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MINUTES,

OF

SEVERAL CONVERSATIONS

BETWEEN

THE REV. MR. WESLEY,

AND OTHERS;

FROM THE YEAR 1744, TO THE YEAR 1789.



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1811.

To James Everett

You think it your duty to
call sinners to repentance.
Make full proof hereof,
and we shall rejoice to
receive you as a fellow
Labourer.

~~Attny~~ President
T. C. Secretary.

Sheffield August 7th 1811

Mr James Everett has
travelled 5 years



(1)

MINUTES,

&c.

From the Year 1744, to the Year 1789.

IT is desired, That all things be considered as in the immediate presence of God.

That every person speak freely whatever is in his heart.

Q. 1. How may we best improve the time of this Conference?

A. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises:

3. Therein let us give ourselves to prayer for one another, and for a blessing on this our labour.

Q. 2. Have our Conferences been as useful as they might have been?

A. No: we have been continually straitened for time.

Hence, scarce any thing has been searched to the bottom. To remedy this, let every Conference

last nine days, concluding on Wednesday in the second week.

Q. 3. What may we reasonably believe to be God's design in raising up the Preachers called Methodists?

A. Not to form any new Sect; but to reform the Nation, particularly the Church; and to spread Scriptural holiness over the land.

Q. 4. What was the rise of Methodism, so called?

A. In 1729, two young men, reading the Bible, saw they could not be saved without holiness, followed

A 2.

after

after it, and incited others so to do. In 1737, they saw holiness comes by faith. They saw likewise, that men are justified before they are sanctified : but still holiness was their point.

God then thrust them out, utterly against their will, to raise a holy people. When Satan could no otherwise hinder this, he threw *Calvinism* in the way ; and then *Antinomianism*, which strikes directly at the root of all holiness.

Q. 5. Is it advisable for us to preach in as many places as we can, without forming any societies ?

A. By no means ; we have made the trial in various places, and that for a considerable time ; but all the seed has fallen as by the highway-side. There is scarce any fruit remaining.

Q. 6. Where should we endeavour to preach most ?

A. 1. Where there is the greatest number of quiet and willing hearers : 2. Where there is most fruit.

Q. 7. Is field preaching unlawful ?

A. We conceive not. We do not know that it is contrary to any law either of God or man.

Q. 8. Have we not used it too sparingly ?

A. It seems we have. 1. Because our call is to save that which is lost ; now we cannot expect them to seek us, therefore we should go and seek them. 2. Because we are particularly called, by going into the highways and hedges, (which none else will do) to compel them to come in. 3. Because that reason is not good, "The house will hold all that come." The house may hold all that come to the house ; but not all that would come to the field.

The greatest hindrance to this, you are to expect from rich or cowardly, or lazy Methodists. But regard them not, neither Stewards, Leaders, nor People. Whenever the weather will permit, go out in God's name into the most public places, and call all to repent and believe the Gospel ; every Sunday, in particular ; especially where there are old societies, lest they settle upon their lees.

The Stewards will frequently oppose this, lest they lose their usual collection. But this is not a sufficient reason

reason against it. Shall we barter souls for money ?

Q. 9. Ought we not diligently to observe, in what places God is pleased at any time to pour out his Spirit more abundantly ?

A. We ought : and at that same time to send more labourers than usual into that part of the harvest.

But whence shall we have them ? 1. So far as we can afford it, we will keep a reserve of preachers at Kingswood : 2. Let an exact list be kept of those who are proposed for trial, but not accepted.

Q. 10. How often shall we permit strangers to be present at the meeting of the Society ?

A. At every other meeting of the Society in every place, let no stranger be admitted. At other times they may ; but the same person not above twice or thrice. In order to this, see that all, in every place, shew their tickets, before they come in. If the Stewards and Leaders are not exact herein, employ others that have more resolution.

Q. 11. How may the Leaders of Classes be made more useful ?

A. 1. Let each of them be diligently examined concerning his method of meeting a Class.

Let this be done with all possible exactness at the next quarterly Visitation. And in order to this, allow sufficient time for the visiting of each Society.

2. Let each Leader carefully inquire how every soul in his Class prospers. Not only how each person observes the outward rules, but how he grows in the knowledge and love of God ?

3. Let the Leaders converse with the Assistant frequently and freely.

Q. 12. Can any thing farther be done, in order to make the meetings of the Classes lively and profitable ?

A. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's Classes.

3. Let us observe which Leaders are the most useful, and let these meet the other classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

Q. 13. How can we farther assist those under our care?

A. 1. By meeting the married men and women together, the first Sunday after the Visitation; the single men and women apart, on the two following, in all the large Societies: this has been much neglected.

2. By instructing them at their own houses. What unspeakable need is there of this! The world say, "The Methodists are no better than other people." This is not true. But it is nearer the truth than we are willing to believe.

N. B. For, 1, personal religion either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of pleasure, of ease, of getting money!

How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! to instance only in one or two particulars:

Who does as he would be done by, in buying and selling? Particularly in selling horses. Write him a knave that does not. And the Methodist knave is the worst of all knaves.

2. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little the better, till we take quite another course with them. For what avails *public preaching alone*, though we could preach like angels?

We must, yea, every travelling Preacher must, instruct them *from house to house*. Till this be done, and that in good earnest, the Methodists will be little better than other people.

Our religion is not deep, universal, uniform: but superficial,

superficial, partial, uneven. It will be so, till we spend half as much time in *this visiting*, as we now do in talking uselessly.

Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Silvianus*, is well worth a careful perusal. A short extract from it I will subjoin. Speaking of this visiting from house to house, he says, (page 351.)

“ We shall find many hindrances, both in ourselves, and in the people.

1. In ourselves there is much dulness and laziness : so that there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let men perish, rather than lose their love : we let them go quietly to hell, lest we should anger them.

3. Some of us have also a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greatest hindrance is, weakness of faith. Our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers : to choose the fittest subjects, and follow them with a holy mixture of seriousness, and terror, and love, and meekness !

And we have many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught, till we conquer their perverseness, by the force of reason, and the power of love.

2. And many are so dull, that they will shun being taught, for fear of shewing their dulness. And indeed, you will find it extremely hard to make them understand the very plainest points.

3. And it is still harder to fix things on their hearts, without which, all our labour is lost. If you have not therefore, great seriousness and fervency, what good

good can you expect? And after all, it is grace alone that must do the work.

4. And, when we have made some impressions on their hearts, if we look not after them, they will soon die away."

But as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I speak as plainly as I can, yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man. And how few are there, that know the nature of repentance, faith, and holiness? Most of them have a sort of confidence that God will save them, while the world has their hearts. I have found, by experience, that one of these has learned more from one hour's close discourse, than from ten years public preaching.

