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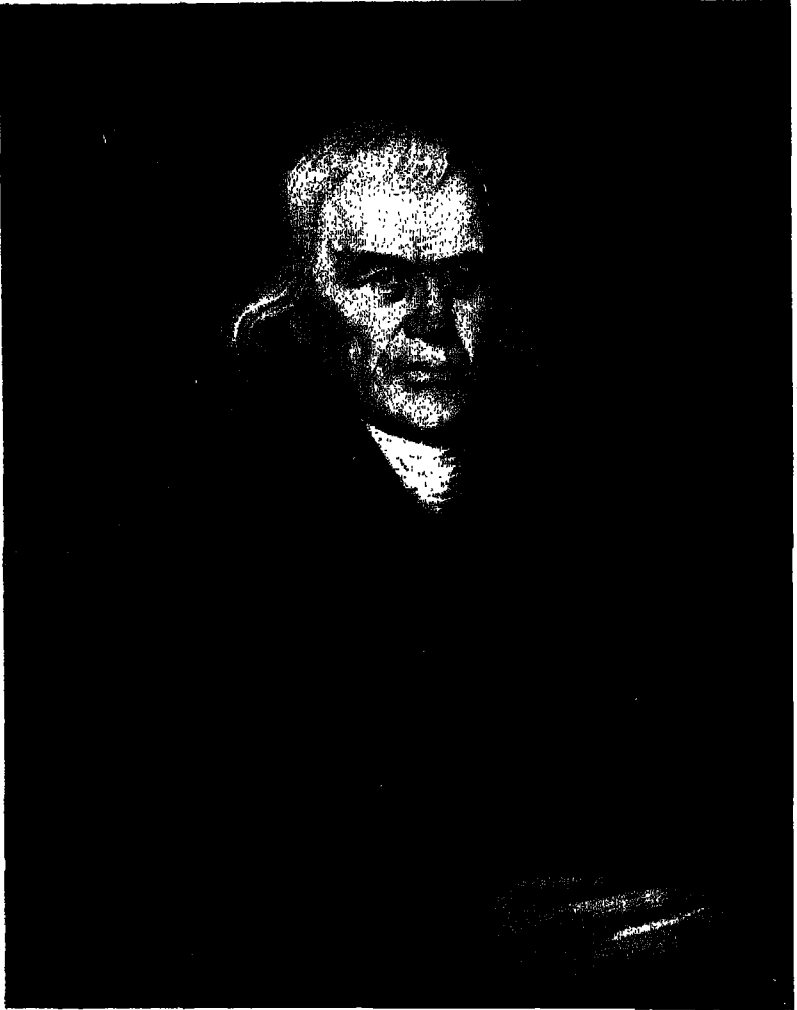
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FRANCIS ASBURY

Portrait by John Paradise at New York, 1812

THE LETTERS

OF THE REV.

JOHN WESLEY, A.M.

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD

EDITED BY

JOHN TELFORD, B.A.

VOL. VII

MARCH 23, 1780, TO JULY 24, 1787



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THREE CROWDED YEARS

(Continued)

MARCH 23, 1780, TO DECEMBER 31, 1782

JOHN WESLEY'S LETTERS

THREE CROWDED YEARS

MARCH 23, 1780, TO DECEMBER 31, 1782

To the Editors of the 'Freeman's Journal'

Wesley wrote this explanation 'To the Reader,' dated December 29, 1780, when he published the correspondence in the *Works*, x. 162-73:—

'Several months since, Father O'Leary, a Capuchin friar in Dublin, published Remarks upon this letter in the *Freeman's Journal*. As soon as these were sent to me, I published a Reply in the same paper. When I read more of his Remarks, printed in five succeeding journals, I wrote a second Reply; but did not think it worth while to follow step by step so wild, rambling a writer.

'Mr. O'Leary has now put his six letters into one, which are reprinted in London, with this title, *Mr. O'Leary's Remarks on the Rev. Mr. W.'s Letters in Defence of the Protestant Associations in England; to which are prefixed Mr. Wesley's Letters*.

'Is it by negligence or by design that there are so many mistakes even in a title-page?

'1. "To which are prefixed Mr. W.'s Letters." No; the second of those letters is not mine. I never saw it before.

'2. But where are the two letters published in the *Freeman's Journal*? Why is a spurious letter palmed upon us and the genuine one suppressed?

'3. "Letters in Defence of the Protestant Associations in England." Hold! In my first letter I have only three lines in defence of a tract published in London. But I have not one line "in Defence of the Associations" either in London or elsewhere.

'If Mr. O'Leary will seriously answer the two following letters, he may expect a serious reply. But if he has only drollery and low wit to oppose to argument, I shall concern myself no farther about him.'

See letters of January 12 and March 31.

MANCHESTER, March 23, 1780.

GENTLEMEN,—I. Mr. O'Leary does well to entitle his paper *Remarks*, as that word may mean anything or nothing; but

it is no more an answer to my letter than to the Bull Unigenitus. He likewise does wisely in prefacing his *Remarks* with so handsome a compliment. This may naturally incline you to think well of his judgement, which is no small point gained.

2. His manner of writing is easy and pleasant ; but might it not as well be more serious ? The subject we are treating of is not a light one : it moves me to tears rather than to laughter. I plead for the safety of my country—yea, for the children that are yet unborn. ‘ But cannot your country be safe unless the Roman Catholics are persecuted for their religion ? ’ Hold ! Religion is out of the question. But I would not have them persecuted at all ; I would only have them hindered from doing hurt. I would not put it in their power (and I do not wish that others should) to cut the throats of their quiet neighbours. ‘ But they will give security for their peaceable behaviour.’ They cannot while they continue Roman Catholics ; they cannot while they are members of that Church which receives the decrees of the Council of Constance, which maintains the spiritual power of the Bishop of Rome or the doctrine of priestly absolution.

3. This I observed in my late letter. Whoever, therefore, would *remark* upon it to any purpose must prove these three things : (1) that the decree of the Council of Constance, publicly made, has been publicly disclaimed ; (2) that the Pope has not power to pardon sins, or to dispense with oaths, vows, and promises ; and (3) that no priest has power to pardon sins. But has Mr. O’Leary proved these three points ? Has he proved any one of them ? He has, indeed, said something upon the first. He denies such a decree was ever made.

4. I am persuaded Mr. O’Leary is the first man that ever made the important discovery. But, before he is quite sure, let him look again into Father L’Abbé’s *Concilia Maxima*, printed at Paris in the year 1672. The last volume contains a particular account of the Council of Constance ; one of whose decrees (page 169) is, ‘ That heretics ought to be put to death, *non obstantibus salvis conductibus Imperatoris, Regum, &c.*, notwithstanding the public faith engaged to them in the most solemn manner.’ Who, then, can affirm that no such doctrine

or violation of faith with heretics is authorized by this Council? Without putting on spectacles (which, blessed be God, I do not wear) I can read a little Latin still. And while I can I must fix this horrid doctrine on the Council of Constance.

5. But, supposing the Council of Constance had never advanced this doctrine or the Church of Rome had publicly disclaimed it, my conclusion stands good till it is proved (1) that no priest has a power of pardoning sins; and (2) that the Pope has neither a power of pardoning sins, nor of dispensing with oaths, vows, promises, &c.

Mr. O'Leary has proved neither of these. And what has he proved? It is hard to say. But if he proves nothing, he either directly or indirectly asserts many things. In particular, he asserts:—

(1) 'Mr. Wesley has arraigned in the jargon of the Schools.' Heigh-day! What has this to do here? There is no more of the jargon of the Schools in my letter than there is of Arabic. 'The Catholics all over the world are liars, perjurers, &c.' Nay, I have not arraigned one of them. This is a capital mistake. I arraign the doctrines, not the men. Either defend them or renounce them.

'I do renounce them,' says Mr. O'Leary. Perhaps you do. But the Church of Rome has never renounced them. 'He asperses our communion in a cruel manner.' I do not asperse it at all in saying these are the doctrines of the Church of Rome. Who can prove the contrary?

(2) 'Mr. O'Leary did not even attempt to seduce the English soldiery.' I believe it; but does this prove any of these three points? 'But Queen Elizabeth and King James roasted heretics in Smithfield'! In what year? I doubt the fact.

(3) 'Mr. Wesley is become an apologist of those who burned the chapel in Edinburgh.' Is not this said purely *ad movendam invidiam*? 'to inflame the minds of the people'? For it has no shadow of truth. I never yet wrote nor spoke one word in their defence. 'He urged the rabble to light that fire.' No more than he urged them to dethrone the King.

(4) 'Does Mr. Wesley intend to sound Alecto's¹ horn or the war-shell of the Mexicans?' All this is cruel aspersion indeed, designed merely to inflame! What I intend is neither more nor less than this—to contribute my mite to preserve our constitution both in Church and State.

(5) 'They were the Scotch and English regicides who gave rise to the Irish massacre.' 'The Irish massacre'! Was there ever any such thing? Was not the whole account a mere Protestant lie? Oh no! it was a melancholy truth, wrote in the blood of many thousands. But the regicides no more gave rise to that massacre than the Hottentots. The whole matter was planned several years, and executed before the King's death was thought of. 'But Mr. Wesley is sowing the seeds of another massacre'! Such another as the massacre of Paris?

6. 'Was he the trumpeter of persecution when he was persecuted himself?' Just as much as now. Cruel aspersions still! designed and calculated only to inflame. 'Did he then abet persecution on the score of conscience?' No, nor now. Conscience is out of the question. 'His letter contains all the horrors invented by blind misguided zeal, set forth in the most bitter language.' Is this gentleman in his senses? I hope not. Else I know not what excuse to make for him. Not one bitter word is in my letter. I have learned to put away 'all bitterness, with all malice.' But still this is wide of the mark; which of those three points does it prove?

7. 'In his second letter he promises to put out the fire which he has already kindled in England.' 'Second letter'! What is that? I know nothing of it. 'The fire which he has kindled in England'! When? Where? I have kindled no fire in England any more than in Jamaica. I have done and will do all that is in my power to put out that which others have kindled.

8. 'He strikes out a creed of his own for Roman Catholics. This fictitious creed he forces upon them.' My words are these: 'Suppose every word of Pope Pius's Creed to be true.'

¹ Alecto was one of the Furies, whose head was covered with snakes.

I say not a word more of the matter. Now, I appeal to every reasonable man, Is this striking out a creed of my own for Roman Catholics? Is this forcing a fictitious creed on them, 'like the Frenchman and the blunderer in the Comedy'? What have I to do with one or the other? Is not this dull jest quite out of season? And is the creed composed by the Council of Trent and the Bull of Pope Pius IV a fictitious one? Before Mr. O'Leary asserts this again, let him look into the *Concilia Maxima* once more, and read there, *Bulla Pii Quarti super forma juramenti professionis fidei*.¹ This *forma professionis fidei* I call Pope Pius's Creed. If his 'stomach revolts from it,' who can help it?

9. Whether the account given by Philip Melanchthon of the words spoken (not in Hebrew, but in Latin) be true or false, it does not at all affect the account of Miss Duchesne, which I gave in her own words.² And I cannot but observe that, after all the witticisms which he has bestowed upon it, Mr. O'Leary does not deny that the priest might have burnt her, 'had it been for the good of the Church.'

10. 'Remark a missionary inflaming the rabble and propagating black slander.' Remark a San Benito cap, painted with devils; but let him put it on whom it fits. It does not fit me: I inflame no rabble; I propagate no slander at all. But Mr. O'Leary does. He propagates an heap of slander in these his *Remarks*. I say too, 'Let the appeal be made to the public and their impartial reason.' I have nothing to do with the 'jargon or rubbish of the Schools,' lugged in like 'the jargon of the Schools' before. But I would be glad if Mr. O'Leary would tell us what these two pretty phrases mean.

The whole matter is this. I have without the least bitterness advanced three reasons why I conceive it is not safe to tolerate the Roman Catholics. But still, I would not have them persecuted; I wish them to enjoy the same liberty, civil and religious, which they enjoyed in England before the late Act was repealed. Meantime I would not have a sword put into their hands; I would not give them liberty to hurt others.

¹ 'The Bull of Pius IV concerning the form of the oath on the profession of faith.'

² See letter of Jan. 12.

Mr. O'Leary, with much archness and pleasantry, has nibbled at one of these three reasons, leaving the other two untouched. If he chooses to attack them in his next, I will endeavour to give him a calm and serious answer.—I am, gentlemen,

Your obedient servant.

To the Methodist Societies

MANCHESTER, *March 25, 1780.*

Whereas for about twelve months last past the people called Methodists have preached in a room at Delph, in Saddleworth,¹ in the county of York—the travelling preachers coming there regularly every fortnight from Manchester, besides local preachers occasionally on Sundays; and *whereas* the last summer such crowds attended that the room could not contain them, the Society also increasing very fast, and a great likelihood of much good being done in the place: it is therefore thought necessary that a preaching-house be erected at Delph aforesaid, twelve yards long and eight wide. The expense of such a building, according to the plan laid down, will be vastly more than the Society will be able to raise amongst themselves. They have therefore requested our consent to go amongst our Societies, to ask the charitable contributions of such of our friends as would willingly encourage such an undertaking. This is therefore to certify that we approve of the measure, and recommend the same to our Christian friends everywhere, hoping they will readily and cheerfully contribute to the same.

To George Robinson

John Peacock was Assistant at Grimsby. John Norris was in the Epworth Circuit. Atmore calls Empringham 'a plain, honest man,' who laboured faithfully till his death in 1792. He became a preacher in 1771, and seems to have been a supernumerary at Grimsby in 1778.

MANCHESTER, *March 25, 1780.*

MY DEAR BROTHER,—I do not see why Brother Norris should not have a part of what is collected on the account of sickness. I am glad to hear so good an account of poor Robert

¹ In the *Minutes of 1780* 'Delf' is among the houses to be built this year.

Empringham. As they desire a supernumerary preacher about Whitby, he may go into that circuit directly. I desire Mr. Peacock to put a final stop to the preaching of women in his circuit. If it were suffered, it would grow, and we know not where it would end. I hope to see you and our brethren at Boston before the summer is over. Peace be with you and yours !—I am
Your affectionate brother.

To Mr. Robinson, At Langham Row,
Near Alford, Lincolnshire.

To the Editors of the 'Freeman's Journal'

CHESTER, March 31, 1780.

GENTLEMEN,—Some time ago, in a letter published in London, I observed, 'Roman Catholics cannot give those whom they account heretics any sufficient security for their peaceable behaviour,' (1) because it has been publicly avowed in one of their General Councils, and never publicly disclaimed, that faith is not to be kept with heretics; (2) because they hold the doctrine of Priestly Absolution, and (3) the doctrine of Papal Pardons and Dispensations.

Mr. O'Leary has published *Remarks* on this letter,¹ nine parts in ten of which are quite wide of the mark. Not that they are wide of *his* mark, which is to introduce a plausible panegyric upon the Roman Catholics, mixed with keen invectives against the Protestants, whether true or false it matters not. All this is admirably well calculated to inspire the reader with aversion to these heretics, and to bring them back to the holy, harmless, much-injured Church of Rome. And I should not wonder if these six papers should make six thousand converts to her.

Close arguing he does not attempt; but he vapours, and skips to and fro, and rambles to all points of the compass in a very lively and entertaining manner.

Whatever has the face of an argument in his first letter I answered before. Those of the 14th, 16th, 18th, and 21st instant, I pass over at present; I have now only to do with what he advances in your *Journal* of March 12.

Here I read: 'For Mr. Wesley's second letter, see the last

¹ See letter of March 23.

page.' I have seen it ; but I can find no more of the second letter in the last page than in the first. It would be strange if I did ; for that second letter was never heard of but in Mr. O'L.'s *Remarks*. 'But why, then, does he mention it over and over ?' Truly I cannot tell.

He begins : 'Fanaticism——' Hold ! There is no fanaticism in my letter, but plain, sober reason. I 'now expect' (they are his own words) 'a serious answer to a serious charge.'

My argument was : The Council of Constance has openly avowed violation of faith with heretics ; but it has never been openly disclaimed. Therefore those who receive this Council cannot be trusted by those whom they account heretics. This is my immediate conclusion. And if the premises be admitted, it will infallibly follow.

On this Mr. O'L. says : 'A Council so often quoted challenges peculiar attention. We shall examine it with all possible precision and impartiality. At a time when the broachers of a new doctrine' (as new as the Bible) 'were kindling the fire of sedition and shaking the foundations of thrones and kingdoms' (big words, but entirely void of truth !) 'was held the Council of Constance. To this was cited John Hus, famous for propagating errors, tending to . . . wrest the sceptre from the hands of kings.' (Equally true !) 'He was obnoxious to Church and State.' To the Church of Rome ; not to the State in any degree.

'Protestant and Catholic legislators enacted laws for burning heretics.' How wisely are these jumbled together ; and the Protestants placed first ! But pray what Protestant legislator made such laws, either before or after the Catholic ones ? I know one man, Servetus, was burned at Geneva ; but I know not that there was any law for it. And I know one woman, Joan Bocher, was burned in Smithfield, much against the mind of King Edward. But what is this to the numbers who were inhumanly butchered by Queen Mary, to say nothing of her savage husband ? 'But the same laws were executed by Queen Elizabeth and King James.' How ? Did either of these burn heretics ? Queen Elizabeth put two Anabaptists to death ; but what was this to the achievements of her sister ?

He adds a well-devised apology for the Romish persecutions

of the Protestants as necessarily resulting from the nature of things and not from any wrong principles. And this he illustrates by the treatment formerly given to the Methodists, 'whose lovefeasts and watch-nights roused the vigilance of the magistrate and influenced the rage of the rabble.' Indeed, they did not. Not only no magistrate ever objected either to one or the other, but no mob even in the most turbulent times ever interrupted them.

But to the Council: 'Hus strikes at the root of all temporal power and civil authority. He boldly asserts that all princes, magistrates, &c., in the state of mortal sin, are deprived *ipso facto* of all power and jurisdiction. And by broaching these doctrines he makes Bohemia a theatre of intestine war. See the Acts of the Council of Constance in L'Abbé's *Collection of Councils*.'

I have seen them, and I can find nothing of all this therein. But more of this by-and-by.

'He gave notice that he would stand his trial; but he attempted to escape.' No, never; this is pure invention. 'He is arrested at Constance' (whence he never attempted to escape) 'and confined. His friends plead his safe-conduct. The Council then declared, "No safe-conduct granted by the Emperor or any other princes to heretics ought to hinder them from being punished as justice shall require. And the person who has promised them security shall not be obliged to keep his promise, by whatever tie he may be engaged."''

And did the Council of Constance declare this? 'Yes,' says Mr. O'Leary. I desire no more. But, before I argue upon the point, permit me to give a little fuller account of the whole affair:—

The Council of Constance was called by the Emperor Sigismund and Pope John XXIII in the year 1414. Before it began the Emperor sent some Bohemian gentlemen to conduct John Hus to Constance, solemnly promising that he should 'come and return freely without fraud or interruption.'

But before he left Prague he waited on the Bishop of Nazareth, Papal Inquisitor for that city and diocese, who in the presence of many witnesses gave him the following testimonial:

'We, Nicholas, do by these presents make known to all men, that we have often talked with that honourable man Master John Hus, and in all his sayings, doings, and behaviour have proved him to be a faithful man ; finding no manner of evil, sinister, or erroneous doings in him unto this present. PRAGUE, *August 30, 1414.*'

This was attested by the hand and seal of the public notary, named Michael Pruthatietz.

After this, Conrade, Archbishop of Prague, declared before all the Barons of Bohemia that 'he knew not that John Hus was culpable or faulty in any crime or offence whatever.'

So neither the Inquisitor nor the Archbishop knew anything of 'his making Bohemia a theatre of intestine war'!

In October he began his journey, accompanied by two noblemen, Wencelat de Duba and John de Clum. On November 3 he came to Constance, and was treated with great respect. But not long after, he was suddenly arrested and cast into a noisome prison. Here he quickly fell sick. During his sickness his accusers exhibited twelve articles against him. But none of them charge him with sedition. They relate purely to the Church.

May 14, 1415. The Nobles of Bohemia complained to the Council, 'When Master John Hus came to the Council, under the Emperor's safe-conduct, he was, in violation of the public faith, imprisoned before he was heard.' They add : 'And he is now grievously tormented, both with fetters and with hunger and thirst.'

June 8. His accusers brought thirty-nine articles more, and afterwards twenty-six others. But both the former and the latter relate wholly to the Church.

Seven more were brought next. The first of these is, 'If the Pope, Bishop, or Prelate be in deadly sin, he is then no Pope, Bishop, or Prelate.' But this he himself explains in the same tract whence it is taken. 'Such, as touching their deserts, are not worthily Popes or Pastors before God ; yet, as touching their office, are Popes and Pastors.'

After these, six more articles were exhibited ; but all relate to the Church, as do nineteen more that followed them. In fine, nineteen others were preferred by the Chancellor and

University of Paris. One of these was, 'No man being in deadly sin is a true Pope, Prelate, or Lord.' This seems to be the same with the preceding charge; only they have mended it by adding the word *Lord*. Another was, 'Subjects ought publicly to reprove the vices of their rulers.' It does not appear that ever he held this.

In the seventeenth session the sentence and condemnation of John Hus was read and published. The Emperor then commanded the Duke of Bavaria to deliver him to the executioners; for which glorious exploit he was thus addressed by the Bishop of Landy in the name of the Council: 'This most holy and goodly labour was reserved only for thee, O most noble Prince! Upon thee only doth it lie, to whom the whole rule and ministration of justice is given. Wherefore thou hast established thy praise and renown; even by the mouths of babes and sucklings thy praise shall be celebrated for evermore.'

From this whole transaction we may observe:

(1) That John Hus was guilty of no crime, either in word or action; even his enemies, the Archbishop of Prague and the Papal Inquisitor, being judges.

(2) That he never preached or wrote anything tending to sedition; neither was there in fact any sedition, much less intestine war, in Bohemia while he ministered there.

(3) That his real fault, and his only one, was opposing the Papal usurpations.

(4) That this 'most noble Prince' was a bigoted, cruel, perfidious murderer; and that the Fathers of the Council deserve the same praise, seeing they urged him to embrue his hands in innocent blood in violation of the public faith, and extolled him to the skies for so doing, and seeing they have laid it down as a maxim that the most solemn promise made to an heretic may be broken.

But, says Mr. O'Leary, 'This regards the peculiar case of safe-conducts granted by princes to heretics.' If you mean they took occasion from a particular case to establish a general rule, this is true; but what then? If the public faith with heretics may be violated in one instance, it may be in a thousand. 'But can the rule be extended farther?' It may; it must: we cannot tell where to stop. Away, then, with your

witticisms on so awful a subject ! What ! do you sport with human blood ? I take burning men alive to be a very serious thing. I pray, spare your jests on the occasion.

But you have another plea : ' Sigismund only promised to guard him from any violence in going to the Council.' Why, this was just nothing. What man in his wits would have moved a step upon such a promise as this ? ' But this was all it was in his power to do.' It was not. It was in his power to have told the Council, ' My own honour and yours and that of the empire are at stake. I will not upon any account suffer the public faith to be violated : I will not make myself infamous to all generations. My name shall not stink to all future ages. I will rather part with my empire, with my life.' He could have taken John Hus out of their hands and have sent him safe to his own country. He would have done it had he been an honest man, had he had either honour or conscience. I ask Mr. O'Leary, Would not you have done it had you been in Sigismund's place ? If you say, ' No,' a Protestant ought not to trust you any more than he would trust a wild bull.

I am afraid this is the case, for you strangely add : ' It was nugatory in Sigismund to grant him a safe-conduct ; for neither King nor Emperor could deprive the Bishops of their right of judging' (add, and of murdering) ' heretics.' It is plain, Sigismund thought he could, that he could screen Hus from all dangers : else he had been both a fool and a knave to promise it ; especially by a public instrument, which pledged his own honour and that of the whole empire for his safety.

Now for flourish : ' Thus the superannuated charge of violation of faith with heretics ' (no more superannuated now than it was while John Hus was in the flames) ' vanishes away.' No, nor ever will. It still stares us in the face ; and will do so till another General Council publicly and explicitly repeals that infamous determination of the Council of Constance, and declares the burning of John Hus to have been an open violation of all justice, mercy, and truth. But flourish on : ' The foundation, then, of Mr. Wesley's aerial fabric being sapped ' (not at all), ' the superstructure falls of course, and his long train of false and unchristian assertions.' What can

this mean? I know of no 'long train of assertions,' whether true or false. I use three arguments, and no more, in proof of one conclusion.

'What more absurd than to insist on a General Council's disclaiming a doctrine which they never taught!' They did teach it; and that not by-the-by, not incidentally, but they laid it down as a stated rule of action dictated by the Holy Ghost. I quote chapter and verse: I say too, 'See "*L'Abbé's Councils*," printed at Paris in 1672.' Yea, and they were not ashamed to publish this determination to all the Christian world, and to demonstrate their sincerity therein by burning a man alive! And this Mr. O'Leary humorously compares to the roasting a piece of beef! With equal tenderness I suppose he would compare the 'making the beards of heretics' (that is, thrusting a burning furze-bush in their face) to the singeing a fowl before it was roasted.

'It is sufficient to disclaim it when it is fixed upon us.' Then disclaim it without delay; for it is fixed upon you, to all intents and purposes. Nay, and you fix it upon yourselves in every new edition of the *Councils*; in all of which this Council stands *in aeternam rei memoriam*,¹ and this very determination without the least touch of blame! It must therefore stand as an avowed doctrine of the Church of Rome that 'heretics ought to be condemned and executed, notwithstanding the most solemn assurances to the contrary': in other words, that 'the public faith, even that of kings and emperors, ought not to be kept with heretics.'

What security, then, for my life can any man give me till he utterly renounces the Council of Constance? What security can any Romanist give a Protestant till this doctrine is publicly abjured? If Mr. O'Leary has anything more to plead for this Council, I shall follow him step by step. But let him keep his word and 'give a serious answer to a serious charge.' Drollery may come in when we are talking of roasting fowls, but not when we are talking of roasting men.

Would I, then, wish the Roman Catholics to be persecuted? I never said or hinted any such thing, I abhor the thought;

¹ 'As a perpetual memorial of this matter.'

it is foreign to all I have preached and wrote for these fifty years. But I would wish the Romanists in England (I had no others in view) to be treated still with the same lenity that they have been these sixty years; to be allowed both civil and religious liberty, but not permitted to undermine ours. I wish them to stand just as they did before the late Act was passed; not to be persecuted or hurt themselves, but gently restrained from hurting their neighbours.—I am, gentlemen,

Your obedient servant.

To Samuel Bradburn

CHESTER, *April 2, 1780.*

DEAR SAMMY,—You stand alone. Not only all our friends in England, but all our friends in Ireland too, dissuade me from 'adventuring myself into the theatre'¹ during the present tumult. I cannot yet determine. I wait the farther call of Providence; and am, dear Sammy,

Your affectionate friend and brother.

I doubt whether you had not better be at Liverpool than Bristol, because little children cannot be in Bristol house.² In Liverpool house there is room enough.

To Mrs. Terry

WAKEFIELD, *April 11, 1780.*

MY DEAR SISTER,—I am not determined yet what course I shall steer any farther than the Isle of Man. Perhaps I shall cross over from thence to Ireland. Perhaps I shall return and spend a little time in London and Bristol. If I should come near the eastern coast, I should be glad to spend a little time with you. But I doubt Miss Ritchie will not. It is supposed she is on the point of taking a longer journey—that she is drawing nigh the gates of death. Her consumption³ is returned, but she is unspeakably happy. May our last end be like hers!—I am, with love to Brother Terry, dear sister,

Yours affectionately.

To Mrs. Terry, At Newland,
Near Hull.

¹ Acts xix. 29.

² See next letter.

³ See letter of Feb. 26 to him.

To John Valton

Miss Ritchie's father died on April 18. His daughter writes on February 20: 'My bodily strength declines daily, and my animal spirits have at times been very low. My mother is almost confined to her bed, and my father to his chair; and I am not able to do much to help them.' After her father's death, 'complaints had assumed so alarming an appearance' that the doctors felt it absolutely necessary that she should go to the Hot Wells at Bristol. She went with Miss Marshall and another friend. After eight months, though still infirm, she was able to return to Otley. See previous letter.

Wesley dated the Preface to a new edition of *Primitive Physick* on the day before he wrote this letter. Valton had given medicines to the poor in Purfleet in 1774. See *Works*, xiv. 318; *Wesley's Veterans*, vi. 72.

PARKGATE, April 21, 1780.

MY DEAR BROTHER,—I send you herewith one of our Lord's jewels, my dear Miss Ritchie; such an one as you have hardly seen before. But, alas! it seems she has but a short time to stay here, unless the journey should remove her consumption. Miss Marshall, her friend, is an Israelite indeed. You will assist them all you can; and so, I doubt not, will Sister Maddern. Indeed, they are worthy.

I hope you are writing for me an extract from your Journal.¹ I wish you would take another burthen upon you. Interleave one of the *Primitive Physicks*, and insert into it as many *cheap and simple medicines as you please*.—I am

Your affectionate friend and brother.

To Mr. Valton, At the New Room,
In Bristol.

To Ann Bolton

WHITEHAVEN, May 8, 1780.

MY DEAR NANCY,—Here I am waiting for a passage to the Isle of Man²; afterwards I purpose, if God permit, to visit Edinburgh, so as to return to Newcastle-upon-Tyne about the end of this month.

I am glad you have met with Phyllis Briggs.³ She *did*

¹ See letters of Feb. 9 and Oct. 1 to him.

² A little vessel was waiting that morning to take them to the Isle of Man; but the wind turned full

against them, and the visit had to be given up. See *Journal*, vi. 277.

³ See letter of Sept. 29, 1773, to Philothea Briggs.

taste of the pure love of God. But unprofitable reasonings stole away her strength. One would hope she is now recovering it.

I could not doubt but it would be of use to you to spend a little time at Stroud. There you have a few lively acquaintances and full scope for using the talents which God has given you. But was it not a means of recovering that intercourse which you had broken off? Is it in this respect that you speak of 'not leaning to your own understanding'? To 'use our own understanding' is one thing; to 'lean to it' is another. But, as great a difference as there is between these, we are apt to confound one with the other. And in this as well as many other things we have great need of the unction of the Holy One.

Some years since, one of our preachers said, 'Mr. W. has hindered me from marrying *once*, but I am resolved he shall not hinder me again.' He was as good as his word. Without asking my advice he married a woman of a thousand, who exercised him well while he lived and sent him to paradise before his time. I do not know that this is your case. But I tell *you* whatever rises in my mind. I only want you to attain a *full reward*.—I always am, my dear Nancy,

Yours most affectionately.

To Mrs. Crosby

Miss Bosanquet had been pressed to marry Mr. T[aylor], a friend in Yorkshire, who had been helpful to her in managing her estate at Cross Hall. She married the Rev. John Fletcher on November 12, 1781. See Moore's *Mrs. Fletcher*, pp. 87-99.

NEWCASTLE, May 11, 1780.

MY DEAR SISTER,—Before you mentioned it, that was my purpose, not to let any one know of your writing. Therefore I do transcribe what I choose to keep and burn the originals.¹

Neither must the *witness* supersede the fruits, nor the fruits the witness of the Spirit. Let other men talk this way or that, the word of the Lord shall stand.

I believe your spending a little time at P—— may be of use. Probably it will remove their prejudice against Christian perfection. But if Mr. T[aylor] has a mind to marry our friend,

¹ His wife's conduct made Wesley anxious to afford no opportunity for misunderstanding.

I think neither you nor I shall forward it. She is far happier, since she is free, so to abide.

Do you find any tendency to pride? Do you find nothing like anger? Is your mind never ruffled, put out of tune? Do you never feel any useless *desire*? any desire of pleasure, of ease, of approbation, or increase of fortune? Do you find no stubbornness, sloth, or self-will, no unbelief? Certainly the more freely you speak to me the better. I found what you said in your last helpful. It is of great use to have our minds stirred up by way of remembrance, even of the things we know already.

I speak of myself very little to any one, were it only for fear of hurting *them*. I have found exceeding few that could bear it; so I am constrained to repress my natural openness. I find scarce any temptation from any *thing* in the world; my danger is from *persons*.

Oh for an heart to praise my God,
An heart from sin set free!

Dear Sally, adieu.

To Mrs. Barton

EDINBURGH, May 19, 1780.

MY DEAR SISTER,—It is no burthen to me to hear from you. Indeed, I had rather, when Providence permits, see you; but that cannot be very often. This summer, after visiting a few places which I have not seen for many years, I must contrive, if it be possible, to spend a little time in London, Bath, and Bristol before the Conference; so that I do not attempt in this broken, irregular year to visit many of the Societies. I believe I shall not come any nearer Beverley than York. I am glad to hear so good an account of your preachers. John Furz¹ is fairly worn out; he is hardly able to preach at all. If he lives till next year, I expect he will be a supernumerary. As God begins to visit poor Beverley, you have reason to hope you shall see better days than ever. But you have had as yet little more than the earnest of a shower. But who knows how soon you will see the general blessing?—I am
Your affectionate brother.

¹ He was now at Leicester, and at there. See heading to Oct. 23, 1759. Conference became a supernumerary

To Thomas Rankin

Rankin reached Ireland from America in April 1778, and for two years was stationed in London. In 1779 he married Sarah, the widow of Mr. Bradshaw, who died in London in 1768. Rankin first knew her in 1770. 'Betsy' is probably her daughter, Miss Bradshaw, who married John Hovatt, Junr. The Rev. Thomas Bradshaw was her son. See *Arminian Magazine*, 1799, p. 71; Stevenson's *City Road Chapel*, p. 382; and letter of August 15, 1789.

NEWCASTLE-UPON-TYNE, May 29, 1780.

DEAR TOMMY,—I hope the affair of Brother M'Nab need not be mentioned any more. But I should be sorry if there be any ground for that report that John Bristol is gone to the Calvinists.

Betsy must be a Christian, or be in pain and weakness all her days; our Lord will not let her go. I am endeavouring to shorten all my journeys, that I may have a little time to spend in London before the Conference. My route lies: Mond. June 5, York; Mond. 12, Gainsborough, Lincolnshire; Mond. 19, Louth; Mond. 26, Doncaster, Yorkshire; Mond. July 3, Derby; Frid. 7, London.—I am, with love to Sister Rankin, dear Tommy, Your affectionate brother.

To Mr. Rankin, in Artillery Court,
Near Moorfields, London.

To his Brother Charles

In America ordination was a burning question. The Conference of Southern Methodist preachers at Fluviana in May 1779 appointed some of the older preachers to ordain ministers. This action was condemned by the Conference at Baltimore in April 1780. Wesley was seriously considering the problem, and on August 10 wrote to Dr. Lowth, Bishop of London, asking him to ordain some pious men for America. He had written before, but the Bishop did not consent. Wesley told James Clark in 1756 that since he read Stillingfleet's *Irenicon* he had been ashamed of the 'opinion which I once heartily espoused' that the Episcopal form of Church government was prescribed in Scripture. Lord Chancellor King's book had led him to see in 1746 that bishops and presbyters are essentially of one order. Stillingfleet suggested compromise with Presbyterians. See Buckley's *The Methodists*, pp. 181-2; letters of July 3, 1756, and April 10, 1761; and for Wesley's views in 1745, the letter to Westley Hall on December 30 of that year.

About fifty thousand persons accompanied Lord George Gordon

when he presented a petition to Parliament on behalf of the Protestant Association urging the repeal of the Act passed in 1779 to relieve the Roman Catholics. Riots broke out, which lasted several days. June 7 was known as 'Black Wednesday.' Charles Wesley sent his brother an account of the riots on June 8. He prayed with the preachers at the chapel, and charged them to keep the peace. 'I preached peace and charity, the one true religion, and prayed earnestly for the trembling, persecuted Catholics. Never have I found such love for them as on this occasion; and I believe most of the Society are like-minded.' There was a bonfire in Moorfields; and John Atlay, Wesley's Book Steward, 'trembled for our chapel.' Lord George begged Wesley to come to see him, and he spent an hour with him at the Tower on December 19, 1780. Lord George was acquitted of the charge of high treason after a great speech by Erskine. See *Journal*, vi. 301; Jackson's *Charles Wesley*, ii. 320-2; Lecky's *England*, iv. 309; and letter of January 3, 1781.

THORN, June 8, 1780.

DEAR BROTHER,—Read Bishop Stillingfleet's *Irenicon* or any impartial history of the Ancient Church, and I believe you will think as I do. I verily believe I have as good a right to ordain as to administer the Lord's supper. But I see abundance of reasons why I should not use that right, unless I was turned out of the Church. At present we are just in our place.

Mr. Galloway's is an excellent tract.¹ He is a clear writer. Shall I print it in the *Magazine*, or a separate pamphlet? Yet I can by no means agree with him that taxation and representation are inseparable. I think I have fully proved the contrary.² 'But those who are taxed without being represented are under a despotic Government.' No; the will of the King is not their law any more than it is ours.

I would not read over Dr. Watts's tract³ for an hundred pounds. You may read it, and welcome. I will not, dare not move those subtle, metaphysical controversies. Arianism is not in question; it is Eutychianism or Nestorianism. But

¹ Joseph Galloway (1730-1803), Speaker of the Legislative House of Pennsylvania. In the first Congress he proposed in 1774 and published in 1775 a plan for union between Great Britain and the eleven American Colonies; joined the British in 1776, and gave evidence before Parliament in 1778. He published pamphlets on

the war. See letter of Jan. 25, 1781.

² In his *Calm Address*.

³ Probably his *Glory of Christ as God-Man Unveiled*, 1746. It led Benson to speak of the 'pre-existent soul of Christ.' See Tyerman's *Wesley*, iii. 334; and letter of Sept. 17, 1788.

what are they? What, neither I nor any one else understands. But they are what tore the Eastern and Western Churches asunder.

I am fully persuaded the Bishop will never meddle with us. He is a wiser man.

By this time you might understand me better. I *use* people whom I do not *trust*. I meant, I will not trust him to correct the next edition of the Hymn-Book.¹

The *Ecclesiastical History* will be printed first.² If I live a little longer, Hook may follow.³

It is well I accepted none of Lord George's invitations. If the Government suffers this tamely, I know not what they will not suffer.

Mr. Collins⁴ is not under my direction; nor am I at all accountable for any steps he takes. He is not in connexion with the Methodists. He only helps us now and then. I will suffer no disputing at the Conference.

Undoubtedly many of the patriots seriously intend to overturn the Government. But the hook is in their own nose.⁵ Peace be with you all!

To Brian Bury Collins

Brian Bury Collins, a graduate of St. John's College, Cambridge, had been curate at Roade, near Frome, and at Lowgate in Hull. After being dismissed from the curacy, he regarded himself as having 'an unlimited preaching commission,' and said, 'I would freely die to see the Tabernacles and Foundery reconciled.' His health failed in 1779, and in May 1780 he stayed with his relatives at Linwood Grange, near Sleaford. He was now assisting John Berridge at Everton, who had written on September 28, 1779, 'I heartily accept your offer to supply my Church; and some extra-parochial cures too, if you please.' See Collins's Correspondence (edited by A. M. Broadley) in *W.H.S.* ix.

¹ Thomas Olivers was corrector of the press, and was not careful enough to please Wesley. The second edition of the Large Hymn-Book was in preparation. See letters of March 24, 1757, and June 19, 1780.

² *A Concise Ecclesiastical History*, vol. i. 1781. See Green's *Bibliography*, No. 355.

³ William Hook (1600-77), Vicar of Aymouth, went to New England in 1640, and published in that year *New England's Teares for Old England's Feares*.

⁴ See next letter.

⁵ Lord North's Government was beset with difficulties; but he did not resign till March 1782.

25; letters of June 8 and July 25, 1780; and for Berridge, that of April 18, 1760.

LONDON, June 14, 1780.

DEAR SIR,—Your coming to town now and then, if it were only for a day, I believe would be much for the advantage of your health, and I doubt not but that God would make it a blessing to the people, many of whom are truly alive to God, and many others are just emerging into light, being deeply sensible of their wants. If you at any time let me know two or three days beforehand, we will give notice to the congregation.

But I am not half pleased with your being so far from me when you are in town. You may almost as well be at Everton as Flower-de-Luce Street; you are almost as much out of my reach, but there is no manner of necessity for it. We have rooms enough and to spare in my house,¹ and you may be as private as you please. You need see no human creature but at meals. Besides, I do not think it has a good appearance; for a preacher to lodge anywhere but in my house seems to show some dislike or prejudice. And I am not assured that there is not a little of this in the case. I doubt you have heard strange things of the preachers; and although you could not cordially receive them, yet they made some impression upon you. But come and see, and that impression will vanish away. You will see as quiet a family as any in England, and a family every individual of which fears God and works righteousness.

A few years ago the people at and around Everton were deeply alive to God and as simple as little children. It is well if you *find* them so now. Perhaps you may by the help of God *make* them so now. Mr. Hicks² in particular *was* a burning and a shining light, full of love and zeal for God. I hope you will see him as often as you can, and (if need be) lift up the hands that hang down, and encourage him to set out anew in the great work and to spend and be spent therein.

You have seen very little of the choicest part of London

¹ Flower-de-Luce Court was a Road Chapel.

turning off Fetter Lane. Wesley had his house by the side of City
² William Hicks, Vicar of Wrestlingworth, four miles from Everton.

society : I mean the poor. Go with me into their cellars and garrets, and then you will taste their spirits.—I am, dear sir,
Your affectionate friend and brother.

To Rev. Mr. Collins, At Everton,
Near Biggleswade.

To John Bredin

LOUTH, June 19, 1780.

MY DEAR BROTHER,—Use the decoction of bardock largely, and I think it will have a good effect. And certainly the *Primitive Physick* will teach you a remedy either for the outward or inward piles.

You may have a set of the *Philosophy*. You will be somewhere next year¹ where you will not have much need of riding. But you must walk an hour or two every day, or it is vain to expect health.

There are so many subscribers for the new Hymn-Book that they cannot all be supplied. We are printing a new edition with all speed.² It will be far more correct than the former.—I am
Yours affectionately.

To Mr. Bredin, At the Preaching-house,
In Bandon, Near Cork.

To Ann Bolton

EPWORTH, June 22, 1780.

MY DEAR NANCY,—Your letters are always welcome to me. But none more welcome than your last. It gives me very much pleasure to hear both that God has delivered you from that torturing pain³ and that He has established your soul in His pure love and given you the abiding witness of it. I doubt you have not many in Oxford Circuit whom you can converse with on that subject. I believe the two that have the same deep experience are Hannah Ball (of High Wycombe) and Patty Chapman. I wish you could converse with them, either by writing or speaking ; I think each might be profited by the other.

¹ He was appointed to Athlone. in 1781.

² The Large Hymn-Book was printed in 1780 (Preface dated Jan. 2, 1781, to her.
³ See letters of Feb. 26, 1780, and Oct. 20, 1779), and a second edition

I have been a little uneasy since I saw you for fear you should want anything. If you conceal any difficulty you are under from me, you do not use me as your friend. Would you not give me all the pleasure you can? I cannot tell you how unspeakably near you are to, my dear Nancy,
Yours most affectionately.

To Francis Wolfe

BATH, July 23, 1780.

MY DEAR BROTHER,—As you are so near, if your place in the circuit can be supplied, you may come with Brother Randall¹ to the Conference.—I am

Your affectionate brother.

To Mr. Wolf, At the Preaching-house,
In Bradford.

To Zachariah Yewdall

William Moore was Yewdall's superintendent at Pembroke. He was appointed to Glamorganshire in August with William Morgan, and ceased to travel in 1785.

BRISTOL, July 24, 1780.

MY DEAR BROTHER,—Next year you will be in the Glamorganshire Circuit and with a fellow labourer who has the work of God at heart.

If Billy Moore mentions it in time, your temporal wants will easily be supplied. Trials are only blessings in disguise. Whenever anything bears hard upon your mind, you should write freely to
Your affectionate brother.

To Brian Bury Collins

The £50 in Yorkshire may have been given to Miss Bosanquet, who had a great family of children and adults and not an income sufficient to keep them. Wesley had been with her a month earlier. The last part of the letter refers to Collins's ordination, for which see letter of August 1; see also that of June 14.

BRISTOL, July 25, 1780.

DEAR SIR,—Mr. Pawson delivered me your letter; for which I sincerely thank you. I cannot but see the wonderful

¹ Samuel Randall was his superintendent in Wilts North. See *Journal*, vi. 87.

hand of God throughout this whole affair. The wants of some of His dear children were so large (one in Yorkshire and the rest in London) that I could not possibly have relieved them without this extraordinary benefaction. But by this means I was enabled to relieve them effectually by giving them fifty pounds apiece. To another I gave twenty upon her wedding-day. The rest I will reserve (if I can) to the Conference.

You will send us word of all the stages of providence towards you, in which we are all much interested; and none more than, dear sir, Your affectionate friend and brother.

To the Rev. Mr. Collins, At Mr. Atlay's,
In the City Road, London.

To Penelope Newman

BRISTOL, July 31, 1780.

MY DEAR SISTER,—A letter directed to me in London will find me at any time. I trust you will never sink into Quietism (or Quakerism, which is only one mode of it). For then you would soon sink into lukewarmness; and what would come next who can tell? I have not known ten Quakers in my life whose experience went so far as justification. I never knew one who clearly experienced what *we* term 'sanctification.' But, indeed, their language is so dark and equivocal that one scarce knows what they do experience and what they do not.

If it may be a probable means of doing good either to others or to your own soul, I think you need not scruple making an excursion of a few days for fear of giving offence. Our Conference this year will last till Friday, the 11th instant. And for the time to come (at least while I live) will always continue ten days.¹ No less time will suffice for sifting to the bottom the various points of importance that are to be considered.

The hand of the Lord is not shortened either in Great Britain or Ireland. He still carries on His own work and shows Himself mighty to save.—I am, my dear Penny,

Yours affectionately.

¹ Conference began in Bristol on Aug. 1. Wesley says that it was resolved to 'allow nine or ten days for each Conference' (*Journal*, vi. 290).

To Sir Harry Trelawney

Sir Harry Trelawney (descended from Dr. Trelawney, one of the Seven Bishops), whilst a student at Christ Church, Oxford, had become a zealous revivalist, to the great displeasure of the heads of his college ; had been satirized by a clergyman in *The Spiritual Quixote* ; and had vindicated his Nonconformity. He had an interview with Lady Huntingdon, and began to preach at West Looe in 1774. He converted a large room in one of his houses into a meeting-house at his own expense ; and was ordained at Southampton in 1777 at the Nonconformist meeting-house of the Rev. William Kingsbury (1744-1818), the friend of John Howard and John Newton. Ordained by the Bishop of Exeter, he became Vicar of Egloshayle, where he was much beloved and gave his support to a little company that held a devotional service twice a week in a private house. On his removal from the parish several of these men became members of the Methodist Society. When a young minister at St. Austell, Adam Clarke was charged before him for preaching in the open air without a licence. He received nothing but encouragement from the magistrate. Sir Harry had himself preached 'all over the country ; sometimes in trousers belonging to the sailors while his own clothes got dried after being drenched to the skin.' He was finally received into the Roman Catholic Church in Italy by Cardinal Odescalchi, having been prepared for ordination by Father Dominic, who in 1845 received J. H. Newman into the Church of Rome. He was buried in 1834 at Levanto, on Lake Maggiore. See *Methodist Magazine*, 1819, p. 562 ; *Etheridge's Life of Adam Clarke*, p. 80 ; *Tyerman's Wesley*, iii. 339-40. *Life and Times of the Countess of Huntingdon*, ii. 418-21 ; *Methodist Recorder*, February 25, 1925.

August, 1780.

For a long time I have had a desire to see you, but could not find an opportunity ; and, indeed, I had reason to believe my company would not be agreeable, as you were intimate with those who think they do God service by painting me in the most frightful colours. It gives me much satisfaction to find that you have escaped out of the hands of those warm men. It is not at all surprising that they should speak a little unkindly of you too in their turn. It gave me no small satisfaction to learn from your own lips the falsehood of their allegation. I believed it false before, but could not affirm it so positively as I can now.

Indeed, it would not have been without precedent if from one extreme you had run into another. This was the case with that great man Dr. Taylor of Norwich. For some years

he was an earnest Calvinist ; but afterwards, judging he could not get far enough from that melancholy system, he ran not only into Arianism but into the very dregs of Socinianism. I have reason, indeed, to believe he was convinced of his mistake some years before he died. But to acknowledge this publicly was too hard a task for one who had lived above eighty years.¹

You have need to be thankful on another account likewise—that is, that your prejudices against the Church of England are removing. Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced that our own Church, with all her blemishes, is nearer the scriptural plan than any other in Europe

I sincerely wish you may retain your former zeal for God, only that it may be a 'zeal according to knowledge.' But there certainly will be a danger of your sinking into a careless, lukewarm state without any zeal or spirit at all. As you were surfeited with an irrational, unscriptural religion, you may easily slide into no religion at all, or into a dead form that will never make you happy either in this world or in that which is to come. Wishing every scriptural blessing both to Lady Trelawney and you, I am, dear sir,

Your affectionate servant.

To Brian Bury Collins

In July Collins took his M.A. degree at St. John's, Cambridge, and on the advice of the Wesleys sought 'full Orders.' Three clergymen supported him in his application to Dr. Porteus, then Bishop of Chester. But on August 10 he declined to ordain him, and thought this 'the more necessary, because you have never once expressed to me either in conversation or by letter the least degree of concern for your wandering mode of life and of preaching ; nor considered it as any fault, but on the contrary spoke of it as a matter of conscience and of duty, and consequently gave no appearance of amendment for the future, as indeed consistently with such principles you could not.' Collins afterwards obtained a title as curate to the Rev. David Simpson, of Macclesfield. He was ordained priest by Bishop Porteus in October 1781. Then he helped Wesley and Lady Huntingdon. See letters of July 25, 1780, and January 3, 1781.

¹ See letter of July 3, 1759.

BRISTOL, August 1, 1780.

DEAR SIR,—It is not at all surprising that the Bishop, though a good man, should scruple to ordain a field-preacher; and I apprehend his brethren will neither endeavour or desire to remove his scruple, unless it should please God to touch some of their hearts and employ them to soften the rest. Perhaps that humane man may aim at a middle way—namely, to ordain you *upon conditions*. And if such conditions were proposed as would not entangle your conscience, I should have no objection. But in this case you will have need of all the wisdom from above, that you may yield far enough and not too far. I do not think that Presbyterian ordination would add anything to what you have already. And it seems we need not consider the matter farther till we know the Bishop's final determination. *This we know already, that He who rules over all will order all things well.* To His wise disposal I commit you; and I am, dear sir,

Your most affectionate brother.

The Rev. Mr. Collins, At Mr. Stevens's,
High Street, Margate, Kent.

To Mary Bosanquet

BRISTOL, August 5, 1780.

MY DEAR SISTER,—I snatch time from the Conference to write two or three lines. I am in hopes Nancy Tripp¹ will find a perfect cure. I am glad you have begun a prayer-meeting at Hunslet, and doubt not but it will be productive of much good. Hitherto we have had a blessed Conference. The case of the Church we shall fully consider by-and-by; and I believe we shall agree that none who leave the Church shall remain with us. Peace be with all your spirits!—I am,

Yours most affectionately.

To Dr. Lowth, Bishop of London

Robert Lowth (1710–87) was Bishop of London 1777–87.

This is the letter to which Wesley refers in his vindication of his ordinations for America. The needs of the case are there clearly stated. Wesley's failure to move the Bishop led to his own ordinations. See letter of September 10, 1784.

¹ She was a convert of Wesley's. See *Methodist Mag.* 1823, p. 706; and letter of Feb. 23, 1778.

John Hoskins was a London Methodist who had introduced Methodism into Newfoundland in 1774. He opened a school, and as there was no religious worship he began to read the Church Prayers and Wesley's *Sermons*. See Tyerman's *Wesley*, iii. 176; and letter of March 19, 1788, to William Black.

August 10, 1780.

MY LORD,—Some time since, I received your Lordship's favour; for which I return your Lordship my sincere thanks. Those persons did not apply to the Society¹ because they had nothing to ask of them. They wanted no salary for their minister; they were themselves able and willing to maintain him. They therefore applied by me to your Lordship, as members of the Church of England, and desirous so to continue, begging the favour of your Lordship, after your Lordship had examined him, to ordain a pious man who might officiate as their minister.

But your Lordship observes, 'There are three ministers in that country already.' True, my Lord; but what are three to watch over all the souls in that extensive country? Will your Lordship permit me to speak freely? I dare not do otherwise. I am on the verge of the grave, and know not the hour when I shall drop into it. Suppose there were threescore of those missionaries in the country, could I in conscience recommend these souls to their care? Do they take any care of their own souls? If they do (I speak it with concern!), I fear they are almost the only missionaries in America that do. My Lord, I do not speak rashly: I have been in America; and so have several with whom I have lately conversed. And both I and they know what manner of men the far greater part of these are. They are men who have neither the power of religion nor the form—men that lay no claim to piety nor even decency.

Give me leave, my Lord, to speak more freely still: perhaps it is the last time I shall trouble your Lordship. I know your Lordship's abilities and extensive learning; I believe, what is far more, that your Lordship fears God. I have heard that your Lordship is unfashionably diligent in examining the candidates for Holy Orders—yea, that your

¹ For the Propagation of the Gospel in Foreign Parts.

Lordship is generally at the pains of examining them *yourself*. Examining them! In what respects? Why, whether they understand a little *Latin* and *Greek* and can answer a few trite questions in the science of divinity! Alas, how little does this avail! Does your Lordship examine whether they serve *Christ* or *Belial*? whether they love God or the world? whether they ever had any serious thoughts about heaven or hell? whether they have any real desire to save their own souls or the souls of others? If not, what have they to do with Holy Orders? and what will become of the souls committed to their care?

My Lord, I do by no means despise learning; I know the value of it too well. But what is this, particularly in a Christian minister, compared to piety? What is it in a man that has no religion? 'As a jewel in a swine's snout.'

Some time since, I recommended to your Lordship a plain man, whom I had known above twenty years as a person of deep, genuine piety and of unblameable conversation. But he neither understood Greek nor Latin; and he affirmed in so many words that he believed it was his duty to preach whether he was ordained or no. I believe so too. What became of him since, I know not; but I suppose he received Presbyterian ordination, and I cannot blame him if he did. He might think any ordination better than none.

I do not know that Mr. Hoskins had any favour to ask of the Society. He asked the favour of your Lordship to ordain him that he might minister to a little flock in America. But your Lordship did not see good to ordain *him*; but your Lordship did see good to ordain and send into America other persons who knew something of Greek and Latin, but who knew no more of saving souls than of catching whales.

In this respect also I mourn for poor America, for the sheep scattered up and down therein. Part of them have no shepherds at all, particularly in the northern colonies; and the case of the rest is little better, for their own shepherds pity them not. They cannot; for they have no pity on themselves. They take no thought or care about their own souls.

Wishing your Lordship every blessing from the great Shepherd and Bishop of souls, I remain, my Lord,

Your Lordship's dutiful son and servant.

To the Leaders at Sheffield

The Conference had decided in August that, according to the old rule, men and women should sit apart, except in galleries, where they had always sat together. Wesley said : ' If I come into any new house, and see the men and women together, I will immediately go out. I hereby give public notice of this. Pray let it be observed.' See *Works*, viii. 332.

BRISTOL, *September 4, 1780.*

MY DEAR BRETHREN,—Let the persons who purpose to subvert the Methodist plan by mixing men and women together in your chapel consider the consequence of so doing. First, I will never set foot in it more. Secondly, I will forbid any collection to be made for it in any of our Societies.—I am, my dear brethren,

Your affectionate brother.

To Thomas Wride (?)

Is this to Thomas Wride, who desists from travelling in 1780? Wesley told him in 1786 that the Methodist women at Chatham found Mrs. Wride so ' sullen and surly ' that they had no heart to call on her again. See letters of December 14, 1780, and October 29, 1786, to him.

BRISTOL, *September 10, 1780.*

MY DEAR BROTHER,—When a preacher travels without his wife, he is exposed to innumerable temptations. And you cannot travel with your wife till she is so changed as to adorn the gospel. It seems, therefore, all you can do at present is to act as a local preacher.

If at any time you have reason to believe that the goods then offered to you are stolen, you cannot buy them with a safe conscience. When you have no particular reason to think so, you may proceed without scruple.—I am

Your affectionate brother.

To Samuel Bradburn

Bradburn is in the *Minutes* for Keighley and Bredin for Athlone. He was detained in Dublin in September—' my youngest child ill, my money nearly all gone ; those who were once my warmest friends seem scarcely to know me.' He got to Liverpool on October 13, and found himself better off at Keighley than he had expected. See Bradburn's *Memoirs*, p. 78 ; and letter of October 28.

NEAR BRISTOL, *September 16, 1780.*

DEAR SAMMY,—I wanted to have Betsy¹ a little nearer me. And I wanted her to be acquainted with her twin soul, Miss Ritchie, the fellow to whom I scarce know in England. But I do not like your crossing the sea till your children are a little stronger. If there was stormy weather, it might endanger their lives. Therefore it is better you should stay in Ireland a little longer. Athlone Circuit will suit you well; and John Bredin may be at Keighley in your place.

Now read over the *Minutes* concerning the office of an Assistant, and exert yourself as to every branch of it. I fear the late Assistant neglected many articles; dispersing the books in particular.

My love to Betsy. Let her love Molly Penington² for my sake.—I am, dear Sammy,

Your affectionate friend and brother.

To Robert Carr Brackenbury

BRISTOL, *September 18, 1780.*

DEAR SIR,—The Lord knoweth the way wherein you go; and when you have been tried you shall come forth as gold. It is true you have now full exercise for all your faith and patience; but by-and-by you will find good brought out of evil, and will bless God for the severe but wholesome medicine. I had all along a persuasion that God would deliver you, although I could not see which way it would be done³; as I knew it was your desire not to do your own will, but the will of Him whose you are and whom you serve. May He still guide you in the way you should go and enable you to give Him your whole heart! You must not set the great blessing afar off because you find much war within. Perhaps this will not abate but rather increase till the moment your heart is set at liberty. The war will not cease before you attain but by your attaining the promise. And if you look for it by naked faith, why may you not receive it now? The cheerfulness of

¹ Mrs. Bradburn.

² See letters of June 25, 1771, and Nov. 16, 1785 (to Bredin).

³ He had been ill and 'under some severe spiritual exercises.' See letter of Oct. 1 to Mr. Carne.

faith you should aim at in and above all things. Wishing you a continual supply of righteousness, peace, and joy, I am
Your affectionate friend and brother.

To George Gidley

BRISTOL, *September 22, 1780.*

MY DEAR BROTHER,—I have much business to do in London; and as I do not depend upon seeing another year, I must be there as soon as possible, and to that end have taken a place in the mail-coach for next Sunday night. If I should live till the next autumn, I shall endeavour to see you at Plymouth.¹ As it was evidently the providence of God which placed you in your present situation, He will doubtless give you grace sufficient for it. Only take care to improve the Sabbaths, and He will every day stand at your right hand.—I am
Your affectionate brother.

To William Thom

NEAR BRISTOL, *September 30, 1780.*

DEAR BILLY,—I think your reasons are good. Therefore I would not have you go to the island²—at least, not till winter is over. Do all the good you can. Be exact in every point of discipline.—I am Your affectionate friend and brother.

Mr. William Thom, Whitehaven.

To Mr. Carne (?)

BRISTOL, *October 1, 1780.*

MY DEAR BROTHER,—Joseph Bradford has been at the gate of death, but is now so far recovered that he thinks to set out to-morrow morning with me and his wife for London.

Mr. Brackenbury likewise seems to be better with regard to his bodily health. But he is married! And I shall not be much disappointed if he soon takes leave of the Methodists.³

If I remember right, I sent one of those little pieces to London some time ago.—I am Your affectionate brother.

¹ Gidley had now been removed from Exeter to Plymouth.

² The Isle of Man. Thom was Wesley's Assistant in Whitehaven.

³ Wesley's fears were ungrounded. Brackenbury was with him at his death-bed in 1791.

To John Valton

Valton had come to Manchester as Assistant in 1780. There was a general revival throughout the circuit, and three hundred members were added. Stockport chapel was enlarged, a new one erected at Ashton, and Oldham Street opened the following spring. Valton says: 'When I saw such large congregations, I suffered inconceivably from my old feelings of timidity. Standing in that pulpit was like standing to be shot.' He began his Autobiography on January 3, 1782. See letter of January 18, 1782. It appears in *Wesley's Veterans*, vi. 1-112; for John Haime's and Alexander Mather's, see *ibid.* i. 11-59, ii. 78-155.

Brocklehurst was the builder and one of the officers of the new chapel at Oldham Street. Wesley stayed with him for a few days at Broughton in July 1787. See *Journal*, vi. 310, vii. 303; and letter of April 9, 1781.

BRISTOL, October 1, 1780.

MY DEAR BROTHER,—I expected the state of Manchester Circuit to be just such as you have found it. But the power of the Lord is able to heal them. I fear Sister Mayer was left unemployed because she loved perfection. If you find a few more of the same spirit, I believe you will find them employment. The accommodations everywhere will mend if the preachers lovingly exert themselves. I am glad you take some pains for the new chapel. Our brother Brocklehurst will do anything that is reasonable.

In one thing only you and I do not agree; but perhaps we shall when we have prayed over it: I mean the giving me an extract of your Life.¹ I cannot see the weight of your reasons against it. 'Some are superficial.' What then? All are not; Brother Mather's and Haime's in particular. Add one to these; a more weighty one if you can. You know what to omit and what to insert. I really think you owe it (in spite of shame and natural timidity) to God and me and your brethren. Pray for light in this matter.—I am

Your affectionate friend and brother.

To Mr. Valton, At the Preaching-house,
In Manchester.

To Jeremiah Brettell

Brettell, the Assistant in Cornwall East, became an itinerant in 1774, and died in 1828. He and his brother John did valuable work in

¹ See letters of April 21 and Dec. 19.

the Macclesfield Circuit, where they were stationed together in 1779. His Autobiography is in the *Methodist Magazine*, 1830, pp. 649-60, 726-30. Stephen Proctor was the fourth preacher in Cornwall West. Nathaniel Ward was admitted on trial in 1778. For Wesley's gifts, see letter of June 26, 1781.

NEAR LONDON, *October 12, 1780.*

DEAR JERRY,—You advise well. I desire Nathan Ward will go down into the Western Circuit and send up Brother Proctor to you. It will be well for both.

I love and admire Brother Jane, and purpose sending him another fifty pound bill by Saturday's post.—I am

Your affectionate friend and brother.

To Mr. Brettell, At Mr. Neh. Jane's,
Plymouth Dock.

*To Mrs. Colbeck*¹

NEAR LONDON, *October 12, 1780.*

MY DEAR SISTER,—I congratulate you, and all our friends in Keighley Circuit, on having one of the most amiable couples in our Connexion, I mean Mr. Bradburn and his wife, who after many hindrances, are I hope now in England, and will be with you as soon as possible. Perhaps before you receive this. I beg the Stewards will make every thing as convenient as they can. As he is the Assistant he is to have the upper rooms in the Preaching-house, and I am persuaded John Oliver will cordially agree with them.—I am, my dear Sister,

Affectionately yours.

To Mrs. Colbeck,
In Keighley, Yorkshire.

To Christopher Hopper

Hopper was at Colne. Bradburn, coming from Ireland, did not reach his circuit till the middle of October. Oliver was at Birstall in 1779-80. See letters of September 16, 1780, and October 13, 1784 (to Richard Rodda).

WHITTLEBURY, *October 25, 1780.*

MY DEAR BROTHER,—It was a shame that Keighley Circuit should be without preaching while there were so many local preachers all round it. Was John Oliver asleep that he did not apply to the neighbouring Assistants for help?

¹ See Note, vol. IV. 16r.

We must get your goodly countenance by-and-by. Some of your children will continue ; many will draw back. The Conference¹ is nearly printed. It will cost a groat at least !

God is cleansing England and America and sweeping away the wicked with the besom of destruction. When that is done, glory will dwell in our land !—I am, with love to Sister Hopper,
Your affectionate friend and brother.

To Samuel Bradburn

Bradburn found his house and furniture at Keighley better than he expected ; but the places were distant from each other, and the manners of the people very rough. See *Memoirs*, p. 79 ; and previous letter.

LONDON, *October 28, 1780.*

DEAR SAMMY,—I am glad you are safe landed at Keighley, and trust you will there find

a port of ease
From the rough rage of stormy seas,

There are many amiable and gracious souls in Cork and in Dublin ; but there are few in the whole kingdom of Ireland to be named, either for depth of sense or of grace, with many, very many persons in Yorkshire, particularly in the West Riding. Go to Betsy Ritchie at Otley, and then point me out such a young woman as she in Ireland.

I think lemonade would cure any child of the flux.

Now be exact in every branch of discipline ; and you will soon find what a people you are among.—I am, with tender love to Betsy, dear Sammy,

Your affectionate friend and brother.

To John Mason

LONDON, *November 3, 1780.*

MY DEAR BROTHER,—Disorderly walkers are better excluded than retained ; and I am well satisfied you will exclude no others. I am glad you have made a beginning at Trowbridge.¹ If it be possible, say not one offensive word. But

¹ The fifth edition of the *Large Minutes*, 1780, pp. 52. See *W.H.S.* i. 40.

² Mason was Assistant at Bradford-upon-Avon.

you must declare the plain, genuine gospel, and sooner or later God will give you His blessing.—I am

Your affectionate friend and brother.

To William —

LONDON, November 3, 1780.

DEAR BILLY,—Never imagine you can be 'faithful to your trust' without offending anybody. Regard not that; follow your own conscience without fear or favour. Do the best you can, and you do enough! 'Angels can do no more.'—I am

Your affectionate friend and brother.

To Thomas Rutherford

LONDON, November 4, 1780.

DEAR TOMMY,—Many times the work of God seems to be at a stand in this or the other circuit, and when it is least expected a flame breaks out that the power may appear to be of God and not of man.

I shall rejoice much if Mr. Abraham has strength and resolution to act as a travelling preacher. If so, he was only separated from us for a season that we might receive him again for ever.¹

Advise your young preacher to *study* the *Notes, Appeals,* and *Sermons*.—I am, dear Tommy,

Your affectionate friend and brother.

To his Niece Sarah Wesley

Charles Wesley told his daughter in 1778, 'My brother thinks you were in some measure awakened while you met in band.' In a letter to the Rev. Brian Bury Collins in 1793 she said that her situation in many points had been 'exposed and my connexions chiefly in the world.' Ann Sharland was a fruiterer in Mayfair. On February 20, 1786 (see *Journal*), Wesley visited 'that saint of God Ann Sharland, dying of a cancer in her breast, in continual pain, but triumphing over pain and death.' See Stevenson's *Wesley Family*, p. 477; *W.H.S.* ix. 82; Telford's *Two West End Chapels*, p. 62; and letter of March 31, 1781, to Miss Wesley, where another friend is recommended.

CITY ROAD, November 15, 1780.

MY DEAR SALLY,—Some years ago, while you was at Bristol, you had a clear call from God; and you was not

¹ See letters of May 27, 1776, and Feb. 20, 1781 (to Rutherford).

disobedient to the heavenly calling. But in a few months that happy impression died away, I know not how. It seems as if God was now calling you again. But you have many hindrances. This is just the dangerous time of life. If you wish not to be *almost* but *altogether* a Christian, you will have need of much courage and much patience. Then you will be able to do all things through Christ strengthening you.

You want exceedingly a pious, sensible female friend. I scarce know any fit for you at your end of the town, unless it were that open, noble-spirited creature, Nancy Sharland, 'in whom is no guile.' For the present your best helps will be prayer and reading; perhaps much in the method laid down in one of the Magazines.¹ But you cannot pursue this without cutting off, as it were, a right hand—giving up trifling company! To give you any assistance that is in my power will always be a pleasure to

Your affectionate Uncle.

To Mrs. Woodhouse

LONDON, November 17, 1780.

MY DEAR SISTER,—In gentlefolks there is very little sincerity; in plain folks there is much. I believe never so much as there is now. I know a thousand instances of it; and my constant rule is to believe every one honest till I *prove* him otherwise. But were I to give way to my natural temper, I should believe every one a knave till I *proved* him honest. And that would turn me into a man-hater and make life itself a burthen. Be as determined as you please to seek happiness in the knowledge and love of God. But in the meantime let your delight be in the saints that are upon earth and such as excel in virtue.—I am, my dear sister,

Your affectionate brother.

To Mrs. Woodhouse, Owston Ferry.

To Alexander Knox

LONDON, November 18, 1780.

MY DEAR ALLECK,—My mind is exactly the same towards you as it has been for several years; with this only difference (which is very natural), that the longer I know you the more

¹ The *Arminian Magazines*.

I love you. I am not soon tired of my friends. My brother laughs at me, and says, 'Nay, it signifies nothing to tell you anything; for whomsoever you once love you will love on through thick and thin.' . . .

As I have frequently observed to you, I am still persuaded it is chiefly your body which presses down your soul; and if it please God to heal your body, I doubt not your mind will be far easier. I do not at all despair of seeing you an happy man, full of joy and peace in believing. Look up, and expect Him that is mighty to save.—I am, dear Alleck,

Yours most affectionately.

To Zachariah Yewdall

' 12 . . . Above all, if you labour with us in our Lord's vineyard, it is needful you should do that part of the work which the Conference shall advise, at those times and places which they shall judge most for His glory.' See *Minutes*, 1745, 'Twelve Rules of a Helper.' There it is No. 13.

LONDON, *December 3, 1780.*

MY DEAR BROTHER,—You mistake one thing. It is I, not the Conference (according to the twelfth rule), that station the preachers; but I do it at the time of the Conference that I may have the advice of my brethren. But I have no thought of removing you from the Glamorganshire Circuit; you are just in your right place.¹ But you say, 'Many of the people are asleep.' They are; and you are sent to awake them out of sleep. 'But they are dead.' True; and you are sent to raise the dead. Good will be done at Monmouth and Neath in particular. When no good can be done, I would leave the old and try new places. But you have need to be all alive yourselves if you would impart life to others. And this cannot be without much self-denial. Both of you should recommend the *Magazine* in earnest.—I am, dear Zachary,

Your affectionate brother.

To Mrs. Barton

LONDON, *December 9, 1780.*

MY DEAR SISTER,—God knoweth the way wherein you go; and when you have been tried, you shall come forth as gold.

¹ He was second preacher in Glamorganshire, and in 1781 was appointed to Waterford.

I believe, if you drank nettle-tea (five or six leaves) instead of common tea, it would swiftly restore your strength.

If a proper application be made to the magistrates, undoubtedly they will secure the peace. Persecution is more and more out of fashion since King George came to the throne.¹ But in the meantime let prayer be made continually.—I am
Your affectionate brother.

To Thomas Wride

At the Conference of August 1780 Wride is one of five preachers 'who desist from travelling.' A note is appended: 'N.B.—As we admit no one as a travelling preacher unless we judge him to have grace, gifts, and fruit; so we cannot receive any one as such any longer than he retains these qualifications.'

Wride seems to have gone to his wife's house (see heading to letter of April 20, 1778); for he writes from 'Welbourn' on December 8, 1780, saying that he had received 'several tokens of your favour; yea, and unknown to you I have had intimations of your satisfaction in my labours.' He speaks of 'supposed impossibilities' that he had been able to do at Whitehaven, and claims that 'I was not so loose a disciplinarian as some would represent me to be.' 'It was at York, the latter end of the year, that I became an object of your displeasure; although, laying aside all disguises, and it will appear plainly that it was because I was honest to Mr. Wesley, to the Methodist doctrine and discipline, while all three were directly and indirectly opposed and betrayed by avowed Calvinists without and semi-Calvinists within.'

He adds: 'I cannot help thinking that, if I had been at Conference and allowed to speak for myself, you would have seen things in another light. And I must say that I think myself cruelly used to be accused by I know not who, and as to particulars I know not of what; and by an express Rule forbidden to be present to answer for myself.'

'The charges as ranged by Mr. Coke are, "You are droll, light, trifling, and slothful." As to the first, I am not conscious of it; therefore in general I deny it: although in some epistolatory correspondence between the Rev. James Metcalfe and John Cass, one of his pupils, and me, there was something like drollery, but not what you will esteem criminal on my part. I endeavoured to answer fools according to their folly. How well or ill executed my part I will not say; but, however, they were so incapable of keeping their ground that the Calvinian standard-bearer was obliged to give up with loss of credit. These letters on both sides I read to several, and it may be that the obscenity and wretched lightness of Mr. Metcalfe, which I sincerely reprehended, may be laid to my charge by such as were tinctured with Calvinism and not overlaid with understanding. . . .

¹ See letter of Dec. 20, 1777.

'As to my being "light," "trifling," I here own myself in fault; to deny it is to double it. I do not attempt to excuse it. I wish it had been otherwise, and by the help of God I do not fear but it will. Yet if I wanted to justify myself in this point, it would not be difficult to tell time, place, and person when and where one of my fellow labourers and me were slightly spoken of because we did not laugh like unto our other fellow labourer.

'As to my being "slothful," I deny it absolutely, and I defy all the men in the world to prove it.' He says that in 1779 in the Dales he had led his horse through the snow, though he had been in very poor health. But fever had been a remedy for other complaints; 'so that I am as free as I was twelve years ago.' He had been told by Brother Tunney that his soul was not alive to God; but replies: 'That is abundantly too strong. Indeed, I own that I am far short of what I was in the years 1762-5; but yet, sir, I doubt not to say that I have more grace now than I had in the year 1768, at which time you had so favourable an opinion of me as to say that I had more grace than all Salisbury Society.' He asks to be restored to his former labours. It may be that there is no real vacancy; but yet, sir, if you please I am persuaded you can find me work enough; and it is work that I want, because you have been so kind to supply me with money more than enough.' See letter of September 10.

LONDON, *December 14, 1780.*

DEAR TOMMY,—What I wish for you is—

1. That your soul may be truly alive to God.
2. That you may be steadily serious and profitable in conversation.
3. That you may rise as early in the morning as health will permit.
4. That you may abstain from satire, both in speaking and writing.

I think (if these points were secured) you might now be useful as a local and by-and-by as a travelling preacher.—I am
Your affectionate brother.

To Mary Bosanquet

Miss Bosanquet had a dream in November of some light which fell on her Bible, 'in which I was enabled to discover something which quite delighted me; and I cried out, "Oh, had I known this before, I should have made the whole house ring with shouts of praise!"' Wesley's intimate knowledge of the spiritual state of his members comes out well in this letter. See Moore's *Mrs. Fletcher*, p. 140.

LONDON, December 18, 1780.

MY DEAR SISTER,—I am glad to hear that the work of God is going on in your own soul and in those about you. That young woman's dream is very remarkable, and gives us good encouragement to press on to the mark. I believe Mr. D— was the better for his journey; but he has very little fellowship with the Methodists.

We have many here who have the same experience with honest George Clark, and far more *clear ideas of the life of faith* than he has. Such are George Hufflet in the chapel at Spitalfields, Mary Landers in the Tower, Sister Calcut in Bishopsgate Street, Sister Cayley at G. Clark's, Jenny Thornton¹ and some others in the City, Sister Peters in the Curtain, Molly Monk in Moorfields, Sister Garston and Charles Wheeler in Old Street. Joseph Bradford would introduce any one you sent, to these, or to our select society. It will be well to advertise the tracts now. I remember you daily; and am, my dear sister,

Your ever affectionate brother.

To John Valton

This letter was found by the Rev. George Frost in a Methodist home in Gisborne, New Zealand.

George Snowden was the second preacher, and evidently had charge of the books, for which John Atlay, the Book Steward, was expecting another remittance. Wesley's forecast of the noble field at Manchester has been abundantly fulfilled. The last paragraph of the letter shows the *Journal* in making, and the Diary from which it drew many details. Valton took Wesley's advice, and the result is seen in the *Lives* of early Methodist preachers.

LONDON, December 19, 1780.

MY DEAR BROTHER,—I need not, then, think of opening the chapel till my spring journey. Suppose G. Snowden sent money two months ago, John Atlay will say, 'He ought to send more by Christmas.'

Whoever is zealous and active in the whole Methodist discipline will have a noble field of action in Manchester Circuit, more especially if all the preachers are of one spirit and draw at one yoke.

¹ See letters of April 14, 1771 (to Miss March), and Feb. 4, 1787.

In Georgia I wrote three distinct Journals.¹ Afterwards I extracted one from them all, for the use chiefly of the children of God, omitting abundance of things which I judged would not profit them. You might do the same; and I seriously believe that it is your duty so to do.²—I am

Your affectionate friend and brother.

To Rev. John Valton, Manchester.

To Alexander Knox

LONDON, *December 23, 1780.*

DEAR ALLECK,—You are very ingenious in finding out arguments against yourself; and if you set your wit to it, they will never be wanting. Besides, there is an old sophister, who has been puzzling causes for these six thousand years, that will always be ready to supply you with reasons for every kind of unbelief. But 'God will not give faith to the double-minded, to him who asks what he does not desire to receive.' No, not while he is double-minded; but He will first take away your double-mindedness (perhaps while you are reading this!), and then give you the faith to which all things are possible. 'Yes, to-morrow, or at some other time.' No time like the time present! 'To-day, if you will hear His voice,' He says, 'I am thy salvation.' Why not to-day? Is not one day with Him as a thousand years? And whatever He could do in a thousand years can He not do in one day? That this cannot be done without a miracle is absolutely certain. But why should not you expect that miracle? This is no presumption: it is an expectation that the God of truth will not be worse than His word. He will not, Alleck! He will not! Do not imagine He will. He knows your simpleness. All your faults are before Him; and it may be the word is just now gone forth, 'I will heal him, for My own name's sake.' Do not reason, but look up! Let your heart (dull and cold as it is) cry out, 'Be it unto me according to Thy word!'—I am
Ever yours.

¹ See Preface in vol. i. of *Journal*.

² See letters of Oct. 1, 1780, and Jan. 18, 1782, to him.

To Joseph Benson

LONDON, December 26, 1780.

DEAR JOSEPH,—You have great reason to be thankful to God, for He has dealt mercifully with you ; and as long as you improve these outward blessings to the end for which they were given, so long they will be continued. But you have great need to be jealous over yourself and to keep your heart with all diligence. You need all the power of God to preserve you from loving the creature more than the Creator.

Dr. Edwards is a dry, unpleasing writer, and probably his main design was to justify God in damning all the heathens as not having a spark of virtue among them.¹ Peace be with you and yours !—I am
Yours affectionately.

To John Valton

LONDON, December 31, 1780.

MY DEAR BROTHER,—The third preacher was added for that very purpose, to give you the liberty of spending a little time wherever the work of God should call for it.² You have wholly omitted one article in the plan³—the new members : of these, I suppose, you will give me an account by-and-by I doubt not but you will be able to give me a good account of all but—the rich members : perhaps of some of these too ; for it is on *this* occasion particularly that our Lord says, ' With God all things are possible.'—I am

Your affectionate friend and brother.

If you can spread the Magazines, it will do good. The letters therein contain the marrow of Christianity.

To Ann Bolton

LONDON, January 2, 1781.

MY DEAR NANCY,—It is a great step toward Christian resignation to be thoroughly convinced of that great truth that there is no such thing as chance in the world ; that fortune is

¹ John Edwards (1637–1716), Calvinistic minister at St. Sepulchre's, Cambridge, 1699. For a caustic criticism in 1740 of his *The Deficiency of Human Knowledge and Learning* (1714), see *Journal*, ii. 410–11.

² The appointment in the *Minutes* is, ' John Valton, George Snowden ' ; in 1781 Alexander M'Nab is third preacher.

³ See letter of Feb. 16.

only another name for Providence, only it is covered Providence. An event the cause of which does not *appear* we commonly say 'comes by chance.' Oh no: it is guided by an unerring hand; it is the result of infinite wisdom and goodness. Such are all the afflictive circumstances that have followed you in a constant succession almost from your childhood. He that made the Captain of your salvation perfect through sufferings has called *you* to walk in the same path, and for the same end—namely, that you may 'learn obedience' (more full, inward obedience, a more perfect conformity to His death) 'by the things that you suffer.'¹

I have no objection at all to your spending a little time with our dear friends at Caerleon.² I believe it might be a means of confirming your bodily health as well as of refreshing your spirit. And I doubt not God would by you invigorate their resolution to devote themselves wholly to Him. A little while, and He will wipe all tears from your eyes; and there shall be no more sorrow or crying; neither shall there be any more pain! but you shall hear the great voice out of heaven saying, 'The tabernacle of God is with men; and God Himself shall be with them and be their God!' Still love and pray for, my dear Nancy,

Your ever affectionate brother.

To Miss Bolton, in Witney,
Oxfordshire.

To Brian Bury Collins

LONDON, *January 3, 1781.*

DEAR SIR,—I had no great desire to see Lord George Gordon,³ fearing he wanted to talk to me about political matters; but when he sent a second and a third time, I wrote a line to Lord North, asking whether he had any objection to my seeing him. He answered immediately, 'None in the world; but it lies properly with the Secretary of State.' I then enclosed Lord North's letter in a line to Lord Stormont, who the next day sent me a warrant to see him.

In our whole conversation I did not observe that he had the

¹ See letter of June 22, 1780.

² See letters of Nov. 29, 1774 (to Sarah James) and March 8, 1782.

³ Wesley visited him at the Tower

on Dec. 19, 1780. See *Journal*, vi. 301, for another account of their conversation.

least anger or resentment to any one. He appeared to be in a very desirable spirit, entirely calm and composed. He seemed to be much acquainted with the Scripture both as to the letter and the sense of it. Our conversation turned first upon Popery, and then upon experimental religion. I am in great hopes this affliction will be sanctified to him as a means of bringing him nearer to God. The theory of religion he certainly has. May God give him the living experience of it!

I hope you do not drop your correspondence with Mr. Brackenbury. Perhaps he never had greater need of you. I did not expect he would receive any more good from *me*. I can only commend him to God. I am glad you are so agreeably situated at Macclesfield. Mr. Simpson is indeed an agreeable man.¹ And I know very few young women in England who are equal to Hetty Roe. Peace be with you and yours!—
I am, dear sir, Your very affectionate servant.

To the Rev. Mr. Collins, At the Rev.
Mr. Simpson's, In Macclesfield, Cheshire.

To Edward Jackson

LONDON, *January 6, 1781.*

DEAR NEDDY,—That is a doubt with me too whether you do right in preaching to twelve or fifteen persons.² I fear it is making the gospel too cheap, and will not therefore blame any Assistant for removing the meeting from any place where the congregation does not usually amount to twenty persons.

You cannot be too diligent in restoring the bands. No Society will continue lively without them. But they will again fly in pieces if you do not attend to them continually.³

I go to Ireland in spring. I shall not . . . otherwise I shall.

Your friend and brother.

To Edwd. Jackson, In Barnard Castle,
County Durham.

To a Friend

CITY ROAD, *January 25, 1781.*

DEAR SIR,—Yesterday, looking over the *Monthly Review* for last October, at page 307, I read the following words :

¹ See letter of Aug. 1, 1780.

Dales in 1780-1.

² Jackson was Assistant in the

³ See letter of Oct. 24, 1788.

Sir William's vindication¹ (of his own conduct) is not a feeble attempt to rescue his reputation from the obloquy thrown upon it. Mr. Galloway's book is here answered paragraph by paragraph, and several misrepresentations of important facts and circumstances proved.

