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THE
ENTHUSIASM
OF
METHODISTS
AND
PAPISTS
COMPARED.

IN THREE PARTS.

VOL. I.



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THE
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OF
METHODISTS
AND
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COMPARED.

PART. I.

These *Preachers and Mendicants*—for some time rambled uncontrouled, taking upon them to *Confess and Preach* wherever they came, without the Consent of the *Bishop*, utterly despising all *Canons and Ecclesiastical Rules*: And professing voluntary *Poverty*, and *Contempt of Riches*, wandering like *Strollers* from Place to Place, under a Pretence of *Piety*, they choused the silly People of their *Money*.

Howel's View of the Pontificate, pag. 406.

P R E F A C E.

SEVERAL excellent Treatises have been already published against that *Enthusiastic and Fanatical Spirit* now working in a Set of *pretended Reformers* among us, called *Methodists*: Which, though they have not been able to *suppress* it, have effectually shewn its evil *Nature and Tendency*, and (as the *Methodists* themselves confess) given some *Check* to its *Progress*. Nor need I any *Apology*, if I own a sort of *Impulse and Impression* upon me, and think myself *obliged* to to throw in my *Mite* towards discovering the *Delusion* of this *dangerous and presumptuous Sect*.

It is my *principal Design*, as a *Caution* to all *Protestants*, to draw a *Comparison* between the wild and pernicious *Enthusiasms* of some of the most eminent *Saints* in the *Popish Communion*, and those of the *Methodists* in our own *Country*. *Bishop Stillingfleet* hath clearly *proved*, and sufficiently *exposed*, the *Fanaticism* of the *Romish Church*, in his *incomparable Discourse concerning their Idolatry*; hath shewn to what *extravagant Heights* it has been carried, how peculiarly *encouraged* by the *Popes*; hath been the *Foundation* of their several *Religious Orders and Societies*, and the *Engine* for introducing their *false, superstitious, and idolatrous*

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trous Practices. More of this Nature will appear in the following *Treatise*; together with plain and full *Evidence*, that our modern *Itinerant Enthusiasts* are treading in their Steps, and *copying* their *Example*; their whole Conduct being but a *Counter-part of the most wild Fanaticisms of the most abominable Communion, in its most corrupt Ages.*

But as the *Spirit of Enthusiasm* is always the same, operating in much the same Manner in all *Seets* and *Professions of Religion*, and discovering itself in *similar Peculiarities* of Notions and Behaviour; I shall take the Liberty to produce first of all a remarkable Instance of this in the *Seet* of the *Montanists*; which arose towards the latter End of the *second Century*, before *Popery* had a *Being*, or *Christianity* an *Establishment*. The *History of Montanism* was written by the late learned Dr. *Lee*, of *St. John's College, Oxford*; compiled with great Diligence and Exactness; and published with Dr. *Hicks's Enthusiasm Exorcised*, in the Year 1709: And herein a large Account is given, from all the *Records of Antiquity*, of the Rise, Progress, Dispersion, Pretensions, and Tenets of that *over-bearing Seet*. And I am much mistaken, if our *Methodists* (though not yet arrived to the same Height of Madness) may not here *fit for their Pictures*, and be traced in all their Lineaments.

It is indeed a *Misfortune* that the *Writings of the Montanists are lost*, and never came down to our Hands; what Accounts and Extracts

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we have of them being collected from the best *Historians* of those Times. But it may be reckoned a *happy Circumstance*, that we have the most *shining* Parts of the *Lives, Characters, Sentiments and Actions* of the *Methodists* from *themselves*, and that too by a Sanction from *Heaven*. They have, if they may be credited, been so *pressed in Spirit*, received such *Divine Directions to preach and print*, and *God has given them such Favour in the Eyes of the Printer*,—that the *Press* has crammed the Public with their *Journals, Letters*, and other *Works*—even to a *Surfeit*. Without these *Confessions* from their own Mouths we might have *wanted Evidence* for a great Part of our *Charge*, and been *Strangers* to many of their *sanctified Singularities, low Fooleries, and high Pretensions*.

And yet, for want of *Leisure, Opportunity or Inclination*, there are several of their *Works* which I have never seen. Their *Journals* are what I have chiefly consulted and referred to; and in my *Quotations* (which I hope are *just and fair*) have not always taken Notice from what *Edition* they are taken. Mr. *Wesley's* two first *Journals* are of the *second Edition*; all the rest are, I think, of the *first*. What few *Citations* are made from their *Collection of Letters* (which I confess I have not perused, or seen) are taken from '*Observations on the Conduct of the Methodists*;' and the *Justness of those References* were never, that I know or believe,

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believe, called in Question. These *Citations* have only, in the *Margin*, the Word *Letters*.

It is certainly Matter of just Concern, when Men of a good Understanding, acquired Learning, and Knowledge of *Scripture*, embarrass themselves and others in such *chimerical*, but *pernicious Projects*. One at least of the *Methodist-Preachers* must be allowed to have these Qualifications for doing *real Service to Religion*: And, did not *Experience* convince us how strangely Men are lost to all Reason, as to some *Particulars*, wherewith the *Head is touched*, who yet can *discourse*, and *write*, and *act* rationally enough in *other Respects*; --- one would wonder such a Person should quite lose himself, when carried away into the *extravagant Freaks of Methodism*.

That such *Freaks* they are, will easily appear. And if in proving it I am sometimes guilty of a *Levity of Expression*, it is to be hoped some Allowance will be made in Consideration of the *Nature of the Subject*; it being no easy Matter to keep one's Countenance, and be steadily *serious*, where others are *ridiculous*. As *true Religion* however is the *most serious Thing in the World*, I cannot but sincerely lament the Progress of *Infidelity* and *Immorality* among us; I cannot but earnestly desire and pray for an effectual *Reformation of Manners*, and *Propagation of the Gospel*, by all *sober and Christian Methods*; but may venture to foretell, without pretending to the *Spirit of Prophecy*, that this *Great Work* will never be accomplished by an *Enthusiastic and Fanatical Head*.

T H E
E N T H U S I A S M
O F
M E T H O D I S T S, &c.

S E C T. I.

An Extract from the History of Montanism being what I propos'd in the first Place to lay before the Reader, I have taken care to do it without any Variation, I am sure without any material Variation, from the Author's own Words; that I may not be accus'd of forcing a Likeness, or warping any Circumstance, or Expression, to the Disadvantage of the Methodists.

“ **M**ONTANUS, in his outward Ap- Page 74.
“ pearance, had all the Form of Godli-
“ ness and Spirituality; and got the Re- 79.
“ putation of no mean Sanctity, by his *Austerities*
“ and extraordinary Way of Living.—Had a Zeal
“ for Religion,—and would needs set up for a
“ mighty *Reformer* in the *Church*: but wanting
“ Solidity of Judgment, and Coolness of Thought,
“ was driven away by every Impulse that seiz'd
“ him; — being transported with an immoderate 75.
“ and irregular Zeal, he was possess'd with a
“ B “ strange

- “ *Strange Spirit* :—Many doubting whether it were
 P. 77. “ a *good Spirit*, or a bad one. Hence he sets up
 78. “ Pretensions to *Prophecy* and *Miracles*. Some in-
 “ deed saw through him,—and took him for (what
 79. “ he afterwards proved to be) a *false Prophet*, —
 “ and one agitated by a *Spirit of Delusion* : — and
 “ these oppos’d, and reprov’d him, — not hastily,
 “ but upon sober and mature *Deliberation*, after
 “ Trial made of his *Spirit*, — which appear’d very
 “ much like the Fit of a *Frenzy*, or *distemper’d*
 80. “ *Melancholy*.
 “ Others deem’d what they saw in *Montanus* as
 “ the *true Effect* of the *Holy Ghost*, — and were
 “ hereby lifted up with an extreme *Vanity* and *Con-*
 “ *fidence*, as if nothing could be greater and higher
 81. “ than this *Dispensation of Montanus* : — who, being
 “ ravish’d with the Honour of seeing himself so
 “ esteemed and listened to, used divers *Artifices*
 “ and *Stratagems* to draw in others, and did some
 84. “ sober and sincere *Christians*.
 “ He look’d on the *Governors* of the *Church* as
 “ much degenerated, invested only with an *out-*
 88. “ *ward Character* : — he had more of the *Spirit*
 “ than all of them ; — and, by virtue of his pre-
 “ tended *extraordinary Mission*, would be exempted
 114. “ from the *Inspection* of his rightful *Superiors* : whose
 “ standing *Rules* must give way to whatever was
 89. “ taken for a *prophetic Impetus*. — *Montanus*, intoxi-
 “ cated with these high *Notions*, went up and
 “ down and drew after him several *religious Melan-*
 92. “ *cholists*. Several of the *weaker Sex*, excited by
 “ his high Pretensions, were seized upon by the
 “ same *Spirit* ; — as *Priscilla* and *Maximilla*,
 93. “ who no sooner were touch’d by the *Power* in
 “ *Montanus*, but immediately they left their *Huf-*
 “ *bands* ;

“ *bands* ;—fancying, that henceforwards they were
 “ to be espoused to none but *Christ*,—eloping from
 “ their Husbands to follow an infamous *Cheat*.— P. 157.
 “ Hence they fancied themselves *Heavenly Virgins*, 94.
 “ espoused by *Christ*, who personally *visited* them,
 “ conversing with them, *as one Friend converses with*
 “ *another*.

“ Thus, led on with a *false Faith*, and *puff'd* 95.
 “ *up* beyond measure, they fell into fundry
 “ Snares, and easily mistook the Imaginations of
 “ their *own Hearts*, or the Suggestions of the *old*
 “ *Impostor*, for the pure *Inspirations* of the *Divine*
 “ *Spirit*.

“ The same *Spirit* fell upon some of the *Men* 102.
 “ also,—highly esteem'd,—as extraordinarily com-
 “ mission'd by *God* to raise up this pretended *new* 103.
 “ *Dispensation* : — though some of them were
 “ clearly convinc'd of having been all the while
 “ under the Conduct of a *deceiving Spirit*, that
 “ had usurp'd the Name of the *Holy Ghost*.

“ They divide into *Parties*, under different *Lead-* 102-109.
 “ *ers*,—and continue, under these novel and strange
 “ Influences, to distract unwary Minds.—*Different*
 “ in fundry Points, but all *agreeing* in Pretences to
 “ *Inspiration*, and an *heavenly Mission*.

“ *Montanus* begins to set up his *little Assem-* 110.
 “ *blies* :—they give forth many good Exhortations
 “ to Holiness, rigorously pressing a Reformation
 “ of Discipline and Manners ; — their *Spirit imi-*
 “ *tates* nearly the Properties of the *Divine Spirit*,
 “ in producing good Works, — discerning the Se-
 “ crets of the Heart,—by Inspiration reprov-
 “ ing some present for their hidden Faults,—with such
 “ a Shew of the Life and Spirit of *Christianity*,
 “ as made it hard to think *all* a mere *Counterfeit*.

- P. 124. “ These *new Lights* set up a *new Church* :—
 “ something doubtful whether they first *separated*
 “ from the *Church*, or were *forced out*. But, with
 “ a strange *Air of Confidence*, they, or rather those
 “ *deluding Spirits* which spoke through them, did
 “ reproach and vilify the *Church*,—because she
 “ every where rejected their *new Order of Pro-*
 “ *phesy*.
126. “ They are not able to bear with the *Deadness*
 “ and the *Formality* of the *Catholics*, who are only
 “ the *natural* or *criminal Men* ; but *themselves* the
132. “ *spiritual* :—they looked on the *Catholics* as *car-*
 “ *nal and outside Christians*, that had not the *true*
142. “ *Taste of the Spirit* : and the *Christian Priesthood*
 “ was undermined by these Pretenders to an extra-
 “ ordinary and unlimited *Mission*.
 “ They were eagerly desirous of *Persecution*; —
144. “ provoking and irritating the *Infidels*,— to draw it
 “ upon themselves : but this vain *Ostentation* did
 “ often in the Hour of Trial most wretchedly *be-*
 206. “ *tray* itself.
146. “ By their *rigorous Discipline* they brought many
 “ to *Despair* : but yet are charg'd by the *Catholics*
156. “ with a *Morality* exceeding *loose* and scandalous,
 “ painting the *Chiefs* of this *new Order of the In-*
 “ *spir'd* in very black Characters ;—which must de-
 “ pend on the Fairness of the Accounts trans-
 “ mitted to us :—such as making their *Markets*
 “ with pretended *Revelations and Conversations with*
 “ *God*; — scraping up all they could get under
 “ the Pretence of *Charity*, and voluntary Obla-
 “ tions ; — under the Mask of *Godliness*, defiled
 “ with *Impurities*, &c.
153. “ They distinguish'd themselves by an affected
 “ *Singularity*,—against the most innocent *Recreation*
 “ of

“ of Mind or Body,— against Games, Sports and
 “ Plays, Dress, Furniture, &c.

“ But all knew the Pretensions of the *Montanists*, P. 175.
 “ and that the Foundation of all the Extravagancies
 “ they run into, was the *Pretext of a Divine Spirit*
 “ *and Power, extraordinarily, and even visibly, act-*
 “ *ing them.*—And they took themselves to be *per-*
 “ *fect*, having the Perfection or Consummation of
 “ the *Spirit*.

“ They call'd themselves the *Inspir'd, the Pure,* 201.
 “ the *Saints, the Elect, the Apostolical*: while the
 “ *Orthodox*, who could not bear their *Presumption,*
 “ gave them generally *other* sort of Names, which
 “ they thought they better deserved.

“ In the *Progress of Montanism* they proceeded 224.
 “ from one Degree to another, never stopping, or
 “ knowing where to stop:—Hence, giving them-
 “ selves up to the uncertain Dictates and *Impulses* of
 “ a *strange Spirit*, they were insensibly led on whi-
 “ ther they least suspected:— and all manner of
 “ Extravagancies were committed by them, as if
 “ they had an express Command for so doing from
 “ *Heaven.*— And the *Strictness* of the *Montanist*
 “ Discipline at first was the Means of introducing
 “ the *Mahometan Looseness* in the end.

“ Their *Enthusiasm* led the Van to, and was 303.
 “ very consistent with, *Atheism*. And there is a
 “ shrewd Suspicion, that *some* got in among them
 “ from the very Beginning, and managed the weak
 “ well-meaning People, who were of no Religion
 “ themselves, but put on a Mask to deceive.

“ After an Account how *Montanism* afterwards
 “ was blended and interwoven with the most abo-
 “ minable *Heresies*; we come to its Declension in
 “ in the fifth Century, and Extinction in the sixth—

- P. 317. “ which made way for *another new pretended Dispensation*, that of *Mahomet*; rising as out of its
 “ *Ashes*, and founded chiefly upon some Principles
 “ of *Montanism*.
 “ In the *Conclusion*, the *Author* says, we have
 338. “ seen how a well-meant, but indiscreet Zeal was
 “ surprized by the cunning Artifices of *Satan*; and
 “ led on from Step to Step, for want of being
 “ guarded by *Humility*, till at length it fell into the
 “ *contrary Extreme*:—How, from an *Affectation* of
 “ *Spiritual Gifts*, the *Deceiver* easily insinuated
 “ himself with most fair Pretences, and led both
 “ *him* and his *silly Women* captive.
 342. “ They were accounted by the Multitudes that
 “ were converted to them as the very *Apostles of*
 “ *the Lamb*; they expected nothing less than that
 “ the *World* should be brought to own them, and
 “ that then the *new Jerusalem* out of *Heaven*
 “ should come down upon *Earth*.
 350. “ Whether the *Enthusiastic Passion* be consider'd
 “ as a *Disease* of the Mind and Spirits, *natural* or
 “ *supernatural*, or *mix'd*, or as properly *præterna-*
 “ *tural*; — it appears manifestly from this Ac-
 “ count, that it is now the same as it was then;
 “ as much as a *Fever* is now the same as it was in
 “ the Days of *Hippocrates*.
 348. “ But, if any one, through *Pride* or *Vain-glory*,
 “ through *Rashness* or *Curiosity*, or the like, be
 “ really accessory to his own *Delusion*; — let him
 “ not seek to cast the *Blame* upon *God*; but be
 “ content to take all the *Shame* to himself. And,
 “ if this should not work any *Good* in the end to
 “ to him, but he should be totally deliver'd up to
 “ the *Devices* of his *own Heart*, and the *lying In-*
 “ *spirations of treacherous Spirits*; yet it may be a
 “ Means

“ Means still of much Good to *others*, and a Warning to take heed, lest they be also overtaken with the same Temptation.”

Thus far this *learned Writer* ; whose entire *Discourse* deserves well to be perused by every Person, as a proper *Antidote* against the Bane of *Enthusiasm*. It cannot indeed be said, that the Madness and Presumption of our *modern Enthusiasts* come up to the *Montanists*, in all *Respects*, and to so high a *Degree* ; but still the *Reader* may easily discern the general Nature and Effects of *Enthusiasm*, and a Conformity, in most Particulars, between those former *Fanatics* and our *Methodists* and *Moravians*.

§. 2. But 'tis time to come to a more direct Comparison between *Popish* and *Methodistical Enthusiasts*. And, if the *Reader* has some Account of the most wild and extravagant, the most ridiculous, strolling, fanatical, frantic, delirious, and mischievous of all the *Saints in the Romish Communion* ; he must consider, that otherwise the *Parallel* would not hold ; but come off lame and defective. They are, however, some of the most favourite and magnified *Saints* among them, and most of whom had the Honour of being *canoniz'd*. — As, for Instance, the *Seraphic Father St. Francis*, Founder of the *Friars Minors*, thought at first only a well-meaning, but weak *Enthusiast*, but afterwards turning out a mere *Hypocrite* and *Impostor* : *St. Dominic*, Founder of the *Preaching Friars*, a Man of more Design, Ferocity, and Pride ; the Contriver and Manager of that blessed Instrument of Conversion, the *Inquisition* : — *St Ignatius Loyola*, that errant shatter-brain'd visionary *Fanatic*, Founder of the most *Holy Order of the Jesuits*, professedly instituted to extirpate the

Reformation :—That *Mirroure of Perfection*, St. *Anthony of Padua* :—together with Variety of *female Saints*, *Catharine of Sienna*, *Teresa*, *Clara*, *Magdalen of Pazzi*, &c.

I would not be understood to accuse the *Methodists* directly of *Popery*; though I am persuaded they are doing the *Papists Work* for them, and agree with them in some of their Principles; —designing only to shew how uniformly both act upon the *same Plan*, (as far as *Enthusiasm* can be said to carry on *any Plan* :)—their Heads fill'd with much the same grand *Projects*, driven on in the same wild *Manner*; and wearing the same *Badge of Peculiarities* in their Tenets :—not perhaps from *Compact* and Design; but a similar Configuration and Texture of *Brain*, or the Fumes of *Imagination* producing similar Effects.

§. 3. From a Commiseration, or Horrour, arising from the grievous Corruptions of the World, perhaps from a real Motive of sincere Piety, they both set out with warm Pretences to a *Reformation*. Wherein the *Papists* stand at least upon an Equality, if they have not the Advantage; it being impossible for any *Methodist* to exceed the strong Declarations of fervent *Love to God and Man*, of burning Zeal for the *Salvation of Souls*, which the *Legends* of the *Saints* afford in Abundance. The *Methodist*, if he pleaseth, shall apply to himself the most flaming Characters on this Score; though he should
 ‘ burn with unquenchable Zeal of Love to *God and Man*, like St. *Francis*; or be inflamed, like St. *Ignatius*, with a Zeal of promoting *God's Honour*; referring all his Actions and Purposes to *God's greater*

greater Glory: this being his holy Ambition, the Life and Soul of all his Actions.' Nor do I believe that any *Enthusiast* ever set out otherwise than upon a zealous Pretence of this *Godly Nature*.

Ribben's
Lives of
the
Saints.
P. 519.

§. 4. For the better Advancement of their Purposes, both commonly begin their *Adventures* with *Field-preaching*. In which Particular, though the Practice of the *Methodists* be *notorious*, it may not be amiss to produce some of their own Words; were it only for the sake of the *Comparison*.

M E T H O D I S T S.

Mr. *Whitefield* says, " I never was more acceptable to my *Master*, than when I was standing to teach in the *open Fields*."

3 Journ.
P. 31.

I always find I have most *Power*, when I speak in the *open Air*. A Proof this to me, that *God* is pleased with this way of *Preaching*.

P. 69.

Preached at *Kennington*. But such a Sight never were mine eyes blessed with before!— fifty thousand People, — near fourscore Coaches, — a great Number of Horses!— I find myself more and more under a Necessity of going out into the *Fields*.

P. 92.

I desired to know what *Law* could be produced against my *Preaching*. In my Opinion there could be none; because there *never was* any such thing as *Field-preaching* before.

4 Journ.
P. 27.

A fresh Inroad made into *Satan's Territories* by Mr. *Wesley's* following me in *Field-preaching*."

P. 5.

And Mr. *Seward* acquaints us, ' how *Whitefield* preached from a *Balcony*,—from a *Scaffold*,—from an *Horse-block*."

Journ.
P. 5—7.

Mr.

Mr. *Wesley* says, “ Had the *Minister of the Parish* preached like an *Angel*, it had profited them nothing : For they heard him not. But, when one came and said, ‘ Yonder is a Man preaching on the Top of the Mountains,’ they ran in Drovers to hear. — Had it not been for *Field-preaching*, the *Uncommonness* of which is the very Circumstance that *recommends* it, they must have run on in Error.” —

Farther
Appeal,
p. 119.

P A P I S T S.

“ *Peter of Verona*, Mirrour of Sanctity, of the *Holy Order of Friars Preachers*, had a divine Talent in Preaching ; neither Churches, nor Streets, nor Market-places could contain the great Concourse that resorted to hear his Sermons. — He was the *Hammer and Thunderbolt* to break and crush *Heretics*,—and made *Inquisitor* to punish and persecute them.

Ribaden.
Lives
of the
Saints,
Apr. 29.

St. *Nicolas of Nolasco*, one Day as he was recollected in Prayer, heard a *Voice from Heaven*, saying, ‘ This is not the Place, in which I would have thee to be ; but that thou go forth into the *Field*, and treat with Men, to the end that I may be glorified in thee.’

Idem,
Dec. 6.

St. *Anthony of Padua* was forced to preach in the *open Fields and largest Meadows*, because the People followed in such Numbers, from Cities, Villages, and Camps, that no *Church* could contain them.

Idem,
June 13.
Lib. Con-
format.
Fol. 80.

They got up before Day, and flock'd to get Places betimes.—The Tradesmen all shut up their Shops, till his Sermon was ended. And he was *guarded* by some *strong and stout Men*. — He was miraculously heard at two Leagues Distance.

St. *Ignatius* preached in the *open Fields*, as the *Churches* could not hold the *Multitudes* who flock'd, several Miles, to hear him. Where it was observed, as a Thing more than human, that, though he could not raise his Voice, which was weak, every Word of his Sermon was heard by every body above a Quarter of a Mile."

Orland.
Hist. Jes.
lib. I.
No. 116.

[I think, Mr. *Whitefield* speaks somewhere of being heard plainly, at a greater Distance, and by above twenty thousand People.]

Upon this *Article* I would make a cursory Remark or two. How comes Mr. *Whitefield* to say, *there was never any such thing as Field-preaching before?* Was it from the mere *Vanity* of being thought the *Founder* of it? or was he ignorant of the Practice several Years ago, and even in our own Nation?

Have not the *Methodist-Preachers*, as well as St. *Anthony*, been attended with a *sturdy Set of Followers*, as their *Guards*, armed with *Clubs* under their Cloaths, menacing and terrifying such as should dare to speak lightly of their *Apostle*? I have heard it often affirmed. So that Mr. *Whitefield* may well boast of *Preaching with irresistible Power, and striking all Opposers dumb*. 'Tis plain he seems himself to be aware of this *turbulent Spirit*, this *fighting Enthusiasm*, when, idly supposing his Enemies should think they did *God Service to kill him*, he adds, 'I dread nothing more than the *false Zeal* of my Friends in a *suffering Hour*.'

3 Journ.
P. 24.

4 Journ.
P. 11.

Again. 'Tis highly probable, that, if any *Parochial Minister* should acquaint his *Parish, &c.* that next *Sunday* he would preach on *yonder Mountain*, he would have a *larger Congregation* than in his *Church*.

But

But would this do any *real Good*? or could he justify the *Irregularity*? But Mr. *Wesley* argues for the *special Advantage of Field-preaching*, on the very Account of its *Irregularity*; ‘*the Uncommonness being the very Circumstance that recommends it.*’ Something *inconsistently*; for he seems to forget what he had said, but a Page or two before: “We are not *suffered* to preach in the *Churches*; else we should *prefer* them to *any Places* whatever.”

Farther
Appeal,
p. 117.

4 Journ.
pag. 3.

Mr. *Whitefield* too ‘highly approves of our excellent Liturgy, would Ministers lend him their *Churches*, to use it.’

They are, you see, never more acceptable to their *Master* than in the *Fields*. — *God is pleased* with this Way of Preaching: — They have *most Power* there. — But, however, that’s no Matter: They would not mind that: *Churches* are *preferable*, — if they could get them.

§. 5. After the *Methodists* had traduced the Clergy, as long as they were permitted to do it, in their own *Churches and Pulpits*, in order to seduce their Flocks, and collect a staring Rabble; they set about this pious Work of *Defamation* more heartily in the *Fields*. Give me leave to gather some of their *Flowers* on this Occasion, which are published in their own Journals, &c.

“Went to St. Paul’s, and received the *Blessed Sacrament*.” [He might have added, and within a few Hours undertook the *blessed Office of blackening the Clergy*; for] “Preached in the Evening at *Kennington Common*: *God gave me great Power*, and I never opened my Mouth so freely against the *Letter-learned Clergymen of the Church of England*. — I should not die in Peace, unless I bore my Testimony

Whitf.
4 Journ.
p. 32.

mony against them.—My Power and Freedom of Speech increased daily ; and this Afternoon I was carried out much against the *Unchristian* Principles and Practices of the *Generality* of our *Clergy*. — If I want to convince *Church of England Protestants*, I must prove that the *Generality* of their Teachers do not preach, or live up to the Truth, as it is in *Jesus*.

5 Journ.
pag. 32.

Woe be unto such blind Leaders of the Blind. — How can you escape the Damnation of Hell ? — Wolves in Sheep's Cloathing.—Numbers of such as would tell the People, that a *decent, genteel, and fashionable Religion* is sufficient to carry them to *Heaven*."

Indwell-
ing, pag.
11, 12.

" The *Scribes and Pharisees* of this Generation (I mean the *Learned Rabbi's of the Church of England*) will persecute the Preachers and Followers of our Lord. — Our Brother (*Whitefield*) expects to suffer many Things, to be set at nought by the *Rabbi's of our Church*, and perhaps at last to be *kill'd* by them.

4 Journ.
p. 8.

Seward's
Journ.
p. 15.

Pag. 71.

The *Scarlet Whore of Babylon* is not more corrupt, either in Principle, or Practice, than the *Church of England*. — A second Letter against the *Traitor Archbishop Tillotson*. — *Judas* sold his Lord for *thirty Pieces of Silver* : The *Archbishop* got a better Price, perhaps *thirty Bags of Gold*, or more."

Pag. 45.

Pag. 62.

For the Abuses of the Clergy from Mr. *Wesley* (which are not so *gross*, but more *artful*) I refer the Reader to Mr. *Church's Farther Remarks*, Pag. 105—108.

But what a Wickedness is it, to throw out so much *Gall of Bitterness* against *Persons*, whose chief Power of doing *any Good*, and promoting the *common Salvation*, depends upon their *Character* ? And

how much greater, to impute this *black Art of Calumny* to the *Spirit, and Power given from God?*

§. 6. But, though these *strolling Predicants* have allured some *itching Ears*, and drawn them aside, by calumniating their *proper Pastors*; they have Sense enough to know the Itch will go off, and their *Trade* not continue long, unless they can produce something *novel, or uncommon*; what the wandering Sheep have not been used to in their *Churches*. Therefore they must find out, or rather *revive*, such *Peculiarities*, as have formerly attended *Enthusiasms*, and are most likely to captivate the *Vulgar*. Hence their affected Phrases, fantastical and unintelligible Notions, whimsical Strictnesses, loud Exclamations against some trifling and indifferent Things; which are Matters of mere Discretion; Things innocent, and perhaps sometimes *useful*; and only *sinful*, when caried into *Excess*. And great *Zeal* is here employed. Accordingly, if diverse Particulars, of no great Moment in themselves, are here drawn together, 'tis only to discover that *Family-Likeness*, even in the *smallest Features*, which has distinguished the *Enthusiasts* and *pretended Pietists* of all Ages; particularly those now under *Comparison*. It may be some Trouble to run over the whole *Bead-roll* of the *Saint's Rosary*. But it will appear to consist of *ten Ave-Mary's* to one *Pater-noster*; i. e. Abundance of *Fooleries*, in proportion to any single Point *profitable*.

§. 7. The first *necessary* Point for drawing Followers is to put on a *sanctified Appearance*; by a demure Look, precise Behaviour, in Discourse or Silence, Apparel and Food; and other Marks of *external*

ternal Piety. For which Reason, Mr. *Wesley* very wisely made, and *renewed*, that noble ‘ Resolution, not willingly to indulge himself in the least *Levity* of Behaviour, or in *Laughter*, no, not for a *Moment*;— to speak no Word not tending to the *Glory of God*, and not a *tittle of worldly Things.*’ Which may serve to shew what useful Members of *Society* such Persons would make; though, from human *Infirmity*, the *Resol-ver* himself has sometimes forgot his Vow. But perhaps he may be provoked to a more exact Conduct, when he reads, “ how grievously the *seraphic Mechtildis* disciplined and tortured herself for having once spoke an *idle Word*; and what an heinous Sin she deemed it to *laugh*: — That not a Word ever fell from *St. Catharine of Sienna*, that was not *religious and holy*: — That the Lips of *Magdalen of Pazzi* were never opened, but to chant the *Praises of God*: — That a certain *Abbot* refused to assist his Friend in getting his *Ox* out of a *Quagmire*, for Fear of meddling with *worldly Things*; — and a *Monk* would not discover a *Thief that stole a Horse*, because then he must speak of *secular Matters.*”

As *Laughter* is a Faculty peculiar to the *Human Species*, the Resolution of a *religious Melancholist* entirely to discard it, may be reckoned a little *Essay* towards putting away the Properties of a *rational Creature*.

§. 8. At first the *Methodists*, as a *Skew of Humility*, made it a point not to *ride*, either on *Horseback*, or in a *Coach*: Though, occasionally, and for *Conveniency* Sake, they have since thought proper to deviate from their Rule. “ I could no longer, says Mr. *Whitefield*, walk on *Foot*, as

2 Journ.
pag. 10.

Vita
Mecht.
cap. 16.

Bullar.
Pii sec.

Marul.
l. 5. c. 9.
Dau-
roult.
cap. 7.
tit. 80.
§. 4.

Further
Dealings,
p. 23.

usual; but was constrained to go in a Coach, to avoid the *Hosanna's* of the Multitude." Very *profane*, unless it be a false Print for *Huzza's*.

Conform. So was it one of *St. Francis's Rules*, "never to
fol. 114, ride, but only in Cases of manifest Necessity,
119. or Infirmity." *St. Ignatius Loyola*, and his meek
Franc. Society of *Jesuits*, "always walked on Foot;
Annal. and could never be induced to use any Sort of
Jesuit. Carriage. — To use *Chairs and Chariots* was a
315.357. grievous Sin, and abhorred by the *Society*."

§. 9. Upon the same Account *fine Cloaths, and rich Furniture*, stand absolutely *condemned*; though in many Cases they may be proper and right, as suitable to People's Rank, Condition, and Station. And when the *Cynic Diogenes* trod disdainfully upon a *fine Carpet of Plato's*, saying, "See how I trample upon *Plato's Pride*," — the *Philosopher* justly answered, "But with *greater Pride of thy own*."

Charact. Mr. *Wesley* gives us this as the general Cha-
of a Me- racter of a *Methodist*: "He cannot adorn him-
thodist, self, on any *Pretence*, with *Gold*, or *costly Apparel*."
No. 15. Hence he undertook that unsuccessful Dispute
with a *Quaker*, "who could not be convinced of
3 Journ. any Harm in *costly Apparel*, or *Furniture*, so that
p. 58. it were *plain*."

Conform. "St. *Francis* would always wear *Apparel* of
fol. 49. the *vilest Sort*; never any Thing that was *sumptuous*; that being an *Extinction of Grace*." — "A certain *Jesuit* had such Influence on the *Ladies*, that they threw away all their *vain Garments*, and whatever might help to set off their *Beauty*."

Franc. Annal. Jesuit. p. 317. "St. *Ignatius*, by preaching powerfully against
Bart. Vit. *fine Cloaths*, made the *Women* weep, tear their
Ignatii, Hair and charming Faces, and throw away their
P. 140. *vain*

vain Ornaments." — "Magdalen of Pazzi, when but a Child, would reject all *soft and delicate Cloathing*, and wear only what was *coarse and ugly*." Life,
No. 2.

§. 10. But oh! (as a Part, or Consequence of this) how good, and *Saint-like* it is, to go *dirty, ragged, and slovenly*? And how *piouſly* did Mr. *Whitefield* therefore take Care of the *outward Man*? "My *Apparel* was *mean* — Thought it unbecoming a Penitent to have *powdered Hair*: — I wore *Woollen Gloves, a patched Gown, and dirty Shoes*." 1 Journ.
ſect. 2.

Thus his Predeceſſor in Saintſhip, '*Ignatius, lov'd to appear abroad with old dirty Shoes, us'd no Comb, let his Hair clot, and would never pare his Nails*.' — '*A certain Jeſuit was ſo holy that he had above an hundred and fifty Patches upon his Breeches, and proportionably on his other Garments. — Another had almoſt three hundred Patches: and his Garments after his Death were hung up to publick View, as an Incentive to Imitation*.' And was there not a Reason? For '*St. Francis found, by certain Experience, that the Devils were frighted away by coarſe rough Garments; but were animated by ſoft Raiment to tempt the Wearers. And Friar Bartholomew hath laid it down as a Rule, that Men muſt have dirty Bodies, if they would have pure Souls*.' Ribaden.
Vit. Ig-
nat.

Franc.
Annal.
Jeſuit.
311, 394.

Confor.
fol. 243.

§. 11. Of this Nature likewise is their utter Condemnation of all *Recreation and Diversion*, in every *Kind and Degree*. Mr. *Whitefield* laments that, in his younger Days, '*he was not yet convinc'd of the absolute Unlawfulness of playing at Cards, and reading and ſeeing Plays*.' But afterwards, in 1ſt Deal,
pag. 13.

- Pag. 7. his *Letter from New Brunswick*, he declares, ‘ that
no *Recreations*, consider’d as such, can be *innocent*.’ —
- 4 Journ.
P. 30. “ I now began to attack the *Devil* in his *strongest*
Holds, and bore Testimony against the detestable
Ib. p. 77. *Diversions* of this Generation.—*Dancers* please the
Devil in every Step.—Some were very strenuous in
what they call’d *innocent Diversions*, — but are con-
5 Journ.
P. 58, 59. trary to the *whole Tenour* of the *Gospel*: —Not only
so many trifling Amusements, but Things which
shew that the Heart is *wholly* alienated from the
Seward’s
Journ.
P. 54. *Life of God*.”—“ I hoped we had demolished *Satan’s*
strongest Hold in *Philadelphia*, the *Dancing-School*,
Assemblies, and *Musick-Meetings*, those Houses of
Baal.”

And what says the *Papist*? “ *St. Dominic* (who
had such Power of *Adjuration* over the *Devil*, as
to compel him to answer truly to all his Questions)
asked him what was his Opinion concerning the
Place of Recreations; who answer’d, with a loud and
scornful Laugh, ‘ All this Place is my own: for
here they tell impertinent News, &c.’—‘ *St. Ignatius*
by declaiming against *Cards and Dice* prevailed upon
a whole *Town* to throw them into the River: —
Ribaden.
Aug. 4.
Bartol.
Vita
Ignat.
P. 140. And there was no more Play there for three Years.’

Our Love of *Recreations and Diversions* has indeed
confessedly exceeded all Bounds, and calls loudly
for some *Redress*. But to break out wildly against
every Instance and Degree of them, is the direct
Way to render our Complaints *fruitless and ridiculous*.
It has neither *Reason* nor *Scripture* to support it.
But *Moderation, Reason, and Scripture* are Things
unregarded by *Enthusiasts*, who must act in *Cha-*
acter. They cannot, they dare not, allow any
thing that carries the Name or Face of *Recreation*
and *Cheerfulness*; for fear of dispersing a little of
that

that *black Bile*, that gloomy Humour, which is the most *essential Ingredient* in their Religion.

§. 12. As to the *seeming Contempt of Money*, you may see, if you please, and admire Mr. *Wesley's declamatory Rant* : “ As to *Gold and Silver*, I count it *Dung and Dross* : I trample it under my Feet. I esteem it just as the *Mire* in the Streets. — It must indeed pass through my Hands ; but shall only pass through : it shall not rest there. None of the *accursed Things* shall be found in my *Tent*, when the *Lord* calleth me hence, &c.”

1st Ap-
peal, No.
28.

But even this falls short of *St. Francis* : “ He had such a *Detestation of Money*, that, if by Chance he found any in the Way, he would not permit himself, or Brethren, so much as to *touch* it. Once the *Devil*, to ensnare him, laid a *Purse* in his Way, seemingly full of *Money*. But he, knowing it was a *Devil's Trick*, forbids his Companion to take it up ; who strongly pressing to do it for the sake of giving to the *Poor*, *St. Francis* assented : And upon opening the *Purse* out starts the *Devil* in the Shape of a *Serpent*, and suddenly *disappear'd*, *Purse* and all.—Hence he solemnly resolv'd to stick to *Poverty* as long as he liv'd. — *Money* was to him the most *execrable* of Things ; he gave it a hearty *Curse*, and fled from it as from the *Devil*. *Dung*, and *Money*, and *Satan* were the same thing to him.—He orders a *Friar*, who had placed in a Window some *Money* collected at the *Altar*, to take it in his *Mouth*, (for the *Rule* would not permit to touch it with his *Fingers*,) and go out and throw it upon the *Dung of an Ass*.” — *St. Ignatius* indeed (as well as the *Methodists*) “ would sometimes condescend to accept of some small Pieces of *Money*, to give to the *Poor*. — But

Confor.
fol. 53.

fol. 217.

fol. 219.

Bart. Vit.
Ignatii,
pag. 63.

St.

Ribaden.
p. 369.

St. *Phil. Nerius* was such a Lover of Poverty, that he frequently besought *Almighty God* to bring him to that State, as to stand in need of a *Penny*, and find no body that would give him one."

Const.
25.

The *Profession* of Poverty, as well as *Chastity*, is indeed the common *Vow* of all the *Monastic Orders*; the Institution of which is call'd the *most perfect* State of Life. But, either by means of *papal Relaxations* and *Indulgences*, or their own *carnal Affections*, both these *Vows* are commonly observ'd alike. One *Constitution* of the *Jesuits* in particular is—Food, Raiment, and Bed of the *wilest* Sort, for their greater *spiritual Proficiency*.

§. 13. Another *Bait* to catch Admirers, and very common among *Enthusiasts*, is a restless Impatience and insatiable Thirst of *Travelling*, and undertaking *dangerous Voyages*, for the Conversion of *Infidels*, together with a declar'd *Contempt* of all *Dangers*, Pains, and Sufferings. They must *desire, love, and pray* for *ill Usage, Persecution, Martyrdom, Death and Hell*.

Farther Dealings,
p. 8, 10,
11, 18.

Accordingly, our *Itinerant Methodists* are fond of expressing their Zeal on this Account. Mr. *Whitefield* says, "When Letters came from *Messrs. Wesleys*, and *Ingham*, their Fellow-Labourer,—their Accounts *fired my Soul*, made me even long to go abroad for *God* too:—Though too weak in Body,—I felt at times such a strong *Attraction* in my Soul towards *Georgia*, that I thought it almost *irresistible*.——The Thoughts of it crowded continually in upon me.—Upon reading this (*Letters from abroad for more Labourers*) my *Heart leaped* within me, and, as it were, *echoed to the Call*.—Was *impatient* to go abroad."

Mr.

Mr. *Wesley* sets forth *pathetically*, and not without some Degree of *Insult* on the *regular Ministers* who stay at Home,— ‘ their Desire of going on in Toil, in Weariness, in Painfulness, in Cold and Hunger, — Summer Sun, and Winter Rain and Wind, upon the naked Head; Perils by Land, Perils by Water; — hurried away to *America*, — a Readiness to go to *Abyssinia* or *China*.’ And much more in the Spirit of *rambling Sufferings, and Martyrdom*.

But all this only shews the natural *unsettled Humour*, the rapid Motion of *Enthusiastic Heads*. And we may assure them, that the *zealous Impatience*, and real Wanderings and Sufferings of *Popish Fanatics* are by all Accounts greatly *superior*. “ Oh! how many times have the *Nuns* seen their *Sister of Pazzi* drunk with Zeal for the Conversion of *Sinners and Infidels*, — run about the *Cloysters and Gardens*, and other *Places*, bemoaning herself that she was *not a Man*, to go abroad, and gain erring Souls.”

Life,
No. 5e.

The *Wind-mill* is indeed in all their Heads. And, in *Fact*, ’tis almost incredible what Miseries were endur’d by *St. Francis*, in his *heroic Voyage* to convert the *Sultan of Egypt*; in that of *St. Anthony* into *Africa* to convert the *Moors*, and of *St. Ignatius* to convert the *Turks*: Exploits much more dangerous and terrible than a Voyage to the *West-Indies*, &c.

As to their *Love of Disgrace*; it must fairly be owned, in a great measure, to be *true*. Otherwise, they would never have *published* that *Collection* of their own Fooleries and Faults, extravagant Whimfies, and Presumptions, Pretensions, &c. in their *Journals*.——

Sometimes indeed we find Mr. *Wesley* bitterly and *feelingly* complaining “ of the *Scoffs*, both of the *Great Vulgar*, and the *Small*; *Contempt* and *Reproach*

Farther App. p. 119, 136. proach of every Kind; sometimes more than *verbal* Affronts, stupid, brutal Violence; — and (in a most elegant Style) from the *Scum of Cornwall, the Rabble of Bilston and Darleston, the Wild-Beasts of Walsal, and the Turnkeys of Newgate.*” But, at other times, the Note is changed; — and, with regard to Contempt, Hate, Calumny, *Persecution, &c.* “till he is thus despised, no Man is in a *State of Salvation.* — Being despised is absolutely necessary to our doing good in the World. — *God forbid, that you should be otherwise than generally scandalous; I had almost said, universally!*”

3 Journ.
P. 35—7,
57.

3 Journ.
pag. 45.

4 Journ.
pag. 8.

4 Journ.
pag. 21.
Ib. p. 24.

“Mr. *Whitefield* rejoices exceedingly at the Thought, that they should one Day be sent to *Prison.* — Refreshed with the News, that the *Landlord* would not let us stay under his Roof; — and at the Sweets of Opposition; — receiving a Blow from a Cudgel-player with the utmost *Love.*” Again, he is quite in haste for *Persecution*, calling upon the *Devil* to bring it on. “The Hour of *Persecution* is not yet come. I really wonder it comes no faster. *Satan, why sleepest thou?*”

Mr. *Seward* “trusts that, for the *Brethren's* sake, he could leap into a *burning fiery Furnace*, without Fear of the Flames, which would serve as a *fiery Chariot* to carry his Soul to *God.*”

The same *Love* of Contempt, Abuse, and Injury, the same *ardent Thirst* after *Persecution* and *Martyrdom*, possessed their *Competitors* in propagating *true Religion.*

Confor.
fol. 40.

Ribaden.
p. 762.

“*St. Francis* wishes, and gives Orders, that he may be disgraced by all. — He was not able to rest for the burning Desire of *Martyrdom.*”

“*St. Ignatius* desired to be mock'd and laugh'd at by all; — in the Fervour of his Mind, would have gone

gone about the Streets naked, and like a Fool, that the Boys of the *Town* might have made Sport with him, and thrown Dirt upon him.—St. *Dominic* desired to be contemned, and trampled upon by all the World ;—took great Pleasure in visiting the *Villages*, where he was affronted and abused ; — had a Longing to die for *Christ* by the most exquisite and bitter Pains.—St. *Anthony* most earnestly begged of *Almighty God* the Favour and Grace of *Martyrdom*.”

Ribaden.
P. 535.

Ibid. p.
579.

Ibid.
P. 393.

“ The zealous *Magdalen of Pazzi* made a *Profession* to delight in Contempt and Confusion, as God delights in himself. For that Confusion is *my Centre*, as *God* is his *own Centre*.”

Life,
No. 40.

“ *St. Teresa* strongly burnt for *Martyrdom* at six or seven Years of Age ; — and afterwards, for many Years, had wished, that her whole Life were full of Sufferings and Persecutions.” — “ And the *Jesuits* have, in an especial Manner, with great Alacrity devoted themselves (and I wish they had never devoted any *but* themselves) to the *Flames*, the *Sword*, or any Species of *Persecution*.”

Ib. pag.
788,800.

Franc.
Annal.
P. 14.

'Tis obvious here to remark, — how little the *Methodists* know of their *own Spirits*, and what Danger they would be in of *failing* (which may be proved too in *Fact*) in a *suffering Hour* : — That they, who are of such an *unsteady Temper*, and so often fall into *Fears*, *Dejections*, *Desertions*, *Despondencies*, &c. are some of the last Men living that should be so importunate for exposing themselves : — And that this Conduct may be well look'd upon as a false *Ostentation of Zeal*, and *high Presumption* in any of the most *steady Christians* ; seeing the *Lord* hath commanded ‘ to watch and pray, lest ye enter into *Temptation* ; to pray that *God* would not lead

us into *Temptation*, but deliver us from *Evil*; and, when ye are persecuted in *one City*, fly unto another.

§. 14. The pious Cruelty of *Corporal Severities*, or Mortification by tormenting the Flesh, is another common Method of gaining a *Reputation for Sanctity*: Such as long and rigorous Fastings, gashing and flaying the Body with Scourges, and those armed with Rowels and sharp Tags, rolling naked in Thorns and Thistles, &c. The Accounts we have of these *unnatural Exercises* among *Popish Fanatics* are of that Nature and Degree, as scarce to be credited, or exceeded; or what our own *Disciplinarians* cannot, in any tolerable measure, pretend to come up to. Something however of this kind we have from their own Relation.

Deal.
sect. 1.

Mr. *Whitefield* says of the *Methodists* in general at *Oxford*, that ‘they kept their Bodies under, even to an *Extreme*.’—And of himself, “Though I sometimes fell into *Sensuality*;—I left off eating Fruit, and the like;—I fasted twice a Week.—In *Lent* eat nothing (except on *Sunday*) but *Sage Tea*, without Sugar, and coarse Bread;—eat the worst Sort of Food;—constantly walked out in the Mornings, till Part of one of my Hands was *quite black*. This, with continued Abstinence and inward Conflicts, so emaciated my Body, that I could scarce creep up Stairs, and was obliged to have a *Physician*.”

Ibid.
sect. 2.

Under such an high Principle of Mortification, “*St. Bridget* resolved to eat nothing but Bread and Water, and (because that was not *bitter* enough) would needs hold *Gentian Root* commonly in her Mouth.—*St. Alcantara* chose *Wormwood* for his Diet.—A *Franciscan* would always dip his Bread in

Bullar.
vol. i.
p. 227.

Brev.
Rom.
Confor.
fol. 64.

Worm-

Wormwood-water. — St. Francis of Rome would eat bitter Herbs without Oil." Ribaden. p. 212.

St. Ignatius was always exercising such kind of *Austerities*, and always dangerously ill by them. He, and many others, brought themselves to Death's Door; and were compelled to have Recourse to *Physicians and Surgeons*.

Mr. Wesley ostentatiously boasts, 'of bearing Heat and Cold on the naked Head, Rain and Wind, Frost and Snow, as some of their *smallest* Inconveniences.' — And another time he tells us, "Our Bed being wet, I laid me down on the *Floor*, and slept sound till Morning. And I believe I shall not find it needful to go to *Bed*, as 'tis called, any more." But his old *Friends* out-strip him. St. Ignatius used no other Bed than a *Board*, or the bare *Ground*; St. Dominic the same; and fifty others of the *chosen Antichristian Saints*. Last Ap. p. 119. I Journ. Jan. 30. 1735.

"St. Francis happening once to use a *Pillow*, on account of Illness, the *Devil* got into his *Pillow*, and made him uneasy all Night. But, upon his ordering the *Pillow*, with the *Devil* in it, to be carried away, he presently *recovered*." Confor. fol. 53.

Whether Mr. Wesley has not went to *Bed* since that time, others may know as well as himself. But 'tis easy to foresee, that in some future *Calendar*, or *Legend of the Saints*, with what Probability it may be inserted, 'Jan. 30, 1735. From this Day Mr. J. Wesley never went to Bed any more; but always lay on the bare *Ground*, in Imitation of the *Saints*, Ignatius, Francis, &c.'

And, however ridiculous or improbable this may be thought, I am fully persuaded that many, if not most, of the *Stories*, with which the *Pope's Religious Romances* are stuffed, have been raised upon a

flighter Foundation. Other Instances of this Nature will come afterwards.

But, however that may happen, the *Apostle*, I am sure, condemns, as *useless and superstitious*, that ἀφειδία σώματος, *the not sparing of the Body*. And it has frequently proved nothing less than *Self-murder*. But 'tis requisite this voluntary false Shew of *Humility* should be sometimes kept up, that *common Christians* may be thought to walk according to the *Flesh*; and the *New Reformers* alone be presumed as Followers of an *abstemious and spiritual Life*.

§. 15. To these sufferings may be added — the Struggles and Pangs of the *New Birth*, almost equal to the *Torments of Hell*, — Derelictions, Terrors, Despairings, Combats with *Satan*, &c. Of which more in the Sequel.

A Word or two at present of their Willingness, and ardent Desire to endure *Pain and Torment*, even *Hell* itself, for the *Love of God*, and Advancement of his Glory.

Among some *Enthusiastical Ranters*, *Papistical Mystics*, and others, such an excessive and *disinterested Love of God* has been insisted on, as should oblige us to love him, though we were sure of being *damned*; and even to *keep up* that Love during the whole eternal State of *Damnation*,

As I have been no great Dealer in such Authors, I shall let the *Jesuit Nicremberg* speak for all; who makes this a necessary *Confession* of a *true Penitent* :

De Ado-
rat.lib.1.
cap. 8.

“ I would willingly for the lightest and most venial Sin suffer the *Torments of Hell*, — and even for another's Sin.—I desire to go to *Hell*, and be at the Feet of *Lucifer*, *Judas*, &c. But am so great a *Sinner*, as to be unworthy even of a Place there. —

There.

There is *no perfect Love*, or Repentance, unless for the least Sin you are willing to bear the *Tortures of Hell*." Lib. 3.
cap. 1.

Mr. *Wesley* plainly adopts this Doctrine for his own, when he says, " I was surprized to find one of the most controverted Questions in *Divinity*, *disinterested Love*, decided by a poor old Man, without Education, or Learning, or any Instructor, but the *Spirit of God*. I asked him what he thought of *Paradise*? — He said, To be sure, it is a fine Place. But I do not mind that. I do not care what *Place* I am in. Let *God* put me *where* he will, or do with me *what* he will, so I may set forth *his Honour and Glory*." 1 Journ.
p. 18.

One might here observe, how easy a thing it is for Persons, who deem themselves *Favourites of Heaven*, in the Heat of Imagination to talk at this Rate. But does the *Doctrine of Assurances* convince them that they could *dwell in Everlasting Burnings*, without Complaining, or any Abatement of the *Love of God*? And besides, how idle is it to be putting an *impossible Case*; and to suppose it *consistent* with the *Glory of God*, his *essential Goodness*, and *Goodness to Mankind*, that any *true Penitent* and *true Lover of God* should finally be condemned to *Hell-torments*?

Mr. *Wesley*, in that exorbitant Strain,

*Doom, if thou can'st, to endless Pains,
And drive me from thy Face,*

4 Journ.
in fine.

seems daringly and presumptuously to bid *Defiance* to the *Power or Justice of God*. But in his *Answer to Mr. Church* he explains himself thus; — " If

P. 37. thou can't deny thyself, if thou can't forget to be gracious, if thou can't cease to be *Truth* and *Love*." All these amiable *Attributes*, it seems, must be forfeited, if *Heaven could doom* to Punishment such a precious Soul. But this Explanation of his looks like *Evasion*, and could scarce be his *original Meaning*: But *God's Power*, or *Justice* must be intended; because he speaks of *God's Love*, in the very next Lines, by way of *Distinction*, or as the *opposite Alternative*:

*But, if thy stronger Love constrains,
Let me be sav'd by Grace.*

§. 16. We find other Expressions and Notions, which imply either a *Stoical Insensibility* under Pain and Torture, or else a *Desire* of them; not the least Desire of having them *removed* or *assuaged*, though *felt* in the highest Degree. As that of Mr. *Wesley*, produced for "an Instance of that strange Truth, that *the Servants of God suffer nothing*. — I dined with one, who told me, in all Simplicity, 'Sir, I thought last Week there could be no *such Rest* as you describe, none in the World, wherein we should be so free as not to *desire Ease in Pain*. But God has taught me better. For on *Friday and Saturday*, when I was in the *strongest Pain*, I never once had *one Moment's Desire of Ease*."

4 Journ.
P. 50, 51.

Mr. *Wesley's* having discoursed of this, and described it to the Person concerned, sufficiently shews it to have been his Doctrine. Let us see if it cannot be *paralleled* from the *Papacy*.

"St. *Francis* visited with the most grievous Sufferings would by no means allow them to be called *Pains*; and, throwing himself on the Ground with
a Violence

a Violence that almost broke his Bones, begs of God to *add* to his Sufferings an hundred fold ; — desires a *Continuance* and *Renewal* of Torment, — and even to *Despair* and *Delerielion* :” — At another time, however, he is in a quite *different* Mood ; and his Zeal tempered with *Prudence*, when a real and very sensible Torture was before his Eyes : For, “ being obliged to undergo a *Cauterizing* for a Disease in his Eyes, he was so *frighted* with the Sight of the *red-hot Iron*, that he commanded the *Iron*, in the name of *Christ*, so to *temper* its Heat, that he might *sweetly* feel the Burning. And, when the *hisling Iron* was plung’d into his tender Flesh, he cried out exultingly, ‘ Blessed be God ; for, to say the Truth, the burning Fire gave me no Molestation, nor did any Pain of the Flesh affect me.’”

