which the writer tries to turn Cibber’s satire on disloyalty into a castigation of enthusiasm.”—*L. of Wesley*, iii. 55, 6.

- 407.** MURRAY.—SERMONS TO ASSES. (A nation of slaves, etc.) 1768. 12mo., pp. 212. With a “Dedication to the Very Excellent and Reverend Messrs. G. W[hitfield], J. W[esley], W. R[omaine], and M. M[adan].”

Subsequently published with an “Additional Sermon,” 1817, 8vo., pp. 70, bound together with other similar publications, and having the title, *Sermons to Asses, to Doctors in Divinity, to Lords Spiritual, and to Ministers of State*. By the late Rev. James Murray, of Newcastle. With Portrait and Sketch. (Gen. xlix. 14.) (“A nation of slaves,” etc. *Sermons*, “The Articles of the Church,” etc. *ib.*) London : Printed for William Hone, Ludgate Hill, 1819. 8vo., pp. xviii. 339.

As far as it relates to Wesley it is directed mainly against his “high-flying Tory pamphlet to prove Taxation no Tyranny.” ? No. 264 (*Wesley Bibliography*), said to have been published in this year.

- 408.** ANON.—ENTHUSIASM REPREHENDED. Three Letters to Mr. John Wesley : With Strictures on his Character, the Reception he met with at Perth, and his Conduct on that occasion. 1768.

“A small paltry pamphlet.”—*L. of Wesley*, iii. 35.

- 409.** BICKERSTAFFE.—THE HYPOCRITE : A Comedy as it was performed at the Theatre Royal, in Drury Lane, taken from Moliere and Cibber. By Isaac Bickerstaffe. London : 1768. 8vo. Frequently reprinted. (D).

Probably the same as No. 406.

- 410.** HAWKINS.—THE PRETENCES OF ENTHUSIASTS considered and confuted : A Sermon (on 2 Timothy ii. 15.) preached before the University of Oxford, at St. Mary’s, on Sunday, June 26, 1768. By William Hawkins, M.A., Prebendary of Wells, late Poetry Professor, and Fellow of Pembroke College in Oxford. Published by desire. 8vo., pp. 27.

“Mr. Hawkins confesses that he has ‘little hope of converting spiritual dishonesty, or convincing religious infatuation,’ and he inveighs against ‘all pretences of illiterate laymen and ignorant mechanics expounding the way of God.’” —*L. of Whitefield* ii. 549.

## 1769.

**411.** BRAITHWAITE — METHODISM, A POPIISH IDOL ; or the Danger and Harmony of Enthusiasm and Separation. By Booth Braithwaite. 1769. 8vo. (Price Sixpence).

“A raving pamphlet against sectaries, with abundant zeal, little knowledge and less charity.” —*Monthly Review*.

**412.** ANON.—A LETTER TO A YOUNG GENTLEMAN AT OXFORD, intended for Holy Orders. 1769. 8vo.

“In ardent language the ‘young gentleman’ is warned against Confessionalists, Monthly Reviewers, Blasphemers, Reprobates and Methodists.” —*L. of Whitefield* ii. 549.

**413.** ANON.—A LETTER TO THE REV. MR. G. WHITEFIELD, on his letter to the Rev. Dr. Durrell, Vice-Chancellor of Oxford, &c. By a Layman of the Church of England. London : 1769, 8vo. (D). See also No. 397.

**414.** HILL.—A LETTER TO THE REV. DR. NOWELL : containing some Remarks on certain Alterations and Additions in the Second Edition of his Answer to *Pietas Oxoniensis*. By the Author of *Pietas Oxoniensis*. [Sir Richard Hill.] (“If David be called out,” &c. *Goliath Slain*.) London : Printed for G. Keith, in Gracechurch-Street ; E. and C. Dilly, &c. 1769. (Price One Shilling.) 8vo., pp. 45.

**415.** TOWN AND COUNTY MAGAZINE.—In the *Town and County Magazine ; or Universal Repository of Knowledge, Instruction and Entertainment*, a Supplement to the year 1769 appeared, containing two engraved portraits (?) on one page, one “Parrawankaw,” the other “Dr. Squintum,” together with *Histories of the Tête à Tête annexed*. *Dr. Squintum and Earrawankaw* [Parrawankaw]. The one is intended to represent Whitefield, the other an Indian girl, “niece of Toma Chachi,” concerning whom the most vile things are asserted. It is as foul a production as could be. Such publications as this, and Foote’s *Minor*, or *The Registry Office, The Methodist*, explain Wesley’s pointed assertion of Whitefield’s *modesty* in all his dealings with women, in *Funeral Sermon*, par. II. 5.

- 416.** TOPLADY.—THE CHURCH OF ENGLAND VINDICATED FROM THE CHARGE OF ARMINIANISM; and the case of Arminian Subscription particularly considered, in a Letter to the Rev. Dr. Nowell, occasioned by some passages in that Gentleman's Answer to the Author of *Pietus Oxoniensis*. 1769. 8vo., pp. 136.—Toplady's *Works*. V. 1-150.

To this Sellon replied early in the following year, in *The Church of England Vindicated from the charge of Absolute Predestination: as it is stated and asserted by the Translator of Jerome Zanchius, in his Letter to the Rev. Dr. Nowell. Together with some Animadversions on his Translation of Zanchius, his Letter to the Rev. Mr. John Wesley, and his Sermon on 1 Tim. i. 10.* By the Rev. Walter Sellon. 1770. 8vo., pp. 128. This was reviewed in the following year in the *Gospel Magazine*.

A curious but vigorous piece of satire, also relating to Toplady's pamphlet, appeared, entitled, *A Letter to the Rev. Mr. Toplady. Being the Genuine Sentiments of persons profited by his late Writings; and now made public for the benefit of mankind.* London: Printed in the year 1770. 12mo., pp. 12. It is subscribed "Your faithful adherents, and much obliged admirers, harden'd Sinners of all sorts"; who are supposed to find comfort against the accusations of conscience, and encouragement to go on doing evil, from Toplady's teaching that "God's adorable will is the spring and cause of all things, that all things are decreed by Him, sin not excepted, and that 'whatever is is right.'" If the subject were not so sacred the satire might be more admired.

Tyerman makes some very severe comments on Toplady's *Zanchius* (No. 417), and his *Church of England Vindicated*.

- 417.** TOPLADY.—THE DOCTRINE OF ABSOLUTE PREDESTINATION STATED AND ASSERTED. With a Preliminary Discourse on the Divine Attributes. Translated in great measure from the Latin of Jerom Zanchius: With some account of his Life prefixed. By the Author of *The Church of England Vindicated from the Charge of Arminianism*. To which is subjoined from the Latin of Lipsius, An Appendix concerning the Fate of the Antients. (*Quamvis ad infime*, etc.—Spanheim.) London: Printed for Joseph Gurney, at No. 54, in Holborn. (Price 2s.) 1769. 8vo., pp. xxxvi. 134.

"A more impious piece, in the garb of piety, was never published."—*L. of Wesley*, iii. 55.

It was directed against Wesley and his Arminian doctrine, concerning which the author declares, "Arminianism is the grand religious evil of this age and country." Preface. In a subsequent edition Toplady speaks of his performance as "a tract whose publication has raised the indignant quills of more than one Arminian porcupine. Among those enraged porcupines, none has hitherto bristled up so fiercely as the high and mighty Mr. John Wesley. He even dipt his quills in the ink of forgery on the occasion," etc. Wesley replied with some severity in *The Doctrine of Absolute Predestination Stated and Asserted. By the Rev. Mr. A—T—*. See *Wesley Bibliography*, No. 261. To this Toplady subsequently responded.—See No. 424.

- 418.** COLES.—A PRACTICAL DISCOURSE OF GOD'S SOVEREIGNTY.  
By Elisha Coles. 1769. 12mo., pp. 347.

"A book hardly less horrible than the Zanchius of Augustus Toplady."—*L. of Wesley*, iii. 55.

"Do not make too much haste in dealing with Elisha [Coles]. Pray add a word or two to Mr. Toplady, not only with regard to Zanchius, but his slander on the Church of England. You would do well to give a reading to both his tracts."—Wesley, Letter to Sellon, December 30, 1769.—*Works*, xiv. 202. Sellon evidently thought with Wesley that Coles should be answered without haste, for he occupied in his reply to Coles's work no less than 350 octavo pages.—See Sellon's *Works*. New Edition Vol. 1. The reply was entitled *A Defence of God's Sovereignty against the Impious and Horrible Aspersions cast upon it by Elisha Coles, in his Practical Treatise on that subject*.

- 419.** ANON.—A LETTER FROM FARMER TRUSTY to his Landlord Sir William Worthy, Bart. Patron of the Living of—, in the County of—. Founded on real Matters of Fact. To which is annexed An Evening Conversation between Four very good Old Ladies over a Game of Quadrille. ("The Skilful Nymph," &c. Pope.) London: Printed by J. & W. Oliver in Bartholomew-Close: Sold by G. Keith, in Gracechurch-Street, etc. 1769. 8vo., pp. 32.

A singular piece of equivocal writing in which Methodism is held up to ridicule, but evidently with the subtle purpose of exposing faults in the clergyman and the laity of the parish in which the writer is supposed to reside.

- 420.** THE GOSPEL MAGAZINE.—OBSERVATIONS ON MR. J. WESLEY'S VIEW of "The Scripture Doctrines of Predestination, Election, and Reprobation."

The observations are couched in language quite unworthy of so grave a subject. Wesley is charged with "inexcusable vanity," of "impertinent quibbling"; of "jesuitical sophistry" and of "fine-spun reasoning worse than nothing." Wesley's pamphlet was published in 1741; and afterwards incorporated in *A Preservative against Unsettled Notions in Religion*. 1758. 12mo., pp. 246.—See *Wesley Bibliography*, Nos. 27 and 191.

- 421.** TOPLADY.—MANY MADE RIGHTEOUS BY THE OBEDIENCE OF ONE.—Two Sermons on Romans v. 19, preached at Bideford, in 1743, by the late Rev. James Hervey. With a Preface by Augustus Toplady. 1769. (Price Sixpence).

- 422.** ANON.—THE JESUIT DETECTED.

"The zealous advocate of Mr. Hervey arrays Wesley in the garb of the Babylonish woman, and then abuses him for looking so like her."—*L. of Wesley*, iii. 56.

423. ANON.—A LETTER FROM A LADY [Mrs. MacCarthy] to the Bishop of London, on the increase of Methodism. London. 1769, 8vo.—(D).

## 1770.

424. TOPLADY.—A LETTER TO THE REV. MR. JOHN WESLEY ; relative to his pretended Abridgment of Zanchius on Predestination. By Augustus Toplady, A.B., Vicar of Broad Hembury, Devon ; and Chaplain to the Right Honourable Lord Holland. (*Sic fatus senior*, &c. *Æneid* II "Dreadful his thunders," &c. Dr. Young.) London : Printed for Joseph Gurney, No. 54, in Holborn, opposite Hatton-Garden. 1770. (Price Sixpence.) 8vo., pp. ii. 30. Dated at the end, Westminster, March 26, 1770, and signed, Augustus Toplady.

Second Edition, with *Preface*, dated January 9, and *Letter to Mr. Walter Sellon*, February 9, 1771, relating to some strictures passed by him on Elisha Coles,—see No. 418.

See an account of Wesley's publication which provoked this rejoinder, in *Wesley Bibliography*, No. 261. Toplady's *Letter* is "a scurrilous and undignified performance." Some account of this unworthy and very abusive effusion is given in *L. of Wesley*, iii. 82-3.

A reply was issued entitled, *A Letter to the Rev. Mr. Toplady, occasioned by his late Letter to the Rev. Mr. Wesley*. By Thomas Olivers. London : Printed and Sold by E. Cabe, in Ave-Mary Lane. 1771. 12mo., pp. 60. Dated January 5, 1771. Wesley answered Toplady in *The Consequence Proved*.—See No. 274, *Wesley Bibliography*. It was also dealt with in *A Letter to the Rev. Mr. Augustus Toplady, written in great part by himself, relative to part of his printed letter to the Rev. Mr. John Wesley*. London. 1770. 8vo., pp. 21, published anonymously.

425. ANON.—THE PERFECTIONS OF GOD—A Standing Rule to try all Doctrines and Experience. A Poem offered to the consideration of Mr. John Wesley and his Followers. 1770. 8vo., pp. 39.

Written by a Calvinistic opponent. Tyerman quotes the following from it :—

" Shall Wesley sow his hurtful tares,  
And scatter round a thousand snares,  
Telling how God from wrath may turn,  
And love the soul he thought to burn,  
And how again His mind may move,  
To hate where He has vowed to love."

And more of such unworthy stuff.

426. SMITH.—METHODISTICAL DECEIT : A Sermon preached in the Parish Church of St. Matthew, Bethnal Green, on 2 Cor. iv. 2. By Haddon Smith, Curate of the said Church. 1770. 8vo., pp. 32.



To this a reply was issued entitled, *The Methodists Vindicated from the Aspersions cast upon them by the Rev. Mr. Haddon Smith. In a Series of Letters to that Gentleman.* By Philalethes. London: Printed for S. Bladon, at No. 28, Paternoster Row. 1771. (Price One Shilling). Tyerman says, "Mr. Smith was severely handled in a pamphlet of forty pages, with the title, *Letters to the Rev. Mr. Haddon Smith, occasioned by his Curious Sermon entitled Methodistical Deceit.*" By Philalethes." Obviously two titles of the same pamphlet.

Toplady subsequently wrote *A Card to the Rev. Mr. Haddon Smith.* 12mo., pp. 2. Dated, Broad-Hembury, October 28, 1771, in which he takes occasion to speak in derogatory terms of Wesley and the *Arminian Shilling*, by which he must mean the *Letters* of Philalethes.

**427. TOPLADY.—A CAVEAT AGAINST UNSOUND DOCTRINES.**

Being the Substance of a Discourse preached in the Parish Church of St. Ann, Blackfryers, on Sunday, April 29th, 1770. By Augustus Toplady, A.B., Vicar of Broad Hembury. (2 Cor. iii. 12.) London: Printed for Joseph Gurney, Holborn. 1770. (Price Ninepence.) 8vo.

"Mr. John Wesley is the only opponent I ever had whom I chastised with a studious disregard to ceremony."—Postscript *Advertisement*, dated, July 3rd, 1770.

**428. BOYCE.—A SERIOUS REPLY TO THE REV. MR. JOHN WESLEY IN PARTICULAR, and to the people called Methodists in general; In much Love and Christian Friendship recommended to their very serious consideration.** By Gilbert Boyce. (Isa. viii. 20, Eph. iv. 4, 5, 6, Matt. xxviii. 19, 20.) Boston: Printed by C. Preston, Bookseller and Stationer. 1770. 8vo., pp. ix. 188.

A serious and earnest piece of writing, designed to show that the true church of Christ is entered only by baptism by immersion. It is comprised in three letters to Wesley, one of which covers 117 pages, another is a *Reply to what had been objected by the Methodists against the necessity and importance of Baptism.*

**429. ADAMS.—THE TEST OF TRUE AND FALSE DOCTRINES.** A Sermon on 1 John iv. 1, in which some of the principles of the Methodists are considered. By the Rev. William Adams, D.D. London: 1770. (D).

A Letter on this Sermon was addressed to its author by the Rev. Mr. Romaine, also one by the Author of *Pietas Oxoniensis* [Sir Richard Hill]. These occasioned the following anonymous publication:—*Some Observations [Remarks?] on a Letter from the Author of "Pietas Oxoniensis" to the Rev. Dr. Adams; to which is added a Letter to the Rev. Mr. Romaine in answer to his Letter to Dr. Adams.* London: 1770. 8vo. (D). This was the first of a series of letters to Richard Hill in answer to his letter to Dr. Adams. In

response to it the following was written: *The Admonisher Admonished. Being a Reply to Some Remarks on a Letter to the Rev. Dr. Adams, of Shrewsbury*, by the Author of *Pietas Oxoniensis*. London: Printed for E. & C. Dilly. 1770. 8vo., pp. 38.