I cannot quite agree with this. I think (1) no unjust obloquy has been thrown upon it; (2) that his vindication is a very feeble attempt to justify his conduct; (3) that he has not answered in a satisfactory manner any one paragraph of Mr. Galloway's book; and (4) that he has not proved any misrepresentation of any one important fact or circumstance.

I think also that the account he gives of Mr. Galloway is a very feeble attempt to blacken his character; for a full confutation whereof I refer the candid reader to his own answer. As to the scurrility Sir William speaks of, I see not the least trace of it in anything Mr. G. has published. He is above it. He is no 'venal instrument of calumny'; he abhors calumny as he does rebellion. But let him answer for himself; read only the tracts here referred to, and then condemn him if you can.—I am, dear sir, Yours, &c.

PS.—I have been frequently attacked by the Monthly Reviewers, but did not answer because we were not on even ground; but that difficulty is now over: whatever they object in their *Monthly Review* I can answer in my monthly *Magazine*; and I shall think it my duty so to do when the objection is of any importance.

To Samuel Bardsley

NEAR LONDON, February 10, 1781.

DEAR SAMMY,—I did not doubt but you would agree with the people of Sheffield.² They are a lively and affectionate people. I am glad you were so successful in your labour of love for them. That assistance was very seasonable.

¹ Lieut.-General Sir William Howe had criticized Galloway's *Letters to a Nobleman*, and cast serious reflections upon him. See *Green's Biblio-*

graphy, No. 352; and letters of June 8, 1780, and Aug. 18, 1790.

² Rogers was Assistant at Sheffield, with Bardsley as third preacher.

That misunderstanding, which was troublesome for a season, may now be buried for ever. I am perfectly well satisfied, both of the honesty and affection, both of Brother Woodcroft and Brother Birks.¹ So Satan's devices are brought to naught.

I doubt not but James Rogers and you recommend our books in every place, and the Magazines in particular, which will be a testimony for me when I am no more seen.—I am,
 dear Sammy, Your affectionate brother.

To Zachariah Yewdall

Yewdall was now in Swansea, and had a difficult task in hand. Hugh Bold, the first Methodist Steward at Brecon, was four times bailiff of the town. Lady Huntingdon proposed that the chapel in Free Street on the left side of the road leading to Watton should be reserved for the use of her students at Trevecca; but Bold at once secured it for the Methodists. Wesley had given £80 towards building it, and for nearly twenty years he and his preachers supplied it. See *Wesley's Veterans*, iii. 229-30; Young's *Methodism in Wales*, pp. 135-6.

LONDON, February 10, 1781.

MY DEAR BROTHER,—Brother Johns has been with me this morning. I believe you will have peace long before he gets his estate. You have now a fair prospect. It really seems as if God had inclined the hearts of the magistrates to do you justice. I know no attorney to be depended on like Mr. Bold, of Brecon. The Conference will consider the expense.

Continue instant in prayer, and God will give you quietness.
 —I am Your affectionate brother.

To Ann Bolton

LONDON, February 20, 1781.

MY DEAR NANCY,—Yesterday I returned from a little tour through Norfolk, and had the pleasure of finding your letter. You know I feel with you and for you. But I am almost at a loss to understand what trials can sit so heavy upon *you*! You are with those whom you love and who love you. You have in general tolerable health. You have no

¹ Samuel Birks, of Thorpe. See for portrait of him, aged ninety-five, *Methodist Mag.* 1825, p. 718; and Everett's *Methodism in Sheffield*.

husband, no children to perplex you. How came you to be so weighted down with care? Think aloud, my dear, my much-loved friend. Explain yourself. Be as particular as you please. You need not fear my telling others. You have known me since you were little more than a child. Has Neddy¹ no hope of getting out of his trouble? Is his farm rented above its value? Is it on his sake only that you grieve? Or are other trials added to this?

By all means accept the providential invitation to Bristol. My dear Nancy, adieu.

On Monday se'nnight I set out for Bath and Bristol. On Monday, March 8 [5], I hope to be at Newbury; on Monday, 15th,² at Stroud; on Tuesday the 16th at Worcester. You will contrive to be with me where you can.

I do not find any fault with you at present. Only I am afraid you are not careful enough of your health. Otherwise I rejoice that I have confidence in you in all things.—I am, my dear Nancy,
Your ever affectionate brother.

To Miss Bolton, In Witney,
Oxfordshire.

To Thomas Rutherford

Wesley on March 30 opened Oldham Street Chapel, Manchester, on the site now occupied by the Central Hall. He set sail for Ireland on April 12, but was driven into Holyhead by storms.

LONDON, *February 20, 1781.*

DEAR TOMMY,—I am glad to hear so good an account of Mr. Abraham.³ I hope to be at Dublin in April; and if he goes on well till then, it is not improbable he and you and I may return to England together.

A few days in March (till Monday the 19th) I purpose to spend in and about Bristol. I then go slowly through Gloucestershire and Staffordshire to Manchester, which I hope to reach on March the 29th.

¹ Her brother. See letters of May 8, 1774, and Sept. 9, 1781, to her.

² Monday was March 19, and that evening he preached at Stroud,

and on the 20th at Worcester. See next letter.

³ See letters of Nov. 4, 1780, and May 8, 1781.

Do all the good you can to our poor brethren in Ireland while you stay among them.—I am, dear Tommy,
Your affectionate friend and brother.

*To Ann Bolton*BRISTOL, *March 11, 1781.*

MY DEAR NANCY,—As it is not convenient for you to meet me here, I hope to have the pleasure of seeing you at Stroud on the 19th instant. I expect to be there between one and two in the afternoon. May God give us an happy meeting!—I am,
my dear friend, Yours most affectionately.

To Miss Bolton, In Witney,
Oxfordshire.

To Elizabeth Morgan

While staying with Rowland Hill at Wotton-under-Edge, Miss Morgan wrote to Miss Ritchie in April: 'Mr. Wesley writes me word that he wishes you to husband the little strength you have more than you do.' Miss Ritchie had returned from the Hot Wells, Bristol, still infirm in health. See Bulmer's *Memoirs*, pp. 84-5; and letter of February 20, 1780.

BRISTOL, *March 13, 1781.*

MY DEAR MISS MORGAN,—I wonder at you; I am surprised at your steadiness. How is it possible that you should retain any regard for *me* when your lot is so frequently cast among *them who think they do God service by saying all manner of evil of me?* I do not impute this to natural generosity (little good is owing to nature), but to His grace who has kept you from your infancy, and who now upholds you in the slippery paths of youth. I trust He will still enable you to be

Against example singularly good.¹

By a prudent mixture of reading, meditation, prayer, and conversation you may improve your present retirement. But you must add every day more or less exercise (as your strength permits) in the open air. And why should you not add that truly Christian diversion, visiting the poor, whether sick or well? Who knows but our Lord sent you to Wotton on purpose to save some souls alive?

¹ *Paradise Lost*, xi. 809: 'against example good.'

A letter which I lately received from Yorkshire informs me, 'Our friends think Miss Ritchie is in a dying condition.' If she continue so till I come to Manchester, I shall step over to see her. I should never think much of going an hundred miles to see either her or you.

A line from you will always be acceptable to, my dear Miss Morgan,
Your affectionate servant.

To Miss Morgan, Rev. Rowland Hill,
Wotton-under-Edge.

To Mrs. Knapp

BIRMINGHAM, *March 25, 1781.*

MY DEAR SISTER,—I always loved you since I knew you ; but lately more than ever, because I believe you are more devoted to God and more athirst for His whole image.¹ I have been seriously considering your case, and I will tell you my thoughts freely. Your body frequently presses down your spirit by reason of your nervous disorder. What, then, can be done, in order to lessen at least, if not to remove it ? Perhaps it may be entirely removed if you can take advice. And I think you can by God's assistance. I advise you : (1) Sleep early : never sit up later than ten o'clock for any business whatever—no, not for reading or prayer ; do not offer murder for sacrifice. (2) Rise early : never lie more than seven hours, unless when you lie-in. (3) Beware of Satan transformed into an angel of light : he can hurt you no other way, as your heart is upright toward God and you desire to please Him in all things. (4) Take advice, as far as you possibly can, of Brother Knapp ; two are better than one : he loves you tenderly, and God will often give him light for you !

I wish you to be always full of faith and love and a pattern to all that are round about you.—I am, my dear sister,
Your affectionate brother.

To Ann Loxdale

Wesley had preached at Peabworth on March 22. The Edens of Broadmarston lived a mile away, and were Wesley's intimate friends. Henry Eden's son, the Rev. Thomas Eden, Vicar of Ilminster, had

¹ He had been at Worcester on the 20th and 21st.

married the eldest sister of Miss Ann Loxdale. Ann married Dr. Thomas Coke in 1811, but died a year afterwards. She belonged to a good family in Shrewsbury, and was zealous in good works. She had been a Methodist upwards of thirty years. See *W.H.S.* v. 96.

[*March 27, 1781.*]

MY DEAR MISS LOXDALE,—You remind me of my dear Miss Ritchie, and seem to breathe the same spirit. Both Miss Eden and our friends at Broadmarston have spoken to me concerning you, so that I promised myself a great deal of satisfaction in conversing with you ; but I find it cannot be.

To-morrow we are appointed to preach at Burslem, then Congleton, Macclesfield, Stockport, and Manchester, where I am to stop till Tuesday ; when I go forward, God permit, to Chester, Liverpool, and Ireland. As we cannot yet have an opportunity of being together, I wish you would write freely. Your heart is toward me as mine is toward thee : there need be no reserve between us. I hope you will always ' think aloud ' whenever you speak or write to me.—My dear Miss Loxdale,

Yours in tender affection.

To Lancelot Harrison

MANCHESTER, *March 31, 1781.*

MY DEAR BROTHER,—That should be always upon your mind, to carry the gospel into new places. There is room still for enlarging our borders, particularly in Holderness.

I am in doubt whether anything will much avail Sister Harrison till she takes the *quicksilver and aqua sulphurata*. But John Floyd¹ tells me elixir of vitriol does just as well as the aqua sulphurata.—I am

Your affectionate friend and brother.

To his Niece Sarah Wesley

MANCHESTER, *March 31, 1781.*

MY DEAR SALLY,—The expression of ' eating and drinking unworthily ' has one, and only one, meaning affixed to it by St. Paul, who is the only inspired writer that uses that expression. He means by it that particular sin of which the Corin-

¹ Floyd, then preacher at Birstall. See letter of March 15, 1777.

thians were then guilty—the snatching one before another his own supper, so that one was hungry and another was drunken. Now, it is certain you are in no danger of this any more than of committing murder. Deadness, coldness, wandering thoughts of various kinds are totally distinct from it. And now, when the worst of these occur, you may answer with pious Kempis, 'Go, go, thou unclean spirit. These are not my thoughts but thine, and *thou* shalt answer for them to God.'¹

God is now aiming, in all His dealings with you, to bring you to a knowledge of yourself as one in whom by nature dwells no good thing. And this He is particularly pursuing when you approach His Table. Were He to give you at that time remarkable joy or sweetness, it would not answer His design; neither were He to give you much contrition and brokenness of heart. Therefore He leaves you in great measure to your own dull, unfeeling heart, that you may know yourself in order to know Him. But nevertheless this is the way; walk thou in it, and in due time you shall reap if you faint not.

But you must needs have some companions in the way; for how can one be warm alone?² I wish you to be acquainted with Miss Johnson,³ who lodges in Oxford Street at No. 368, and meets in Mrs. Thackeray's class. She is deeply mourning after God, whom she once knew and loved. She is of a tender, sensible temper; and I am certain your spirits would quickly take acquaintance with each other. You want a friend of your own sex and nearly your own age, and I know not one in London that would fit you better.

I pray God that you may resolutely choose Him for your portion; and am, my dear Sally, Yours affectionately.

To Joseph Benson

At the Bristol Conference in August 1780 a committee was appointed to consider charges made by Dr. Coke that Benson held Arian views. The members were clearly of opinion that the charge was not proved. Coke offered to ask Benson's pardon before all the preachers, and they

¹ *Imitation*, III. vi.

² See letter of Nov. 15, 1780.

³ ? Mary Johnson. See Stevenson's

City Road Chapel, p. 604; and letter of April 12.

shook hands together. Benson wrote to thank Wesley ' for the manner in which you behaved to me at the last Conference ; and I am also indebted to many of my brethren for the favourable construction they put upon my sentiments and the Christian moderation they manifested towards me.' He spoke of the opportunity to preach ' on the Lord's Day, often, to thousands. If I did not labour to improve such happy occasions for advancing the kingdom of Christ, I should expect to see my candlestick removed out of its place, and myself cut off from the true vine as an unfruitful branch and cast into the fire of endless torments—punishment I should richly deserve.' In his Journal for April 3 Benson refers to Luther's works, and adds : ' It is, by the grace of God, more than ever my intention to direct my preaching this way ; fearing in time past I have insisted, not indeed too much upon holiness, but too little upon that faith which alone produceth holiness.' See manuscript *Life*, pp. 1072, 1122.

MANCHESTER, April 2, 1781.

DEAR JOSEPH,—Although our rejoicing is this, the testimony of our conscience that we walk in simplicity and godly sincerity, this no way contradicts, ' God forbid that we should glory save in the cross of Christ.' In all, and after all,

His passion alone, the foundation we own ;
And pardon we claim,
And eternal redemption, in Jesus's name.

How admirably pardon and holiness are comprised in that one word ' grace ' ! Mercy and strength ! So are our justification and sanctification woven together.

I hope your sermons will do good. But why do not you publish your poems ? I think you can make verses as fast as John Murlin ¹ ; yea, indeed, if need were, *stans pede in uno.*² I commend Sister Benson for her care of her mother. One can never do too much for a parent.—I am, dear Joseph,

Your affectionate brother.

To Miss Clarkson

Miss Clarkson married Mr. Tapp, an Independent minister, and died a few months later, on October 6, 1781, aged twenty-six. ' She was always delicate.' *The Death of Abel* (1758), an idyllic heroic prose poem then popular, was by Solomon Gessner (1730–88), the

¹ Murlin was his colleague at Leeds, and published this year his *Sacred Hymns on Various Subjects*.

² Standing on one foot, or standing at ease. See Horace's *Satires*, i. iv. 10.

Zurich bookseller, poet, engraver, and painter. Wesley read it on November 6, 1762. Gessner also published a series of letters on landscape painting. See *Journal*, iv. 538; *W.H.S.* iv. 16, 136.

NEAR CHESTER, April 5, 1781.

MY DEAR MISS CLARKSON,—Mr. Floyd¹ informs me that you had sent me a letter, and wondered that I did not answer. You might well wonder, for it is a rule with me to answer every letter I receive. It would be particularly strange if I had not answered *you*, because I have so peculiar a regard for you. I love you because I believe you are upright of heart and because you are a child of affliction. I felt a near union of [heart] with you when I saw you last. I love to hear of you and to hear from you. Mr. Floyd tells me you have finished the *Six Letters*; if you have, I shall be glad to see them. He tells me, too (if I understand him right), that you are attempting to turn the *Death of Abel* into verse. This will be an heavy work, such as will require a deal of time and patience. Yet if you begin, I trust our Lord will give you resolution to bring it to a conclusion. If I live to return to England,² I shall hope for the pleasure of a farther acquaintance with you.

Wishing you an heart wholly devoted to God, I remain,
my dear sister, Yours affectionately.

To Miss Clarkson, At Mr. Francis Scot's,
In Wakefield, Yorkshire.

To Samuel Bradburn

Bradburn's *Journal* for February 28, 1781, shows how anxious he was about his wife: 'I am confounded and miserable to see her so weak; but what can helpless love do? I would lay down my life to rescue hers. O Lord, if ever Thou didst hear me, hear me now, and spare her to me, for Christ's sake.' He writes cheerfully on March 31 about her restoration. See *Memoirs*, p. 80.

CHESTER, April 7, 1781.

DEAR SAMMY,—I advise Betsy every morning to swallow very gently a spoonful or two of warm water as soon as she rises. I believe this will ease her morning cough. And I advise her every night, when she lies down, to put a little stick licorish

¹ John Floyd. See letter of March 31.

² He was not able to go to Ireland. See letter of Feb. 20.

(scraped like horse-radish) between her gum and the cheek that lies uppermost. This will suspend the evening cough for half an hour or more. Then she may spit it out. But she must needs add daily exercise, which (till she is stronger) should be that of a wooden horse—that is, a long plank suspended on two tressels.

Now, Sammy, for almighty faith!—I am
Your affectionate friend and brother.

To John Valton

WARRINGTON, April 9, 1781.

MY DEAR BROTHER,—As I have made a beginning, as the men and women are already separated in the chapel at Manchester, I beg that Brother Brocklehurst¹ and you will resolutely continue that separation. This is a Methodist rule, not grounded on caprice, but on plain, solid reason; and it has been observed at Manchester for several years: neither upon the whole have we lost anything thereby. By admitting the contrary practice, by jumbling men and women together, you would shut *me* out of the house; for if I should come into a Methodist preaching when this is the case, I must immediately go out again. But I hope this will never be the case; I think you have more regard for

Your affectionate friend and brother.

To Mr. Valton, at the Preaching-house,
Manchester.

In his absence to be given to Mr.
Brocklehurst.

To Hester Ann Roe

LIVERPOOL, April 10, 1781.

MY DEAR HETTY,—Many of our brethren and sisters in London, during that great outpouring of the Spirit,² spoke of several *new* blessings which they had attained. But after all, they could find nothing higher than *pure love*, on which the full assurance of hope generally attends. This the inspired writings always represent as the highest point; only there are innumerable *degrees* of it. The plerophory (or full assurance) of faith is such a clear conviction that *I am now* in the

¹ See letter of Oct. 1, 1780, to Valton.

² In 1762. See *Works*, xi. 406.

favour of God as excludes all doubt and fear concerning it. The full assurance of hope is such clear confidence that I *shall enjoy* the glory of God as excludes all doubt and fear concerning this. And this confidence is totally different from an opinion that 'no saint shall fall from grace.' It has no relation to it. Bold, presumptuous men often substitute this base counter in the room of that precious confidence. But it is observable the *opinion* remains just as strong while men are sinning and serving the devil as while they are serving God. Holiness or unholiness does not affect it in the least degree. Whereas, the giving way to anything unholy, either in life or heart, clouds the full assurance of hope; which cannot subsist any longer than the heart cleaves steadfastly to God.

I am persuaded the storm which met us in the teeth and drove us back was not a casual but a providential thing; therefore I lay aside the thought of seeing Ireland at present.¹—I am, my dear Hetty, Always yours in tender affection.

To his Niece Sarah Wesley

LIVERPOOL, April 12, 1781.

DEAR SALLY,—In an hour or two I expect to embark, the wind being just come fair²; so I snatch time to write two or three lines, whether I should live to write to you again or no.

Almost every one that begins to observe that strange truth, 'The whole world lieth in the wicked one,' feels the natural wish, Oh that I had the wings of a dove, that I might flee away from it and be at rest! But it is not a wilderness that can give rest any more than a populous city. 'God hath made our heart for Himself, and it cannot rest till it resteth in Him.'³ You want only that one point, love—to love *Him* because He first loved *us*. And who knows how soon you may find this? For the kingdom of God is at hand! What if it should be opened in your heart to-day, while you are reading this?

Miss Johnson⁴ writes me word that she is flown away.

¹ See letters of Feb. 20 (to Thomas Rutherford) and April 12.

² See previous letter and that of May 8.

³ St. Augustine's *Confessions*, i.

⁴ Mrs. Edwards had a famous school in Lambeth. See *Journal*, vi. 218, vii. 344; and letter of March 31 to his niece.

She is removed to Westminster. She is now one of the teachers in Mrs. Edwards's boarding-school; but if I see London again, I shall bring you acquainted.

Peace be with your spirit!—I am, dear Sally,
Affectionately yours.

To Ann Loxdale

CHESTER, April 15, 1781.

I snatch a few moments to write to my dear Miss Loxdale, although I have not time to write as I would.¹

The trials which you have lately undergone were all instances of the goodness of God, who permitted them merely for your profit, that you might be the more largely the partaker of His holiness. You know our blessed Lord Himself as man 'learned obedience by the things that He suffered'; and the last lesson which He learned upon earth was that 'Father, not as I will, but as Thou wilt.'

Never imagine, my dear friend, that your letters to me can be too frequent or too long—I may add, or too free. Nothing endears you to me so much as your artless simplicity. I beg you would always write just what you feel without disguise, without reserve. Your heart seems to be just as my heart. I cannot tell that I ever before felt so close an attachment to a person I had never seen. Surely it is the will of our gracious Lord that there should be a closer union between you and
Yours in tender affection.

To Thomas Rutherford

Wesley sailed for Ireland from Liverpool on April 12; but the vessel was driven into Holyhead by a violent storm. He took the opportunity to visit those parts of Wales which he could not see in the ordinary course, and on May 30 crossed over to Douglas. He did not get to Ireland till 1783. See *Journal*, vi. 312-22; and letter of April 12.

CARMARTHEN, May 8, 1781.

DEAR TOMMY,—You do well to break up fresh ground. We are 'sent to disciple all mankind.' If Mr. Abraham continues as he is, I shall be glad after a while to have him nearer me.²

¹ See letter of March 27.

² See letters of Feb. 20, 1781 (to Rutherford), and Feb. 20, 1782.

After tossing up and down two days and two nights in a violent storm, finding it impossible to proceed, our captain was glad to take shelter in Holyhead harbour. I believed it to be the hand of God, and was content. So I give over the hope of seeing Dublin for the present ; but I do not despair of seeing Londonderry within this month, if I should find an opportunity of getting over to the Isle of Man two or three weeks hence.—I am, dear Tommy,

Your affectionate friend and brother.

I expect to be at Whitehaven before the end of this month.

To John Bredin

MANCHESTER, May 17, 1781.

MY DEAR BROTHER,—Two days and two nights we were buffeting the waves, with the furious wind right ahead. We then with difficulty got into Holyhead harbour ; and finding the wind continued as it was, we saw Providence was against us, and turned back to England. I am now going to the Isle of Man, and may very possibly step over from thence to Ulster.¹

You should continue electricity as often as you have opportunity, and use as frequently as possible the diet drink ² in the *Primitive Physick* under that title 'For Scorbutic Sores' ; I believe it will dry up that humour gently and very safely.

If Providence brings me to Ireland, I shall not fail to let you know as soon as I am landed.—I am

Yours affectionately.

To Mr. Bredin, At Mr. Danl. Keeling's,
In Athlone, Ireland.

To Joseph Benson

On February 1 Benson began a letter to Myles Atkinson, a clergyman at Leeds, on Justifying Faith. They had discussed the subject

¹ See previous letter.

² The drink was made of half a pound of fresh shaved lignum vitæ with half an ounce of senna. See

Primitive Physick, No. 178 ; and for electrical treatment, letter of July 13, 1774, to Ann Bolton.

at Benson's house. Atkinson regarded this faith as a complex principle including a measure at least of love and holiness. The assurance of pardon he thought lay rather in the new character and blessed fruits wrought by the Spirit's operations than in that direct witness of the Spirit followed by His fruits, for which Benson contended. See manuscript *Life*, p. 1116; and for Atkinson, *Journal*, vi. 233n.

Benson's Journal shows that between May 12 and 31 he had been reading Madan on Polygamy. He thought 'his reasoning very fallacious.' 'Upon the whole, I fear it is a pernicious book, and will do much hurt.' Benson's criticisms appeared in the *Arminian Magazine* for 1783-4, in twenty-four parts. For Wesley's approval of his reply, see letter of March 30, 1782.

WARRINGTON, May 21, 1781.

DEAR JOSEPH.—As I have not leisure myself, I am exceeding glad that you have entered into the lists with Mr. Atkinson. And I am in hopes you will 'reply at large' to all his cavils and objections. If he cites anything from me, you should answer simply, 'I never undertook to defend every sentiment of Mr. Wesley's. He does not expect or desire it. He wishes me and every man to think for himself.'

If you remember, I do not insist on the term 'impression.' I say again, I will thank any one that will find a better; be it 'discovery,' 'manifestation,' 'deep sense,' or whatever it may. That some consciousness of our being in favour with God is joined with Christian faith I cannot doubt; but it is not the essence of it. A consciousness of pardon cannot be the condition of pardon.

But I am still more glad that you have some thoughts of answering that pernicious book of poor Mr. Madan. Analyse it first with the postscript; then overturn it thoroughly from the beginning to the end. You may steer between the extremes of too much roughness and too much smoothness. And see that you are plain enough for women and pretty gentlemen. I allow you an hundred pages.—I am, dear Joseph,

Your affectionate friend and brother.

To Mrs. Benson

She had married one of Wesley's ablest and most trusted preachers, and this welcome into the family must have given her much pleasure. See letter of December 29, 1779.

WARRINGTON, May 21, 1781.

MY DEAR SISTER,—As you are now one of my family, and indeed by a nearer tie than when you were only a member of the Society, I rejoice in doing you any service or giving you any satisfaction that I can. I therefore take the first opportunity of acquainting you that I will appoint Mr. Benson for Leeds the ensuing year.¹ I trust he will be more useful there than ever, and I doubt not but you will strengthen his hands in God. If you desire anything of me that is in my power, you may be assured it will not be refused by, my dear sister,

Your affectionate brother.

PS.—I am now going to Whitehaven.

To Mary Bishop

WARRINGTON, May 21, 1781.

MY DEAR SISTER,—I have wrote to Mr. Pawson,² and am in hopes that Keynsham will be neglected no more. I did not expect you would meet with any trial of this kind ; but it is well to be prepared for all.

When Molly Maddern taught a few children at Kingswood,³ I saw a truly Christian school. To make the children Christians was her first care ; afterwards they were taught what women need to learn. I saw another Christian school at Leytonstone, under the care of Miss Bosanquet. I do not remember I discovered any defect either in the former or the latter ; I observed nothing done which I wished to be omitted, nothing omitted which I wished to have done.

May I speak without reserve ? I verily think I may. I hoped to see a third Christian school at Publow⁴ ; and I did so for a season. But I cannot say that for some years it has quite answered my expectations. 'What, then, was the matter ?' I can hardly tell. I do not know how to express it. I did not see the simplicity which I saw at first. More of the world seemed to be crept in. Good breeding I love ; but how

¹ That means for a second year.

² The Assistant at Bristol.

³ John Maddern was English master at Kingswood School in 1760.

⁴ The Owens' School. See *Journal*, vi. 335-6; and letter of July 17 to Miss Bishop.

difficult is it to keep it quite clear of affectation and of a something which does not well agree with that mind which was in Christ !

I want your children to be trained up quite in the manner that Miss Bosanquet's were. Although they were very genteel, yet there was something in their whole manner which told you they belonged to another world. Mrs. Castleman¹ was one of Molly Maddern's scholars. You see, she is genteel ; yet she is a Christian.

Make Christians, my dear Miss Bishop, make Christians ! Let this be your leading view. Make such Christians as Miranda,² as Miss Ritchie ; such as Miss March was ! Let everything else which you teach be subordinate to this. Mind one thing in all ! Let it be said of the young women you educate.

Grace was in all her steps, heaven in her eye,
In all her gestures sanctity and love.³

But what power do you want to execute this ! Ask, and it shall be given you ! May you not have the earnest of it this moment ?—I am, my dear Miss Bishop,

Your affectionate friend and brother.

To Miss Bishop, At her Boarding School,
In Keynsham, Near Bristol.

To John Atlay

Atlay was the Book Steward. The twentieth edition of *Primitive Physick* was published by Paramore in 1781. The little chapel at Lonan, near Laxey, Isle of Man, has a memorial tablet over the door stating that Wesley preached there in 1781.

WHITEHAVEN, May 26, 1781.

MY DEAR BROTHER,—I prepared the new edition of the *Primitive Physick* for the press before I left London. It lies in the corner of the upper drawer of my bureau. I have placed all the additions exactly. See that they be not dis-

¹ See letter of Aug. 4, 1775.

² *Law's Serious Call*, chap. viii. : 'Asober, reasonable Christian.' 'She thinks that the trying herself every day by the doctrines of Scripture is

the only possible way to be ready for her trial at the last day.'

³ Milton's *Eve, Paradise Lost*, viii. 488-9: 'In every gesture dignity and love.'

placed. If I do not step over to Ireland from the Isle of Man, I call at York ; otherwise not.

You see, God *will* work if we do not struggle out of His embrace ; and the more labour the more blessing.

I think the 'Instructions for comforting Afflicted Consciences' in the eighth volume of the [*Christian*] *Library* are excellent. I believe Robert Bolton ; there answers all your questions : (1) None have a right to say their sins are forgiven if they have not faith in Christ ; and (2) None that has faith in Christ *need* doubt of this. But they *will* doubt if they have but *little faith*. In these faith is but a glimmering light ; yet we must not discourage them. Perhaps it is to them especially St. John says, '*These things have I written unto you, that ye may know (most assuredly) that ye have eternal life,*' without all doubt and fear. (3) Faith may subsist for a time with very little joy, especially if there was little sorrow before. (4) It is very possible to mistake joy for faith, and then certainly we shall trust in joy instead of Christ. (5) The promises are the most strengthening and comforting truths in all the oracles of God ; particularly (to believers in Christ) the promises of full sanctification. They are designed for this very thing, *to strengthen* the weak and *to comfort* the feeble-minded.—I am

Your affectionate brother.

You may direct your next hither.

To Mr. Atlay, In the City Road,
London.

To Zachariah Yewdall

WHITEHAVEN, May 26, 1781.

DEAR ZACHARY,—You should always write to me without reserve. I observe nothing much amiss in your behaviour. Truth and love you may hold fast, and courtesy will increase insensibly. Godfathers promise only that they 'will see the child be taught, as soon as he is able to learn, what he ought to do in order to this soul's health.' And this it is certain they may perform. You did not read that little tract¹

¹ See letter of Oct. 14, 1757.

x. 506-9; Green's *Bibliography*,
No. 157.

² *Serious Thoughts concerning God-fathers and Godmothers*. See *Works*,

with sufficient care, otherwise you could not but have seen this.

I commend you for being exceeding wary with respect to marriage. St. Paul's direction is full and clear: 'If thou mayest be free, use it rather.' 'Art thou loosed from a wife? Seek not a wife.'¹ Two of our small tracts you should read with much prayer—*Thoughts on a Single Life* and *A Word to Whom it may Concern*. You need not be backward to write when you have opportunity. There is no fear of my thinking your letters troublesome.—I am

Your affectionate brother.

To Mrs. Hall

WHITEHAVEN, May 28, 1781.

DEAR MATTY,—There is hardly a father in England that can furnish three persons who after so many years are so young as my brother and you and me.

Line out our lives to His glory.²

To his Niece Sarah Wesley

Elizabeth Gwynne, Mrs. Charles Wesley's sister, married James Waller, lace merchant, of London, on December 4, 1750. Their son, Thomas Waller, died on May 11, 1781, in his thirtieth year. See Charles Wesley's memorial verses in his *Journal*, ii. 403-6 :

A daily death through life he died,
In weakness, weariness, and pain,
By many a sharp affliction tried,
His faith did every cross sustain.

WHITEHAVEN, May 28, 1781.

MY DEAR SALLY,—Here I am, waiting for a passage to the Isle of Man. Which way I shall steer from thence I know not. But I believe Providence will direct me either to the North of Ireland or to Newcastle-upon-Tyne.

In taking away your expectation of worldly happiness God has been exceeding gracious to you. It is good for you that you have seen affliction and been disappointed of your hope. The removal of Mr. Waller into a better world may be another

¹ See letter of Dec. 7, 1782.

² Haliburton. See *Journal*, vi. 318n.

blessing to you : as is everything which disengages us from transient things and teaches us to live in eternity. If we were first to resign our will to God in order to be in favour with Him, our case would be desperate : nay, but you shall first be conscious of His favour, and then be resigned to Him. First, believe ! Christ died for you. He bore your sins. He loves you freely. Come, take Him ! His favour ! His peace ! His love ! But without money, without price ! Leave all you have and are behind ! Then all things are ready. Why not now ?—I am,
 my dear Sally, Yours in tender affection.

To Miss Wesley, In Chesterfield Street,
 Marybone, London.

To Ann Loxdale

DOUGLAS, ISLE OF MAN, June 10, 1781.

MY DEAR MISS LOXDALE,—I had much hope that at my last return to Shrewsbury¹ I should have seen you. But we are in the hands of Him who knows what is best for every one that trusts in Him ; and if our meeting be hindered for a season, when those hindrances are removed it will be the more blessed to us. That man of God, Gregory Lopez, observes of himself that the large manifestations of God with which he was favoured at first overpowered his body and nearly suspended his understanding—nay, took away the use of his senses ; but that after a time they neither interrupted the one nor the other, nor disturbed the operation of any of his faculties. I think, if those manifestations which you had had been continued, the case would have been the same with you ; they would no longer have overwhelmed you as they did at first, but have flowed with a calm, even stream.

Many years since, Madame Bourignon's *Works* were put into my hands, particularly the treatises you mention, and her *Exterior and Interior Life*, written by herself. It was easy to see that she was a person dead to the world and much devoted to God ; yet I take her to have been very many degrees beneath both Mr. De Renty and Gregory Lopez ; nay, I do not believe she had so much Christian experience as either

¹ Where Miss Loxdale's father, Joseph Loxdale, lived.

David Brainerd or Thomas Walsh. What makes many passages, both in her life and writings, so striking is that they are so peculiar; they are so entirely her own, so different from everything which we have seen or read elsewhere. But this is in reality not an excellence, but a capital defect. I avoid, I am afraid of, whatever is peculiar, either in the experience or the language of any one. I desire nothing, I will accept of nothing, but the common faith and common salvation; and I want you, my dear sister, to be only just such a common Christian as Jenny Cooper was.¹ The new expressions of Madame Bourignon² naturally tended to give you a new set of ideas. They would surely set your imagination at work, and make you fancy wonderful things; but they were only shadows. I cannot doubt in the least but either Mr. — or you or your sister has experienced more of the life of faith and deeper communion with the Father and the Son than ever she did in her life. As I apprehend your mind must be a little confused by reading those uncommon treatises, I wish you would give another deliberate reading to the *Plain Account of Christian Perfection*; and you may be assured there is no religion under heaven higher or deeper than that which is there described. But it is certainly possible to have your mind as well as your heart continually stayed upon God. This you did experience for some time, and you should be continually expecting to receive it again. 'Ask, and it shall be given':

For all the promises are sure
To persevering prayer.

I wrote to Mr. Fletcher some time since,³ and wonder I have had no answer. I hope you will always write without reserve, my dear Miss Loxdale, to

Your truly affectionate.

¹ See letter of June 25, 1782; and for Jane Cooper, that of Sept. 11, 1765.

² Antoinette Bourignon (1616–80), the French Mystic. For Wesley's translation of 'Come, Saviour, Jesus, from above,' see Telford's *Methodist Hymn-Book Illustrated*, pp. 311–12.

³ Fletcher had written to Miss

Bosanquet a letter about marriage, which she received on June 8. That accounts for the delay in his reply to Wesley; to whom he wrote, however, on June 24. Fletcher had begun a correspondence with Miss Loxdale in May. See *Wesley's Designated Successor*, p. 463; and letter of June 27.

To Samuel Bradburn

Hopper was at Colne, and Booth in Cornwall West. Oliver was at Epworth, and at the Conference of 1781 became Bradburn's colleague at Bradford. Furz (born in 1717) was a supernumerary at Leicester, and Jacob Rowell at Yarm.

NEWCASTLE-UPON-TYNE, June 16, 1781.

DEAR SAMMY,—Brother Sharp's proposal is reasonable ; I have no objection at all to it.

We have no supernumerary preachers : except John Furz, who is so from old age. If John Oliver lives till the Conference, and desires it, I suppose he may be upon the same footing. The more exercise he uses, winter or summer, the more health he will have. I can face the north wind at seventy-seven better than I could at seven-and-twenty. But if you *moan over him*, you will kill him outright. John Booth is fixed in his own circuit. A word in your ear ! I am but half pleased with Christopher Hopper's proceedings. I do not admire *fair-weather preachers*.

You must stop local preachers who are loaded with debt. There are few healthier places in England than Keighley. Neither Dublin nor Cork is to compare to it. But have a care, or you will kill Betsy ! Do not constrain God to take her away ! —I am, dear Sammy,

Your affectionate friend and brother.

To Joseph Harper

This fragment of a letter was sent by Dr. J. A. Faulkner, of Drew Theological Seminary. The words enclosed in brackets are an attempt to supply the missing portion, the right-hand side of the original having been torn away. Harper at the time was Assistant at Epworth.

NEWCASTLE-UPON-TYNE, June 16, 1781.

DEAR JOSEPH,—The contrary [winds continued] so long that I am [much behind] in my plan. I did [not reach this place till an hour or [two ago, and mus]t not leave it before [Sunday the 24th. In] consequence of this [I preach in York] on Wednesday the 27th and a[t Selby on Thur]sday 28. On Friday [the 29th (I hope to re]ach) Thorne, and preach [at noon, and Cro]wle evening, Epwor[th also ; and if I] can, at Uppertorpe a[nd at Misterton].

Your affection[ate friend and brother].

To Ambrose Foley

On March 18, 1778, Foley had invited Wesley to preach at Quinton, where he had for some years frequently read Wesley's *Sermons* to a considerable company. Wesley preached there on March 24, 1781. See *Wesleyan Methodist Magazine*, April 1902; *W.H.S.* v. 92-3; and letters of February 26, 1782, and February 24, 1783.

NEWCASTLE-UPON-TYNE, June 19, 1781.

DEAR SIR,—I am glad Mrs. Foley and you join hand in hand, striving together for the hope of the gospel. Undoubtedly your way will lie through honour and dishonour, through evil report and good report. But I trust you will not be ashamed of the gospel of Christ, the power of God unto salvation. He that shall come will come, and will not tarry; and He will bruise Satan under your feet. It may be I shall be able about the middle of August to spend one night at Birmingham. Fight on and conquer!—I am, with love to Mrs. Foley,
Your affectionate brother.

To Mr. Ambrose Foley, At Quinton,
Near Birmingham.

To William Tunney

Tunney was the Assistant at Salisbury, and Walker the third of the four preachers. Wesley opened the chapel in Town Lane, Newport, on October 10, 1781. The site cost £107 11s. 6½d.; the building, £465 1s. 10d. Wesley gave £10; and other contributions, &c., raised the total to £129 15s. 2d. There had been a Methodist Society in Newport for thirty years, which met in a loft that had been used as an auction-room. See *Journal*, vi. 337; Dyson's *Methodism in the Isle of Wight*, pp. 108-11.

LONDON, June 22, 1781.

DEAR BILLY,—I am glad Sister Webb found grace at the last. It was objected to the preaching (1) that few attended yet; (2) that it interfered with the church service. If so, it is best to let it drop. Talk with Brother Walker about building at Newport. There seems a probability of doing good in the Isle, if all of you set your shoulders to the work. Ask John Walker why he did not consult *you* concerning the building, which he ought to do in everything. Let no more, however,

be bought than absolutely necessary. The more labour the more blessing!—I am, dear Billy,

Your affectionate friend and brother.

To Mr. Tunney, At the Preaching-house,
Sarum.

To Jeremiah Brettell

THIRSK, June 26, 1781.

DEAR JERRY,—Direct your answer to London. I agreed with William Redstone to finish the work for threescore pounds. I thought I had sent fifty of it, and have some thirty-five to remain. Beside the hundred pounds which I shall procure from the Conference, I purpose giving another hundred out of my own pocket. I think they would ride a free horse to death. Speak plain to Brother Ward and Foster,¹ and tell them from me, 'Unless you can and will leave off preaching long, I shall think it my duty to prevent your preaching at all among the Methodists.'—I am, dear Jerry,

Your affectionate friend and brother.

To Mr. Brettell, At Mr. Walter's,
Hatter, In Plymouth.

To his Brother Charles

THIRSK, June 27, 1781.

DEAR BROTHER,—This is the last day of my seventy-eighth year; and (such is the power of God) I *feel* as if it were my twenty-eighth.¹

My Journal is ready for Joseph² to transcribe. I wonder why it is that we hear nothing from Madeley.³ Sure, prejudice has not stepped in, or Calvinism!

I find no fault with your answer to the gentlemen. But you must expect they will reply (at least in their hearts), *Hic nigrae succus loliginis!*⁴ Nay, perhaps they will find, 'You are inclined to Popery!'

¹ Henry Foster, admitted on trial in 1780, was the fourth preacher in Cornwall East. See letter of June 22, 1785; and for Nathaniel Ward, that of Oct. 12, 1780.

² The original is endorsed by Charles, 'B[rother], July 27, 1781.

Young as at 28.'

³ Joseph Bradford, his travelling companion.

⁴ See letter of June 10.

⁵ Horace's *Satires*, i. iv. 100: 'the juice of the black cuttlefish.'

Next Saturday I expect to be at Epworth, the second at Boston, the third at Sheffield. I take the opportunity of a broken year to visit those parts of Lincolnshire which I have not seen before but once these twenty years.

From several I have lately heard that God has blessed your preaching. See your calling!

Cease at once to work and live!

Peace be with all your spirits!

To Hannah Ball

THORNE, June 28, 1781.

MY DEAR SISTER,—Is it not a true saying (though in an Apocryphal writer) that 'a friend is made for adversity'? If, then, you found 'troublesome times,'¹ were not those the very times when you should have wrote to me? Perhaps the troubles then would have soon been over, which for want of this lasted so much longer. If you do not love all the children of God, you are wrong; but it is also wrong to love them all equally. We ought to love with a far more endeared affection those to whom we are united in Christian fellowship, even though ten to fifty of these walk unworthy their profession or even draw back as a dog to his vomit. Let each of these bear his own burthen. But do not love the rest ever the less, for His sake. If you judge it would be a means of easing or strengthening your mind, you may tell me what has tried you. You know I love you and put the best construction upon every word you say. See that you be not weary of well doing. In due time you shall reap if you faint not!—I am, my dear sister,
Your affectionate brother.

To Mrs. Hall

THORNE, NEAR EPWORTH, June 29, 1781.

DEAR PATTY,—I should have been at Epworth to-night, but our friends here interrupted me. Now, if you was but with me, I could show you Crowle and Belton and the great

¹ Her journal for 1781 speaks of 'painful trials' and 'many bitters.' See letter of Nov. 17.

sycamore-tree and my father's tomb. But since an hundred and fifty miles lie between us, we must be content.

It is well if Robert Lee¹ does not turn poor Mrs. Sherriff's head! It is no wonder she wears an high cap now. To be sure he tells her how well she looks! and how pretty she is! And how can she be so uncivil as not to believe him? However, you did well to take her out of his hands.

I am surprised that you could not find a lodging near the City Road. A little while, and we shall need none of these lodgings. I do not expect to see London before my usual time.—I am, dear Patty,

Your affectionate friend and Brother.

To Thomas Rutherford

LOUTH, July 4, 1781.

DEAR TOMMY,—I got half-way again, as far as the Isle of Man; but I could get no farther. What He doth we know not now, but we shall know hereafter.

I wish Isabella and you much happiness, which you cannot fail of if you have much holiness. Therefore the certain way to make each other happy is to strengthen each other's hands in God.

Some time since, I desired Brother Moore² to procure and send me as particular account as possible of that odd affair near Tanderagee; I mean with regard to the house which was so strangely disturbed. I wish he would do it without delay.—I am, dear Tommy,

Your affectionate friend and brother.

To Hannah Ball

SHEFFIELD, July 12, 1781.

MY DEAR SISTER,—I cannot at all understand George Story's³ behaviour. He seems prejudiced against you; and

¹ Boswell mentions Mrs. Hall as one of the company at dinner at Dr. Johnson's on Easter Sunday, April 15, 1781. Robert Lee told Wesley on Feb. 5, 1763, that he should stay in the London Society no longer. See *Journal*, v. 5.

² Henry Moore was his colleague at

Lisburn, and their wives were sisters. He had just removed from Tanderagee. See Crookshank's *Methodism in Ireland*, i. 345; and letter of Feb. 23, 1783.

³ George Story was Assistant in Oxfordshire. The new preachers were Richard Rodda and Thomas Warwick. See letter of Nov. 17.

I cannot devise for what. But your business is to go straight forward. And let both Nancy and you do all the good you can.

Surely you should take an opportunity to warn Jo. Accutt¹ of his danger. I shall appoint two new preachers for the Oxford Circuit next year.

Jasper Winscom² is a good man and a local preacher. But I am glad you are not minded to leave Wycombe. The longer your letters are the more welcome they are to, my dear sister,

Your affectionate brother,

To Ann Loxdale

NOTTINGHAM, July 14, 1781.

MY DEAR MISS LOXDALE,—As it has pleased God to restore you in a measure to what you enjoyed once, I make no doubt but He will restore all which you then had, and will add to it what you never had yet. There is no end of His mercies. He will give ‘exceeding abundantly beyond all that you are able to ask or think.’ If that sickness you mention came (as is the case with some) only at the time of private prayer, I should incline to think it was preternatural, a messenger of Satan permitted to buffet you. But as you find it likewise at other times, when you feel any vehement emotion of mind, it seems to be (partly at least) a natural effect of what is called weakness of nerves. But even in this case the prayer of faith will not fall to the ground. You may ask with resignation; and if it be best, this cup will be removed from you.

You have, indeed, reason to rejoice over your sister. Is she not given you in answer to prayer? And have you not encouragement even from this very thing to expect that more of your family will be given you? Those are true words, when in His own strength you wrestle with God,—

My powerful groans Thou canst not bear,
Nor stand the violence of my prayer,
My prayer omnipotent.

You remind me of what occurred when my dear Hetty Roe first mentioned you to me. I almost wondered I should feel

¹ John Accutt was the second preacher. He desisted from work in 1785. ² See letter of Oct. 20, 1775, to him.

so much regard for one I had never seen! But I can taste your spirit, and rejoice to find that you are so near, my dear Miss Loxdale, to
 Yours in tender affection.

To Mary Bishop

NEAR LEEDS, July 17, 1781.

MY DEAR SISTER,—When the school began at Publow,¹ it was in all respects a school after my own heart, conducted exactly on the same principles as that of Miss Bosanquet at Leytonstone. But it declined from its original simplicity, I know not how, by slow and insensible degrees—indeed, so insensible that I hardly know what to blame, and so know not how to cure it.

If I have to meet the Society at Bristol again, I shall kill or cure those unwise and unkind parents who make their children finer than themselves. I believe I shall make their ears tingle. As to you, I advise you, first, to be a Bible Christian yourself inwardly and outwardly. Be not an hair's breadth more conformable to the fashions of the world than you was when I last saw you. Then train up your children in the selfsame way. Say to them with all mildness and firmness, 'Be ye followers of me, even as I am of Christ.' Whoever is pleased or displeased, keep to this—to Christian, primitive simplicity. Perhaps at first you will lose some scholars thereby; but regard not that: God will provide you more. And be assured nothing shall be wanting that is in the power of, my dear sister,
 Your affectionate friend and brother.

To Miss Bishop, At the Boarding School,
 In Keynsham, Somersetshire.

To his Niece Sarah Wesley

NEAR LEEDS, July 17, 1781.

MY DEAR SALLY,—Although I did not know what your reason was, I took it for granted you had a reason for not writing. Therefore I did not blame you or love you the less, believing you would write when it was convenient. Without an *endeavour* to please God and to give up our own will, we

¹ See letter of May 21 to her.

never shall attain His favour. But till we have attained it, till we have the Spirit of adoption, we cannot actually give up our own will to Him.

Shall I tell you freely what I judge to be the grand hindrance to your attaining it—yea, to your attaining more health both of body and mind than you have ever had, or at least for a long season? I believe it is (what very few people are aware of) intemperance in sleep. All are intemperate in sleep who sleep more than nature requires; and how much it does require is easily known. There is, indeed, no universal rule, none that will suit all constitutions. But after all the observations and experience I have been able to make for upwards of fifty years, I am fully persuaded that men in general need between six and seven hours' sleep in four-and-twenty; and women in general a little more—namely, between seven and eight.

But what ill consequence is there of lying longer in bed—suppose nine hours in four-and-twenty?

1. It hurts the body. Whether you sleep or no (and, indeed, it commonly prevents sound sleep), it as it were soddens and parboils the flesh, and sows the seeds of numerous diseases; of all nervous diseases in particular, as weakness, faintness, lowness of spirits, nervous headaches, and consequently weakness of sight, sometimes terminating in total blindness.

2. It hurts the mind, it weakens the understanding. It blunts the imagination. It weakens the memory. It dulls all the nobler affections. It takes off the edge of the soul, impairs its vigour and firmness, and infuses a wrong softness, quite inconsistent with the character of a good soldier of Jesus Christ.

It grieves the Holy Spirit of God, and prevents, or at least lessens, those blessed influences which tend to make you not almost but altogether a Christian.

I advise you, therefore, from this day forward, not trusting in yourself, but in Him that raiseth the dead, to take exactly so much sleep as nature requires, and no more. If you need between seven and eight hours, then, in the name of God, begin! This very night, in spite of all temptation to the contrary, lie down at ten o'clock, and rise between five and six, whether you sleep or no. If your head aches in the day, bear

it. In a week you will sleep sound. If you can take this advice, you may receive more from, my dear Sally,
Yours most affectionately.

To Miss Wesley, In Chesterfield Street,
Marybone.

To Robert Hopkins

Robert Hopkins was born at Devizes on April 24, 1758, and was awakened under a sermon by Rowland Hill. He worked so zealously that when Wesley visited the town he was told of him, and after a long conference engaged him as one of his preachers. He went at the end of October 1779 to Cornwall East Circuit, and died at Rotherham on February 24, 1827. He was a useful preacher, greatly beloved in all places where he laboured. This letter was sent when he was the second preacher at King's Lynn. He is named in the Deed of Declaration in 1784. See the *Life of Rev. Robert Hopkins*, by his Son.

NEAR LEEDS, July 25, 1781.

MY DEAR BROTHER,—As long as you give yourself up to God without reserve you may be assured He will give you His blessing. Indeed, you have already received a thousand blessings: but the greatest of all is yet behind—Christ in a pure and sinless heart, reigning the Lord of every motion there. It is good for you to hold fast what you have attained, and to be continually aspiring after this; and you will never find more life in your own soul than when you are earnestly exhorting others to go on unto perfection. Many will blame you for doing it; but regard not that: go on through honour and dishonour. 'This one thing I do,' is your motto. I save my own soul and them that hear me.—I am

Your affectionate brother.

To Francis Wolfe

YORK, July 30, 1781.

MY DEAR BROTHER,—To allow money for the keeping of children is not the business of the Conference, but of the circuit wherein a preacher labours. So it is expressly appointed in the *Minutes*. I do not judge it is expedient for you to remain any longer in the West of England.¹ I am glad to hear that

¹ Now at Redruth, Cornwall West. He was reappointed there the following month.

your spirit revives. You need not 'let Him go except He bless you.'—I am, dear Franky,

Your affectionate brother.

To George Fettes

Wesley often stayed with Fettes in Lady Peckitt's Yard. He was a leader and 'President of the prayer leaders.' When John Pawson was married to Mrs. Wren in 1785, 'we all dined at Mr. Fettes', whose great kindness I shall not soon forget.' See Lyth's *Methodism in York*, pp. 145, 155, 159, 173.

YORK, August 3, 1781.

MY DEAR BROTHER,—Prove these two points—first that pawnbroking is necessary, secondly that it is lawful (in England)—and you will satisfy

Your affectionate brother.

To his Nephew Charles Wesley

Charles Wesley (1757–1834), the elder son of the poet, was honoured as an organist by George III. Thomas Jackson purchased his Wesley MSS. for Methodism.

NEAR LEEDS, August 4, 1781.

DEAR CHARLES,—It has been much upon my mind to-day that I am still indebted to you; there is a debt of love which I should have paid before now, but I must not delay it any longer.

I have long observed you with a curious eye; not as a musician, but as an immortal spirit, that is come forth from God the Father of spirits, and is returning to Him in a few moments. But have you well considered this? Methinks, if you had, it would be ever uppermost in your thoughts. For what trifles in comparison of this are all the shining baubles of the world!

Wise is the man that labours to secure
The mighty, the important stake,
And by all methods strives to make
His passage safe and his reception sure.

God has favoured you with many advantages. You have health, strength, and a thousand outward blessings. And why should not you have all the inward blessings which God hath prepared for those that love Him? You are good-

humoured, mild, and harmless ; but *unless you are born again*, you cannot see the kingdom of God ! But ask, and you shall receive ; for it is nigh at hand.—I am, dear Charles,
Your affectionate Uncle.

To his Niece Sarah Wesley

NEAR LEEDS, August 4, 1781.

MY DEAR SALLY,—Your last gave me much satisfaction, convincing me that I had not laboured in vain. O trust in Him that is stronger than you ! Then shall you be enabled to persevere in your resolution. Otherwise you will soon grow weary and relapse into the same dull way. Whenever it depends upon yourself, go to bed soon after ten.¹ But you will need, in order to do this steadily, more firmness than nature can boast ; nothing less will keep you steady herein than the mighty power of God.

I have been considering whether there be anything else that is an hindrance to your receiving the blessing that awaits you ; and I am persuaded it will not offend you to tell you all that passes through my mind. When any young gentleman came to me at Oxford, I told him plain and downright, ' Sir, I cannot undertake to make you either a scholar or a Christian unless you will promise me (1) to read those books which I advise, and (2) while you are my pupil read no others.'

Now, my Sally, was not this an hard condition ? But they soon found the advantage of it. And so would you, if you had the courage to read those books only which were recommended either by my brother or me.²

I want you, not to be an half but an whole Christian ! Let all that mind be in you that was in Christ ! And present your soul and your body a living sacrifice acceptable unto God through Him !—I am, my dear Sally,

Your most affectionate Uncle.

To Members and Friends

At the Conference of 1781 the increasing claims for the support of the preachers' families was making itself felt. Wesley began to draw money from the Preachers' Fund to support their wives, and this appeal was sent out. See Myles's *Chronological History*, pp. 144-5.

¹ See letter of July 17 to her.

² See letter of Sept. 8 to her.

August [7], 1781.

FRIENDS AND BRETHREN,—As several of the preachers in our Connexion, who have spent their time and strength in calling sinners to repentance, are now so superannuated that they can no longer keep a circuit,¹ and as others of them (who are gone to their reward) have left destitute widows and children behind them ;—in order to make some small provision for these, it has been agreed on in Conference that every travelling preacher shall out of his little allowance subscribe a guinea yearly.

But, as this sum is no wise sufficient to answer the growing demands, several of our friends have offered their assistance by subscribing something yearly ; and if others of you shall see good to follow their laudable example, it will no doubt be pleasing to God, a comfort to His worn-out servants, and a great encouragement to those who are still labouring in our Lord's vineyard ; and, of consequence, give great satisfaction to your affectionate brethren and servants in the gospel.

JOHN WESLEY.

A. B.	} Stewards.
C. D.	

To Robert Carr Brackenbury

Brackenbury had married and settled at Raithby Hall, where on July 5 Wesley writes : ' I had the pleasure of meeting Mr. Brackenbury again, though still exceeding weak. His chapel was thoroughly filled in the evening, I trust with sincere hearers.' See letter of November 19 to him.

LEEDS, August 12, 1781.

DEAR SIR,—I shall not soon forget the agreeable conversation I had with dear Mrs. Brackenbury at Raithby. The sweetness of her temper, and the open, artless account she gave of her experience, increased my love for her. I trust you shall not die, but live to strengthen each other's hands in God and provoke one another to love and to good works. Who is so great a God as our God ? To His care I commit Mrs. Brackenbury and you. Peace be with your spirits ! I commend myself to your prayers ; and am, dear sir,

Your affectionate friend and brother.

¹ Three names of supernumeraries Joseph Bradford, Richard Seed, and appear in the *Minutes* for 1781 : John Furr.

To Ann Loxdale

SHEFFIELD, August 15, 1781.

MY DEAR MISS LOXDALE,—Your letter gave much satisfaction. Whereunto you have attained hold fast, and 'press on toward the mark, the prize of your high calling of God in Christ Jesus.' I do not see any reason to doubt but that you have tasted of the pure love of God. But you seem to be only a babe in that state, and have therefore need to go forward continually. It is by doing and suffering the whole will of our Lord that we grow up in Him that is our Head; and if you diligently hearken to His voice, He will show you the way wherein you should go. But you have need to be exceeding faithful to the light He gives you. 'While you have the light walk in the light,' and it will continually increase. Do not regard the judgement of the world, even of those called the religious world. You are not to conform to the judgement of others, but to follow your own light; that which the blessed Spirit gives you from time to time, which is truth and is no lie. That He may guide you and your sister into all truth and all holiness is the prayer of, my dear Miss Loxdale,

Yours most affectionately.

To Mrs. Malenoir

Mrs. Christiana Malenoir was born in 1738. Her husband died in 1762. Her *Experience* is given in *Arminian Magazine*, 1792, p. 470.

Mrs. Ward was one of the leading Methodists at Cork. She says in 1784 that she had been a Methodist for twenty-one years. On December 22, 1782, she writes: 'Sister Malenoir's heart is healed; her soul rejoices in the perfect love of Jesus; she is now the active, zealous, faithful disciple she was some years ago.' See her letters from 'Passage near Cork' in *Arminian Magazine*, 1788-91.

LONDON, August 19, 1781.

MY DEAR SISTER,—Indeed, I began to be a little jealous over you lest your love was growing cold. Only I frequently heard something of you from our dear friend Sister Ward, who has been a sharer with you in all your afflictions. It has pleased God to try you as silver is tried; but you will lose nothing beside your dross. In every temptation hitherto He has made a way to escape, that you might be able to bear it. If your temptations have been of an uncommon and delicate

nature, this was all permitted in tender mercy that you might receive the greater profit thereby, and by so much the more conform to the image of our Lord.

I must inquire of my friends what is the most practicable way of doing something for your son.¹ If I can find any one that is acquainted with the captain of the *Grafton*, this will be the easiest way. But I am this evening setting out for Bristol. Peace be with your spirit !—I am, my dear sister,

Your affectionate brother.

To his Nephew Charles Wesley

BRISTOL, September 8, 1781.

DEAR CHARLES,—YOUR letter gave me a good deal of satisfaction. You received my advice just as I hoped you would.² You are now, as it were, on the crisis of your fate: just launching into life, and ready to fix your choice, whether you will have God or the world for your happiness. Scripture and reason tell you now, what experience will confirm, if it pleases God to prolong your life—that He made your heart for Himself, and it cannot rest till it rests in Him. You will be in danger of being diverted from this thought by the fashion of the world. The example of those that are round about us is apt to get within our guard. And, indeed, their spirit steals upon us in an unaccountable manner and inclines us to think as they think. Yet you cannot avoid being very frequently among elegant men and women that are without God in the world. And as your *business* rather than your *choice* calls you into the fire, I trust that you will not be burnt; seeing He whom you desire to serve is able to deliver you even out of the burning fiery furnace.—I am, dear Charles,

Your very affectionate Uncle.

To his Niece Sarah Wesley

BRISTOL, September 8, 1781.

MY DEAR SALLY,—It is certain the Author of our nature designed that we should not destroy but regulate our desire for knowledge. What course you may take in order to this I will now briefly point out.³

¹ Samuel Malenoir.

² See letter of Aug. 4 to him.

³ See letter in June 1764 to Margaret Lewen.

1. You want to know God, in order to enjoy Him in time and eternity.

2. All you want to know of Him is contained in one book, the Bible. And all you learn is to be referred to this, either directly or remotely.

3. Would it not be well, then, to spend at least an hour a day in reading and meditating on the Bible? reading every morning and evening a portion of the Old and New Testament with the *Explanatory Notes*?

4. Might you not read two or three hours in the morning and one or two in the afternoon? When you are tired of severer studies, you may relax your mind by history or poetry.

5. The first thing you should understand a little of is Grammar. You may read first the Kingswood *English Grammar*, and then Bishop Lowth's *Introduction*.

6. You should acquire (if you have not already) some knowledge of Arithmetic. Dilworth's *Arithmetic* would suffice.

7. For Geography I think you need only read over Randal's or Guthrie's *Geographical Grammar*.

8. Watts's *Logic* is not a very good one; but I believe you cannot find a better.

9. In Natural Philosophy you have all that you need to know in the *Survey of the Wisdom of God in Creation*. But you may add the Glasgow [Edinburgh] abridgement of Mr. Hutchinson's *Works*.

10. With any or all of the foregoing studies you may intermix that of History. You may begin with Rollin's *Ancient History*; and afterwards read in order the *Concise History of the Church*, Burnet's *History of the Reformation*, the *Concise History of England*, Clarendon's *History of the Rebellion*, Neal's *History of the Puritans*, his *History of New England*, and Robertson's *History of America*.

11. In Metaphysics you may read Locke's *Essay on the Human Understanding* and Malebranche's *Search after Truth*.

12. For Poetry you may read Spenser's *Fairy Queen*, select parts of Shakspeare, Fairfax's or Hoole's *Godfrey of Bouillon*, *Paradise Lost*, the *Night Thoughts*, and Young's *Moral and Sacred Poems*.

13. You may begin and end with Divinity; in which I will only add, to the books mentioned before, Bishop Pearson *On the Creed* and the *Christian Library*.

By this course of study you may gain all the knowledge which any reasonable Christian needs. But remember, before all, in all, and above all, your great point is to know the only true God and Jesus Christ whom He hath sent.—I am, my dear Sally,
Your affectionate Uncle.

To Ann Bolton

BRISTOL, September 9, 1781.

MY DEAR NANCY,—One thing we are absolutely assured of—that good is the will of the Lord! But I should be glad to know, How do Neddy's¹ affairs stand now? Has he any prospects of getting out of his troubles? Is there a probability that he will be able to extricate himself from the present difficulties? How far are *you* concerned therein? Are you perplexed on any other account? Where do you spend your time, and how are you employed? When you have any leisure, certainly you cannot bestow it better than in visiting as many as you can of your poor neighbours. How is your health now? I should be afraid these pressures upon your mind would increase your bodily disorders. I do not believe you murmur or fret at anything. But you cannot avoid *grieving* (unless when the power of the Highest overshadows you in an extraordinary manner). And even this will shake the tenement of clay.

My dear Nancy, share all your griefs with

Your real friend.

To Miss Bolton, In Witney,
Oxfordshire. X Post.

To Elijah Bush

Bush was a local preacher, and had a large boarding school a Midsomer Norton. Wesley stayed with him on September 16, 1789, and reconciled two boys who were quarrelling, one of whom became a magistrate in Berkshire. See *Methodist Magazine*, 1842, p. 136.

COLEFORD, September 11, 1781.

MY DEAR BROTHER,—I was much concerned yesterday when I heard you were likely to marry a woman against the

¹ See letters of Feb. 20, 1781, and Aug. 3, 1782, to her.

consent of your parents. I have never in an observation of fifty years known such a marriage attended with a blessing. I know not how it should be, since it is flatly contrary to the fifth commandment. I told my own mother, when pressing me to marry, 'I dare not allow you a positive voice herein; I dare not marry a person because you bid me. But I must allow you a negative voice: I will marry no person if you forbid. I know it would be a sin against God.' Take care what you do. Mr. S—— is not a proper judge; he hopes to separate you from the Methodists; and I expect, if you take this step, that will be the end.—I am

Your affectionate brother.

To Mrs. Hall

BATH, *September 15, 1781.*

DEAR PATTY,—But when will the hundred pounds come? I hear nothing about that. But fifty pounds of it were bespoke by him that sent me the first notice, and what could be done less? For, you know, the messenger of good news should always be rewarded. However, if we live to meet again, probably something may be done without waiting for the legacy; and it is not impossible that you should procure half an hour's very private conversation into the bargain. I say still, you are one of the youngest women of your years that I know,¹ and perhaps it is your fervour that keeps you alive as well as keeps you from the gout and stone, to which you know we have an hereditary right. God does all things well.—I am, dear Patty,

Your affectionate friend and Brother.

To John Bredin

NEAR BRISTOL, *September 22, 1781.*

MY DEAR BROTHER,—I supposed you to be a dying man, and had therefore no thought of your being an Assistant or even a travelling preacher.² But if you can undertake it, do.

The more exercise you use the better. But the morning preaching must not be left off on any account. That is the glory of the Methodists.

¹ See letter of May 28 to her.

² Bredin had been at Athlone, and was now in the Londonderry Circuit,

though his name does not appear in the *Minutes*. See letters of May 17 and Oct. 19.

It is hardly worth while to keep an horse for the sake of three or four little places. We have need to save all possible expense. Several of our preachers in England now walk their circuits.—I am
Your affectionate friend and brother.

To Mr. John Bredin, In Coleraine,
Ireland.

To Robert Lindsay

Lindsay was Assistant at Waterford. He had laboured as a preacher in America. Some parties threatened to sell the chapel to defray the debt upon it. Wesley described it on April 22, 1771, as 'a neat and commodious building.' It had just been finished.

BRISTOL, October 7, 1781.

DEAR ROBERT,—The question is, 'Is the chapel actually made over to Mr. Jacques and Egerton for that debt?' If not, they cannot sell it. Mr. Hunt will inform you how this is.

I have no money; and Mr. Atlay writes me word that I am above two hundred pounds behindhand, that is, on my own account, over and above what I owe on account of the new chapel in London. Now and then, indeed, I have a legacy left me. Should such a thing occur, I would reserve it for Kilkenny. If I find a proper preacher that can be spared, I will send him to you.

Be discouraged at nothing: God is on our side.—I am,
dear Robert,
Your affectionate friend and brother.

To Mr. Robert Lindsay, At Mr.
Frederick Hunt's, In Kilkenny.

To Mariha Chapman

LONDON, October 13, 1781.

DEAR PATTY,—I returned hither yesterday in the afternoon, and had the pleasure of yours. I hope to be at High Wycombe on Monday and Tuesday, at Oxford on Wednesday noon, and at Witney on Wednesday evening.

If in all these trials your mind is unmoved and fixed upon Him that loves you, they will only help you forward on your way.¹—I am, dear Patty,
Your affectionate brother.

¹ Wesley's wife died on Oct. 8, and was buried on the 12th. 'I was not informed of it till a day or two after.' See *Journal*, vi. 337.

To John Bredin

Bredin was supplying the place of one of the preachers in the Londonderry Circuit, and had invited Adam Clarke to stay with him for eight or ten days in Londonderry. He got him to preach from a text for the first time at New Buildings, lent him books, and wrote strongly urging Wesley to receive him at Kingswood School. See Everett's *Clarke*, i. 129; and letter of April 6, 1782, to Bredin.

LONDON, *October 19, 1781.*

MY DEAR BROTHER,—Some time hence we may have room for Adam Clarke at Kingswood. At present the house is quite full. Meantime he should read a little Greek and Latin every day.

You do well to meet the children constantly and to establish as many prayer-meetings as you can. Over and above the other advantages attending them, they are excellent nurseries for young preachers.

You should without delay establish the Methodist discipline in all the country places. The spreading the books is always a means of increasing the awakening in any place.

I do not know any remedy under heaven that is likely to do you so much good as the being constantly electrified. But it will not avail unless you persevere therein for some time.¹ Would it not be of use for you and Brother Moore to change?—

I am

Yours affectionately.

To Mr. Bredin, in Coleraine,
Ireland.

To Charles Atmore

Charles Atmore, a native of Norfolk, entered the itinerancy in 1781 and died on June 30, 1826. Wesley ordained him for Scotland in 1786. He was President of the Conference in 1811. His *Methodist Memorial* (1801) is of great historic value.

October 20, 1781.

DEAR CHARLES,—I am glad to hear so good an account of the work of God in Glasgow. But you must not stay there too long at a time. That is not the Methodist plan. I expect, therefore, Brother Johnson and you constantly to change once a quarter.

¹ See letters of Sept. 22, 1781, and July 9, 1782.

It does not appear that we have as yet any place in Greenock. But I am glad you have paid a visit to Air. Many things have hindered Brother Barber.¹ But I hope you will see him soon. It seems Brother Suter is in his place—I am, dear Charles, Your affectionate friend and brother.

To the Rev. Mr. Charles Atmore,
In Glasgow.

To Mrs. Foley

[LONDON, November 3, 1781 (?).]

Your occasions of fight, [will lead you to] conquer. The danger is, lest that inflammation should turn to a cancer. Probably this may be prevented by an easy remedy. Make a strong decoction of Briar-leaves, and gargle your mouth with it eight or ten times a day. See neither of you grow weary in your mind!—I am, my dear sister,

Yours affectionately.

To Mrs. Foley, At Quinton,
Near Birmingham.

To Mrs. Barton

LONDON, November 6, 1781.

MY DEAR SISTER,—I am always well pleased to hear from you, especially when you tell me that God has dealt well with you. I trust He has yet greater blessings in store for you and for the little flock at Beverley. I was glad of the little time we had together, and hoped it would not be in vain.¹ I found love to your two little maidens. There is good seed sown in their hearts, which, if it be carefully watered, will probably bring forth fruit to your comfort and the glory of God. Let your husband and you go on hand in hand, stirring up the gift of God that is in you and running with resignation and patience the race that is set before you. You have met, and undoubtedly will meet, with manifold temptations; but you have had full proof that God is faithful, who will never suffer you to be tempted above that you are able, but will with the temptation also make a way to escape that you may be able to bear it.

¹ Thomas Barber was at Castlebar, Alexander Suter at Tiverton.

² He had been at Beverley in August.

O tarry, then, the Lord's leisure! Be strong, and He shall comfort thy heart. And put thou thy trust in the Lord.—
I am, my dear sister, Your affectionate brother.

To Samuel Bradburn

LONDON, November 6, 1781.

DEAR SAMMY,—The being concerned in that execrable bill trade¹ has ruined many honest men. Determine nothing concerning Brother Stocks yet. You have heard only the worst of the story.

I have no objection to mortgaging the house. I do not see anything else that we can do in this matter. Do all things as mildly and smoothly as you can; but, whenever you have the rule on your side, the opposers must either bend or break. It would then be worth while to lose fifty members rather than not carry your point. If A. Mather had not been *married*, he might have done anything.

In any wise you must clip the wings of those local preachers who do not punctually observe your directions. Either mend them or end them. On condition that one horse only be kept in each circuit, I consent to the dividing the circuit into two. Do all you can to procure subscribers for the *History*.—I am,
dear Sammy, Your affectionate friend and brother.

To Mr. Bradburn, At the Preaching-house, In Bradford, Yorkshire.

To Henry Fisher

Fisher married Elizabeth Richardson in 1731 and died in 1783. Joan Boucher (or Butcher) was burned on May 2, 1547, 'for the horrible heresy that Christ took no flesh of the Virgin Mary.' Foxe says in *Acts and Monuments* that the Council got Dr. Cranmer to persuade the King to sign the warrant, and that he succeeded with great difficulty. Mr. Bruce, in the Preface to Hutchinson's *Works*, has proved this to be a libel on Cranmer. There were only two martyrs in Edward's reign, Joan of Kent and a Dutchman named George. Joan of Kent was in Lord Riche's house for a week after the writ was out for her to be burned. The Archbishop of Canterbury and Bishop Ridley 'resorted almost daily unto her. But she was so high in the spirit, that they could do nothing with her for all their learning; but she went wilfully unto the fire and was burnt.' See letter of March 31, 1780.

¹ See letter of Dec. 11, 1787.

LONDON, *November 7, 1781.*

MY DEAR BROTHER,—The case of Joan Bocher I remember well ; and I believe God avenged her death on Archbishop Cranmer. But I do not remember that Queen Elizabeth or King James (bad as they were) burnt any heretics.—I am
Your affectionate brother.

To Mr. Fisher, At 187, Opposite
Campbell's Nursery, Hampstead.

To Henry Brooke

In January 1779 Brooke slipped in the street during a frost and broke his leg. It was a compound fracture, and he was not able to leave his bed for several months. A year passed before he could walk outside the house. His long illness led to the infirmity and nervous disorder in the head which brought his life to a close. He was humbled and chastened, and ' became like a little child in the spiritual acceptance.'

LONDON, *November 15, 1781.*

DEAR HARRY,—In general there is no great danger of our thinking too meanly of ourselves. Yet it is certain we may undervalue any of the talents which it has pleased God to entrust us with. And this is one of the few cases wherein it is wise to depend on the judgement of a friend rather than on our own.

I doubt whether you do not undervalue some of the talents which God has lent you, and whether He will be pleased with your hiding them in the earth instead of employing them to His glory.

It would be more pleasing to me to bury myself in silence and solitude. But I should not then be able to give a good account to Him that is ready to judge the quick and the dead. Be a follower of me (in your little way) even as I am of Christ.

Yours affectionately.

*To Hannah Ball*LONDON, *November 17, 1781.*

' Suffered from those you loved most ? ' ¹ Nay, my dear Hannah, I thought you had loved me as well as any one. And I hope you never suffered from *me*—at least, I never designed you should. I would not willingly give you any pain ; but I would give you all the comfort that is in my power.

¹ See letter of June 28.

I am in great hopes you will yet see an increase of the work of God this year, both in High Wycombe and the other parts of the circuit. You have two sound preachers,¹ and two plain, downright men, who speak the truth from their heart. Encourage them, whenever you have a fair occasion, to preach full salvation as now attainable by faith.—I am, my dear sister,
Your affectionate brother.

To Robert Carr Brackenbury

TOWCESTER, November 19, 1781.

DEAR SIR,—I rejoice to hear that your health is so well re-established, and am in hopes it will continue. Your preaching frequently will be no hindrance, but rather a furtherance to it, provided you have the resolution always to observe the Methodist rule of concluding the service within the hour. The want of observing this has many times hurt you ; and we must not offer murder for sacrifice. We are not at liberty to impair our own health in hopes of doing good to others.

A gentleman whose leg had been ill for several years and had several running sores in it was advised by an old clergyman to discard his physicians and surgeons, and to follow this simple prescription, 'Take a fillet of soft Welsh flannel four inches broad and four yards long, let it be rolled as *tight* as you can bear it over your leg from the knee to the sole of the foot, and keep it on day and night without any alteration.' He wore this for a month, and has been perfectly well ever since. If she is not well already, I have little doubt but the same method would cure Mrs. Brackenbury.² I trust she and you are both pressing on to the mark and strengthening each other's hands in God.—I am, dear sir,

Your affectionate friend and brother.

To Ellen Gretton

Miss Gretton, the daughter of a clergyman, went to live in Grantham about 1777. She consulted Mr. F. Derry about spiritual things, joined the Methodist Society, and gave addresses. She never went into the pulpit, but sat with her bonnet on. She married William Christian, of Skillington, in 1783, and died in 1793. See Cocking's *Methodism in Grantham*, p. 180 ; and letter of January 5, 1782, to her.

¹ See letters of July 12, 1781, and March 10, 1782.

² See letters of Aug. 12, 1781, and March 9, 1782, to him.

LONDON, November 19, 1781.

MY DEAR SISTER,—The affection which I have felt for you ever since I had the pleasure of your company at Mr. Dodwell's¹ will never suffer your letters to be troublesome to me any more than your conversation. I rejoice to hear that the consolations of the Holy One are not small with you. All these are given for that very end, to enlarge and strengthen your desires, and to quicken your hope of that perfect love which is nigh, even at the door! How soon may you find the fulfilling of that word, 'All things are possible to him that believeth'! Now believe and enter in! 'The promise is sure.' He cannot deny Himself.

In order to show you more of your own weakness and His power, He suffers you to be variously tempted. But still in every temptation he makes a way to escape that you may be able to bear it.

As I was going through Grantham² I cast a wishful eye at the place where I spent a little time with my dear friend. But you were all, I suppose, fast asleep, and it was too early to wake you. I trust there shall never be wanting a little company of you to watch over one another in love. Peace be with all your spirits!

My dear Nelly, I regard you much. Receive me as your friend. Perhaps there are not many that would be more glad to serve you in anything than Yours very affectionately.

To Miss Gretton, At Mr. Derry's,
Shoemaker, Grantham.

To Various Friends

This letter on the relation of Methodists to the Church of England is of special interest. The subject is dealt with in Dr. Rigg's *Churchmanship of John Wesley*.

¹ The Rev. William Dodwell. Wesley preached in his church at Welby on July 8, and next day at Grantham. He assisted Wesley on July 13, 1788, in administering the Lord's Supper at Nottingham and was at the Conference of 1782. He died in 1824, leaving £10,000 to the

Wesleyan Missionary Society and £10,000 to the Bible Society. See *Journal*, vi. 328, vii. 416.

² After preaching at Sheffield on Aug. 15, he 'took chaise with Dr. Coke; and, travelling day and night, the next evening came to London.' See *Journal*, vi. 331.

November 19, 1781.

1. For many years I have earnestly advised both in public and in private all in connexion with me who have been brought up in the Established Church to continue therein, and of consequence to attend the public service of the Church at all opportunities; and my reasons for so doing I published to all the world more than twenty years ago.¹

2. But a few months ago I was favoured with a letter which required me to review my sentiments. It is signed by several members of our Society, men of a loving spirit and of an unblameable conversation; and it is worthy of the greater regard, as they speak not only in their own name but in the name of many who wish to have a conscience void of offence both towards God and towards man.

3. Part of it runs thus:—

Having read many of your books and heard many of your preachers, and being in connexion with you, we have from time to time been advised by them and you constantly to attend the church. But we find that neither you nor your preachers have given any countenance to the doctrines of Calvinism. This induces us humbly to ask the following questions:

First. Whether you would have us to go to that church where the doctrines of Calvinism are continually inculcated, and where the doctrines taught by you, Christian Perfection in particular, are continually exploded.

Secondly. Whether you think we shall be profited in any degree by hearing such preaching.

Thirdly. Whether it is not a means of filling our hearts with prejudice either against those preachers or against the truth.

Fourthly. Whether hearing them does not expose us to temptation from those who continually ask, 'How did you like the sermon to-day?' We cannot dissemble; and if we do not, we offend them.

If you please, you may give us your sentiments in the *Arminian Magazine*.

JOHN W——, JOHN R——, JOSEPH B——.
NATHAN O——, FRANCIS B——,

BAILDON, NEAR BRADFORTH.

July 24, 1781.

¹ *Reasons against a Separation from the Church of England*, 1758. See *Works*, xiii. 224–32; *Green's Bibliography*, No. 201; and letter of Jan. 9, 1782.

4. It is a delicate as well as important point, on which I hardly know how to answer. I cannot lay down any general rule. All I can say at present is, If it does not hurt you, hear them ; if it does, refrain. Be determined by your own conscience. Let every man in particular act ' as he is fully persuaded in his own mind.'

To John Fletcher

Fletcher was married on November 12. Both Miss Bosanquet's brothers approved the marriage. She unexpectedly sold her Cross Hall estate for £1,620, and three days later another gentleman bought her stock. See *Wesley's Designated Successor*, pp. 491-4; and letter of Dec. 1.

LONDON, November 24, 1781.

DEAR SIR,—There is not a person to whom I would have wished Miss Bosanquet joined besides *you*. But this union, I am throughly persuaded, is of God ; and so are all the children of God with whom I have spoken. Mr. Bosanquet's being so agreeable to it I look upon as a token for good ; and so was the ready disposing of the house and the stock, which otherwise would have been a great encumbrance. From the first day which you spend together in Madeley I hope you will lay down an exactly regular plan of living, something like that of the happy family at Leytonstone. Let your light shine to all that are round about you. And let Sister Fletcher do as much as she can for God and no more. To His care I commit you both ; and am, my dear friends,

Your very affectionate brother.

To the Rev. Mr. Fletcher, Near
Leeds.

To Duncan Wright

LONDON, November 24, 1781.

DEAR DUNCAN,—Surely you and I may speak freely to each other ; for we love one another.

If George Holder¹ goes out, either you must keep his mother or she must go to the workhouse.

¹ George Holder and James Bogle were admitted on trial at the next Conference.

You must not give an exhortation to the bands, but encourage them to speak.

I would be much obliged to you if you would (1) accept the key of the book-room and immediately take the books into your own care ; (2) clip the wings of the local preachers, stewards, and leaders, changing them as need requires ; (3) fix bands where they are wanting ; (4) if James Bogie is willing to remain single, let him travel ; (5) do not receive the blind man hastily, let him be thoroughly tried first ; (6) lastly, be of good courage, and conquer everything !—I am, dear Duncan,
Your affectionate friend and brother.

To Thomas Rutherford

Rutherford married Isabella Young, of Coleraine, and moved from Londonderry to Lisburn, where he now was, at the Conference of 1781. The exchange with Hugh Moore, who was at Londonderry, would bring Mrs. Rutherford near her home. See *Journal*, vi. 195-6.

[November 1781.]

DEAR TOMMY,—Write to Hugh Moore in my name, and tell him, 'I desire he would change places with you for six weeks or two months.' The being near her relations at the time of her lying in may be a means of saving your wife's life. I doubt not of Brother Moore's willingness to oblige either you or me in a matter of such importance.

Probably more persons will buy the *History* of the Church¹ when they see it. Peace be multiplied upon you both !—I am
Your affectionate friend and brother.

To Mrs. Downes

LONDON, December 1, 1781.

MY DEAR SISTER,—Never be afraid that I should think your letters troublesome ; I am never so busy as to forget my friends.

Mr. and Mrs. Fletcher made an excellent beginning, and I trust they will increase with all the increase of God. Now let all of you that remain in the neighbourhood arise up and

¹ His *Concise Ecclesiastical History*. See letter of June 8, 1780.

supply her lack of service. Be instant in season, out of season, that all may know you have caught her mantle !¹

But pray do not suffer my poor Miss Ritchie to work herself to death. Let her do all she can, and not more than she can.—
I am
Your affectionate brother.

To Thomas Davenport

Thomas Davenport was in his sixtieth year, and had recently found the rest of faith through Wesley's instrumentality. In a letter on January 4, 1782, he says : ' In prayer and thanksgiving let me be still remembered by you and the Society, all of whom I can never forget in my poor intercessions so long as I am in the body.' See *Arminian Magazine*, 1790, pp. 106-7, 163, 665.

LONDON, December 2, 1781.

REVEREND AND DEAR SIR,—I have some remembrance of receiving such a letter as you mention above a year ago. But as there was no name subscribed I did not know how to direct an answer. Your case is plain. You are in the hands of a wise Physician, who is lancing your sores in order to heal them. He has *given* you now *the spirit of fear*. But it is in order to *the spirit of love and of a sound mind*. You have now *received the spirit of bondage*. Is it not the forerunner of the Spirit of adoption ? He is not afar off. Look up ! And expect Him to cry in your heart, Abba, Father ! He is nigh that justifieth ! that justifieth the ungodly and him that worketh not ! If you are fit for hell, you are just fit for Him ! If you are a mere sinner, He cannot cast you out ! This evening, when our Society meets, we will spread the case before the Lord. And I trust it will not be a long time before your eyes shall see His salvation !—I am, dear sir,
Your affectionate brother.

To the Rev. Mr. Davenport, At Allexton,
Near Uppingham, Rutlandshire.

To Hester Ann Roe

LONDON, December 9, 1781.

MY DEAR HETTY,—We may easily account for those notices which we frequently receive, either sleeping or waking,

¹ See letters of Nov. 24 and Dec. 9.

upon the scriptural supposition that 'He giveth His angels charge over us to keep us in all our ways.' How easy is it for them, who have at all times so ready an access to our souls, to impart to us whatever may be a means of increasing our holiness or our happiness! So that we may well say with pious Bishop Ken,

O may Thy angels, while we sleep,
Around our beds their vigils keep,
Their love angelical instil,
Stop every avenue of ill!

