

somewhat uneasy. But the bold testimony of the blood of the Lamb and His merits broke through every barrier; approving itself, as the power of God unto salvation, to many students and inhabitants of the town."

In 1739, Molther, accompanied by John Languth, went to Wetteravia, where, on the 2nd of June, he received a call to Pennsylvania. Many circumstances combined to induce him to remain in London. He relates of his stay there: "On the 18th of October, 1739, I arrived in London, where I soon learned that no vessel would sail for Pennsylvania before the middle of January, 1740. I found, however, many an opportunity of employing my time in a useful manner. With our English brethren and sisters, who were eager to hear something for their edification, I conversed at first in Latin with the help of an interpreter, until I was able after a short time to make myself understood by them in their own language.

"At that time, brother Peter Böhler having left England in June, the Society in Fetter Lane had been under the care of John and Charles Wesley. The good people, not knowing rightly what they wanted, had adopted many most extraordinary usages. The very first time I entered their meeting, I was alarmed and almost terror-stricken at hearing their sighing and groaning, their whining and howling, which strange proceeding they called the demonstration of the Spirit and of power. In the midst of it all, it was quite apparent, from conversation with individuals, that most of them, from the very depth of their hearts, were yearning for the salvation of their souls.

"When I had been in London about four weeks, at the repeated solicitations of the members, I was prevailed upon to conduct some of their Society meetings, which, although very imperfectly acquainted with the English language, I undertook in the name of Jesus—the indescribable hunger of my auditory after the simple Gospel giving me confidence to overcome my sense of incompetency. My stammering testimony of the free grace in the blood of Jesus was so eagerly received as to create a greater hunger after the bread of life, although I often addressed them for hours. Each one told his acquaintances of these meetings, so that in a short time not only our place of meeting but the adjoining courtyard was entirely crowded with hearers, and thenceforward I had so much to do that the days and hours appeared too

short to me. During the daytime I visited from house to house, and the evenings were employed at the public and band meetings, upon which, by granting His grace, our Saviour laid His rich blessing."

"In 1740, John Wesley attacked the Society, with the view of confounding it. But as most of the members loved the doctrine of our Saviour and the atonement in his blood, his efforts remained fruitless; and perceiving his object to be foiled, he separated from the Society, exclaiming, 'Whoever belongs to the Lord, come with me!' A few followed him, the others remained with the Brethren. Some of them brought me an account of the procedure, whom I advised to remain quiet and commit the whole affair in prayer to the Lord."

Hutton gives the following account of this disruption of the Fetter Lane Society, which took place on the 20th of July, 1740: "John Wesley, displeased at not being thought so much of as formerly, and offended, as he said, with the easy way of salvation as taught by the Brethren, publicly spoke against our doctrine in his sermons, and his friends did the same. In June 1740, he formed his 'Foundry Society,' in opposition to the one which met at Fetter Lane, and which had become a Moravian Society.* Many of our usual hearers consequently left us, especially the females. We asked his forgiveness if in any thing we had aggrieved him, but he continued full of wrath, accusing the Brethren, that in following Luther without discrimination, they, by dwelling exclusively on the doctrine of faith, neglected the law and zeal for sanctification. In short, he became our declared opponent, and the two societies of the Brethren and the Methodists thenceforward were separated and became independent upon each other."

Whitefield about that time (1740) returned for a short while from North America, where for the most part he had been among the rigidly reformed party in New York, and was fully charged with the doctrines of Calvin on predes-

* It appears there had been preaching there before that time, for Mr. C. Wesley says in his Journal, 31st May, 1740: "I heard that the 'Foundry' was lately presented at Hicks's Hall for a seditious assembly. Sir John Gunson interposed, and objected that no persons were named in the presentment. Upon this they presented Charles Wesley, clerk; James Hutton, bookseller; Timothy Lewis, printer; and Howell Harris, alias the Welsh Apostle; but our friend Sir John quenched the whole."

Jackson's Life of Charles Wesley, vol. i. p. 219.