

# **John Wesley: Counselor, Spiritual Adviser, and Guide to His Women Friends as Seen in His Letters**

## **Arranged by date of Writing**

Compiled and Edited by Page A. Thomas

Retired, Bridwell Library, 1961-2007

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**The printed letters in this collection, for the most part, have been excerpted from *The Letters of John Wesley*, edited by John Telford, London, Epworth Press, 1931, as published in the Wesley Center Online Database. The letters of Mary Cooke to John Wesley and the Eliza/Mary Cooke/Adam Clarke/Mr. Perkins/Miss Peacock correspondence, are to be found in their Letterbooks, housed in the Methodist Archives Manuscript Collection, Bridwell Library, Perkins School of Theology, Southern Methodist University.**

Unfortunately, the Wesley Center Online has not been granted permission to publish online the full text of all of John Wesley's letters to and from his female correspondents. Those not printed here may be read in full in Frank Baker's Bicentennial Edition of Wesley's *Letters (The Works of John Wesley*, vol. 25, *Letters I*, 1721-1739, edited by Frank Baker, Oxford, Clarendon Press, 1980). We have cataloged these missing letters by the name the of correspondents (to and from with page numbers); the letters mentioned in Wesley's diaries that have not survived and the incomplete letters, abstracts, extracts, quotations, references to the contents or purpose are listed within parentheses, as listed in the Index to Wesley's Correspondents on pp. 708-763.

*Letters in Baker's vol. 2 (The Works of John Wesley, vol. 27, Letters II, 1740-1755, edited by Frank Baker, Oxford, Clarendon Press, 1982)* are listed in their proper place by date, without the full text of the letters.

Letters to Women listed in Frank Baker's "List of John Wesley's 640 Letters not Appearing in Telford's Edition," compiled in the late 70', have been cataloged by the name of correspondents (to and from) listing ownership as Individual or Institution (Contact NNU for this information), and if published, where the letter was published.

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Williamson, Mrs. William: *see* Hopkey, Sophia

Wesley, John. Letter to Mother. Oxon, Sept. 23, 1723.

To his Mother [1] This is the first known letter to his mother  
CH. CH., OXON, September 23, 1723

DEAR MOTHER, --I suppose my brother [Samuel Wesley. See next letter.] told you that Mr. Wigan who is now my tutor, and who, asking me what Mr. Wigan had of me for tutorage, told me he would never take any more of me than he had done, but would rather add something to than take from what little I had. I heard lately from my brother, who then promised me to order Mr. Sherman to let me have the rent of his room, and this quarter's studentship, by which, together with my five 11b from the Charterhouse at Michaelmas Day, I hope to be very near out of debt everywhere.

The small-pox and fever are now very common in Oxford; of the latter a very ingenious young gentleman of our College died yesterday, being the fifth day from the beginning of his illness. There is not any other in the College sick at present, and it is hoped that the approach of winter will stop the spreading of the distemper.

I am very glad to hear that all at home are well; as I am, I thank God, at present, being seldom troubled with anything but bleeding at the nose, which I have frequently. A little while ago, it bled so violently while I was walking in the evening a mile or two from Oxford, that it almost choked me; nor did any method I could use at all abate it, till I stripped myself and leapt into the river, which happened luckily not to be far off.

I shall not want the notes of my entrance and a great while yet, but shall take care to write time enough them when I do; they can but be brought by the post at last if nobody comes this way or to London in the time. I should have been very glad to have heard my sister Suky or any other of my sisters; nor am I so poor, but that I can spare postage now and then for a letter or two.

I heard yesterday one of the most unaccountable stories which title can only belong to the great God.

I shall conclude with begging yours and my father's blessing on  
Your dutiful Son.

Pray remember my love to all my sisters, and my service to Mr. Romley and his wife.

For Mrs. Wesley, At Wroot. To be left at the Post-house in Bawtry.

Wesley, John. Letter to Samuel Wesley, his Brother. Oxon, June 17, 1724.

To his Brother Samuel [1]

DEAR BROTHER, -- I believe I need not use many arguments to show I am sorry for your misfortune, though at the same time I am glad you are in a fair way of recovery. If I had heard of it from any one else, I might probably have pleased you with some impertinent consolations; but the way of your relating it is a sufficient proof that they are what you don't stand in need of. And indeed, if I understand you rightly, you have more reason to thank God that you did not break both, than to repine because you have broke one leg. You have undoubtedly heard the story of the Dutch seaman who having broke one of his legs by a fall from the main-mast instead of condoling himself, thanked God that he had not broke his neck. [See Spectator, No. 574.]

I scarce know whether your first news vexed me, or your last news pleased me, more; but I can assure you that, though I did not cry for grief at the former, I did for joy at the latter part of your letter. The two things that I most wished for of almost anything in the world were to see my mother and Westminster once again; 'and to see them both together was so far above my expectations that I almost looked upon it as next to an impossibility. I have been so very frequently disappointed when I had set my heart on any pleasure, that I will never again depend on any before it comes. However, I shall be obliged to you if you will tell me as near as you can how soon my uncle is expected in England and my mother in London.

I hope my sister is pretty well recovered by this time, and that all at Westminster are in as good

health as

Your loving Brother.

PS.--Pray give my service to Mrs. Harris, and as many as ask after me.

Since you have a mind to see some of my verses, I have sent you some, which employed me above an hour yesterday in the afternoon. There is one, and I am afraid but one, good thing in them--that is, they are short ...

Wesley, John. Letter to Mother. Oxon, Nov. 1, 1724.

DEAR MOTHER,--We are most of us now very healthy at Oxford, as I hope you are, which may be in some measure owing to the frosty weather we have lately had, preceded by a very cool summer. [See letter of Sept. 23, 1723.] All kind of fruit is so very cheap that apples may be had almost for fetching, and other things are both as plentiful and as good as has been known in a long time.