One of the pamphlets written against Dr. Adams was entitled:—*Pietas Salopiensis: or an Answer to the First of the Series of Letters addressed to the Author of 'Pietas Oxoniensis.'* London: Printed for E. & C. Dilly, &c. 1770. 8vo., pp. 35. Signed Philalethes.

- 430.** ANON.—DIOTREPES ADMONISHED; or Some Remarks on a Letter from the Author of *Pietas Oxoniensis*, to the Rev. Dr. Adams, at Shrewsbury; occasioned by the publication of his Sermon, preached at St. Chad's, entitled "A Test of True and False Doctrines." By a Parishioner of St. Chad's London: 1770. 8vo. (D).

## 1771.

- 431.** ANON.—DIOTREPES RE-ADMONISHED; or Some Remarks on the second edition of a Letter from the author of *Pietas Oxoniensis*, to the Rev. Dr. Adams, of Shrewsbury; wherein Dr. Adams, the Church of England, and some Evangelical Doctrines are Vindicated from the Misrepresentations of the Letter Writer. By a Parishioner of St. Chad's, and author of *Diotrepes Admonished*. London: 1771. 8vo. (D).

- 432.** THE GOSPEL MAGAZINE.—Immediately after the publication of his Sermon on the death of Whitefield, Wesley was attacked in the *Gospel Magazine*, and charged with asserting a "gross falsehood" in saying that "the grand fundamental doctrines which Mr. Whitefield everywhere preached, were the new birth, and justification by faith;" the Editor maintaining that Whitefield's "grand fundamental doctrines, which he everywhere preached, were the everlasting covenant between the Father and the Son, and the absolute predestination flowing therefrom." To this Wesley replied in *Lloyd's Evening Post*, March 1, 1771.

This was followed by another article in the same Magazine for April, also attacking Wesley.

- 433.** ANON.—In the May number of the above Magazine, Extracts from Wesley's *Minutes* of 1770 were inserted and attacked by "A Real Protestant," who asks, "Are not these the very doctrines of Popery; yea of Popery unmasked?"

This was the beginning of the celebrated "Minute Controversy" which extended over several years. The Anti-Methodist publications are given in the following pages. For a list of the whole of the pamphlets, *pro* and *con*, published on this subject, and for an account of the controversy itself, see Stevens' *History of Methodism*. (Tegg's Edition) 1864, pp. 386-410.

- 434.** SHIRLEY.—A Circular issued by the Countess of Huntingdon, prepared and signed by the Hon. and Rev. W. Shirley, inviting clergymen and laymen to attend Wesley's Conference in 1771, and demand the recantation of the objectionable *Minutes*, passed at the Conference of 1770, ("We said in 1744, 'We have leaned too much toward Calvinism. Wherein?'"&c.—*Minutes of Conference*, 1770. Q. 28.), was reprinted in the *Gospel Magazine*, 1771.
- 435.** ANON.—A COMMENT OR PARAPHRASE ON THE EXTRACT FROM THE MINUTES OF THE REV. MR. WESLEY appeared in the *Gospel Magazine*, June, 1771, pp. 260-271. The "Minute" was defended by Wesley in *A Defence of the Minute of Conference (1770) relating to Calvinism*. Printed for Private Circulation. Dublin: 1771 (See *Wesley Bibliography*, No. 273); also anonymously in *A Printed Circular Letter*, dated Bristol, July 2, 1771, in which Wesley's opponents are improperly denounced as "persecuting, vindictive, blood-thirsty monsters, under the influence of Satan;" and by Fletcher in his *First Check to Antinomianism, or A Vindication of the Rev. Mr. Wesley's Minutes of a Public Conference, held in London, August 7, 1770; occasioned by a Circular printed Letter, inviting principal persons, both clergy and laity, as well of the Dissenters as of the Established Church, who disapprove of those Minutes, to oppose them in a body as a dreadful heresy, &c., &c. In Five Letters to the Hon. and Rev. Author of the Circular Letter*. By a Lover of Quietness and Liberty of Conscience. Bristol: 1771. 12mo. Letters signed J. F., and dated July 29, 1771.
- 436.** SHIRLEY.—A NARRATIVE OF THE PRINCIPAL CIRCUMSTANCES RELATIVE TO THE REV. MR. WESLEY'S LATE CONFERENCE. Held in Bristol, August the 6th, 1771. At which the Rev. Mr. Shirley, and others, his Friends,

were present. With the Declaration then agreed to by Mr. Wesley, and Fifty-three of the Preachers in Connexion with him. In a Letter to a Friend. By the Rev. Mr. Shirley. Bath : Printed by W. Gye, in Westgate-Street, for T. Mills, Bookseller, in Kings-Mead-Square, and to be had of Mrs. Graham, in Broad-Street, Bristol ; Keith, Dilly, and Gurney, London ; and all the Booksellers in Town and Country. 1771. (Price Threepence.) 8vo., pp. 24. Dated at the end, Bath, September 12, 1771, and signed, Walter Shirley.

Third Edition, 1772.

This is an extremely interesting pamphlet. It is partially reprinted in Watson's *Life of Wesley*, wherein is a carefully written account of the controversy and its bearings.—*L. of Wesley*: By R. Watson. 8th Edition. pp. 313-338. The course of this bitter and painful controversy is traced by Tyerman in *L. of Wesley*, iii. pp. 84-109. See also Stevens' *History of Methodism*, Bk. v. ch. ii., and the admirable summary account in Jackson's *C. Wesley*, chap. xii. In an Appendix to Tegg's edition of Stevens, is given *A Bibliographical History of "the Minute Controversy,"* comprising forty-three publications.

In reply to Shirley's *Narrative*, Fletcher wrote *A Second Check to Antinomianism ; Occasioned by a late Narrative. In three letters to the Hon. and Rev. Mr. Shirley*. By the Vindicator of the Rev. Mr. Wesley's *Minutes*. (2 Tim. iv. 2, 3 ; Titus i. 13 ; Heb. xiii. 1.) The Preface was dated Madeley, September 11, 1771.

This was followed by :—

437. ANON.—A CONVERSATION BETWEEN RICHARD HILL, ESQ., THE REV. MR. MADAN, AND FATHER WALSH, Superior of a Convent of Benedictine Monks at Paris, held in the said Convent, July 13, 1771 ; in the presence of Thomas Powis, Esq., and others. Relative to some Doctrinal *Minutes*, advanced by the Rev. Mr. John Wesley and others, at a Conference held in London, August 7, 1770. To which are added, Some Remarks by the Editor, and the *Minutes* themselves prefixed. As also Mr. Wesley's own Declaration concerning his *Minutes*, versified by another hand. London : Sold by E. and C. Dilly, in the Poultry. 1772. (Price Threepence.) 8vo., pp. 31.

Tyerman rightly describes it as a supremely silly tract, and ascribes it to Sir Richard Hill.—*L. of Wesley*, iii. 106.

438. AUTHOR OF PIETAS OXONIENSIS.—FIVE LETTERS TO THE REV. MR. F——R [FLETCHER] relative to his Vindication of the "Minutes" of the Rev. Mr. John Wesley. Intended chiefly for the comfort of mourning backsliders, and such as may have been distressed and perplexed by

reading Mr. Wesley's Minutes, or the Vindication of them. By the Author of *Pietas Oxoniensis*. London: 1771. 8vo.

The Second Edition, revised and much enlarged. London: Printed for E. & C. Dilly, in the Poultry; and Sold by J. Eddowes, Shrewsbury. 1772. (Price Ninepence). 8vo., pp. 52. The first letter is dated February, 1772.

"Apart from its theology, of which we say nothing, this was worthy of a scholar, a Christian and a gentleman." Fletcher replied to it in *A Third Check to Antinomianism: In a Letter to the Author of "Pietas Oxoniensis."* By the Vicindicator of the Rev. Mr. Wesley's Minutes. (2 Tim. iv. 2, 3; Titus i. 13; Heb. xiii. 1.) 1772. 12mo., pp. 114. A reply was also published entitled, *A Letter to Richard Hill, Esq., containing some Remarks on that Gentleman's Five Letters to the Rev. J. Fletcher.* By J. M[urline]. Bristol: Pine, 1775. 12mo., pp. 42.

- 439.** ANON.—AN ANSWER TO SOME CAPITAL ERRORS contained in *Minutes* of some late Conversations between the Rev. Mr. Wesley and others. Printed at Bristol, 1770. By John Wesley, M.A., Fellow of Lincoln College, Oxford. Also the Spirit and Meaning of a late *Declaration*, versified by the Editor. (1 Cor. xiv. 8.) London: Printed for E. and C. Dilly, in the Poultry, and J. Gurney, in Holborn. 1771. (Price One Penny.) 12mo., pp. 11.

In this, extracts from the "Minutes" are given with "Answers" appended. The whole closes with the following

*Declaration.*

"Whereas the Religion and Fate of THREE NATIONS  
Depend on th' importance of our CONVERSATIONS;  
Whereas some Objections are thrown in our way,  
And words have been construed to *mean* what they *say*;  
Be it known from henceforth to each Friend, and each Brother,  
Whene'er we *say* one thing, we *mean* quite another."

This refers to the "Declaration" on the meaning of the Minute, signed by Wesley and his preachers, and published in Shirley's Narrative.—See No. 436. The "Answer" was probably written by Sir Richard Hill.

- 440.** CLEON.—CLEON'S POEM. This was headed, "The following thoughts are the result of reading the sad account of Mr. Wesley's apostacy from the genuine faith of the Gospel, an awful proof that evil men and seducers wax worse and worse." Two lines reveal the spirit of Cleon:

"Rome in her glory has no greater boast  
Than Wesley aims—to all conviction lost."

The poem is signed "Cleon," and dated, London, June 17, 1771. It was published in the *Gospel Magazine*, pp. 369-370.

441. GOSPEL MAGAZINE.—A review of Sellon's pamphlet, *The Church of England Vindicated from the Charge of Absolute Predestination*, etc. (see No. 416) appeared in this Magazine, August, 1771, pp. 358-364.

It describes Sellon's work as "a composition of low scurrility, and illiberal abuse, for which this author and his co-adjutors are remarkable."

442. SIMPLEX.—In an article in the *Gospel Magazine*, September, 1771, pp. 388-9, Wesley is described as a "Fox who had sagacity enough to elude his hunters." The article is signed, "Simplex, from the neighbourhood of the Foundery."

443. SIMPLEX.—A LETTER TO THE REV. MR. WESLEY, MR. SELLON, MR. FLETCHER AND MR. OLIVERS, appeared in the *Gospel Magazine*, October, 1771, pp. 433-7, in which human responsibility in the matter of salvation is strangely shelved. It also is signed "Simplex," and dated "From the neighbourhood of the Foundery," October 9, 1771.

444. JOHANNES CATHOLICUS.—AN ESSAY TOWARDS A CONTRAST BETWEEN QUAKERISM AND METHODISM: Wherein the Mystery of Silent Meetings is considered and explained: In an Address to those of both Denominations. By Johannes Catholicus. (Ro. x. 19, 2 Cor. xi. 8, John x. 16.) Bristol: Printed by William Pine, in Wine-Street. 1771. 8vo., pp. 35.

The particulars in which the Quakers (of whom the writer was one) and the Methodists agree are first given, by printing side by side the Inquiries made at the Quarterly Meetings of Friends, and the Rules of Wesley's Band Societies; then those in which they differ from "the Methodical brethren."

445. FOOTE.—AN APOLOGY FOR THE MINOR, in a Letter to the Rev. Mr. Baine: To which is added the original Epilogue. By Samuel Foote. Edinburgh: 1771. 8vo. (D). Probably a belated reprint of some earlier pamphlet.

446. ANON.—A LETTER TO THE REV. MR. JOHN WESLEY: In Answer to his late Pamphlet entitled, *Free Thoughts on the Present State of Public Affairs*. London: Printed for J. Towers, at No. 111, in Fore-street, Cripplegate. 1771. (Price Ninepence.) 8vo., pp. 58.

Wesley's pamphlet was published in the preceding year (see *Wesley Bibliography*, No. 264). This is a fair, though somewhat caustic, reply to it.

## 1772.

- 447.** TOPLADY.—MORE WORK FOR MR. JOHN WESLEY: Or a Vindication of the Decrees and Providence of God from the Defamations of a late printed paper, entitled *The Consequence Proved*. By Augustus Toplady, A.B., Vicar of Broad Hembury. (*Constatur Invidia*, &c. Le Clerc, *de Arg. Theol.*, etc. "What in me is dark," etc. Milton.) London: Printed for James Matthews, No. 18, in the Strand, near Hungerford-Street. 1772. (Price One Shilling and Sixpence.) 8vo., pp. iv. 105, ii. Advertisement and Summary of Contents; the former dated Broad Hembury, November 28, 1771.—*Works*\* v. 347-440.

*The Consequence Proved* is No. 274 in *Wesley Bibliography*.

"If I anywhere express myself strongly it is owing to the necessity I was under of exposing Mr. Wesley's unmanly and dishonest methods of attack."—*Adv.* Fletcher wrote in reply, *An Answer to the Rev. Mr. Toplady's "Vindication of the Decrees,"* &c. Dated October, 1775.

- 448.** FRIEND TO RELIGION.—A Letter to the Rev. Mr. Fletcher, of Madely, on the Differences subsisting between him and the Hon. and Rev. Mr. Shirley. By a Friend to Religion. Bath: Printed by W. Gye, in Westgate-Street; and Sold by T. Mills, Bookseller. (Price One Penny.) n.d. 8vo., pp. 7. Dated at end, Bath, February 3, 1772.

Fletcher is accused of "censurable, yea criminal conduct," in publishing his Vindication of Wesley's "Last Minutes."

- 449.** HILL, SIR RICHARD.—A REVIEW OF ALL THE DOCTRINES TAUGHT BY THE REV. MR. JOHN WESLEY; containing a Full and Particular Answer to a Book entitled, *A Second Check to Antinomianism*. In Six Letters to the Author of that Book. Wherein the Doctrines of a Twofold Justification, Free Will, Man's Merit, Sinless Perfection, Finished Salvation, and Real Antinomianism are particularly Discussed; and the Puritan Divines Vindicated from the Charges brought against them of holding Mr. Wesley's Doctrines. To which is added A Farrago. (Rom. iii. 8, "I would I knew," etc. Bishop Hall.) London: Printed for E. & C. Dilly, in the Poultry. 1772. 8vo., pp. iv. 151. Signed at the end The Author of P.O. [Pietas Oxoniensis—Sir Richard Hill].

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\* *The Works of Augustus M. Toplady, A.B., Late Vicar of Broad Hembury, Devon. New Edition. With an enlarged Memoir of the Author.* In six volumes. London: Printed for William Baines & Son, Paternoster Row; and H. S. Baynes, Edinburgh. 1825. 8vo.

The Farrago is afterwards described as *A Farrago of Hot and Cold Medicines. By the Rev. Mr. John Wesley, Author of the Preservative against Unsettled Notions in Religion. Extracted from his own Publications.* In it various passages from Wesley's writings are printed in parallel columns, with a view to show Wesley's inconsistency and self-contradictoriness. To the entire pamphlet Wesley replied the same year in *Some Remarks on Mr. Hill's "Review of all the Doctrines taught by Mr. John Wesley."* Dated, Bristol, September 9, 1772.—(See *Wesley Bibliography*, No. 283).

Wesley and Fletcher are treated with great bitterness. The pages of the latter are said to be "as totally devoid of solid Scripture argument as they are replete with calumny, gross perversions, and equivocations."