“ St. *Ignatius* felt and experienced the Throes of Regeneration to be as bad as Hell ; and yet is all on Fire to promote *God’s Glory*, though at the Loss of all the Earth, and even *Heaven*.”

“ St. *Teresa* was under great *Aridities* for twenty-two Years ; yet never in all that time did it come into her Thoughts to desire more Comfort, and she asked of the *Lord*, that she might never be without Pain. She even bore the Pangs of the *new Birth* for another, a *new Convert* ; ‘ who having at her Persuasion left certain abominable Sins, but such Temptations still remaining, that he knew himself to be in *Hell* ; — She besought the *Lord* to assuage the Pains of that poor Soul, and that the *Devils*, who were the Causes of it, might come and torment her. — And she suffered for the Space of a Month the *most furious and strange Pains*. — And we have a *Pope’s Bull* to assure us, that *Catharine of Sienna* was often so carried beyond herself, that, when

Bona-
ventur.
cap. 14.

Conform.
fol. 40,
41.

Brev.
Rom.
Francisc.
Oct. 10.

Bartol.
Vit. Ig.
p. 20,
21, 350.

Ribaden.
p. 799.

Ibid.

Bullar.
vol. i.
p. 291.

prick'd, or beaten, she had not the least *Feeling* of Pain."

See her
Life,
c. 36, 67.

M. Magdalen of Pazzi (a *Canonized Saint*) carries this Point so far, that "she desires and entreats her *Saviour* to grant her such a Suffering as is *pure Gall*, the Bottom of the Cup, mixed with *Wormwood*, *Myrrh*, and *Vinegar*, which he drank on the *Cross*, without the least Consolation either from *Heaven* or *Earth*. — And she repeated often, ' I am not forward and in haste to go to *Paradise*; for that is not a Place of *Suffering*, but *Delight*. This, in my Opinion, is what is wanting in the State of the *Blessed*."

With respect to all this *patient Enduring*, or rather *Love* of Hardships, Dangers, Pain, &c. — it hath been remarked by learned *Authors*, that some Persons from *constitutional* Temper and Complexion have even been fond of bearing the worst that could befall them; could not be easy and contented without them: — That others from a *sturdy Humour* and pertinacious Resolution, egg'd on by the Force of Education, Emulation, a Point of Honour, or obstinate Pride, have brought themselves to make light of the most exquisite Sufferings and Tortures; scarce seeming to *feel* them, and even *laughing* at them: — That, when *Enthusiasm* comes in, in aid of this natural or acquired Sturdiness, and Menfancy they are upon *God's Work*, and entitled to his *Rewards*; they are immediately all on Fire for rushing into Sufferings and Pain; and *Sorrow* is turned into *Joy* before them. The solid and just Comforts, which a *true Martyr* receives from above, are groundlessly applied to the *counterfeit*.

And, at best, whatever Degree of *Merit* our *Methodists* may claim on this score, all is but an
humble

humble Imitation of the most *fanatical Deceivers* in the most *corrupt Communion* in the *Christian World*.

It may moreover be observed, that both antient and modern *Enthusiasts* always take care to secure some *Advantage* by their Sufferings, and thereby prove their *Love of God* not so very *disinterested*. For they brag of receiving *larger Favours*, and freer *Communications with God*, under their Pressures, or have fuller *Manifestations* of his Goodness immediately *after*. And especially their chief *Security* lies in a pretended Arrival at, or Approach to, a State of *Perfection*, and to an *Affurance of Salvation*. And who then shall be afraid? A Man need not much scruple throwing out some Expressions of a Readiness to undergo Pains *equal to Hell*, or *Hell* itself, who is *assured, knows, and feels* that he is going into *Perfection*, and may depend upon *Salvation*.

§. 17. But previous to this elevated State (that we may not wander too far from the *Saint's Progress*) comes their *Conversion*; which, as another Instance of *fanatical Peculiarities*, they represent as *sudden and instantaneous*, and prepare their Followers to expect it.

And tho' I do by no Means deny that the *Holy Spirit may*, or sometimes *doth*, by some extraordinary Act of Grace, throw such a Light and Influence on the Mind of Man, as suddenly to arrest him, as it were, in the midst of a wicked and unbelieving Course; yet surely this is not to be expected of course; the ordinary Method of Heaven being that of drawing us by *gradual Means*, good Education and Instruction; Improvements by learning, reading, and studying the *Holy Scriptures*; which
direct,

direct, in an honest and good Heart, to ‘*grow in Grace, and build up ourselves in our holy Faith;*’ and not presume that we shall start up *perfect Men* at once.

Wesley, 2 Journ. p. 16, 17, 39. Thus, “*Faith, and being born of God, are said to be an instantaneous Work, at once, and in a Moment, as Lightning. Justification, the same as Regeneration, and having a living Faith,—this always in a Moment.—My being born of God was an instantaneous Act, enabling me from that Moment to be more than Conqueror over those Corruptions, which before I was always a Slave to. — Very many Persons changed in a Moment,—always suddenly, as far as I have known.*”

Ib. p. 39. 3 Journ. p. 16. “*By the Words, being saved by Faith, we mean, that in the Moment a Man receives that Faith, he is saved from Doubt, Fear, Sorrow, from all his Sins, vicious Desires, &c.*”

Ib. p. 49. 1st Appl. p. 23. And how stands the Case of *Popish Enthusiasts* as to this *Article*? “*After St. Teresa had long tried to be holy to no purpose, the Lord of Hearts did it all in a Moment; and she was from that time effectually chang’d.—*

Ribaden. p. 790. St. Ignatius, by a sudden Light receives Faith, and the complete Perfection of Divine Sanctity: —so that he riseth up a new Man, — a perfect Man in Christ.—The same Saint, by a Visit from the *Virgin Mary* and *Jesus Christ*, has all Images of Obscenity wiped from his Heart, and from that Instant finds no more any Sense of Lust. — Another of their Converts is instantly deliver’d from Concupiscence by putting on St. Anthony’s Garment.—St. Conrad, a *Dominican*, after having cruelly disciplin’d himself to extinguish his irregular Emotions, by the *Virgin Mary*’s coming, and anointing his Reins, never

Orland. Hist. Jes. lib. 1. cap. 22.

Balingh. Jul. 1. Ribaden. p. 391.

more felt the *Thorn in the Flesh*. — *Thom. Aquinas* had a *Vision of Angels* binding his Loins, and thenceforward had not the least Feeling of Concupiscence. — And I could produce seven or eight of his *Holiness's Saints*, who were cured of the same Desire by *Visions of Angels* appearing, and castrating them with proper Instruments."

Balingh.
Nov. 1.

Brev.
Rom.
Mar. 7.

It must indeed be confess'd, that most of the above-mention'd *instantaneous Conversions* were from *carnal Concupiscence*. But, unfortunately, no such *violent Measures* have been taken with some of our eminent *Methodists*, and their Behaviour has been such, as to hinder the *Comparison* from tallying in this Particular.

§. 18. After these *sudden Conversions* usually they receive their *Assurances of Salvation*; — and these (as also the *Proofs of their Conversion*) are *certainly known, heard, seen or felt*; they can ascertain the particular *Time and Place* of their receiving them; as so many *Seals of the Spirit*.

"All this while I was *assur'd* God had forgiven me. — It is a dreadful Mistake to deny the Doctrine of *Assurances*: — All ought to labour after it. — I know Numbers, whose *Salvation* is written upon their Hearts, as it were with a *Sun-beam*. — Prayer for *Assurance of eternal Salvation*. — Oh! (says another) I cannot be freed from Doubting, till I have more *Infallible Assurances*; — till I *hear Christ* speaking to me, so that I may be *sensible* in that *very Hour* that it is *he* that speaketh."

Whitf.
5 Journ.
P. 17.

Ib. p. 68,
69.

Suppl. to
Whitf.
Answer
to the B.
of L. p. 2.

Then for Mr. *Wesley*: "I felt *Faith in Christ*, and an *Assurance* was given me, that he had taken away my Sins, even mine. — The usual Method of the *Spirit* is to give at *one and the same Time* the *Forgiveness*

2 Journ.
P. 30.

ness of Sins, and the full Assurance of that Forgiveness: yet these not always given together. — In that Moment (says a Moravian) I beheld the Lamb of God taking away my Sins. And from that Time I have had Redemption, and full Assurance of it,—admitting no Doubt, or Fear. — My Sister received Atonement on St. Peter's Day. — At that Hour one who had long continued in Sin, from a Despair of finding Mercy, receiv'd a full, clear Sense of his pardoning Love, and Power to sin no more. One Person could neither eat, nor sleep, nor read, till Christ had assured him of his Salvation."

Seward's
Journ.
P. 9.

Bona-
ventur.
Vit.
Franc.
c. 3. &
Conform.
fol. 92,
146.

Conform.
fol. 238.

Manni
Sel. Hist.
P. 317.

Franc.
Ann. Je-
suit. pag.
288, 417.

By way of Parallel to these presumptuous Imaginations, we read, that St. Francis, bewailing his Sins in the Bitterness of his Heart, was by the Holy Ghost fully certified of the plenary Remission of all his Sins. — And once desiring a Barber to shave him gratis, for the Love of God, the Barber refus'd, till the Saint had given him full Assurance of Salvation. — Another holy Man felt himself so vehemently mov'd and illuminated, that many Secrets of God were reveal'd to him, and he was certified of his Forgiveness and Salvation. — A Jesuit, who had much Commerce with God and the Saints, was assur'd of his Salvation before the Image of the Virgin Mary, by an interior Voice; filling him with so much Joy, that he could scarce contain himself. And another had all possible Security of it.

§. 19. No Marvel then, if the Presumption riseth still higher into a Fancy of Perfection, an unspotted State, and unspotted; while other wretched Mortals lie groveling in the Mire of Vice, or at least in an imperfect Way. To such an high-flown Pitch may a frantic Imagination be carried.

This

This *conceited Notion* seems, in a great measure, to have crept into *Methodism* from the *Moravian* 2 Journ. Sect; one of whom tells Mr. *Wesley*, “ I received P. 74. that *Witness of the Spirit*, that *full Assurance of Faith*, which is a Deliverance from every fleshly Desire, and from every outward and inward Sin.” Other *Moravians* tell him, “ The Moment a Man is *justified*, he is a *new Creature*; yet still remains the *old Heart*, corrupt and abominable. — Is there then (says *Wesley*) Corruption in *your Heart*? Yes, there is Corruption in my *old Man*, but not in my *new Man*.” — This Sort of Corruption they affirm to be the *Experience* of the *Moravian Church*. But Mr. *Wesley*'s People declare their *Experiences* to the contrary, (viz.) that *Corruptions are taken away*: — Mr. *Wesley* urgeth, “ Was there then inward Corruption in our *Lord*? or, Cannot the Servant be as his Master?” — It must own'd that Mr. *Wesley* contends against the *Moravians* for the Use of *external Means*, for *Prayer*, *Sacraments*, reading the *Scripture*, &c. And for this Reason he says, “ I met with a surprizing Instance of the *Power of the Devil*: Mrs. *J—s* on a sudden threw away the *Bible*, saying, I am good enough. I will never read, or pray more. — I don't desire to be any better than I am. — I am fav'd. — I ail nothing. She spoke many Things to the same Effect, plainly shewing that the *Spirit of Pride* and of *Lyes* had full Dominion over her.”

I shall make a few *Strictures* upon this *Article*. By that *subtle Distinction* of the *Moravians* we may be drawn into a *Conceit*, that any Person may indeed *sin*, and be obnoxious to *Divine Wrath*, when he considers only the *old Man* in him; but, by pleading that his *new Man* is *innocent and guiltless*, he is in

4 Journ.
p. 66.

no Danger. Just as if one among ourselves should allow himself to *swear*, or *drink*, as he is a Gentleman ; but not as he is a Clergyman.

In the Dispute whether or no *Corruptions* are taken away, *Experiences* are produc'd on both Sides of the Question ; we have *Experiences against Experiences* ; those of the *Moravians* against those of the *Wesleyans* : Which tallies exactly with the *Revelation and Miracles* alledg'd by both Parties among the *Papists*, in their grand Controversy between the *Dominicans and Franciscans*, concerning the *immaculate Conception of the Virgin Mary*.

Again ; the *Moravians* have no Regard to *outward Works*, Prayer, Sacrament, &c. but yet are zealous for some Remainers of *Corruption* necessarily sticking to us. The *Wesleyans* contend strongly for *outward Works* ; but at the same time are eagerly maintaining the Possibility of an *unfinning Perfection*. A rare Choice ! take which you please.

Mr. *Wesley's Text of Scripture* brought in Proof of such a perfect State (Cannot the *Servant* be as his *Master* ?) is evidently *misapplied* : For it relates only to *outward Sufferings*, which our *Lord's Disciples* were to undergo as well as *himself* ; but has no Relation to *Freedom from inward Corruption*, to a *sinless Perfection*, which belongs to *Christ alone*. But on this Head I refer the Reader to Mr. *Church's* Remarks on *Wesley's Journal*, P. 30 and 60 ; especially to *Farther Remarks*, P. 114.—

But not to forget our *Parallel* : 'Tis said, in the *Papish Liturgies*, of *St. Francis* (and indeed of several others) “ This Man transgressed not *one jot or tittle of the Gospel* ; that *Adam* did not sin in *him* ; he being so *perfect*. And this *Purity* of his is given as a *Reason* why he sometimes appears in public

stark-

stark-naked, without being *ashamed*; for, had he been *polluted*, he must have had some *Sense of Shame*.—His twelve *Apostles* too (whom he chose in Imitation of *Christ*) transgressed not a *Tittle of the Gospel*. Nor did *Adam* sin in *St. Bonaventure*.”

Conform.
fol. 274.

Trithem.
§. 1564.

“ The *Fratricelli*, or *Little Brothers*, a Branch of the *Franciscans*, stiffly maintain'd the Doctrine of *Perfection*; asserting, that a Man may in this Life attain to so great *Perfection*, as to live *without Sin*; — and then he is above *Ordinances* in Church and State.” See *Stillingfleet of Idolatry*, P. 255.

Almost all the *Saints* and *Founders* of their *Societies and Orders* gained the *Summit of Evangelical Perfection*, as a *Foundation for Merit and Adoration*. Nor do I see but that their *modern Imitators* may, one Day or other, be advanced to these *insolent Claims*.

§. 20. And where will these *bold Enthusiasts* stop? For we find them next soaring above the Earth, taking a Flight to *Heaven*, and stealing thence the *sacred Light and Fire*, in order to compass effectually their own, and others *Delusion*. Nothing less than *Inspirations, Revelations, Illuminations*, and all the *extraordinary and immediate Actions* of all the Persons in the *Sacred Trinity*, will serve their Turn. So that now every *Flash of Zeal and Devotion*; every *wild Pretension, Scheme, Tenet, and over-bearing Dictate*; *Impulses, Impressions, Feelings, impetuous Transports, and Raptures*; *intoxicating Vapours and Fumes of Imagination*; *Phantoms of a crazy Brain, and uncouth Effects of a distemper'd Mind, or Body*; *their sleeping or waking Dreams*; *their Actions and Passions, &c.* — all are ascribed, with an *amazing Presumption*, to the *extraordinary*

Interposition of *Heaven*, setting its *Seal* to their *Mission*. In short, whatever they think, say, or do, is from *God*; and what opposeth, and stands in their way, is from the *Devil*.

Here we have the true *Spirit*, and very *Essence* of *Enthusiasm*, that ungrounded Pretence to *Inspiration*; which of course makes Men peremptory and pertinacious, sets them above *carnal Reasonings*, and all Conviction of plain *Scripture*; and obligeth them upon their *own Principles* to assume an *Infalibility*. This is what the whole *Tribe of Fanatics* have caught hold of, as the most specious *Engine* to delude the *Credulous*, *Simple*, and *Unwary*, and what is necessary for carrying on their Enterprizes in the most dextrous and sure Manner. For, though *Enthusiasm* may sometimes, or usually, set out with an innocent and well-meaning Heart; yet such a *Simplicity* is of no long Continuance: *Projects* increase, and *Opposition* ariseth; and then it quickly takes to its Assistance the several Artifices of *Management and Craft*.

P R E S E N C E S, &c.

§. 21. The special and extraordinary *Presences* of *God*, so much boasted of by the *Methodists*, especially Mr. *Whitefield*, are almost without Number; so that 'tis needless to mention Particulars: Such as, “The *Presence* of the *Lord* was with me wonderfully: — I felt more than common of the *Divine Presence*: — Felt an especial *Presence of God* in my private *Business*, &c.”

But they sometimes give us such *gross* Accounts, and such strong Expressions, as if *God* were personally

sonally attending upon them in a *visible and corporal* Manner.

“ God was indeed there, riding in the Congregation, and breathing Life and Courage into his Lambs. — Jesus has been with me much *To-day*; — at another Time he was with me *on the Road*: — But oh! how was he with me *at Abergavenny*? — I entreated him to *meet again*, and he *came*.”

In like Manner, “ Brother *Ledesma* (a *Jesuit*) had his Mind strongly confirmed by frequent *Experiences* of God’s Indulgences. God was with him at *Cologne*, then at *Ausburgh*, then at *Brussels*, next at *Rome*.”

More grossly still: “ In the Morning, says Mr. *Whitefield*, I talked with God in the Garden, as a Man talketh with his Friend.” And would you have the Counterpart of this? “ *St. Patrick* absolutely refused to go forth to preach, till the Lord met him *Face to Face*; — and the Lord did so. — *Christ* spoke to the beloved Face of *St. Gertrude*, as a Man is wont to speak to his Friend. — *St. Ignatius* actually saw *Jesus* walking before him. — And God often talked with him *Face to Face*, as a Man speaketh unto his Friend.”

See again how God attends them in their *Sermons*. “ The Lord gave me the *Text* I preached upon; — and directed me to a *Method*, as I was going up the *Pulpit-stairs*.” So says *Whitefield* of himself. And we have as good Authority, that “ the *Virgin Mary* came and held the *Book* for a *Dominican*, while he read his *Sermon*; and that she suggested every Word to another, as he was preaching an *Extempore Sermon*. — A certain *Jesuit*, who had enjoyed God’s Presence continually, sees *Christ* in the *Pulpit* lifting up his Hands, and blessing him.”

Letters.

Orland.
Hist. Jes.
Part 2.
p. 15.Messing-
ham.
c. 26.
Brev.
Monast.
Fest.
Gertrud.
Imag.
primi sec.
p. 584.7 Journ.
p. 66.Balingh.
Aug. 4.Franc.
Hist. Jes.
p. 239.

Then for the *Divine Presence* at their *Love-feasts*: “The Lord came, brought us into his *Banqueting-house*, and set his *Banner* over us, that the *Enemy* could not come nigh us.” And in an Account the *most gross*, “At a *general Love-feast*, our *Dear Master*, being *invited*, came, and sat at the *Head of the Table*, and bid me give his *People* to eat.” Would one think such Stuff could be *paralleled*? But, among the *Papists*, *Bzovius* assures us, ‘that *Jesus*, being *invited*, comes and eats with some Children, and *invites* them again to his *Heavenly Table*.’—And the Author of the *Life of St. Veronica*, a modern *Enthusiastic Saint* (published by Dr. *Geddes*) says, ‘that *Veronica* at a *Banquet* saw our *Saviour* seat himself at the *Head of the Table* in a *Chair*.’

Nor is one *Egg* more like another than this *Parallel*; except that the *Methodist* expresseth the Thing more strongly and circumstantially.

And, seeing I am upon the Subject of *God’s Presence*, one thing more may be added, tending to encourage the Notion of the *real corporal Presence* in the Sacrifice of the *Mass*. “A *Methodist*, says Mr. *Wesley*, went to receive the *Sacrament*, but with a Heart as hard as a Stone;—when *God* was pleased to let him see a *Crucified Saviour*:—I saw the *Fountain* opened in his *Side*.—At the early *Sacraments*,—how often have *We* seen *Christ crucified*, and evidently set forth before us?”

And why is not this as good an Argument for *Transubstantiation*, as the several *fleshy* Appearances produced by the *Papists*, by *Bellarmin*, and others? Or, as the Reason of instituting the *Feasts of Corpus Christi* (the *Body of Christ*) by *Pope Urban IV*; because he was assured it had been revealed to certain

Catholics

Catholics (which was only to two *fanatical Women*) in a Vision? — Or, What more is there in the Account that ‘*St. Teresa* often *saw Christ* in the Sacrament? — Or that, while *St. Hugo* was celebrating *Mass*, the sacred *Host*, being elevated, appeared plainly in the Form of *Christ*.’

Ribaden.
P. 797.
Nov.
Legend.
Angl.
p. 184.

One can hardly indeed believe, that our *Methodists* in these gross Expressions intend to be understood in a *literal* Sense: But we know not what Effect they may have upon weak, credulous, and superstitious Minds; especially when *improved* by future *Comments*, or the Help of *Tradition*. 'Tis certain that diverse *Rhetorical Flourishes* of this Sort, and other little *Superstitions*, have gradually swelled into the most false and absurd *Doctrines*, as well as into *rank Idolatry*; and the World is covered with a Deluge of monstrous *Legendary Tales*, which were derived from as small a Fountain.

§. 22. Closely connected with *Presences* are those *familiar Communications and Conversations with the Deity*; full of the most sweet, tender, amorous Sentiments and Expressions.

“ Oh! what sweet Communion, says Mr. *Whitefield*, had I daily vouchsafed from God?—I cannot tell how tenderly I am carried by our *Dear Saviour* from Day to Day: —I lean on *Jesus's Bosom* from Morning to Night; yea, all the Day long. — I sweetly leaned on my *Saviour's Bosom*, and sucked out of the Breasts of his *Consolation*.” And how wonderfully *poetical and moving* is that *divine Imitation* of some earthly rapturous Lover? “ Early in the Morning, at Noon-day, Evening, and Midnight, nay all the Day long, did the *Blessed Saviour* visit and refresh my Heart. Could the *Trees* of a certain Wood near *Stonehouse* speak, they would tell

1 Journ.

Letters.

Whitef.
2 Journ.
p. 15.

what sweet *Communion* I and some more *Dear Souls* enjoyed with the *ever-blessed God* there."

Journ.
P. 1, 7,
10, 12,
20.

"For these five Days, says Mr. *Seward*, I have kept my Bed, had every Day sweet *Communion* with my *Dear Lord Jesus*,—who filled me with his Fulness.—Went to Rest in the *Arms of my Lord Jesus*,—of my *sweet Saviour*,—in his *Bosom*.—Went to Rest, full of a Sense of my own *Nothingness*, and sighing for the Presence of my dear *Lord Jesus*."

Page 32.

This bids fair for coming up in due time to his *Rival Saints*. For "*Christ* appeared to *St. Francis* and his Brethren; and, giving them his *Blessing*, they felt such a Sweetness as quite *ravished* them.

Conform.
fol. 2.

—He was indeed *often* visited, and recreated by our *Lord* with *ineffable Sweetness*;—had many such *Visitations, Illustrations, and Cherishings*.—*St. Ignatius* receiving a *Visit* from the *Father* and the *Son*,—The *Father*, turning to the *Son*, recommends to his Favour *Ignatius and his Brethren*; which the *Son* promiseth, *looking sweetly and amiably upon Ignatius*."

Ribaden.
P. 763-4.

Bart. Vit.
Ignatii.

"*St. Felix*, a *Franciscan*, burned with such an excessive Love towards the *Virgin Mary and Jesus*, that, not able to bear it, he requested her to come to him, and bring her *Son*. She did so; and it cannot be expressed what a Power of *Heavenly Consolations* he felt.—*St. Anthony* had often *familiar Conversations with God*,—recreating him with extraordinary Comforts, and *Divine Visitations*.—The *little Jesus* would come sometimes and sit upon his *Book*, sometimes be under his *Arms*; whom the *holy Man* embraced with wonderful Devotion."

Balingh.
May 18.

Ribaden.
P. 391,
394.

Balingh.
Aug. 13,
& 20.

"The *Jesuit Berman*, for a Relief in all his Complaints, takes Refuge in the *Ereast and Bosom of the Virgin Mary*. For she was sometimes pleased to come and give her *Votaries Suck*. Once she brought her

her

her Son, and put him into *Bed to St. Stanislaus*, which cured him of his Illness; comforting and recreating her Client, and refreshing him with a very *copious Suavity*. — Nor was it any uncommon thing for her to bring the *beloved Child* to some of her *precious Saints*, to be *dandled, kissed, and embraced in Bed*, which quite overcame them with Joy; as it did *St. Lucia*, who had him with her for three Nights together." See *Brevint's Samuel and Saul*, P. 396. For it was not usual, or fit, to deprive the *Female Devotees* of this delightful Communion. Accordingly we are assured, that "once *Christ* came, in Company with *St. Dominic*, to visit *Teresa*: *Christ* soon withdrew, and bad her recreate herself with *his Friend Dominic*; who stayed with her two Hours, took her by the *Hand*, and spoke many comfortable Words to her.—*Jesus* indeed was her *Spouse*;—and she had certain Enjoyments of great *Gusts and Consolations*,—and cried out to him, O my Lord, and my Spouse, 'tis now time for us to *see* one another; and she spoke to him such *high, sweet, and amorous Things*, &c."

Idem,
Aug. 14.

Ribaden.
p. 708-9.

Idem,
p. 802.

Such is the *Language and Effect* of *spiritual Love* among *Popish Fanatics*, in the very Words of their applauded and *licensed Writers*; enough to give one a *Surfeit*, and a thorough *Distaste* of their *Methodistical Imitators*.

§. 23. I cannot here forbear transcribing that *Seraphic Rhapsody of Divine Love* from Mr. *Wesley's Third Journal*, (though I am not certain whether he is describing his *own Case*, or that of *another Saint*) wherein he so pathetically paints out the *Γλυκύπιχρον Ἐρωτος*, the *Sweet-bitter of Love*; the alternate *Languishments and Exultations*, the Sinkings

Pag. 19.

ings

ings and Risings of the animal Spirits; the Sighings and Singings; the decent and elegant Mixture of a *sacred* and *profane* *Amour*, attended with a *Rapture and Ecstasy*, and every *Symptom*, which seizes the Adepts in this Passion, deeply smitten and distracted *Inamorato's*, either spiritual, or sensual.

“ The *Love of God* was shed abroad in my Heart, and a Flame kindled there, with *Pains* so *violent*, and yet so very *ravishing*, that my Body was almost torn asunder. I lov'd. The *Spirit* cried strong in my Heart. I sweated. I trembled. I fainted. I sung. — My Soul was got up into the *Holy Mount*. It had no Thoughts of coming down again into the Body. — Oh! I thought my Head was a Fountain of Water. I was dissolved in Love. My Beloved is mine, and I am his. He has all Charms. He has raised my Heart. — He is now in the Garden, feeding among the *Lilies*. Oh! I am sick of Love.” With more of this ranting Flame.

This Description is so strongly expressed, and so many Particulars contained in close *concise* *Periods*, as may seem *incomparable*. But many of the *Symptoms* may be gathered from the Account of *St. Catharine of Sienna* under the same Affections. “ Her burning Love for *Christ*, her most sweet *Spouse*, was so intense, excessive, and *divine*, — that she was almost always *sick, languishing, faint*, and in a manner *consumed* with pure Love and Affection. — She had so great *Consolation* in her Soul, that she wondered how it could abide in her Body. And the Fire burning in her Breast was so exceeding great and violent, that in respect of it *material* *Fire* seemed *cold and frozen*. Once this Fire was so intense, that it took away her Life for four Hours ;

in which time she had a *Vision of Heaven, Hell, and Purgatory.*"

Ribaden.
Apr. 30.

"St. *Teresa's* Heart was inflamed with so great a Love of God, so high a Fire, that she was even burnt up, and ready to die, out of Desire of seeing him; and afterwards she had those Torrents and Inundations of Love with more Force, and greater Raptures, than before." Nay, the Authority of the *Roman Church* assures us, that "her Heart burn'd with such a Fire of *Divine Love*, that she deservedly had a *Vision of an Angel* piercing her Bowels with a Dart tipp'd with Fire, and of *Christ* taking her by the Hand, and making her his *Spouse*; — and she died, not so much by the Force of any Distemper, as the intolerable Burning of *Divine Love.*" "St. *Gertrude* and *Christ* were mutually smitten with the Arrows of Love, — and she died of this amorous Fire."

Id. Oct.
15.

Brev.
Rom.
Oct. 15.

Brev.
Monast.
May 27.

'Tis true indeed, as the Legendaries own, "that St. *Catharine* was slandered as a fond and light Woman; and *Teresa* kept such bad Company, that most Persons concluded that *Celestial Visions* were not compatible with her Kind of Life." — But all may be reconciled. For these Excesses of the *spiritual and carnal Affections* are nearer allied than is generally thought; arising from the same irregular Emotions of the Blood and animal Spirits. And the Patient is hurried on, either Way, according to the Nature of the Object. And I am much mistaken, and so is History too, if some of the warmest and most Enthusiastic Pretenders to the Love of God have not entertained the same Violence of Passion (not quite so spiritual) for some of their Neighbours.

Ribaden.

§. 24. Let us proceed to that *most presumptuous Claim to Inspiration; to extraordinary Revelations, Emanations, Directions, Powers, and Assistances of the Holy Ghost; in their Preaching and Doctrine, Impulses and Impressions.* This has always been the chief and most *effectual Deceit*, whereby *Enthusiasts* have imposed upon themselves and Followers. They *feel* such Sallies of a tumultuous Imagination, such strong Emotions within, as easily to persuade themselves this can be nothing less than the *Workings of the Holy Spirit*; and some *Madmen* have carried it so far, as to think they were the *very Holy Ghost* themselves.

Nor can it be a difficult Matter to fix Persuasion of this Nature upon their eager and credulous *Admirers*, who have neither *Judgment nor Inclination to disprove or examine*; but are violently, though voluntarily and sweetly, carried away by their *Teachers good Words, and fair Speeches*; by their eloquent, elevated, assuming and confident Discourses, zealously and fervently poured out.

Hence, no Doubt, they talk so confidently of “some great, unusual, extraordinary, and wonderful Work, which God is *now, even now*, beginning to work over all the Earth, whereof they are to be the *Instruments, the Trumpets* to proclaim it *in the Name of the Lord.*”

Mr. *Whitefield*, in particular, is ever flying upon the Wings of *Inspiration*, and talking sublimely in the *Apostolic Style*. “I experience fresh Teachings, and Communications from God’s *Holy Spirit*, — from *himself*. — I felt the *Power of God* come upon me, and I spoke with Demonstration of the *Spirit*. — I felt the *Holy Ghost* come upon me at that time.

time.—I fear I should *quench the Spirit*, did I not go on to speak as *He gives me Utterance.*” 3 Journ. p. 17.

The same *extraordinary Inspiration* is poured out, or rather the *Holy Spirit descends*, upon their Followers, *Societies, and Bands.* “Such as had *Public Gifts* were settled as *Superintendants* over the rest.— Letters.

Heard of one, says Mr. *Whitefield*, that received the *Holy Ghost* immediately upon *my Preaching.*— 3 Journ. p. 72.

A most remarkable *Outpouring of the Spirit* has been seen in this *Assembly.*—The *Power of God* was in an 5 Journ. p. 41.

unusual Manner present at the Meeting of the *Bands.*—God mightily confirms the Words I speak, by the *Holy Ghost given unto* those that hear them.— Wesley, 4 Journ. p. 96.

The *Power* of the *Lord* came upon the *Congregation*, and the *Holy Ghost* overshadowed them.” Wesley, 3 Journ. p. 56.

There is something in the following *Quotations*, which deserves particular Notice: “The *Holy Ghost* seemed to come into the *Congregation like a mighty rushing Wind.*” Here he speaks something 6 Journ. p. 53.

dubiously. But elsewhere he is more *positive and peremptory.* “The *Spirit* at length came down like a *mighty rushing Wind*, and carried all before it.— 7 Journ. p. 57.

In my *Prayer*, the *Power of God* came down, and gave a great *Shock.*—Such an *abiding universal Shock* I never knew before.—In the *Afternoon* again the *Shock* was *very great.*—The Place was almost rent by the *Power and Presence of God.*” Letters.

Some of these latter Expressions imply, that the *Holy Ghost* descended on the *Methodists in the same Manner* as upon the *Apostles at Pentecost*: Which, without much better Proof than they have given of their *Inspiration*, I will by no means undertake to excuse from *Blasphemy.* Other Expressions imply some strange tumultuary *Shaking of the Fabrick*, or else of the *Preacher and Hearers*, like a violent Hurricane.

Hurricane. And yet, perhaps, after all, the *Shock* was only in the *Preacher's own Brains*.

'Tis hard to know what to make of these *Shocks and Shakings*, if truly represented by the *Methodists*. We know, however, that such *Shocks and Concussions of Houses* have been represented by *Heathen Authors* as indubitable *Signs* of some *supernatural Power and Presence*, either of a *Celestial or Infernal Deity*. At the *Presence of Pluto*,

*Jam mihi cernuntur trepidis Delubra moveri
Sedibus, Et claram dispergere Culmina Lucem,
Adventum testata Dei.*

Claud. Rapt. Proserpin. lib. I. ver. 7.

At the *Presence*, or by the *Efficiency of Bacchus*,

Teeta repente quati. ———

Ovid. Metam. lib. IV. ver. 402.

At consulting the *Oracle of Apollo at Delphos*,

*Et Locus, et Laurus, et quas habet illa, Pharetræ
Intremuere simul.* ———

Ibid. lib. XV. ver 634.

In a *Poetical Representation of Apollo's Coming and Inspiration*,

Οἶον ὃ τῷ πολλῶνος ἐσεΐσατο δαρνίδος ἔρπηξ ;
Οἶα δ' ὄλον τὸ μέλαθρον ; —
Καὶ δὴ πε τὰ θέρετρα καλῶ ποδὶ φοῖβος ἀράσσει.

Callimach. Hymn. in Apoll. ver. 1.—

*Vix ea fatus eram, tremere omnia visa repente,
Liminaque, Laurusque Dei, totusque moveri
Mons circum.* —

Virgil. *Æneid.* III. ver. 90.

You see Houses, Temples, Dens, Mountains —
all shaking, and trembling from their Foundation,
in Attestation of the *Presence of their Deities.*

After such Accounts given by the *Methodists*, and especially when confirmed by *Pagans*, it would be something like a *Miracle*, if *Popery* should not afford a *Parallel*. Accordingly, the *Writers of St. Ignatius's Life* inform us, that, “ while the *Saint* was at *Prayers*, and dedicating himself to the *Blessed Virgin*, the whole *House* trembled with a sudden *Concussion*; but most of all *Ignatius's own Chamber*, the *Windows* being broke, and many *Chinks* open'd; — and that this was generally believed to proceed from the *Rage of the Devil.*” — And in another Place he relates a *Story of the same Nature*, and ascribes it to the same *Cause*.

Bart. Vit.
Ignat.
l. 1. c. 9.
Lib. 5.
cap. 16.
P. 518.

Ribadeneira, in the *Lives of the Saints*, relates the same *Story of Ignatius*, but without mentioning what might be the *Cause*. But in his *Life of St. Anthony* he tells us, that, “ the *Devil* threatening to fall upon this *Saint* with great *Fury*, at his *Voice* all the *Room* was shaken, the *Walls* open'd, and many *Devils* rushed in.”

As to *Papistical Pretensions* in general to *Inspiration*, they are without *Number* or *End*. There is scarce any *Part of their Religious* (i. e. *Irreligious*) *Worship and Doctrine*; scarce a *Monastery*, *Nunnery*, *Order*, or *Society*; scarce a *petty Saintling* in

their Communion, — that was not taught and inspired by the Holy Ghost.

Conform. fol. 110. “ St. Francis was not only inspir’d *himself* in Teaching, but all the Rules of his Order were dictated by Heaven. He was a most wonderful Preacher, by virtue of the *Holy Ghost*. — All heard the Voice of Christ in the Air, saying, ‘ Francis, there is nothing of your own in your Rule, but all is mine.’ St. Paul prophesy’d of it, and understood his own Words as belonging to this Rule of St. Francis, ‘ *Whoever walketh according to this Rule, Peace be on them.*’ —

Ibid.

Fol. 127.

3 Journ. pag. 14.

Which Passage, being the very same that ‘ Mr. Wesley open’d upon, when he consulted the Oracle by Lot, and begged an Answer of Peace,’ may perhaps afford him no small Comfort; as having the same Honour with St. Francis, and his Rule equally established. St. Ignatius was carried on by a strong Inspiration, and Guidance of the *Holy Ghost*, which spoke through him. And his *Spiritual Exercises* had the same Sanction. Pope Paul III indeed (says Dr. Geddes) speaks modestly of Ignatius and his Companions, *Spiritu Sancto, ut creditur, afflati, Inspir’d, as is believed, by the Holy Spirit.* But Julius III leaves out *as is believed*, and roundly pronounceth they were inspir’d. And Gregory XIII saith expressly, that Ignatius was inspir’d in modelling the Society of the *Jesuits*. So that it seems there are Degrees of Infallibility, some Popes being more infallible than others.

Tract, vol. 3.

DeRom. Pont. 1.3. c. 18.

Brev. Monast. May 5.

Bellarmin affirms, that the Orders of Benedict, Remualdus, Bruno, Dominic, Francis, were from the *Holy Ghost*. — Pope Hildebrand actually saw Christ himself sitting by St. Hugo in Chapter, approving all his Dictates with a Nod, and suggesting the Rules of the *Præmonstratensians* brought from Hea-

ven by St. Austin. It were easy to produce an hundred Instances. But what need we more, when Popes, and the Church of Rome, have assur'd us of these ?

§. 25. The Claim of *Extraordinary Assistance, and Power from above*, stands so much upon the same Footing, and is so frequent in the *Methodists* Mouths, that I shall mention but a few Instances.

“ I felt more and more of the *Divine Assistance* To-day, says Mr. *Whitefield*: — The Lord endowed me with *Power from on high*. — In the midst of my Discourse the *Power of the Lord Jesus* came upon me. — God enabled me to speak with such *irresistible Power*, that the Opposers were quite struck dumb, and confounded.” — And afterwards he makes this *insolent Demand on Heaven*:

2 Journ.
P. 23, 30,
440.

3 Journ.
P. 24,
114.

“ Past is thy Word: I here demand,
“ And confident expect thy Aid.”

A Confidence and Imperiousness sufficient! a *Parallel* to which I do not remember among *Popish Saints*.

§. 26. Upon *special Directions, Missions, and Calls, by immediate Revelation*, I shall dwell a little longer.

“ I assuredly felt — I knew it was *Jesus Christ* that reveal'd himself unto my Soul. — I know, and am assur'd, that God sent forth his Light and his Truth. — It was reveal'd to me that nothing griev'd *Satan* so much as the private *Societies*. — Our glorious *Soul-Brother* had it reveal'd to him these two Years, that some such as him would be sent into these Parts.”

Whitef.
1 Deal.
sect. 3.
Wesley,
1 Journ.
p. 34.

Letters.

More particularly as to *Missions and Calls*.

3 Journ. P. 38. “ Blessed be *God*, says Mr. *Whitefield*; he shews we are Teachers sent by him. For [modestly comparing themselves with *Christ*] *no one could do these Things, except God were with him*. — I told the People *God call'd me*, and I must away. — Intended to preach at *Fort-Simons*, — but, *Lord*, thou called'st me elsewhere. — *God* shewed me and my Friends, that it was *his Will* that I should return for a while to *England*. — To preach the *Gospel* at *Frederica* also; for therefore am I sent. — The *Eternal Almighty I A M* hath sent me.”

2 Journ. P. 7-9. See now how closely they have copied their great Exemplars. “ *St. Ignatius*, and his Companions, went to *Rome*, whither *God* called him, to settle his new Order and Society. — *St. Peter* and *St. Paul* bring, one a *Staff*, the other a *Book*, to *St. Dominic*, saying, Begin thy Journey; go, exercise the Office which *God* hath given thee; preach the *Gospel*. — His Friends persuading him to stay, *St. Dominic*, full of the *Holy Ghost*, answer'd, — Let no body go about to stay me. *God* commands, and his Orders must be obey'd. *St. Francis* return'd from the *Infidels*, whom he was unable to convert, warn'd by a *Divine Revelation*. — A venerable Brother and *St. Clare*, having consulted the Will of *God*, are agreed, by the *Revelation of the Spirit*, that the Holy Man should go forth to preach the *Gospel*.”

5 Journ. P. 46. Some special Directions are as follows: “ Trusted to *God*, says Mr. *Whitefield*, to direct me to a *Text*; — and *God* shew'd me what I should do. — The *Lord* gave me a *Text*, and directed me to a *Method*: — 7 Journ. P. 66. I have been directed in this Manner, (reading *Scripture* on the *Knee*) even in the minutest Circumstances,

1 Deal. Sect. 3.

stances, as plainly as the *Jews* were by *Urim and Thummin*. — The *Directions*, says Mr. *Wesley*, I received from *God* this Day, touching an Affair of the greatest Importance.”

1 Journ.
P. 34.

Let me mention a few *Directions* coming by way of *Command*, and, I assure you, of no small Importance. “ I am going to the House of a wealthy Gentleman, says Mr. *Whitefield*, whom *God* has commanded to receive me. — How does he everywhere command some or other to receive me? — Indeed Mr. *Seward* affirms, that the *Lord* commandeth Persons every-where to provide for us.—Mr. *Wesley*, not to be left unprovided for, came to Mr. *Dellamotte*'s,—where I expected a cool Reception. But *God* had prepar'd the Way before me.—I was welcomed in such a Manner—.”

Journ.
P. 29 32.

Journ.
P. 127.

2 Journ.
P. 7.

Nor is this Case without a proper *Precedent*. For we read, that “ An Honourable Matron was commanded by an interior Voice to reverence St. *Ignatius*, and provide him with a *Ship*. — And likewise a Noble Senator at *Venice* heard a Voice, — directing him to entertain the Saint hospitably at his House.”

Orland.
Hist. Jes.
lib. 1.
n. 33, 35.

In what Manner the *Entertainers* are convinced, and whether they are convinced, of this *Divine Command*, I cannot say. But I perceive it is convenient for the *Itinerants* to give it out that it is *God's Pleasure and Command*. Otherwise they would not order what they want at a *Publick-House*, and then tell the *Landlord*, that he will be damn'd, if he takes any thing of them. This shall be prov'd, if requir'd.

As I have mentioned *internal Voices*, perhaps the several *Impulses and Impression of the Methodists* may be of this Nature. But that Instance of an old harden'd Sinner (given by Mr. *Wesley*) seems rather of the external Kind. “ The Saviour of Sinners has

saved me. He told me so on Sunday Morning. And he said, I should not die, till I had heard *his Children* preach his *Gospel*." — And that of "the *Moravian*, who, desiring *God* to shew him whether he should leave his Wife and Children, immediately hears a loud Voice, saying, *Fort, Fort, Fort, Go on, go on.*"

We can match these Instances too from *Popish Fanatics*. "Brother *Bustamantius* was admonished by a vehement *Impulse*, and *interior Voice*, to go to *Guipuscua*. This *Voice of God* was so efficacious and vehement in his Ears, that instantly he left his House and Business. — *Gonzaga* hears a clear and manifest *Voice from God*, directing him into the *Society of the Jesuits*. — A Boy, about twelve Years old, hears constant *inward Voices*, calling him to *Perfection*, and the *Society*. — *God*, speaking *internally* to the Heart of *St. Alexius*, told him that he should not touch his *Spouse*, but *leave* her. — And he left his Wife the very first Day of Marriage, by the *peculiar Warning of God*."

One may here be allow'd to ask what Sort of *Voice* that was, which directed the *Methodist-Preacher* at *Salisbury* to debauch one, at least, of his *Congregation*, to run away with her, and leave his *own Wife*? And, in general, with respect to *Extraordinary Influences of the Spirit*, and Pretences to *Inspiration*, whether *Mr. Wesley* might not as well have been warned, as offended, by his Friends the *Moravians*, "for talking much against mixing *Nature with Grace*, against *Imagination*, and concerning the *Animal Spirits* mimicking the *Power of the Holy Ghost*?"

§. 27. Should the preceding Gifts of *Inspiration, Revelation, and Direction* fail, they have another Way

4 Journ.
p. 52.

2 Journ.
p. 71.

Orland.
p. 394.

Balingh.
Aug. 13.

Orland.
vol. 2.

p. 177.

Ribaden.

p. 484.

Brev.

Rom.

Jul. 17.

4 Journ.
p. 108.

Way of knowing the Divine Will, which is by casting *Lots*; and particularly by *opening the Bible*, where the *first Passage* that offers itself to the *Eye* is to be their *Rule*.

The *Methodists* probably learned this *Determination* by *Lot* of the *Moravians*; “ who, says Mr. *Wesley*, have a peculiar Esteem for *Lots* to decide Points of Importance—as the only Way of setting aside their *own Will*, and clearly knowing what is the *Will of God*.”

2 Journ.
p. 81.

Sometimes *Lots* in *general* are spoken of, without any *Specification* of what *Sort*, or in what *Manner*.

“ What we were in doubt about, after Prayer, we determined by *Lot*,” says Mr. *Whitefield*.—“ I am come to know assuredly, says Mr. *Wesley*, that, where *Reason fails*, *God* will direct our Paths by *Lot*.”

5 Journ.
p. 5.

Reason certainly may fail them: Nor do I think they can be *assured* of *God's* Direction by *Lot*; but may be under the same Perplexity with their *Relation* St. *Ignatius*; who being on his *Adventures*, and “ coming to a Place where two Ways met, stood doubting whether he should follow a *Moor* that had blasphemed the *Virgin Mary*, and stab him, or else take the other Way towards *Monferrat*. In this great Perplexity, he took Counsel, which the Simplicity of a pious Mind alone could excuse; namely, to lay the Bridle loose on his *Mule*, and let him go which Way he would.”

2 Journ.
p. 7, 8.

But *opening the Bible* for Direction seems to be their *general* Way. Thus Mr. *Wesley*, under some Doubt; “ I desir'd my *Master* to answer for me, and open'd his *Book*. — When tempted by *Satan*, All these Days I scarce remember to have open'd the *Testament*, but upon some great and precious Promise.—

Orland.
lib. 1.
n. 16.
Maff.
Vit. Ign.
c. 3.

2 Journ.
p. 31, 33.

mise.—In great Perplexity about being *weak in the Faith*,—and in Trouble and Doubt concerning his *own State*, and whether he should wait in *Silence* and Retirement, the *Oracle of God* is consulted twice. — Under great Concern for those who were *driven about with strange Doctrines*, I beseeched *God* to shew where this would end.—Whether he should take a Journey to *Bristol*, and what would be the Consequence ; desiring not be accounted *superstitious*.”

3 Journ.
p. 9, 12.

4 Journ.
p. 80.

3 Journ.
p. 69.

“ The *Moravians* cast *Lots*, whether one, over whom *Satan* had almost got the Mastery, should be admitted to the *Lord's Table* ; — are directed to admit him.”

2 Journ.
p. 69.

The Method of being directed by *Lot* hath been much in Vogue in several Ages, and Parts of the World ; making no small Share of their *Superstition*. The *Heathens* had various Ways of doing it : — As by jumbling together *loose Letters*, or *Words*, in an *Urn*, and making what Sense they could of such as were taken out by Chance ;—by dipping into some *Book* of high Esteem, as *Homer*, or *Virgil*, and then applying to their Purpose the first Passage that offered itself, &c.

Reland tells us, that, among the *Mahometans*, the *Alcoran* is so consulted by way of *Lot*. — And the same Custom crept in among the *Christians*, and especially in the worst Ages, about the 11th and 12th *Centuries*, by dipping in the *Bible*, which was called the *Saints Lots*. Hence, “ *St Francis*, after betaking himself to *Prayer*, was *inspir'd* by the *Oracle of God* to open the *Gospel* ; which being opened three Times, always lighted on the *Passion of Christ* ; whereby the *Saint* was prepared (as by a *Prophetic Warning*) to receive the *five Marks of Jesus*,

Rel.Mo-
hammed.
p. 120.

Bona-
ventur.
cap. 13.
Conform.
fol. 172.

Jesus,

Jesus, exactly answering those of his *Master*, by the Hand of an *Angel*.”—

So again, the same *precious Saint*, “ being resolved upon taking up the Rule of *Evangelical Perfection*, in Conjunction with *Friar Barnard*, goes to *Prayers*, and, *thrice* opening the *Gospel*, was confirmed in his Purpose, by luckily hitting on *these three Passages* :—*If thou wilt be perfect, go and sell all* :—*Take nothing with you on the Way* :—*If any Man will come after me, let him deny himself*.”

Bona-
ventur.
cap. 3.
Conform.
fol. 127.

St. Francis, you see, managed the Matter so well, that he opened upon *Texts* of *Scripture* much more to his Purpose than any of our *Methodists* have done.

This Practice has generally been condemn'd by grave *Authors* and *Councils*, as *superstitious* and *unwarrantable* : And, if the *Methodists* will pretend to justify themselves from the Example of *Matthias*, (the only Instance of the *New Testament*, and that divinely directed) they only incur that almost constant *Presumption* of setting themselves upon an *Equality* with the *Apostles*, &c.

Let me here add the Observation of *Mr. Church*, in his *Farther Remarks* on *Mr. J. Wesley* : “ The Reflections of your Friend *Mr. Whitefield* on this Occasion were worth your observing. Having mentioned your drawing a *Lot* about preaching on *free Grace*, and receiving the Answer *Preach and Print*, he adds, ‘ I have often questioned, as I now do, whether in so doing you did not tempt the Lord. A due Exercise of *Religious Prudence*, without a *Lot*, would have directed you in that Matter.’ Afterwards he mentions your drawing another *Lot*, about his returning to *London* ; which in a *Letter* to him you afterwards supposed might have been a *wrong one*. This therefore he rightly calls an *imaginary Warrant* ;

Warrant; and well observes, that the *wrong Lot* was justly given you, *because you tempted God in drawing one.*"

A more *judicious Sentiment* perhaps never dropt from Mr. *Whitefield's Pen*: And yet he may be taxed with an *Inconsistency* in thus declaring against what had been his *own Practice*. Had these *two Lots* turn'd out agreeably to his *own Doctrine and Intentions*, they might have been allow'd to come from *God*. But, as they were for *free Grace*, (not suiting with his *Calvinistical Notions*) and for taking a Journey he did not like; they are become of *no Authority* with him. Which puts me in mind of the Conduct of Pope *Honorius* towards *St. Francis*. "The Saint had obtain'd a *Grant from Christ*, that whoever at any time should enter *his Chapel*, should have the Benefit of *plenary Indulgence*; ordering him however to go to *his Vicar the Pope* for his *Confirmation*.

Τῶν ἑλεγον μὲν ἔδωκε Πατὴρ, ἑλεγον δ' ἀνένευσεν.

The *Holy Father* allows the *Order of Christ* in the Case, but thinks the *Grant is too large*; and accordingly confirms indeed the *plenary and free Indulgence*, but *curtails the Time*, and confines it to *one single Day* in a Year, and no more." A strange Instance, either of the *Pope's Inconsistency*, or of *setting himself above our Lord*.

You have the Account in one of the *Lessons* in their *Established Liturgy*, Brev. Rom. Francisc. Aug. 2. and more fully in the *Book of Conformities*, fol. 197.

§. 28. Though I had some Reasons for referring to another Place their *Ecstasies and Raptures, Apparitions*

Apparitions and Visions (Representations to the Imagination either in *Sleep*, or in a *Trance*;) yet, as these have some Pretension to a *Divine Direction*, I shall say something of them here.

Whitefield. “ God fill'd me with such *unspeakable Raptures*, particularly once in *St. John's Church*, that I was carried out beyond myself.” 1st Deal. P. 16.

Seward. “ I was so fill'd with the *Spirit*, — that I was carried beyond myself, and had such Things *revealed* to me, as I never had before.” Journ. P. 26.

Wesley. “ My Soul was got up into the *Holy Mount*. I had no Thoughts of coming down again into the *Body*.” “ The Lord *reveal'd* himself to her (a Girl about seven Years old) in an *amazing* Manner; and for some Hours she was so *wrapt* up in his *Spirit*, that we knew not where she was, — sinking to *nothing* in the Discovery of his *Majesty and Glory*. — Many such Instances of the *Outpouring* of the *Spirit* we have among us.” 3 Journ. P. 19.

Letters.

Tales of this Nature are so numerous among the *Popish Saints*, especially the *Female*, that some of their *Lives* consist of little else.

Mary of Agreda was not a Year old, before she had such *Raptures*, that she *sunk down to the Centre* of her own *Nothingness*. — *Magdalen of Pazzi's* Life was almost one continued *Ecstasy*. — And *St. Gertrude*, who consecrated her *Virginity to Christ* when only five Years old, was *illuminated by many Revelations and Visions*. Life.

St. Alcantara at six Years of Age was so contemplative, that frequently he was *wholly absorbed in God*, and carried into *Raptures*. — He caused his *Followers* to be in an *Ecstasy at the Sacrament*, — and often enjoyed the *Presence of Christ, the Virgin Mary, and St. Francis, &c.* Breviar. Monast. Fest. Gert. Brev. Rom. Oct. 18.

§. 29. Oct. 25.

§. 29. If you want any thing more particularly concerning *Apparitions and Visions*; the last mentioned *Saint*, "*Alcantara*, was conducted by the *admirable Apparition of a new Star*, when he was going to comfort *St. Teresa*." Something, you may suppose, like that of *Mr. Whitefield*: "After a long *Night of Desertion*, the *Star*, which I had seen at a Distance before, began to appear again." And *Mr. Seward* may be deemed such a *Visionary*, when, "though so weak, so mean, so vile, so *nothing* an Instrument, yet surrounding the Throne of his Dear *Jesus*, he thought he saw his *Sisters* as bright *Seraphims* in the Mansions of Blifs; —with a refulgent Splendor *above the rest of the Heavenly Host*."

