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IMPOSTURE DETECTED,

A N D

THE DEAD VINDICATED:

I N A

L E T T E R

T O A

F R I E N D.

C O N T A I N I N G

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 the earth his pedestal;
Mankind the gazers, the sole figure HE.
So, stilted dwarfs their littleness betray!*

Y O U N G.

By ROWLAND HILL, M.A.

The SECOND EDITION,
With a POSTSCRIPT.

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IMPOSTURE DETECTED,

A N D

THE DEAD VINDICATED.

My Dear FRIEND,

WHEN the great Apostle of the Gentiles was ordained of GOD a preacher of the Gospel, his determination was, *to know nothing, among the people, but Jesus Christ, and him crucified.* St Peter was actuated by the same holy resolution, when, in the presence and hearing of the Jewish Sanhedrim, he declared, that *there is no other name given among men, whereby we must be saved, but the name of Jesus Christ.* And not these only, but all the other Apostles and first preachers of the Word, could affirm, in the language of Gamaliel's pupil, *we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake.*

I have often admired the sweet tautology, if such it may be called, of the precious name of **JESUS** throughout the whole of Paul's epistles: wherein, we see, he can scarcely write a single line, without mentioning and exalting the **LORD'S CHRIST**, as the believing sinner's **ALL** in **ALL**.

Now, can a greater *contrast* be possibly conceived, than the preaching of Mr JOHN WESLEY, and that of the Apostles of old? Take that wretched harangue, which he calls a sermon; and which he *read* to the people, upon laying the first stone of his new *Dissenting Meeting-House*, near the *City-Road*. Could you suppose, that an *old man*, in his low situation in life, should be sufficiently *vain* and *insolent*, to make *himself* the *only* subject of *his own panegyrics*? while, throughout the whole, though it contains near fifty pages, the blessed name of JESUS is *almost totally excluded*! Once, indeed, the SAVIOR of sinners is mentioned as an example for our *imitation*: and, in page 45, a distant reference is made to CHRIST; but in a style so cool and vague, that even a *Deist* might have expressed himself in similar language.

Not a single line, tending to vindicate, or to illustrate, any one fundamental doctrine of the Gospel, appears throughout the whole. All the divinity we find in it, are, a few bungling *scraps* of the religion of *nature*, viz. love to God and love to man: which an *Heathen* might have preached, as well as Mr JOHN; and, probably, in a much better manner. So that, by only erasing about half a dozen lines from the whole, I might defy the shrewdest of his readers to discover, whether the *lying apostle* of the Foundery be a *Jew*, a *Papist*, a *Pagan*, or a *Turk*.

And yet this “prodigy of the age,” this most marvellous Mr JOHN, must be allowed to assert just what he pleases, without any regard to truth, or fear of falsehood! His tongue and his pen may hiss, either against the living, or the dead, just as may happen to suit his own convenience; and his bare *ipse dixit*, not only unwarranted by proof, but in flat contradiction to facts, is to confirm the whole fabulous legend!

Had this false accuser written ten times more absurdly (were it possible) than he has; I verily believe, that, if he could but have kept his ungenerous, his sacrilegious hand, from violating the ashes of the dead (I mean, from traducing and misrepresenting the character of dear Mr WHITEFIELD), I should not have troubled the public, with any remarks either on the preacher or his preachment: but treated his *trumpery*, with the SILENCE and CONTEMPT it deserves. But to see so great, so useful, so amiable, so holy, so respectable a man of GOD, as the late ever-memorable Mr WHITEFIELD, scratched out of his grave by the claws of a designing wolf, and held up to the world under a false medium; is enough to make the very stones cry out, or (which would be a still greater miracle than that) redden even WESLEY'S forehead with a blush.

1. Observe the remark, with which the libeller begins his tale: viz. that he did not intend to consider with what view the Holy Spirit dictated the words of the text, but to accommodate

commodate and bend it entirely to *his own* little purposes. And this he has indeed done, with a witness. But by what authority he thus presumes to twist and torture the Word of GOD, in order that he may *preach about himself*; I own, I cannot understand.

2. He next tells us, that "it is a great dispute, whether there has, or has not, been" what he calls "a wonderful work of GOD in England." How is he to prove that there has? Why, by bringing up Bishop Gibson, at home; and a German minister, abroad; who both affirm, that there has been no such mighty Work of GOD wrought in this land. Then steps in the dictatorial Mr JOHN: and, from *his own authority*, asserts the fact; and lyingly maintains, that *he himself* was and is the *great apostle* of this mighty Work. Argument enough, for the gaping dupes, whom he leads so implicitly by the nose; though such as will never pass, for sterling proof, with others. If, however, Mr JOHN had really been the workman, I should be strongly prone to be of the same opinion with Bishop Gibson and the German Divine. But, notwithstanding he craftily gives you to understand, that HE was the *first* champion who went forth into the *high-ways* and *hedges*, to call sinners to repentance; yet the fact is notoriously and undeniably otherwise: and his self-important insinuation is neither more nor less than a *downright untruth*. He ought to have recollected, what the world cannot yet have forgot-

ten, viz. the *political fib* he was so unfortunate to tell, soon after his theft and mutilated publication of Dr JOHNSON'S Pamphlet; which, with his usual *bonesty* and *modesty*, he sent forth into the world, as his own production. This dealer in stolen wares somewhere says, he "once thought " it as great a sin to preach in a field, as to " cut a throat." Nor would the public have sustained any loss, if he had continued to think so still. And though it is a circumstance hardly worthy of a moment's debate, ' who was ' the first field-preacher, at the commencement ' of the present great revival of religion ;' yet, one would think, that no man, except he were as *unprincipled* as a ROOK, and as *filly* as a JACK-DAW, could first pilfer his neighbor's plumage, and then go proudly forth, displaying his borrowed tail to the eyes of a laughing world.

3. I will not make it a matter of enquiry, whether Mr WHITEFIELD, or Mr JOHN, first read that poor piece of Pelagian divinity, *Taylor's holy living and dying*; but simply state a fact or two, which JOHN would much rather I should smother in silence.

Dear Mr WHITEFIELD, being convinced of sin, and of *salvation through Christ alone*; first went forth, and, in the spirit and power of Elias, preached (*not himself*, but) *Jesus the Lord*. For some time, the largest churches, throughout London, were open to him; and thousands upon thousands flocked to hear. This latter circumstance giving umbrage to some of the unconverted

unconverted Clergy, the pulpits became gradually shut against that great messenger of God. On which, he acted as the Prophets of old, and as our Lord JESUS himself, and as the Apostles, and as our own English Bishops, Reformers, Martyrs, and Divines, had anciently done before; by preaching, in the OPEN AIR, to as many as had ears to hear. The first time Mr WHITEFIELD did this, was in *Islington* Church-yard, on the Churchwardens' refusal of the pulpit, which had been promised him. Thus did that excellent man break the ice! Mr WESLEY was the person, for want of a better, who (when the way was well paved to his hand) trod in Mr WHITEFIELD's footsteps, by venturing, after some time and much hesitation, to preach in the fields and streets. From this short and incontrovertible state of the matter, you may easily see, with how little regard to truth Mr JOHN is pleased to set himself up, as the mighty beginner of this work.