Without needing to use any other arguments, *you* have a clear proof in your own experience that our blessed Lord is both able and willing to give us *always* what He gives *once*; that there is no necessity of ever losing what we receive in the moment of justification or sanctification. But it is His will that all the light and love which we then receive should increase more and more unto the perfect day.

If you are employed to assist the children that are brought to the birth, that groan either for the *first* or the *pure love*, happy are you! But this is not *all* your work. No, my Hetty; you are likewise to watch over the new-born babes. Although they have much love, they have not yet either much light or much strength; so that they never had more need of your assistance, that they may neither be turned out of the way nor hindered in running the race that is set before them.

I should not have been willing that Miss Bosanquet should have been joined to any other person than Mr. Fletcher; but I trust she may be as useful with him as she was before.¹

I fear our dear Betsy Ritchie will not stay long with us. I have no answer to my last letter, and Mrs. Downes writes that she is far from well. Yet God is able to raise her up. As to Peggy Roe,² I have little hope of her life; but she seemed, when I saw her, to be quite simple of heart, desiring nothing more but God. My dear Hetty, adieu! Remember in all your prayers

Yours most affectionately.

¹ See letter of Dec. 1,

² Her cousin. See letter of Sept. 16, 1776.

To Joseph Benson (?)

LONDON, January 5, 1782.

DEAR JOSEPH,—It gives me pleasure to hear that you are not weary in well doing, but are diligent in advancing the cause of religion. There is one means of doing this in which it will be worth your while to take some pains; I mean in recommending the Magazines. If you say of them in every Society what you may say with truth, and say it with an air of earnestness, you will produce several new subscribers.—I am, dear Joseph, Your affectionate friend and brother.

To Ellen Gretton

LONDON, January 5, 1782.

MY DEAR SISTER,—It is a true word, 'Gold is tried in the fire, and acceptable men in the furnace of affliction.' But we know the exhortation, 'Despise not thou the chastening of the Lord'; count it not an insignificant or accidental thing: 'neither faint when thou art rebuked of Him,' but receive it as a token of His love.

I do not despair of seeing you again in Lincolnshire¹ and taking another little journey with you. This will be if it is best, and it is not impossible that I should see you in London. Perhaps it may be (if we should live so long) at the time of the Conference. That might be of particular service to you if Providence should make a way for you. In the meantime let Brother Derry² and Sister Fisher³ and you do all the good you can.—I am, dear Nelly, Your affectionate brother.

To Miss Gretton, At Mr. Derry's,
In Grantham, Lincolnshire.

To James —

LONDON, January 6, 1782.

DEAR JAMES,—You may meet with Brother Alderman, Highland, or any other leader you choose. But I am willing

¹ See letter of Nov. 19, 1781, to her.

² A conspicuous Methodist in Grantham for many years. In his house the meetings were first held. For an account of the persecution of

Methodists in Grantham, and especially of Mr. Derry, see Cocking's *Methodism in Grantham*, pp. 153-62.

³ See *Conference Handbook for 1925*.

to hear what objection you have to James Dewey and the two other leaders you refer to. You may know them better than I do.—I am
Your affectionate brother.

To Hester Anne Roe

LONDON, January 7, 1782.

MY DEAR HETTY,—You should always have in readiness that little tract *The Plain Account of Christian Perfection*. There is nothing that would so effectually stop the mouths of those who call this 'a new doctrine.' All who thus object are really (though they suspect nothing less) seeking sanctification by works. If it be by works, then certainly these will need time in order to the doing of these works. But if it is by faith, it is plain a moment is as a thousand years. Then God says (in the spiritual as in the outward world), Let there be light, and there is light.

I am in great hopes, as John Sellars¹ got his own soul much quickened in Macclesfield, he will now be a blessing to many at Chester. A few witnesses of pure love remain there still; but several are gone to Abraham's bosom. Encourage those in Macclesfield who enjoy it to speak explicitly what they do experience, and to go on till they know all that 'love of God that passeth knowledge.'

Give all the help you can, my dear Hetty, to them, and to
Yours most affectionately.

To Mr. —

LEWISHAM, January 9, 1782.

1. Last summer I received a letter from Yorkshire² signed by several serious men, who proposed a difficulty they were under, wherein they knew not how to act. And, indeed, I did not well know how to advise them. So I delayed giving them a determinate answer till I could lay the matter before our brethren at the ensuing Conference.

2. Their difficulty was this: 'You advise all the members of our Societies constantly to attend the service of the Church. We have done so for a considerable time. But very frequently

¹ See letter of Jan. 18.

² See letter of Nov. 19, 1781.

Mr. R., our minister, preaches not only what we believe to be false, but dangerously false, doctrine. He asserts and endeavours to prove that we cannot be saved from our sins in this life, and that we must not hope to be perfected in love on this side eternity. Our nature is very willing to receive this; therefore it is very liable to hurt us. Hence we have a doubt whether it is our duty to hear this preaching, which experience shows to weaken our souls.'

3. This letter I laid before the Conference, and we easily perceived the difficulty therein proposed concerned not only the Society at Baildon but many others in various parts of the kingdom. It was therefore considered at large, and all our brethren were desired to speak their sentiments freely. In the conclusion they unanimously agreed, first, that it was highly expedient all the Methodists (so called) who had been bred therein should attend the service of the Church as often as possible; but that, secondly, if the minister began either to preach the Absolute Decrees or to rail at and ridicule Christian Perfection, they should quietly and silently go out of the church, yet attend it again the next opportunity.

4. I have since that time revolved this matter over and over in my own mind; and the more I consider it, the more I am convinced this was the best answer that could be given. I still advise all our friends, when this case occurs, quietly and silently to go out. Only I must earnestly caution them not to be critical; not to make a man an offender for a word—no, nor for a few sentences, which any who believe the decrees may drop without design. But if such a minister should at any time deliberately and of set purpose endeavour to establish Absolute Predestination or to confute Scriptural Perfection, then I advise all the Methodists in the congregation quietly to go away.

To Hester Ann Roe

In her Journal for January 5, 1782, Miss Roe writes: 'Mr. Leach preached this evening, and his word was accompanied with power from on high.' John Leach was the third preacher at Macclesfield. He died in 1810, at the age of seventy-three. His obituary speaks of the zeal and preaching power of this valuable man.'

LONDON, *January 17, 1782.*

MY DEAR HETTY,—In the success of Mr. Leach's preaching we have one proof of a thousand that the blessing of God always attends the publishing of full salvation as attainable now by simple faith. But there is a danger here which is to be carefully guarded against—namely, lest the other preachers should be jealous of his success. This has been a very common case. And you can hardly conceive what a grievous hindrance it has always been to the work of God. Both he himself, therefore, and all that love him should do everything that is in their power to prevent it; he especially, by an humble, condescending, obliging behaviour to his fellow labourers. And it will be prudent for you all not to speak too strongly in commendation of him in *their* hearing; for, you know, 'the spirit that is in us lusteth to envy.'

I have never at all repented of my late journey to Chester¹; a flame was kindled both there and at Wrexham, which I trust will not soon be put out. I do not know that I have spent a day at Chester with so much satisfaction for many a year.

This afternoon I was agreeably surprised by a letter from our dear Miss Ritchie.² It really seems as if God, in answer to many prayers, has lent her to us yet a little longer. He bringeth down to the grave and bringeth up again. Wise are all His ways!

I am not assured that there is not something preternatural in those pains which you frequently experience. Not improbably they are caused by a messenger of Satan, who is permitted to buffet you. But all is well; you find in this and all things His grace is sufficient for you.—I always am, my dear Hetty,

Most affectionately yours.

To John Walton

LONDON, *January 18, 1782.*

MY DEAR BROTHER,—I have received the first two sheets of your *Life*. Be not afraid of writing too much; I can easily leave out what can be spared. It pleased God to lead John

¹ In April 1781. See *Journal*, vi.

² See his reply on Jan. 19.

Haime and you a long way through the wilderness. Others He leads through a shorter and smoother way ; and yet to the same point : for we must not imagine that such a degree of suffering is necessary to any degree of holiness. In this God does certainly act as a Sovereign ; giving what He pleases, and by what means He pleases. I believe the holiest man that ever lived was the Apostle John ; yet he seems to have suffered very little.

You should take care never to write long at a time, and always to write standing ; never on any account leaning on your stomach. God gives me just the strength I had thirty years ago. I cannot allow John Sellars¹ to be any longer a leader ; and if he will lead the class, whether I will or no, I require you to put him out of our Society. If twenty of his class will leave the Society too, they must. The first loss is the best. Better forty members should be lost than our discipline lost. They are no Methodists that will bear no restraints. Explain this at large to the Society.—I am

Your affectionate friend and brother.

To Thomas Davenport

LONDON, January 19, 1782.

DEAR SIR,—Many years ago I saw a condemned person in the Castle at Oxford two or three hours before his execution. When I asked him, 'Whither are you going?' he said, 'To hell, to be sure.' And on my remarking, 'But you seem to have no fear, no sorrow, no concern,' he coolly replied, 'I have none at all. And why should I tell a lie?' I said, 'I cannot understand this.' He said, 'I will tell you how to understand it. Some told me five months ago, "Mr. Pope, make the best of your time ; for the *day of grace* may end, before the day of life ends." And so it is with me.'

But it is not so with *you*. If it was, you would have no fear, no trouble, no uneasiness, but would be just as easy and careless and unconcerned as that poor creature was.

It is, I believe, near forty years ago that a friend recommended to me Mr. Marshall's *Gospel Mystery of Sanctification*.²

¹ See letter of Jan. 7.

² See *Journal*, v. 239-40.

A few passages I found scattered up and down which I thought leaned towards Antinomianism. But in general I approved of it well, and judged it to be an excellent book. The main proposition, that inward and outward holiness flow from a consciousness of the favour of God, is undoubtedly true. And it is a truth that should always be before our eyes.

I commend you to Him that loves you more than you are sensible of ; and am, dear sir,

Your affectionate friend and brother.

To the Rev. Mr. Davenport, At Allexton,
Near Uppingham, Rutlandshire.

To Elizabeth Ritchie

There were various rumours about Wesley's friendship with Miss Ritchie. Benson writes to John Murlin on December 1, 1781 (manuscript *Life*, p. 1171): 'I hope they will prove false prophets who tell us Mr. Wesley will be married soon to Miss Ritchie of Otley.' They were false prophets. She proved herself a true daughter to the great evangelist ; and her account of his death-bed is one of the noted Methodist treasures.

LONDON, January 19, 1782.

It seemed a little strange to me, my dear Betsy, that I did not hear from you for so long a time. But I imputed your silence to your bodily weakness, of which several of our friends sent me word.

From our brethren in various parts of England and Ireland I have very pleasing accounts of the uncommon blessings which many received at the time of renewing their covenant with God. I am glad to hear that you at Otley had your share.

That point, entire salvation from inbred sin, can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown¹ firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him (1) to preach Christian perfection, constantly, strongly, and explicitly ; (2) explicitly to assert and prove that it may

¹ The preacher at Keighley. He left any money found in his pockets and bureau after his death. and is one of four to whom Wesley

be received now ; and (3) (which indeed is implied therein) that it is to be received by simple faith.

In every state of mind, in that of conviction or justification or sanctification, I believe every person may either go sensibly backward, or seem to stand still, or go forward. I incline to think all the persons you mention were fully sanctified. But some of them, watching unto prayer, went on from faith to faith ; while the others, being less watchful, seemed to stand still, but were indeed imperceptibly backsliding. Wishing you all may increase with all the increase of God, I am

Ever yours.

To Francis Wolfe

LONDON, *January 24, 1782.*

MY DEAR BROTHER,—You have much reason to bless God both on your own account and on account of the people. Now see that you adorn in all things the doctrine of God our Saviour. See that your conversation be in grace, always seasoned with salt, and meet to minister grace to the hearers ; and let none of you preachers touch any spirituous liquors upon any account ! I am sorry for poor Joseph Balten. The loss of that excellent woman will be a loss indeed ! But there is One who is able to turn all to good.—I am, dear Franky,
Your affectionate brother.

To Mr. Francis Wolfe, In Redruth,
Cornwall,

To Samuel Bardsley

Bardsley was in the Aberdeen Circuit, of which Peter Mill was Assistant. He had left Sheffield in the previous August.

LONDON, *January 25, 1782.*

DEAR SAMMY,—I am glad you had no reason to complain of our Northern brethren. Many of them are as sincere and affectionate as any in England. And the way to do them good is to observe all our Rules at Inverness just as you would at Sheffield ; yea, and to preach the whole Methodist doctrine there as plainly and simply as you would in Yorkshire. But you have not sent me (neither you nor Peter Mill) any plan of the circuit. This should be done without delay. See that

you both do all you can for a good Master ! Lose no time !
Peace be with all your spirits !—I am, dear Sammy,

Your affectionate brother.

To Mr. Sam. Bardsley, At Mr. McLomie's,
In Inverness.

To Thomas Hanson

LONDON, January 30, 1782.

DEAR TOMMY,—There were certainly false [numbers]. This ought to be observed if we live to see another Conference.

I never was fond of multiplying circuits without an absolute necessity. Your remark is unquestionably true, that this is oftener proposed for the *ease* of the preachers than the profit of the people. But it is clear to me that many of the preachers have already rather too little exercise than too much.¹

If you are not yet recovered from the disorder in your mouth, I wish you would consult the *Primitive Physick* or John Floyd.²—I am, dear Tommy,

Your affectionate friend and brother.

To Alexander Suter

LONDON, February 9, 1782.

MY DEAR BROTHER,—You see the wisdom of that advice, 'O tarry thou the Lord's leisure !' And there is great reason that we should trust the Invisible God farther than we can see Him.

There will need the greatest care and attention possible both in you and John Moon at Exeter.³ For Satan will surely endeavour to lay stumbling-blocks in the way of the people. It is your part to prevent or remove them as quick as possible.—
I am

Your affectionate brother.

To Ellen Gretton

LAMBETH, February 12, 1782.

MY DEAR SISTER,—If it pleases God to visit us with adversity, undoubtedly He will send a blessing with it. It will be for our profit, a means of weaning us from the world and

¹ Hanson was Assistant at Colne.

² Moon and Suter were the preachers

³ The second preacher at Bradford, at Tiverton.

See letter of March 15, 1777.

uniting us more closely to Him. And if afterwards He changes it for prosperity, this also will be for good. It is our wisdom to improve the present state, be it one or the other. With what will be we have nothing to do. We need take no thought for the morrow.

As yet I do not see my way clear, but wait for farther evidence, before I can determine whether I should put out toward Ireland or Scotland. If I do set out for Ireland and am driven back again,¹ I shall say, Good is the will of the Lord.

'With good advice make war.' Do not hastily engage in anything so far that you cannot retreat. One would be particularly wary in that circumstance, which, as Prior observed,

Slay or strife,
Is all the colour of remaining life.²

Concerning this especially be much in prayer, and the unction of the Holy One will guide you.—I am, my dear Nelly,

Yours very affectionately.

My kind love to Sister Fisher and Brother Derry.³

To John Bredin

LONDON, February 20, 1782.

MY DEAR BROTHER,—It was a good providence⁴ that none of your bones were broken. God gave His angels charge over you. So far the old murtherer could go, and no farther.

'Tis well if these headstrong Volunteers⁵ do not soon get their own necks into an halter. The Southern Volunteers have absolutely refused to join them in any such measures.

This is not my year for Ireland; but whether I shall go westward or northward, I have not yet determined. You say 'Pray deliver the enclosed'; but you do not say to whom. I suppose you mean to Mr. Abraham.⁶—I am

Your affectionate friend and brother.

¹ As he had been in April 1781. See letter of May 8 of that year.

² Prior's *Solomon*, ii. 234-5:

'Love? Why 'tis joy or sorrow, peace or strife;

'Tis all the colour of remaining life.'

³ See letter of Jan. 5 to Miss Gretton.

⁴ See *Journal*, vi. 188.

⁵ John Abraham. See letters of May 8, 1781, and April 25, 1783 (to Charles Wesley).

To Joseph Benson

Benson had been much profited in January by reading Tindal's Works. 'He speaks so clearly of justification by faith, and the proper fruit and evidence of this in love and obedience, that his writings are full of instruction and comfort. He considers all mankind, even the most holy, as coming continually short of the obedience required in the law, and therefore as being sinners before God; and he speaks of consenting to and delighting in the law of God after the inward man as being an infallible mark of conversion.' See manuscript *Life*, p. 1175; and letter of March 30, 1782.

LONDON, February 22, 1782.

DEAR JOSEPH,—Who Mr. Tyndall is I know not; but he is just as sound a divine as Mr. Madan. I regard no authorities but those of the Ante-Nicene Fathers; nor any of them in opposition to Scripture. And I totally deny that (supposed) matter of fact that polygamy was allowed among the primitive Christians or that the converts 'who had many wives were not required to put any of them away.' I have not yet time to read over the MS. When I do, I must read it all in a breath.

Having talked with my friends, I judge it will be expedient to visit the North this year. I expect to be at Manchester on Wednesday, the 10th of April, and in Yorkshire in the beginning of May.

I have no objection to your printing a few copies of those two sermons¹ to oblige your friends in the neighbourhood. I doubt we are not explicit enough in speaking on full sanctification either in public or private.—I am, with kind love to Sister Benson, dear Joseph, Your affectionate brother.

To William Watters

William Watters was brought to Philadelphia by Robert Williams after his triumphant work in North Carolina and Virginia. He became the first native American itinerant. Devereux Jarratt, of Bath Parish, Dinwiddie County, 'the American Fletcher,' who gave valuable help in the great Virginia Revival, encouraged Williams in his work and entertained him in his parsonage. Francis Asbury says in his *Journal* for November 1781 that 'more souls were convinced by him than by any man

¹ Benson's *Two Sermons on Sanctification* (text, 1 Thess. v. 23-4) were printed by J. Bowling, Leeds, in

1782. 'An Extract from Leighton's *Rules for an Holy Life*' is appended.

in Virginia.' He was known as an evangelist for fifty miles round his parish, and some of his converts became Methodist preachers. He died in February 1801, and Asbury preached his funeral sermon. The 'dispute' was probably about the administration of the sacraments, which all but one of the preachers agreed to give up at the Baltimore Conference in May 1781. See Lewis's *Francis Asbury*, pp. 88, 168.

LONDON, February 22, 1782.

MY DEAR BROTHER,—You send me an agreeable account of the work of God in America. It is amazing that any good should be done in a time of so much hurry and confusion when one would imagine man would think of nothing but the works of the devil. I wish you would send me whenever you have an opportunity a particular account of what is doing throughout the province. Formerly we had some Societies in North Carolina and likewise in Maryland. I hope they still subsist and are growing in grace as well as increasing in number. It is a great blessing that there is an end of that unhappy dispute, which otherwise would have torn you all in pieces. Again and again it has been set on foot in England and Ireland, But it never came to any height. We always took care to suppress it at the very beginning, so that it could not do much mischief.

I hope Mr. Jarrett is not weary of well doing, but goes on with his labour of love. Now and then I suppose you can contrive to send a letter to New York and thence to your friends in England. The word of God has free course throughout these kingdoms and sinks deep into many hearts. I have pleasing accounts from various parts where many are justified and many sanctified, and so it is wherever our preachers strongly and explicitly exhort all the believers to go on to perfection.

Peace be with all your spirits.—I am, my dear brother,
Your affectionate brother.

To a Respectful Reader

The letter is given with Wesley's answers.

LONDON, February 23, 1782.

To Mr. Wesley

February 13, 1782.

REVEREND SIR,—I am, as you are, an Arminian. I am well acquainted with your religious tenets, and have read most, if not

all, of your Works ; and though I do not entirely fall in with you in every article of your creed, yet I have much respect to your character, great reverence for your principles in general, and an entire affection for your person. Depending upon the acknowledged candour of your disposition and your uniform zeal for the truth, I expect your attention and answers to the following questions :—

Is it your wish that the people called Methodists should be or become a body entirely separate from the Church ?

Answer. No.

If not, when, that is how often, and where, I mean upon what description of teachers of the Establishment, are they to attend ?

A. I advise them to go to church.

More particularly, if the fall, the corruption, and natural impotence of man, his free and full redemption in Christ Jesus through faith working by love, should be taught and inculcated and offered to the attention of all at the church of the parish where they reside, are they then in your opinion bound in conscience to hear, or may they at their own option forbear ?

A. I do not think they are bound in conscience to attend any particular church.

Or, if they are at liberty to absent themselves, are they at liberty, that is, have they a Christian privilege, to censure this doctrine in the gross, to condemn such teachers, and boldly to pronounce them ' blind leaders of the blind ' ?

A. No ; by no means.

Lastly. Whenever this happens, is it through prejudice or rational piety ? Is it through bigotry or a catholic spirit ? Is it consistent with Christian charity ? Is it compatible with a state of justification ? Or is it even allowable in the high habit of evangelical perfection ?

A. I think it is a sin.

Your unequivocal answers to these interesting queries, in the *Arminian Magazine*, will oblige, reverend sir,

A RESPECTFUL READER.

I have answered simply to your questions, whether they be proposed out of good or ill will.

To Joseph Algar

LONDON, February 24, 1782.

DEAR JOSEPH,—Your builders should consider (1) that the Conference can allow them nothing, and (2) that they cannot expect to collect anything in the circuit. Then, if they *will* build, let them observe the advices given in the *Minutes* of the Conference.

Barely by not 'going on to perfection' all believers will grow dead and cold; and then they are just ripe for levity, tattling, and evil-speaking, which will soon destroy all the life of God out of their souls. Therefore you have need on this very account to preach perfection in the most strong and explicit manner possible. Without this you can never lift up the hands that hang down and strengthen the feeble knees.

And what you preach to others you have particular need to apply to your own souls. Fly on, and take the prize. It is received by simple faith. Believe, and enter into rest!—
I am, dear Joseph, Your affectionate brother.

To Mr. Joseph Algar, At Mr. Henry Jones's, In Swansea, South Wales.

To Ambrose Foley

LONDON, February 26, 1782.

DEAR SIR,—On Saturday, March 23, I hope to be at Birmingham to open the new chapel¹ and to spend a few days there. About the middle of the ensuing week I shall be willing to give you a sermon at Quinton. I am glad to hear that our labour there has not been in vain and that you are not 'ashamed of the gospel of Christ.' It will be a particular pleasure to me to see Mrs. Foley, and I hope to see her happier than ever she has been yet.

Peace be with your spirits.—I am
Your affectionate brother.

To Mr. Ambrose Foley, At Quinton,
Near Birmingham.

¹ He opened Cherry Street Chapel letters of June 19, 1781, and Feb. 24, 1783. See *Journal*, vi. 360; and

To Mrs. Knapp

LONDON, February 27, 1782.

MY DEAR SISTER,—If ever I observe you in any fault, I shall certainly tell you of it, because I love you much ; and I am persuaded you would not be angry but rather pleased with my plain dealing. I wrote word to Brother Knapp that I hoped to be with you on the 20th of March. I am pleased with any opportunity of spending a little time with you ; and when I am at Worcester, let me have a few minutes with you alone, that you may be able to speak freely. I want you to be ' all praise, all meekness, and all love.' You know that's your calling.—I am, my dear sister,

Your affectionate brother.

To Mrs. Bradburn

Mrs. Bradburn had lost her little boy of three on February 17. She wrote from Bradford to Wesley on the 24th about this ' most engaging child, full of health and spirits,' and said that her husband ' engaged in his labours yesterday, and is now in the circuit, having no person to assist him in preaching. I am myself very poorly, and am not sure that I have quite five weeks to reckon.' The boy had been poorly a few days, but seemed to be recovering. See Blanshard's *Bradburn*, p. 88.

LONDON, February 28, 1782.

MY DEAR BETSY,—You did exceeding well to write. You should always permit those you love to share both in your joys and your sorrows. The account you give brings strongly to my mind the words of the Angel to the Hermit¹ :

To all but thee *in fits* he seemed to go,—
And 'twas my ministry to deal the blow.

I am much inclined to think this was an instance of the same kind. Our Lord saw good to take the little one into Abraham's bosom ; His angel came with a commission ' to fetch him. But it was not seen good to remove him at one stroke, lest you should be swallowed up of over much sorrow. A reprieve was given for a few days, that you might be more prepared for the great trial and more determined to say, ' It is the Lord : let Him do what seemeth Him good.'

¹ Parnell's *The Hermit*.

I expect to be at Manchester on the 12th of April and about the beginning of May in Yorkshire. But I believe I had better take Blackburn, Preston, and Colne (to save time) in my way thither.

Sammy Bradburn does right in giving himself directly to the work of God. It is far better and more comfortable for him than to sit mooning at home. May God enable him and you to do and to suffer His holy and acceptable will ! So prays,
my dear Betsy, Your ever affectionate brother.

To Robert Costerdine

LONDON, *March 2, 1782.*

DEAR ROBERT,—I have now before me a particular account of the behaviour of W. Gill toward Stephen Proctor and others. I am greatly surprised at the partiality of Brother Harper.¹ Besides, he had no authority to administer an oath to any one. I forbid William Gill to preach any more in any of our Societies. And I beg of Joseph Harper not to say anything in his defence either in public or private. Brother Whitehouse informs me you have heard the case at large and do not lay any blame on Stephen Proctor.—I am, dear Robert,

Your affectionate brother.

To Ann Bolton

This letter is directed ' To Miss Bolton, At Miss James's, In Caerleon, Gloster.' Sarah James (' My Dear Sally ') had lived in St. James Barton, Bristol, and had evidently moved to Caerleon. Miss Bolton told Wesley on February 23 that Miss James, with whom she was staying, had begun to read Samuel Richardson's novel *Sir Charles Grandison* to her in the evening. She found the great character there delineated led her to the ' much higher One, the meek, the noble, the dispassionate, the lovely Jesus. . . Besides, I meet with many beautiful sentiments in this book that have not fell in my way which may be useful to me as I pass through life. But, after all I have said in favour of it, I beg your sentiments.' The ideal of this perfect hero, the union of a good Christian and a perfect English gentleman, is said to have been Robert Nelson. See *Arminian Magazine*, 1790, p. 270; and letter of January 2, 1781.

¹ Harper was Assistant at Leicester, (to Thomas Carlill), and March 22, and Costerdine the second preacher. 1782; and for Proctor, Oct. 12, 1780, For Gill, see letters of Jan. 6, 1780 and June 7, 1782.

BRISTOL, *March 8, 1782.*

MY DEAR NANCY,—I came hither from Bath this afternoon, and just snatch time to write two or three lines. It gave me pleasure to see your letter dated from Caerleon, as I know your spending a few days there would not be in vain. You will give and receive a blessing. Iron sharpeneth iron, and the countenance of a man his friends—not only the conversation, but the very countenance, as I have often found when I looked upon *you*. But much more your words shall (by the grace of God) convey health to the soul. You will comfort and quicken my dear Sally, and not suffer her hands to hang down. I can say nothing of *Sir Charles Grandison*, because I never read a page of his. On Monday the 18th instant I hope to have the pleasure of meeting you at Stroud. On Tuesday I have promised to dine with that amiable woman Mrs. Wathen¹ at New House. But I should not desire it unless *you* was there.

Peace be with all your spirits.—I am, my dear Nancy,
Yours most affectionately.

To Robert Carr Brackenbury

Mrs. Brackenbury's foot slipped as she stepped into her carriage, and caused such injury that she died after some months of illness, at the age of twenty-one. She was buried in Raithby Church on March 3, 1782. See letter of November 19, 1781, to him.

BRISTOL, *March 9, 1782.*

DEAR SIR,—The letter you refer to as giving me an account of Mrs. Brackenbury's illness I have never seen. I did not hear anything of it till I received Mr. Collins's letter from Raithby.

What a comfort it is that we know the Lord reigneth, and that He disposes all things in heaven and earth in the very manner which He sees will be most for His own glory and for the good of those that love Him. I am firmly persuaded the present dispensation, severe as it may appear, will be found in the event a means of greater blessings than any you have yet received. Even already you find the consolations of the Holy One are not small with you. And He enables you to

¹ Mrs. Wathen, the wife of a rich clothier at Thrupp, Stroud. See *W.H.S.* v. 251-3.

make the right use of this providence by devoting yourself more entirely to His service.

I am glad you have such a friend as Mr. Collins¹ with you. I will write to Dr. Coke and desire him to look out for such a family near London as you want. I am not afraid of *your* speaking too little, but of your speaking too much. Stay! A thought just comes into my mind. On April the 4th I expect to be at Manchester, in order to visit the Societies in Lancashire, Cheshire, Yorkshire; and thence to proceed (if God permit) to Scotland. Perhaps it would be of use if you took part of the journey with me. You may let me know your thoughts by a line directed to Manchester. Let Mr. Collins and you strengthen each other's hands in God.

It is exceeding clear to me, first, that a dispensation of the gospel is committed to you; and, secondly, that you are peculiarly called to publish it in connexion with us. It has pleased God to give so many and so strong evidences of this, that I see not how any reasonable person can doubt it. Therefore, what I have often said before I say again, and give it under my hand, that you are welcome to preach in any of our preaching-houses, in Great Britain or Ireland, whenever it is convenient for you. I commend you for preaching less frequently where you find less liberty of spirit (because no necessity is laid upon *you* with regard to this or that particular place), and for spending most time in those places where you find most probability of doing good. We have need to work while it is day.—I am, dear sir,

Your ever affectionate friend and brother.

To Robert C. Brackenbury, Esq., Raithby,
Near Spilsby.

To Ann Loxdale

BRISTOL, *March 9, 1782.*

MY DEAR MISS LOXDALE,—‘Gold is tried in the fire, and acceptable men in the furnace of adversity.’

You say, ‘I know not whither I am going.’ I will tell you whither. You are going the straight way to be swallowed up in God. ‘I know not what I am doing.’ You are suffering

¹ Brian Bury Collins. See letter of June 14, 1780.

the will of God and glorifying Him in the fire. 'But I am not increasing in the divine life.' That is your mistake. Perhaps you are now increasing therein faster than ever you did since you were justified. It is true that the usual method of our Lord is to purify us by joy in the Holy Ghost and a full consciousness of His love. But I have known several exempt cases, and I am clearly satisfied yours is one; and

Far, far beyond thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.¹

If it be possible, meet me at Madeley on Saturday²; then you may talk more largely with, my dear Miss Loxdale,
Yours most affectionately.

To Hannah Ball

BRISTOL, *March 10, 1782.*

MY DEAR SISTER,—I would not willingly grieve you. I love you too well, and have done for many years. I was disappointed both last year and this. Last year your preachers did less than I expected, and this year they have done more than I expected.³ Yes, and I trust you shall see greater things than these. The work of God has wonderfully revived in many parts of the nation. And I do not know why it should not revive among *you* also. Certainly you should look and ask for it.

I am glad to hear so good an account of your sister; the more active she is the more her soul will live. I wanted to know what was become of those little maidens,⁴ and trust some of them will bring forth fruit to perfection. As you have a peculiar love for children and a talent for assisting them, see that you stir up the gift of God which is in you. If you gain but one of them in ten, you have a good reward for your labour.—I am, my dear sister,
Yours affectionately.

¹ See Wesley's translation of Thomas Warwick. See letter of Gerhard's poem, verse 14.

² He was at Madeley on March 23.

³ 1780-1, George Story, John Accutt; 1781-2, Richard Rodda,

Nov. 17, 1781.

⁴ Her Sunday scholars. She began her Sunday school in 1769. See *Memoir*, p. 84.

To Thomas Brisco

Brisco was Assistant at Birstall and Alexander Mather Assistant at Leeds. Wesley stayed with Mr. Parson Greenwood. See *Methodism in Dewsbury*, p. 55; and for Dawgreen, near Dewsbury, *Journal*, v. 180.

BRISTOL, *March 12, 1782.*

MY DEAR BROTHER,—On Thursday, April 4, I expect to be at Manchester. The plan of my journey through Yorkshire I have sent to Brother Mather, from whom you may have a copy if you have it not already. I desire no better lodging than either that at Birstall or Dawgreen.

You have done well in changing the hours of preaching at Morley. I would encourage all persons to go to church as much as they possibly can. The meeting the children, whenever there is an opportunity, is a point of the utmost importance. By earnest exhortation we may prevail upon their parents in all our larger Societies to send them, and some of them will second the advices which their children receive from the preachers.

I hope you give Sister Brisco full employment. She may be of great use.—I am

Your affectionate friend and brother.

To Robert Costerdine

WORCESTER, *March 22, 1782.*

DEAR ROBERT,—I think you have acted exceeding right in the case of William Gill.¹ I cannot in any wise consent to his preaching in any of our Societies. But does not one more thing lie upon you—namely, to talk plainly and fully with Joseph Harper? Otherwise I cannot say that you are clear of his blood.—I am, dear Robert, Your affectionate brother.

To Joseph Benson

MACCLESFIELD, *March 30, 1782.*

DEAR SIR,—Many have inferred, from my not answering Mr. Madan's book, that I was of the same judgement with him.² But it was owing to another cause—my want of time.

¹ See letter of March 2.

² Benson's criticisms (on 'Polygamy and Marriage') were published

in the *Magazine*. See letters of May 21, 1781, and Feb. 22, 1782, to him.

I am glad you have supplied my lack of service ; and that you have done it with temper, though not with that complaisance, which is quite unseasonable on such an occasion. I have read over your remarks with attention, and believe they will satisfy any impartial reader. I commend you and your labours to the God of truth and love.—I am

Your affectionate friend and brother.

To Thomas Rutherford

[March 1782.]

This letter is undated, but was probably written about March 1782, when Rutherford was stationed at Lisburn. Hugh Moore was at Londonderry, in which circuit Mrs. Rutherford's family lived at Coleraine. Wesley's *Ecclesiastical History* was published in 1781. See letter of July 4, 1781, about their marriage.

DEAR TOMMY,—Write to Hugh Moore in my name and tell him, 'I desire he would change places with you for six weeks or two months.' The being near her relations at the time of her lying in may be a means of saving your wife's life. I doubt not of Bro. Moore's willingness to oblige either you or me in a matter of such importance. Probably more persons will buy the History of the Church when they see it. Peace be multiplied upon you both ! I am

Your affectionate friend and brother.

To Thomas Carlill

John Prickard, the Assistant at Lynn, had been very ill with a violent bilious fever, and went to London, where he was most kindly cared for at Wesley's house. Carlill is in the *Minutes* as Assistant at Colchester, and had probably gone to supply. On October 29, 1781, Wesley preached at Fakenham, 'in a room built by Miss Franklin, now Mrs. Parker,' and most of the town were present. Miss Franklin had also preached out of doors at Wells, 'though at the peril of her life.' See *Journal*, vi. 338 ; *Wesley's Veterans*, iii. 245-8.

NEAR MANCHESTER, April 3, 1782.

DEAR TOMMY,—Be of good courage. You have had a token for good at Lynn, where it was supposed the case was desperate ; and I do not doubt but you will see good days in and about Fakenham, though the people yet do not know much of discipline—and no wonder, if they have never yet had the Rules of our Societies. First explain them at large, and after-

wards enforce them, very mildly and very steadily. Molly Franklin and Sister Proudfoot are good women. Deal very gently with them, and lovingly labour to convince those whom it concerns of the evil of buying or selling on the Lord's Day.— I am, dear Tommy,

Your affectionate friend and brother.

To John Atlay

The *Hymns for the Nation* appeared in 1782. Nos. 2, 3, 8, and 12, which are to be omitted in the 3d. form, are headed 'For the Loyal Americans,' 'Amos viii. 2,' 'A Prayer for the Congress,' and 'For the Conversion of the French.' In *An Estimate of the Manners of the Present Times* (23 pages), Wesley holds that 'total ignorance of God, a total contempt of Him,' is the great evil. See Green's *Bibliography*, Nos. 360, 367, 368.

Broadbent had evidently injured his health by 'screaming'; Wesley took him with him on two journeys to Holland, and he was at Wesley's death-bed (see letters of October 31, 1778, to Miss Warren, and February 23, 1785). George Whitfield became a preacher in 1785 and Book Steward in 1789; he died in 1832. Thomas Simpson, M.A., Master at Kingswood 1771-83, was evidently in poor health; so that he and Whitfield 'together are but half a man.' Thomas Olivers had been in charge of Wesley's printing from 1776, and had to prepare the *Arminian Magazine* for press.

STOCKPORT, April 4, 1782.

MY DEAR BROTHER,—I think two thousand more of the *Hymns for the Nation* may be printed as soon as is convenient, leaving out the 2nd, 3rd, 8th, 12th, 16th, 21st, and 22nd. When these seven are omitted (which are not of so general use), the remainder will be large enough for a threepenny book. Five hundred of these I would have sent to Sheffield (over and above the five hundred sent to Leeds), and five hundred to Newcastle-upon-Tyne. I hope they will be at Sheffield before the 9th of May.

I am poorly provided with fellow travellers. To save John Broadbent's life I take him with me for a month while George Whitfield supplies his place. But he and T. Simpson together are but half a man. So that it is well I have learnt to serve myself. Do not boast of your riches to T. Olivers. It is enough to make him stark mad.¹—I am

Your affectionate brother.

¹ See letter of April 13.

On the back of the letter Wesley adds :

If you print 2,000 *Estimates of the Manners of the Times* for 2*d.* and send me 500 of them to Leeds as soon as you can, and 500 to Sheffield with the *Hymns*, I can sell them.

Atlay endorses the latter, ' Mr. Wesley, April 8, 1782.'

To Francis Wrigley

On September 17, 1754, Wesley opened a preaching-house at Trowbridge built by Laurence Oliphant, one of John Haime's converts in Flanders. John Mason formed a class in 1781; and Wesley says on September 28 of that year: 'How long did we toil here and take nothing! At length, it seems, the answer of many prayers is come.' A scribbling-shop used for preparing wool had been rented and fitted up for services. Probably the rector's action refers to this. See *Journal*, iv. 99-100, vi. 336.

MANCHESTER, April 4, 1782.

MY DEAR BROTHER,—I have no objection to the judgement of the rector of Trowbridge; and it seems this would stand between you and blame, as no one could condemn *you* without first condemning *him*.

I do not know anything that is amiss in the behaviour either of Brother Fowler or his wife. But I do not know that he is called to preach. Certainly he should not go where they are not willing to hear him.—I am

Your affectionate friend and brother.

To Mr. Francis Wrigley, At the Preaching-house, In Bradford, Wilts.¹

To John Bredin

MANCHESTER, April 6, 1782.

MY DEAR BROTHER,—It is probable I shall be able to hold a little Conference in Dublin before the middle of July. But you will hear more before that time. The four volumes of *Sermons* with the *Notes on the New Testament* (small edition) are the best books for Mr. Haslett. Any other of our books you may give to him or Mr. Dillon in my name. If Adam

¹ Wrigley (who was Assistant) was not appointed to Bradford-upon-Avon until the Conference in August. He was probably there earlier.

Clarke¹ can come to London at the Conference, I will send him to Kingswood directly. You may take those three volumes of Magazines with as many as make up the set. You may likewise have the *History* of England and of the Church.

John McKenny² must take his choice. If he will refrain from going to that house, it will remove the offence. But if he *will go*, he does thereby put himself out of our Society.—
I am
Your affectionate friend and brother.

To John Bredin, In Coleraine,
Ireland.

To Samuel Mitchell

Joseph Pilmoor was Assistant in Dublin and Henry Foster Assistant in Charlemont. Samuel Mitchell, an Irishman who became a preacher in 1779, was now Assistant at Clones. Wesley included his name in the Deed of Declaration. On May 28, 1785, Wesley found such a Society at Clones as he 'had hardly seen in Ireland, making it a point of conscience to conform to all our Rules, great and small. The new preaching-house was exceeding neat, but far too small to contain the congregation.' See *Journal*, vii, 84.

MANCHESTER, April 6, 1782.

MY DEAR BROTHER,—Joseph Pilmoor did not let me know that you had sent a plan of the circuit to Dublin. Otherwise George Whitfield need not have wrote. It is very probable I may get as far as Dublin, in order to hold a little Conference, about the beginning of July. As it was so greatly wanted and the people were so willing, you did well to begin the preaching-house, and as far as circumstances will admit let it be built accordingly to the directions laid down in the *Minutes*. If you strongly and explicitly encourage all the believers in every place to expect present and full salvation from all sin, the work of the Lord will prosper in your hands.—I am, dear Sammy,
Your affectionate friend and brother.

You will contrive to send Brother Foster's letter to him.

To Mr. Sam. Mitchell, In Clones,
Ireland.

¹ See letters of Oct. 19, 1781, and July 9, 1782.

² John McKenny (whose son was

one of the first missionaries in Ceylon) was a friend and class-mate of Adam Clarke's.

To John Bredin

LIVERPOOL, April 10, 1782.

MY DEAR BROTHER,—I have a letter from Mrs. Davenport, informing me that Hugh Moore has offered marriage to Kitty Davenport without the consent of her parents.¹ Pray write to him strongly upon the head, and show him the sinfulness of such a proceeding: reminding him withal that, if he married a person without the consent of her parents, he would thereby exclude himself out of the Methodist Connexion. Let him remember the exemplary behaviour of John Prickard on a like occasion. If he will seriously promise entirely to drop the affair, he may come to Coleraine as usual. If he will not, he must come thither no more.—I am

Your affectionate friend and brother.

To Ann Loxdale

LIVERPOOL, April 12, 1782.

MY DEAR MISS LOXDALE,—I advised formerly my dear Jenny Cooper,¹ and so I advise you, frequently to read and meditate upon the 13th chapter of the First Epistle to the Corinthians. There is the true picture of Christian perfection! Let us copy after it with all our might. I believe it might likewise be of use to you to read more than once the *Plain Account of Christian Perfection*. Indeed, what is it more or less than humble, gentle, patient love! It is undoubtedly our privilege to 'rejoice evermore,' with a calm, still, heartfelt joy. Nevertheless this is seldom long at one stay. Many circumstances may cause it to ebb and flow. This, therefore, is not the essence of religion, which is no other than humble, gentle, patient love. I do not know whether all these are not included in that one word resignation. For the highest lesson our Lord (as man) learned on earth was to say, 'Not as I will, but as Thou wilt.' May He confirm you more and more!

Yours most affectionately.

¹ Evidently Hugh Moore, the letter of Aug. 4 to Bredin. preacher at Londonderry. See ² See letter of Sept. 11, 1765.

To Thomas Taylor

A most important and significant letter as to Wesley's views on public affairs. Rodney's victory and the defeat of Hyder Ali in India changed the outlook, despite the loss of the American Colonies. See letter of May 28 to his brother.

LIVERPOOL, *April 12, 1782.*

DEAR TOMMY,—I find the difference between us is very small, for most of what you say I subscribe to. That 'the war has been ill-conducted,' that 'millions of money and thousands of lives have been thrown away,' that 'numerous families have been ruined, trade much hurt,' that we are 'in danger of losing all North America, if not the East Indies too,' 'that our commanders both by sea and land love robbing and plundering far better than fighting,' are melancholy truths which no man that has any knowledge of public affairs can deny. But you do not know half yet. If we live to meet, I can tell you stranger things than all these.

I have changed the plan of my journeys: from Leeds I go to Lincolnshire, and thence by Hull and Scarborough to Newcastle. So that I shall not be at York¹ till the latter end of June.—I am, with love to Sister Taylor, dear Tommy,

Your affectionate friend and brother.

To John Atlay

LIVERPOOL, *April 13, 1782.*

MY DEAR BROTHER,—By all means send what remains of the former edition of the *Hymns* before you send the new. You may likewise send to Sheffield an hundred of each of Mr. Galloway's tracts. Let us shut the stable door, though the steed is stolen.

As T. Olivers has the interest of five hundred pounds besides my allowance, I do not see how he can possibly be in want, unless there be a marvellous want of economy. However, be it as it may. I am at a point: I will give him forty pounds a year and no more.*—I am

Your affectionate brother.

¹ Taylor was Assistant there.

* See letters of April 4, 1782, and Aug. 15, 1789.

To Zachariah Yewdall

OTLEY, May 1, 1782.

MY DEAR BROTHER,—I see no reason yet why you may not spend the next year in Cork and Bandon.¹ If nothing unforeseen prevent, I shall be at Dublin the beginning of July.

If you desire to promote the work of God, you should preach abroad as often as possible. Nothing destroys the devil's kingdom like this. You may have the *History* of the Church: money is nothing between you and me. Be all in earnest!—
I am, dear Zachary, Your affectionate brother.

To Mrs. Nuttal

Mrs. Nuttal, a lady of independent means, lived at Walton-le-Dale. She was one of the earliest Methodists in the neighbourhood. Wesley visited her on April 17, 1784, when she was on the point of death. See *Journal*, vi. 496; Richard Allen's *Methodism in Preston*, p. 35; and letter of July 31 to her.

LEEDS, May 7, 1782.

DEAR MRS. NUTTAL,—When I was at Preston,² I was much pleased with your spirit, and found a tender concern for you. I saw you had real desire to be a Christian, and this endeared you much to me. I saw likewise a good deal of affection in your behaviour, which united me to you the more. But as you are weak and inexperienced you have need of much prayer and much watchfulness. And you have great need that others who have more experience should watch over you in love. Therefore it is highly advisable for you to join the Society. Yet do not imagine that all in the Society are angels. They are weak, fallible creatures the same as yourself. But such as they may be helpful to you.—My dear Mrs. Nuttal,

Your affectionate servant.

To Mrs. Taylor

THORNE, May 14, 1782.

MY DEAR SISTER,—I will certainly rather encourage than discourage the sale of Mr. Taylor's *Concordance*.³ And I

¹ Yewdall was now in the Waterford Circuit. He became Assistant at Cork at the following Conference.

² He had been there on May 24, 1781.

³ *A Concordance to the Holy Scrip-*

tures. Thomas Taylor was a diligent student of Greek and Hebrew and a busy writer. York was a quiet circuit then. See *Wesley's Veterans*, vii. 64-5, 70.

have no objection to recommend it as far as I can upon a slight perusal ; but I have by no means time to read it over. I hope to be at York about the middle of June, but I cannot fix the day yet. Peace be with you and yours !—I am

Your affectionate brother.

To Mariha Chapman

SUNDERLAND, May 25, 1782.

MY DEAR SISTER,—Some fault we may allow to be in the heart of that poor creature. But undoubtedly the main fault lies in her head. It is as manifest a case of insanity as ever came under my notice. With regard to *you*, it is the wise providence of God. For the present it is not joyous, but grievous ; yet by-and-by you will find all these things working together for good. I advise you all to let her say whatever she has a mind to say. But answer her not one word either bad or good.—I am, my dear Patty,

Your affectionate brother.

To Miss Patty Chapman, At Wartledon,
Near Nettlebed, Oxfordshire.

To Captain Webb

Colonel Isaac Barré (1726–92) was M.P. for Calne 1774–90, Treasurer of the Navy 1782, and afterwards Paymaster of the Forces. Both he and Webb served under Wolfe at Quebec, and his portrait is conspicuous in West's painting. He was strongly opposed to the American War. He was blind for the last twenty years of his life. 'His oratory was powerful, but coarse ; his manner rugged, his countenance stern, and his stature athletic.' See letter of July 24.

SUNDERLAND, May 25, 1782.

MY DEAR BROTHER,—Explain to our brethren wherever you go your conversation with Colonel Barré, and enforce the proposal as far as you can. Then you will the better be able to judge what number of soldiers you may reasonably expect to raise among the Methodists.

I wish you would tell Mr. Moore¹ I desire he would not

¹ The preachers in Bristol in 1781 were John Pawson, John Murlin, and William Moore. Alexander M'Nab had been Pawson's

predecessor in 1779, and had caused much trouble at Bath. See letter of Jan. 18, 1780.

converse *at all* with the Separatists at Bath. If he does, I shall look upon it as an open declaration that he has no regard for me.

If twenty people pledge themselves for Mr. Walker,¹ they may. But I have nothing more to do with him. I will give him one more guinea, and that is all.—I am

Your affectionate brother.

To Charles Atmore

Atmore suffered much from ague at Grimsby for many months, and was compelled to retire to Haddiscoe till the Conference in August, when he was appointed to Scarborough.

ALNWICK, May 28, 1782.

DEAR CHARLES,—Agues this year spread all over the kingdom, and they are far more stubborn than usual. If you have not tried Dr. Sander's pills, you should (after taking a little vomit). They are entirely safe, as has been proved in a thousand instances. Take,—Castile soap, two scruples; *arsenicum album*, two grains. Mix thoroughly, and make into eight pills. Take one every four hours between the fits. It very seldom fails. I am considered at present an invalid too; yet I trust we shall both recover our strength.—I am, dear Charles,

Your affectionate brother.

To his Brother Charles

The difficulty about the trust deeds of the Birstall preaching-place was an acute trial to Wesley. His brother was at a distance, and could not be worried by visits from the trustees. At his suggestion Charles wrote on July 29 to explain matters further, and sent it to James Carr, the trustees' attorney. See *Works*, xii. 149–50; Tyerman's *Wesley*, iii. 373–82.

ALNWICK, May 28, 1782.

DEAR BROTHER,—The history of the matter is this: When I was at Dawgreen, near Birstall, the trustees for Birstall house brought me a deed, which they read over and desired me to sign. We disputed upon it about an hour. I then gave them a positive answer that 'I would not sign it'; and, leaving them abruptly, went up to my room.

¹ John Walker was now at Gloucester, and next Conference 'desists from travelling.'

About noon I preached at Horbury. In the evening I preached and met the Society at Wakefield.¹ At night, a little before I went to bed, the trustees came again, got round, and worried me down. But I think they cannot worry *you*. May not you very properly write to Mr. Valton?—‘If the trustees will settle the Birstall house on the Methodist plan, I will sign their deed with all my heart; but if they build an house for a Presbyterian meeting-house, I will not, I dare not, have anything to do with it.’ I never yet sent a letter of attorney on such an occasion, nor wrote in any other form than this, ‘Its receipt shall be your discharge.’ If the executor says, ‘I will not pay it on such a receipt,’ then I will send a letter of attorney.

The beginning of Rodney’s account is utterly unfashionable.² I wonder how it entered into his head. We ‘get God on our side’ by the continual prayer of thousands. You may send me Cicero, and Fabritius, and the American War, together with the next Magazines, to York. I expect to be ten or twelve days in and near Edinburgh, and about the 17th of June at Newcastle.

Peace be with you all! Adieu!

[For letter to Mrs. Clark, June 1, 1782, see page 158.]

To Samuel Bradburn

ABERDEEN, June 7, 1782.

DEAR SAMMY,—Cannot you give part of J. Hodgson’s class to the other leader? Let each person meet with which he chooses. Let Henry Atkinson and Thomas Haigh be the stewards for the ensuing year.

I see no reason why Brother Proctor should not remain in the circuit till the Conference.³ But whenever you have the opportunity earnestly exhort him to be serious and to be jealous for God.

Whoever is pleased or displeased, the preaching at Greetland and at Halifax must remain as it is. Our yea is yea, and our nay is nay.

¹ He was at Wakefield on April 10, 1780.

Dominica on April 12.

² News arrived early in May of Rodney’s great victory over the French Navy near the island of

³ Stephen Proctor, the Assistant at Glamorgan, ceased to ‘travel’ at the Conference in August.

I have little objection to John Oliver's¹ request—it seems reasonable enough.

I am glad to hear my poor Betsy² gathers strength. I love her well. Peace be with both your spirits!—I am, dear Sammy,
Your affectionate friend and brother.

To Jonathan Hern

ALNWICK, June 16, 1782.

DEAR JONATHAN,—I have made all the haste from the North of Scotland which I reasonably could. But still my time falls short. I shall not be able to reach York before the 27th instant. And I shall then have all the Midland Societies to visit; so that I cannot get any time for Ireland this summer. For before I have well done my business in the country the Conference will call me to London. Peace be with you and yours! Be zealous for God!—I am

Your affectionate friend and brother.

To Mr. Jon. Hern, At the Octagon,
In Chester.

To Hester Ann Roe

In her Journal Miss Roe describes her talk with John Sellars as they walked to Mr. Platt's. Sellars considered Madame Bourignon as the most holy woman that ever lived, and lent her one of the French Mystic's books. She read a few pages, and returned it. See *Journal of Mrs. Hester Ann Rogers*, pp. 162, 166–77; and letter of June 10, 1781, where Wesley gives his opinion to Miss Loxdale in similar words to these.

DARLINGTON, June 25, 1782.

MY DEAR HETTY,—It is certain there has been for these forty years such an outpouring of the Spirit and such an increase of vital religion as has not been in England before for many centuries; and it does not appear that the work of God at all decays. In many places there is a considerable increase of it; so that we have reason to hope that the time is at hand when the kingdom of God shall come with power, and all the

¹ The preachers at Bradford to Chester in August.
were Samuel Bradburn, John Floyd, and John Oliver, who moved
² See letter of Feb. 28.

people of this poor heathen land shall know Him, from the least unto the greatest.

I am glad you had so good an opportunity of talking with Mr. Sellars. Surely, if prayer was made for him, so useful an instrument as he was would not be suffered to lose all his usefulness. I wish you could make such little excursions oftener, as you always find your labour is not in vain. Many years since, Madame Bourignon's *Works* were put into my hands, particularly the treatises Mr. Sellars so strongly recommends, with her *Exterior and Interior Life*, written by herself. It was easy to see she was a person dead to the world and much devoted to God; yet I take her to be very many degrees beneath both Mr. De Renty and Gregory Lopez—nay, I do not believe she had so much genuine Christian experience as either David Brainerd or Thomas Walsh. What makes many passages both in her life and in her writings so striking is that they are so *peculiar*—they are so entirely *her own*, so different from everything which we have seen or heard elsewhere! But this is in reality not an excellence, but a capital defect. Her expressions naturally tend to give a new set of ideas: they will set imagination at work, and make us fancy we saw wonderful things, but they were only shadows. I avoid, I am afraid of, whatever is *peculiar*, either in the experience or language of any one. I desire nothing, I will accept of nothing, but the common faith and the common salvation.

This afternoon I was agreeably surprised by a letter from our dear Miss Ritchie. It seems as if God, in answer to many prayers, has lent her to us yet a little longer. 'He bringeth down to the grave, and bringeth up again. Wise are all His ways!'

Take particular care, my dear Hetty, of the children: they are glorious monuments of divine grace; and I think you have a particular affection for them and a gift to profit them.—I always am, my dear friend,

Yours most affectionately.

To John Bredin

Bredin replied that the expense was great and the young man had little means. He himself stayed in Derry, and Clarke came alone to England the following month. See letter of April 6 to him.

BIRMINGHAM, July 9, 1782.

MY DEAR BROTHER,—Your letter reached me this morning. I know not whether it would not be best for you to spend the ensuing year in London. There you might have the best medical advice, and might preach more or less as your strength allowed.¹

Adam Clarke may easily get over to Liverpool or Chester ; but ships sometimes go from Newry to Bristol, and very frequently from Dublin, especially at this time of the year. My kind love to Alleck Knox.—I am

Your affectionate friend and brother.

To Mr. John Bredin, At Mr. McKear's,
In Londonderry.

To Mrs. Fletcher

BIRMINGHAM, July 12, 1782.

MY DEAR SISTER,—I was much pleased with the thought of meeting Mr. Fletcher and you here. But the will of the Lord be done !

It gives me satisfaction to hear that the work of our Lord prospers in your hands.² That weak young man (whether with design or without) had damped it sufficiently. I trust the flame will now revive and increase on every side.

It seems to have been the will of God for many years that I should have none to share *my proper labour*. My brother never did. Thomas Walsh began to do it ; so did John Jones. But one died and one fainted. Dr. Coke promises fair ; at present I have none like-minded.

When a lot is cast, I have no more to say. Peace be with your spirits !—I am, my dear sister,

Your ever affectionate brother.

To Ann Loxdale

BIRMINGHAM, July 12, 1782.

MY DEAR MISS LOXDALE,—It raised some wonder in me that I had not a line from you in so long a time. I began to be almost afraid that your love was growing cold. And it would not be at all strange if it did : it is more strange if it

¹ See letters of Oct. 19, 1781, and on July 7, describing the work in Madeley.
Aug. 4, 1782, to him.

² Mrs. Fletcher had written Wesley

does not, especially while you have an affair in hand that naturally tends to engross the whole thought. Whoever follows the few plain directions which are given in the sermon on Enthusiasm¹ will easily and distinctly see what is the will of God concerning any point in question—that is, provided the eye be single, provided we have one design and one desire. But it is a just observation, ‘As a very little dust will disorder the motion of a clock, and as a very little sand will hinder the sight of the eye, so a very little desire or selfish design will greatly *hinder* the eye of the soul.’ By experience, the strongest of all arguments, you have been once and again convinced that salvation from inbred sin is received by simple faith, and by plain consequence in a moment; although it is certain there is a gradual work both preceding and following.

Is it not, then, your wisdom not willingly to converse with any that oppose this great and important truth? and studiously to avoid any books that *reason* plausibly against it? If you play with fire, will you not be burnt sooner or later? nay, have you not been burnt already? A thought comes into my mind which I will simply tell you: it is not the will of God that you should on any account whatever contract a near union² with any person tinged with Mysticism. I believe you will take this kindly from, my dear Nancy,

Yours affectionately.

To Penelope Newman

July 12, 1782.

MY DEAR SISTER,—I do not yet see any reason why Jonathan Coussins should not labour next year in the Gloucestershire Circuit.³ But I do not use to determine things of this kind absolutely before the Conference.

Afflictions, you know, are only blessings in disguise. ‘He prepares occasions of fighting that thou mayest conquer.’ Whenever you have an opportunity of making a little excursion it will be for good.—I am, dear Penny,

Your affectionate brother.

To Miss P. Newman, In Cheltenham,
Gloucestershire.

¹ See *Works*, v. 467–78.

² See letter of July 24.

³ He was then in the Sarum

Circuit, and in August was duly appointed to Gloucester.

To Ellen Gretton

Miss Gretton's relatives were trying to draw her away from Methodist influence. Her father said he would reduce the £30 he allowed her by £5 a year until she gave up her Methodism. See Cocking's *Methodism in Grantham*, p. 181.

LONDON, July 23, 1782.

MY DEAR MISS GRETTON,—We are frequently called to give up our own will, not only when it is contrary to the will of God, but when it *seems* to us we desire to do this or that purely to promote His glory. And in cases of this kind we are required (in a sense) to give up our understanding as well as our will. By making this sacrifice we profit much ; we die to ourselves and advance in the life of God.

But I do not apprehend you are at all obliged to make a sacrifice of all your religious friends, all the opportunities of doing good, and all the means of grace which you now enjoy, if there be any possibility of avoiding it. You have undoubtedly returned your thankful acknowledgements both to your father and your brother for their kind offer. But I should think it was your best way neither to accept nor refuse it for the present.

I commend you to His care who loves you ; and am, dear Nelly,

Yours affectionately.

I know not but I may find a way for your coming to Conference.¹

To Ann Loxdale

LONDON, July 24, 1782.

MY DEAR MISS LOXDALE,—Two or three years ago, when the Frenchmen expected to land, I made an offer to the Government. It was not accepted ; so I thought of it no more. But some months since, Captain Webb renewed it to Colonel Barré. I knew nothing of the matter. But I would not oppose it, as neither did I forward it. I barely gave him leave to inquire what number of the Methodists were willing to embark with him. But I suppose the whole is now at an end, as Colonel Barré is out of place.²

¹ It met in London at the beginning of August. See *W.H.S.* xiv. 2-3.

² See letters of May 25 (to Captain Webb) and Aug. 3 (to Joseph Benson).

I wish you to retain a close acquaintance with Mr. ——. He is an upright man. And I am in hopes we may now set his head right¹; as he that confounded his interests is gone to another world.

There is no danger of your taking any step that is materially wrong if you continue instant in prayer. But I know so little of the thing you refer to that I can say little about it. Only do not expect that any creature will increase your happiness any farther than it increases your knowledge and love of God.—I am, my dear Nancy, Yours affectionately.

To Thomas Rutherford

Wesley's sympathy and his knowledge of the Societies up and down the kingdom are extraordinary. Rutherford and Andrew Blair had just been appointed to Dublin. A few zealous young men in the city had recently met at five every Sunday morning and on three days of the week at eight to pray for the revival of the work. Some of the leaders joined the young men, and prayer-meetings were held in various parts of the city and its vicinity. See *Wesleyan Methodist Magazine*, 1827, p. 75; and letter of October 19 to Rutherford.

LONDON, July 29, 1782.

DEAR TOMMY,—I doubt not but the work of God will revive in Dublin; for Brother Blair and you will not only preach the full Methodist doctrine, but enforce our discipline in every point and preach abroad at every opportunity.

Pray tell Richard Calent I thank him for his letter. I have a letter likewise from George Pellet, of Eyre Court, and am glad to hear his daughter is so well married.

Now I speak a word to *you* in your ear. Thomas Bethell² has been basely used. James Deaves is deeply prejudiced against him, and has prejudiced many others. Do all you can by little and little to remove that prejudice. He is a downright honest man, and 'a troublesome man' only to mongrel Methodists. I thank nobody for hindering his prayer-meeting, which was a direct affront to *me*. Give him the note which I have enclosed.—I am, with love to Sister Rutherford, dear Tommy, Your affectionate friend and brother.

¹ See letters of July 12, 1782, and Nov. 21, 1783, to her.

² See letter of Oct. 19.

To Mrs. Nuttal

LONDON, July 31, 1782.

MY DEAR SISTER,—You judge right that preaching abroad¹ is an admirable means of increasing the work of God, as many will then have an opportunity of learning the truth that otherwise would never have heard it. Rather let all who wish religion to flourish exhort and encourage them to it. You would do well during this fine season to make every opportunity of learning the good word, otherwise there will be a danger that your desire of being altogether a Christian should faint and die away. And, indeed, the staying always at home may gradually impair your bodily health. For exercise in the open air is absolutely necessary to this. Therefore on a very fine day, if you cannot go far, then you should walk half an hour or an hour in your garden. For the meantime let it be your great desire and care to exercise yourself unto godliness. Be a Christian indeed! Be alive to God; and you will give more and more satisfaction to

Yours very affectionately.

To Kitty Warren

LONDON, July 31, 1782.

MY DEAR SISTER,—It pleases God to give me much better health in general than I had at five-and-twenty. For many years also I was frequently weary; but I know not now what weariness means. I have just strength enough for what I am called to do; and at the end of my work I feel just the same as at the beginning.

Till very lately I had hopes of paying you a short visit after the Conference. But I find it cannot be. I *must* see them in the West of Cornwall, where there is a great revival of the work of God. And before I can return thence there will hardly so much time remain as will be due to the Bristol Circuit.² T. Tennant³ writes to me and desires he may not continue any longer in Pembrokeshire. However, I will tell

¹ See letter of May 7.

² He finished the Conference in London on Aug. 13, and set out by coach the same afternoon for the West of England.

³ The preachers at Pembroke were Samuel Randall, Thomas Tennant, and James Hall. Tennant stayed another year.

him the desire of his friends in Wales, and then leave him to his choice. Mr. Randall has been there two years already. So it is time for him to remove. *You* are exactly in your place. If you desire it, you shall have more employment¹; but you would be a loser if you had less. Peace be with all your spirits!—I am, my dear Kitty,

Your ever affectionate brother.

To Miss Warren, In Haverfordwest.

To Joseph Benson

NEAR LONDON, August 3, 1782.

DEAR JOSEPH,—Do not you know that all the preachers cannot leave a circuit at once? Therefore, if you left it, Brother Hopper could not. Perhaps, likewise, I can depend upon your judgement more than that of another man.

Two or three years ago, when the kingdom was in imminent danger, I made an offer to the Government of raising some men. The Secretary of War (by the King's order) wrote me word that 'it was not necessary; but if it ever should be necessary, His Majesty would let me know.' I never renewed the offer, and never intended it. But Captain Webb, without my knowing anything of the matter, went to Colonel Barré, the new Secretary of War, and renewed that offer.² The Colonel (I verily believe, to avoid his importunity) asked him how many men we could raise. But the Colonel is out of place. So the thing is at an end.

I read over both the sermons; but I did not see anything materially wrong in either.—I am, with love to Sister Benson,

Your affectionate brother.

We will consider what you propose.

To Ann Bolton

NEAR LONDON, August 3, 1782.

MY DEAR NANCY,—I thought you had known the truth of the old saying, 'A Friend is made for adversity.' Very probably you have suffered more by keeping your sufferings to

¹ See letters of Oct. 19, 1779, and June 8, 1786.

of the Forces in July. See letter of July 24.

² Colonel Barré became Paymaster

yourself. But still we know the Lord is King and ruleth all things both in heaven and earth. I am glad your brother's distresses are a little relieved. I shall not be sorry when he is entirely quit of Finstock. I never expected great things from it ; but I thought he knew better than me.¹

I believe, if you feed the poor man three or four weeks with absolutely nothing but bread and milk, it will totally restore his senses. I have known it tried here, and the patient recovered entirely.

Miss Ritchie is just alive ; she is still hovering between life and death.

I have divided Nottingham Circuit into two, and stationed Brother Warwick² in the Derby part of it.

Do not, my dear Nancy, again delay so long writing to
Yours most affectionately.

To Miss Bolton, In Witney,
Oxfordshire.

To Hannah Ball

LONDON, August 4, 1782.

MY DEAR SISTER,—I almost wondered that I did not receive a line from you for so long a season. I could not easily believe that your love was grown cold ; and I am glad to hear it is not. But it is a discouragement to see one month pass after another without any perceptible fruit of our labour, without any discernible outpouring of the Spirit, either in His convincing or converting influences. But beware you do not cast away hope ! 'He will come, and will not tarry.' You know not how soon He may send on all around you

A kindly gracious shower
Of heart-reviving love !

Look for it, my dear Hannah ! Pray for it ! Expect it soon !
And you will not be disappointed. Peace be with all your
spirits !—I am, my sister and friend,

Your affectionate brother.

¹ See letters of Sept. 9, 1781, and Jan. 5, 1783.

² Thomas Warwick (1778-1809), who appears in the *Minutes for*

Leicestershire, was a laborious and successful preacher. See letter of March 6, 1788.

To John Bredin

LONDON, August 4, 1782.

MY DEAR BROTHER,—In your present state you must not attempt to travel. It is as much as your life is worth.¹ You may be a supernumerary in whatever place you judge most advisable; and the little salary, the £12, we will allow from hence.

I do not understand what is the accusation against Hugh Moore.² Simply administering an oath is a folly; but I know not that it is contrary to any law. If he is afraid of staying at Coleraine (although I know not why), let him change with a Sligo or Castlebar preacher.—I am

Your affectionate friend and brother

To Francis Wolfe

Wolfe retired from the work at the Conference, then sitting in London. He did not resume his ministry, and nothing more is known of him. See *W.H.S.* xv. 16.

LONDON, August 6, 1782.

MY DEAR BROTHER,—Necessity has no law. Till your strength is restored do all the good you can as a local preacher.

According to my last regulations pray inform the preachers and Captain Williams my plan is this,—Taunton, Thursday, Aug. 15; Exeter, Friday, Aug. 16; Plymouth, Monday, Aug. 19; St. Austell, Wednesday, Aug. 21; Helstone, Thursday, Aug. 22; Penzance, Friday and Saturday, Aug. 23 and 24; St. Just, Sunday, Aug. 25: and in the West,—St. Ives, Thursday, Aug. 29; Redruth, Saturday, Aug. 31; St. Anne's, Redruth, Gwennap, Sept. 1.—I am

Your affectionate brother.

To Jasper Winscom

LONDON, August 10, 1782.

DEAR JASPER,—That the work of God has not prospered in the Salisbury Circuit for several years is none of your fault. I am persuaded you have His work at heart and will do all

¹ See letters of July 9 and Nov. 30 to him.

² Moore moved from Londonderry to Aberdeen. See letter of April 10.

that is in your power to promote it. So will Mr. Mason¹; so will the other preachers. Look for happy days!—I am
Your affectionate brother.

To William Sagar

LONDON, August 11, 1782.

MY DEAR BROTHER,—Certainly nothing can more effectually stop the work of God than the breaking in of Calvinism upon you. I hope your three preachers will calmly and diligently oppose it, although not so much by preaching as by visiting the people from house to house, dispersing the little tracts as it were with both hands.

Your affectionate brother.

To Mrs. Cooper

LONDON, August 12, 1782.

MY DEAR HARRIETT,—Take place on the coach, and I will pay the expense. Make no delay, but come away immediately to
Yours affectionately.

Come straight to my house in the City Road, near Moorfields.

To Mrs. Harriet Cooper, Liverpool.

To Robert Hopkins

LONDON, August 13, 1782.

DEAR ROBERT,—I am very well satisfied with your letter. I could take your word in a greater matter than this. The whole seems to have arisen from a misapprehension of your words; so the matter is at an end.²—I am

Your affectionate brother.

To Thomas Davenport

Davenport replied from Allexton on December 14, 1782: 'I have not here a soul to strengthen my hands; nothing seems to take root. . . . I feel a longing desire to converse with you.' William Dodwell, Vicar of Welby, and John Pugh, of Ranceby, afterwards Vicar of Weston, Salop, were at the Conferences of 1781 and 1782. See *Journal*, vi, 327-8; and letters of November 19, 1781 (to Ellen Gretton), and June 21, 1784 (to Mrs. Christian).

¹ John Mason had just been appointed Assistant at Sarum. there were special difficulties, and evidently some unhappy reports.

² He was now at Norwich, where

BRISTOL, August 14, 1782.

DEAR SIR,—It would have given me a good deal of satisfaction to have had a little conversation with you. But I do not stay long in one place. I have no resting-place on earth :

A poor wayfaring man,
I dwell awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

You would have been very welcome at our Conference. Mr. Pugh and Mr. Dodwell were present at it ; and I believe are more determined than ever to spend their whole strength in saving their own souls and them that hear them.

I believe one of our preachers that are stationed in the Leicester Circuit will call upon you at Allextion ; and I make no doubt but some of the seed which you have been long sowing will then grow up. No one should wish or pray for persecution. On the contrary, we are to avoid it to the uttermost of our power. ‘ When they persecute you in one city, flee unto another.’ Yet, when it does come, notwithstanding all our care to avoid it, God will extract good out of evil.

To-morrow I am to set out for Cornwall. In about three weeks I expect to be here again. In the beginning of October I generally move towards London, in the neighbourhood of which I usually spend the winter.—I am, dear sir,

Your affectionate friend and brother.

To Ellen Gretton

BRISTOL, September 7, 1782.

MY DEAR SISTER,—It pleases God to lead you in a rough path for the present ; but it is enough that all will end well. I never knew any disorder in the bowels which might not be speedily cured by drinking plentifully of lemonade ; unless in a few peculiar constitutions, which could not bear lemons. And the drinking nettle-tea (instead of common tea) will commonly perfect the cure.

If occasion require, she should certainly return to some place where she is not known. And I hope God will incline his heart to allow her what is necessary.

The fearing lest we should be called hence before we are perfected in love is one species of taking thought for the morrow. You have nothing to do with this. Live to-day ! And

Be now willing to receive
What His goodness waits to give.

—I am, my dear Nelly,

Yours affectionately.

To Richard Rodda

Rodda, now Assistant in the Oxfordshire Circuit, became an itinerant in 1769, and died in 1815. He was a wise counsellor and an acceptable preacher. See *Wesley's Veterans*, iv. 193-222 ; and next letter.

BRISTOL, September 9, 1782.

DEAR RICHARD,—You should take particular care that your circuit be never without an assortment of all the valuable books, especially the *Appeals*, the *Sermons*, Kempis, and the *Primitive Physick*, which no family should be without. Send for these, and, according to the rule of Conference, take them into your own keeping. You are found to be remarkably diligent in spreading the books : let none rob you of this glory. If you can spread the *Magazine*, it will do good : the letters therein contain the marrow of Christianity.

Your affectionate friend and 'brother.

It is very remarkable that you should have a prospect of doing good at Oxford ! And it is certainly a token for good that you should find a magistrate willing to do you justice.

To Joseph Taylor

Taylor (just appointed Assistant in West Cornwall) was born at Duffield in 1752 ; he became a preacher in 1777, and died at Derby in 1830, after a 'universally acceptable' ministry. Rogers was at Macclesfield, and had left Sheffield, where Taylor had been his colleague.

BRISTOL, September 9, 1782.

DEAR JOSEPH,—You will now have full scope for the exercise of every talent that God has given you ; and you have fellow labourers after your own heart. See that no strangeness creep in between you ! If you continue instant in prayer, I trust there will be such a work in Cornwall as never was yet.

You remember the rule of Conference that every Assistant should take my books in his own hands,¹ as having better opportunities of dispersing them than any private person can possibly have. I desire you would do this without delay. The *Primitive Physick* should be in every family. So should the *Christian Pattern* if possible. Of the Magazines I need say nothing. Herein I am persuaded you will tread in James Rogers's steps, and go beyond him as far as you can. The children will require much attention; and the bands too, or they will moulder away.—I am, dear Joseph,

Your affectionate friend and brother.

To Mr. Joseph Taylor, At the Preaching-house, In Redruth, Cornwall.

To a Quaker

The story of Elizabeth Hobson is given in Wesley's *Journal*, v. 265-75. Dr. Johnson talked the story over with Boswell, and gave him a letter of introduction to Wesley, which he delivered in Edinburgh. Some years later a Quaker described the story as the woman's own invention, and drew from Wesley this reply. See *Arminian Magazine*, 1782, pp. 651-2; Boswell's *Johnson*, p. 509 (Globe edition); and letter of September 9, 1768.

FROM, September 12, 1782.

I have lately heard, to my no small surprise, that a person professing himself a Quaker, and supposed to be a man of some character, has confidently reported that he has been at Sunderland himself and inquired into the case of Elizabeth Hobson, that she was a woman of a very indifferent character, that the story she told was purely her own invention, and that John Wesley himself was now fully convinced that there was no truth in it.

From what motive a man should invent and publish all over England (for I have heard this in various places) an whole train of absolute, notorious falsehoods, I cannot at all imagine. On the contrary, I declare to all the world, (1) that Elizabeth Hobson was an eminently pious woman, that she lived and died without the least blemish of any kind, without the least stain upon her character; (2) that the relation could not

¹ See previous letter and that of Sept. 24.

possibly have been her own invention, as there were many witnesses to several parts of it, as Mr. Parker, the two attorneys whom she employed, Miss Hosmer, and many others; and (3) that I myself am fully persuaded that every circumstance of it is literally and punctually true.

I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind. I know that they incessantly labour to spread this disgust among those that are of a better mind, because if one of these accounts be admitted their whole system falls to the ground. But whoever is pleased or displeased, I must testify what I believe to be the truth. Indeed, I never myself saw the appearance of an unbodied spirit; and I never saw the commission of a murder. Yet upon the testimony of unexceptionable witnesses, I can firmly believe both one and the other.

To William Robarts

William Robarts was a Cornishman who joined the Methodists at an early age. When about twenty-two he went to minister at Tiverton, and later on laboured with much acceptance in Durham and Newcastle. The Methodists of Tiverton suffered cruel defamation and persecution about the year 1752, and earnestly petitioned for Robarts to come to their assistance. This he did, and after much further trouble some peace was procured. Robarts married and engaged in trade in Tiverton, but preached in the town and neighbourhood several times a week, bearing, in a truly Christian spirit, reviling, ill-usage, and persecution, until at last even his enemies became conscious of his innocence and desired to be at peace with him. After a while he failed in business through no fault of his own. This troubled him greatly, as his letters show. Finally, however, his debts were fully paid, and his last years were spent peacefully with his friend, Thomas Gamlen, at Hayne, near Tiverton, where he died in 1797.

FROM, *September 12, 1782.*

I was much concerned when I saw you last; and as 'life for delays no time will give,' especially *my* life, which is far spent, I take the first opportunity of speaking once for all. You are in a large way of business, wherein I suppose you clear one (if not two or three) hundred a year. Over and above that you have an estate which, if you gave above thirty years' purchase, is an hundred a year. You have neither son nor daughter; and yet you *cannot afford* sixpence a month for the

Magazine ! Nay, you could not afford to give a guinea in a pressing case, viz. at the instance of an old tried friend !

Are you, then, in more *debt* than you can pay ? Or is your trade gone, so that it will no more than *keep your house* ? Do you *clear nothing* in the year ? If so, you may still lay up the annual income of your estate. (What you could sell it for is nothing to the purpose ; you do not need to sell it.) Are you not, then, 'laying up treasures upon earth' ? And how is this consistent with Scripture ? Surely no more than living in adultery or habitual drunkenness.

Those words of St. Paul have for some time past been much impressed on my mind, 'If any man that is called a brother be a fornicator, or covetous, with such an one, no not to eat.' Now, I cannot clear you of covetousness, deep, uncommon covetousness, such as I very rarely meet with. I do not know that in forty years I have *asked* a guinea of any other man that has denied me ! So I have done ! I give you up to God. I do not know that you will any more be troubled with

Your former Friend.

Wesley was mistaken in his judgement, as the following reply from Roberts on September 16 shows. He was evidently using all possible economy that he might escape failure in business.

VERY DEAR SIR,—You sat in judgement on me as long ago as Mr. Hindmarsh¹ was here and condemned me unheard ; and though I then was, and yet am, conscious of my innocence in that respect, you still hold me guilty, and now incline to treat, at least to esteem, as an heathen man or a publican. Had you admitted me to answer in person, I could have given you satisfaction ; but shall not commit it to paper, which may perhaps come to other hands before yours. But that I am not 'laying up treasures upon earth,' that I am not convinced of 'deep, uncommon covetousness,' that I am convinced you have wronged me and are severe and uncharitable in your censure, I do and must inform you ; for the truth of which I appeal to that righteous God who is both yours and mine. Where, then, is that charity that thinketh no evil ? I am really grieved, and not without cause. Four or five if not seven years you have thus treated your honest and generous but injured son in the gospel,

W. ROBERTS.

¹ James Hindmarsh was Assistant of the Devon Circuit in 1775.

To Ann Bolton

Miss Bolton wrote on September 9: 'Many troubles and afflictions have interrupted the free communication of my mind to you.' See *Arminian Magazine*, 1790, p. 555.

BATH, *September 15, 1782.*

MY DEAR NANCY,—Be so kind as to inform Brother Rodda that if God prolong my life and strength, I shall be at Wallingford on Monday, October 16; at Oxford on Tuesday, 17; at Witney, Wednesday; and at High Wycombe on Thursday. As I hope to see you in a short time, I do not now inquire into the particulars of your afflictions, although it is pity but you had used the privilege of a friend and told me them all just as they occurred. But it is enough that God drew good out of evil and commanded all things to work together for good. He has proved you in the furnace of affliction; and when you have been tried, you shall come forth as gold.

In many parts of the kingdom there has been a considerable increase of the work of God. And why should there not be the same with you also? It will if our brethren be instant in prayer. One effect of your trials is to unite *me* more closely to you as 'pity melts the mind to love.' Indeed, you long have been exceedingly near to, my dear Nancy,

Yours most affectionately.

To William Roberts

BRISTOL, *September 19, 1782.*

Strange! Have you not an estate? Does it bring you in nothing? Have you not a large trade? Do you gain nothing thereby? Then how can you avoid 'laying up treasures on earth'? I want to know: I desire to justify you.

To this Roberts replies:

REVEREND SIR,—In this respect I know nobody but you that condemns me; my heart, my God does not. I therefore need no justification.

I have already spoke and wrote, but to no avail; therefore desire to be silent till you can cast one glance of charity, at least

of candour, though I am not worthy of your address or subscription. I hope you will for this once admit the name of your once esteemed
W. R.¹

To Joseph Taylor

BRISTOL, September 24, 1782.

DEAR JOSEPH,—Joseph Andrew writes to me about his keeping the books still. I answer, 'It was determined at the Conference that the books all over England should be kept by the Assistant in each circuit.' I believe he has discharged this office well; but I believe you will discharge it better. You do not expect to do your duty without giving offence? Recommend the Magazines, Kempis, and the *Primitive Physick* in earnest. And take care of the bands and the children.—I am, dear Joseph,

Your affectionate friend and brother.

To Mr. Joseph Taylor, At the Preaching-house, In St. Ives, Cornwall.

To Penelope Newman

BRISTOL, October 1, 1782.

MY DEAR SISTER,—I have often been concerned at your being cooped up in a corner; now you are likely to have a wider field of action. Only the danger will be lest, when you have more opportunity, you should have less desire of doing good. This is the case of many pious persons when they marry, and I do not wonder at it. I should rather wonder it is not the case of all.—I am
Your affectionate brother.

To Hester Ann Roe

Miss Roe says that on April 14, 1782, news came from Bristol that 'Cousin M[argaret] R. is not expected to survive long' (*Journal*, p. 163). Robert Roe died in the following September. His cousin's account appears in the *Arminian Magazine*, 1783-4.

BRISTOL, October 1, 1782.

MY DEAR HETTY,—I received yours two days after date, and read it yesterday to Miss Stockdale,² and poor Peggy Roe,

¹ See letter of Aug. 3, 1783.

² See letters of Sept. 9.

³ Miss Stockdale had stayed with

her nephew Robert Roe at Macclesfield in July (*Account*, p. 61).

who is still strangely detained in life. But she is permitted to stay in the body a little longer that she may be more ready for the Bridegroom.

You did exceedingly well to send me so circumstantial an account of Robert Roe's last illness and happy death. It may incite many to run the race that is set before them with more courage and patience.

That our dear Miss Ritchie should come to Macclesfield just at this time was an excellent instance of Divine Providence. She could never have come in a fitter season. Only let her not do more than consists with her health.

The removal of so useful an instrument as your late cousin, in the midst, or rather in the dawn, of his usefulness (especially while the harvest is so great and the faithful labourers so few), is an instance of the divine economy which leaves our reason behind; our little narrow minds cannot comprehend it. We can only wonder and adore. How is your health? I sometimes fear lest you also (as those I tenderly love generally have been) should be snatched away. But let us live to-day.—I always am
Affectionately yours.

To Thomas Rutherford

James Christie, who was admitted on trial in 1782 and retired in 1799, was at Ballyconnell; and Crook at Lisburn. McBurney, a devoted young Irishman, became a preacher in 1772; he was cruelly beaten with clubs on March 4, 1778, by six ruffians near Aghalun, and never recovered from the effects. Boardman, the second preacher at Cork, had died of an apoplectic fit on October 4; he had preached the night before: Blair was sent from Dublin to take his place. Mayly died in 1788, 'worn out in the service of his Master.' See letter of October 21.

LONDON, October 19, 1782.

DEAR TOMMY,—I allow you to give any books you please to any preacher to the value of forty shillings. I have hope for T. Bethell. Watch over him, and he will reward your labour.¹ I think you have determined right concerning Waterford and concerning Brother Christie. Send me *the substance* of the quarterly plans. Cannot you find an easier circuit for John Crook? We cannot receive John McBurney.

¹ See letter of July 29.

I like your prayer-meetings well. If you judge it right, let there be one on Thursday too. But I hope you do not discontinue morning preaching.

There is something very awful in the sudden removal of that good man Richard Boardman. But what can be done to supply his place? Cork is of very great importance. Can anything better be done (at least for the present) than to cut off your own right hand, to send Andrew Blair thither, and to keep John Mayly in Dublin?—I am, with kind love to Sister Rutherford, dear Tommy,

Your affectionate friend and brother.