And, undoubtedly, this private application is implied in those solemn words of the Apostle, "I charge thee before God; and the Lord Jesus Christ, who shall judge the quick and dead at his appearing; preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering."

O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common ignorance were banished, and every shop, and every house busied in speaking of the word and works of God; surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, many of whom, neither believe nor repent to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk, and talk, and be merry with such people, when you know their case? Methinks, when you look them in the face, you should break forth into tears, as the Prophet did, when he looked upon Hazeal; and then set on them with the most vehement and importunate exhortations. O, for
God's

God's sake, and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

What cause have we to blush before the Lord this day, that we have so long neglected this good work! If we had but set upon it sooner, how many more might have been brought to Christ! And how much holier and happier might we have made our Societies before now! And why might we not have done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance was in ourselves, in our littleness of faith and love.

But it is objected, I. This will take up so much time, that we shall not have time to follow our studies.

I answer, 1. Gaining knowledge is a good thing; but saving souls is a better. 2. By this very thing, you will gain the most excellent knowledge, that of God, and eternity. 3. You will have time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need: and never be idle or triflingly employed. But, 4, If you can do but one, let your studies alone. I would throw by all the libraries in the world, rather than be guilty of the loss of one soul.

I allow, in some of the country circuits, where you have only a day to spend in each place, you have not time for this excellent work. But you have, wherever you spend several days together in one town.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them, will repay all your labour. O let us herein follow the example of St. Paul.

1. For our general business, "Serving the Lord, with all humility of mind:" 2. Our special work, "Take heed to yourselves, and to all the flock:" 3. Our doctrine, "Repentance toward God, and faith in our Lord Jesus Christ:" 4. The place, "I have taught you publickly, and from house to house:" 5. The object and manner of teaching, "I ceased not
not

not to warn every one, night and day, with tears : ”
 6. His innocence and self-denial herein, “ I have coveted no man’s silver or gold : ” 7. His patience, “ Neither count I my life dear unto myself. ” And among all our motives, let these be ever before our eyes, 1. “ The Church of God, which he hath purchased with his own blood : 2. Grievous wolves shall enter in ; yea, of yourselves shall men arise, speaking perverse things. ” Write this upon your hearts, and it will do you more good than twenty years study.

Let every preacher, having a catalogue of those in each Society, go to each house. Deal gently with them, that the report of it may move others to desire your coming. Give the children “ the Instructions for Children, ” and encourage them to get them by heart. Indeed you will find it no easy matter to teach the ignorant the principles of religion. So true is the remark of Archbishop Usher, “ Great scholars may think this work beneath them. But they should consider, the laying the foundation skilfully, as it is of the greatest importance, so it is the master-piece of the wisest builder. And let the wisest of us all try, whenever we please, we shall find, that to lay this ground-work rightly, to make the ignorant understand the grounds of religion, will put us to the trial of all our skill. ”

Perhaps, in doing this, it may be well, 1. After a few loving words spoken to all in the house, to take each person singly into another room, where you may deal closely with him, about his sin, and misery, and duty. Set these home, or you will lose all your labour. (At least, let none be present but those who are familiar with each other.)

2. Hear what the children have learned by heart.
 3. Choose some of the weightiest points, and try if they understand them. As, “ Do you believe you have sin in you ? What does sin deserve ? What remedy has God provided for guilty, helpless sinners ? ”
 4. Often with the question suggest the answer. As,
 “ What

"What is repentance? Sorrow for sin, or a conviction that we are guilty, helpless sinners? What is faith? A divine conviction of things not seen?"

5. Where you perceive they do not understand the stress of your question, lead them into it by other questions. For instance, you ask, "How do you think your sins will be pardoned?" They answer, "By repenting and amending my life." You ask, farther, "But will your amendment make satisfaction for your past sins?" They will answer, "I hope so, or I know not what will." One would think these had no knowledge of Christ at all. And some have not. But others have, and give such answers only, because they do not understand the scope of the question. Ask them farther, "Can you be saved without the death of Christ?" They immediately say, "No." And, if you ask, "What has he suffered for you?" They will say, "He shed his blood for us." But many cannot express even what they have some conception of: no, not even when expressions are put into their mouths. With these you are to deal tenderly, lest they be discouraged.

6. If you perceive them troubled, that they cannot answer, step in yourself, and take the burden off them? answering the question yourself. And do it thoroughly and plainly, making a full explication of the whole business to them.

7. When you have tried their knowledge, proceed to instruct them, according to their several capacities. If a man understand the fundamentals, speak what you perceive he most needs, either explaining farther some doctrines, or some duty, or shewing him the necessity of something which he neglects. If he still understand not, go over it again till he does.

8. Next inquire into his state, whether convinced or unconvinced, converted or unconverted? Tell him, if need be, what conversion is; and then renew and enforce the inquiry.

9. If unconverted, labour with all your power to bring his heart to a sense of his condition. Set this home

home with a more earnest voice than you spoke before. Get to the heart, or you do nothing.

10. Conclude all with a strong exhortation, which should inforce, 1. The duty of the heart, in order to receive Christ: 2. The avoiding former sins, and constantly using the outward means. And be sure, if you can, to get their promise to forsake sin, change their company, and use the means. And do this solemnly, reminding them of the presence of God, who hears their promises, and expects the performance.

11. Before you leave them, engage the head of each family to call all his family together every Sunday, before they go to bed, and hear what they can repeat, and so continue till they have learned "the Instructions" perfectly. And afterwards, let him take care that they do not forget what they have learned.

Do this in earnest, and you will soon find what a work you take in hand, in undertaking to be a travelling preacher!

Q. 14. How shall we prevent improper persons insinuating into the Society?

A. 1. Give Tickets to none till they are recommended by a Leader, with whom they have met at least two months on trial.

2. Give Notes to none but those who are recommended by one you know, or till they have met three or four times in a Class.

3. Give them the Rules the first time they meet. See that this be never neglected.

Q. 15. When shall we admit new members?

A. In large towns, admit them into the bands at the quarterly love-feast following the Visitation.

Q. 16. Should we not insist upon the Band-rules? Particularly with regard to dress?

A. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore, give no Band-tickets to any, till they have left off superfluous ornaments. In order to this, 1. Let every Assistant read the "Thoughts upon Dress," at least once a year, in every large Society: 2. In visiting

ing the Classes, be very mild, but
3, Allow no exempt case, not even
woman; better one suffer than many
Ticket to any that wear calashes, &
enormous bonnets.