We have, indeed, something bad as well as good; for a great many rogues are about the town, insomuch that it is very unsafe to be out late. A gentleman of my acquaintance, only standing at a coffee-house door about seven in the evening, had no sooner turned about but his cap and wig were snatched off, which he could not recover, though he pursued the thief a great way.

However, I am pretty safe from such gentlemen; for unless they carried me away, carcass and all, they would have but a poor purchase.

The chief piece of news with us is concerning the famous Sheppard's ... escape from Newgate, which is indeed as surprising as most stories I have heard.. It seems he had broke out twice before, besides once out of the condemned hold, which, together with his having got his chains off again when the keeper came in, made them still more apprehensive of him. However, that he might be secure if art could make him so, he was fettered, manacled, and chained down to the ground, by one chain round his waist and another round his neck in the strongest part of the Castle. Notwithstanding which he found means to force open his chains and fetters, break through the ceiling there, and then, sliding to the leads of an adjoining house, to pass six several locked doors, and get clear off without discovery; all which was done between six and eleven at night.

I suppose you have heard that Brigadier Mackintosh [William Mackintosh (1662-1743). of Borlum, Inverness-shire was Brigadier in the Old Pretender's service took a prominent part in the Jacobite Rising 1714, escaped to France 1716, returned to Scotland probably in 1719, and was imprisoned for life in Edinburgh Castle. See *Dic. Nat. Biog.*] was once more taken, but made his escape from a messenger and six dragoons after an obstinate fight.

Three gentlemen of our College were in September last walking in the fields near Oxford about half an hour after six, of whom the foremost was named Barnesley, [Two .Barnesleys (or Barnsleys) were at Christ Church. John Barnesley, son of John of St. Luke's, Dublin, matriculated on Oct. 21, 1724, age 16. William Barnesley of London matriculated May 17, 1723, age 19. It was probably the latter to whom Wesley refers. See Foster's *Alumni Oxonienses.*] who, going to cross the path, of a sudden started back and turned as white as ashes, but being asked by the others what ailed him, answered, Nothing. The second man coming up to the same place seemed presently more frightened than he, and bawled that he saw one in white shoot across the path as swift as an arrow. Mr. Barnesley, hearing that, told him he had seen it just before; and both of them describe it to have been like a man or woman in light gray, but of so thin a substance that they could plainly see through it. They had likewise another accident the same evening, though not quite so remarkable, both which made Barnesley so curious as to write down

the day of the month, which was the 26th of September. We thought no more of it afterwards till last week, when Barnesley was informed by a letter from his father in Ireland that his mother died the 26th of September between six and seven in the evening.

I suppose you have seen the famous Dr. Cheyne's *Book of Health and Long Life*, which is, as he says he expected, very much cried down by the physicians, though he says they need not be afraid of his weak endeavors while the world, the flesh, and the devil are on the other side of the question. He refers almost everything to temperance and exercise, and supports most things he says with physical reasons. He entirely condemns eating anything salt or high-seasoned, as also pork, fish, and stall-fed cattle; and recommends for drink two pints of water and one of wine in twenty-four hours, with eight ounces of animal and twelve of vegetable food in the same time. I shall trouble you no more about him here, since you may have probably seen the book itself, which is chiefly directed to studious and sedentary persons.

I should have writ before now had I not had an unlucky cut across my thumb, which almost jointed it, but is now pretty well cured. I hope you will excuse my writing so ill, which I can't easily help, as being obliged to get done as soon as I can; and that you will remember my love to my sisters and brother, and my services to as many as ask after me. I should be exceeding glad to keep a correspondence with my sister Emly, [Emilia. She was eleven years older than John. She thanks him on April 7, 1725, for 'dispatching so speedily the business I desired you to do' (Stevenson's *Memorials of the Wesley Family*, p.262).] if she were willing, for I believe I have not heard from her since I was at Oxford. I have writ once or twice to my sister Suky too, but have not had an answer, either from her or my sister Hetty, from whom I have more than once desired the Poem of the Dog. I should be glad to hear how things go at Wroot, which I now reflect on with more pleasure than Epworth; so true it is, at least in me, that the persons not the place make home so pleasant. You said something of it in your last letter, which I wish could come to pass; but I am afraid I flattered myself too soon. It is well my paper will hold no more, or I don't know when I should have done, but the scantiness of that obliges me to conclude with begging yours and my father's blessing on  
Your dutiful Son.

Wesley, John. Letter to Mother. Oxon, Dec . 18, 1724.

DEAR MOTHER--I am very glad to hear you are all well at home, as we are here, the small-pox, which raged so much a little while ago, being now almost quite over. [See letter of Sept. 23, 1723.] Only one gentleman of our College had it, who is now recovered, so that the others who feared it are freed at last from their apprehensions.

I have not lately heard from Westminster; but Mr. Sherman, who did, assured me that my brothers and sister there were very well. He has given me one or two books lately, of which one is *Godfrey of Bulloigne*. [A translation (probably by Edward Fairfax) of Tasso's *Jerusalem Delivered*, of which an octavo edition was published in 1687.]

We have still very warm weather at Oxford; and a gentleman, now in the room with me, says that several of the flowers in his father's garden, who lives in town, are blown as if it were spring ... Pray remember my love to all my sisters: I would have writ to one or two of them if I had either room or time; but I am just going to church; for which reason you will excuse me for breaking off so abruptly and writing so bad. I shall therefore conclude with begging yours and my father's blessing on

Your dutiful Son

Wesley, John. Letter to Mother. Oxon, May 28, 1725.

To his Mother [1]

DEAR MOTHER, -- My brother Charles, I remember, about a month or two since, was bemoaning himself, because my brother and I were to go into the country, and he was to be left behind. But now I hope he has no reason 'to complain, since he had the good fortune to go down in my stead. It was indeed very reasonable that he should, since he had never been at Wroot before, and I have; besides that, my father might probably think it would be an hindrance to my taking Orders, which he designed I should do on Trinity Sunday. But I believe that would have been no impediment to my journey, since I might have taken Bugden [Buckden] in Huntingdonshire, where Bishop Reynolds. ordained, in my way; and by that means I might have saved the two guineas which I am told will be the charge of Letters Dimissory.