To Joseph Taylor

LONDON, *October 19, 1782.*

DEAR JOSEPH,—Those tracts that are in any degree damaged you will do well to sell at half price.¹ And those of them that are greatly damaged you may give away as you see proper. But I apprehend it would be best, when a proper occasion is, to send the Magazines by sea to Bristol or London.

Where they have preaching only one night in a week, you may meet the bands and the Society by turns.—I am, dear Joseph,

Your affectionate friend and brother.

To Mr. Joseph Taylor, At the Preaching-house, In Redruth, Corawall.

To Zachariah Yewdall

SEVENOAKS, *October 21, 1782.*

MY DEAR BROTHER,—Undoubtedly you are to act as Assistant; and if you carefully read the great *Minutes* of the Conference and keep close to them in every point, assuredly you will see the fruit of your labour. But whom can you get to help you? I know none, unless you can persuade Brother Rutherford to spare you Andrew Blair, and to take a poor invalid, John Mayly (who is now at Dublin), in his stead.² You know, we have no preachers to spare; every one is employed; and we can neither make preachers nor purchase

¹ See letter of Sept. 9.

² See letters of Oct. 19 (to Thomas Rutherford) and Nov. 12.

them. God alone can thrust them out into His harvest. All you can do until H. Grave comes is to divide yourself between Cork and Bandon.—I am

Your affectionate friend and brother.

To Mr. Zachariah Yewdall, At the
New Room, In Cork.

To Duncan McAllum

Duncan McAllum was at Newcastle, Peter Mill at Dundee and in 1783 at Epworth. John Prickard was in London. Dr. Coke was away from London at the time on the affairs of Birstall Chapel. See letter of November 29.

NEAR LONDON, *October 24, 1782.*

DEAR DUNCAN,—Epworth, I believe, is not supplied. I think it will be a comfortable place for Peter Mill; and I trust he will be more useful than ever. Yet I was afraid he would be straitened for money, so I have drawn a little note on Mr. Prickard in his favour, who keeps the money of the Contingent Fund in Dr. Coke's absence. If he wants anything, he shall have it.—I am, dear Duncan,

Yours affectionately.

To Mrs. Bradburn

Samuel Bradburn moved from Cork to Keighley in 1780, and was now in Bradford. Miss Ritchie's home was at Otley. The 'jars' seem to have been due to the Birstall trustees. See next letter.

YARMOUTH, *October 30, 1782.*

MY DEAR BETSY,—My disorders are seldom of long continuance; they pass off in a few days, and usually leave me considerably better than I was before. We are always safe while we are either doing or suffering the will of Him that orders all things well.

I do not doubt but you will find both profit and pleasure in the conversation of my dear Miss Ritchie. I had marked her out for your acquaintance, or rather friendship, before you set out for England. You are two kindred souls, and I almost wonder how you could be so long kept apart from each other. Her conversation, I doubt not, will quicken your desires of being all renewed in the image of Him that created you. But let those desires rise ever so high, they need not lessen your

thankfulness—nay, the strongest hunger and thirst after righteousness are found in those that in everything give thanks.

I am glad to hear the little jars that were in Bradford are at end. Let them all die and be forgotten. But let brotherly love continue. Peace be with both your spirits!—I am, my dear Betsy,

Yours most affectionately.

To Samuel Bradburn

Bradburn was being pressed to become pastor of the Congregational chapel, recently erected in Little Horton Lane. The invitation was strongly urged and repeated; but he declined it, as he also refused a more tempting offer by the Independents of the White Chapel, Leeds. Is the 'silver tongue,' for whom neither Bradburn nor Hopper was a match, James Carr, the attorney? For the Birstall Chapel case, see letter of May 28 to Charles Wesley.

LONDON, *November 9, 1782.*

DEAR SAMMY,—I abhor the thought of giving to twenty men the power to place or displace the preachers in their congregations. How would he then dare to speak an unpleasing truth? And if he did, what would become of him? This must never be the case while I live among the Methodists. And Birstall is a leading case; the first of an avowed violation of our plan. Therefore the point must be carried for the Methodist preachers now or never: and I alone can carry it; which I will, God being my helper.

You are not a match for the silver tongue, nor Brother Hopper. But do not, to please any of your new friends, forsake

Your true old friend.

To Zachariah Yewdall

Yewdall wanted some lines for Richard Boardman's tombstone. Charles Wesley wrote them, and John sent them on November 21. See next letter.

LONDON, *November 12, 1782.*

MY DEAR BROTHER,—Before this time I suppose you have my last. I have wrote to T. Rutherford to send Andrew Blair. The leaders, I find, were unwilling to part with him; but I think he will be guided by me rather than by them. Till I have done meeting the classes, I shall have little leisure to write either prose or verse, being fully taken up from morning to

night. After this I may get a little time. O let us work while the day is! The night cometh, wherein no man can work.—I am
Your affectionate brother.

To Zachariah Yewdall

Charles Wesley's epitaph refers to Richard Boardman's mission to America in 1769 and his return at the outbreak of the Civil War. For some reason, however, much inferior lines were used. See Crookshank's *Methodism in Ireland*, i. 365; and letter of October 19 to Thomas Rutherford.

ON THE DEATH OF MR. BOARDMAN

With zeal for God, with love of souls inspired,
Nor awed by dangers, nor by labours tired,
BOARDMAN in distant worlds proclaims the word
To multitudes, and turns them to his Lord.
But soon the bloody waste of war he mourns,
And, loyal, from rebellion's seat returns;
Nor yet at home,—on eagles' pinions flies,
And in a moment soars to paradise!

LONDON, *November 21, 1782.*

MY DEAR BROTHER,—I believe you need not be ashamed to inscribe the lines above on R. Boardman's tombstone. I doubt you do not find any account of himself among his papers.—I am
Your affectionate brother.

To Joseph Benson

On November 12 Benson wrote from Halifax, regretting that he had not come to Yorkshire himself instead of sending Dr. Coke. 'Then I am persuaded things would have been settled in an amicable manner; at least, they would not have been carried to such a length.' See *manuscript Life*, p. 1211; and letter of May 28 to Charles Wesley.

Benson replied on December 14, urging still further that it would be 'time enough to build another house at Birstall when we are shut out of this.'

LONDON, *November 29, 1782.*

DEAR JOSEPH,—I am well pleased that it is you who give me an opportunity of considering this important question, because you are able to bring the whole strength of the cause; so that in answering you I may answer all. I will first endeavour to state the case, and then argue a little upon it.

When our Lord preached on the mountain or St. Paul by the river-side, there was no such thing as *patronage*. But as

soon as Christians grew rich some of them built preaching-houses (afterwards called churches); and those who built were called patrons, and appointed whom they pleased to preach in them. When revenues were annexed to these houses, they disposed of houses and revenues together. Indeed, the patrons generally gave the lands from which the revenues arose. At the Reformation many rich men built new churches, and still claimed to dispose of them; and many Presbyterians and Independents built preaching-houses at their own expense, and placed in them whom they pleased. But others entrusted their powers with a few friends whom they could confide in.

I built the first preaching-house which was built for the people called Methodists—namely, at Bristol in the year 1739. And, knowing no better, I suffered the first deed of trust to be drawn in the Presbyterian form. But Mr. Whitefield, hearing of this, wrote me a warm letter asking, Do you consider what you do? If you let the trustees name the preachers, they may exclude you and all your brethren from preaching in the houses you have built. Pray let the deed be immediately cancelled; to which the trustees immediately agreed.

Afterwards I built the preaching-houses in Kingswood and at Newcastle-upon-Tyne. But I took care that none but myself should have any right to name preachers for them. About this time a preaching-house was built at Birstall by contributions and collections. But John Nelson, knowing no better, suffered a deed to be drawn without my consent or knowledge giving twelve or thirteen persons a power not only of placing but even of displacing the preachers at their pleasure. Had I then known of this I should have insisted on having it altered as that at Bristol. Soon after this I was informed that the houses at Bristol, Kingswood, and Newcastle were my property, and as such liable to descend to my heirs. I immediately procured a form to be drawn up by three of the most eminent counsellors in London, whereby not only these houses but all hereafter to be built might be settled on such a plan as would infallibly secure them from the heirs of the proprietor for the purpose originally intended.

In process of time, Birstall being too small for the congregation, it was moved to build a new one; and a deed was prepared

which (like the old) gave a few people the power both to *place* and *displace* preachers at pleasure. When I heard this, I vehemently objected to it, and positively refused to sign it. But in the evening several came and strongly urged me to sign, averring that the old deed *could not be altered*; on which consideration I at length unwillingly complied. This was mentioned at the ensuing Conference¹; and it was asked What can be done with regard to the preaching-house at Birstall? The answer was, If the trustees still refuse to settle it on the Methodist plan, (1) let a plain state of the case be drawn up; (2) let a collection be made throughout all England in order to purchase ground and to build another preaching-house as near the present as may be.

But why should not all our houses be settled like that at Birstall? Because, if the trustees have a power to place and displace preachers, then (1) Itinerant preaching is at an end. When the trustees in any place have fixed a preacher they like, the rotation of preachers there is at an end—at least, till they pick a quarrel with him and turn him out. (2) While he stays, how he will be gagged, since if he displeases the trustees he will lose his bread! and how will he dare to put a trustee out of the Society? (3) If any beside the Conference name the preachers, surely it should not be twenty or thirty men, but all the Society? unless you would say all the congregation. (4) The power of these trustees is greater than that of any nobleman—yea, or of the King himself. He can put in a preacher where he is patron; but he cannot put him out. ‘But since this power will not commence till after your death, why should you oppose it?’ Because none else can oppose it so effectually. I have more influence than any other person is likely to have after me. And every one sees I am not pleading my own cause (as they would say the other preachers were); I am pleading not for myself, but for every preacher who desires to act on the old Methodist plan. I am pleading for Mr. Hopper, Mr. Bradburn, Mr. Benson, that you may not be liable to be turned out of all or any of our houses without any reason given at the pleasure of twenty or thirty men. I say ‘or any’;

¹ See *Works*, viii. 329-32.

for I see no sufficient reason for giving up any house in England. And if one were given up, more would follow; it would be as the letting out of water. 'But you did consent to it with regard to this house.' Yes, I was worked into an unwilling consent; and even this was grounded on the positive assertion that the deed could not be altered. Whereas it was actually altered in the second deed, not in one but in twenty places.

The plain conclusion is, if the trustees will not alter the deed, they must keep their house, and we must build another. 'But then you occasion endless strife, animosity, confusion, and destroy the work of God.' No, not I: it is these trustees that cause all the strife, animosity, and confusion. I go on in the old way. It is they that, by going out of it, hinder, yea destroy, the work of God. I sit down with the loss; leave them the house, and go on as if they were not in the world. It is they who do the wrong, who bawl with all their might and pour out bitter words. But let them take care; for God heareth, and He will arise and maintain His own cause.—I am

Your affectionate brother.

To John Bredin

NEAR LONDON, *November 30, 1782.*

MY DEAR BROTHER,—Medicines, I think, will be of no service to you, unless it were a course of tar-water. But very probably change of air might be of service.¹ It might be of service to spend, suppose, a week or two at Liverpool, afterwards a week or two at Chester or Parkgate and perhaps at Manchester. Your diet in the meantime should be chiefly milk and vegetables; of which I judge turnips, potatoes, and apples to be the best. Preach as much as you *can* preach, and no more.—I am

Your affectionate brother.

To Mr. Bredin, At the Preaching-house,
In Whitehaven.

To the Commanding Officer in Lowestoft

LONDON, *November 30, 1782.*

SIR,—I am informed by some of my friends in Lowestoft that they have been frequently disturbed at their public worship by some officers quartered in the town. Before I use

¹ See letters of Aug. 4, 1782, and Nov. 16, 1785, to him.

any other method, I beg of you, sir, who can do it with a word, to prevent our being thus insulted any more. We are men ; we are Englishmen : as such we have a natural and a legal right to liberty of conscience.—I am, sir,

Your obedient servant.

To the Earl of Shelburne

This letter is to Earl Shelburne, described in Whitehead's *Wesley*, ii. 400, as 'a nobleman high in office.' He became Prime Minister in July 1782. His aunt, Lady Arabella Fitzmaurice, who married Alfred Denny, was Wesley's friend. He visited 'this excellent lady' at the Blackrock, near Dublin, in May 1783. Earl Shelburne says in his autobiography that to her 'virtues, talents, temper, taste, true religion, and goodness of every kind, it is impossible for me to do sufficient justice, any more than to the unspeakable gratitude I owe her.' See *Journal*, vi. 408 ; Fitzmaurice's *Life of William, Earl of Shelburne*, i. 8-10.

LONDON, December 1782.

MY LORD,—If I wrong your Lordship, I am sorry for it ; but I really believe your Lordship fears God : and I hope your Lordship has no unfavourable opinion of the Christian revelation. This encourages me to trouble your Lordship with a few lines, which otherwise I should not take upon me to do.

Above thirty years ago a motion was made in Parliament for raising and embodying the militia, and for exercising them (to save time) on Sunday. When the motion was like to pass, an old gentleman stood up and said, 'Mr. Speaker, I have one objection to this : I believe an old book called the Bible.' The members looked at one another, and the motion was dropped.

Must not all others who believe the Bible have the very same objection ? And from what I have seen, I cannot but think these are still three-fourths of the nation. Now, setting religion out of the question, is it expedient to give such a shock to so many millions of people at once ? And certainly it would shock them extremely, it would wound them in a very tender part. For would not they, would not all England, would not all Europe, consider this as a virtual repeal of the Bible ? And would not all serious persons say, 'We have little religion in the land now ; but by this step we shall have less still. For, wherever this pretty show is to be seen, the people

will flock together, and will lounge away so much time before and after it that the churches will be emptier than they are at present !'

My Lord, I am concerned for this on a double account. First, because I have personal obligations to your Lordship, and would fain, even for this reason, recommend your Lordship to the love and esteem of all over whom I have any influence. Secondly, because I now reverence your Lordship for your office' sake, and believe it to be my bounden duty to do all that is in my little power to advance your Lordship's influence and reputation.

Will your Lordship permit me to add a word in my old-fashioned way ? I pray Him that has all power in heaven and earth to prosper all your endeavours for the public good ; and am, my Lord,

Your Lordship's willing servant.

To Hannah Ball

LONDON, December 1, 1782.

MY DEAR SISTER,—It is hard if we cannot trust the invisible God farther than we can see Him ! We do not yet see the fruit of our labours ; but we can trust Him that hath promised. 'He will fulfil the desire of them that fear Him.' He hath already done great things ; but He will do greater things than these. Only 'hold fast the beginning of your confidence steadfast unto the end.'

You do well, whenever opportunity offers, to step over to Watlington. It will be a means of increasing life both in them and yourself. I only wish you could see our friends at Oxford too, that iron might sharpen iron.

I hope you do not drop the select society. If Mr. Rhodda¹ strongly and explicitly preaches perfection, he will see more and more fruit of his labour.—I am, with love to my dear Ann,

Your affectionate brother.

To John Valton

Valton was Assistant at Birstall. His manuscript *Journal* shows how deeply he was pained about Mathers. At a private meeting he was called 'the greatest villain.' See letters of November 29, 1782, and January 16, 1783 (to him).

¹ Then in the circuit.

ST. NEOTS, December 3, 1782.

MY DEAR BROTHER,—You are thoroughly satisfied that there is nothing wherein conscience is not concerned which I would not do for your sake. But here conscience is very deeply concerned. What I do I do unto the Lord. The question is in the last resort, Methodism or no Methodism! A blow is struck at the very roots of our whole discipline, as appears by the short state of the 'case' which I have sent to Joseph Benson. And if this work is not obviated while I live, probably it never will be. None can stem the tide when I am gone; therefore I must now do what I can, God being my helper. And I know the fierceness of man shall turn to His praise.—
I am
Your affectionate friend and brother.

To Zachariah Yewdall

LONDON, December 7, 1782.

MY DEAR BROTHER,—I do not see that you can fix upon a more proper person than either George Howe or Laren Wright.¹ You should endorse it on the back of the deed, only taking care to have fresh stamps.

Those who will not meet in class cannot stay with us. Read the *Thoughts upon a Single Life*, and weigh them well. You will then feel the wisdom of St. Paul's advice (especially to a preacher, and to a Methodist preacher above all), 'If thou mayest be free, use it rather.'²

I hope Andrew Blair is now with you. Brother Swindells is dead, and John Trembath is alive again.³—I am

Your affectionate friend and brother.

To Thomas Davenport

LONDON, December 23 [1782].

DEAR SIR,—I believe Mr. Perronet laboured about thirty years in the parish of Shoreham, and that with all his might, before there appeared the least fruit of his labour. He then broke through, and in spite of reproach accepted the assistance

¹ Howe was one of the most devoted Methodists in Cork. He led the party of thirty horsemen who met Wesley as he was coming to the city in May 1785. See *Journal*, vii. 74-5.

² See letter of May 26, 1781, to him.

³ For Robert Swindells, see letter of Feb. 28, 1748; and for Trembath, Sept. 21, 1755.

of the poor Methodists. Immediately the seed which he had been so long sowing began to grow up ; and for several years the largest and most lively Society in all the circuit is that of Shoreham. I should not wonder if it should be the same case at Allexton. God is able out of the stones to raise up children unto Abraham there also. But I do not know which of our circuits borders upon it, otherwise I would write to the Assistant of that circuit to pay you a visit at the first opportunity.

Our little Society¹ for dispersing religious books among the poor has now spread them through all England. Two of the books which they disperse are *Alleynes's Alarm* and *Baxters's Call to the Unconverted*. Any person that subscribes half a guinea or a guinea yearly will have four times as many books sent down as he could otherwise purchase with that sum. It seems this is one of the most excellent charities that we can be concerned in.

One of our Society here went to rest on Tuesday last, and another on Wednesday. They had both walked in heaviness for many years ; but God did not forsake them at the last. The sting of death was taken away, and they calmly fell asleep.

But there is not any need for you to stay so long before your spirit rejoices in God your Saviour. He is not far from you now ! All things are ready.

Lo ! on the wings of love He flies,
And brings redemption near !

—I am, dear sir, Your very affectionate brother.

To the Rev. Mr. Davenport, At Allexton,
Near Uppingham.

To Mr. —

LONDON, December 23, 1782.

MY DEAR BROTHER,—Many years since, when I read those words in the Lesson for the day, ' Son of man, I take from thee the desire of thine eyes with a stroke,' I was so affected that it was not without difficulty I could speak a word more.¹ But

¹ ' A Plan of the Society, instituted in January 1782, to distribute Religious Tracts among the Poor.' See Tyerman's *Wesley*, iii. 369.

² See *Journal*, i. 325-6 ; and letter of Oct. 7, 1749, where the same words are used about Grace Murray. Compare letter of Feb. 14, 1786.

it was not long before He enabled me to say, ' Good, is the will of the Lord.' I trust He has taught you that great lesson, which reason alone cannot teach. He has always one end, whether in His pleasing or painful dispensations, to wean us from all things here below and to unite us to Himself. You see the present dispensation of His providence in a true light. He is vindicating His right to your whole heart and claiming you for His own. And He can make you large amends for all He has taken away by giving you Himself.

Let not this medicine be without its full effect. ' It is a great loss to lose an affliction.' Now is the time that you are loudly called to give up yourself wholly to God. It would be your wisest way to select two or three for your intimate acquaintances who are deeply alive to God ; and to have no farther intercourse with those who know not God than necessary business requires. If you form this resolution and keep steadily to it, you will meet our dear friend again in a little time. May God enable you so to do ! His grace is sufficient for you.—I am
Your affectionate brother.

To Matthias Joyce

Joyce was born in Dublin in 1754. He became an itinerant, and set out for his first circuit on January 11, 1783. His obituary appears in 1814. See *Wesley's Veterans*, vii. 180-230.

[ABOUT CHRISTMAS], 1782.

DEAR BROTHER,—Not only Mr. Smith but several others gave a satisfactory account of you at the Conference. Mr. Watkinson¹ writes me word that, as Robert Blake has left him, he is in great want of help. I have no objections, if your wife is willing, for you to go upon trial to Limerick.

To Robert Hall, Jun.

LONDON, December 29, 1782.

The Conference gives *nothing* towards building houses. *But* they may give you more circuits to beg in ; and if you had Joseph Bradford to beg for you, you would succeed well.

¹ Richard Watkinson was the Blake his colleague. See letter of Assistant at Limerick, and Robert Dec. 31.

To Mrs. Clark

This letter and that of August 1, 1780, were bequeathed to the Wisbech Museum by the Rev. Chauncey Hare Townshend.

NEAR EDINBURGH, *June 1, 1782.*

MY DEAR SISTER,—I am glad to hear that the Select Society increases, and that you meet it constantly. The prosperity of the whole society greatly depends on that little number. If these continue steadfast and alive to God, they will enliven the rest of their brethren. I love your little maidens, and wish they knew how well our Saviour loves them. If they did, they would certainly love Him! And then, how happy they would be!—I am, my dear sister,

Your affectionate brother.

To Mrs. Clark, At Mr. Knapp's,
Glover, In Worcester.

METHODISM SET ON A PERMANENT BASIS

JANUARY 1, 1783, TO DECEMBER 31, 1785

PRINCIPAL EVENTS

- 1783, *June.* *Visit to Holland.*
Aug. *Illness at Bristol.*
Sep. *The Birstall Chapel Case.*
- 1784, *Feb. 28.* *Death of Declaration executed.*
Sep. 1-2. *Ordinations for America.*
Dec. 25-7. *Francis Asbury ordained and set apart
as General Superintendent for America.*
- 1785, *May 9.* *Death of Vincent Perronet.*
Aug. 14. *Death of John Fletcher.*

This period of Wesley's life is one of vital importance. His Ordinations for America in 1784 prepared the way for the vast extension of Methodism in the New World, whilst his execution of the Deed of Declaration secured to the Conference a legal status after his death. His letters to Asbury, to William Black, Freeborn Garrettson, and other workers show how deeply he was concerned in the transatlantic developments of Methodism. The correspondence with Charles Wesley throws light on the process by which he had been led to set apart Coke and Asbury as General Superintendents for America. The letters to Thomas Wride and Mrs. Christian in July 1785 reveal the unrest among the preachers due to the Deed of Declaration. He tells Wride: 'No contentious persons shall for the future meet in any Conference. They may dispute elsewhere if they please.' Wride was an awkward person; but Wesley dealt with him with wonderful kindness. His letter to Henry Brooke and the correspondence with William Roberts show how ready the veteran was to acknowledge any hasty judgement of the conduct of others. His letter to his nephew Samuel is singularly tender; and so are those to Alexander Knox. The correspondence with Ann Bollon and Mary Cooke reveals his solicitude for their highest interests, and that with his preachers shows how vigilantly he fulfilled his office as the Methodist leader. The important letter to William Pitt, the young Prime Minister, exhibits his lively concern for the public well-being in critical times.

METHODISM SET ON A PERMANENT BASIS

JANUARY 1, 1783, TO DECEMBER 31, 1785

To Abraham Orchard

Abraham Orchard lived at Bath. Isaac Orchard, who died on December 10, 1732, aged seventy-six, was probably his brother. He was the first District Missionary Treasurer. See *Methodist Magazine*, 1833, p. 155.

[January 1], 1783.

DEAR BROTHER,—You have reason to be thankful to God for enabling you to set out in His good way; and if you would go on therein, remember that you cannot walk alone. Therefore your wisdom is, not to think much of shame or the fear of any temporal matter, to connect yourself in the closest manner you can with those you believe to be the children of God. A form of prayer used in private may be of considerable use; only now and then, at the beginning or middle or end of it, you may break out a little and speak a few words, just according to the present temper of your mind. When your sins are forgiven, you will surely be sensible of it; and 'every one that seeketh findeth.' But it will be given you without money and without price; you know not how soon! Perhaps now!—I am
Yours affectionately.

To Ann Bolton

Miss Bolton wrote to Wesley on December 27, 1782; on January 3, 1783 ('I have been learning in the school of adversity'); and again on January 29, 'In this large family, duty to it and the calls of business allow me very little time in the day for retirement; I therefore rise about five (and I hope strictly to adhere to it), and make me a little wood fire in my room, and comfortably and quietly enjoy my morning.' See *Arminian Magazine*, 1790, pp. 667-8; 1791, pp. 49-50, 108-9; and letters of August 3, 1782, and February 20, 1789.

LONDON, January 5, 1783.

I thought it long since I heard from my dear Nancy. But I hoped 'no news were good news,' and that this was a

token of your not having had any fresh embarrassment. Undoubtedly you have your hands full of business ; but it will not hurt you while your heart is free. As long as this is given up to God all these things must work together for good. But I wanted to know whether the clouds begin to disperse ? whether you have an hope of seeing better days ? Do Neddy's difficulties increase or lessen ? Has he a prospect of getting through his troubles ? If his income is now superior to his expense, he has ground to believe all will end well. And how does he bear up under this burthen ? Does it drive him from or lead him to God ? It is enough if it

Keeps him dead to all below,
Only Christ resolved to know.

I have likewise great hopes that you will see a good increase of the work of God in Witney. I suppose the prayer-meetings still continue ? In many places they have been of more use than even the preaching. And in them the flame first broke out which afterwards spread through the whole people. You have, I hope, more than one or two at those meetings who use the gift which God has given them. And if they pray for the *whole gospel salvation*, God will send a gracious answer down. I shall hope for the pleasure of seeing you in March. But do not stay till February before you write to, my dear Nancy,

Yours most affectionately.

To Miss Bolton, In Witney,
Oxfordshire.

To Robert Carr Brackenbury

LONDON, January 10, 1783.

DEAR SIR,—As I expect to remain in London till the beginning of March, I hope to have the pleasure of spending a little time with you before I set out on my spring and summer journeys, which I shall probably continue as long as I live. And who would wish to live for any meaner purpose than to serve God in our generation ? I know my health and strength are continued for this thing. And if ever I should listen to that siren song, ' Spare thy life,' I believe my Master would spare me no longer, but soon take me away. It pleases Him

to deal with *you* in a different way. He frequently calls you not so much to *act* as to *suffer*. And you may well say,—

O take Thy way ! Thy way is best :
Grant or deny me ease.
This is but tuning of my breast
To make the music please.¹

I am glad you are still determined to do what you can, and to do it without delay. But others are not of this mind. I have just received a letter from Mr. Oddie,² formerly one of our travelling preachers, informing me, whereas it has pleased God to take away his dear partner, he is resolved again to give up himself to the work,—after he has settled his worldly business, which he thinks will take but sixteen or seventeen months ! Would one think he had ever read the Epistle of St. James ? or that he had ever heard those words, ‘ What is your life ? It is even a vapour, which appeareth and vanisheth away ’ ? Commending you to Him who is able to save you to the uttermost, I am, dear sir,

Your affectionate friend and brother.

To Joseph Taylor

LONDON, *January 16, 1783.*

DEAR JOSEPH,—I am glad to hear so good an account of Marazion. You must endeavour to hire a larger room at Truro.³ We shall not build any more in haste. I often preach abroad in winter as well as summer.

In my Journals, in the *Magazine*, in every possible way, I have advised the Methodists to keep to the Church. They that do this most prosper best in their souls ; I have observed it long. If ever the Methodists in general were to leave the Church, I must leave them.—I am, dear Joseph,

Your affectionate friend and brother.

¹ Adapted, in his Charlestown Hymn-Book, from George Herbert's *The Temple*, ‘ The Temper ’ ;

Yet take Thy way ; for sure Thy way is best :

Stretch or contract me, Thy poor debtor ;
This is but tuning of my breast,
To make the music better.

² See letter of Sept. 26, 1774.

³ See letter of Feb. 25 to him.

To John Valton

LONDON, January 16, 1783.

MY DEAR BROTHER,—Here are two questions : (1) Whether I have acted right ? I answer, No. I ought to have resolutely withstood all importunity. (2) Whether trustees¹ should place and displace preachers ? (This is the essential question.) I say No again ; otherwise intolerable consequences will follow.—I am Your affectionate friend and brother.

Pray send my love to George Brown, and tell him I have his letter.

To John Valton

LONDON, January 22, 1783.

MY DEAR BROTHER,—It is right to add as much solemnity as we can to the admission of new members.

I think you may refer the case of the butcher's wife to the leaders. 'Not to sell' would certainly be the more excellent way. But whether she should be expelled upon that account may be matter of doubt.

There must be some particular end designed in every extraordinary work of God. But there are instances wherein it is a considerable time before that end appears. And it may be expedient for us to remain in suspense in order to wean us from our own will and our own wisdom. If there was any particular meaning in that appearance, God will reveal it in due time.—I am Your affectionate friend and brother.

To Mr. Valton, At the Preaching-house,
In Manchester.

To Mrs. Fuller

Elizabeth Fuller died on December 21, 1836, aged seventy-six. The Diary for January 28 and 29 records visits to Sister Fuller in London. Wesley seems to have preached there on the 28th and dined there on the 29th. See *Journal*, vi. 388 ; Stevenson's *City Road Chapel*, p. 517.

[February 1783.]

MY DEAR SISTER,—You did well in giving me a plain and circumstantial account of the manner wherein God has dealt with your soul. Your part is now to stand fast in the glorious

¹ See letter of Dec. 3, 1782.

liberty wherewith Christ has made you free. There is no need that you should ever be entangled again in the bondage of pride or anger or desire. God is willing to give always what He grants once. Temptations, indeed, you are to expect. But you may tread them all under your feet: His grace is sufficient for you. And the God of all grace, after you have suffered a while, shall establish, strengthen, and settle you.—
I am, my dear sister, Yours affectionately.

To Zachariah Yewdall

Inishannon was on the road between Cork and Bandon. Wesley preached in the market-house in 1756 and 1758. It was given another trial. The Society greatly revived and increased in 1785. Wesley preached to a full house there on May 11, 1787. See *Journal*, iv. 163, 279, vii. 274, 494d; Crookshank's *Methodism in Ireland*, i. 110, 408.

LONDON, February 9, 1783.

MY DEAR BROTHER,—I am glad you have given another trial to Inishannon. And why not to Hinscla? I am a good deal of your mind. I hope those are only drops before a shower of grace. Over and above the general reasons contained in that tract, a preacher, and above all others a Methodist preacher, has particular reasons for valuing a single life.

I am glad Brother Blair¹ and you converse freely together: it will preserve you from many snares. There can be no properer person for a trustee than Andrew Laffan.² I have hope that Robert Blake³ will be more useful than ever.—I am
Your affectionate friend and brother.

To John Cricket

Cricket had come from Limerick to Derry. Unsophisticated to an astonishing degree, apparently unable to understand the ordinary conventionalities of society, he was withal a man of unaffected piety and of pulpit power. He died in 1806. Meggot, many years a faithful preacher and 'a truly primitive Christian,' died about 1764. His constant motto was, 'Thou God seest me.' See Crookshank's *Methodism in Ireland*, i. 345; Atmore's *Memorial*, p. 270.

¹ Andrew Blair, his new colleague.

² One of Whitefield's converts at Cork in 1751. Wesley appointed him a steward in 1785, and stayed with him in 1787. See *Journal*, vii.

74d, 271n; Crookshank's *Methodism in Ireland*, i. 83, 399, 429; and letter of Feb. 9, 1789.

³ See letters of Dec. 31, 1782 (to Yewdall), and Feb. 23, 1783.

LONDON, February 10, 1783.

MY DEAR BROTHER,—Many years ago the Society at Barnard Castle, as large as that at Derry, was remarkably dead. When Samuel Meggot (now with God) came to them, he advised them to keep a day of fasting and prayer. A flame broke out and spread through all the circuit¹; nor is it extinguished to this day.

I advise you to do the same at Derry. On Sunday morning reprove strongly their unfaithfulness and unfruitfulness, and desire all that fear God to humble themselves with fasting on the Friday following. I am much inclined to hope a flame will break out in Londonderry likewise.

But you must immediately resume the form at least of a Methodist Society. I positively forbid you or any preacher to be a leader; rather put the most insignificant person in each class to be the leader of it. And try if you cannot persuade three men, if no more, and three women to meet in band.

Hope to the end! You shall see better days.—I am
Yours affectionately.

PS.—The plainer you speak the more good you will do. Derry will bear plain speaking. I am just as well as I was forty years ago.

To Ellen Gretton

DEPTFORD, February 16, 1783.

MY DEAR SISTER,—If you enter into a new state, the first steps you take will be of the utmost importance. Leave nothing to the morrow, but begin exactly as you hope to go on. It might be of use for Mr. Christian and you carefully to read over and consider those Directions to Married Persons which are in the fourth volume of *Sermons*.¹ Whatever family follows those directions will be as a city set upon an hill.

¹ In 1763. See his account in *Journal*, v. 17-19; and letter of July 30, 1773.

² Miss Gretton was about to marry William Christian. See letters of Dec. 31, 1782, and April 25, 1783, to her.

For *Directions for Married Persons*, by William Whateley, which appears in the *Christian Library*, vol. xxiv, and in an abridged form in the *Sermons*, see Green's *Bibliography*, No. 163.

To George Blackall

Blackall lived at Brentford. Wesley took tea with him on February 13. See *Journal*, vi. 390d.

LONDON, *February 25, 1783.*

MY DEAR BROTHER,—St. Paul teaches that it is in heaven we are to be joined with 'the spirits of just men made perfect,' in such a sense as we cannot be on earth or even in paradise. In paradise the souls of good men rest from their labours and are with Christ from death to the resurrection. This bears no resemblance at all to the Popish purgatory, wherein wicked men are supposed to be tormented in purging fire till they are sufficiently purified to have a place in heaven. But we believe (as did the ancient Church) that none suffer after death but those who suffer eternally. We believe that we are to be *here* saved from sin and enabled to love God with all our heart.—
I am
Your affectionate brother.

To Joseph Taylor

LONDON, *February 25, 1783.*

DEAR JOSEPH,—I make no doubt but you will be well able to collect enough in the circuit to enlarge the house at St. Ives.¹ And the sooner you begin the better. Only see that you have good workmen and a good plan! Remember, light enough and air enough; and do not make a bungling but a neat work.

When I have fixed my plan, I will send you a copy of it. I set out for Bristol on Sunday evening.—I am, dear Joseph,
Your affectionate friend and brother.

PS.—Pray tell Capt. Rd. Williams² that I have his letter, and will consider it.

To William Black

Black was born at Huddersfield in 1760, and in 1775 went out to Nova Scotia, where his father had bought an estate. He had begun to preach, and wrote Wesley in May 1781 about the work in Amherst. At the close of 1782 he asked for missionaries for Nova Scotia and about his spending a year or two at Kingswood School. Two preachers were

¹ See letters of Jan. 16 and Dec. 24 to him.

² See letters of Dec. 30, 1778, and Nov. 9, 1783.

appointed for Nova Scotia at the famous Christmas Conference at Baltimore in 1784. See Richey's *Memoir of William Black*, p. 98; *Early Methodist Preachers*, v. 242-95.

LONDON, February 26, 1783.

MY DEAR BROTHER,—I did, indeed, very strongly expostulate with the Bishop of London¹ concerning his refusing to ordain a pious man without learning while he ordained others that to my knowledge had no piety and but a moderate share of learning. I incline to think that letter will appear in public some time hence.

Our next Conference will begin in July; and I have great hopes we shall then be able to send you assistance. One of our preachers informs me he is willing to go to any part of Africa or America. He does not regard danger or toil; nor, indeed, does he count his life dear unto himself, so that he may testify the gospel of the grace of God and win sinners to Christ. But I cannot advise any person to go alone. Our Lord sent His disciples two and two. And I do not despair of finding another young man as much devoted to God as he.

The Antinomian² you mention ought to be guarded against with all possible diligence; otherwise he will do more hurt in one year than he can do good in twenty. And it is well if he that calls himself Lady Huntingdon's preacher does not do as much hurt as he. Of Calvinism, Mysticism, and Antinomianism have a care; for they are the bane of true religion, and one or other of them has been the grand hindrance of the work of God wherever it has broke out.

If you come over to England, we shall make room for you at Kingswood. Peace be with all your spirits.—I am, my dear brother,
Your affectionate brother.

To Mrs. Bradburn

Mrs. Bradburn had called in Wesley's help in her family troubles. Her father had left no will, so that the property was all in the hands of his widow, who married John Karr and died a year later, when Karr married Mrs. Palmer. See letters of June 4, 1778, and November 27, 1783 (to her).

¹ See letter of Aug. 10, 1780.

² The Rev. Henry Alline, of Falmouth, Nova Scotia. Seventy withdrew from the Methodist Society at

Amherst in 1782, and attached themselves to him. He died early, and the Churches he had founded soon declined. See letter of July 13.

LONDON, February 26, 1783.

MY DEAR BETSY,—This morning I have wrote to Mrs. Karr ; and I do not despair of its having some effect, especially as I have added that ' I hope to see her in a month or two.' For I believe she would not easily do anything that might make her ashamed to see me. You did well in dissuading Mr. Bradburn from writing. Let us try all fair means first. Any harshness might afford a pretence for refusing, or at least delaying, the payment.

It has pleased God hitherto to lead Sammy and you in a rough and thorny way. But it is happy when you have learned to say, ' Not as I will, but as Thou wilt.' It is a beautiful saying of Mr. Herbert's :

Grant or deny me ease ;
This is but tuning of my breast
To make the music please.¹

—I am, my dear Betsy, Yours most affectionately.

To John Baxendale

BRISTOL, March 7, 1783.

MY DEAR BROTHER,—I had much satisfaction when I was with you last ; and hope to spend a night with you again, though I can't yet fix the time.¹ I agree with you it would be well if your chapel were properly settled. You do well to lose no opportunity of enlarging your borders. It is an acceptable time. We are now more especially called to preach the gospel to every creature ; and many of the last shall be first. If we live to meet, I shall be glad to converse with that good young woman you speak of. The happy death of that poor mourner was a token for good. It was intended to encourage you in warning every one and exhorting [every] one, even though you do not see any present fruit. In due time you shall reap if you faint not. Strongly exhort all believers to go on to perfection.—I am Your affectionate brother.

To Mr. Baxendale, in Wigan,
Lancashire.

¹ See letter of Jan. 10.

1782, and again in May 1783. See

² He was at Wigan on April 15, letter of Feb. 19, 1784.

To John Mason

BRISTOL, March 7, 1783.

MY DEAR BROTHER,—I do not know that there was anything amiss in those letters. I hope the ground of complaint is now taken away. I was in the same case with you till the last meetings of the trustees. Five of them then agreed to sign the bonds. Hitherto it has been everybody's business and nobody's business. I think now it will be done effectually.

Great bodies usually move slowly. Had we five or seven instead of five-and-twenty trustees, they would not have been so unwieldy.

I hope you go on well in the Isle ; and am

Your affectionate friend and brother.

To Mr. Mason, At the Preaching-house,
In Newport, Isle of Wight.

To Hester Ann Roe

Miss Roe writes on March 20 : ' A letter from dear Mr. Wesley written from Bristol overwhelmed my soul in tenderest grief. . . . When my first emotions of grief on perusing these lines had a little subsided, I fell upon my knees before God, and was enabled to plead in powerful supplications and strong faith for the restoration and long-spared life of this eminent servant of God. Opening the Bible upon my knees, it was upon that passage, Psalm xci. 15-16. I was filled with comfort ; nor could doubt a moment longer respecting him.' On the 29th she hears that Wesley's ' fever turned in the very hour that a number of the preachers were wrestling in prayer, having been told that he was just departing.' See *Journal*, vi. 398-9 ; *Journal of Mrs. Hester Ann Rogers*, pp. 208-9 ; and next letter.

BRISTOL, March 16, 1783.

MY DEAR HETTY,—I shall not be able to come to Macclesfield quite as soon as usual this year ; for the preaching-houses at Hinckley and Nottingham are to be opened, which I take in my way. I expect to be at Nottingham April 1 ; but how long I shall stay there I cannot yet determine : thence I shall probably come by Derby to Macclesfield.

It has frequently been upon my mind of late that my pilgrimage is nearly at an end ; and one of our sisters here told us this morning a particular dream which she had two months ago. She dreamt the time of Conference was come, and that she was in a church expecting me to come in ; when she saw

a coffin brought in, followed by Dr. Coke and Mr. Fletcher, and then by all our preachers walking two and two. A fortnight ago she dreamt the same dream again. Such a burying I have ordered in my will, absolutely forbidding either hearse or coach.

I intended to have wrote a good deal more ; but I am hardly able. For a few days past I have had just such a fever as I had a few years ago in Ireland. But all is well. I am in no pain ; but the wheels of life seem scarcely able to turn any longer. Yet I made a shift this morning to preach to a crowded audience, and hope to say something to them this afternoon. I love that word, 'And Ishmael died in the presence of all his brethren.'

Still pray for, my dear Hetty,

Yours most affectionately.

To his Brother Charles

The handwriting of this letter bears witness that Wesley was not yet fully recovered from the fever which had seized him in Bristol. See *Journal*, vi. 400 ; *W.H.S.* ix. 126 ; and previous letter.

BIRMINGHAM, *March 22* [or 24], 1783.

DEAR BROTHER CHARLES,—If your view be correct, and this Epistle was the last the Apostle wrote before his martyrdom, it is invested with peculiar interest, as containing the dying counsels of one who was not behind the 'chiefest of the Apostles.'—I am, dear Brother Charles,

Yours affectionately.

To Mr. —

This is evidently a promise of further help if needed by his unnamed correspondent.

BIRMINGHAM, *March 23*, 1783.

DEAR SIR,—If you would have five or ten more, be so kind as to give an hint to

Yours affectionately.

To John Valton

NOTTINGHAM, *April 1*, 1783.

MY DEAR BROTHER,—Being more than half recovered from my late illness,¹ I am creeping forward on my way. I

¹ See letters of March 16 and April 4.

purpose staying here till over Sunday ; then I think of moving on toward Dublin.

Your reasons for desiring to spend another year in Birstall Circuit ¹ seem to me to be of weight. It may be so, if nothing occurs to the contrary between this and the Conference.—I am

Your affectionate friend and brother

To Mr. Valton, At Birstall, Near
Leeds.

To his Brother Charles

NOTTINGHAM, April 4, 1783.

DEAR BROTHER,—Yesterday my second disorder left me, and I seem now to be recovering strength.¹ On Monday next I hope to be at Derby ; on Tuesday at Newcastle-under-Lyme ; on Wednesday at Chester ; and at Holyhead as soon as God permits. I have no desire to stay above three weeks in Ireland, and hope to be in England again before the end of May.

On the day appointed, March 25, I went from Birmingham to Hilton Park.² A little before we reached the Park gate Miss Freeman met us in Sir Philip Gibbes's chaise. After staring awhile, she came into my chaise, and she was convinced that I was alive.

That afternoon and the next day I gathered strength apace. The place was agreeable, and much more the company. Lady Gibbes put me in mind of one of Queen Elizabeth's dames of honour. Her daughters are exceeding amiable, but sink under Miss Freeman's superior sense, and begin to feel that they are not Christians. She has been of great service to them, and hies at them day and night to show them what is real religion. On Wednesday night they were much struck ; the younger sister could not contain herself, but burst out into a passion of tears. M. F. herself seems to be utterly disconcerted, seeking rest, but finding none. If Sally is not hurt by her, she (Sally ³) will help her much. She now feels her want of help.

¹ He was reappointed to Birstall in 1783. 1708. ; and letter of April 25 to his brother.

² See previous letter.

³ Charles Wesley's daughter.

⁴ See *Journal*, vi, 401 ; *W.H.S.* v.

I wish King George (like Louis XIV) would be his own Prime Minister. The nation would soon *feel* the difference. All these things will work together for good. Let us work while the day is ! I take no thought for the morrow.

Peace be with you all. Adieu.

Rev^d. Mr. C. Wesley, Marybone,
London.

Hester Ann Roe writes in her Journal for 1783: 'Sunday, April 6.—I had a letter from dear Mr. Wesley, who tells me he is hastening to Holyhead in his way to Dublin, and he will be at Newcastle on Tuesday.' She says she met him at Lane End on Tuesday, and heard him preach; then he took her in his chaise to Newcastle-under-Lyme, where he preached from 'One thing is needful.' She heard him again next morning at five. See *Journal of Mrs. Hester Ann Rogers*, pp. 210-11.

To Henry Brooke

'Mr. Brooke had objected to some expressions of Wesley's as to the Mystic writers, which he considered harsh and unfounded' (*Memoirs*, p. 194). Wesley had reached Dublin on April 13, and stayed with Brooke. This letter shows how he welcomed the candour of his friend's criticism.

WILLIAM STREET, [DUBLIN], April 21, 1783.

DEAR HARRY,—Your letter gave me pleasure, and pain too. It gave me pleasure because it was written in a mild and loving spirit; and it gave me pain because I found it had pained you, whom I so tenderly love and esteem. But I shall do it no more: I sincerely thank you for your kind reproof; it is a precious balm—and will, I trust, in the hands of the Great Physician, be a means of healing my sickness. I am so sensible of your real friendship herein that I cannot write without tears. The words you mention were too strong; they will no more fall from my mouth.

My dear Harry, cease not to pray for

Your obliged and affectionate brother.

To Mrs. Barton

DUBLIN, April 23, 1783.

MY DEAR SISTER,—It has pleased God for many years to lead you in a rough and thorny way. But He knoweth the way wherein you go; and when you have been tried, you shall

come forth as gold. Every proof you have had of God's care over you is a reason for trusting Him with your children. He will take care of them, whether you are alive or dead ; so that you have no need to be careful in this matter. You have only by prayer and supplication to make your requests known to God ; and whenever He sees it will be best for you, He will deliver you out of your captivity. In two or three weeks I hope to be in England again ; but it is all one where we are, so we are doing the will of our Lord.—I am, my dear sister,

Your affectionate brother.

To his Brother Charles

DUBLIN, April 25, 1783.

DEAR BROTHER,—How extremely odd is the affair of Mr. Abraham !¹ I scarce ever remember the like. It really seems to be a providential incident which fairly acquits us of one that would have been no honour to us.

But how odd also is this affair of Miss Freeman !² Since I left her at Sir Philip Gibbes's preparing for her journey to Bath, I have not had so much as one line from her. Yesterday I had a letter from Miss Gibbes and another from her sister ; but she is not even mentioned either in one or the other. Do you know what is become of her ? Is she ill ? Surely she is not slipped back to Paris !

All is quiet here. God has made our enemies to be at peace with us. In about ten days I hope to be at Chester. Peace be with you and yours !

To Rev. Mr. C. Wesley, No. 1 in Chesterfield Street, Marybone.

To Mrs. Christian (Ellen Gretton)

DUBLIN, April 25, 1783.

MY DEAR SISTER,—In the new sphere of action to which Providence has called you,³ I trust you will find new zeal for God and new vigour in pursuing every measure which may tend to the furtherance of His kingdom. In one of my mother's

¹ See letters of Feb. 20, 1782, and May 2, 1783 (to his brother). to his brother.

² She had just been married. See

³ See letters of April 4 and May 2 letter of Feb. 16.

letters you may observe something resembling your case.¹ She began only with permitting two or three of her neighbours to come to the family prayers on Sunday evening. But they increased to an hundred, yea above an hundred and fifty. Go humbly and steadily on, consulting the Assistant in all points, and pressing on to perfection.—I am, with love to Brother Christian, my dear sister, Your affectionate brother.

To John Watson

DUBLIN, *April 25, 1783.*

MY DEAR BROTHER,—Yesterday I received yours from Perth; but I do not know how to answer it. If Brother McLean has been able to do good at Perth or Dunkeld, it would be worth while to take a room. But truly I think, if the Highlanders will not pay for their own room, they are not worthy of the preaching. To labour and pay for our own labour is not right before God or man. Are you able to undertake a circuit? You may direct your next to London.—I am Your affectionate brother.

To Joseph Taylor

DUBLIN, *April 26, 1783.*

DEAR JOSEPH,—By all means let James Hall² come to the Conference. If he would put forth all his strength and be exact in every branch of his office, I would appoint him for the Assistant next year. But I should be sorry if the work should decay. Do all you can during this precious season.

I shall have no objection to your being in Nottingham Circuit (unless you are in love). But if you go thither, you must take the books into your own hands; though I do not say you will receive many thanks from Matthew Bagshaw.³ I expect to be in England in about ten days.—I am, dear Joseph, Your affectionate friend and brother.

¹ See his mother's letters in year; Hall went to Plymouth as Stevenson's *Wesley Family*, pp. 194-7. second preacher in 1783.

² His colleague in Cornwall West. ³ Evidently the books had been Taylor stayed in Cornwall another in the charge of this layman.

To his Brother Charles

DUBLIN, May 2, 1783.

DEAR BROTHER,—In three or four days we hope to embark. When we land, you may hear farther; but at a venture you may direct to Chester: and don't forget the verses.

I marvel Miss Freeman does not answer my letters.¹ Surely she is not affronted at anything. We parted in much friendship. I think verily you will keep out of debt while I live, *if you will give me an hint* now and then. We must positively let Mr. Abraham² drop, and both his relations with him and near him. I am in hopes T. M. will satisfy Dr. Coke. I suppose she loses her annuity if she owns her marriage.

I have not seen Mr. Barnard.³ We had an exceeding *happy Conference*, which concluded this morning. I wish all our English preachers were of the same spirit with the Irish, among whom is no jarring string. I never saw such simplicity and teachableness run through a body of preachers before.

Tell me all you know of the good Congress, the loyalists, and the Colonies. Peace be with you and yours! Adieu!

To John Cricket

DUBLIN, May 2, 1783.

MY DEAR BROTHER,—We should have been glad to see you at the Conference; but the reasons you give for not coming are good. You was hindered not by choice but by Providence. Therefore you would find a blessing where you was. And the more pains you take the more blessings you will find.—I am
Your affectionate brother.

To Thomas Tattershall

DUBLIN, May 3, 1783.

DEAR TOMMY,—I thank Brother Robinson⁴ for his letter, and hope we shall soon be able to supply you with books.

¹ See letter of April 25 to him.

² This note is written by Charles Wealey on the letter: 'The clergyman who accompanied me in my first journey to Londonderry. He returned to London, but was quite unmanageable. I saw him there in 1784.'

³ See letter of May 12, 1785.

⁴ The preachers in the Isle of Man were Jasper Robinson, Jonathan Brown, and Thomas Tattershall. Robinson died on Dec. 6, 1797, after twenty-three years of fruitful ministry; and Tattershall in 1821, after forty years' service.

At present we have rather too little than too much persecution.¹ We have scarce enough to keep us awake. Send me as particular an account as you can of all that relates to Mary Casement. I hope you still find a witness in yourself, not only of your acceptance, but of your salvation from inbred sin and of your loving God with all your heart. And you should constantly and explicitly exhort all believers to aspire after this, and encourage them to expect it *now*.

The advice of Brother Robinson herein is good. If you would learn the Manx language, I should commend you; but it is not worth while to learn Greek or Latin. Brother Robinson should send me to London the particulars of that young man's death.

My kind love to Barrow and Brother Brown.—I am, dear Tommy,
Your affectionate brother.

To Joseph Benson

Benson on January 3, 1783, had consented 'with some reluctance' to do what he had never done before—bury someone, and on the same evening 'to baptize a young man, who appeared to be very penitent and to experience a measure of faith in the Lord Jesus.' He had other applications, and consulted Wesley on the subject. He also asked that he might remain another year in Bradford, which request was granted.

In his reply Benson reminded Wesley that he had been accustomed to favour him in this respect, and he knew Samuel Bradburn (who had been two years in Bradford) did not expect to stay. He said he did not wish to be Assistant; but added, with the frankness which he always showed to Wesley, 'Yet you must give me leave utterly to deny what you lay to my charge. I did not let things go as they would when at Manchester; and whoever informed you so misinformed you, Ever since I have travelled, whether Assistant or not, I have always made it a point of conscience to contribute all I could to the good of the work both by doctrine and discipline, and to regulate whatever seemed to want regulation in every place; and when I could not otherwise do it, I wrote to you.' He refers Wesley to the preachers with whom he had been associated. He admits that he has not courage to beg as some of his brethren, and therefore probably might not raise enough for the Yearly Collection. See the manuscript *Life*, pp. 1248-50.

¹ See *Journal*, vi. 321-2.

MANCHESTER, May 19, 1783.

DEAR JOSEPH,—I do not, and never did, consent that any of our preachers should baptize¹ as long as we profess ourselves to be members of the Church of England. Much more may be said for burying the dead ; to this I have no objection.

One of the preachers in every circuit usually stays two years ; this is generally the Assistants. But when you were at Manchester² you quite disappointed me. You were not exact at all ; you let things go as they would : therefore you have not been an Assistant since.

I will mend or end T. Olivers as a corrector.³ Next week I hope to be in London ; and am, with love to Sister Benson, dear Joseph,

Your affectionate brother.

To Joseph Taylor

LONDON, June 5, 1783.

DEAR JOSEPH,—According to the printed *Minutes*, p. 8, Sister Rodda is to have her allowance from Cornwall West and Sister Day out of the Preachers' Fund.⁴ The fault therefore lay first in Joseph Harper,⁵ for Cornwall has nothing to do with Sister Day this year ; and secondly, in John Atlay, who ought to have sent him and you the *Minutes* immediately after the Conference. Send no more money to Sister Day, but to Richard Rodda.—I am, dear Joseph,

Your affectionate friend and brother.

To John Valton

LONDON, June 5, 1783.

MY DEAR BROTHER,—What have the Birstall Assistants (even Thomas Taylor himself⁶) been doing these seven years ?

¹ Compare letter of Jan. 6, 1784.

² In 1779 John Valton, who relieved him at Manchester, had written to Wesley as though some were kept in class who were not worthy members, ' But he afterwards wept bitterly for what he had said ; and therefore I never mentioned the matter to him ; nor do

I love him any less on that account.'

³ Benson had found fault with some articles of his in the *Magazine* incorrectly printed. Wesley bore it for twelve years, till 1789.

⁴ See *Minutes*, 1782.

⁵ Joseph Harper was at Bedford.

⁶ Taylor was Assistant at Birstall in 1778.

I believe our fast will be productive of many good effects. Many have already found reason to bless God on account of it.

Sister Rogers¹ is a jewel of a woman. She has all the spirit of her husband, and desires nothing but to do and suffer the will of God.

Those trustees² are wonderfully injudicious. Are they afraid their sons will be of the same mind as themselves? I would not for all the world leave a preaching-house to my executors. However, do what you judge best.

Your affectionate friend and brother.

But your *Life*! I want your *Life*.³

To Hannah Ball

NEAR LONDON, June 7, 1783.

MY DEAR SISTER,—Your mentioning past times puts me in mind of God's remarkable providence in the Oxford Circuit. Four young women were made the chief support of four Societies. One of them quitted her post at Henley, and both she and the Society sank into nothing.⁴ The other three by the grace of God stand their ground; and so do the Societies at Wycombe, Watlington, and Witney. And I trust my dear friends Hannah Ball, Patty Chapman, and Nancy Bolton will never be weary of well doing! I can't find any fault in them but that they are not so well acquainted with each other as I would have them to be.

If I possibly can, I will spend a night with you as I go from London to Bristol next month.⁵ I was well pleased to hear of Mr. Batting's generosity to our poor friends at Oxford.⁶ It seems as if the time is drawing near for more good to be done there also. We should expect to see still greater things.

¹ Mrs. Rogers died in 1784. Her husband married Hester Ann Roe the same year. See letter of May 3, 1784.

² At Hirstall. See letter of Nov. 9, 1782.

³ See letter of Jan. 18, 1782, where Wesley acknowledges the receipt of the first part of the autobiography.

⁴ Is this Miss Hartly? See letter of Jan. 24, 1771, to Hannah Ball.

⁵ He visited Wycombe on July 14. See *Journal*, vi. 432.

⁶ For his assistance at Wycombe, see *Memoir of Hannah Ball*, p. 143; and letter of Feb. 24, 1779, to Miss Ball.

The right hand of the Lord hath the pre-eminence !—I am, my dear sister,
Your affectionate brother.

To Mrs. Ferguson

Wesley arrived at Harwich from London by coach the previous evening, sailed for Holland next morning about nine, and reached Helvoetsluys on the 13th. His niece Sarah Wesley, and Brackenbury, Broadbent, and Whitfield were his companions. Mrs. Ferguson was the wife of his host in Holland, William Ferguson, of Hoxton and Amsterdam. He was local preacher, and distributed Wesley's sermons among his Dutch friends. His son acted as Wesley's interpreter and travelling companion. See *Journal*, vi. 416, 422; and letter of September 7, 1779.

HARWICH, June 12, 1783.

MY DEAR SISTER,—Hitherto God has helped us. As the weather last night was exceeding rough, the captain did not think advisable to sail; for which I was not sorry. We expect to sail this morning, as it seems the storm is over; and probably we shall see Helvoetsluys to-morrow. Sally and my other companions are in perfect health, and are all in good spirits; knowing that they are under His protection whom the winds and the seas obey.—I am, my dear sister,

Your affectionate brother.

To Mrs. Barton

LONDON, July 5, 1783.

MY DEAR SISTER,—Last month I made a little journey to Holland, from whence I returned yesterday.¹ There is a blessed work at the Hague, Amsterdam, Utrecht, and many other of the principal cities; and in their simplicity of spirit and plainness of dress the believers vie with the old English Methodists. In affection they are not inferior to any. It was with the utmost difficulty we could break from them.

I am glad to hear so good an account of my two little maids.² I found much love to them when I was at Beverley. Now is the time for them to choose that better part which shall never be taken from them. Now is the time for them

¹ He arrived in London about eleven on Friday night, July 4. For the visit, see *Journal*, vi. 416-30.

² Mrs. Barton's daughters (see letter of Nov. 6). He was there in May 1782.

to choose whether they will seek happiness in God or in the world. The world never made any one happy, and it is certain it never will. But God will. He says,—

Love shall from Me returns of love obtain ;
And none that seek Me early seek in vain.

—I am, with love to Brother Barton,
Your affectionate brother.

To William Black

Black wished to be trained at Kingswood School ; but the way did not open for his coming to England. He became an itinerant in 1786, though he had already been devoting his whole time to evangelistic work for five years. He had sent Wesley an account of Henry Alline's unscriptural principles, and asked him to write a brief refutation of them, as they were exerting considerable influence. See Richey's *Memoir*, pp. 109-11 ; and letters of February 26 (to Black) and November 27 (to Benjamin Chappel).

LONDON, July 13, 1783.

MY DEAR BROTHER,—It is a rule with me to answer all the letters which I receive. If, therefore, you have not received an answer to every letter which you have written, it must be either that your letter or my answer has been intercepted.

I do not wonder at all that, after that great and extraordinary work of God, there should be a remarkable decay. So we have found it in almost all places. A swift increase is generally followed by a decrease equally swift. All we can do to prevent it is continually to exhort all who have tasted that the Lord is gracious to remember our Lord's words, ' Watch and pray that ye enter not into temptation.'

Mr. Alline may have wit enough to do hurt ; but I fear he will never have wit enough to do good. He is very far from being a man of sound understanding ; but he has been dabbling in Mystical writers, in matters which are too high for him, far above his comprehension. I dare not waste my time in answering such miserable jargon. I have better work. But I have sent you (with other books) two volumes of Mr. Law's works, which contain all that Mr. Alline would teach if he could : only it is the gold purged from the dross ; whereas he would give you the gold and dross shuffled together. I do not advise you ever to name his name in public (although

in private you must warn our brethren), but go on your way exactly as if there were no such person in the world.

The school at Kingswood is exceeding full; nevertheless there shall be room for *you*. And it is very probable, if you should live to return to Halifax, you may carry one or more preachers with you.

I will order Mr. Atlay to send the books you sent for to our German brethren. I hope you will live as brethren, and have a free and open intercourse with each other. I commend you to Him who is able to make you perfect, stablish, settle you; and am, my dear brother,

Your affectionate brother.

To John Evan

BRISTOL, July 19, 1783.

MY DEAR BROTHER,—I write just two or three lines because perhaps it may be a comfort to you. I commend you for giving up all that you had. It was acting the part of an honest man. Now you are cast upon the good providence of God; and He will not leave you nor forsake you. I hope to see you after the Conference; and am

Your affectionate brother.

Mr. John Evan, In Lowbridge, Near Gloucester.

To Elizabeth Ritchie

BRISTOL, July 20, 1783.

MY DEAR BETSY,—It seemed a long time since I heard from you; but I believe your not writing was owing to your not knowing how to direct to me while I was abroad.¹ The prayers of many were productive of many blessings, and in particular of the amazing friendship and goodwill which were shown us in every place. We always looked upon the Dutch as an heavy, dull, stoical people. But truly most, nay I may say all, with whom we conversed familiarly were as tender-hearted and as earnestly affectionate as the Irish themselves. Two of our sisters, when we left the Hague, came twelve miles with us on our way; and one of our brethren of

¹ See letter of July 5.

Amsterdam came to take leave of us to Utrecht, above thirty miles. There are, indeed, many precious souls in Utrecht full of faith and love, as also at Haarlem, the Hague, and Amsterdam. And one and all (without any human teaching) dress as plainly as you do. I believe, if my life be prolonged, I shall pay them a visit at least every other year. Had I had a little more time, I would have visited our brethren in Friesland and Westphalia likewise; for a glorious work of God is lately broken out in both these provinces.

Miss Loten¹ is an Israelite indeed; she is a pattern to all that are round about her. One would scarcely have expected to see the daughter of the head burgomaster dressed on a Sunday in a plain linen gown. She appears to have but one desire—that Christ may reign alone in her heart.

I do not remember any storm which travelled so far as that on the 10th.² It has been in almost all parts of England, but especially at Witney, near Oxford. The next night they had a far greater, which seemed to cover the whole town for four hours with almost one uninterrupted blaze; and it has made such an impression on high and low, rich and poor, as had not been known in the memory of man.

I expect a good deal of difficulty at this Conference, and shall stand in need of the prayers of you and your friends.³ Peace be with all your spirits!—I am

Yours most affectionately.

To George Gidley

BRISTOL, July 30, 1783.

MY DEAR BROTHER,—I cannot come into Cornwall myself this year. But I am in hopes one or more of our preachers will make a trial this autumn whether some good may not be done at Bideford.—I am

Your affectionate brother.

To Mr. Gidley, Supervisor, In Bideford, Devon.

¹ Miss Loten, of Utrecht, corresponded with Wesley till his death. Henry Moore had read many of her letters. See *Journal*, vi. 426-9, vii. 200-1; Moore's *Wesley*, ii.

291; and letter of Sept. 20, 1789.

² See *Journal*, vi. 432-3.

³ About the Birstall Chapel case and the state of Kingswood School. See *Journal*, vi. 437-8.

To Elizabeth Padbury

BRISTOL, August 1, 1783.

MY DEAR BETSY,—I am glad to find that you remember me still, and that your love is not grown cold. I love you much, and I trust always shall; as I doubt not you will always deserve it. I have found several (my own father was one) that could rejoice in the justice as well as mercy of God. But punishing is His strange work: He delights chiefly in showing mercy. I apprehend, when you find those seasons of dryness and heaviness, this is owing either to the agency of the devil, who can easily cloud our mind when God permits, or to the corruptible body pressing down the soul. But believe and conquer all!—I am, my dear Betsy,

Yours affectionately.

To Miss Padbury, In Whittlebury.

To William Roberts

Wesley's plain dealing with his friends comes out in this frank correspondence. See letter of September 19, 1782.

BRISTOL, August 3, 1783.

I have taken your advice, and reunited the Taunton and Tiverton Circuits.¹

At the same time that I wrote to you I wrote to Mr. Jaques at Wallingford, who was barely a member of our Society. I wrote to the same effect as I wrote to *you*, and indeed nearly in the same words. He was so far from being offended that he immediately wrote me the most affectionate letter I ever received from him in my life; not only thanking me heartily, but (what I never expected) telling me what his income was and how he laid it out. Why did not Billy Roberts answer me in the same manner? Had he less love than Mr. Jaques? or more pride? Consider, Billy, consider! You have certainly got out of the way which you and I walked in many years ago!

The reply sent by Roberts is so much to the point that it is given in full.

¹ The Devon Circuit had been divided into the Taunton and Tiverton Circuits in 1778, which were reunited in 1783.

TIVERTON, August 6, 1783.

DEAR SIR,—You are my father ; as such I have loved and honoured you. Forty years I have been in your Connexion ; thirty-six I have been admitted an helper in the gospel—thirty of which my labour have been without charge to my brethren, but not so to myself. Ten pounds a year upon an average (I think) have not discharged my various expense with the Connexion, which I am fully conscious was as much as I ought at any time, and for seven years past more than my ability required. I have informed you again and again that I have exceeded my ability. Why would you not believe me ? If you were not satisfied, why did you not ask me in person ? You never found me concealed or disguised. Was it right, upon your own suspicion or any vague information, to upbraid me before the congregation and before company at table, and even then refuse to be set right ? Was it kind, was it common candour, after the plain answer I gave you in person last year to write me as you did ? Had my conduct at any time merited that you should put a negative upon all I could say or write even when I appealed to my God for the truth of it ? When I was informed after all this that you censured me in various companies at Bristol and in its vicinity as a man worth thousands and eat up of covetousness and love of this world, I was astonished, and could not avoid exclaiming, What is become of charity ? are justice and truth also fled from the earth ? where is the man that doeth to another as he would be done by ? Whether I have less love or more pride than Mr. Jaques I do not determine ; but I hope he have not been treated with so much severity and so totally without cause as your injured

WILL. ROBERTS.

To William Roberts

BRISTOL, August 8, 1783.

DEAR BILLY,—Not being well able to write myself, I use George Story's hand. What I wrote to you before was not upon bare suspicion or from vague information, but I was really frightened by hearing you say some years ago that you had just been giving £3,000 for a little estate. Perhaps your substance is not so great now as then. Of the things which some officious person said I spoke concerning you I remember nothing ; but I suppose they lost nothing in the telling.¹—
I am, dear Billy, Your affectionate brother.

¹ See letter of Aug. 16.

To Peter Garforth

This letter and that of April 2, 1790, were given by Lieut.-Col. Tottle, a descendant of Mr. Garforth, to the Craven Museum at Skipton. Wesley preached in Thomas Garfield's house on July 25, 1766. He was leader of the Society class, a zealous local preacher, and built the first chapel at Woodhouse, Leeds, in 1769, at his own expense. His brother Peter was of the same spirit. See *Journal*, v. 177, 376, and *Wesleyan Methodist Magazine*, 1840, p. 1044.

BRISTOL, August 9, 1783.

MY DEAR BROTHER,—I have borrowed the hand of a friend, not being able to write myself. You have great reason to praise God for the late remarkable instance of His goodness, which you mention. It really seems had it not been for the mighty power of prayer the boy would have been blind all his life, the more reason you have entirely to dedicate both him and yourself to His service. This is manifestly the sign of a gracious dispensation, and I trust it will be answered thereby. Watch and pray, and you will no more enter into temptation.—I am Your affectionate brother.

To Mr. Garforth, At Skipton-
in-Craven, Yorkshire.

To Thomas Lee

The *Minutes* of 1782 ask, 'What houses are to be built this year?' Nottingham stands first of the four. Lee was in London, and Bradford at Leicester; John Atlay was Wesley's Book Steward.

BRISTOL, August 15, 1783.

Joseph Bradford is without delay to desire the assistance of our friends in London for the house at Nottingham. I hope all our brethren will exert themselves therein. The importance of the case he will himself explain.

Mr. Atlay will give you my ten pounds.

To Thomas Welch

Welch was born at Markfield, Leicestershire, in 1760. His father moved soon after to London, where he kept an academy in Nightingale Lane. His mother died when he was four, his father when he was eight. He was brought up by his grandfather at Rugby, and in 1779 became assistant in a large school at Coventry, where he joined the

Methodist Society in September 1781. When Thomas Simpson and Cornelius Bayley resigned as masters at Kingswood, he wrote to Wesley offering to succeed Bayley in the Writing Department. After Wesley's reply, a friend urged him to remain at Coventry, where he was likely to do much good. He told Wesley, who sent him a tart reply—' You use me very ill. I have turned away three masters on your account. The person who gives you this advice is wanting either in common sense or common honesty.' Welch quotes this in his Diary, and adds : ' To have grieved one of the greatest of men was, indeed, trying to me; and I believe this precipitate and thoughtless step prepared the way for many of my subsequent trials in life.' He regretted that he did not accept the position, as ' in all probability in a few years I might have been wholly devoted to the important work of the ministry, a work for which I have always had a strong desire.' In 1781 he opened a school in Birmingham, and in 1809 retired to Stourport, where he died on December 31, 1813. See *Methodist Magazine*, 1817, pp. 321-31, 481-90.

BRISTOL, August 15, 1783.

DEAR THOMAS,—You seem to be the man I want. As to salary, you will have £30 a year ; board, &c., will be thirty more. But do not come *for money*. (1) Do not come at all unless purely to raise a Christian school. (2) Anybody behaving ill I will turn away immediately. (3) I expect you to be in the school eight hours a day. (4) In all things I expect you should be circumspect. But you will judge better by considering the printed Rules. The sooner you come the better.—I am
Your affectionate brother.

To William Roberts

The frank letter of August 6 had won the day, and reinstated the writer in the good graces of his old friend. See letter of November 8, 1785, to him.

BRISTOL, August 16, 1783.

DEAR BILLY,—The great God fill you with as much of His blessing as your heart can contain ! Your letter did me good like a cordial : I am right glad that you explained yourself.

Never more come mistrust between us twain !

—Dear Billy, adieu.

To John Atlay

LEEDS, September 3, 1783.

MY DEAR BROTHER,—The schoolmasters for Kingswood are fixed, and are expected there every day. Mr. Simpson's sister is the housekeeper, who is come hither in her way to Bristol. Let no man or woman go to West Street Chapel without my appointment. It is a matter of deep concern. The building or not building at Birstall does not depend upon me, but the trustees.¹ J. Fenwick is to correct the press chiefly, in the absence of Dr. Coke, and to transcribe tracts for me. And he may receive his little salary (at least) till I return to London. I never expected the ten pounds to be returned. Take the clock if you can get it.—I am, with love to Sister Atlay,

Your affectionate brother.

To Robert Hall, Jun.

LEEDS, September 6, 1783.

MY DEAR BROTHER,—I am not at all well pleased with John Hampson for leaving the circuit, and hope he will soon be with you again. So undoubtedly will Mr. Myles,² if he is not with you already. Dr. Coke purposes to be with you on Tuesday se'nnight.—I am

Your affectionate brother.

You may give notice of Dr. Coke's preaching at seven on Tuesday evening.

To Mr. Robert Hall, jun., At Mr.
Math. Bagshaw's, In Nottingham.

To Jane Bisson

LONDON, October 2, 1783.

MY DEAR SISTER,—It gives me much pleasure to find you are still happy in God, leaning upon your Beloved.³ O may you increase therein more and more! May you be more and more holy, and you will be more and more happy. This I

¹ The day after this letter was written Wesley met the Birstall trustees about building another chapel, 'as near the present as may be,' on ground bought by Dr. Coke for the purpose. See *Minutes*, 1783; 'Coke's *An Address to the Inhabitants*

of Birstall, 1782; and letter of Nov. 27 to Mrs. Bradburn.

² William Myles and John Hampson, jun., were the newly appointed preachers at Nottingham.

³ See letter of Aug. 4, 1787.

long for, even your perfection, your growing up in all things into Him that is our Head. O may you never endeavour

Love's all-sufficient sea to raise
By drops of creature happiness !

I send you a little book or two by Mr. Clarke. If I could be of any service to you in anything, it would be an unspeakable satisfaction to, my dear sister, Yours affectionately.

To Mrs. Howton

Wesley had been at Worcester on August 26 and September 11. On March 24, 1785, he visited the boarding-school of Mrs. Price, a Quaker, and had tea at 'Sister Howton's.' See *Journal*, vi. 441, 446d, vii. 59; and letter of August 5, 1787, to Mrs. Howton.

BRISTOL, October 3, 1783.

MY DEAR SISTER,—There will never be any trouble about the child, whether anything is paid or not; you need not be apprehensive of any demand upon that account.

Those which I saw at your house were a company of lovely children both in their persons and in their behaviour. Some of them I am in hopes of meeting there again if I should live till spring. The account you gave of that sick maiden is very remarkable; and her spirit must, I trust, influence others.

It is the glory of the people called Methodists that they condemn none for their opinions or modes of worship. They think and let think, and insist upon nothing but faith working by love.—I am, with love to Sister Price,

Your affectionate friend and brother.

To Mrs. Howton, At Mrs. Price's
Boarding-school, Worcester.

To the Preachers in America

This letter (sent through Jesse Lee) produced a profound impression on the American preachers, who enacted a rule embodying the principles stated in it. The following autumn Wesley appointed Coke and Asbury as General Superintendents. Lee had been converted in 1773 under the preaching of Robert Williams, and had been pressed into the ranks of the itinerants by Asbury at the Conference of 1782. He became one of the most successful and popular of the preachers. See letter of September 10, 1784.

BRISTOL, October 3, 1783.

DEAR BROTHER,—1. Let all of you be determined to abide by the Methodist doctrine and discipline published in the four volumes of *Sermons* and the *Notes upon the New Testament*, together with the *Large Minutes* of the Conference.

2. Beware of preachers coming from Great Britain or Ireland without a full recommendation from me. Three of our travelling preachers have eagerly desired to go to America ; but I could not approve of it by any means, because I am not satisfied that they thoroughly like either our discipline or our doctrine. I think they differ from our judgement in one or both. Therefore, if these or any other come without my recommendation, take care how you receive them.

3. Neither should you receive any preachers, however recommended, who will not be subject to the American Conference and cheerfully conform to the Minutes both of the American and English Conferences.

4. I do not wish our American brethren to receive any who make any difficulty of receiving Francis Asbury as the General Assistant. Undoubtedly the greatest danger to the work of God in America is likely to arise either from preachers coming from Europe, or from such as will arise from among yourselves speaking perverse things, or bringing in among you new doctrines, particularly Calvinism. You should guard against this with all possible care ; for it is far easier to keep them out than to thrust them out.

I commend you all to the grace of God ; and am

Your affectionate friend and brother,

To Mr. —

This letter was sent to a member of Society who had recently gone to a situation in Dublin.

LONDON, October 12, 1783.

I am glad to hear that you had a safe though it was a slow passage to Dublin, and that your master received you not in a civil but in an affectionate manner. I really hope this is a token that God is turning your captivity. And if you serve Him in earnest, He will withhold from you no manner of thing that is good. I do not well know who your father is ; your mother I remember perfectly well. It seems but as yesterday

since I was conversing with Miss Lovelace at Athlone. She had then strong desires to be not only almost but altogether a Christian. If she and your father cast their care on Him that careth for them, He will deliver them out of all their trouble.—I am
Your affectionate brother.

To Jasper Winscom

LONDON, October 13, 1783.

DEAR JASPER,—You and I have been old friends. We have known one another for many years. Friendship therefore requires me to tell you my thoughts without either disguise or reserve.

Your son, an hopeful young man, fearing God, falls in love with an agreeable, well-bred, sensible woman. After some delays, he takes a wrong step: he marries her without your consent. For this you are angry and forbid him your house; and I cannot blame you.

You may say, 'Well, what would you advise me to do now?' I advise you to forgive him. I advise you to lay aside your anger (it is high time), and to receive him again (occasionally) into your house. For you need forgiveness yourself; and if you do not forgive, you cannot be forgiven.

You will perhaps say, 'Why, I have forgiven him; but he shall never come into my *house*.' And what if God should say the same to *you*? Then you had better never have been born!

But beside, what would follow if you should persist in treating your son thus?

Probably his patience would be worn out, and he would contract resentment, perhaps bitterness, if not hatred toward you; and if so, what must follow? Why, your implacable anger will cause your son's damnation.

'But she has settled her fortune upon herself.' I cannot blame her if she has. Every woman has a right so to do. 'But she will not let him travel with her.' Nay, but he does not desire it, knowing it would be a double expense and inconvenient on many accounts.¹

¹ See letter of Dec. 10, 1785.

Nay, Jasper, take advice. Show yourself a man of sense, a man of piety, and a real friend to

Your affectionate brother.

To Hannah Ball

LONDON, *October* [18], 1783.

MY DEAR SISTER,—Your wisdom is, as far as is possible, not to think or speak of Mr. W—— at all. You have better things to think of—namely, that God is returning to His people. There is a beginning already; but you should continually expect to see greater things than these.

'Temptations,' says Mr. Haliburton, 'and distinct deliverance from temptation, profit us much'; and 'He prepareth for us,' as Kempis observes, 'occasions of fighting that we may conquer.'¹ Never scruple to declare explicitly what God has done for your soul. And never be weary of exhorting the believers to 'go on to perfection.' When they are athirst for this in any place, the whole work of God goes on.—I am, my dear sister,

Your affectionate brother.

To Elizabeth Padbury

This letter probably refers to the little chapel at Whittlebury, which was opened in 1783. It cost £68 11s. 7d. Wesley gave £4, and then £5. John Barber, the second minister in the Northampton Circuit, came to London, where he collected £48; and the building was opened free of debt. In 1883 the chapel was restored by the congregation, who were chiefly agricultural labourers. The side galleries were removed; but the pulpit in which Wesley and Dr. Coke preached was carefully preserved. Wesley once met his brother Charles and Fletcher at Whittlebury, which lies on the old Watling Street, a few miles from Towcester. See *Methodist Recorder*, June 29, 1883; *W.H.S.* vi. 45.

LONDON, *October* 29, 1783.

MY DEAR BETSY,—I love to see anything that comes from you, although it be upon a melancholy occasion. Nothing can be done in the Court of King's Bench till the latter end of next week at the soonest, and till then I am trying all milder means which may possibly *avail*. If nothing can be done this way, we can but fight at Sharp's. But prayer and fasting are

¹ Book II. chap. xi.

of excellent uses ; for if God be for us, who can be against us ? Probably I may visit you this winter.—I always am, dear Betsy,
Yours most affectionately.

To Thomas Longley

Longley, a native of Dewsbury, died on March 17, 1809, aged sixty-five, after twenty-six years' service, 'with general approbation and success.' Edwards had been Longley's junior colleague at Derby. The difficulty was evidently met, for he is stationed at Leicester next year.

LONDON, *November 5, 1783.*

MY DEAR BROTHER,—What you mention is an exceeding odd case. I hardly remember the like. I refer Samuel Edwards wholly to *you*. If you cannot trust him, he must go home. If you can, you may receive him again as a fellow labourer—that is, if he is sensible of his fault, of his very uncommon pride and stubbornness and unadvisableness, contrary both to religion and to reason. But you can't receive him unless he promises for the time to come to take your advice or reproof, not as an affront, not as 'trampling' him under-foot,' but as a favour and an act of real kindness.—I am
Your affectionate friend and brother.

To Mr. Longley, At Mr. M. Dobinson's,
In Derby.

To Mrs. Barton

LONDON, *November 6, 1783.*

MY DEAR SISTER,—I am always well pleased to hear from you especially when you tell me that God has dealt well with you. I trust He has yet greater blessings in store by and for you and for the little flock at Beverley. I was glad of the little time we had together, and hoped it would not be in vain. I found love to your two little maidens¹: there is good seed sown in their hearts, which, if it be carefully watered, will probably bring forth fruit to your comfort and to the glory of God. Let your husband and you go on hand in hand, stirring up the gift of God that is in you, and running with resignation and patience the race that is set before you. You have met

¹ See letter of July 5.

and undoubtedly will meet with manifold temptations. But you have had full proof that God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape that you may be able to bear it. O tarry thou the Lord's leisure! Be strong, and He shall comfort thy heart. And put thou thy trust in the Lord.—I am, my dear sister,

Your affectionate brother.

To Captain Richard Williams

LONDON, November 9, 1783.

MY DEAR BROTHER,—I know the talents which God has lent me, and I dare not bury any of them in the earth. I am a debtor both to the learned and the unlearned. And in the *Magazine* I apply to both; chiefly, indeed, to the unlearned, because these are the far greater number. And still I keep my original points in view,—He died for *all* to save them from *all sin*.

I think the lines on Slavery will do well! ¹ They are both sensible and poetical.—I am, dear Richard,

Your affectionate brother.

To Capt. Rich^d. Williams, In Poldice,
Near Truro, Cornwall.

To Mrs. Nail

Mrs. Phoebe Nail, of Frome, had written to Wesley complaining that she and her husband (Moses Nail) and Robert Dyer had been expelled from the Society by John Pritchard, the Assistant in the Bradford (Wilts) Circuit. This letter (written in reply by Tennant, who was appointed to London at the Conference of 1783) is an instance of Wesley's using an amanuensis: compare letters of August 8, 1783, and February 12, 1785 (to Samuel Bardsley). See Tuck's *Methodism in Frome*, pp. 51-2.

LONDON, November 12, 1783.

DEAR SISTER,—Mr. Wesley desires me to inform you that he has written to Mr. Pritchard on the subject of your letter, and you may expect to hear farther from him soon. He seems highly displeased with Mr. Pritchard for what he has done.—I am Yours,

THOMAS TENNANT.

¹ See letters of Feb. 25 to Taylor, and Dec. 10.

To Mr. Alexander

NEAR LONDON, *November 21, 1783.*

DEAR SIR,—It is very certain your day of grace is not passed : if it were, you would be quite easy and unconcerned. It is plain the Lover of souls is still striving with you and drawing you to Himself. But you have no time to lose : for ' now is the accepted time ; now is the day of salvation ! ' It is therefore your wisdom (without considering what others do, whether clergyman or layman) to attend to one thing—that is, ' to work out your own salvation with fear and trembling.' And nothing can be more sure than that, if you do this, if it be indeed your one care to ' seek the kingdom of God and His righteousness, all other things shall be added unto you.' To His protection I commit you and yours ; and am, dear sir,
Your affectionate brother.

I write a line to your son :

NEAR LONDON, *November 21, 1783.*

DEAR JAMES,—Only let your actions correspond with your words, and then they will have weight with all that hear them. It seems highly probable to me that Providence does not intend you should be a tradesman.

I have known a young man that feared God acquire as much learning in one year as children usually do in seven. Possibly you may do the same. If you have a desire to try, and we should live till July, I will give you a year's schooling and board at Kingswood School, and you will then be the better able to judge what it is that God calls you to.—I am
Yours affectionately.

To Walter Churchey

NEAR LONDON, *November 21, 1783.*

MY DEAR BROTHER,—You have indeed had a sea of troubles. But I have not yet heard any one say it was your own fault ; which I wonder at, because it is the way of the world still (as it was in the days of Job) always to construe misfortune into sin. But you and I know that there is a God in the world, and that He has more to do in it than most men are aware of.

So little do they advert to that great truth, 'Even the very hairs of your head are all numbered.'

One thing only I have heard of you, which, if it be true, I should not commend : I mean, that you have wholly forsaken the poor Methodists,¹ and do not so much as attend the public preaching. One was mentioning this a few days ago, when I was saying something in favour of you ; and it stopped my mouth ; nay, supposing it true, I do not know what to say yet. For surely, when affliction presses upon us, we need every possible help. Commending you to Him that careth for you,
—I am
Your affectionate brother.

PS.—My kind love to Sister Churchey.

To Mr. Churchey, Near the Hay,
Brecon.

To Mrs. Downes

NEAR LONDON, *November 21, 1783.*

MY DEAR SISTER,—Through the blessing of God I find no difference at all between the health and strength which are now given me and that which I had forty years ago. Only I had then many pains which I have not now.