To encourage meeting in Band, 1,
society, have a love-feast quarterly for
2, Never fail to meet them once a week
every believer to embrace the advantage
band-ticket to none till they have met
trial.

Observe! You give none a band-tic
meets, but after he has met!

Q. 17. Have those in band left off in

A. No. Many are still enslaved to
In order to redress this, 1, Let no preach
on any account. 2, Strongly dissuade
them. 3, Answer their pretences, par
the cholic.

Q. 18. Do we observe any evil which
vailed among our societies?

A. Many of our members have marri
lievers, yea, with unawakened persons.
fatal effects. They had either a cross for
back to perdition.

Q. 19. What can be done to put a stop

A. 1, Let every preacher publickly
Apostle's caution, "Be not unequally yoked
believers." 2, Let him openly declare
this will be expelled the Society. 3, If
is expelled, let a suitable exhortation
And, 4, Let all be exhorted, to take
weighty a matter, without advising with
ous of their brethren.

Q. 20. Ought any woman to marry
consent of her parents?

A. In general, she ought not. Yet t
exception. For if, 1, A woman be un
of marrying: if, 2, Her parents absolut
her marry any Christian: then she may,
B

marry without their consent: Yet even then, a Methodist Preacher ought not to marry her.

Q. 21. Do not sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them, still prevail in several places? How may these evils be remedied?

A. 1, Let us preach expressly on each of these heads. 2, Read in every society the sermon on evil-speaking. 3, Let the leaders closely examine and exhort every person to put away the accursed thing. 4, Let the preacher warn every society, that none who is guilty herein can remain with us. 5, Extirpate smuggling, buying or selling uncustomed goods, out of every society. Let none remain with us, who will not totally abstain from every kind and degree of it. Speak tenderly, but earnestly and frequently of it, in every society near the coasts. And read to them, and diligently disperse among them, "The Word to a Smuggler." 6. Extirpate bribery, receiving any thing, directly or indirectly, for voting in any election. Shew no respect of persons herein, but expel all that touch the accursed thing. Largely shew, both in public and private, the wickedness of thus selling our country. And every where read "The word to a Freeholder," and disperse it with both hands.

Q. 22. What shall we do to prevent scandal, when any of our members become bankrupt?

A. Let the Assistant talk with him at large. And if he has not kept fair accounts, or has been concerned in that base practice, of raising money by coining notes, (commonly called the bill-trade) let him be expelled immediately.

Q. 23. What is the office of a Christian minister?

A. To watch over souls as he that must give account.

Q. 24. In what view may we and our helpers be considered?

A. Perhaps as extraordinary messengers (i. e. out of the ordinary way) designed, 1, To provoke the regu-

lar Ministers to jealousy. 2, To supply their lack of service, toward those who are perishing for want of knowledge. But how hard is it to abide here? Who does not wish to be a little higher? Suppose, to be ordained!

Q. 25. What is the office of an Helper?

A. In the absence of a minister, to feed and guide the flock: in particular,

1, To preach morning and evening. (But he is never to begin later in the evening than seven o'clock, unless in particular cases.)

2, To meet the society and the bands weekly.

3, To meet the leaders weekly.

Let every preacher be particularly exact in this, and in the morning preaching. If he has twenty hearers, let him preach. If not, let him sing and pray.

N. B. We are fully determined, Never to drop the morning-preaching: and to continue preaching at five, wherever it is practicable, particularly in London and Bristol.

Q. 26. What are the rules of an Helper?

A. 1, Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary.

2, Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and fooling talking.

3, Converse sparingly and cautiously with women: particularly with young women.

4, Take no step toward marriage, without first consulting with your brethren.

5, Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6, Speak evil of no one: else your word especially, would eat as doth a canker: keep your thoughts within your own breast, till you come to the person concerned.

7, Tell every one what you think wrong in him, and that plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8, Do not affect the gentleman. You have no more to do with this character, than with that of a dancing-master. A preacher of the gospel is the servant of all.

9, Be ashamed of nothing but sin: not of fetching wood (if time permit) or drawing water: not of cleaning your own shoes, or your neighbour's.

10, Be punctual. Do every thing exactly at the time. And in general, do not *mend* our rules, but *keep* them: not for wrath, but for conscience' sake.

11, You have nothing to do, but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most.

Observe. It is not your business, to preach so many times, and to take care of this or that society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which, they cannot see the Lord. And remember! A Methodist Preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need all the sense you have: and to have all your wits about you!

12, Act in all things, not according to your own will, but as a son in the gospel. As such it is your part to employ your time, in the manner which we direct: partly in preaching and visiting from house to house: partly, in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Q. 27. What power is this, which you exercise over both the preachers and the societies?

A. I will tell you all I know of the matter, taking it from the very beginning.

1. In November, 1738, two or three persons who desired to flee from the wrath to come, and then a few more, came to me in London, and desired me to advise, and pray with them. I said, "If you will meet me on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingwood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was, to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power; namely, a power to appoint when and where, and how they should meet; and to remove those whose lives shewed that they had not a desire to flee from the wrath to come. And this power remained the same, whether the people meeting together, were twelve, or twelve hundred, or twelve thousand.

2. In a few days some of them said, "Sir, we will not sit under you for nothing: we will subscribe quarterly." I said, "I will have nothing: for I want nothing. My Fellowship supplies me with all I want." One replied, nay, but you want a hundred and fifty pounds to pay for the lease of the Foundry: and likewise a large sum of money, to put it into repair." On this consideration I suffered them to subscribe. And when the society met, I asked, "Who will take the trouble of receiving this money, and paying it, where it is needful?" One said, "I will do it, and keep the account for you." So here was the first Steward. Afterwards I desired one or two more to help me as Stewards, and in process of time, a greater number.

Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work, wherein he was to help me, as long as I desired. And herein I began to exercise another sort

of power, namely, that of appointing and removing Stewards.

3, After a time, a young man named Thomas Maxfield, came and desired to help me as a son in the gospel. Soon after came a second, Thomas Richards, and then a third, Thomas Westall. These severally desired to serve me as sons, and to labour when and where I should direct. Observe; these likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these, when and where, and how to labour: that is, while he chose to continue with me. For each had a power to go away when he pleased: as I had also, to go away from them, or any of them, if I saw sufficient cause. The case continued the same, when the number of preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any (if I saw cause) "I do not desire your help any longer." On these terms, and no other, we joined at first: on these we continue joined. But they do me no favour in being directed by me. It is true, my "reward is with the Lord." But at present, I have nothing from it but trouble and care; and often a burden, I scarce know how to bear.