I was lately advised to read Thomas Kempis over, which I had frequently seen, but never much looked into before. I think he must have been a person of great piety and devotion, but it is my misfortune to differ from him in some of his main points. I can't think that when God sent us into the world He had irreversibly decreed that we should be perpetually miserable in it. If it be so, the very endeavor after happiness in this life is a sin; as it is acting in direct contradiction to the very design of our creation. What are become of all the innocent comforts and pleasures of life; if it is the intent of our Creator that we should never taste them? If our taking up the cross implies our bidding adieu to all joy and satisfaction, how is it reconcilable with what Solomon so expressly affirms of religion--that her ways are ways of pleasantness and all her paths peace? A fair patrimony, indeed, which Adam has left his sons, if they are destined to be continually wretched! And though heaven is undoubtedly a sufficient recompense for all the afflictions we may or can suffer here, yet I am afraid that argument would make few converts to Christianity, if the yoke were not easy even in this life, and such an one as gives rest, at least as much as trouble. Another of his tenets, which is indeed a natural consequence of this, is that all mirth is vain and useless, if not sinful. But why, then, does the Psalmist so often exhort us to rejoice in the Lord and tell us that it becomes the just to be joyful? I think one could hardly desire a more express text than that in the 68th Psalm, ' Let the righteous rejoice and be glad in the Lord. Let them also be merry and joyful.' And he seems to carry the matter as much too far on the other side afterwards, where he asserts that nothing is an affliction to a good man, and that he ought to thank God even for sending him misery. This, in my opinion, is contrary to God's design in afflicting us; for though He chasteneth those whom He loveth, yet it is in order to humble them: and surely the method Job took in his adversity was very different from this, and yet in all that he sinned not.

I hope when you are at leisure you will give me your thoughts on that subject, and set me right if I am mistaken [See next letter.] Pray give my service to any that ask after me, and my love to my sisters, especially my sister Emly. I suppose my brothers are gone.--I am Your dutiful Son.

Wesley, John. Letter to Mother. Oxon, June 18, 1725.

To his Mother [2]

DEAR MOTHER--I am very much surprised at my sister's behavior towards my brother Charles, [Mrs. Samuel Wesley, jun., had evidently been vexed with Charles at Wroot. She had been a kind friend to John when he was at Charterhouse, and she was a young wife at Westminster. Charles told his brother in 1727 that he had cautioned Hetty "never to contraict my sister, whom she knows,' and who. had been very kind to her (Stevenson's *Wesley Family*, p. 304).] and wish it is not in some measure of his own procuring. She was always, as far as I could perceive, apt to

resent an affront, and I am afraid some reflection or other upon her, of which I have formerly heard him make several, has by accident come to her knowledge. If so, I don't at all wonder at anything which might follow; for though I believe she does not want piety, I am not of opinion she abounds in charity; having observed her sometimes to retaliate with great bitterness, on imagined contempt or slighting expression.

She has always been particularly civil to me, ever since I was fifteen or sixteen years old; nor do I ever remember to have received an ill word from her, even to the time of her last being at Oxford. We had then a pretty deal of talk together, frequently by ourselves, and sometimes about my brother Charles, and I don't know that she once intimated anything to his disadvantage, so that either she must be a very skilful dissembler or the misunderstanding between them has took its rise very lately.

About a fortnight before Easter, upon my visiting Mr. Leyborn, [Robert Leyborne (or Leyborn) ... he informed me that my brother [Samuel Wesley and his wife seem to have been in Oxford about March before their visit to Wroot.] had writ to him to provide a lodging. Mr. Leyborn immediately made him proffer of Dr. Shippen's, [Robert Shippen, Principal of Brasenose College 1710-45.] then out of town. But a second letter of my brother's in which he accepted the proffer being answered in three days (Mr. Leyborn says because did not receive it), a third comes from my brother, which indeed was a very strange one, if he had met with no other provocation. It began with words to this purpose: 'That he well hoped Mr. Leyborn had been wiser than to express his: anger against his humble servant though but by silence, since he knew it would be to no purpose; and that now he need not fear his troubling him, for lodgings would be taken for his wife and him elsewhere.' How the matter was made up I don't know; but he was with them the day after they came to town, and almost every one of the succeeding. We were several times entertained by him, and I thought very handsomely, nor was there the least show of dislike on either side. But what I heard my sister say once, on our parting with Mr. Leyborn, made the former proceedings a little clearer, 'Thus should we have been troubled with that girl's attendance everywhere, if we had gone to lodge at Dr. Shippen's.'

You have so well satisfied me as to the tenets of Thomas of Kempis, that I have ventured to trouble you once more on a more dubious occasion. I have heard one I take to be a person of good judgment say that she would advise no one very young to read Dr. Taylor *Of Living and Dying* [See next letter.]: she added that he almost put her out of her senses when she was fifteen or sixteen year old; because he seemed to exclude all from being in a way of salvation who did not come up to his rules, some of which are altogether impracticable. A fear of being tedious will make me confine myself to one or two instances, in which I am doubtful, though several others might be produced of almost equal consequence ...

IWE ARE of all men most miserable!

God deliver us from such a fearful expectation as this! Humility is undoubtedly necessary to salvation; and if all these things are essential to humility, who can be humble, who can be saved? Your blessing and advice will much oblige and I hope improve  
Your dutiful Son.

Wesley, John. Letter to Mother. Oxon, July 29, 1725.

DEAR MOTHER, -- I must in the first place beg you to excuse my writing so small, since I shall not otherwise have time to make an end before the post goes out; as I am not sure I shall, whether I make haste or no.