You are enabled to give a very clear and standing proof that weakness of nerves cannot prevent joy in the Lord. Your nerves have been remarkably weak, and that for many years, but still your soul can magnify the Lord and your spirit rejoice in God your Saviour !
Your affectionate brother.

To Ann Loxdale

NEAR LONDON, *November 21, 1783.*

MY DEAR MISS LOXDALE,—It is probable your letter came to Bristol during the time of my illness, and was then laid so carefully by that it never was found since. I have reason to think some other letters wrote about that time met with the same misfortune. One in particular from a lovely woman at the Hague, which I was exceedingly sorry to lose.²

¹ Churchey adds this note : 'This was a misrepresentation.—W.C.'

² The letter from Mrs. M. F. Loten, dated Hague, July 16, 1783, was apparently found afterwards, and

appears in *Arminian Mag.* 792, pp. 50-1. Wesley describes the family in *Journal*, vi. 421, 427 : see also letter of July 20.

I believe Mr. Walsh's nervous disorders gave rise to many if not most of those temptations to which many persons of equal grace but firmer nerves are utter strangers all their lives. As you never yet experienced anything of the kind, so I am persuaded you never will. Yet I do not wonder at the horrid temptations of Gregory Lopez; because he was in a desert—that is, (so far) out of God's way.

I see much of the goodness and wisdom of God in the particular trial you are now under. As you speak to me without reserve, I will speak to you in the same manner. But summon up all your faith and resignation, or you will not be able to bear it.

I cannot doubt at all but some years ago he was earnestly seeking salvation. But I have more reasons to believe that he is now far, very far, from it. It was with doubting conscience I refrained from expelling him the Society: (1) because I *heard* he was deeply, uncommonly covetous, and because I knew that he mortally hated Mr. Rogers and did him all the ill offices he could; (2) because he equally hated that blessed creature Hetty Roe; and (3) because he is a determined enemy to perfection.⁷

Herein I have given you strongest proof of the sincerity with which I am, my dear Miss Loxdale,

Your affectionate friend and brother.

To Mrs. Bradburn

SHEERNESS, November 27, 1783.

MY DEAR BETSY,—Although our brethren at Birstall were not so admirable as I could have desired, yet I do not repent me of my journey: I am well pleased that I did *my* part.¹ You are now among a teachable and a loving people. And as you have fewer crosses, I expect you will have better health. Yet crosses of one kind or another you must still expect. Otherwise you must go out of the world. But every cross will be proportioned to your strength; and you will always find His grace is sufficient for you.

When I talked with Mrs. Karr about your affair,² I did not

¹ See letters of July 24, 1782, and Dec. 9, 1783.

² See letter of Feb. 26 to Mrs. Bradburn.

³ See letter of Sept. 3.

observe that she resented anything. She spoke of you with much tenderness; but if she does not write, she is certainly a little disgusted. It seems you have nothing to do but to sit still, and in due time God will order all things well.

I am glad you have had a little time with my dear Miss Ritchie; there would be no jar between her spirit and yours.— I am, with love to Sammy Bradburn, my dear Betsy,

Yours most affectionately.

To Benjamin Chappel

At the Isle of St. John (later called Prince Edward Island) William Black met, in the autumn of 1783, Benjamin Chappel, an 'eccentric but truly pious and upright man,' who had been a London Methodist and a friend of Wesley. He and his wife were wrecked there in 1775 on their voyage to Quebec. He now associated himself with the Societies Black gathered on the mainland, and became the pioneer and the venerated patriarch of Methodism in Prince Edward Island. As a skilled machinist he gained a good position, and was able to render great service to his Church. See Richey's *Memoir of William Black*, pp. 115-16; Findlay and Holdsworth's *History of the Wesleyan Methodist Missionary Society*, i. 290; and letter of June 4, 1787.

November 27, 1783.

MY DEAR BROTHER,—It is so long a time since I heard from you that I began to be in doubt whether you had forgotten your old friends or was safe landed in a better world. As I find you are still in the land of the living, I hope you are still making the best of life and labouring by every possible means to make your calling and election sure. Without doubt you have found many trials, and will find many more. But still you know in whom you have trusted, and who is able to deliver you out of all. But what means of grace have you? Have you any church within any reasonable distance? If you have, how often have you divine service? Twice on every Sunday? Have you a clergyman that loves or fears God? Though, if he does not, it will not hinder you of the blessing attending the divine ordinances. But if you have no clergyman, see that you constantly meet together, and God will be where two or three are gathered together.

If Sister Morse is a lively, zealous, and judicious Christian, she may be of much use among you. But I doubt whether

Henry Alline¹ be not the person concerning whom our brethren in Cumberland wrote to me : who has wrote and published a book which is full of broad, ranting Antinomianism. If it is he, he is a wild, absurd man, wiser in his own eyes than seven men that can render a reason ; and has done much mischief among the serious persons there, setting every man's sword against his brother. If it be the same man, have a care of him, or he will do more harm among you than ever he can do good. I should think some of our brethren from Cumberland would have zeal and courage enough to come over to you now and then and impart some of their fire to you.

If the case of the island be as you say, why do not the inhabitants send a petition to the Government ? It seems this would be a very seasonable time.

It will be a difficult thing to find apprentices who will be willing to take so long a journey to a cold and uncomfortable place. I am glad to hear so good an account of your wife. See that you strengthen each other's hands in God. Beware of lukewarmness. Beware of cleaving to the present world. Let your treasure and your hearts be above !—I am

Your affectionate brother.

To Mr. Benj. Chappel, At St. John's,
Newfoundland.

To Isaac Twycross

LONDON, *November 29, 1783.*

DEAR ISAAC,—I love you well, and would be glad to do you any service that is in my power. If I should find any person that has need of a serious curate, I would not fail to recommend you.—I am

Your affectionate brother.

Rev. Mr. Twycross, In Dagenham,
Essex.

To Ann Loxdale

Miss Loxdale was evidently sought in marriage by a person whom Wesley distrusted. See letters of November 21, 1783 (to her), and April 2, 1785.

¹ See letters of July 13, 1783, and May 11, 1784.

LONDON, December 9, 1783.

MY DEAR NANCY,—Because I loved you, and because I thought it my duty, I wrote freely to you on a tender point. But I have done. I do not know that I shall speak one word more concerning it. The regard which I have for you will not suffer me to give you any pain which answers no good purpose. So you may still think him as holy as Thomas Walsh ; I will say nothing against it.

Orly beware of one snare of the devil. Do not tack things together which have no real connexion with each other : I mean, your justification or sanctification and your marriage. God told you that you was sanctified. I do not say, ' God told you you should be married to that man.' Do not jumble these together ; if you do, it may cost you your life. Profit by the friendly warning of, my dear Nancy,

Yours affectionately.

To Captain Richard Williams

Captain Williams had sent him some ' lines on Slavery,' which Wesley regarded as ' sensible and poetical.' He now sends them on to the Bristol newspaper. See letters of November 9, 1783, and February 15, 1785, to him.

Mr. Edwards probably had much to do with Calvinistic affairs at Kirly. Wesley got to know the Copper House a little later. He preached in the new house at the Copper Works near Hayle on August 27, 1785. ' It is round, and all the walls are brass—that is, brazen slags. It seems nothing can destroy this, till heaven and earth pass away.' He preached there again on September 9, 1787. See *Journal*, vii. 110, 325.

Francis Asbury was now reaping the harvest which led Wesley to set Dr. Coke and him apart as ' Joint Superintendents over our brethren in America.'

LONDON, December 10, 1783.

MY DEAR BROTHER,—I have directed your lines to the editor of the *General Post*. But both he and Mr. Pine will insert in their papers only what they believe will promote the sale of them.

You send me an agreeable account of the work of God in Cornwall and in some places that I do not know. I know nothing of Wheal Rose, nor of the Copper House at Hayle : I hope Mr. Edwards will continue in the same state he is now.

I thought the Calvinists were resolved to run away with the Society at Kirly. But the Universal Lover of Souls is stronger than them! He hath said, 'Hitherto shall you come, and no farther!' The work of God (Brother Asbury sends me word) goes on both steadily and swiftly in America.—I am
Your affectionate brother.

To Capt. Rich^d. Williams, At Poldice,
Near Truro, Cornwall.

To Matthew Mayer

LONDON, December 13, 1783.

MY DEAR BROTHER,—No chastening is joyous for the present; but it will bring forth peaceable fruit. The Lord gave, and the Lord hath taken away—that He may give you Himself. We will make room for the little boy at Kingswood. You may send him whenever you have an opportunity. If you choose it rather, you may change places for two or three months with one of the preachers in any of the neighbouring circuits. I am
Your affectionate friend and brother.

To Joseph Taylor

LONDON, December 24, 1783.

DEAR JOSEPH,—Look into the *Minutes* concerning the building of preaching-houses, and see that the directions there laid down be observed. No one can object to your making a collection for the house in your circuit.¹ I am
Your affectionate friend and brother.

To Isaac Andrews

CITY ROAD, January 4, 1784.

MY DEAR BROTHER,—After all I can say you will not conceive what I mean unless the Holy Spirit open your understanding.

Undoubtedly faith is *the work of God*; and yet it is *the duty of man* to believe. And every man may believe *if* he will, though not *when* he will. If he seek faith in the appointed ways, sooner or later the power of the Lord will be present, whereby (1) God works, and by *His* power (2) man believes.

In order of thinking God's working goes first; but not

¹ See letter of Feb. 25 to him.

in order of time. Believing is the act of the human mind, strengthened by the power of God. What if you should find it now?—I am
Your affectionate brother.

To Mr. Andrews, Near James Street,
Bethnal Green.

To Robert Carr Brackenbury

The converts at Jersey had appealed for a preacher through Jasper Winscom, and at the Conference of 1783 Wesley read the letter. Brackenbury offered himself, and sailed from Southampton in December, with Alexander Kilham as his assistant and companion.

LONDON, *January 4, 1784.*

DEAR SIR,—I rejoice to hear that you have had a safe passage, and that you have preached both in Guernsey and Jersey.¹ We must not expect many conveniences at first: hitherto it is the day of small things. I should imagine the sooner you begin to preach in French the better: surely you need not be careful about accuracy. Trust God, and speak as well as you can. Peace be with your spirit! I wish you many happy years; and am, dear sir,

Your very affectionate friend and servant.

To John Valton

LONDON, *January 6, 1784.*

MY DEAR BROTHER,—I do not suppose Bristol water would have done you much good; but exercise and change of air would. I do not know Dr. Davison²; but I have seen (perhaps thrice) more patients than he has done. And I know many that have perished by swallowing large quantities of powdered wood. Beware of this, and you may live and do good.

I shall have no objection to Mr. Taylor if he does not baptize children; but this I dare not suffer. I shall shortly be obliged to drop all the preachers who will not drop this. Christ has sent them not to baptize, but to preach the gospel.³ I wonder any of them are so unkind as to attempt it, when they

¹ See Lelièvre's *Histoire du Méthodisme dans les Îles de la Manche*, p. 185.

² See letter of Oct. 13 to Valton.

³ See letters of May 19, 1783, and March 4, 1784 (to Percival).

know my sentiments. We have heard twice from Dr. Coke. They all go on well.—I am

Your affectionate friend and brother.

To Robert Carr Brackenbury

Brackenbury was in Jersey, organizing the scattered members of Society into classes. The Rules of the Society were printed in French. The ruined chapel, Notre-Damo-des-Pas, where it is said the Virgin had appeared, was bought for Methodist services. See Lelièvre's *Histoire*, p. 188 ; and letter of January 4 to him.

LONDON, January 10, 1784.

DEAR SIR,—While those poor sheep were scattered abroad, without any shepherd and without any connexion with each other, it is no wonder that they were cold and dead. I am glad you have gathered a few of them together ; and surely, if prayer be made concerning it, God will provide you with a convenient place to meet in. Perhaps an application to the gentlemen who have hired the ballroom might not be without success.

'Tis pity but you had the *Earnest Appeal* to present to the governor as well as the minister. I trust both you and our newly connected brethren will overcome evil with good. We can easily print the Rules here, and send them down with some other books. 'Tis good that every one should know our whole plan. We do not want any man to go on blindfold. Peace be with your spirit !—I am, dear sir,

Your affectionate friend.

To Walter Sellon

LONDON, January 10, 1784.

DEAR SIR,—I sincerely thank you for your speedy and satisfactory answer. T. Maxfield affirms that you either wrote such a deed or signed it. So fare it well.

On the 28th of last June I finished my eightieth year. When I was young I had weak eyes, trembling hands, and abundance of infirmities. But, by the blessing of God, I have outlived them all. I have no infirmities now but what I judge to be inseparable from flesh and blood. This hath God wrought. I am afraid you want the grand medicine which I use—exercise and change of air. I believe what you

say concerning that place in the *Journal* is true. I can trust your memory better than my own.

You used to meet me when I came near you ; but you seem of late to have forgotten

Your old friend and brother.

To the Rev. Walter Sellon, At Ledsham,
Near Ferrybridge, Yorkshire.

To Thomas Carill

LONDON, *January 12, 1784.*

DEAR TOMMY,—It gives me pleasure to have so good an account of all your fellow labourers. Go on in one mind and one spirit, and your labour will not be in vain.

I have received one or two uncommon letters from your wise friend at Lowth. It would have been cruelty to the people if you had suffered him to continue leader of a class. Be in earnest to spread the magazines.—I am, dear Tommy,

Your affectionate friend and brother.

To Thomas Carill, At the Preacher's House,
In Great Grimsby, Lincolnshire.

To Joseph Taylor

LONDON, *January 12, 1784.*

DEAR JOSEPH,—I am sorry that so useful a man as Brother Lewly¹ was constrained to leave Worcester. But I am not sorry that the books are delivered into your hands, as I am clearly persuaded a far greater number of them will be disposed of.

Take care of the select societies as well as the bands.—I am, dear Joseph, Your affectionate friend and brother.

To Mrs. Parker

Mrs. 'M. P.' writes to Wesley on February 23, 1788 : ' I often bless God that ever I knew you.' She tells ' my dear father and friend ' that ' about three years ago the Lord removed my prejudice, which I had for many years retained against Christian Perfection ; and likewise showed me the need of it before I could go to heaven.' She was

¹ Taylor had moved from Cornwall in the *Minutes* for 1784. See letter West to Gloucester, where he appears of Jan. 12, 1791, to Edward Lewly.

'brought into the liberty of God's dear children' during a visit to King's Lynn. She adds: 'Our Society here are in harmony, and increasing both in life and number. I bless the Lord for our preachers, especially Mr. ——,¹ to whom I am indebted under God for the liberty I now enjoy. His talent seems to be that of building up believers in their most holy faith. I think all his preaching leads to the perfection of the soul.' This probably refers to William Bramwell, then stationed in the Lynn Circuit. See *Arminian Magazine*, 1792, pp. 552-4.

NEAR LONDON, January 21, 1784.

MY DEAR SISTER,—I have taken time to consider your letter calmly; and now I will speak freely to you concerning it.

You assign three reasons for discarding the Methodist preachers: one, because several who had left your chapel promised to join you again, on condition that you would suffer the Methodists to preach there no more; a second, that these preached perfection; and a third, that while one of them was preaching several persons were suddenly and violently affected.

But are these reasons valid? Let us coolly and impartially consider them before God.

1. 'Several who had left you promised to join you again, provided you would suffer the Methodists to preach in your chapel no more.' I cannot but think you ought never to have joined with or received persons of such a spirit. What a narrow popish spirit was this! What vile bigotry! The exact spirit of Calvinism! Such as surely none that is not a Calvinist ought to encourage either by word or deed. Every one that does I call the maintainer of a *bad cause*, as bad as bad can be. For whom has God owned in Great Britain, Ireland, and America like them? Whom does He now own like them in Yorkshire, in Cheshire, in Lancashire, in Cornwall? Truly these are the tokens of our mission, the proof that God hath sent us. Threescore thousand persons setting their faces heavenward, and many of them rejoicing in God their Saviour. A specimen of this you yourself saw at Leeds. Come again, and see if the work be not of God. O consider the weight of that word, 'He that rejecteth you rejecteth Me and Him that sent Me.'

2. 'But they preach *perfection*.' And do not *you*? Who

¹ Is this Jeremiah Brettell, Assistant at King's Lynn?

does not that speaks as the oracles of God? Meaning by that scriptural word neither more nor less than 'loving God with all our heart,' or having the mind that was in Christ and walking as Christ walked.

3. 'But, while one of them was preaching, several persons fell down, cried out, and were violently affected.' Have you never read my Journals? or Dr. Edwards' *Narrative*? or Dr. Gillies's *Historical Collections*?¹ Do not you see, then, that it has pleased the all-wise God for near these fifty years, wherever He has wrought most powerfully, that these outward signs (whether natural or not) should attend the inward work? And who can call Him to account for this? Let Him do as seemeth Him good.

I must therefore still think that neither these nor any other reasons can justify the discarding the messengers of God, and consequently that all who do, or abet this, are maintaining a bad cause. Yet I am

Your affectionate friend and brother.

To Robert Hopkins

Hopkins was now at Whitby, where he suffered from a malignant fever, and was given up by the medical attendants. After his recovery, he was appointed to York in August 1784. Peacock, the second preacher at Yarm, died at Dublin of fever in 1786 in his thirty-fourth year: 'young in years, but old in grace; a pattern of all holiness, full of faith and love and zeal for God' (*Minutes*, 1786).

LONDON, January 22, 1784.

DEAR ROBERT,—The return you are to make for the blessings you have received is to declare them to all mankind and to exhort all believers strongly and explicitly to go on to perfection. You never *need* lose what you now experience; but may increase therein till your spirit returns to God.

You cannot infer that the air of this or that place does not agree with you because you have a fever there. But if there be a necessity, Christopher Peacock will change places with you.—I am, dear Robert,

Your affectionate brother.

¹ *A Faithful Narrative of the Conversion of many hundred Souls in Northampton*, by Jonathan Edwards, 1736; and John Gillies's *Historical Collections relating to Remarkable Periods of the Success of the Gospel*, 1754.

To Victory Purdy

At the time of his son's birth in 1747 John Purdy, a native of Bladon, four miles from Newcastle-upon-Tyne, was away from Bristol, preaching at Rangeworthy, where he boldly faced the mob and made them listen to his message. When he arrived home he said, 'Then his name shall be called Victory, for this day the Lord hath given me the victory.' He died in 1759. Victory began to preach in 1771, and was for some time one of Wesley's itinerants at Bradford (Wilts); but he soon returned home to Fishponds, where he lived, resolved to work for his bread and serve as a local preacher. He says in 1783, 'This year the Rev. John Wesley gave me a suit of his own clothes.' He died on June 28, 1822. See '*Some Account of the Life, Ministry, and Writings of Victory Purdy, the Kingswood Collier*, who for upwards of half a century gratuitously, and with unremitting zeal, preached the Gospel to the Poor'; and also letter of July 29, 1740.

LONDON, *February 1, 1784.*

MY DEAR BROTHER,—Your father was one of our first Society, which met at Fetter Lane, and one of the first that found peace with God. When it was thought best that I should go to Bristol, we spent a considerable time in prayer, and then cast lots who should accompany me thither. The lot fell upon him; and he was with me day and night till he judged it proper to marry. But I had no curiosity; so that I scarce ever asked him a question concerning his parents, birth, or former way of life. I first saw him when he came to Fetter Lane and desired to be admitted into the Society. He was a man of eminent integrity and simplicity, 'fervent in zeal and warm in charity'; both in his spirit and behaviour greatly resembling Joseph Bradford. Be you a follower of him, as he was of Christ!—I am

Your affectionate brother.

To Mr. Victory Purdy, At the New Room, in Bristol.

To Alexander Knox

NEAR LONDON, *February 5, 1784.*

DEAR ALLECK,— . . . As to the love of praise, I do not doubt but you have much more of it than you want; and I am persuaded the Great Physician shows you the disease on,

purpose that He may cure it. But yet, I apprehend, you a little mistake. You blame yourself where no blame is. 'To be pleased with the approbation of our fellow creatures' is no part of corrupt nature. It belongs to our pure nature; and to cherish it in a degree is a duty, and not a sin. . . .

Peace be with you and yours!—I am, my dear Alleck,
Ever yours.

To Samuel Bardsley

Rogers and Bardsley were the preachers at Macclesfield. The division of the circuit caused much ill-feeling, especially at Congleton; but Wesley visited them in August 1783, when 'they were much softened, if not quite reconciled.' See *Journal*, vi. 443.

LONDON, February 13, 1784.

DEAR SAMMY,—It was a senseless, unreasonable prejudice which two or three persons conceived against James Rogers and laboured to infuse into others—a mere trick of the devil to hinder his being more useful than any Assistant in that circuit had been before. They will never be able to undo the mischief they have done. If Brother Garside persists in not hearing him, I will trouble his house no more.

You don't tell me anything of Hetty Roe. I hope you have seen and conversed with Mr. Smyth¹ and that his preaching at Macclesfield had been useful. He is an alarming preacher! Strongly exhort the believers to go on to perfection!—I am, with tender love to Brother and Sister Rogers, dear Sammy,
Your affectionate brother.

To Robert Carr Brackenbury

Brackenbury had been ill with fever; but his health was re-established, and he continued his work in Jersey. During his illness Alexander Kilham preached with great acceptance.

LONDON, February 13, 1784.

DEAR SIR,—It is undoubtedly our duty to use the most probable means we can for either preserving or restoring our health. But, after all, God does continually assert His own

¹ Edward Smyth. See letter of March 3 to Bardsley.

right of saving both souls and bodies. He blesses the medicines, and they take place; He withdraws His influence, and they avail nothing. You will not easily be forgotten by any of this family. I trust we are all one body united by one Spirit. I doubt not but we have also a few fellow members in your little islands. May He whom we serve in the gospel of His Son increase them an hundred-fold! We hear of some increase of the work of God almost in every part of England; but above all in Cornwall, in Lancashire, Cheshire, and various parts of Yorkshire. It pleases God to bless Mr. Valton wherever he turns his face; but his body sinks under him, and he is still hovering between life and death. Would it not be advisable, if you still continue feeble, to return to England as soon as possible; especially if you have reason to believe the air of Jersey does not agree with your constitution? I commend you to Him who is able to heal both your soul and body; and am, dear sir, Your very affectionate friend and brother.

To John Baxendale

LONDON, February 19, 1784.

MY DEAR BROTHER,—You do well to put me in mind of my promise; for otherwise I might have forgotten it. It seems at length the time is come for poor Wigan to lift up its head. I shall be glad to give them a sermon at Wingates myself in my way from Wigan to Bolton.¹ We should mark the places where God is pleased to work eminently, and strive to pour in all the help we can.

You would do well to read over and consider the *Large Minutes* of the Conference. See if you can thoroughly agree with what is there laid down both with regard to doctrine and discipline. If you can, then set your hand to the plough in God's name, and never look back.² Begin as soon as you please ordering your affairs, and go on with circumspection. Meantime stir up the gift of God that is in you, and do all the good you can.—I am Your affectionate brother.

¹ He preached at Wingates, five or six miles from Bolton, on April 16, and in the evening at Wigan.

² See letters of March 7, 1783, and Feb. 25, 1785, to him.

*To Samuel Bradburn*LONDON, *February 25, 1784.*

DEAR SAMMY,—At present I have but just time to tell you I hope to be at Leeds on Tuesday, March [9].¹ Your manner of proposing your objection puts me in mind of your friend Mr. Dodd, your speaker cathedra.

But the matter is not half so clear as it appears to you. It is, however, a point, though considered long ago, worth considering again and again. But you must stay your stomach till you either see or hear again from

Your affectionate brother.

*To Mrs. Bailey*BATH, *March 3, 1784.*

MY DEAR SISTER,—I am glad to hear that Mr. Bailey recovers his health and that he is not quite unemployed. The more both he and you are employed for a good Master the better ; seeing it is a sure truth that every man shall receive his own reward according to his own labour. On Monday, April 5 (if nothing unforeseen prevent), I expect to be at Stockport, and Tuesday, 6th, at Manchester.²—I am, my dear Rachel,

Yours affectionately.

To Mrs. Rachel Bailey, In Salford,
Manchester.

*To Samuel Bardsley*BATH, *March 3, 1784.*

DEAR SAMMY,—I am glad Mr. Smyth³ preached at Macclesfield. He is, indeed, a son of thunder. I believe God employed him to awake several poor sinners at Manchester. Now, Sammy, do all the good you can ; be instant in season and out of season ! Put forth all your strength !—I am

Your affectionate brother.

¹ Wesley went first to Scotland, and did not get to Leeds till July 25, for the Conference which began on the 27th.

² His route was varied a little, so that he did not reach Manchester till April 10.

³ See letter of Feb. 13 to Bardsley.

To Arthur Keene

A Free School for forty boys was just opened, and met for seven years in the lobby of Whitefriar Street Chapel. Richard Condy, the first master, had entered the ministry in 1776, and had been compelled to retire for a time on account of health. He was greatly esteemed by Wesley. See Crookshank's *Methodism in Ireland*, i. 390; and letter of June 21 to Keene.

BATH, March 3, 1784.

DEAR ARTHUR,—It is a true saying, 'There is in love a sweetness ready penned.' Copy out only that, and save expense. You mean what you speak, and that is enough.

I am glad the school is begun, and am in great hope that it will be continued. Those that are frequently apt to weary of well doing might be frequently stirred up; otherwise the love of many, both in England and Ireland, will in process of time wax cold.

I am in hopes that Dr. Coke has spoke to my brother concerning writing a few hymns for the poor widows.¹ But, because the Doctor is apt to forget, I have this morning desired Mr. Whitfield to remind him of it. You did well in sending me an account of the widows themselves, living or dead. There is one (if she be yet alive) whom I visited in Cuffe Street several times. Rachael Davis I never recommended before; but I should be glad if she could be admitted—when there is a vacancy.

As yet I do not know any reason why Mr. Blair may not spend the next year at Dublin. I agree with you that a year is generally quite enough for a preacher to spend in one place. When he stays longer, both the people and the preacher usually grow flat and dead together.

This year, if God prolong my life and health, I am to visit Scotland; otherwise I should have willingly accepted your kind invitation.

Peace be with you and yours!—I am, dear Arthur,
Your affectionate brother.

To Susanna Knapp

This letter is undated; but Wesley had been seriously ill at Bristol on August 5, 1783. On the 26th he joined fifteen young persons to

¹ The Widows' Alma House in Dublin.

the Society at Worcester, 'all of them, I believe, athirst for salvation.' Miss Knapp was probably one of them, and must have known how the recent illness at Bristol had shaken him. He visited Worcester on March 20, 1784. The date of the letter was probably as given here. See letters of March 25, 1781, and March 4, 1788.

[BRISTOL, *March 4, 1784.*]

MY DEAR SUKY,—I am glad to find you are still desiring and seeking the best portion. To-morrow fortnight I hope to see you at Worcester. It gives me pleasure to learn that Mrs. Knapp's health is in some measure restored. We are sure of this—Health we shall have if health be best.

I am a good deal better than I was in autumn; but we are always well while we are in our Lord's hands.—I am, my dear Suky,

Yours affectionately.

To Miss Knapp, At Mr. Knapp's,
Glover, In Worcester.

To William Percival

John Murlin was the Assistant, with William Percival as his colleague. Percival became a preacher in 1773, and died at Rochdale on February 9, 1803. He was very acceptable and useful.

BRISTOL, *March 4, 1784.*

DEAR BILLY,—I desire Mr. Murlin, if any of our laypreachers talk either in public or private against the Church or the clergy, or read the Church Prayers, or baptize children,¹ to require a promise from them to do it no more. If they will not promise, let them preach no more. And if they break their promise, let them be expelled the Society.

From Macclesfield I expect to go to Chester, Monday, April 5; on Wednesday the 7th to Liverpool; Good Friday, April 9, Warrington; Saturday, 10th, Manchester; Tuesday, 13th, Bolton; Thursday, 15th, Wigan.—I am, dear Billy,
Your affectionate brother.

To Brian Bury Collins

Dr. John Witherspoon (1723-94), the Principal of Princeton College 1768, was in England seeking subscriptions for his College. He met with little success, as the feeling against the Americans was strong, and he

¹ See letter of Jan. 6.

had supported and signed the Declaration of Independence. Collins had been in communication with him, as to which Dr. Witherspoon writes: 'You may easily suppose that nothing can be more agreeable to me than what is contained in your letter.'

BRISTOL, *March 11, 1784.*

DEAR SIR,—When I was at Bath last, I found a very uncommon liberty of spirit, both in prayer and preaching, which I supposed to be partly owing to the spirit of the congregation, who appeared more than usually serious. I am therefore a little surprised that you should find less liberty than you usually do. [If] you have not since then found any change for the better; if you still feel that restraint upon your spirit at Bath, I am of the same judgement with you: it seems to be a divine indication that you are called to other places. Should you think well of taking either a short or a long journey with me, I am to set out on Monday morning for Stroud. I have an easy horse; and whenever you are tired with riding, you may come into the chaise. If you like the proposal, come hither either upon Sunday morning or afternoon. If you choose it, you may preach in Temple Church.¹

I am a little embarrassed with regard to Dr. Witherspoon. It is natural for *you* to be prejudiced in his favour. But he cannot be surprised if most Englishmen are strongly prejudiced on the other side: when they consider him as the grand instrument of tearing away children from their parents to which they were united by the most sacred ties, so that I know not with what face I can mention him, or with what probability of success.

Wishing all happiness to you and yours, I am, dear sir,
Your affectionate friend and brother.

If you do not come, you will send a line directly.

To Zachariah Yewdall

WORCESTER, *March 21, 1784.*

MY DEAR BROTHER,—My judgement is that you must not have any respect of persons. But whoever will not promise

¹ Wesley preached at Bath on March 3.

to put away the accursed thing, to refrain from buying *stolen goods* (such are all uncustomed goods), can no longer be a member of our Society.¹ And you should everywhere scatter the *Word to a Smuggler*.

Let every one rich or poor *show his ticket*, or not be admitted at the meeting of the Society.² You must mend or end that local preacher. Make an example of him for the good of all.

Let the rail in the new preaching-house go down the middle of the room. We have found this the only effectual way of separating the men from the women. This must be done, whoever is pleased or displeas'd.³ Blessed is the man that endureth temptation! When he has been tried, he shall come forth as gold.—I am

Your affectionate friend and brother.

To Ann Bolton

BURSLEM, April 1, 1784.

MY DEAR NANCY,—The recovery of Mr. Bolton's health and much more of his cheerfulness you should look upon as a token for good, a fresh proof that God is on your side. It is another blessing that your spirits do not sink, but you are still kept above the billows. It shows, indeed, how you are called to trust God, though without knowing which way He will lead you. In due time He will reveal this also and make it plain before your face. At present it is easier to know what is not to be done than what is. But you are in God's school, and He will teach you one lesson after another till you have learned all His holy and acceptable will. O tarry thou the Lord's leisure. Be strong, and He shall comfort thy heart; and put thou thy trust in the Lord!—I am, my dear Nancy,
Yours most affectionately.

To Hannah Ball

EDINBURGH, April 25, 1784.

MY DEAR SISTER,—It would not be strange if your love did grow cold. It would only be according to the course of nature. But, blessed be God, we know there is a power that

¹ See letter of Jan. 29, 1780.

² See letter of April 9, 1781.

³ See letter of Sept. 16, 1785.

controls the course of nature ; and the affection which flows from this does not depend upon blood and spirits, and therefore ' never faileth.'

I was afraid there had been some misunderstanding between Mr. Broadbent ¹ and you. Let him and you be free and open with each other, and I trust nothing will hurt you.

Whenever the preachers strongly exhort the people to accept of full sanctification, and to accept it now, by simple faith, there the work of God in general will prosper. This is the proper Methodist testimony !—I am, with kind love to Ann, my dear sister, ' Your affectionate brother.

To his Nephew Charles Wesley

This letter is without a name ; and the date given in the *Magazine* is 1786, which is evidently a mistake for 1784. It was sent to Charles Wesley, jun., when his younger brother became a Roman Catholic. See letter of August 19 to his nephew Samuel.

DUNDEE, May 2, 1784.

DEAR CHARLES,—I doubt not but both Sarah and you are in trouble because Samuel has ' changed his religion.' Nay, he has changed his *opinions* and *mode of worship*. But that is not religion ; it is quite another thing. ' Has he, then,' you may ask, ' sustained no loss by the change ? ' Yes, unspeakable loss ; because his new opinion and mode of worship are so unfavourable to religion that they make it, if not impossible to one that once knew better, yet extremely difficult.

' What, then, is religion ? ' It is happiness in God, or in the knowledge and love of God. It is ' faith working by love, producing ' righteousness and peace and joy in the Holy Ghost.' In other words, it is an heart and life devoted to God ; or communion with God the Father and the Son ; or the mind which was in Christ Jesus, enabling us to walk as He walked. Now, either he has this religion or he has not. If he has, he will not finally perish, notwithstanding the absurd, unscriptural opinions he has embraced and the superstitious and idolatrous modes of worship. But these are so many shackles which will greatly retard him in running the race that is set before him.

¹ John Broadbent, the Assistant.

If he has not this religion, if he has not given God his heart, the case is unspeakably worse : I doubt if he ever will ; for his new friends will continually endeavour to hinder him by putting something else in its place, by encouraging him to rest in the form, notions, or externals, without being born again, without having Christ in him, the hope of glory, without being renewed in the image of Him that created him. This is the deadly evil. I have often lamented that he had not this holiness, without which no man can see the Lord. But though he had it not, yet in his hours of cool reflection he did not hope to go to heaven without it. But now he is or will be taught that, let him only have a right *faith* (that is, such and such notions), and add thereunto such and such *externals*, and he is quite safe. He may, indeed, roll a few years in purging fire ; but he will surely go to heaven at last !

Therefore you and my dear Sarah have great need to weep over him. But have you not also need to weep for yourselves ? For have you given God your hearts ? Are you holy in heart ? Have you the kingdom of God within you ? righteousness and peace and joy in the Holy Ghost ? the only true religion under heaven ? O cry unto Him that is mighty to save for this one thing needful ! Earnestly and diligently use all the means which God hath put plentifully into your hands ! Otherwise I should not at all wonder if God permits you also to be given up to a strong delusion. But whether you were or were not, whether you are Protestant or Papist, neither you nor he can ever enter into glory, unless you are now cleansed from all pollution of flesh and spirit, and perfect holiness in the fear of God !—I am, dear Charles, Your affectionate Uncle.

To James Rogers

ABERDEEN, May 5, 1784.

DEAR JEMMY,—All letters to any part of Scotland must go through Edinburgh. Therefore it is sufficient to direct thither till the 15th instant, and then to Newcastle-on-Tyne.

I objected to nothing in that sermon but a few tart expressions concerning the clergy. When these are altered, I believe it will be of use ; and the more of them you can sell the better.

You have done well in restoring the meetings at five in the morning. These are the glory of the Methodists. My kind love to Hetty Roe.¹—I am, dear Jemmy,
Your affectionate brother and friend.

To William Black

Black had married Mary Gay, of Cumberland, Nova Scotia, on February 17, 1784, and in spring had visited the lower towns and Halifax, where there was a great work among the negroes. The Loyalists removed to other British provinces. They were the most influential laymen in New York. See Findlay and Holdsworth's *History of the Wesleyan Methodist Missionary Society*, i. 246.

INVERNESS, May 11, 1784.

MY DEAR BROTHER,—I am glad you have given a little assistance to our brethren at Halifax and along the coast. There is no charity under heaven to be compared to this, the bringing light to the poor heathens, that are called Christians, but nevertheless still sit in darkness and the shadow of death. I am in great hopes that some of the emigrants from New York are really alive to God. And if so, they will every way be a valuable acquisition to the province where their lot is now cast. This may be one of the gracious designs of God's providence in bringing them from their native country. And if they not only themselves grow in grace and in the knowledge of our Lord Jesus Christ, but are likewise happy instruments in His hand of imparting that knowledge to others, they will have unspeakable reason to praise God both in time and in eternity.

There is no part of Calvinism or Antinomianism which is not fully answered in some part of our writings, particularly in the *Preservative against Unsettled Notions in Religion*. I have no more to do with answering books. It will be sufficient if you recommend to Mr. Aline's² friends some of the tracts that are already written. As to himself, I fear he is wiser in his own eyes than seven men that can render a reason.

¹ Whom he married on Aug. 19. . . ² See letter of Nov. 27, 1783, to See letters of June 5, 1783 (to John Benjamin Chappel. Valton), and Nov. 7, 1784.

The work of God goes on with a steady pace in various parts of England. But still the love of many will wax cold, while many others are continually added to supply their place. In the West of England, in Lancashire, and in Yorkshire God still mightily makes bare His arm. He convinces many, justifies many, and many are perfected in love.

My great advice to those who are united together is : Let brotherly love continue ! See that ye fall not out by the way ! Hold the unity of the Spirit in the bond of peace ! Bear ye one another's burthens, and so fulfil the law of Christ !—
I am
Your affectionate brother.

To Simon Day

Day was the second preacher in the Oxfordshire Circuit, where he was reappointed in 1784 for a second year. He died in 1832.

This is Wesley's shortest letter. See September 15, 1773, and July 1784 (to White).

NEWCASTLE, *June 1, 1784.*

DEAR SIMON,—You shall be in Oxfordshire. Adieu.

To Mr. Simon Day, At Mr. Wicken's,
Shoemaker, Near the Castle, Oxon.

To Alexander Suter

DARLINGTON, *June 13, 1784.*

MY DEAR BROTHER,—Your letter gave me not a little satisfaction. I am glad to hear that your spirit revives. I doubt not but it will revive more and more, and the work of the Lord will prosper in your hands. I have a very friendly letter from Sir Lodowick¹; and hope you will have an opportunity of calling upon him again, especially if Brother McAllum² and you have the resolution to change places regularly, as I proposed. I dearly love the spirit of Sister McAllum. She is a woman after my own heart. It will be of great and general use, when you have a quantity of little books, partly to sell and partly to give among the poor—chiefly indeed to give. If

¹ Sir Lodovick Grant. Wesley visited him at Grange Green, near Forres, in June 1764, and on June 7, 1779. See *Journal*, v. 74-6; vi. 237.

² Duncan McAllum was Assistant at Aberdeen, and Alexander Suter his colleague in Inverness.

I live till the Conference, I will take order concerning it. Certainly you shall not want any help that is in the power of
Your affectionate brother.

To Zachariah Yewdall

Yewdall was stationed in Liverpool. At the Conference the question of attending feasts or wakes on Sunday was considered. 'Making candles for our own use, without paying duty for them,' was held to be 'a species of smuggling, not to be practised by any honest man.'

DARLINGTON, *June 13, 1784.*

DEAR ZACHARY,—I really think it is a critical case; and as we shall all (if God permit) meet together at the Conference in Leeds, I agree to what you say of referring the full consideration of the matter till that time. Meanwhile I am
Your affectionate brother.

To Joseph Entwisle and David Gordon

Entwisle was born in Manchester on April 15, 1767. He preached his first sermon in February 1783, became an itinerant in 1784, and was appointed to Northampton with Joseph Harper. His friend Gordon, who was born at Ballymena in 1757, became an itinerant in 1784, and died in 1799. The two youths had written an account of their conversion and experience, which they sent to Wesley.

SCARBOROUGH, *June 20, 1784.*

MY DEAR BRETHREN,—Having very little time, I take the opportunity of answering you both together. You have great reason to bless God continually, who has dealt so graciously with you. You have good encouragement to put forth all your strength in publishing the glad tidings of salvation. You are particularly called to declare to believers that the blood of Jesus Christ cleanseth from all sin. Watch and pray that you may be little in your own eyes.—I am, my dear brethren,
Your affectionate brother.

To Francis Wrigley

SCARBOROUGH, *June 20, 1784.*

DEAR FRANCIS,—You did right with regard to Captain Colmer¹; but you should likewise apply, if it can be done, to

¹ Wrigley was at Bradford (Wilts). on July 28, 1783 (*Journal*, vi. A 'Brother Colmer' is mentioned 437d).

all his employers. I think he will soon find he has missed his mark.

I advise you to write to Mr. Shipman and ask whether he did give or offer [money] for Risgwy. I hope it is a slander.

Pray inform the minister of St. . . . I have tried that point in Westminster ; and if he requires it of me, I will try it again.

If the preaching-places can be [supplied] during his absence, James Thom¹ may come with you to the Conference.

I am afraid that kind of rupt[ure under] which Mary Hooker labours will [admit] of no natural remedy.—I am, dear Francis,

Your affectionate friend and brother.

To Mr. Francis Wrigley.

To Mrs. Christian

BRIDLINGTON, *June 21, 1784.*

MY DEAR SISTER,—The summer is already so far spent that I shall have little time to spend in Lincolnshire. I hope to be at Epworth on Saturday the 26th instant, and after visiting Gainsborough (on Monday the 28th) and Owston on Tuesday, at Epworth again on Wednesday, and in the neighbouring towns the rest of the week. On Monday I am to be at Rotherham : so that I shall not see Mr. Dodwell,² unless I could have the pleasure of seeing him at Epworth. My work is great, and my time is short. 'I would my every hour redeem.' Why should any time be spent in vain?—I am, with kind love to your husband, my dear sister,

Your affectionate brother.

To Arthur Keene

Andrew Blair had just been appointed. John Pawson went from York to Manchester ; and James Rogers, just married to Hester Ann Roe, to Dublin. She says, 'Mr. and Mrs. Blair received us with kindness' at Whitefriar's on August 21 ; and on September 7 writes in her Journal, 'We have also much union with Mr. and Mrs. Blair,

¹ Thom was in Cornwall East, to which Wrigley is appointed next Conference. Probably he had already gone there, and both of them wished

to attend Conference in July in Leeds.

² See letters of Aug. 14, 1782, and July 17, 1785.

and I trust we shall be a family of one heart and mind.' In six weeks after their arrival many were awakened and they had some wonderful lovefeasts. She sends John Fletcher on December 14 a most encouraging account of the work. See *Spiritual Letters of Hester Ann Rogers*, No. 22.

BRIDLINGTON, June 21, 1784.

MY DEAR BROTHER,—I agree with you in hoping that Brother Blair's labours will be productive of a blessing to many in Dublin; the rather because he not only preaches but also lives the gospel. And wherever a man's life confirms his doctrine God will confirm the word of His messenger.

It gives me pleasure to hear that the school succeeds well. It is an excellent institution. I am very glad that Richard Condry's brother has come over to assist him.¹ I hope Brother Condry continues to go out on Sunday noon to the little towns round Dublin. We try all the little towns round London, and have Societies in most of them. What a shame it is that we should so long have neglected the little towns round Dublin, and that we have not a Society within ten miles of it?

During the present state of Mr. Pawson's health he would be of little service at Dublin. You want lively, zealous, active preachers. And, to tell you a melancholy truth, few of our elder preachers are of this character. You must look for zeal and activity among the young preachers. I am greatly scandalized at this, that a preacher fifty years old is commonly but half a preacher. I wonder that every preacher does not use Bishop Stratford's prayer,² 'Lord, let me not live to be useless.' A gradual work of grace constantly precedes the instantaneous work both of justification and sanctification. But the work itself (of sanctification as well as justification) is undoubtedly instantaneous. As after a gradual conviction of the guilt and power of sin you was justified in a moment, so after a gradually increasing conviction of inbred sin you will be sanctified in a moment. And who knows how soon? Why not now? May the whole blessing of the gospel be on you and Sister Keene!—I am, dear Arthur,

Your affectionate brother.

To Mr. Arthur Keene, in Dublin.

¹ See letter of March 3 to Keene.

² Nicholas Stratford (1633-1707),
Bishop of Chester 1689.

To John Valton

YORK, June 25, 1784.

MY DEAR BROTHER,—I just snatch time to write a line. I hope to be at Dawgreen on July 17 at half hour after six, at Birstall on Sunday and on Monday the 19th in the morning.¹

It will, I believe, be better for you to be at Scarborough, because many there are much alive, and hardly any at Bridlington. John Allen may stay at Birstall another year.² Peace be with you all!—I am

Your affectionate friend and brother.

To Ann Bolton

Miss Bolton had written on June 22: 'Not a day has passed for several weeks that has not yielded me something peculiarly trying; one or other of the family ill, myself poorly, and much tempted to dejection.' She said she had not found a suitable friend 'always at hand.' 'I have lately (from the hint you gave me) perused Miss Talbot's *Essays* with much pleasure. The new word she begs leave to make, which is "accommodableness," has oft occurred to my mind with instructive influence. The temper it implies or comprehends is a very suitable and needful one "in such a world and such a state as *this*." To accommodate oneself to every one under trial and distress, to every one's caprice or cross humour, and to every painful afflictive circumstance one meets with is, I apprehend, a sure way to promote and establish peace of mind. I want to learn how to pass through this world to the greatest advantage, in and through every occurrence wisely to improve time for eternity. In this science or art I know you are able to advise, and the favour is most humbly and earnestly solicited by, dear sir, your ever obliged and affectionate servant.' See *Arminian Magazine*, 1791, p. 589.

EPWORTH, June 28, 1784.

MY DEAR NANCY,—The strong and tender regard which I have for you makes your letters always welcome. Providence has seen good to try you for many years in the furnace of affliction, but all will work together for your good. You shall lose nothing but your dross. I wonder you do not find one person that knows how to sympathize with you. Surely there

¹ He preached in Bingley on July 18 in the morning and afternoon; at Dawgreen, where a new chapel was to be built, on the 24th; at Birstall

'to several thousands' on Sunday 25th.

² Valton was appointed to Bradford, and Allen remained at Birstall.

must be some such in the Society at Witney ; although you have not yet found them, perhaps for want of praying for this very thing. I advise you to make it a matter of earnest prayer ; and certainly God will give you a friend. *Accommodableness* is only the art of becoming all things to all men without wounding our own conscience. St. Paul enjoins it in those words, 'Please all men for their good unto edification.' Bare rules will hardly teach us to do this. But those that have a single eye may attain it, through the grace of God, by reflection and experience.—I am, my dear Nancy,

Very affectionately yours.

To Miss Bolton, Near Witney,
Oxfordshire.

To Alexander Barry (?)

This letter is copied by permission of The Society of Antiquaries from their Cely-Trevilan volumes. There is no name. It may have been to Alexander Barry. (See next letter.)

EPWORTH, July 3, 1784.

MY DEAR BROTHER,—We purpose to consider fully at the Conference the state of our brethren in America, and to send them all the help we can both in Nova Scotia and in other parts. But whoever goes over must voluntarily offer himself for that great work. I not only do not require but do not so much as advise any one to go. His service will do no good there unless it be a free-will offering.

I am glad our preachers at Portsmouth do not coop themselves up in the preaching-houses. The work of God can never make any considerable progress but by field-preaching. We do not now make any yearly collection for the payment of debts. All our public debts would have been paid long before now had the Methodists been merciful after their power.—I am

Your affectionate brother.

To James Barry

Alexander Barry, of Portsmouth, was probably a trustee of the new house there in which Wesley preached in 1788. William Black visited Shelburne in June 1783. There was no house, but tents pitched amid barren woods. Barry gave Black and his companion his bed, and sat up himself. Black says, 'The rain beat in on us during the greater

part of the night.' Wesley had set apart Coke in September, and at the Baltimore Conference in 1784 Freeborn Garretson and James Cromwell were sent to Nova Scotia. See *Early Methodist Preachers*, v. 242-95; Smith's *Methodism in Portsmouth*, p. 37; and previous letter.

EPWORTH, July 3, 1784.

MY DEAR BROTHER,—I know your brother well, and was at his house the last time I was at Portsmouth, as probably I shall be again in autumn before I return to London. The work of God among the blacks in your neighbourhood is a wonderful instance of the power of God; and the little town they have built is, I suppose, the only town of negroes which has been built in America—nay, perhaps in any part of the world, except only in Africa. I doubt not but some of them can read. When, therefore, we send a preacher or two to Nova Scotia, we will send some books to be distributed among them; and they never need want books while I live. It will be well to give them all the assistance you can in every possible way.

We purpose to consider fully at the Conference what we can do to help our brethren abroad; not only those that are settled in the southern provinces of America, but those that are in Nova Scotia and Newfoundland. Indeed, it is an invariable rule with me not to require any one to go over to America—nay, I scruple even to advise them to it. I shall only propose it at the Conference; and then, of those that freely offer themselves, we shall select such as we believe will most adorn the gospel.

In teaching school you have an opportunity of doing much good, if you consider that you are called of God to teach those you are entrusted with not only to read and write, but to fear and serve God. Indeed, in order to this you will have need of much courage as well as much prudence and patience. And it may be long before you see the fruit of your labour. But in due time you shall reap if you faint not.

I wish you would from time to time send an account of the progress of the work of God among you, and of anything remarkable that occurs, to
Your affectionate brother.

To Mr. Barry, Shelburne,
Nova Scotia.

To Arthur Keene

NEAR LEEDS, July 23, 1784.

MY DEAR BROTHER,—It is strange! Two or three weeks ago I was observing, 'I have exactly the same strength and more health at eighty-one than I had at twenty-one.' This hath God wrought.

The Irish preachers have shown both their understanding and their uprightness. I am glad they and you are satisfied with the Declaration, and see Mr. Hampson's wonderful Appeal¹ in its true light. Humanly speaking it must do abundance of mischief. But God is over all. I am in great hopes Mr. Rogers will be useful. He is an Israelite indeed.

I think a cupboard, secured as you intend, will do full as well as an iron chest.

Now, Arthur, I will try if you do love me. If you do, serve my friend, poor Sister Hyden.² Exert yourself to procure employment for her son, who is capable of almost anything. Send me word 'it is done.'—I am, with kind love to Sister Keene, dear Arthur

Your affectionate friend and brother.

To Mr. Arthur Keene,
Near Dublin.

To Frances Godfrey

LEEDS, July 31, 1784.

MY DEAR SISTER,—I thank you for giving me so full an account of that extraordinary deliverance.³ I doubt not but those that were called epileptic fits were owing to a messenger of Satan whom God permitted to buffet you. Therefore all human helps were vain. Nothing but the power of God could deliver you. And if you continue to walk humbly and closely with God, He will continue to bruise Satan under your feet, and will add bodily health to the spirit of an healthful mind. Do all you can for so good a Master! And see that you go on to

¹ John Hampson, sen., issued a printed Appeal against the Deed of Declaration which Wesley had executed on Feb. 28 giving a legal constitution to the Conference.

² 'Hide' in letter of Feb. 17, 1785; probably 'Hyde.'

³ Miss Godfrey lived at Gainsborough. See letter of Aug. 5, 1788.

perfection, till you know all that love of God that passeth knowledge.—I am, my dear sister,

Your affectionate brother.

To John White

This letter was among Adam Clarke's MSS., with this note: 'A class-leader in the East Riding at an early period of Methodism wanted to make his members submit to his measures. He wrote Wesley complaining of their refractiveness, and asked his advice. Wesley's reply made him see that he had been acting under the influence of a wrong temper.' It seems to have been sent to the John White who was Upper Master in the Sunday School at Bingley, into which Wesley stepped on July 18, 1784, when he preached twice in the parish church. There were two hundred and forty children. It had been started a month before Wesley's visit. White received 2s. 6d. per Sunday, the under-master 2s., and two Assistants 1s. See *Journal*, vii. 3.

[July 1784.]

John White, whoever is wrong, you are not right.

To Mary Bishop

Miss Bishop, who had a good school, wrote from Keynsham on August 10: 'They love to hear the Word, and approve things that are excellent; but I fear their minds are not really awakened, and this discourages me. Yet I have lately been comforted by hearing of some who have joined the Society since they left me. My chief exercises with their parents arise from want of dancing.' Some had agreed to her arrangement to exclude dancing; others were still pressing her on the subject. She wanted to have 'some arguments against their specious reasonings. You know all that can be said for and against dancing. As I find it needful to mix instruction with delight, and in a measure to gratify my young folk's love of *variety*, I wish to enlarge my School Library; but I can meet with few books that please me. Will you, sir, oblige me by recommending me some, either *French* or *English*, calculated to improve young persons from twelve to twenty? Are there any unexceptionable novels besides the *Fool of Quality*?' See *Arminian Magazine*, 1792, pp. 51-2.

HAVERRFORDWEST, August 18, 1784.

MY DEAR MISS BISHOP,—From the time I heard you were rejected by Lady Huntingdon, I have had a tender regard for

¹ Henry Brooke's novel, of which 1781. See letter of July 8, 1774. Wesley published an abridgement in

you, and a strong hope that, without regard to the wisdom or spirit or customs of the world, you would (as those at Publow did once)

Square your useful life below
By reason and by grace.

Hitherto you have not at all deceived my hope, and I am persuaded you never will. In some of the young ones you will undoubtedly find your labour has not been in vain. What they will be one cannot judge yet ; therefore Solomon's advice is good,—' In the morning sow thy seed, and in the evening withhold not thy hand ; for thou knowest not which shall prosper.'

It seems God Himself has already decided the question concerning dancing. He hath shown His approbation of your conduct by sending those children to you again. If dancing be not evil in itself, yet it leads young women to numberless evils. And the hazard of these on the one side seems far to overbalance the little inconveniences on the other. Therefore thus much may certainly be said, You have chosen the more excellent way.

I would recommend very few novels to young persons, for fear they should be too desirous of more. Mr. Brooke wrote one more (besides the *Earl of Moreland*), *The History of the Human Heart*. I think it is well worth reading ; though it is not equal to his former production. The want of novels may be supplied by well-chosen histories ; such as, *The Concise History of England*, *The Concise History of the Church*, Rollin's *Ancient History*, Hooke's *Roman History* (the only impartial one extant), and a few more. For the elder and more sensible children, Malebranche's *Search after Truth* is an excellent French book. Perhaps you might add Locke's *Essay on the Human Understanding*, with the Remarks in the *Arminian Magazine*. I had forgotten that beautiful book *The Travels of Cyrus*, whether in French or English.

On the 28th instant I hope to be at Bristol, and not long after at Keynsham.—I always am, my dear Miss Bishop,

Your affectionate friend and brother.

To Miss Bishop, In Keynsham, Somersetshire.

To Elizabeth Ritchie

Miss Ritchie writes on January 10, 1782, that 'on Wednesday the 2nd, when Sister C—— met my class, dear Mrs. H. (a person you drank tea with at Liverpool last summer, but who by various interpositions of Providence is now brought to reside amongst us) was clearly delivered from the remains of sin. She broke out in prayer and praise, and the glory of the Lord filled our hearts.' See *Arminian Magazine*, 1790, pp. 161-2.

TRACWN, PEMBROKESHIRE, August 19, 1784.

MY DEAR BETSY,—I was a little surprised at a letter from Sister D——, in which she seems to approve of all that Mrs. Crosby has done; and speaks as if it were just and right and done in obedience to the order of Providence! I could not help saying, 'There is but one advice which I can give her upon the present occasion: "Remember from whence thou art fallen. Repent, and do thy first works."'

Some years ago I committed a little company of lovely children to the care of one of our sisters at Haverford.¹ I was concerned yesterday to find she was weary of well-doing and had totally given up her charge. I hope, my dear Betsy, this will never be your case! You will never leave off your labour of love; though you should not always (not immediately at least) see the fruit of your labours. You may not immediately see Mrs. H—— so established in grace as you desire and hope. But in this, as well as many other instances, in due time you shall reap if you faint not.

I have been often musing upon this,—why the generality of Christians, even those that really are such, are less zealous and less active for God when they are middle-aged than they were when they were young. May we not draw an answer to this question from that declaration of our Lord (no less than eight times repeated by the Evangelists), 'To him that hath,' uses what he hath, 'shall be given; but from him that hath not shall be taken away that he hath?' A measure of zeal and activity is given to every one when he finds peace with God. If he earnestly and diligently uses this talent, it will surely be increased. But if he ceases, yea or intermits, to do good, he insensibly loses both the will and the power. So there is no

¹ To Miss Warren in 1781. See letter of Oct. 19, 1779.

possible way to retain those talents but to use them to the uttermost. Let this never be the case of my dear friend ! Never abate anything of your diligence in doing good. Sometimes, indeed, the feeble body sinks under you ; but when you do all you can, you do enough.

Remember in all your prayers

Yours most affectionately.

To his Nephew Samuel Wesley

Miss Shepherd, who was related to Ebenezer Blackwell and had close literary connexion with Sarah Wesley, persuaded Samuel, the younger son of Charles Wesley, to avow openly his adherence to the Church of Rome, which a young French friend had led him to join. That caused no little exultation in Roman Catholic circles ; but Samuel was never a Romanist at heart, and a few years later withdrew from that Church, saying he ' did not care a straw for any excommunication that her priesthood could utter.' See Telford's *Charles Wesley*, pp. 272-3 ; and letters of May 2, 1784, and March 18, 1788.

[TRECWN,] August 19, 1784.

DEAR SAMMY,—As I have had a regard for you ever since you were a little one, I have often thought of writing to you freely. I am persuaded what is spoken in love will be taken in love ; and if so, if it does you no good, it will do you no harm.

Many years ago I observed that as it had pleased God to give you a remarkable talent for music, so He had given you a quick apprehension of other things, a capacity for making some progress in learning, and (what is of far greater value) a desire to be a Christian. But meantime I have often been pained for you, fearing you did not set out the right way : I do not mean with regard to this or that set of opinions, Protestant or Romish (all these I trample under-foot) ; but with regard to those weightier matters, wherein, if they go wrong, either Protestants or Papists will perish everlastingly. I feared you were not born again ; and ' except a man be born again,' if we may credit the Son of God, ' he cannot see the kingdom of heaven ' except he experience that inward change of the earthly, sensual mind for the mind which was in Christ Jesus.

You might have throughly understood the scriptural doctrine of the new birth, yea and experienced it long before now, had you used the many opportunities of improvement which God put into your hand while you believed both your father and me to be teachers sent from God. But, alas ! what are you now ? Whether of this Church or that I care not ; you may be saved in either, or 'damned in either : but I fear you are not born again, and except you be born again you cannot see the kingdom of God. You believe the Church of Rome is right. What then ? If you, are not born of God, *you* are of *no Church*. Whether Bellarmine or Luther be right, you are certainly wrong, if you are not born of the Spirit, if you are not renewed in the spirit of your mind in the likeness of Him that created you.

I doubt you were never convinced of the necessity of this great change. And there is now greater danger than ever that you never will ; that you will be diverted from the thought of it by a train of new notions, new practices, new modes of worship : all of which put together (not to consider whether they are unscriptural, superstitious, and idolatrous, or no)—all, I say, put together, do not amount to one grain of true, vital, spiritual religion.

O Sammy, you are out of your way ! You are out of God's way ! You have not given Him your heart. You have not found—nay, it is well if you have so much as sought happiness in God ! And poor zealots, while you are in this state of mind, would puzzle you about this or the other Church ! O fools and blind ! Such guides as these lead men by shoals to the bottomless pit. My dear Sammy, your first point is to repent and believe the Gospel. Know yourself a poor, guilty, helpless sinner ! Then know Jesus Christ and Him crucified ! Let the Spirit of God bear witness with your spirit that you are a child of God, and let the love of God be shed abroad in your heart by the Holy Ghost, which is given unto you ; and then, if you have no better work, I will talk with you of transubstantiation or purgatory.

Meantime I commend you to Him who is able to guide you into all truth ; and am, dear Sammy,

Your affectionate Uncle.

To Robert Jones, of Fonmon Castle

Robert Jones was the son of Mr. and Mrs. Jones, of Fonmon Castle. His father, who had been at Christ Church at the same time as Charles Wesley, was converted under his ministry in 1741, and died the following year, when the poet wrote a memorial elegy. See Jackson's *Charles Wesley*, i. 293-318; letter of July 24, 1787, to Mrs. Jones; and for a letter about Robert being at Kingswood School, February 12, 1748.

Wesley had been at Utrecht in July 1783, and was there again in August 1786, when he was not pleased with the lack of control over the University students. See *Journal*, vi. 427-9, vii. 200-2.

CARDIFF, August 27, 1784.

DEAR SIR,—If you go abroad, I would by no means advise you to go to France. That is no place to save expense; but it is the only place to make your sons coxcombs and your daughters coquettes. I cannot but think there is no country in Europe which would answer your design so well as Holland; and no place in Holland so well as Utrecht. It is within a day's journey of Helvoetsluys, whence you go directly by the packet for England. It is an healthful and a pleasant city, and less expensive than almost any city in France. You may have more or less company as you please. There are schools for your children; and if you should choose it, an university for your sons: and I could recommend you to some valuable acquaintance. I speak freely, because I have your interest at heart. Think of it, and send your thoughts to, dear sir,

Your affectionate servant.

To Joseph Taylor

BRISTOL, August 30, 1784.

DEAR JOSEPH,—On no account whatever can I excuse any preacher in the Connexion from using his utmost endeavours for the preachers going to America.¹ What is the furnishing a room or two in comparison of this? especially for one who is well able to do it for herself! I wonder she should desire it or indeed accept of it! However, if this be done, the other must not be left undone.—I am, dear Joseph,

Your affectionate friend and brother.

¹ Taylor was at Gloucester. Vasey were going to America, and Richard Whatcoat and Thomas needed help for their passage.

To Ann Bolton

BRISTOL, August 31, 1784.

MY DEAR SISTER,—Many years ago Mr. Hall, then strong in faith, believed God called him to marry my youngest sister.¹ He told her so. She fully believed him, and none could convince one or the other to the contrary. I talked with her about it ; but she had ‘ so often made it matter of prayer that she could not be deceived.’ In a week he dropped her, courted her elder sister, and as soon as was convenient married her. The disappointed one then found exactly the same temptations that you do now. But neither did she keep the devil’s counsel. She told me all that was in her heart ; and the consequence was that by the grace of God she gained a complete victory. So will you. And you will be the better enabled by your own experience to guard all, especially young persons, from laying stress upon anything but the written Word of God. Guard them against reasoning in that dangerous manner, ‘ If I was deceived in this, then I was deceived in thinking myself justified.’ Not at all ; although nature, or Satan in the latter case, admirably well mimicked the works of God. By mighty prayer repel all those suggestions, and afterwards your faith will be so much the more strengthened, and you will be more than conqueror through Him that loveth you. Whenever you find yourself pressed above measure, you must make another little excursion. While you help others, God will help you. This may be one end of this uncommon dispensation. You must not bury your talent in the earth. Wishing you more and more of that ‘ lovely, lasting peace of mind,’—I am
Yours most affectionately.

To Christopher Hopper

Hopper was Assistant at Bolton, with Eels as his colleague. Eels was appointed to Manchester in 1785. He had married ‘ a pious woman of considerable property at Bolton-le-Moors, in Lancashire ; this, as was supposed by some of his friends, tended rather to puff up his mind ; and Mr. Wesley having left his name out of the Deed of Declaration in the year 1784, he was grievously offended.’ In 1788 his name was omitted from the *Minutes* by mistake, and he left the Connexion and

¹ Kezia Wesley. See letter of Dec. 22, 1747.

joined John Atlay. See Atmore's *Memorial*, pp. 116-7; and letter of September 11.

BRISTOL, August 31, 1784.

MY DEAR BROTHER,—It was your part to write to me of the behaviour of William Eels, particularly at Warrington, without waiting till I heard of it from so many other persons. Seeing I find I cannot overcome him by love, I am at length constrained to let him drop. Pray inform him he is no longer in the number of our itinerant preachers. I shall to-day send another preacher to supply his place in the Bolton Circuit. I have done all I could to save him; but it is in vain; so I must at length give him up.—I am Your affectionate brother and friend.

To William Pitt, First Lord of the Treasury

Pitt had become Prime Minister in December 1783, at the age of twenty-four, and had an overwhelming majority at the General Election of 1784. Wesley's counsels show how keenly he was concerned for the best interests of the country. See letter in July 1790 to Wilberforce for Wesley's reference to Pitt's friendship with him.

BATH, September 6, 1784.

SIR,—Your former goodness, shown to one of my relations Mr. Thomas Ellison,¹ emboldens me to take the liberty of recommending to your notice an old friend, Lieutenant Webb.

On my mentioning formerly some of his services to Lord North, his lordship was pleased to order him £100 a year. But as it has since been reduced, it is hardly a maintenance for himself and his family. If you would be so good as to remember him in this or any other way, I should esteem it a particular favour.

Will you excuse me, sir, for going out of my province by hinting a few things which have been long upon my mind? If those hints do not deserve any further notice, they may be forgiven and forgotten.

New taxes must undoubtedly be imposed; but may not more money be produced by the old ones? For instance:

1. When the land tax is four shillings in the pound, I know

¹ For John Ellison, see letter of May 25, 1782. Sept. 7, 1777; and for Captain Webb,

some towns which pay regularly seven- or fivepence. Nay, I know one town where they pay one penny in the pound. Is there no help for this ?

2. As to window tax : I know a gentleman who has near a hundred windows in his house ; he told me he paid for *twenty*.

3. The same gentleman told me, ' We have above an hundred men servants in this town, but not above *ten* are paid for.'

4. I firmly believe that in Cornwall alone the King is defrauded of half a million yearly in customs. What does this amount to in all Great Britain ? Surely not so little as five millions. Is there no way of extirpating those smuggling villains, notwithstanding their Honourable or Right Honourable abettors ?

5. Servants of distillers inform me that their masters do not pay for a fortieth part of what they distil. And this duty last year (if I am rightly informed) amounted only to £20,000. But have not the spirits distilled this year cost 20,000 lives of His Majesty's liege subjects ? Is not, then, the blood of these men vilely bartered for £20,000 ? not to say anything of the enormous wickedness which has been occasioned thereby ; and not to suppose that these poor wretches have any souls ! But (to consider money alone), is the King a gainer or an immense loser ? To say nothing of many millions of quarters of corn destroyed, which if exported would have added more than £20,000 to the revenue, be it considered, ' Dead men pay no taxes.' So that by the death of 20,000 persons yearly (and this computation is far under the mark), the revenue loses far more than it gains.

But I may urge another consideration to you. You are a man. You have not lost human feelings. You do not love to drink human blood. You are a son of Lord Chatham. Nay, if I mistake not, you are a Christian. Dare you, then, sustain a sinking nation ? Is the God whom you serve able to deliver from ten thousand enemies ? I believe He is ; nay, and you believe it. O may you fear nothing but displeasing Him !

May I add a word on another head ? How would your

benevolent heart rejoice if a stop could be put to that scandal of the English nation, suicide !

The present laws against it avail nothing ; for every such *murderer* is brought in *non compos*. If he was a poor man, the jurors forswear themselves from pity. If he was rich, they hope to be well paid for it. So no ignominy pursues either, the living or the dead, and self-murder increases daily. But what help ?

I conceive this horrid crime might be totally prevented, and that without doing the least hurt to either the living or the dead. Do you not remember, sir, how the rage for self-murder among the Spartan matrons was stopped at once ? By ordering that the body of every woman that killed herself should be dragged naked through the streets of the city. Would it not have the same effect in England if an Act of Parliament were passed repealing all other acts and appointing that every self-murderer should be hanged in chains ?

Suppose your influence could prevent suicide by this means, and distilling by making it felony, you would do more service to your country than any Prime Minister has done these hundred years. Your name would be precious to all true Englishmen as long as England continued a nation. And, what is infinitely more, a greater Monarch than King George would say to you, ' Well done, good and faithful servant.'

I earnestly commit you to His care, and am, sir, your willing servant.

To his Niece Sarah Wesley

Wesley never gave away less than £1,000 a year. This letter throws light on his methods as a dispenser of his charities.

BRISTOL, September 8, 1784.

DEAR SALLY,—You do well to let me know when there is anything wherein it is my power to serve you. But I find you are not much acquainted with poor folks. You must make a little money go a great way among them unless you had a thousand a year. In common I myself gave but sixpence or a shilling to one person (nay, and a nobleman generally does no more). The case must be very peculiar ; otherwise I do not

rise so high as half a crown, else my stock would soon be exhausted.

'Why is that agreeable young woman,' one asks me, 'so pale and sickly?' Why, she eats trash; and while she does this, she can't have health. Is it not your case? Do you eat trash—novels, romances, and the like? How can you then expect spiritual health? And I doubt you eat (that is—read) too much.—I am, dear Sally, Yours very affectionately.

To Mrs. Johnson

Mrs. King, the daughter of Thomas Garrett, had just married John Johnson, of Lisburn. Mrs. Rogers had been specially commended to her friendship by Wesley and Dr. Coke; and on reaching Dublin she and her husband called on them. 'Truly she is a sweet woman. She expressed a desire to commit her two classes to my care.' They had breakfast with her on October 20, when Mrs. Johnson told them that she 'rejoiced with us in what the Lord is doing for His people in this city. She says there has not been such a revival for twenty years, nor such a general spirit of expectation and prayer.' See *Journal of Mrs. Hester Ann Rogers*, pp. 243-7; and letters of September 26 to Mr. and Mrs. Johnson.

BRISTOL, September 9, 1784.

MY DEAR SISTER,—I sincerely congratulate my good old friend John Johnson and you on your happy union; I am clearly persuaded that it is of God, and cannot doubt but it was His will, and gracious providence, which pointed out to you both the time and the persons. May you be a lasting blessing to each other!

But one thing has been much upon my mind. Both Brother Johnson and you love the work of God, and would not easily be induced to take any step that would hinder it; but if so, I advise you by no means to think of leaving Dublin. In the city, indeed, he cannot have health; but you may have an healthy abode in the skirts of it. Pray give my kind love to my dear Sister Freeman. Peace be with your spirits!—
I am, my dear sister, Your invariable friend.

To 'Our Brethren in America'

Wesley had set apart Dr. Coke as General Superintendent for America (Asbury was to be his colleague) at Bristol on September 2.

He and his companions, Whatcoat and Vasey, sailed from King's Road on the 18th. See letter of October 3, 1783, to the Preachers in America; and for *The Sunday Service of the Methodists in the United States of America*, Green's *Bibliography* (and Appendix), No. 376; also letter of June 20, 1789, to Walter Churchey.

BRISTOL, September 10, 1784.

1. By a very uncommon train of providences many of the Provinces of North America are totally disjoined from their Mother Country and erected into independent States. The English Government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire I have drawn up a little sketch.

2. Lord King's *Account of the Primitive Church*¹ convinced me many years ago that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise this right by ordaining part of our travelling preachers. But I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the National Church to which I belonged.

3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction: in America there are none, neither any parish ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man's right by appointing and sending labourers into the harvest.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be Joint Superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to

¹ See heading to letter of Dec. 30, 1745, to Westley Hall.

act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a Liturgy little differing from that of the Church of England (I think, the best constituted National Church in the world), which I advise all the travelling preachers to use on the Lord's Day in all the congregations, reading the Litany only on Wednesdays and Fridays and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's Day.

5. If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

6. It has, indeed, been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object; (1) I desired the Bishop of London to ordain only one, but could not prevail.¹ (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would likewise expect to govern them. And how grievously would this entangle us! (4) As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.

To Christopher Hopper

This letter is incomplete. The name left blank has been crossed out, and is illegible. See letters of August 31 (to Hopper) and September 13.

BRISTOL, September 11, 1784.

The information I received was not from — but from the body of leaders at Warrington and at Liverpool. . . . If Brother Eels behaves well now, I shall think no more of *past* things.

O exhort the believers to go on to perfection! Perhaps

¹ See letter of Aug. 10, 1780.

you have been sometimes a little wanting in this.—I am, dear Christopher,
Your affectionate friend and brother.

To John Valton

BRISTOL, *September 13, 1784.*

MY DEAR BROTHER,—My last letters from Bolton gave me reason to hope that William Eels is greatly changed, and has for some time past given no offence, but quietly and carefully attended his circuit.¹ Dr. Coke, on receipt of this information, wrote immediately to Macclesfield that Brother Butterfield might be sent forward, as we have great need of other preachers in the West.

You must sacredly abstain from holding watch-nights and from continuing any service above an hour at a time. It is not so much preaching and praying as preaching or *praying long* that hurts you.²

Strongly advise Mr. Crosse³ not to continue that wretched curate or lecturer at Bradford. Mr. Webster, a pious and learned man near Derby, wrote me just now to offer me his service. I could not receive, because my little salary would not keep a married man. I wish Mr. Crosse would take him. It might be good for both of them.—I am

Your affectionate friend and brother.

The Assistant⁴ here has given Dr. Coke the money. They expect to sail to-morrow.

To John Johnson

John Johnson, a Somersetshire preacher who through failure of health had settled in Lisburn in 1771, married Mrs. King, of Dublin, on August 31. She became a great blessing to the Society there. Johnson enlarged and improved the old chapel, so that when Wesley visited the place in 1789 he called it 'the new chapel at Lisburn, the largest and best finished in the North of Ireland.' See *Journal*, vii. 507; the next letter; and those of June 23, 1760, and September 9, 1784.

¹ See previous letter. William Butterfield was born near Halifax, and became a preacher in 1784. He died in 1794.

² See letter of Oct. 13 to him.

³ John Crosse had become vicar this year.

⁴ Samuel Bradburn. They went on the 18th.

BRISTOL, September 26, 1784.

MY DEAR BROTHER,—There may be a deeper design of Divine Providence in Sister Johnson's removal to Lisburn than at first appeared. Probably God is about to revive His work *there*; and being freed from the encumbrance of worldly business, she may be more at leisure to attend it. The more she exerts herself therein the more she will increase both in spiritual and bodily strength. See that you do not cramp but give her full scope for the exertion of all the talents which God hath given her.

Pray tell Sister Gayer ¹ I send her such a sister as she never had before.—I am
Your affectionate brother.

To Mrs. Johnson

BRISTOL, September 26, 1784.

MY DEAR SISTER,—How wise are all the ways of God! Just before His providence called you to leave Dublin He sent Sister Rogers thither, in the same spirit of faith and love, to step into your place and prevent that scattering of the little flock which might otherwise have ensued; and if He sees it best, after you have finished the work He is preparing for you to do in Lisburn, you will see Dublin again. Meanwhile redeem the time, catch the golden moments as they fly, and continue to love and pray for, my dear sister,

Your affectionate brother.

To Alexander Suter

Alexander Suter had moved from Aberdeen to Dundee, where Thomas Bartholomew (1782-1819) was his colleague. Richard Watkinson was the Assistant at Edinburgh; Joseph Sanderson had been Assistant at Dundee the previous year, but was now a supernumerary. Both the Grants and Smiths were Wesley's friends. He stayed with Sir Lodovick Grant in June 1779; and dined with Mr. Smith of Aberdeen on May 22, 1790. See *Journal*, vi. 237, viii. 65.

BRISTOL, October 3, 1784.

MY DEAR BROTHER,—Others consider the state of one or two circuits only; but I see and consider the state of the

¹ See letter of May 27, 1776.

whole kingdom, and consequently can more easily judge in what circuit each preacher is likely to be useful. And I doubt not you will be useful in Dundee Circuit, provided you (1) strive to strike out into new places (and you know we may preach anywhere in Scotland without any danger of riots), and (2) constantly visit *all the Society* in course from house to house. To do this exactly will be a cross; but it will be worth your while to bear it.

The house at Arbroath should be settled as near the Conference plan as possible. The way of doing this in Scotland you may learn either from Mr. Smith in Aberdeen or Mr. Grant in Edinburgh. If Joseph Sanderson, Brother Bartholomew, and you act in concert, as was agreed when I was in Dundee, much good will be done; especially if you take care in spite of flesh and blood to keep up the morning meetings.

Mr. Watkinson at Edinburgh has now the charge of the books in Scotland, and will provide you with any that you want. He is the General Assistant for Scotland this year.

You should send me a full and particular account of that poor man at Inverness. I am to set out for London to-morrow. I hope Dr. Coke and his companions are now near half-way over the Atlantic. Although I dreamed last night (indeed at two o'clock this morning) that he came to me with a calm and placid countenance, but exceeding pale and his hair all wet.—I am
Your affectionate friend and brother.

To Richard Rodda

LONDON, October 13, 1784.

MY DEAR BROTHER,—I have no objection to your having a third preacher in the circuit.¹ But what to say of John Oliver I know not.² He has been greatly to blame. But who can tell whether he be inwardly changed or not?

Your proposal of building a new preaching-house I like well, provided it can be done without bringing any burthen

¹ Birmingham had three preachers next Conference.

² Oliver married Elizabeth Booth.

See *Journal*, iv. 70-1; and letter of Oct. 25, 1780.

upon the Conference. Complaint is made to me that the preaching is taken from Stourshead. If so, I am sorry for it. Peace be with you and yours !—I am

Your affectionate friend and brother.

To Mr. Rodda, At the Preaching-house,
In Birmingham

To John Valton

Valton had been appointed Assistant at Bradford at the Conference, and had spent a fortnight at Hartlepool for the benefit of his health. At the beginning of October he had to give up all speaking; but though this was a sore trial, 'as the fields already began to ripen for the harvest,' he had not rested too soon. 'My head and breast were sorely afflicted. I frequently lost my memory, and my understanding was often beclouded.' He went to stay with some friends, and returned to Bradford in the beginning of November; though he 'was obliged to be silent in all for many months.' See *Wesley's Veterans*, vi. 94-6; letters of September 13 and November 13, 1784; and for Benjamin Colley, that of September 18, 1773, to Valton.

In 1753 Wesley retired to Lewisham in what appeared to be a rapid decline. He preached on November 25, and again, 'for the first time after an intermission of four months,' on March 26. See *Journal*, iv. 89-92; letter of January 5, 1754; and for when he 'was at the gates of death' in Ireland, that of July 28, 1775, to James Dempster.

LONDON, October 13, 1784.

MY DEAR BROTHER,—Dr. Davison's advice was good. I desire you would not offer to preach within these four weeks. I was suspended for near four months; but good is the will of the Lord. I suppose nettle tea is the best bracer in the world; and next that, elixir of vitriol (ten drops in a glass of water at ten or eleven in the morning). I am inclined to think that temptation is purely preternatural. I was strongly assaulted by it toward the close of my fever, when I could hardly set a foot to the ground. Many years ago I told you the case of Mr. Colley, who was just in your case. He married and died. And do we not know

All the promises are sure
To persevering prayer?

I am ever yours.

To William Black

LONDON, October 15, 1784.

MY DEAR BROTHER,—A letter of yours some time ago gave me hopes of meeting you in England, as you seemed desirous of spending some time here in order to improve yourself in learning.¹ But as you have now entered into a different state,² I do not expect we shall meet in this world. But you have a large field of action where you are without wandering into Europe. Your present parish is wide enough—namely, Nova Scotia and Newfoundland. I do not advise you to go any further. In the other Provinces³ there are abundance of preachers. They can spare four preachers to you better than you can spare one to them.⁴ If I am rightly informed, they have already sent you one or two; and they may afford you one or two more, if it please God to give a prosperous passage to Dr. Coke and his fellow labourers. Does there not want a closer and more direct connexion between you of the North and the Societies under Francis Asbury? Is it not more advisable that you should have a constant correspondence with each other and act by united counsels? Perhaps it is for want of this that so many have drawn back. I want a more particular account of the Societies in Nova Scotia and Newfoundland. And I wish you would give me a full account of the manner wherein God hath dealt with you from the beginning. I am not at all glad of Mr. Scurr's intention to remove from Nova Scotia to the South. That is going from a place where he is much wanted to a place where he is not wanted.⁵ I think if he got £10,000 thereby, it would be but a poor bargain; that is upon the supposition, which you and I make, that *souls* are of more value than *gold*. Peace be with all your spirits!—I am

Your affectionate brother.

¹ See letter of July 13, 1783.

² His marriage. See letter of May 11.

³ The United States.

⁴ Freeborn Garretson and James O. Cromwell were appointed to Nova Scotia at the end of the year. See letter of June 26, 1783 (to Garretson).

⁵ Mr. Scurr, one of the Methodists in whose house Black preached, bought an estate near Norfolk in Virginia; but almost all his family fell victims to the diseases incident to the climate. He repented too late that he had not taken Wesley's advice. See Richey's *Memoir*, pp. 48, 128.

To Sarah Baker

In his *Journal* for August 15, 1788, Wesley speaks of 'that lovely young woman Sally Baker, who is removed to Cowbridge.' Miss Baker had lived at Monmouth, where Wesley met her younger sister Elizabeth; to whom he wrote, after a visit to Cowbridge, that 'Sally is a pattern,' and 'has done unspeakable good' in the place. See *Journal*, vii. 425; where Wesley also says, 'Mr. G.—' (probably Mr. Gwinnett) 'has done with us'; and for Elizabeth Baker, letter of August 26, 1788.

NEAR NORWICH, October 27, 1784.

MY DEAR SALLY,— . . . This will not and cannot be hindered long by the noise made by the beasts of the people. A person of Mr. Gwinnett's rank and influence is quite an overmatch for twenty petty rioters; even if they are encouraged underhand (as probably they are) by some wretched gentlemen, so called by the courtesy of England.

Throughout England, Wales, and Ireland each of our travelling preachers has three pounds a quarter. . . .

To Mrs. Johnson

NORWICH, October 27, 1784.

MY DEAR SISTER,—I am now in great hopes that the work of God in Dublin will not much suffer by your removal, seeing He just at the time prepared Sister Rogers, who is both able and willing to tread in your steps.

You are now happily delivered from worldly cares; but it is to that end that your soul may be vacant for thoughts and cares of a nobler kind, how you may promote the work of God upon earth; your calling is not only to do good, but to do *all* the good which you possibly can. I doubt not but you will be of use to my friend Sister Gayer¹ in particular; she has much zeal, and 'let knowledge *guide*, not *cool* its fires.'

I hope Brother Johnson or you will send me an account of what occurs in Lisburn.—I am, my dear sister,

Your ever affectionate brother.

¹ See letter of Sept. 26.

To Mr. Stonehouse

The 'new chapel' was probably Oldham Street, Manchester. On August 1 Cornelius Bayley had published an *Address to the Public on Sunday Schools*, which caused a great stir. It urged Manchester to follow the example of Leeds. For Bayley, see letter of October 12, 1778.

NORWICH, October 31, 1784.

MY DEAR BROTHER,—I had some doubt concerning another person; but I have none at all concerning Dr. Bayley. I believe his eye is single, and that he has no other view than that of promoting the glory of God. If, therefore, the steward and trustees, and upon mature consideration, judge it expedient to invite Dr. Bayley to officiate every Sunday in the new chapel, I have no objection. It seems to me it might be productive of much good.—I am

Your very affectionate brother.

To Mariha Chapman

NEAR LONDON, November 3, 1784.

MY DEAR SISTER,—I was a little disappointed at your not seeing me at Wallingford, as you used to do, before I went away.¹ But I took it for granted there was some circumstance which I did not know; so I did not blame you, as I am not ready to condemn those I love.

I am glad you do not let go your confidence or lose the witness of your sanctification. Take care that you lose not any of the things that you have gained, but that you receive a full reward. Certainly it is a most uncomfortable thing to lose any part of what God hath wrought in us. I wonder how any that have lost the love of God can find any rest in their souls till they have regained it.

It was well for you that God did not suffer you to find rest in any creature. He had better things in store for you. One more degree of His love makes you large amends even in the present world for every other loss.—I am, dear Patty,

Your affectionate brother.

To Miss Chapman, At Watlington,
Near Tetworth, Oxfordshire.

¹ He preached at Wallingford on Oct. 18, and left next morning at 7.30.