**450.** AUTHOR OF PIETAS OXONIENSIS.—SOME REMARKS ON A PAMPHLET ENTITLED, "A THIRD CHECK TO ANTI-NOMIANISM." By the Author of *Pietas Oxoniensis*. London: Printed for Edward and Charles Dilly, in the Poultry. 1772. (Price Threepence.) 8vo., pp. 16.

Another severe paper, which Fletcher answered in *Logica Genevensis: or a Fourth Check to Antinomianism: In which St. James's Pure Religion is defended against the charges, and established upon the Concessions of Mr. Richard and Mr. Rowland Hill, in a Series of Letters to those Gentlemen.* By the Vindicator of the Minutes. Bristol: 1772. 12mo.

**451.** ANON.—FRIENDLY REMARKS Occasioned by the Spirit and Doctrines contained in the Rev. Mr. Fletcher's Vindication, and more particularly in his *Second Check to Antinomianism*. To which is added a Postscript, occasioned by his *Third Check*. In a Letter to the Author. By . . . . . M.A., [Rowland Hill]. London: Printed for E. & C. Dilly, in the Poultry. 1772. 8vo., pp. 71. Dated London, July 4th, 1772. (Price 1s.)

He affirms that the doctrines published by Wesley and vindicated by Fletcher are contrary to Scripture and experience, and in their very nature and end are dangerous and delusive (p. 4.), and remarks upon "the virulent, unchristian spirit in which Fletcher's *Letters* are composed."

Tyerman says:—"The production is what might be expected from YOUNG Rowland Hill. Fletcher is accused of using 'tartness of style,' 'banter,' 'contempt,' 'numberless sneers, taunts and sarcasms,' 'infernal terms of darkness,' 'bravado,' 'slander,' &c., &c. He says 'Wesley has been a proverb for his contradictions for above thirty years.' The *Hymns on God's Everlasting Love*, 'formerly sent forth from the Foundery' are stigmatised as 'certain godly lampoons of famous memory.' This was pretty strong to come from a stripling not yet ordained."—*L. of Wesley*, iii. 137-8.

**452.** MADAN.—A SCRIPTURAL COMMENT UPON THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. With an Occasional Preface and Appendix. By M. Madan, A.B., Chaplain to the Right Hon. Lord Apsley, Lord High



Chancellor of Great Britain, and to the Lock Hospital, near Hyde-Park Corner. (2 Pet. ii. 1, 2 Tim. i. 13.) London : Printed for John and Francis Rivington, (No. 62) in St. Paul's Church-yard. 1772. 8vo., pp. xii. 83. Preface dated Knightsbridge, January 20, 1772.

The Scriptural Comment is well done ; but there was no necessity to drag in an attack upon Wesleyan Arminianism in the Appendix.

453. TUCKER. — SIX SERMONS ON IMPORTANT SUBJECTS, (Election and Justification). By the Rev. Josiah Tucker. D.D., Dean of Gloucester. London : 1772. 12mo. (D).

More than thirty years before, Dr. Tucker assailed the Methodists somewhat vigorously (see Nos. 6, 56, 57) ; but Wesley said he wrote "as a gentleman, having some regard to his own, whatever my character was."—*Works*, ix. 65.

454. GRAVES.—THE SPIRITUAL QUIXOTE, or the Summer's Ramble of Mr. Geoffry Wildgoose. A Comic Romance. By the Rev. Richard Graves. London : 1772. 12mo., 3 vols. Frequently reprinted. (D).

see Methuena  
Rev. Dr.  
April 2.

### 1773.

455. HILL.—LOGICA WESLEIENSIS : OR THE FARRAGO DOUBLE DISTILLED.—With an Heroic Poem in Praise of Mr. John Wesley. ("The Church of England," &c. Bishop Hall. Gen. xlix. 4 ; Job xv. 6 ; "Ridiculous Error," &c. *Logica Genevensis*.) By Richard Hill, Esquire. London : Printed for E. & C. Dilly, in the Poultry ; J. Matthews, near Hungerford-Market, in the Strand ; and W. Harris, No. 70, in St. Paul's Church-yard. 1773. (Price One Shilling.) 8vo., pp. 63.

"This pamphlet was quite finished when I was told that Mr. John Wesley had lately a very remarkable dream, which awakened him out of a very sound sleep. The dream he communicated to the Society.—It was in substance as follows : That a big rough man came to him, and gave him a violent blow upon the arm with a red-hot bar of iron. Now the interpretation thereof I conceive to be as follows :—

1st, The big rough man is The Cat's Paw.

2ndly, The bar of iron is *Logica Wesleyensis*.

3rdly, The blow denotes the shock which Mr. John will receive by the said pamphlet.

4thly, His being awakened out of a sound sleep, signifies there is yet hope, that he will sometime or other come to the right use of his spiritual faculties."

The character of the whole pamphlet may be judged by this sample. Wesley replied to it at some length in *Some Remarks on Mr. Hill's "Farrago Double-Distilled."*—See *Wesley Bibliography*, No. 287. Olivers also replied to it in *A Scourge to Calumny, in Two Parts. Inscribed to Richard Hill, Esq., I. Demonstrating the Absurdity of that Gentleman's "Farrago." II. Containing a full Answer to all that is printed in his "Farrago Double-Distilled."* London: 1774. 12mo.

- 456.** HILL, SIR RICHARD.—THE FINISHING STROKE: Containing some Strictures on the Rev. Mr. Fletcher's pamphlet, entitled *Logica Genevensis, or a Fourth Check to Antinomianism*. ("Nothing so much abates," etc. Bishop Hall.) By Richard Hill, Esq. London: Printed for Edward and Charles Dilly, in the Poultry, &c. 1773. 8vo., pp. 53. Dated January 2, 1773.

"The unfair quotations you have made, and the shocking misrepresentations and calumnies you have been guilty of, will, for the future, prevent me from looking into any of your books, if you should write a thousand volumes."—p. 40.

To this Fletcher replied in *Logica Genevensis continued: or the First Part of the Fifth Check to Antinomianism, containing an Answer to "The Finishing Stroke" of Richard Hill, Esq. In which Some Remarks upon Mr. Fulson's Antinomian Creed, published by the Rev. Mr. Berridge, are occasionally introduced. With an Appendix upon the remaining difference between the Calvinists and the Anti-Calvinists, with respect to our Lord's Doctrine of Justification by Works, and St. James's Doctrine of Justification by Works and not by Faith only.* London: 12mo. 1773, and in *An Equal Check to Pharisaism and Antinomianism.*—Part The First.

- 457.** BERRIDGE.—THE CHRISTIAN WORLD UNMASKED.

"A book, like its author, often odd, sometimes coarse, but always pious; full of genius, and full of goodness; seasoned with Calvinism's highest flavour, but entirely free from the personal scurrility so characteristic of others."—*L. of Wesley*, iii. 158.

This was followed by Fletcher's *Logica Genevensis continued: or the Second Part of the Fifth Check to Antinomianism; containing a Defence of . . . i. e. The Conditionality of Perseverance attacked by the Rev. Mr. Berridge in his book called, "The Christian World Unmasked."* 1774. 12mo.

- 458.** ANON.—THE JESUIT DETECTED; or the Church of Rome discover'd in the Disguise of a Protestant. Under the character of An Answer to all that is material in the Rev. Mr. Hervey's Eleven Letters to the Rev. Mr. John Wesley. (Prov. xvi. 25.) Second Edition. London: Printed for E. & C. Dilly, in the Poultry; J. Law, in St. Martin's Church-Yard; and T. Hookman, in Swallow Street. 1773. 8vo., pp. vi. 56.

Preceding the "Preface" is the following "Advertisement,"—"If the doctrine advanced by Mr. Wesley in his writings, and the evasive manner he answers those that either speak or write of salvation by Jesus Christ alone, without works, doth not entitle him to the character of a Jesuit, I shall ask him pardon for calling him the *Jesuit detected*." Fletcher is described as "that profound, pious, popish author of the Antinomian Checks."

**459. TOPLADY. — A WORD CONCERNING THE BATHING-TUB BAPTISM.** *Works* ii. 358.

The title refers to a scurrilous story told by Toplady that Wesley when baptising a person in a bathing-tub in a private house, held the person so long under the water as seriously to risk drowning him.

"If Mr. Richard Hill's two masterly pamphlets (one entitled, *A Review of the Doctrines taught by Mr. John Wesley, with a Farrago Annexed*; the other *Logica Wesleyensis or the Farrago Double-Distilled*) make no advantageous impression on 'the John Goodwin of the present age;' he may, from henceforward, be fairly and finally consigned to the hospital of incurables."

**460. ANON. — DR. CRISP'S GHOST, or a Check upon Checks.**  
Being a Bridle for Antinomians, and a Whip for Pelagian and Arminian Methodists. (Rev. xxii. 15.) London: Printed in the Year 1773. 8vo., pp. 8.

Directed mainly against Fletcher. "I was led to peruse the Doctor's Works by the abuse that I met with in the four Checks against Antinomianism. And would hope the Author had never read the Sermons, from which the following sentiments are extracted. If he has, I tremble for him. If he has not, let him be more cautious." *Address to the Reader.*

1774.

**461. HILL, SIR RICHARD. — THREE LETTERS WRITTEN BY RICHARD HILL, ESQ., to the Rev. J. Fletcher, Vicar of Madeley.** In the year 1773. Setting forth Mr. Hill's Reasons for declining any further Controversy relative to Mr. Wesley's principles. (Psm. cxx. 7, Isa. xxxviii. 17.) Shrewsbury: Printed by T. Wood; Sold by E. & C. Dilly, in the Poultry; J. Matthews, in the Strand; and all other Booksellers in Town and Country: (Price Sixpence.) Letters dated July 31, August, December 23, 1773.

It ends with "A Treatise by the Rev. J. Fletcher," and "A Creed for Arminians and Perfectionists." It is not lacking even in blasphemy. Fletcher wrote in reply to it, *Zelotes and Honestus Reconciled: The Second Part of An Equal Check, &c.* With a Preface containing some strictures upon the Three Letters of Richard Hill, Esq., which have been lately published. Shrewsbury: 1774, 12mo., also in *The Fictitious and the Genuine Creed: Being "A Creed for Arminians," composed by Richard Hill, Esq., to which is opposed a Creed for those who believe that Christ tasted death for every man.* London: 1775. 12mo., pp. 32. Dated Madeley, December 14, 1774, and the *Third Part of An Equal Check.* Preface dated, Madeley, March 30, 1775.

462. TOPLADY.—GOOD NEWS FROM HEAVEN : or the Gospel a Joyful Sound. The Substance of a Discourse preached in the Lock Chapel, near Hyde Park Corner, on Sunday June 19, 1774. By the Rev. A. Toplady.—*Works* iii. 195  
Directed against Arminianism and Arminians.
463. TOPLADY.—In an article in the *Gospel Magazine*, the Editor tells his readers that Arminianism “is a system founded in ignorance, supported by pride, and will end in delusion.”
464. TOPLADY.—HISTORIC PROOF OF THE DOCTRINAL CALVINISM OF THE CHURCH OF ENGLAND. With an Account of the Lives and Characters of the principal Adopters of that scheme of Truths both before and at the Reformation. By A. Toplady. London : 1774. 2 vols. 8vo. (Price 10s.)
- “I foresee one objection in particular to which the ensuing work is liable ; viz., that the two Pelagian Methodists, namely Mr. John Wesley and Mr. Walter Sellon, whose fraudulent perversions of truth, facts and common sense, gave the first occasion to the present undertaking, are not persons of sufficient consequence to merit so large and explicit a refutation. It cannot be denied that the Church of England has seldom if ever (at least since the civil wars) been arraigned, tried, and condemned by a pair of such insignificant adversaries.” *Adv.*
465. ANON. [HILL, SIR RICHARD]—LASH AT ENTHUSIASM ; in a Dialogue founded on real facts, between Mrs. Clinker and Miss Martha Steady. (Price 6d.) Shrewsbury : Printed and Sold by J. Eddowes and T. Wood ; also by E. and C. Dilly, in the Poultry, and J. Matthews, in the Strand, London.
466. AUTHOR OF “PIETAS OXONIENSIS.”—A GROSS IMPOSITION UPON THE PUBLIC DETECTED : or Archbishop Cranmer Vindicated from the Charge of Pelagianism. Being a Brief Answer to a Pamphlet entitled “*A Dissertation on the Seventeenth Article of the Church of England*,” etc. In a Letter to the Dissertator. (1 Tim. iii. 13.) By the Author of *Pietas Oxoniensis* and of *Goliath Slain*. Shrewsbury : Eddowes ; and Dilly, London. n.d. (1774 ?) 8vo. pp. 22.

Not written directly against Methodism, but Wesley is violently assailed in the Notes.

467. ANON.—A FAITHFUL WARNING TO THE FOLLOWERS OF THE REV. MR. JOHN WESLEY. Shewing the Falsehood, Calumny and Art made use of in that Gentleman's Societies to deceive the Ignorant and Unwary in the things of God. Most humbly Dedicated to the Church in Jewin Street. ("Not here his nonsense," etc. Pieronet.) London : Printed for Keith, Gracechurch Street, Buckland & Lewis, Paternoster Row, and Matthews, Strand. 1774. 12mo., pp. iv. 28. (Price 3d.)

"It shall be the business of the following pages to expose the horrid blasphemy and slander contained in a publication written with an intent to subvert the truth, and to fix a stigma on all who dare defend it." The publication was *Hymns on God's Everlasting Love*. (*Wesley Bibliography*, Nos. 31, 32.) It is another arrow from the Calvinistic quiver.

468. ANON.—METHODISM A FARCE ; In a Second Letter to a Reader in the University of Salamanca. London : 1774. 8vo. (D).

469. ANON.—A SERMON ON THE TURF ; preached at the last Newmarket Meeting. By a Saint from the Tabernacle. London : 1774. Reynell. 8vo. Price 2s. (D).—*Advt. Gentleman's Magazine*.

470. ANON.—A SUPPLEMENT TO MR. WESLEY'S "THOUGHTS UPON SLAVERY." 1774.

"The writer does his utmost to make the leader of the Methodists ridiculous."

### 1775.

471. THE TOWN AND COUNTY MAGAZINE.—In the January number (1775) of the *Town and County Magazine*, in what is called a Supplement for the year 1774, appeared a small oval profile portrait (No. xxxviii), entitled *The Pious Preacher*. *Vis-a-vis* with it on the same page is another portrait—*Miss D—ple*. "Published as the Act directs by A. Hamilton, Junr., near St. John's Gate, January 20, 1775."

It is described as an "Elegant Engraving : An exceedingly strong likeness of the well-known Pious Preacher ; and an elegant portrait of the lovely Miss D—ple"[Dalrymple],—a courtesan of the time. Three pages of most abominable letter-press accompany it entitled, *Histories of the Tête-à-Tête annexed ; or Memoirs of the Pious Preacher and Miss D—mple*. The "Pious Preacher" is evidently intended for Wesley. The portraits (?) are engraved on copper.

In that of the "Pious Preacher" the chin is thrust forward, the eyes nearly closed, and the face is worn and thin. The portrait of Wesley prefixed to Isaac Taylor's *Wesley and Methodism* strikingly resembles it, but the face is turned in the opposite direction, and the plate is much more highly engraved. The letter-press is most vile. For reference to a similar and equally indecent paper in the same Magazine, see No. 415.

**472. TOPLADY.**—THE SCHEME OF CHRISTIAN AND PHILOSOPHICAL NECESSITY ASSERTED. In opposition to Mr. John Wesley's Tract on that subject. By A. Toplady. London : 1775. 8vo. Dated, Broad Hembury, January 22, 1775.

Wesley's pamphlet against which this is directed is entitled *Thoughts upon Necessity*.—See *Wesley Bibliography*, No. 300.

Fletcher wrote, *A Reply to the principal arguments by which the Calvinists and the Fatalists support the Doctrine of Absolute Necessity: Being Remarks on the Rev. Mr. Toplady's Scheme of Christian and Philosophical Necessity*. By John Fletcher. (Col. ii. 8.) London : Hawes. 1777. 12mo., pp. 80.