Just as "a *Franciscan Fryar* was seen by a *Brother* shining in Glory and Brightness with *St. Francis* among *Choirs of Angels*.—Or, as *Magdalen of Pazzi* saw a *Nun*, and other Souls, which she had gained, *raised upon a Throne of Glory*.—Or, as several *Jesuits* were seen ascending up to *Heaven*, conspicuously distinguished by a *Star* in their Foreheads." We have again *infallible Proof*, that "*Alcantara* was invited to the *Heavenly Marriage* by all the *Holy Trinity*, appearing to him in the utmost Clearness and Brightness; — and he *died* at the very Hour *foretold*." And we find in most of their *Legends*, that scarce a *Saint* died without *previous Notice* from above; the *Messenger* too commonly diffusing a *Light* over all the Room. Which may help to give some *Credit* to that Relation of *Mr. Wesley* concerning *Pet. Wright*. "In Bed, but broad awake, I heard one calling aloud, *Peter! Peter Wright!* And looking up, the Room was as bright as Day.

And I saw a Man in bright Clothes, who said, ' Prepare yourself, your End is nigh.' — He recovered from the Illness; but *died* within a Month."

As to the *Authority* which such Sort of *Revelations* carry, Mr. *Wesley* says this; " God does now give *Remission of Sins*, and the *Gifts of the Holy Ghost*; and often in *Dreams and Visions of God*." But afterwards he speaks more *distrustfully*: " I told them they were not to judge of the *Spirit* — by any *Dreams, Visions, or Revelations*; — which were of a *doubtful* and *disputable Nature*, — might be from *God*, and might *not*."

3 Journ.
p. 49.

Ib. p. 60.

This might be a Caution to themselves never to be *over-confident*. For my own Part, I will not deny that such *Directions* may sometimes come from *God*: But I am persuaded that most of our late ones are the Effect of *Imagination or Distemper*; and some of them mere *Counterfeits and Impostures*. Many, I know, even of *Papish Enthusiasts*, have suspected worse, and ascribed them to *Diabolical Delusions*. But more of this hereafter.

§. 30. Our *Methodists* talk much ' of the *great Work*, which *God* is now beginning to work over all the Earth.' " If you had been told, says Mr. *Wesley*, that the *jealous God* would soon arise, that he would pour down his *Spirit* from on high, and *renew the Face of the Earth*, — would you not desire to see that Day? — Behold the Day of the *Lord* is come: He is again visiting and redeeming his People. — At this very Hour the *Lord* is rolling away our *Reproach*."

1 App.
§. 98, 99.

" Parted, with full Conviction, says Mr. *Whitefield*, that *God* was going to do great Things

3 Journ.
p. 6.

among us. — Oh ! that *we* may be any way *instrumental* !”

I am far from questioning the Truth of that *happy State* to come, having such strong Authority from the *sacred Writings*. But it may be asked, how they *know* this *present Time* to be the Day of that *great Work*; whether from *Inspiration*, or *Interpretation* of *Prophetic Scripture* ? — And they may be reminded, that diverse *warm and Enthusiastic Heads*, as *Madam Bourignon*, the *French Prophets*, &c. have all set out upon this Pretence, have pronounced it to be coming in their *own Days*, and *themselves* to be the *happy Instruments*. And how have they been *deceived* !

About the Middle of the 13th Century was published a *Book* by the *Mendicant Fryars*, called *The Eternal Gospel*, or *Gospel of the Spirit*; asserting, that the *Reign of the Spirit* was to commence *within six Years*. The *Book* was full of many *wicked and blasphemous Fancies*, which I lay not to the Charge of the *Methodists*; but leave them at liberty to ruminate upon the *Character* given of them many Years ago by *Mr. Howel*, which they may see in the *Title-Page*.

§. 31. I shall now *relieve* myself and Reader; reserving what remains for a *second Part*. I have already made some *Excuse* for quoting and comparing several *little and trifling Things*, in themselves too light to deserve our Attention; and am afraid, that, in the *Sequel*, a fresh *Apology* will be requisite; as I shall be obliged to relate some Things too *horrid and shocking* to the Mind.

It will however, I persuade myself, appear, — that this *new Dispensation* is a *Composition of Enthusiasm*,

fiasm, Superstition, and Imposture. When the Blood and Spirits run *high*, inflaming the Brain and *Imagination*, it is most properly *Enthusiasm*; which is *Religion run mad*: —When *low and dejected*, causing groundless Terrors, or the placing the *great Duty of Man* in little Observances, 'tis *Superstition*; which is *Religion scared out of its Senses*: —When any fraudulent Dealings are made use of, and any wrong Projects carried on, under the Mask of Piety, 'tis *Imposture*; and may be termed *Religion turned Hypocrite*.

Should any thing I can offer make some Improvement of a *serious and sober Sense of true Religion* among us, free from *Enthusiastic Delusions*, with regard both to *Faith and good Works*, it will be sufficient Satisfaction: And the Benefit will be *doubled*, if, by means of the *Comparison with Popery*, a just Detestation of that *wicked Communion* be *preserv'd*, and especially, if *increas'd*.

The END of the FIRST PART.

T H E
E N T H U S I A S M
O F
M E T H O D I S T S
A N D
P A P I S T S
C O M P A R E D.

P A R T II.

Vanity, or Self-conceit, is another Circumstance that for the most Part prevails in the Character of an Enthusiast. It leads Men of a warm Temper, and religious Turn, to think themselves worthy of the special Regard, and extraordinary Favours of God; and the Breath of that Inspiration to which they pretend is often no more than the Wind of this Vanity, which puffs them up to such extravagant Imaginations. This strongly appears in the Writings and Lives of some Enthusiastical Heretics, in the Mystics both Antient and Modern, in many Founders of Orders, and Saints, both Male and Female, among the Papists, in several Protestant Sectaries of the last Age, and even in some of the Methodists now. All the Divine Communications, Illuminations, and Ecstasies, to which they pretended, evidently sprung from much Self-conceit, working together with the Vapours of Melancholy upon a warm Imagination, &c.

LYTTELTON on the Conversion of St. PAUL.

P R E F A C E.

To the REVEREND

Mr. *WHITEFIELD*.

S I R,

L E S T you should complain of being slighted, or feel a Disappointment, I hereby acknowledge the Receipt and *Favour* of your *Letter*; consisting of *Remarks on my Comparison*, and a *Confession of your own Mistakes*. 'Tis a *Favour*; because you have been so very *harmless* with regard to *me*, and have *answer'd no body but yourself*. I shall pass my Judgment upon your *Performance* with my usual *Frankness*, and without any Degree of *fulsome Flattery*.

Your first *Objection* is to my *Manner of Writing*; that, "if I am a *Clergyman*, the whole *Strain of my Performance* discovers a *Levity* unbecoming my *Character*." And here I am afraid you have the *Advantage*; as writing with a *Levity quite becoming your Character*, i. e. with that *Sort of Levity*, which consists in a *Privation of Weight*, and exemplifies (to use your own *Expression*) *what Feathers we all are*. Nor could you have been *more light and insignificant*, unless your Name had been *Perronet*.

As

As to the *Force* of the Objection of *ridiculous and irreligious Banter*; — I read that one of *Bishop Stillingfleet's Popish Antagonists* called him “ a *Theological Buffoon*, impiously and profanely employing his Wit in *deriding and blaspheming the Saints*.” And yet, such is my *Modesty*, and humble Imitation of *your Humility*, I desire to succeed no better against *Methodism*, than he did against *Popery*. — But here, it seems, I am greatly mistaken: For,

Pag. 6. “ by *irreligious Banter*, I have unhappily fixed upon a most improbable and ineffectual Remedy for recovering the *Methodists* out of their Extravagant Freaks.” If so, why are you so pettish? Why so wrathful? I might rather expect an *Address of Thanks from Whitefield and Company*.

But, to compound the Matter with you by a plain Truth, my *Manner* of writing (whether with *Levity*, or *Gravity*) affects not in the least the *Merits of the Cause*. The *Enthusiasm* is exactly the same, neither more nor less, better or worse. The only *Question* to the *Purpose* is, whether I have made my *Quotations* justly and fairly? Let this be supposed, 'till 'tis disproved.—Something, however, more serious, horrible, and shocking, will appear toward the End of this *Second Part*, and especially in the *Third*; where the *Nature of the Subject* will be apt to raise *Abhorrence and Indignation*, rather than *Laughter*. For, contrary to my *Intention*, I am forced upon a *Third Part*; your *Enthusiasms* are so many. Nor had I exactly enough computed the *Number*, or considered the *Virtues*, of your *Consecrated Beads*.

Before you attack my *Comparison* in Form, I find you nibbling at my *Title-Page*: In one Place,

P. 7. “ 'tis not restrained enough to answer my *Principal*

P. 20. *Design*.” In another Place, “ 'tis too much restrained; you

you would have me make an *Addition* to it, and let it *run thus*, *The Enthusiasm and Imposture, &c.*" I stand corrected, and have no Objection to your *Amendment*. Consider, however, that, before you meddled with *my Title-Page*, you should have consulted your *Grammar*, and made *Sense* of your own.

But I shall not so easily give up my *Parallel* of the *Montanists*. I find it sticks too close, is pinching, and makes you wriggle. You want sadly to get *rid* of it; for which you assign some *doughty Reasons*. "You omit, you say, *making any Reply to my Account of the Montanists, because 'tis quite foreign to my Title-Page, and also to my Principal Design,*" that of Comparing you with *Papists*. You know that I introduced the *Montanists*, to shew that the *Spirit of Enthusiasm is always the same*. And, though the *Montanists* were no *Papists*, they were *Heretics*, full of *Impostures* and *Impieties*; in a Word, the *Methodists* of their Times. And why should you turn away your Face from your *own Likeness*? — But you have *another Reason*; "*The Account of the Montanists being not founded on Writings of their own; and so at the best very Precarious.*" Ibid.

Did I say, the Account was *not founded* on their own Writings? Did I not expressly say, that our *Accounts and Extracts of their own Writings* were collected from the *best Historians* of those Times? And, supposing they had *not* been founded on their *own Writings*; must they therefore of Course be *Precarious*? Doth *no History* deserve *Credit*, but what was written by the *Actors*? What then becomes of the *Faith* of *almost all History*? And is every Thing *right and true* which Men write concerning *Themselves*? Well then! *Your Accounts, Journals, &c.* are wrote by your
Faithful

Faithful Self; therefore not *precarious* and *uncertain*. But yet, you now own you have written Things *worse than Precarious*; Things *absolutely and confessedly false*. And, had you died, and the *Mystic Dove* fled away to *Heaven*, before your *Recantation*; these *Falsities* must have passed upon the World for *infallible Truths, revealed from above*.

P. 9. In the same Page you catch me tripping, and even falling into an *Inconsistency*. I had charitably supposed, that the *Methodists* might *perhaps* set out from *real Motives of sincere Piety*, adding afterwards, “ their setting out with warm *Pretences to Reformation*.” Your Remark is, “ If by *Pretence* I mean a mere *Hypocritical Pretence*, I am then guilty of a Self-contradiction.” But may not your *Motives be sincere*; and yet your *Pretensions to Reformation be idle, and vain, and absurd*? (For I did not say *Hypocritical*.) And is not the World fully sensible *what Sort of Reformation* has always been the Aim of *Enthusiasts*? As to your *Question, how can Pretence and Reality be reconciled*? We are agreed: My whole *Comparison* has proved they *cannot*; and your *Recantation* has confirmed it.

P. 10. But I am like to be in a *worse Condition*: “ having said what I can't *prove*, and *confessedly exceeded the Bounds of Truth*.” And how so? Why, it seems I have said that “ the *Methodists began their Adventures with Field-Preaching*; and yet quite the *contrary* is notorious from my own Words: *After the Methodists had traduced the Clergy in their own Churches and Pulpits, they set about this pious Work of Defamation more heartily in the Fields*. Here, you say, *my Parallel fails at first setting out, myself being Judge*.”

And

And was I not, my good Friend, *kind and candid* in not reckoning your *Pulpit-Abuses* among your *wild and extravagant Adventures*; in not laying the *Adventures* to your Charge, 'till you broke into *open Irregularities* by inviting a *Rabble* into the *Fields*? And was I not *right* in dating the *Commencement* of your *Adventures* from that Time? You say, No. “ That in *Reality* the *Methodist Adventures* were *begun in the Church*, before you took the *Field*.” Be it so. But this is your own *frank Confession*; and no Part of *my Charge*.

P. 13, 15.

Do you think the *Popish Field-Preachers* did not first learn their *Lesson*, took no *previous Steps*, made no *Provision*, before they set out upon their *Expeditions*? Read their *Legends*, and be convinced. Read but the Beginning of the *History* of that *Renowned Knight-Errant Don Quixote*, (a good *Catholic* too) and you will find, how “ he prepared himself by reading *Books of Chivalry*, for which he had an *Extravagant Fondness*; filled his Head with *wild Projects*, which turned his *Brain*; had frequent *Disputes with his Parish-Priest*; furbished up his *Armour*, and buckled it on:—All this, before he actually sallied forth upon his *Adventures*, in order to redress all *Grievances*, and correct all *Exorbitances*: before he desperately encountered the *Windmill*; or combated the *Devils* in the Shape of *Cats*; or (as *Sancho* brags) lodged at the *Inns*, all at *Discretion*, and the D—l a Farthing to pay.”

And now, Sir, how have I been guilty of an *Untruth*; or how doth my *Parallel fail*, myself being Judge? The *Fact* you own, both of *Popish* and *Methodistical Field-Preaching*; you glory in it. And of what *Moment* is the precise Time of the *Commencement* of your *Adventures*? What have you gained?

Unless

Unless it be throwing Dust into the Air, to blind the Eyes of your Followers ; or maintaining your *Right* to a litigious and cavilling Humour.

P. 11.

“ You thank me for informing you, that *Field-Preaching* was formerly practised in this Nation : You are glad it was so ; and immediately ask, *Why then such a Noise about it now ?*” This Practice, Sir, occasioned an *Act*, or *Acts*, against *Field-Preaching*, (and I conceive not yet formally, or virtually, repealed) because such Meetings were *Enthusiastical, Seditious, and Mischievous*. You indeed are glad of this : But it affords sufficient *Reason* for making *some Noise about it now*. Observe only the Weight and Tendency of your Argument : The *Dominicans, Jesuits, Franciscans, &c.* did formerly, in a *Wild, Fanatical, and Irregular* Manner, employ their Talents in corrupting and deceiving Mankind with many *false, scandalous, and wicked Tenets*, to the prodigious Injury of the *Public and True Religion* : This Havock they made of *Civil and Religious Truth and Happiness*, under the *Mask of Sanctity* ; by *Blasphemous Pretensions and Claims to Inspiration, Divine Calls and Directions*, and Variety of other *Frauds*. *Why then such a Noise about them now ?* Or what Occasion of any *Opposition* to those, who are *now reviving the Method*, and are compassing *the same End by the same Means ?* Thus potent is your *Way of Reasoning* ; and so effectually you get clear of these *unlucky Papists*.

Ibid.

As to “ *some Degrees of Vanity, unobserved Vanity, which you say you cannot now remember ;*” have but a little *Patience*, and your *Memory* will soon be refreshed.

P. 12.

In Defence of your Conduct, you ask, “ Can you recollect no *earlier, or more unexceptionable* *Field-*

“ *Field-Preachers* than the *Papists*? What think you of *Jesus Christ*, and his *Apostles*? Were they not *Field-Preachers*?” And will you never leave off your *inexcusable Pride* in comparing yourself to *Christ*, and his *Apostles*? Will you still persist in this *Presumptuous Sin*? Will you do it again and again in this very *Pamphlet*, wherein you have sadly *bewailed your Speaking in a Style too Apostolical*? You have *owned your Pretences to Inspiration*, and *speaking from the Spirit of God*, to be *False*: And, if you *own their Inspiration and Divine Mission* to be *True*, your *Comparison* fails in the most *Essential Point*. You have but *Two Ways* of making your *Parallel* stand; and you may take your *Choice*. You must prove, either that you are *Inspired and Commissioned from on High*, like *Christ*, and his *Apostles*; — or that *They* were such *Enthusiasts* as yourself.

Your Attempt to wipe off the *Black Art of Calumny*, and even to retort it upon *myself*, is really a *Master-piece*. “ You own your *Speaking against the Clergy* was not in the *Spirit of Christ*, or with the like *Divine Authority*; and that there was *too much Severity* in your *first Zeal*. All therefore you would infer is this, that what some may term *Gall of Bitterness and black Art of Calumny*, may be *Nothing* but an *Honest Testimony* against the *Corruptions of a Degenerate Church*. And you justify your *Zeal* by the *Examples of John Baptist and St. Stephen*, who called the *impenitent and hardened Jews*, a *Generation of Vipers, stiff-necked, and uncircumcised in Heart and Ears*, always resisting the *Holy Ghost*; — of our *Saviour*, denouncing no less than *Thirteen Woes* against the *Scribes and Pharisees*; — of *Isaiah*

P. 15, 18.

and *Jeremiah*, condemning the wicked Men of *those Days*.

Truely, Sir, you have much *mended* the Matter; and drawn a most *Conclusive Inference*, from your *Confession* of *not* speaking against the *Clergy* with a *Christ-like* or *Apostolical Spirit*,—of too much *Severity* in your *Zeal*; and when you say “The *Methodists* for some Time have *laid down* a Trade, which I am *taking up*.”

And how am I *taking up* this Trade of *Calumny*?

- P. 17, 18. To prove this, “You gather some of my *Flowers* on this Occasion; *This Dangerous and Presumptuous Sect — Strolling Predicants — Itinerant Enthusiasts — Methodistical Enthusiasts.*” To which I answer; If this be *Calumny*, it comes out of your *own Mouth*: You have *confessed*, or *boasted* of, every Word and
- P. 31, 33, 35. Syllable of it. — You have *confessed* “mingling *Wild-fire* with your *Zeal*: To groundless Pretences to *Inspiration*, to imposing your *own Spirit* upon the World instead of the *Spirit of God* (the very *Essence of Enthusiasm*) you *plead guilty*: *Presumption* among some of your *Sect* you *readily grant*: — And you
- P. 13, 41. *boast* of *wandering* into several Parts of the World, as a *Preacher*: You *glory in taking the Field*.” And
- P. 13. now I *readily agree*, that “these *Flowers* (growing in your *own Garden*) are not of a very *Scriptural Scent*.”

- P. 18, 19. But you ask, “Why must I *disturb the Dead*, *rake* into their very *Ashes*, and call up *Mr. Seward's Ghost*, in order to *terrify* the Reader?” If this be such a *Terrible Crime*, who has done it more than the *Methodists*? Who more than *yourself*? You have treated the *Author of the whole Duty of Man*, and *Archbishop Tillotson*, in a most *scurrilous Manner*: In this very *Pamphlet* you have *raked into the*
- Ashes*

Ashes of Luther, Calvin, Zuinglius, Cranmer, Ridley, and Hooper; nay, of *Paul and Barnabas*; and P. 45. have freely censured their *Faults*. You urge, “that P. 18. Flowers enough might have been gathered out of Mr. *Wesley's Journals and your's*; and I might let your *dear warm Friend, your Fellow-Traveler Seward*, lie undisturbed. What hath *he* done?” I doubt, Sir, you have been dabbling in a *Play*, and learned your Reasoning from the *Facetious Knight*; “No, my good Lord, banish *Peto*, banish *Bardolph*, banish *Poins*; but for sweet *Jack Falstaff*, kind *Jack Falstaff*, true *Jack Falstaff*, valiant *Jack Falstaff*,—banish not *him*.”

In plain Truth, (for I beg Pardon for rashly touching upon a *Play*) Mr. *Seward* published a *Journal* full of *Calumny, Enthusiasm, dangerous and presumptuous Tenets*, still working warmly in the *Methodists*: But he must not be touched, because he is *dead*. And your *Rule* must be acknowledged a very *Expedient* one. For *then*, had your *good Self* died before your *Recantation*, all your *Confessed Falsities and Impositions* must have passed for *Sacred Truths*, without any *Examination* or *Contradiction*. Then no *Antient Heretic*, no *Infidel*, no *Enthusiast*, no *Broacher* of the most *wicked Doctrines*, could ever be called in *Question*. And (to the great Comfort of your Heart) *then* the *Fanatical wandering Ghosts* of *St. Francis* and *Ignatius* had not been called up, to *haunt and stare you in the Face*. To make you as easy as I can;—Seeing I shall have Occasion to call up the *same Ghosts* again, I give you previous Notice, that you may not be *frighted*.

In the mean Time you don't consider what a *Fright* you have put *me* into. For, besides “leaving me to Mr. *Wesley's Correction*,” you bolt out

- P. 30. suddenly with “ Something *SO Extraordinary* in my 17th *Section*, that it calls for a *Remark*.” You *startle* me; you put me in a *Panic*. But I must stand the *Shock*. — Out it comes, that “ I have called *Instantaneous Conversion* a *Fanatical Peculiarity*.” Is this your *Something SO Extraordinary*? I suppose *not*. It must lie in your following *Remark*; “ I *presume* *Instantaneous Regeneration* “ must be a *Fanatical Peculiarity* also. What then “ becomes of that *Diana* of the present Age, *Baptismal Regeneration*, which must be *Instantaneous*?” By this Time I begin to *recover my Senses*, and be able to *speak*. You, Mr. *Whitefield*, may be as *Presumptuous* as you please: I *presumed not* to say any such Thing: I neither mentioned, nor thought of, *Baptismal Regeneration*. But IF I had; Oh! how you would chastise me? — I answer very *Laconically*, IF. — Moreover, I *ask* you, why you will talk at this *idle*, and even *wicked* Manner? What *St. Paul* expressly calls *the Washing, or Laver, of Regeneration*, you profanely *Christen* by the *Heathenish* Name of *Diana*. “ *Baptismal Regeneration* is the *Diana* of the present Age.”
- P. 15. Take again therefore your own Words, *Pretty Language this, Sir!* Such as ought once more to bring you to your *Penitentials*, and extort another *Alas! Alas!*
- P. 31. Again, you charge me with “ calling *Assurances of Salvation* another *Presumptuous Imagination*.” I did so. And you return to your old *prevaricating Trick* of making me *say*, what I did *not say*; and, *changing the Term* by slipping in the Word *Faith* instead of *Salvation*, you immediately ask, “ Is *Assurance of Faith* then, in your Opinion, a *Presumptuous Imagination*?” Whence you run on *Arguing*, — as *wisely* as you did before.

As I have chiefly consulted your *Journals*, you tell me, “ that in this I have acted *wisely* enough P. 33, 34^a for my Purpose, but not *candidly*; since there were *Later Writings* of your’s, which might as easily have been procured.” Indeed, Sir, I did not care to *lose* so much *Time*. Nor probably would your *Later Writings* turn out much to your *Advantage*. But, supposing the best, mind the *Prettiness* of your Argument: — It was the *Comparer’s Purpose* to discover Mr. *Whitefield’s Enthusiasms*; and therefore he ought not to look for them where they *were to be found*, but where they *were not*.

So much for your acute and judicious *Remarks*. Let us proceed to your *Confession*, and *Recantation*. For, “ *undeserving* as my *Pamphlet* was, it has P. 5^a served a *good Purpose*, and been the *Means* of your *rectifying some Mistakes*.” And you have kindly given us a Lick of the “ *Honey that came out of the Eater*.”

After you have *rectified your Mistakes*, and *confessed* them, you say indeed, “ that this was not P. 34^a extorted from you by my *Pamphlet* :” Which a *Captious Person* might take for a Sort of *Self-Contradiction*. But I regard not that; seeing either Way the same *good Purpose* is served.

Accordingly, a *Regard* to the *Common Benefit* inclines me to enumerate your *Retracted Mistakes*; and *Common Justice* to acknowledge a great *Appearance* of your *Ingenuous and Sincere Mind*, and *Conduct*.

“ You confess *too much Severity* in your first P. 17, 19^a
 “ *Zeal*, by far too much against Archbishop *Til-*
 “ *lotson* :—Young awakened Persons are apt to run P. 22, 34^a
 “ into *Extremes*, which fall off when they have re-
 “ ceived

- P. 27. " ceived the *Spirit of Adoption*; — your *Journals*
 " were some of your most *early Performances*, in
 " the *very Heights* of your first *Popularity*; which is
 " apt to make the *strongest Head run giddy*, and do
 " Things, which *After-Experience* and *riper Judg-*
 " *ment* teach them to *correct and amend*. — You re-
 " tract with all your Heart your having desired or
 " prayed for *Ill-Usage, Persecution, Martyrdom,*
 " *Death, &c.* as proceeding from an *irregular,*
 " though *well-meant, Zeal*; now finding yourself
 P. 32. " *no Ways so disposed*. — As to the *Doctrine of Af-*
 " *surances*, you readily grant that some of the *Method-*
 " *ists*, who really *had not this Assurance*, have pre-
 " *sumptuously* imagined they *had it*; there being
 P. 38. " *Counterfeit* as well as *Current Coin*. — You con-
 " fess, you were followed with the *Hosanna's* of
 " the *Multitude*; and your too strong *Expressions*
 " concerning *Absolute Reprobation*; — and your *ex-*
 P. 39. " *posing* your Friend *Mr. Wesley*: — That in the *Col-*
 " *lection of Letters* (written by the *Methodists*) many
 " Things were *very Exceptionable*; which there-
 " fore have been *Suppressed* for some Years: —
 " That you don't *now* approve of making a *Lottery*
 P. 40, 41. " *of the Scriptures*: — That your *Mistakes* and
 " *Elunders* have been *frequent*; and when you are
 " *sensible* of any more, they shall be *publickly ac-*
 " *knowledged and retracted*: — That, when you carried
 " *high Sail*, running through a whole *Torrent* of
 " *Popularity* and *Contempt*, you have been in
 P. 42. " *Danger of oversetting*: — That you mentioned
 " *Divine Communications* with some Degrees of *Va-*
 P. 43. " *nity*: Something of our *own Imagination* may
 " *possibly* be *blended* with *Methodism*; nay, that
 " *Imagination* has *mixed* itself with the *Work*, cannot
 P. 45. " *be denied*: — You confess many *Offences* and *Divi-*
 " *sions*.

“ sions among yourselves, and own it *must needs be* that such *Offences* come.” — Lastly, when I charged the *Methodists* with stealing the *Sacred Fire* from Heaven, by bold Pretences to *Revelations, Inspirations, &c.* and asked, Where will these bold *Enthusiasts* stop? (Compar. p. 48.) your Reply is, “ I answer for *one, even here, Sir.* And I will *freely and readily acknowledge, that you and others* have had too much Occasion for *Reflection,* by several Things that have been unwarily dropped up and down in my *Journals.*”

Remember then, that by *stopping here* you give up the remaining Parts, and plead guilty to the most *Capital Articles* of my Charge; which were, “ *Divine Presences,* particularly *Christ visible in the Sacrament, sitting at the Head of the Table, and talking to Mr. Whitefield;—familiar Communications, and amorous Conversations with God;—Extraordinary Revelations, Inspiration; Special Directions, Missions, and Calls; Ecstasies and Visions, &c.*”

I would now proceed to your famous *Penitential Letter of Retractions*; but desire first to make a few *Observations* upon the above *Confessions.*

As to those *Extremes* common in your young Persons, and *falling off* when they receive the *Spirit of Adoption*; pray acquaint us with the *precise Time* of your own receiving it, that we may be certified when you got clear of all such *Extremes,* and attained a *Just Medium.*

When you make *Excuses* for your groundless Pretences to *Inspiration, a Divine Commission, &c.* on Account of your most *early Days,* and in the *Height* of your first *Popularity,* when your *Head* was giddy; you hereby *confess,* that you was most *Popular,* when you was the *greatest Lyar; best loved*

loved and admired, when you seduced the Multitude by Cheat and Imposture. And what a fine Compliment is this to your Followers Understanding, and your own Integrity? What Fools have you made of them, and what a Kn— of yourself?

P. 38.

When you received the *Hosanna's of the Multitude*, I really thought it an *Error of the Press* for *Huzza's*. But you confess that “*Hosanna* was your own Word; *wrong and unguarded*, but not intended to convey a *Profane Idea*.” *Wrong and unguarded!* What a *tender Expression* of this great Offence? And how possibly could your own Mind abstract from *Profaneness* — an *Application to yourself* of the *Divine Honour* paid to the *Adorable Redeemer* of Mankind? The Word indeed hath formerly been used in *Acclamations* to some *outrageous Enthusiasts*. And particularly, Sir *James Ware* (*Hunting of the Romish Fox*, P. 229—) relates of “one *Anth. Nugent*, a *Popish Priest*, that he was one of *James Naylor's* Disciples, and went before him through the Streets of *Bristol*, crying out *Hosanna*.” I presume, you again “*thank me for acquainting you with these former Instances*, and are glad they were practised in our Nation several Years ago.”

Whereas you was in *Danger of oversetting* from a *Torrent of Popularity and Contempt*; — I congratulate you on your present *less dangerous Situation*: Your *Popularity* is pretty well over; for the *other*—you must take your Chance.

Whereas you say, “the *Offences and Divisions* among yourselves were about some *Non-Essentials*;” —Is this the *Truth*? And will you *stand to your Words*? Can differing about *Non-Essentials* be reconciled to your accusing each other of preaching *Damnable* and *Essentially-Erroneous Doctrines*, —

horrid

Horrid Blasphemies, another Gospel, &c. ? (Which will appear anon.) This being the Case, 'tis plain you quarrell'd about *Essentials*, or else your are mutually *False Accusers* of your *Brethren*. Either Way, there is something *Essentially Unchristian* among you.

But come we now to your *Penitential Letter*, wherein some of your *Cant* is *Recanted*, and we are taught to confess your *ingenuous and sincere Dealing*. “ To convince me that this is the real P. 34. Language of your *Heart*, and not extorted by my *Pamphlet*, you produce an *Extract* of a *Letter* to a worthy Friend in *South Carolina*; and published, with very little *Alteration*, in *Scotland* Months ago, dated *June 24, 1748.*” Whereby I am indeed convinced of your *Temper*. You will do nothing by *Compulsion*: Nothing shall be *extorted* from you, But let you alone; and you will confess as much *Enthusiasm* and *Imposture* as one could wish. May I have the Liberty, Sir, to ask, *Why* this *Confession* was sent privately to a Friend in *Carolina*, and not to your *own Countrymen*? *Why* did you suffer your *Followers* to lie so long under a *Delusion*? And not publish your *Recantation* immediately, as soon as you found yourself both *deceiving, and being deceived*? *Why* published in *Scotland* rather than in *England*? And who knows whether this Part of the Nation would have been blessed with any *Publication*, unless it had been *extorted by my Pamphlet*?

That you may have *full Justice* done you, and as your farther *Retraction* will appear clearest in your own Words, it may be proper to *reprint the Letter*.

P. 35— On Board the Brigg Betsey, Capt. Esteen Commander.

June 24, 1748.

“ Reverend Sir,

“ Yesterday I made an End of revising all
 “ my Journals.—Blessed be God for letting me
 “ have Leisure to do it! —I purpose to have a
 “ new Edition before I see *America*.—Alas! Alas!
 “ in how many Things have I judged, and acted
 “ wrong! I have been too rash and hasty in giv-
 “ ing Characters both of Places and Persons.—
 “ Being fond of *Scripture Language*, I have often
 “ used a Style *too Apostolical*, and at the same Time
 “ I have been *too bitter* in my Zeal.—Wild-fire
 “ has been mixed with it; and I find I have fre-
 “ quently wrote and spoke too much in my own
 “ Spirit, when I thought I was writing and speak-
 “ ing entirely by the Assistance of the Spirit of
 “ God.—I have likewise too much made Impres-
 “ sions, without the written Word my Rule of act-
 “ ing; and too soon, and too explicitly, published
 “ what had better been kept in longer, or left to
 “ be told after my Death. By these Things, I
 “ have given some *wrong Touches* to God’s Ark,
 “ hurt the blessed Cause I would defend, and
 “ stirred up needless Opposition.—This has hum-
 “ bled me much since I have been on Board, and
 “ made me think of a saying of Mr. Henry’s,
 “ Joseph *had more Honesty than he had Policy, or he*
 “ *never would have told of his Dreams*.—At the
 “ same Time, I cannot but bless, and praise, and
 “ magnify that good and gracious God, who im-
 “ parted to me so much of his *holy Fire*, and car-
 “ ried me, a poor weak Youth, through such a

“ Torrent

“ Torrent both of *Popularity and Contempt*, and
 “ set so *many Seals* to my unworthy Ministrations.
 “ —I bless him for ripening my Judgment a *little*
 “ *more*, for giving me to see, confess, and, I hope,
 “ in some Degree to *correct and amend* some of its
 “ Mistakes.—I thank God for giving me Grace to
 “ embark in such a *blessed Cause*, and pray him to
 “ give me Strength to hold on, and increase in
 “ Zeal and Love to the End. — Thus, dear Sir, I
 “ have unburdened my Heart to you. — I look
 “ upon you to be my *Fidus Achates*, and therefore
 “ deal thus freely.—If I have Time and Freedom,
 “ before we land, I think to begin and write a short
 “ Account of what has happened for these seven
 “ Years last past; and when I get on Shore, God
 “ willing, I purpose to revise and correct the first
 “ Part of my Life.”—

The *Principal Point* here, and what immediately
 strikes the Eye, is your free *Confession*, and doleful
Lamentation of having frequently *imposed* upon the
 World, and *seduced* your *Followers*, by *Falshood* and
Deceit; and that too in a Matter of the *highest*
Concern, the Salvation of their *Souls*. You have
 confessed yourself an *Enthusiast*, and consequently
justified me in bringing such a *Charge*. “ In many
 Things acted and judged *wrong*, been bitter, par-
 ticularly in given *Characters*.” Which proves your
 Trade of *Calumny*. “ Often used a Style too *Apo-*
stolical.” And why will you continue it, and so
often, again in this very *Pamphlet*? “ *Wild fire* has
 been *mixed* with your Zeal, and with God’s *Holy*
Fire: — You have wrote and spoke in your *own*
Spirit, and put it upon the World *entirely* for the
Spirit of God; — have made *Impressions*, and not the
 written

written *Word of God* your *Rule of Acting.*" And this I hope you will own to be *Genuine Enthusiasm*, and in the *bad* Sense of the Word.

These things you have *Acknowledged, Bewailed, and Retracted*; and would be thought, no Doubt, to act *Ingenuously*, and speak *Sincerely*.

Considering therefore all your *Confessions* and *Retractions* of your Fanatical Sallies, had I the Honour and Happiness of being one of your *Sect*, I should propose an *Address* to you (with great Submission) in the following Manner. " We are, " Sir, of the Number of those, who have attended " your *Person* and *Doctrine*; allured by your *sancti-* " *fied Pretences, and high Claims.* Being persuaded " first into a bad Opinion of our *proper Pastors* " *and Churches*, we followed you into the Streets, " the Fields and Desarts. We *crowded, hugged,* " *kissed you*; made you *Presents* and *Entertainments*, " receiving you as an *Apostle, or Angel from Heaven.* " And this too at the very Juncture of *Time*, " when you was the most *Deceitful Worker*, and " grievously *seducing your precious Lambs.* For at " length we find you declaring, that your *Infal-* " *lible Instructions*, and which we devoured as so " many *Oracles*, were but so many *Mistakes, Blun-* " *ders, or Lyes.* Your being guided by *Impulses* " and *Impressions*, and teaching us to depend upon " them as *certain*, is now acknowledged to be a " *precarious* and even *false Rule*, usurping the " Place of *God's Word*; Though you once assured " us, it was as easy to know when the *Spirit* made " an *Impression* on the *Soul*, as to feel and know " when the *Wind* makes an *Impression* on the " *Body.* You taught, that our *Assurance of Salva-* " *tion* was clearly written upon the *Heart*, as by a

“ *Sun-Beam* ; whereas now, Alas ! Alas ! we only
 “ *Presumptuously* imagined that we had it. You
 “ made your Boast of a *Divine Mission* ; *Special*
 “ *Calls and Directions from Heaven* ; *Inspirations,*
 “ *Communications, Conversations Face to Face with*
 “ *God* ; which, by your *later Account, and Confession,*
 “ were all *mere Fancy and Fiction,* and the Product
 “ of a *fertile Invention.* You have climbed up,
 “ and *stole* the sacred Fire from *Heaven* ; have even
 “ *Deified* yourself, and put your *own Spirit* in the
 “ *Seat of the Holy Ghost.* You confess you have
 “ scattered *Wild-fire* among us, whereby we felt
 “ strange and unusual Burnings, and some of us
 “ have been terrified *out of our Senses* ; without any
 “ Warning to keep our *Distance,* out of the Reach
 “ of this *dangerous Composition.* Seeing then you
 “ have thus shammed us off with *Counterfeit Coin*
 “ instead of *true Sterling,* and have owned your-
 “ self a *Cheat and Impostor* ; what remains, but to
 “ leave you to yourself, and return to our native
 “ *Fold* ? A *Stranger* will we not follow, but will
 “ flee from him ; who *Confessedly* came not in by
 “ the Door, but *climbed up some other Way.* Re-
 “ member, that at best you are now but a *common*
 “ *Mortal,* upon a Level with *ordinary Churchmen* :
 “ Stripped of your *Extraordinary Celestial Endow-*
 “ *ments, and Supernatural Powers,* you can hence-
 “ forth only make a Figure from your *natural or*
 “ *acquired Abilities.*”

Oh ! what a Fall is there ?

I was going on ; but am suddenly stopped by
 your seasonable *Motion* ; “ But hold, Sir : And, P. 20.
 “ before you run yourself quite out of Breath, I

“ intreat you to stop a little, while I put to you a
 “ few *Questions*. Believe you that I am perfectly
 “ in earnest, and have made an *Absolute Recan-*
 “ *tation*? Do not I insert divers *Softenings, Reser-*
 “ *ves, Salvo's, and Exceptions* to my general *Confession*?”—
 I cry your Mercy, Sir; 'tis very true. And, to save
 you the Trouble, I shall recollect some of them:
 But then, I fear, some *Doubts* may arise about your
Sincerity. Accordingly here follows an *imperfect* and
rough Draught of what you might *truely and justly*
 plead; and to which I shall not have the Face to
 make any *Objection*.

“ Whereas I *George Whitefield* have made ample
 “ *Confession and Retraction* of my *Enthusiasms and*
 “ *Imposures*; I do hereby (to prevent all *Miscon-*
 “ *struction*) claim the Privilege of *explaining* myself,
 “ in *what Sense, and how far*, my Words are to be
 “ understood. Saving to myself likewise the Benefit
 “ of *future Exceptions, &c.* In general, I plead, that,
 “ in my *deepest* Confessions of my most *heinous Of-*
 “ *fences*, I only acknowledge *Mistakes, or Blunders,*
 “ speaking and writing some *wrong and unguarded*
 “ *Things, Things unwarily dropped up and down,*
 “ *Want of Caution, with other tender and gentle Ex-*
 “ *pressions.* And *Malice* itself must allow these
 “ *Softenings* to be an *Extenuation* of *Guilt*.—More-
 “ over, even of these *Mistakes, &c.* I have not re-
 “ linquished, nor *desired* to relinquish, *All*; but
 “ only a *Part* of them; and that *Part* too not *En-*
 “ *tirely*. For my *very Words* are, ‘ I bless God for
 “ ripening my Judgment a *little more*, for giving
 “ me to *see and confess*, and I hope in *some Degree*
 “ to correct and amend *some* of my *Mistakes.*’ And
 “ am I not here sufficiently upon the *Reserve*?—
 “ 'Tis true, I confess and lament many *Falshoods*
 “ and

“ and *Enthusiasms* published in my *Journals* : But
 “ ’tis true also, that I am only sorry for doing this
 “ *too soon, and too explicitly* ; and declare that what
 “ I am now ashamed of had been better *kept in*
 “ *longer, or left to be told after my Death.*’ And
 “ hereby I might have avoided this *Shame* of a
 “ *Recantation* : A noble *Legacy* had been left to the
 “ *Bands and Societies* ; who would have been en-
 “ titled to the *Honour and Profits* arising from my
 “ *pious Fallacies* : My *Untruths and Deceits* had never
 “ been known ; because no *Candid Person* would
 “ have *raked into my Ashes* to contradict me ; and I
 “ *could not* have contradicted *myself*. — I do indeed
 “ publicly acknowledge that my *Dreams* were not
 “ from *Heaven*, but mere *Illusions of Fancy* : And
 “ yet observe how *Artfully* I compare my Case
 “ with that of *Joseph* ; and say, that my publishing
 “ them as *Divine* might perhaps be *Impolitic*, but
 “ was no *Impeachment of my Honesty*.—

“ To be more particular. As to *Vanity and*
 “ *Pride*,—I have often confessed and bewailed the
 “ *Naughtiness of my proud Heart* ; and, when *proud*
 “ *Hellish Thoughts* used to crowd in upon me,
 “ have prayed to *God*, ‘ Give me *Humility*, or I
 “ *perish.*’ — But pray remember how I *soften* this
 “ into *some Degrees* of *Vanity*, and those either
 “ *unobserved or forgotten* ; and that I still desire to
 “ retain a proper *Share of decent Pride*. For, when 1st Deal.
 “ my Heart was stirred up to pray against *Spiritual* P. 71.
 “ *Pride*, my express Words were, that *God* would
 “ always keep me *humbled only in some Measure*.
 “ The very *worst and highest* Instance of *Vanity*,
 “ that of applying *Hosanna’s* to my dear Self,
 “ which too hath laid me low before *God* and
 “ *Man* ; — this I have brought down to a Thing
 I 2 “ *wrong*

P. 38. “ *wrong and unguarded, but not intended to convey*
 “ *a Profane Idea.*

“ *I have maintained the Doctrine of Absolute*
 “ *Reprobation so stiffly, and to that Degree, as to be*
 “ *charged by Mr. Wesley with horrid Blasphemy;*
 “ *and my Enemies say, he hath confuted me in a*
 “ *strong and masterly Manner. But by my Confession*
 “ *this dwindles away into my having dropped some*
 “ *too strong Expressions.—*

P. 15-18. “ *If I am forced to own that I have traduced the*
 “ *Clergy; but for some Time laid down the Trade*
 “ *of Defamation; you see how soon I take it up*
 “ *again; and defend myself by the Example of the*
 “ *Apostles; (though, I own, not with the same Spirit,*
 “ *or Authority) and make them as great Slanderers*
 “ *as myself.*

“ *If I lamentably acknowledge my having often*
 “ *used a Style too Apostolical; you see how quickly*
 “ *and frequently I start up again in the Form of an*
 “ *Apostle.*

P. 33. “ *One of my most important and glaring Recan-*
 “ *tations is this. The Author of the Comparison*
 “ *asking, ‘Where will these bold Enthusiasts stop?’*
 “ *proceeds to our most avowed, but most Presump-*
 “ *tuous Claims of Inspiration, Revelations, Commu-*
 “ *nications with God, Special Calls, Divine Missions,*
 “ *and the like. Here I instantly stop short; am*
 “ *pricked in Conscience, howl and cry, renounce*
 “ *and give up these Blasphemous Pretences. But then*
 “ *fail not to observe with what Softening and Re-*
 “ *serve I make my Retreat. They are Things un-*
 “ *warily dropped up and down in my Journals.*

P. 41, 42. “ *And I positively insist, that some of my Inspira-*
 “ *tions, &c. are not groundless and pretended, but*
 “ *really from above. Accordingly, mind how I*
 “ *have*

“ have confounded *the Ingenious Author of Con-*
 “ *siderations on the Conversion and Apostleship of St.*
 “ Paul; who has ventured roundly to Assert that
 “ *A L L the Divine Communications, Illuminations and*
 “ *Ecstasies of the Methodists* sprung from no other
 “ Sources but *Self-conceit, Vapours, and Imagination.*
 “ I say this is quite unbecoming to *Young a Con-*
 “ *vert.* Nor shall I regard any Reply, as if this
 “ were a malicious or unmannerly *Reflection* upon
 “ an *Excellent Person*; or quite misbecoming *me,*
 “ who was so *Young a Convert to Enthusiasm,* and
 “ but so *Young a Convert* again to some *small Share*
 “ of *Common Sense.* This is a mere *Trifle,* in Com-
 “ parison of the *Advantage* I gain by my *Reserves*
 “ and *Exceptions*: Whereby it lies still in my Power
 “ to fix what Portion I please of my *Fancies and*
 “ *Pretences* upon Heaven; and henceforward to
 “ put the same Trick again upon the *Dear Innocent*
 “ *Lambs.*

“ Nor can the *Comparer himself* escape the Ef-
 “ fects of my Saint-like *Artifice and Management.*
 “ I own the *Enthusiasms* which he has *ferretted* out
 “ of my *Journals*: But then I have cunningly sent
 “ him to an *empty Bury,* my later Writings, where
 “ he can find *nothing.* — I own too, some of his
 “ *Popish Parallels* are exact enough. But what am
 “ I the worse for treading in a Popish Track?
 “ Once, or twice, however, I have fairly caught
 “ him without *any Parallel* at all; and so left him
 “ to that *poor Excuse,* that some of our *Enthusiasms*
 “ are *unexampl'd.*

“ What *Wounds* I have given to *Methodism* by
 “ my *Confessions,* I endeavour to bind up again,
 “ and heal. Have I given any *wrong Touches* to
 “ *God's Ark*? Still I say, it *is God's Ark.* *Me-*
 “ *thodism*

“ *thodism* is still *God’s Cause*, the *Blessed Cause*. I
 “ still glory in having *taken the Field*, continue the
 “ Trade, and will continue it, while I can get
 “ Customers. If our Zeal be *irregular*, ’tis likewise
 “ *well-meant*. If *Counterfeit Coin* be stirring amongst
 P. 43. “ us, we deal in *some true Sterling*. Though I have
 “ been throwing about my *Wild-fire*, ’tis qualified
 “ with a *Mixture of God’s holy Fire*. Though I
 “ confess it *Undeniable* that *Imagination* has mixed
 “ itself with the *Work of Methodism*; yet in the
 “ very preceding Words it comes with a *double*
 “ *Peradventure*, ‘ *Something of our own Imagi-*
 “ *nation may possibly be blended with it.*’

“ As to the *grievous Quarrels* and *Broils* among
 “ ourselves; — ’tis true, we accused each other of
 “ teaching *Damnable Doctrines*, *Doctrines Essentially-*
 “ *Erroneous*, a *New*, and *Another Gospel*, &c. But
 “ I have now *whittled* away all these rough and
 P. 45. “ hard Names, and *smoothed* them down into ‘ *Of-*
 “ *fences and Divisions* about some *Non-Essentials*,
 “ such as *must needs* be among *good Men*.’ And,
 “ however *intemperate* and *raging* our *Heats* may be
 “ supposed, I prove they were not properly the

P. 46. “ *Effects* of our *own Spirit*; because *Satan* stood
 “ close by us, blowing up the *Coals*, in order to
 “ raise a *Smoke*, to blacken the *Work of God*. And,
 “ whatever be the *Guilt*, I have taken Care that
 “ our *First Reformers*, and even *Barnabas and Paul*,
 “ shall come in for *Snacks*, and be as *bad* as our-
 “ selves.

“ Judge now, my *Friends*, whether the *Spirit of*
 “ *Whitefield* is not still the same? Whether by these
 “ *Saving Clauses*, *Softenings*, and *Exceptions*, I have
 “ not in *some measure Unconfessed* my *Confessions*, and
 “ *Retracted* my *Retractions*? My *Enemies* perhaps

“ may be so *very unreasonable*, as to charge me
 “ with *Saying and Unsayings, Prevarication and In-*
 “ *consistency, Disingenuity and Insincerity*. But, when P. 37.
 “ the *Way of Duty* is the *Way of Safety*, I regard
 “ not *Consequences*. I have plainly proved, that at P. 25.
 “ present I am too *Serious* to make *Sport* with my
 “ own *Deceivings*; and they are very welcome to
 “ confer what *Title* upon me they please.”

I am, Sir, a little afraid that some *Doubts* may
 arise about your *Sincerity*. But, for my Part, I ac-
 knowledge your *Plea* to be *true*; and shall keep
 my Word and Promise of making *no Objection*.
 However, for this Instance of my *Love* and *Friend-*
ship, I may expect you to pay some Regard to my
Advice, as to the following Particulars; (wherein
 too all *Methodists* have *Reason and Right* to join)
 especially as you say, and your *Demi-Recantation*
 proves, that “ you are not *altogether Incurable*.”

You begin your *Penitential Epistle* thus: “ Yesterday P. 35-37.
 “ day I made an End of *Revising all my Journals*.”
 May it not be Expedient to revise them *again*, and
again; that *all Mistakes* may be *Rectified*? For you
 add, “ Alas! Alas! in how *many Things* have I
 “ *judged and acted wrong*?” For the Sake of Truth
 and Right, *specify* exactly in *what Particulars*. “ I
 “ have been too *rash and hasty* in my *Characters*
 “ *of Places and Persons*.” Take care to do *Justice*
 to such as may have *lost their good Name*; and
 make *Restitution*, as becomes a *True Penitent*. “ I
 “ have *often used a Style too Apostolical*.” Be *Punc-*
tual in relating fairly *when you spoke as an Apostle*,
 and *when not*. “ I have been too *bitter*.” Let nothing
 but *Honey* drop from your *Pen*. “ I have mixed
 “ *Wild-fire with my Zeal, and with God's holy Fire*.”
 A *fine Composition*, Sir, *this!* But *distinguish* precisely
 the

the Proportions ; say when and where you were this Dangerous Incendiary ; separate your Sulphur and other Combustible Ingredients ; Extinguish the Flames ; cool your Brain, and meddle no more with Wild-fire. “ I have frequently wrote and spoke in my “ own Spirit, when I thought it entirely the Spirit of “ God.” An Essentially-Enthusiastic and fatal Pre-
sumption ! Be therefore very Exact and Explicit in determining what came from God, and what from the Delusion of Fancy. And, when you have done this, your Readers and Followers will expect some clear and distinguishing Marks, how they may judge for the future between Divine Inspiration, and the Operations of your own Mind. Retire into your Mint-Office ; call in all your Counterfeit Coin ; melt it down ; Circulate no more base Money. Let your new Coinage be all true Standard, and with a Mark that may certainly be depended upon. — To this End, peruse diligently and calmly my Comparison, which will afford you some gentle, but useful Hints towards your Corrections and Emendations. Thumb it by Day, and dream of it by Night. — “ I have “ too much made Impressions, without the Written “ Word my Rule of acting.” Invert your Rule ; The Written Word without Impressions. “ I have “ Published too soon what had better been kept in “ longer.” Take the preceding Advice, No Im-
pression. “ By these Things I have given some “ wrong Touches to God’s Ark.” This was Uzza’s Offence. He was smitten for his Rashness ; so are you. He was an Intruder, and meddled (however pious might be his Intention) where he had no Bu-
siness ; so have you.

2 Sam.
vi. 6, 7.

P. 37.

But, as you have farther Designs ; our Advice shall attend you. “ I think of writing a short Ac-
 “ count

“count of what has happened for these *Seven Years* last past.” Take at least *Seven Years* in doing it. You have seen the *Fate* of your former *Journals*: And, if the rest appear abroad in the same *Exceptionable Dress*, you may occasion some *needless Merriment*, and so be guilty of a most *horrible Sin*. You know how warmly you have declared against *Diversions of all Kinds*. And think you an Account of *more Adventures* will not cause *some Diversion*? You may not perhaps *intend* such a Consequence; but remember Mr. *Wesley* has proved *Laughing-Fits* to be sometimes *Irresistible*, Cases happening when *no Mortal can help it*.

“I purpose to revise and correct the *First Part* of *my Life*.” An *arduous Labour*, I confess. But send up a *Petition* to *Hercules*, to come and help you cleanse this *Augean Stable*. And, when *this Dung is ejected*, I am afraid your *Second Part* will want cleansing as much: And likewise the *Éc. Éc. Éc.* of your *Journals*. If you should happen not to be *debarred the Use of Pen, Ink, and Paper*, and my Advice would be kindly received; I would put you in Mind of the *Poet’s Sentence*, — *Una litura potest*: One Universal Blot will serve; and serve better than so much *blotting and blurring*, as will otherwise be needful. Or, for another *Effectual Way*, you may *Purify your Works by Fire*. And as you have already *Confessed, and shewed your Deeds*; it might be of Service to the *Gospel* (tho’ not to *Methodism*) to *bring your Curious Books together, and burn them before all Men*. Your Method was something of this Nature, when you “*Suppressed your Letters*; because many Things in them were *very Exceptionable, though good in the Main*.”

P. 37.

Acts xix,
18, 19.

P. 39.

But

P. 34, 37. But hold! I had best retract this Advice, so impertinent, so hasty, so unnecessary, so detrimental to the *Public*. For “*After-Experience and riper Judgment* have taught you to *correct* and *amend* all your *Performances*: And for the future you are to come out in a more *unexceptionable Dress*.” What a desirable and delightful *Spectacle*! I almost long to have a Peep at you in your *Unexceptionable Dress*.— I begin to be in an *Ecstasy*. — Now methinks I see you, like a *Player* after he hath *Acted his Part*, stripping off the *dazzling Tinsel*, in which he strutted upon the *Stage*: — Now like *Presbyter John* tearing away your *Points, Tags, Ribbands, Fringe, Lace, and Embroidery*: — Now again (*Paulo majora canamus*) methinks I see you divesting yourself of your *Celestial Garments and Ornaments*; plucking off your *appropriated Blossoms of Aaron’s Rod*, slipping off the *Child Samuel’s Linen Ephod*, throwing *Elija’s Mantle* from your *Shoulders*; and modestly standing forth in the ordinary Attire of a plain *Gown and Cassock*.

And here I am casting about for some of my *Popish Parallels*. But, Alas! they all prove *Defective*. I find indeed, in turning over the *Legends*, the *Virgin* and other *Celestial Inhabitants* often descending, and bringing *Flowers, Ribbands, and Garlands* to adorn their *Male and Female Devotees* on Earth. I find too *Copes, Cowls, and other Vestments*, sent down from *Heaven*, for *Founders of Orders, and Favourite Saints*. But I find not that *Humility and Simplicity* in any of them, as to *surrender up, and send back their Heavenly Presents*, and condescend to make their Appearance in *Mortal Raiment*.

This Particular being so much to your *Honour*, I had a fair Opportunity of taking my Leave decently.

cently. But a certain *Critical Friend*, pulling me by the Sleeve, would needs put me in Mind of an *Omission of a Passage* or two, wherein you discovered something of *Management*, and *Inconsistency*.