*To John Mason*NEAR LONDON, *November 3, 1784.*

MY DEAR BROTHER,—You judge right. If the people were more alive to God, they would be more liberal. There is money enough, and particularly in Somersetshire; but they are straitened in their own bowels. When I complied with the desire of many and divided the circuit into two, we were not a jot better.¹ You have one thing to point at—the revival and increase of the work of God. Get as many as possible to meet in band. Be exact in every part of discipline, and give no ticket to any that does not meet his class weekly.—I am
Your affectionate friend and brother.

To Henry Moore

Henry Moore was born near Dublin in 1752, became a preacher in 1779, and was greatly beloved by Wesley, who appointed him one of his literary executors. He wrote a *Life of Wesley*, was President of the Conference in 1804 and 1823, and died in 1844.

LONDON, *November 4, 1784.*

MY DEAR BROTHER,—I am glad you spoke freely to Mr. Collins. He is a good man, but not very advisable.² If he should declare open war in England, he will do little or no harm. Mr. Smyth will not be fond of him if he preaches at Plunkett Street. There will not soon be a coalition between Arminianism and Calvinism. This we found even in Holland.

If James Rogers and you keep to the Church still, a few, I doubt not, will follow your example. We made just allowance enough for leaving the Church at the last Conference.—I am, with kind love to Nancy, Yours affectionately.

*To Mrs. Crosby*LONDON, *November 7, 1784.*

MY DEAR SISTER,—To those who know the world, hardly anything that is wrong or foolish in it appears strange. Otherwise we should have thought it strange that so good a woman should take such a step. One would not have expected her

¹ Mason was in Devon, from which Somerset seems to have been divided in 1777.

² Brian Bury Collins. Edward Smyth was about to enter on his work at Bethesda Chapel, Dublin.

to marry at all—at least, none but an eminent Christian. I am more and more inclined to think that there are none living so established in grace but that they may possibly fall.

The case of Hetty Rogers was widely different.¹ I know more of it, beginning, middle, and ending, than most people in England. And I am clear that, first to last, she acted in all good conscience toward God and man. As things stood, it was not a sin for her to marry, but a duty; and to marry when she did. And never was any one woman so owned of God in Dublin as she has been already.

T. Brisco, I am persuaded, will do some good.² But his wife will do much more if you encourage her and strengthen her hands. Peace be with all your spirits!—I am

Your affectionate brother.

To John Valton

LONDON, November 13, 1784.

MY DEAR BROTHER,—Before I read your letter my first thought was, 'He will not recover with spring'; but a second immediately followed, 'Yes, at or before Candlemas.' And I trust so it will be. But in the meantime you ought undoubtedly to follow the directions of your physician.³ Only I wish you to add daily riding and the daily use of decoction of nettles, which is a nobler restorative than all the quinquiza in Peru, though in many cases that is an excellent medicine. I was confined from the 28th of November⁴ till the end of February; the Hot Well water completed the cure.

You are now God's prisoner, and are learning that deep lesson, 'Be content to do nothing.' That God may teach you this and all things is the prayer of

Your affectionate friend and brother.

To Jonathan Hurn

LONDON, December 11, 1784.

DEAR JONATHAN,—I am heartily glad that our brethren have come to that noble resolution of enlarging the chapel,

¹ Miss Roe had married James Rogers. See letter of May 5, 1784.

² Thomas Briscoe was stationed in Leeds.

³ See letters of Oct. 13 and Dec. 24 (to Thomas Taylor).

⁴ 1753.

and also that by removing those pews they will make more room for the poor. I am persuaded this will be greatly for the advancement of the work of God.

But when they are about it let it be done throughly, in such a manner as will be a credit to them.—I am, with love to Sister Hern,
Your affectionate friend and brother.

I hope to see you in spring if I live.

To Mr. Hern, At the Preaching-house,
In Liverpool.

To Robert Blake (?)

This may have been to Robert Blake, of Athlone, who 'desists from travelling' in 1784. William Myles was at Leicester. See letter of February 23, 1783.

LONDON, December 24, 1784.

DEAR ROBERT,—You have reason to praise God, who has once more lifted up your head above the enemies of your soul. You never need be overcome again by the sin which did so easily beset you. Watch and pray, and you will no more enter into temptation.

You may show this to Mr. Myles, and he will give you a guinea on my account.—I am Your affectionate brother.

To Jeremiah Brettell

Brettell was Assistant at Newcastle-upon-Tyne. The chapel referred to may have been that at Alnwick or South Shields, which is named among 'houses to be built this year' in the *Minutes* of 1785. It was felt at the Conference of 1783 that 'the needless multiplying of preaching-houses had been a great evil,' and it was decided that none were to be built that year save those already begun. No one was to be permitted 'to beg for any house except in the circuit where it stands.'

LONDON, December 24, 1784.

DEAR JERRY,—If I live till the Conference, I shall have no objection to your begging in the Newcastle and Sunderland Circuits. But let them not build a scarecrow of an house like most of those in the North. Copy after that at Newcastle or Yarm, which is one of the prettiest in England. Look at the

Minutes of the Conference with regard to the building of preaching-houses, and follow those advices.—I am, dear Jerry,
Your affectionate friend and brother.

To Mr. Brettell, At the Orphan House,
Newcastle-upon-Tyne.

To Thomas Taylor

Thomas Taylor was Valton's colleague at Bradford. He says, in *Wesley's Veterans*, vii. 75, that he 'was laid up almost the whole year. I think he did not go through the circuit once. He was a gracious man, and an exceedingly useful preacher; so that want of his labour was a great check to our success.' Valton did not go to Bristol, but returned to Bradford for a second year. See letters of November 13, 1784, and September 5, 1785 (to John Valton).

LONDON, *December 24, 1784.*

DEAR TOMMY,—In fifty years I have not met with six mothers who did not suffer their children to cry aloud—no, nor seriously endeavoured it. So that I see no manner of need to caution them against that extreme.

To speak without reserve, I believe John Valton to be a better Assistant than either you or me. I believe he has more of the Spirit of God resting upon him and is more deeply devoted to God than almost any man or woman I know. And I do not think myself a jot better than him because I was born forty years before him. But I earnestly desire he would go to Bristol, and that you would supply his place as Assistant I am of opinion this is the only possible means of restoring his strength.—I am, with kind love to Sister Taylor, dear Tommy,
Yours affectionately.

I corrected the last part of the new Hymn-Book this morning.¹

To Dean D—

Wesley considered Hutchinson's hypothesis 'very ingenious, but quite precarious,' and was convinced that his theories had 'no foundation in Scripture or sound reason.' Hutchinson's emendations of the

¹ *A Collection of Psalms and Hymns for the Lord's Day.* See Green's *Bibliography*, No. 378.

Old Testament were built on analogies, and he thought that the Hebrew points were invented by the Masorites. He claims in *A New Account of the Confusion of Tongues* to be 'the first who has dared to show the excellences and beauties of the Hebrew tongue and the imperfections of the rest,' and to have 'cleared many of the blunders in the present translations.' See letter of November 26, 1756.

[1785.]

REVEREND SIR,—When Dr. Bentley published his *Greek Testament*, one remarked, 'Pity but he would publish the Old; then we should have two New Testaments!'¹ It is done. Those who receive Mr. Hutchinson's emendations certainly have two New Testaments! But I stumble at the threshold. Can we believe that God left His whole Church so ignorant of the Scripture till yesterday? And if He was pleased to reveal the sense of it now, to whom may we suppose He would reveal it? 'All Scripture,' says Kempis, 'must be understood by the same Spirit whereby it was written.'² And a greater than he says, 'Them that are meek will He guide in judgement, and them that are gentle will He learn His way.' But was Mr. Hutchinson eminently meek and gentle?

However, in order to learn all I could from his *Works*, after first consulting them, I carefully read over Mr. Spearman,³ Mr. Jones's ingenious book, and the Glasgow [Edinburgh] Abridgement. I read the last with Mr. Thomas Walsh, the best Hebraean I ever knew. I never asked him the meaning of an Hebrew word but he would immediately tell me how often it occurred in the Bible and what it meant in each place! We then both observed that Mr. Hutchinson's whole scheme is built upon etymologies; the most uncertain foundation in the world, and the least to be depended upon. We observed, secondly, that if the points be allowed, all his building sinks at once; and, thirdly, that, setting them aside, many of his etymologies are forced and unnatural. He frequently, to find the etymology of one word, squeezes two radices together; a

¹ Dr. Richard Bentley, the great classical scholar, issued in 1720 proposals for a new edition of the New Testament in Greek with the Latin Version of Jerome.

² Book I, chap. v.

³ Robert Spearman, a pupil of John Hutchinson, published *An Enquiry after Philosophy and Theology* in 1755. For William Jones's *Catholic Doctrines of the Trinity*, see letter of April 17, 1776.

liberty never to be taken where a word may fairly be derived from a single radix.

But may I hazard a few words on the points? Mr. H. affirms they were invented by the Masorites, only thirteen or fourteen hundred years ago, in order to destroy the sense of Scripture. I doubt this: who can prove it? Who can prove they were not as old as Ezra, if not co-eval with the language? Let any one give a fair reading only to what Dr. Cornelius Bayley¹ has offered in the Preface to his *Hebrew Grammar*, and he will be as sick of reading without points as I am—at least, till he can answer the Doctor's arguments he will not be so positive upon the question.

As to his theology, I first stumble at his profuse encomiums on the Hebrew language. But it may be said, Is it not the language which God Himself used? And is not Greek too the language which God Himself used? And did He not use it in delivering to man a far more perfect dispensation than that which He delivered in Hebrew? Who can deny it? And does not even this consideration give us reason at least to suspect that the Greek language is as far superior to the Hebrew as the New Testament is to the Old? And, indeed, if we set prejudice aside and consider both with attention and candour, can we help seeing that the Greek excels the Hebrew as much in beauty and strength as it does in copiousness? I suppose no one from the beginning of the world wrote better Hebrew than Moses. But does not the language of St. Paul excel the language of Moses as much as the knowledge of St. Paul excelled his?

I speak this, even on supposition that you read the Hebrew, as I believe Ezra if not Moses did, with points; for if we read it in the modern way, without points, I appeal to every competent judge whether it be not the most equivocal.

To Mrs. Gair

LONDON, *January 5, 1785.*

MY DEAR SISTER,—You did well to write. Although I have not much time, yet I am always well pleased to hear

¹ For Dr. Bayley, see letter of Oct. 12, 1778.

from a friend. If outward losses be a means of stirring you up to gain more inward holiness, you will never have need to repent of that loss but rather to praise God for it. How soon will the moment of life be gone ! It is enough if we secure an happy eternity. Let Brother Gair and you earnestly seek to be wholly devoted to God ; and all things else will be added to you.—I am, dear Becky, Your affectionate brother.

To John Johnson

Wesley was at Lisburn in June : ' I was now with the most lively Society that I have seen for many days ; owing chiefly to the good providence of God bringing Sister Johnson hither.' See *Journal*, vii. 91 ; and next letter.

LONDON, *January 26, 1785.*

MY DEAR BROTHER,—It is plain the time is come for God to lift up the light of His countenance upon poor Lisburn ; this is the answer of many prayers offered up by good Sister Gardner and many others. His providence brought both you and Sister Johnson thither in good time ; she was more wanted now in Lisburn than even in Dublin, as Hetty Rogers was enabled in a great measure to supply her place there. You will prevail upon more and more to meet in band and more and more backsliders will be healed, I expect ; you will in a little time have a Select Society also. If my life and health are continued, I hope to cross the sea about the beginning of April ; but how many blessings may you receive before that time !—I am Your affectionate friend and brother.

To Mrs. Johnson

The only child of Mr. and Mrs. John Wilson at the age of nineteen was killed in a moment by a fall from his horse. The parents were inconsolable till Mrs. Johnson came to Lisburn. She visited them, and brought them comfort. Both rejoined the Society, and were more in earnest for salvation than they had been for many years. See previous letter.

LONDON, *January 26, 1785.*

MY DEAR SISTER,—I nothing doubt but the death of that young man will be a means of life to many souls. How admirably was it timed ! Just when Brother Johnson and you were

returning to Lisburn—here was a divine preparation for your coming, and work ready prepared for you. I hope my poor dear Harriet will run away from us no more. She was unspeakably happy when she was young ; but she may be happier now than ever she was. I am in hopes you now will have full employment. But you need not confine yourself altogether to Lisburn ; you are a debtor also to our sisters in the neighbouring Societies. Go on and prosper !—I am, my dear sister,
Your affectionate brother.

To James Barry

February 1785.

. . . I am in the enjoyment of such health as I have never had before. Mr. Henry said, ' I bless God that I am never tired of my work, yet I am often tired *in* my work.' By the blessing of God I can say more : I am never tired *in* my work. From the beginning of the day or the week or the year to the end I do not know what weariness means. I am never weary of writing or preaching or travelling ; but am just as fresh at the end as at the beginning. Thus it is with me to-day, and I take no thought for to-morrow. I am in hopes Dr. Coke will come to you.¹

To Mr. Barry, Shelburne,
Nova Scotia.

To Mrs. Freeman

Wesley reached Dublin on April 11 : ' I found such a resting-place at our own house as I never found in Ireland before ; and two such preachers [James Rogers and Andrew Blair] with two such wives I knew not where to find again.' See *Journal*, vii, 66 ; and February 17.

LONDON, February 1, 1785.

MY DEAR SISTER,—So strange things come to pass ! I did not expect to hear of Mr. Smyth's ' living in lodgings.' I do not remember the person who is so kind as to offer me a lodging ; and I know no reason why I should not accept of it if I live to see Dublin again.

It gives me pleasure to hear that the work of God flourishes

¹ See letter of July 3, 1784.

among you. I did not doubt but it would when He sent that earnest couple¹ to Dublin. He will send a blessing with them wherever they go. And that you and yours may partake of it more and more is the wish of, my dear sister,

Yours affectionately.

To Samuel Bardsley

Wesley dictated this letter to Thomas Tennant, who was in the London Circuit and probably acting as his amanuensis. Bardsley was second preacher at Nottingham, which Wesley did not visit that year. See letter of November 12, 1783.

LONDON, February 12, 1785.

DEAR BROTHER,—Mr. Wesley desires me to inform you that he is glad to find that you go on so well in your circuit, and hopes that the work of the Lord will prosper more and more. Mr. Wesley cannot say anything positive respecting his coming into your circuit, but does intend to contrive to pay you a visit, though his usual way, you know, is but once in two years. I suppose you will know in time before he comes. Peace be with your spirit !—I am

Yours affectionately,

T. TENNANT.

To Adam Clarke

Adam Clarke, the son of a schoolmaster near Coleraine, was born in 1760 or 1762. He entered the itinerancy in 1782, and was now stationed at Cornwall East. He was a powerful preacher, his fame as a scholar became national, and his *Commentary* had a great reputation. He was employed by the Public Record Office in editing State papers, and was the intimate friend of the Duke of Sussex. He became President of the Conference in 1806, and died on August 26, 1832.

LONDON, February 12, 1785.

DEAR ADAM,—I do not remember ever to have seen that letter from Norwich, else I should certainly have answered it. If you build at St. Austell, take care that you do not make the house too small. And pray let those directions be observed which are given in the *Large Minutes* of the Conference.

¹ Mr. and Mrs. James Rogers.

It gives me pleasure to hear that the work of the Lord so prospers in your hands. It will do so as long as you do not shun to declare the whole counsel of God. There is one part of it which seems to be almost forgotten by the Methodists throughout the three kingdoms—that is, the Christian duty of fasting; and yet our Lord annexes a peculiar promise even to secret fasting: 'The Father that seeth in secret, He shall reward thee openly.' You might begin to recommend this by reading to every Society the sermon concerning fasting.¹ The blessing would soon follow.—I am, dear Adam,

Yours affectionately.

To Robert Carr Brackenbury

LONDON, *February 15, 1785.*

DEAR SIR,—Your having the opportunity of giving them a few discourses in Dover, and then travelling with so pious and friendly a person as Mr. Ireland, I could not but look upon as clear instances of a gracious Providence.² I cannot doubt but the mild air which you now breathe will greatly tend to the re-establishment of your health; and so will the suspension of your public labours till you are better able to bear them. With regard to perfecting yourself in the French language, it is certain this may be done more speedily and effectually in a family where only French is spoken. And undoubtedly you may learn the purity of the language far better in Languedoc than in Normandy. It is clear that you are not called at present to any public labours. But should not you be so much the more diligent in private to redeem the time? to buy up every opportunity? Should not you be instant 'in season and out of season'—that is, to make the opportunities which you cannot find? Surely the all-wise and all-merciful Saviour did not send you into France for nothing! Oh no! you are at least to pluck one brand (perhaps several) out of the burning. May the Lord whom you serve in all things direct your paths! So prays, dear sir, Your affectionate friend and brother.

¹ See *Works*, v. 344-60.

² Brackenbury spent some weeks in France in the autumn of 1784 and the following spring in order to

perfect his French for the work in Jersey. James Ireland, of Brislington, Bristol, was Fletcher's and Wesley's friend.

To Captain Richard Williams

LONDON, February 15, 1785.

MY DEAR BROTHER,—I am exceeding glad at your going to Plymouth Dock.¹ I am persuaded that God has sent you. And I should not wonder if you find a greater blessing upon your labours than ever you found before. I pray stay there as long as you can ; and send a particular account of what occurs there to, dear Richard, Your affectionate brother.

To Arthur Keene

LONDON, February 17, 1785.

MY DEAR BROTHER,—I thank you for the pains you have taken on behalf of poor Robert Hide,² and am sincerely glad you have at length succeeded. Now, if he continue honest and industrious, he will not want either employment or food. Want of either of the one or the other must have exposed him to a thousand temptations.

When several disapproved of my sending Mr. Rogers and his wife to Dublin, supposing them unequal to the task, I was determined to overrule, believing myself to be a competent judge both of their gifts and grace. And the event has answered my expectations. I am not disappointed of my hope ; and I am persuaded neither they nor you will ever be weary of well-doing.

You have great reason to bless God for the good state of your temporal affairs also. And, indeed, I have always observed whenever the work of God goes on He withholds no manner of thing that is good.

It was impossible to keep the present schoolmaster unless his spirit had been entirely changed. He is extremely unfair. But I am afraid another is recommended to you that is likely to prove no better. I have known him from a child, and give you fair warning. Take care what you do. If you are wise, secure Mr. Fox at any price. That man is sterling gold.³ But

¹ He had moved from Poldice, near Truro. See letter of Dec. 10, 1783.

² See letter of July 23, 1784.

³ For the school, see letter of March 3, 1784, to Keene. Patrick Fox became master.

you will have no blessing from God and no praise from wise men if you take that vile sordid measure (especially at this time!) of so reducing the salary. You *must* give £40 a year at the least.

As soon after the 10th of April as I can I purpose (God willing) to embark for Dublin. I should be glad to accept of your kind invitation. But it is a great way to go, particularly at night. Otherwise I should be more at home with you than anywhere else.¹ I commend you and yours to the divine protection; and am, dear Arthur,

Your affectionate friend and brother.

I abhor the thought of our master's keeping an evening school. It would swallow up the time he ought to have for his own improvement. Give him enough to live comfortably upon without this drudgery.

Feb. 20.—Pray tell Mr. Rogers I hope to see him before the middle of April and to visit the classes. I am glad he has written to Mr. Fox; but I have told you my mind about the salary.

To Mr. Arthur Keene, Miltown Road,
Near Dublin.

To John Broadbent

LONDON, *February 23, 1785.*

MY DEAR BROTHER,—Take care you do not scream again, unless you would murder yourself outright.

It is very probable we *must* take in some married preachers if we live to see another Conference. The week after next I set [out] for Bristol. From thence (after stopping there a few days) I must make the best of my way to Ireland.

Concerning dividing the circuit,¹ I may answer you and our brother together. I like the proposal well, especially as it would give our preachers a little more walking. But I very

¹ He stayed at the preachers' house. See letters of Feb. 1 and April 11.

Birstall at the Conference of 1785. See letter of March 4, 1786, to Samuel Bardsley about division of circuits.

² Dewsbury was divided from

rarely divide circuits, unless at a Conference; because I am willing to hear what can be said on both sides.—I am

Your affectionate friend and brother.

To Mr. Broadbent, At the Preaching-house,
In Birstall, Near Leeds.

To John Baxendale

LONDON, February 25, 1785.

MY DEAR BROTHER,—You send me an agreeable account of the work of God in and near Wigan. Indeed, His work will flourish in every place where full sanctification is clearly and strongly preached. This year I only call on a few Societies on my way. My business is with the Societies in Ireland. I hope to call at Manchester on Saturday, April 2; at Bolton, the 4th; Wigan, Tuesday, the 5th. Perhaps I might preach at Wingates on my way thither.¹—I am

Your affectionate brother.

To Jonathan Coussins

Coussins was the Assistant in Norwich. Dr. J. Hunt, an eccentric but deeply pious surgeon, founded and endowed Ebenezer Chapel in Ber Street, Norwich, and died at Gissing on June 16, 1824, aged eighty-six. Wesley dined with him in October 1783 and November 1784; and was at his house in October 1785 and November and December 1786. See *Journal*, Index; Charles Mackie's *Norfolk Annals*, vol. i.; and letter of September 16.

LONDON, February 25, 1785.

MY DEAR BROTHER,—The Lord *will* work; and who shall hinder Him? Only let us against hope believe in hope and walk in all His appointed ways, whether we see present fruit or not. Now encourage all believers to meet in band and to observe the Band rules exactly. In *one* thing Dr. Hunt and his people shame us; I mean in fasting, which we have well-nigh forgotten! Let us begin again!—I am, with love to Sister Coussins, Your affectionate friend and brother.

To Mr. Coussins, At the Preaching-house,
In Norwich.

¹ On April 5 at noon he 'preached word.' See *Journal*, vii. 65; and letters of Feb. 19, 1784, and April 3, 1787.

To John Stretton

John Stretton had been a respectable merchant and local preacher in Ireland. He went to Carbonear about 1770; and the next year removed to Harbour Grace, four miles away, where he built a Methodist Chapel at his own expense. It was the first in Eastern British America; and he preached in it. He was a correspondent of Mrs. Bennis, who had spoken to him about his soul when he visited Waterford in 1763. That led to his conversion. He tells her on June 29, 1785: 'I suppose you have lately seen Mr. Wesley, and possibly have had some conversation with him about me. I wrote to him last fall, to send a preacher to this place, as the work of God seems to be at a stand here, and superstition and profaneness greatly increasing. He answered my letter, told me of Dr. Coke being in America, and said he would write to him to call here before he returned to England; but he has not yet arrived.' In other letters he speaks of her kindness to him in Waterford; and in November 1773 thanks her for her 'delicate manner in disclosing the death of my dear mother.' The preacher sent in October was John McGeary. See Crookshank's *Methodism in Ireland*, i. 169; letter of February 27, 1789; and for Mrs. Bennis, letter of August 23, 1763. After his return to London in 1773 Coughlan was some time minister at Cumberland St. Chapel, London.

LONDON, February 25, 1785.

MY DEAR BROTHER,—You did well in breaking through that needless diffidence; if you had wrote sooner, you would have heard from me sooner. Although I have not been at Limerick for some years, yet I remember your father and mother well. They truly feared God when I conversed with them. Be a follower of them, as they were of Christ.

The last time I saw Mr. Coughlan he was ill in body but in a blessed state of mind. He was utterly broken in pieces, full of tears and contrition for his past unfaithfulness. Not long after I went out of town God removed him to a better place.

If that deadly enemy of true religion, Popery, is breaking in upon you, there is indeed no time to be lost; for it is far easier to prevent the plague than to stop it. Last autumn Dr. Coke sailed from England, and is now visiting the flock in the Midland Provinces of America, and settling them on the New Testament plan, to which they all willingly and joyfully conform, being all united, as by one Spirit, so in one body. I trust they will no more want such pastors as are after God's

own heart. After he has gone through these parts, he intends, if God permit, to see the brethren in Nova Scotia, probably attended with one or two able preachers who will be willing to abide there. A day or two ago I wrote and desired him before he returns to England to call upon our brethren also in Newfoundland and perhaps leave a preacher there likewise. About food and raiment we take no thought. Our heavenly Fathèr knoweth that we need these things, and He will provide. Only let us be faithful and diligent in feeding His flock. Your preacher will be ordained. Go on in the name of the Lord and in the power of His might ! You shall want no assistance that is in the power of

Your affectionate friend and brother.

To Mr. John Stretton, In Harbour Grace,
Newfoundland.

To Zachariah Yewdall

LONDON, *February 25, 1785.*

MY DEAR BROTHER,—I am glad to hear that the work of God goes on at Sheerness,¹ and that there is such a noble spirit among the people with regard to building. But as we are yet early in the year, I do not advise you to begin till two hundred pounds are subscribed. Try first what you can do in Kent and at Norwich, after keeping a day of fasting and prayer.—I am

Your affectionate friend and brother.

To his Brother Charles

BRISTOL, *March 17, 1785.*

DEAR BROTHER,—I am just setting out on my northern journey ; but must snatch time to write two or three lines. I stand and admire the wise and gracious dispensations of Divine Providence ! Never was there before so loud a call to all that are under your roof. If they have not hitherto sufficiently regarded either you or the God of their fathers, what is more calculated to convince them than to see you so long hovering upon the borders of the grave ?² And I verily

¹ Sheerness appears in the letter of March 21, 1784.

² Charles Wesley lived three years longer.
Minutes for 1785 as one of the houses to be built that year. Compare

believe, if they receive the admonition, God will raise you up again. I know you have the sentence of death in yourself; so had I more than twelve years ago. I know nature is utterly exhausted; but is not nature subject to His word? I do not depend upon physicians, but upon Him that raiseth the dead. Only let your whole family stir themselves up and be instant in prayer; then I have only to say to each, 'If thou canst believe, thou shalt see the glory of God.' 'Be strong in the Lord and in the power of His might.' Adieu.

To Barnabas Thomas

Barnabas Thomas (when stationed at Hull) is named in the Deed of Declaration. He was now at Gloucester. He was 'a very sensible man, possessed a fertile mind and a retentive memory.' He died of fever at Leeds in 1793. See Atmore's *Memorial*, p. 416; and letters of January 27, 1770 (to John Whitehead), and April 7, 1785 (to Thomas Taylor).

BIRMINGHAM, *March 25, 1785.*

DEAR BARNABAS,—I have neither inclination nor leisure to draw the saw of controversy; but I will tell you my mind in a few words.

I am now as firmly attached to the Church of England as I ever was since you knew me. But meantime I know myself to be as real a Christian bishop as the Archbishop of Canterbury. Yet I was always resolved, and am so still, never to act as such except in case of necessity. Such a case does not (perhaps never will) exist in England. In America it did exist. This I made known to the Bishop of London and desired his help. But he peremptorily refused it. All the other bishops were of the same mind; the rather because (they said) they had nothing to do with America. Then I saw my way clear, and was fully convinced what it was my duty to do.¹ As to the persons amongst those who offered themselves I chose those whom I judged most worthy, and I positively refuse to be judged herein by any man's conscience but my own.—I am, dear Barnabas,

Your affectionate brother.

¹ See letter of June 14, 1785.

To Mrs. Wren

Mrs. Wren, who had been a Methodist in York for some years, married John Pawson on August 14, 1785. Pawson, who had been in Manchester in 1784, then moved to Edinburgh.

BIRMINGHAM, *March 26, 1785.*

MY DEAR SISTER,—I thank you for the clear and circumstantial account you have given me of the manner when God wrought upon your soul. As He wrought the work both of justification and sanctification so distinctly, you have the less temptation to cast away your confidence. But you cannot keep it unless you are zealous of good works. Be fruitful, therefore, in every good work, and God shall renew you in His whole image.—I am
Yours affectionately.

To Ann Bolton

WEDNESBURY, *March 28, 1785.*

MY DEAR SISTER,—You are in danger of falling into both extremes—of making light of as well as fainting under His chastening. This you do whenever you look at any circumstance without seeing the hand of God in it, without seeing at the same instant, this unkindness, this reproach, this returning evil for good, as well as this faintness, this weariness, this pain, is the cup which my Father hath given me. And shall I not drink it? Why does He give it me? Only for my profit, that I 'may be a partaker of His holiness.'

I have often found an aptness both in myself and others to connect events that have no real relation to each other. So one says, 'I am as sure this is the will of God as that I am justified.' Another says, 'God as surely spake this to my heart as ever He spoke to me at all.' This is an exceedingly dangerous way of thinking or speaking. We know not what it may lead us to. It may sap the very foundation of our religion. It may insensibly draw us into Deism or Atheism. My dear Nancy, my sister, my friend, beware of this! The grace of God is sufficient for you! And, whatever clouds may interpose between His banner over you is love. Look to yourself that you lose not the things that you have gained, but that you may receive a full reward. Adieu!

To Mrs. Fletcher

This letter is addressed to the Rev. John Fletcher. Miss L. is evidently Ann Loxdale, whom Wesley had warned about her intended marriage. His letter of October 8 shows how she bore her disappointment. See letter of December 9, 1783.

The account of the death of Michael Onions signed 'Mary Fletcher, March 22, 1785,' appears in the *Arminian Magazine*, 1785, pp. 522-5. He lived at Madeley, and began to sicken of a decline the previous Christmas when he was about sixteen. He had been very careless concerning religion, but was completely changed, and a few minutes before he died said, 'There is the most glorious place of all! and I am going up the ladder to it.'

MANCHESTER, *April 2, 1785.*

MY DEAR SISTER,—I have nothing to do with Yorkshire this year. After a swift journey through Bolton, Wigan, and Liverpool, I must hasten by Chester to Holyhead in order to take the first packet for Dublin. The spring is already so far spent that I shall have much ado to go through all the provinces of Ireland before the end of June.

It is well if that inconstant man has not destroyed poor Miss L. body and soul. I am afraid he had long since stole her heart from God. And she had so long persuaded others that their union was the will of God, that it is well if the disappointment does not quite unsettle her and make her turn back to the world. I wish you would write a letter to her on this head. Who knows but it may save a soul alive.

The account of Michael Onions is very remarkable and may be of use to the public. Yours most affectionately.

To John Fletcher

Fletcher died on August 14, 1785. He had been at the Conference of 1784, when he acted as mediator in the discord produced by the Deed of Declaration. Both the Hampsons, father and son, left the Connexion. Dr. Priestley's *History of the Corruptions of Christianity*, published in 1782, and other works, called loudly for an answer; and though Dr. Horsley answered them with great ability, Wesley felt that Fletcher might do conspicuous service by dealing with the subject. See letter of March 10, 1787.

MANCHESTER, *April 3, 1785.*

DEAR SIR,—Our Dublin Conference is appointed to begin the first Tuesday in July, our London Conference the last

Tuesday in that month. I am afraid there will be very little time to spare between the one and the other.

I have very little hopes of doing any good to either Deists or Socinians. But it's worth all our labour to prevent their doing mischief—at least, more than they have done already. For this reason I look upon everything with a jealous eye which prevents your answering Dr. Priestley. He is certainly one of the most dangerous enemies of Christianity that is now in the world. And I verily think *you* are the man whom God has prepared to abate his confidence. Dr. Horseley has good matter; but he is an heavy writer; and perhaps sometimes a little too severe. I believe you will be enabled to speak home, and yet to keep your temper.

I really hope the Sunday Schools will be productive of great good to the nation. They spread wider and wider, and are likely to reach every part of the kingdom.

It seems to be a great happiness, not a misfortune, that those turbulent men have taken themselves away. Jo. Hampson, jun., is going to the University. He may be an useful clergyman.

I hope, if we live, you will not fail to be present at the Conference in London. Do not you stay at home too much? Wishing you both to be more and more happy and useful, I am, dear sir,

Ever yours.

To the Methodist Conference

This letter was intended to allay fears lest the Legal Conference might use its power unjustly. It was entrusted to Joseph Bradford to be opened and read at the Conference after Wesley's death. The following resolution was then passed:—

'The Conference have unanimously resolved that all the preachers who are in full connexion with them shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above-written letter of our venerable deceased father in the gospel.

'It may be expected that the Conference make some observations on the death of Mr. Wesley; but they find themselves utterly inadequate to express their ideas and feelings on this awful and affecting event.

'Their souls do truly mourn for their great loss; and they trust they shall give the most substantial proofs of their veneration for the memory of their most esteemed father and friend by endeavouring with great

humility and diffidence to follow and imitate him in doctrine, discipline, and life.' See *W.H.S.* i. 39-41.

CHESTER, *April 7, 1785.*

MY DEAR BRETHREN,—Some of our travelling preachers have expressed a fear that after my decease you would exclude them either from preaching in connexion with you or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience than to leave these my last words with you.

'I beseech you by the mercies of God that you never avail yourselves of the Deed of Declaration to assume any superiority over your brethren, but let all things go on among those itinerants who choose to remain together exactly in the same manner as when I was with you so far as circumstances will permit.

'In particular, I beseech you, if you ever loved me and if you now love God and your brethren, to have no respect of persons in stationing the preachers, in choosing children for Kingswood School, in disposing of the Yearly Contribution and the Preachers' Fund or any other public money. But do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.'

To Joseph Taylor

LIVERPOOL, *April 7, 1785.*

DEAR JOSEPH,—I do not see that I can in conscience employ Brother Thomas¹ as a travelling preacher. Do not you know what I have often said? I would not employ an apostle as such if he could not preach in the morning. And this he cannot do. Neither is he able, if he was willing, regularly to keep a circuit. Be faithful to God and the people, and your own soul! And keep an active, zealous man, Mr. McGeary,² while you have him. Else there is want of a

¹ Taylor was the Assistant at letter of March 25.

Gloucester, with Barnabas Thomas as his colleague. Thomas went to Oxfordshire next Conference. See ² See letters of Feb. 25, 1785 (heading to John Stretton), and Feb. 20, 1787.

preacher in the Canterbury Circuit. I thank you for the account of Brother Tregellas¹; and am, dear Joseph,
Your affectionate friend and brother.

To Roger Crane

Crane was the chief supporter of Methodism in Preston. His sisters married Charles Atmore and Michael Emmett. Ward was in the Derby Circuit, and Duncan Wright Assistant at Chester. Bramwell was admitted on trial in 1786. He was apprenticed to a currier in Preston. Crane tried to persuade him to attend Methodist services; but his father had exacted a promise that he would not hear any of this 'despicable community.' He afterwards became a member, and was made a class-leader and local preacher. He was now in business and thinking of marriage; but Dr. Coke persuaded him to go as an itinerant to Kent in the winter of 1785. See John Taylor's *Apostles of Fylde Methodism*, p. 26; Benjamin Moore's *Methodism in Burnley*, p. 33.

CONWAY, April 9, 1785.

DEAR ROGER,—What you observe is true. The new places ought not to be neglected. Therefore it is not expedient to remove William Bramwell yet. So I have sent to Derbyshire, and hope Nathaniel Ward will speedily remove to Chester to assist Mr. Wright. Meantime take care that *you* be not weary of well-doing. In due time you shall reap if you faint not.—
I am, dear Roger, Your affectionate brother.

To George Gibbon

Gibbon, the third preacher in Sheffield, was born at Stockton in 1744, became a preacher in 1780, and died in 1815.

HOLYHEAD, April 9, 1785.

DEAR GEORGE,—What you said was exactly right, the work of God is undoubtedly instantaneous with regard to sanctification as well as justification, and it is no objection at all that the work is gradual also. Whatever others do, it is our duty strongly and explicitly to exhort the believers to go on to perfection, and encourage them to expect perfect love by simple

¹ 'Some Account of the Death of Mr. John Tregellas, of St. Agnes, in Cornwall,' who died on April 28, 1784, at the age of twenty-one, appeared in the *Arminian Magazine*, 1786, pp. 249-50, signed 'Joseph Taylor, Gretton, April 2, 1785.'

faith, and consequently to expect it *now*. This is the preaching which God always has blessed, and which He always will bless to those that are upright of heart.

With God's leave we shall set sail to-night.¹—I am, dear George,
Your affectionate brother.

To Mr. Gibbon, At the Preaching-house,
Sheffield.

To his Brother Charles

DUBLIN, April 11, 1785.

DEAR BROTHER,—I just write a line to let you know that we came to Holyhead on Saturday afternoon, and went on board about ten at night ; but we had a dead calm till between ten and eleven in the morning, at which time I began the public service. After sermon I prayed that God would give us a moderate wind, with a safe, easy, and speedy passage. While I was speaking the wind sprung up, and carried us at an average five miles an hour ; so that we sailed from Holywell Bay to Dublin Bay in exactly twelve hours.* The sea meantime was as smooth as a looking-glass ; so that no creature in the ship was sick a moment. Does not God hear the prayer ? All is quiet here. Love to all. Adieu !

To Thomas Carlill

Carlill was Assistant at Gainsborough, with Botts as the third preacher. Christie was a supernumerary at Grimsby. William Fish went to Jamaica at the request of Dr. Coke, returned in 1805 through failure of health, became a supernumerary in 1816, and died at Guernsey in 1843. Wesley here evidently mixed Kilham's name with his father's. Alexander, born at Epworth in 1762, was received on trial in July 1785 and appointed to Grimsby. He separated from the Connexion in 1797, when he formed the New Itinerancy. The father and brother, both called Simon, are buried in Epworth Churchyard. Alexander Kilham was probably too useful at Epworth to be spared. He had been converted in 1782, and began to visit from house to house all round the neighbourhood, and went to several of the towns near Epworth 'kindling the same fire.' See *W.H.S.* v. 122-3.

¹ For Dublin. See next letter.

* See *Journal*, vii. 66 ; and letter of Feb. 17.

CORK, May 6, 1785.

DEAR TOMMY,—I desire you and no other preacher out of the Gainsborough Circuit to attend the Conference. I will pay the two guineas to Robert Armstrong. You may take Brother Fish in the place of Samuel Botts. Simon Kilham must in no wise be removed from Epworth. Encourage James Christie to read, and his gifts will increase.

We cannot allow a baker to remain in our Society if he *sells bread* on the Lord's Day. But if he only *bakes pies*, as they call it, we do not exclude him; although we are convinced that to abstain even from this is the more excellent way. —I am, dear Tommy,

Your affectionate friend and brother.

To Jasper Winscom

Winscom had reported that the site offered in Winchester was only thirty feet long instead of forty, as the carpenter from whom he had arranged to buy it had stated. It also had a street at each end. He therefore felt that he could not purchase, and was looking for another site. See letter of September 13.

There had been much opposition to Methodist services at Sutton Scotney, between Winchester and Whitchurch. They had applied to a justice for redress, and the opposers had been reprimanded and ordered to pay the costs. The rioting grew worse, and the Methodists had to appeal to the Justices again. The rioters were ordered to appear at the Quarter Sessions. See Stamp's manuscript *History of Methodism in Hampshire*; and letter of June 17, 1786.

CORK, May 9, 1785.

DEAR JASPER,—You are in the right: that ground would be too small. Either have a proper place or none at all.

If you have any magistrate that is resolved to do justice, he will soon make those rioters afraid to move a finger; and those that support them will soon be weary of the expense. The Justice will quickly make an end of your valorous women; for they may send women rioters to jail as well as men. The law makes no distinctions. But if you have no resolute magistrate you have another way. Let any man that was struck order a King's Bench writ against him that struck him, and arrest him immediately. And he may refuse an insufficient bail. This will soon make them weary of their bad work.

But you must take particular care not to make it up with the rioters till they have made good all the damage which has been done by any person whatever from the beginning and given sufficient security for their future good behaviour. Unless you do that, you do nothing at all. Prosecute them not on the Toleration Act, which allows only twenty pounds' damage, but on the Riot Act, which brings their wishes in question.—I am, dear Jasper, Your affectionate brother.

To his Brother Charles

Charles Wesley spent much time visiting the prisoners in Newgate. He had become friendly with the Rev. Mr. Villette, the Ordinary, and had free access to the prison. He told John Fletcher on May 24: 'A fortnight ago I preached the condemned sermon to about twenty criminals. Every one of them, I have good grounds to believe, died penitent. Twenty more must die next week.' See Telford's *Charles Wesley*, pp. 276-7; Bulmer's *Memoirs of Mrs. Elizabeth Mortimer*, p. 101. For other matters referred to, see letter of June 23.

CORK, May 12, 1785.

DEAR BROTHER,—Twice I have wrote to Dr. Coke concerning the Journal. I suppose one, if not two, of his letters have miscarried. I will not sentence him till he answers for himself.

All I can say, and all I will say, is, I do not intend ever to publish your picture in the *Magazine*.

At Dublin I was informed Mr. Barnard, the present Bishop's son, is dead. In the North I may learn more.¹

I speak of myself, as of other men, with a single eye. I am glad you have been at Newgate. All we have heard in England of danger from Ireland is pure invention. We have been humbugged by the patriots. There is no more danger from Ireland than from the Isle of Man.

If Sally wants the sinews of war, give me an hint. John Atlay has not complained to me of poverty for above this month.

I am fully persuaded that the measure of peace which enables me to go on cheerfully in my work and to employ all

¹ See letter of May 2, 1783, to his brother.

my time and strength therein is not from Satan, nor from nature, but from God.

To save tenpence postage I will write a few lines to Patty in your letter. Peace be with you all! Adieu.

To Zachariah Yewdall

WHITEHAVEN, May 26, 1785.

DEAR ZACHARY,—You should always write to me without reserve. I observe nothing much amiss in your behaviour. Truth and love you may hold fast, and courtesy will increase insensibly.

Godfathers promise only that they will see that a child be taught, as soon as he is able to learn, what he ought to do in order to his soul's health. And this it is certain they may perform. You did not read that little tract¹ with sufficient care; otherwise you could not but have seen this.

I commend you for being exceedingly wary with respect to marriage.² St. Paul's direction is full and clear: 'If thou mayest be free, use it rather'; 'Art thou loosed from a wife?' 'Seek not a wife.' Two of our small tracts you should read with much prayer: *Thoughts on a Single Life* and *A Word to Whom it may Concern*.

You need not be backward to write when you have opportunity. There is no fear of my thinking your letters troublesome.—I am,

Your affectionate brother.

Mr. Zach. Yewdall, At Mr. Colley's,
In Cardiff, South Wales.

To his Brother Charles

KILLEMAN, NEAR ARMAGH, June 2, 1785.

DEAR BROTHER,—So the good man will know pain no more!¹ But I suppose he died without disclosing that his son Vincent charged him not to reveal till he came to die! If it had been of any consequence to the cause of God, he could not have died without disclosing it.

¹ *Serious Thoughts concerning Godfathers and Godmothers*, 1752. See *Works*, x. 506-9; *Green's Bibliography*, No. 157.

² See letter of Nov. 11.
³ The Vicar of Shoreham died on May 9. Charles Wesley buried him on the Sunday and preached twice.

Pray talk with as well as inquire concerning the clergyman you mention.¹ Many times you see further into men than I do.

I suppose you have before now received my Journal,² as well as preceding letter. Probably the first ship that sails after the 6th of July will bring me to Holyhead. I hope to see Dr. Coke in London before the end of it.

About once a quarter I hear from Mr. and Mrs. Fletcher. I grudge his sitting still; but who can help it? I love ease as well as he does; but I dare not take it while I believe there is another world.³

The patriots here are nobody.⁴ They are quite scattered, and have no design, bad or good. All is still in Ireland; only the work of God flourishes, spreading and deepening on every side. Peace be with all your spirits! Adieu!

To Alexander Knox

Wesley had been at Londonderry from June 3 to 6. On the 8th his Diary says, 'Prayed, letter.' It was evidently the only one written that morning; and no wonder when one reads it. Mrs. Knox is his mother. See *Journal*, vii. 87-9; and letter of July 10.

COLERAINE, June 8, 1785.

DEAR ALLECK,—Having now deeply considered your case, I send you my matured thoughts; which I beg you and Mrs. Knox impartially to consider in the presence of God. But beware you do not fix your judgement before you hear the cause; otherwise I shall lose my labour, and you may lose your life, if not your soul.

You say: 'The reason why I do not go out is this, I am afraid of falling in the street; and I do not attend the church or the preaching-house for fear I should fall down there and disturb the congregation.'

This is the clear state of the case. The question is, then, Is this reason sufficient, or is it not?

I am fully persuaded it is not For, (1) you are by no means sure that you shall fall down in the church or in the congrega-

¹ Fear'd Dickinson, curate to Vincent Ferronet, seemed likely to be his successor, but became Wesley's clerical helper at City Road in

Aug. 1786. See letter of June 19.

² See letter of May 12.

³ Fletcher died on Aug. 14.

⁴ See letter of May 12.

tion. You have great reason to hope you shall not ; although I should not wonder if your fits were now both more frequent and more severe than they are.

But (2) Does not common sense teach us *e malis minimum* ? Now, I insist upon it that your falling in the street or the congregation once every month is a less evil than the shutting yourself up : so that—were it pronouncedly a voice from heaven, ‘ Either shut thyself up, or endure this shame once a month, or even once a week ; take thy choice ’—it would be wisest to choose the latter, for it is incomparably the less evil of the two.

It is indisputably plain to every impartial person that, by thus cooping yourself up, you hurt your body ; by want of air and exercise you weaken it continually. I wonder you have not fits every day. And you hurt your soul by neglecting the ordinances of God, which you have no authority to do unless you were sick in bed.

My dear Alleck, let there be no delay ! Break through ! at all hazards, break through ! Go out this very day, and trust God ! If your mother hinders you, she will kill you with kindness ; and I am not sure that it will not cost her the life of another child, though God tries milder methods first. I say again, go out to-day, and every day. It will help both your body and your soul, as well as remove a great burthen from the mind of

Yours in tender affection.

To Francis Wrigley

LISBURN, June 11, 1785.

MY DEAR BROTHER,—I am glad you are so far recovered. Do as much as you [can] and no more.

You that are upon the spot are the best judges concerning William Ellis. I refer it wholly to you whether he should preach or no till I come into Cornwall myself.

You cannot suffer any one to preach either at St. Austell or elsewhere that is tainted with Calvinism or Antinomianism. 'Tis far easier to prevent the plague than to cure it.—I am

Your affectionate friend and brother.

To Mr. Wrigley, At Mr. Flamank's,
In St. Austell, Cornwall.

*To his Brother Charles*DUBLIN, *June 19, 1785.*

DEAR BROTHER,—I came hither (as I proposed when I set out) yesterday. This week I am to meet the classes. Next week we have our little Conference. The week following I hope to cross the Channel. The work of God, almost in every part of the kingdom, is in a prosperous state. Here is a set of excellent young preachers. Nine in ten of them are much devoted to God. I think, number for number, they exceed their fellow labourers in England. These in Dublin particularly are *burning and shining lights*.¹

I am glad you have paid them one more visit at Shoreham. What the poor people will do now I know not; but the Great Shepherd knows, and will order all things well. But what becomes of Betsy Briggs? ^a Would not her shortest way be to marry him? But I doubt he hangs back.

The letter from Rome is curious enough. Fine words! And you know the Italians are famous for sincerity.

I should be sorry indeed if Sammy Tooth ^b were a sufferer; but surely he knows his own business. Many here know and love you well. My love to all. Adieu!

To Zachariah Yewdall

The Conference began in London on July 26. Henry Foster (an excellent young man, wholly devoted to God, who died in 1787) and William Adamson were in Sussex. Yewdall did not move from Kent.

NEAR DUBLIN, *June 22, 1785.*

DEAR ZACHARY,—Let him not be afraid; I will take care that not one word of that affair shall be mentioned at the Conference. Let him come up thither in the name of God, and it will be a blessing to him.

¹ James Rogers and Andrew Blair. See letters of Feb. 1 and June 26 (to Elizabeth Ritchie).

² Miss Briggs stayed at Shoreham for a time, where she was very useful. She then moved to Hoxton Square,

and married Peard Dickinson on April 30, 1788. See letter of Sept. 24, 1786; also letters of March 17, 1771, and June 2, 1785.

³ See letter of Sept. 27, 1778.

Let Brother Foster likewise come that he may have the advice of Dr. Whitehead. I shall have no objection, unless some particular objection arise, to your going to Sunderland. I think you will do well to bring Brother Adamson with you to the Conference. You will both be acceptable to, dear Zachary,
Your affectionate brother.

To his Brother Charles

This letter is dated June 23 in the original; but Wesley was in Dublin then, and at Athlone on *April* 23. At the back Charles Wesley wrote 'elusive,' then crossed the word out and put 'Promise ambiguous.' See letter of May 12.

ATHLONE, *June* 23, 1785.

DEAR BROTHER,—Certainly you have heard from me; for I sent you one, and intended to send you two Journals; only George Whitfield¹ made a blunder, and directed the second to Henry Moore.

Several months since, I wrote to Dr. Coke concerning the extract he had taken from your Journal. I will write to him again. But he must *bring* it, not *send* it by post. My letters to-day cost me eighteen shillings.

I promise you not to publish your picture in the *Magazine* before midsummer 1786. I think that is long enough to look forward.

Mr. Barnard is dead.² I know nothing of Miss Freeman. Ireland is full as quiet as England; and our Societies were never so much alive as they are now. I cannot believe *that* history.

If Sally is ill, why does she not go into the country? Peace be with all your spirits! Adieu!

To Freeborn Garrettson

Garrettson was a man after Wesley's own heart. He had become an itinerant in 1775, and in February 1785 embarked for Halifax, Nova Scotia, with James O. Cromwell, to help in the work begun by William Black. They were welcomed by Mr. Marchington, who had hired a house at ten dollars a month, which held about three hundred and was filled at the services. Garrettson laboured there till April 1787. Dr. Buckley says, 'Garrettson's influence in Nova Scotia was almost equal

¹ Afterwards his Book Steward.

² Son of the Bishop of Killaloe.

to that of Wesley in Europe and Asbury in the United States.' On April 20 he sent Wesley an account of his conversion and labours. See Bangs's *Memoir of Garrison*, pp. 144, 146; and letters of October 15, 1784, and September 30, 1786.

DUBLIN, June 26, 1785.

MY DEAR BROTHER,—Dr. Coke gives some account of you in one of his Journals; so that, although I have not seen you, I am not a stranger to your character. By all means send me, when you have opportunity, a more particular account of your experiences and travels. It is, though, not improbable that God may find out a way for you to visit England; and it might be a means of your receiving more strength as well as more light. It is a very desirable thing that the children of God should communicate their experience to each other; and it is generally most profitable when they can do it face to face. Till Providence opens a way for you to see Europe do all you can for a good Master in America.

I am glad Brother Cromwell and you have undertaken that labour of love, the visiting Nova Scotia, and doubt not but you act in full concert with the little handful who were almost alone till you came. It will be the wisest way to make all those that desire to join together, thoroughly acquainted with the whole Methodist plan, and to accustom them from the very beginning to the accurate observance of all our rules. Let none of them rest in being half Christian. Whatever they do, let them do it with their might; and it will be best, as soon as any of them find peace with God, to exhort them to go on to perfection. The more strongly and vigilantly you press all believers to aspire after full sanctification as attainable now by simple faith the more the whole work of God will prosper.

I do not expect any great matters from the Bishop. I doubt his eye is not single; and if it be not, he will do little good either to you or anyone else. It may be a comfort to you that you have no need of him. You want nothing what he can give.

It is a noble proposal of Mr. Marchington's; but I doubt it will not take place. You do not know the state of the English Methodists. They do not roll in money, like many of the

American Methodists. It is with the utmost difficulty that we can raise five or six hundred pounds a year to supply our own contingent expenses. So that it is utterly impracticable to raise five hundred pounds among them to build houses in America. It is true they might do much; but it is a sad observation that they that have most money have usually least grace.

The peace of God be with all your spirits!—I am
Your affectionate friend and brother.

To Mr. Garrettson, At Mr. Philip Marchington,
Shelburne, Nova Scotia.

To Elizabeth Ritchie

DUBLIN, June 26, 1785.

MY DEAR BETSY,—Our Lord has, indeed, poured out abundance of blessings almost in every part of this kingdom. I have now gone through every province and visited all the chief Societies, and I have found far the greater part of them increasing both in number and strength. Many are convinced of sin, many justified, and not a few perfected in love. One means of which is that several of our young preachers,¹ of whom we made little account appear to be (contrary to all expectation) men full of faith and of the Holy Ghost; and they are pushing out to the right hand and the left, and wherever they go God prospers their labour. I know not whether Thomas Walsh will not revive in two if not three of them.

Many years ago I was saying, 'I cannot imagine how Mr. Whitefield can keep his soul alive, as he is not now going through honour and dishonour, evil report and good report, having nothing but honour and good report attending him wherever he goes.' It is now my own case: I am just in the condition now that he was then in. I am become, I know not how, an honourable man. The scandal of the Cross is ceased; and all the kingdom, rich and poor, Papists and Protestants, behave with courtesy—nay, and seeming goodwill! It seems as if I had wellnigh finished my course, and our Lord was giving me an honourable discharge.

¹ See letter of June 19.

My dear Betsy, have you not something to do in Dublin ? If so, the sooner you visit our friends the better. Peace be with your spirit ! Adieu !

To Ann Bolton

DUBLIN, July 8, 1785.

MY DEAR NANCY,—It is undoubtedly expedient for you to have a friend in whom you can fully confide that may be always near you or at a small distance, and ready to be consulted on all occasions. The time was when you took *me* to be your friend ; and (to speak freely) I have loved you with no common affection. I 'have loved you'—nay, I do still ; my heart warms to you while I am writing. But I am generally at too great a distance, so that you cannot converse with me when you would. I am glad, therefore, that a good Providence has given you one whom you can more easily see and correspond with.¹ You may certainly trust her in every instance ; and she has both understanding, piety and experience. She may therefore perform those offices of friendship which I should rejoice to perform were I near you. But wherever you can, give me the pleasure of seeing you. You know, while I have an house, you will always be welcome to it.

I desire Brother Day² to meet me in London, on the 26th instant. I do not know how you can have more preaching by the travelling preachers unless you had more preachers ; which, indeed, might easily be if your moneyed men did not love their money more than they do their souls.

I hope neither marriage nor business makes Neddy³ less zealous for God or less active in his work. Peace be with all your spirits !—I am, my dear Nancy, Ever yours.

To Thomas Wride

Wride was readmitted as a preacher in 1783, and appointed to Gainsborough, where Thomas Corbet was his superintendent. Wride sent a letter to Wesley on July 3, 1784, by John Cawkwell, 'on whose

¹ Probably Hannah Ball.

² Simon Day, then in the Oxfordshire Circuit. The Conference opened that day in London.

³ Edward Bolton, her brother, whose daughter, Mrs. Marriott, gave the letter to Miss J. Aylyff at Witney in 1861.

information Brother Corbit accused me of preaching about sparrows going to church without being converted. Brother Cawkwell remembers his speaking about it to Brother Corbit: but it was in a way of free conversation, not as any fault in me; much less did he think it would be made an article of accusation. If you, sir, please to be at the trouble to ask them, you will from his own mouth be informed which bears the highest place in the esteem of Brother Cawkwell, whether it be Brother Corbit or him who in sincerity subscribes himself, reverend sir, your dutiful son, THO. WRIDE.'

Wride was at Epworth when he received this letter. He went to the Conference, which met on July 26 in London, and wrote to Wesley on the 23rd, forwarding 'a curiosity' which he had received from someone, to whom it had been sent by post, and who disapproved of the proposal. *There is nothing to show what it was.*

DUBLIN, July 8, 1785.

DEAR TOMMY,—I wonder at nothing in poor Nicholas, but I wonder much at James Kershaw. Unless our preachers had already left their preaching-house, surely he would not have let it to any others!

I love John Fenwick well; but I know he was a faulty man that once or twice. However, if there be no fresh matter of complaint, what is past shall go for nothing.

I desire you to come to the Conference. A Conference while I live is 'The preachers whom I *invite* to confer with me.'

Many years ago one informed me at London, 'The stewards have discovered they are not *your* stewards, but the *people's*, and are to direct, not *be directed* by you.' The next Sunday I let them drop, and named seven other stewards.

No contentious persons shall for the future meet in any Conference.¹ They may *dispute* elsewhere if they please.—
I am, dear Tommy, Yours affectionately.

I never said a word of publishing that account.

To Alexander Knox

DUBLIN, July 10, 1785.

DEAR ALLECK,— . . . What I advise you to is this: every fair day walk to, if not round, the churchyard. When

¹ The Deed of Declaration had disturbed some of the preachers. See letter of July 17.

you are a little hardened by this, you may venture at a convenient opportunity (suppose on a Sunday morning) to attend the public worship.¹ Till you do I cannot say you are in God's way, and therefore I am not sure you will find His blessing. . . .

Peace be with all your spirits ! We are to sail to-night. My dear Alleck, adieu !

To Arthur Keene

LONDON, July 16, 1785.

DEAR ARTHUR,—I forgot to show you a letter from Mr. Beardmore which I received when I was in Dublin, wherein he says, 'I wrote a letter in January 1783 to Mr. Deaves,' to whose son-in-law, Mr. Featherstone, I sent power to recover a debt of upwards of 119 lb. from Mr. Neill, now of Ballinasloe, who is well able to pay it.' Has Mr. Featherstone received that power ? And what has he done in consequence thereof ? I wish you would ask him and send me word directly, that Mr. B. may know how to proceed.

And pray send me word how my poor Amelia does ?² I have been much troubled concerning her. She appeared so much affected on Sunday evening when I took my leave, that I was afraid lest it should bring back her fever. Sister Blair³ bore her journey admirably well. She is most comfortably situated at Chester ; and all our sisters cleave to her as if they had known her seven years, just as they would to my Bella Keene⁴ if they had her among them. Don't think you have all the love in Ireland. We have a little in England too. For God is here ! To Him I tenderly commend you and yours, and am, dear Arthur,

Ever yours.

To Mr. Arthur Keene,
In Dublin.

¹ See letter of June 8.

² James Deaves had been a preacher, and was now settled in Dublin. He removed to Wexford in Sept. 1784. Wesley was his guest at Waterford in 1785. See Crookshank's *Methodism in Ireland*, i.

313, 391, and letter of June 16, 1772, to Mrs. Bennis.

³ See letter of July 31.

⁴ Andrew Blair moved from Dublin to Birmingham.

⁵ Isabella (Mrs. Keene).

To Alexander Suter

LONDON, July 16, 1785.

MY DEAR BROTHER,—I told you in Scotland that you might come to the Conference; but it is no great matter. Mr. Watkinson does not come; but Mr. Inglis and Rob. Johnson are come in his place.¹ According to their own desire, I will station both Brothers McAllum and Johnson in the Dundee Circuit.

'Tis pity that Brother Sanderson should be buried alive in one town. God has qualified him for more extensive usefulness. Since this time twelvemonth what has he done in comparison of what he might have done! Perhaps slipped out for a month once or twice! Oh, why does he not rather choose to 'receive a full reward'!

But why do you quarrel with poor Agnes Ramsey? Is there no living at Dundee without quarrelling? O follow peace with all men, and holiness!—I am

Your affectionate friend and brother.

To Mr. Suter, At the Preaching-house,
In Dundee.

To Mrs. Christian

LONDON, July 17, 1785.

MY DEAR SISTER,—I sailed from Dublin Bay on Monday morning, came into Holyhead Bay about noon, and on Friday in the afternoon (stopping only a few hours at Chester) was brought safe to London. After the Conference (at which I should be glad to see Mr. Pugh or Mr. Dodwell, or both²) I shall with God's help visit the West of England.

The gravel may be easily prevented by eating a small crust of bread the size of a walnut every morning, fasting. But your nervous disorders will not be removed without constant exercise. If you can have no other, you should daily ride a wooden horse, which is only a double plank nine or ten feet long, properly placed upon two tressels. This has removed many distempers and saved abundance of lives.³ I should

¹ Richard Watkinson was in Edinburgh, with Andrew Inglis as his colleague, Robert Johnson at Inverness. Johnson was appointed to Edinburgh, McAllum to Dundee.

² Mrs. Christian was a friend of William Dodwell and John Pugh, for whom see letter of Aug. 14, 1782.

³ See letters of March 13, 1788 and Aug. 18, 1790.

advise you likewise to use nettle tea (six or eight leaves) instead of foreign tea for a month, and probably you will see a great change.

No person will hereafter be present at any Conference but whom I invite by name to come and confer with me. So we will have no more contention there.¹—I am, with love to Brother Christian, my dear sister,

Your affectionate brother.

Our Conference begins on Tuesday the 26th instant; but the first two days only travelling preachers are present.

To Arthur Keene

LONDON, July 31, 1785.

MY DEAR ARTHUR,—Yours of the 23rd instant gave me great satisfaction. I am glad that Mr. Featherstone has wrote to Mr. Beardmore,¹ who will easily concur in his judgement that it is very imprudent to sue a man for what he is not able to pay. I suppose it was some ill-minded man who informed Mr. Beardmore that Mr. Neill was in so flourishing circumstances; which was not likely to be the case while he was only a common clerk to a person in business. And it showed great honesty and generosity in Mr. Featherstone to give so impartial advice. I hope he is diligently engaged in the little affair you entrusted him with in respect of Sister Jaques's legacy. If that be pressed in earnest, it may turn out well; otherwise it will drop into nothing.

I must charge you with another little business. At the Conference it was judged proper that the married preacher should live in our preaching-house at Athlone. But our brother William Rayner writes me word 'He has convinced Brother Joyce² that it cannot be.' Be so kind as to write a

¹ The contention seems to have been due to the omission of certain names from the Deed of Declaration. See letter of July 8 to Thomas Wride.

² See letter of July 16.

³ Matthias Joyce was a Papist in early life. He was remarkably loving, and his memory was precious to

all who knew him; he was now Assistant at Athlone, and died in 1814. Walter Griffith, who had been appointed to Waterford at the Irish Conference in July, was by Wesley's wish moved to Athlone. See *Arminian Mag.* 1786, p. 132; Crookshank's *Methodism in Ireland*, i. 404.

line to Brother Joyce and inquire how this matter stands : and desire him to tell Brother Rayner at the same time that I thank him for his letter.

You give me pleasure by talking of my dear Isabella. I love to see her, and I love to hear of her. I love likewise to hear of her twin soul, my precious Amelia.¹ I was afraid she would grieve too much when I went away, especially as she did not shed a tear—I mean while I was in the room. I rejoice so much the more to hear that our blessed Lord undertook her cause and sent her help in time of need. It would give me pain, indeed, if one that is as my own soul should receive hurt from me. O may we always meet for the better and not for the worse. May we always ' love one another with a pure heart fervently.'

I hope both she and you and my Isabella will not forget to pray for, dear Arthur, Yours most affectionately.

Amelia does well in spending a little time in the country. Nothing will restore her like air and exercise. When is Mrs. Blachford² to come hither ?

I had forgot to mention that that excellent woman Sister Cox desired, when there is room, to be admitted to the Widows' House³ ; I think no one is more worthy.

To John Ogilvie

LONDON, August 7, 1785.

MY DEAR BROTHER,—As long as you are yourself earnestly aspiring after a full deliverance from all sin and a renewal in the whole image of God, God will prosper you in your labour, especially if you constantly and strongly exhort all believers to expect full sanctification now by simple faith.⁴ And never be weary of well-doing ; in due time you shall reap if you faint not !—I am Your affectionate brother,

¹ See letter of July 16.

² See letter of Oct. 15, 1777.

³ See *Journal*, v. 406, vii. 484.

It had about twenty-four inmates.

⁴ Ogilvie was in the Isle of Man.

He died in 1839.

To his Brother Charles

Charles Wesley had written on August 14 to say he had been reading over again his brother's *Reasons against a Separation* (printed in 1758), and his *Works*, and entreated him to read them again himself. Charles says: 'When once you began ordaining in America, I knew, and you knew, that your preachers here would never rest till you ordained them.' See Jackson's *Charles Wesley*, ii. 394.

PLYMOUTH DOCK, August 19, 1785.

DEAR BROTHER,—I will tell you my thoughts with all simplicity, and wait for better information. If you agree with me, well; if not, we can (as Mr. Whitefield used to say) agree to disagree.

For these forty years I have been in doubt concerning that question, 'What obedience is due to "heathenish priests and mitred infidels"?'¹ I have from time to time proposed my doubts to the most pious and sensible clergymen I knew. But they gave me no satisfaction; rather they seemed to be puzzled as well as me.

Some obedience I always paid to the bishops in obedience to the laws of the land. But I cannot see that I am under any obligation to obey them further than those laws require.

It is in obedience to those laws that I have never exercised in England the power which I believe God has given me. I firmly believe I am a scriptural *ἐπίσκοπος* as much as any man in England or in Europe; for the *uninterrupted succession* I know to be a fable, which no man ever did or can prove. But this does in no wise interfere with my remaining in the Church of England; from which I have no more desire to separate than I had fifty years ago. I still attend all the ordinances of the Church at all opportunities; and I constantly and earnestly desire all that are connected with me so to do. When Mr. Smyth² pressed us to 'separate from the Church,' he meant, 'Go to church no more.' And this was what I meant seven-and-twenty years ago when I persuaded our brethren 'not to separate from the Church.'

But here another question occurs: 'What is the Church of England?' It is not 'all the people of England.' Papists

¹ From Charles Wesley's 'Elegy on the Death of Robert Jones.' See his *Journal*, ii. 299.

² The Rev. Edward Smyth.

and Dissenters are no part thereof. It is not all the people of England except Papists and Dissenters. Then we should have a glorious Church indeed! No; according to our Twentieth Article, a particular Church is 'a congregation of faithful people' (*coetus credentium*, the words in our Latin edition), 'among whom the word of God is preached and the sacraments duly administered.' Here is a true logical definition, containing both the essence and the properties of a Church. What, then, according to this definition, is the Church of England? Does it mean 'all the believers in England (except the Papists and Dissenters) who have the word of God and the sacraments duly administered among them'? I fear this does not come up to your idea of 'the Church of England.' Well, what more do you include in that phrase? 'Why, all the believers that adhere to the doctrine and discipline established by the Convocation under Queen Elizabeth.' Nay, that discipline is wellnigh vanished away, and the doctrine both you and I adhere to. I do not mean I will never ordain any while I am in England, but not to use the power they receive while in England.¹

All those reasons against a separation from the Church in this sense I subscribe to still. What, then, are you frightened at? I no more separate from it now than I did in the year 1758. I submit still (though sometimes with a doubting conscience) to 'mitred infidels.' I do, indeed, vary from them in some points of doctrine and in some points of discipline—by preaching abroad, for instance, by praying extempore, and by forming societies; but not an hair's breadth further than I believe to be meet, right, and my bounden duty. I walk still by the same rule I have done for between forty and fifty years. I do nothing rashly. It is not likely I should. The high-day of my blood is over. If you will go hand in hand with me, do. But do not hinder me if you will not help.² Perhaps, if you had kept close to me, I might have done better. However, with or without help, I creep on. And as I have been hitherto, so I trust I shall always be,

Your affectionate friend and Brother.

¹ This sentence is quoted in the manuscript *Life of Benson*, ii, 1388.

² Charles was unconvinced. See letter of Sept. 13.

ever you are be obliging and be serious. Disappoint those who wait for your halting.—I am, with love to Sister Wride, dear Tommy,
Your affectionate friend and brother.

To Mr. Wride, At the Preaching-house, In Norwich,

To Mary Cooke

BRADFORD[-ON-AVON], September 10, 1785.

MY DEAR SISTER,—While I had the pleasure of sitting by you I quite forgot [what] I intended before we set out.¹ Considering the bent of your mind, I cannot doubt but you have many copies of verses by you. Probably you have some (beside those on Mr. Turner) made upon affecting subjects. Will you favour me with two or three of them? Do, if you have any desire to oblige, my dear friend,

Yours affectionately.

To his Brother Charles

On September 8 Charles replied to his brother's letter of August 19, saying, 'That juvenile line of mine, I disown, renounce, and with shame recant. I never knew of more than one "mitred infidel," and for him I took Mr. Law's word.' He speaks of the present friendliness of some of the bishops, and does not dispute that John is a scriptural *ἐπίσκοπος*, 'and so is every minister who has the cure of souls.' He says he is frightened at Dr. Coke's rashness and his brother's supporting him in his ambitious pursuits.

BATH, September 13, 1785.

DEAR BROTHER,—I see no use of you and me disputing together; for neither of us is likely to convince the other. You say I separate from the Church; I say I do not. Then let it stand.

Your verse is a sad truth. I see fifty times more of England than you do, and I find few exceptions to it.

I believe Dr. Coke is as free from ambition as from covetousness. He has done nothing rashly that I know; but he has spoken rashly, which he retracted the moment I spoke to him of it. To publish as his present thoughts what he had before

¹ Two days previously Wesley Cooke lived. See letter of Sept. 24 had been at Trowbridge, where Miss to her.

retracted was not fair play. He is now such a right hand to me as Thomas Walsh was. If you will not or cannot help me yourself, do not hinder those that can and will. I must and will save as many souls as I can while I live without being careful about what may *possibly be* when I die.

I pray do not confound the intellects of the people in London. You may thereby a little weaken my hands, but you will greatly weaken your own.—I am

Your affectionate Brother.

The following answer, sent by Charles on the 19th, is given at the foot of his brother's letter :

DEAR BROTHER,—I did not say, You separate from the Church ; but I did say, If I *could* prove it, I *would* not.

That 'sad truth' is not a new truth. You saw it when you expressed in your *Reasons* such tenderness of love for the unconverted clergy.

Of the second T. Walsh we had better talk than write.

How 'confound their intellects' ? How 'weaken your hands' ? I know nothing which I do to prevent the *possible* separation but pray. God forbid I should sin against Him by ceasing to pray for the Church of England and for you while any breath remains in me.—I am

Your affectionate Brother.

To Jasper Winscom

Winscom had bought some old ruinous buildings in that part of Winchester called Silver Hill. The chapel was erected here at a cost of £400. £50 was raised in the neighbourhood. £250 was borrowed, and the interest provided by letting the old preaching-room for £2 10s. per year ; other places connected with the purchase were let for £2 10s. ; seat rents yielded £5 10s. ; and these amounts, with a yearly collection, yielded the £12 10s. required. On November 24 Wesley opened the chapel for which he made this loan. See *Journal*, vii. 127 ; and letters of May 9, 1785, and October 23, 1786.

BRISTOL, September 13, 1785.

DEAR JASPER,—I think I can serve you as far as £100 will go. If you can pay me in a year, you may ; if not, I shall not quarrel with you about it. I want no interest. You may draw upon John Atlay for it, to whom I shall write this morning.—I am, dear Jasper,

Your affectionate brother.

To Mrs. Fletcher

John Fletcher died at Madeley on August 14 at the age of fifty-six. His widow wrote to Wesley on the 18th. She continued to live at Madeley till her death on December 9, 1815. See *Journal*, vii. 106 n; Moore's *Mrs. Fletcher*, pp. 169-79, 410.

BRISTOL, *September 15, 1785.*

MY DEAR SISTER,—I wanted much to hear from you, being desirous to know whether you have thought where you should settle if God should please to prolong your life. I should love to be as near you as I could; and on that account should be glad if you chose Bristol or London. I expect to be in town on Monday fortnight, October the 1st. Mr. Ireland has printed a thousand or two of your Letters,¹ with some little variations, I think for the worse!

Peace be with your spirit!—I am, my dear sister,

Ever yours.

I am glad the people desire to join us. I shall reprint your letter when I come to London.

To Mrs. Fletcher, at Madeley,
Near Shifnal, Salop.

To Thomas Wride

KINGSWOOD, *September 16, 1785.*

DEAR TOMMY,—Your next will, I suppose, find me in London, where I hope to be in about a fortnight. We know not what stops our northern schoolmaster, and expect to see him every day. As soon as he comes, Mr. Jones² will make the best of his way to Norwich. I leave it wholly to *you* whether and how far you should accept of Dr. Hunt's offer.³ With regard to Mr. Proud and your capital singer, you acted exactly right; but I expect you will hear of it at both ears.

Those doggerel verses⁴ must not remain in the chapel. I

¹ About her husband's last illness.

² Thomas Jones was his colleague, just admitted on trial. He does not seem to have been able to leave Kingswood, and James M. Byron was sent. See letter of Nov. 8 to Wride.

³ See letter of Feb. 25.

⁴ A monument had been placed in Norwich chapel in memory of Mr. Turner, and the doggerel verses on it greatly displeased Wride.

wish Zac. Houlton¹ would spend two or three weeks with you. He is not eloquent, but he is useful.

You do well in insisting on every person showing his ticket. I wonder Jon. Coussins² did not. It is of importance to mind the Select Society; that, I apprehend, he never neglected. If the leaders and the bands are closely attended to, they will do well; otherwise not.—I am, with love to Sister Wride, dear Tommy,
Your affectionate friend and brother.

To Richard Locke

BRISTOL, September 19, 1785.

MY DEAR BROTHER,—The matter of Shepton Mallet is at an end. But I should have been glad to see you on other accounts. I wanted to know what was become of you? Now you in some measure inform me. Pity but you had informed me before. Then much evil might have been either prevented or remedied. Instead of hiding everything you ought to have hid nothing from me. But tell me all or nothing. I will never bring *your name* into question, if you tell me who those four blessed preachers are. It is good for them that I should know them.³ Any service that is in my power you may expect from
Your affectionate brother.

To Robert Carr Brackenbury

BRISTOL, September 24, 1785.

DEAR SIR,—It is well that the Lord sitteth above the water-floods and remaineth a King for ever. It is no wonder that Satan should fight for his own kingdom when such inroads are made upon it. But

Beyond his chain he cannot go;
Our Jesus shall stir up His power
And soon avenge us of our foe.

After we have observed a day of fasting and prayer, I have known the most violent commotions quelled at once. But

¹ See letter of Oct. 8 to Wride.

Almondsbury on Sept. 28. This letter throws light on their 'talk.'

² Jonathan Coussins had been Assistant the previous year.

See *Journal*, vii, 117d.

³ Wesley was with Locke at

doubtless all probable means are to be used. One in particular it might be worth while to attempt—namely, to soften the spirit of that angry magistrate.¹ God has the hearts of all men in His hand; and if the heart of that warrior was once turned, then those who have hitherto been encouraged by him would vanish away like smoke. It is not improbable but your answer to that scandalous libel may be one means of abating his prejudice.—I am, dear sir,

Your very affectionate friend and brother.

To Mary Cooke

Mrs. Cooke was the widow of a prosperous clothier at Trowbridge. She had five daughters, three of whom were members of the Methodist Society in the town. Mary, the eldest, married Adam Clarke at the parish church on April 17, 1788; and another sister married Joseph Butterworth, M.P., the law stationer, who belonged to Great Queen Street Chapel, and became the lay treasurer of the Missionary Society in 1819, in succession to Thomas Thompson, M.P. See letters of September 10, 1785, and July 2, 1786.

BRISTOL, *September 24, 1785.*

MY DEAR SISTER,—It is highly probable my letter to you was intercepted by some person of the same name, who, having opened it (likely by a mistake) was afterwards ashamed to send it you. However, as you have now favoured me with better information, I hope there will be no such mistake for the time to come. But I beg, when you write to me hereafter, do not write as to a stranger, but a friend. Be not afraid of me because I have lived so much longer than you. I assume nothing upon that account, but wish to stand upon even ground with you and to converse without either disguise or reserve. I love you all three and not a little, especially since your sisters spoke so freely to me; yet I do not say in the same degree. There is a mildness and sweetness in your spirit, such as I wish to find in one that is more to me than a common friend. Not that I impute this to nature; whatever is truly amiable is not of nature, but from a higher principle. Cultivate this, my dear friend, to the uttermost. Still learn of Him who was meek and lowly in heart. Oh, what a blessing

¹ See letter of Nov. 24.

it is to be little and mean and vile in our own eyes ! You are an amiable woman, it is true ; but still you are a sinner, born to die ! You are an immortal spirit come forth from God and speedily returning to Him. You know well that one thing, and one only, is needful for you upon earth—to ensure a better portion, to recover the favour and image of God. The former by His grace you have recovered ; you have tasted of the love of God. See that you cast it not away. See that you hold fast the beginning of your confidence steadfast unto the end ! And how soon may you be made a partaker of sanctification ! And not only by a slow and insensible growth in grace, but by the power of the Highest overshadowing you in a moment, in the twinkling of an eye, so as utterly to abolish sin and to renew you in His whole image ! If you are simple of heart, if you are willing to receive the heavenly gift, as a little child, without reasoning, why may you not receive it now ? He is nigh that sanctifieth ; He is with you ; He is knocking at the door of your heart !

Come in, my Lord, come in,
And seize her for Thine own.

This is the wish of, my dear friend,

Yours in tender affection.

I pray be not so brief in your next.

To Simon Day

BRISTOL, *September 24, 1785.*

MY DEAR BROTHER,—I expect to see James [Tosmer] next week, and I am in hopes he will be induced to keep his promise.¹ But if he loves his money more than his conscience, we shall find another way.—I am Your affectionate brother.

To Francis Asbury

This letter was found in the Scientific Museum of Dickinson College, Pennsylvania, about 1924. It measures 6½ inches by 8, and is written on both sides. It has been torn, so that the close of the second paragraph is fragmentary. The letter is given in Emory's *Defence of Our Fathers* (New York, 1854), p. 121. It shows how jealous Wesley was

¹ Day was second preacher in the Bradford (Wilts) Circuit.

I believe Mr. Horne to be a sound Methodist, and think he will serve them well if he can procure ordination. If he cannot, Mr. Dickinson may do near as well—a very pious and sensible young man, who has for two or three years served good Mr. Perronet at Shoreham, but expects to be turned away by the new vicar.

Surely your thought of spending much of your time in London is agreeable to the will of God. I never thoroughly approved of your going so far from it, although much good was drawn out of it. I hope to be there to-morrow. Should not you now consider me as your first human friend? I think none has a more sincere regard for you than, my dear sister,

Yours most affectionately.

To Ann Loxdale

LONDON, October 8, 1785.

MY DEAR MISS LOXDALE,—Not once but many times I have been making all the inquiries I could concerning you; the rather as I was afraid you might suffer loss by the severe trials you had met with. I should not have wondered if you had contracted a degree of suspicion towards all who professed either friendship or religion; I rather wonder how you have escaped. But, indeed, as long as you can say from your heart, 'Lord, not as I will, but as Thou wilt,' no weapon formed against you shall prosper. You unquestionably did enjoy a measure of His pure and perfect love. And as you received it at first by naked faith, just so you may receive it again; and who knows how soon? May you not say,

If Thou canst so greatly bow,
Friend of sinners, why not now?

You send me comfortable news concerning Mrs. Eden. And certainly this gracious visitation is designed for a blessing not only to her, but likewise to her poor husband. You should lose no opportunity of speaking a word to him whenever Providence throws him in your way. Let not a voluntary humility hinder you. God can bless a few and ordinary words. Nay, and let it not hinder you from praying with as well as for your friends. I advise you, my dear Nancy, to begin

without delay. Why not this very day? Make haste, my friend, to do whatever may be for the good of your own or any other soul. I thank you for writing freely to me. If I had you now by the hand, I would tell you you can never write or speak too freely to, my dear Miss Loxdale,

Yours most affectionately.

To Thomas Wride

LONDON, October 8, 1785.

DEAR TOMMY,—On Monday se'nnight, the 17th instant, I hope to be at Norwich (coming by the mail-coach); on Tuesday at Yarmouth; on Wednesday and Thursday at Lowestoft, preaching everywhere at half-hour past six in the evening. On Friday noon at Beecham, or where you please; in the evening at Loddon; and on Saturday evening at Norwich.

The verses¹ must be effaced some way before I come down. Be as exact in discipline as you please. Luke Houlton² was on the road; but one met him and told him he was not wanted. I always lodge in our own houses. I think those sermons may stop bottles.—I am, with love to Sister Wride, dear Tommy,
Your affectionate friend and brother.

To Mr. Wride, At the Preaching-house,
In Norwich.

To Charles Atmore

LONDON, October 15, 1785.

DEAR CHARLES,—If God gives you and your fellow labourers union of spirit, He will surely bless you together. When you build at Blackburn, do not build a scarecrow of an house. But take either Keighley or Colne House for your pattern. Observe in this and in all things the *Large Minutes* of the Conference. If I live till spring, I shall probably spend more time there than I have done hitherto. As long as you feel your own weakness and helplessness you will find help from above.—I am, dear Charles,

Your affectionate friend and brother.

¹ See letters of Sept. 16 and Dec. 14. ² See letter Sept. 16.

To Mrs. Fletcher

Wesley wrote the sermon referred to at Norwich on October 22-4, and delivered it in London on November 6. He quoted Mrs. Fletcher's account at great length. See *Journal*, vii. 121, 124; *Works*, vii. 431-49. For *A Short Account of the Life and Death of the Rev. John Fletcher*, which was published in December 1786, see *Journal*, vii. 211; *Works*, xi. 271-365; *W.H.S.* vi. 95; and next letter.

NORWICH, October 22, 1785.

MY DEAR SISTER,—This morning I received and read over your papers. You have done justice to the character of that excellent man as far as you could be expected to do in so small room. I do not observe any sentence that need be left out, and very few words that need to be omitted or altered; only I omit a very little, which I had inserted before I received yours, in that part of my sermon which I had transcribed I hope to procure some more materials in order to the writing of his *Life*. May the Lord bless you, and keep you!—I am, my dear sister,

Yours in tender affection.

To Mrs. Fletcher, At Madeley,
Near Shiffnal, Salop.

To Joseph Benson

Benson had supplied Wesley with various particulars about Fletcher, and offered some suggestions as to the *Life* he was preparing. James Ireland replied to his request for material that he would send whatever information he could to Mrs. Fletcher, and leave her to use it as she thought best. See Tyerman's *Wesley's Designated Successor*, p. 569; and letter of December 31.

LONDON, October 30, 1785.

DEAR JOSEPH,—You have given me a clear and satisfactory account of Mr. Fletcher's behaviour at Trevecca and of the reason of his leaving it; the same in effect but far more full than that which he gave me himself. I hope to glean up many more circumstances of his life from a few of his surviving friends, particularly Mr. Ireland, if he is as willing as he is able to inform me. Your caution as to the manner of writing is very proper. For no one should write or speak of him in any other spirit than he wrote and spoke.—I am, dear Joseph,

Your affectionate friend and brother.

To Mary Cooke

An interesting epitome of the work of grace in the heart, based on Wesley's large and long experience. See his conversations with Peter Böhler in 1738 (*Journal*, i. 454-5).

LONDON, October 30, 1785.

My dear Miss Cooke leans to the right-hand error. It is safer to think too little than too much of yourself. I blame no one for not believing he is in the favour of God till he is in a manner constrained to believe it. But, laying all circumstances together, I can make no doubt of your having a measure of faith. Many years ago when one was describing the glorious privilege of a believer, I cried out, 'If this be so, I have no faith.' He replied, '*Habes fidem, sed exiguam* : "You have faith, but it is weak." ' The very same thing I say to you, my dear friend. You have faith, but it is only as a grain of mustard-seed. Hold fast what you have, and ask for what you want. There is an irreconcilable variability in the operations of the Holy Spirit on the souls of men, more especially as to the manner of justification. Many find Him rushing upon them like a torrent, while they experience

The o'erwhelming power of saving grace.

This has been the experience of many ; perhaps of more in this late visitation than in any other age since the times of the Apostles. But in others He works in a very different way :

He deigns His influence to infuse,
Sweet, refreshing, as the silent dews.

It has pleased Him to work the latter way in you from the beginning ; and it is not improbable He will continue (as He has begun) to work in a gentle and almost insensible manner. Let Him take His own way : He is wiser than you ; He will do all things well. Do not reason against Him ; but let the prayer of your heart be,

Mould as Thou wilt Thy passive clay !