Toplady's paper is written, like so many of his, in a style strangely at variance from the character which he bore and the sacredness of the themes on which he wrote. "Mr. Wesley, by a very singular mixture of Manichæism, Pelagianism, Popery, Socinianism, Ranterism, and Atheism, has I believe, now got to his ultimatum."

Fletcher's reply is closely and carefully argued, and in the most becoming spirit of gentleness and good will. He closes with, "I make no doubt, but, when he [Toplady] shall candidly review our controversy, it will be his grief to find, that, in his hurry, he has contended for a scheme which gives up Christianity into the hands of her greatest enemies, and has poured floods of undeserved contempt upon Mr. Wesley, who is one of her best defenders."

Two replies, to Toplady and the Calvinistic party generally, were issued in 1780 by an anonymous writer. One was *A Solemn Caution against the Ten Horns of Calvinism*. By Philalethes, Lately Escaped. (Rev. xiii. 1.) Printed in the Year 1780. sm. 8vo., pp. 23. The other *An Appeal to the Public: Whether a Calvinist can with a good conscience be a minister of the Church of England*. By Philalethes. [Rev. A. Smyth,—see Nos. 500, 501.] (2 Cor. iv. 2.) Printed in the year 1780. sm. 8vo., pp. 12.

**473. J. T.**—ELIHU'S REPLY: Occasioned by the Affectionate Address of Mr. W. Mason, on Bible Politics. By J. T. (Job. xlii. 7.) London: Printed for the Author: and Sold by M. Lewis, No. 1, Paternoster Row. 1775. (Price Twopence.) 12mo., pp. 24.

Very bitter writing. Wesley is "the Windmill Hill Jesuit," who "with an implacable bitterness maligns the precious truths of a precious Christ; and whose vile and anti-christian principles bring forth such bad fruit both in divinity and politics." So is "the arch-Arminian John Wesley," spoken of.

**474. ANON.**—THE METHODIST PREACHERS. AN INTERLUDE acted at Richmond. 1775. n.p. (D.)

475. AMERICUS.—A LETTER TO WESLEY ON HIS ADDRESS TO THE AMERICANS, and signed Americus, appeared in the *Gentleman's Magazine* (1775, p. 561).

In the last paragraph Wesley is accused of having "one eye upon a pension and another upon heaven: one hand stretched out to the K. . g, and the other rais'd up to God"; and the writer closes with, "I pray the first may reward you and that the last may forgive you." This is a fair specimen of the whole.

476. ANON.—A LETTER TO A FRIEND ON THE SUBJECT OF METHODISM. London: Printed; and Sold by the Booksellers in Town and Country. 1775. 8vo., pp. 35. Advertisement dated October, 1774. Pamphlet subscribed, "Your sincere Friend."

It is a vile production. The extracts given in *L. of Wesley*, iii. 210, are of the most revolting character.

477. THE GOSPEL MAGAZINE.—Wesley's Sermon preached "for the Benefit of the Widows and Orphans of the soldiers who lately fell near Boston in New England" (*Wesley Bibliography*, No. 309), was reviewed in the *Gospel Magazine*, and was described as being "as dry as an old piece of leather that has been tanned five thousand times over": and the preacher is held up to scorn as "a tip-top perfectionist in the art of lying." It is painful to remember that Toplady was the Editor of this Magazine.

478. TOPLADY.—FREE WILL AND MERIT FAIRLY EXAMINED: Or Men not their own Saviors. The Substance of a Sermon, preached in the Parish Church of St. Anne, Black-Friars, London, on Wednesday, May 25, 1774. By Augustus Toplady, Vicar of Broad Hembury. (Jer. iii. 33.) London: Printed for J. Matthews, No. 18, in the Strand, and G. Keith, Gracechurch Street, 1775. (Price Sixpence.) 8vo., pp. 40.

Another fling at the Arminians—"idolaters as they are."

479. TOPLADY.—AN OLD FOX TARR'D AND FEATHER'D. Occasioned by what is called Mr. John Wesley's *Calm Address to our American Colonies*. 1775. 12mo., pp. 24. Dated, London, October 19, 1775.

A really disgraceful performance.

480. ANON.—A CONSTITUTIONAL ANSWER TO THE REV. MR. JOHN WESLEY'S "CALM ADDRESS TO THE AMERICAN COLONIES." 1775. 12mo., pp. 23.

Wesley is called "a court sycophant" doing much mischief in the political world, and injuring, perhaps irreparably injuring his country.

481. T. S.—A COOL REPLY TO A CALM ADDRESS, lately published by Mr. John Wesley. By T. S. 1775. 12mo. (D). pp. 33.

A Second Edition with preface was published in the same year.—See Decanver, p. 52.

482. AMERICANUS.—A LETTER TO THE REV. MR. JOHN WESLEY, Occasioned by his *Calm Address to the American Colonies*. (*Aut ego fallo*, etc., Ovid; *Mamet*, etc. Virgil.) London: Printed for Edward & Charles Dilly. 1775. (Price 2d., or 1s. 6d. per dozen.) 12mo., pp. 24. Signed "Americanus," [Caleb Evans] and dated Bristol, October 2, 1775.

To this Wesley responded by re-publishing his *Calm Address*, with a preface and the addition of *A Calm Address to Americanus, by a Native of America*, (*Wesley Bibliography*, No. 305) and subsequently by a letter in *Lloyd's Evening Post*. Fletcher defended his friend in, *A Vindication of the Rev. Mr. Wesley's "Calm Address to our American Colonies," in some [3] Letters to Mr. Caleb Evans*. By John Fletcher, Vicar of Madeley, Salop. (1 Pet. ii. 16.) 12mo., pp. 70. This evoked an angry rejoinder in:—

483. EVANS.—A REPLY TO THE REV. MR. FLETCHER'S VINDICATION OF MR. WESLEY'S "CALM ADDRESS TO OUR AMERICAN COLONIES." By Caleb Evans, M.A. (Matt. v. 11, 12.) Bristol: Printed and Sold by W. Pine; and by E. & C. Dilly, &c., in London. (Price Sixpence.) n.d. 12mo., pp. 103. Contents, three letters and a postscript, last letter dated, Bristol, October 27, 1775.

Very bitter writing.

To Wesley, Evans replied in a new edition of his Letter to Wesley, (See No. 482.) to which are prefixed some interesting observations on the Rev. Mr. Wesley's late Reply to Americanus. Bristol: W. Pine, 1775. 12mo., pp. viii. 24.

"How far these things may give Mr. Wesley more light, I cannot say; but if they do not give the public more light into his real character, I can only add, If the people will be deceived, let them be deceived."—*Preface*.

"Mr. Evans is a lively and sensible advocate for the freedom of the colonies, a spirited controvertist, and a zealous asserter of those liberal and noble principles to which we are indebted for the glorious revolution," &c.—*Rich. Bib. Am. Nov.*—quoted by D.



484. W. D.—A SECOND ANSWER TO MR. JOHN WESLEY. Being a Supplement to the Letter of Americanus: In which the idea of Supreme Power, and the Nature of Royal Charters are briefly considered. By W.D. (*Justa piaque*, etc. Livy.) London: Printed for Wallis & Stonehouse, at Yorick's Head, Ludgate-Street. 1775. 12mo., pp. 22. Price 2d.

He accuses Wesley of "inconsistent reasoning", from interest having blinded his judgment; and of having "often taken an oath with mental reservation", in subscribing to Articles which he totally disbelieved. Hence he, Wesley, was not convinced by the Letter of Americanus.

485. ANON.—A LETTER TO THE REV. MR. JOHN WESLEY, on his *Calm Address to the American Colonies*, wherein is shown that his Arguments are inconclusive, his Principles arbitrary, and that his Assertions are without foundation. By a Lover of Truth and the British Constitution. Manchester: 1775. 12mo. (D.)

Probably the same as the following:—*A full and impartial examination of the Rev. Mr. John Wesley's Address to the Americans: in which that gentleman's inconsistencies are remarked; his assertions proved groundless; and his principles in general demonstrated to be subversive to the British constitution. The whole interspersed with remarks upon American affairs.* By a friend to the people and their liberties. [Ded. to Richard Naylor, of Manchester, dated St. H[ele]ns, December 16, 1775.] 12mo., pp. 36. Published January 23, 1776.

"The *Calm Address* gave rise directly and indirectly to scores of pamphlets."  
—*L. of Wesley*, iii. 200.

## 1776.

486. ANON.—POLITICAL EMPIRICISM: A Letter to the Rev. Mr. John Wesley. (*Fugere pudor*, etc. Ovid. 2 Kings, vi. 5.) London: Printed for J. Johnson, No. 72, St. Paul's Church-Yard. 1776. (Price Six-pence.) 8vo., pp. 32.

A bitter attack on Wesley for writing his *Calm Address*. The author thinks his time not mis-spent, if his "pages should have so much effect as to guard but one honest and well-intentioned mind against the unmeaning rhapsodies of enthusiasm, or the jesuitical delusions of priestcraft."

487. ANON.—NAKED THOUGHTS ON SOME OF THE PECULIARITIES OF THE FIELD-PREACHING CLERGY: In a Letter to a Friend. By a Member of the Church of England. London: 1776. 8vo. (D.)

488. HAWES. — AN EXAMINATION OF MR. JOHN WESLEY'S PRIMITIVE PHYSIC, showing that a great number of the prescriptions therein contained are founded on ignorance of the medical art, and of the power and operations of medicines; and that it is a publication calculated to do essential injury to the health of those persons who may place confidence in it. Interspersed with medical remarks and practical observations. By William Hawes, M.D., Apothecary. London: Dodsley. 1776. 8vo. Price 1s. 6d. Third Edition, 1780. (D).

Advertised in the *Gentleman's Magazine* with some criticisms complimentary to Wesley, the reverse to Hawes.

489. J.W.—A NECESSARY ALARM, and most earnest Caveto against Tabernacle Principles and Tabernacle Connections; containing the Substance of an Extraordinary Harangue and Exhortation delivered at Penzance, in August, 1774; on an Extraordinary Occasion. By J. W., Master of very Extraordinary Arts. (Twopence.)

"In this infamous burlesque, Wesley is treated with as much ridicule as the anonymous author could command." It is commended in the *Gospel Magazine* as a "delicate Satire on Wesley."—*L. of Wesley*, iii. 232-3.

490. SOPHRONIKOS.—A CHECK TO ENTHUSIASM, or an Answer to John Philadelphus; containing a Full Refutation of his Defence of the Religious Confusions practised in some Worshipping Assemblies in Wales. By M. Sophronikos. London: 1776. 8vo. (D).

491. THE MORNING POST.—Tyerman gives an account of the publication in the *Morning Post*, of a number of Wesley's letters stolen by his wife and interpolated, by two "masked assassins," calling themselves, very aptly, *Scorpion* and *Snaptadragon*. He says "A more infamous episode [*i.e.*, on the part of his opponents] does not occur in Wesley's life."—*L. of Wesley*, iii. 233.

492. EVANS.—POLITICAL SOPHISTRY DETECTED; or Brief Remarks on the Rev. Mr. Fletcher's late Tract, entitled *American Patriotism*. By the Rev. Caleb Evans, M.A. London: 1776, 12mo. (D).

1777.

493. BULL.—A WOLF IN SHEEP'S CLOATHING : or an Old Jesuit Unmasked. Containing an Account of the Wonderful Apparition of Father Petre's Ghost, in the form of the Rev. John Wesley. With some conjectures concerning the secret causes that moved him to appear at this very critical juncture. (*Melius et fortius*, etc.) By Patrick Bull, Esq. Dublin printed. London re-printed, and sold by Mary Trickett, (No. 9) Broadway, Black-Friars; and by the Booksellers at the Royal Exchange. (Price rs. 6d. a dozen, or 10s. per hundred). 12mo., pp. 24. n.d.

As this relates to Wesley's *Calm Address to the Inhabitants of England*, which is said to have been issued a few days before this pamphlet appeared, it must be dated 1777. It is worthy of no other notice, if of this.

494. GOSPEL MAGAZINE.—Wesley's tract entitled *A Calm Address to the Inhabitants of England*, published early in this year (see *Wesley Bibliography*, No. 316), "stirred up a nest of hornets." A doggerel poem reviling Wesley in unmeasured terms for his pamphlet was published in the *Gospel Magazine*. He is represented as "spitting venom, spite and rage"; and is thus admonished in the last two lines:—

"O think of this thou grey-haired sinner,  
Ere Satan picks thy bones for dinner."

There is much writing hostile to Methodism in this Magazine.

495. THE GENTLEMAN'S MAGAZINE.—A Letter by Abp. Herring, dated January 25, 1756, is published (pp. 133-4), in which judgment is passed upon Whitefield and Wesley, the latter being in his lordship's opinion, "with good parts and learning," "a most dark and saturnine creature."—An Extract from *Letters from the Most Rev. Dr. Herring, Lord Abp. of Canterbury, to William Duncombe, Esq.*

496. HILL, ROWLAND.—IMPOSTURE DETECTED, AND THE DEAD VINDICATED : In a Letter to a Friend. Containing some gentle Strictures on the false and libellous Harangue, lately delivered by Mr. John Wesley, upon his laying the first Stone of his new Dissenting Meeting-House, near the City Road. ("Fain would he make," &c. Young.) By

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Rowland Hill, M.A. The Second Edition, with a Postscript. London : Printed for T. Vallance, No. 120, Cheapside ; Sold also by G. Keith, in Gracechurch Street, and T. Matthews, No. 18, in the Strand. 1777. (Price Sixpence.) 12mo., pp. 42.

The pamphlet is dated Wotton Underedge, May 15, 1777 : the Postscript, August 19, 1777. It is a miserable piece of writing, marked by the lowest degree of rude abuse, fitter for Billingsgate than for the pen of a Christian Minister. To it Wesley wrote a reply entitled *An Answer to Mr. Rowland Hill's Tract entitled Imposture Detected*. Dated June 28, 1777. Works x. 446.—See *Wesley Bibliography*, No. 320. It was also answered by Thomas Olivers in *A Rod for a Reviler*. London : Fry & Co. 1777. 12mo., pp. 64.

- 497.** HILL, ROWLAND.—A FULL ANSWER TO THE REV. J. WESLEY'S REMARKS UPON A LATE PAMPHLET, published in Defence of the Characters of the Rev. Mr. Whitefield and others. In a Letter to a Friend. By Rowland Hill, M.A. (Gal. ii. 11 ; *Ut ad urendum*, etc. Cicero.) Bristol : Sold by T. Mills, Bookseller, in Wine Street : also by T. Vallance, Cheapside ; and J. Matthews, Strand, London. 8vo., pp. 45. Dated Bristol, October 1, 1777.

In spirit and expression similar to the former pamphlet. "Grey hairs found in the way of righteousness are to be honoured ; but whether Mr. Wesley has been walking in these paths in calumniating the living, traducing the dead, and palming barefaced falsehoods to the world, I leave others to judge." p. 34.

In reply to *Imposture Detected* a pamphlet appeared entitled *Remarks on Some Gentle Strictures (so-called) in Mr. Rowland Hill's Imposture Detected*. (Prov. xxvii. 4, "Let me advise," etc. Addison.) Bristol : Printed by W. Pine, in Wine Street. 1777. 12mo., pp. 54. Signed J. H. A "Postscript" is appended. In an "Advertisement," prefixed, are these words :—"N.B. This was put to press before Mr. Hill called in his pamphlet. I have written this Pamphlet without commission or accomplice. The impertinence of Mr. Wesley's late opponents makes it necessary to assure the public even of such things as these."