4. But how did he proceed? Having thus *sallied forth* upon his mission to preach, he at once stooped short in a strange *demurr*, to consider *what sort of doctrine* he should inculcate. According to what he observes of himself*, concerning his avowed "hatred of Enthusiasm," this matter was presently decided, by the well-known fact of his *casting lots for his Creed*. Pelagianism turned up, as the doctrine he was *doomed* to preach. Being thus *solidly* landed upon

upon a *quag*, we find him floundering away, through thick and thin; waxing, every year, *worse and worse*, in exact conformity to St Paul's remark concerning *evil men and seducers*. In order to prove this more fully, it may, perhaps, be necessary, to *review* some particulars, relative to Mr JOHN and his communication. Here I must be short. A few instances will suffice.

Once upon a time, we find him sitting in the Norwich stage-coach, wrapt in a most profound meditation. His own Journals furnish us with the tale. Though I have not those curious registers immediately at hand, I can recollect, with sufficient precision, the substance of several delectable anecdotes. Musing in the said Norwich coach, the first thing that occurred to his consideration was, "Whether a person might not be a sincere Christian; and deny the *phrase*, IMPUTED RIGHTEOUSNESS?" This he did not doubt. He then advances farther (as the wheels roll on), and asks, "If a man may not be a Christian, and deny the *thing*?" He directly determines, that a person *certainly* may. Thus, at two strides, he completely gets rid of the *righteousness of Christ*.

Now mark how, at two strides more, he dexterously lands at DEISM itself. For he next asks the same questions, first concerning the *phrase*, then concerning the *doctrine*, of the ATONEMENT; and gives *them* both also up: advising us, in a scrap of Latin, "to cast away a mere contention about words;" for such, it seems,

are the most *fundamental doctrines of the Gospel*, in his estimation. The *atonement and righteousness of CHRIST* he considers as mere words: and all contention for them is, in his idea, no more than vain jangling about empty terms. Let us rather, says he, “come into the good old way, “*viz. be that feareth God, and worketh righteousness, is accepted of him:*” as if we could either *fear GOD* evangelically, or *work righteousness* in spirit and in truth, without living *Faith* in the Obedience and Blood of his dear SON! But such is the theology of Mr JOHN.

6. Thus proceeds he, in his mighty work! preaching in public, the result of his private *stage-coach meditations!* and as it is ill worth our while, to trace him, in any measure, minutely; we need go no further than that most awful period of his ministry; when, in the year 1770, he brought his said stage-coach heresys, openly on the carpet: and, if there be any meaning in words, positively **RECANTED** and **RENOUNCED** the grand Protestant doctrine of *justification by faith alone*; and explicitly avowed the * *Popish heresy*
of

* The following horrid propositions, which are here transcribed verbatim from Mr WESLEY's *Minutes* of the year 1770, fully and incontestably demonstrate the more than Popish Pelagianism of the Man.—“Every believer, “till he comes to glory, works *for*, as well as *from*, Life. “—We have received it as a maxim, that a man is to do “nothing, in order to justification. Nothing can be more “false.—As to *merit* itself, of which we have been so “dreadfully afraid: We are rewarded according to our
“ works

of salvation by the MERIT of works, as the *wholesome* truth, with which he and his lay-lubbers are to go forth to poison the minds of men, and debauch the simple from the doctrines of the Bible and of the Church of England.

Having now, for the present, arrived at the *ne plus ultra* of his divinity, all the friends of that great and good man Mr WHITEFIELD (convinced, at length, that this *interloper*, Mr JOHN WESLEY, after all possible candor and forbearance shewn towards him, had *totally renounced the Gospel of Christ*) concluded it was high time entirely to have done with him.

7. The Foundery barometer, seems, however, at last, to be at some sort of a stand. Having sunk to its *lowest ebb*, it can sink no lower. His present publication [viz. his Sermon at founding his new conventicle] sufficiently proves this: and his last year's Minutes are much of the same stamp with those published seven years ago: for therein he speaks of the doctrines of grace, with as much venom as ever: being, moreover, most marvellously curious in forbidding his preachers to say, *My Lady*. Among other important

“ works, yea because of our works. How does this differ
 “ from *secundum MERITA operum*, [i. e.] as our works de-
 “ serve? Can you split this hair? I doubt I cannot.—All
 “ that are convinced of sin, *undervalue* themselves in every
 “ respect.—We are, every hour, and every moment, pleas-
 “ ing or displeasing to GOD, according to our works; ac-
 “ cording to the whole of our inward tempers and outward
 “ behaviour.”

portant regulations, *Chinese paling* is to be from henceforth excluded from their meeting-houses; though, by the bye, some of that heterodox paling stands now in the Foundry: and (would you believe it?) a vast number of *sluts* have taken possession of the preaching-houses; and female servants (by charitable courtesy, called *maids*), though perfected in *love*, and favored with *clean hearts*, are nevertheless *filthy slovens* in their persons, dress, and manœuvres. So, at least, Mr JOHN gives the public to understand. And how is the mighty grievance to be redressed? Why, says this Solomon in a cassock, *sluts are to be kept out, by not letting them come in.* Most judiciously and profoundly observed! — Gracious Heaven! What a difference between that noble charge delivered by the great reformer of the Gentile world, St Paul, to the Ephesian elders; and the *poor, trite, mean, lame, paltry* disquisitions, which are agitated, upon similar occasions, by one that is pleased to fet himself up as the “*greatest minister in the world,*” and as the “*grand Apostle of the present day!*”

8. But the sum and substance of what he seems principally to have in view, is, to cajole the world into a belief, that he and his followers, are *wonderfully staunch for the CHURCH of England*: since both her doctrine and her discipline he pretends exceedingly to revere.