4, In 1744, I wrote to several clergymen, and to all who then served me as sons in the gospel; desiring them to meet me in London, and to give me their advice, concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere: till at length I gave a general permission, which I afterwards saw cause to retract.

Observe. I myself sent for these of my own free choice. And I sent for them to advise, not govern me. Neither did I at any time divest myself of any part of the power above described, which the Providence of God had cast upon me, without any design or choice of mine.

5, What is that power? It is a power of admitting into and excluding from the societies under my care : of choosing and removing stewards : of receiving or not receiving helpers ; of appointing them when, where, and how, to help me, and of desiring any of them to confer with me, when I see good. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this power, which I never fought ; so it is, on the same consideration, not for profit, honour, or pleasure, that I use it at this day.

Q. 28. What reasons can be assigned why so many of our preachers contract nervous disorders?

A. The chief reason, on Dr. Cadogan's principles, is, either indolence or intemperance. 1, Indolence. Several of them use too little exercise, far less than when they wrought at their trade. And this will naturally pave the way for many, especially nervous disorders. 2, Intemperance (though not in the vulgar sense.) They take more food than they did when they laboured more. And let any man of reflection judge, how long this will consist with health. Or they use more sleep than when they laboured more. And this alone will destroy the firmness of the nerves. If then our preachers would avoid nervous disorders, let them 1, Take as little meat, drink, and sleep, as nature will bear : and, 2, Use full as much exercise daily as they did before they were preachers.

Q. 29. What general method of employing our time would you advise us to?

A. We advise you, 1. As often as possible to rise at four. 2, From four to five in the morning, and from five to six in the evening, to meditate, pray, and read, partly the Scripture with the notes, partly the closely practical parts of what we have published. 3, From six in the morning till twelve (allowing an hour for breakfast) to read in order, with much prayer, first, the Christian Library, and the other books which we have published in prose and verse, and then those

which we recommended in our rules of Kingwood School.

Q. 30. Should our helpers follow trades?

A. The question is not, Whether they may occasionally work with their hands, as St. Paul did: but whether it be proper for them to keep shop or follow merchandize? After long consideration, it was agreed by all our brethren, That no preacher who will not relinquish his trade of buying and selling, (though it were only pills, drops or balsams,) shall be considered as a travelling preacher any longer.

Q. 31. Why is it that the people under our care are no better?

A. Other reasons may concur; but the chief is, because we are not more knowing and more holy.

Q. 32. But why are we not more knowing?

A. Because we are idle. We forget our very first rule, "Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a day in God's work, as you did formerly in man's work? We talk, talk,——or read history, or what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God.

But how? 1, Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least, five hours in four and twenty.

"But I read only the Bible." Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible: but if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor any thing else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted

others too. "Bring the books," says he, "but especially the parchments," those wrote on parchment.

"But I have no taste for reading." Contract a for it by use, or return to your trade.

"But I have no books." I will give each of as fast as you will read them, books to the value five pounds. And I desire the Assistants would care, that all the large societies provide our works at least the notes, for the use of the preachers.

2, In the afternoon, follow Mr. Baxter's plan: You will have no time to spare: you will have enough for all your time. Then likewise, no preacher will stay with us who is as salt that has lost its savor. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you have, or can procure.

The sum is, go into every house in course, and to every one therein, young and old, if they belong to be Christians, inwardly and outwardly.

Make every particular plain to their understanding; fix it in their memory; write it in their heart. In order to this, there must be "line upon line, precept upon precept." What patience, what love, what knowledge is requisite for this?

Q. 33. In what particular method should we instruct them?

A. You may, as you have time, read, explain, force,

- 1, The rules of the society:
- 2, Instructions for children:
- 3, The fourth volume of sermons, and,
- 4, Philip Henry's method of family prayer.

We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in a week? Each try himself: no idleness can consist with growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive by justification.

But what shall we do for the rising generation? Unless we take care of this, the present revival will

res unius ætatis: it will last only the age of a man. Who will labour herein? Let him that is zealous for God, and the souls of men begin now.

1, Where there are ten children in a society, meet them at least an hour every week :

2, Talk with them every time you see any at home.

3, Pray in earnest for them :

4, Diligently instruct, and vehemently exhort all parents at their own houses ;

5, Preach expressly on education, particularly at Midsummer, when you speak of Kingwood. " But I have no gift for this." Gift or no gift, you are to do it ; else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it. Particularly, study the instructions and lessons for children.

Q. 34. Why are not we more holy? Why do not we live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

A. Chiefly because we are enthusiasts; looking for the end, without using the means.

To touch only upon two or three instances.

Who of you rises at four in summer? Or even at five, when he does not preach?

Do you recommend to all our societies, the five o'clock hour for private prayer? Do you observe it? Or any other fixed time? Do not you find by experience, that any time is no time?

Do you know the obligation and the benefit of fasting? How often do you practise it?

The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God, by the habitual neglect of a plain duty! Let us amend from this hour.

Q. 35. But how can I fast, since it hurts my health?

A. There are several degrees of fasting which cannot

hurt your health. I will instance in one: Let you and I every Friday (beginning on the next) avow this duty throughout the nation, by touching no tea, coffee or chocolate in the morning, but (if we want it) half a pint of milk, or water-gruel. Let us dine on potatoes, and (if we need it) eat three or four ounces of flesh in the evening. And at other times, let us eat no flesh suppers. These exceedingly tend to breed nervous disorders.

Q. 36. What is the best general method of preaching?

A. 1, To invite: 2, To convince: 3, To offer Christ: 4, To build up; and to do this in some measure in every sermon.

Q. 37. Are there any smaller advices relative to preaching, which might be of use to us?

A. Perhaps these, 1, Be sure never to disappoint a congregation, unless in case of life or death.

2, Begin and end precisely at the time appointed.

3, Let your whole deportment before the congregation be serious, weighty, and solemn:

4, Always suit your subject to your audience:

5, Choose the plainest texts you can:

6, Take care not to ramble, but keep to your text, and make out what you take in hand:

7, Be sparing in allegorizing, or spiritualizing;

8, Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation;

9, Sing no hymns of your own composing:

10, Print nothing without my approbation:

11, Do not usually pray above eight or ten minutes, (at most) without intermission:

12, Frequently read and enlarge upon a portion of the notes: and let young preachers often exhort, without taking a text.

13, In repeating the Lord's Prayer, remember to say, hallowed, not hollowed; trespass against us; Amen.

14, Repeat this prayer aloud after the minister, as often as he repeats it:

15, Repeat after him aloud every confession, and both the doxologies in the communion-service :

16, Always kneel during public prayer :

17, Every where avail yourself of the great festivals, by preaching on the occasion, and singing the hymns, which you should take care to have in readiness :

18, Avoid quaint words, however in fashion, as *object*, *originate*, *very high*, &c.