Another reply was entitled, *A Letter to Mr. Rowland Hill, containing Some Remarks upon his Strictures on the Rev. Mr. Wesley's Sermon preached April 21, 1777*. (Psalm vii. 16.) By Matthew Goodenough. London : Printed by R. Hawes. 12mo., pp. 21. Dated at the end, Bishopsgate-Street, June 30, 1777. The author says it had not been made public "had not Mr. Hill's pamphlet appeared in such a low, invective style, that even a chimney sweeper or common porter might have been ashamed to own it."

- 498.** THE GOSPEL MAGAZINE.—A review of Hill's pamphlet contains a number of very scurrilous remarks, beginning with, "Hob in the Well again, or Pope John once more in the Suds." Mr. Hill is said to shudder at the falsehoods, calumnies, and forgeries with which Mr. Wesley's writings generally abound. In the same number appeared :—

499. AUSCULTATOR.—THE SERPENT AND THE FOX; or an interview between Old Nick and Old John. Signed Auscultator.

It is a long poem, written in a style most unbecoming the subjects to which it relates. It is "not only foul, but, in the highest degree profane. It would be a crime to reproduce it."—*L. of Wesley*, iii. 257.

500. SMYTH.—AN ACCOUNT OF THE TRIAL OF EDWARD SMYTH, late Curate of Ballyculter, in the Diocese of Down. (Acts xviii. 12, 13; xxi. 27, 28, &c.) Dublin: Printed by William Kidd, No. 29, Skinner-Row, and Sold by the Booksellers in Town and Country. 1777. sm. 8vo., pp. 146.

This is an account of the trial of an Evangelical Clergyman, who, amongst other offences, as stated in a petition to the Lord Bishop of Down and Connor, had been guilty of "publicly associating with people called Swaddlers [Methodists], preaching and praying with them in the fields and in private houses, not only in his own, but also in neighbouring parishes." This and the following pamphlet were not written in opposition to Methodism, but in them both the prevailing hostility to Methodism on the part of the clergy is disclosed; in the former, particularly in the evidence which led to Smyth's deposition.

501. SMYTH.—A DIALOGUE BETWEEN THE PULPIT AND READING DESK. Wherein the most Common Errors in Practical Religion are refuted, and particular Notice is taken of a late Treatise called *The Doctrine of Grace*. By a Member of the Church of England. Recommended to the serious perusal of the Laity and Clergy of the Established Church, By the Rev. Edward Smyth, Late officiating Minister of the Parish Church of Ballyculter, in the Diocese of Down. The Third Edition. London. Belfast: Reprinted and sold by Hugh Warrin. 1777. sm. 8vo., pp. 96. (Price 6d.) The Recommendation, signed Edward Smyth, is dated, Downpatrick, May 14, 1777.

An abridgement of this Dialogue, addressed to the Members of the Church of England, was also published. It contained an "Address to the Reader," signed A Member of the Church of England, and dated Hull, June, 1783; another of the same, Macclesfield: Bayley, in Jordongate. 1789. (Price 4d.); another, Bath. 1802. On the original publication, see No. 200.

502. THOMAS.—TWO LETTERS TO THE REV. THOMAS COKE, LL.D., Curate of South Petherton: Written with a Friendly Intention of Convincing him of some gross errors in his clerical conduct. By the Rev. John Thomas, Curate of Shepton Beauchamp. (1 Tim. iii. 14, 15.) London: Sold by G. Robinson, Pater-noster Row, 1777. (Price Sixpence.) 8vo., pp. vi. 25.

The occasion of writing these letters was the Doctor's "embracing the dark and erroneous doctrines of Methodism." The letters are written in a spirit which if severe is far above that usually exhibited towards the Methodists at the time.

**503** ANON.—THE RUIN OF METHODISM. By ——— it does not signify who. London : 1777. 8vo. (D).

Advd. in *Gentleman's Magazine*. By a Clergyman, 1776. Nicholl. Price 2s.

**504.** LOFFT.—OBSERVATIONS ON MR. WESLEY'S SECOND "CALM ADDRESS," and incidentally on other writings upon the American Question. Together with thoughts on Toleration, and on the point, How far the Conscience of the subject is concerned in a War ; Remarks on Constitutions in general, and that of England in particular ; on the Nature of Colonial Government, and a Recommendation of a Plan of Peace. By Capel Lofft, Esq. London : 1777, 12mo.

"A plain, sensible and dispassionate refutation of Mr. Wesley's pamphlet." —*Rich. Bib. Am. Nov.* (D).

### 1778.

**505.** MURRAY.—THE FINISHING STROKE TO MR. WESLEY'S CALM ADDRESS. By the Rev. James Murray, Newcastle-upon-Tyne. Printed by T. Robson & Comp. And Sold at their Printing Office, on the Side ; the Booksellers in Town and Country ; and the Distributors of the *Newcastle Journal*. 1778. 12mo., pp. 22.

"Perhaps no two pamphlets did more good to the American cause than Dr. Johnson's *Taxation no Tyranny*, and Mr. Wesley's *Calm Address* both intended to have quite a contrary effect from that which was produced by them. This arose from the numerous and able answers which were immediately circulated by lovers of truth, and enemies to oppression, in which the specious arguments of the ministerial hirelings were at once confuted and shown in their true light." —*Rich. Bib. Am. Nov.* (Quoted by Decanver.

**506.** HELTON. — REASONS FOR QUITTING THE METHODIST SOCIETY. Being a Defence of Barclay's Apology. In answer to a Printed Letter to a person joined with the Quakers. In a Letter to a Friend. By John Helton. (1 Thess. v. 2.) London : Printed by J. Fry & Co., Queen Street, Upper-Moorfields. 1778. 8vo., pp. 66. Dated Melksham : 3rd month, 28th day, 1778.

Helton was for thirteen years one of Wesley's preachers. The "Printed Letter," to which this is "in answer," is Wesley's *Letter to a Person lately joined with the people called Quakers*. 1748.—*Wesley Bibliography*, No. 108.

- 507.** ANON.—TERMS OF COMMUNION, AGREED UPON BY THE SCOTS METHODISTS: But generally known by the specious denomination of The Presbytery of Relief. Their own Explanation of said Terms, with Remarks upon both. In a Letter from a Presbyterian to his Friend in Aberdeen. The Second Edition, with the addition of the 9th, 10th, and 11th, Deductions, and the Foot Note upon Deduction 5th. Edinburgh: Printed in the Year 1778. 12mo., pp. 23.

There is not a word in this pamphlet directly relating to Methodism or the Methodists. The name was given probably in ridicule to a small party of Presbyterians who proposed to hold "Ministerial and Christian Communion with those of the Episcopal and Independent persuasion."

- 508.** VERITAS.—An anonymous letter signed "Veritas," from Sir Richard Hill, was published in the *General Advertiser*, demanding from Wesley a contradiction of a report he was said to have spread respecting Toplady, or to produce his authority.

- 509.** HILL, RICHARD.—LETTER TO WESLEY. 1779.

No reply having been made to the above letter, Sir Richard published another in pamphlet form, acknowledging himself the author of the former. Both are published in *An Account of the Life and Writings of the Rev. Augustus M. Toplady, A.B.*, prefixed to his *Works*. 1825. Vol. i. p. 123. Wesley deigned no reply to Hill's extravagant language.

- 510.** ANON.—A CALM INQUIRY INTO RATIONAL AND FANATICAL DISSENSION, with a word to the Methodists on the Name, Origin &c., of their Profession. London: 1778. 8vo. (D).

- 511.** ANON. [RICHARD HILL]—A LASH AT ENTHUSIASM: in a Dialogue founded upon real facts, between Mrs. Clinker and Miss Martha Steady. To which is added, An Evening Conversation between four very good old ladies over a comfortable Game at Quadrille. ("If the cap fits," &c.) The Second Edition, enlarged. London: Printed for James Matthews, No. 18, Strand. 1778. (Price Sixpence). 8vo., pp. 36.

An accusation and a defence of Methodism. The former part was printed and sold by Eddowes & Wood, Shrewsbury, in 1774.—See No. 465.

512. MAXFIELD.—A pamphlet had been issued by Thomas Maxfield, formerly one of Wesley's preachers, in which were several erroneous statements, grievous misrepresentations of facts, and some severe reflections on Wesley, who replied to it in *A Letter to Mr. Thomas Maxfield. Occasioned by a late publication.* 1778.—See No. 390, and *Wesley Bibliography*, No. 326.

“I had much conversation with T. M. He said his printing that wretched book against me, was owing to the pressing instances of Mr. Wh. and Lady H. I cannot tell how to believe it, but if it was, they might have been better employed.” *Journal*, February 4, 1773.

513. TOPLADY.—THE REV. MR. TOPLADY'S DYING AVOWAL OF HIS RELIGIOUS SENTIMENTS. London: Printed for J. Matthews, No. 18, in the Strand; J. Buckland, No. 57, Paternoster Row, and T. Vallance, No. 120, Cheapside. 1778. (Price one Penny.) 8vo., pp. 7.

In this Toplady declares his adhesion to the sentiments expressed by him in every one of his publications, “more especially those relating to Mr. John Wesley and the Arminian controversy.”

514. TOPLADY. — Tyerman in estimating Toplady's life and character says, “His private diary breathes with the richest piety; and yet in the *Gospel Magazine*, of which he was the chief editor, and in his controversial works, his abuse of Wesley is rancorous to a degree which is almost without a parallel, and is expressed in terms far more nearly allied to the slang of Billingsgate than to the language of a Christian and a gentleman.”—*L. of Wesley*, ii. 316.

Never was Wesley subjected to more infamous press persecutions, or the Methodists held up to more unbecoming ridicule, than in the year 1778. In addition to those already mentioned was the following series of seven publications of the coarsest and vilest character. They would disgrace any age:—

515. (1.) HILL OF CAMBRIDGE.—THE GOSPEL SHOP. A Comedy in Five Acts: With a new Prologue and Epilogue, intended for public representation, but suppressed at the particular desire of some eminent *divines*.



516. (2.) ANON.—THE FANATIC SAINTS; or Bedlamites Inspired. A Satire. (—"Hypocrisy," etc. Hudibras; "I cannot see," etc. *Hypocrite*.) London: Printed for J. Bew, in Pater-Noster-Row. 1778. 4to., pp. 36. A New Edition revised, and corrected and enlarged by the Author. Price Two Shillings.

A ridiculous plate on the title page, with the words, Inspiration, Gin, Election, Perfection.

517. (3.) ANON.—PERFECTION. A Poetical Epistle. Calmly addressed to the greatest Hypocrite in England. ("He, like an hypocritic Brother," etc. Butler.) London: Printed for J. Bew, in Pater-Noster-Row. 1778. 4to., pp. 36.

A filthy frontispiece. A foul and wicked production altogether.

518. (4.) ANON.—THE TEMPLE OF IMPOSTURE. A Poem. By the Author of *The Saints, A Satire, Perfection*, &c., &c. ("The baseless fabric," etc. Shakespear.) London: Printed for J. Bew, in Pater-Noster-Row. 1778. 4to., pp. 35.

A vile Frontispiece.

519. (5.) ANON.—THE LOVEFEAST. A Poem. By the Author of *The Saints, A Satire; Perfection*, &c. ("I speak," &c. Shakespear. "Sure they their," &c. Hudibras.) London: Printed for J. Bew, in Pater-Noster-Row. 1778. 4to., pp. 47.

Frontispiece.

"Dedicated to the whole Communion of Fanatics that infest Great Britain and artfully endeavour to shelter themselves under the wing of rational Dissention." Very vile.

520. (6.) ANON.—SKETCHES FOR TABERNACLE FRAMES. A Poem. By the Author of *The Saints; Perfection*, etc., etc. (*Digito monstrari*, etc. Hor.) London: Printed for J. Bew, in Pater-Noster-Row. 1778. 4to., pp. 36.

## 1779.

521. (7.) ANON.—FANATICAL CONVERSION, or Methodism Displayed. Illustrated and Verified from J. Wesley's Fanatical Journals. London: Printed for J. Bew, in Paternoster Row, 1779. 4to., pp. 55.

Described in *L. of Wesley*, iii. 265-6.

Tyerman speaking of these seven publications says, "We have read hundreds of tracts and pamphlets against Wesley; but nothing which for profanity, pollution and violent abuse equals these." They are really not fit to handle.

522. ANON.—METHODISM AND POPYERY DISSECTED AND COMPARED: and the Doctrines of both proved to have been derived from a Pagan Origin. London: 1779. 8vo. (D).

"It would be less difficult to paint Proteus in all his fabled shapes under one distinct figure, than to describe Wesley." A "scurrilous pamphlet."—*L. of Wesley*, iii. 314.

523. ANON.—VOLTAIRE'S GHOST TO THE APOSTLE OF THE SINLESS FOUNDRY. A Familiar Epistle from the Shades. London: 1779. 4to. A Poem. (D).

## 1780.

524. CALVINISTICUS.—CALVINISM DEFENDED, AND ARMINIANISM REFUTED: or Remarks on a Pamphlet (lately publish'd) by Philalethes, entitled *A Solemn Caution against the Ten Horns of Calvinism*. By Calvinisticus. (Prov. xviii. 17, *Quid immerentes*, etc.—Hor.) Leeds: Printed in the year 1780, and Sold by Binns, Leeds; Binns, Halifax; Bent and Cockshaw, Barnsley, etc. (Price Threepence.) Long 12mo. pp. 45.—See No. 472.

Philalethes [Rev. Edward Smyth, a clergyman] is classed with "other Methodist preachers, under Mr. Wesley, who would make the world believe they were brought up at the feet of Gamaliel, altho' every body knows, that the greater part of them can neither hammer nor smatter a bit of Latin, nor shew any other reason for thrusting into the Ministry, than the old enthusiastic one, of having an immediate call from the Spirit." It seems almost impossible to think too poorly or speak too reproachfully of an Arminian.

- 525.** MACGOWAN.—THE FOUNDRY BUDGET OPENED; or the Arcanum of Wesleyanism Disclosed. (Judges ix. 15; "A man so various," etc. Dryden.) By John MacGowan. London: Printed for G. Keith, in Gracechurch Street; J. Johnson, No. 72, St. Paul's Church-Yard; and James MacGowan, No. 27, Paternoster Row. 1780. (Price Ninepence, or Eight Shillings per dozen.) 8vo., pp. ii. 51.

Two Letters addressed to Wesley and Walter Sellon mainly on Calvinistic questions, and referring to the latter's "most absurd Treatise on God's Sovereignty." It is a flippant and abusive paper, quite unworthy of the great subjects treated upon. MacGowan was for about two years a local preacher amongst the Methodists.—See also Nos. 401, 402.

## 1781.

- 526.** ANON.—AN ESSAY ON THE CHARACTER OF METHODISM: in which the leading Principles of that Sect; the aids it has borrowed from the writings of the clergy, and the influence it has communicated to them, are considered and stated. By the Author of *Remarks on Dr. Hallifax's Preface to the Sermons of the late Dr. Ogden*. (*Tros, Rutulusvè fuat*, etc.—Virg; "From the grossness," etc.—Hulme.) Cambridge: Printed by J. Archdeacon, Printer to the University: for T. and J. Merrill, in Cambridge; T. Cadell, in the Strand, etc. London. 1781. 8vo., pp. 78.

Written in much ignorance of the subject,—“pure Methodism, as it subsisted under its founder Whitefield.” To argue with Methodists is judged to be “fruitless labour.” Another kind of Methodism “may not improperly be called the mixed and temperate,” from which, “though each is hurtful in its way, by far the greatest danger is to be apprehended,” for “amidst all its absurdities, it carries with it some semblance of reason and some show of science.” It is “a species of Enthusiasm, which draws the attention so strongly to some particular doctrines and duties of revealed religion, and fixes it upon them so intently, as almost to exclude the other parts of religion, and even morality itself.” These special doctrines are singled out and combatted. The pamphlet is Deistic in its teaching.