9. Those persons that are *toad-eaters* to Mr JOHN, stand in need of very wide throats: for sure I am, that what he wishes them to swallow

is enough to ~~shoak~~ an elephant. Suppose him, however, for a moment, to be a *churchman*. As such, what must his *Creed* be?—(1.) He must deny *free-will*, agreeably to Article X.—(2.) He must deny salvation to be by *works*; agreeably to Articles XI and XII, which assert justification by faith only: and he must believe that *no* good works *can* be done in order to justification; as says Article XIII, notwithstanding what he said to the contrary, against these truths, in his ABOMINABLE Minutes of 1770.—(3.) To be a churchman he must likewise hold, “they are to be had accursed, who presume to say, that every man shall be saved by the law or sect he professeth, so that he be diligent to frame his life according to that law and the light of nature:” Article XVIII. Instance, as a proof of this, his famous meditation in the Norwich stage.—(4.) All the world knows, how strenuous Mr JOHN is for the doctrine of *predestination* and *election*; how HONESTLY he subscribed to it, and how zealously he DEFENDS it, agreeably to Article XVII. As a churchman, he must call it a “*godly consideration*,” and declare it to be “*full of sweet, pleasant, and unspeakable comfort*.”—(5.) Likewise, as a Church of England man, he must deny that people may “take upon them the proper office of the *ministry*, unless lawfully called thereto:” though some of his lay-preachers have had the insolence to take upon them to *baptize* children, and to administer the *Lord’s Supper* without any ordination what-

ever; contrary to Article XXIII. notwithstanding which, this said Mr JOHN has thought proper to *scoff* at several of his *bettors*, who, though they could not procure episcopal ordination (against which they had no scruples of conscience), acted a much wiser part, than to run hastily into the full work of the ministry, before they were sent.—(6.) As a churchman, Mr JOHN, to be sure, could never wish to add *himself* to the number of English *Bishops*, over and above the twenty-six lawful ones, appointed by authority. Yet this he strove to do; when a long-bearded foreigner, who styled himself a Greek bishop, (but who might, perhaps, with equal truth, have been termed a wandering Jew), was in England, imposing on the credulous, and fleecing the simple of their money. Nothing but such a consecration was wanting to render Mr WESLEY's schism complete. But the foreigner was wiser than the Solomon of the Foundery; and, probably, from a dread of incurring the displeasure of the Civil Government, he positively *refused* Mr JOHN's pressing entreatys, and *rejected* all his overtures. The attempt, however, proves what a tight churchman, and what an excellent Englishman, the said Mr JOHN must be!—(7.) To add no more, his favorite doctrine of *Perfection*, which he inculcates with so much madness of bitter zeal, shews to *what* Church he *really* belongs: for as to the Church of England, she expressly disclaims and reprobates this wretched and pernicious tenet, in her XVth

Article, and in various parts of her Homilys and Liturgy.

10. Shall we, next, examine him, in regard to his conformity to the DISCIPLINE of the Church? And if he does not deserve to be *canonized* for his regularity, pray who does? For, in his profound respect, first, to the *prelacy* of this realm, he admitted the abovementioned long-bearded foreigner, who called himself Bishop of Arcadia, to ordain many of his laymen with all the superstitious rites of the Grecian (which is next to the Popish) church: upon which occasions, this said Bishop *mumbled* over something, which no body but himself could understand. Whether the mumblor was a *Bishop* or a *Pick-pocket*, no one, as yet, has been able to find out.

11. In regard to other parts of his behavior, behold Mr JOHN ever going about, raising dissenting congregations, and building dissenting meeting-houses, the kingdom over: patronizing a set of preachers, very many of whom, being licenced under the Act of Toleration, are *sworn dissenters*. In those *meeting-houses*, and among these *dissenting-teachers*, he makes no scruple to *administer the Sacraments*, from time to time. In short, he means nothing more, than to make the church a *compliment*, while he is doing all he can to enlarge the body of *dissenters* wherever he goes: and *such dissenters* too, as the laws of the land have not, as yet, thought fit to tolerate. For it is well known,

though

though I am sorry for the defect, that there is no toleration for the *doctrinal* deniers of our national creeds. And, if Mr WESLEY be not one of these doctrinal deniers, there never was an heretic, nor an apostate, since the world began. He is so gross a dissenter, that he and his sect, at this present day, are permitted, by *connivance* only (like the Papists), to keep their meeting-houses open. And it is a connivance which I wish them still to enjoy. I should be inexpressibly sorry, to see Mr JOHN and his *Johnnites* dragooned into Calvinism: though I have very little doubt, that a man of his lax honesty would, upon such an occasion, tack about (as he hath already frequently done, both as a politician and as a divine), and, for profit's sake, profess himself as staunch a Calvinist as any in the land.

12. This is the man that can, with the greatest *bitterness of speech*, malign the living, and traduce the dead, as *dissenters* from the Church! Is his *modesty*, or his *justice*, herein, to be most admired?

13. But, perhaps, you may ask, "Whether
 " some of those, who are arraigned by Mr
 " WHITEFIELD'S *quondam understrapper*, the
 " Reverend Mr JOHN, be not, in some mea-
 " sure, commenced dissenters too?" The truth
 is acknowledged honestly to the world. But,
 1. these are by no means the majority. And,
 2. they are in no wise such dissenters as his
scandalous pen would insinuate them to be.

In matters of **DOCTRINE**, they do not in the least deviate from the **Articles**, **Homilys**, and **Liturgy**, of the **Established Church**. Thus far, therefore, they may rank with the strictest churchmen in the world. No dissent from the doctrinal standards of the Church is allowed, or known, among them. So that, here, what Mr JOHN meant for others, falls sorely and heavily on his own pate.

In some points of **DISCIPLINE**, it is true, they are constrained to vary. But even here, by no means through choice, or through prejudice against the Church: but, merely, through necessity. And supposing it should further be granted, that, here and there, a good man might be found among them, who, from principles of conscience before God, dares not altogether conform to the *discipline* of the Church; however such worthy characters may be traduced by an invidious WESLEY, enough will be found to honour them for the integrity of their hearts, and for the holiness of their moral conduct.

13. What, then, are *all* dissenters on principle, because here and there *one* may be found amongst them? I might as well affirm, that all Mr JOHN's preachers are a *wicked set of deceivers*, because he himself was lately *detected*, by some religious and respectable persons at Bristol, in a most wilful, gross, and **ABOMINABLE UNTRUTH***.

C

14. But

* See the Rev. Mr CALEB EVANS's Pamphlets concerning Mr JOHN WESLEY and his multiplied falsifications Sold by Messrs DILLY, in the Poultry, London; and by the Bookfellers at Bristol, &c. &c. Digitized by Google

14. But mark the venom that now distils from his graceless pen! Behold, with what *ungodly craft* he CLAWS up the ashes of the sacred dead! "Mr WHITEFIELD," says he, "by conversing with the dissenters, *contracted strong prejudices against the Church.*" In the name of all that is good, what could be his reason for palming this *barefaced falsehood* upon the world? Perhaps, with a very little attention, we may make the discovery.