“ When you begun your *Adventures of Field-Preaching*, you had (you say) in your Eye the *Apostles*, *St. Paul*, *Peter*, and *John* : You expressly call these *Field-Preachers*, because one of them Preached an Excellent Sermon from a Place called *Mars-hill* ; and the Two others in *Solomon’s Porch*.” Now my *Friend* remarks, that this same *Mars-hill* was the *Court of the Areopagites*, the highest Court of Justice in Athens ; before which *St. Paul* was brought by Force. Which you might have seen in the *Margin* of the Bible ; nor could your *Profound Learning* suffer you to be *Ignorant* of it. Nor was *Solomon’s Porch* a *Field*, but a *Part of the Temple* : “ *Jesus* walked in the *Temple in Solomon’s Porch*.” This Sort of *Management* he looks upon as an *Imposition* upon your *Readers*.

P. 12.
Acts xvii. 22.

John x.
23.

He observes again, that you often make yourself a *Champion* in Defence of our *Liturgy*, *Articles*, and *Canons* ; of the *Canons* particularly in these very *Remarks*. But afterwards, speaking against “ those who are for *clipping the Wings of the Mystic Dove*, you *blest God* that there are Men of greater *Latitude*, among whom you are sure of finding hearty *Friends* and *Well-wishers* ; though your *Work* be not according to the exact Measure of *Canonical Fitness*.” This he looks upon as an *Inconsistency* ; and adds, that you *yourself* (by your *Recantation*) have effectually *clipped one Wing of the Mystic Dove*, and that any future Attempt to *fly* must be very *ridiculous* and *awkward*.

P. 47, 48.

But,

But, to wind up my Bottoms ;—Whatever *Enthiasms* you have given up, still you tenaciously adhere (in Opinion and Practice) to *Field-Preaching*. And what *candid* Person can expect otherwise ? To be the Head of a *Sect*, distinguished by a *Peculiar Denomination*, and notable *Singularities* ; —to frisk in the Air of *Popularity*, be *bugged*, and followed with *wishful Looks*, — *Digito monstrari, et dicier Hic est* ; — This is too *sweet* a Morfel to be thrown up at once ; a *Pkrensy* too *Delectable* to be willingly cured of ; a *Devil* too bewitching to be *Instantaneously cast out*. But, as you have declared a Month's Mind to get some good *Church*, if you can ; 'tis possible your *Distemper* may go off in Time.

In the mean while, Let your Enemies *envy* the *Glory* you get by *Field-Preaching* : You have an *Unexceptionable Parallel* from the high *Encomium* given by a *Pope* to one of your *Predecessors*. No Doubt but you have every Thing that relates to *St. Francis* at your Fingers Ends ; and must have seen the *Bull of Gregory IX* in his Favour. But, that the *Public* may be acquainted what a *proper Example and Incitement* justly provoke your *Emulation*, I shall set down the *Pope's own Words* : “ The Lord
 “ raised up *St. Francis* to demolish the *Philistines*
 “ who were destroying his *Vineyard*. Who, hearing
 “ inwardly a *Voice* calling him, courageously starts
 “ up ; like another *Sampson*, the *Spirit of Fer-vour*
 “ coming upon him, he breaks the *Cords* that bound
 “ him ; and snatching up the *Jaw-bone of an Ass*,
 “ that is to say, his own *Simple Preaching*, not
 “ adorned with the persuasive Colours of human
 “ Wisdom, but with *Divine Power*, which chufeth
 “ weak Things to confound the strong ; and he
 “ who

“ who toucheth the Mountains, and they smoke,
 “ enabling him ; he destroyed *many Thousand Phi-*
 “ *listines*. And *from the Jaw-bone* itself went out
 “ a *copious Water* ; refreshing, washing, and fructi-
 “ fying the Lapsed, the Sordid, and the Arid.”
Cherubin. Bullar. Vol. I. in Gregor. IX. Constit. 2.

If your *Peregrinations* should lead you to *Rome*,
 (whither you seem to be setting your Face) fail not
 to *kiss his Holiness's Slipper*, for this Honourable
 Testimony of an *Itinerant Field-Precacher*.

You continue likewise a Resolution to *Write on*.
 But take Care: Be upon your Guard. No more of
 your *Mistakes, Blunders, Want of Caution, unguarded*
Things dropped up and down, your Reserves and
Doublings. Don't do Things *by Halves*. Be open
 and sincere, consistent and uniform. Affect not
Jesuitisms. Waste not your Time in making *Patch-*
Work, or Loop-Holes. Steal not into the *Game of*
Brag, while you are Writing.

Remember, *Grand and Important* is the Work
 you have undertaken. The Eyes of all *Europe* are
 upon you. The *World stands a-tip-toe* in Expectation.
 And, should *Failure and Fallacy* again be the Result,
 some *malicious Person* will certainly have a Stroke
 at you, or some *kind Friend*, like *me*, put you in
 Mind of it.

“ Thus, Dear Sir, (for I am *fond* of your Ex-
 pressions) I have unburdened my Heart to you :
 And, as I have dealt thus *freely* with you, I hope
 you will look upon me to be your

Fidus Achates.”

T H E
E N T H U S I A S M
O F
M E T H O D I S T S, &c.

P A R T II.

S E C T. I.

IN order to discharge a *Promise*, and in hopes of doing some little Service to the Cause of *true Religion*, I have ventured to publish a *Second Part* against the *Methodists*: Wherein I shall farther consider some of the Circumstances attending their *New Ministration*; its *Tendency, Influence, and Effects*: Not forgetting to honour them with the Company of their *corresponding Friends*, the *Enthusiastic Saints of the Papacy*.

What first occurs to my Thoughts is the *boasted Success* of their *Preaching*, proved by the Numbers of their *Followers* and *Converts*.

Here they triumph beyond Measure; and perhaps not without some Degree of *Foundation*. For, considering how *inconsiderate and injudicious*, how *unlearned and unstable*, a large Portion of Mankind is, together with their various *Infirmities and Dis-*

eases of Mind and Body; it must be allowed—That the *Ostentation* of a sanctified Look, specious Address, fantastical Oddities, Innovations in *Doctrine* and *Places* of Teaching, zealous Professions of Piety, Affectation of *Godly and Scripture Phrases*, and high Pretensions to *Inspiration*, &c. will hardly fail of drawing and deceiving the Multitude. Whoever is endowed with such *suitable Qualifications* needs not fear gaining an Audience, and leading Numbers into a hundred *Delusions*. He may find Persons enough not *disposed*, or not *able*, to distinguish “the Illapses and Inspirations of the *Holy Ghost*, from the Illusions, Instincts, and Suggestions of the *unclean Spirit*; from *natural and fanatical Enthusiasm*, from the Swellings and Vapours of a *diseased Spleen and heated Melancholy*, and from the extravagant Rovings of a *distemper'd Imagination*.”

We may too reasonably *hope* and *believe*, that some very profligate and wicked Wretches have been prevailed upon by the *Methodists* to relinquish their evil Courses, and seriously repent. But then, if we *subduct* from the Account—such of their Followers as went only out of *Curiosity*, or *Derision*; — such as were *well-disposed and pious* Persons (though I can't say *judicious*) before; — such as have *left* and bad them adieu upon good and just Reasons; such as have been led into grievous *Perplexities, Distraction, and Despair*; — such as were *scarce* in their *Senses* when they went among them, and have *quite* lost their *Senses* since; — such as have espoused confessedly *dangerous and wicked Tenets*; — and consider the *Danger* all the rest are in, of being being betrayed into Notions and Evils, which they don't perhaps suspect: — After these, and other *Deductions* which might be named, the Number of their

their *Converts* will be considerably *lessened*; and the *Good* they do nothing like an *Equivalent* for the *Mischief*.

But let us hear themselves. Mr. *Whitefield* says, "Thousands and Ten Thousands follow us: — The Fire is kindled; and I know that all the *Devils in Hell* shall not be able to quench it.— Well may the *Devil* and his Servants rage horribly: Their *Kingdom* is in Danger. — I could think of nothing so much, as *Josbua* going from City to City, and subduing the *devoted Nations*. — With what Efficacy and Success I have been enabled to preach, *Tongue can't express*." 3 Journ. P. 40. P. 61. P. 69. Letters.

Mr. *Seward*: "Our Enemies, like the *Canaanites*, seem to have no Spirit left in them; but fail every where because of us;—ashamed, as it were, to shew their guilty Heads." Journ. P. 61.

See with what a magnificent Air Mr. *Wesley* boasts of "converting the *Drunkard*, the *Whoremonger*, the *Oppressor*, the *Swearer*, the *Sluggard*, the *Miser*; and elsewhere, several *common Prostitutes*. — No Work has been wrought so *swiftly*, so *extensively*, since *Constantine the Great*." Farther Appeal, p. 84, 85.

This is a *Specimen* (for I might recite fifty times as much) of their *Success in Conversions*. And yet we can *match* them among their *Elder Brethren*.

"St. *Ignatius*, said *Gregory XV*, was, like *Josbua*, great, according to his Name, for *saving the Elect of God*; (Ecclus. 46. 1.) He was so *ardent*, (for *Ignatius* signifies *fiery*) that, when he sent forth his *Missionaries* to gain Souls, he usually said, *Go, set on fire, and inflame every Thing*." Bart. Vits. Ignatii, P. 320.

"St. *Francis* used to call People together with blowing a *Horn*, (as the *Methodists* by *Advertisements*) when he was to *preach*; and his *Preaching* Conform. fol. 141, 54.

was so wonderfully moving,—that prodigious Multitudes of Men and Women, *above all Number* and Computation, and the very Harlots were converted.

Bonaven. — Many inflamed with Devotion, and Desire of
Leg. Fr. *Perfection*, contemning all *mundane Vanities*, fol-
cap. 4. lowed his Footsteps; and *swiftly* did this Success
increase *to the Ends of the Earth.*”

Conform. “ St. *Anthony* had such a Power over Men and
fol. 80. Women, that he converted *all Sorts of Sinners*, even
Orland. *Usurers*, and *common Strumpets*. — A certain *Jesuit*
Hist. Jef. went to the *Stews*, and made a surprizing Conver-
Part 2, sion of *Multitudes of Prostitutes.*”
p. 89.

Brev. “ St. *Francis of Sales* brought over seventy-two
Monast. thousand *Heretics* to the *Catholic Faith*. — St. *Do-*
Jan. 29. *minic* so strangely astonished and set on fire the
Minds of his Auditors, his Discourses were so for-
Ribaden. cible and *ravishing*;—that he converted almost an
pag. 519. *hundred thousand Souls*, that were strayed and lost.”

§. 2. And, if we duely weigh Matters, how can the *Methodist-Teachers* be otherwise than *powerful Converters*? What Heart can stand out against their persuasive Eloquence, their *extravagantly fine Flights and Allusions*? Where is any thing so *sublime and elevated*? or sometimes what so *melting, tender and amorous, so soft and so sweet*? You will be in a *Rapture* by reading their *own Words*. — In the *Sublime*, “ God gives them a *Text*, directs them to a *Method* on the *Pulpit-Stairs*; the *Lamb of God* opens their Mouth, and looseth their Tongue; and *Sister Williams*, who is near the *Lord*, opens her Mouth to confirm it: — So that all Opposers are struck dumb and confounded.”

“ *Jesus rides* from Congregation to Congregation, breathing Courage and Strength into his *Lambs*,
and

and carrying all before him.—He rides in the *Chariot* of his *Gospel* most triumphantly indeed : — And the *Preacher* fits in the *Chariot* of his *Lord's* dear *Arms*, leaning every *Day* on his *Bosom*, and sucking the *Breasts* of his *Consolation* ; while his *Banner of Love* is spread over him : —The *Arrows* of the *Lord* fly through the *Congregation*, and *Mr. Whitefield* gives them a *home Stroke*.—*Heavily* indeed do they drive, when *God* takes off their *Chariot-wheels*. But, when *God* is anointing the *Wheels* of their *Souls* ; — 'tis sweet to be at *full Stretch* for *God* ; — to come to a *saving Closure* with *Christ* ; to lay all their *Concerns* on his *Shoulders* ; — or leap into a *burning fiery Furnace* without *Fear*, which would serve as a *fiery Chariot* to carry their *Souls* to *Heaven* : While they see poor *Sinners* hanging as it were by a *single Hair*, insensible of their *Danger*, over the *Flames of Hell*.”

How pretty is it, when “ the *Infants, Babes, and Weaklings of Grace* require daily to be borne on the *Sides of Christ*, and be *dandled upon his Knees*—till they come to *walk* continually under the *Droppings* of his *Blood* ? They see the *sweet Jesus* shewing his *lovely Face* ; and his *Favours* and precious *Promises* drop down his *Lily-lips* like *sweet-smelling Myrrh*. They know that his *Arms* are round them ; for his *Arms* are like the *Rain-bow*.”

To which may be added Part of a *Sacred Lilliputian Hymn*, composed by *Count Zinzendorf*, the *Moravians Infallible Bishop* :

Chicken blessed,
And caressed,
Little Bee on Jesus' Breast,
From the Hurry
And the Flurry
Of the Earth thou'rt now at Rest.

Hymn
33.

What

What tender, sweet, and endearing Appellations? “ Our glorious *Soul-brothers*, and *Societies of Women*; sweet, precious, choice *Love-Feasts*; poor Souls under Concern, sweet Societies of seeking Souls; — dear, precious, poor little sweet Lambs; — among them a gracious Melting is visible. — Their *absent* Friends they hope are on the *Top of Pisgab*, and they send them a *thousand Kisses*:—Their *deceased*, in their silent Grave, sweetly sleep in *that Bed perfumed by our Dear Lord*. — The Hearers (says one) were melted into Tears; *my Heart* was full of *Love*; *theirs* also were much affected:—They would run and stop me in the *Alleys*, hug me in their Arms, and follow me with *wishful Looks*.—They had an *over-weeping Fondness* for me. — Many said, *Where thou goest, I will go*; *where thou lodgest, I will lodge*. — Brother *Whitefield* preach'd; — 'twas enough to melt the *hardest Heart*; for the *Smiles of a Cherubim* were in his *Countenance*.”

Can you then think it possible such *Cherubic Charms*, and such *sublimated and perfumed Eloquence* can be resisted? Or can you blame the *Methodists*, if they vie with the *Seraphic St. Francis*?—“ Who appeared to his Followers in the Form of a *fiery Chariot*, whirling up and down; — and was indeed ordained of *God*, like *Elias*, to be the *Chariot and Charioteer of Spiritual Men*: — His Soul rambling thro' the World; as bright as the *Sun*, like *Phaëton* in his *Father's Chariot*: — *Christ Jesus* remaining in the *Bosom* of his Mind, like a *Handful of Myrrh*. — Inflamed both Men and Women with an ardent Desire to follow his Footsteps: And particularly *St. Clara*, that Virgin dear to *God*, converted to *Celibacy*, the first Plant and beautiful white Flower, gave

Brev. Fr.

Oct. 4.

Bona-
ventur.

Leg. Fr.

Cap. 4.

Id. c. 9.

Cap. 4.

gave a *sweet Odour*, and shined as a *Star* above the rest.—One was so inflamed by hearing him, as to say, that none ought to mention the *Name* of that *Blessed Man* without *licking their Lips for Joy*.”

Conformis
fol. 18,

Nor need we think it at all strange, that “*Divine Manifestations* come in so fast, that the *Lambs* are scarce able to *contain themselves*; they flow in so fast, that their *frail Tabernacle* is scarce able to sustain them.—They know not whether they are in the *Body*, or out of the *Body*:—Know not *where* they are, and *sink into Nothing*.—The *Soul* makes such *Sallies*, as if it would go out of their *Body*, constraining them to throw themselves upon the *Ground*.—The *Love of God* so kindles in the *Heart*, with *Pains* so *violent*, and yet so *ravishing*, that the *Body* is almost *torn asunder*.”

Such are the *ecstatic Raptures and Ravishments* of the *Methodists*, in their own Words: Which we may compare with those of *Philip Neri*, a *Canonized Saint*; “who was so full of *Heavenly Illapses*, and *Divine Love*, that oftentimes he threw himself upon the *Ground*, and was forced to cry out, *It is enough, my Dear Lord, it is enough. Withhold a little, — I am not able to endure such Abundance of Celestial Sweetness*. Whereupon the *Lord* in some measure abated the *Violence* of his *Heat*. But, still *wounded* with the *Love of God*, he incessantly languished, and his *Heart* was so agitated with the impetuous *Motion* of the *Spirit*, that it fell a *beating and leaping* with such *Violence*, as must have killed him, without a *Miracle*. But the *Lord miraculously enlarged his Breast*, broke and elevated *two of his Ribs*, to give the *Heart Room to play*.”

Ribaden.
May 6.
Brev.
Rom.
May 6.

More *corresponding Circumstances* occur in the *Life of M. Magdalen of Pazzi*; whom *Clement IX*, inspired

Life of
M. of
Pazzi,
No. 26,
57, 59,
60, 61,
62, 74,
85.

inspired with the Lights of the *Holy Spirit*, ca-
nonized, April 28, 1669. “ The *Spirit of God*
threw her upon the Ground in an *Ecstasy*, when her
Countenance was shining like that of an *Incarnate*
Seraphim. — *Christ* gave her so large a Share of the
Myrrh-posy of his *Passion*, that frequently under an
Alienation of her Senses she would throw herself on
her Back on the Ground, exclaiming, *O Jesus, I*
can endure no longer; I cannot partake any more of thy
Pains. — Often in these *amorous Transports* she would
join herself close to a *Crucifix*, and suck a divine
Liquor thence, which filled her Soul with unspeak-
able Sweetness. — Her Heart was so inflamed, that
she seemed to be *dissolved*, and about to return to
her *first Nothing*. — Her private *familiar Entertain-*
ments, and *Communications with God*, so fired her
Breast, that she would exclaim, *O Love, I can no*
longer support your Flames, — *my Heart is not able to*
contain you : — And she was obliged to fetch a
Bason of Water, and pour it into her *Bosom* to cool
herself. — Her *dead Body* was beautiful as a precious
Relic of Paradise, exhaling an agreeable *Odour* :
And the *Bull of her Canonization* begins with the
Incorruption and sweet Odour of her Body, usually
term'd the *Odour of Sanctity*.”

Maria
Deipar.
p. 360.

We are told by *Spinellus*, “ that *Christ* himself
came and performed the *Funeral-Office* for a *holy*
Virgin at her *Death*; and that he anointed with
the sacred Oil *St. Lyduina* when she was dying.”
And 'tis observable, (and I could bring a hundred
Instances) that most of the *Popish Saints dead Bodies*
always remain *odorous and uncorrupted* (while those
of the *Wicked* stink and rot) tho' ever so many
hundred Years after their *Burial*. This *Miracle*, I
suppose, in due Time will be renewed on the *Body*
of

of the *Methodist*, “ who in her silent Grave sweetly sleeps in that *Bed perfumed by our dear Lord.*” For how can a *Body* be otherwise, which *Christ* hath perfumed and spiced with his own Hands? Let her Grave be opened, I dare engage some of the *Believers* will attest it. ’Tis certainly a greater Honour than the *Popish Graves* receive by being sprinkled with *Holy Water* and *Incense*; and may be the Effect of some *Prayer*, like that in their *Office* of the Sick for the Use of the *Carmelites*, “ O most merciful *Lord*, let her Soul joyfully expire in thy most delicious Embrace, and most sweet Kifs.”

Through this whole *Parallel* you see all is Rapture and Ecstasy; Divine Love insupportably violent, but ravishing; all *Inspiration*, all *Heavenly*, all *Quintessence*, all *Nothingness*. And why do not the *Methodists* equally merit a *Canonization*? Either something like this is their *Due*, or else they must be thought to be actuated by a *Diabolical Illusion*, — or *innocent Madmen*, — or *infamous Cheats*.

§. 3. And may not Persons so highly loved, favoured, and valued by *God* and the *World* be allowed a little *decent Pride*, and be justly vain of their own *Worth*? Such indeed has been the Case with the *Methodists*; and their great swelling *Words of Vanity*, and proud *Boastings*, have been carried to a most immoderate and insufferable Degree.

First for Mr. *Whitefield*. His first *Account of God’s Dealings* with him (besides a deep Tincture of *Superstition*, *Enthusiasm*, and *Vain-glory*) is such a boyish, ludicrous, filthy, nasty, and shameless Relation of himself, as quite defiles Paper, and is shocking to Decency and Modesty. ’Tis a perfect *Jakes* of *Uncleannefs*. And yet he assures us, that “ he

Introduc. was *much pressed in Spirit* to publish it,—the *Holy Spirit* bringing Things to his Remembrance ;—he
 5 Journ. had for three Years prayed for Strength to write
 P. 15. it, and at last had *Power given*, and was *assisted*
 in it.” What any Man in his Senses would be
 ashamed to own, is *piously* ascribed to the *Holy Ghost*. In Conformity with the *wild and fanatical Teresa*, who, having published her own Life, with all her *Faults and Vanities*, saith of it, “ I make this *Relation*, — which to my *Knowledge* our Lord himself desired long since, but I durst not undertake it. And her other Writings the *Lord expressly commanded* her to publish.—And, because *Our Lord told it me*, I make a great Scruple of either adding, or substracting, one only *Syllable*.”

Preface
 to her
 Life.

His *second Dealings* is such a thorough and fulsome Stain of *Vain-glory and Boasting, Self-conceit, Self-applause, and Self-sufficiency*,—as shews *Spiritual Pride* in full Length, and in its true Colours. The same Spirit runs through all his *Journals*, &c. And I verily believe it hath not its *Parallel* in the World. Many have been so bloated with a Conceit of their own Perfections, as highly to be delighted with the most nauseous *Flatterers* : But such an *Inundation of Commendation* from a Man's own Mouth is surely *unexampled*. No Man ever so be-daubed himself with his own Spittle.

It shews some *Degree of Modesty and Humility*,
 1st Deal. when “ he thinks himself not fit for *Orders*,—till a
 P. 37. *worthy Friend* told him, that, if *St. Paul* were at *Gloucester*, he would *ordain* him. — Or when *God* gives him Favour in the *Printer's Sight*, or in the *Sight of the Taylor* ;” and it furnisheth him too with a *Scripture Phrase*. But he has some *Grounds for Elevation*, “ when his *Name* is first in the *News-Papers*,

Papers, though he can't tell upon what Occasion ; 2 Deal.
 —began to grow popular, and had Honour even in P. 12,
 his own Country : — When after *Sermon Enquiry* 13, 21.
 was made who he was, and there was such Crowd-
 ing to hear him : — When a *heartly Groan* runs
 through the Congregation, when he speaks any
 Thing *affecting* ; — and he owns the Pleasure of
 hearing the Success of his Discourse upon *two little*
Children, whom he made to *cry*, and go Home to
 their Prayers ; — and when a *little Girl of thirteen*
 comes to enquire about the State of her Soul, and
 says she was pricked through and through with the
 Power of the Word.”

3 Journ.
 p. 36,
 57, 61.

All through his *Journals* he ostentatiously displays
 the *Applauses, Acclamations, and Huzza's* of the Peo-
 ple. “ The Tide of Popularity began to run very
 high : — I carried high Sails, Thousands and ten
 Thousands came to hear me, — *my Sermons* were
 every-where called for, — when I preached, one
 might walk upon the People's Heads : — God suf-
 fered them (the Opposers) not to move a Tongue
 against me : — Trees and Hedges full, all hush'd
 when I began.—*God* only can tell how the Hearers
 were melted down : — They would have plucked
 out their own Eyes, and have given them unto me.
 —I was crowded, admired,—saluted, Hands kissed,
 hugged, — they melt, weep, hang upon me, want
 to salute me ; — receive me as an *Angle of God* ; —
 their Hearts leap for Joy, — Bells ring, — express
 their Love to me many Ways. All agreed it was
 never seen on this wise before. — Great Shouts of
 Rejoicing at my Staying.”

But what a sad *Parting* is it always between *him*
 and his *Admirers* ? “ Strong Cries and Tears, Sighs
 and Groans ; — ready to break *their* Hearts, and

his. — Young and Old burst into a Flood of Tears, like Water gushing out of the stony Rock. — 'Twould melt every one down to see it. — Tongue can't express the Sorrow : They weep aloud and sorely, as though *mourning for the Death of their First-born.*"

3 Journ.
p. 66. What Bragging of Favours, Entertainments, Liberalities, and Presents, from Gentlemen, and especially *Elect Ladies*, and *Honourable Women* ? " A *Bank-bill* of ten Pounds, as a Present to *myself* : This I took as a *Hint from Providence to go on* : [very rightly judged] — and *various Presents* as Tokens of their Love. — *Thus shall it be done to the Man, whom God delighteth to honour.*"

What Proclamations of *Victory and Triumph* ? " They go on *conquering, and to conquer*, — and see *Satan like Lightning fall from Heaven* ; — the Devil and his Servants rage horribly."

Journ.
p. 12,
70, 73. Mr. *Seward* is Witness, that, as to " *Entertainments*, they find *good Measure, pressed down, and running over* : — That *Hell* trembles before our *Brother Whitefield* wherever he comes ; the *Kingdom of Darkness* totters, and is shaken ; and *Vice* sculks its guilty Head, and retires to secret Corners."

4 Journ.
p. 1. *Whitefield* again, flushed with Success, " Come, ye *Pharisees*, come and see the *Lord Jesus* getting himself the *Victory*. Every Thing falls before me : — Dear *Brother Harris* reminded me, — and God suggested to me, that now I was like *Joshua*, subduing the devoted Nations, and dividing the Land."

3 Journ.
p. 69, and
Letters.

But all this will rather remind others of *Sacheverel's triumphant Progress* through the Land, dispensing his Kisses, and collecting his Presents, &c. — or of a *Royal Oculist* undertaking infallibly to cure

cure all Defects of the Eyes, — or to make them stark blind.

Whether their Treatment be *smooth*, or *rough*, all is Food for their *Vanity*. “ *Blessed be God*,—who disposed the Reverend Mr. *Penrose*, and others, to lend me their *Pulpits*. — Forbid to preach in a *Church*, which rejoiced me greatly. *Lord, why dost thou thus honour me !*”

3 Journ.
P. 32.

He has indeed the *Grace* to *feel*, and be assured of, this spiritual *Pride*, and often makes *Confession* of it.

“ *Hypocrisy* crept into every *Action* : — *Self-love*, *Self-will*, *Pride*, and *Envy* so buffeted me in their *Turns* : — *Proud Hellish* Thoughts used to crowd in upon me. — Out of *Pride* put down in my *Diary* what I gave away : — Find *Pride* creeping in at the End of almost every *Thought*. — Frequently enlightened to see the *Pride and Selfishness* of my *Heart*.”

1 Deal.
P. 22,
38, 39.
40.

5 Journ.
P. 14.

Whatever *Liberty* the *Saints* may have to boast such great *Things*, and, as the *Prophet* speaks, to *burn Incense unto Vanity* ; or however consistent it be with the *Character* of an *Enthusiast* ; it is perfectly inconsistent with that *Charity*, the *Love of God and Man*, which *vaunteth not itself, is not puffed-up, doth not behave itself unseemly*.

In comparing the *Popish Fanatics* on this *Article*, the *Parallel* will be a little defective, because *they* were not such constant and nauseous *Trumpeters of their own Praises* ; leaving that *Work* to their *Brethren and Legendary Writers* : From whom we we may pick up enough.

“ *St. Bernardin* was the most famous *Preacher* in all *Italy* ; the *Hearers* hung upon his *Lips*, — they are perfectly astonished, immoveable, — ad-

Offic.Or.
Min.
May 6.

mire him as *another Apostle* sent from *God*. — Both Sexes come before Day into the open Places, to get a Place to hear him, — cry and sigh at his Discourses.”

Orland.
lib. 1,
p. 269.

“ *Brother Sylvester* (a *Jesuit*) run up and down every-where hunting for Souls ; — all Sorts of People flocked from Towns and Villages, offering *themselves and their good Things*. Such Strength did *God* give him.”

Brev.
Francif.
Oct. 5.

“ *St. Francis's* Words were not empty, and meriting Laughter ; but perfumed with the Odour of *Divine Revelation*, and turning his *Audience* into a vehement *Stupor and Admiration* : Young and Old, Small and Great, both *Sexes* crowded after this *new Man*, sent down from *Heaven*, this fresh Flower of the World ; — not Room to hold the Company, — no treading on the Ground. — His Words were a *burning Fire*, — sharp Arrows drawn from the *Quiver of God*, piercing the Heart. — *God* so exalted him with Glory, and made him to be *honoured*, wherever he came ; that all came out to meet him, to receive him with the utmost Reverence and Devotion, not as a *Man*, but as an *Angel*, — making him valuable *Presents*, and begging him to stay with them. — And *happy* were they who could *hear*, or *see*, *speak* to him, or *touch* him. — Even *Creatures void of Reason*, *Sheep and Asses*, would run to hear him preach in the *Fields*.

Conform.
fol. 280,
281.

Ibid.
fol. 48.

The *Saint* can't help *owning his Pride*, and particularly in giving a *Mantle* to a *Woman* out of *Vanity* ; and that, when the People *honoured him* for his *Sanctity*, and *kissed his Hands*, he received it with great Delight. — Their Respect to him, he says, is nothing in respect of what they ought to shew ;

shew ;—they are Gainers by it, because they hereby *recognise God, and honour him in his Creature.*”

“ St. *Anthony's* Words were as Flames kindling the Heart, — drew *Sobs and Tears* from his Auditors, — who were happy, could they but *kiss his Hand, or touch his Garment.*” Ribaden. P. 89.90.

“ St. *Ignatius* was remarkable for his frequent Relapses into his old Strain of *Vain-glory*. — St. *Peter of Verona* was revered through all *Italy* like an *Apostle* ; received every-where with *public and solemn Joy*,—with *Throngs* who came to *kiss his Hand, and his Habit.*” Ribaden. P. 285.

As to the *Methodists* being the chief Object of the *Devil's* Hatred, because they are to *destroy his Kingdom*, their Boasting comes too late ; that having been effected before by their *Elder Brethren*. For “ there was a horrid Commotion in *Hell* at St. *Francis's* Birth, because [the *Devils* knew that *Hell* was to be destroyed by *him*, and his *Society*: For which Reason they aimed their Spite principally against *him*.—The *Devils* were enraged with Spite and Hatred against St. *Ignatius* for the same Reason ; and they often declared in what Fear and Awe they stood of him ; knowing that he was to demolish their Kingdom : — They acknowledged that no *Secl* in the Universe was more odious to them than the *Jesuits.*” Conform. fol. 52. Ribaden. P. 531. Gomez. Elog. J. A. P. 486.

Mr. *Wesley*, I confess, is not so nauseous and constant in this Strain of *Vain-glory* : He seems to lay his *Plot deeper*, relating mostly what may rebound to his Honour, and then leaving his *Proselytes* and others to judge. Sometimes, however, he can't help breaking out into this *same Confidence of Boasting*. “ I think verily, if the *Gospel* be true, I am safe : For I give all my Goods to feed the *Poor,*” 1 Journ. P. 67, 68, 69.

Poor, — give my Body to be burned, drowned, or whatever God shall appoint, — *I shew my Faith by my Works*, by staking my All upon it; — therefore are my *Ways not like other Men's Ways*.”—Again, “ Are they read in *Philosophy*? So was I. In ancient or modern Tongues? So was I also.”—With a long String of Self-commendation.

4 Journ.
P. 85.

“ I left *London*, — went to *Bristol*, — surprized when I went into the Room, just after my Brother had ended his Sermon. Some wept aloud: Some clasped their Hands: Some shouted; the rest sang Praise. — Art thou come, says another, *thou Blessed of the Lord?*” A strange Sort of *tumultuous Triumph* at a religious Meeting to hear the *Word*. — But *such Honour have all the Saints*.

P. 96.

3 Journ.
P. 48.

“ In applying which my Soul was so enlarged, that methought I could have cried out (in another Sense than *poor vain Archimedes*) Give me where to stand, and I will shake the Earth.” Were *Archimedes* alive, surely he would see Reason to return the Compliment. But, high as this Boast is of his *Abilities*, I think there remains a higher Instance of his *Sufficiency and Presumption*, in speaking of *himself* and his *Brother*: “ The Wisdom of God has for many Years, in a remarkable Manner, guarded against this *Pretence*, (*i. e.* of not employing *fit Instruments*) with respect to my *Brother and me* in particular.—What Persons could, in the Nature of Things, have been (antecedently) less liable to Exception, with regard to their *moral Character* at least, than those the *All-wise God* hath now employed? Indeed I cannot devise what Manner of Men could have been more *unexceptionable on all Accounts*.”

Farther
Appeal,
P. 114,
115.

One might here well ask the Question, which himself puts to the *Infidels*; “ May you not discover, through a thousand Disguises, *Pride, Vanity, Thirst of Praise*, even (who would believe it?) of *Knaves and Fools*?” Or, do you think, that, if any *Regular Clergyman* should vaunt at this Rate, and proclaim himself the *fittest on all Accounts* for the highest Employments, he would not soon lose his Character; perhaps become the public Laughter, and be *biffed out of his Place*?

I can at present think of no *Comparison* adequate to this of *Mr. Wesley and his Brother*, but that of *St. Francis and St. Dominic*; the Story of whom we have in many *authentic Writers*. “ When *Christ* had lifted up his Hand, with three Lances in it, ready to destroy Mankind for their Wickedness, the *Virgin Mary* prevailed upon him to stop his Hand, till two *Servants and Clients of hers, St. Dominic and St. Francis*, should be sent to reform the World by their Labours and Preaching.” They are the same *Pair of Saints*, whom the *Pope* in a *Vision* saw manifestly supporting the tottering *Lateran* on their Shoulders: Whereby his *infallible Holiness* found himself immediately directed by Heaven to confirm their respective *Orders and Rules*, though averse to it before. *Brev. Roman. Oct. 5. Lect. 6. & Ribaden. pag. 574.*

Mr. Whitefield, I observed, often owns his own *Pride*: And *Mr. Wesley* says, “ By the most *infallible of Proofs, inward Feeling*, I am convinced of *Pride, &c.*” I shall take their Word for it, and proceed to observe, how their *Followers* soon catch the *Contagion*, and are naturally and easily *puffed-up* with a fancied superior *Knowledge, Gifts, and*

Farther
Appeal,
p. 71.

Ribaden.
p. 574.
Balingh.
Aug. 4.
Surius,
Tom. 4.
Aug. 5.

I Journ.
p. 64.

Graces;

Graces; after being cajoled by their *Leaders* with ample *Promises, Expectations, and Assurances.*

P. 10.

The accurate *Author of Observations on their Conduct* justly asks, “Whether those exalted Strains in Religion, and an Imagination of being already in a State of *Perfection*, are not apt to lead Men into *Spiritual Pride*, and to a *Contempt* of their *Fellow-Christians*; while they consider them as only going on in the *low and imperfect Way*; — and into a *Disesteem* of their *Superiors*, as in a much *lower Dispensation*?” And Mr. *Law* (whom they so much admire on other Accounts; and whom I shall have Occasion to quote again) in his *Treatise of Regeneration*, “Now, who may be thought the most likely to come into *this Religion*? [He is speaking of the *Methodists*, and their *Doctrines*] Not he, who is *deeply humble*, that abhors *Self-Justification*. — Is there not likely to be *Self-seeking, Self-confidence, Self-trust, Self-deceit*? — Particular *Impressions, sensible Convictions, strong Tastes, high Satisfaction*, — if much sought for, or *rested in*, they minister Food to a *Spiritual Self-love*, — and lay the Foundation of *Spiritual Pride*. — They may fill us with *Self-satisfaction, and Self-esteem*, and prompt us to *despise* others that want them, as in a *poor, mean, and reprobate State*.” With much more well deserving the serious Consideration of the *Methodists*.

P. 85,
88, 94.

4 Journ.
P. 54.

Of such a *Tendency to Pride*, exemplified in Fact, Mr. *Wesley* himself gives us several *Instances*. “I met with one, who, having been *lifted up* with the Abundance of Joy which God had given her, had fallen into such *Blasphemies and vain Imaginations*, as are not common to Men. In the Afternoon I found another Instance, nearly, I fear, of the *same Kind*: One, who, after much of the *Love of God* shed

shed abroad in her Heart, was become wise far above what is written. — I earnestly besought them all to keep clear of *vain Speculations*. — While we were in the Room, Mrs. J—s took the Bible to read ; but on a sudden threw it away, saying, *I am good enough. I will never read or pray more:—I don't desire to be any better than I am.* She spoke many Things to the same Effect ; plainly shewing that the *Spirit of Pride*, and of *Lyes*, had full Dominion over her.—

4 Journ.
p. 66.

“ I was with one, who told me, that hitherto she had been taught of *Man*, but now she was taught of *God only*. She added, that *God* had told her, not to partake of the *Lord's Supper* any more, since she *fed upon Christ continually*.” O who is secure from *Satan's transforming himself into an Angel of Light* ?

Ibid.
p. 80.

It were to be wished, that the Teachers themselves would duely weigh their *own Reflections* ; and that all others would abstain from such a *Dispensation*, which confessedly leads People into these horrid *Experiences of Blasphemy and Pride*.

The famous *Enthusiast Mrs. Bourignon*, who assumed the Character of an *Inspired*, (with whose *Writings* I find some of the *Methodists* are not unacquainted ; as if they had not *Wildnesses* enough in their own Brains ;) has the Acuteness to observe, “ that the *Presumption of Assurances* is the *Devil's Device*, deluding People by *sensible Consolations and Sweetness*, and bringing them into the *utmost Peril* : — That the *Devil* fastens Men to these *Sensibilities*, and makes them thereby *vain and proud*. — When we take Pleasure in them, we turn from *God*. — ’Tis the *Devil's Snare*.”

Solid
Virtue,
p. 110.

§. 4. One would think their *Bladder of Pride and Vain-glory* were now sufficiently *swelled*: But it seems it must be blown up more. One of their *Preachers* especially, and sometimes others of them, are so *presumptuous*, as to be fond of *comparing* themselves with *Patriarchs, Prophets, and Apostles*; and even with *Christ* himself.

They cannot open the *Bible*, and thereby turn the *Holy Scriptures* into a *Lottery*, but they are sure of a *Prize*; some *Panegyric* upon themselves and *Profelytes*; or some *special Direction and Instruction*. They cannot read, or hear, *Lessons, Psalms, Epistles and Gospels*; but they have *Sagacity* enough to find something peculiarly concerning *themselves*. And they seem to be intent upon this very Purpose. As if the *whole Bible* were a sort of *Prophecy* (designed at least by way of *Accommodation*) of *their Mission*; and entirely interested in the Honour and *Advancement* of their *valuable Persons*, and *important Whims*.

Former *Fanatical Saints* will supply us with sufficient *Parallels* of this Nature; particularly the same *Mrs. Bourignon*, whose *Sagacity* found out “many Things in *Scripture* which were fulfilled in her: — She was the *Woman* foretold in the *Apocalypse*, that had the *Church* in herself, *cloathed with the Sun, and having the Moon under her Feet*. She made herself equal to, if not greater than, the *Apostles*, who understood only in Part. *Jesus* was but partly the *Seed of the Woman*; with some Hints that *she and her Works* were completely so.”

But for this Sort of *Presumption* I don't know a fuller *Comparison* than the *Book of Conformities* between the *Lives of Jesus Christ and St. Francis*.

'Tis a large *Folio*, written by *Bartholomæus de Pisis*, applying most of the magnificent *Predictions in the Bible* to *St. Francis*, making him better than several of the *Apostles*, and even superior to *Christ* as to *Miracles*. The Book was printed at *Milan*, 1510, with the *Licence and Approbation of the General Chapter of the Franciscans*, as written by the *Favour of God*, and wanting no *Correction*. From this *Edition* was extracted *The Alcoran of the Franciscans*. But it seems *Correction* was afterwards found necessary; and the Book was *republiched* at *Bononia*, in 1590, (which is the *Edition* I use) wherein many of its *extravagant Fables and Blasphemies* are omitted.

To begin then. "God, says *Mr. Whitefield*, 1st Deal.
separated me even from my *Mother's Womb* for the P. 11.
Work, i. e. *Methodism*." As he did *Isaiab*, Chap.
xlix. 1. and *Jeremiah*, i. 5.

Christ so loved *Magdalen of Pazzi*, that he chose Life, §. 1.
her for his *Spouse* from her *Mother's Womb*.

"My *Sufferings* were of an uncommon Nature; 1 Deal.
—*Satan* seemed to have desired me in particular, to P. 36.
sift me as Wheat." Because *Christ* said this of *St. Peter*.

When he is ill, "fully convinced that *Satan* had Ibid.
as full a *Possession* given over my *Body*, as he had P. 37.
once over *Job's*."

When stupid, and "unable to compose any Ibid.
Thing, — I found a *Quotation* out of *Ezekiel*, that P. 67.
Young Prophet, *Thou shalt be dumb; but when I speak*
unto thee, then shalt thou speak. Which made me
quite easy." The same was *St. Francis's Case*. Conform.
fol. 138.

When in his *Surplice* to be *Ordained*, "he is 1 Deal.
like *Samuel* standing before the *Lord* in a *Linen P. 68.*
Ephod."

After

3 Journ. After Ordination, " I feel the *Holy Ghost* as much
 P. 18. as *Elisha* did when *Elijah* dropt his *Mantle*. — A
double Portion of his *Spirit* is upon me indeed." —
 Conform. St. *Francis* was like *Elisha*, by possessing a *double*
 fol. 278. *Prophetic Spirit*.

With a Rabble at his Heels, " he is like *Joshua*,
 conquering the devoted Nations, and dividing the
 Land."

5 Journ. With respect to the *Established Clergy*, " Though
 P. 31. we are but few, and stand as if it were alone, like
Elijah; and though, like the *Priests of Baal*, they
 are many in Number; yet I doubt not but the
Lord will appear for us."

In one of his *Reveries*, " he walks with *God* in
 the *Garden* — and sees him *Face to Face*." — As
Adam and *Moses* did. — " *Brother Sylvester*, a *Franciscan*,
 talked with *God* as one *Friend* doth with
 another, like another *Moses*. *Mrs. Bourignon* had
Communion with God, as familiar as one *Child* with
 another."

3 Journ. On reading the *first Lesson*, " about the *Oppo-*
 P. 30. *sition to Aaron's Priesthood*; *God* determining who
 was in the right, by causing his *Rod* to blossom,
 when the *other Rods* produced nothing. So let it hap-
 pen, O *Lord*, to me, thine unworthy *Servant*."

Ibid. On reading the *second Lesson*, " where *St. Paul*
 recounted his *Sufferings for Christ*, against the *Infir-*
 mations of the *False Apostles*; *Blessed be God*, — *I*
have, in most *Things* there recorded, in some *small De-*
gree had *Fellowship* with the *Apostle*; and, before *I*
die, I doubt not but I shall sympathize with him in
 most *other Articles*. — The *People* were intent upon
 me: Their *Eyes* bespoke the *Language* of their
Hearts: Each seem'd to say, *Thou art the Man*."

" The

“ The *Lessons*, you say, Sir, were so *very remarkable*, that in reading you could not forbear *blushing much*;” which shews that you made the *Application*. The *Clergy* are the *Rebels against Aaron’s Ministry*, the *Clergy* are the *False Prophets*; you are *Aaron*, you *St. Paul*. And did not you *blush* in *writing* this? The *Insinuation* is as *modest*, as your *Prayer* is *charitable*, that no *Teacher’s Labours* and *Preaching* may *produce any Thing*, except *your own*.

You was observed to be a *Cherubim* in preaching; and *St. Francis* one of the *Seraphims*. Conform. fol. 273.

And yet this will not suffice: You must even *compare* yourself with *Christ*, and boldly apply to your own *Reverence* what was spoken of *him*.

Thus, “ At my first setting out — I grew in Favour both with *God and Man*.” 1 Deal. P. 33.

At some Opposition from the *Clergy* you say, “ *Had another come in his own Name, him they would have received*.” They have no *Mission*, come when they are not called; you are the *Sent of God*. 3 Journ. P. 29.

Accordingly, “ Lord, thou calledst me. *Lo! I come to do thy Will*. And, blessed be *God*, there is one coming after me.” — Meaning, I suppose, *Mr. Wesley*. Ib. p.64.

In preaching, “ my Heart was full of *God*, and I spake as one having *Authority*.” Spoken of *Christ*, *Matt. vii. 29*. So also *St. Ignatius* spoke, *tanquam Potestatem habens*, as one having *Authority*. 3 Journ. P. 108. Ribaden. P. 549.

“ Had the Pleasure of seeing my Audience so much increased—No less than *twenty Thousand* present. *Blessed are the Eyes which see the Things which we see*.” Words peculiar only for those who saw *Christ in the Flesh*. *Luke x. 23*. 3 Journ. P. 55.

- Conform.
fol. 31. So the Disciples of St. *Francis*, foreknowing his *Destination* to Honour, were like *Abraham*, who rejoiced to see *Christ's Day*, and were glad; and this foretold *their seeing St. Francis*.
- 5 Journ.
p. 50. During his Attendance on *publick Worship*; " In the *second Lesson* were these remarkable Words, *And the High Priests, and the Scribes, and the Chief of the People sought to destroy him, but they could not find what they might do to him: For all the People were attentive to hear him.*"
- Journ.
p. 18. In Expectation of meeting his Disciples; " *When Jesus was returned, the People gladly received him; for they were all waiting for him. These last Words were remarkably pressed upon me, when I was consulting God, — whether I should return to England.*"
- 3 Journ.
p. 64. In the melancholy Hour of parting from his Disciples; — " they weep for Mr. *Whitefield* as though they were mourning for the *Death of their First-born.*" — " At the Thoughts of parting, says Mr. *Seward*, with so dear a Companion as *Brother Whitefield*, I could think of nothing, but *Christ's* parting from his Disciples, and his telling them, *It is expedient for you that I go away: For, if I go not away, the Comforter will not come: But, if I depart, I will send him unto you. And Jesus Christ was not worse than his Word. — I was comforted for the Absence of Brother Whitefield by this Text, A little While, and ye shall see me; and again a little While, and ye shall not see me.*"
- Journ.
p. 15, 26. Had any one but a *Saint* thus applied our *Lord's* Words, it would have looked like *profane Drollery*. But luckily it jumps in with *St. Dominic's* Words, at whose *Beck the Devils trembled*, when he was leaving this World; " Weep not, my dearest Friends, nor let my corporeal Departure trouble you: I shall be
more

more useful to you in the Place whither I am going, than I was here; and you will have me a *better Advocate* after my Death, than you could have me in this Life." *Anthoin. Florentin.* See *Mornæi Mysterium Iniquitatis*, Pag. 346.

"One Day perceiving an uncommon *Drought*, and disagreeable *Clamminess* in my Mouth, and using Things, but in vain, to allay my *Thirst*, it was suggested to me, that, when *Christ on the Cross* cried out, *I thirst*, his *Sufferings* were near at an End. Upon which I cried out, *I thirst! I thirst!* —Soon after I was delivered." Is not this enough to make one's *Ears tingle*?

But there is worse still. He presumes to rob our *Saviour* of his very *Office of Redeemer*. "Tho' *Satan* for some Weeks had been *biting my Heel*, God was pleased to shew me, that I should soon *bruise his Head*." In another Place indeed he allows his *Brother-Methodists* a Share of this *Prerogative*: "Though *Satan* is permitted to *bruise our Heel*, yet *we* shall in the End *bruise his Head*." But in both Places this *Robbery* is committed without any Allowance to *Christ*, or Intimation of *his* doing it by Mr. *Whitefield's Means*, or *Instrumentality of the Methodists*. The *Papists* assign this *saving Office* to the *Virgin Mary*, *ipsa conteret Serpentis Caput*, she shall bruise the *Serpent's Head*: And *Madam Bourignon* is vain enough to publish, that *Jesus Christ* was partly the *Seed of the Woman*, but that her *Doctrines and Writings* were to be so in the full *Accomplishment*. But at length, it seems, the Honour belongs to Mr. *Whitefield and Company*.

Nor is this much unlike the *blasphemous Saying* of the *Franciscans*, "that *Jesus Christ* saved the World before *St. Francis* came, but he afterwards."

1st Deal,
p. 48.

Ib. p. 46.

3 Journ.
p. 86.

Whatever *Excuses* may be made, or however Mr. *Whitefield* may disclaim any such exalted *Intention*; to this *high Degree of Presumption* the Words, as they stand in his *Journals*, do in Reality amount. And we may reasonably think, that such Persons by such Expressions either are *burlesquing the Scriptures*,—or *run mad with Pride*. According to a very favourable Construction, “*Vanity of Vanities: All is Vanity.*” And seeing not another, but their own Lips thus extol them, it brings to Mind the Character of that *Antichristian Power*, (*Rev. xiii. 5, 6.*) to whom was given a Mouth speaking great Things,—and he opened his Mouth in *Blasphemy*.

Farther
Appeal,
p. 106.

Upon our charging the *Methodists* “with making themselves like the *Apostles*, Mr. *Wesley* calls this a *silly Objection*,—because every Man ought in some *Respects* to be like *Apostles*,—in holy *Temper*, *Exemplariness of Life*, *Labours for the Good of Souls*.” Who doubts it? or blames any Mortal for it? 'Tis not for making the *Apostles* an *Example of Holiness*, &c. that we fix our Charge on the *Methodists*; but for *Unholiness*, in *proud Boastings* of a like *Dignity and Authority*; for *Pretensions to Inspiration*, and other extraordinary *Gifts*, and *miraculous Powers*, (as will farther appear anon) and even comparing themselves with our *Lord*. Instead of our *Objection* being *silly*, their *Solution* of it is *shuffling and prevaricating*. *The Wind hath bound them up in her Wings, and carried them away into the Regions of Vanity, to the Borders of Blasphemy.*

§. 5. Another *presumptuous Flight* usual among *Enthusiasts* is the *Affectation of Prophecy*, and other *miraculous Gifts and Operations*: A supposed Power of this Nature not only swelling their *Vanity*,
but

but promoting their *Cause*; as it gratifies a natural Itch of peeping into *Futurity*, and tends to induce a Belief of their *Divine Inspiration*. And this also is an *Article* in Charge against *Methodism*.

First for *Prophecy*. Mr. *Whitefield* was a very early *Nibbler* at this, and a great Dealer in *Omens*, *Presages*, and other *Divinations*, concerning *himself*, and his *new Dispensation*. Nor can we read the *Lives* of any *great Men*, but we find such Kind of *Auguries*, relating to their *Birth*, *Exploits*, and *Fortunes*. And although what I shall mention may seem *trivial and ridiculous*; it will however *shew the Man*, and has no doubt had a due Influence on his *Followers*.

First in Order is the “ Circumstance of his being born in an Inn, the *Bell Inn* at *Gloucester*, — which was of great Service to me, says he, and excited my Endeavours to follow the Example of my dear *Saviour*, who was born in a *Manger* belonging to an Inn.” *i. e.* Being born in an Inn makes him like *Christ*, who was *not* born in an Inn; — nor, that I, or he, can tell, in a *Manger* belonging to an Inn. From the Circumstance of the Sign of the *Bell* he might more aptly have *prophefied*, that in Time he should become as *sounding-Brass*, — or the *Bells* every-where ring for him, on making his *public Entrance*.

1 Dea.
P. 8.

His *Omen* however corresponds to that of the famous *Pope Hildebrand*, whose *Father* being a *Carpenter*, it was thence presaged, that he should be *Christ's Vicar*, and have *universal Dominion*.

And no less a Man than the *Pope's Champion*, *Baronius*, hath assured us, that his being, like his *Saviour*, the *Carpenter's Son*; and his carving out merely by Chance, before he knew *Letters*, *Domi-*

Anna!,
1073.
n. 16.

nabitur a mari ad mare, he shall rule from Sea to Sea, were certainly *divine Ostents*. — To complete the *Comparison* too, it is possible Mr. *Whitefield* may have been so happy as to write this Prefage, before he knew *Letters*.

The other Circumstance, that “ his Mother used to say, while he was an *Infant*, that she expected more Comfort from him than any other of her Children,” has Variety of *Parallels* in the *Popish Legends*, where the *Mother's Dreams* are so often made *Prophecies* of the *Son's Grandeur*. “ When *St. Francis* was but in a secular State, his *Mother* by divine Influence said, *What do you think that Son of mine will turn out? By Grace he will be a Child of God*. — *St. Dominic's Mother*, besides her *Dream* of having a *Dog* in her Womb, with a burning *Torch* in his Mouth, had the good News by *Revelation*, that she should have a Son endowed with many Gifts and Virtues.”

Col form.
fol. 17.

Ribaden.
P. 57^o.

I Deal.
P. 18.

Ibid.
P. 22.

P. 13.

“ One Morning I said to my *Sister*, — *God* intends something for *me*, — will provide for me some Way that we cannot apprehend. How I came to say these Words, I know not. But *God* afterwards shewed me they came from *him*. — I dreamed, that I was to see *God* on *Mount Sinai*: — This made a great *Impression* upon me, and a *Gentlewoman*, to whom I told it, said, *George, this is a Call from God*. — One Night an unaccountable, but very strong *Impression* was made upon my Heart, that I should *preach* quickly. — *God* has since shewn whence that *Impression* came.” A notable *Impression* truly, that one designed for a *Scholar* should come to *preach*. But in the *second Edition* of his *Dealings*, when he recollects that he was now in *Print*, he cunningly slips in, by way of Amendment to his *Dream*,

Dream, “ that I should preach and *print* quickly,” which is *prophesying* of a Thing *after* it came to pass.

He has *prophetic Notice* of a future Conversation with a Lord, and of his *Money jingling* in his Hand. “ God was pleased to give me *previous Notice* of it.—I *dreamed* that I was talking with his *Lordship*, and that he gave me some *Gold*, which seemed to *sound again* in my Hands.—Afterwards he made me a Present of *five Guineas*, which *did sound again* in my Hands.”—

You hereby see the *Man*, and his *superstitiously Enthusiastic Head*. Otherwise it would be as *idle* a Thing to *repeat*, as in him to *write*, these frivolous *Omens, Dreams, Impressions, Revelations,—all Prophetical*.

There is a plain Intimation also of this *Prophetic Spirit* in Mr. *Wesley*. “ For some Time I had visited a *Soldier in Prison* every Day. But I told him, *Do not expect to see me any more,—I believe Satan will separate us for a Season*. Accordingly, the next Day I was informed, that the *Commanding Officer* had given strict Orders, that neither Mr. *Wesley*, nor any of his People, should be admitted.”