- 527.** O'LEARY.—MISCELLANEOUS TRACTS: By the Rev. Arthur O'Leary. Containing 1. A Defence of the Divinity of Christ and the Immortality of the Soul; etc. 2. Loyalty Asserted; or a Vindication of the Oath of Allegiance, etc. 3. An Address to the common people of Ireland, etc. 4. Remarks on a Letter written by Mr. Wesley, and a Defence of the Protestant Association. 5. Rejoinder to Mr. Wesley's Reply to the above Remarks. 6. Essay on Toleration, etc. In which are introduced The Rev.

Mr. John Wesley's Letter, and the Defence of the Protestant Associations. The Second Edition. Dublin : Printed by John Chambers. 1781. 8vo., pp. xvi. 398.

See an account of the above tracts, as far as they relate to Wesley, in *Wesley Bibliography*, No. 349. See also Wesley's *Works* x. 163, and Southey's *Life of Wesley*. Ch. xxx.

Wesley had written a letter to the *Public Advertiser*, of Dublin, on a "late Act passed in favour of Popery." This raised many antagonists of whom O'Leary, a Capuchin Friar, was most prominent and most violent. He was not only inaccurate in some of his statements, but he went so far as to insert in his *Tracts*, a spurious letter signed "J. W." Wesley exposed both his error and his deceit. O'Leary in his Second Edition changed the title of his book, but did not correct his errors.

## 1782.

**528.** ANON.—A LETTER TO A FRIEND ON METHODISM. Canterbury : Printed in the Year, 1782. 8vo., pp. 16. [T.C.]

Written apparently in the interests of Methodism, but it discloses some of the sources of the opposition to which the Methodists at that time were subjected.

## 1784.

**529.** ANON.—A LETTER TO THE HONOURABLE AND RIGHT REVEREND SHUTE, LORD BISHOP OF SARUM ; containing some Gentle Strictures on His Lordship's Charge, delivered to the Clergy of that Diocese, in the Year, 1783. From a Lay-Member of the Church of England. ("My ears shall ever be open," etc.—Bishop's Charge.) Bath : Printed by S. Hazard, and sold by the several Booksellers in Town and Country. 1784. 8vo., pp. 60. Dated at end, March the 10th, 1784.

The Bishop [Barrington] had said many severe things against the Methodists, which are combatted in a respectful spirit. It shows the hostility which was cherished against Methodism, even by those in high places.

**530.** SANDILANDS.—FAITH AND WORKS. A Sermon preached at St. Luke's, Chelsea, February 29th, 1784. By the Rev. Richard Sandilands. London : 1784. 8vo. (D).

**531.** MUIRHEAD. — A REVIEW OF THE PRINCIPLES OF SUCH METHODISTS AS ARE UNDER THE DIRECTION OF THE REV. MR. JOHN WESLEY. By John Muirhead, Minister of the Gospel, Kelso. (1 John iv. 1 ; Ep. ii. 18.) Kelso : Printed at the Union Press, By J. Palmer. Anno 1784. 8vo., pp. 32.

He proposes "to show that Mr. Wesley maintains principles unscriptural, and contrary to the analogy of faith, as well as the experience of all Christians, whether young or adult, on the following important articles of the Christian faith.—I. On Election.—II. On Justification and Regeneration.—III. On Christian Perfection.—IV. On Perseverance in Grace unto Salvation." This reveals the aim of the writer: the following his spirit—"Debauchees have frequently become Methodists, to quiet the qualms of an awakened conscience. A little incense offered on the altar of free-will is all that is requisite . . . Neither Mr. Wesley nor the Romish Doctors opened that way of salvation which is revealed in the Gospel through the imputation of Christ's righteousness; nor called sinners to mortify the deeds of the body through the Spirit." p. vi. The author is sorry, as well he may be, that he "could not procure a sight of all this champion's productions."

## 1785.

**532.** MOORE.—AN APPEAL TO THE INHABITANTS OF THE TOWN OF SALTASH. By William Moore. 1785. 8vo., pp. 8.

Moore seceded from Wesley, and, commencing services in Plymouth, drew away for a time a number of the members of Wesley's Society in that town.—*Wesley's Journal*, February 25, 1785.

**533.** ANON.—STRICTURES ON THE REV. DR. COKE'S ORDINATION SERMON. (1785?)

"Attributed to the Rev. Charles Wesley." (D).

**534.** MOORHOUSE.—AN APPEAL TO HONEST MEN. By Michael Moorhouse. (Cir. 1785.)

"A broadsheet of sixteen columns in small type." (D). "Full of petty grievances."

## 1786.

**535.** OSWALD. — RANÆ COMICÆ EVANGELIZANTES; or The Comic Frogs turned Methodists. By John Oswald. London: Mucklow, 1786. 8vo. (D).

**536.** SECKER, ARCHBISHOP.—In the *Gentleman's Magazine* for this year, p. 283, it is remarked that many attempts had been made in the *Magazine* to prove that Archbishop Secker, of Canterbury, was inclined to think favourably of the Methodists. With a view to show how far his

lordship was from any such taint, an extract is given from his *Second Charge to the Clergy of the Diocese*, in which bitter and severe things are said against the Methodists, and the clergy are urged to be "careful that they make no progress through our fault."

## 1787.

- 537.** ROBERT MOODY.—OBSERVATIONS ON CERTAIN PROPHECIES IN THE BOOK OF DANIEL AND THE REVELATION OF ST. JOHN, which relate to the Second appearing of our Lord; shewing that it is highly probable that the Tremendous Day, in which He shall be revealed, will shortly come. To which are added some Remarks concerning the Last Antichrist and the Killing of the Witnesses. (Matt. xxiv. 15, Rev. i. 3, 7.) Printed for the Author. 1787. 8vo., pp. 36.

Preface signed R.M., and dated Hoxton, September 21, 1787.

This is indeed a literary curiosity. We are told that "the seventh angel was to begin to sound A.D. 1742; and this I apprehend he particularly did through the preaching of the Rev. Geo. Whitefield." "All the characters of the angel were realized in the person of the Rev. George Whitefield, at a time exactly corresponding with the prophecies."—pp. 20, 21.

But Whitefield's contemporaries do not fare so well; for, "Quere, the NAME of this two-horned Antichrist? May we suspect that it is the REV. JNO. AND CHAS. WESLEY. The numerals are [made up of] V,J,D,C, W,L = 666"!!!—p. 28.

At the end is an acrostic "Soliloquy," the initial letters revealing the name of the author, R,o,b,e,r,t, M,o,o,d,y.!!

- 538.** CHALLONER. — A CAVEAT AGAINST THE METHODISTS. Shewing how unsafe it is for any Christian to join himself to their Society, or to adhere to their Teachers. To which is added the Catholic Devotion to the Blessed Virgin Mary. (Matt. vii. 15, 16.) By the Venerable and Rev. Richard Challoner, D.D., Bishop of Debra and V.A. The Third Edition. London: Printed by J. P. Cochlan, near Grosvenor Square. 1787. 12mo., pp. 45.

This was written in the year 1756. As might be expected Methodists are by it put far beyond the pale of salvation. They "are not people of God, not true Gospel Christians; their Society is no part of the Church of God; their Teachers not true Ministers of Christ; their Rule of Faith not the true Christian Faith; their doctrine of Assurance, presumption and illusion." A sad look out, alas, for the poor Methodists!

To this Wesley replied by a letter in the *London Chronicle*, dated February 19, 1761. It is re-printed in his *Works*, iii. pp. 40-5.—See *Journal* of the date.

## 1788.

539. KINGSFORD.—A VINDICATION OF THE BAPTISTS from the Criminality of a Charge exhibited against them by the Rev. Mr. Wesley. By William Kingsford. Fifth Edition. Canterbury : Printed by J. Grove, at the General Printing Office, High Street. 1789. 8vo., pp. 16. First published in 1788.

Wesley's "Charge" was contained in a Sermon preached at Sevenoaks, in the evening of October 28, 1788.—see *Journal*. Kingsford was answered by T.C. (? Rev. T. Coleman or T. Coke.) To this a reply was issued :—

540. KINGSFORD.—THREE LETTERS TO THE REV. MR. WESLEY, containing Remarks on a Piece lately published, with his approbation, and Three Challenges to all the Methodists in the Kingdom. (Price One Shilling.)

"Much ado about nothing."—*J. of Wesley*, iii. 562. n.

541. S. J.—In the *Gentleman's Magazine*, 1788, p. 488, is a communication signed S.J., containing a long poetical effusion of a doggerel character, entitled THE SCOUT DISCOVERED ; or the Itinerant Field Orator's Methodist Gibberish : lately delivered in this Neighbourhood.

This was a broad-sheet that had been distributed in the city and neighbourhood of Lichfield. In coarse and ribald jest the writer seeks to pour ridicule upon the Methodists, and he is well sustained by the unjustifiable language of the correspondent who brings the matter before the public. It is a contemptible piece.

542. GENTLEMAN'S MAGAZINE.—In the same *Magazine*, p. 816, a review of THE NECESSITY, UTILITY AND OBJECT OF A SOCIETY, ENTITLED "THE SICK MAN'S FRIEND," INSTITUTED 1784, is made the medium for casting unwarrantable reflections on the Methodists. The Editor frankly avows that he takes "this and every other opportunity of discouraging the insinuations of the Methodists," which he does by unworthy and unfounded statements.

## 1789.

543. ANON.—METHODISM UNMASKED : or a Letter to an Old Gentleman who had already imbibed the very essence of Hypocrisy. London : 1789. 8vo. (D).

- 544.** MANNERS.—A FULL CONFUTATION OF THE REV. JOHN FLETCHER'S APPEAL, &c. Remarks on the Writings of the Rev. John Wesley. Animadversions on a Discourse of Mr. Joseph Benson. Strictures on some of the Rev. Joseph Milner's *Works*. Observations on an *Answer to the Ten Horns of Calvinism*. By Nicholas Manners. ("Indolence cases Ignorance," etc.) Hull: Printed by T. Briggs, Leadenhall-Square. 1789. 12mo., pp. 108.
- 545.** MOORHOUSE.—THE DEFENCE OF MICHAEL MOORHOUSE. Written by Himself. ("He travelled as a preacher," &c.) Leicester: Printed and Sold by Ann Ireland; by S. Crowder, No. 13, Paternoster-Row, &c., and all Booksellers in Town and Country. (Price 1s. 8d.) 1789. 8vo., pp. 128. Dated at the end Sibley, February 6, 1789.
- The silly complainings of an ex-preacher, who seems to have been particularly aggrieved by the exclusion of his name from the Poll Deed. He is said to have occasioned Wesley considerable annoyance.—See No. 534.
- 546.** DUBLIN EVENING POST.—Wesley arrived in Dublin, at 9 o'clock, March 29, 1789. Service was at ten o'clock; he preached; at the Sacrament of the Lord's Supper afterwards, there were 500 communicants. A long paragraph appeared in the *Dublin Evening Post* of the following week, "setting forth that the Church was in danger, and calling upon the Archbishop to use his authority, for a Mr. William Myles, a layman, [one of Wesley's preachers then stationed in Dublin] had assisted Mr. Wesley in administering the Lord's Supper; the greatest innovation that had been witnessed for the last fifty years." A newspaper controversy continued for three months, when the subscribers desired the printer to put no more of the "Methodist nonsense" into his paper.—See *Methodist Magazine*, 1797, p. 313.
- 547.** DUBLIN OBSERVER.—The *Dublin Observer* joined in the outcry. Wesley says that the Editor endeavoured to prove him to be "a double-tongued knave, an old crafty hypocrite, who had used religion merely for a cloak and had worn a mask for these fifty years, saying one thing and meaning another." To this Wesley replies in *A Letter to the Printer of the Dublin Chronicle*, dated Londonderry, June 2, 1789.—See *Works*, xiii. 235-7.



- 548.** ANON.—REMARKS ON TWO OF THE MOST SINGULAR CHARACTERS OF THE AGE. By the author of the Critique on the Conduct of the Rev. John Crosse, Vicar of Bradford, and the Rev. William Atkinson, Fellow of Jesus College, Cambridge. ("Yes, I am proud," &c. Pope). Second Edition. London: Printed for the Author. 1790. 8vo., pp. xv. 91. First published in or before 1789.

To this Mr. Crosse replied in *A Letter to the author of "Remarks on two of the most singular characters of the age."* By the Rev. John Crosse, Vicar of Bradford, in the County of York. (Luke xvi. 8.) London: Printed and sold by G. Kearsley, No. 46, Fleet Street. 1790. 8vo., pp. 98. Mr. Crosse's *Letter* denying the charges made against him in the *Remarks* occupies five pages only.

- 549.** ANON.—FURTHER REMARKS ON TWO OF THE MOST SINGULAR CHARACTERS OF THE AGE. By the author of the Critique on the Conduct of the Rev. John Crosse, Vicar of Bradford, and the Rev. William Atkinson, Fellow of Jesus College, Cambridge. London: Knott. 1789. 8vo., pp. 91. 2s.

"We cannot close the book without wishing the very able writer some employment more worthy of his ingenious pen, than that of contending with characters, which, as it appears to us, from the perusal of this tract, can only derive importance from the figure they make in his *Remarks* on their conduct, writings, sermons, and connection with the Yorkshire *Methodists*—between whom and this author, 'no love seems to be lost.'"—*The Monthly Review*.

## 1790.

- 550.** ANON.—A CONGRATULATORY LETTER TO THE REV. WILLIAM ATKINSON, M.A, Fellow of Jesus College, Cambridge, on his appearance in the Character of a Printer; with Remarks on the Several Papers that have issued from his press. ("He, like an Hypocrite Brother," &c. Butler.) London: Printed; and sold by G. Kearsley, No. 46, Fleet-Street. 1790. 8vo., pp. vii. 39.

- 551.** GURNEY.—POEMS ON VARIOUS OCCASIONS. I. The Nature and Fitness of Things. II. On Perseverance. III. The Mongrel Preacher, etc., etc. By Thomas Gurney, Short-Hand Writer. Sudbury: Printed and Sold by W. Brackett. 1790. (Price Six-pence.) 8vo., pp. 34.

A mass of doggerel written mainly against Wesley and Arminianism.

1791.

- 552.** ANON.—A CONGRATULATORY ADDRESS TO THE REV. JOHN CROSSE, Vicar of Bradford, on the Prospect of his Recovery from a Dangerous Disease to a State of Spiritual Health and Salvation. (*Fervet Avaritia*, etc. Hor.) To which is added, A Letter to the Rev. James Wood, of Leeds, an Eloge to the Memory of John Wesley, and an Address to the Inhabitants of Bradford; with diverting incidents, Bons Mots, etc. London: Printed for the Author. 1791. 8vo., pp. 197.

The two clergymen, Revds. John Crosse and William Atkinson (see Nos. 248, 249) whom several of these pamphlets hold up to ridicule, had come under the influence of the Methodists, and Wesley had preached for them. The writer of the *Address*, in his unrestrained abuse of these objects of his attack, and in other ways, makes the most wicked and foolish allegations respecting Methodism and the Methodists. The writing is exceedingly filthy.

- 553.** HUNTINGTON.—THE FUNERAL OF ARMINIANISM. Delivered, in substance, at Providence Chapel, on Sunday morning, March 13, 1791. By William Huntington, S.S., Minister of the Gospel, at Providence Chapel; at Monkwell Street Meeting; and at Horsley Down. (Isa. viii. 12; Matt. xii. 37.) London: Printed for G. Terry, No. 14, Paternoster Row; J. Davidson, No. 7, Postern Row, Tower Hill, &c., &c. Sold also at Providence Chapel, Little Titchfield Street; and at Monkwell Street Meeting, every Tuesday evening. 1791. 8vo., pp. 76.

Preface signed, W. Huntington, also address to the Reader, which is dated Winchester Row, Paddington, March 14, 1791.