19, Avoid the fashionable impropriety of leaving out the *u* in many words, as *honor*, *vigor*, &c. This is mere childish affectation.

20, Beware of clownishness ; either of speech, or dress.

21, Be merciful to your beast. Not only ride moderately, but see with your own eyes, that your horse be rubbed, fed, and bedded.

Q. 38. Have not some of us been led off from practical preaching by (what was called) preaching Christ ?

A. Indeed we have. The most effectual way of preaching Christ, is to preach him in all his offices, and to declare his law as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness, in all its branches.

Q. 39. How shall we guard against formality in public worship ? Particularly in singing ?

A. 1, By preaching frequently on the head : 2, By taking care to speak only what we feel : 3, By choosing such hymns as are proper for the congregation : 4, By not singing too much at once ; seldom more than five or six verses : 5, By suiting the tune to the words : 6, By often stopping short and asking the people, " Now ! Do you know what you said last ? Did you speak no more than you felt ? "

Is not this formality creeping in already, by those complex tunes, which it is scarcely possible to sing with devotion ? Such is, " Praise the Lord, ye blessed ones : " Such the long quavering hallelujah annexed to the Morning-Song tune ; which I defy any man living

to sing devoutly. The repeating the same words so often, (but especially while another repeated different words, the horrid abuse which runs through the modern church-music) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Besides, it is a flat contradiction to our Lord's command, "use not vain repetitions." For what is a vain repetition, if this is not? What end of devotion does it serve? Sing no anthems.

7, Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak voices. 8, In every large society, let them learn to sing: and let them always learn our own tunes first. 9, Let the women constantly sing their parts aloue. Let no man sing with them, unless he understands the notes, and sings the bass, as it is pricked down in the book. 10, Introduce no new tunes, till they are perfect in the old. 11, Let no organ be placed any where, till proposed in the Conference. 12, Recommend our tune-book every where: and if you cannot sing yourself, choose a person or two in each place to pitch the tune for you. 13, Exhort every one in the congregation to sing, not one in ten only. 14, If a preacher be present, let no singer give out the words. 15, When they would teach a tune to the congregation, they must sing only the tenor.

After preaching, take a little lemonade, mild ale, or candied orange-peel. All spirituous liquors, at that time especially, are deadly poison.

Q. 40. Who is the Assisiant? (now termed Superintendent?)*

A. That preacher in each circuit, who is appointed from time to time, to take charge of the societies, and the other preachers therein.

Q. 41. How should an Assisiant be qualified for his charge?

A. By walking closely with God, and having his

* He was formerly termed the *Assisiant*, because he assisted Mr. Wesley, in taking care of the Societies.

work greatly at heart: by understanding and loving discipline, ours in particular; and by loving the Church of England, and resolving not to separate from it. Let this be well observed. I fear, when the Methodists leave the church, God will leave them. But if they are thrust out of it, they will be guiltless.

Q. 42. What is the business of an assistant?

A. 1, To see that the other preachers in his circuit behave well, and want nothing: 2, To visit the classes quarterly, regulate the bands, and deliver tickets: 3, To take in, or put out of the society or the bands: 4, To keep the watch-nights and love-feasts: 5, To hold quarterly meetings, and therein diligently to inquire, both into the temporal and spiritual state of each society: 6, To take care that every society be duly supplied with books; particularly with Kempis, Instructions for Children, and the Primitive Physic, which ought to be in every house: 7, why is not this regarded? 7, To send from every quarterly-meeting a circumstantial account (to London) of every remarkable conversion, and remarkable death: 8, To take exact lists of his societies every quarter, and send them up to London: 9, To meet the married men and women, and the single men and women in the large societies once a quarter: 10, To overlook the accounts of all the Stewards.

Q. 43. Has the office of an Assistant been well executed?

A. No, not by half the assistants. 1, Who has sent me word, whether the other preachers behave well or ill? 2, Who has visited all the classes, and regulated the bands quarterly? 3, Love-feasts for the bands have been neglected; neither have persons been duly taken in, and put out of the bands: 4, The societies are not half supplied with books: not even with those above-mentioned. O exert yourselves in this! Be not weary! Leave no stone unturned! 5, How few accounts have I had, either of remarkable deaths, or remarkable conversions! 6, How few exact lists of the societies! 7, How few have met the married and single persons once a quarter!

Q: 44. Are there any other advices, which you would give the assistants?

A. Several. 1, Take a regular catalogue of your societies, as they live in house-row; 2, Leave your successor a particular account of the state of the circuit: 3, See that every band-leader has the rules of the bands: 4, Vigorously, but calmly enforce the rules concerning needless ornaments, drams, snuff, and tobacco. Give no band-ticket to any man or woman, who does not promise to leave them off: 5, As soon as there are four men or women believers in any place, put them into a band; 6, Suffer no love-feast to last above an hour and a half: And instantly stop all breaking the cake with one another: 7, Warn all from time to time, that none are to remove from one society to another, without a certificate from the assistant in these words, (else he will not be received in other societies) "A. B., the bearer, is a member of our society in C. I believe he has sufficient cause for removing." I beg every assistant to remember this: 8, Every where recommend decency and cleanliness. Cleanliness is next to godliness: 9, Exhort all that were brought up in the church, to continue therein. Set the example yourself; and immediately change every plan, that would hinder their being at church, at least two Sundays in four. Carefully avoid whatever has a tendency to separate men from the church; and let all the servants in our preaching-houses, go to church once on Sunday at least.

Is there not a cause? Are we not unawares by little and little sliding into a separation from the church? O use every means to prevent this! 1, Exhort all our people to keep close to the church and sacrament: 2, Warn them all against niceness in hearing, a prevailing evil! 3, Warn them also against despising the prayers of the church: 4, Against calling our society the church: 5, Against calling our preachers, ministers, our houses meeting-houses; call them plain preaching-houses or chapels: 6, Do not license them as Dissenters; the proper paper to be sent in at the

offices, sessions, or Bishop's Court, is this: "A. B. has set apart his house in C. for public worship, of which he desires a certificate."—N. B. The Justice does not license the house, but the Act of Parliament. 7, Do not license yourself till you are constrained; and then not as a Dissenter, but a Methodist. It is time enough, when you are prosecuted, to take the oaths. And by so doing, you are licensed.