The King of Poland has promised what satisfaction shall be thought requisite in the affair of

Thorn [In 1724 a riot occurred at Thorn in Poland between Jesuit students and Protestants who were accused of sacrilege. The aged President of the City Council and several leading citizens were executed in December. The Protestant Powers of Europe were indignant, and the Poles especially annoyed by the speech of the English minister at Ratisbon. See Morfill's Poland, p. 203; and letter of Nov.]; so that all Europe seemed now disposed for peace as well as England, though the Spaniards daily plunder our merchantmen as fast as they can catch them in the West Indies. [Spain was hoping to regain her lost possessions across the Atlantic, and sought to monopolize the commerce of the most important part of the New World, and the rigid exercise of the right of search on the high seas gave rise to many acts of violence and barbarity (Lecky's England. in the Eighteenth Century, i. 449). In 1727 she besieged Gibraltar.]

You have much obliged me by your thoughts on Dr. Taylor, [See letter of Feb. 28, 1730.] especially with respect to humility, which is a point he does not seem to me sufficiently to dear. As to absolute humility (if I may venture to make a distinction, which I don't remember to have seen in any author), consisting in a mean opinion of ourselves, considered simply, or with respect to God alone, I can readily join with his opinion. But I am more uncertain as to comparative, if I may so term it; and think some, plausible reasons may be alleged to show it is not in our power, and consequently not a virtue, to think ourselves the worst in every company.

We have so invincible an attachment to truth already perceived, that it is impossible for us to disbelieve it. A distinct perception commands our assent, and the will is under a moral necessity of yielding to it. It is not, therefore, in every case a matter of choice whether we will believe ourselves worse than our neighbor or no; since we may distinctly perceive the truth of this proposition, He is worse than me; and then the judgment is not free. One, for instance, who is in company with a free-thinker, or other person signally debauched in faith and practice, can't avoid knowing himself to be the better of the two; these' propositions extorting our assent, --An Atheist is worse than a Believer; A man who endeavors to please God is better than he who defies Him. If a true knowledge of God be necessary to absolute humility, a true knowledge of our neighbor should be necessary to comparative. But to judge oneself the worst of all men implies a want of such knowledge. No knowledge can be, where there is not certain evidence; which we have not, whether we compare ourselves with acquaintance or strangers. In the one case we have only imperfect evidence, unless we can see through the heart and reins; in the other we have none at all. So that the best can be said of us in this particular, allowing the truth of the premises, is that we have been in a pious error, if at least we may yield so great a point to free-thinkers as to own any part of piety to be grounded on a mistake.

Again, this kind of humility can never be well-pleasing to God, since it does not flow from faith, without which it impossible to please Him. Faith is a species of belief, and belief is defined 'an assent to a proposition upon rational grounds.' Without rational grounds there is therefore no belief, and consequently no faith.

That we can never be so certain of the pardon of our sins as to be assured they will never rise up against us, I firmly believe. We know that they will infallibly do so if ever we apostatize, and I am not satisfied what evidence there can be, of our final perseverance till we have finished our course. But I am persuaded we may know if we are *now* in a state of salvation, since that is expressly promised in the Holy Scriptures to our sincere endeavors, and we are surely able to judge of our own sincerity.

As I understand faith to be an assent to any truth upon rational grounds, I don't think it possible without perjury to swear I believe anything, unless I have rational grounds for my persuasion. Now, that which contradicts reason can't be said to stand on rational grounds; and such



undoubtedly is every proposition which is incompatible with the Divine Justice or Mercy. I can therefore never say I believe such a proposition, since 'tis impossible to assent upon reasonable evidence where it is not in being.

What, then, shall I say of Predestination? An everlasting purpose of God to deliver some from damnation does, I suppose, exclude all from that deliverance who are not chosen. And if it was inevitably decreed from eternity that such a determinate part of mankind should be saved, and none beside them, a vast majority of the world were only born to eternal death, without so much as a possibility of avoiding it. How is this consistent with either the Divine Justice or Mercy? Is it merciful to ordain a creature to everlasting misery? Is it just to punish man for crimes which he could not but commit? How is man, if necessarily determined to one way of acting, a free agent? To lie under either a physical or a moral necessity is entirely repugnant to human liberty. But that God should be the author of sin and injustice (which must, I think, be the consequence of maintaining this opinion) is a contradiction to the clearest ideas we have of the divine nature and perfections.

I call faith an assent upon rational grounds, because I hold divine testimony to be the most reasonable of all evidence whatever. Faith must necessarily at length be resolved into reason. God is true; therefore what He says is true. He hath said this; therefore this is true. When any one can bring me more reasonable propositions than these, I am ready to assent to them: till then, it will be highly unreasonable to change my opinion.

I used to think that the difficulty of Predestination might be solved by supposing that it was indeed decreed from eternity that a remnant should be elected, but that it was in every man's power to be of that remnant. But the words of our Article will not bear that sense. I see no other way but to allow that some may be saved who were not always of the number of the elected. Your sentiments on this point, especially where I am in an error, will much oblige and I hope improve

Your dutiful Son.

Wesley, John. Letter to Mother. Oxon, July 29, 1725.

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You have much obliged me by your thoughts on Dr. Taylor, [See letter of Feb. 28, 1730.] especially with respect to humility, which is a point he does not seem to me sufficiently to dear. As to absolute humility (if I may venture to make a distinction, which I don't remember to have seen in any author), consisting in a mean opinion of ourselves, considered simply, or with respect

to God alone, I can readily join with his opinion. But I am more uncertain as to comparative, if I may so term it; and think some, plausible reasons may be alleged to show it is not in our power, and consequently not a virtue, to think ourselves the worst in every company.