Not written in the spirit one might expect from a "Minister of the Gospel." Nor is the writer quite a fit exponent of what he calls Arminianism, even though, as he declares, he "knows what it is, having felt the bane, the leaven, the desperate rebellion, the cursed workings, and the horrid enmity of it against God, and his Word too," and whose agents are the "present mongrel watchmen, who are partly Hebrew, and partly Ashdod, who were the followers of the orthodox Mr. Whitefield, &c., but are now the advocates of Mr. Wesley, &c." He asks "if the devil ever uttered anything worse than Wesley did in his sermon on 'Free Grace.'"

S.S.—Sinner Saved; a title assumed by him.

- 554.** PRIESTLEY.—ORIGINAL LETTERS BY THE REV. JOHN WESLEY AND HIS FRIENDS, Illustrative of his Early History: with Other Curious Papers communicated by the late Rev. S. Badcock. To which is prefixed, An Address to the Methodists. By Joseph Priestley, LL.D., F.R.S., &c. Birmingham: Printed by Thomas Pearson; and Sold by J. Johnson, St. Paul's Church Yard, London. 1791. 8vo., pp. xxxiv. 168.

The *Address* follows the "Preface," and is dated Birmingham, June 1, 1791, and signed J. Priestley.

Dr. Priestley had a high opinion of Wesley's character and work, while from his views he differed widely. He says of him, "He appears to have been unquestionably an honest man, whose sole object was to secure his own salvation, and promote that of others, though he will appear to have been strongly tinctured with enthusiasm, from the effect of false notions of religion very early imbibed. . . . With these extraordinary qualities nothing was wanting to make him one of the first of human characters, but a well-informed mind and rational principles of religion. But for want of these, how miserably do we, in these letters, find him bewildered and distressed." (!)

Forty letters, many of them by Wesley, are printed. They are of great interest. The Epworth ghost letters form a considerable part of the whole. Dr. Priestley was taken to task and accused of wilful falsehood, in a long letter published in the *Arminian Magazine*, December 1791, pp. 625-34, and signed "Philaethes," who affirms himself not to be a Methodist. To this Priestley replied in another letter, which appeared in the same *Magazine*, 1792, pp. 261-4.

- 555.** ANON.—A REVIEW OF THE POLICY, DOCTRINES AND MORALS OF THE METHODISTS. London: Printed for J. Johnson, No. 72, St. Paul's Church Yard. 1791. 8vo., pp. 55.

This is a very unfair and inaccurate representation of Methodism, to say the very least of it. A single sentence may suffice to show both the character of the writing and the spirit in which it was penned. "The striking marks of Policy and Art, so evident in the planning and support of this Religion, are very unlike the simplicity of the Gospel, and afford occasion for suspecting the honesty and integrity of their Leaders. Craft and cunning appear here but too plainly, seizing on the prejudices and credulity of the ignorant and the weak, in order to raise a monument to their ambition, or to create a fund for their interest."—p. 51.

- 556.** GENTLEMAN'S MAGAZINE.—A critique of the above *Review* appeared in the *Gentleman's Magazine* for March, 1791, in which the most violent words of the *Review* are freely spread upon the pages of the *Magazine*.

- 557.** DAVIS.—THOUGHTS ON DANCING: Occasioned by some late Transactions among the people called Methodists. By M. Davis. London: Printed and sold by C. Paramore, Chapel-Street, Holywell-Mount; also by B. Law, Ave-Maria-Lane; W. Deane, at the Gate of the Royal-Exchange; and J. James, No. 70, Leadenhall-Street. 1791. (Price Sixpence.) 8vo., pp. 30.

The Preface is dated Laytonstone, Essex, December 12, 1791.

This was written by a Methodist in defence of Dancing, and in opposition to the Rules of the Society respecting the practice.

- 558.** COLET. — AN IMPARTIAL REVIEW OF THE LIFE AND WRITINGS, PUBLIC AND PRIVATE CHARACTER, OF THE LATE REV. MR. JOHN WESLEY. Interspersed with a variety of curious, entertaining, and authentic Anecdotes. To which will be added a Copy of his Last Will and Testament, with Strictures and Remarks. In Two Parts. Part I. Written and Collected by his Nephew, John Annesley Colet. London: Printed for the Author, and sold by C. Forster, No. 41, in the Poultry; H. D. Symonds, No. 20, Pater-noster-Row; J. Knot, Lombard Street; and Sold by all the Booksellers and Newscarrers in Town and Country. 1791. (Price One Shilling.) 8vo., pp. viii. iv. 37.

Part II. was subsequently published. The vile production is hardly now to be met with, happily, for it was only fit for the fire.

In *The Sun* newspaper of February 3rd, 1801, appeared a letter addressed to the Rev. Dr. Coke, and signed J. Colet, retracting the *Impartial Review* as a "silly pamphlet," and declaring "that most of the pretended facts mentioned in it are groundless, the charges sometimes false, and the characters both of the Rev. Mr. W. and others, are generally unjust. The two infamous letters in the pamphlet attributed to Mr. Wesley are fictitious, being the invention of my own disordered imagination." The letter was dated No. 9, Church-row, Pancras, Middlesex, January 24, 1801.—See Southey's *L. of Wesley*, and Smith's *History of Methodism*, ii. 343. Colet was related to Wesley, being a grandson of his sister Susanna.

An advertisement of this *Review* is followed by a most fulsome panegyric on Wesley, signed by Colet.

- 559.** ANON. — REMARKS ON THE OATH, INGENUITY AND RESOURCES OF JOHNSON ATKINSON BUSFIELD, ESQ., one of His Majesty's Justices for the West Riding of the County of York. ("There is a certain stubbornness,"—Shakspeare.) To which is added, *An Olla Podrida*. Second Edition. London: Printed for the Author. 1791. 8vo., pp. viii. 101.

- 560.** LACKINGTON.—MEMOIRS OF THE FORTY-FIVE FIRST YEARS OF THE LIFE OF J. LACKINGTON, Bookseller, Finsbury Square, London; Written by Himself: In forty-seven Letters to a Friend. With a triple dedication 1. To the public. 2, To respectable, 3, To Sordid, Booksellers. A New Edition. Corrected and much Enlarged. Interspersed with many Original Humorous Stories and Droll Anecdotes, to which is also added an Index. ("Naught from my birth," etc. Ovid. &c. &c.) London: Printed by J. D. Dewick, Aldersgate Street, for Lackington,

Allen & Co., Temple of the Muses, Finsbury Square ;  
and sold by all Booksellers. 1803. sm. 8vo. xviii.  
339. viii.

First Edition published 179— ?

Vanity, effrontery and vileness are mixed in this strange volume, in which Methodism is assailed with wicked virulence, by a renegade who in his poverty had been helped by Wesley's lending-fund, and became wealthy. He subsequently acknowledged his error in the publication of this book, in a volume entitled, *The Confessions of J. Lackington, late Bookseller, at the Temple of the Muses, in a series of Letters to a friend*, etc. 2nd Edition, 1804. He confesses that "without publishing something of the kind he thinks he should not have performed his duty to God or man ; nor have had any just ground to expect pardon from either.—Such is his sense and abhorrence of the pernicious and infidel tendency of those parts of his *Memoirs* in which, through the side of the Methodists, he even wounds the Church of England and attacks the whole of Evangelical piety." *Preface*. He explains that the second edition of his *Memoirs* was issued without his knowledge, he having left the firm five years before.

In the *Gentleman's Magazine* (1791, p. 1185) appears a Letter by Lackington which is described by a subsequent correspondent (1792. p. 429) as grossly misrepresenting the Methodists.

## 1792.

**561.** ANON.—In the January number of the *Gentleman's Magazine* for this year, appeared an Anonymous Letter signed A WANDERER, in which, referring to Hampson's recently published *Life of Wesley*, reflections are made on Wesley's conduct during his residence in Savannah. It has little historical significance. A brief rejoinder is found on p. 132 ; and another p. 196. A further Letter by WANDERER appears on p. 792. It is in the same strain as the former.

In the same *Magazine* appeared a Letter extracted from an anonymous tract, and purporting to have been written by Wesley. No one at all acquainted with Wesley's writings could fail to see at once that he was not the author of the letter. Some correspondence on it follows.

Another Letter was published in the October number (p. 910), signed W. C., in opposition to Wesley's views on the "Sameness in the order of Bishops and Presbyters," as taught by Dr. King.

**562.** EDWARDS.—A LETTER FROM THE REV. WILLIAM EMBURY EDWARDS, Minister of Westbury-upon-Trym, to the Occasional Preachers at Portland Chapel, lately opened in that Parish. Bristol : Printed by J. Rudhall, in Small Street. 1792. 8vo., pp. 20.

Dated Redland Parsonage, September 7th, 1792.

This pamphlet, in which some liberal and evangelical sentiments find expression, is a feeble assault upon the Methodists, mainly on account of the mode of their worship; and particularly their alteration and use of the Liturgy, affirmed to be "an allurements to procure a congregation."

It provoked a reply in *An Answer to the Rev. William Embury Edwards's Letter to the Occasional Preachers at Portland Chapel*. By Samuel Bradburn, one of the Preachers. (James i. 20.) Bristol: Bulgin and Rosser, Printers. 8vo., pp. 32. Dated Southwell Street, Kingsdown, September 22, 1792. It is characterized equally by cleverness and by the absence of good feeling.

**563.** ANON. — TRANSACTIONS OF THE LONDON METHODIST PARSONS. In three Poetical Epistles. London: 1792. 8vo. (D).

**564.** HAMMETT.—REV. WILLIAM HAMMETT'S CONTROVERSY WITH THE REV. THOMAS MORRELL. Charlestown: S. C. 1792. (D).

### 1793.

**565.** TATHAM.—A SERMON SUITABLE TO THE TIMES. Preached before the University of Oxford. By the Rev. Edward Tatham, D.D., Rector of Lincoln College, Oxford. 1793. 8vo. (D).

This Sermon was directed against the Dissenters, of whom it is declared "we see many led away with the wildest infatuation, and with itching ears, by ignorant and itinerant preachers of every denomination; by Methodists and Enthusiasts, by Anabaptists and Dissenters, of whose learning and abilities they have not had the smallest proof; men who are self-taught without the power, and self-ordained, without even the appearance of learning; men out of the lowest professions and meanest occupations of life," &c. A worthy reply was issued by Rev. James Hinton, entitled *A Vindication of the Dissenters in Oxford*. London: Printed for the Author. 8vo., pp. 19.

**566.** ANON. — REMARKS CONCERNING THE PRESENT GOVERNMENT OF THE METHODIST SOCIETIES. By a Methodist Layman. London. 1793. (D).

### 1794.

**567.** CLAPHAM.—HOW FAR METHODISM CONDUCE TO THE INTERESTS OF CHRISTIANITY AND THE WELFARE OF SOCIETY; impartially considered, in a Sermon, preached

at the Visitation of the Right Reverend Father in God, William, Lord Bishop of Chester; holden at Boroughbridge, in Yorkshire, September 2, 1794. By the Rev. Samuel Clapham, M.A. Leeds: Printed by J. Binns, and sold by J. Johnson and J. Deighton, London; J. and J. Merrills, Cambridge; and J. Fletcher, Oxford. (Price One Shilling.) 4to., pp. 32.

Dedicated to the Rt. Rev. William Cleaver, D.D., Lord Bishop of Chester, and dated Yarm, September 10, 1794.

The patient attention of the audience is solicited whilst the preacher "advertes to a notorious and dangerous division made in the Established Church by a description of men, generally distinguished by the denomination of Methodists." The good, real or supposed, accruing both to Christianity and Society, and the inherent or resulting evils, of the doctrines of Methodism, the causes of its increase, and the means of its support are the topics treated with becoming propriety of diction, but with strong bias of sentiment.

To this a well-written, able and fair reply was issued, entitled:—*Methodism Vindicated from the Charge of Ignorance and Enthusiasm. Being a Reply to a Sermon, preached by the Rev. Samuel Clapham, M.A., at Boroughbridge, in Yorkshire, September 2, 1794, entitled, How far Methodism conduces to the Interests of Christianity, and the Welfare of Society: and published by command of the Right Reverend Father in God, William, Lord Bishop of Chester.* By a Member of the Church of England. (1 John i. 3, Isa. viii. 20; *Qui statuit*, etc. Seneca.) Margate: Printed and Sold by W. Epps, and by J. Parsons, Paternoster-Row. London: 1795. 8vo., pp. 65.

- 568.** ANON.—THE FAIR METHODIST; or Such Things are. In the course of a Tour from London to Canterbury and Dover, Bath and Bristol Hot-Wells. A Serious Novel. Founded in Truth. ("Be this detested place," etc.) London: Printed for J. Bell, British Library, Strand, 1794. 2 Vols. 16mo., pp. 1st Vol. xii. 145.

A disgraceful, corrupt, libidinous piece of writing. In a dedication to Sir Rowland Hill, it is inquired,—“to what fell demon of this isle are we indebted for all the cant and hypocrisy, ignorance and deceit, that prevail among a deluded people, called Methodists?”

- 569.** WOOLLEY.—A CURE FOR CANTING; or the Grand Impostors of St. Stephen's and of Surrey Chapels, Unmasked. In a Letter to Sir Richard Hill, Bart. By the Rev. W. Woolley, A.M. London: 1794. 8vo. (D).

- 570.** ANON.—CONSIDERATIONS ON A SEPARATION OF THE METHODISTS FROM THE ESTABLISHED CHURCH; Addressed to Such of them as are friendly to that measure, and particularly those in the City of Bristol. By a Member of the Established Church. (*Amicus Socrates*, etc.) Bristol: Printed by Bulgin & Rosser, etc. etc. (Price 3d.) 1794. 12mo., pp. 36.

Written with the honest desire to prevent the Methodists from separating from the Church. The author makes the following assertion :—" I solemnly aver, that in the year 1777 or 1778, I asked him (Wesley) the question, ' Sir, in case the Methodists should, after your death, leave the Church of England, what would you advise your friends to do?' He answered immediately, ' I would advise them to adhere to the Church, and quit the Methodists ; but,' added he, ' that will never be necessary ; for if some quit the Church, others will adhere to it, and then there will be *Dissenting Methodists* and *Church Methodists*.' If his words must be fulfilled, I trust they will be WHOLLY fulfilled."—p. 36.

To this Rev. Henry Moore replied in the same year and provoked the following :—

- 571.** ANON.—CANDID ANIMADVERSIONS ON MR. HENRY MOORE'S REPLY. By the Author of *Considerations on a Separation of the Methodists from the Established Church*. (*Tantum animis*, etc.) Bristol : Printed by Bulgin & Rosser, Sold by Bulgin and Sheppard, etc., etc., etc. 1794. 12mo., pp. 36.

Intended to show that the Methodists in adopting Presbyterian Ordination did thereby constitute themselves a separate Church. Prominence is given to Wesley's inconsistency in exhorting his people to adhere to the Church, in declaring that he himself did not leave the Church, and yet at the same time ordaining Ministers contrary to the law of the Church.

To these a reply was issued by Jonathan Crowther, under the title of, *Truth and Matter of Fact. Nature and Causes of the Disputes in the City and Circuit of Bristol*. 1794. 12mo., pp. 23. From this we learn that the author of the *Considerations*, and therefore of the *Animadversions*, was Alexander Knox, the friend and correspondent of Wesley and of Southey.

### 1795.

- 572.** ANON.—THE TRIUMPH OF RELIGIOUS LIBERTY OVER THE SPIRIT OF PERSECUTION : Being an account of the Trials of Several Persons, for an outrageous and unprovoked Persecution, at Great Bardfield, in the County of Essex. Before the Honourable Mr. Justice Lawrence : at Chelmsford Assizes, in the month of May, 1794. (Ro. xiii. 3.) London : Printed in the Year 1795. (Price three-pence.) 8vo., pp. 32.

Not written with any hostile intention, but it shows the violent hostility to which Methodism at that time was subject. It is therefore inserted.