Q. 45. But are we not Dissenters?

A. No. Although we call sinners to repentance in all places of God's dominion; and although we frequently use extemporary prayer, and unite together in a religious society; yet we are not Dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the church. We do not: We dare not separate from it. We are not Seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The Seceders laid the very foundation of their work, in judging and condemning others. We laid the foundation of our work, in judging and condemning ourselves. They begin every where, with shewing their hearers, how fallen the church and ministers are. We begin every where with shewing our hearers, how fallen they are themselves. What they do in America, or what their minutes say on this subject, is nothing to us. We will keep in the good old way.

And never let us make light of going to church, either by word or deed. Remember Mr. Hook, a very eminent, and a zealous Papist. When I asked him, "Sir, what do you do for public worship here, where you have no Romish service?" He answered, "Sir, I am so fully convinced, it is the duty of every man to worship God in public, that I go to church every Sunday. If I cannot have such worship as I would, I will have such worship as I can."

But some may say, "Our own service is public worship." Yes; but not such as supersedes the Church-service: It pre-supposes public prayer, like the sermons at the University. If it were designed to be instead of;

the church-service, it would be essentially defective. For, it seldom has the four grand parts of public prayer, deprecation, petition intercession, and thanksgiving.

If the people put ours in the room of the church service, we hurt them that stay with us, and ruin them that leave us. For then they will go no where, but lounge the Sabbath away, without any public worship at all.

Q. 46. Nay, but is it not our duty, to separate from the church, considering the wickedness both of the clergy and the people?

A. We conceive not, 1, Because both the priests and the people were full as wicked in the Jewish church. And yet it was not the duty of the holy Israelites to separate from them: 2, Neither did our Lord command his disciples to separate from them: He rather commanded the contrary: 3, Hence it is clear, that could not be the meaning of St. Paul's words, "Come out from among them, and be ye separate."

Q. 47. But what reasons are there, why we should not separate from the church?

A. Among others, those which were printed above twenty years ago, intitled, "Reasons against a Separation from the Church of England."

We allow two exceptions, 1, If the parish minister be a notoriously wicked man: 2, If he preach Socinianism, Arianism, or any other essentially false doctrine.

Q. 48. Do we sufficiently watch over our helpers?

A. We might consider those that are with us as our pupils: into whose behaviour and studies, we should inquire every day.

Should we not frequently ask each, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which we advise? Do you converse seriously, usefully and closely?

To be more particular :

Do you use all the means of grace yourself, and in-
force the use of them on all other persons ?

They are either instituted or prudential.

I. The instituted are,

1, Prayer ; private, family, public ; consisting of
deprecation, petition, intercession, and thanksgiving.
Do you use each of these ?

Do you use private prayer every morning and even-
ing ? If you can, at five in the evening, and the hour
before or after morning preaching ?

Do you forecast daily, wherever you are, how to se-
cure these hours ? Do you avow it every where ? Do
you ask every where, Have you family-prayer ? Do
you retire at five o'clock ?

II. Searching the Scriptures, by,

1, Reading : constantly, some part of every day,
regularly, all the Bible in order : carefully, with the
Notes ; seriously, with prayer before and after ; fruit-
fully, immediately practising what you learn there ?

2, Meditating : at set times ? By any rule ?

3, Hearing : every morning ?

Carefully ? With prayer before, at, after ?

Immediately putting in practice ?

Have you a New Testament always about you ?

III. The Lord's Supper. Do you use this at every
opportunity ?

With solemn prayer before ? With earnest and de-
liberate self-devotion ?

IV. Fasting. How do you fast every Friday ?

V. Christian Conference. Are you convinced how
important, and how difficult it is, to "order your con-
versation right ?"

Is it "always in grace ? Seasoned with salt ? Meet
to minister grace to the hearers ?"

Do not you converse too long at a time ? Is not an
hour commonly enough ?

Would it not be well, always to have a determinate
end in view ? And to pray before and after it ?

II. Prudential means we may use, either as common Christians, as Methodists, as preachers, or as assistants.

1, As common Christians: what particular rules have you, in order to grow in grace? What arts of holy living?

As Methodists, do you never miss your class or band?

3, As preachers, do you meet every society? Also, the leaders and bands if any?

4, As assistants, have you thoroughly considered your office? And do you make a conscience of executing every part of it?

These means may be used without fruit. But there are some means, which cannot; namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1, Do you steadily watch against the world? The devil? Yourself? Your besetting sin?

2, Do you deny yourself every useless pleasure of sense? Imagination? Honour? Are you temperate in all things? Instance in food. Do you use only that kind and that degree, which is best both for your body and soul? Do you see the necessity of this?

3, Do you eat no flesh-suppers? No late suppers?

4, Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner?

5, Do you use only that kind and that degree of drink which is best both for your body and soul?

6, Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day?

7, How often do you drink wine or ale? Every day? Do you want it?

8, Wherein do you "take up your cross daily?" Do you cheerfully bear your cross (whatever is grievous to nature) as a gift of God, and labour to profit thereby?

9, Do you endeavour to set God always before you?

To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more will you grow in grace.

Q. 49. What can be done, in order to a closer union of our Helpers with each other?

A. 1, Let them be deeply convinced of the want there is of it at present, and the absolute necessity of it:

2, Let them pray for a desire of union:

3, Let them speak freely to each other:

4, When they meet, let them never part without prayer:

5, Let them beware, how they despise each other's gifts:

6, Let them never speak slightly of each other in any kind:

7, Let them defend one another's characters in every thing, so far as consists with truth; And,

8, Let them labour, in honour each to prefer the other before himself.

Q. 50. How shall we try those who think they are moved by the Holy Ghost to preach?

A. Enquire, 1, Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And, are they holy in all manner of conversation? 2, Have they gifts, (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly? —

3, Have they fruit? Are any truly convinced of sin, and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof, that he is "moved thereto by the Holy Ghost."

Q. 51. What method may we use in receiving a new Helper?

A. A proper time for doing this, is at a Conference, after solemn fasting and prayer.

Every person proposed, is then to be present; and each of them may be asked,

“Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Do you know the Methodist-Plan? Have you read the Plain Account? The Appeals? Do you know the rules of the society? Of the bands? Do you keep them? Do you take no snuff, tobacco, drams? Do you constantly attend the church and sacrament? Have you read the Minutes of the Conference? Are you willing to conform to them? Have you considered the rules of an Helper? Especially the first, tenth, and twelfth? Will you keep them for conscience’ sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening: endeavouring not to speak too long, or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example?

Are you in debt? Are you engaged to marry?

(N. B. A Preacher who marries while on trial, is thereby set aside.)

We may then receive him as a Probationer by giving him the Minutes of the Conference inscribed thus:

“To *A. B.*

“You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.”

Let him then read, and carefully weigh what is contained therein, that if he has any doubt, it may be removed.