But in the *Progress* of their Ministry they rise higher, and come to *Predictions of greater Things*, with regard to *themselves*, and Increase and Dilation of the *Family of Methodism*.—Hence “ the great Work, which *God intends*, and is *now beginning* to work over all the Earth.”—Hence, says Mr. *Whitefield*, “ *God will make his Power to be known in me*.—And yet *I shall see greater Things than these*.—*I shall be exalted*.—There certainly will be a *Fulfilling* of those Things which *God by his Spirit*

1 Deal.

4 Journ.
P. 30.2 Journ.
P. 19, 35.3 Journ.
pag. 3,
16, 24.

hath spoken unto my Soul.—There are many *Promises* to be fulfilled in me. — This I know; what I have spoken from *God* will come to pass: Lo! it will!”—

Letters.

“ Our glorious Soul-Brother had it *revealed* to him in *Spirit*, these two Years, that some such as he should be sent of *God* into these Parts.”

“ The *Lord* *revealed* himself to a *Child* about seven Years old in an amazing Manner: — In a *Rapture*, and by the uncommon Earnestness the *Spirit* gave her to wrestle for the *Churches*, she thought that an uncommon Work would be wrought on the Earth. Many such Instances of the Outpouring of the *Spirit* we have among us.”

3 Journ.
11, 12,
15, 90.

Sometimes Mr. *Whitefield* throws out his *Predictions* of the *Persecutions* he is to undergo, and (according to his usual Modesty) in *Analogy* to the *Sufferings* of *Christ*: “ Yet a little while, and a suffering Time will come. *I cannot follow him now, but I shall follow him hereafter.*—*My Hour is not yet come.* — I find the *infinite Wisdom* of *God* in sending me to *England*. But *God* will manifest his mighty Arm in the *Salvation* of *Georgia*.”

Where, besides the *Gift* of *Prophecy*, we have a new *Argument* for the *Infinity* of *God's* *Wisdom*, which I hope all future Writers on the *divine Attributes* will remember, (*viz.*) the sending of Mr. *George Whitefield* from *Georgia* into *England*.

Conform.
fol. 234.

Popish Legends are stuffed with Boasts of this Sort. “ *St. Francis* rising from Sleep in great Joy, and being asked the Reason of such a Transport, answered *prophetically*, ‘ *I know that I shall be a great Prince.*’ Another time being in *Prison*, yet highly exulting, cries out, ‘ *What do you think of me? I shall yet be adored over all the Earth.*’—

One

One Day he *prophefied* with a loud Voice — of a *Church* which fhould hereafter become a *Monaftery* of Females, by whom *God* fhould be glorified. And it was fulfilled to a *Letter*, becoming in Time the *Monaftery of St. Clara*. Once being in a *Rapture*, and the Bofom of his Mind dilated, he faw clearly what fhould happen in *Futurity* to himfelf and Children. — *Be comforted, and rejoice in the Lord, my Deareft, nor be dejected or afraid, becaufe we are few and fimple; becaufe it has verily been fhewn me from the Lord, that he will increafe us into a great Multitude, multiply and enlarge us.*

Conform.
fol. 234.

Bona-
ventur.
Leg. Fr.
c. 3.

God gave the Gift of Prophecy to *St. Anthony*; — he foretold to a certain *Lady*, that *God* would give her a Son that fhould be great in the *Lord's Church*, a *Francifcan Fryar*, and a *Martyr*. And fo it happened.

Ribaden.
P. 393.

A holy *Nun* declared, that while fhe was praying for the Good of the *Church*, and *Reformation* of Manners, *God* forefhewed her from above, that the *Society of Jefuits* fhould arife, who, as *new Apoftles*, fhould take Pains in working *Conversions* over all the World."

Orland.
Hift. Jef.
Part. 2,
p. 370.

Numbers of *young female Propheteffes* are eafily fupplied out of the *Pope's Budget*, (as *St. Bridget*, *Catharine of Sienna*, *Hildegard*, *St. Rosa*, *Teresa*, &c.) who all foretold wonderful Things of themfelves, and the feveral *Religious Orders*. The *Light of Prophecy* is indeed one of their boasted *Marks of the true Church*, of which they give a hundred Inftances, and challenge *Proteftants* to produce the like. Would they but come among the *Methodifts*, they might fee their Challenge answered, and perhaps be induced to embrace them as *Brethren*, or even to give them the *right Hand of Fellowship*.

§. 6. The

§. 6. The same may be said with regard to *Miracles*, another *Mark* of the true Church, which their *Enthusiastic Impostors*, and most others, have been fond of, as one of the chief and most awful *Proofs* of their *Pretensions*. They know the Vulgar are ever delighted, amazed, and drawn by any thing of the *Marvellous*, especially if heightened into the *Miraculous*; and thereby easily persuaded of the *Wondermonger's di-vine Mission*.

Here also the *Methodists* have been *dabbling*. — Some *Instances* of an *extraordinary Nature*, procured by the *Merits and Intercession* of the *Methodists*, I shall reserve for another Chapter; and shall here only point out a few Cases, containing the *miraculous Favours* of *Heaven* towards themselves; sufficient however to prove a *Claim of Miracles* among them.

Seward,
Journ.
p. 86.

Thus, when “ Mr. *Seward* fell from his Horse without the least *Hurt*, not so much as of his *Foot against a Stone*; the Reason given is, — *God's sending his Angel to preserve him.*” Which is much such a Favour as *Philip Nerius* received, “ who, falling into a deep Ditch, was *miraculously held partly in the Air by an Angel*, and partly drawn forth by the Hairs of his Head, without any Harm:” — Or that of *St. Columb*, “ who, seeing a Boy falling from the Top of a House, *commanded an Angel to fly in the Twinkling of an Eye, and hold him up, before he could touch the Ground. The Angel obeyed; and the Boy was un hurt.*”

Ribaden.
p. 360.

Messing.
Vit.
Sanct.
p. 175.

5 Journ.
p. 34.

Franc.
Annal.
p. 361.

“ Lost in a Wood: — *God sent a Guide to direct us right,*” says Mr. *Whitefield*. In the same Manner, “ *God, pitying a certain holy Jesuit who had lost his Way, immediately sent him a Guide.*”

In

In order to receive Power to *preach*, and preach the more *effectually*; — Mr. *Whitefield* says, “ I had a great *Hoarseness*, and was *deserted*, before I went up into the *Pulpit*, but *God strengthened* me, so as to be heard by all.—*God took away my Hoarseness*, that I could lift up my Voice like a *Trumpet*.”

3 Journ.
P. 4.

Ib. p. 9.

Mr. *Wesley* in the same Case is *supernaturally* cured several Times. “ So weak that I could *hardly stand*, — or get out of *Bed*, — at length made a Shift to drag myself to *Short’s Gardens*,—read those Words (tho’ scarce intelligibly, for my Voice too was almost gone) *Whom he did foreknow, he did also predestinate*. In a *Moment* both my Voice and *Strength* returned. From that Time I found such bodily Strength.—My bodily Strength quite failed; — yet my *Weakness* was suspended, while I was calling Sinners to Repentance.—At our *Love-Feast*, besides the Pain in my Back and Head, and a Fever, I was seized with such a *Cough*, that I could hardly speak. At the same time came strongly into my Mind, *These Signs shall follow them that believe*. I called on *Jesus* aloud to increase my Faith.—While I was speaking, my Pain vanished. The Fever left me. My bodily Strength returned. And for many Weeks I felt neither Weakness nor Pain.—Another time seized with such a Pain, that I could not speak. I knew my *Remedy*, and immediately *kneeled* down. In a *Moment* the Pain was gone.—I quite lost my Voice: But it was immediately restored; and I spent half an Hour in Exhortation and Prayer *without any Hoarseness*.”

4 Journ.
P. 79.

P. 83.

P. 77.

P. 92.

Some *Observations* concerning these Pretences to *instantaneous and supernatural Cures* will follow hereafter. I shall here, as usual, subjoin the *Parallel*, as to the Cure of the *Hoarseness*.

“ St.

Brev. " St. Bernandin, a Franciscan, finding himself
 Rom. unfit to *preach*, on account of the *Weakness of his*
 May 20, *Voice*, and a *Hoarseness*, by imploring the Assistance
 Lect. 5. of *God*, was, not without a *Miracle*, relieved from
 that Impediment. — A religious Nun devoted to St.
 Franc. *Xavier*, famed for Skill in *Music* and a *fine Voice*,
 Annal. had her *Voice* lost by a *Hoarseness* for ten Years.
 Jesuit. At last determined to sing on St. *Xavier's Festival*,
 p. 368. she declares, that the *Saint would restore her Voice*.
 Behold a *Miracle* ! On the Morning of his *Festival*
 her *Voice* is recovered to its ancient *Sweetness*, and
 she never sung better in her Life." — St. *Rosa*, I
 confess, did not come off quite so well. For,
 Vit. Ros. " being very ill of a *sore Throat*, *Jesus Christ* her
 c. 15. *Spouse* came to visit her, and invited her to play
 with him to divert her Pain. She insisted that the
Winnings should be whatever the Winner pleased.
 The *Cards* were played, and she won the first
 Game ; and demanding instantly a *Relief of her*
sore Throat, it was so immediately. But, her *Spouse*
 insisting to play another Game, she lost it, and the
 Pain of her *Throat* returned and increased."

The same Accounts we have of *God's clearing up*
the Weather, for the sake of the *Methodists* and
Company.

Whitef. " — It rained very hard : — But, upon Prayer
 3 Journ. that *God* would be pleased to withhold the *Rain*, it
 P. 93. was done immediately.

P. 94. " Preached at *Kennington* : — Above ten
 thousand People, and thirty Coaches.—Rained most
 Part of the Day : — However, *God* was pleased so
 visibly to interpose in causing the *Weather* to clear
 up, and the Sun to shine out, just as I began, that
 I could not avoid taking Notice of it to the People
 in my Discourse."

Does he think the Weather would not have cleared up, and the Sun shone, if he had *not preached*? But a *Sort of Miracle* must be made of it. And yet, it seems, the *Miracle* is much the same, if it happens to rain. For, “preached at *Kennington*, and God was pleased to send *Rain*:— And, as soon as the *Rain* came, *I received uncommon Strength from above.*”

Whitef.
3 Journ.
p. 96.

— Mr. *Wesley* too says, “A violent Storm of *Rain* began about the Middle of the Sermon. But so much the more was his *Power present to heal.* — Our Hearts danced for Joy.”

4 Journ.
p. 86.

Mr. *Wesley* “travelling on *Foot* in the *Night*, in a heavy *Rain*, weary, and not knowing his *Way*,— has a *Group of Miracles* to relieve him in each Particular. *O that thou wouldst stay the Bottles of Heaven! Or, at least, give me Light, or an honest Guide, or some Help, in the Manner thou knowest!* Presently the *Rain* ceased; the *Moon* broke out; and a friendly *Man* overtook me, who set me on his own *Horse*, and walked by my *Side*, ’till we came to *Mr. Gambold’s Door.*”

P. 69.

Mr. *Wesley* being reproved by Mr. *Church* for this *Enthusiasm* and *Presumption*, says, “he would not have us look upon it as *miraculous*,—but a *signal Instance* of *God’s* particular *Providence.*” But, notwithstanding this *Distinction*, if this *signal Instance* of particular *Providence* he effected in a *miraculous Manner*, where is the *Difference*? He adds, however, with a *seeming Submission*, “Let it pass then as a *Trifle* not worth relating.” *We Unbelievers* may deem it a *Trifle*; but he has a better *Security* in the *Faith* of his *Followers.*”

By way of *Comparison* we might produce hundreds of *Instances* of *Popish Saints* being quite *dry*

in the Midst of *Rain*; or *no Rain* falling where they are *preaching*, though Showers all around them; or *Storms* turned into *Calms* by their *Prayer*, &c.

Balingh.
Jun. 13.

Balinghem (in his *Calendar of the Virgin Mary*) gives us two Instances together; one of *St. Anthony*, “ who being on a Journey, and a heavy Shower falling, he puts the *Rosary* on his Head, and prays for Succour to the *Virgin*; and instantly, the Words scarce out of his *Mouth*, the *Rosary* becomes a *complete Cover*, and he gets to the *City* without being touched by the least Drop of *Rain*, — Another, of one *Brother George*, who being in a violent Storm of *Rain* without a *Cloak*, no sooner repeats his *Rosary*, but he goes on to his *Monastery* perfectly dry.

Henri-
quez.
Fascicul.
Vol. 2,
p. 424.

St. Edmund preaching in the *open Air*, a black Cloud, hanging over the Company, threatened a terrible Storm; but he, making the Sign of the *Cross*, commanded the malignant *Spirit of Water* to depart, and not to disturb his *Audience*. Presently it rained all-about, but not a Drop fell upon *them*.

Mabill.
Vet. An.
Tom. 4,
p. 95.
Fleet-
wood's
Works,
p. 623.

St. Aridius, (whose *Name* is adapted to his *Miracles*) and his *Society*, often were perfectly dry in the Midst of prodigious *Showers*. — And *St. Beuno* had always the same Privilege; for which Reason he was called *Dry-Coat*.”

You see the peculiar *Privileges* of such *conceited Favourites of Heaven*. The common Course of *Providence* must be altered for their Sake; and all *Nature* be made subservient to their *whimsical Dispensation*.

“ *St. Teresa* having obtained of the *Lord*, that a Well of very *bad Water* should become *sweet*, and be conveyed too into her *Monastery* by a seem-
ingly

ingly impossible Current, has the same *prevaricating Plea* with Mr. Wesley: *I reckon not this for a Miracle, but to shew our strong Faith; for the Thing happened just as I have related it.*"

But as to these, and such-like *Miracles*, it were to be wished that the *Methodists* would be clear; and, in *express Words*, either *claim* or *renounce* their *Pretensions*. We should then know upon what Foot the Argument with them stands. But they are manifestly *Evasive*. And tho', when hard pressed, they *seem* to *disclaim Miracles*, and declare them *unnecessary*, and the like; yet, in the above-mentioned Instances, they *seem* also to *retain* them: The Stories are evidently told with that Air, as if they would have them *thought miraculous*; often with *Words plainly implying* it: And they well know their *eager Followers*, for the Credit of their Cause, stand ready to swallow any Thing; and are as willing to *improve*, as to *believe*, any *marvellous Tale*. They are so well *trained up*, that they easily acknowledge the *Authority God has given their Teachers from above.*"

§. 7. Hitherto we have considered the *Conduct of the Methodists* under their most *plausible Appearances*, *highest Pretensions*, and a *Flow of Exultation*. But they do not always go on so *smoothly* and *swimmingly*; meeting with various *Rubs* and *Obstructions*, and grievous *Enemies* and *Sufferings*, in their Way. I observed before, that whatever *favours* and promotes their Cause, is from *God*; whatever *Opposition* or *Obstruction* they meet with, from the *Devil*.

I shall therefore now give some Account, or rather they *themselves*, of their grievous *Conflicts*

and *Combats with Satan*; who, though the *Enemy* to all *Truth* and *Goodness*, and therefore *their* *Enemy*, and sure to be conquered at last, yet *persecutes* and *oppresseth* them in a most grievous Manner, by Force and Fraud, in Body and Mind.

Conform.
fol. 253.

To begin with Mr. *Whitefield*. St. *Francis* once said, “that, if his Brethren did but know what Tribulations he endured from *Satan*, there is none of them who would not greatly compassionate his Case.” And Mr. *Whitefield* says, “God only knows how many Nights I have lain groaning, — and bidding *Satan* depart from me.”

I Deal.
P. 38.

Ib. p. 21.

“I had then *Power* over my *secret* and *darling Sin*. But being some Time after overtaken in *Liquor*, — *Satan* gained his usual Advantage over me: An experimental Proof to my poor Soul, how that *wicked One* makes use of Men as *Machines*, working them up to just what he pleases.” — Which is an artful Way of throwing the Blame upon *Satan*, and making Sin an *involuntary* Thing; when the Man was led away voluntarily by his own Lust and Intemperance. And *Satan* has Reason to complain of *Injustice* done him.

P. 37, 38.

We have next a grievous Complaint of a *bodily Oppression* from the *wicked One*. At *Oxford*, — “The Comforts of *sensible Devotion* were *withdrawn*, and a horrible Dread overwhelmed my Soul. — One Morning, rising from my Bed, I felt an unusual Impression and *Weight upon my Breast*: — In a short Time the *Load* gradually increased, and almost weighed me down, and fully convinced me that *Satan* had as real a Possession of my *Body*, as once of *Job's*. All Power of *thinking* was taken away, — my *Memory* quite failed, — my Soul barren and dry. — I fancied myself like a Man *locked up*

in Iron Armour.—I felt great *Heavings* in my Body ; prayed under the Weight 'till the *Sweat* came. How many Nights did I lie *groaning under the Weight*, bidding *Satan* depart from me in the Name of *Jesus* !”

Here again, I doubt, he has charged *Satan* *wrongfully* ; in laying *his diabolical Weight* upon the Body, while it undergoes but the usual Effects of a common *natural Distemper*, called the *Incubus*, and *Night-Mare*. To prove this, the *Devil*, in Revenge, might perhaps tempt him to borrow the Description of his Case from *Chambers's Dictionary* under those two Words ; which I shall subjoin :

“ *Incubus, Night-Mare*, a Disease consisting in an *Oppression of the Breast*, so very violent, that the Patient can't *speak*, or even *breathe*. — The *Senses* are not quite lost, but *drowned and astonished* ; as is the *Understanding* and *Imagination*. So that the Patient thinks some *huge Weight* thrown on him, ready to *strangle* him ; and frequently imagines some *Spectre*, or *Phantom*, *stopping his Breath*.”

Incubus,
Night-
Mare.

The same *Author* ascribes “ to the *Hypochondriac Passion* (*Spleen*, or *Vapours*) the same *Symptoms* of a *Pain in the Stomach*, a *Constriction of the Breast*, *Difficulty of Breathing* ; — as likewise *Wakefulness*, *Inquietudes*, *Fears*, *Suspensions*, *Deliriousness* ; — affecting the Patient more in *Mind* than *Body*.”

Nor is it to be doubted, but the greatest Part of these *strange Feelings* and *Sufferings*, *Dejections of Mind*, and *dreadful Apprehensions*, &c. proceed from *Disease*, caused perhaps by a *Flatulency* from much *Fasting*, or the *Fumes of Indigestion*, or *Want of Exercise*, deep *Intention of Thought*, and various *Affections and Passions* ; which *Physicians* can much better account for than myself. And we may easily

conceive that the *Effects* of such *Disease* must of Course be *stronger*, when the *indisposed Body* wears a *melancholic* and *enthusiastic Head*; Strength of *Imagination* and *Distemper* concurring. — For a *Cure*, Mr. *Whitefield* “ applied to his Friend, Mr. *Charles Wesley*, who advised him to keep upon his Watch, and referred to a *Chapter in Kempis*.” Had he applied to a *Physician*, he would perhaps have prescribed, besides, *Phlebotomy*, *Cathartics*, *Carminatives*, and *Emetics*. And one may the rather think so, because both *Naturalists* and *Divines* have assured us, that the *Devil* often goes out of the Bodies of the *Possessed* in a *Vomit* or *Stool*. *Gregory of Tours* says, “ a most atrocious Devil having possessed a certain Person, by the Help of Oil he went out of his Body by the Draught; *per fluxum ventris*.” *Glor. Confess. Cap. 9.*

We read in the *Malleus Maleficarum*, (Tom. 4. Pag. 25.) “ that the *Devil* sometimes rumbles about the *Intestines in the Shape of a Pill* (for so I construe the Words *in similitudinem pilæ*) until he goes out by the Draught; *per secessum*.”

“ *Thyræus* (*de Dæmoniis*, Cap. 52, & 54.) gives us several Instances of *Devils* being cast out by *Vomit* and *Stool*: And then the *learned Author* wisely observes,—that these Passages are the fittest for the *Egress* of such *unclean Spirits*; — and that (tho’ *Devils* commonly go out with a *Stench*) in these Cases they are expelled with a *more than ordinary fetid Smell*.” ’Tis true these *Authorities* are taken only from *Popish Writers*, and therefore may not obtain Credit from a *Protestant Reader*; but the *Patient*, who hath so often followed their *Example*, might for once have taken their *Prescription*.

Hence

Hence again we may account for what follows in Mr. *Whitefield*. “ At this Time *Satan* used to terrify me much; and threatened to punish me, if I discovered his Wiles. — I thought the *Devil* would appear to me every Stair I went up. — And he so troubled me, when I lay down to Rest, that for some Weeks I scarce slept above three Hours at a Time. — Wanted to see Sin as it was, but feared lest the Sight should terrify me to Death. — *Satan* so imposed upon my Understanding, that he persuaded me to shut myself up in my Study, ’till I could do Good with a single Eye.” This Mr. *Whitefield* explains elsewhere, “ *Satan* kept me in my Closet near six Weeks, because I could not do any Thing with a single Intention :” i. e. was a Hypocrite.

i Deal.
pag. 38.

Ib. p. 39.

3 Journ.
pag. 84.

Why *Satan* should endeavour to cure him of his Hypocrisy, I can’t conjecture. — But, if that infernal Fiend did really use the poor Man so unmercifully, or if a wrong Cause be assigned for his Disorders; ’tis certain he has shared with many Saint-like Persons in these Calamities.

As to Suffocation, &c. “ One Night the wicked Fiend did what he could to choak St. Anthony, pressing his Paw upon his Throat. — At Rome this malignant Spirit would have choaked St. Ignatius in his Sleep: The Holy Man awaking, called upon the Name of *Jesus*; but he was so hoarse, and his Throat so sore, that he could hardly speak for a Fortnight. At another Time two Devils whipt him cruelly in his Bed. — The wicked Fiend would often throw himself upon St. Romualdus, as he was lying in his Bed, kneaded him with his Knees, and pressed so heavily upon him, as almost to smother him. — He would often cry out—Go, thou malignant Ser-

Ribaden.
P. 391.

Ibid.
P. 544.
Bart. Vit.
Ignatii,
p. 409.

Ribaden.
p. 180.

pent.

Franc. Ann. Jef. p. 328. *pent.*—A certain Jefuit, being in a *haunted Houfe*, had fcarce fhut his Eyes, but he felt the *Devil's Hand* taking him by the Throat.”—

Meffing. Vit. Patric. cap. 19. “The *Prince of Darknefs* ufed to fall upon St. *Patric* in his Sleep, and to lay a *heavy Stone* upon his *Breaf*t,—fo as to deprive him of all *Motion and Senfation*; and bring a *Darknefs and Torpor* upon him for feveral Days, 'till the *Saint*, by calling upon *Elias, the Prince of the Prophets*, was at length relieved.”

Nor will the cruel Enemy fpare the *tender Sex*. Vit. Eliz. cap. 7. “I was, fays St. *Elizabeth*, that *Spiritual Virgin*, fo *fhut up* by the *Adverfary*, that I could fcarce *fh*eeak.—I felt my Throat fo violently *compref*fed by his Hand, that my *Breath* was almoft ftopped.”—

Life. “*Mary of Agreda* was never free from *bodily Infirmities*, and fome painful *Di*ftemper. The *Devil* too had a *Com*miſſion to torment her;—and ſometimes he would *lie upon her* with fo heavy and inſupportable a *Weight*, that her *Breath* was ready to go out of her *Body*.” The *Conf*effion of her *Di*ftempers explains *what* the *Devil* was.

The Want of *Sleep* is a Circumftance belonging to Variety of *Di*ftempers; and, if the *Devil* would allow Mr. *Whitefield* but little, he ferved “one *Thomas the Simple* as bad, who was all Day *dirtying his Body*, in order to have a *pure Heart*: For feeing fo much *Piety* in fuch a *ſimple Man*, he was perpetually plaguing him with *nocturnal Terrors*, *Noiſes*, *Dread of Thieves*, &c.”—And “he ufed St. *Francis* in the ſame Manner, always *di*fturbing his *Reft* in the *Shape of Mice and Rats*.”

As *Satan* threatened Mr. *Whitefield* with Punifhment, if he ever difcovered his *Wiles*; fo he Ib. f. 53. “*threatened* St. *Francis*, that, unlefs he would defift from

from his *pious Method*, he would make him *crooked*, and clap a Hump upon his Back."

In the *romantic Life of St. Bernard*, "a Woman grievously oppressed by an *Incubus*, who had applied to *St. Bernard* to be relieved, is terribly *menaced* by the *Devil* what he would do to her, as soon as the *Saint* was gone out of the Country."—*Teresa* too he "threatened to be revenged on, besides giving her many grievous Blows."

Lib. 2.
cap. 6.

Ribaden.
P. 797.

Did *Satan*, as it were, lock up *Mr. Whitefield* in Armour, and shut him up in his Closet? He served a *religious Franciscan* the same Trick; "not only took away his *Speech*, but got upon his *Back*, and heavily weighed him down; and thrust him into a Hole, so narrow that he could not stir; 'till by the Help of a little *holy Water* he put the *Devil* to Flight."

Conform.
fol. 66.

Nor do we want Instances among the *most resolute Popish Fanatics* of *over-powering Fears*, and *Apprehensions* of the *Devil's* appearing to them: Wherever they are, especially if in the *Dark*, whatever Object they see, or think they see, be it Man or Beast, it is immediately their *Hellish Enemy*; and they are plucking up their *Courage* to fight with him, or calling upon *Divine Help* to send him packing.

"Five furious *Devils* attacked *M. of Pazzi* one after another;—and this horrible Sight terrified, haunted, and pursued her in all Places. Sometimes they throw her down Stairs,—bite her,—and seem to devour her; so that she had no manner of *Rest* Day or Night. She armed herself against these furious Assaults with the *Buckler of Prayer*." But *St. Romualdus*, as became a *Man*, had more *Courage*. "The *Devil* lay upon his Feet and
Legs

Life,
No. 31,
32.

Stillingsf. on Idol. p. 232. or P. Dæmian. Vit. Romual. c. 15-17. Legs all Night, that he could not easily stir himself; and he was so possessed with the Thoughts of him, that a *Monk* could not knock at his *Cell*, but he asked the *Devil*, *What he did there?* and was ready to encounter him. — All the *Crows* and ugly *Birds* he saw in the *Wilderness* he fancied to be *Devils*, and challenged them to fight with him; and exceedingly triumphed, when at his loud Cries they flew away.”

Bart. Vit. Ignatii, p. 72. “The *Devils*, who had declared they hated none more than *Ignatius*, haunted his Bed-chamber with terrible Noises and Spectres, to shake his Constancy. He was grievously frightened; but by Degrees recollecting himself, he boldly defied them, and called them a Pack of *Cowards*, for coming in such Numbers to disturb *one Man's Rest*.”

But, notwithstanding these *bodily Assaults* of the *Devil* upon Mr. *Whitefield*, the worst is still to come; as you will see by his following *perplexed and inconsistent Effusions*.

Deal. p. 40. “Henceforward he transformed himself into an *Angel of Light*; and worked so artfully, that I imagined the *good*, and not the *evil*, *Spirit* suggested to me every thing that I did.—His main Drift was to lead me into a State of *Quietism*, (he generally plowed with *God's Heifer*) and when the *Holy Spirit* put into my Heart *good Thoughts* or *Convictions*, he always drove them to *Extremes*. For Instance; Having out of *Pride* put down in my *Diary* what I gave away, *Satan* tempted me to lay my *Diary quite aside*.” Assuredly a most *malicious Devil!* who would rob us of that *Treasury*, which has furnished the World with such *incomparable Dealings and Journals*. But seriously, Sir, did the *Holy Spirit* put it into your Heart to set
down

down your *Charities*, out of *Pride*? And did *Satan* tempt you to the *contrary*? The very *Reverse* of both should have been the *Case*.

“ When *Castaniza* (the *Author* of the *Spiritual Combat*) advised to *talk but little*, *Satan* said *I must not talk at all*. So that I, who used to be the most forward in exhorting my *Companions*, have sat whole *Nights* almost *without speaking at all*.” Where a *sullen Humour*, perhaps a *Lowness of Spirits*, is imputed to *Satan*’s attempting to lead him into *Quietism*. I find too, that not only *Mr. Whitefield*, but *Mr. Wesley*, was advised by a *Spiritual Casuist* to observe a very high Degree of *Silence*. The latter “ was often and earnestly pressed to make an *Experiment* of this Nature,—and he spoke to none at all for two *Days*, and travelling fourscore *Miles* together.”—

1 Deal.
pag. 40.

4 Journ.
p. 86.

The same *Whim* has run through the *Mystics*, and several of the *Religious Orders*, who have enjoined *absolute Silence* (I think too, bound it on the *Conscience* by *Vow*) except at some *stated Times*, as a *Point* greatly tending to *Perfection*. Hence *St. Bonaventura* says, “ that *Silence* in all the *Religious* is necessary in order to *Perfection*; and that, in order to observe it, you ought to do as *St. Agatho* did, who held a *Stone* in his *Mouth* for three *Years*, ’till he could learn *Taciturnity*.”

De Per-
fect. c. 4.

And “ *St. Alcantara* carried several *Pebbles* in his *Mouth* for three *Years* likewise, and for the same *Reason*.—*Theon* observed a *continual Silence* in his *Cell* for *thirty Years*. *St. Francis* observed it himself, and enjoined it upon his *Brethren*.”

Brev.
Rom.
Oct. 19.

Conform.
fol. 274.

The *Rule of Silence* was most religiously observed by *St. Dominic*; which provoked the *Devil* to put a *Trick* upon him. Accordingly he appears in the
Shape

Thyræus
Loc.
Infest.
P. 136.

Shape of a *Monk*; and, transgressing one of the Orders of the *Saint*, the *Saint* something hastily *chides* him for *Disobedience*. The Devil immediately fell a *laughing* at *St. Dominic*, and upbraided him for the *Violation of his Rule of Silence*."

But our Pair of *Methodists* were not to be so caught. Neither the *Spiritual Casuists*, nor *Satan*, could bring them to any *long State* of Silence, but were both mistaken in their Men. For *their Enthusiasm* is of that *loquacious Nature*, that it *must have Vent*; and the *black Humour* be discharged, either through a *Quill*, or at the *Mouth*;— or they would *burst*.

I Deal.
pag. 40.

"Again, adds *Mr. Whitefield*, when *Castaniza* advised to endeavour after a *silent Recollection*, and *waiting upon God*; *Satan* told me, I must leave off all *Forms*, and not use my *Voice in Prayer at all*."— Where are we now? But a few Lines before, *Satan's* main Drift was to lead you into *Quietism*; and now your *Spiritual Guide* joins with him, advising the very *Essence of Quietism*. You obey; "leave off keeping your *Diary*, using *Forms*, scarce a *Voice in Prayer*, visiting the *Prisoners*, &c. 'till better advised by *Messieurs Wesley*, and *God* was pleased to make an open Shew of these *diabolical Devices*."

Ibid.
P. 43, 44.

And it must be allowed, that the *Wesleys* generally disclaim this Doctrin of the *Moravians*. "Our old Friends, *Mr. Gambold* and *Mr. Hall*, came to see my Brother and me. The Conversation turned wholly upon *silent Prayer*, and *quiet Waiting for God*; which, they said, was the *only possible Way* to attain living, *saving Faith*.

Wesley,
4 Journ.
pag. 68,
and see
P. 113.

Sirenum cantus, & Circes pocula nôssi?

" Was

“ Was there ever so pleasing a Scheme? But where is it *written*? Not in any of those *Books*, which I account the *Oracles of God*, &c.”

We may easily imagine, that much *silent Prayer*, and *quiet Waiting*, are Doctrines not likely to recommend themselves to our rambling, warm-headed, *itinerant Teachers*.

These *Moravian Mystics* are the Persons, whom (by an unaccountable *Inconsistency* of Conduct not to be reconciled) Mr. *Wesley* represents by Vicissitudes as the *best*, and as the *worst*, of Men. *Who* has so much *Fondness* for them, or *Aversion* to them? *Who* so high in their *Commendation*; or *who* so eager in running them down, and *disgracing* them? *Who* so *loves*, *esteems*, and *encourages* them; or *who* so effectually *exposes* and *confutes* them? *Who* so ardently desires to *join* them; and yet *who* produceth such strong *Reasons* *against* joining them, — as Mr. *J. Wesley*?

But to return to Mr. *Whitefield*. “ The Devil also sadly imposed upon me in the Matter of my *College Exercises*. — I had no Power to compose or write a Word,—had a violent *inward Check* not to go down into the *Hall*.—The next Week he served me so again. — My *Tutor*, as well he might, took me to be really *mad*.—Being urged with the Command in *Scripture*, to be *subject to the Higher Powers*; I answered, Yes; but I had a *new Revelation*. *Lord*, What is Man?”

What is Man indeed? When he must charge upon *Satan* his own moody *Perverseness*, or *Inability* to compose; and pretend a *new Revelation* against *Obedience*, enjoined by the *old*?

“ After leaving off my *Diary*, — *Forms* and *Voice in Prayer*, and visiting the *Prisons*, nothing

remained for me to leave, but *public Worship*, and my *religious Friends*. Now it was *suggested* (by *Satan*, as an *Angel of Light*) that I must leave *them* also for *Christ's Sake*.—A fore Trial, — but rather than not be *Christ's Disciple*, I resolved to renounce them. Accordingly, instead of meeting my *Brethren* as usual, I went into the *Fields*, and prayed *silently by myself*. Our *Evening-Meeting* I neglected also; and went not to *Breakfast*, according to Appointment. — Till at length by Mr. *J. Wesley's* excellent Advice and Management, under *God*, I was delivered from those *Wiles of Satan*; — and took up my *Externals* again.”

I shall omit many such Appearances of *Satan*, like an *Angel of Light*, to the *Popish Saints*; and be contented with a *single Instance* attended with *similar Circumstances*.

Conform.
fol. 63. 4.

“ *Brother Ruffin*, before he arrived at his full State of *Sanctity and Grace*, was tempted of the *Devil* no more to follow the Footsteps of *St. Francis*, who was but a *simple Man*, and under Pretence of sending them among the *Hospitals* drew the *Brethren* away from their Prayers; but that he should live *solitarily* in the *Desart*. Thus *Satan*, appearing as an *Angel of Light*, suggesting this to *Ruffin*, confirmed him in his Purpose. And he retired into the *Woods* to pray; would not come to *St. Francis* at *Eating-Hours* as usual,—would not come to *Supper*, — nay would not come to the *Sacrament*; — and sent Word to *St. Francis*, that he had a better Way to Salvation than by following *his Simplicities*; and so the *Lord* had revealed to him. This he affirmed again and again. At length *St. Francis*, deeply concerned, and desirous to bring him back to the *Community*, goes to him himself,

himself, and asks who persuaded him to this? *Ruffin* answered, he had a *Divine Revelation* by an *Angel*. *I will shew you*, says *Francis*, *who this Angel is, that suggested it to you*: And presently, by Prayer, the *Angel* appeared in a most amazing *Beauty and Splendor*; which made *Ruffin* rejoice and exult. Then *Francis*, by Prayer again, commanded the *Angel* to appear *visibly who, and what he was*. And presently he was transformed into such a *horrible Shape*, and made such a *horrible Stink*, that *Ruffin* fell to the Ground as dead; but was raised-up by *St. Francis*, comforted, and confirmed in *Righteousness*."

I would ask now, with Respect to *Mr. Whitefield*, what otherwise than has happened could be expected from one who *sets out*, and begins his *new Dispensation* with such *Phrensies*, as himself has published? *Youth*, a *pious Intention*, fancied *Oppression of Satan*, and *real Indisposition* of *Body*, — may perhaps be pleaded in his *Excuse*: And no doubt very justly; had not his whole future Conduct, his uncharitable Characters and Accusations of his *Brethren*, his indecent and rude Treatment of his *Superiors and Governors*, his *Vanity and proud Boastings*, his unwarrantable and high *Presumptions*, his obtruding upon the World *his own Fancies for Divine Inspirations*, carrying on all along a *New Revelation against the Old in sacred Writ*, and thereby deceiving many, &c. — had not all this, and more, rendered him *inexcusable*. *Excuses* are scarce allowable to such *Exorbitances*.

His Companion, *Mr. Seward*, has likewise great *Conflicts with Satan*. "He often turned himself into an *Angel of Light*, and made me think *Brother Whitefield's Zeal* was not so great as *my*

Journ.
pag. 27,
28, 39,
40.

own ;—which Mr. *Whitefield* said was *Impetuosity*.— Was exercised with *strong inward Trials*, such as I never felt before. — *Satan* darting in such horrid Thoughts ; — he made me entertain hard Thoughts of my *Erother* ;—exercised again with *inward Conflicts*, and could not pray for my Friends. There seemed a *Cloud of evil Spirits* hovering round me, and brought my Soul to the *Depth of Hell*. — O ! the horrid Suggestions, that *Satan* has, Day after Day, followed me with ! He has endeavoured to cast a *Cloud* over all the *Manifestations* I have had of the *Divine Favour*. — Tho' the Lord has a Thousand Times over told me, that he loved me with an *Everlasting Love* ; yet *Satan* had the *Impudence* to tell me, in the midst of my Prayers, that I was not one of *God's Elect*, — that I was like *Judas*,—and should *betray Christ*. — He is generally so busy with me in *Prayer*, that my Time is chiefly spent in keeping him off.—Thus has my poor Soul been *tossed* as in a *Tempest*, 'till brought almost to *Despair*. — *Satan* bad me worship *him*, or *Stocks*, or *Stones*, or any Thing but *God*. — One remarkable *Temptation* was, that, knowing how little *Sleep* I allowed myself,—he terrified me with this *Scripture*, *It is but lost Labour that you rise up early, and sit up late, and eat the Bread of Carefulness*. Here he stopped, — for it was *Satan's* Business now to hide the *latter Part of the Text* from me.”

This is the same Mr. *Seward*, of whom Mr. *Whitefield* gives such a particular Account, “ whose Circumstances, both *before* and *in* his Conversion, much resemble those of *St. Paul*. — It pleased *God* to reveal his *Son* unto him, and to cast him down to the Earth—by eight Days Sickness ; in which Time he scarce ever eat, or drank, or slept, and under-

underwent great *inward Agonies and Tortures*: —
 When God sent a poor travelling *Woman*, that came to sell *Straw Toys*, to instruct him in the Nature of our *Second Birth*." And what better than *Straw Toys* did she sell to him? Of what did she deliver him, after going through the *Pangs of the New Birth*, and what has he brought forth, but a most *weak and extravagantly wild Journal*? What other Proof need we bring of a *weak or disordered Head*, than his being so terrified by that remarkable *Temptation of Satan's* alledging only a *Part of a Scripture Passage*? As if the least Degree of Thought, or turning to the Place, might not easily have supplied the Defect,—*for so he giveth his Beloved Sleep*.

I could tell him, from a *Book of Authority*, of a more *sagacious Saint*, who outwitted the Devil in a like Case. "The Devil once told St. Bernard, that he knew certain *Verses in the Psalter*, that whoso sayeth shall not perish; and shall know the Day of his Death. But the *Fiend* refused to name them. Then, said the Saint, I will say the whole *Psalter daily*. The *Fiend*, considering how much *more Good* that would do him, shewed him the *Verses*." *Horæ B. Virginis sec. Usum Sacrum*, P. 124. *Paris*. 1534.

In Reference to the other Assaults of *Satan* upon Mr. *Seward*, I shall only mention one *Popish Instance* among a Thousand; which is that of St. *Guthlac*, agreeable in divers Circumstances. "The Enemy of Mankind, envying the Humility of the *Man of God*, by the Force of his Temptations almost drove him to the Pit of *Despair*. — One Night an infinite Multitude of *Devils* surrounded him, filling all the Air with their ugly Forms, as so many *black Clouds*; threaten him with Death,

Mabill.
 Act.
 Sanct.
 Vol. 35.
 p. 271.

and carry him away to the very *Jaws of Hell*. "Till at length St. *Bartholomew* comes to his Assistance, and commands them to carry him safe Home." *Nov. Legend. Angl. Fol. 169.*

3 Journ. Nor can Mr. *Wesley* escape the Attacks of this
P. 30, 31. *infernal Spirit*. "Soon after receiving an *Assurance of Forgiveness*, — The Enemy suggested, This cannot be *Faith*: For where is thy *Joy*? — I was much buffeted with *Temptations*; but cried out, and they fled away. They returned again and again. — The *Enemy* injected a *Fear*, If thou dost *believe*, why is there not a more sensible *Change*? — I answered, (yet not I) That I know not. — But is not any Sort of *Fear*, continued the *Tempter*, a Proof that thou dost not believe?"

You observe here a *regular Conversation and Discourse* between *Satan* and Mr. *Wesley*: — That *Satan* spoke to Mr. *Whitefield*, and threatened him: — Had the *Impudence* to speak to Mr. *Seward*, and terrify him with a Passage in *Scripture*. And elsewhere "the *Devil* persuades them to go no further; — and they have great *Reasoning with Satan*."

Letters.

And does not this give too much Encouragement to the many *fabulous Tales*, with which *Papish Legends* are stuffed, of *visible and personal Appearances of Devils* to their *Saints*, of their *Combats Hand to Hand*, and Discourses in an *articulate Voice*, &c. ? *True Catholics*, i. e. ignorant and credulous People, firmly believed these Tales. The *Methodists* perhaps are not much *wiser*; and may be equally ready to construe such Expressions in a *literal Sense*.

One more *Satanical Operation* I shall mention in this Place, because Mr. *Wesley* was concerned in it:
He

He relates the Case of “ several breaking-out into horrid *Fits of Laughter* ; — buffeted by Satan by such a *Spirit of Laughter*, as they could in no wise resist, though it was *Pain and Grief* unto them : — One laughing, ’till almost strangled : — Some were offended, and would not believe but they could help laughing, if they would : — But God suffered Satan to teach them better.. They were suddenly seized in the same Manner, laughing almost without ceasing. Thus they continued for two Days, a Spectacle to all. — And both himself and Brother had been buffeted in the same Manner, when they walked out to sing *Psalms* in a Meadow. Nor could they possibly refrain, tho’ ready to tear themselves in Pieces ; but were forced to go Home, without singing another Line.”

3 Journ.
pag. 94.
4 Journ.
p. 37, 38.

Though I am not convinced that these *Fits of Laughter* are to be ascribed to Satan ; I entirely agree with Mr. Wesley, that they are involuntary and unavoidable ; and don’t in the least question the Facts. *Physical Writers* tell us, that *Laughing-Fits* are one Species of a *Delirium*, attending on some *Distempers*, and particularly on the *Hypochondria*, or *Spleen*, (the principal Ingredient of *Enthusiasm*) called by some the *Organ of Laughter* ; whence laughing People are said to vent their *Spleen*.

I don’t remember any of these *Laughing-Fits* among *Papists*. But they were very common among the *French Prophets* in their *Agitations*. Mr. Aubrey, in his *Miscellanies*, (Page 117) relates the same Thing of *Oliver Cromwell*. “ *Oliver*, says he, had certainly this *Afflatus*. One that was at the Battle of *Dunbar* told me that *Oliver* was carried on with a *Divine Impulse* : He did laugh so

excessively as if he had been *drunk*. — The same *Fit of Laughter* seized him just before the Battle of *Naseby*." 'Tis a Question undecided, whether *Oliver* was more of the *Enthusiast*, or the *Hypocrite* : And I presume the *Fits* are no Proof of a good *Cause* either in the *Protector*, or the *Methodist*.

I took Notice before how the *Methodists* make *Hell tremble*, and *Satan's Kingdom totter*. No wonder therefore, if he *rage horribly*, and stir up all possible *Opposition* to their Progress. Hence Mr. *Whitefield* assures us, that " the *Devil* painted him in most horrible Colours ; and raised a Report that he was *mad* ; — that, when he went to attack the *Devil* in his strongest Holds, the *Devil* would not permit the People to give him Audience ; — and that *Satan* endeavoured to interrupt his Preaching, by sending a *Panic* upon his Audience in the midst of his Discourse."

3 Journ. pag. 79.
4 Journ. pag. 30.
5 Journ. pag. 31.

Hence too Mr. *Wesley* says, that, while he was preaching, " the *Devil* knew his Kingdom shook, and therefore stirred up his Servants to ring Bells, and make a *Noise*. — The *Prince of the Air* made another Attempt in Defence of his tottering Kingdom ; great Numbers of Men began to speak big, swelling Words : — The *many-headed Beast* began to roar again : — The *Devil's Children* fought valiantly for their *Master*. — One large Stone (many of which they threw) went just over my Shoulder. But no one was hurt in any Degree. For thy Kingdom ruleth over all.—One Man took up a great Stone, which he many times attempted to throw. But that he could not do."

4 Journ. pag. 37.
Pag. 57.
P. 60.
P. 82.
P. 69.
3 Journ. pag. 91.

To pass over at present these Intimations of a *miraculous Deliverance* ; — we find the *Spirits of Darkness* opposing themselves to *Fanatical Popish Saints*,

Saints, and for the *same Reason*. “ The *Devils* confessed, that St. *Francis* was the Man in the World whom they most feared; the Man *sent of God* for the *Reformation of Mankind*; for which Reason they plagued him to the utmost of their Power; — and that several *Councils* had been summoned in *Hell*, to consider how to destroy, or put a Stop to, the *Franciscans*. — The *Devils* knowing that *Hell* was to be destroyed by *him, and his Society*, — persecuted him a thousand Ways, by Terrors, Calumnies, personal Combats with him Hand to Hand; once by flinging a *large Piece of a Rock at his Head*, which the *Saint* made soft as Wax, by a *Miracle*, that it could not hurt him, &c. — Another time a *noisy Woman* disturbed his *Preaching* by beating a *Cymbal*; but St. *Francis* bad the *Devil* take her; and instantly he came, and carried her away.”

“ The *Devils* looked upon the *pious Ignatius* as their irreconcilable Enemy, for rescuing Souls out of their Hands, and made War with all his *Followers*.” — I could add Hundreds of Instances of such *Diabolical Attempts* against the *Religious Orders* among *Papists*, on Account of their *doing so much Good in the World*. What *Good* they have done, can be no Secret to a *Protestant*. But 'tis to be hoped, our *Jesuitical Methodists* will fall very short of such goodly *Consequences*. *Satan* can't possibly be their *Enemy*, if they proceed in the *same Method*.

§. 8. Another Rub in the *Methodists Way*, and partly owing to the *same evil Spirit*, is their frequent Complaint of *spiritual Desertions, inward Deadnesses, Darknesses, Dryness, Barrenness*, and in general a *desolate and uncomfortable State*. Their fancied *Illumination, Inspiration, Presences, Calls, Directions,*

Martyr.
Francisc.
Jan. 3.

Conform.
fol. 53,
54.

Fol. 140.

Ribaden.
P. 544.

Directions, and Assistances of God, &c. these have render'd their *Enthusiasm* violent and fiery, made their Breast like a *burning Furnace*, with a vehement Rapidity consuming all before it. But, as the *Furnace* can't always be kept up to such an *uncommon Heat*; when the *Fuel* fails, and before fresh Recruits are collected; a *Dryness and Coldness* soon succeed: All is a sort of *Caput mortuum* within, a *dead inspid Lump*, when the *volatile Spirits* are exhausted.

This State of *Desolation* they sometimes barely relate, and sometimes impute it to the Efficiency of the *Good*, or of the *Evil Spirit*.

- 1 Deal. pag. 37. “ Comforts, says Mr. *Whitefield*, were soon withdrawn, and a horrible Fearfulness and Dread permitted to overwhelm my Soul—attended with inward Darkness; my Soul barren and dry. —
- 3 Journ. P. 4, 19, 24, 25, 80. Sometimes I perceived myself deserted; on a sudden deserted, and struggled like one in the last Agonies,—without any Life or Power,—quite shut up.—*Satan* withstood me greatly; for on a sudden I was deserted. I thought it was the *Devil's* doing. — Quite shut up: My *Heart and Head* were as dead as a Stone, — *God* being pleased to withdraw himself.—For two Days *God* has brought me low by *spiritual Desertions*.”
- 2 Journ. P. 19, 29. *Wesley*. “ For three Days I was sorrowful and very heavy; could not read, meditate, sing, pray,
- 3 Journ. pag. 60. or do any thing. — Continued to seek it (*Faith*), but with strange Indifference, Dulness, and Coldness; and unusually frequent *Relapses* into Sin. — Had no Life or Spirit in me. — Our *Society* met;
- 4 Journ. pag. 34. but cold, weary, heartless, and dead.—Nothing of *Brotherly-Love* among them; but a harsh, dry, heavy

heavy, stupid Spirit; — looking as if one Half of them was afraid of the other.”

“ I have found, (says Mr. *Seward*) during these *Journ.*
Temptations, a general *Withdrawing* of *God's* P. 40.
Spirit.”

The same State of *Dereliction*, &c. was the common Lot of their ever-faithful *Allies*. “ The *seraphic St. Francis* was reduced to so great *Tribulation* by *Satan's Temptations*, and the *Lord's* withholding his usual *Consolations*, that he thought he was *forsaken of Christ*; — and that for several *Months* together.—The *fiery St. Ignatius* often found all the *liquid Pleasures* of the inward *Man* quite dried away. A *Woman* quite deserted, and the *Vein of her spiritual Delicousnesses* dried up in her *Aridities*, so that she could not *pray*, or do any thing to recover her *Sweetnesses*, was restored by *Ignatius* to her *amorous Motions towards God*. — A *Jesuit* under *Desolations* and *Derelictions* was restored by flying to the *Bosom of Jesus and Mary*.—*M. of Pazzi* had a long *Combat* with the *Princes of Darknes*; was dry, desolate, and deserted. — *St. Teresa* for *Two and Twenty Years* had great *Aridities*; — yet never in all that *Time* desired more *Comfort*. — *Mary of Agreda* was under such a *spiritual Desertion*, that *God* for many *Years* did hide himself from her, withdrawing the *Regalo's* and *Joys* of his *Presence*.”

Conform.
fol. 53,
253.

Bartol.
P. 20.

Ibid.
P. 44^I.

Balingh.
Aug. 13.

Br. Mon.
May 25.

Ribaden.
P. 799.

Life.

The *Methodists*, who complain so often of their *Desertions*, and other occasional *Dejections*, and gloomy *Apprehensions*, would be very unwilling that we should take *Advantage* of *Mr. Whitefield's* Assertion, “ *Let Men but love Christ, and spend their whole Time in his Service, and they will find no dull, melancholy Hours. Want of the Love of God I take to be the chief Cause of Indolence and Vapours.*”

3 Journ.
P. 72.

Nor

Nor need we hastily recur to the *immediate Efficiency* of a *supernatural Agency*, *celestial* or *infernal*. The Force of *Distemper* and bodily Disorder will easily account for most such dark and disconsolate Thoughts. A diseased *Melancholy* alone will suffice, to which many pious and well-meaning People are subject. Mr. *Whitefield* himself in Effect imputes it to Disease; “ I was deserted, and then taken very *ill in Body*, vomited, went to Bed, — quite shut up, my *Indisposition* still continuing. After this my Spirits revived, Body was strengthened, and God gave me Utterance.” — “ *Mary of Agreda*, besides *spiritual Desertions*, and *direful Temptations*, was never free from one painful Distemper or other.” The *Desertion* in both Cases is connected with the *Disease*.

3 Journ.
P. 24, 25.

Life.

But even *this Cause* is not wanted: After the *Spirits* have been wound up too high, and put upon extraordinary Efforts, a Weakness and Depression of course succeed. And we may look upon *Enthusiasm* as a Kind of *Drunkenness*, filling and intoxicating the Brain with the heated Fumes of spirituous Particles; but no sooner do the *Inebriation* and *Incalescence* go off, but a *Sinking of the Spirits*, a Coldness and Dulness, take Place: And the lower is the *Depression* in proportion to the preceding *Elevation*.

And yet these very *Desertions* they can turn to Account; and create a stronger Notion among their Followers, that at *other Times*, and in their *high Flights*, they are more immediately *inspired*, and receive *extraordinary Supplies* from Heaven.

For a clearer and fuller Account of these occasional *Desertions*, *Ebbings* and *Flowings*, *Successions* of *hot and cold Fits*, — I would recommend to the
Reader

Reader Dr. Henry More's *Discourse of Enthusiasm*, Sect. 18. — This *Treat* so truly describes the *Nature, Causes, and Kinds of Enthusiasm*, that (were not this *Distemper* generally attended with the *same Symptoms*) one would think it a *Prophecy of our Fanatical Methodists*.

§. 9. Of the same Nature, as an *Interruption* to their Progress, and genuine *Consequence of Enthusiasm*, may be reckoned their great *Inequality and Unsteadiness* of Temper and Conduct; their *Ebbings and Flowings* of Sentiments and Actions; their *Joy, Presumptions, Assurances, &c.* contrasted with various *Torments and Scruples of Conscience, Relapses, Despairings, &c.* Whereby they are lost and perplexed in endless Mazes; and their *Castles in the Air* shattered to Pieces.

As to Mr. *Whitefield*;—After his *shameful* (I mean *shameless*) Account of his Struggles between *Nature and Grace*, and his Vicissitudes of the *Practice of Piety and Sensuality*;—and his preaching with *more or less Power, &c.* — I see not much of his *doubting Conscience*. He swims so securely on the *Bladders of his Vanity*, as to be in little Danger of *sinking*. Something, however, of this Nature appears in his *Fifth Journal*, p. 17—19. But Mr. *Wesley*, a Man of deeper Reflection, is much more embarrassed, and tossed up and down with *alternate Risings and Fallings*.

And he has often “ taken Occasion to describe that *Wilderness-State*, that State of *Doubts and Fears*, which so many go through *after they have received Remission of Sins*.” Two horrible Instances of this Case he gives, “ of Persons who, after many Years mourning, were filled with Peace and Joy in believing;”

4 Journ.
pag. 30.

Ib. p. 63.

believing ; but suddenly such a *Cloud* overwhelmed them, that they could not believe their *Sins* were forgiven at all, or that there was any such Thing as *Forgiveness of Sins*, any *Heaven or Hell*, &c." Whether they ever returned to their Faith and Peace, we have no Account.—But let us see what he says of himself, and the *Distractions* of his own Mind,

2 Journ.
pag. 66.

— “ My Spirit revived ; so that *from this Day* I had no more of that *Fearfulness and Heaviness*, which before almost continually weighed me down.” And yet he writes in the very same Page, “ I went to *America* to convert the *Indians* : But oh ! who shall convert *me* ! Who, what is he, that will deliver me from this evil Heart of *Unbelief* ! — I think verily, if the *Gospel* be true, I am safe. — *I shew my Faith by my Works*. — But in a *Storm* I think, what if the *Gospel* be not true ? — I have learned, that I, who went to *America* to convert

P.67-70. *others*, was never converted *myself*. — If it be said, that *I have Faith* ; I answer, so have the *Devils*. — Thrown into great *Perplexities*. — I cannot find in myself the *Love of God*, or of *Christ*. Hence my *Deadness* and *Wanderings* in *Public Prayer*. Hence it is, that even in the *Holy Communion* I have rarely any more than a cold *Attention*. — When I hear of the highest *Instances of God's Love*, my Heart is still senseless and unaffected. Yea, at this

2 Journ.
p. 11, 12. Moment, I feel no more *Love to him*, than to one I had never heard of. — Troubled at what some said, — doubtful of my own State. —

Ib. p. 11,
16.