15. Mr WHITEFIELD, though candid and charitable toward the persons of dissenters; was still a zealous churchman, in point both of doctrine, discipline, and worship: as thousands and myriads of the most respectable witnesses, throughout the three kingdoms, know and can testify. Thus far, therefore, he was quite the reverse of what his *ungodly slanderer* has been pleased to alledge against him. For that he had "*strong prejudices,*" in FAVOR of "*the Church,*" evidently appeared throughout the whole of his writings, ministry, conversation, deportment, and conduct. This strong attachment to the Church of England was manifested more fully, if possible, in the latter part of his life; when he erected *Tottenham-Court Chapel*, entirely for the celebration of the Church-Service: and he has, more than once, been heard to *protest solemnly* (what, indeed, every body knew and daily saw) that he had *sacrificed his health*, by reading the Liturgy; and even created jealousies, in more than a few of his good old *Tabernacle* friends,

friends, by devoting so much of his time and strength to his beloved *Tottenham*. Now by Mr JOHN'S *playing off* this *artful falsehood*, he would slyly give us to understand, that this "good man" (for so he figures over his old master who first set him up for a field-preacher) was nothing better than a *doublefaced hypocrite*, and a dissenter in the cloathing of a churchman. For if he was, in truth, "*strongly prejudiced AGAINST the Church*;" it would follow, that all his seeming love to it, was nothing but a piece of *time-serving deceit*: having been, all along, a nonconformist in his heart.

16. Nor is Mr WHITEFIELD only blackened by the venomous quill of this gray-headed enemy to all righteousness. The Countess of HUNTINGDON, also, comes in for *her* share of slander and misrepresentation: though her Ladyship's sex, dignity, exemplariness, and amazing usefulness in the Church of God, ought, surely, to have exempted HER at least, from the spatterings of a man, on whom she has conferred so many personal obligations. But Mr WESLEY'S *gratitude* bears most exact proportion to the size and splendor of his *other* virtues.

According to JOHN'S misrepresentation of this elect Lady, her seeming zeal and disinterestedness for God and his cause, must be all affectation and grimace. She erects chapels, for the Service of the established Church, wherever she goes. She allows no dissenters, nor any minister not episcopally ordained, to administer

the Sacrament of the LORD'S Supper, in any of those chapels. Her prayers to GOD, her letters to her friends, her daily conversation, her strenuous and unintermitted endeavors, are openly and solely devoted to the honour, the welfare, and the extention of the Church of England. And yet, if WESLEY'S word is to be taken, all her Ladyship's care, expence, and exertions, for more than forty years past, are but a series of absolute *dissimulation*! She has, it seems, established a College in Wales; where, says WESLEY, she patronizes a set of young men, who, together with some of her Clergy*, "*disclaim the Church, nay, speak against it, upon ALL OCCASIONS, WITH EXQUISITE BITTERNESS AND CONTEMPT.*" Mind the words of this meek apostle of the day! Might he not, with just as much

* Mr JOHN should here have mentioned the names of the Clergymen alluded to; and not stabbed people in the dark. But the fact is, that he really does *not know* any of the sacred order, in Lady HUNTINGDON'S connection, who answer the lying character he has given of them. And had his malice been so unguarded, as to have made him specify *names* upon the occasion; the aspersed Gentlemen might have reduced Mr JOHN to a woeful straight, by standing up in their own defence, and refuting his calumnys.—The wretch thought himself *more safe*, in attacking the *deceased* Mr WHITEFIELD, personally and by name. But, even here, the crafty slanderer is taken in his own net: for the many thousands of Mr WHITEFIELD'S still surviving friends can, upon their own absolute and indubitable knowledge, contradict the base insinuations of his unfeeling reviler; and, *little as the reviler is, convict him* (by *no* means for the first time) as a LYAR of the most *gigantic* magnitude.

much *truth*, have said, that Lady HUNTINGDON was born with nine thumbs on each hand; and that every one of her Clergy and Students has seven heads upon one neck?

17. Was the Countess to dismiss her Students; take JOHN WESLEY for her chaplain in chief; procure episcopal ordination for Thomas Olivers, the * *unfighting shoemaker*; appoint Mr John Fletcher the President of her College at Trevecka; and open the pulpits of her numerous chapels to JOHN WESLEY's lay-teachers; the said WESLEY would instantly pronounce her Ladyship to be the very best churchwoman in England. But all are against the *Church*, who testify against the errors and ungodliness of Pope JOHN. They are all dissenters, who dissent from his dissentions. You cannot love the *Church*, unless you go to WESLEY's *Meeting-house*; nor be a friend to the established Bishops, Priests, and Deacons, unless you admire WESLEY's ragged legion of preaching barbers, cobblers, tinkers, scavengers, draymen, and chimney-sweepers.

18. What is the sum and substance of JOHN's whole preachment? “ *I, I, I, I; I, and my brother; my brother and I, have done all the work of GOD that has been done in these realms.*”——“ *For any thing that has been found in the English annals, since Christianity was first planted in this island, I do not remember*”

* *Unfighting*. The reason of this epithet will appear, in a subsequent note.

“*ber to have either fesh, beard, or read of any
“thing parallel to this mighty work”* that has
been wrought by “*me and my brother, my bro-
“ther and me.”* All of it carried on by the
wonderful operations of us twain! Who, then;
but “*I and my brother,—my brother and I?*”
Such is the humble style, in which the over-
modest Mr JOHN, by way of avoiding the very
appearance of ostentation, is pleased to speak of
his high and mighty self.

19. But let us now examine this prodigious
work. Certainly, it cannot be a *gospel*-work:
for what little he once pretended to know of
that, he has openly and entirely taken leave of
seven years ago: therefore, no wonder that we
find *no gospel* in his sermon (as he calls it), from
beginning to end. The whole of religion, with
him, rests in “*following the example of CHRIST;*”
or, in “*loving the LORD with all our heart,
“and our neighbor as ourselves.”* If the whole
of religion consists in this, I fear, by Mr JOHN’s
conduct, that he has been a stranger to true re-
ligion all his life-time: and, while he behaves
as he does to *the WIFE of his bosom*, with whom
I have the honor of a personal acquaintance, I
cannot be persuaded to alter my opinion.