We have so invincible an attachment to truth already perceived, that it is impossible for us to disbelieve it. A distinct perception commands our assent, and the will is under a moral necessity of yielding to it. It is not, therefore, in every case a matter of choice whether we will believe ourselves worse than our neighbor or no; since we may distinctly perceive the truth of this proposition, He is worse than me; and then the judgment is not free. One, for instance, who is in company with a free-thinker, or other person signally debauched in faith and practice, can't avoid knowing himself to be the better of the two; these' propositions extorting our assent, --An Atheist is worse than a Believer; A man who endeavors to please God is better than he who defies Him. If a true knowledge of God be necessary to absolute humility, a true knowledge of our neighbor should be necessary to comparative. But to judge oneself the worst of all men implies a want of such knowledge. No knowledge can be, where there is not certain evidence; which we have not, whether we compare ourselves with acquaintance or strangers. In the one case we have only imperfect evidence, unless we can see through the heart and reins; in the other we have none at all. So that the best can be said of us in this particular, allowing the truth of the premises, is that we have been in a pious error, if at least we may yield so great a point to free-thinkers as to own any part of piety to be grounded on a mistake.

Again, this kind of humility can never be well-pleasing to God, since it does not flow from faith, without which it impossible to please Him. Faith is a species of belief, and belief is defined 'an assent to a proposition upon rational grounds.' Without rational grounds there is therefore no belief, and consequently no faith.

That we can never be so certain of the pardon of our sins as to be assured they will never rise up against us, I firmly believe. We know that they will infallibly do so if ever we apostatize, and I am not satisfied what evidence there can be, of our final perseverance till we have finished our course. But I am persuaded we may know if we are *now* in a state of salvation, since that is expressly promised in the Holy Scriptures to our sincere endeavors, and we are surely able to judge of our own sincerity.

As I understand faith to be an assent to any truth upon rational grounds, I don't think it possible without perjury to swear I believe anything, unless I have rational grounds for my persuasion. Now, that which contradicts reason can't be said to stand on rational grounds; and such undoubtedly is every proposition which is incompatible with the Divine Justice or Mercy. I can therefore never say I believe such a proposition, since 'tis impossible to assent upon reasonable evidence where it is not in being.

What, then, shall I say of Predestination? An everlasting purpose of God to deliver some from damnation does, I suppose, exclude all from that deliverance who are not chosen. And if it was inevitably decreed from eternity that such a determinate part of mankind should be saved, and none beside them, a vast majority of the world were only born to eternal death, without so much as a possibility of avoiding it. How is this consistent with either the Divine Justice or Mercy? Is it merciful to ordain a creature to everlasting misery? Is it just to punish man for crimes which he could not but commit? How is man, if necessarily determined to one way of acting, a free agent? To lie under either a physical or a moral necessity is entirely repugnant to human liberty. But that God should be the author of sin and injustice (which must, I think, be the consequence of maintaining this opinion) is a contradiction to the clearest ideas we have of the divine nature and perfections.

I call faith an assent upon rational grounds, because I hold divine testimony to be the most reasonable of all evidence whatever. Faith must necessarily at length be resolved into reason. God is true; therefore what He says is true. He hath said this; therefore this is true. When any one can bring me more reasonable propositions than these, I am ready to assent to them: till then, it will be highly unreasonable to change my opinion.

I used to think that the difficulty of Predestination might be solved by supposing that it was indeed decreed from eternity that a remnant should be elected, but that it was in every man's power to be of that remnant. But the words of our Article will not bear that sense. I see no other way but to allow that some may be saved who were not always of the number of the elected. Your sentiments on this point, especially where I am in an error, will much oblige and I hope improve

Your dutiful Son.

Wesley, John. Letter to Mother. Christ Church, Nov. 22, 1725.

To his Mother [3]

DEAR MOTHER,--I must beg leave to assure you that before I received yours I was fully convinced of two things,--first, that Mr. Berkeley's [George Berkeley, D.D. (1685-1753), Bishop of Cloyne 1734. He published his *Three Dialogues between Hylas and Philonous* in 1713. The reference is to the early part of the Second Dialogue.] notion, which at first sight appeared very plausible--as, indeed, an ingenious disputant will make almost anything appear--was utterly groundless; and that he either advanced a palpable falsehood, or said nothing at all: and, secondly, that I had been under a mistake in adhering to that definition of Faith which Dr. Fiddes [Richard Fiddes (1671--July 8, 1725). A critical account of him is given by Hearne in his diary for July 15 of this year. He was author of *A Body of Divinity* (2 vols. folio, 1718-20) and other works. He and his school defined faith as 'an assent to a proposition on reasonable (or rational) grounds.'] sets down as the only true one. Mr. Berkeley's reasons on a second reading I found to be mere fallacy, though very artfully disguised. From one or two you may easily judge of what kind his other arguments are. He introduces Hylas charging Philonous with skepticism for denying the existence of sensible things: to which Philonous replies that, if denying the existence of sensible things constitute a skeptic, he will prove those to be such who assert sensible things to be material; for if all sensible things are material, then, if it be proved that nothing material exists, it will follow that no sensible thing exists; and that nothing material can exist he undertakes to demonstrate.

Matter, says he (by which you must mean something sensible, or rise how came you to know of it?), you define a solid extended substance, the existence of which is exterior to the mind and does in no ways depend on its being perceived; but if it appear that no sensible thing is exterior to the mind, your supposition of a sensible substance independent on it is a plain inconsistency. Sensible things are those which are perceived by the senses; everything perceived by the senses is immediately perceived (for the senses make no inferences, that is the province of reason); everything immediately perceived is a sensation; no sensation can exist but in a mind: ergo no sensible thing can exist but in a mind, which was to be proved.

Another of his arguments to the same purpose is this: Nothing can exist in fact the very notion of which implies a contradiction; nothing is impossible to conceive, unless the notion of it imply a contradiction. But 'tis absolutely impossible to conceive anything existing otherwise than in some mind, because whatever any one conceives is at that instant in his mind. Wherefore as matter is supposed to be a substance exterior to all minds, and as 'tis evident nothing can be even

conceived exterior to all minds, 'tis equally evident there can be no such thing in being as matter. Or thus: Everything conceived is a conception, every conception is a thought, and every thought is in some mind; wherefore to say you can conceive a thing which exists in no mind is to say you conceive what is not conceived at all.