“ By *Peter Bohler* (a *Moravian*) clearly convinced of *Unbelief* ; immediately it struck into my Mind, *Leave off Preaching*. — I asked *Bohler*, whether he thought I should leave it off, or not ? He answered,

answered, by no Means. I asked, but *what* can I preach? He said, preach *Faith*, 'till you have it. — My Soul started back: — I asked *Peter Bohler* again—

“ All the Time I was at *Savannah* I was thus *beating the Air*. — I had *willingly* served Sin; now it was *unwillingly*: But still I served it. I *fell, and rose, and fell again*. Sometimes I was overcome, and in *Heaviness*; sometimes I overcame, and was in *Joy*. — This Struggle between *Nature and Grace* continued above ten Years. — At length, my Heart was strangely warmed, — had an *Assurance of Forgiveness*. — The *Enemy* suggested, this cannot be Faith. — Was much *buffeted with Temptations*; but cried out, and they fled away. They returned again, and again, &c. I asked Mr. *Telchig*, the *Moravian*, what to do? — I have now *constant Peace*; not one uneasy Thought. And I have *Freedom from Sin*; not one unholy Desire. Yet on *Wednesday* did I *grieve the Spirit of God*: — Continued in this *Heaviness* 'till the next Morning. — Again strongly *assaulted*, — but after I had prayed faintly, the Temptation vanished away. — Had still more *Comfort and Peace and Joy*; on which, I fear, I began to *presume*, — was thrown into *Perplexity* by a *Letter*, asserting, that *no Doubting or Fear could consist with true Faith*. — Begging of God to direct me, I opened my Testament. — My weak Mind could not bear to be thus *sawn asunder*.” — Once more, “ I preached, — but had no *Life or Spirit* in me; and was much in *Doubt*, whether God would not lay me aside, and send other *Labourers into his Harvest*. I came to the *Society* full of this Thought.” — In another Place he readily

2 Journ.
pag. 27.

3 Journ.
pag. 60.

Pag. 78.

owns his frequent *Relapses* into Sin for near *twice ten Years*, &c.

Such is the Case of a Person, who tells us, that “ he carefully considered every Step he took ; — that he *knows assuredly*, that, where Reason fails, *God will direct our Path by Lot, or other Means* ; — one, who was almost perpetually dipping into the *Bible* for such Direction ; and one of intimate Commu-
 nication with the *Deity*.” And is it not strange, that such a one should be destitute of Means to *resolve his Scruples* ? should be ever at *Variance with himself*, and find no Place to fix his Foot ? But this is the Nature of his *Disease* ; and I could run the *Parallel* through Numbers of *Fanatical Papists* ; but shall be contented with only *two*. And, if the Reader will please to recollect what was said before of the *Methodists Conflicts with Satan*, their *Spiritual Deser- tions*, their *unequal Temper and Unsteadiness in this Article* ; — and also take in what will be farther said of their *general Intanglements and Inconsistency* in Sentiment and Conduct, &c. he will find a pretty *exact Agreement* ; and probably conclude the *Methodist* to be as *true a Saint* as the *Papist* ; and like to produce as *useful a Society*.

Bart. Vit.
 Ignatii,
 p. 20.

My first *Parallel* shall be the glorious *Founder of the Jesuits*, taken from his *Life by Father Bartolus*. “ *Manifold were Ignatius’s Experiences of Perils* ; but none more capital, or more troublesome, than his *Scruples*. It so pleased *God*, that *Satan* should fill and vex his Mind with *infinite Doubtings*. He stood in Fear of some *great Sin* in whatever he did. The *liquid Joys* too of his inward Man were *dried up* ; his Mind disturbed and tossed with *Perplexities* ; rendered unfit for those *divine Draughts*, which in its serene State it had drawn from *Heaven*. More-
 over,

over, he was then more grievously *anxious*, when he thought upon *heavenly Things*. And this was his Occupation by Day and Night, to *litigate, wrangle, and be perplexed with himself*; whether this and t'other were not *Sins*, and he guilty of any. And, the more he strove to *extricate* himself, the more was he *intangled*.—His *Confessor* forbid him to give Ear to *Scruples*; but what was to be reckoned a *Scruple* afforded new Matter of a *scrupulous Enquiry*; every Thing to Minds thus *ill-affected* affording *Scruple* and *Doubt*. So that he thought *God was turned from him*; and, as is usual in these Streights, would *eternally destroy* him. — Thus did the *Devils* wound him, as with so many *Arrows*; demolishing his *holy Rest* by *anxious Thoughts*, and depriving him of his *calm and still Confidence in God, and filial Love*. But this was their chief Aim, to drive him into *Despair*, and make him put an End to his Life. So that he was strongly led to throw himself out of the *Window*. Then he would needs *starve* himself, 'till his *Confessor* made him return to his *usual Refreshments*. — And now he began to *rejoice* as a *Conqueror*: But scarce were *two Days* elapsed, when a new unforeseen *Tempest* arose, of *Scruples, Diffidence, Sadness, and Despair*, not more gentle than the Torments of the *Damned*. — But in a *little Time* this *second Tempest* ceased. The *Heaven of his Mind* became *calm and bright*, and his *Alacrity* was more *copious* than before. — *God* gave him these *Experiences*, the *Discipline* of which he was to *deliver to others*. Certainly, from these so *different and opposite Vicissitudes of Soul*, the *irriguous and dry, the anxious and secure, the sad and the chearful*; he became so well skilled in those *alternate Motions*, wherewith the *Divine Goodness* actuates his own,

that, when *others* were to be *instructed in them*, they might transfer the best *Example from himself*."

The *other Parallel* is the *Seraphic Virgin St. Teresa*; who was not indeed troubled with such a very *scrupulous Conscience* as the former, but was a *Lady* of a very *dubious Character*, of very *unequal and desultory Conduct*, generally *wavering between the Saint and the Sinner*; — and that according to the *Account of Popish Authors*. What follows of her is transcribed from her *Life* written by *Ribadeneira*.

Ribaden.
Oct. 15.
p. 788.

“ At *six, or seven, Years of Age* she took great *Delight in reading the Lives of the Saints*; which inflamed her with a *Desire of Martyrdom*: At *twelve, her Mother dying*, she chose the *Virgin Mary* to be her *Mother*. But the *Devil*, envying these happy *Beginnings*, made her *relax her holy Fervour*, by reading *Romances, vain Companions, trimming her Hair, and using Perfumes*. But our *Lord* did not *long permit these Vanities*, but ordered her into a *Monastery*; where she began to *resume her pious Customs*; prayed much, desired the *Prayers of the Religious*, but did not *wholly desire to be one herself*. — Being *twenty Years of Age*, she enters into the *Order of the Carmelites*; but with great *Contradiction of her Soul, Grief, Resentment, and Pain*. As soon as she had *taken the Habit*, immediately she had *great and lasting Joy*, and the *Aridity of her Soul* went off. At the *End of the Year* she *made her Profession* with *Joy and Contentment*, but not without *Difficulty*, on account of *rude Assaults from the Devil*. She had not been long in *Religion*, before she grew familiar with *Persons of dangerous Conversation*, and *left off her Prayer*: A *Year* after she returns to her *Prayer*, but did not leave off her *accustomed Conversation*. — A *Vision of Christ*

Christ wounded, and Hell opened, helped her towards leaving off her bad Conversation; but not instantly, nor entirely. — But, even before her full Conversion, sometimes she would be careful of offending God for a Month, or a Year. — She was thus about twenty Years, falling, and rising again, without fully enjoying the Consolations of God. — She has a new Fear, that her Sweetness in Prayer, and Suspension of her Soul, were Illusions of the Devil. And some Servants of God judged it was so indeed, by reason of her Imperfections; God's Favours being incompatible with her Kind of Life: — And it augmented their Suspicion, that, tho' she had been twenty Years in Prayer, she was never sufficiently changed. Some Jesuits however assure her all was from God. After this she was in a Rapt, wholly transported out of herself, and heard a Voice from the Bottom of her Soul, I will that thou leave thy Familiarity with Men, and converse with the Angels. From that Time she was wholly changed in a Moment, had many sublime Visions and Visits from Christ; but still many suspected all was from the Devil. Things were said greatly prejudicial to her good Name; and she went on—under great Opposition from Men and Devils. — Now under great Aridities for twenty-two Years, without desiring Comfort;— then feeling high Gusts and Consolations, called Unions; amorous, sweet, raging Torments of Divine Love; taken by the Hand, and dandled by St. Dominic; — dies by the Force of Divine Love, — is canonized, &c."

Thus stands the Account from as true a Catholic, and zealous Jesuit, as ever wrote. And what follows has a more authentic Seal, attested by Infallibility in the Roman Breviary, Oct. 15; and especially in the

Acts of her Canonization by Gregory XV. 'Tis in the *Bullarium Cberubini*, Vol. III. p. 306. — Rom. 1638. And, tho' it may seem a *Digression*, it affords, *altogether*, a just Notion of a *complete Popish Saint*, and helps on the *Comparison with Methodistical Saints*hip.

“ At the Time *fore-ordained by God*, he raised up a new *Deborah*, the *perpetual Virgin Teresa*, the *Holy and Elect*, to be *worshipped and venerated by Papal Apostolical Authority* : — God having poured out the *Abundance of his Spirit* upon his *Handmaid*. — When but a *Child*, by reading the *Acts of the Martyrs*, she burned with *Desire* to go into *Africa*, and shed her *Blood for Christ*. At *twenty* she *espoused herself to Christ* ; and for *twenty-two Years* bore with *invincible Patience* the most *grievous Diseases and Temptations*, without any *Refreshment of supernatural Consolations*. She was so fully convinced of the *Truth of the Catholic Church*, and all the *Doctrines of Popery*, that she often said, it was *not possible to have a greater Certitude* of any thing. By this *Faith*, she had such a *clear Sight of Christ's real Presence in the Eucharist*, that she envied not those who had seen him on *Earth*. — She was often in *Ecstasies*, and *snatched up to the Fruition of Heaven upon Earth*. *Christ* wonderfully filled her with *Visions and Revelations* ; he came and *espoused her by a Ring* ; and said, *Henceforth I am wholly yours, and you wholly mine*. — Nothing could exceed her *Love of God* ; for she *died by the intolerable Fire* of it. Nor could any thing exceed her *Love of Man*. — She so strictly observed her *Vow of Obedience*, that, as a *remarkable Example*, when her *Superiors suspected her Visits from Jesus to be diabolical Delusions*, by their *Command she humbly derided and contemned her*

her heavenly Spouse, when he made her a Visit ; — not without being rewarded for this profound Obedience : And she was wont to say, *That she might be deceived as to discerning a Vision, or Revelation ; but could not be deceived in obeying her Superiors.* — She was such a Lover of Poverty, that she always chose the vilest Habit ; and if at any time she wanted Necessaries, she would marvellously rejoice, exult, and give Thanks. — She excelled particularly in the Virtue of undefiled Chastity ; preserving an Angelical Purity, unspotted, from Childhood to Death. — Such was her Humility, that, when filled with the fat Things of Divine Graces, she would often cry out to God to put an End to these Blessings, and not so soon to forget her Sins. She most ardently thirsted after Contumelies, Derisions, and Sufferings ; it being her Motto, *Either to suffer or die.* — She was so watered with the Showers of Celestial Wisdom, that she wrote Books of Mystic Theology, and undertook the Reformation of Women and Men. — She builds Monasteries without Money, or Income ; — works numerous Miracles by her Merits and Intercessions ; curing Fevers, &c. in a Moment ; dies with a Crucifix in her Hand ; — her Soul is seen flying out of her Mouth, in the Shape of a little white Dove, and mounted up to Heaven ; — many Nuns and Religious saw her in a high Degree of Glory above ; as another had seen the Lord Christ sitting by her Bed-side, while alive. — Her dead Body was surprizingly beautiful and odorous, by the Odor of the Ointments wherewith her most holy Body was perfumed by our Lord ; and it remains odorous and uncorrupt to this Day." So gloriously ends the Struggle between Carnality and Enthusiasm.

§. 10. But, that the *Saints* may not be left *comfortless* under the State either of *Desertion* or *Incertitude*, we are to consider what *Advantages* and *Benefits* are drawn from them, and their *Confessions* of being thus *tossed*. I took Notice before of their creating by *Desertions* an Opinion of being *extraordinarily inspired*, and attended by *Heaven*, when free from them; and now subjoin their own Accounts of receiving such *spiritual Succours* and *Advantages*, either *daring* their severe *Trials*, or very soon after. For, as Mr. *Seward* elegantly expresseth it, “ I was much humbled and oppressed by the *Hidings of my Beloved*: But lo! the Goodness of our *God*: If he seems to *withdraw for a Moment*, it is only that his *Return* may be the *sweeter*.”

Journ.
P. 43.

3 Journ.
P. 3, 4.

Mr. *Whitefield* is often declaiming in this Strain. “ My Body was *weak*, but I found a *supernatural Strength*,—again a little oppressed with *Drowfiness*. — *When I am weak, then I am strong*. — Deserted for a *little while*, and much oppressed, especially *before Preaching*; but *Comfort soon after* flows in.— Had a *Hoarseness*, and was deserted, before I went up into the *Pulpit*; but *God* strengthened me to speak.—*Taken ill*; but *God* strengthened me to preach

P. 57.

P. 112.

to a great *Congregation*. — I was *very sick and weak*; but such *Power was given me* from above, that — At first getting up I was *weak and dry*; but *God renewed my Strength*.

5 Journ.
P. 35.

3 Journ.
Pag. 35,
55, 82.

“ We have not had such a continued *Presence of God*, as since I was *threaten'd to be excommunicated*.— I never am so much *assisted*, as when *Persons* endeavour to *blacken me*: Numbers of *Hearers* increase by *Opposition*. — Ever since I was *abused at Basingstoke*, I have had great *Communications with God*.—

4 Journ.
Pag. 31.

The

The more I am *contemned*, the more God *delights to honour me.*" Again, on the other Side, " I observe these *inward Trials always follow inward Commu- nications.* For these two Days I have been much *assisted.* Lest I should be *puffed-up*, and to prepare me for *greater Degrees of Light*, God has sent me a *Thorn in the Flesh.*—God took off my *Chariot-Wheels*, I drove exceeding *heavily*; but this latter Part of the Week he has *restored me the Light of his Coun- tenance.*—Had a *sweet Sacrament and Love-Feast*, felt *unspeakable Comfort and Warmth*; but at Night a *Sense of my Sins weighed me down again.*—Was much *tempted*; a *Mercy this from God*, to prepare me for *future Blessings.*—Much *strengthened and assisted*; an ample *Recompence* for the *Trials* of last Week.—*Deserted*; which I always look upon as a *certain Preparative* for some *approaching Mercy.*"

5 Journ.
P. 15, 16,
17, 18.

As to these *Vicissitudes of Weakness and Strength, &c.* 'tis *common and natural* for *Clergymen*, when out of *Order*, to be something *low* at the *Beginning* of a *Sermon*; but to get *Strength and Spirits* as they go on, and mend by *Exercise and Action.* I have found it so myself, and so have a hundred others.—The *Change and Emotions* in *Mr. Whitefield*, after being *threatened and abused*, may only shew that his *Spirit was provoked, and Passions raised.*—When the *Spirits have mounted* by *Transports of Joy*, we know they will naturally *sink.*—And whenever *Providence removes* any of our *Troubles and Sorrows*, we hope we are not *insensible, or un- thankful.* But, in all these Cases, we leave to the *Methodists* the *Presumption* of bragging of *superna- tural Strength*, and a sort of *miraculous Attestation* to their *peculiar Mission*, and *favoured Persons*;—after the *Model* of their old *Associates.*

“ St.

- Ribaden. P. 293. “ St. *Catharine* being tempted by *Satan* with foul Images and impure Dreams, our Lord afterwards shewed himself to her. To whom she most lovingly complained, *Where were you, O dearest Spouse, that you did so abandon me?* She was a long Time afflicted with these absurd and impure Images; — and by the *Devil’s Instigation* a wicked Woman gave out, that *St. Catharine was a fond and light Woman*. But her Heavenly Spouse soon came, and brought her a *victorious Crown*, — and the *false Accuser* was compelled to acquit the *Saint*, and beg Pardon for the *Slander*, having seen a *Vision* of her in *Brightness and Majesty*. — The *Devil* still found Means of troubling her anew; but *Christ* always comes in to *deliver and recreate her*. — On which Account, as the *Pope* himself assures us, she would say, *When I am weak, then am I strong.* — “ The Devil raised terrible Storms and Oppositions against *Ignatius*; but his *Institution* took deeper Root by these *Contradictions*: — And when he was most *weary and sickly*, then did he appear most *courageous and strong*; and the Force of *God* did more clearly manifest itself.” — “ *Father Laynez, a Jesuit*, being to preach on the *Immaculate Conception*, was forced to mount the *Pulpit*, tho’ very ill of a *Fever*; but the *Virgin Mary* so assisted him, that he came down stronger than he went up.” — “ *St. Francis’s* Life was nothing else but a *Chain of Temptations and Consolations*, one Link *black*, the next *white*.”
- Bullar. vol. 1, P. 291.
- Ribaden. P. 532.
- Spinell. Virg. Deip. p. 524.
- Conform.

§. 11. Were not the Task too tedious, one might trace out this *Inequality and Unsteadiness*, merely from their own *Writings*, in Respect of their whole Conduct, in *Sentiment and Practice*. I shall instance in some Particulars, as briefly as I can.

“ Sometimes

“ Sometimes they desire, love, and pray for Disgrace, Hatred, all Manner of *ill Usage*; complain of *civil Treatment* and kind Reception from their Friends; can't be *Christians*, unless they are generally, and almost *universally hated*, &c. At other Times boasting of, and thanking God for, their Presents, Entertainments, Benevolence, Bank-Bills, and comfortable Receptions; and uncommon Affections towards them: — That the Number of their Enemies is inconsiderable, but their Friends cannot be numbered. Not without feeling and bitter Complaints of *ill Usage*.”

Sometimes “ they foresee *Success* in Preaching, because they meet with so much *Opposition*: The *Devil and his Agents* are enraged, and endeavour to obstruct them; therefore they hope, and know, that *God* has Work to do in this Place, &c. Again, at other Times, they depend upon *Success*, because they have little or no *Opposition*: And nothing confirms them more in their Opinion, that *God is working a great Work upon Earth*, than finding Persons of *all Denominations* struggling for them. — *God has much People in this Place*.”

One of them must take a *Wild-Goose-Chace* to hunt for *Christ* in *Germany* among the *Moravians*, and is going to the *Country of the Christians*. Returns, and is convinced, that one need not travel thither for *Christianity*. — He represents them in general in the *blackest Colours*, — dares in no wise join with them; — because their *Scheme* is in every Point refined *immeasurably* beyond the plain *Gospel*. *Darkness*, and *Clofeness*, and *Guile*, in almost all their Words and Behaviour; teaching for *Doctrines* the *Commandments of Men*; Dealers in *Sophistry*; and of all Men living the *wisest in their Generation*;

3 Journ.
P. 79.

— *by no Means* zealous of good Works; utterly despising and trampling upon *Self-denial*; zealously cautioning us against the natural Love of one another; and having in Truth well-nigh destroyed Brotherly-Love from among us; — holding many detestable and pernicious Opinions, &c. And yet, not only doth Mr. *Whitefield* “*admire their great Simplicity*;” but Mr. *Wesley* himself declares that “*in the main they are some of the best People in the World, only wrong in a few Points. — They love God, and love one another, and excel in Sweetness of Behaviour: — Trample under the Lust of the Flesh, the Lust of the Eye, and the Pride of Life. His Love and Esteem of them increases more and more; he even marvels how he can abstain from joining them. His own Disciples among the Methodists go over to them in Crowds. But still Methodism is the strongest Barrier against the Moravian Doctrines and Principles.*” The *Moravians* justly charge him with this *Inconsistency* of Behaviour: And we may safely defy him, with all his *Subtleties and Distinctions*, to clear himself.

How commonly do we find our *Methodists* full-swell'd with Vanity and Pride, Boastings, Haughtiness and Arrogance? In a little Time they feel a *Compunction*; the Bladder is pricked, shrinks and shrivels; and they fall into the most lowly and abject State of *Vileness and Nothingness*.

Books are published, (as *The Character of a Methodist, &c.*) wherein those of this *Set* are described as having all the *Virtues and Graces* that can adorn or exalt the *Christian Profession*; as the mildest and meekest, the most humble, loving, charitable, and innocent Creatures upon Earth. And, on the contrary, read but their own Accounts in their Journals;

nals ; and you find them waspish and peevish, censuring and condemning all the World, *except themselves* ; and among *themselves*, Jealousies, Envyings, Divisions, Quarrels, perpetual Broils, Confusions, and mutual Condemnations ; with various other Irregularities and Vices. — And such is the Case with the *Religious Orders* in the *Romish Communion* : Each of them is the *best*, fullest of *Saints*, and most adapted to promote *God's* Glory ; all are *hateful and hating one another* ; and all firmly united in the *Spirit of Enthusiasm*, and carrying on the *Fanatical Fopperies and Errors of Popery*, to the insupportable Injury of *Christendom*.

They set out upon the Footing of *uncommon Sanctity*, and carrying the Duties of Religion to the *highest Pitch* ; but nevertheless are fond of publishing their *Faults*, and declaring themselves the *Greatest of Sinners* : Which must beget in *their Believers* an exalted Notion of their *Humility*. — Just like *Mary of Pazzi* ; “ who, tho' the *Nuns* were fully satisfied of her *Perfections*, loved to tell her *Weaknesses and Faults*, to shew her *Humility*.” — Or *St. Francis*, “ who delighted in blazing abroad his *Faults*, and calling himself the *greatest Sinner* in the World ; whereby his *Brethren* stood amazed at his *marvellous Humility*.”

Life,
§. 46.

Bona-
ventur.
cap. 6.

Sometimes they will vapour and hector, and their *Courage* is so *sharp-whetted*, that, in express Words, they proclaim “ an offensive War against *Satan* ; and fear neither *Men* nor *Devils* ; are ready to leap into a *burning Furnace*, or *Den of Lions* ; and go to *Abyssinia* or *China* ; are so far from *fearing Death*, that they *wish* for it. But the *Keeness of the Edge* is soon blunted. They are every Moment afraid of meeting the *Devil* ; are full of

Wesley,
1 Journ.
pag. 67.

dreadful Apprehensions of *Designs against their Lives*, and that the *Clergy intend to murder them*.— In Time of *Danger*, they have *so little Faith* as to be *afraid*. Let Death look me in the Face, and my Spirit is troubled. In a Calm stout enough ; but in a Storm returns a *Fearfulness*. Oh ! who will deliver me from this Fear of Death !”

Wesley,
4 Journ.
p.67-69.

One Day, “ Their *Preachments* are so powerful as to be *irresistible*,—a Hammer that breaks the Rock in Pieces, — a mighty Wind causing a prodigious Shock ; — they fancy they can shake the Earth out of its Place. — God sends them to preach, and it is their bounden Duty.” The next Day, perhaps, “ they preach with great *Reluctance*, have no Power, Life, or Spirit. — They propose shaking themselves out of their Places, intend to leave off, and fear that God has dropp’d them. Ch. Wesley intended to preach no more, and actually left off ; for which his Enemies jeered him, as becoming *still*. But he re-assumed his Office ; according to his Brother’s Prophecy, that he should rouse himself like *Sampson*, and be avenged on his Enemies.”

Whitef.
1 Deal.
p.66-69.

Agreeable to this are their *alternate Fits of Loquacity and Silence* : Dumb, ’till the Ceremony is over of opening their Mouths. “ I was restrained by God from Writing and Preaching. I mentioned my Case to a Clergyman. He said I was an *Enthusiast*. At last this Passage of Scripture was pressed much upon my Heart, *We assayed to go to Bithynia, but the Spirit suffered us not*.—And I found a Quotation out of *Ezekiel*, that young Prophet, *Thou shalt be dumb ; but when I speak unto thee, then shalt thou speak*. This made me quite easy. — The next Morning, *Speak out, Paul*, came with great Power

to

to my Soul. Immediately God spake to me by his Spirit, and I was no longer dumb."

Thus, you see, he is quite easy, stands clear of *Enthusiasm*; and no doubt too of *Presumption*, in comparing himself with *Prophets and Apostles*. —

"Again withheld from Writing, — at length restored, — to write freely." 'Tis one Comfort, that his talkative Fits have been much the commonest, and the longest. — Mr. Wesley also is sometimes "utterly unwilling to speak, quite averse from speaking;" and then perplexed with the Doubt, "Is it a Prohibition from the Good Spirit? or a Temptation from Nature, and the Evil One?"

5 Journ.
p. 17, 18.

1 Journ.
p. 63-4.

'Tis a general Thing to see them carried up to Heaven, by Gusts and Transports of Divine Joy; and immediately down again to the Deep, almost swallowed up with Darknes and Sorrow. And I could bring Troops of eminent Popish Saints to bear them Company, besides those before mentioned.

A large Share of these *Vicissitudes of Ebbings and Flowings* no doubt proceeds from the very Nature of *Enthusiasm*, which can never be at Rest; but is diverse in different Persons, and inconstant in the same Person; subject to numberless Variations, according to the Kind and Degree of that Disorder of Body, or Passion of the Mind, which creates the *Enthusiasm*, and which is so frequently caused by *Indiscretion*, and increased by *Indulgence*. The Behaviour changes, in proportion as the *Humours*, the *Melancholy*, the *Phlegmatic*, the *Choleric*, the *Sanguine*, are more or less predominant. And therefore the Case may be thought rather to deserve Compassion than Blame.

§. 12. But the *Methodists* must excuse me, if the same *Allowance* is not made, where *Art* and *Cunning* and *Sophistry* manifestly appear; when, hard pressed by *Argument* and *Objections*, they run themselves into *Inconsistency* and *Self-contradiction*, merely to serve a present Turn; and occasionally either defend, or give up, some of their *Favourite Notions*, and *Principal Points*.

'Tis a Matter of no great Moment, if Mr. *Wesley* at one Time declares for a *disinterested Love of God*; and in arguing against the *Moravians* declares, that
 4 Journ. p. 108. 'there is no one Caution in all the Bible against *Selfish Love of God*.'

But 'tis a considerable Offence to charge another wrongfully, and contradict himself, about the *Doctrine of Assurances*.
 3 Journ. pag. 9. "I went to the Reverend Mr. *Bedford*, to tell him of the *Injury* he had done both to *God* and his *Brother*, by Preaching and Printing that very weak *Sermon on Assurance*, which is an *Ignoratio Elenchi* (an Ignorance of the Point in Question) from Beginning to End. Seeing the *Assurance* WE preach is of quite another Kind from that he writes against. We speak of an Assurance of our present Pardon; not (as he does) of our final Perseverance." Mr. *Wesley* might have considered, that, when they talk in general of *Assurance of Pardon and Salvation*, the World will be apt to understand the Words in their usual and obvious Meaning, as extending to our *Eternal State*; and indeed that present Pardon and Salvation are of small Moment, if we are finally to perish. — But after all, how stands the Fact? Mr. *Whitefield*, in express
 5 Journ. p. 69. Words, prays for "an Assurance of *Eternal Salvation*, as one of the *Privileges of Christ's Followers*."

lowers." And I have a more *Unexceptionable Evidence*, even Mr. Wesley himself; who in his *Sermon on Free Grace* allows and teaches, that "many, very many, have that *Witness of the Spirit*, that *Affurance of Faith*, which excludes all *Doubt and Fear*, concerning their *Future Perseverance*; that a full *Affurance of Faith* doth not necessarily imply a *Full Assurance of our Future Perseverance*; but he owns, and asserts, that *Affurance of the future* is sometimes joined to that of *present Pardon*; and that some have both the one, and the other. One, who long continued in Sin, received a full, clear Sense of God's pardoning Love, with *Power to sin no more*." And now what becomes of his *Charge against Mr. Bedford*? And is it not mere *Evasion* to say afterwards, "This is not properly an *Affurance of what is Future*?"

§. 13.
14, 15.

3 Journ.
p. 42.

With what pertinacious Confidence have *Impulses*, *Impressions*, *Feelings*, *Transports of sensible Joy*, &c. been advanced into *Divine Calls*, *Commissions*, *Directions*, and certain *Rules of Conduct*; *Proofs of Sins forgiven*, *Justification*, and *Salvation ensured*? How have they been *convinced by inward Feeling*, the most *Infallible of all Proofs*? And yet they have been *compell'd by Argument* to bring this down to a sort of *inward Consciousness*, which no body denies: To tell their Societies, "that they were not to judge of the *Spirit* whereby any one spoke, by their own *inward Feelings*;—nor by *Dreams*, *Visions*, or *Revelations*, supposed to be made to their Souls;—being all of a *doubtful, disputable Nature*; might come from God, and might not."—To complain of "a *Spirit of Enthusiasm* breaking out among themselves; many charging their own *Imaginations* on the *Will of God*, and that not writ-

Wesley,
3 Journ.
p. 60, 61.

ten, but impressed on their Hearts. — If these Impressions be received as the Rule of Action, instead of the Written Word, I know nothing so wicked and absurd but we may fall into, and that without Remedy." These are Mr. Wesley's Words, who likewise accuseth the Moravians, " of substituting an uncertain, precarious, inward Motion, in the Place of the plain written Word."

4. Journ.
p. 108-9.

And thus Impressions, Feelings, &c. are sometimes sure Guides and infallible Proofs: Sometimes again, not only uncertain, precarious, and enthusiastic; but unavoidably productive of the utmost Wickedness and Absurdity. And what must their Followers do, among whom these Things have been so much inculcated, who have been taught to depend upon them?

" Mr. Hammond, (another of their Teachers) after he had at large pleaded for feeling the Holy Spirit, yet owned at last, That some People are filled with a great deal of Joy, and experience sudden Flashes of Comfort, which they take to be from the Spirit of God. But how frequently do they deceive themselves? Those warm Emotions of the Mind often proceed from the State and Disposition of the Body, — the Temperature of the Blood and Animal Spirits. — Young Converts are very apt to ascribe to the Operation of the Holy Ghost what is owing to the Mechanism of the Body. — The Hasty, the Careless and Unguarded are in most Danger of being carried away with false Joys, and imaginary Transports." See Church's Farther Remarks, P. 128, 129.

You see here how the Force of Truth will sometimes break out, among other Eruptions of these Fanatical Heads; and extort a Confession of the very Things, of which their Adversaries have accused them,

them, (*viz.*) imposing mere *Imagination und Dis-temper* upon the World for the *Sacred Dictates of the Holy Ghost*. They tell you, “ *The Hasty, the Careless and Unguarded are most in Danger of doing it.*” Who then among them can be safe? For who, but Persons of such a Character, or a *worse*, can ever be of *their Sect*?

§. 13. Among so much *Saying and Unsayings*, would you believe likewise that *Inspiration*, and the *extraordinary Calls and Guidances of the Holy Ghost*, should be *given up*? and the *Corner-stone of their Spiritual Pretences* be removed by their own Hands? This, however, seems to be the Case. We have Mr. *Whitefield's Confession* in the following Words: “ *As to an Extraordinary Call, I claim none, other- wise than the Apostle's Injunction, As we have Opportunity, let us do Good unto all Men.*” What he hath *claimed* was fully shewn before: What he *gives back* appears now. “ *I know too much of the Devices of Satan, and the desperate Wickedness and Deceitfulness of my own Heart, not to be sensible, that I am a Man of like Passions with others; and consequently may have sometimes mistaken Nature for Grace, Imagination for Revelation, and the Fire of my own Temper for the pure and sacred Flame of holy Zeal, which cometh from God's Altar.*” Sufficient Acknowledgment this, that he has *sometimes* been mistaken as to his *high Pretensions*; that he can't be *sure*, when he is mistaken, and when *not*; nor consequently be sure that he is not *always* mistaken. And what an *ignorant and blind Guide* has he been to his *Followers*? But farther,

7 Journ.

Letter to
Bishop of
London,
pag. 14.

Remarks
P. 35.

In his last *Performance* he has clearly and expressly *given up the Point*. “—*Wild-Fire* has been mixed with my Zeal; and I find I have *frequently* wrote and spoke too much in my *own Spirit*, when I *thought* I was writing and speaking entirely by the Assistance of the *Spirit of God*. — I have likewise too much made *Impressions*, without the written Word, my Rule of Acting.” — Here you see Mr. *Whitefield's* direct Confession of his being a *Deceiver*; of having drawn away People by Variety of *Untruths*, and in Cases of the *last Concern*. And will they still *adhere* to him? Or is he to be *believed* in any Thing? But more of this in the *Preface*.

Ans. to
Church,
P. 38, 39.

Mr. *Wesley's* *Concessions* on this Head are not indeed so *clear and express*, but rather *ambiguous and evasive*, without confessing or denying. Being charged with *Enthusiasm*, he says, “You are to *prove* (what I conceive you have not done *yet*) that my Conduct is such, as is only to be justified by the Supposition of an *Extraordinary Divine Assistance*. — I claim no other *Direction of God's*, but what is common to all *Believers*. — No otherwise *inspired* than you are, if you *love God*. — I never said, that *what I do* is to be accounted the *Work of God*.” Being charged with alledging a *miraculous* Interposition of Providence in his Favour, he replies, “Let it pass then as a *Trifle* not worth relating.”

Pag. 24.

I am far from thinking that in these dubious Expressions he designs to *give up* any of his *high Claims*. And 'tis easy to see what *Shiftings and Reserves* may be ready at Hand either Way, as Occasion shall require; what *different* Constructions may be put upon the Words among his own *Society*, and

and when engaged in *Controversy*. But reserving *miraculous Gifts* for their more proper Place, I shall leave him to shake Hands with his Friend *St. Ignatius*; who, after some *Ramblings* up and down under the Colour of *Inspiration*, was closely *questioned by Authority at Salamanca*, “Whether he was really inspired by the Holy Ghost, or not?” Some Writers say, that he did then own himself *not Inspired*. The *Jesuits* will not allow so much; but that he would give no other Answer than this, “We have talked enough of it.” [See *Dr. Geddes, of the Orders, &c. P. 102—3.*]

This *Desultory* Conduct puts one in Mind of the Man in *Martial*, who would often surreptitiously intrude himself into the *Seats in the Theatre* belonging to the Order of Knighthood, to which he had no Right; and was as often ferreted out by the *Beadle*, and taught to *stand* among the Populace. At length he cunningly gets a Sort of *Half-Seat* at the End of a Bench; where he boasts to the *Knights* that he *sat*; and pretends to the *Beadle* that he *stood*.

*Subsellioque semifultus extremo,
Et malè receptus altero genu, jactat
Equiti sedere, Lectioque se stare.*

Lib. v.
Ep. 14.

§. 14. To the *Moravian and Methodistical Institution* belong also, either as *constituent Parts*, or *genuine Consequences*,—*Scepticism*, and *Infidelity*; *Doubts* and *Denials* of the Truth of *Revelation*, and sometimes *Atheism* itself. This, together with their *Declarations* of having no *Sense of God, or Religion*, will appear from their own *Narratives*.

“ But

Wesley,
3 Journ.
pag. 11.

“ Put upon considering *my own State*;— I cannot find in myself the *Love of God, or of Christ*. Hence my Deadness and Wandering in *Public Prayer*. Hence even in the *Holy Communion* I have *rarely* any more than a *cold Attention*. Hence, when I hear the *highest Instances of God’s Love*, my Heart is still senseless and unaffected. Yea, at this Moment, I feel *no more Love to him than to one I had never heard of*.” Observe, Reader, by the Way, this is *the Man* who charges *our Religion* as no better than “ the *Turkish Pilgrimages to Mecca*, or the *Popish Worship of our Lady at Loretto*. What else, adds he, can be said even of *Prayer (Public or Private)* in the *Manner* wherein you *generally* perform it? As a Thing of Course, *running round and round, in the same dull Track*, without either the *Knowledge, or the Love of God*; without one *Heavenly Temper*.”— But what Sort of *Heavenly Temper* is *his*? How can he *possibly*, consistently with *Charity*, call this our *general Performance*? How *possibly*, without being *Omniscient*, affirm that we pray *without one Heavenly Temper*? or know any Thing at all of our *Private Devotions*? How *monstrous* is all this from the Man, who owns that he *himself* even in the *Holy Communion* has *rarely* no more than a *cold Attention*, — in the *Highest Instances* no Sense of *God’s Love*? Let his *own Exclamation* be the *Answer*, “ Oh! what *Mockery of God* is this!”

Farther
Appeal,
pag. 82.

To proceed: Upon the People’s *ill Usage* (or *supposed ill Usage*) of Mr. *Wesley* at *Georgia*, and their speaking all Manner of Evil *falsely* (as he says) against him; and trampling under Foot the Word, after having been very attentive to it; —

what

what an Emotion in him is hereby raised? " I do hereby bear witness against myself, — that I *could scarce refrain from giving the Lye to Experience, and Reason, and Scripture, all together.* — When Holy Men have told me, *I had no Faith*, I have often doubted, whether I had or no. — In a Storm I think, what if the Gospel be not true? *a Dream, a cunningly devised Fable? &c.*"

1 Journ.
pag. 14.

3 Journ.
pag. 12.

And to shew that *this, or worse*, is no uncommon Case among *this Species of Religionists*; one of the Teachers among the Moravians says of himself, " Sin no longer reigned over me. But soon after I fell into grievous *Temptations.* — Then it came into my Mind, I take all this Pains to serve God. What if there be *no God?* How do I know there is? And on this I mused more and more, 'till I *said in my Heart*, There is no God. Every Day for a full Year, from Morning to Night, I groaned under this *Unbelief.* — I then said to myself, *I will, and do suppose there is a God.* Immediately I felt a strange *Sweetness* in my Soul; which lasted for *six Weeks.* I then fell into *Doubts of another Kind.* I believed in God, but not in *Christ.* For *above four Years* I found no *Rest*, by Reason of *this Unbelief.* "Till one Day" — Soon after another Moravian owns, " Seeing the great *Diversity of Sects*, I began to doubt whether *any Religion* was true? For Half a Year these *Doubts* perplexed me greatly; and I was just upon the Point of *casting off all Religion.*"

2 Journ.
pag. 60.

Ibid.
pag. 65.

" Mr. Seward too had such wicked *Suggestions*, that he *could not pray* for his Friends: — Tempted to *worship Stocks and Stones; any Thing but God:* — Sometimes to think he had *some Faith*, at other Times *none.*" And this was long after his *Conversion.*

Journ.
pag. 32.
40, 57.

Orland.
Lib. 1.
No. 25.
Bartol.
pag. 22.
No. 35.

Doubts something like these so horribly got Possession of *St. Ignatius*, (whose *Example* is so often followed by our *Methodists*) that “ they sucked up all the Juice of his Piety ; — his *Prayer* was dry and barren ; his *Contemplations* had no *Savouriness* ; to *speak*, or *hear*, any *Thing of God*, was a loathsome and odious *Thing*.” — We read in the *Life of M. of Pazzi*, “ that she used to approach the *Holy Table* with *Disgusts* and *Disatisfactions* ;” in the *Life of St. Veronica*, “ that a *Holy Nun* died in horrible *Convulsions and Distortions*, because at that *Time the Devil* was urging her to *deny Jesus Christ*. She appeared after her *Death* to some of the *Holy Sisters*, assuring them of this *Fact*, adding, that she was now *happy*.”

Nor need we at all wonder at such *wicked and unbelieving* Thoughts arising in the *Minds* of such *fluctuating and inconsistent* Persons. 'Tis but a genuine and usual *Effect of Enthusiasm*. *Cool Reason and plain Scripture* are laid aside : *Variety of wild Fancies and Opinions* crowd in, and distract the *Head* ; *Impressions and Feelings* require to be listened to, and made a *Rule*. Men, who in *Imagination* are *sent of God*, and about *his grand Work*, are in *Times of Danger and Distress* particularly alarmed : Things not going to their *Mind*, and *Heaven* seeming to fail them, presently start up *Doubts and Distrusts* of the *Being*, or *Providence of God*, who *maintains not his own Cause*. So that the most *impious Suggestions* will in their *Turn* get uppermost, and *remain uppermost* too, and even make the *stronger and more lasting Lodgment*, as 'tis the very *Nature of Enthusiasm* to be *head-strong and positive*. Our *Methodists* may reckon these *Assaults of Infidelity* for a *Part of the Throws of Regeneration*, and
all

all to be done away by *settled Belief*, and *Assurances of Salvation*. But they will certainly be apt to *return*, according to the *Variation and Succession* of their *Fancies, Humours, Diseases, and Passions*. The *Methodists* sometimes tells us, that *Satan* is very busy in driving them to *Extremes*. *Bartolus* says, “ That the *Devil* sent his *Life-Guards, the Affections of the black Bile*, (i. e. *melancholy Enthusiasm*) to impel *St. Ignatius* upon Measures *contrary to the Love of God, &c.*” Many *learned Writers* have shewn, that as *Enthusiastic and Superstitious Persons* are, in many Cases, prone to *Atheism*; so *Atheism* often partakes of *Enthusiasm and Superstition*; — and that, like *Ice and Water*, they beget one another. *Dr. H. More’s* first *Section* against *Enthusiasm* shews “ the great *Affinity and Correspondency* betwixt *Enthusiasm and Atheism*; which, though they seem extremely *opposite*, yet in many Things very nearly agree; and are commonly entertained *successively in the same Breast*. For that *Temper* which disposes a *Man* to listen to the *magisterial Dictates* of an *overbearing Fancy*, — very easily gives *Harbour* to this *mischievous Guest*; and will as confidently represent to their *Fancy*, that their is *No God*, as ever it was represented that there *is one*.” — “ *Si non statim relevantur, fæith Mersennus, dubitant an sit Deus*: If they be not relieved forthwith, they question whether there be *any God*; because they have not, as they think, their *Deserts*.”

P. 22.

Burton of
Melanch.

§. 15. All that *oppose* them, however, are like to have *their Deserts*; if we may depend upon the *Denunciations* of that *Uncharitable Spirit*; the next Thing I shall consider as *connected with Methodism*; and as no small *Objection and Obstacle* to their *Pro-*

gress in *other* People's Opinion, whatever it may be in their *own*.

§. 10, 15. Read Mr. *Wesley's Character of a Methodist*. "And the *Love of God* has purified his Heart from every unkind Temper and malign Affection; from all revengeful Passions, Envy, Malice, and Wrath. — He cannot utter an *unkind Word of any one*." But read his *Controversial Writings* with his Opposers, and all these fine Professions are vanished, and contradicted; and that in some of his *latest Performances*.

4 Journ. One of the *Wesleys*, when his Doctrine was con-
pag 75. tradicted, says, "While I in the mean time was *as a deaf Man that heard not*, neither answered a Word."

Farther The *other* says, "We have behaved with all *Meek-*
Appeal, *ness* and *Tenderness* towards all Men, — especially
pag. 116, with our *Brethren the Clergy*. — When a *Clergyman*
117. had vehemently accused me (of doing the contrary) *I kept my Mouth as it were with a Bridle*, and committed my Cause to a higher Hand." A perfect

Bonavent. Copy of St. *Francis*, "who, being insulted and
cap. 2. abused, *passed through them all as a deaf Man*."

As a Proof however that Mr. *Wesley can speak*, and in *bitter Words too*, in the *Fulness of his Heart*, he brings himself to *Confession*. "By the most *infallible* of Proofs, *Inward Feeling*, I am convinced of *Unbelief*, — of *Pride*, — of gross *Irrecollection*, — of *Levity* and *Luxuriancy* of Spirit, — by speaking Words not tending to edify; but *most, by my Manner of speaking of my Enemies*." Such *Confessions* might be considered as the Effect of *tender Consciences*, frequently apt to *overcharge* themselves; if their *Writings* did not sufficiently prove the Charge. For, not to *repeat* their *Calumnies* against their *Brethren*; — nor to *fore-stall* their *Rancours among themselves*;

selves;—nor to regard Mr. *Whitefield's* Rant, that “all *Morality* set up in Opposition to *his*, shall sink, with its Professors, into Hell, &c.”—let any one but look into the latter Part of Mr. *Wesley's* Farther Appeal, and he will find enough of *uncharitable and damnatory Clauses*; dispatching all Mankind to Hell (as far as lies in human Power) who are not *Methodists*.—Not those in general, as they would pretend, who are void of a due Love to God and Man, who believe not in *Christ*, and keep not his *Commandments*, and promote not *Repentance and Reformation*: But all who submit not to their *special Dispensation of Methodism*. “They are inspired, taught of God, sent by God, upon God's Errand, to make a Tender of his last Offers, his last Call to a guilty Land. The Apparatus of Providence in employing the two *Wesleys* is surprizing; they can't devise what Manner of Men would be more *unexceptionable on all Accounts*.—All their *Opposers* are labouring heartily in the Cause of Hell. Those who would hinder People from joining them, or would bring them back, are most *inexcusable*; they are *Blasphemers*, openly fight against God, fight under the Devil's Banner, are taking Part with the Devil against God.—Some *Honourable Opposers*, whom they desire to be excused from naming, are worse than the Scum of *Cornwall*, the Rabble of *Bilston and Darleston*, the wild Beasts of *Walsal*, and the Turnkeys of *Newgate*.”

Those who have went out from them, and left them, are said to return to their *Vomit* again, are called *Apostates*, twofold more the Children of Hell than before.—Those who can even doubt of *Methodism* being God's Work, or of their *Divine Mission*, are *inexcusably infatuated*.”

Wesley,
4 Journ.
P. 107,
108.

This surely, besides high *Presumption*, and *Self-sufficiency*, is *Uncharitableness* with a Vengeance. But such always is the Effect of *Infallibility*: The *Popish* such, the *Moravian* such, and the *Methodistical* such. And yet, notwithstanding their dealing out *Hell-fire* with such a liberal Hand, I am not in the least *discouraged* from giving them what *Opposition* I can. Those that *herd* not with them may be *as good as they will* without it; and such as have left them, have not done it, I know, without *just Reason*. Mr. *Wesley* seems aware of this, when he says, That “they who were with us, but went out from us, will assert Things that may cause your Ears to *tingle*.” That such Things are among them, I make no Doubt; and if this doth not appear *already*, it may before I have done.

§. 16. Of the same *Uncharitable and Presumptuous Nature* is their *Application of Divine Judgments*, and accounting diverse *Misfortunes and Afflictions*, which befall *private Persons*, or the *Nation*, as so many *extraordinary Punishments*, and *penal Prodigies*, for their *Opposition to themselves*, or their *Cause*. They are the *Favourites*, for whom all is done.

Whitef.
3 Journ.
P. 31, 33.

Whether Mr. *Whitefeld* has often taken upon him this *Direction of God's Judgments*, I don't recollect: But Mr. *Wesley* will fully make amends.

The former indeed, hearing of one *Great Opposer's* being given over, and the *Death* of another, immediately cries out, “That they are going to give an *Account* of their *hard Speeches and Writings* against the *Methodists*.” But the latter more peremptorily and plainly: “Mr. *Molther* [once his *Spiritual Guide and Confessor*, but afterwards *quarrelling* with him] “was taken ill this Day. I believe it was
the

Wesley,
4 Journ.
pag. 34.

the *Hand of God upon him*. — I was informed of an *awful Providence*. A Wretch cursing and blaspheming, and labouring with all his Might to *hinder the Word of God*; and threatening to do it again. But *God laid his Hand upon him*, and on *Sunday he was buried*." Some of his *Judgments* attended with *Miracles* I reserve for their proper Place; and shall only mention a *remarkable Instance* of God's sending *Judgments on the Land*, in *Proportion* to the *Opposition* made to the *Methodists*. This was at the *Time* of the *late Wars, and Rebellion*. " I cannot but believe, it is *chiefly on this Account* (opposing the *Methodists*) that *God hath now a Controversy with our Land*. — You cannot *possibly* help observing, that, whenever there has been any *Thing* like a *Public Attempt* to suppress this *new Sect*, another and another *Public Trouble* arose. This has been *repeated so often*, that 'tis *surprizing* any *Man of Sense* can avoid taking *Notice* of it. — What remains but the *Fulfilling* of that *dreadful Word* —?"

Bold and confident as he is, I can't imagine how it was *possible* any one should observe what *never was*, *i. e.* any *Public Attempt* to suppress the *Methodists*. And 'tis *surprizing* any *Man of Sense* can avoid taking *Notice* of such *rank Enthusiasm*, and *groundless Application* of *Judgments*. Suppose one should *ask* him, What *Public Attempt* there was, or any *Thing* like it, to *raise up* or *favour* the *Methodists*, before the *Nation* was *blessed, and relieved* by the *Battle of Culloden*; what *tolerable Answer* could he make? This is the *Way* of them. All *Heaven* must be interested and *passionately concerned* to support their *wild Freaks*, to gratify their *sour Humours*, and bring forth its *Artillery* at their *Beck*. The *Fly* sitting upon the *Chariot-wheel*, cries out,

What

Wesley's
4 Journ.
p. 59, 60.

Farther
Appeal,
p. 238-9.

What a Dust do I raise? And if a Fly-flapper be held up to blow it off, it must shake Nations.

But to return to the *Comparison*. This *Uncharitable and Presumptuous Sin* of denouncing *Damnation*, and applying *Judgments*, has been the *general Method and Mark of Enthusiasts*, especially the *cruel ones of the Papacy*. Their *Damning* all out of the *Pale* of their own *Communion* is a known *Truth*.

De Not.
Ecclef.
cap. 17.

And *Bellarmin's Fourteenth Mark of the True Church* is, "The *unhappy Death or End* of those who oppose it." Where he does not forget that *impudent Lye* concerning *Calvin*, that he *died calling upon the Devil, cursing and blaspheming*. It were easy to produce *Legions of Popish Saints* packing away their *Enemies to Hell*, and seeing *Visions* of them there in *Torment*; and none of their *Opposers* ever prospered.

Fol. 131.

In the *Book of Conformities* we have "a *List* of those, upon whom the *Judgments of God, and Malediction of Christ, fell for oppugnating St. Francis, and his Order*, and turning *Apostates* from it. Of *four Preachers*, who declaimed intemperately against the *Society*, one fell down dead in going up into the *Pulpit*, another was killed by a *Fall* from his *Mule*, a third died a *miserable Death*, and the fourth *begged Pardon on his Knees*. — *Two Prebendaries, and some Bishops, underwent God's Judgments* for persecuting them, whose *Names* (says the *Author*) I *conceal*, because they are lately dead."

Fol. 273.

"*St. Francis* likewise foretold the *Vengeance* that was coming upon some *Soldiers*, who disturbed his *Preaching*,—and upon the *Prebendary Gedeon* for returning to his *Vomit*."—In the *Franciscan Martyrology*

Pag. 435,
436, 636.

we have "a *full Detail* of *Deaths temporal and eternal*, with other *Judgments*, inflicted on the *Holy Itinerant Order of the Mendicants*; particularly of a *Bi-*

shop

shop in England, who published several Things against them, summoned a Conventicle of his Brethren to consult how to eradicate them, and soon after was snatched away by Death." And as to *National Judgments*, 'tis every-where the same : With Respect to the *Church of England* in particular, the great *Baronius* remarks, " That she was over-run with *Heresies and Schisms*, as soon as she ceased to pay the *Pope* his *Tribute of Peter-pence*."

Ann.
740.

Desiring the *Reader* to keep these *Applications of Judgments* in Mind, 'till we come to consider *miraculous Judgments* ;

§. 17. I pass to the *Methodists* audacious Custom of summoning their Opponents to the *Bar of Judgment* ; and place it to the same Account of an *Uncharitable Presumption* : " Where (shocking as it must appear to all *discerning Readers*) *Mr. Whitefield* seems sure that every Thing will be determined in his *own Favour*, and that Judgment shall pass *against* all those he is pleased to condemn." [See *the Trial of Mr. Whitefield's Spirit*, Pag. 19—]

But, enter the Man himself. " If thou thinkest, that either I have not *told Truth*, or wrote out of a *vain-glorious View*, *Jesus* shall decide the Question. At his *Tribunal* shall we meet, and there thou shalt know what is in my Heart. — *Then shall my Innocence be made clear as the Light*." But as to those who *oppose him*, " I here cite them to answer it to our common *Master*. — I shall rise up against you at the *Great Day*, and be a *swift Witness* against you. — At his *dreadful Tribunal* I will meet you ; and then you shall see—There, there will I meet you. There *Jesus Christ* shall determine, who are the *False Prophets*, the *Wolves in Sheep's Cloathing*."

2 Deal.
pag. 27.3 Journ.
pag. 27.

Pag. 74.

4 Journ.
P. 27, 29.Indwell.
P. 11, 12.

Mr.

4 Journ. Mr. *Wesley* likewise must act his Part. “ I cite
P. 31. Alderman *Beacher* to answer—at the *Judgment-Seat*
3 Journ. of *Christ*. — I cite you all before the Judge of all
P. 75. the Earth.”

Here you have the *true Spirit of an Enthusiast*, flushed with a *modest Assurance* of his own *Salvation*, and the *charitable Prospect* of *Damnation* of others.

Martyr. We have an Instance of this Kind of *Summons*
Francisc. in one *Walter Bruges*, a *Franciscan*; who being
P. 29, 30. either *deposed*, or *suspended*, by *Pope Clement V*, wrote a *formal Citation of his Holiness* to appear at the *Tribunal of Christ* precisely on such a Day; and on his *Death-Bed* ordered himself to be *buried* with this *Citation in his Hand*. And behold a *Miracle!* The *Citation* could by no Force be pulled out of his Hand.—The *Pope died* on the Day prefixed.