20. But let us come a little more to the point.
Mr JOHN says, that “*we are to work FOR life:*”
or, in other words, we are “*to do good works,
“IN ORDER TO find favor with God.”* Conse-
quently, this staunch friend to the religion of

Rome,

Rome, this important *noun substantive* (who, has * no need of CHRIST'S righteousness, can stand excellently alone; and it is, therefore, a pity, that any one should stand by him) I say, this important noun substantive, this strutting I b' itself I, expressly maintains, as has already been noticed, that "*We are regarded, secundum MERITA operum,*" i. e. *according to the MERIT of our works*: or, to use his own translation, "*as our works DESERVE.*" Now this is Popery, without a mask: and all the romantic flights of Mr Fletcher, can never mend the matter. Sincerely do I pray, that the unhappy Mr JOHN WESLEY may *not be* rewarded as *bis* works deserve: for he may *preach* about good works, as long as he pleases; but, I am sure, he is *committing*

* But does Mr WESLEY indeed profess *to stand in NO NEED of Christ's Righteousness?* He does. Nay, he plainly gives it as his belief, that *Abraham's* or that *David's* righteousness will do him just as much good, as the Righteousness of JESUS. These are his words; "It can never consist with GOD'S unerring wisdom, to think that *I* am innocent, to judge that *I* am righteous, because *another* is so. He can no more, in this manner, confound *me* with CHRIST, than with *David*, or *Abraham.*" This truly Socinian, truly Heathen, and truly infernal passage, occurs in a printed Sermon of Mr WESLEY'S on Justification; which the reader will find in one of the three first volumes of that heretic's sermons, published many years ago. In *which* of the three volumes it is, I forget; as I did not minute it down: but the *words themselves* are there; and were transcribed from the book itself. I challenge Mr WESLEY, and all or any of his myrmidons, to deny the authenticity and exactness of the quotation.

mitting very bad ones, when he is calumniating the Living, and falsely accusing the Dead.

19. What is the dreadful dilemma, into which his *horrible* system of divinity must necessarily lead immortal souls? The word of GOD expressly assures us, that, *by the deeds of the law, no flesh shall be justified in his sight*. Directly opposite is the divinity of Mr JOHN: who, no less positively and expressly, maintains *the MERIT of WORKS, in order to justification*. So that, by his preaching, St Paul being judge, it is impossible that any of his deluded followers, who finally continue such, should find their way to heaven: nay, since *as many as are under the law, or expect justification by their own doings, are under the curse* (Gal. iii. 10.); the doctrine, which he preaches, will surely lead them to hell. O that the LORD may open the eyes of the followers of this blind guide, who is ever striving to pervert many an honest mind from looking to that SAVIOR, who is alone *the way, the truth, and the life*, to every believing soul!

20. There was, however, a time, when even Mr JOHN WESLEY saw a little (and it was but a little) more clearly, into the Gospel of CHRIST. But he is now departed from the very suburbs of Christianity. The small portion of light that was in him, is become DARKNESS: and, Oh, how *great* is that darkness! I quite agree with many of the dear people who are still hoodwinked by him in part, and who can by no means digest all that he is pleased to advance,

that "Mr JOHN is but a *very poor preacher*:" that "most of his laymen, raw and ignorant as they generally are, preach much more to the purpose, than JOHN himself:" that "he is, at all times (and in every sense of the word), very *short* : and *my brother and I* is the substance of most he has to say." One of his friends was so tender, as to apologize for him to me; and the apology was, that "the dear old gentleman has *lost his teeth*." If so, should he not cease from *mumbling* and *biting* with his gums?

21. After all, I am happy to own, that, by the rude sweep which has been collected in from the world, some real good has eventually been done. Many sincere souls are to be found in the Societies of Mr JOHN; even many, very many, who, in his opinion, "*lean too much towards Calvinism*," and are earnestly seeking JESUS. Some of these have just sufficient light, to *see men as trees walking*. But, for this, no thanks to their crafty pastor. He wishes them to love darkness, rather than light; and to guide them in a track of doctrine and of practice, as *evil* as his own. For what has already appeared, the GOSPEL is a commodity he has nothing to do with. Whatever occasional good, therefore, may still be done, it never can be done by him. A few gleaming outlines of that glorious salvation, which dear Mr WHITEFIELD first went forth preaching throughout this benighted land, are still subsisting amongst some

who follow Mr WESLEY. And many an hard trial has been made, by their unhappy leader, to quench the small remains of this light, which has not *quite* ceased to twinkle: and which, I pray GOD, may continue to gather strength, and shine forth with increasing brightness, to the end; notwithstanding all the spiteful efforts of Mr JOHN, to stifle and extinguish it.

22. Let us now offer a few strictures, on what he observes concerning the characteristics of, what he styles, this “wonderfull and unparalleled work of GOD.”

First, as to its “*extensiveness*,” and “*swiftness*.” And here we may recollect the character given of *a certain sect*, noted for their outside *sanctity*, and who were zealously of Mr JOHN’s opinion, in regard to going to heaven by *a righteousness of their own*. These said people, we are informed, could *compass sea and land, to make one proselyte*: and therefore might undoubtedly boast, as well as he, of the *swiftness* and *extensiveness* of their work. They might even have expressed themselves in just such language, as we find made use of upon this present occasion: “When has true religion
“ (I will not say, since the Reformation, but,
“ since the time of Constantine the Great) made
“ so *large* a progress, in any nation, in so small
“ a space? I believe, hardly can either ancient
“ or modern history afford a parallel instance.”
O the profound humility of the meek and humble Mr JOHN, who has the modesty thus to tell the world, that he is the ablest and the most use-
full

full man that has ever lived since *Constantine* the Great! It would have better became him, because it would have been strictly *true*, had he confessed himself to be the most envenomed foe to the Gospel of CHRIST, that has flourished since the days of *Pelagius*.

The "*purity*" of this work is next to be taken notice of: and, would time permit, anecdotes in abundance, of the *filthy freaks* of the *holy tribe* of PERFECTIONISTS, might be alledged in proof of this. But from such impure purifications, as have marked the progress of Founderian perfection, the good LORD purify both Mr JOHN and his family of *perfect* ones!

23. A few days ago, I preached in a town, where, through the misconduct of some who had experienced the "*purity*" of this mighty work, the very name of a *Pelagian* Methodist stinks in the nostrils both of the converted and of the unconverted world. Would to God, that none were found to disgrace their holy calling, who profess to believe that real sanctification is fixed upon a firmer basis than the *fickle will of man*; and who outwardly maintain that most blessed truth, of our being *predestinated to be conformed to the image of God's dear Son*. But this I am sure of, that many *followers* of Mr JOHN, as well as Mr JOHN himself, give but very SLENDER proof of *their* spiritual and moral conformity to the holy and *pure* example of CHRIST JESUS.