I commit you and your dear sisters to His tender care ; and
am, my dear friend, Most affectionately yours.

*To William Roberts*LONDON, *November 8, 1785.*

DEAR BILLY,—Yesterday I read your tract, which I thoroughly approve of, but I dare not depend on my own single judgement. I will desire someone that has more judgement to read and consider it, and then send you word what I think is best to be done. But I apprehend that debt will never be paid, because the numerous villains who gain by its continuance will never consent to the abolishing of it.

I should apprehend your best way would be to sell the estate which you purchased some years ago. What if you sold it for only half the value? It seems this would be better than to remain in such perplexities.¹—I am, dear Billy,

Your affectionate brother.

*To Thomas Wride*LONDON, *November 8, 1785.*

DEAR TOMMY,—I suppose James Byron is now in the Circuit, as he set out from Thirsk on the 3rd instant. He is an amiable young man, at present full of faith and love. If possible guard him from those that will be inclined to love him too well.² Then he will be as useful a fellow labourer as you can desire. And set him a pattern in all things.—I am, dear Tommy,

Your affectionate friend and brother.

*To Zachariah Yewdall*LONDON, *November 11, 1785.*

MY DEAR BROTHER.—I hope Sister Yewdall and you will be a blessing to each other.³ I think it a pity to remove you from Kent. Otherwise Oxford Circuit is nearer to London than Canterbury Circuit; for High Wycombe is nearer to it than Chatham. I cannot visit all the places I want to visit in Kent in one journey. I purpose (God willing) to begin my first journey on the 28th instant. Shall I visit Margate or Sheerness first?—I am, dear Zachary,

Your affectionate brother.

¹ See letters of Aug. 16, 1783, and Dec. 6, 1785, to him.

² Byron was admitted on trial at

the next Conference. See letter of Nov. 17.

³ See letter of May 26.

To Thomas Tattershall

This letter was published in an anonymous hostile *Life of Wesley* (20 pages, 1842), p. 7. The original is there said to be 'preserved as a curiosity in the Pottery Mechanics Institute Exhibition.'

Tattershall, in 1784 the Assistant at Waterford, where Deaves lived, was now at Derby; in which circuit Ward had been the previous year, but had now retired. See letters of July 16, 1785 (to Arthur Keene), and August 2, 1788 (to Mrs. Ward).

LONDON, November 13, 1785.

DEAR TOMMY,—I heard all the complaints in Norfolk face to face, and trust that they will go on well. The affair of Derby House should be mentioned at the Conference; that is the proper time. You must immediately drop any preacher that gives any countenance to Nathaniel Ward. While I live I will bear the most public testimony I can to the reality of witchcraft. Your denial of this springs originally from the Deists; and simple Christians lick their spittle. I heartily set them at open defiance. I know of no extracts from novels; but I publish several excellent extracts from the *Spectator*; and I am certainly a better judge of what is fit to be published than those little critics. But let them pass over what they do not like. There never was so useful a plan devised as that of the Methodists. But what is this? James Deaves says that you received £10 and a guinea towards building an house at Waterford and carried it away.—I am, dear Tommy,
Your affectionate friend and brother.

To John Bredin

LONDON, November 16, 1785.

MY DEAR BROTHER,—I hope James Rogers will exert himself in behalf of G. Penington and . . . ; who should send me a particular account of the I will give them ten pounds, and I am in hopes of procuring a little more in London, and I advise Molly Penington¹ to write to Miss March. I trust God will. It will be my part to replace her books.

You must not expect much health² on this side the grave; it is enough that His grace is sufficient for you. In the *Minutes*

¹ See letters of Sept. 16, 1780, and April 20, 1787.

² See letters of Nov. 30, 1782, and June 1, 1789, to him.

of the Conference as well as in the *Magazine* there is a clear account of all that concerns the late ordination.¹ It is a wonder the High Churchmen are so silent; surely the bridle of God is in their mouth. Whatever you judge would be proper for the *Magazine*, send. You can comprize much in a sheet.—
I am
Your affectionate brother.

On the fly-leaf of the above letter appears the following one, in Wesley's handwriting:

To Matthew Stuart

James Stuart who began to travel in 1792, was perhaps a brother.

LONDON, November 16, 1785.

MY DEAR BROTHER,—It is very probable the desire you have of going to America comes from God. If it is, you may very possibly (if you are a single man) go over with Dr. Coke at the late end of next summer.—I am

Your affectionate brother.

To Thomas Wride

LONDON, November 17, 1785.

DEAR TOMMY,—Deal plainly yet tenderly with James Byron, and he will be a very useful labourer. But none can be a Methodist preacher unless he is both able and willing to preach in the morning, which is the most healthy exercise in the world. I desire that none of our preachers would sing oftener than twice at one service. We need nothing to fill up our hour.²

In every place where there is a sufficient number of believers do all you can to prevail upon them to meet in band. Be mild, be serious, and you will conquer all things.—I am, dear Tommy,
Your affectionate friend and brother.

To Robert Carr Brackenbury

LONDON, November 24, 1785.

DEAR SIR,—God will hearken to the prayer that goeth not out of feigned lips, especially when fasting is joined therewith. And, provided our brethren continue instant in prayer, the beasts of the people will not again lift up their head.³ The

¹ For America.

² See letters of Sept. 24, 1785,

³ See letters of Nov. 8 to him, and Dec. 14 to McKersey and Byron, and Jan. 18, 1786, to him.

work of God still increases in Ireland, and in several parts of this kingdom. I commend you and all our brethren to Him who is able to preserve you from all evil and build you up in love ; and am, dear sir,

Your affectionate friend and brother.

To Mrs. Pawson

LONDON, November 26, 1785.

MY DEAR SISTER,—I thank you for the clear and circumstantial account you have given me of the manner wherein God wrought upon your soul. As He wrought the work both of justification and sanctification so distinctly you have the less temptation to cast away your confidence. But you cannot keep it unless you are zealous of good works. Be fruitful, therefore, in every good work, and God shall see very soon His whole image.—I am

Yours affectionately.

To the Rev. Mr. Pawson, At the
Preaching-house, In Edinburgh.

To Walter Churchey

LONDON, December 6, 1785.

MY DEAR BROTHER,—If affliction drives you nearer to God, it will prove an unspeakable blessing. You are welcome to send your children to Kingswood, and to pay for them when and as it is convenient for you.—I am, with love to Sister Churchey,

Your affectionate brother.

To Mr. Walter Churchey,
Near the Hay, Brecon.

To William Roberts

LONDON, December 6, 1785.

DEAR BILLY,—I am glad it was in my power to give you some little assistance, and should have rejoiced if I had been able to do more.¹ Mr. Atlay will answer your demands. Your tract is the most sensible I have seen on the subject. But all the booksellers here say it will never sell ; so I will deliver it to whom you please. Wishing all happiness to Sister Roberts and you, I am, dear Billy,

Your affectionate friend and brother.

He was on the verge of bankruptcy when he owed Wesley £70. See letters of Nov. 8, 1785, and Sept. 25, 1786, to him.

To Mrs. Winscom

This letter bears the Government frank on the back, and is dated, 'Mrs. Winscom was a poetess residing in Bristol in that period.' Wesley was at Winchester on November 24, when he probably had the conversation with Jasper Winscom. On October 13, 1783, he had interceded with her husband's father, but with little effect.

NEAR LONDON, *December 10, 1785.*

DEAR MRS. WINSCOM,—When Mr. Winscom went up into the chamber with me, he told me with tears in his eyes that although he had no enmity to you, yet he did not dare to invite you to his house, because he was afraid it might be an encouragement to his other children to act as their brother had done; and who can convince him that this is a needless fear? I am not able to do it. But as long as this remains I do not see how he can act otherwise than he does. I know no way you have to take but this: behave as obligingly to him as you can; never speaking against him, for whatever you say will come round to him again. Then you will gain him by little and little.—I am, dear Jenny, Yours affectionately.

To Mrs. Jane Winscom, At Mr. Tiller's,
In Winton.

To Mary Cooke

LONDON, *December 14, 1785.*

I love to see the handwriting of my dear Miss Cooke even before I open the letter. The thinking of you gives me very sensible pleasure ever since you spoke so freely to me. There is a remedy for the evil of which you complain—unprofitable reasonings; and I do not know whether there is any other. It is the peace of God. This will not only keep your heart, your affections, and passions as a garrison keeps a city, but your mind likewise, all the workings and all the wanderings of your imagination. And this is promised: 'Ask, and it shall be given you; seek, and you shall find.'

Though it seem to tarry long,
True and faithful is His word.

A small measure of it you have frequently found, which may encourage you to look for the fullness. But if you were to give scope to your reasonings, there would be no end: the

further you went the more you would be entangled ; so true it is that, to our weak apprehension,

The ways of Heaven are dark and intricate,
Puzzled with mazes, and perplexed with error.¹

But that peace will silence all our hard thoughts of God and give us in patience to possess our souls. I believe, at the time that any first receive the peace of God, a degree of holy boldness is connected with it, and that all persons when they are newly justified are called to bear witness to the truth. Those who use the grace which is then freely given to them of God will not only have the continuance of it, but a large increase ; for 'unto him that hath' (that is, uses what he hath), 'shall be given, and he shall have more abundantly.' We shall grow in boldness the more, the more we use it ; and it is by the same method, added to prayer, that we are to recover anything we have lost. Do what in you lies, and He will do the rest.

My best service attends Mr. L——, who I hope will be holier and happier by means of his late union. He certainly will if Mrs. L—— and he provoke one another to love and to good works. I do not despair of having the pleasure to wait on them at the Devizes. My best wishes wait likewise on Miss S——. I hope you two are one. Indeed, I am, my dear Miss Cooke,

Yours in tender affection.

To John McKersey and James Byron

McKersey and Byron were Wride's colleagues at Norwich. See next letter and that of November 17.

LONDON, December 14, 1785.

If you do not choose to obey me, you need not : I will let you go when you please and send other preachers in your place. If you do choose to stay with me, never sing more than twice, once before and once after sermon.

I have given Mr. Wride directions concerning the singers ; pray assist him in seeing these directions observed. You are young ; I am in pain for you. Follow *his* advice. He is older and wiser than you. You would do well to meet the children and the select society, though it be a cross. I will

¹ *The Spectator*.

thank you if you will do all you can to strengthen Mr. Wride's hands. Beware of strengthening any party against him. Let you three be one. Nothing will give greater satisfaction than this to
Your affectionate brother.

To Thomas Wride

LONDON, December 14, 1785.

DEAR TOMMY,—Have patience with the young men, and they will mend upon your hands. But remember! soft and fair goes far. For twenty years and upwards we had good morning congregations at Norwich; but they might begin at six till Lady Day. I desire Brother Byron¹ to try what he can do: better days will come.

I pray let that doggerel hymn be no more sung in our chapel.² If they do not soon come to their senses at Norwich, I will remove you to Colchester. Be mild! Be serious!—I am, dear Tommy,
Your affectionate friend and brother.

To the Editor of the 'Gentleman's Magazine'

CITY ROAD, December 24, 1785.

MR. URBAN,—If you will insert the following in your Magazine, you will oblige your humble servant.

This morning a friend sent me the *Gentleman's Magazine* for last May, wherein I find another letter concerning my eldest brother. I am obliged to Mr. Badcock for the candid manner wherein he writes, and wish to follow his pattern in considering the reasons which he urges in defence of what he wrote before.³

1. Mr. B. says: 'His brother cannot be ignorant that he always bore the character of Jacobite, a title to which I really believe he had no dislike.' Most of those who gave him this title did not distinguish between a Jacobite and a Tory; whereby I mean 'one that believes God, not the people, to be the origin of all civil power.' In this sense he was a Tory; so was my father; so am I. But I am no more a Jacobite than I am a Turk; neither was my brother. I have heard him over and over disclaim that character.

¹ See *W.H.S.* i. 140-5; and previous letter.

² See letter of Oct. 8.

³ See 'Some Remarks on Article

X of Mr. Maty's *New Review* for December 1784' in *Works*, xiii.

408-11; and heading to letter of

June 17, 1724.

2. 'But his own daughter affirmed it.' Very likely she might; and doubtless she thought him such. Nor is this any wonder, considering how young she was when her father died;—especially if she did not know the difference between a Tory and a Jacobite; which may likewise have been the case with Mr. Badcock's friends, if not with Mr. Badcock himself.

3. Mr. W. says, 'He never published anything political.' This is strictly true. 'He never wrote, much less published, one line against the King.' He never published one. But I believe he did write those verses entitled 'The Regency,' and therein, 'by obliquely exposing the Regents, exposed the King himself.' In this my brother and I differed in our judgements. I thought exposing the King's Ministers was one way of exposing the King himself. My brother thought otherwise; and therefore without scruple exposed Sir Robert Walpole and all other evil Ministers. Of his writing to Sir Robert I never heard before, and cannot easily believe it now.

4. From the moment that my mother heard my brother and me answer for ourselves she was ashamed of having paid any regard to the vile misrepresentations which had been made to her after our return from Georgia.¹ She then fully approved both our principles and practice, and soon after removed to my house, and gladly attended all our ministrations till her spirit returned to God.

To Joseph Taylor

Joseph Taylor had been ordained for the work in Scotland. See letter of August 19, and *Journal*, vii, 101.

LONDON, December 29, 1785.

DEAR JOSEPH,—I advise you: (1) Till March do not preach more than twice a day. (2) Never preach above three-quarters of an hour. (3) Never strain your voice. (4) For a month (at least) drink no tea: I commend you if you take to it no more. The wind is not an original disease, but a symptom of nervous weakness. (5) Warm lemonade cures any complaint in the bowels. (6) If you have a bathing-vessel, put a gallon of boiling water into the cold water. Then you

¹ See letter of July 31, 1742.

might bathe thrice a week. And send me word next month how you are.—I am, dear Joseph,

Your affectionate friend and brother.

To the Rev. Mr. Joseph Taylor,
In Aberdeen.

To Mrs. Bradburn

There is no date or address to this letter. Mrs. Bradburn was ill and died on February 28, 1786. She was buried at the Temple Church, Bristol. She was an old friend of Wesley's, who did much to meet the opposition to her marriage; and this letter may have been sent to her.

[December 31, 1785.]

MY DEAR BETSY,—I write you a few lines because I think you stand in need of comfort; and I would give you all in my power, as I know you would me on a like occasion. I will tell you how to do it then: Look kindly on them that have wronged you most. Speak civilly, yea affectionately, to them; they cannot stand it long:

Love melts the hardness that in rocks is bred;
A flint will break upon a feather-bed.

I have set my heart upon your being a happy woman and overcoming all your enemies by love; and then I shall be more than ever, my dear Betsy, Your affectionate brother.

To Mrs. Fletcher

Vaughan was an Excise officer whom Fletcher met at Atcham, where he preached his first sermon. He took to Lord Dartmouth Fletcher's political pamphlet referred to in the letter of December 24, 1775. The Custom House was in London, and there Fletcher met the honest Jew. See *Wesley's Designated Successor*, p. 353; and for Wesley's treatment by a Government official, letter of November 14, 1790.

Wesley said in the sermon that Fletcher came to England to be tutor to Thomas Hill's sons. In the *Life* he states that he had been in England eighteen months when he was recommended by Mr. Dechamps to Mr. Hill. See *Works*, xi. 280-1; and letters of October 22 and 30 to Joseph Benson.

LONDON, December 31, 1785.

MY DEAR SISTER,—I thank you for the papers. It was not needful that you should copy them over again, as they are very legibly written and I am well acquainted with your hand. I love to see it. Indeed, I love everything that belongs to you, as I have done ever since I knew you. A few more materials

I have procured from Mr. Vaughan and some more from Joseph Benson. I am willing to glean up all I can before I begin putting them together. But how am I to direct to Mr. Ireland? Or would *your* writing a line be of more weight to induce him to give me what assistance he can by the first opportunity? I thank you for mentioning that mistake in the Sermon. I doubt not but you and Mr. Ireland may set me right in many other particulars wherein I have hitherto been mistaken. But it would be pity to stay till next year. Was it in London he met with the honest Jew? That is a very remarkable circumstance. Do you know any particulars of his ill usage at the Custom House? Where was this Custom House?

Tenderly commending you to Him who will make all things work together for your good, I am, my dear sister,

Your ever affectionate brother.

From and to John Gardner

In December 1785 Wesley received the following letter from John Gardner, 14 Long Lane, Smithfield:

REVEREND AND DEAR SIR,—A few of us are subscribing a penny a week each, which is to be carried on the Sabbath by one of ourselves, who read and pray with the afflicted, who, according to the rules enclosed, must be poor strangers, having no parish, or friend at hand to help them. Our benevolent plan is opposed by my class-leader; therefore we are constrained to seek your approbation before we proceed. We are very poor, and our whole stock is not yet twenty-shillings: will thank you, therefore, for any assistance you may please to afford your very humble servant,

JOHN GARDNER.

This is Wesley's reply. It marks the beginning of the Strangers' Friend Society, which has done such service to the poor in London and elsewhere. Gardner became a doctor, and is buried in the churchyard of St. Leonard's, Shoreditch. His tomb bears the curious inscription—

Dr. John Gardner
Last and Best Bedroom.
1807

HIGHBURY PLACE, December 31, 1785.

MY DEAR BROTHER,—I like the design and rules of your little Society and hope you will do good to many. I will subscribe threepence per week, and will give you a guinea in advance if you call on me Saturday morning.—I am

Your affectionate brother.

A DELIGHTFUL OLD AGE
 JANUARY 2, 1786, TO DECEMBER 27, 1787

PRINCIPAL EVENTS

- 1786, Jan. 24. Hears George III's speech in House of Lords.
- Mar. 26. Preaches at Madeley about Fletcher.
- July 25. Conference begins at Bristol.
- Aug. 8. Visits Holland; returns Sept. 4.
- Sep. 24. Dr. Coke sails with three missionaries.
- Sep. - Nov. Writing John Fletcher's Life.
- 1787, Jan. 8-12. Begs £200 for London poor.
- Mar. 2. Tea with Rev. Robert Hawker at Plymouth.
- Apr. 6-
- July 11. In Ireland.
- July 27. Breakfast with thirty-six of his preachers at Mr. Robert Peel's. Hears Bolton Sunday scholars sing.
- July 31-
- Aug. 4. Conference in Manchester.
- Aug. 14. Visits Channel Islands; returns Sept. 6.
- Oct. 30. Meets Charles Simson at Hinxworth.
- Dec. 10. Visits 'the celebrated waxwork' in Spring Gardens.

In one of the early letters of this period Wesley writes, 'My business is continually increasing, so that I am obliged to hasten along.' He found time to visit Holland and the Channel Islands, which he described as 'abundantly the pleasantest part of His Majesty's Dominions.' He trusted much to his tried preachers, who relieved him of many burdens, and to whom he gave the soundest advice. His chief literary work at this time was The Life of John Fletcher, which brought him into frequent correspondence with Mrs. Fletcher, 'one of the most faithful friends I have in the world.' His own experience is given in a beautiful letter to Elizabeth Ritchie on February 24, 1786 : 'I go on in an even line, being very little roused at one time or depressed at another.' His kindness to Adam Clarke and Zachariah Yewdall was a constant source of encouragement to them. The letter to Thomas Wride in December 1786 is not less notable. Wesley had a high regard for this strange preacher, though he was keenly alive to his faults. The letters to Arthur Keene, to Ann Bolton, and others reveal his sympathy and tenderness in personal and family affliction. The correspondence with his brother deals with the relations of Methodism to the Church of England, and proves how deeply Wesley loved it. Other letters bring out his desire to cultivate happy relations with the clergy. The letter to Granville Sharp on October 11, 1787, shows how deeply he felt the disgrace and wrong of the Slave Trade ; and he tells Thomas Wride that the abuse of distilled liquors was such that, 'were it in my power, I would banish them out of the world.' Best of all, the Revival was spreading : 'There is a wonderful work of God in several parts of this kingdom ; and it increases more and more.'

nor my heart ever felt before.' Keighley became ill the same evening, and died of fever there on August 10. He was to have been married the next month. The brief obituary in the *Minutes* for 1788 describes him as 'a young man deeply devoted to God and greatly beloved by all that knew him.' See Atmore's *Memorial*, p. 227; and letter of February 19, 1787.

LONDON, January 8, 1786.

MY DEAR BROTHER,—Poor James seems to have lost all conscience. You may speak of him in the congregation provided you do not name his name. But I think he will soon have spent his fire. Go you calmly and steadily on your way.

Brother Hoskins is a good man and not a bad preacher. He may change with Brother Warrener for a month or two.—I am, dear Joshua, Your affectionate friend and brother.

To Mr. Keighley, At the Preaching-house,
In Carmarthen.

To Mrs. Fletcher

Fletcher and other young gentlemen, who could none of them speak English, were 'treated with the utmost surliness and ill-manners by some brutish Custom House officers,' who jumbled all the things in their portmanteaus and took away their letters of recommendation. See Wesley's *Life of Fletcher* in *Works*, xi. 280.

LONDON, January 13, 1786.

MY DEAR SISTER,—When I receive letters from other persons, I let them lie perhaps a week or two before I answer them; but it is otherwise when I hear from *you*. I then think much of losing a day, for fear I should give a moment's pain to one of the most faithful friends I have in the world. The circumstance you add respecting the behaviour of those Custom House officers is very well worth relating. Oh, what pity that it was not *then* made known to their superiors, that those inhospitable wretches might have been prevented from misusing other strangers!

I think your advice is exactly right. With the materials I have already, or can procure in England, I will write and publish as soon as I conveniently can.—I am, my very dear sister,
Your ever affectionate brother.

To Mrs. Fletcher, At Madeley,
Near Shifnal, Salop.

To Samuel Mitchell

Samuel Mitchell was in the Enniskillen Circuit. George Dice, who was at Sligo, was converted at Old Cleens about 1771, and became an itinerant in 1780. See Crookshank's *Methodism in Ireland*, i. 251-2; and letter of February 19, 1788.

LONDON, January 14, 1786.

DEAR SAMMY,—George Dice desired to be heard face to face with his accusers. I ordered it should be done; but are all the people out of their senses? Why does not either he or someone else send me an account of the issue? You say, 'The strength of my colleague and brother is almost exhausted.' What wonder, if you continue the service four hours! A mere trick of the devil's to make you murder yourselves. Keep sacredly to the Methodist rules. Conclude the service in an hour. Then your strength will not be exhausted, and then you will have leisure to write down from time to time all the remarkable particulars of the work of God.—I am, dear Sammy,

Your affectionate brother.

To Mr. Sam. Mitchell, of Maguiresbridge.
Near Lisnaskea, Ireland.

To Robert Carr Brackenbury

Dr. Coke had spent the first two weeks of the year in Jersey, and had also organized the work recently begun in Guernsey, to which John de Queteville was now appointed and arrived in Guernsey on February 18. Coke writes on the fly-leaf to say that he hopes to be at St. Helier on the 21st. See letter of November 24, 1785.

LONDON, January 18, 1786.

DEAR SIR,—We have great reason to praise God for giving you so open a door in Guernsey: this was, indeed, more than could have been expected, as undoubtedly the father of lies had taken care to send that virulent pamphlet before you. If John Wills continues alive to God, I make no question but he will be useful there.

I am in great hopes that the labours of Dr. Coke (though his time is short) will be attended with a blessing. As long as we insist on the marrow of religion, Christ reigning in the

heart, He will certainly prosper our labours, to His care I commit you ; and am, dear sir,

Your affectionate friend and brother.

R. C. Brackenbury, Esq., St. Helyar's,
Isle of Jersey.

Forw^d by y^e Hble Serv^t, 5d. T. Dunn.

To Adam Clarke

LONDON, *February 3, 1786.*

MY DEAR BROTHER,—You do well in insisting upon full and present salvation, whether men will hear or forbear ; as also in preaching abroad, when the weather permits, and recommending fasting, both by precept and example. But you need not wonder that all these are opposed not only by formalists but by half Methodists.¹ You should not forget French² or anything you have learned. I do not know whether I have read the book you speak of ; you may send your translation at your leisure. Be all in earnest, and you shall see greater things than these.—I am, my dear Adam,

Your affectionate brother.

To Samuel Bradburn

Bradburn wrote on January 12 that his wife was not able to stand alone and that he looked for her departure every hour. She died on February 1. He says : 'Despair and killing anguish have drunk up my spirits and nearly consumed my body.' He met Wesley at Bath on the 28th, and went with him to Trowbridge and Bristol. Wesley got Bradburn to help him in meeting the classes and took him with him when he left, 'as I judged a change of place and of objects would be a means of calming his mind, deeply affected with the loss of a beloved wife.' See *Journal*, vii. 145 ; Bradburn's *Memoirs*, pp. 101-2 ; and letter of April 6.

LONDON, *February 14, 1786.*

DEAR SAMMY,—It is well we know that trouble springeth not out of the dust, but that the Lord reigneth. But still, even when we can say, 'It is the Lord,' it is hard to add, 'Let Him do what seemeth Him good.' I remember formerly, when I read these words in the church at Savannah, 'Son

¹ Clarke was second preacher at Plymouth.

² See letter of Feb. 21.

of man, behold, I take from thee the desire of thine eyes with a stroke.'¹ I was pierced through as with a sword, and could not utter a word more. But our comfort is, He that made the heart can heal the heart. Your help stands in Him alone. He will command all these things to work together for good. To His tender care I commend you ; and am, dear Sammy,
Your affectionate friend and brother.

To Adam Clarke

Clarke had been keeping up his French, and was thus being prepared for his appointment to the Channel Islands in October.

Jacques Bridaine, or Brydane (1701-67), was a famous preacher whose sermons made a deep impression in Paris in 1744. See letter of February 3.

LONDON, February 21, 1786.

MY DEAR BROTHER,—I like the extract from Mr. Bridaine's Sermon well. Probably it may have a place in the *Magazine*. It is well you have broken into Stonhouse. Now enlarge your borders while I am with you. Probably you will have rougher weather when I am gone. You may come to the Conference.

You and your fellow labourers should spend some time in consulting together how you may enlarge your borders. This mild weather is almost as good as summer ; I preached abroad last Monday. Oh let us snatch every means of redeeming the time ! Eternity is at hand !—I am, dear Adam,

Your affectionate brother.

In a few days I shall set out for Bristol.

To Mr. Adam Clarke, At Mr. Walters,
In Plymouth Dock.

To J. Dobson

Wesley preached for the Charity School on November 12, 1786. Silas Told had been master of the Foundry School ; and after City Road Chapel was opened, a house was taken behind it for a school at 27 Providence Row. Wesley dined with Dobson several times. See

¹ See letters of Dec. 23, 1782, and Feb. 12, 1789.

Journal, vii. 222 ; *Stevenson's City Road Chapel*, pp. 41, 88, 333 ; and for Dobson, *Journal Index*.

WEST STREET, February 21, 1786.

MY DEAR BROTHER,—If you do not choose to act as steward for our School any longer, give the money which remains in your hands to George Whitfield, who will take the labour upon himself. If you do choose it, pay Sister Mitcham her week's salary,—I am
Your affectionate brother.

To John Ogilvie

LONDON, February 21, 1786.

MY DEAR BROTHER,—You see God orders all things well. You have reason to thank Him both for your sickness and your recovery.¹ But whether sick or in health, if you keep in His way you are to prepare your soul for temptations. For how shall we conquer if we do not fight? Go on, then, as a good soldier of Jesus Christ. Fight the good fight of faith, and lay hold on eternal life! Salvation is nigh! Seek, desire nothing else!—I am
Your affectionate brother.

To Thomas Taylor

LONDON, February 21, 1786.

DEAR TOMMY,—Mr. Madan was the person who informed me that adding new stamps is sufficient. Probably other lawyers would deny this. Why? To make work for themselves.

'Why can't these gentlemen,' said wise Bishop Gibson,² 'leave the Church? Then they could do *no more harm*.' Read 'no more good,' I believe, if we had then left the Church, we should not have done a tenth of the good which we have done. But I do not insist upon this head. I go calmly and quietly on my way, doing what I conceive to be the will of God. I do not, will not concern myself with what will be done when I am dead. I take no thought about that. If I did, I should

¹ He had been ill soon after his appointment to the Isle of Man, but was now recovered.

² The Bishop of London. See letters of June 11, 1747, and June 14, 1786.

probably shut myself up at Kingswood or Newcastle and leave you all to yourselves.—I am, dear Tommy,

Your affectionate friend and brother.

To Peter Walker

LONDON, *February 21, 1786.*

DEAR PETER,—Our Lord saw it good to humble you first, and then in due time to lift up your head. But the increase of His work which you have hitherto seen you may look upon as only the promise of a shower. If you and your fellow labourers are zealous for God, you will see greater things than these. Only exhort all that have believed to go on to perfection, and everywhere insist upon both justification and full sanctification as receivable *now* by simple faith.—I am, dear Peter,

Your affectionate brother.

To Mr. Peter Walker, At the Preaching-house,
In St. Ives, Cornwall.

To Mrs. Middleton

Mrs. Middleton's granddaughter, Charlotte Middleton, married Joseph Pechey, Wesleyan minister, 1838-57. See *Journal*, viii. 72d; and letter of January 18, 1788, to William Simpson.

LONDON, *February 22, 1786.*

MY DEAR SISTER,—If it please God to continue my health and strength, I hope to be at Yarm about the 10th of May and the next day at Darlington. But I shall be obliged to make the best of my way from thence via North of Scotland. I have now so many places to visit that the summer hardly gives me time for my work. How differently does it please Him, who orders all things well, to dispose the lot of his children!

I am called to work: you are called to suffer. And if both these paths lead to the same parish, it is enough; only let us take heed that we lose not the things which we have gained, but that we insure a full reward.

To be under the same roof with *you*, whether in a palace or a cottage, will be a pleasure to, my dear sister,

Yours affectionately.

To Mrs. Moon

LONDON, February 22, 1786.

MY DEAR SISTER,—I expect (if it pleases God to continue my health and strength) to be at York from the 4th to the 8th of May. On Monday the 8th I shall probably be at Thirsk, and the next day (Tuesday) at Potto and Hutton.¹

My business is continually increasing,² so that I am obliged to hasten along. It is a satisfaction to me to think of our meeting once more on earth, for I sincerely love you ; and am glad you have not forgotten, my dear sister,

Your affectionate brother.

To Mrs. Emma Moon, At Potto,
Near Yarm, Yorkshire.

To Mary Cooke

LONDON, February 23, 1786.

By your manner of writing you make me even more desirous of seeing my dear friend than I was before. I hope to have that pleasure next week. On Tuesday evening I expect to be at Bath (probably I shall preach about six o'clock), and on Wednesday noon at Trowbridge. And remember what I told you before ! You are not to have a jot of reserve about you.

I have frequently observed the passage to which you refer in the 3rd chapter to the Romans ; and I have always thought there is no manner of difference between *by* faith and *through* faith. So that I still believe the meaning is, It is one God *who will show mercy* to both, and by the very same means.

I shall be glad if it should be in my power to do any service to Miss Martins. If it was convenient for you to be at Bath on Tuesday, I could take you with me to Trowbridge on Wednesday.

Peace be with all your spirits. Adieu !

To Elizabeth Ritchie

Miss Ritchie observes in her diary in March : ' While asking direction from above respecting my providential course, that often-applied

¹ See *Journal*, vii. 159-60.² See letter of Feb. 25.

word was given me, "I will guide thee by Mine eye." . . . Thus will I watch my Lord's eye. His providence shall point out my way, and His Spirit guide me, according to that sacred rule, His Holy Word.' See Bulmer's *Memoirs*, pp. 101-2.

LONDON, *February 24, 1786.*

MY DEAR BETSY,—It is doubtless the will of the Lord we should be guided by our reason so far as it can go. But in many cases it gives us very little light and in others none at all. In all cases it cannot guide us right but in subordination to the unction of the Holy One. So that in all our ways we are to acknowledge Him, and He will direct our paths.

I do not remember to have heard or read anything like my own experience. Almost ever since I can remember I have been led in a peculiar way. I go on in an even line, being very little raised at one time or depressed at another. Count Zinzendorf observes there are three different ways wherein it pleases God to lead His people: some are guided almost in every instance by apposite texts of Scripture; others see a clear and plain reason for everything they are to do; and yet others are led not so much by Scripture or reason as by particular impressions. I am very rarely led by impressions, but generally by reason and by Scripture. I see abundantly more than I feel. I want to feel more love and zeal for God.

My very dear friend, adieu!

To William Sagar

BRISTOL, *February 25, 1786.*

MY DEAR BROTHER,—I expect to be at Manchester on Wednesday, April 5; at Chester, Monday, 10th; at Liverpool, Wednesday, 12th; at Warrington, Saturday, 15th; at Preston, Monday, 17th; at Blackburn, Tuesday, 18th; Wednesday, 19th, at Padiham; Burnley, 12 [o'clock], Colne 6 [o'clock]: so as to lodge with you on Thursday, 20th. I am to be in the evening at Keighley. I am obliged to make haste.¹ Concerning building and other matters, I hope we shall have time to talk when we meet.²—I am

Your affectionate brother.

¹ See letter of Feb. 22 to Mrs. Moon.

² Sagar was the principal means in

building the chapel at Burnley. See letter of March 12, 1780.

If you know how to mend my plan, send me word to Manchester.

To John Stretton

This letter was evidently sent to John Stretton. On it Dr. Coke has written saying he hopes to arrive at Nova Scotia near the end of September. At the back appears, 'A gift from Widdow Stretton to N. Barr, being the handwriting of Mr. Wesley and Dr. Coke,' February 27, 1818. The Rev. Ninian Barr (1816-65), the grandfather of the Rev. A. W. Barr, spent some years in Newfoundland. See letter of February 25, 1785, to Stretton.

LONDON, *February 26, 1786.*

MY DEAR BROTHER,—It pleases God that my health and strength are just the same now that they were forty years ago. But there is a difference in one point: I was then frequently weary, my body sunk under my work; whereas now, from one week or month to another, I do not know what weariness means.

By removing such instruments as Arthur Thorney¹ and Mr. Fletcher, our Lord puts us in mind of what we are ever prone to forget—that the help which is done upon earth He doeth it Himself, and that He has no need of man. The pillars fall, yet the building stands. Why? The hand of the Most High supports it.

'If an angel,' says one, 'could be sent down from heaven, and were to dwell in a body threescore years, and in that time converted but one immortal soul, it would be worth all his labour.' But you have now seen more than one sinner converted to God. Probably the number now is not small of those who are translated into the kingdom of God's dear Son. Go on, my brother! Be your present success more or less, be not weary! In due time you shall reap if you faint not! I am
Your affectionate brother.

To Mr. Stretton, Harbour Grace,
Newfoundland.

¹ Arthur Thorney, or Thomey, appears to have fallen a victim to hardship and persecution.

To Charles Atmore

BRISTOL, March 3, 1786.

DEAR CHARLES,—Mr. Sagar, I doubt not, has shown you before this what places I propose visiting in the Colne Circuit.¹ If you think it best that any alteration should be made, you may send me word in time. I expect to be at Birmingham on Saturday, the 25th instant, and the day after at Manchester. I will administer the Lord's Supper wherever you see good.

O be zealous, especially in enforcing Christian perfection!—I am, dear Charles, Your affectionate friend and brother.

To Mr. Atmore, At the Preaching-house,
In Colne, Lancashire.

To Samuel Bardsley

BRISTOL, March 4, 1786.

DEAR SAMMY,—I am glad to hear that God has been pleased to enlarge His work in Scarborough, where I hope to be (on my return from Scotland) about the 14th of June. How the circuits may be more advantageously [divided] is proper to be considered at the Conference.²

The alteration which has been made in America and Scotland³ has nothing to do with our kingdom. I believe I shall not separate from the Church of England till my soul separates from my body.

The *Life* of Mr. John Fox⁴ is really remarkable. I do not know but it may be worth while to republish it.

If Mr. Fletcher⁵ had travelled like you or me, I believe he would have lived these twenty years.—I am, dear Sammy,

Your affectionate brother.

To Mr. Bardsley, At Capt. Robinson's,
In Bridlington Quay, Yorkshire.

To Mrs. Bowman

Hannah Bowman, of Melbourne, Derbyshire, was an earnest class-leader. 'In her family she met with many difficulties; nevertheless

¹ See letter of Feb. 25.

² Pocklington Circuit was formed in 1786. See letter of Feb. 23, 1785.

³ The ordinations of 1784.

⁴ The *Life* of John Foxe the

Martyrologist, bearing his son's name, was prefixed to the 1641 edition of *Acts and Monuments*.

⁵ See letter of Sept. 15, 1785.

in the midst of them all she continued to act with strict propriety, meekness, patience, and real affection.' She died in May 1800. See *Methodist Magazine*, 1801, pp. 205-7; and letter of March 14, 1789.

BRISTOL, *March 4, 1786.*

MY DEAR SISTER,—I write freely to you because I love you. While you are providentially called to this confinement, it will be sanctified to you, and will prove a greater blessing than it would prove if you had more liberty. In this case private exercises will supply the want of public; so that you will see our Lord does all things for your profit, that you may be a partaker of His holiness. You have only one thing to do—leaving the first principles of the doctrine of Christ, go on to perfection. Expect continually the end of your faith, the full salvation of your soul. You know, whenever it is given, it is to be received only by naked faith. Therefore who knows but you may receive it *now*? The Lord is nigh at hand, my dear Hannah. Trust Him and praise Him!—I am

Yours affectionately.

To Dr. Coke

Coke had been in communication with Charles Grant, of the East India Company, as to a mission to the East Indies; but the plan had to be delayed owing to the 'present extraordinary calls from America.' In March he issued 'An Address to the Pious and Benevolent, proposing an annual subscription for the support of Missionaries in the Highlands and adjacent Islands of Scotland, the isles of Jersey, Guernsey, and Newfoundland, the West Indies, and the Provinces of Nova Scotia and Quebec'; to which was prefixed this letter by Wesley.

BRISTOL, *March 12, 1786.*

DEAR SIR,—I greatly approve of your proposal for raising a subscription in order to send missionaries to the Highlands of Scotland, the Islands of Jersey and Guernsey, the Leeward Islands, Quebec, Nova Scotia, and Newfoundland. It is not easy to conceive the extreme want there is, in all these places of men that will not count their lives dear unto themselves, so they may testify the gospel of the grace of God.—I am, dear sir,

Your affectionate brother.

To Thomas Tattershall

March 20, 1786.

DEAR TOMMY,—I expect to be at Macclesfield, April 1; Manchester, Wednesday, 4; Warrington, Saturday, 15; Halifax, Monday, 24; York, Thursday, May 4; Newcastle, Friday, 12; at Newcastle again June 3; at Nottingham, Saturday, July 8. Then I am to visit Derby, Hinckley, and Birmingham. I allow two nights for Derby. Dispose of them in the manner you think best. But I am apt to imagine it would be most advisable to preach at Belper about noon.¹

But is it not best to take Derby in my way from Sheffield to Nottingham?—I am, dear Tommy,

Your affectionate friend and brother.

PS.—Blessed is the man that endureth temptation.

To his Brother Charles

MANCHESTER, April 6, 1786.

DEAR BROTHER,—I am glad you are again able to officiate at the chapels. Let us 'manage wisely the last stake.'¹

For some years John Davis was a mere mule; he would neither lead nor drive. But it is enough that he finished his course well; and we are sure Nancy Sharland did so.²

Sammy Bradburn thought of going further with me. But the frost and snow drove him back. I believe the loss of his wife will be one of the greatest blessings which he has ever met with in his life.³

Mrs. Fletcher will not be in haste to remove from Madeley, though her light is there almost hid under a bushel. Mr. Ireland will give me no help with regard to writing Mr. Fletcher's

¹ Tattershall was Assistant at Derby. See *Journal*, vii. 185, for the arrangement as to Belper made without Wesley's knowledge.

² See letter of June 27, 1766.

³ See letter of Nov. 15, 1780.

⁴ On March 13 he had taken Brad-

burn to travel with him. On the 21st at Gloucester he proposed marriage to Sophia Cooke (who suggested to Raikes his Sunday-School efforts), and they were married on Aug. 10. See letters of Feb. 14 and June 20.

Life, 'because he intends to publish it himself!'¹ Let him do it, and I will *follow him*. Where is your elegy?² You may say as my father in his verses on Mr. Nelson³

Let friendship's sacred name excuse
The last effort of an expiring muse.

Can you or I ever have such another subject? Melville Horne hopes to be ordained on Trinity Sunday.

Indeed, I love the Church as sincerely as ever I did; and I tell our Societies everywhere, 'The Methodists will not leave the Church, at least while I live.' I doubt I shall not half agree with our friends in Scotland; but I shall know more and you will hear more when I see them.

While I live Dr. Coke and I shall go through Ireland by turns. He will have work enough this year with gentle Edward Smyth.⁴ I doubt Edward 'needs a bridle'; but who can put the bit into his mouth? I am not sorry your concerts are come to an end.⁵ Remember your dream concerning Sammy! 'The damsel is not dead, but sleepeth!'

Mr. Pennant's I know, and Dr. Johnson's I know; but I know nothing of Mr. Boswell's *Tour to the Hebrides*.⁶ I should imagine it was worth reading. Peace be with all your spirits! Adieu!

To Hannah Ball

LIVERPOOL, April 13, 1786.

MY DEAR SISTER,—I am glad to hear that your Society prospers and that the work of God continues to increase in the town. It always will if prayer-meetings are kept up (without interfering with the classes and bands). These have been and still are attended with a blessing in every part of England.

¹ He was at Madeley on March 26. See letters of Oct. 2 and Dec. 31, 1785.

² See letter of Dec. 9 to Mrs. Fletcher.

³ Robert Nelson, the Nonjuror, who did much to promote schools and parochial libraries. See letter of June 13, 1733. #.

⁴ Smyth opened Bethesda Chapel, Dublin, on June 25.

⁵ The concerts given by his sons

in their father's house; Wesley attended one on Jan. 25, 1781.

Samuel had become a Roman Catholic; his father's dream probably had been on this subject, and the text points to Wesley's hope of a coming restoration. See *Journal*, vi. 303; and letters of Aug. 19, 1784, and March 18, 1788, to his nephew.

⁶ Boswell's *Journal of a Tour to the Hebrides* was published in 1786.

And Sister Coussins,¹ joining heart and hand with you, may greatly forward the work of God. See that there never be any shyness or coldness between you. Still provoke one another to love and to good works.

But I am sorry that you do not love me. You did once, or I am much mistaken. But if you did so still, you would not barely tell me, and that in general terms only, that you had been in distress, but you would have enlarged upon it and told me all the particulars.² What! Do you think I do not care for you? that my love to my dear friend is grown cold! Nay; surely I am as much interested in your happiness now as I was ten years ago. Therefore use as a friend, my dear sister,

Yours as ever.

My kind love to Nancy.³

To Lancelot Harrison

Harrison was third preacher in the Grimsby Circuit. It seems as though some disturbances like those at Epworth had been troubling Mr. Wilson's family. Wesley preached at Louth on June 22: 'I never saw this people affected before.'

BLACKBURN, *April 17, 1786.*

MY DEAR BROTHER,—When I return out of Scotland, I shall be able to fix my journey through Lincolnshire, of which you will have notice time enough. You may be at the Conference. I would be glad if you would take as particular an account as you possibly can of the disturbances at Brother Wilson's house from the beginning till now. When these accounts are sufficiently attested, they may be of great use. I expect to be at York from May the 4th to the 8th.—I am

Your affectionate friend and brother.

To Mr. Lancelot Harrison, At Mr.
Robert Green's, in Louth, Lincolnshire.

To his Brother Charles

On July 27 the Conference at Bristol 'weighed what was said about separating from the Church. But we all determined to continue

¹ Jonathan Coussins was now Assistant in Oxfordshire, anxiety and spiritual struggle at this time. See *Memoir*, p. 166.

² Miss Ball's journal shows that she was passing through much ³ Her sister Ann. See letter of Aug. 14, 1771.

therein, without one dissenting voice, and I doubt not but this determination will stand, at least till I am removed into a better world.' Dr. Coke thought that in the large towns Methodist services should be held in church hours, and urged the necessity of this because nearly all the converted clergymen in the kingdom were Calvinists. See *Journal*, vii. 192; Tyerman's *Wesley*, iii. 478; and letter of May 3.

Wesley attended church at Scarborough on June 20, 1784, when 'a keener sermon I never heard. So all I have done to persuade the people to attend the church is overturned at once! And all who preach thus will drive the Methodists from the Church in spite of all that I can do.' See *Journal*, vi. 518.

KEIGHLEY, April 18, 1786.

DEAR BROTHER,—My fever lasted hardly three days, and then went away in a violent fit of the cramp.¹ So did a fever I had a year ago.

Eight or ten preachers, it is probable (but I have not met with one yet), will say something about leaving the Church before the Conference ends. It is not unlikely many will be driven out of it where there are Calvinist ministers. The last time I was at Scarborough I earnestly exhorted our people to go to church; and I went myself. But the wretched minister preached such a sermon that I could not in conscience advise them to hear him any more.

They will ordain no one without my full and free consent. It is not true that they *have done* it already. As to the Scots, I have no hopes of winning them by fair means. If I see Scotland again, I shall fight with a flail. The work of God goes on gloriously in many places, and most of the preachers are much devoted to God. Peace be with you and yours!

To Thomas Carbill

Wesley preached at Grantham on November 9, 1781, in a yard or paddock behind premises occupied by Mrs. Fisher. She had been converted amongst the Methodists, and made generous use of her annuity of £100. She had followed the gaieties of the world till she heard Wesley preach at Moorfields or Kennington Common. In 1786

¹ He was ill after reaching Manchester on Friday afternoon, April 7, and slept much; on Monday he was able to resume his work. See *Journal*, vii. 154d.

she bought a small stone barn at Great Gonerby, where she then lived, and had it fitted up as a Methodist Chapel. She moved to Lincoln at the end of 1787. See *Journal*, vii, 412-13; Cocking's *History of Wesleyan Methodism in Grantham*, pp. 217-22; and letter of April 11, 1789.

NEAR BIRSTALL, April 30, 1786.

DEAR TOMMY,—(1) Where will you get five hundred pounds? (2) I like the Gainsborough proposal well. (3) We are not a little obliged to Mrs. Fisher; but advise her that she may not build a [fine] house. Epworth House is the prettiest I remember in Lincolnshire.

If I live till June I hope to see both Gainsborough and Epworth.—I am, dear Tommy,

Your affectionate friend and brother.

To Mr. Thomas Carlill,
At Gainsborough.

To his Brother Charles

LEEDS, May 3, 1786.

DEAR BROTHER,—If there be a man in England who understands Mrs. Horton's case, it is Dr. Wilson. I advise John Horton to find him out if he be above ground.¹

I do not know that anyone opens your letters. They come to me with the seal unbroken.

As you observe, one may leave a church (which I would advise in some cases) without leaving *the* Church. Here we may remain in spite of all wicked or Calvinistical ministers.²

Commonly, when I am in London, I am so taken up, that I cannot often spare time to go three miles backward and forward. That was the *πρώτου ψεύδος*,³ the getting you an house so far from me as well as far from both the chapels.

¹ Mary, daughter of Henry Durbin, a chemist in Bedminster and a Bristol preacher, whom Wesley married to John Horton, of Highbury Place, London, on Sept. 21, 1780. Her husband was a merchant and on the Common Council. He was one of the executors of Wesley's Will. Mrs. Horton died on May 16, 1786, at the age of thirty-four. Charles Wesley wrote a long poem on his friend:

And through a blameless life expressed
The tempers of the Lamb.

See *Journal*, vii, 295; C. Wesley's *Journal*, ii, 412-18; letter of May 18, 1786; and for Dr. Andrew Wilson, Oct. 13, 1779, to Lowes.

² See letter of April 18.

³ 'The first false step.' Charles lived in Marylebone, where Mrs. Gumley had given him the lease of her house in Chesterfield Street. See letter of May 18.

I cannot help it if people have no *docility*. Seven guineas Patty has had from me within this month, besides ten or eleven which she has worried me to give Nancy Jervas this winter.¹

It is a bad dog that is not worth whistling for. In the times I have been at Bedford, Mr. Barham² never owned me, much less invited me to his house. I do not know him if I meet him. Perhaps he loves me—at a distance. Peace be with you and yours !

Pray tell Brother Horton and Kemp³ I have had two letters from Mrs. Holmes (Mr. Holmes's widow) informing me that John Price has been for some time quite sober and very diligent in attending the school. In consequence of which she pleads hard for payment of his salary.

My route is : Monday, 8, Thirsk ; Wednesday, 10, Barnard Castle ; Saturday, 13, and Wednesday, 17, Edinburgh ; and Wednesday, 31, Tuesday, 23, Aberdeen. Adieu.

To the Earl of Leven

Wesley visited Melville House on May 19, 1784, and dined there on May 17, 1790. See *Journal*, vi. 509 ; viii. 65*d*.

RICHMOND, May 9, 1786.

MY LORD,—If it be convenient, I purpose to wait upon [sic] your Lordship at Melville House about two in the afternoon on Friday on the 22nd instant. Wishing all happiness to your Lordship and all your good family.—I am, my Lord,
Your Lordship's obedient servant.

To Mrs. Brisco (?)

This letter was probably written to Mrs. Brisco, whose husband was preacher in Thirsk. Her work among children is warmly recognized

¹ Mrs. Hall had a small income of her own, but was a good deal dependent on her brother. See Stevenson's *Wesley Family*, pp. 380-1.

² Charles Wesley mentions Mr. Barham in a letter to his son Charles from Bristol in 1782. See his *Journal*, ii. 273.

³ Richard Kemp, one of the original trustees of City Road Chapel, had a large business as a framework-knitter in Whitecross Street. He died on Sept. 4, 1787, aged sixty-six. See Stevenson's *City Road Chapel*, p. 530.

in the *Journal*, vi. 514; vii. 69. Wesley had preached at Thirsk on May 8 and spent the night there. He had opened the new house on April 29, 1766. In its deeds, dated August 9 of that year, John Oastler (gentleman), William Taylor (bridle-cutter), Samson Oastler (yeoman) appear as trustees. In 1771 George Sheppard and William Taylor had left the Society, and Robert Oastler (grocer) and William Wells were added to the trust in their place. See Ward's *Methodism in the Thirsk Circuit*, pp. 14-15.

RICHMOND, May 10, 1786.

DEAR SISTER,—The work of God is, I am afraid, much hindered in Thirsk by the misunderstanding between Mr. Oastler and Mr. Taylor. If it be possible, an end should be put to this. They should in any wise meet and compromise matters. That things should stand as they are is a scandal to religion. I have known *you* for many years. You love to do good. Forward this reconciliation, and you will oblige many, as well as, my dear sister, Yours affectionately.

To James Copeland

Wesley stayed with James Copeland at Lisbellaw, near Enniskillen on May 29, 1787. He had been settled in the town nine years. See *Journal*, vii. 282-3; *W.H.S.* vi. 46n.

GLASGOW, May 14, 1786.

MY DEAR BROTHER,—There is no reasonable doubt you had at the time you mention a real blessing from God. I make no question but He did then give you a taste of His pardoning love; but you was not then thoroughly convinced of inbred sin—of the sin of your nature. God is now convincing you of this in order to give you a clean heart; and Satan strives hereby to drive you to despair. But regard him not. Look unto Jesus; dare to believe! On Christ lay hold! Wrestle with Christ in mighty prayer. Yea,

A sigh will reach His heart; a look
Will bring Him down from heaven.

He is at hand!—I am

Your affectionate brother.

To his Brother Charles

NEAR EDINBURGH, May 18, 1786.

DEAR BROTHER,—So Sister Horton is in peace. This may be a blessed visitation for Mr. Horton. Perhaps it will prove in

the event one of the greatest blessings which he ever received in his life. I hope you have wrote to Mr. Durbin. Alas! what do riches avail him!¹

Certainly Providence *permitted* injudicious men to thrust you three miles from me, who should rather have been always at my elbow.¹

I doubt whether there be not an anachronism in the case of John Price¹; whether they do not *now* impute to him what was done long ago.

My Journal should have been sent several days since; but Joseph Bradford trusted another person to transcribe it.¹ This Society flourishes much. I hope to be here again on the 31st instant. Peace be with you all! Adieu.

To Lancelot Harrison

NEWCASTLE, *June 4, 1786.*

MY DEAR BROTHER,—I hope to be at Epworth on Wednesday, the 21st instant, at Grimsby on Thursday the 22d, at Horncastle on Friday 23d, and at Gainsborough on Saturday the 24th. You will take care that timely notice be given at every place.

Strongly and explicitly exhort all the believers to go on to perfection: then their soul will live.—I am, with love to Sister Harrison,
Your affectionate friend and brother.

To Kitty Warren

SUNDERLAND, *June 8, 1786.*

MY DEAR SISTER,—I am glad our brethren are aware of that bold, bad man who has bid adieu both to conscience and shame. Their wisdom is now not to think of him or talk of him at all. I am afraid he would turn Calvinist, Turk, or anything for food and idleness.

Mr. Valton has not been able to preach in two years so much as he used to do in eight or ten months. Every year I have many applications for the continuance of profitable preachers more than two years in a circuit. I have had several such within these two or three months: as well as the continu-

¹ See letter of May 3.

The 1779–82 extract was dated at end 'Newington, Jan. 19, 1786.'

¹ The portion ready for the printer.

ance of two preachers in the same circuit. But I dare not comply. I advise Mr. Cole¹ to instruct the next preachers thoroughly in the nature of the case, and to encourage them to persist in the whole Methodist discipline.

I hope you are not weary of well-doing, and that you will never bury your talent in the earth. Your labour has not been in vain,² and in due time you will reap if you faint not. It is always a pleasure to me to see you, and I love to converse with you. But sometimes it has been a concern to me that I could see you so seldom. There is something in your spirit that is exceedingly agreeable to me. I find in you sprightliness and sweetness joined together. May you be filled, my dear Kitty, with the whole fruit of the Spirit! This is the constant wish of

Yours most affectionately,

To Henry Brooke

A large folio circular dated Dublin, February 20, 1815, says that Henry Brooke wrote to Wesley from Dublin on June 4, 1786, enclosing an address and remonstrance from the Dublin Society, 'signed by the stewards and leaders, who were at that time unanimous (as now) in expressing their decided aversion to the measure of separating from the Established Church.' The last sentence of Brooke's letter runs: 'Why then shall we, after now forty years' experience of the blessedness of the way of peace and subordination to the ruling power, renounce at once this glorious characteristic, turn mere Dissenters or arrant seceders, and fritter the little flock to pieces in endless independencies, divisions, and subdivisions.' See letters of June 21, 1788, and July 8, 1774.

WHITBY, June 14, 1786.

DEAR HARRY,—I will give you an answer to your heart's content.

In the year 1729 four young gentlemen joined together at Oxford, all zealous members of the Church of England, and all determined to be Bible Christians. In six years they increased to sixteen, and were exactly of the same mind still. In 1738, only two of these were left together; but a few more joined them, who continually increased till some hundreds were joined together. But they still constantly attended the

¹ The second preacher in the Pembroke Circuit. He remained there

Assistant at the next Conference.

² See letter of July 31, 1782.

Church; only if any Dissenter desired to unite with them they had no objection to his attending that worship to which he had been accustomed.

But in 1740 Dr. Gibson, then Bishop of London, said, 'Cannot Messrs. Wesleys leave the Church? Then they could do no more harm.' This we well understood. It meant, 'They could do no more good; for not one in ten of their present hearers would hear them.'¹ But, whether they would or no, we would not leave it; our conscience would not permit.

In 1743, the Rules of our Society were published; one of which was, 'to attend the Church and Sacrament.' This all our members (except Dissenters) were required to do, or they could not remain with us.

In 1744, at our first Conference, we considered ourselves (Methodist preachers), as extraordinary messengers whom God had raised up to provoke to jealousy the ordinary messengers, the clergy; to preach the gospel to the poor, and to call all men of every denomination to worship Him in spirit and in truth. But it did not once come into our mind to separate from the Church or form ourselves into a distinct party. And herein was a new phenomenon in the earth, a thing never seen before—a body of men highly favoured of God, who yet chose to abide in their own religious community, and not to separate themselves, from this very motive, that they might be servants of all.

But it was not easy to keep to this resolution. For those among us who had been Dissenters were frequently urging those words, 'Come out from among them, and be ye separate.' And many of the clergy strengthened their hands either by their railing and lying accusations or by their wicked lives or false doctrines; whereby many were hardened in sin, and many who began to run well returned as a dog to his vomit.

These objections were so frequently and strongly urged, that in the year 1758 it was fully considered in the Leeds Conference 'whether we should separate from the Church or no.'

¹ See letter of Feb. 21 to Thomas Taylor.

After weighing the whole matter calmly, we determined upon the negative. Mr. Ingham, being present, commended our determination in very strong terms; concluding whenever the Methodists leave the Church God will leave them.¹

To prevent it we all agreed (1) to exhort all our people constantly to attend the church and sacrament; and (2), still to preach on Sundays, morning and evening, not in the church hours. Indeed, by taking the contrary steps, by exhorting our people not to go to Church, or (which came to the same thing) by appointing to preach in the church hours, we should separate from it at once.

Last year the case of our brethren in North America was considered, wholly cut off both from the English Church and State. In so peculiar a case I believed it my duty to take an extraordinary step in order to send them all the help I could.² And I bless God it has had an admirable effect.

'But why,' say some, 'should not you take the same step here?' Because it is not the same case. They separate from nobody. They had no Church! alas! no King! We have both.

'Well, but weigh their reasons. Should we go to church to hear ourselves abused, by railing, yea and lying accusations?' What said that blessed man Philip Henry, when his friend said (after hearing such a sermon), 'I hope, sir, you will not go to church any more?' 'Indeed, I will go in the afternoon; if the minister does not know his duty, I bless God I know mine.'

We are members of the Church of England, we are no particular sect or party, we are friends to all, we quarrel with none for their opinions or mode of worship, we love those of the Church wherein we were brought up, but we impose them upon none; in some unessential circumstances we vary a little from the usual modes of worship, and we have several little prudential helps peculiar to ourselves; but still we do not, will not, dare not separate from the Church till we see other reasons than we have seen yet. Till then I say with St. Austin (only taking the word 'Heretic' in the scriptural

¹ See letter of Aug. 19, 1785.

² See letter of Oct. 18, 1778.

³ See letter of Sept. 10, 1784.

sense, which has nothing to do with opinions), *Errare possum, hæreticus esse nolo*.—I am, dear Harry,

Yours very affectionately.

To Jasper Winscom

EPWORTH, June 17, 1786.

DEAR JASPER,—I am afraid your attorney at the Assizes was greatly wanting either in skill or honesty. Otherwise why did he not move the court for costs of suit. These ought to be borne by those that are cast in any trial. As to commencing another prosecution, I know not what to say. I can neither advise one way nor the other.¹—I am

Your affectionate brother.

To Samuel Bradburn

CROWLE, June 20, 1786.

DEAR SAMMY,—As soon as I saw you and Sophy Cooke together at Gloucester it came into my mind at once, There is a wife for Bradburn (though I did not tell anybody).^a I was therefore nothing surprised the other day when I received hers and your letters, and I am inclined to think London will be the best place both for you and her. It will be safer for you to *visit* Gloucester now and then than it would be to reside there. As to your children, two of them may be kept abroad, as they are now; and I imagine that, as our family is not very large, Sophy would very well supply the place of an housekeeper. But this should be a time of much prayer to you both.—I am, dear Sammy, Your affectionate friend and brother.

To Sophia Cooke

Miss Cooke married Samuel Bradburn on August 10, and went with him to live in Wesley's house at City Road, London. See previous letter, and that of April 6, *n*.

CROWLE, June 20, 1786.

Surely you never can have need to use any ceremony with me. You may think aloud and tell me all that is in your heart. As soon as ever I saw Mr. Bradburn and you together

¹ See letters of May 9, 1785, and Sept. 30, 1788.

^a See next letter.

I believed you would be more nearly united. His former wife never wanted anything; neither need any of our preachers' wives. They neither want nor abound. They have all things needful for life and godliness. But I am not a fair judge. I am partial. I long so much to have you under my own roof that I cannot divest myself of prejudice in the matter. I can only say, 'Give yourself to prayer; and then act, in the name and in the fear of God, as you are fully persuaded in your own mind.'—
I am
Yours affectionately.

To Adam Clarke

SHEFFIELD, July 2, 1786.

DEAR ADAM,—I really know not what to say. Many desire that you should be in Bradford Circuit next year; but I imagined it was your own desire, which, therefore, I intended to comply with. But if you think you could do more good in another place you may be in another. I commend you for staying in the Dock during the Conference.¹ Brother King may either come or stay with you, as you shall agree. Be much in prayer, and God will direct you right.—I am, dear Adam,
Yours affectionately.

To Mr. Adam Clarke, At the Preaching-house,
In Plymouth Dock.

To Francis Wrigley

NOTTINGHAM, July 7, 1786.

MY DEAR BROTHER,—You are to stay in Redruth Circuit another year.² I think C. Bond³ need not come to the Conference. You should not have paid for M. Moorhouse's⁴ letters, but redirected them to him. I expect immediately after the Conference to go and take leave of my friends in Holland.⁵ There is a considerable increase of the work of God

¹ That is, in his circuit at Plymouth Dock. John King was his colleague. Clarke was appointed to Jersey at Conference. He was in love with Mary Cooke, of Trowbridge. See letters of Sept. 24, 1785, and May 27, 1787.

² Wrigley was Assistant there.

³ See letter in Jan. 1791 to Richard Rodda.

⁴ See letters of Sept. 28, 1779, and Sept. 10, 1789.

⁵ See letter of Aug. 8.

this year almost in every part of the kingdom. Indeed, we have good encouragement to put forth all our strength.—I am

Your affectionate friend and brother.

To Mr. Wrigley, At the Preaching-house,
In Truro, Cornwall.

To Mr. —

This letter was evidently sent to a Bristol layman who wished to approach the Conference as to the relations of Methodism to the Established Church. Considerable prominence is given to the subject in the *Minutes* of that year. See letter of April 18.

LONDON, July 15, 1786.

MY DEAR BROTHER,—For fear I should have less leisure when I come to Bristol, I write a few lines now. I shall be glad to see you and our brothers at the Conference the week after next. On the Wednesday or Thursday in that week we shall have finished our temporal business.—I am

Your affectionate brother.

To Sarah M'Kim

BRISTOL, July 21, 1786.

MY DEAR SISTER,—You do well to write. I am well pleased to hear you do not let go the blessing which God has given you. See that you hold fast the beginning of your confidence steadfast unto the end. And you know there are still greater blessings behind! There is no end of His goodness.

If any of our brethren in Sligo¹ will give you a guinea, he may receive it again of Mr. Rogers in Dublin.—I am, dear Sally,

Yours affectionately.

To the Mayor of Liverpool

The preachers had been interrupted while speaking near The Old Fishstones. This letter was sent to Lawrence Frost to be handed to the Mayor, and the constables let the Methodists alone afterwards. Wesley appealed against the rioters at Stalbridge, and won his case in the King's Bench. See *Journal*, v. 183-4; Tyerman's *Wesley*, iii. 486; and letter of October 23, 1789.

¹ 'I presume it was to Sarah M'Kim, of Sligo' (C. H. Crookshank).

BRISTOL, July 29, 1786.

SIR,—Some preachers in connexion with me have thought it their duty to call sinners to repentance even in the open air. If they have violated any law thereby, let them suffer the penalty of that law. But if not, whoever molests them on that account will be called to answer it in His Majesty's Court of King's Bench. I have had a suit already in that court, with a magistrate (Heap), and if I am forced to it am ready to commence another.—I am, sir, Your obedient servant.

To Mr. Torry

BRISTOL, July 30, 1786.

MY DEAR BROTHER,—We¹ entirely disapprove of such a division of the Hull Circuit as has been sent to us. We totally reject the thought of a preacher staying a fortnight together in one place. There is no precedent of this in England, nor shall be as long as I live. I have desired those of our Brethren who are acquainted with this and the neighbouring county to draw up a Methodist Plan.² They have done so, and I like it well. No one of our preachers must be still while I live.—I am, my dear brother,

Your affectionate brother.

To Mr. Torry, In Hull.

¹ Conference met in Bristol on July 25 and closed on Aug. 1.

² The following is the Plan, with the original spelling :

Hull, Wednesday.
 Shorey, Thursday.
 Wo'thering, Week Friday.
 Ross or Remswell, Saturday.
 Paterington, Sunday.
 Melton, Munday.
 Cave, Tuesday.
 Gilbertdike, Wednesday.
 Laxton, Thursday.
 Esterington, Friday.
 Newbold, Saturday.
 Beverley, Sunday & Munday.
 Theron, Tuesday.
 Hull, he that is in Hull.
 Skitby, Tuesday.
 Cottingham, Wednesday.
 Newland, Thursday.
 Hasel, Friday.
 Pocklington, Saturday & Sunday.
 Br. Wilton, } Munday.
 Grimston, } Tuesday.

Acklam, Wednesday.
 Bugthorp, Thursday.
 Fankfoss, Friday.
 Assalby, Saturday.
 Howden, Sunday noon.
 Spanden, Sunday night.
 Hoggerthorp, Munday.
 Seestown, Tuesday.
 Holm, Wednesday & Thursday.
 Numbernum, Friday.
 Shipton, Saturday.
 Weigton, Sunday noon & night.
 Driffield, Monday.
 Garton, Tuesday.
 Frodingham, Wednesday.
 Nafferton, Thursday.
 Reeston, Friday.
 Burlington, Saturday, Sun. Mony.
 Hunmanby or
 Rudston, Tuesday.
 Kilbam, Wednesday.
 Witawand, Thursday.
 Huggitt, Friday.
 Millington, Saturday.

To Josiah Dornford

BRISTOL, August 1, 1786.

DEAR SIR,—Go on in the name of God and in the power of His might. If He sees, and when He sees best, He will put more talents into your hands. In the meantime, it is your wisdom to make the full use of those which you have, only taking care not to trust in yourself but in Him that raiseth the dead.—I am
Your affectionate brother.

To Josiah Dornford, Esq.,
In Philpot Lane.

To Elizabeth Briggs

[LONDON, August 7, 1786.]

MY DEAR BETSY,—You may do me a considerable piece of service by informing me of all you know concerning Mr. Fletcher, chiefly when he was abroad. Perhaps you can give me light from some letters or papers of your brother William's; as I suppose all his papers are in your hands. Perhaps you may have some valuable letters which he (Mr. F.) wrote to your good father.¹ I think both for my sake and for Mr. F.'s sake you will give all the help you can herein to, my dear Betsy,
Yours affectionately.

To Miss Briggs.

To Mrs. Fletcher

Wesley was busy with Fletcher's *Life*, and dated the Preface, 'Amsterdam, September 12, 1786.' He was back in England, however, on September 4.

LONDON, August 7, 1786.

MY DEAR SISTER,—Several of the fragments may be of use. I purpose to insert them in the *Magazine*. Some of the letters I think to insert in the *Life*. As to dates, you can probably help me:

- (1) In what year did Mr. Fletcher come to England?
- (2) In what year did he go to Germany?
- (3) In what year did he go to Madeley?
- (4) In what year did he travel with me?
- (5) In what year did he go to Newington?
- (6) In what

¹ See letter of Sept. 24; and for at the age of twenty-two), Atmore's *Memorial*, pp. 320-1.
William Perronet (who died in 1746

year did he go to Switzerland? (7) In what year did he return to England? (8) In what month and year did he marry? In what year did he go to Trevecca? Return home?

To-morrow we are to set out for Holland. I hope to return before the end of this month; and am, my dear sister,

Your affectionate brother.

To Samuel Bradburn

Wesley met the Deptford classes on October 24, 'and was vehemently importuned to order the Sunday service in our room at the same time with that of the Church.' He could not consent. Rhodes had been in London a year and was reappointed, with Bradford as his new superintendent. See *Journal*, vii, 217.

HARWICH, August 8, 1786.

DEAR SAMMY,—I beg there may be no preaching at Deptford in church hours before my return. What need of any innovation there? The case does not fall under any of those four that were allowed at the Conference.

And pray give an hint to Benj. Rhodes. I do not take it kindly that he should run his head against *me*. I fear he has underhand abetted the malcontents there. If he loves *me*, he should bid them 'know when they are well.'

We expect to sail in a few hours.¹—I am, with kind love to Sophy, dear Sammy,

Your affectionate friend and brother.

To Dr. Coke

There was some feeling among the American preachers that the change in the time of holding the Conference made by Wesley showed that he did not fully understand the local conditions; and they also declined to elect Whatcoat to the Superintendency, whom they thought not qualified to take such charge. They were also afraid that, if he were chosen, Wesley might recall Asbury. His subsequent career fully justified Wesley's choice, and he was so appointed in 1800. See letter of July 17, 1788.

LONDON, September 6, 1786.

DEAR SIR,—I desire that you would appoint a General Conference of all our Preachers in the United States, to meet at Baltimore on May the 1st, 1787. And that Mr. Richard Whatcoat may be appointed Superintendent with Mr. Francis Asbury.

¹ See letter of July 7.

To Mrs. Fletcher

Miss Ritchie spent three months in the summer with Mr. and Mrs. Rogers at Dublin, and visited Madeley on her return. She was not very well when she arrived, and was soon prostrated by fever, which for three weeks seemed likely to prove fatal. See Bulmer's *Memoirs*, pp. 104-5.

LONDON, *September 6, 1786.*

MY VERY DEAR SISTER AND FRIEND,—Excuse me if I write just as I *feel*. I have not of a long season felt so tender an affection for you as I have done in reading your last. I love you much for the care you have taken of my dear Miss Ritchie. If she is worse, send me word to Bristol, where I hope to be on Monday. I would travel day and night to see her before she is called home. But as God has already heard the prayer, I trust He will permit her to stay a little longer with us. If the vomiting returns, apply half a slit onion warmed to the pit of her stomach.

The children of travelling preachers only are sent to Kingswood School. David Evans has had uncommon help. I gave him five-and-twenty pounds at once. Peace be with your spirit!—I am, my dear Sister,

Yours most affectionately.

Tuesday afternoon.

I have just received your last, and am glad to hear that my dear sister Ritchie is not worse. My dear friend, Adieu.

To Mary Cooke

Miss Cooke wrote from Duke Street, Trowbridge, on August 30 to say how much she had been helped by Wesley's sermons at Bristol, where the Conference met on July 25. She told him: 'It was good to be in Bristol. It was a time of humiliation, quickening, and I trust of lasting profit. I derived much instruction from those discourses that did not so immediately concern me; but, in a more especial and abundant manner, your last three sermons were blessed unto me. When you were describing the preparatives for a full salvation my heart cried out, These are what I want; Lord, give them *now* to me! Your accompanying prayers came with an unction; and having found them beneficial, I continue to solicit an interest in them.' She told him of some happy conversions at Trowbridge, and begged on behalf of her sisters and herself that he would spend two days at least at Trowbridge as he had done last September.

BATH, September 9, 1786.

It gives me much satisfaction, my dear friend, to observe you are happier than when you wrote last. I do not doubt but you have at some times a rich foretaste of the state which your soul pants after. And even

These wandering gleams of light
And gentle ardours from above
Have made you sit, like seraph bright,
Some moments on a throne of love.

But you know you are not to rest here; this is but a drop out of the ocean. Only this has been known again and again, that one of those happy moments has been the prelude of pure love. It has opened into the full liberty of the children of God. Who knows but this may be your happy experience?—but the next time your soul is so caught up He that loves you may touch your nature clean, and so take you into the holiest, that

You may never leave the skies,
Never stoop to earth again?

I am now intent upon my own work, finishing the *Life* of Mr. Fletcher. This requires all the time I have to spare; so that, as far as it is possible, I must for two or three months shut myself up. Two weeks I give to Bristol; after that time I return to London. I cannot, therefore, have the happiness of seeing Trowbridge this autumn. But might I not see you or your sisters at Bristol? If I am invisible to others, I would not be so to you. You may always command everything that is in the power of, my very dear friend,

Yours in life and in death.

To Walter Churchey

BRISTOL, September 20, 1786.

MY DEAR BROTHER,—At length Jenny has broke through, and given me the satisfaction of exchanging a few words with her. You send us strange news that the lions of Wales are become lambs! I really think a spirit of humanity and benevolence is gone forth upon the earth, perhaps intimating that the time is drawing near when men shall not know war any more. Mr. Wrigley has been detained here by a sore face ever since the Conference; but is now also on the mending

hand, though he is not yet able to go abroad.¹ I am glad to hear that Dr. Powell, of Brecon, continues in the good way. He seems to be of a frank, open temper, and to be skilful in his profession. I am rather gaining than losing ground as to my health.

I think Mr. Cowper has done as much as is possible to be done with his lamentable story. I can only wish he had a better subject.² Peace be with you and yours!—I am

Your affectionate brother.

I set out for London on Monday.

To Elizabeth Briggs

Sampson Staniforth (one of the Fontenoy heroes, whose Autobiography is in *Wesley's Veterans*, i. 60–106) had moved to Shoreham at the request of Vincent Perronet, the Vicar, and was 'made very useful to the little flock in that place.' He afterwards returned to Deptford, where he had settled on leaving the Army. Wesley is anxious that he and the four travelling preachers in Kent should work in concert. The Vicar's death left Wesley without a home at the Vicarage. See Atmore's *Memorial*, p. 405; and letters of Aug. 7, 1786, and May 6, 1787.

BRISTOL, *September 24, 1786.*

MY DEAR BETSY,—I thank you for the letters which you sent, and shall be glad to see those which you mention. There is no doubt but Shoreham is the place which God at present points out for your residence, and it is well that you have such an assistant there as honest Sampson Staniforth. Great care should be taken to preserve a perfect good understanding between him and the travelling preachers. I know not who in Shoreham is able to give me a night's lodging now. Tomorrow I expect to set out for London.—I am, my dear Betsy,

Yours affectionately.

To William Roberts

BRISTOL, *September 25, 1786.*

MY DEAR BROTHER,—I doubt not but you could say in the hour of trial, 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!'

¹ Francis Wrigley, Assistant at 1785. See letter of July 22, 1788, to Redruth. Churchey.

² *The Tash* was published in June

Still, I really think you are not in your place. You are called to better things than standing behind a counter. Your spirit, your understanding, your gifts of various kinds, point out to you a more excellent way! O when will you break loose, and join heart and hand with,¹ dear Billy,

Your affectionate brother.

I set out for London this afternoon.

To Freeborn Garrettson

Garrettson had written on April 25. Books were needed: *The Saint's Rest*, Hymn-Books, Wesley's *Journal* and *Sermons*, Walsh's *Life*, Fletcher's *Works*. 'The chapel at Shelburne was too small, and at present our friends are not able to build a larger. If I thought it right, I could wish, yea beg, for fifty or sixty pounds from England to promote the building one.' See Bangs's *Memoir*, p. 153; and letters of June 26, 1785, and November 30, 1786, to him.

LONDON, September 30, 1786.

MY DEAR BROTHER,—I trust before this comes to hand you and Dr. Coke will have met and refreshed each other's bowels in the Lord. I can exceedingly ill spare him from England, as I have no clergyman capable of supplying his lack of service; but I was convinced he was more wanted in America than in Europe. For it is impossible but offences will come, and 'of yourselves will men arise speaking perverse things' and striving 'to draw away disciples after them.' It is a wonderful blessing they are restrained so long, till the poor people are a little grounded in the faith. You have need to watch over them with your might. Let those that have set their hands to the plough continually 'pray to the Lord of the harvest that He would send forth more labourers into His harvest.'

It is far better to send your journals as they are than not to send them at all. I am afraid it is too late in the season to send books this year, but I hope Dr. Coke has brought some with him to serve you for the present. I was far off from London when he set sail. Most of those in England who have riches love money, even the Methodists—at least, those who are called so. The poor are the Christians. I am quite out of

¹ See letters of Dec. 6, 1785, and Dec. 9, 1786, to him.

conceit with almost all those who have this world's goods. Let us take care to lay up our treasure in heaven. Peace be with your spirit !—I am

Your affectionate friend and brother.

To George Merryweather

LONDON, October 9, 1786.

DEAR GEORGE,—Do not wish to have a grain less of sensibility than you have. I love you the better for it ; and so does He that is greater than all. That family I know and love well ; we will help them all we can. I have no access to Mr. Thornton : the Calvinists take care to keep him to themselves.¹ But if you will give them five pounds from me, John Atlay will answer your draft here.—I am, with best wishes to all the family, dear George, Your affectionate brother.

To John Valton

A striking illustration of Wesley's knowledge of his members and his desire to promote good understanding among them.

LONDON, October 9, 1786.

MY DEAR BROTHER,—I know not but I mentioned to you before that *Jas. Timbock* of Bath *hates Jo. Fowler as he hates the devil* and has for several years been constantly labouring to prejudice both preachers and people, against him and his wife. Therefore I desire of you three things : (1) that you will go to his house either *seldom* or *not at all* ; (2) that you will *talk largely* with *him* and *Sister Fowler*, and give them opportunity of speaking for themselves ; (3) that if the *travelling preachers*, as was agreed, fill up the Monday evenings, *he* may preach at *some other time*, whoever is offended. For God has owned *his* preaching more than that of most local preachers in England. One thing more. Unless Mrs. Pitt asks² *Sister Fowler's* pardon, I *require* you to *expel her the Society*.—I am
Your affectionate friend and brother.

To Mr. Valton, At the New Room,
Bristol.

¹ John Thornton, of Clapham, the friend of Wilberforce and the Venns.

² See letter of Oct. 29.

To Thomas Carlill

LONDON, October 21, 1786.

DEAR TOMMY,—I apprehend those deeds cannot be altered without the consent of all the trustees. But do not say one word about enrolling them. They will probably let the time slip, and then they will be null and void. So new ones may be drawn without any lawyer at all.—I am, dear Tommy,

Your affectionate friend and brother.

Now procure all the subscribers you can for Mr. Fletcher's *Life*.¹

To Mr. Carlill, At the Preaching-house,
In Derby.

To Jasper Winscom

William Ashman, a native of Holcombe, was Assistant at Sarum. He was a powerful preacher, very stout with a broad red face, and wore a red nightcap in the pulpit. He died in 1818. See letter of November 8, 1788.

LONDON, October 23, 1786.

MY DEAR BROTHER,—The sooner the affair is settled the better. I desire, therefore, that Mr. Ashman will receive what is in Mr. Smith's hands. You say you can borrow as much more than Mr. Gifford's ten pounds as will make up the hundred. As soon as this is paid the house may be transferred to five or more trustees on the Conference plan. I forbid engaging any attorney.² You have the form of conveyance in the *Minutes*, which anyone may transcribe.—I am

Your affectionate brother.

To the Rev. Mr. L.—

LONDON, October 25, 1786.

Last night I had a long conversation with a few sensible men concerning going to church.³ I asked them what objection

¹ Wesley was busy finishing the *Life*. See letters of Oct. 22, 1785, and Nov. 11, 1786 (to Taylor).

² The new chapel at Winchester had been opened the previous

November. See letter of Sept. 13, 1785.

³ The conversation was evidently at Deptford. See *Journal*, vii. 217.

they had to the hearing of Mr. L——. They answered, '*They could not hear him.* He generally spoke so low that they lost a good part of what he said; and that what they *could* hear was spoken in a dead, cold, languid manner, as if he did not *feel* anything which he spoke.' This would naturally disgust them the more, because Dr. C[oke] leaned to the other extreme. I doubt there is some ground for their objection. But I should think you might easily remove it. I asked again, 'Have you any objection to anything in his behaviour?' They answered, 'One thing we cannot approve of—his being ashamed of the Methodists. His never recommending or defending them at all, we think, is a full proof of this; for everyone knows his near relation and his many obligations to *you*. They know how you have loved and cherished him from a child.' They might have added, 'You owe your whole education to him; and therefore, in effect, your ordination, your curacy, your school, yea, and your wife: none of which you would in all likelihood have had had it not been for him.'

I would add a word upon this head myself. I do not think you act wisely. Not one of your genteel friends can be depended on: they are mere summer flies. Whereas, had you condescended to make the *Methodists* your friends, they would have clave to you, one and all. And they are already no inconsiderable body of people; besides that they are increasing more and more.

Suffer me now to speak a word between *you* and *me*. Is not the reason of your preaching so languidly and coldly, that you do not *feel* what you say? And why not? Because your soul is not alive to God! Do you know that your sins are forgiven? I fear not. Can you say, '*I know that my Redeemer liveth*'? I doubt, if you did know it once, whether you know it now! Have you fellowship with the Father and the Son? Alas! 'tis well if you know what it means! And are you content to have your portion *in this world*? Do you favour only earthly things? Then I do not wonder that you are shy to the Methodists; for they are not *to your taste*! O think and pray to-day! For I do not promise you that you shall live another year! I now give you a full proof that I am

Your truly affectionate.

To John Valton

At the previous Conference Valton had been appointed Assistant at Bristol, 'and yet with the grace to be a supernumerary, which indulgently allowed me to preach just as much as I was able.'

LONDON, October 29, 1786.

MY DEAR BROTHER,—Striking a woman in the street, and crying amain, Strumpet, strumpet! was enough to enrage a woman, even to madness. It had not been strange if, instead of scolding, she had shot her husband or herself. I wonder she can sustain life. Do not cast water upon a drowning man; and take care of receiving anything upon Joseph Brundrell's testimony. Speaking is not the thing, but revealing what is spoken in band, had it been true. Unless Sister Pitt¹ be convinced of this sin, I will expel her the Society the first time I come to Bath. I must do justice if the sky falls. I am the last resort. A word to the wise! I am sure Michael Griffith² is good enough for the place, if he is not too good. I hope Mr. Jones is set out for Brecon.³ See that Michael have fair play.

John Atlay knows nothing about the hundred pounds; neither do I. I am afraid it is a castle in the air. I am glad to hear you have so fair a prospect in the circuit. You will find all things work together for good.—I am

Your affectionate friend and brother.

To Thomas Wride

Wride was at Chatham, in the Kent Round, of which George Shadford was Assistant. He wrote to Wesley on October 17 from Dover to say that he had heard yesterday of something 'new and odd, viz. a method (discovered in France) of curing diseases by what they call magnetism.' The name had been given because a magnet was used at first, but it was found that 'the motion without the magnet would do the same.' 'A person is (not only independent of his or her own will, but in spite of his or her own resolution) put to sleep, without either medicine or any previous watching. In his sleep he is made to describe in an anatomical manner the seat and nature of the disease and then to remove it. If they can persuade themselves to call it *magnetism*, I must beg the liberty to call it *MAGIC*.' Mr. Smith, who

¹ See letter of Oct. 9 to Valton.

² See letter of Dec. 22.

³ Thomas Jones had been appointed there.

had told Wride about it at Dover, was willing to explain it to Wesley, and his address was 31 Little Mary-Bone Street. He was gentleman usher to the Queen. On October 27 Wride wrote from Chatham, mainly about his wife. Mr. Mears had said, 'What an imposition you are upon us'; but Wride says he 'understands a hatchet better than he does a woman.' She had to care for four preachers, besides her husband. Mears said that she 'would not loose the letters that came,' whereas a letter was now on the mantelpiece which she had released for Mr. Shadford, and sometime before she had paid 9½d. for a letter directed to Mr. Mears, and had also carried it to him. Wride says, 'Such behaviour does not permit me to see Mr. Mears in the most respectable light; I am not much indebted to Mr. Rankin' (then a supernumerary in London) 'for telling my wife that she is not fit for a preacher's wife. Supposing it true, Mr. Rankin would do well to learn and remember that distich:

In your discourse, observe the bounds of reason,
For sense is nonsense spoken out of season?'