- 573.** FRANKS.—MEMOIRS OF PRETENDED PROPHETS, who have appeared in different Ages of the World, and especially in Modern Times. By a Clergyman. [James Franks, A.M.] London : 1795. 8vo. (D).



- 574. CROFT.**—THOUGHTS CONCERNING THE METHODISTS AND THE ESTABLISHED CLERGY. By George Croft, D.D., Late Fellow of University College, Vicar of Arncliffe, in Yorkshire, Lecturer of St. Martin's in Birmingham, and Chaplain to the Earl of Elgin. London : Printed for F. & C. Rivington, St. Paul's Church-yard ; Sold by T. Pearson, Birmingham, and T. Simpson, Wolverhampton. 1795. 8vo., pp. v. 52.

A strange hotch-potch of accusations against Wesley and Whitefield, and the Methodists generally, gathered from the entire Methodist history.

- 575. HOGARTH.**—CREDULITY, SUPERSTITION AND FANATICISM. A Medley. Enthusiasm Delineated.—See No. 340.

### 1796.

- 576. HALL.** — A FRIENDLY ADDRESS TO THE METHODISTS. By Robert Hall. ("For my own part," etc. Dr. Priestley's Letter.) Nottingham : Printed by C. Sutton. 1796. 12mo., pp. 24.

Addressed, "My truly respected Brethren," and signed Robert Hall. It purports to be written with a view to render friendly aid to the Methodists in their endeavour to obtain relief from their "grievances," which are stated to be three-fold :—The Conference elects its own body and rejects the voice of the people in the choice of persons for the Ministry ; it makes all the laws without consulting the people ; and it directs nearly all money matters. With a show of kindness, it is very severe upon the Conference. The author was a Mr. Robert Hall, of Nottingham, a friend of Rev. A. Kilham, and joint editor of Kilham's Life, published at Nottingham, 1799.

- 577. ANON.** [HOWELL, W.]—FREE GRACE, The Experience and Triumph of every True Christian. (Isa. xlv. 25, Eph. ii. 5, Gal. i. 9.) Leeds : Printed for the Author. 1796. 12mo., pp. 62. Said to be by William Howell.

A strongly Calvinistic "Essay" directed against Arminianism in general and Methodism in particular, as the numerous footnotes plainly show. The spirit of the notes is not so becoming as that of the "Essay."

### 1798.

- 578. ANON.** [HOWELL, W.]—THE TRIAL OF ARMINIAN METHODISM ; together with a Vindication of the Good Old Church-of-England Doctrines ; by a variety of concurring Witnesses and Stubborn Facts. By the Author of *Free Grace*. (Come and see.) Leeds : Printed 1798. (Price Twopence.) 12mo., pp. 32.

A direct attack upon Methodism, and by no means a worthy one.

These tracts were written by Rev. William Howell, an Independent Minister, who went out in the year 1800 as Superintendent of the Mission party captured in the "Duff" by a French Privateer. He afterwards settled at Knaresborough, and died there.

**579. GENTLEMAN'S MAGAZINE.**—A number of Letters against the Methodists, and others in their defence, were published in this *Magazine* in the year 1798. No *animus* on the part of the Editor is displayed.

**580. CANNON.**—THE CALVINIST AND LUTHERAN'S FAMILY LIBRARY, or the Church of England's Foundation: Designed to Revive the Doctrines of the Old and New Testament. By the Rev. T. Cannon, Minister of the Gospel at the City Chapel, Grape-Street, (commonly called Grub-Street) London. (Jude 3.) London: Printed for the Benefit of the Gospel, and sold at the Chapel; at the Academy adjoining; by Murgatroyd, No. 73, Chiswell-street, &c., &c., and all other Booksellers in Town and Country. n.d. 8vo., pp. 412.

This strange voluminous medley is violent in its denunciation of Arminianism and its representatives, particularly Wesley, who is denounced as a false prophet, to whom are applied the words ending, "Depart from me ye that work iniquity;" following which is this comment, "Well then, say some, Is Mr. Wesley gone to hell? *I cannot infallibly tell that.* How far *God may* work a change at the moment of dissolution, I cannot say, though I hardly think he does," &c. No more is needed.

**581. HOPKINSON.**—A SERMON PREACHED AT THE VISITATION HELD AT GRANTHAM, May 14, 1798, and dedicated, with due Respect, to the Rev. John Pretyman, D.D., Archdeacon, and to the Clergy of the Hundred of Beltisloe. By Samuel Hopkinson, B.D., Late Fellow of Clare Hall, and Vicar of Morton. 1798. pp. 14.

"This singular discourse, from 1 John iv. 1, of 14 pages, is levelled, principally, at the Methodists, among whose disciples the preacher passed several years."—Review in *Gentleman's Magazine*. 1799. p. 307.

### 1799.

**582. GREAVES.**—A LETTER ADDRESSED TO MINISTERS OF THE STATE, BISHOPS, MAGISTRATES AND OTHERS: respecting the Body of Men generally termed Methodist Preachers, by which is meant the Old Connection, including also

the Clergy of the Church of England. By the Rev. A. B. Greaves, Minister of St. Martin's Chapel, Stoney Middleton, in the County of Derby. Sheffield : Printed for the Author by J. Crome. 1799. (Price twopence.) 8vo., pp. 12.

An ignorant and foolish paper—e.g. "O ye Ministers of State, how is it that ye will suffer so large a body of men [the Methodist Conference] to transact their annual affairs in so secret, and we may say clandestine a way."

**583.** ANON.—REPORT FROM THE CLERGY OF A DISTRICT IN THE DIOCESE OF LINCOLN. 1799. (D). So Decanver, but probably a first edition of No. 591.

**584.** POLWHELE.—A LETTER TO THE REV. ROBERT HAWKER, D.D., Vicar of the Parish of Charles, Plymouth ; occasioned by his late Expedition into Cornwall. By the Rev. R. Polwhele, Vicar of Manaccan. London : Printed (at the Anti-Jacobin Press) for Cadell and Davies, Strand. 1799. 12mo., pp. 91.

This is throughout a tirade against the Methodists, whose spirit Dr. Hawker seems to have caught, for he is taken to task severely for his imitation of them. The author is not above repeating the unworthy accounts of the conduct of Methodists published by Bishop Lavington in 1749.—See No. 213.

**585.** ANON.—A TREATISE ON INSPIRATION was published anonymously by the Rev. Mr. Nelson, of Riccall, in Yorkshire, in which he represents Methodist preachers as fanatics, &c. It was answered by Rev. Joseph Entwistle in *A Letter to the Author of an Anonymous Treatise on Inspiration*. 1799. 8vo., pp. 24.

### 1800.

**586.** HILL, RICHARD.—DAUBENISM CONFUTED, AND MARTIN LUTHER VINDICATED; with Further Remarks on the False Quotations adduced by the Reverend Charles Daubeny, Presbyter of the Church of England, and Fellow of Winchester College, in his late publications. Intended as a Supplement to *Reformation-Truth Restored*. In a Letter to Mr. Daubeny. By Sir Richard Hill, Bart., M.P. (Ps. lvi. 3, Prov. xviii. 17.) London : Sold by

Mess. Cadell & Davies, and Matthews, Strand ; Row, Great Marlborough Street ; and Hazard, Bath. (Price One Shilling.) Printed by J. Smeeton, St. Martin's Lane. 1800. 8vo., pp. 48.

Whatever the title-page may indicate, the pamphlet is mainly directed to contradict Mr. Fletcher and the Arminians.

- 587.** HASTINGS.—NINE SERMONS UPON THE 16TH CHAPTER OF THE REVELATION TO ST. JOHN, preached in the consolidated churches of West and East Leake, to confute the Methodists, Jacobins and Atheists there, and confirm the Members of the Established Church, in the Doctrines and Duties of Christianity. By the Rev. Theophilus Henry Hastings, M.A., Rector. And now sent forth for the good of the public. *In Veritate Victoria*. To which are added an exact copy of a Letter, under the Nottingham Post Mark, from a person unknown, who, as he says of himself, is illiterate or insane ;— and a Libel stuck on the Gate of his Stable-yard, for the discovery of the writer or publisher of which, Five Guineas reward will be given. Loughborough : Printed and Sold by Adams, Jun., Market-place : sold also by Topham, Nottingham, &c. 1800. (Price two-shillings-and-sixpence.) 8vo., pp. 125 and *errata*.

St. Peter tells us “ ‘ there shall be false prophets amongst ourselves ’ &c. Here our Methodists are plainly pointed out.” Let this and the title-page suffice.

- 588.** TOPLADY.—THE LITURGY OF THE CHURCH OF ENGLAND EXPLAINED AND VINDICATED, so as to appear in Perfect Harmony with the Scriptures, and very far distant from the Arminian System ; Now first printed from the Manuscript of Augustus Toplady, A.B., Late Vicar of Broad Hembury, Devon. By the Editor of his Works. To which is prefixed an Essay on the Character and Writings of the Author. London : Printed by J. Barker, No. 19, Great Russell-Street, Covent-Garden, &c. 1800. (Price One Shilling.) 8vo., pp. 38. Essay dated London, May 22, 1800.

A very earnest assault on Arminian views, alike by Toplady and his Editor.

- 589.** PRETTYMAN.—A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF LINCOLN, at the triennial Visitation in June and July, 1800. By G. Prettyman, D.D., &c., Lord Bishop of Lincoln. (D).

590. WHITTAKER.—In Whittaker's HISTORY OF THE PARISH OF WHALLEY, published in this year, is a long Anti-Methodist note covering 4 pp. quarto in small type.

The note must be entered in our Catalogue but merits no further reference.

591. ANON.—REPORT FROM THE CLERGY OF A DISTRICT IN THE DIOCESE OF LINCOLN convened for the purpose of considering the State of Religion in the Several Parishes in the said District, as well as the best Mode of promoting the Belief and Practice of it ; and of guarding, as much as possible, against the Dangers arising to the Church and Government of this Kingdom, from the alarming increase of Profaneness and Irreligion on the one hand, and from the False Doctrines and Evil Designs of Fanatic and Seditious Teachers on the other. The Second Edition. London : Printed for F. & C. Rivington, St. Paul's Church-Yard, and J. Hatchard, Picadilly ; by Bye & Law, St. John's Square, Clerkenwell. 1800. Price One Shilling. 8vo., pp. 23.

The title fully describes the nature of the pamphlet. It need hardly be stated that the "fanatic and seditious teachers" are the Methodists, who are divided into three classes, and not all held to be equally guilty. Far more attention is given to this "cause of irreligion and desertion of the church service" than to the many existing evil practices which are deplored. Most of the remedies proposed, however, are worthy of a body of Christian ministers. In reply to it was published, *A Vindication of the People called Methodists, in Answer to a Report from the Clergy of a District in the Diocese of Lincoln, in a Letter to Thomas Thompson, Esq.* By Joseph Benson. Hull : 1800. 8vo., pp. 42.

### 1802.

592. OWEN.—METHODISM UNMASKED ; or the Progress of Puritanism from the Sixteenth to the Nineteenth Century : Intended as an Explanatory Supplement to *Hints to Heads of Families*. By the Rev. T. E. Owen, A.B., Rector of Llandryfrydog, Anglesea, and late Student of Christ Church, Oxford. (Acts xiii. v. 10.) London : Printed for J. Hatchard, (Bookseller to Her Majesty) 190, opposite York-House, Piccadilly ; John Jones, Liverpool ; and Hughes, Caernarvon. 1802. 8vo., pp. xvi, 123. Dedication preceding the Preface, signed T. E. Owen, and dated Llandryfrydog, March 1, 1802.

A strange collection of references to religious societies and to individuals, the aim of the writer being, he tells us, "to prove that Sectarists of all kinds are (and ever have been since the Reformation) either blind instruments, or wilful tools, in the hands of Anarchists and Atheists." Opposing whatever is not of the Protestant Established Church, it is particularly bitter against Methodism.

- 593.** ANON.—THE METHODIST. A POEM.—("I hate all Methodists.") London: Printed for Button & Son, Paternoster Row. By R. Edwards, Broad Street, Bristol. 1802. 12mo., pp. 66.

A spritely, ironical poem, apparently holding the Methodists up to contempt, but really paying high testimony to their zeal, goodness and usefulness. Edwards was a Methodist.

## 1803.

- 594.** HALES.—METHODISM INSPECTED. By William Hales, D.D., Rector of Killesandra, Ireland.

An account of this is given in *The Inspector of Methodism Inspected, and the Christian Observer Observed. An Answer to a Pamphlet by Dr. Hales.* By Rev. Joseph Benson. London: G. Story. 1803. 8vo., pp. 88.

## 1809.

- 595.** ANON.—[The Editor of the Examiner.]—AN ATTEMPT TO SHEW THE FOLLY AND DANGER OF METHODISM. In a Series of Essays, first published in the weekly paper called *The Examiner*. And now Enlarged with a Preface and additional Notes. By the editor of *The Examiner*. (*Seducit stolidam*, etc. G. Buchanani Franciscanus.) London: Printed for and Sold by John Hunt, *Examiner* Office, No. 15, Beaufort Buildings, Strand. 1809. (Price Two and Sixpence).

This pamphlet serves to show how the bitter, reviling, corrupt spirit of the previous century continued. It is a low, vicious piece of writing.

## N. D.

- 596.** MOORHOUSE.—A VIEW OF PRACTICAL METHODISM, Dedicated to His Majesty. Shewing I. In measure how far they [the Methodists] are inconsistent with the Church of England's doctrine, with themselves, and with common sense. II. Advice to the Reader. III. How all sects may be proselyted into one, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life. IV. A Petition to both Houses of Parliament to reform the Book of Common Prayer. V. The Author's Appeal to the reasonable part of Men. VI. His Manifesto. By Thomas Moorhouse. Sold by all Booksellers in Town and Country. (Price Four-pence.) 12mo., pp. 36. No date; no printer's name.

An ignorant and foolish piece of writing, as the title shows. It is written by one who affirms himself to have been a Methodist seven years.—See No. 391.

597. ANON.—SOME QUERIES HUMBLY OFFERED TO THOSE WHO PROFESS SINLESS PERFECTION. n.d. 12mo., pp. 4. No printer's name.

Twenty questions are asked in a moderate tone.

598. ANON.—A WOLF IN SHEEP'S CLOTHING. The Words of a Gentleman of Wit and Humour. Four verses set to music on a broadsheet. n.d. No printer's name.

599. BELCHER.—BELCHER'S CREAM OF KNOWLEDGE: or Something of Everything. Each portion containing one or more distinct Subjects complete. The Contents of this are: The Devil the best Methodist; A New System of the Soul; etc. ("Come each Kind Guest," etc.) Price Sixpence. These and the Author's other *Works* may be had of the Booksellers, and at his House, No. 9, Lower Thornhaugh-Street, Bedford Square, London. n.d. 8vo., pp. 8.

"— the Methodists, whose harangues for the most part consist of laboured nothings, forced texts, false subjects, superficial lights, and childish affectation."—p. 3.

600. BRAMSTON.—EARNEST APPEAL TO THE PEOPLE CALLED METHODISTS. (?) By Bishop Bramston. (D).

601. CRESSE.—CRESSE'S APOLOGY. (?) (D).

602. EDEN.—A FIRST AND SECOND ADDRESS TO THE WESLEYAN METHODISTS IN HIS PARISH. (?) By Rev. R. Eden. (D).

603. LE GRICE.—PROOFS OF THE SPIRIT; or Considerations on Revivalism. By the Rev. C. Val Le Grice. (?) (D).

604. ANON. — A PARALLEL BETWEEN THE PAPISTS AND METHODISTS. (D).

605. RUSSEL.—HINTS TO METHODISTS AND DISSENTERS. By Rev. W. Russel. (D).

606. GRIFFITH.—A LETTER TO THE VERY REVEREND JOHN WESLEY. By Amyas Griffith, Esq. (D).





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