24. We are also told, how *free* this religion is from *heresy*. This happy circumstance, no doubt, is owing to Mr JOHN's egregious and delectable treatise, *against UNSETTLED NOTIONS in religion*. And what though it should be proved, that, now and then, when interest and convenience require, he *shifts* and *veers about*, like a *weather-cock*? We all know, that one who has been preaching up sinless perfection for almost forty years, must be *perfect* himself; else, he preaches what he experimentally knows nothing about: and as *perfect* people can hardly be supposed to *err*; whatever he says, whether it be *pro* or *con*, must undoubtedly (to use his own words) be "all true, all agreeable to the oracles of GOD," notwithstanding those *weak* and *wicked* people, commonly called *Calvinists*, may not be able to comprehend it*.

25. Mr JOHN, moreover, assures us, that the religion which he has invented, is "*rational*," and free from *superstition* and *enthusiasm*." His own paltry † JOURNALS will sufficiently convince

* For instance. We are too short-sighted to discern the *harmony* of the two following assertions, published, some years ago, by the *perfectly* CONSISTENT Mr JOHN; whose very words are these: "Enoch and Elijah are not in heaven, but only in paradise.—Enoch and Elijah entered at once into the highest degree of glory, without first waiting in paradise." Thus differently speaks this *able* commentator, in his note on *John* iii. 13. and in that on *Rev.* xix. 20. See Mr JOHN's *New Testament*; Edition of 1755.

† I remember once dipping into these curious records; and, among other anecdotes no less instructive and entertaining,

vince us, that any old woman's tale, if it do but run upon the *marvellous*, or tend to puff up Mr JOHN, by confirming him in his opinion of himself as "the greatest minister in the world;" is sure to gain *his credit*, even in preference to the truths contained in the Gospel itself.

26. That his religion "is the religion of the *Bible*, of the *primitive Church*, and of the *Church of England*," evidently appears, by his *impious neglect* of the word of God, throughout the whole of his *harangue*; and by his running counter to the *Articles*, *Homily*s, and *Liturgy*, in almost every tenet he adopts.

27. If any one wants a proof of Mr JOHN's "freedom from *bigotry* and *bitter zeal*;" this they may have, from the malicious accusations, which he is ever raising, against the lives and doctrines of all Calvinists, whether Churchmen or Dissenters, throughout the kingdom.

28. In regard to his "hatred of persecution," this too is manifested, beyond a doubt, by what he calls his *Calm Address to the Inhabitants of England*: at the close of which, see him exerting all his art, to irritate the Civil Powers against all

certaining, I hit upon an account of a *miraculous Boil*, that took possession of the *tail* of Mr JOHN. On this occasion, he tells the world, that, when he first perceived the said *boil* on his posteriors, it was about as big as a *pea*; but, afterwards, became as big as a *pigeon's egg*: notwithstanding which, this most marvellous *boil* gave him *no pain*. Now, who can deny, that this superlative man is, from *top* to *bottom*, the most wonderful person that has ever lived "since Constantine the Great?"

all the people of God, whether conformists or nonconformists; and that upon the falsest and most rancorous pretences, which ever actuated the prostituted pen of a venal profligate. For, first, observe, with what malice and injustice he treats the Dissenters; though their loyalty, to the constitution, and to the present family upon the throne, has been so amply *known and read of all men!* He tells the world, that “they re-
 “ *vile and lightly esteem* the sacred person of the
 “ King:” that they are “*opening their lips against*
 “ him, and they have neither *religion nor gra-*
 “ *atitude* that can restrain them.” So that, with him, DEVILS and DISSENTERS are terms synony-
 mous: and, if so, what a devil must he himself be, who is, demonstrably, the most thorough-
 paced and virulent Dissenter in the King’s do-
 minions!

29. See, next, what this wicked slanderer says against others, vulgarly called *Methodists*; who are so unhappy as to hold the dreadful heresys contained in the 9th, 10th, 11th, 12th, 13th, 15th, and 17th Articles of the Church of England: viz. that with those “he would no more
 “ continue in fellowship, than with *whore-*
 “ *mongers, sabbath-breakers, thieves, drunkards,*
 “ or *common-swearers:*” since, he gives us to understand, that “there are *not a few* of these,
 “ who *bate* the King, only worse than they do
 “ an Arminian;” and that, “by *railing at their*
 “ *governors*, they are stirring up their fellow-
 “ subjects against them: for they speak *all man-*

“ *ner*

“*ner of evil of them, in private, if not in public*
 “*too :*” and, to complete the whole, “*by the*
 “*bitterness of their spirit, the acrimony of their*
 “*language, and the inflammatory libels they spread*
 “*abroad, the point they want to carry is, to*
 “*unbinge the present government, and set up ano-*
 “*ther in its stead.*”—Such is the character he
 gives of those horrid monsters, the Calvinistic
 Methodists : a character, which he *knows* to be,
 in every feature, the total reverse of truth. And,
 having thus dressed us up in false colors, he
 next tells us, with a mighty consequential air, as
 tho’ he were profoundly versed in all the secrets
 of government, “**UNDOUBTEDLY**, when
 “*things of greater moment are settled, they [viz.*
 “*the Civil Rulers] will find time for you **.”
 The wretch, **UNDOUBTEDLY**, here speaks as
 he *wishes*. But our Governors, both in Church
 and State, are too candid, too just, and too wise,
 to listen to the petulant ravings of this disap-
 pointed ORLANDO FURIOSO : whose sole *merit*
 is that of seeking to enkindle the flame of ec-
 clesiastical and civil discord, and whose sole
perfection consists in his perfect hatred of all
 goodness and good men.

30. Wherefore are the King and his Ministers
 invited, by this apostate miscreant, “*to fall upon*”
 so very large a body of respectable and faithful
 subjects,

* Those persons, who are desirous to see, how far it is
 the province of the Civil Magistrate to force peoples’ con-
 sciences, so long as they continue in proper subjection to
 the state ; are desired to read Locke *on Toleration*.

subjects, and to deprive them of “*the liberties they enjoy?*” Verily, because some are humbly and peaceably of the same opinion, which the miscreant himself maintained and avowed about two years ago: and are afraid, lest the result of present appearances should, in any degree, prove detrimental to the state, or conduce to make the crown of our loved and revered Sovereign sit uneasy upon his brow.