He cannot resist adding, 'Our friends at Sheerness say that "Mr. Rankin is not fit to travel with Mr. Wesley; we were glad to see Mr. Wesley, and we wanted to hear the dear gentleman talk a little. He used to talk to us, but there was no room for him. Mr. Rankin kept all the talk to himself; Mr. Wesley could only get in a word now and then between. When Mr. Whitfield travelled with Mr. Wesley, then Mr. Wesley could speak to us; for if Mr. Wesley began to speak, Mr. Whitfield would be silent."' For Mears see letter of August 15, 1790.

LONDON, *October 29, 1786.*

DEAR TOMMY,—I am entirely of your mind. If any man (to waive everything else) can make me sleep without touching me, he may call the matter what he pleases; I know it is not magnetism, but magic.

Mr. Mears did not tell me (that I know) anything about letters one, two, three. Women told me at Chatham. 'We called on Mrs. Wride and offered her any service in our power; but she was so sullen and surly, we had not the heart to go again.'

But is it true, Tommy, that you have an estate left you? I fear it is not so large as the Duke of Bedford's! I should be glad to bring you all to a good agreement. If I knew how.—I am, dear Tommy,

Your affectionate friend and brother.

To Henry Moore

At the Conference of 1786 Moore's appointment had been changed from Bristol to Dublin at the earnest request of his mother, 'who was painfully exercised by some ungodly relatives who were striving to deprive her of a part of her property.'

Brian Bury Collins was evidently thinking of a charge in Dublin. See letter of February 22, 1787; and for an account of Mrs. Slack's conversion and joining the Society see Crookshank's *Methodism in Ireland*, i. 343-4.

LONDON, November 4, 1786.

MY DEAR BROTHER,—I am glad you spoke freely to Mr. Collins. He is a good man, but not very advisable. If he should declare open war in England, he will do little or no harm. Mr. Smyth will not be fond of him if he preaches at Plunkett Street. There will not soon be a coalition between Arminianism and Calvinism. This we found even in Holland. If Brother Rogers and you keep to the Church still, a few, I doubt not, will follow your example.

We made just allowance enough for leaving the Church at the last Conference. At all hazards let there be a free and open correspondence between Jemmy Rogers and you. I hope your Sister Becky is gaining ground, and that Nancy is not losing any. I have an affectionate letter from Mrs. Slack at Annadale. To save expense I send a few lines which you will forward to her. I hope your lawsuit is almost or quite at an end.—I am, with kind love to Nancy, dear Henry,

Yours affectionately.

To the Society at Epworth

The appointments for Epworth made in July 1786 were James Watson, John Fenwick, Jonathan Edmondson. Atmore says Fenwick 'had a considerable degree of zeal, but this was not always tempered with Christian knowledge.' He had evidently gone about his work at Epworth in a masterful way; and to quiet the local opposition Wesley sent this letter to the friends through Simon Kilham, who was the father of Alexander Kilham, the founder of the New Connexion. James Watson became a preacher in 1770, and died at Bath in 1813. His obituary describes him as 'a man of genuine piety, great seriousness, and integrity.' See letter of February 10, 1787.

LONDON, November 5, 1786.

MY DEAR BRETHREN,—You did not well understand the case of John Fenwick; though I got down the name of James

Watson before his. Yet I told him, 'You are to act as Assistant and to change the stewards in every place.' This James deeply resented, and set himself to blacken him in every place and to prejudice the people against him; in which he has been but too successful. The fault of John Fenwick was the doing the *right* thing in the *wrong* manner. And I know not but when he was hunted like an hare he might be hurried to say something that was not strictly true. But what then? In every circuit where he has been he has been one of the most useful assistants in England. I *can* remove him. But I have no preacher to send in his place. Therefore I would advise you for a time to make the best of him. But I desire those stewards may stand whom I appointed.—I am, my dear brethren,

Your affectionate brother.

Till that man who shut the preaching door owns his fault I desire none of our preachers will preach at Crowle. I dare not submit in such a case.

To Mr. Simon Kilham, In Epworth,
Near Thorne, Yorkshire.

To William Simpson

Broadbent was Wesley's travelling companion. Simpson was the Assistant at Thirsk; and Andrew Inglis was at Newcastle, where he had been Simpson's colleague the previous year.

NEAR LONDON, November 11, 1786.

DEAR BILLY,—Busy as I am, I snatch time to write a few lines, as I judge you had rather see my handwriting than John Broadbent's.

You must in any wise write a few loving lines to Brother Inglis, and tell him I desired you so to do. It may induce him to be a little more careful for the time to come.

The Sunday preaching may continue at Jervas for the present. I suppose the Society at Jervas is as large as that at Northallerton; and this is a point which is much to be considered.

You must needs expel out of the Society at Knaresborough those that *will* be contentious.¹—I am, with love to Nancy, dear Billy,

Your affectionate friend and brother.

¹ See letter of Nov. 23.

To Joseph Taylor

Wesley had ordained John Pawson, Thomas Hanby, and Joseph Taylor for Scotland in August 1785. See *Wesley's Veterans*, i. 155, iv. 61-2; and letter of May 20, 1787.

NEAR LONDON, *November 11, 1786.*

MY DEAR BROTHER,—I am not afraid of your doing too little, but of your doing too much, either by preaching oftener than your strength will yet bear or by speaking too long or too loud.¹

Our preachers have as great need of temperance in preaching as in eating or drinking; otherwise our grand enemy will carry his point, and soon disable us from preaching at all.

I hope my dear friends Mr. Smith and his wife² continue in the good way; and that you still earnestly exhort all the believers to go on to perfection.—I am, dear Joseph,

Your affectionate friend and brother.

PS.—I have nearly finished Mr. Fletcher's *Life*³; now let Brother Watkinson and you exert yourselves and procure as many subscribers as you can.

To Jasper Winscom

LONDON, *November 12, 1786.*

DEAR JASPER,—I am glad to hear so good an account of the work of God in Witney. If the Lord will work, who shall hinder? This should encourage you to still greater zeal and activity. The death of that miserable backslider was a signal instance of Divine Providence, and very probably might excite some others to flee from the wrath to come.—I am, dear Jasper,

Your affectionate brother.

To Thomas Warwick

NEAR LONDON, *November 16, 1786.*

DEAR TOMMY,—Whoever is pleased or displeased (as some will certainly be), it is your duty to remove every leader whom you judge to be unprofitable to the people, or indeed less profit-

¹ See letter of Feb. 14, 1787.

² See letters of Oct. 21 and Dec. 9.

³ See letter of Oct. 3, 1784.

able than another that lives at a convenient distance.¹ Some will likewise be displeased if you diligently exhort the believers to go on to perfection. But you need only secure one point—to please God.—I am, with love to Sister Warwick,

Your affectionate friend and brother.

To William Simpson

LONDON, November 23, 1786.

DEAR BILLY,—You have taken in this intricate affair the very best method that could be taken. When you have to do with those stubborn spirits, it is absolutely necessary either to mend them or to end them; and ten persons of a quiet temper are better than thirty contentious ones.² Undoubtedly some of the eloquent men will be sending me heavy complaints. It is well, therefore, that you spoke first.—I am, dear Billy,

Your affectionate friend and brother.

To William Black

LONDON, November 26, 1786.

MY DEAR BROTHER,—It is indeed a matter of joy that our Lord is still carrying on His work throughout Great Britain and Ireland. In the time of Dr. Jonathan Edwards there were several gracious showers in New England, but there were large intermissions between one and another; whereas with us there has been no intermission at all for seven-and-forty years, but the work of God has been continually increasing.

The same thing I am in hopes you will now see in America likewise.³ See that you expect it, and that you seek it in His appointed ways—namely, with fasting and unintermitted prayer. And take care that you be not at all discouraged, though you should not always have an immediate answer. You know

His manner and His times are best.

Therefore pray always! Pray, and faint not. I commend you all to our Great Shepherd; and am

Your affectionate brother.

¹ Warwick was Assistant at Burslem.

² The contentions were at Knaresborough. See letter of Nov. 11 to him.

³ Black wrote from Halifax on Aug. 7 giving a pleasing account of the work. See Richey's *Memoir*, pp. 156-8.

To Francis Wrigley

Wrigley wrote from Penrhyn on November 1, giving particulars of the revival in Redruth and neighbourhood, and an account of the happy death of a young woman. Wesley felt that this was the moment to press the members to go on to richer experience. See *Methodist Magazines*, 1798, pp. 441-2.

LONDON, November 26, 1786.

MY DEAR BROTHER,—Now is the very time wherein you should earnestly exhort the believers to go on to perfection. Those of them that hunger and thirst after righteousness will keep their ground; the others will lose what God has wrought.

You may certainly give a note to the serious [house-keeper] till you can do more.

I look upon that very common custom to be neither better nor worse than murder. I would no more take a pillow from under the head of a dying person than I would put a pillow upon his mouth.—I am

Your affectionate friend and brother.

To Freeborn Garrettson

Garrettson had written on September 25 that he expected many would be obliged to remove from Shelburne to other places for want of business. On March 10, 1787, he sent Wesley a most encouraging report of the work in many parts. In Horton, 'if the work continues much longer as it has done, the greater part of the people will be brought in.' See letters of September 30, 1786, and July 16, 1787.

Dr. Coke's ship met with heavy storms, so that the Captain could not reach Halifax, and put into Antigua, where Coke's visit meant much to John Baxter, who was doing a great work. He sailed for Charlestown on February 10, 1787.

LOWESTOFT, November 30, 1786.

MY DEAR BROTHER,—You have great reason to be thankful to God that He lets you see the fruit of your labours. Whenever any are awakened you do well to join them together immediately. But I do not advise you to go on too fast. It is not expedient to break up more ground than you can keep, to preach at any more places than you or your brethren can constantly attend. To preach once in a place and no more very seldom does any good; it only alarms the devil and his

children, and makes them more upon their guard against a first assault.

Wherever there is any church service, I do not approve of any appointment the same hour ; because I love the Church of England, and would assist, not oppose, it all I can. How do the inhabitants of Shelburne, Halifax, and other parts of the province go on as to temporal things ? Have they trade ? Have they sufficiency of food and the other necessaries of life ? And do they increase or decrease in numbers ? It seems there is a scarcity of some things—of good ink, for yours is so pale that many of your words are not legible.

As I take it for granted that you have had several conversations with Dr. Coke, I doubt not you proposed all your difficulties to him, and received full satisfaction concerning them. Commending you to Him who is able to guide and strengthen you in all things, I am

Your affectionate friend and brother.

PS.—Probably we shall send a little help for your building if we live till Conference. Observe the rules for building laid down in the *Minutes*.

I see nothing of your Journal yet. I am afraid of another American Revolution. I do not know how to get the enclosed safe to Dr. Coke ; probably you know. On second thoughts I think it best not to write to him at present.

To Samuel Bradburn

Dr. Eayrs, *Letters*, pp. 204-5, thought this letter was written to Thomas Wride, but in Whitehead's *Wesley*, ii. 439, it begins 'Dear S.,' and Joseph Sutcliffe states that it was sent to Samuel Bradburn, who had been appointed to London in July and was very popular. Charles Wesley was old, and the congregations had not been kept up. There was a decrease of a hundred members. Bradburn's coming changed this. He had probably used some expressions which did not please Charles Wesley, whose complaints to his brother seem to have called forth this rebuke. Bradburn had received so many proofs of Wesley's love and esteem that he knew what a warm heart lay behind the strong words. See Sutcliffe's *M.S. History*, pp. 1124-5.

December, 1786.

DEAR SAMMY,—You know I love you. Ever since I knew you I have neglected no way of showing it that was in my

power. And you know how I esteem you for your zeal and activity, for your love of discipline, and for your gifts which God has given you—particularly quickness of apprehension, and readiness of utterance, especially in prayer.

Therefore I am jealous over you, lest you should lose any of the things you have gained, and not receive a full reward ; and the more so because I fear you are wanting in other respects. And who will venture to tell you so ? You will scarce know how to bear it from me unless you lift up your heart to God. If you do this, I may venture to tell you what I fear without any further preface. I fear you think of yourself more highly than you ought to think. Do not you think too highly of your own understanding ? of your gifts, particularly in preaching, as if you were the very best preacher in the Connexion ? of your own importance, as if the work of God here or there depended wholly or mainly on you ? and of your popularity, which I have found, to my surprise, far less, even in London, than I expected ?

May not this be much owing to the want of brotherly love ? With what measure you mete, men will measure to you again. I fear there is something unloving in your spirit—something not only of roughness, but of harshness, yea of sourness ! Are you not also extremely open to prejudice, and not easy to be cured of it ? so that whenever you are prejudiced you commence bitter, implacable, unmerciful ? If so, that people are prejudiced against you is both the natural and the judicial consequence.

I am afraid lest your want of love to your neighbours should spring from want of love to God, from want of thankfulness. I have sometimes heard you speak in a manner that made me tremble ; indeed, in terms that not only a weak Christian but even a serious Deist would scruple to use.

I fear you greatly want evenness of temper. Are you not generally too high or too low ? Are not all your passions too lively, your anger in particular ? Is it not too soon raised ? And is it not too impetuous, causing you to be violent, boisterous, bearing down all before you ?

Now, lift up your heart to God, or you will be angry at me. But I must go a little further. I fear you are greatly

wanting in the government of your tongue. You are not exact in relating facts. I have observed it myself. You are apt to amplify, to enlarge a little beyond the truth. You cannot imagine, if others observe this, how it will affect your reputation.

But I fear you are more wanting in another respect: that you give a loose to your tongue when you are angry; that your language then is not only sharp but coarse and ill-bred. If this be so, the people will not bear it. They will not take it either from you or me.

To Mrs. Fletcher

LONDON, *December 9, 1786.*

MY DEAR SISTER,—The book is now finished; I have the last proof now before me. Two of the three accounts you give I have at large. I only wait a few days, to see if my brother will write his Elegy.¹

I am clearly satisfied that you will do well to spend a considerable part of your time at Madeley. But I can by no means advise you to spend all your time there. I think you are a debtor to several other places also, particularly to London and Yorkshire. Nay, and if we live I should rejoice if you and I can contrive to be in those places at the same time; for I feel a great union of spirit with you. I cannot easily tell you how much. I am, my very dear sister,

Yours invariably.

To William Robarts

Robarts wrote on November 28 that he had been compelled to call his creditors together. His effects were valued at £300 more than his debts; but he feared that this would not, after expenses and loss, enable him to meet all claims. It is a touching letter from a brave and good man. He owed Wesley £70, and asks whether that should be entered in Wesley's own name or in another. See letter of September 25.

LONDON, *December [9], 1786.*

MY DEAR BROTHER,—In all probability you would now have been a wealthy man; and if so, your money would have paved your way to hell. God saw this, and prevented it.

¹ See letter of April 6. Charles did not write anything.

It is certainly the best way now to make a fair surrender. Place that money either in mine or any other name; it is little matter which. Undoubtedly this is the best, if not the only way for the salvation of your soul. But it is plain. God seeth not as man seeth. He judges by far other measures. Oh that you had continued an itinerant! Never man was better qualified for it. I commend you to Him who can make all things work together for good; and am, dear Billy,
Your affectionate brother.

To Mary Cooke

LONDON, December 12, 1786.

MY DEAR SISTER AND FRIEND,—Once or twice I have been a little out of order this autumn; but it was only for a day or two at a time. In general my health has been better for these last ten years than it ever was for ten years together since I was born. Ever since that good fever which I had in the North of Ireland,¹ I have had, as it were, a new constitution. All my pains and aches have forsaken me, and I am a stranger even to weariness of any kind. This is the Lord's doing, and it may well be marvellous in all our eyes. You oblige me much (and so your very dear sisters) by being so solicitous about my health: I take it as a mark of your sincere affection. Meantime I wonder at you! I am almost ashamed that you should love me so well. It is plain how little you know me.

I am glad to find that the hunger and thirst after righteousness which God has given you does not abate. His promise cannot fail. You shall be filled, yea satisfied therewith. But when you express it, not many will understand you, except Mrs. Bailward² and our dear Betsy Johnson.³ However, do not fail to encourage all the believers round about you to press on to this mark. Some will gladly receive the word of exhortation; and surely a few witnesses will be raised up. I cannot tell you how much I am
Yours.

¹ In 1775.

² Of Bradford-on-Avon. See *Journal*, vii. 434-5.

³ Miss Johnson, of Bristol. See

Wesley's Veterans, vi. 101; and letters of Dec. 15, 1763, and Nov. 7, 1788 (to Brackenbury).

*To Ann Bolton*NEAR LONDON, *December 15, 1786.*

MY DEAR NANCY,—There can be no possible reason to doubt concerning the happiness of that child. He did fear God, and according to his circumstances work righteousness. This is the essence of religion, according to St. Peter. His soul, therefore, was 'darkly safe with God,' although he was only under the Jewish Dispensation.

When the Son of Man shall come in his glory and assign every man his own reward, that reward will undoubtedly be proportioned, first to our inward holiness our likeness to God, secondly to our works, and thirdly to our sufferings ; therefore for whatever you suffer in time, you will be an unspeakable gainer in eternity. Many of your sufferings, perhaps the greatest part, are now past ; but the joy is to come ! Look up, my dear friend, look up, and see the Crown before you ! A little longer, and you shall drink of the rivers of pleasure that flow at God's right hand for evermore.—My dear Nancy, Adieu !

To Samuel Mitchell

Samuel Mitchell was Wesley's Assistant at Enniskillen. He had two colleagues, and wanted a third. James Rogers was then Assistant in Dublin. Dr. Crommelin was surgeon to a regiment of dragoons, and a hearty Methodist, who led Mrs. Gayer to join the Society. See Crookshank's *Methodism in Ireland*, i. 263.

LONDON, *December 17, 1786.*

MY DEAR BROTHER,—You have great reason to praise God for his marvellous works, and to take care that you do not grieve His Holy Spirit by taking any glory to yourself. But I see a danger which you are not aware of. Many in England have thought they attained to something higher than loving God with all their hearts. But this all came to nothing. It is a snare of the Devil. I wish you could ask Dr. Crommelin's advice what kind of truss you should wear. Write to Mr. Rogers concerning a fourth preacher.—I am, dear Sammy,

Yours affectionately.

To Mr. Saml. Mitchell,
Near Iniskillen.

To William Shepherd

William Shepherd, afterwards of Banbury, was a local preacher. His brother, the Rev. Richard H. Shepherd, was for many years Minister of Ranelagh Chapel, Chelsea. On September 14, 1788, he helped Wesley in the sacrament at Bath. 'It could not have been more seasonable.' He was very useful among the London Methodists in the later years of his life. See *Journal*, vii. 229, 435; *Wesleyan Methodist Magazine*, 1852, p. 785.

Mrs. Peck, of Ensham, died at midnight on December 17, a few days after giving birth to 'two fine boys who are likely to live.' 'I have known her several years, and I cannot say I ever saw such a pattern of hospitality. Her house and heart were open to receive all who were travelling on the way to Zion. But she had a peculiar regard for all the messengers of God, particularly Mr. Wesley; and thought no expense or labour great if she could but make them comfortable in themselves, and help them forward in their Master's work.' Mr. Shepherd says, 'By her sudden and happy death I seem to be more crucified to this vain and uncertain world.' The account of her death, sent from Oxford on December 18, appears in the *Arminian Magazine*, 1787, p. 189.

LONDON, December 20, 1786.

MY DEAR BROTHER,—You did exceeding well in sending us so circumstantial an account of our dear sister Peck's death. We can only say, 'The Lord gave, and the Lord hath taken away.' He knows what is best for all His children. This is a loud call to all that knew her as a burning and a shining light, to you of Oxford in particular. Stir up the gift of God that is in you. Provoke one another to love and to good works. Who can tell which of you will be called next? O be ready! Let Him find you watching!—I am Your affectionate brother.

To Zachariah Yewdall

LONDON, December 20, 1786.

MY DEAR BROTHER,—You do well to tell me where you are and what you are doing. Do not you know that several envy you, because, they say, you are one of my favourites? I am glad to hear that you find some fruit again even at poor Musselburgh. I expect more from the new than the old hearers, most of whom are as salt that has lost its savour. Possibly some good may be done at Dalkeith too; but you

will have need of patience. I do not despair even of Preston Pans if you can procure a tolerable place.¹

It is a great point gained if Mr. Collis is diligent in attending his lectures. If he has likewise resolution to refrain from gay company, there is reason to hope that he will be a valuable man.²

You cannot have a better adviser than Mr. Pawson.³ Take care to husband your time. Peace be with you and yours!—
I am
Your affectionate brother.

To Thomas Hall

The following consent for the sale of a preaching-house is of interest.

LONDON, December 22, 1786.

This is to certify whom it may concern that I give my full and free consent to the sale of our old preaching-house in Bury, Lancashire.

Witness my hand,

JOHN WESLEY.

Mr. Thomas Hall, junr., Bury,
Lancashire.

Pray deliver this with speed.

To John Valton

LONDON, December 22, 1786.

MY DEAR BROTHER,—When I was quite worn down, it pleased God to make *my* marriage a means of restoring my health and strength. I trust yours will have the same effect upon you; though not by natural but divine efficacy. But this cannot be, unless you intermit preaching. I therefore positively require you, for a month from the date of this, not to preach more than twice in a week; and if you preach less, I will not blame you. But you should at all hazards ride an hour every day, only wrapping yourself up very close. Take care not to lodge in too close a room and not to draw your curtains. For Medicine I should chiefly recommend stewed prunes, and either beef tea or a small cup of *fresh churned*

¹ See letter of Nov. 1, 1787.

² See letter of May 30, 1787. This was apparently his stepson, though his wife's first husband was a Mr.

Mackrill. See also *Methodist Magazine*, 1930, p. 43.

³ Yewdall was at Berwick, John Pawson at Edinburgh.

buttermilk four times a day. Let my dear friend Sister Valton take note of this.

As we are just entering upon the affairs of the poor at London, I want to know what has been done at Bristol. A particular account of the steps which have been taken there may both animate and instruct our friends here.

That grace and peace may be multiplied upon you both is the prayer of
Your affectionate friend and brother.

I will speak to Dr. Whitehead.

It is amazing that we cannot find in the three kingdoms a fit master for Kingswood School! Talk largely with Michael Griffith, then pray with him and for him; and God will give him gifts.¹ Peace be with your spirits! Adieu!

We have great reason to rejoice at the prosperity of the work of God in Bristol. And I hope you have also reason to rejoice for your union with an Israelite indeed.² Pray do as much as you can, and don't attempt to do more, or you will very soon do nothing.

To Mr. Valton, At the Preaching-room,
In Bristol.

To Theophilus Lessey

Lessey was born near Bristol in 1757. He lived for some years with his grandfather, Mr. Lessey, who held a living at West Bagborough, near Taunton, where he was apprenticed to a coach-builder. He was converted on a visit to his mother in Bristol. He was appointed to the Penzance Circuit in 1786, and wrote to consult Wesley about some of the leading doctrines of the Gospel. This was the reply. His son Theophilus was President of the Conference in 1839.

[*January*], 1787.

MY DEAR BROTHER,—There is no one point in all the Bible concerning which I have said more or written more for almost these fifty years than faith. I can say no more than I have said. To believe the being and attributes of God is the faith of an heathen. To believe the Old Testament and trust in Him that was to come was the faith of a Jew. To believe

¹ See letter of Oct. 29 to Valton.

² Valton had married Mrs. Judith Purnell. See letter of Sept. 5, 1785.

Christ gave Himself for me is the faith of a Christian. This faith He did give to you, and I hope does still ; hold it fast without any philosophical refinement. When we urge any to believe, we mean, ' Accept that faith which God is now ready to give.' Indeed, believing is the act of man, but it is the gift of God. For no one ever did believe unless God gave him the power. Take it simply without reasoning, and hold it fast.—
I am Your affectionate brother.

To Adam Clarke

Clarke's health had given way, and Wesley asked, 'What shall be done to save Brother Clarke?' See Everett's *Life*, i. 220.

NEAR LONDON, *January 3, 1787.*

DEAR ADAM,—You see, none that trust in Him are confounded. When God is for us, who can be against us? Discipline is the great want in Guernsey ; without which the work of God cannot prosper. You did well to set upon it without delay, and to be as exact as possible. It is a true saying, ' The soul and the body make the man, and the spirit and discipline make a Christian.' We heard of a remarkable awakening in some part of the island. I hope those who were then awakened are not all fallen asleep again. Preaching in the morning is one excellent means of keeping their souls awake. If you desire to have any health, you must never pass one day without walking at least an hour, and take care not to speak too loud or too long. Never exceed an hour at a time. Grace be with all your spirits !—I am, dear Adam,

Yours affectionately.

To Ann Taylor

This letter and that of March 8 are a beautiful illustration of Wesley's devotion to the young. Miss Taylor, who was born in Dublin in 1769, was the daughter of his friend and preacher Thomas Taylor. See *Wesley's Veterans*, vii. 52.

LONDON, *January 12, 1787.*

MY DEAR NANCY,—I do not at all blame you for your bashfulness ; yet I commend you for overcoming it. From the first time I talked with you I felt a great concern for you ; and though you have such parents to assist you as few young

persons have, yet, considering the dangers to which youth is exposed, you may possibly want still more help. And if you can speak freely to me, then, not otherwise, I may be helpful to you. This you will need, particularly if you come into any trials; but hitherto—

Secluded from the world, and other's care,
Haste thou to joy or grief, to hope or fear.

Yet still you must watch and pray, or you will enter into temptation. Did you ever enjoy a sense of the love of God? Did you ever know Him as a God of pardoning love? If you did, in what manner did you first receive that knowledge? You may write as simply and as artlessly to me as you please, for I am no critic; and besides, I love you too well to criticize upon anything that you say. Therefore you may write without any reserve to, my dear Nancy,

Yours affectionately.

To Joseph Algar

Algar was at Colchester. Thomas Cooper was readmitted on trial in 1787 and appointed to Birmingham. He had been first admitted on trial in 1781, and desisted from travelling in 1785. His name appeared in the Deed of Declaration when he was stationed in Colchester in 1784.

LONDON, *January 15, 1787.*

DEAR JOSEPH,—Poor Lakenheath revived! That is good news indeed! I have no objection to the sending Thos. Cooper into Birmingham Circuit immediately, if I can but find a single man capable of assisting you in Colchester Circuit. Tommy Cooper has fairly recovered his credit, and I trust will be more useful than ever he was in his life.—I am, dear Joseph,

Your affectionate friend and brother.

Is there any young man in your circuit whom you could recommend for a writing-master at Kingswood School?

To Richard Rodda

There appear to have been Methodist Sunday schools in Chester in 1782; but a committee was instituted on January 7, 1787, to promote united and general Sunday schools in the city. See Bretherton's *Early Methodism in and around Chester*, pp. 225-33.

LONDON, *January 17, 1787.*

MY DEAR BROTHER,—I am glad you have taken in hand that blessed work of setting up Sunday schools in Chester. It seems to me that these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them.

It is a good thing to stop Mr Salmon¹; but it would be a far greater to reclaim him. And why should we suppose it to be impossible? Who knows the power of mighty prayer?

As I must take Plymouth Dock in my way to Bristol, I must make as swift a journey as I can from Bristol to Dublin; so I shall [have] little time to halt by the way.—I am

Your affectionate friend and brother.

To Mr. Rodda, At the Octagon,
In Chester.

To John Thornton (?)

This letter is without name or address. It may have been written to John Thornton, of Clapham, or to the Rev. William Bull, Congregational minister at Newport Pagnell since 1764, to whom fourteen of the letters in John Newton's *Cardiphonia* are addressed. He and Thornton had been in Ireland together in August 1785, and the Mr. Bull referred to in the letter may have been a distant relative. Wesley spent ten days in Dublin in April. His Diary for the 11th and 12th has entries 'on business,' which may refer to Mr. Bull's affairs. On the back, the letter is endorsed, 'The Rev. John Westly, the Founder of the Sect called Wesleyan Methodists'; and a note says, 'Rev. Mr. Bull 13s., Mr. Bull, jun. 15s. 10d.' See *Journal*, vii. 258-63.

LONDON, *January 17, 1787.*

SIR,—I return you my sincere thanks for your generous benefaction. In spring, if I live, I shall be in Dublin myself, and I shall then try what can be done for poor Mr. Bull. I really believe our Lord is striving by this severe method to make him not almost but altogether a Christian.

Wishing you every gospel blessing, I remain, sir,

Your obliged and obedient servant.

¹ A Chester man. Miss Roe, on June 16, 1779, thanks Miss Salmon for 'your love and kindness to me at Chester?' (*Spiritual Letters*, p. 123).

To Andrew Inglis

Wood was at Sunderland. The lease of the old chapel at North Shields was about to run out in 1783, and there was a division of opinion as to the best site for a new chapel. Two chapels were built. Wesley had suggested that one might be taken into the Sunderland Circuit if both could not be in the Newcastle Circuit. See *W.H.S.*, iv. 223-30; and letter of May 31, 1788.

LONDON, *January 20, 1787.*

DEAR ANDREW,—Are you afraid lest James Wood's coming to Shields will tear the Society in pieces? In the name of wonder why, then, do you not prevent it while it is in your power? I have said I will not require you to do this, but I advise you immediately to take that house into your own hands. You may do it so as to bring no burthen upon us, and I see nothing that hinders you but a silly sense of honour.—
I am, dear Andrew, Yours.

To John Mason

LONDON, *January 24, 1787.*

MY DEAR BROTHER,—I do not wonder that the work of God should flourish at Trowbridge, where a few of our sisters are a pattern to the whole town. But it is exceeding strange that any considerable good should be done at poor, dead, quarrelsome Frome!¹ We can only say, 'The wind bloweth where it listeth!' Now avail yourself of the opportunity! It is equally strange that there should be such peace at Stullbridge. At Ditcheat² I doubt not but you will overcome evil with good.—I am Your affectionate friend and brother.

To Dr. White

Dr. White was afterwards one of the American bishops. On the outer side of the letter he has written, 'I wished to have held a conversation with Mr. Wesley concerning his recent system respecting America; and had conveyed to him a letter of introduction from Mr. Pilmore with that design. But I considered this letter as a civil evasion, and being hurried with business preparatory to my departure did not

¹ Wesley refers in 1768 to 'a mixture of men of all opinions' in Frome. See *Journal*, v. 288. excepted, seem to have a liking for the truth.' See *Journal*, vii. 117, viii. 90.

² 'All of this town, hardly one

expend any effort.' Wesley had set apart Dr. Coke as General Superintendent with Asbury for the American Societies in September 1784. Dr. White was about to be consecrated at Lambeth as Bishop of the Protestant Episcopal Church in Pennsylvania on February 4, 1787. Wesley's *Journal* for January 25 says, 'I went to Dorking, and found a lively and well-established people.' Next day he writes, 'I began the heavy work of meeting the classes in London.' The letter is taken from *Facsimiles of Church Documents*, 1874-9, in the Archives of the General Convention of the American Episcopal Church.

CITY ROAD, January 24, 1787.

REVEREND SIR,—I am just now favoured with a line from you, which I answer immediately. I am sorry that I am engaged to set out for Dorking early to-morrow morning. I would have waited on you myself on Saturday or on Monday, but that it is the time appointed for examining our Society, which finds me full employment from morning to night. If you stay a week or two longer in town, to have an hour's conversation with you will be a great pleasure to, reverend sir,
Your obedient brother and servant.

To the Rev. Dr. White, At Mr. Steele's,
In Derby Street, Parliament Street, Westminster.

To William Carne

LONDON, January 26, 1787.

MY DEAR BROTHER,—Fifty by thirty-two or thirty-four I suppose will do. I think Biscoval House is of the best form I have seen in Cornwall. I beg you will employ no lawyer to settle it when built, but transcribe the Conference Form verbatim, and observe the little Rules laid down in the Minutes. You may consider whether the Preachers' house should not be two rooms of a floor and three stories high? It seems a good thought to add a week, which will ruin nobody. Certainly you ought to keep the writings in your hands, giving a bond to settle the house on Trustees when the debt is paid. I hope to be at the Dock on Wednesday, March 3, but I doubt I shall not get a mile farther.—I am

Your affectionate brother.

St. Austle is in the list of 'houses to be built' in the *Minutes* of 1786.

Mr. William Carne,
In Penzance, Cornwall.

To Miss Thornton

Miss Thornton lived in Camberwell. Wesley often went to see her ; and she wrote him in 1775 expressing her joy at his recovery from his illness. She had probably lent him Dr. Henry Hunter's *Sacred Biography or the History of the Patriarchs*, which had been delivered in the Scottish Church, London Wall, where Hunter was minister. Wesley read the lectures in January, but found them florid, though lively and ingenious. See *Journal*, vii. 232 ; *Arminian Magazine*, 1787, p. 552 ; and letter of December 18, 1780.

LONDON, February 4, 1787.

MY DEAR SISTER,—I think Mr. Hutchinson¹ was a man of strong understanding, but greatly obscured by uncommon pride and sourness of temper. He was the twin soul of Dr. Bentley. Many of his remarks I exceedingly approve of. That upon the sin of Uzzah is highly probable. His writings are far more agreeable to my taste than those of Dr. Hunter, an exceeding pretty writer, who seems to propose Dr. Blair for his pattern. Both the one and the other are quite too elegant for me. Give me plain, strong Dr. Horne.² Your letters (as well as your conversation) are always agreeable to, my dear sister, Your affectionate friend and brother.

To George Gidley

NEAR LONDON, February 9, 1787.

MY DEAR BROTHER,—I hope to be at Exeter on the 27th instant and the next day at Plymouth. But I have no intention to go any further than the Dock, having no time to spare before I set out for Ireland. On the Monday following I propose to return to Exeter, and on Tuesday (by the coach) to Bath.

I apprehend it requires a far greater interest than mine to procure a collector's place for anyone. But I will inquire.—
I am Your affectionate brother.

To Mr. Gidley,³ Supervisor,
In Bideford, Devonshire.

¹ See letter in 1785 to Dean D——.

² See letter of Jan. 18, 1776.

³ See letter of March 10, 1762.

To Jonathan Edmondson

A controversy having broken out between James Watson and John Fenwick, the preachers stationed at Epworth, their young colleague Jonathan Edmondson (who was President of the Conference in 1818) wrote Wesley for advice and help, stating that he was resolved to attach himself to neither party. It was his first circuit. This is Wesley's reply. See letter of November 5, 1786.

NEWARK, *February 10, 1787.*

DEAR JONATHAN,—Keep in the very same path you are now. Hear nothing of the disputes on the one side or the other. But earnestly exhort those on both to follow after peace and holiness, without which they cannot see the Lord.—
I am
Your affectionate brother.

To Mr. Jon. Edmondson, Newark.

To the Rev. Mr. Cursham

HINCKLEY, *February 14, 1787.*

DEAR SIR,—I visit my friends here in my return to London. I think the reasons you allege are quite sufficient for not accepting Mr. Root's curacy,¹ but waiting till the good providence of God opens some other door. It seems highly probable that you will be enabled to raise a good school at Sutton Ashfield; certainly there is no impropriety in making the trial. Wherever you are, I advise you to hang out no false colours, but go on in simplicity and godly sincerity. If I can assist you in anything, it will be a real pleasure to, dear sir,
Your affectionate friend and brother.

My best wishes attend your wife.

To the Revd. Mr. Cursham, To the care of
Mr. Carlill, In Derby.

To Joseph Taylor

HINCKLEY, *February 14, 1787.*

DEAR JOSEPH,—Constant exercise will be full as necessary for the establishment of your health as even temperance in speaking.² On Sunday morning the whole service may continue an hour and an half. At any other time morning and

¹ See letter of Jan. 2, 1786.

² See letter of Nov. 11, 1786.

evening our service should not exceed an hour. I cannot at all approve of that dull way of spinning out many sermons from the same text, unless your text be the 13th of the First Epistle to the Corinthians or the Sermon on the Mount. It is this chiefly which occasions so many sermons in Scotland without any application. A sermon should be rather all application. This is the better extreme.

It seemed to be the design and endeavour of Mr. Henry¹ to say all that could be said on every subject; but he will never be imitated herein by any who take either our Lord or His apostles for their pattern.

I expect to be at Bristol from March 8 to the 19th, at Birmingham on the 24th, at Manchester April 2, and at Dublin as soon after as possible. Put forth all the strength you have, and you shall have more.—I am, dear Joseph,

Your affectionate friend and brother.

To John King

King was born at Guisborough, and became an itinerant in 1783. He was now in the Bradford (Wilts) Circuit, and had written to Wesley on some points of religious experience. See letters of July 2, 1786, and April 21, 1787.

NEAR LONDON, *February 16, 1787.*

I generally write to all that desire it, though not often in many words. What I have to say may be confined in a narrow compass. It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation.

To William Percival

LONDON, *February 17, 1787.*

DEAR BILLY,—You cannot be too watchful against evil speaking or too zealous for the poor Church of England. I commend Sister Percival for having her child baptized there and for returning public thanks. By all means go to church as often as you can, and exhort all Methodists so to do.² They

¹ Matthew Henry's *Exposition*.

² Percival was the third preacher in Newcastle-upon-Tyne.

that are enemies to the Church are enemies to *me*. I am a friend to it, and ever was. By our reading prayers we prevent our people's contracting an hatred for forms of prayer, which would naturally be the case if we always prayed extempore.—I am, with love to Sister Percival, dear Billy,

Your affectionate brother.

To *John Johnson*

LONDON, *February 19, 1787.*

MY DEAR BROTHER,—It gives me pleasure to hear that the work of God continues to prosper in Lisburn.¹ I hope to be in Dublin about the middle of April, and I shall then be able to determine whether to move north or southward first.

We have at present such peace with all round about us (which is strangest of all) with the clergy, that if possible we should avoid taking any step which would be likely to anger them. One would wish to avoid this, if possible, both for their sakes and for the sake of the work; which, if their minds were inflamed, they might exceedingly hinder, as we know from past experience. Now it is certain nothing would anger them more than the appointing *our* preaching in church hours, as this would imply a formal separation from the Church, which I believe to be both inexpedient and unlawful.—I am, with kind love to Sister Johnson,

Your affectionate friend and brother.

To Mr. John Johnson, in Lisburn,
Ireland.

To *Joshua Keighley*

LONDON, *February 19, 1787.*

MY DEAR BROTHER,—It seems the people in the North of Scotland are of a different mind from those in the South.² In the South they flocked together in great numbers at first when the preachers began to officiate in church hours. But after a while they began to fall off till they were at last the usual number. But in the North, you say, few would hear you at first, but afterwards the number increased. Before the time of the Conference we shall be able to judge which is more for

¹ Johnson had settled at Lisburn.
See letter of Sept. 26, 1784.

² See letters of Jan. 8, 1786, and
May 20, 1787.

the glory of God and the increase of His work in North Britain, the new or the old plan. Hitherto I am not able to determine, but a year's experience will give us more light.

I do not think that a man of so slender abilities as Alexander Ross is likely to gather Societies anywhere. Whether he is qualified to be a travelling preacher or not will be finally determined at the Conference.¹

If you make it matter of prayer, God will surely provide a better place for His service. When you have found and secured a well-situated piece of ground, then we may talk further of this. The main point is, Let the people be alive to God, and they shall want nothing.—I am, dear Joshua,

Your affectionate friend and brother.

I shall be at Stroud March 19; by the middle of April I hope to be in Dublin.

To the Revd. Mr. Keighley,
For Elgin, Scotland,

To William Black

LONDON, February 20, 1787.

MY DEAR BROTHER,—After various unfortunate hindrances and delays, Dr. Coke embarked on board a small brig in the middle of October, and was by furious winds twice beat back into the harbour. They set sail a third time, with a crazy, shattered vessel, on the 18th of October.² We have not heard anything either from him or of him since. I hope you have heard of him in America.

You have great reason to be thankful to God for the progress of His work in Nova Scotia. This is far from being the case in Newfoundland, where poor John McGearry³ appears to be utterly discouraged, not only through want of success, but through want of the conveniences, yea necessities of life. Truly, if I could have supposed that those who made me fair promises would have suffered a preacher to want bread, I should have sent him into other parts, where he would have wanted nothing.

¹ He was not admitted on Trial of *William Black*, p. 185. at the Conference.

² See letters of April 7, 1785, and March 19, 1788 (to Black).

³ See Etheridge's *Life of Dr. Coke*, p. 160; Richey's *Memoir*

I hear very different accounts of the state of your provinces. Is there plenty or scarcity in Nova Scotia and New England? How does it fare with Halifax and Shelburne in particular? Do the buildings and people increase or decrease. Public accounts I cannot at all depend upon; but upon *your* word I can depend. Peace be with all your spirits!—I am, dear Billy,

Your affectionate friend and brother.

To William Thompson (?)

Sent to the *British Magazine* in 1834, by 'A Constant Reader.' The names are omitted.

LONDON, February 21, 1787.

DEAR —,—Deal tenderly with —,—, and I think he will be more useful than ever he was. On Monday, March 19, I expect to set out from Bristol; March 24 I am to be in Birmingham, and April 2 at Manchester. Modern laziness has jumbled together the two distinct offices of preaching and administering the sacraments. But, be that as it may, I will rather lose twenty Societies than separate from the Church.—I am, dear —,—,

Your affectionate friend and brother.

To Brian Bury Collins

CITY ROAD, February 22, 1787.

DEAR SIR,—I do not remember the receiving any letter from you which I did not answer. But I cannot affirm this. I cannot charge my memory with things at so great a distance.

Certainly, if we do part, we shall part in love.¹ I feel nothing but love towards *you*, and I am persuaded that you are not otherwise inclined toward

Your affectionate friend and brother.

I shall always be glad to see you.

To Adam Clarke

Wesley went to the Channel Islands in August, and Clarke returned with him for a few days' visit to England in September. See *Etheridge's Clarke*, pp. 101-2.

¹ Collins had been helping Wesley in London, but was now making other arrangements. He called on

Wesley that night. See *Journal*, vii. 242d; and letter of Nov. 4, 1786.

PLYMOUTH DOCK, *March 3, 1787.*

DEAR ADAM,—After staying a few days in Bristol, I am engaged to visit the intermediate Societies between Stroud and Chester. I must then hasten to Dublin, or I shall not have time to go through the four provinces of Ireland. I shall not, therefore, have a day to spare before the Conference. Possibly after the Conference I may be able to stay two or three weeks. And if so, I shall pass away to Southampton, in order to spend two or three days at Guernsey and as many in Jersey. This will we do if God permit. I am glad you are minded to make a trial at Alderney. If God send you, He will make a way for you. The hearts of all men are in His hands. To His care I commend you ; and I am, my dear Adam,

Your affectionate brother.

To Arthur Keene

Wesley reached Dublin on April 6, and stayed with Keene at 46 Charlemont Street, 'about half a mile out of town ; a pleasant, healthy spot, where were peace, love, and plenty of all things.' See *Journal*, vii. 258 ; and letters of July 31, 1785, and April 20, 1787.

PLYMOUTH DOCK, *March 3, 1787.*

DEAR ARTHUR,—All that is past is forgotten, on one condition, that you supply the defect for the time to come. If you required me 'not to come to your house,' you would lay me under a difficulty ; and I should not easily be persuaded to comply with your requisition. But when you require the contrary I feel no repugnance in my mind to agree to your proposal ; were it only for the sake of seeing your lovely children, my dear little maid [Amelia] in particular.

If it please God to bring me safe to Dublin, we shall then consider what other parts of the kingdom I should go to. I shall undoubtedly, if my health continues, visit Cork and Londonderry, and as many more of the capital places as (all things considered) shall be judged expedient.

The parting with those we dearly love is a noble exercise of resignation. I doubt not but it has been and will be greatly sanctified both to Sister Keene and you.

On Monday I am to set out for Bath and Bristol. I then purpose visiting the intermediate Societies ; hoping to be at

Manchester on Tuesday, April 2, and then at Holyhead as soon as possible. Peace be with all your spirits!—I am, dear Arthur,
Your affectionate friend and brother.

To Ann Taylor

[BATH], March 8, 1787.

DEAR NANCY,—I felt a particular concern for you ever since you was a little one; and more particularly from that time when I had some conversation with you at York.¹ I observed even then that you had a real desire to love and serve God; and I am in hopes that desire will never decay, but rather grow stronger and stronger. Your real temptation will be, especially while you are young, to seek happiness in some creature. It is well if you are not entangled already—if you do not already begin to think 'Oh, how happy I should be if I were to spend my life with this or that person!' Vain thought! Happiness is not in man; no, nor in any creature under heaven.

Search the whole creation round,
Can it out of God be found?

No. When you begin to know God as *your* God, then, and not before, you begin to be happy; but much more when you love Him. And as you increase in loving faith your happiness will increase in the same proportion. Steer steady to this point. Keep the issues of your heart! By Almighty grace keep yourself from idols. To converse freely with one or two sensible friends who are deeply devoted to God will be an unspeakable help on your way. And private prayer you must never omit. Next the Bible, the books you might profit by would be Mr. Law's *Works* and some of the *Sermons*.

I am now going to Bristol. I hope to be at Birmingham on the 24th instant, and at Macclesfield on the 30th. O be you earnest, my dear Nancy; and, whenever you have a mind, write to
Yours affectionately.

To Miss Nancy Taylor, At the
Preaching-house, In Sheffield.

¹ Her father was in York in 1780-1. See letter of Jan. 12.

To Joseph Benson

Fletcher had written a reply to Dr. Priestley's *History of the Corruptions of Christianity* (1781); and at his desire Wesley revised the letters at Madeley in March 1784, saying, 'I think there is hardly another man in England so fit to encounter him.' The work was unpublished at Fletcher's death; Benson added largely to it and issued two volumes in 1788 or 1789 and 1791. Benson attended the Conference; but did not then go to Madeley. Miss Ritchie wrote to Mrs. Benson on August 18, urging her husband to go. On September 17 he says he 'wrote Mrs. Fletcher previous to her sending me her late husband's MSS. O my God! if Thou callest me to undertake this work do Thou both prepare me for it and assist me in it, and make what may be published a general blessing.' See *Journal*, vi. 488; Benson's manuscript *Life*, ii. pp. 1572, 1574-5; and letters of April 3, 1785, and June 9, 1788.

KINGSWOOD, *March 9, 1787.*

DEAR JOSEPH,—I advise you to pay the tax if it be again demanded; which perhaps is due in law, though not in equity. And I advise all our other preachers to pay if it be demanded of them.

Certainly you have great need of a larger preaching-house at Hull. I hope you will observe the advices given in the *Large Minutes*, which are the result of long experience. I shall be glad when you are able to preach out of doors. Field-preaching has done the most execution.

You are no novice among the Methodists. You have frequently seen at the time of Conference how much every shilling of the money brought in was wanted. Therefore you cannot omit the collection on any account. But you will consider which is the most proper time to make it. Peace with you and yours.—I am, dear Joseph,

Your affectionate friend and brother.

To Joseph Benson

BRISTOL, *March 10, 1787.*

I have just been talking with Mrs. Fletcher about Mr. Fletcher's Letters to Dr. Priestley. She was very desirous that I should correct and publish them; but Mr. Ireland was very violently averse, having chose it should be done by Mr. Townsend, who is full as capable of doing it as John Fenwick. Mrs. F. and I saw no way of splitting the difference but to beg

of Joseph Benson to do it. You are quite equal to the task, being in every respect a match for this all-assuming man. From the Conference you may ride up to Madeley and receive with the papers any further information that may be necessary. I think you cannot be employed in anything that will be more to the glory of God!

To John Valton

Dr. Coke preached the foundation sermon on the site of Cokesbury College on June 5, 1785. It was near Abingdon in Maryland, and was formally opened on December 6, 1787, with twenty-five students. Wesley had met Mr. Heath and his family at Stourport on March 23, and thought this 'middle-aged clergyman' thoroughly qualified to preside at the college. He and his family sailed for America in August. See *Journal*, vii. 308; and letter of May 6.

BIRMINGHAM, *March 24, 1787.*

MY DEAR BROTHER,—Mr. Heath (that is to be the President of Cokesbury College) must go by London to Bristol. His wife, with her two lovely daughters, may come directly to Bristol from hence. Be so kind as to inquire of Tommy Roberts¹ what ships are likely to sail soon for New York or Baltimore. Ships convey passengers far cheaper from Bristol than from London; but a bargain must be made with the captain. Pray make everything as easy for them as you can. I have not seen a more amiable family. Be so kind as to write to Mr. Blair² here when you have agreed for their passage.—I am, with love to Sister Valton,

Your affectionate friend and brother.

To Mr. Valton, At the New Room,
In Bristol.

To Samuel Bardsley

William Sagar was the leading layman at Colne, where Edward Jackson was Assistant in 1786–7, with Bardsley and James Ridall as colleagues. Ridall, who was admitted on Trial in 1785, died in November 1822, 'an example of humility and modesty' (see letter of December 17, 1787, to him).

BIRMINGHAM, *March 25, 1787.*

DEAR SAMMY,—You send me good news concerning the progress of the work of God in Colne Circuit. I should think

¹ See letter of Dec. 22, 1787.

² Andrew Blair was Assistant at Birmingham.

Brother Jackson or Sagar might set the heads of the people at Bacup right. Brother Jackson should advise Brother Ridall not to please the devil by preaching himself to death. I still think, when the Methodists leave the Church of England, God will leave them. Every year more and more of the clergy are convinced of the truth and grow well-affected towards us. It would be contrary to all common sense as well as to good conscience to make a separation now.—I am, dear Sammy,
Your affectionate brother.

*To Adam Clarke*BIRMINGHAM, *March 26, 1787.*

DEAR ADAM,—You have reason to praise God for giving you such favour in the eyes of the poor people of Alderney. And I am in hopes our brother De Queteville will meet with a blessing in watering the seed which is already sown.¹ But I observe in the map the name of another island, not very far from Alderney. Are there none that understand English in the Isle of Sark? If there are, I cannot tell whether you are not a debtor to those poor souls also.

If confinement hurts you, do not submit to it. Spread yourself abroad through all the four islands. But I doubt speaking loud hurts you more, if not speaking long too. Beware of this for conscience' sake.² Do not offer murder for sacrifice; but, before it be too late, take the advice of, dear Adam,
Your affectionate brother.

*To Mary Cooke*MACCLESFIELD, *March 31, 1787.*

Now you give me a proof, my dear Miss Cooke, that you have not forgotten me. But, considering that I am usually obliged to write in haste, I often doubt whether my correspondence is worth having.

When the witness and the fruit of the Spirit meet together, there can be no stronger proof that we are of God. But still you may relapse into painful doubts if you do not steadily watch against evil reasonings; and were you to substitute the deductions of reason for the witness of the Spirit you never

¹ John de Queteville was the preacher at Guernsev. ² See letter of April 21, to King.

would be established. That all trials are for good you cannot always see (at least for the present), but you may always *believe*. You have doubtless reason to be thankful when you feel love in your heart. Nay, indeed, thankfulness, gratitude, and love for benefits received are almost if not quite the same. Accordingly in this world (whatever be the case in the next), we love Him because He hath first loved us. This love is undoubtedly the spring of all both inward and outward obedience. But we delight to do what He has commanded for that very reason, because He has *commanded* it. So,

Obedience is our pure delight,
To do the pleasure of our Lord.

I was a good deal refreshed with the company of you and your dear sisters when we last met.¹ The more so because I trust you are all going forward in the good way. Peace be multiplied unto you !
My dear friend, adieu !

To Theophilus Lessey

Lessey's son says, 'His extreme self-abasement often produced those discouraging views of his supposed unfitness for the work of the ministry, which occasioned great dejection of spirits, united with a trembling sensibility to anything in the shape of censure or neglect from those among whom he ministered. He stated his feelings and fears on this subject to Wesley; from whom he received in reply the following letter of comfort and instruction.' See *Methodist Magazine*, 1822, p. 420.

[April 1787.]

MY DEAR BROTHER,—That you are slighted in some places ought not to discourage you, but to humble you and to put you upon more diligence in searching the Scriptures with more meditation and prayer. As a balance for the slight you meet with in some places you see that God gives you success in others. And there is no doubt but He gives you as much honour and success as you can bear. Many censures must be expected to follow the expulsion of unworthy members. But this will do you no hurt. The way to the kingdom lies through honour and dishonour. I am in great hopes that Sister Coussins will

¹ He had been at Trowbridge on March 1, 1786.

now have better health than she has had for some time. And she may say with assurance, 'Health I shall have if health be best.' Go on, fulfilling your character, and being 'patient in bearing ill and doing well.'—I am

Your affectionate brother.

To John Baxendale

MANCHESTER, April 3, 1787.

MY DEAR BROTHER,—I have throughly considered your case; and, considering two things,—first, the peculiar love of the people towards you, and; secondly, your usefulness to many of them,—I judge that Providence clearly calls you to remain at Wigan.¹—I am

Your affectionate brother.

To Arthur Keene

Samuel Wesley Handy, of Brackagh Castle, was the son of the Wesleys' old friend Samuel Handy, of Coolalough. He wrote Wesley about Sarah Finlay, widow of the late Archibald Finlay, as 'an object worthy of notice, sixty-three years old, and not able to procure the common necessaries of life.' See Crookshank's *Methodism in Ireland*, i. 27-34, and *Memorable Women of Irish Methodism*, pp. 5-19; letters of March 3 and May 2, 1787, to Keene; and for Molly Penington, November 16, 1785.

ATHLONE, April 20, 1787.

DEAR ARTHUR,—We came hither this morning, and find a pleasing prospect. I really think, as Mr. Handy² does, that, when there is a vacancy, to admit Sister Finlay into the Widows' House will be a deed of mercy.

All Sister Penington's riches (in this world) were her books; but the fire swept them all away. She has not one left. I desire Brother Rogers to send her by the first opportunity the Large Hymn-Book; *Notes on the New Testament*, quarto; the *Appeals*, bound; the four volumes of *Sermons*; *Life of Mr. Fletcher*, of *D. Brainerd*, and of *Madame Guyon*, *Night Thoughts*, *Milton*.

I remember, with much love, Sister Keene with my dear Mary Ann and her brother. Peace be with all your spirits!—
I am, dear Arthur,

Ever Yours.

¹ He had thought of becoming an itinerant. See letter of Feb. 25, 1785.

² See letter of Dec. 25, 1787.

To John King

ATHLONE, April 21, 1787.

MY DEAR BROTHER,—Adam Clarke is doubtless an extraordinary young man and capable of doing much good. Therefore Satan will shorten his course if possible. And this is very likely to be done by his still preaching too loud or too long, which is a sure way of cutting his own throat.¹ Whenever you write you should warn him of this. It may be he will take advice before it is too late. He may have work enough to do if he adds the Isle of Alderney to those of Guernsey and Jersey. If you have a desire to go and labour with him you may after the Conference.² By that time I expect they will have both work and food for another labourer.

With what is past or what is to come we have little to do. *Now* is the day of salvation. The *great salvation* is at hand if you will receive it as the free gift of God. What you have already attained hold fast by whatever name you call it. And whatever you want He is ready to give; reason not about it, but believe. His word is, 'Open thy mouth wide, and I will fill it.' There is a wonderful work of God in several parts of this kingdom; and it increases more and more.—
I am
Your affectionate brother.

To James Rogers

ATHLONE, April 21, 1787.

DEAR JIMMY,—I thank you for yours. You did well to write; though in one sense there was no need of it, for there is no great danger of my being angry either at Hetty or you. My eyes are as well as ever. But I see nothing of Dr. Coke's Journal. I wish I had taken you with me. Peace be with your spirits!—Dear Jimmy, adieu!

To Arthur Keene

WATERFORD, May 2, 1787.

MY DEAR ARTHUR,—Although Miss Acton³ is to acquit you of your promise in favour of Sister Timmins, yet I can in

¹ See letter of March 26.

² King had been Adam Clarke's colleague at Plymouth in 1785, and would hear much of him at Trowbridge. See letters of Feb. 16 and July 28, 1787.

³ Miss Acton, youngest daughter of William Acton, Esq., of West Aston, and niece of Sir Lawrence Parsons, of Birr Castle, had become a Methodist and used her fortune for religious and charitable objects.

no wise avail myself of her condescension, were it only on this account, that Sister Timmins is considerably older than Sister Finlay. It is reasonable, therefore, that Sister Finlay should wait for another vacancy.¹

Pray inform Brother Rogers that I have considered the letters of John Price² and Brother Mitchell, and have altered my plan according to their advice, and appointed to preach, Monday 28, at six Ringham; Tuesday, 29, noon Aughalun, six Lisbellow; Wednesday 30, Sydare; Thursday, 31, noon Omagh, at six Kirlish Lodge; Saturday, noon Newtown Stewart, six Londonderry. I wish he would certify Sam. Mitchell and Jo. Price of this.

Sister Cookman, Moore, and Acton are in perfect health, much the better for their journey.³ We all remember you and yours with much love. The work of God goes on well in Waterford; here is a wise, steady people. Wishing you and yours every blessing, I remain, dear Arthur, Ever yours.

To Peard Dickinson

In the *Works* this letter is wrongly dated 1767, and the third paragraph is omitted.

CORK, May 6, 1787.

DEAR SIR,—I am now come to my second *station* in Ireland; for here we expect to stay seven days, only with a Digression of two out of the seven to Bandon and to Kinsale. I know not that I shall spend two whole days in any other place before I return to Dublin.

I am glad you are fairly discharged from Oxford; although there is a little seed left there still. When we were there, we profited much by watching continually against 'the lust of *finishing*'; to mortify which we frequently broke off writing in the middle of a sentence, if not in the middle of a word, especially the moment we heard the chapel bell ring or a knock

¹ See letter of April 20.

² John Price was Assistant at Omagh and Samuel Mitchell at Enniskillen.

³ The three ladies had come from

Dublin to Newtownbarry to meet Wesley, and went on with him to Waterford and Clonmel. See *Journal*, vii. 269.

at our door. If nature reclaimed, we remembered the word of the heathen : *Eficienda est haec mollities animi.*¹

I am glad there is so good an understanding among the preachers ; a great deal depends upon it. But I hope you do not forget gentle Thomas Olivers.² May not you venture to give him an hint that your ' Hints ' were incorrectly printed ? If he says, ' They were wrote so, I could hardly read them,' you can tell him, ' I hope to write the next better.'

Have you seen poor Mr. Heath ?³ He is extremely ill-used. At Dr. Coke's instance he has given up both his school and curacy, and now the doctor leaves him and his wife and his lovely children either to sink or swim, having made no manner of provision for the payment of the money which he had articed to give him. But he shall not sink ; neither he nor his shall want anything while I have either money or credit. If he comes to London, I wish you would take acquaintance with him and speak comfortably to him. He is a man of sense and of an excellent spirit ; besides that he has a considerable share of learning.

Miss Briggs's⁴ spending so much of her time at Shoreham answers an excellent design. It in a great measure supplies the want both of Miss Perronet and of her father. I remember her with sincere affection.—I am, dear sir,

Your affectionate friend and brother.

To the Revd. Mr. Dickinson, In the
City Road, Moorfields, London,

To Hannah Ball

Joseph Harper was Wesley's Assistant in Oxfordshire. John Murlin settled as a supernumerary at High Wycombe in 1787. He had married a lady of independent fortune. Wesley was there on October 16, 1788, and says, ' Mr. Murlin's settling here has been of great use. Here is now a steady and understanding people.' Murlin published *Sacred Hymns on Various Subjects* in 1781, which reached a third edition in 1788. He also issued an *Elegy on Mr. Fletcher, and Other Poems*

¹ ' This softness of mind must be cast away.'

² Olivers was in charge of Wesley's printing. See letter of July 15, 1789 (to John Dickins).

³ See letters of March 24 and May 18.

⁴ Dickinson's future wife. See letters of June 19, 1785, and June 5, 1787.

(third edition, High Wycombe, 1788). Wesley tells Joseph Benson on April 2, 1781, 'I think you can make verses as fast as John Murlin; yea, indeed, if need were, *stans pede in uno.*' See letter of August 7, 1770.

CORK, May 9, 1787.

MY DEAR SISTER,—I am not willing you should quite forget me, and am therefore always well pleased to hear from you. It is certain those men who have occasioned public scandal are not proper to preach or pray in public. It is well that little contest is now over. So let it die and be forgotten. I doubt not there is and always will be a good understanding between Mr. Harper and you. It has frequently been one of the contrivances of Satan to create suspicion or coldness between you and the preachers. Let none of you be any longer ignorant of his devices. Labour all you can to strengthen their hands in God. It is well for our Society at High Wycombe that Mr. Murlin is settled among them. He is a wise, zealous man, and may be of use to you in many respects, if not as a poet.—I am, my dear sister,

Yours very affectionately.

To the Rev. Mr. Heath

LIMERICK, May 18, 1787.

DEAR SIR,—I trust that you have long since received my last, the purport of which was that neither you nor your family shall want anything so long as I have either money or credit.¹

But I am sadly embarrassed for the present by not hearing from Dr. Coke. I had, indeed, a short letter from him last month, in March or April from Charlestown in Carolina. But he had not then seen Mr. Asbury; but he could give me no material intelligence. It falls out untowardly that I am at so great a distance from you, otherwise I should easily have removed your painful apprehension, which must naturally arise from your being left in so strange an uncertainty.

I am just setting out for the West of Ireland; but I could not go into my chaise till I had again done what is in my power to ease your mind and to testify my invariable affection both to you and to dear Mrs. Heath and my beloved children. You

¹ See letters of May 6 and June 5.

now trust in God further than you can see Him. This is well pleasing to Him.

And far beyond Thy thought,
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.¹

To His care I commit you ; and am, dear sir,
Ever yours.

To Joshua Keighley

CASTLEBAR, May 20, 1787.

MY DEAR BROTHER,—I am quite undetermined whether I shall ever ordain again. At the Conference this must be thoroughly discussed. I know not but I have already gone too far.²

Certainly we can afford to give six pounds to New Mills, so much I will engage for. It would be a pity to leave any circuit in Scotland without preachers ; a loss might be incurred which would not soon be repaired. Therefore if Brother Bartholomew³ can be tolerably contented to stay longer, well ; but if he has set his [heart] upon coming to the Conference, let him come. I think either Edinburgh or Glasgow would afford a comfortable residence both to you and your spouse elect.⁴—I am, dear Joshua,

Your affectionate friend and brother.

Letters in the North of Ireland should be directed to Portpatrick.

To Adam Clarke

Clarke had been at the brink of the grave in the spring with a complication of disorders ; but a visit to England had helped to restore his strength. He married Miss Mary Cooke, of Trowbridge. See letter of July 2, 1786.

¹ See *Poetical Works of J. and C. Wesley*, i. 127.

² For later ordinations, see *Telford's Wesley*, p. 383 ; *W.H.S.*, ix. 145-54.

³ Thomas Bartholomew was his colleague.

⁴ A Miss C——, referred to in *Atmore's Memorial*, p. 233, may have been the lady to whom he was engaged. See letter of Jan. 8, 1786.

CLONES, *May 27, 1787.*

DEAR ADAM,—If our friends had been wise, they would not have suffered you to return to Guernsey till your health was re-established. In all probability this is throwing away your life. While this hangs in suspense it is certain you have no business at all to think of marriage. I am sorry anything should hinder Mr. Brackenbury from coming to the Conference. I depended upon seeing him, and doubt whether you will be able to come in his stead.—I am, dear Adam,

Your affectionate friend and brother.

*To Zachariah Yewdall*LISBELLAW, *May 30, 1787.*

MY DEAR BROTHER,—I am glad to hear that you have a Society at Dalkeith.¹ But I am not pleased that the Edinburgh preacher has not preached there once a week : I desire he would constantly do it for the time to come without asking leave of the leaders. Those have no business to direct the preachers. It is no part of their office. I am glad to hear so good an account of Mr. Collis,² and hope he will be a comfort to his mother. I will consider what you say concerning your being at Glasgow.—I am

Your affectionate brother.

*To Benjamin Chappel*LONDONDERRY, *June 4, 1787.*

MY DEAR BROTHER,—A day or two ago I met with your letter, which came to me later by way of London and Dublin, and I am much pleased to hear that Sister Chappel and you do (that is somewhat) live comfortable.³ But you do not give me any account of the matter wherever you are. Do you live as Christians or as heathens? Have you any such thing as public worship? Have you ten or twenty companions that either love or fear God? Have you any meeting with them, or do you ever put them in mind that there is another world? When we were together at [Islington] you were a bold witness for God. I hope you have not lost that honesty. I

¹ Yewdall (then in the Berwick Circuit) was appointed to Musselburgh in July 1787.

² See letter of Dec. 20, 1786.

³ See letter of Nov. 27, 1783.

hope you have not lost that boldness, although you must have many temptations so to do. Do you live in a town or in a lone house? Have you any Indians with you or near you? Do you make any difference between the Lord's Day and other days? How do you spend the Lord's Day? And how do you employ yourselves on other days? If you receive this letter in time, send me a particular answer, and then show me that my dear Betty and you have not forgotten

Your affectionate brother.

To Mr. Benj. Chappel, At the Isle of St. John's, Near Canso.

To Peard Dickinson

LONDONDERRY, June 5, 1787.

DEAR SIR,—The Irish posts are not the quickest in the world, though I have known one travel full two miles in an hour. And they are not the most certain. Letters fail here more frequently than they do in England.

Mr. Heath has need of abundance of faith and patience. He is in a very displeasing situation. But this I am determined on; he shall not want, as long as I have either money or credit.¹ He is a truly pious and a very amiable man; his wife and children are cast in the same mould. I am glad you all showed him, while he was in London, the respect which he well deserves.

As the work of God increases in so many parts both of England and Ireland, it would be strange if there were no increase of it in London, especially while all the preachers are of one mind and speak the same thing. Only do not forget strongly and explicitly to urge the believers to 'go on to perfection.' When this is constantly and earnestly done, the word is always clothed with power.

Truly I claim no thanks for loving and esteeming Betsy Briggs²; for I cannot help it. And I shall be in danger of quarrelling with you if you ever love her less than you do now. Peace be with all your spirits!—I am

Your affectionate friend and brother.

¹ Wesley in his Will left him letter, and that of May 18.
 £60 from the sale of his books. ² See letter of May 6.
 See *Journal*, viii. 343; the next

To the Rev. Mr. Heath

Wesley was afraid that Asbury's plan for a college was too ambitious and would involve heavy burdens. This letter was given to the Baltimore Methodist Historical Society by the granddaughter of Dr. Bond, editor of the *New York Christian Advocate*, whose brother was Asbury's travelling companion. Asbury died in his arms on March 31, 1816. See previous letter and that of June 27.

LISBURN, June 10, 1787.

DEAR SIR,—Yours of the 3rd instant I received a quarter of an hour ago. I have been afraid of explaining myself for fear of grieving you, but I think I ought to delay it no longer; only premising that you need not be concerned, for the love I feel to you and your dear family is a stronger bond than any that could be wrote on parchment.

I have no more to do with Cokesbury College than with the College of Douay. And I fear Dr. Coke has not; for I doubt Francis Asbury has shaken us all off. Therefore you cannot stir till you hear from him. I never promised him or any in America to advance a shilling; but some of them *took it for granted* I would advance £50. Dr. Coke, not I, engaged for the rest. I never engaged for anything. But that makes no difference. I love you. I love your wife. I love my dear children. Therefore my heart is engaged to you for all that I have. Even an heathen teaches me: *Vilis amicum est annona bonis ubi quid deest.*¹ You see I have desired Brother Knapp of Worcester to let you have whatever money you please; and I have wrote to Mr. Atlay to answer his draughts. I love to see the very names of your young ones, but I cannot tell you with what tenderness I am

Yours and theirs.

To the Rev. Mr. Heath, In Kidderminster,
(or) At Mr. Knapp's, Glover, Lowesmoor, Worcester.

To John Knapp

This letter is added to the one to Mr. Heath.

LISBURN,

MY DEAR BROTHER,—I have a favour to desire of you,—to give Mr. Heath whatever money he wants, be it twenty or

¹ Horace's *Epistles*, I. xii. 24: 'The corn of friends is a trifle where anything is lacking to the good.'

thirty pounds, or more. I have wrote to Mr. Atlay to answer your draught for whatever you advance.—I am

Your affectionate brother.

To Mr. Knapp, At Worcester.

To Dr. Leslie

This letter is dated 1775 in the *Works*, but it is June 16, 1787. See *Methodist Magazine*, 1847, p. 332. Wesley lay on the grass in Mr. Locke's orchard at Cockhill on June 13, 1775. When he got to Tanderagee, his 'understanding being quite confused and his strength entirely gone,' he could not preach. The rector, the Rev. H. Leslie, LL.D., with whom he had dined in June 1773, received him very kindly. He was entertained by him again in June 1778 and in 1787. Dr. Coke visited Leslie on April 23, 1797. 'The good old gentleman is now eighty years of age, if not more; and the amiableness of his disposition, joined with considerable learning, makes him beloved of rich and poor.' See *Journal*, v. 512-13, vi. 68, 201; *Coke's Journal*; *Methodist Magazine*, 1798, p. 555.

CHARLEMONT, June 16, 1787.

REVEREND AND DEAR SIR,—I have obligations to you on many accounts from the first time I saw you, particularly for the kind concern you showed when I was ill at Tanderagee. These have increased upon me every time I have since had the pleasure of waiting upon you. Permit me, sir, to speak without reserve. Esteem was added to my affectionate regard when I saw the uncommon pains you took of the flock committed to your care; as also when I observed your remarkably serious manner wherein you read prayers in your family. Many years have passed since that time, many more than I am now likely to see under the sun. But before I go hence I would fain give you one instance of my sincere regard; the rather because I can scarce expect to see you again till we meet in a better world. But it is difficult for me to do it, as I feel myself inferior to you in so many respects. Yet permit me to ask a strange question, Is your soul as much alive to God as it was once? Have you not suffered loss from your relations or acquaintance, that are sensible and agreeable men but not encumbered with religion? some of them, perhaps, as free from the very form as from the power of it! O sir, if you *lose* any of *the things which you have wrought*, who can make you amends for that loss? If you do *not receive a full reward*, what

equivalent can you gain ? I was pained even at your hospitable table, in the midst of those I loved so well, as we did not *begin* and *close* the meal in the same manner you did ten years ago. You was then, contrary to almost universal custom, unfashionably serious in asking a blessing and returning thanks. I know many would blame you for it. But surely your Lord said, ' Servant of God, well done.'

Wishing you and your lovely family every blessing, I am, dear and reverend sir,

Your obliged and affectionate brother and servant.

To a Clergyman

ARMAGH, June 18, 1787.

DEAR SIR,—You ask, ' Why do not the clergy, whether in England or Ireland, avail themselves of the Methodist preachers ? ' You say you wonder they do not thankfully accept of their assistance who desire no pay for their service in repressing error and wickedness of every kind and propagating truth and religion. You inquire, ' Upon what rational principles can this be accounted for ? '

To give a complete answer to this question would require a whole treatise. I have not leisure for this ; but I will give as full an answer as my time will permit.

Only, before I answer, I must observe that many both of the English and Irish clergy are entirely out of the question. They are not only learned but truly religious men, and as such are an honour to their profession. I speak only of those that are of a different character, be they many or few. Let them wear the cap whom it fits. That is no concern of mine.

This premised, I think it easy to be accounted for even upon heathen principles. Horace observed long ago,

Oderunt hilarem tristes, tristemque jocos,
Vinosi porrecta negantem pocula.¹

Accordingly grave and solemn men (though too few are guilty of this fault) dislike many of the Methodist preachers for having nothing of that gravity or solemnity about them.

¹ *Epistles*, I. xviii. 89 :
The grave hate the gay, the jocular the grave,

Winebibbers hate him who refuses the proffered cups.

Jocose clergymen, on the other hand, cannot but dislike those who are steadily serious ; and those that love to take a cheerful glass are not fond of such as are strictly temperate. You need go no farther than this consideration to have a clear answer to the question, ' Why do many of the clergy refuse to receive any assistance from the Methodist preachers ? '

But this may be more fully accounted for upon Christian principles. What says our Lord to the first preachers of the gospel, and in them to all their successors ?—' If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own ; but because ye are not of the world, . . . therefore the world hateth you. . . . These things will they do unto you, because they know not Him that sent Me.' (John xv. 18 *et seq.*)

Does not this give us sufficient reason to expect that, if we are not of the world, all the world, all who know not God, whether clergy or laity, will be so far from accepting our assistance that they will sincerely hate us and openly or privately persecute us so far as God permits ? We have therefore reason to wonder, not that they do not desire any union or coalition with us, but that they bear with, yea, and on many occasions treat us with courtesy and civility. This is a peculiar instance of the providence of God, causing in some measure the scandal of the Cross to cease.

' But do not many clergymen who are not pious men acknowledge that the Methodists do good and encourage them to persevere therein ? ' They do ; but observe how far they would have them go. They wish them to repress outward sin ; to reclaim the people from cursing, and swearing, and drunkenness, and Sabbath-breaking, unless the squire gains by it. They are well pleased that their parishioners grow more diligent and honest and are constant attendants on the church and sacrament. Nay, they are glad that they are brought to practise both justice and mercy : in a word, to be moral men.

But the truth is, the Methodists know and teach that all this is nothing before God ; that whoever goes thus far and no further is building upon the sand ; that he who would worship God to any purpose must worship Him ' in spirit and in truth ' ; that true religion is ' righteousness and peace and

joy in the Holy Ghost,' even giving God our heart, the seeking and finding happiness in Him. Here, then, they divide from the Methodists, whom they judge to be going too far. They would have their parishioners moral men—that is, in plain terms, honest heathens; but they would not have them pious men, men devoted to God, Bible Christians. If, therefore, the Methodist preachers would stop here, would preach outward religion and no more, many clergymen would not only encourage them therein, but likewise cordially join them. But when they persuade men not to be almost but altogether Christians; to maintain a constant 'fellowship with the Father and His Son Jesus Christ,' to be transformed into that 'image of God wherein they were created,' and thenceforth to live that 'life which is hid with Christ in God,' let them not expect that any will give them the right hand of fellowship but those God hath 'chosen out of the world.'—I am

Yours, &c.

To Samuel Bradburn

DUBLIN, June 27, 1787.

DEAR SAMMY,—Dr. Coke informs me that he gave Mr. Heath fifty guineas before he left England, and you will be accountable for what remains due to him.¹ So that makes it easy. Dr. Whitehead is a valuable acquisition. I wish we could gain twenty more like him.²

I have Journal enough ready for transcribing as soon as I can find a ready writer. John Broadbent is only a scrawler.³

My brother and you are twin souls. You have all things needful for life and godliness: you have more friends than come to the share of one man; you have a loving, a pious, and a sensible wife. What could you have more? This world has nothing more to give. You want nothing but a thankful heart. That melancholy [feeling] is directly opposite to a Christian

¹ Dr. Coke had returned from America on June 25, and was with Wesley in Dublin. See letters of June 10 and July 10.

² Bradburn had caught the fever in visiting a sick man on Feb. 2, and owed much to the friendly and

skilful assistance of Dr. Whitehead, who had attended Wesley in 1785 and 1786. See *Journal*, vii. 43, 212.

³ Broadbent was travelling with Wesley. He had 'a strong and clear understanding,' but was evidently a poor penman.

spirit. Every believer ought to *enjoy life*.—I am, with tender love to Sophy, dear Sammy,

Your affectionate friend and brother.

To Lady Maxwell

Lady Maxwell 'believed that she received divine manifestations from each Person in the ever-blessed Trinity; and enjoyed a distinct communion with the Father, Son, and Holy Ghost.' She pondered these things long, and remained silent; 'but becoming more satisfied of the reality of her experience, she ventured to open her mind to a few of her pious and spiritual advisers.' See her *Life*, p. 321; and letter of August 8, 1788, to her.

DUBLIN, July 4, 1787.

MY DEAR LADY,—Our correspondence, I hope, will never be broken off till one of us be removed into a better world. It is true I have often wondered that you were not weary of so useless a correspondent; for I am very sensible the writing of letters is my brother's talent rather than mine.¹ Yet I really love to write to you, as I love to think of you. And sometimes it may please Him, who sends by whom He will send, to give you some assistance by me. And your letters have frequently been an encouragement and a comfort to me. Let them never, my dear friend, be intermitted during the few days I have to stay below. After Miss Roe first and then Miss Ritchie had given me so particular an account of that branch of their experience, I examined one by one the members of the Select Society in London on that head. But I found very few, not above nine or ten, who had any conception of it. I think there are three or four in Dublin who likewise speak clearly and scripturally of having had such a manifestation of the several Persons in the ever-blessed Trinity. Formerly I thought this was the experience of all those that were perfected in love; but I am now clearly convinced that it is not. Only a few of these are favoured with it. It was, indeed, a wonderful instance of divine mercy that, at a time when you were so encumbered with the affairs of this world, you should have so much larger a taste of the powers of the world to come. It reminds me of Brother Lawrence's words: 'When I was

¹ Charles Wesley had more leisure for long letters than his burdened brother, and had a poet's vivacity and picturesqueness.

charged with the affairs of the convent at Burgundy, I did not understand them; and yet, I know not how, all was well done! I doubt not you will find the very same experience in everything which God calls you to. His word will be more and more eminently fulfilled, 'In all thy ways acknowledge Him, and He will direct thy paths.' I rejoice to be, my dear Lady,
Your ever affectionate servant.

To Mrs. Freeman

The Conference was sitting in Dublin. He preached at Bethesda on this Sunday, July 8, and at five on the Monday 'married E. Freeman, tea, conversed, christened, tea.' 'E. Freeman' was probably her daughter. See *Journal*, vii. 298.

BETHESDA, July 8, 1787.

MY DEAR SISTER,—I have not a moment to spare at this busy time. But I can deny you nothing. I purpose, therefore, to be with you at Ely Place on Monday about one o'clock.—
I am
Yours affectionately.

To Mrs. Freeman, At No. 2 Ely Place,
To be left at The New Room, In Dublin.

To Samuel Bradburn

DUBLIN, July 10, 1787.

DEAR SAMMY,—I desired John Atlay to make up the twenty pounds which I gave Mr. Heath, fifty. But if he mistook me, and gave him fifty instead of thirty, it will not ruin me. What is still wanting Dr. Coke will supply.¹

I am glad you have visited the country Societies and that you find so much life among them. What we can do for the poor people at Wandsworth I know not. I doubt their case will grow worse and worse.—I am, with love to Sister Bradburn, dear Sammy,
Your affectionate friend and brother.

To Mrs. Hall

On the same sheet as the previous letter is the following one to Wesley's sister, then resident in London :

¹ *The Practice of the Presence of God*, Second Conversation.

² See letters of June 27 and Aug. 6, 1787.

DUBLIN, July 10, 1787.

DEAR PATTY,—To-morrow I hope to sail. I am glad you have not forgotten me; and am, with much affection,
Ever yours.

To Freeborn Garrettson

In a letter of March 10 Garrettson writes: 'I have received no books since I came to the province. We thought it expedient to have about fifty pounds' worth printed, as the printer was at leisure this winter. He printed several tracts very reasonably.' He says that Brother Cromwell writes from Shelburne, 'There seem to be very dull times in this town: hundreds have the small-pox, etc.' Garrettson married Catherine, daughter of Judge Livingston, of Clermont, on June 30, 1793, and she proved a true helper in his work. See *Bang's Life*, p. 115; and letters of November 30, 1786, and January 24, 1789, to him.

MACCLESFIELD, July 16, 1787.

MY DEAR BROTHER,—I have your letter of March 15 and that of May 20. In the former you give me a pleasing account of the work of God in Halifax and other towns in Nova Scotia; and indeed, everywhere except poor Shelburne, from which I had an excellent account a few years ago. Shall the first be last? What could have occasioned the decrease of the work there?

St. Paul's advice is certainly good for all Methodist preachers—that 'it is good for a man not to touch a woman'; and 'if thou mayest be free, use it rather': and yet I dare not exclude those who marry out of our Connexion, or forbid to marry; but happy are those who, having no necessity laid upon them, stand fast in the glorious liberty. I commend you for laying as little burthen upon the poor people as possible.

Before I had printing-presses of my own I used to pay two-and-thirty shillings for printing two-and-twenty pages duodecimo. The paper was from twelve to sixteen shillings a ream. I do not blame you for printing those tracts.

But you do not send me your Journal yet. Surely you had time enough to write it over. Dr. Coke seems to think you are irresolute, yet not willing to take advice. I hope better things of you; and your heart says to God and man, 'What I know not, teach thou me.'—I am

Your affectionate friend and brother.

To Samuel Bradburn

NEAR MANCHESTER, July 17, 1787.

DEAR SAMMY,—You should be at Manchester, to meet the Assistants, by two in the afternoon on the 30th instant.

I have a good letter from William N. Pitt at Deptford. Pray thank him for it in my name; and tell him I shall take the matter he mentions into serious consideration.

I desire you to inform Mr. Dornford that I will propose Richard Taylor at the Conference.¹—I am, with love to Sophy, dear Sammy,
Ever yours.

To Mrs. Armstrong

NEAR MANCHESTER, July 19, 1787.

Do not think, my dear sister, that I have forgotten you or that I ever can. Did I not tell you when I had the pleasure of sitting by you that

Mountains might rise and oceans roll
To sever us in vain?

It is my common rule not to write first to any one; but I cannot stand on ceremony with you. From the time that I first conversed with you at Athlone,² ceremony fled away, and I was full as free with you as if I had been acquainted with you many years. Indeed, when you went to Dublin, I was a little afraid that you would be taken up with new things and new acquaintances; but how was I delighted when I found you just the same as I left you! You are still aiming at something more excellent than this short-enduring life can give! You cannot be content with the things of earth! Still look up! Set your affections on things above! You have already tasted of the powers of the world to come! See that you never lose what God has wrought, but that you receive a full reward! And when you have leisure write a line to, my dear Jenny,
Yours affectionately.

To Mrs. James Armstrong,
Athlone.

¹ His name does not appear among those admitted on trial. For Dornford, see letter of Aug. 1, 1786.

² He was there on April 20. See letter of April 22, 1789.

To Mrs. Jones of Fonmon Castle

Thomas Matthews, of Llandaff Court, married Diana, the third daughter of Robert and Mary Jones. The 'niece' was a granddaughter of Mrs. Robert Jones. See letter of August 27, 1784.

NEAR MANCHESTER, *July 24, 1787.*

DEAR MADAM,—There is so great a work of God broke out in the Isles of Jersey and Guernsey, and lately in the Isle of Alderney too, that I must endeavour to visit them as soon as possible. But it cannot be till the Conference is over. I purpose then with God's assistance to hasten to Southampton, in order to take the packet for Jersey. But as the winds are so uncertain I know not [how] long I may be detained in the islands.¹ Therefore there is no certainty of my being able to visit Wales this year. It would give me much pleasure to see my old friends ; but I am not at my own disposal. I am glad to hear that Mr. Jones and Mr. Matthews are well, and wish (as you do) that Mrs. Matthews and her niece would continue in Glamorganshire. If they do, I doubt not it will be for good. May the peace of God rest upon you and them.—I am,
 dear madam, Yours most affectionately.

¹ He went to the Channel Islands was delayed at Jersey by contrary in September, and on his return winds. See *Journal*, vii. 320-1.