§. 18. And may I not be allowed to mention, as some *Objection to Methodism*, and *Stumbling-Block* in its Way, their *Violation and Contempt of Order and Authority*; their *Usurpation of the Powers*, wherewith their *Superiors* are legally invested, and setting up an *Independency?* They set out originally with *Decency and Order*; asked Leave for the *Pulpit*; had it, and might have kept it still, had not their *Reproachings of the Lender*, their *Enthusiastic and dangerous Peculiarities*, &c. made it necessary to *refuse* it. Hence they are resolved to be *revenged*; and holding forth in *unlicensed Places*, and without a *License* themselves, say, “ they can’t die in Peace, without bearing Testimony against the *Unchristian Principles and Practices of those Priests of Baal*, the *Generality of our Clergy*.” “ This, says Mr. *Whitefield*, puts me in Mind of the *Children of Israel* first intreating *Leave of Og, Sihon*, &c. to go quietly

quietly through their Land ; but *fighting their Way through*, when Leave was denied. Like them, by the Strength of my *Divine Leader*, I shall be *more than Conqueror* over all the *Canaanites* and *carnal Teachers*." — Greatly said, and in the true Spirit of *Martial Enthusiasm* ; in Conformity to the true Spirit of *Contumacy and Contradiction*, when he declares, " The more I am bid to hold my Peace, the more earnestly will I lift up my Voice like a *Trumpet*."

3 Journ.
pag. 22.

Ask Mr. *Wesley*, by what *Authority* he preaches ? he replies, " By the *Authority of Jesus Christ*, committed to me by the *Archbishop of Canterbury*, *Take thou Authority to preach the Gospel*." And so far all is well. But put him in Mind of the *Limitation* in the following Words, " in the Congregation where thou shalt be *lawfully* appointed thereto," away flies the *Archbishop's Commission*, and you soon have him bursting out into an *Enthusiastic Rant* : " I look upon *All the World as my Parish* : — This is the Work which I *know God* has called me to." — [See *Conduct of the Methodists*, Page 11, 12.] And what signifies a *limited Commission* to the brave Mr. *Whitefield*, " when God shews him it is his *Duty*, not to fix in any particular Place ?" What signifies any *Subordination*, when he can assume the Dignity of a *Primate* ? " If a *Bishop* commit a Fault, I will tell him of it."

3 Journ.
Pag. 52.

Pag. 56.

5 Journ.
pag. 37.

Hence they commence a *new and independent Government* ; appointing *Bands* and *Societies*, with *Superintendants*, *Exhorters*, *Moderators*, and *Visitors*.

Hence they take upon them, I do not say to *ordain*, but to *appoint*, and *give Authority* to, Persons, who (in their own Words) are *neither Bishops, Priests, or Deacons*, to preach the Word :

Wesley,
4 Journ.
P. 57.

Common

Farther
Appeal,
p. 108.

Common Mechanics, Women, and Boys, are actually employed in *this Ministry of Public Preaching*, without any *human Qualifications*. Mr. Wesley says, that “ We cannot but own, that *God gave Wisdom* from above to these *unlearned and ignorant Men*; so that the *Work of the Lord* prospered in their Hands.” But it requires no *extraordinary Gift of discerning the Spirits* to see, how easily such Persons, by Means of *proper Discipline*, learning the *Cant of the Party*, a tolerable good *Affurance*, and *Fluency of Words*, may set up for *Circumforaneous Holdersforth*; and (what in Fact is true) make no Scruple of making their Boast of being *Inspired*; thereby collecting a *Maintenance*, and chousing the Ignorant of their *Money*.

4 Journ.
pag. 73.

Hence, lastly, upon Occasion they can pronounce the Sentence of *Excommunication*, and with an *Authority* equal to the *Papal*: “ I John Wesley, by the Consent and Approbation of the *Band-Society in Kingswood*, do declare the Persons above-mentioned to be *no longer Members thereof*.”

I might here take Notice of the *irregular and unjustifiable* Behaviour of some of their *Followers* at the *Holy Communion*. I speak from *personal Knowledge*, and can produce other *Evidence*, that sometimes, a little before the delivering of the *Elements*, three or four together will take it in their Heads to go away:—That sometimes, while the Sentences of the *Offertory* were reading, they have called out to the *Minister*, whose *Duty* it was to carry about the *Bason*, (though they were at Liberty to give, or not give) reproaching him for asking *Alms of them*:—That sometimes, when the *Minister* has delivered the *Bread* into their Hands, instead of eating it, they would slip it into their *Pockets*.

This

This was *often* the Case, unless they were well *watched*. Whether they tasted the *Wine*, or no, I can't say.

These, I presume, are Persons, who (after the *Example* of their *Teacher*) “ can't find in themselves the *Love of God, or of Christ*; that rarely even in the *Holy Communion* have any more than a *cold Attention*; or, like *M. of Pazzi*, come to the *Lord's Table with Disgusts and Dissatisfactions.*”

From several of these Particulars we should be justified in turning Mr. *Wesley's* own Expression upon the *Methodists*: “ This is to affect, *not Freedom, but Independency.*” And yet, notwithstanding such *Misbehaviour*, they bitterly complain of the *Clergy and Universities*, for opposing their *Proceedings*; and are surprized that every Man in his Senses don't, without the least *Hesitation*, *join* them.

4 Journ.
Pag. 43.

Let us now see whether they have not *Precedents*, according to Custom, among their *old Friends*.

Pope *Gregory* relates in his *Dialogues*, “ That *St. Equitius* being reprehended for running about every where, and preaching *without Orders*, or a *Licence*, proved his *Licence* from a *Vision of an Angel*, putting a *Lancet* into his Mouth, and saying, *Behold, I have put my Words into thy Mouth; go forth and preach.*” From that Time he could not hold his *Peace*.—*St. Francis* at first was so modest, and submissive to *Authority*, that he was resolved himself, and enjoined his *Brethren*, never to *preach* without Leave of the *Diocesan*, and *Minister of the Parish*. They denying him, his *Brethren* advised him to get a *Faculty* from the *Pope*, for the *Salvation of Souls*. But the *Saint* told them, “ he intended to *convert the whole World*; which would be effected by their *Sanctity, Humility, and Obedience.*” But

Lib. 1,
cap. 4.

Conform.
fol. 139,
294.

this humble Posture of Mind did not last long :

Conform. fol. 147, 149. Bona-ventur. Leg. Fr. cap. 3. Conform. fol. 17, 53, 175.

“ For he called a *Chapter*, and appointed *Preachers* for every *Province* ; and sent them out to their respective *Places*, giving them a *Licence*, whether *Clerics* or *Laymen*, whoever of them had the *Spirit of God*, and *Gift of Preaching*. — And afterwards he enlarged their *Commission*, appointing them to preach in *India*, and through the *whole World*. For it was *revealed* to him from the *Lord*, that every *Corner of the Earth* was to hear the *Sound* of their *Preaching*.” At length, however, “ he thought proper to apply to the *Pope*, who *confirmed his Order*, and commanded *little Crowns* to be made for his *Lay-Brethren*, that they might *freely preach the Word of God*. — It had indeed been likewise *revealed* to him, that the *poisonous Iniquity of the Clergy* should oppose, and endeavour to trample upon, his *Order*. Accordingly he was vilified both by *Seculars* and *Prelates* ; who, *disregarding St. Francis’s Monitions*, drew away his *Followers* : — But *how*, and *why*, will appear in the *End*.”

Ribaden. P. 472.

Nor could the *Devil* be idle, where his *Kingdom* was at *Stake* ; “ but raised up *turbulent Spirits* in the *Universities*, to oppose the *Holy Orders of St. Dominic* and *St. Francis*, and to *write Books against them*.”

The *pious Founder of the Jesuits* met with the like *Harrassings* ; and particularly, at the *University of Paris*, could scarce escape a *Whipping in the Public Hall*. — Several *Bishops* published *Edicts*, forbidding either *him* or *his* to preach in their *Diocese* ; and the *stinking black Cloud* of the *Sorbonne* burst upon them. — And as few can bear a *Censor of their Manners*, the *Minds of the Clergy* were alienated from the *Society*, as *intruding itself into their Functions*,

and

and of their own Will contriving to erect a *Seminary*, *ungrateful* and *prejudicial* to the *Ministry*, and intercepting *their Honours and Profits*.

But *Ignatius and Company*, by the *special Favour and Direction of Heaven*, were too *cunning* for them; and by professing themselves entirely at the *Pope's Devotion*, and his *Standard-Bearers against Heretics*, they gained their *Ends*, and obtained of *Gregory XIII* that *Golden Bull*, allowing the *Religious* among them, who were *Priests*, to hear *Confessions*, and even those *not in Orders* to *preach* wherever they pleased. Attend, while the *Bull* is speaking. "In Virtue of the *Privilege* granted to *your Society* by *Paul III*, that whoever of you is *fit*, and *deputed* by the *Rector* of the *Society*, may publicly *preach the Word of God*; and those, who are *Priests*, may hear the *Confessions* of the *Faithful of both Sexes*; from which Time your *Religious*, who were *fit* to preach, though *not initiated into Holy Orders*, have preached *here, and there, and every where*: Yet, because an *impertinent Doubt* has arose, whether the *Privilege of Preaching* comprehends those who are *not ordained*; We, in order to remove this *Scruple*, by the *Authority of these Presents*, declare and decree, That every one of you, though not promoted to *Holy Orders*, both *had Power*, and *have Power*, in Virtue of that *Privilege*, to exercise the Office of a *Preacher*: Strictly *inhibiting* all and singular *Ordinaries*, and all others invested with any Kind of *Power*, not to dare to *hinder* or *molest* any one of you, upon any *Pretence*. With a *Non obstante* to all *Apostolical Constitutions and Ordinations*, decreed by *General*, or *Provincial Councils*."

Bullar.
Vol. II,
p. 361-2.

You may perhaps endeavour to clear the *Jesuits* of *Usurpation*, as acting by *Papal Authority*. The

Methodist-Teachers will put in the same *Plea*; each of them being, the *lawless One*, a *Pope to himself*.

Having mentioned the *Irregularities* of some *Methodists* at the *Communion*; I must in *Justice* own, that the *most Part* of them behaved very *seriously and devoutly*: Some indeed carrying Matters to an *Extreme*, and into a Sort of *Ecstasy*; so as to be quite insensible of the *Minister's* Tender of the *Bread and Wine*, 'till spoken to, or pulled by the *Sleeve*. Which I find to be no uncommon Thing among the *Popish Enthusiasts*. And we have *authentic Testimony* concerning *St. Alcantara*, that he not only was in such *Ardour of Spirit* himself, but induced others to be in a *Rapture and Ecstasy at the Sacrament*. As to the *Irreverence* of *pocketing* the *Bread*, instead of eating it; — we read in their Books of *Dæmonology*, and particularly in the *Malleus Maleficarum*, “ ’tis to be remarked, that *Witches*, or *Sorceresses*, when they *communicate*, have this *Custom*, if they can do it without being *observed*, to *hide the Body of the Lord under their Tongue*, instead of *swallowing* it; with a wicked Purpose, and to reserve the *Host for wicked Uses*.” But I drop the *Comparison* any farther than as to the *irreverent Fact*; and assure the *Methodists*, that I would by no Means so much as *insinuate a Suspicion* of their being *Witches*, or *Sorcerers*, or employing the *Bread to bad Uses*.

Under this Head may not improperly be considered their undutiful Behaviour to the *Civil Powers*, and even flying in the Face of the *Highest Authority in the Nation*. One of *Mr. Wesley's Hearers* was, it seems, *pressed for a Soldier*: Upon which *Mr. Wesley* breaks out into this hideous Outcry;

“ Ye

Prev.
Rom.
Oct. 25.

Tom. I.
p. 125.

“ Ye Learned in the Law, What becomes of *Magna Charta*, and of *English Liberty and Property*? Are not these *meer Sounds*, while, on any *Pretence*, there is such a Thing as a *Press-Gang* suffered in the Land?” The *Legislature*, as the *Exigencies of the Government have required*, has, at several Times, made *Acts* for *pressing* Men into his *Majesty’s Service*. But no Matter for that; touch but a *Methodist*, and immediately *Liberty and Property*, the *Church and State*, the *Nation*, *All* may perish, rather than a *Soldier* be pressed. He will not allow it, on any *Pretence*. He, the same Person, who had before bound himself with that repeated Resolution, *not to speak a Tittle of worldly Things*, is now bawling for *Liberty and Property*.

3 Journ.
pag. 68.2 Journ.
pag. 10.

§. 19. Pass we on to another *Consequence*, indeed *natural Tendency*, of *Methodism*, and an *Impediment* in its Course; — their mutual *Jealousies* and *Envyings*, their manifold *Divisions*, fierce and *rancorous Quarrels*, and *Accusations* of one another of *heinous Crimes*. I say a *natural Tendency*; because *Vanity*, *Confidence*, a *hot-headed* and *intolerating Spirit*, always enter into the *Composition of Enthusiasm*, and create the above-mentioned *bitter Effects*; — besides such Numbers of *Apostates*, as they term it, *from them*.

Observe but the *early Days of Methodism*. The *Teachers* are scarce *sledged*, but out they fly through the *Air of Popularity*; each pluming himself upon the Number of *staring Admirers* at his *fine Feathers* and *high Flights*.

Hence mutual *Emulation*, *Envy*, and *Grudging*. Mr. *Whitefield*, “ I was not without *Opposition* from *Friends*, who were jealous over me with a

2 Deal.
pag. 25.

Godly Jealousy. For I carried high Sail: 'Thousands and ten Thousands came to hear."

Excellent *Godly Jealousy* indeed! To *oppose God's Special Work*, because Mr. *Whitefield* got so much Glory; to enter the List in the Contest of Vanity, and *preach for a Hat and Feather*. "Perceived something a little bordering on *Envy* to my Brother *H—*."

3 Journ.
pag. 6.

4 Journ.
pag. 14.

Mr. *Wesley* too "in his old Room at *Oxford* sits musing and reflecting, How many *that came after me were preferred before me*:" — And then he religiously opens his *Testament*, by Way of *Lot*, to find the *Reason*.—Nor is it long e're this *lovely loving Pair* come to *Daggers drawing*. Mr. *Wesley* having heard much of Mr. *Whitefield's* unkind Behaviour, says, "He told me, *He and I* preached two *different Gospels*; that he would not *join* me, or give me the *right Hand of Fellowship*; but would publicly *preach against me and my Brother*." —

Ibid.
p. 77-78.

They actually write and publish against each other; "Mr. *Wesley* charges *Whitefield* with *Imprudence*, for publishing, at all, as putting Weapons into *their Hands* who loved *neither* of them; — with publishing a *mere Burlesque*; — for making an open, and probably an irreparable, Breach between them, by a *treacherous Wound*, and *bewraying of Secrets*." Hence, 'tis well known, they *divided*, and formed *separate Parties*. Mr. *Wesley*, in his *Sermon*

Pref. and
p. 22-6.

4 Journ.
p. 35, 50.

Pag. 63.

on Free Grace, "is indispensably obliged to *oppose* the other, for the *horrible Blasphemies of his horrible Doctrine*." — "I went to my Friend (that was!) Mr. *Stonehouse* at *Islington*; but found in him all the *Deceivableness of Unrighteousness*.—Mr. *C—* told me plainly, he could not agree with me, because I did not preach the *Truth*."

And

And here, for Fear I should again be accused
 " of laying aside the *New Testament*, when writing
 my *Pamphlet*," I shall put them in Mind of the
Apostle's Direction, *Let us not be desirous of Vain-*
glory, provoking one another, envying one another.
 Gal. v. 26.

Whitef.
 Remarks
 pag. 15,

Again, let us see some of the rancorous Con-
 tentions between Mr. *Wesley* and the *Moravians*,
 whom he describes as some of the worst of Men,
 both in *Principle and Practice*; and yet (such is his
Motley-Mixture of Antipathy and Sympathy with Re-
 gard to them) he desires an Union with them above
 all Things under Heaven.

What *Scurrility* of Language do the *Moravians*
 throw out against Mr. *Wesley*? " The *Foundation*
 on which *he* stands is as different from the *true*, as
 the right Hand from the left; and they have no
 Hope for him in this State. They are *ashamed of*
his Company: — They charge him with putting
Darkness for Light, and *Light for Darkness*; preach-
 ing *false Doctrine*: — They have *often* heard both
him, and his *Brother*, *preach Popery*: — They are
 both *False Prophets*: — Instructing poor Souls in
 such *Errors*, that they will be *damned* at last: —
 Having *Eyes full of Adultery*, and leading unstable
 Souls in the *Way of Damnation*: — They are, like
Satan, making *War with the Saints*: — Mr. *Wesley* is
 a *Child of the Devil*, the *Servant of Corruption*, for
 whom the *Mist of Darkness* is reserved for ever."

3 Journ.
 P. 14.

4 Journ.
 P. 40, 49,
 50, 71,
 73, 92,
 102.

And how does Mr. *Wesley* turn their *own Artillery*
 upon them? — " Their *Doctrine* is a *New Gospel*,
 occasioning grievous Confusions: — *Their Way* differs
 as much from the *Bible Way*, as *Light from Dark-*
ness: — *Other Doctrine* than what we have received: —
 They are tenacious of their most *Essentially-erroneous*
Doctrines;

Ibid.
 P. 35, 68,
 82, 107,
 108,
 114.

Doctrines: So much *Guile* in their Words, that we can scarce tell what they *really* hold, and what *not*: Their *Discipline* is as widely different from Mr. *Wesley's*, as the *Heavens* are from the *Earth*: — Their *Church* *infallible*,—no true *Church* on Earth but *theirs*, and no true *Christians* out of it: They require implicit *Faith* and *Obedience*.”

Prone as these Gentlemen are to Wrath, they will give Leave, I hope, to ask a *Question*, or two: Is this *Methodism*? —

Tantæne Animis cœlestibus Iræ?

And reign such Mortal Feuds in Heav'nly Minds?

What are we to think of these *Charges* of *Whitefield*, *Wesley*, and the *Moravians*, against one another? Some Persons, from a candid Opinion of their *Veracity*, might be inclined to *believe them all*. But I am rather disposed to inquire, Are these Things so? Are they *true*? Or are they not true? If *not true*, they are grievous *Calumniators*. If *true*, they are detestable *Sectarists*. Whether *true*, or *false*, the Allegation stands good of their *Envy*, fierce and rancorous *Quarrels*, and mutual, heinous *Accusations*.

All is in *Conformity* to the Conduct of the several *Religious Orders* of the *Papacy*; envying, hating one another, bespattering one another, furiously contending which is the *best*; I mean, which is the *worst*; — but unanimously agreed in *Fanaticism* and *Imposure*.

And how stands the Matter among their *Disciples*? Why, *one Party* sticks to *Whitefield*, whose *another Gospel* is better than *Wesley's another Gospel*;
a *second*

a *second* Party sticks to *Wesley* for just as good a Reason. — Some are so lost to *Grace*, that they renounce both of them, leaving *Methodism* totally in the Lurch. — Others in great Numbers fall away to the *Moravians*; and into *dangerous and wicked* Tenets. In general, they are all together by the Ears, embroiled and broken with *Unchristian Quarrels and Confusions*.

Mr. *Whitefield* sadly laments “ the *Divisions* that arose amongst *God’s People*; — how many, who continued amongst them for a while, in *Time of Temptation* fall away; — how those who would have plucked out their *Eyes*, and given them to *him*, become his *Enemies*; — how *two young Men* in particular, once *Leaders of the Religious Society*, are since fallen back; and our *Brethren*, who have fallen into *Errors*, have left us voluntarily.”

3 Journ.
P. 23.
P. 91.

The impetuous Mr. *Seward* complains of the impetuous Mr. *Wathen*; “ who being too *eager* in teaching others, and *reproved* for it, was influenced by *Satan* of a sudden to cast away his *Confidence*, as if all the *Work of God* in his Soul had been a *Delusion*. — And Mr. *B.* a Follower of Mr. *Whitefield*, was sadly fallen away, and opposed him; and many were offended.”

Journ.
pag. 54.
P. 17.

Mr. *Wesley* runs more in this Strain; his *Fourth Journal* being mostly taken up in enumerating their *Wrath, Dissentions, and Apostasies*. — “ At *Oxford*, but a few, who had not forsaken them; — many, in whom the *Seed* had withered away: — Out of twenty-five or thirty only two left, not one continued to attend daily *Prayers*; the few once united now torn asunder, and scattered abroad. — At *London*, the poor *Brethren* at *Fetter-Lane* in great *Confusion*; — the *Plague* was spread to the little *Society*. —

3 Journ.
P. 84, 85.
4 Journ.
P. 91.
P. 34, 36.
P. 8.

4 Journ.
 P. 17, 18.

city.—Many were induced to deny the Gift of God, and affirm they never had any Faith at all.—Many of our Sisters are shaken, — grievously torn by Reasonings :—But few come to Fetter-lane 'till near Nine o'Clock ; and then, after their Names are called over, they presently depart. Our Brethren here have neither Wisdom enough to guide, nor Prudence enough to let it alone.—They have much confounded some of our Sisters. — I suppose above half of our Brethren are on their Side ; but they are so very confused, they don't know how to go on. Here I found every Day the dreadful Effects, —scarce one in ten retained his first Love : And most of the rest were in the utmost Confusion, biting and

P. 21, 22.

devouring one another.—Many wholly unsettled, and lost in vain Reasonings, and doubtful Disputations, —not likely to come to any true Foundation.—I went

Pag. 47.

to the Society. But I found their Hearts were quite estranged. A little Handful of them stood in the old Paths.”—At Bristol, and Kingswood,—“ I had many unpleasing Accounts of the Little Society, Breaches, Jealousies, Coldness. — Went to preach at Kingswood : But (except a few from Bristol) I had not above two or three Men, and as many Women ; the same Number once or twice before.—Many of our Brethren had no Ears to hear, having disputed away both their Faith and Love ; — in continual Disputes, Divisions ; and Offences : —

P. 62-65.

P. 70-75.

They break out afresh : Meetings of the Bands cold and uncomfortable, — endless Strife and Confusion, Separations, Backbitings, Evil-speaking, mutual Charges of teaching false Doctrines, Supplanting, Scoffings at the two Wesleys Preaching : —Fifty-two leave them, and again about Forty : — The frightened Sheep gaze and fly, as if they had no Shepherd.”

What shall we say now? Are these the Fruits of *Methodism*? these the Effects of their *Sweet Love-Feasts*? these the *Dear, Precious, Innocent Lambs*? these the Partakers of the *New Birth*, of Peace, and Love, and Joy in the *Holy Ghost*? these their *boasted Conversions*, these Candidates of *Perfection*? — Their own Words bear Witnesses against them. — *Sorex suo indicio perit*. And we may justly remind them of their own Expressions; “When the *Reformation* began, what *mountainous Offences* lay in the Way? Such Failings in those two *great Men, Luther and Calvin!* [*Wesley and Whitefield*] Their vehement *Tenaciousness* of their own Opinions; their *Bitterness* toward all who differed from them; their *Impatience* of Contradiction, and *utter Want of Forbearance* even with their own Brethren.”

Farther
Appeal,
p. 132-3.

This is *bad* enough; but 'tis not the *worst*. For consider what becomes of those that *leave them*; among *whom* so many of their *Deserters* list; and into what Sort of *Discipline* and *Principles* they enter; nothing less than “into a *New Gospel*.” — “Three of our *Christian Brethren* driven by *Satan* to deny *Christ's visible Church* on Earth. — Multitudes to embrace a *false unscriptural Stillness*, ceasing from *outward Works*, and all *Means of Grace*; all such Ordinances as running to *Church and Sacrament, Prayer Publick and Private*, reading the *Scriptures*: — And further, to make a mere Jest of going to *Church, Sacrament, &c.* — a *general Temptation* prevailing to *leave off Good Works*, in order to increase their *Faith*: — To cry out, *no Works, no Law, no Commandments*: — To throw away the *Bible*, and say, I will never read, or pray more: — The *Prayers of the Church* are full of *horrid Lyes*. — I was with one who told me, — that *God* had told

Wesley,
4 Journ.
passim.

4 Journ.
pag. 80.

her

4 Journ.
pag. 87.

P. 106.

her not to partake of the *Lord's Supper* any more, since she fed upon *Christ* continually." — " At the *Nottingham Society*, the Room not half full, which used to be crowded : — *Not one* Person who came in used *any Prayer* at all ; but *every one* began either talking to his Neighbour, or looking about him : When I began to *pray*, there was a *general Surprise*, none once offering to *kneel*, but all standing in the *most easy and indolent Posture*. I afterwards looked for one of our *Hymn-Books*, upon the *Desk* ; — but both *that*, and the *Bible*, were *vanished away*. And in the Room lay, *The Moravian Hymns*, and the *Count's Sermons*." [i. e. *Count Zinzendorf*, the *Moravians Bishop*.] — One Thing laid to the Charge of the *Moravians* is as follows ; " Some of our *English Brethren*, who are joined with *yours*, have said openly, you will never have *Faith*, 'till you leave off running about to *Church*, and *Sacraments*, and *Societies*. Another of them has said, in his *Public Expounding*, as many go to *Hell by Praying as by Thieving*. Another, I knew one, who leaning over the Back of a Chair, received a *great Gift*. But he must *kneel* down to give *God Thanks*. So he lost it immediately ; and I know not whether he will ever have it again. And yet another ; you have lost your *first Joy* ; therefore you *pray* : That is the *Devil*. You *read the Bible* : That is the *Devil*. You *Communicate* : That is the *Devil*."

These are *some* (for I could produce many more) of the *Moravian Tenets*. And what can be more grating to a *Christian Ear*, or more shocking to the *Mind* ; what more *impious*, than to pronounce all the *Ordinances of Religion*, Prayers, Thanksgivings, Sacraments, reading the *Bible*, &c. to be *Diabolical Performances* ? One would imagine they really believed
the

the Dreams of those *Popish Fanatics*, who tell us, that the *Devil* has sometimes submitted to these Ordinances; that he has even persuaded People to go to *Mass and Confession*; — has been found out singing at *Mass* among the *Monks*; — and (as *Madam Bourignon* relates) that the *Devil*, concealed in the Shape of a *Monk*, preached a most excellent *Sermon* on the *Joy*s of *Heaven*, and *Torments* of *Hell*: But being discovered before he went off, and asked the Reason of his *Preaching* so well, gave this Reason; that he was sure the Auditors would not be persuaded by it, and so would more effectually be damned.

Mr. *Wesley* will probably say, What is all this to me? Must I be answerable for the *Moravians*, against whom I have so often, and zealously, preached and written? And this Plea is true in a great Measure; especially since he and the *Moravians* quarrelled. But *Who* at the same Time gives the *Moravians* a Box on the Ear with one Hand, and embraceth them with the other? Who first brought over this wicked Generation, and encouraged them afterwards? Who made a *Moravian* his own *Spiritual Guide and Confessor*? Who so highly commended them among his own Followers? Who so Fanaticized his own Followers, and gave them so many and strong Doses of the *Enthusiastic Tincture*, as turned their Brains, and deprived them of their Senses? Whose Societies and Congregations (by his own Confession) run over in Shoals to *Moravianism*, forty or fifty at a Time? And would they have split upon this Rock, if they had not been first *Methodists*? Who is it, that wonders why himself doth not join them; and can then be in the least surprized at his *Disciples* joining them?

Mengi
Fug.
Dæm.
p. 40.
M. Paris,
p. 86.
Solid
Virtue,
p. 117.

Where, lastly, is the *Spawn of Moravianism* so strongly working, as in the *Children of Methodism* ?

§. 20. *Enthusiasm* being a *Thing* by no Means *inconsistent with Immorality*, and frequently the *immediate Cause* of it ; we may mention, as another *Effect* of *Methodism*, its *Tendency* to undermine *Morality and Good Works* ; and that some of its *Doctrines* give *Encouragement to Immorality and Vice*. Whether this be any *Impediment to Methodism*, I don't determine ; but 'tis evidently an *Impediment to true Religion and Virtue*.

It would be thrusting my Sickle too much into another Man's Harvest, and doing what has been done better already by abler Hands, to shew what an ill Aspect and Influence some of their *Peculiarities and Tenets* have upon *virtuous Practice*. — Such as those *sudden and instantaneous Calls and Conversions*, which the *Methodists* are trained up to expect, and wait for in *Quietness* ; whence they are naturally led to neglect the *Means of Salvation*, all gradual Improvement, and *Growing in Grace* : — The presumptuous *Doctrine of Assurances* of Pardon and Salvation, present and future ; a strong *Imagination* and supposed *Feeling* of which will fill the *Head with spiritual Pride* ; and induce a false and fatal *Security*, to the Neglect of future *Endeavours*, — *Impulses, Impressions, fancied Inspiration and Revelations* ; which, being made the *Rule of Duty*, will make them as confident in *wrong Practice*, as in *right* ; and presumed upon, as certainly coming from *Heaven*, will of Course lead them into dangerous *Errors of Judgment and Behaviour*. — That *Summit of Arrogance*, a *Claim of unfinning Perfection*,

fection, and absolute Freedom from Corruption; which is the *Privilege* of our Redeemer alone; and from which I may safely affirm the *Methodists* are at a wide Distance: Whence those *swarm Heads*, which in Imagination have attained it, or are just laying hold of it, will arrive only to the most Enthusiastic *Phrensies*; and those of a less sanguine Spirit will be tempted to give over the Pursuit, become *desperate*, or turn *Libertines*.—

To which may be added, — that the *Followers*, persuaded that their *Teachers* speak from God, and are immediately sent upon *his Work*, will find little Inclination to dispute any of their *Doctrines*, or boggle at their *Examples*, how *immoral* or *unscriptural* soever. The *Mountebank's* *Infalible Prescriptions* must be swallowed, whatever be the Consequence, though they *die* for it. Let us see if there be no *Danger*. The *Moravian* *Methodists* stand *confessedly* guilty, beyond all *Measure* and *Modesty*, of trampling down *Morality*; teaching *Justification by Faith alone*, not only to the *Exclusion*, but *Condemnation*, of *Good Works*; and Multitudes of the *Wesleyans* have been infected with the *Plague*.

Mr. *Wesley* often accuseth the *Moravians* “ of using *Guile*, and defending the *Lawfulness* of it; of teaching, *not to do temporal Good*, nor to attempt doing *spiritual Good*; — as not likely to come to any *true Foundation*; — grounded on a *Faith* which is *without Works*; — of saying, that good Works are the *greatest Hindrance* of coming to *Christ*; — and that, ’till *these Works* are laid aside, no Man can receive *Faith*.”

Among the *Societies of Methodists*, he finds “ a general *Temptation* prevail of *leaving off good Works*; — the poor, confused, shattered *Society* had

4 Journ.
P. 20, 21.
22, 80.

P. 39, 40.

erred from the Faith; — a Woman of *Deptford*, sent (as she said) from God, spoke great Words, and true; — she ordered Mr. Humphreys to leave off doing Good.”

But Mr. Wesley will say, “ Do not the *Methodist-Teachers* preach and inculcate the Doctrine of good Works? Have not I in particular opposed the *Moravians*, and warmly controverted this Point? Did not I explain St. James, the great *Antidote* against this *Poison*? Did I not call the Order to leave off good Works a *Snare of the Devil*? Do not I say, concerning the *Moravian Doctrine*, of Faith being the only *Commandment*, that 'tis a palpable *Contradiction* to the whole Tenor of the *New Testament*, and a *shameless Affirmation*? &c.”

All this I allow to be true; and that you had your *Reasons* for laying about you, and being seemingly in earnest, against the *Moravians*, who have taken so much Pains to rob you of your *Authority*, your *Reputation*, and your *Disciples*. But give me Leave to shew your *Inconsistency* in the Case; and how often you have thrown cold Water upon the Duty of good Works; and in Quantities sufficient to damp your Followers Zeal for them; by Sentiments and Expressions of a strong Tendency to debase their Value, and discourage the Performance. What think

3 Journ.
Pag. 10.

we of these Words of Mr. Wesley? “ One indeed in the Faith — no longer judges Holiness to be an outward Thing; to consist either in doing no Harm, in doing Good, or using the Ordinances of God.”

Pag. 22.

What think we of his throwing in those qualifying Expressions? “ The doing Good, as 'tis called, i. e. the using the Means of Grace, and helping our Neighbour; — what is called a virtuous Life. — Doing Good, or using the Means of Grace, in

4 Journ.
Pag. 11.

Works

Works of Piety, *so called*, or of Charity." Doth not all this tend to *disparage and depreciate* good Works, and to slacken the Obligation to the *Performance* of them?

Plain Account, pag. 4.

As to the *Question*, Whether we are justified and saved by *Faith only*, or by *Faith and Works*? — "Mr. *Whitefield* declares for being justified by *Faith only*; which was the more *extraordinary*, says he, because *my Friends at Oxford* had rather inclined to the *Mystic Divinity*." [Observe by the Way, though this *Mystic Divinity* was once the *Methodists Doctrine*; yet, says Mr. *Wesley*, "I declare in my cool Judgment, and in the Presence of the most *High God*, that I believe the *Mystic Writers* to be *one great Antichrist*." So that the *Methodists*, by their own Confession, were at first a *Part of the great Antichrist*.]

1 Deal. P. 56.

See *West.* 4 Journ. P. 41.

2 Journ. P. 26, 27.

And, however Mr. *Wesley* may have explained St. *James*, as the great *Antidote* against omitting good Works; I don't find, that either *he*, or Mr. *Whitefield*, have ever cited those express Passages (Chap. ii. 14, 24.) "What doth it profit, though a Man say he hath Faith, and have not *Works*? Can Faith save him? Ye see then, how that by *Works a Man is justified, and not by Faith only*."

If they have any where cited these Passages, they have only *confuted themselves*. For Mr. *Wesley* affirms, that "the *Condition* of our Justification is *Faith alone, and not Good Works*: That the *most destructive* of all those Errors, which *Rome*, the Mother of Abominations, hath brought forth (compared to which, *Transubstantiation*, and a hundred more, are *Trifles light as Air*) is, that we are *Justified by Works*, or (to express the Thing a little more decently) by *Faith and Works*."

4 Journ. P. 17.

3 Journ. pag. 75.

4 Journ. pag. 41. Upon which Words give me Leave to make a Remark. Mr. Wesley hath told us, “ that the *Methodists* (and *himself* among them) had wandered many Years in the new Path, of Salvation by Faith and Works; before God shewed them the old Way, of Salvation by Faith only.” Whence we may observe, that, during many Years of their *Methodistical State*, (which was the Time too of their highest Glory and Popularity) they were seducing their Disciples, according to their own Confession, into the most destructive Errors; Errors, compared to which, all the most wicked and Idolatrous Parts of Popery are Trifles light as Air.

3 Journ. pag. 20. *Champion Whitefield* boldly throws down his Gantlet, “ Who dares assert that we are not Justified merely by an Act of Faith, — without any Regard to Works, past, present, or to come ?” But, I apprehend, it requires no high Degree of Courage to assert it, after such Authority as that of St. James.

1 Deal. P. 44. Again, concerning the nice Distinction of the *Methodists* in doing good Works, but not trusting in them; — Mr. Wesley mentions “ a *Contemplative Man*, whose Instructions he received as the Words of God; but, says he, I cannot but now observe, that he spoke so incautiously against trusting in outward Works, that he discouraged me from doing them at all.” And have he, or his Friends, much mended the Matter? “ When Mr. *Whitefield* had resolved to leave off Forms, Public Worship, and other Works; Mr. Wesley advised him to resume all his Externals, tho’ not to depend on them in the least.” — When the *Moravian Brethren* say, “ ’tis impossible to use the Means of Grace (as Church, Communion, Prayer, Scripture, &c.) without trusting in them; — and if a Man doth not trust in them, why doth he do them? Mr. Wesley only contends,

tends, that 'tis possible to use them, without *trusting* in them." And now, are not such *disparaging Expressions* (not to trust in them *in the least*, a mere Possibility of using them without *trusting* in them) a great Discouragement to the *Practice*? The plain Truth is, we cannot trust in *good Works*, nor yet in *Faith*, as the *meritorious Cause* of our Justification and Salvation: The *Sacrifice of Christ* alone is such: But we must *so far* trust in both, as the *necessary Terms and Conditions*, without which we cannot be *saved*. And when our Church asserts our being *justified* or *saved* by *Faith alone*, as distinguished from the *Works of the Law*, or mere moral Righteousness; it means *such a Faith*, as *worketh by Love*; Faith including good Works, or in *Conjunction* with them. When St. Paul likewise teacheth *Justification by Faith only*, and *not by Works*; 'tis manifest that he means the *Works of the Mosaic Law*, and not the *Works of moral Duties*, or *virtuous Actions*. "The *Works of the Law* are indeed sometimes named only *Works*. But the whole *Tenor of the Epistle*, (to the *Romans*) and the *Context*, always shews those *Works* to be the *Works of the Mosaic Law*. Nay, those *Works* are not only distinguished from the *Evangelical*, which are called *good Works*; but they are expressly *opposed* to them, as *Wrong to Right*; — as particularly, *Ephes. ii. 9. 10. Not of Works*, [these are the *Works of the Law*] *lest any Man should boast*. For we are created in Christ Jesus unto *Good Works*. — [These are the *Works of the Gospel*.]" I have this from Dr. Heylin; who adds, "I have judged it necessary to take Notice of an *Error*, which has been mischievously spread, and incautiously admitted, that the *Works of the Law*, and *good Works*, are the same." —

4 Journ.
P. 20, 21.
105.

Theol.
Lect.
p. 184.

What

What is otherwise Matter of Controversy, seems to me either *wrangling about Words*, or paving the Way to *dangerous Delusions*. In the mean Time, 'tis something strange, (if among *Methodists* and *Papists* any thing can be *strange*) that, after so many and unanswerable *Writings* of our *Divines* against the *Merit* of good Works, we should be charged with setting *too high a Value* upon them; and that the *Methodists*, who, in Agreement with *Papists*, talk of arriving at *Perfection*, and an *unsinning State*, should so *undervalue and disparage* them; — unless they mean a *Perfection destitute of good Works*.

We might produce various *Instances of Enthusiasts* among *Papists*, &c. such as those *Mendicant Fryers*, the *Fratricelli*, the *Alumbrado's* or *Illuminati of Spain*; who were stiff Maintainers of *Perfection*; in which Situation they were *above Ordinances of Church or State*, above the Exercise of *moral Virtues*; looked on *natural Inclinations* as *indifferent Things*; and so deemed *unclean Mixtures as no Sins*. 'Tis to be hoped not many of our *Methodists* will be carried to these Lengths. But they may be put in Mind of Bishop *Stillingfleet's* Words; “ 'Tis an easy Way of Salvation, if no more were required to Men's Happiness but a *Fancy and strong Opinion*, which they will easily call *Believing*. — Such as make *no other Condition of the Gospel but Believing*, and will scarce allow that to be called a *Condition*, ought to have a great Care to keep their *Hearts* foundier than their *Heads*: For their only Security will lie in this, that they *are good*, though they see no *Necessity* of being so. And such, of all others, I grant, have Reason to acknowledge the *Irresistible Power of Divine Grace*, which enables them to *obey the Will of God* against the *Dictates of their own*

own Judgments." There may be *Reason* for some such *Caution*; when, besides the *Peculiarities* in the *Methodists* Notion of *Faith*, they talk with such *Contempt* of " your Workers, and good Livers ;" while they have *good Hopes of Persons of a professedly wicked and debauched Life*. They have told us, " how apt the *Devil* is to drive Men into *Extremes*;" they know from *Nature and Experience* that *one Extreme begets another*; and thence infer, that, one Time or other, *immoderate Viciousness* will rebound into their *Enthusiastic Madness*.

To proceed: Without insisting, as an Encouragement to Sin, on Mr. *Wesley's* Description of " the State of those who have *Forgiveness of Sins*, but not a *clean Heart*, even a *Heart desperately wicked*; — yet need not *doubt, or fear*:" — Let me insert here a pretty remarkable Passage of his; which, though perhaps not any *Obstruction to Methodism*, is evidently so to *Religion, and a good Life*: " I heard a *Sermon*, wherein it was asserted, that our Repentance was not *Sincere*, but *Feigned and Hypocritical*, 1st, If we relapsed into Sin soon after repenting: Especially if, 2^{dly}, we did not avoid all *Occasions of Sin*; or if, 3^{dly}, we relapsed frequently; and most of all, if, 4^{thly}, our *Hearts were hardened* thereby." One would think this no bad *Divinity*: But it seems not a Word of it is true. For he adds, " O what a *Hypocrite* have I been (if this be so) for near *Twice Ten Years!* But I know it is not so." He is at Liberty to speak for *himself*; but, I apprehend, has no Authority to include *every one*; notwithstanding his *Positiveness*. " I know every one under the *Law* is even as I was. Every one, when he begins to see his fallen State, and to feel the *Wrath of God* abiding on him, relapses into the Sin

4 Journ.
p. 35, 36.

3 Journ.
p. 78, 79.

Sin that most easily besets him, *soon after* repenting of it. Sometimes he avoids, and at *many other Times* cannot persuade himself to *avoid the Occasions* of it. Hence his Relapses are *frequent*, and of Consequence his *Heart is hardened* more and more. And yet all this Time he is Sincerely striving against Sin.—Nor can he, with all his *Sincerity*, avoid any one of these *four Marks of Hypocrisy*; 'till being *Justified by Faith*, &c."

Strange Account of the Progress into *Methodism*, and its *peculiar Notions of Faith*, &c.!—Strange *Agreement and Consistency of Sincerity* with relapsing *soon*, relapsing *frequently*, not avoiding the *Occasions* of Sin, and with *hardening the Heart more and more*; all without any Danger of *Hypocrisy*! Near *Twice Ten Years*! (and God knows how many more our *Casuist* may grant) A *fair Allowance* for continuing in this *Sincere, hardened State*! All *necessary and unavoidable*! Those *Gentle Confessors the Jesuits* could scarce have granted *Salvation* upon easier Terms. Have no Doubt or Fear, *ye Methodists*, though for such a Length of Years ye have an *evil and unclean Heart*. Remember your *Teacher's Words*, "*Was there ever so pleasing a Scheme?*" Pleasing indeed, *thus to be going into Perfection, thus to be Assured of Salvation*!

Hear again a more *particular Instance*, with Respect to the *Holy Communion*. "*No previous Preparation*, says Mr. *Wesley*, *no Fitness* is required at the *Time of Communicating*, but a Sense of our State, of our utter Sinfulness and Helplessness: Every one who *knows he is fit for Hell*, being just fit to come to *Christ*, in this and all other Ways of his Appointment." What a *pleasing*, and yet how *incomparable* a *Comment* is this upon St. *Paul's Direction* for

for a Man to *examine himself* in order to receive *worthily*; and not to receive *unworthily*, which is *eating and drinking Damnation to himself!* But hold: Let us hear Mr. *Wesley's Reason against any Preparation*: “ Because we come to his Table, not to *give* him any Thing, but to *receive* whatever he pleases to give.” A most excellent *Illustration* by this *strict Churchman* of the Words in our *Communion-Service*, “ Here we offer and present unto Thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, *holy*, and lively *Sacrifice unto Thee!* ”

Surely this may justly be compared with that *Papist Doctrine*, that the *Efficacy of the Sacrament* is produced, as it were, by a *Charm, ex Opere operato*, i. e. from the *mere doing of the Work*, without any *Regard to the Fitness of the Receiver*. It perfectly accords with that of their bold *Champion Gregory de Valentia*, who affirms, that “ *Contrition* (a Sorrow for Sin proceeding from the *Love of God*) is not necessary towards receiving the *Benefit of the Sacraments*, but rather *hinders* it; and that it would be absurd to require it.” — And that of *Morinus*, “ That the Excellence and Prerogative of the *Evangelical Sacraments above the Legal* shines out principally in this, that the *Evangelical* have delivered us from the *most grievous Yoke of Contrition and the Love of God.*” Oh! How good a Thing is the *Concord of Brethren?*

Again; Mr. *Wesley* has taught us, that *Infirmities are no Sins*. An Assertion something strange from one who hath so strongly affirmed, “ that our *whole Heart* is altogether corrupt and abominable, and consequently our *whole Life*: — *All our Works*, the most specious of them, our *Righteousness*, our *Prayers*, needing an *Atonement* themselves:—All our Works

Vol. IV.
P. 1557.

De Pœnit.
lib. 8.
cap. 4.
no. 26.

1 Journ.
p. 69.

3 Journ.
p. 10, 70.

2 Journ. Works and Tempers *evil continually*—." But my
 pag. 23. Objection to it is, that 'tis a *Loop-hole* to creep out
 of every *Moral and Religious Obligation*. By Means
 of this Doctrine Mr. *Whitefield* easily got rid of his
 Wesley, Word and Promise; " He said, That Promise was
 5 Journ. *only an Effect of human Weakness*; and he was now
 pag. 77. *of another Mind.*"

The same *Excuse* will serve on all Occasions; especially in Sins which more easily beset this *Seet*, not very remarkable for the *Gift of Chastity*. Their Famous *Methodist-Teacher at Salisbury* (whom I mentioned before, Part I. Page 71.) was indeed *above* making this paltry *Excuse*; above the *sneaking Submission* of Remorse and Repentance, for his *Adulteries*. Being *detected*, he *preached publicly in Defence of Plurality of Women*, under the Name of *Wives*; and, instead of taking *Shame* to himself, hath in a *Shameless* Manner *Printed and Published* his infamous *Justification of Bigamy*: Which *Treatise* (such is his *Modesty*) he disperseth about, to my certain Knowledge, with his *own Hand*. — A *Treatise*, not putting in any *Decent Plea* for the *Lawfulness* of having a *Multiplicity of Women*; but audaciously *Condemning* the Defenders of the *Matrimonial Contract between one and one*, as " weak and wicked Men, Traytors to God, guilty of egregious Folly and Falshood, — of a Religious Madness, — the most horrible Delusion that the Devil and his *Emissaries* can propagate."

At this Rate, if this *New Breviary secundum Usum Sarum* should get Ground, the *Methodist-Teachers* may soon be as generally *Scandalous*, as they have *wished and prayed*. We shall hence conceive no very favourable Opinion of their *Love-Feasts*, and *Nocturnal Meetings*: We shall be convinced

what Sort of Men are too well acquainted with the *weak Side* of human Nature, in more Senses than one: And all of us should attend to “ *Christ’s Prediction and Warning* concerning the *False Prophets*, who (if possible) should deceive the very *Elect*. *Wherefore, if they say unto you, Behold he is in the Desert, go not forth: Behold he is in the Secret Chambers; believe it not.*”

Matt.
xxiv.
23—26.

Many *Authors* have shewn a *natural Connection* between *Enthusiasm and Impurity*. And ’tis observable in *Fact*, that a *Multiplicity of Wives*, and promiscuous Use of Women, has been the *Favourite Tenet* of most *Fanatical Sects*: — The *Nicolaitans, Gnostics, Montanists, Valentinians, &c.* Some of whom have maintained it not merely as *Lawful*, but as *necessary to Perfection*: — It was the grand Allurement to embrace *Mahometism*: — Was the professed *Doctrine* of modern *Enthusiasts*; as *John of Leyden, David George, &c.* who warmly taught that no Man was *confined to one Woman*; but that *Procreation* was a *free Thing*, in common to all that are *born again, or regenerated by the Spirit of David George*: — Was zealously inculcated and defended in *Print*, as well as exemplified in *Practice*, by Mr. *Lacy*, so famous among the *French Prophets*; whose *Mantle* has been taken up by *W—H—*. And all of them were fond of employing the *Sex* as their *Emissaries*, to prepare the *Minds* of their *Acquaintance* for *Conversion*.

Dr. More.
Enthuf.
Sect. 34.

How the *Case* stands in *Fact*, as to the *Number of Converts* among the *Methodists*, and *real Reformation of Life* to the certain and known *Duties* of the *Gospel*, is *Matter* of difficult *Determination*. But, from what *Enquiry* I can make, there is no *Reason* to think them better, for the *Generality*,

than their Neighbours. Superstitious Zeal for *Trifles, unscriptural Peculiarities*, high Flights in *Words*, and Boastings of *Perfection as promised to all*, and the like; — of these there is no Want. But, when we consider their black Art of *Calumny*, and various Kinds of *Uncharitableness* in a high Degree; their excessive *Pride and Vanity*; their *Scepticisms, Doubts, and Disbeliefs of God and Christ*; their *disorderly Practices*, and Contempt of *Authority*; their *Divisions*, Confusions, bitter Envyings, and inveterate Broils among themselves; *Coolness*, at least, for good Works, and uncommon *Warmth* for some very bad, &c.—Of these likewise there is no Want.

If we take Mr. *Wesley's* own Account, it falls very short of any *Considerable Reformation*. He owns “among them Sinners of every Kind; and the great *Stumbling-block* by them that *say and do not*. Such I take for granted, says he, will be among us, altho' we purge them out as fast we can; Persons that *talk much* of Religion, that *commend* the Preachers, perhaps are diligent in *bearing* them; read all their *Books*, and sing their *Hymns*; and yet *no Change* is wrought in their Hearts. Were they of old Time as *Lions* in their Houses? They are the same still. — Slothful, intemperate, tricking or dishonest, over-reaching or oppressive? *The Ethiopian hath not changed his Skin*. Were they (in high Life) delicate, self-indulgent, fond of *Trifles*, or their own dear Persons? *The Leopard hath not changed her Spots*. — Others, in whom there was a *real Change*. But it was only for a *Season*. They are now turned back, and are *two-fold more the Children of Hell than before*.”

Farther
Appeal,
p. 121,
122.

Whence

Whence we may infer, that our *New Reformers* have made but a slow and slight Progress in the *real Reformation of Manners*. We read, that “ the *Devil*, finding a certain *Jesuit* to have an *Intimate Communication with God*, endeavoured to cool his Zeal by throwing a *Bucket of Water* upon his Head through the Roof of the House.” But whatever Occasion *Some* of our *Methodists Ardors and Peculiarities* may have for *Water*, the *Devil*, I am persuaded, will not be fond of bringing his *Bucket*; and their *Zeal for good Works* having no Need of a *Cooler*, he may save himself the *Trouble*. ’Tis well, upon the whole, if they are not rather *Hinderers* than *Promoters* of *Morality and Virtue*.

Franc.
Annal.
p. 316.

Their Friend *Madam Bourignon*, who was engaged in such another *Project*, not only confesseth her *frequent Relapses* into Sin; but the *little Good*, or rather *much Harm*, all her *Instructions* had done: “ I exercised myself about *nine Years* in teaching the *Ignorant*, without *profiting* any Thing in the *Salvation* of their Souls. On the *Contrary*, I had the *Dissatisfaction* to hear some of them say, to whom I had shewn the *Christian Doctrine and Virtues*, That they could *now do greater Evils*, than they could do before; because *now* they could cover their *Wickednesses* with *feigned Virtues*; which they could not do before they learned to *talk* of *Virtue*.”

Solid
Virtue,
p. 178,
125.

§. 21. There is however Reason to believe that the *good Work of Popery* is carrying on, from some of their *Tenets and Practices*; over and above their *Stringing one Extravagance upon another*, in *Conformity with the Papal Fanatics*; which hath been evidently shewn through the whole *Comparison*.

To this Purpose it might be remarked (what is manifestly true) that, in their several *Answers and Defences*, a Strain of *Jesuitical* Sophistry, Artifice and Craft, Evasion, Reserve, Equivocation, and Prevarication, is of constant Use. But to *wave* this ; — “ When a *Methodist* was receiving the *Sacrament*, God was pleased, (says Mr. *Wesley*) to let him *See a Crucified Saviour* ; he *saw* the Fountain opened in his *Side*.” — “ How often (says Mr. *Whitefield*) at the *Early Sacraments* have we *seen Jesus Christ Crucified*, and evidently set forth before us ?” Upon this I asked, “ Whether this did not encourage the Notion of a *real Corporal Presence* in the *Sacrifice of the Mass* ; and was not as good an Argument for *Transubstantiation*, as the several *fleshy Appearances* produced by the *Papists* ?” To which I now add, that Mr. *Whitefield* mentions only *particular Times and Places*, when “ the *Sacraments* were thus *exceeding awful*. It was at *Cripplegate, St. Anne’s, and Foster-Lane*, and *early*, when they *saw Jesus Christ Crucified, evidently*.” Which implieth, that they had not the Favour of this evident Corporal Sight of *Christ* at *other Times, and Places* ; though they must have received the *Sacrament* frequently at many Places besides.

And this perfectly tallies with the *Papists* ; who had not *always* a View of the *Corporal Presence* in the *Mass* ; but only at *Some Places*, as a *particular Favour*, on *special Occasions* ; as to confirm the Doubtful, convert the Unbelieving, &c. Thus St. *Teresa* says, that in a “ *particular Monastery*, the Building whereof she had *negotiated with God*, — among other Favours to *herself and Society*, was the perceiving the *Person of Jesus Christ in the Sacrament*, so as to perceive *visibly* his *Corporal Presence* ;

so

3 Journ.
p. 16, 17.

Farther
Dealing,
pag. 22.

Ibid.

Life,
Vol. II,
P. 255.

to generally and ordinarily, that we found the *Blessed Sacrament* never had wrought such an Effect upon us in *any Place, as here.*"

We may see in Mr. *Wesley's Writings*, that he was once a *strict Churchman*, has gradually *relaxed*, put on a more *Catholic Spirit*, tending at length to *Roman Catholic*. People of *every Communion* are among his *Disciples*; and he somewhere rejects with Indignation any Design to convert others *from any Communion*; and consequently *not from Popery*. On the Contrary, we find no small *Tendency to it*. For Instance, By *Praying for the Dead*. — In his *Prayers for every Day of the Week*, we have these Words, "Lastly, I commend to thy Mercy the Souls of all that departed this Life in thy true Faith and Fear." This Doctrine, 'tis true, is of pretty early *Antiquity*: (I think *Tertullian*, a *Montanist*, is the first that mentions it:) But it was not made an *Article of Faith* 'till the *new Papistical Creed* was invented. And Mr. *Wesley* (who tell us that "some Poperies of the *Roman Church* were in some Measure countenanced by *Antiquity*") should have never countenanced a Doctrine which is the *Foundation of Purgatory*; which has introduced *Idolatry*, and from praying for the Dead brought *Bigots* to pray to them. He should not propagate one of the *Favourite Manchester-Doctrines* of Mr. *Deacon*, leading Men certainly into *Jacobitism*, and probably into *Popery*. He should not teach People a Doctrine, which has no Manner of Foundation in *Holy Scripture*; void of *Precept and Example* from the *Oracles of God*. Especially as he is so ready to appeal, at other Times, "to the *Law, and to the Testimony*;" — and has declared again and again, that the *Word of God* is his *only Rule*:

Plain
Account,
pag. 19.