The flaws in his arguments, which do not appear at a distance, [may be] easily seen on a nearer inspection. He says, artfully enough in the preface, [in] order to give his proofs their full force, it will be necessary to place them in as many different lights as possible. By this means the object grows too big for the eye; whereas, had he contracted it into a narrower compass, the mind might readily have taken it in at one view and discerned where the failing lay.

How miserably does he play with the words 'idea' and 'sensation'! Everything immediately perceived is a sensation. Why? Because a sensation is what is immediately perceived by the senses -- that is, in plain English, everything immediately perceived is immediately perceived; a most admirable discovery, the glory of which I dare say no one will envy him.

And again: all sensible qualities are ideas, and no idea exists but in some mind -- that is, all sensible qualities are objects of the mind in thinking, and no image of an external object painted on a mind exists otherwise than in some mind. And what then?

Fiddes' definition of faith I perceived on reflection to trespass against the very first law of defining, as not being adequate to the thing defined, which is but a part of the definition. An assent grounded both on testimony and reason takes in science as well as faith, which is on all hands allowed to be distinct from it. I am, therefore, at length come over entirely to your opinion, that saving faith (including practice) is an assent to what God has revealed because He has revealed it and not because the truth of it may be evinced by reason.

Affairs in Poland grow worse and worse. Instead of answering the remonstrances from the Protestant Powers, the Poles remonstrate themselves against their listing troops and meddling with what does not concern them. It seems above fifty schools and near as many churches have been taken from the Protestants in Poland and Lithuania since the treaty of Oliva; so that the guarantees of it would have had reason to interpose though the persecution at Thorn had never happened. [See letter of July 29, 1725.]

The late Bishop of Chester [Francis Gastrell (1662-1725), Bishop of Chester x 7x4-25, and Canon of Christ Church. Hearne, recording his death (Nov. 1725), describes him as 'the very best of the bishops excepting Dr. Hooker of Bath, and had many excellent qualities, among some bad ones.' He was educated at Westminster School. John Wesley went to his funeral, and his Diary says, 'Made a copy of alcaicks on Bishop Gastrell.' Samuel Wesley, jun., included a glowing eulogy of him in his Poems of 1736 (p: 125). Samuel Peploe 'succeeded him as Bishop. See letter of Sept. 23, 1723,*n.*] was buried on Friday last, five days alter his death, which was occasioned by the dead palsy and gout in the head and stomach; he was in the sixty-third year of his age. 'Tis said he will be succeeded either by Dr. Foulkes [Peter Foulkes (1676-1747), Canon and Sub-Dean of Exeter.] or Dr. Ganner, Chancellor of Norwich, one whom all parties speak well of.

I have only time to beg yours and my father's blessing on

Your dutiful Son.

Pray remember .me to my sisters, who, I hope, are well. If I knew when my sister Emly would be at home, I would write.

*November 23.*

Wesley, John. Letter to Mother. Lincoln College, Feb. 28, 1730.

DEAR MOTHER, -- Two things in Bishop Taylor [Taylor's *Rules and Exercises of Holy Living*,

chap. iv., Of Christian Hope. The five acts of Hope: Means of Hope, and Remedies against Despair (ed. of 1700), pp. 191-5. See letter of June 18, 1725.] I have been often thinking of since I writ last; one of which I like exceedingly, and the other not. That I dislike is his account of Hope, of which he speaks thus: 'Faith believes the revelations, Hope expects His promises; Faith gives our understandings to God, Hope our passions and affections; Faith is opposed to infidelity, Hope to despair.' In another place his words are: ' Faith differs from Hope in the extension of its object and the intension of its degree; Faith belongs to all things revealed, Hope only to things that are good, future, and concerning ourselves.'

Now, to pass over less material points, doesn't this general objection seem to be against him, that he makes Hope a part or species of Faith, and consequently contained in it, as is every part in its whole ? Whereas, had it been so, St. Paul would have broken that universally received rule, never to set things in contradistinction to each other one of which is contained in the other. May we not, therefore, well infer that, whatever Hope is, it is certainly distinct from Faith as well as Charity, since one who, we know, understood the rules of speaking, contradistinguishes it from both?

As Faith is distinguished from other species of assent, from Knowledge particularly, by the difference of the evidence it is built on, may we not find the same foundation for distinguishing Hope from Faith as well as from Knowledge? Is not the evidence on which we build it less simple than that of Faith, and less demonstrative than the arguments that create Knowledge? It seems to have one of its feet fixed on the Word of God, the other on our opinion of our own sincerity, and so to be a persuasion that we shall enjoy the good things of God, grounded on His promises made to sincere Christians, and on an opinion that we are sincere Christians ourselves. Agreeably to this, Bishop Taylor himself says in his Rules for Dying: ' We are to be curious of our duty and confident of the article of remission of sins, and the conclusion of those promises will be that we shall be full of hopes of a prosperous resurrection.' Every one, therefore, who inquires into the grounds of his own hope reasons in this manner:

If God be true, and I am sincere, then I am to hope.

But God is true, and I am sincere (there is the pinch):

Therefore I am to hope.