Observe! Taking on trial is entirely different from admitting a Preacher. One on trial may be either admitted or rejected, without doing him any wrong. Otherwise it would be no trial at all. Let every Assistant explain this to them that are on trial.

When he has been on trial four years, if recommended by the Assistant, he may be received into full connection, by giving him the Minutes inscribed thus: "As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer." Mean time, let none exhort in any of our societies, without a note of permission from the Assistant: Let every Exhorter take care to have this renewed yearly: And let every Assistant insist upon it.

Q. 52. What is the method wherein we usually proceed in our Conferences?

A. We enquire,

1, What preachers are admitted?

Who remain on trial?

Who are admitted on trial?

Who desist from travelling?

2, Are there any objections to any of the preachers?

Who are named one by one.

3, How are the preachers stationed this year?

4, What numbers are in the society?

5, What is the Kingswood collection?

6, What boys are received this year?

7, What girls are assisted?

8, What is contributed for the contingent expenses?

9, How was this expended?

10, What is contributed toward the Fund, for superannuated and supernumerary preachers?

11, What demands are there upon it?

12, How many Preachers' wives are to be provided for? By what societies?

13, Where, and when, may our next Conference begin?

Q. 53. How can we account for the decrease of the

work of God in some circuits, both this year and the last?

A. It may be owing either, 1, To the want of zeal and exactness in the Assistant, occasioning want of discipline throughout: Or, 2, To want of life and diligence in the Preachers: or, 3, To our people's losing the life of God, and sinking into the spirit of the world.

It may be owing farther, to the want of more field preaching, and of trying more new places.

Q. 54. What can be done, in order to revive the work of God where it is decayed?

A. 1, Let every Preacher read carefully over the life of David Brainard. Let us be "followers of him as he was of Christ," in absolute self-devotion, total deadness to the world, and in fervent love to God and man. Let us but secure this point and the world and the devil must fall under our feet.

2, Let both Assistants and Preachers be conscientiously exact in the whole Methodist discipline.

3, See that no circuit be at any time without preachers. Therefore, let no Preacher, who does not attend the Conference, leave the circuit, at that time on any pretence whatever. This is the most improper time in the whole year. Let every Assistant see to this and require each of these to remain in the circuit, till the new Preachers come.

Let not all the Preachers in any circuit come to the Conference.

Let those who do come, set out as late, and return as soon as possible.

4, Wherever you can, appoint prayer-meetings, and particularly on Friday.

5, Let a fast be observed in all our societies, the last Friday in August, November, February, and May.

6, Be more active in dispersing the books, particularly the sermon on, The Good Steward, on Indwelling Sin, the Repentance of Believers, and the Scriptural Way of Salvation. Every Assistant may give away

small tracts. And he may beg money of the rich to buy books for the poor.

7, Strongly and explicitly exhort all believers, to go on to perfection. That we may all speak the same thing, I ask once for all, Shall we defend this perfection, or give it up? You all agree to defend it, meaning thereby, (as we did from the beginning) salvation from all sin, by the love of God and man filling our hearts. The Papists say, "This cannot be attained, till we have been refined by the fire of purgatory." The Calvinists say, "Nay, it will be attained as soon as the soul and body part." The old Methodists say, "It may be attained *before* we die: a moment after is too late. Is it so, or not? You are all agreed, we may be saved from all sin before death. The substance then is settled. But, as to the circumstance, is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. "But should we in preaching, insist both on one, and the other?" Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shews, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul: The more watchful they are against all sin; the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God: (Whereas just the contrary effects are observed, whenever this expectation ceases.) They are saved by hope, by this hope of a total change,

with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or rather decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist on the instantaneous.

Q. 55. What can be done, to increase the work of God in Scotland ?

- A. 1, Preach abroad as much as possible.
- 2, Try every town and village.
- 3, Visit every member in the society at home.

Q. 56. How many circuits are there now ?

A. Of America we have no late account. There are seventy-four circuits in England, Wales, and the Isle of Man ; seven in Scotland, and twenty-eight in Ireland.

Q. 57. Are our preaching-houses safe ?

A. Not all : for some of them are not settled on Trustees. Several of the Trustees for others are dead.

Q. 58. What then is to be done ?

A. 1, Let those who have debts on any of the houses, give a bond, to settle them as soon as they are indemnified.

2, Let the surviving Trustees choose others without delay, by indorsing their deed thus :

“ We, the remaining Trustees of the Methodist preaching-houses in _____, do, according to the power vested in us by this deed, choose _____ to be Trustees of the said house, in the place of _____

Witness our hand _____.”

N. B. The deed must have new stamps, and must be enrolled in Chancery within six months.

Q. 59. Is there any exception to the rule, “ Let the men and women sit apart ? ”

A. In those galleries where they have always sat together, they may do so still. But let them sit apart every where below, and in all new-erected galleries.

Q. 60. But there is a worse indecency than this creeping in among us, Talking in the preaching D.

houses, before and after service? How shall this be cured?

A. Let all the preachers join as one man, and the very next Sunday they preach in any place, enlarge on the impropriety of talking before or after service, and strongly exhort them to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist-congregation. Let none stop, till he has carried his point.

Q. 61. Is there not another shocking indecency frequently practised by filthy men against the wall of a preaching-house; enough to make any modest woman blush?

A. There is: but I beg that any one who sees another do this, will reprove him sharply for it.

Q. 62. It has been complained also, that people crowd into the preachers'-houses, as into coffee-houses, without any invitation. Is this right?

A. It is utterly wrong. Stop it at once. Let no person come into the preacher's house, unless he wants to ask a question.

Q. 63. May any new preaching-houses be built?

A. Not unless, 1, They are proposed at the Conference: No, nor, 2, Unless two thirds of the expense be subscribed. And if any collection be made for them, it must be made between the Conference and the beginning of February.

Q. 64. What can be done to make the Methodists sensible of the excellency of Kingswood-school?

A. Let every Assistant read the following account of it yearly in every congregation.

1, The wisdom and love of God have now thrust out a large number of labourers into his harvest: men who desire nothing on earth but to promote the glory of God, by saving their own souls, and those that hear them. And those to whom they minister spiritual things, are willing to minister to them of their carnal things: so that they "have food to eat, and raiment to put on," and are content therewith.

2, A competent provision is likewise made for the wives of married preachers. They also lack nothing; having a weekly allowance over and above for their little children: So that neither they nor their husbands need to be "careful about many things;" but may "wait upon the Lord without distraction."

3, Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body, clothes only excepted. And it may be, if God prosper this labour of love, they will have these too shortly.