31. It is curious, to observe the manifold *inconsistencies* of the double-minded Mr. JOHN. According to him, Calvinists, and all Dissenters, are REBELS: and rebels deserve to be hanged, drawn, and quartered. Now would any one think, that this identical JOHN WESLEY, but a very little time since, had been joining, with *band, pen, and heart* (if his heart has any thing to do with what he either writes or says), to *aid, abet, encourage, and promote* this self-same American rebellion! for, in the year 1770, he began *sowing the seeds of sedition* in his “*Free Thoughts on the state of public affairs:*” in which he openly declared, that he “*doubted, whether any man could defend the measures taken in regard to the Americans, either on the foot of LAW, EQUITY, or PRUDENCE.*” And tho’, one would imagine, none but a *Jesuit* could here bring himself off, by the word made use of, viz. that he “*doubted*” whether these measures were defensible; yet, soon after, all his *doubts* entirely vanished, and this LOYAL politician *openly DEFENDED the American revolt:* for, when down at

Bristol, no longer ago than the last General Election, and many times since, he expressed himself *very warmly*, in different companies, and upon different occasions, *in FAVOR of the Americans*: affirming (whether rightly or wrongly, I do not here enquire), that they were “*an OPPRESSED and INJURED people*;” and that, “if they submitted to taxation by our Parliament, they *must* be either FOOLS or KNAVES.” Adding, that “they would then be *enslaved*, and that, if *they* were once *enslaved*, Ireland would follow next, and England after:” and that “he wished well to the present patriotic Member for Bristol [viz: Mr Burke], because he was *a friend to the Americans*.” Nay (like a second * Parson Horn) after having done all the private

* In point of intellectual *abilities*, on one hand; and of *steadiness*, and *integrity*, on the other; Mr JOHN WESLEY is immensely inferior to Mr JOHN HORN: nor can the latter, without the most palpable injustice, be represented as standing, in *those* respects, on a level with the *superficial, unstable, temporizing weather-cock* of the Foundery. I only mean to observe, that there *was* a time, and very *late*ly too, when Mr WESLEY's political creed, so far at least as concerns the Americans, co-incided with the creed of Mr HORN; that J. W. *approved* (unless he was a monstrous hypocrite) of those revoltors, *vindicated* their resistance of the mother country, and presumed to *condemn* the conduct of the KING's Ministers, as *zealously*, as *openly*, and as *unceremoniously*, as Mr J. H.

Mr WESLEY, it seems, is now in the *seventy fourth* year of his age. Query: Will he affirm, that not quite *two* years' attachment to the cause of Administration, is sufficient to make a political atonement for the *multiplied seditions*.

private mischief in his power, FATHER JOHN brings his politics into the *pulpit*; and, when addressing those of his Society at Bristol who had a right to vote for Members of Parliament, told the said voters, with *no small degree of vehemence*, in words to this effect, that “NOW was *the time to EXERT themselves, if they wished to continue a free people:*” and strenuously recommended to them the choice of such representatives, as were “*Friends to the Americans.*” Moreover, that the poison of sedition might spread far and wide, he recommended a *rebellious pamphlet*, written in favor of the Americans, not only to the perusal of several private persons, but also to the *Printer* of a Bristol newspaper: whom Mr JOHN drew into the same rebellious practices with himself, by * persuading him to publish EXTRACTS from the above *sedition book* in the periodic prints. Now, if loyal Calvinists, and if peaceable Dissenters, “deserve to be *hanged;*” what

of a very long life?—If he do affirm this, it will follow that, true constitutional Whiggism, in his idea, must be a very innocent thing, and by no means meritorious of hanging, drawing, and quartering.—If, on the contrary, he maintain, that every Whigg (i. e. every real lover of King GEORGE, of the Royal Family, of the established Church, and of the English constitution) deserves to suffer death as a Rebel; it will follow, that JOHN WESLEY, who, for so great a number of years, professed himself a flaming Whigg, deserves to be rewarded with a neckcloth of hemp.

* See the whole of these transactions brought to light, and proved, by the Reverend Mr CALEB EVANS, in several Pamphlets lately published, and which are to be had of Messrs Dilly, in the Poultry, London.

what punishment, I pray, is merited by *rebellious Arminians*? I leave all mankind to judge, whether Mr JOHN WESLEY be not entitled to a * *Tyburn tippet*, as richly, at least, as any of his neighbours.

32. But it may be said, that "his eyes have since been opened, and that he now owns his mistake. Dr *Samuel Johnson* was the *oculist*; and Mr JOHN, after full seventy-two years' blindness, begins to see clearly." I should presume, that his eyes were not quite *shut*, when, some considerable time before his political change, he *read* with so much rapture a book on the *opposite* side of the question: which very book he lent to his brother CHARLES, that it "might open HIS eyes also." Probably, having read so much, he *sees double*, both *pro* and *con* at the same time, like a man *half drunk*. Though many people still insist upon it, that his eyes are yet exceedingly dim, or his memory remarkably bad: for the book above referred to, written in favor of the Americans, he positively and repeatedly declared, he "never once saw with his eyes." But the contrary being *PROVED*, *point blank*, against him; the good man, being never at a loss for an excuse, endeavoured to bring himself off, by saying, that *he had FORGOT it*. Poor superannuated politician! How can his people let him run about the country, exposing himself wherever he goes? Why, for their own sakes, do they not keep the *shatter-brained old gentleman*

gentleman locked up in a garret? for he reads a book himself; recommends it, again and again, to a variety of other people; and even causes it to be epitomized and inserted in a series of public newspapers: and yet "FORGETS" that he ever "saw it with his eyes."

33. Now, I should never have thought of dissecting this living lump of inconsistencies, by thus reminding him of past miscarriages; if a remembrance of his own flagrant transgressions had but taught him the least degree of modesty, and of tenderness towards others: or if he had but kept upon the simple dispute between us and the Americans. But when he dares to lug in religion upon the occasion, and even attempts to set the kingdom in a flame, by seeking to make our Civil Governors commence persecutors; it, surely, becomes a matter of necessity to EXPOSE him: that the world may see with how little truth he puffs himself off as "a bater of persecution," and a preacher not only of "universal," but of "perfect love."

34. It may now, my dear friend, be time to break off: since, to follow him through all his different absurdities, falsehoods, and inconsistencies, would be endless. I have by me, at this very time, a Tract, with his own hand writing in it, containing a most curious debate, "whether PERFECT people may MARRY?" Mr JOHN thinks, they may: and I will go further; by giving it as my opinion, that "perfect people," if any such there were, would be under

peculiar obligations to enter into the connubial state: forasmuch as "*perfect people*," must necessarily beget *perfect children*; it being simply impossible, that any thing *sinfull* can come out of *sinless* loins: and then, you know, many of the next generation (though I believe it would be but a very slender one) would still be *perfect*: and those perfect ones would go on propagating Perfection, till, by degrees, the *perfect* race might overspread the land, to the utter extinction of sinners; just as the *Norway* rats, since their importation here, have so increased and multiplied, that there is hardly an old *English* rat to be seen. It is agreed by all, that the world wants more than a little mending: and no way so certain to improve the breed, as by the *perfect* brothers and sisters *coupling* together for the good of society. A species this, of "*perfect LOVE*," to which, I presume, few of the perfect ones would have any great objection.