What I so much like is his account of the pardon of sins, which is the clearest I ever met with: ' Pardon of sins in the gospel is sanctification. Christ came to take away our sins, by turning every one of us from our iniquities (Acts iii. 26). And there is not in the nature of the thing any expectation of pardon, or sign or signification of it, but so far as the thing itself discovers itself. As we hate sin, grow in grace, and arrive' at the state of holiness, which is also a state of repentance and imperfection, but yet of sincerity of heart and diligent endeavor; in the same degree we are to judge concerning the forgiveness of sins. For, indeed, that is the evangelical forgiveness, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing, so that we are to inquire into no hidden records. Forgiveness of sins is not a secret sentence, a word, or a record, but it is a state of change effected upon us; and upon ourselves we are to look for it, to read it and understand it.' [*Holy Dying*, chap. v. sect. 5.] In all this he appears to steer in the middle road exactly, to give assurance of pardon to the penitent, but to no one else. Yesterday I had the offer of another curacy, [The curacy eight miles from Oxford. Was this Stanton Harcourt ? Cary's *Survey of England and Wales*, 1784, shows the distance from Oxford to be eight miles by curving road, about seven direct. Richard Green, in *John Wesley the Evangelist*, p. 86, says it is 'probably Stanton Harcourt.'] to continue a quarter or half a year, which I accepted with all my heart. The salary is thirty pounds a year, the church eight miles

from Oxford; seven of which are, winter and summer, the best road in the country. So now I needn't sell my home, since it is at least as cheap to keep one as to hire one every week. I have another piece of news to acquaint you with, which, as it is more strange, will, I hope, be equally agreeable. A little while ago Bob Kirkham [Son of the Rev. Lionel Kirkham. See *Journal*, i. 23-7; Telford's, *Life of Wesley*, pp. 232-3.] took a fancy into his head that he would lose no more time and waste no more money; in pursuance of which he first resolved to breakfast no longer on tea, next to drink no more ale in an evening, or however but enough to quench his thirst, then to read Greek or Latin from prayers in the morning till noon and from dinner till five at night. And how much may one imagine he executed of these resolutions? Why, he has left off tea, struck off his drinking acquaintance to a man, given the hours above specified to Greek Testament and Hugo Grotius, [The Dutch jurist and theologian (1583-1645). His *Annotations on the Old and New Testaments* appeared in 1641 -- 6.] and spent the evenings either by himself or with my brother and me.--I am, dear mother,  
Your dutiful and affectionate Son.  
I don't despair of spending two days with you before Whitsuntide is over.  
To Mrs. Wesley, At Epworth. To be left  
at the Post-house in Gainsborough.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Aug. 14, 1730.

To Mrs. Pendarves [1]

MADAM, -- It would ill become me to let this [The sermon which he had transcribed for her.] (I must not now say trifle, since it has been honored with some share of your approbation) wait upon you without endeavoring in some sort to express the sense I have of your goodness to me. This I acknowledge it was which, seeking something to approve, extorted so favorable a sentence from your judgment'; and however that may be hereafter forced to take part against me, this I trust will be ever on my side.

While I was transcribing the letters, those last monuments of the goodness of my dear Varanese, I could not hinder some sighs which between grief and shame would now and then find their way. Not that I was so much pained at seeing my utmost efforts so far surpassed by the slightest touches of another's pen: those which that observation has often called were always tears of joy. But I could not, I ought not to, be unmoved when I observe how unworthy I am of that excellent means of improvement: how few features I can even now call my own of that lovely piece which was drawn long ago; every stroke of which bore so true a resemblance to the person by whom (though not for whom) it was drawn, and therefore gloriously showed what I ought to have been, though not what I was.

Yet I trust so unusual a blessing of Providence has not been utterly useless to me. Surely something I have gained by it. To this I owe both the capacity and the occasion of feeling that soft emotion with which I glow even at the moment while I consider myself as conversing with a kindred soul of my Varanese [Wesley's first romance centers round Miss Betty Kirkham. She told Wesley that she loved him 'more than all mankind, except her God and king.' She seems to have married afterwards.]; though I own I feel not half that tenderness of gratitude which ought to expand my heart when I have the honor of subscribing myself Yours and Mrs. Granville's Most obliged and most' obedient servant.

Here is one at my elbow that pretends to be not only as much obliged but as much devoted to your service as I am.

Pendarves, Mrs. Letter to John Wesley. Gloucester, Aug. 28, 1730.

Mrs. Pendarves replies [2]

SIR,--I think myself extremely obliged to you for the favor of the sermon, and those letters that alone were worthy of the correspondence they maintained. I received them safe last week, and should sooner have made my acknowledgements for them but that I have been engaged with so much company since my return from dear, delightful Stanton, that till this moment I have not had time to express my gratitude for the elegant entertainment I have had, not only from the manuscripts, but in recollecting and repeating the conversation you and your brother made so agreeable, which I hope will soon be renewed. If you have any affairs that call you to Gloucester, don't forget you have two pupils who are desirous of improving their understanding and that friendship which has already taught them to be, sir,

Your most sincere, humble servants.

My companion joins with me in all I have said, as well as in service to Aspasia.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Sept. 12, 1730.

To Mrs. Pendarves

The Diary for Sept. 12 gives three entries '5 I beg to Asp.' He returned to his letter at twelve and at three.]

MADAM, -- I am greatly ashamed that I can only think how much I am obliged to you. Your last favor leaves me utterly at a loss, and even without hope of making any suitable acknowledgement; at the same time that it convinces me of a mistake which I should not otherwise have so easily given up, it convinces me it was possible I should enjoy an higher pleasure than even your conversation gave me. If your understanding could not appear in a stronger light than when it brightened the dear hill, the fields, the arbor, I am now forced to confess your temper could: you even then showed but half your goodness.

I spent some very agreeable moments last night in musing on this delightful subject, and thinking to how little disadvantage Asp or Selima would have appeared even in that faint light which the moon glimmering through the trees poured on that part of our garden where I was walking! how little would the eye of the mind that surveyed them have missed the absent sun! what darkness could have obscured gentleness, courtesy, humility, could have shaded the image of God? Sure none but that which shall never dare to approach them; none but vice, which shall ever be far away!

I could not close this reflection without adding with a sigh, When will they shine on me! When will Providence direct my wandering feet to tread again that flowery path to virtue! My dear Varanese informs me you are going yet farther from us, but cannot inform me how soon. If either this or any other ill-natured accident (to speak in the language of men) denies me the happiness of waiting upon you so soon as I sometime hoped I should, 'tis best it should be denied me: wise is He that disposes of us; I acquiesce in His disposal.