4, In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the institution! Is it fit that the children of those who leave wife, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the gospel? How excellent are the effects of this institution! The preacher, eased of this weight, can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the place of those that shall "rest from their labours."

5, It is not strange, therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it, particularly by lies of every kind, which were plentifully invented and handed about for several years. But truth now generally prevails, and its adversaries are put to silence. It is well known, that the children want nothing; that they scarce know what sickness means; that they are well instructed in whatever they are capable of learning; that they are carefully and tenderly governed, and that the behaviour of all in the house, elder and younger, is "as becometh the gospel of Christ."

6, But the expence of such an undertaking is very large, so that we are ill able to defray it. The best means we could think of at our Conference, to supply the deficiency is, once a year to desire the assistance of all those in every place, who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

7, All of you, who are thus minded, have an opportunity now of shewing your love to the gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents, who give up their all for you, and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good pay-master. And you know, in doing this, you "lend unto the Lord: in due time he shall pay you again."

Q. 65. But how can we keep out of debt?

A. Let a collection be made for this school the Sunday before or after Midsummer, in every preaching-house, great and small, throughout England, Scotland, and Ireland:

Q. 66. How may we raise a general fund for carrying on the whole work of God?

A. By a yearly subscription to be proposed by every Assistant, when he visits the classes at Christmas, and received at the visitation following.

To this end he may then read and enlarge upon the following hints in every society.

1, How shall we send labourers into those parts, where they are most of all wanted? Suppose the north-west of Ireland, and the north of Scotland? Many are willing to hear; but not to bear the expence. Nor can it as yet be expected of them: stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise a general fund, out of which,

from time to time, that expense may be defrayed? By this means, those who willingly offer themselves, may travel through every part, and stay wherever there is a call, without being burthensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite, to promote this glorious work?

3, Besides this, in carrying on so large a work through the three kingdoms, there are calls for money in various ways, and we must frequently be at considerable expense, or the work must be at a full stop. Many too are the occasional distresses of our preachers or their families, which require an immediate supply. Otherwise their hands would hang down, if they were not constrained to depart from the work.

4, Let then every member of our society once a year, set his shoulder to the work; contributing more or less as God hath prospered him, at the Lady-day visitation of the classes. Let none be excluded from giving something, be it a penny, a half-penny, a farthing. Remember the widow's two mites! And let those who are able to give shillings, crowns, and pounds, do it willingly. The money contributed will be brought to the ensuing Conference.

4, Men and brethren, help! Was there ever a call like this, since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure.

“Bear ye one another's burdens, and so fulfil the law of Christ.” Help to send forth able, willing labourers into your Lord's harvest: So shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the gospel of your salvation into the remotest corners of the kingdom, till “the knowledge of our Lord shall cover the land, as the waters cover the sea.” “So shall it appear to ourselves, and all men, that we are indeed one body, united by one spirit;” so shall the baptized heathens be yet again constrained to say, “See how these christians love one another.” In this, may not even the

Romanists provoke us to jealousy? They have a general fund at Rome, and another at Paris, which bears all the expenses of their Missiories throughout all the world.

Q. 67. What is the direct antidote to Methodism, (the doctrine of heart-holiness?)

A. Calvinism: All the devices of Satan for these fifty years, have done far less towards stopping this work of God, than that single doctrine. It strikes at the root of salvation from sin, previous to glory, putting the matter on quite another issue.

Q. 68. But wherein lie the charms of this doctrine? What makes men swallow it so greedily?

A. 1, It seems to magnify Christ: although in reality it supposes him to have died in vain. For the absolutely elect must have been saved without him: and the non-elect cannot be saved by him.

2, It is highly pleasing to flesh and blood, final perseverance in particular.

Q. 69. What can be done to guard against it?

A. 1, Let all our preachers carefully read over our's and Mr. Fletcher's Tracts.

2, Let them frequently and explicitly preach the truth, though not in a controversial way. But let them take care to do it in love and gentleness: Not in bitterness, not returning railing for railing; let those who preach it have all this to themselves.

3, Do not imitate them in screaming, allegorizing, boasting: rather mildly expose these things when time serves.

4, Imitate them in this. They readily seize upon any one that is newly convinced or converted. Be diligent to prevent them, and to guard those tender minds against the Predestinarian poison.

5, Answer all their objections, as occasion offers, both in public and private. But take care to do this, with all possible sweetness both of look and of accent.

6, Very frequently, both in public and private, advise our people, not to hear them.

7, Make it matter of constant and earnest prayer that God would stop the plague.

Q. 70. We said in 1744, "We have leaned much toward Calvinism." Wherein?

A. 1, With regard to man's faithfulness. Our I himself taught us to use the expression, therefore ought never to be ashamed of it. We ought then to assert upon his authority, that if a man is "faithful in the unrighteous manner, God will give him the true riches."

2, With regard to working for life, which our I expressly commands us to do. "Labour (*εργάζεσθε*) literally, work for the meat that endureth to everlasting life." And in fact, every believer, till he come glory, work *for*, as well as *from* life.

3, We have received it as a maxim, That "a man is to do nothing, 'in order to justification.'" Not can be more false. Whoever desires to find favour with God, should "cease from evil, and learn to do well." So God himself teaches by the Prophet Isaiah. Whoever repents should "do works meet for repentance." And if this is not in order to find favour, what does he do them for?

Once more review the whole affair :

1, Who of us is now accepted of God?

He that now believes in Christ, with a loving obedient heart.

2, But who among those that never heard of Christ? He that according to the light he has, "searcheth and worketh righteousness."

3, Is this the same with he that is sincere?

Nearly, if not quite.

4, Is not this salvation by works?

Not by the merit of works, but by works as a condition.

5, What have we then been disputing about these thirty years?

I am afraid, about words : (Namely, in some of the foregoing instances.)

6, As to merit itself, of which we have been so

afraid: we are rewarded "according to our works, yea because of our works." How does this differ from, "for the sake of our works?" And how does this differ from *Secundum merita operum*? Which is more than, "as our works deserve?" Can you split hairs? I doubt, I cannot.

The grand objection to one of the preceding propositions, is drawn from matter of fact. God does not justify those, who by their own confession, neither love God, nor wrought righteousness. Is this an exception to the general rule?

I doubt, whether God makes any exception at all; but how are we sure that the person in question did fear God and work righteousness? His own confession is no proof. For we know, how all that are convicted of sin, undervalue themselves in every

respect. Does not talking, without proper caution, of a sanctified state, tend to mislead men? Naturally leading them to trust in what was done at one moment? Whereas we are every moment displeasing God, according to our works? As to the whole of our present inward temper, and outward behaviour.



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