35. There are other anecdotes, of Mr JOHN's ridiculousness, enough to fill a folio volume. But sufficient has been observed, for any dispassionate person to judge, how far the said JOHN has a right to trumpet himself forth, as *the greatest man that has ever lived, since Constantine the Great*.

36. In all probability, a commission will be given to the redoubtable * THOMAS OLIVERS, the *unfighting* SHOEMAKER, to *leather* me for
thus

* This *unfighting* hero, this Knight of the Leather Apron, is one of the principal champions of Mr JOHN's church militant:

thus presuming to develop the *perfections* of his master. Had I ever so much leisure for controversy, I should totally disregard any attack from so *low* and truly *contemptible* a quarter. Besides, let who will write against Mr JOHN, all his priest-ridden disciples are sure to have a command, "*by no means to read*:" though whatever is written by Mr JOHN, or his advocates, is to be hawked about from town to town, and all

militant: just as VENNER (the ranting Cooper, who was executed for murder and treason in the reign of Charles II.) was the right-hand man of JOHN GOODWIN, the Arminian republican.

But (alas, and well-a-day!) poor Thomas Olivers, notwithstanding his boasted prowess, was sorely worsted in a late rencounter, which (oh grief of griefs!) he was forced to sustain concerning a young woman that boards with him. Mr B—N, who does not live above one hundred doors from the said Olivers, laid the Arminian Shoemaker sprawling in the kennel, having first knocked off his hat and wig, as a *chastisement* for some very insulting and opprobrious language, with which the said Shoemaker had antecedently *bewaxed* the aforementioned Mr B—N. What could poor Cobby do? He arose, as well as he could; shook off as much of the adhering mud, as time would permit; gathered up his hat and wig; ran into his own house; barricaded the door, lest Mr B—N should follow him in; and, having thus secured the avenues, went into his garden (which is severed from Mr B—N's, by a good strong wall); where, in full *security*, he most heroically *scolded* his victorious antagonist, in such terms as might be expected from an enraged cobbler. He would have had a second beating, for this new misdemeanor, if Mr B—N could have got at him: but Cobby's situation was secure; and he *raved*, and *called names* in perfect safety. This anecdote is authentic. Let Cobby deny it, if he can.

all are commanded to "read our books, and
"Mr Fletcher's*."

36. I sincerely pray, that God would deeply convince this unhappy man of the wickedness of his heart, and *convert* him to the faith and practice of a Christian. If I know any thing of myself, I owe him no personal ill-will whatever. For a long time, I was so prejudiced in his favor, that I could not bear to hear any thing against him. His own repeated inconsistencies, and enormities have, at length, *compelled* me, as well as many others, to alter my mind: and, did I but see him in the least open to conviction, I should have been glad to have addressed him in the softest and most tender style. Those weapons, however, he turns to ridicule: and it really grieves me, that the only method, which now remains to open the eyes of those who are blinded by his outside sanctity and zeal, is to *expose* the man, whose *shameless conduct* declares him *incorrigible* wherever he goes.

37. I own my mistake, in having formerly been prone to blame others, who have treated him with severity: and am really sorry to find myself obliged, at length, to do the same. My only desire is, that the eyes of some good people, who are still duped and hoodwinked by his artifices, may be opened to discern *what he is*: even those well-meaning, but deluded persons, among whom he goes up and down, preaching
scarce

* See the *Minutes* of Mr WESLEY'S last year's Conference.

scarce any thing but *himself*, and railing with the greatest bitterness of speech against the doctrines of grace, and against all those that maintain them, however holy and exemplary in their religious and moral walk.

May all who profess to know the truths of the Gospel, prove the integrity of their hearts by the uprightness of their lives! and thus convince the world, of the falsehood of this *crafty man*; whose religion consists in traducing others, and in magnifying his wretched self. I remain,

My Dear FRIEND,

Yours sincerely, for CHRIST'S sake,

Wotton Underedge,
May 15, 1777.

ROWLAND HILL.

E R R A T U M.

Page 23. line 2. for *has*, read *having*.

POST.

POSTSCRIPT to the Second Edition.

IN order to avoid mistakes, the candid Reader will remember,

1. That, by the persons, termed “*gaping dupes*,” in p. 6. are meant, not Mr WESLEY’s followers at large; but *those only*, who implicitly swallow every thing that he advances, how false and inconsistent soever it may be. That these, and these alone, are the persons designed, appears, as well from the connection of the passage where that phrase stands, as from what I deliver in pages 24 and 25, where I gladly and justly acknowledge, that “*many dear people*” among them are “*hood-winked only in part*.” and that “*many sincere souls, who earnestly seek JESUS, are to be found in the societies of Mr John.*”

2. By the word, “*lay-lubbers*,” in p. 11. I do by no means intend the whole number of his lay-preachers: many of whom are much better men, and much better preachers, than Mr JOHN himself. The above-mentioned term is designed for *those only* of his teaching assistants, who, in rank, education, politeness, abilities, and integrity, are fit to herd with the REVEREND *Thomas Olivers*, Author, Preacher, Cobler, and Esquire. This remark may also serve as a clue to my meaning in p. 21; where I speak of Mr W.’s “*ragged legion of barbers, &c.*” Not as if I designed to insinuate, that *all*, without exception, who preach for J. W. are included within the list of the said “*ragged legion*.” but that *some* among them are literally reducible to this denomination.

3. I was once a lay-preacher myself: and I both love and revere very many most valuable, usefull, and respectable servants of God, who, though abundantly qualified. by grace and gifts for episcopal ordination, are constrained to call sinners to repentance, without having received the sanction of that regular mission. To these, who preach and adorn the Gospel, and are eminently and extensively owned of God, I most gladly and affectionately give the right hand of fellowship: praying, that brotherly love may ever continue, and that the LORD would go on to prosper his work in their hands.

4. The word "*wretch*," which I have once or twice applyed to Mr W. signifys neither more nor less, than *an unbappy person*.

5. The word "*myrmidons*," anciently, denoted some soldiers, who attended Achilles to the siege of Troy; and who were remarkable for the *roughness* and *uncouthness* of their manners.

The word "*miscreant*" only signifys, one *whose belief is wrong*.

6. Grace be with all, who love our Lord JESUS CHRIST in sincerity.

Aug. 19, 1777.



Speedily will be Published,

A full REFUTATION of Mr John Wesley's pretended "ANSWER" to the Pamphlet, entitled, IMPOSTURE DETECTED.

By ROWLAND HILL, A.M.