Anst. to
Church,
pag. 38.

“ Not even a Word or Look
 “ Do I approve or own,
 “ But by the Model of thy Book,
 “ Thy Sacred Book alone.”

2 Journ.
 P. 17, 18.

By *Private Confession*.—“ 'Tis one of their *Fundamental Rules* in their *Bands*, that every one speak as freely, plainly, and concisely as he can, the *real State of his Heart*, with his several *Temptations and Deliverances*; — using *no Kind of Reserve*; — with the *Faults* they have committed in *Thought, Word, and Deed*, and the *Temptations* they have felt; — to answer to as many *searching Questions* as may be.” And what a Scene is hereby disclosed? What a filthy *Jakes* opened; when the *most searching Questions* are asked, and answered, *without Reserve*? Such indeed, as have made *Popish Confessors*, the *Jesuits* especially, *scandalous* through the *World*, — but at the same *Time* *powerful*, and getting it under their *Girdle* by a *Knowledge* of all the *Secrets* of the *Heart*. Mr. *Wesley* to this

Plain
 Account,
 p. 17, 18.

Ib. p. 18.

will reply, “ That the only *Popish Confession* is, the *Confession* made by a *single Person* to a *Priest*: — Whereas that *we* practise is, the *Confession* of several *Persons* conjointly, *not to a Priest*, but to each other.” And will Mr. *Wesley* abide by this, and freely answer a *Question*; in Answer to what has been affirmed in *Print*? “ After *private Confessions* taken in their *Classes*, or *Bands*; are not *Reports* made to Mr. *Wesley*? Are no *Delinquents*, *Male* and *Female*, brought *before him* *separately*, and *confessed by him*?” And again, doth not something of this *Nature* appear by his own *Words* else-

elsewhere? " Here are *Seven Thousand* Persons, (perhaps somewhat more) of whom I take Care, watching over their Souls, as he that must give Account. In order hereto, it lies upon me, (so I judge) at the Peril of my own Salvation, to know not only their Names, but their *Outward and Inward States, their Difficulties and Dangers*. Otherwise how can I know how to *guide* them aright? &c." What *wicked Uses* have been made of this *Engine* by *Popish Guides*, made necessary under Pain of *Damnation*, I need not say; and shall only transcribe an Account from *Matthew Paris*, concerning the *Franciscans*, or *Fryars Minors*, the *Itinerant Spiritual Guides* of those Days. " They procured from *His Holiness the Pope* the Privilege of *Preaching*, hearing *Confessions*, and enjoining *Penances*, in *England*; to the great Injury of the *Parochial Ministers*: — Persons worthy of this *new Privilege*, as being *raised up by the Lord*, and not seeking their own, but the *Things of Jesus Christ*. The *Itinerants*, flushed and exalted hereby, demanded to *Preach and Confess* every where, without Contradiction; and to be received as *Angels of God*: They *saucily and impudently* proclaimed the *Established Clergy* to be *blind Leaders of the Blind*; and say to the People, Come to us, who are able to distinguish *Leprosy from Leprosy*; to whom arduous *Difficulties*, and the *Secrets of God*, have been revealed. Hence *Men and Women* lost all due Respect for their *Proper Pastors*; and going to one of these *Rambling Fryars*, whom perhaps they might never see more, confessed all to them without Shame or Blushing. By these Means *Sin* more copiously abounded; and the *Itinerants* grew excessively *Imperious and Insolent*."

Farther
Appeal,
p. 113.

P. 693--
Edit.
1740.

Another

3 Journ.
Pag. 17.

Another *Tendency to Popery* appears, by the *No- tion of a Single Drop of Christ's Blood being a Suffi- cient Atonement for the Sins of the whole World.* For, however *pious* this may seem, 'tis absolutely *False*, and *Papistical*. *False*, and betraying a *Fun- damental Ignorance* of our *Redemption*; because it was the *Sacrifice of the Death of Christ* that pro- cured our *Remission and Atonement*. And *Pa- pistical*; being broached by a *Pope*, and for a *wick- ed Purpose*. Mr. *Wesley* tells of a *Methodist*, who "*knew, and was sure, that, if he had all the Sins of the World laid upon him, one Drop of Christ's Blood was sufficient to atone for all.*" Which *Doc- trine* comes from *Pope Clement VI*, in order to fill his *Magazines with Pardons and Indulgencies*. We have the whole in the *Papal Canon Law. Extrav. Com. Lib. V. Cap. 2. Unigenitus*. "*The Son of God, though a moderate Drop of his Blood would have sufficed for the Redemption of all Mankind, yet shed the whole. That therefore the Remainder of his Blood [all above that Drop] might not be unprofitable, vain and superfluous, it was left as a Treasure to the Church. — Which Treasure Christ did not hide in a Napkin, or in a Field; but committed it to St. Peter the Key-keeper of Heaven, and to his Successors Christ's Vicars on Earth, to be disposed of for the Remission of Sins. To which Heap of Treasure the Merits of the Blessed Mother of God, and of all the Elect, from the first just Man to the last, are known to make a considerable Addition.*" You see upon what *Foundation* are built the *Popish Doctrine of Merit, and Market of Indulgencies*.

Of a like *Tendency* is Mr. *Wesley's* contemptuous *Treatment of Right Opinions, or Orthodoxy*; which imports a right and sound *Judgment in Matters of Doctrine*

Doctrine and Belief in the *Gospel-Institution*. He expressly says, “ ’Tis a Point we chiefly insist upon, that *Orthodoxy*, or *Right Opinions*, is, at best, but a *very slender Part* of Religion, if *any Part* of it at all.” The plain Consequence whereof is, that teaching and believing the *Fundamental Errors of Popery*, as *Transubstantiation*, *Worship of Saints and Images*, with the whole Train of their *Abominations and Idolatries*,—are of *very little Moment*, if of any. And he speaks very *favourably* of these Points, by telling us, “ that, in Comparison of preaching *Justification by Faith and Works*, all the Errors of Popery, *Transubstantiation*, and a *hundred more*, are *Trifles light as Air*.” Such a strange *Extenuation* of the most *Antichristian Sorceries*, reducing them almost to a *mere Nothing*, we find to be the *Effect* of a tenacious Contention for *Methodistical Fancies*.

Plain
Account,
pag. 4.

3 Journ.
pag. 75.

Again : The *Methodist-Doctrine of Impressions and Assurances*, &c. holds equally for *Papal Enthusiasts*; many of them, particularly the *Heaven-taught Teresa*, having affirmed from the same Force of *Imagination*, “ that they could not possibly have a greater *Certitude* of any one Thing than of the *Truth of the Popish Religion*.”

Life.

Their *Sudden and Instantaneous Conversions* stand upon the same Footing with the *Popish*. “ One *Donna Catharina* being intent on a good Match, but casually casting her Eyes on a *Crucifix*, presently the *Lord totally changed her* : — And she retired into a secret Place to pray ; where *the Devil exercised her with notable Delusions*.”

Life of
Teresa,
Vol. II,
p. 158.

I shall mention but one more Thing (except what properly belongs to my *Third and Last Part*) of a *Methodistical Tendency to Popery*; which is, the *Recommendation of Popish Books*. Many such
have

- have of late Years been Printed in England, for the Use of Catholics, and Conversion of Heretics: Which (as if by Compact, or Sympathy with Methodism) are stuffed with Aridities, Desolations, and Desertions; Feelings and Assurances; Joys, Raptures, Visions; Communications with the Deity, Inspirations, Miracles, &c. But I shall confine myself to one or two, recommended by Mr. Wesley. One is, *The Life of Mr. de Renty*; of which Mr. Wesley hath made and Published *An Extract*, for the Benefit of his Followers. I have not seen his *Extract*; but, by perusing the *Life itself*, I can easily discern the Reasons of its high Degree of Favour. For Mr. de Renty (a Frenchman of Quality) had a strong Tincture of the Enthusiastic Spirit. “ He hated a Coach, and used to travel on Foot. — In his Way towards Perfection, in the Morning he takes Holy Water, goes to the Virgin’s Chapel, places before him an Image of the Virgin holding her Son, as the Lady of the House; kisses the Earth before her; and prays, *Monstra te esse Matrem, shew that you are a Mother*; devotes himself and Family to her Service entirely; pays his Devoirs to St. Joseph and Teresa: — Goes forth whither God directs; — prays for the Dead; — leaves his Breviary, and all Forms; because they would be a Hindrance to his coming to God: — Has great Infidelities, and sees nothing but Vice and Sin in himself:” — Yet declares, “ I bear in me Ordinarily a Plenitude of the most Holy Trinity: — By a Love of God I enter into a Heat, and into a Fire, and even to my Fingers Ends feel that all within me speaks for its God. Again, I have nothing sensible in me, and fall into my own Nothingness.” —
- Pag. 25. He wears an Iron Girdle with a double Rank of long Prickles, a Bracelet of the same, continually
- Pag. 26.
- Pag. 29.
- Pag. 38.

on his *Breast a Crucifix*, set with *sharp Nails entering his Flesh*. — “ I should, says he, have great Pleasure, if it were permitted me, to go *naked* in my Shirt through the Streets of *Paris*, to make myself *disesteemed*, and taken for a *Fool* : God sometimes giving to *Holy Souls* Thoughts and Desires, so raised above the common Pitch of human Reason, as to seem *Extravagant* : As before in our *Founder St. Ignatius*.” Pag. 66.

By *Prayer*, he cures *Diseases* the most desperate and extraordinary, with *unlikely Remedies* : — Is very diligent in *Converting Protestants to Popery* : — In Prayer is shewn from God of an Employment designed for him in the *Indies*. P. 143.
P. 167.

A *Lady* discoursing with him about procuring *Relief under great Pain*, and finding no Comfort from him, immediately she throws herself on her Knees ; and after Prayers, she no longer sees *Mr. de Renty*, but in him our *Blessed Saviour*, shining with great *Splendor*, and saying, “ *Do what my Servant directs thee* :” Which Words, at that very Instant, had such an Effect, that her *Pain vanished*, and she was filled with God, and *Converted*. P. 172.

He could penetrate into the *Inward Recesses of the Conscience*, and discover People’s *Secrets* ; — could speak *Words Inspired at that very Hour* ; — was *Inspired with great Certitude* what was God’s Will. God *resided, spake, and acted in him*. — God unites his Soul to himself, admits him to the *Communion of the Blessed Virgin, Saints, and Angels*. — One Day, by the singular *Bounty of God*, he had a *View of his Divine Majesty, of John Baptist, and Sister Margaret, clearly represented*. — The *Infant Jesus Reveals to Sister Margaret*, that *Mr. de Renty* should thence-forward be guided by the *Spirit of his* P. 198.
P. 218.
P. 225.

- P. 230. *his Infancy, and that He was descending to be his Light.* — After the *Communion* he sees, by an *Enlightening*, our *Saviour entire*, i. e. all his *Mysteries*
- P. 242. from his *Incarnation* to his *State of Glory*. — “The *Divine Goodness* (saith he) worketh in me what I am not able to express. *I possess even the Blessed Trinity*; and find distinctly in myself the *Operations of the*
- P. 299. *Three Divine Persons*. — *I possess the Holy Trinity with a Plenitude of Verity and Clearness*; — ’tis a most real *Sight of the Trinity*.
- P. 280. I was never so *lumpish*, both in *Body and Spirit*, as upon the *Festival of the Blessed Sacrament*: Present at *Service, Procession, Mass, Communion*; but like a *very Beast, senseless* (others too affected with the like *Stupefaction*) ’till I prayed before a *Crucifix*. — Was *instantly cured* of a *Rheum* by going in a *Procession*, with *Men and Women following Christ with lighted Torches*.”
- P. 194. He mentions some *pious Souls*, who receive great *Consolations*, and *taste ravishing Delights*; — but the *Devil* deceives them by these *Gusts*. Though at other *Times* they suffer many *Tempests and Inward*
- P. 298. *Tumults, Desertions, and Aridities*. — *Divine Love* produceth the same *Effects* in the *Soul*, which *Drunkenness* does in the *Body*; *Mirth, Loss of Reason, and Oblivion of all Things*. — *Obscurities, Desertions, &c.* being better than *Gusts* of *Joy and Consolations*; therefore he was *dead and annihilated to all Gusts of Devotion, to all sensible Graces and Consolations*, of which our *Love-sick Souls* are so greedy. — *Very few*, who are not *Infected* with this *Itch*.
- P. 309. — *Lastly*, he says, “*Hell itself should be my Paradise, if God devoted me thither*.”
- P. 314.

Francis of Sales, a Canonized Saint, is another *Papist* much commended by *Mr. Wesley*; and
 “ who,

“ who, he doubts not, is in *Abraham's Bosom*.” Why he is the *Methodist's Bosom-Friend* may easily be seen by looking into his *Life*, published in *English* about twelve Years ago. “ He put himself under the *Protection of the Blessed Virgin*; and was zealous in *Converting Heretics*: — was coming over into *England*, to make a Convert of King *James I*, of whom there was great Hopes; but sagaciously found out, it was *not God's Time*. — He was [like *Mr. Whitefield*] a great Admirer of *Castaniza's Spiritual Combat*; and has many *Combats with the Devil*. — Had his Fits of *Joy and Tranquility*; but succeeded by *Darkness and Sadness, a Dryness, and even Distrust of all Truth*; which he imputes to *Satan*, who would persuade him that *God had decreed his Damnation*. — Hence he is seized with all the *Terrors of Hell*, after being flushed with the Hopes of *enjoying God*: — and is cast into such a *deep Melancholy*, that nothing in Nature could raise him; — he sunk under the Load, had the *Jaundice* from Head to Foot, — could neither eat, drink, or sleep, — *Despair* in his Look, — sharp *Pains* in Mind and Body.

But the *Blessed Virgin* gained his *Recovery*: For, the *same Moment* he ended a *Prayer to her*, he felt the *Removal* of the Weight. — But afterwards his *Blood was so heated*, that he fell into a *Fever and Dysentery*.

He *Converted Seventy-two Thousand Heretics*. — *Miraculously cures a Madman in a Moment*; cures many of the *Tooth-ach, Cholick, &c. in a Moment*.

Has a *Vision of an Order*, of which he was to be the *Founder*: — particularly admires the *Order and Method of the Jesuits*, whose *Holy Founder* omitted not the least Thing that might nourish *Piety*.”

Hence probably Mr. *Wesley* might learn “ what good Order there is even in a *Society of Jesuits*.”

Such are the *Persons and Lives* recommended to the *Methodists*: which help to carry on my *Parallel*; and greatly contribute to the Service of *Poper*y. Whether Mr. *Wesley* had inserted any of the proper *Doctrines of Popery* in the former of these *Lives*, or *Published the latter*, — I am perfectly ignorant. But his *Followers* will naturally conclude, that such a *Religion* can't be very *bad*, which nurseth up such devout *Saints*; which breathes such a *true Spirit of Methodism*. They will entertain a *favourable Opinion*, if not a *high Esteem*, of a *Communion* (the *Jesuitical Part* of it especially) where they find the *Genuine Character*, in so many Particulars, of their own *Dispensation*; so many *Extravagant Flights and Fancies*, such *Miraculous Cures by the Blessed Virgin, and other Saints*, such *Assurances, Ecstasies, Visions, Divine Communications*; together with such *Temptations, Infidelities, Despairings, Hellish Torments*, and other *Pangs of the New Birth*. This, I think, will be the *natural Tendency*, when the *Heat of the Brain* hath scorched up their *Judgment*.

3 Journ.
p. 76—
Farther
Appeal,
p. 101.

The Charge of some of the *angry Moravians* against Mr. *Wesley and Brother* for *Preaching Popery*, is what I don't lay any *Stress* upon. And I allow that Mr. *Wesley* hath *disclaimed Popery* several Times; particularly “ its *Distinguishing Doctrines*, as summed up in the *Twelve Articles* which the *Council of Trent* added to the *Creed*.” And then he asks, “ who can find the least *Connection* between any of these and the *Doctrines of the Methodists* ? ” Some *Connection* hath been shewn through this whole *Comparison*. Nor can there be any *Security* against

against all *Popish Errors*, while Pretences to *Special Revelations, Ecstasies, Impressions, Miracles, &c.* are in Vogue. For I can easily shew, how *all the Distinguishing Doctrines of Popery* have been Introduced, and received a *Sanction*, by the same *Fanatical Pretences*. And he will be pleased to remember, that *Jesuits*, and other *Roman Emiffaries*, have often mingled, and been the *Ringleaders*, among our *Enthusiastic Sectaries*; loudly exclaiming against the *Pope*, and pretending to *Purity and Reformation*. He knows we could produce *divers Instances*. At present a *single Instance* shall suffice. 'Tis to be seen in other *Books*; but I take it out of *Foxes and Fire-brands*, Page 7—.

“ In the Year 1567, the 9th of *Elizabeth*, one *Faithful Commin*, a *Dominican Friar*, a Person generally reputed a zealous *Protestant*, much admired and followed by the People for his *seeming Piety*, but more particularly for *inveighing* in his Pulpit most bitterly against *Pius V*, then *Pope*, was *Accused* of being an *Imposture*, and *Examined* before the *Queen* and *Privy-Council*, by *M. Parker*, *Archbishop of Canterbury*. Part of his *Examination* is as followeth :

Archb. *Faithful Commin*, of what Profession art thou ?

F. Com. Of *Christ's Order*.

Archb. Were you ever *Ordained* ?

F. Com. Yes, I was *Ordained*.

Archb. By whom ?

F. Com. By the *Cardinal*. (Meaning *Poole*.)

Archb. Had you not other *Certificate* under any of the *Bishops Hands*, since the *Reformation* ?

F. Com. Not any.

Archb. Wherefore would you dare to *Preach*, having not got a *Licence* under some of our *Bishops Hands*? How shall we be assured that you are not of the *Romish Church*?

F. Com. There are several have heard my *Prayers* and my *Sermons*, and can testify that I have spoken against *Rome*, and her *Pope*, as much as any of the *Clergy* have, since they have fallen from her: I wonder therefore why I should be *suspected*.

Archb. By your Answer, Mr. *Commin*, I perceive you would have *any one Preach*, so that he spake but against the *Pope* in his Sermons.

F. Com. Not every one, but he whose *Function* it is, and he who *bath the Spirit*.

Archb. What *Spirit* is this you mean?

F. Com. The *Spirit of Grace and Truth*.

Archb. But is *this Spirit* that is in you either the *Spirit of Grace*, or *Truth*, that doth not comply with the Orders of the *Church*, lately purged and cleansed from *Schism and Idolatry*?

F. Com. Therefore I endeavour to make it *Purer*, as far as *God* permits.

Archb. How do you endeavour to make the *Church Purer*—?

F. Com. I endeavour it, when I pray to *God* that he would *open the Eyes* of Men to see their *Errors*: and several have joined with me when I Prayed among them: and I have both given and taken *The Body of Christ* to those of *tender Consciences*, who have assembled with me in the *Fear of the Lord*.

Archb. By your Words then you have a *Congregation* that follows you.

F. Com. I have.

Archb.

Archbb. Of what *Parish*, and in what *Diocese* ?

F. Com. Neither of any *certain Parish*, nor in any *certain Diocese*.

Archbb. Where then, I pray ?

F. Com. Even in the *wide World*, among the *Flock of Christ* scattered over the whole Earth.

Queen. Your *Diocese* is *very large*, *Mr. Commin*.

(*The Witnesses were then called in, and examined.*)

Queen. *Mr. Draper*, what have you to say to this *Faithful Commin* ?

Draper. He came to my House at the *Maidenhead* in *Maidstone*, with several of his *Followers*;— I shewed him a Room; and perceiving several to come and enquire for this *Mr. Commin*, and by Chance going up the Stairs I heard one groan and weep; which caused me to lift up the *Latch*: at first I was startled, but enquiring of one of his *Followers*, what ailed the Man? He replied, do you not see we be *all at Prayers*? The *Maid*, wondering where I was, came to seek me, and can Testify the same.

Maid. I saw this *Faithful Commin*, and thought he was *distracted* when I heard him pray. But the People said, he was a *Heavenly Man*, and that it was *God's Spirit* made him weep for the Sins of the World.

Queen. *Mr. Commin*, ——— Though you have preached against the *Pope*, yet you have *usurped* over the Power both of *Church* and *State*—.

F. Com. Give me Time to consider, and prepare myself, and I shall give *your Grace* a further Answer in a short Space.

He was then bound over for his *Appearance*, for farther Examination, to another Day. — But coming from the *Council* he told his *Followers* that her

Majesty and the *Council* had acquitted him : and that he was warned of *God* to go beyond the Seas, to *Instruct* the *Protestants* there ; — that he had not a *Farth*ing to support him, yet being *God's Cause* he would undertake it out of *Charity*, &c. This Speech set them a *weeping*, especially the *Women* : and 130 *£.* was collected for him ; besides what the *Compassionate Sex* gave him, unknown to their *Husbands*. — His *Followers* said before the *Council*, in their *Opinions* they had never seen so *Zealous* and *Heavenly* a Man, as he seemed to be ; and discovered the particular *Sums of Money*, of which this *Religious Juggler* had cheated these *deluded People*.

Commin in the mean Time had escaped out of *England* ; got safe to *Rome* ; and assured the *Pope*, that his *Spiritual and Extempore Prayers* had so much taken with the *People*, whom he *Instructed*, that the *Church of England* was become as *Odious* to that Sort of *People*, as *Mass* was to the *Church of England*. Upon which the *Pope* gave him a *Reward* of 2000 *Ducats* for his *good Service*." The Reader will, no *Doubt*, observe how faithfully this Account of *Faithful Commin* hath been Copied by the *Expressions, Sentiments, and Conduct* of our *Brethren of the Order of Methodism*.

There follows in the same *Book* a *Narrative* (taken out of the *Registry of Rochester*, in the *Book* beginning 2. and 3. *Phil. & M.* and continued to 15. *Eliz.*) too long to recite, of one *Th. Heth*, a *Jesuit*, " who *Preached* much against *Popery*, and particularly his *own Order* ; laboured to *Refine* the *Protestants*, to take off all *Smacks of Popery*, and shew his *Good-will* in making the *Church purer*. — He was *discovered* by a *Letter*, which he dropt in the

the *Pulpit*, from the *Fraternity of Jesuits*; and upon sending to his *Lodgings*, upon Search, his *Beads* were found in his *Boots*, with a *Licence* from the *Fraternity*, and a *Bull* of *Pius V*, to preach what *Doctrine that Society* pleased, for *Dividing Protestants*, &c.

This is sufficient Proof, that a *Jesuit's*, or *Enthusiast's*, declaiming against *Popery* is no *Test of their Sincerity*. And we may still have Reason to suspect of *Methodism*, that the *Marks of the Beast* are upon it.

Upon a *Review* of the Whole, the *Reader* will be apt to conclude with myself, in the Words of *Mr. Whitefield*, *Oh! what a Mystery is the Divine Life?*

A P P E N D I X.

C O N T A I N I N G

A few Instances of the Natural and Actual Tendency of Enthusiastic Methodism to Popery ; from English History.

(No. 1.) *The miraculous Life and Conversion of Father Bennet, of Canfield, in Essex. Doway, 1623.*

“**H**E was a *Protestant and Puritan*, by Birth and Education ; but had an *extraordinary Call* to be a *Papist*, and a *Capuchin* ; and in *one Moment* was wholly *changed* into another Man ; and constrained to embrace the *Catholic Communion* by *Divine Inspiration*. In his *Story of himself* he saith, ‘ I was a *Libertine*, addicted to various Vices ; I saw my miserable State, and sought to amend my Life. But alas ! *How many Blocks lay in my Way ?* What *Stratagems* did not the *old Serpent* use to hinder me ? He *appeared to me transformed into an Angel of Light* ; talked long with me, perplexed me, but did not *wholly* overcome me.—He planted his *Battery of Predestination* against me, and said, I was *predestinated to be damned in the End* ; and that my good *Purposes* were nothing but a *Brain-Sickness*, &c. Which *Tentations* made me extremely *melancholic*.

But

But when I had abandoned all *Lets and Hindrances*, my most afflicting Trouble was, *what Religion I should embrace*. — I began to *pray, fast, watch, and lie hard*. — After this I saw in the *Fields a Vision*, of an extraordinary Nature, which I related to a Friend who was a *Catholic*: He was highly pleased, and told me of *Exorcisms* done by *Catholic Priests*, with many other *marvellous Things*. — The *Devil* then so assaulted me, that when I took the *Book of Resolutions* into my Hands to read, it profited me nothing. And he told me, that my *Spirit* should be so *turmoiled*, that I should be in danger of *losing my Wits*; and that my *Brain* was *already cracked*. Being *unexperienced in Spiritual Combats*, I was forely beaten by this fierce Battail, and grew wonderfully *weak and oppressed*: I was *deprived of my Senses*, and brought to the Door of *Despair*; and perceived that *God was gone a while from me*. In the *Midst of this great Desolation and Obscurity*, a *Beam of Light* shone upon me; and my *Tribulations* were recompensed with *Plenty of Consolations, Joy, and Peace*. And Thou, O Lord, didst *reveal*, by an *inexplicable Manner*, the clear and perfect *Sight, and assured Knowledge*, of thy *only true Religion*, with *absolute Certainty*. The next Morning I went to an *old infamous Prison*, called *Newgate*, which was commonly filled with *Priests*; where I met with a *Priest*, to whom I made *Confession*, and was *reconciled to the Holy Church*. Then, following the *Motions of divine Inspiration*, I proposed to retire to some *Monastery*. This was not without great *Contrariety and Perplexity of Spirit*. But the Lord called me *with so clear, manifest, and loud a Voice*, that I could not resist the Call. In
which

which *Ravishment* and *Alienation of Sense*, I was out of myself, and transported into God.

I had before resolved with myself to become a *Religious*, of the *Order of St. Francis*; but was in great Doubt whether I should take the *Habit* of the *Cordeliers* or the *Capuchins*. At length such *Vigour* and *Force of Spirit* was given to me, that I resolved to become a *Capuchin*; and instantly I had an *Inspiration*, which said to me, ‘Lo! now all the *Vision* is accomplished.’ For that *Vision* shewed me all *mundane Vanities* past; and the *Habits and Holinesses of the Franciscans*, particularly of the *Capuchins*. So I took the *Habit*; and others, by my *Example and Counsel*, did the same.”

Thus much *Father Bennet* says himself. What follows is from the *Writer of his Life*.

“From the Instant of his *Conversion*, he was a *Coal all on Fire*, glowing with *Zeal*; — He had so many *Visions, Revelations, and Lights of the Spirit*, towards observing the *Rules of St. Francis*; and *God inspired him so manifestly*, that he could not admit of any *Doubt*. One Day a *glorious Angel* appeared to him, encompassed with *Light*, and with a *Book in his Hand*; which the *Angel* opened, and turned over the *Leaves* for him, directing him to a *Place*, where it was *God’s Will that he should be a Capuchin*. [Mr. *Whitefield* seems to have been more honoured, when “the *Lord himself* gave him a *Text*, and directed him to a *Method*, as he was going up the *Pulpit-Stairs*.”]

7 Journ,
P. 66.

The *Devil* was fully employed in setting *Gins* for him; omitting no *Tentation*, outward or inward; presaging that the *Saint* would overthrow his *Kingdom*, if he were suffered to persevere; and appeared to him sometimes in a *religious*, sometimes

in a *dreadful Form*. The *Visions* which he had in the Beginning grew more common and fearful, grievous to the Apprehension. Our *Lord* made him see and hear all the *Torments and Pains of Hell*; the *horrible Cries of the Devils, and Blasphemies* which they yelp forth, their *despair, and Stench of their Dungeons*: which made him *terribly roar*, to the *Astonishment of all the Religious*." [I have had the Honour to hear Mr. *Whitefield* roar out in the same Manner, upon seeing such a *Vision of Hell*, in the Midst of his *Preachment*.]

These and other *strange Accidents* made the *Fathers* suspect some *Illusion of the Devil*; but upon Trial, he appeared to go upon the same *Foundation with Saint Francis, when he established his Rule*.

His *Rapt and Ecstasies* threw him into such a *Disorder* that they had recourse to *Physicians*. The *Physicians*, who seldom have recourse to *God*, when they can find any *Relief in Nature*, applied *Pigeons* to him; pricked his *Legs and Thighs* with *great Pins*; but they could discern no *Motion or Sense* in him. At length, after he had been *out of himself* for two Days, he *came to himself* again; and was so possessed with *Joy and Jubilation*, that though he was all *Humility*, he was forced to make *outward Shew* of it.

Notwithstanding this, to shut the *Gate of Vanity*, which creepeth in insensibly like a *Serpent*, they did humble him by all *Sorts of Inventions*; told him he was *unprofitable*, and talked of taking the *Habit* from him. But he had a *Revelation* against that. For having once untied the *Cord* where-with he was *girded*, the *blessed Virgin* appeared, took his *Girdle*, put it on again, and assured him, that

that he should persevere a *Child of St. Francis*." [No Wonder then, that Mr. *Wesley* should be in such a Fright, that " *God would drop him, and lay him aside*;" or that his "*Brother Charles* should actually *leave off Preaching*, and become a *still Brother*; 'till, in Verification of Mr. *J. Wesley's Prophecy*, ' that he should *rouse himself like Sampson, and be avenged on his Enemies*,'—he once more became a *Friar Predicant*."] " After this, there was scarce an Hour and a Half out of four and twenty, when he *felt* not himself drawn by *divine Tracts* into a *Union, and Transformation into Jesus Christ*; which left *violent Impressions, Pains, and Dolours* on his *Body and Soul*. But the *Pleasure* he took in them, was an *infallible Argument*, that such *Attractions* were *truely from God, and not Illusions of Satan*.

Besides these, he labour'd under *painful Diseases* for *twelve Years*; for all which he rejoiced exceedingly: Because nothing makes us return so soon, as a *Snail within his Shell*, as when *God cometh to smite the Horn of our Presumption and Arrogancy*.

God only knoweth how many *religious Men and Women* have, by the *Sublimity of his Doctrine*, been exalted to the *high State of Perfection*. But his more *particular Design* was the *Conversion of Heretics*, especially the *Protestants in his own Country*. For which Reason, after various *Peregrinations*, he returned to *England*, and underwent grievous *Persecutions*. But yet he exhorted the *Catholics* to live as *Lambs among Wolves*. He was taken up, and examined by Sir *Fr. Walsingham*, *Chief Secretary of State*, a Man most obstinate and stiff in his *false Religion*; who committed him to the *Tower*; whence he was sent *Prisoner* to the *Castle of Wis-*
 Vol. I. Y *bitch*.

3 Journ.
 p. 60.
 4 Journ.
 p 67—9.

bitch. In his Way through Cambridge, he was led through all the Streets, as a *strange, monstrous Spectacle*; and followed with odious Shouts, and despiteful Reproaches.

While he was at *Wisbitch*, many *Protestant Ministers* came to *dispute* with him; but departed from him with *their own Shame*. Among other *Confessions*, he had a *remarkable* one with the *pretended Bishop of Ely*, who was named *Dr. Eaton*; which he so well managed, that the *Catholics* thought it was *God's Spirit* which spake within him, to the *Dishonour and Confusion of the Bishop, and his Adherents*. — After three Years *Imprisonment*, *Father Bennet* was banished into *France*.

Being ill of a *Fever*, *God* cured him by a *Miracle*. For he felt a certain *Sweetness*, and a certain *Voice* assured him, 'that he should receive a *perfect Remedy* on the *Feast of the Seraphic St. Francis*.' Accordingly on that Day the *Voice* said, 'Go, and sing confidently, for thou art now wholly cured of thy *Disease*.'

He inflicted a *Judgment* too on a Man who drew his Son by Force out of the *Monastery*. For upon his threatening the Man with Punishment for this *enormous Crime*, behold a Thing very strange, and worthy of Mark! At that *very Time Sentence* was given in *Heaven*; and was shortly after put in *Execution*; the Man fell sick, and died, to ratify the *true Prediction of this good Father*.

If I should speak as is meet of his strait *Union with God*, the Force, Perfection, and Continuance of it, I should say, that his *whole Life*, since he became a *Capuchin*, was a *continued Rapt, and Ecstasy*; which made him become engulfed in the *Knowledge of the Creator*; in the *illuminated Life*,
and

and assured Way of Perfection. After his *Ecstasies*, who can presume to say this was *natural*, and that they were nothing else but *Swoonings*?—In his last Sickness, *God* revealed to him the *Time, Day and Hour* of his *Death*. And before he died, the *Religious* about him conjectured that he *saw* something, and that the *Devil* was now attempting to wound him. But soon after, the *blessed Father* said, it *sufficeth*; which made them believe the *Tentation* was past, and the *Enemy vanquished*."

So much for *Father Bennet*. And who would not believe, were there any Truth in *Transmigration*, that *his Soul* passed into *Mr. Wesley*?

(No. 2.) "*The Life of the Lady Warner, called Sister Clare of Jesus.*"—Lond. 1692.

Some Years ago I transcribed a few Passages hence, from mere *Curiosity*, and without any Thoughts of *Methodism*. Had I now the *Book*, an exacter *Comparison* might be drawn. The *Extract* I then made was as follows.

"She was bred a *Protestant*, but converted by a *Jesuit* to *Popery*.—She resolved on a *rigorous* Course of Life, to break off *all Commerce with Creatures*, and receive no *worldly Satisfaction*.—She receives the *Habit* at *Liege*;—is particularly devoted to *John Baptist, St. Austin, Mary Magdalen, and St. Teresa*; for whom, when a *Protestant*, she had a *particular Esteem*, from reading her *Life*.—She sees a *Stream of glaring Light* come from the *blessed Sacrament* towards her. She *tastes* the *Sweetness of Union with God*.—During the *Contagion of the Plague*, the *Abbess* insures her *Safety*, and that of all

all the rest ; ‘ Good Sister, be not afraid ; none of *my Religious* shall take any Harm from this *Infection*.’ For our *blessed Lady* had appeared to the *Abbess*, with all her *Religious* under her *Mantle* ; assuring her, that she would *preserve them from the Plague*. [Mr. *Wesley’s Society* safe in a like Case. 4 Journal, P. 56, 61.]

Hearing a Sermon on, ‘ *I am black, but comely*,’ the *Abbess* told her, ‘ You also, *Sister Clare*, must *black* yourself :’ Upon which she went into the *Kitchen*, and *blackened her Face and Hands all over with Soot* ; which caused some *Diversion* among the *Nuns*. — She had many *Visits* from her *beloved Jesus*, — received the *Gift of Inspiration*, and burned in the *Fire of divine Love*. — However, she felt great *Desolation, Dryness, and Darkness, not to be expressed*. By the *purgative and illuminating Way*, she attains to the *Unitive* ; and by a *perfect Annihilation* of herself, comes to a *Kind of Deiformity*. — She says, *God* requires nothing, but that we *believe, be sorry, and be saved* ; — that we must be very sincere to our *Confessor*, telling him even our *passing Thoughts*. *God* seems to *withdraw* himself from her, with all *interior Comforts and Feelings of his Presence* ; and she thinks herself *totally abandoned*. She begs *Aid of St. Bruno and St. Teresa* ; but requests of *Christ* to take her for his *Spouse*, or at least for his *Handmaid*. — Was confirmed in her *Opinion* that *God* had *forsaken her*, because she was *deluded* in two *Points*, which she thought *God* had *revealed to her* ; — that she should die of *that Illness* ; and die *before her Brother Clare*. — She was in continual *Convulsions of Doubts and Fears*, notwithstanding all the *Gusts and Comforts* her *Soul* tasted from her *Heavenly Spouse* ; and she seemed *perfectly forsaken* by him

him in her *last Sickness*. — But her *Countenance* after *Death* retained an *Angelical Sweetness*; and her *Body* filled the *Church* with a wonderful *Perfume*.”

(No. 3.) Transcribed from the “*Life of her Sister in Law, called Sister Mary Clare.*”

Printed with the former.

“ She was converted also to *Popery*, and the most perfect State: — Was so good, that she never lost her *Baptismal Vow* by any mortal Sin. — In her *Prayer*, for several Years, she never found any *spiritual or sensible Gust*; but continual *Aridity and Desolation*: — In a profound *Desolation*, and no *Ease from Heaven*. — Once kneeling down in her *Cell*, she chanced to spy in a *Chink of the Wall* a little *Scroll of Paper*; which taking out and unfolding, she found these Words in it, “*Be at Rest, and afflict yourself no more: all is well between God and you.*” This filled her with *Joy*; as undoubtedly coming from *Heaven*, God having sent it by an *Angel*. — She makes a *formal Oblation* of herself to God, in Words dictated by the *Holy Ghost*. — But still she is in *Darkness*, as to the *interior State of her Soul*, has no *Light or Comfort in Prayer, Communion, divine Offices, or any Exercises of Devotion*: — is in *obscure Faith*; and fears she has *no Faith*, because no *Fervour*; but remains as a *Stone*, and has *no Feelings of God*.

But yet she has many *Inspirations from God*. — She always hears the very *first Stroke of the Bell*, calling her up to *Matins*, by the *Help of an Angel*. — She *annihilates* herself before her *Crucifix*, and acknowledgeth the *Abyss of her own Nothingness*. — She prayeth,

prayeth, ‘ O my *sweet Jesus*, let me repose upon thy *sacred Breast*, and fetch my Health out of thy most *blessed Heart*.’ — Even in her *last Moments* she says, that she was *totally void of all sensible Consolation and Devotion*; but rejoiced to see herself in this *Aridity*, quite parched, and dried up, and become a *living Holocaust* to the *divine Fire of Love*, without the *least Drop of Comfort*. — Her *Prayer* was very extraordinary and intense, and *privileged* with a *supernatural Suspension* above the *Reach of Sense*. — She is in a *Calm*, amidst the *Storms*, which *Desertions, Obscurities, Aridities, and Desolations* that surrounded her, endeavoured to raise. — God’s *divine Impressions, and Operations of the Spirit*, were so very *secret*, that her *Condition* was *unknown even to herself*. For while she enjoyed God, by a *secret, but insensible Union*, she thought she did nothing but kneel like a *Stock, or a Stone*. And though God permitted her not to see what she did, and she was *totally insensible* of what passed between God and her *Soul*, — yet she had such a *secret Impulse*. — Though she thought God had *for-saken her*, at the *same Time* she enjoyed her *Beloved*, whom she thought she had *lost*: He hindering her from having any *Sense of this Union*, and receiving any *Comfort* in it; as he hindered his *Humanity* in the *Garden* from the *Beatific Vision*, while his *Soul* was *exceeding sorrowful*. — Her *Corpse* retained a *smiling Countenance* after her *Departure* and expressed her *Joy*.”

What a lively *Pattern* have we, in these *two Instances*, of *Methodistical Jesuitism*? We see how easily *two Sisters of a shallow Capacity, melancholy Temper, and enthusiastic Turn*, are made a *Prey to crafty Seducers*: and that the taking a *spiritual Delight* in reading the *Legends of the Saints*, and other

Popish

Popish Books (recommended by *Methodist-Teachers to Protestants*) — is being *half Way over Sea* already. And what *good Person* can, without some Degree of *Indignation*, see the *Weakness and Misfortunes of human Nature* made a *Handle for Seducement*? How dextrously doth an *Angel* convey an *Assurance* from *Heaven* through a *Chink in the Wall*? — As easily as a *Methodist-Teacher* can through a *Crack in the Brain*. Who will not observe from what *Model* our *new Dispensation* is taken! “Through the *Wilderness-State of Doubts and Fears*; a *Coldness*, and *senseless, unaffected Heart*, even at the *Holy Communion*; *Horrors, Dryness, Desolation*; — through *Intervals of Light and Darkness*; — into *Impressions, Feelings, Inspirations, Communications with God, Perfection, Deiformity, and Union*.” Hence hath been learned “*the Benefit and Necessity of spiritual Desertion and Despair*; — the driving *People, by proper Management, out of their Senses*, and then telling them, that *in that very Moment the Lord Jesus enters into their Souls*.” — If a *Methodist* die, “*Never did I see such a fine Corpse*,” says *Mr. Wesley*: “*Our Lord comes and perfumes her Grave*,” says *Mr. Whitefield*.

Every Scrap of it is *rank Jesuitical Popery*.

(No. 4.) *Extract* from “*A Declaration of egregious Popish Impostures in casting out Devils, &c.* By *S. H.*”

This *S. H.* was *Sam. Harsnet*, successively *Bishop of Chichester, Norwich, and Archbishop of York*: Who hath there given us “*Copies of the Examinations and Confessions of the Parties themselves pretended to be possessed and dispossessed, from the Records in the High Commission Court*.” Lond. 1603.

“ About

“ About *twelve* Priests were concerned in this Affair; all under the *Direction* of *Weston*, *alias* *Edmunds*, the *Jesuit*. They published in 1585, or 1586, a *Book of Miracles*, containing many wonderful Things done by Virtue of *Exorcisms*, &c. whereby they gained a great Number of *Profelytes*; and wherein we see the fullest Proof of their *lying Wonders*, and *counterfeit Zeal*.

For a particular Instance, they chose the House of a *trusty Friend*, whose House they said was *haunted*: And he having *three Servants* that were *Protestants*, upon these they were to try their Skill. Accordingly the *wicked Spirits* made a *horrid Racket*; blew out the *Candles*, except such as were *halloved*; turning every Thing *upside-down*; and making even the *Priests fume and sweat*.

They convinced the *Servants* of the great *Power of the Devil* in that Place; and if the *Maid* did but *slip in the Kitchen*, it was the *Devil* who came, and *tripped up her Heels*: Because she was washing a *foul Shirt* of the *Priest's*, which was designed to *whip the Devil out of the Possessed*. — Another Time, the *Devil* *slipt into Sarah Williams's Leg*; but the Priest claps his *holy Hose* on the Place; and makes him tumble, and bawl out, “ *Pull off: Pull off. Ease the poor Devil of his Pain.*” — The *sacred Stole* is wrapped about the Neck of another *Possessed*; which so closely begirt the *Devil*, that he *stared, fumed, and foamed*, as if he had been *mad*. — They told them strange Stories of the Fits of other *possessed Persons*, what Words they *spake*, and what Sights they *saw*: How the *blessed Virgin*, with a *Train of celestial Ladies*, came down to *grace the miraculous Cures*.

Cures. Which made the *wise Spectators* cry out, *Oh! the Catholic Faith! Oh! senseless Heretics.*

By such Means having *astonished and convinced the Servants*; the first Thing they order them to do is, to renounce their *heretical Religion*, be reconciled to the *Pope*, and solemnly engage *never to leave Popery*. And they are *rebaptized*, with all the *ridiculous Ceremonies of Puff, Cross-Puff, Impuff, and Expuff*; with the Application of *Salt, Spittle, and Oil*, to their Lips, Nose, Eyes, and Ears, &c. Then they are *dispossessed* in this Manner. The *Party* is tied down in the *holy Chair*, [Mr. *Wesley's Possessed* are commonly held by four or five strong Persons] and drenched with *holy Portions of Sack, Oil, and Rue, &c.* They forced the *Maid* to drink largely of this *noisome Potion*; persuading her, that it was the *Devil* within her that *detested* it, not *her*. Hereupon she grows *sick, giddy, and falls into cold Sweats*: Then is *fumigated with Feathers, Brimstone, and other Stinks, in a Chafingdish of Coals*; and her Face held close to it, 'till as black as a *Chimney-Sweeper*. Hence *Reachings, Strugglings, Dizziness, Swoonings, almost Loss of Senses, babbling Nonsense, raving Fits, Exclamations that all the Devils in Hell were in her.* — They put Things, as *little Knives*, in her *Mouth*; stick *Pins* in her *Flesh*. — In general, the *Parties*, by such *Management, tumble, wallow, foam, howl, roll their Eyes, and gnash their Teeth*; are in *Trances, see Visions, &c.* When they are thus fitted for the *good Purpose, the Devil in them must be found, and dislodged*: He is hunted from Place to Place, *Toe, Foot, Leg, Thigh, Hands, the most nasty and secret Parts*; and the *holy Relics* must be applied *there*.

If the *Devil* be obstinate, they must chase, broil, burn him, and make him roar: The Priest's very Gloves, Stockings, Girdle, Shirt, can search and roast the *Devil*. But the best Exorcisms are holy Water, Potions, hallowed Candles, Brimstone, &c. which will variously torment him; especially if they add whipping. One of the *Patients* confessed that 'she did not know how it fared with the *Devil*; but was sure she was all black and blue, felt grievous Pain, and was almost killed.'

4 Journ.
p. 94—6.

The common Signs and Marks of a Possession were, Unwillingness to sign them with a Cross; nor to bear the Application of Relics, nor the Gospel in their Casket, nor the Words Ave Mary, nor Catholic Church, nor Presence of the Priest. [The like Signs are in Mr. Wesley's Possessed. "Trembling at the Name of Jesus;—crying out, 'Field-Preacher! Field-Preacher! I do not like Field-Preaching.' This repeated for two Hours together, with Spitting, and all the Expressions of strong Aversion. — By Prayer her Pangs increase. — She could not bear to hear us pray, &c."]

3 Journ.
p. 8—9.

p. 43.

At length however, by the Force of their Exorcisms, they extorted Truth from the Devils, who confessed their Insufficiency to withstand them. By this Command over Devils they procured Reverence to themselves. — Sometimes the *Devil* cannot be expelled, in the Name of the Trinity, by Virtue of the Sacrament, and the like; but by the Power of the holy Priesthood away he flies. Such is the Dignity of their Office. [Thus "one of Mr. Wesley's Possessed owned, that Church, Sacrament, Scripture, Prayer, profited nothing; — but upon Mr. Wesley's praying, he said, 'Now I know God loveth me. — Now I know thou art a Prophet of the Lord. —

Ay,

Ay, this is he, who I said was a *Deceiver*." —
 “ The *Devil* is forced to let a Woman, whom he *possessed*, be quiet while Mr. *Wesley* was there. He had promised her so ; and kept his Word.” —

5 Journ
p. 86.

Their Way of attacking *Protestants* was this :
 ‘ Their Hearts bleed for Sorrow, in seeing poor Creatures in this woful Plight ; they burn with Bowels of Commiseration ; they will lay down their Lives to do them good, and deliver them from *Satan*.’ [A *Methodist* could not have spoke more *religiously*.]

They played their *Artillery* chiefly on young *Boys* and *Girls* of sixteen or seventeen ; — upon Persons of a *melancholy Temper* ; *hypocondriac*, *hysteric*, or *epileptic People* ; and any Way *distempered*, in *Mind* or *Body*.

Any Thing is swallowed by these. *Devils* in the Shape of *Cats*, with *Saucer-eyes*, and as big as a *Mastiff*, run upon their Heads, or under their Coats. The *Devil* comes in the Form of *Wind*, blows out the *Candle*, or blows the *Ashes* about the Room ; in the Shape of a *Toad*, of a *Mouse*, or a *Drum* ; in a *Vizard-Mask*, or in the *Habit* of an *English Protestant Minister*.

The *Devil* to be expelled must go out in some *visible Form* ; and for *Proof* of his Departure, must make a Hole in the *Window*, or blow out the *Candle* ; get out of the *Possessed's Ear* in the Shape of a *Mouse* ; his Voice be heard by the *Cook*, as he skipped over the *Larder* ; or vanish up the *Chimney* in the Shape of *Smoke* : And, to shew what a *Fright* he was in, must leave an *unfavoury Smell*.

For better *Confirmation*, they relate divers *Miracles*, and shew others. The *Priest's sacred Hands*,
 Thumb,

Thumb, or Finger, having been anointed with the *holy Oil*, shine forth as a *Fire*, or the *Sun*. — The *Holy Sacrament* appears so *bright*, that it cannot be looked upon. — The *Priest* can tell who hath been at *Mass* by the *Smell*. — *Sarah Williams* is made to confess, that the *Devil* made her drop her *Beads*, and unwilling to *adore the blessed Host*. She lay past all *Sense* in a *Trance*, utterly bereaved of all her *Senses at once*. The *Priest* no sooner came near her, but she discerns who he is by the *Smell*. — *William Trafford* had a *Devil* in him, that rebounded at the *Dint of the Priest's Breath*; unable to stand it.

The *Book of Miracles*, *Accounts of Visions*, *Exorcisms*, and *Numbers of Converts*, made a great *Noise*; and put *Persons in Authority* upon making *Inquiry*. They seized some of the *Persons concerned*, *Agents and Patients*, who, upon *Examination*, made *Confession upon Oath* of all that hath been said, and much more.

They severally witnessed, ' that they were seduced, and engaged to act their respective Parts in the *Imposture*, by *Flattery*, *Fear*, *loathsome Potions*, and *Fumigations*; by *Oaths and Vows of Adherence*; by the *Bond of violated Chastity*: — That the *Priests* told them they would be burned for *Heretics*, if they confessed any *Thing*, and would go the *Devil*; with *Promises of Favour*, *Power*, and *Money*, if they proved *faithful*.

They owned, that in their *Exorcisms* they would say any *Thing* to please the *Priest*; would pretend sometimes to be in *Trances*, and have *Visions of Purgatory*, of *Christ*, and the *Virgin*, &c. and thereby they would sometimes avoid their intolerable, stinking *Fumigations and Drinks*. When they complained of *Tortures in their Exorcisms*, the *Priest* told

told them it was the *Devil* that put them to so much *Pain*, and ill Usage; and that what they said was not from *themselves*, but *the Devil in them*. — After being *exorcised*, they were persuaded to declare that they sometimes spoke in *Greek*, or *Latin*; of which they never said, nor knew a Word. — They were so *manageable*, that the *Priest* would put his Finger into one of their *Mouths*, in the most *raging Possession*, bidding him *bite it*, if he could; but the *Devil* acknowledged he *dared not bite it*, because it had touched the *Lord*. The *Priests* were very *cautious* in keeping away Persons of *Sense*, as *Infidels* and *Incredulous*; and did not like *curious Beholders*, and *Askers of impertinent Questions*; who, they said, would *hinder the Effect of the Operation*.

They witnessed, that divers Attempts were made against the *Chastity of the Maidens*: — That one of the *Priests* endeavoured to *seduce Sarah Williams*; who therefore could not *bear his Company*; but he tells her, ‘it is *not she*, but the *Devil*, who did not like him.’ And it was the *Devil* that tempted her, or any of the *Maid*s, to say, they were *with Child by the Priests*. When she had got a *Sweetheart*, and intended to leave them, they declared, that ‘the *Devil* had been so busy with her, had so *ferreted and torn the Part*, that, whoever married her, she would never have a *Child*.’ — All of them had their *darling Women and Mistresses*.

Besides these *private Comforts*, they had that of making *Converts*; and one of the *Priests* deposes, upon his *Conscience*, that the Number of *Converts* could not be less than *Five Hundred in Half a Year*; induced by their *Miracles*, and *Command over Devils*. All these were to be ready at

the *Call*, to destroy the *Queen*, *Government*, and *Protestant Religion*.

To this End, the *Devils* were sometimes made to give out of the Mouths of the *Possessed*, that they were going to ring for the *Queen*; — that they must go to *Court*, where all were their *Friends*: — That they were obliged to attend a *Protestant's Funeral*, in order to carry him to *Hell*. And they raised such a *Storm* at the *Man's Funeral*, that his *good Wife*, rather than go to the same *Place*, was soon persuaded to turn *Catholic*.

Another Use they made of *Miracles*; which was to give *Authority* to their peculiar *Doctrines*; as *Purgatory*, *Transubstantiation*, the *Immaculate Conception*; to *Equivocation*, the *Deposing-Doctrine*, *Affassination*, *Stabbing*, &c. — And likewise to gain *Credit* to a new *Saint*, or *Relic*; such as *Sherwin*, *Bryan*, *Coltam*, and especially *Father Campian*; whose *Girdle*, which he wore when he went to *Tyburn*, was so effectual in casting out *Devils*.

Some of these *Examinants* say, that the *Priests* intended to have carried them off, before they were apprehended; but were disappointed. They instructed them however to lye, forswear, say or do any Thing; all being lawful for the Sake of the *Church*; and because they should not be called before lawful Powers, or competent Judges, as being *Heretics*.

They own too, that the *Influence* of the *Priests* over their *Converts* was so strong and bewitching, that it was with the utmost *Difficulty* they were brought to discover any Thing, although they knew all to be a *Cheat*.

In *Confirmation* of all this, one of their own *Priests*, (who was taken) *Anthony Tyrrel*, declared upon *Oath*, and wrote his *Confession* with his own Hand; ‘ That the *Pope*, *King of Spain*, and *Duke of Guise*, were then thought to have a *Design* of *invading England*; which was to be furthered by the *Priests in England*, under the *Direction* of *Edmunds*, the *Provincial of the Jesuits*; who said, that *his Exorcisms* would make the *Devils* themselves confess, that their *Kingdom was near at an End*. — As touching, says he, the *Dispossession* of the *Parties*, their *Fits*, *Trances*, and *Visions*, divers *Discourses* were penned; among which I myself (*Tyrrel*) did pen one. — *We* that were *Priests* were thereby greatly *magnified* by *Catholics*, *Schismatics*, and *weak Protestants*; and there was scarce any Thing, I am persuaded, that we could not have wrought upon our *Converts* to attempt. — And I am fully persuaded, that the *other Examinants* have *deposed the Truth* in the *Points* belonging to their *Possession and Dispossession*.’

In short, *Tyrrel* discovered the *whole Mystery*, and shewed how *easy it was to impose upon young and weak People*.

Some of the *Criminals fled*; some were taken; and *Ballard*, *Babington*, and others, were *executed*.”

And shall we not yet discern, *what Sort of Lambs* live among *us Wolves*? Shall we never be upon our *Guard* against *pretended Miracles*, *Exorcisms*, and *Cheats*? Against any *specious Impostor*, carrying a *Pope in his Belly*?

*Laocoon ardens summâ decurrit ab arce:
Et procul, O miseri, quæ tanta insania, cives?
Creditis avertos hostes? Sic notus Ulysses?
Aut hoc inclusi ligno occultantur Achivi;
Aut hæc in nostros fabricata est machina muros,
Inspectura domos, venturaque desuper urbi:
Aut aliquis latet Error. —
Sic fatus, validis ingentem viribus hastam
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavæ, gemitumque dedere cavernæ.*

F I N I S.