Nothing can excuse me, of all persons in the world, from entirely acquiescing in all His disposals, to whom alone I can ascribe the happiness I now enjoy, so far above my most aspiring hopes. To Him alone can I ascribe it that I have found any favor in the sight of Selima or Aspasia; that I have before me such a proof of their generous condescension as the thanks of my life will poorly repay; that I once more feel the exquisite pleasure of calling myself Their ever obliged and most obedient servant.

Wesley, John. Letter to Ann Granville. Lincoln College, Sept. 27, 1730.

To Ann Granville [3]

What can Selima think of my long silence? Will it admit of any honorable interpretation? Can you believe that any business is of such importance as to excuse it in the least degree? That I might not seem utterly inexcusable, I have been several times for throwing everything by; and should have done it had I not been persuaded that you would not condemn me unheard. Every day since my return hither I have been engaged in business of far greater concern than life or death; and business which, as it could not be delayed, so no one else could do it for me. Had it not been for this, I should long before now have returned my sincerest thanks to Selima, which are due to her on so many accounts that I know not where to begin. Happy indeed should I have been, had it been my lot to meet you once more in that delightful vale! What we could, we did. The places where she was, we visited more than once. And though Selima herself was not there, yet there we could find the remembrance of her.

The more I think of you, the more convinced I am that here at least I am not guilty of flattery when I mention the vast advantage you have over me in gratitude as well as humility. The least desire of being serviceable to you is received by you as a real service, and acknowledged in so obliging a manner that at the same time I am quite ashamed of doing so little to deserve it. You give me an inexpressible pleasure. How differently turned is my mind! how little moved with the most valuable benefits! In this, too, give me of your spirit, Selima: let me imitate as well as admire.

I would fain imitate, too, that generous ardor which, in spite of all the hindrances that surround you, so strongly inspires you to burst through all and redeem time to the noblest purposes. I am afraid of nothing more than of growing old too soon, of having my body worn out before my soul is past childhood. Would it not be terrible to have the wheels of life stand still, when we had scarce started for the goal; before the work of the day was half done, to have the night come, wherein no one can work? I shiver at the thought of losing my strength before I have found [it]; to have my senses fail ere I have a stock of rational pleasures, my blood cold ere my heart is warmed with virtue! Strange, to look back on a train of years that have passed, 'as an arrow through the air,' without leaving any mark behind them, without our being able to trace them in our improvement! How glad am I that this can't be the case of Selima! The hours you have already given to that best of studies, divinity, forbid that, as sufficiently appears by your resolution to pursue it still. That, among the multitude of books writ on this subject, you prefer those that are clear and elegant, is surely right; 'tis doubly prudent to choose those writers before others who excel in speaking as well as thinking.

Yet, as nobly useful divinity is, 'tis perhaps not advisable to confine yourself wholly to it: not only for fear it should tire one who has been used to variety of subjects, but chiefly for fear it should make you less useful to those who have the happiness of your acquaintance; for whose sake therefore, as well as your own, I should fancy you would like to intermix some history and poetry with it. 'Tis incredible what a progress you might make in all these in a year or two's time, could you have a fixed hour for each part of your work [See letter of June 17, 1731.] Indeed, a great part of most days (I sigh while I speak it) is torn from you by your barbarously civil neighbors. But are not the mornings your own? If they are, why should you not enlarge and improve them as much as possible? O Selima, would it but suit your health, as well as it would your inclinations, to rise at six and to give the first hour of the day to your private and part of the next to your public addresses to God, God is not unrighteous that He should forget that labor of love. He would repay it in prospering all your following employments. You would then never



repent either giving what time remained of the morning to some lively writer in speculative divinity, or your calling in from the afternoon or evening (your usual place) an elegant poet or judicious historian. For were it possible for you to pursue this course, it would soon be as agreeable as useful.

Your knowledge would swiftly (though insensibly) improve, not so swiftly as your happiness. You would then find less pain from every accident; even from the absence of Aspasia. A treasure doubtless she is, the value of which nothing can teach so well as experience; every additional degree of intimacy with her may questionless enhance her value. Nor would it be human to be unconcerned at a separation from such a friend. Yet the time may come when that concern, though equally tender, shall not be equally painful to you: when you shall be as much pleased as ever with her presence, and yet not so much displeased at her absence. For there is a way (though it is a way which the world knows not) of dividing friendship from pain. It is called charity, or the love of God. The more acquainted we are with rids, the less anxiety shall we receive from the sharpest trial that can befall us. This, while it enlivens every virtuous affection of our souls, adds calmness to their strength; at the same time that it swells their stream, this makes it flow smooth and even.

Soft peace she breathes wherever she arrives,  
She builds our quiet as she forms our lives,  
Leaves the rough paths of nature even,

And opens in each breast a little heaven. [Prior's *Charity*, where it is brings, 'not ' breathes,' in line I; 'heart,' in line 4; line 3, 'Lays the rough paths of peevish nature even.']

O Selima, never complain that it is not in your power to repay your friends much more than by receiving from them at least; don't complain with regard to me: any one of those! obliging things you have said is vastly more than a return for all the little service that is in my power to do you. I am amazed more and more, each time I reflect on those strange instances of your condescension, and feel how much I am overpaid, in (what I can never think of with due esteem and gratitude) the regard you show for Selima's

Ever obliged friend and faithful servant, CYRUS.

Aspasia joins me in wishing he could make any return to Mrs. Granville's and Selima's goodness. I beg you to correct what you see wrong in the enclosed, and to send it when you write. Adieu.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Oct. 3, 1730.

MADAM, -- Though I am utterly ignorant where you are, whether at Gloucester or Bath or London, yet I can't bear to be silent any longer while so ill consequences may attend it. I even tremble to think what opinion you must have of me if my last is not come to your hands; how inexcusable a neglect it is, of which you can't but believe me guilty. An imputation of this kind is what, of all others, I suffer with most regret. A little gratitude and a constant readiness to own my obligations was all the merit I could ever pretend to; and if I lose this too, I can never pretend to any share in Aspasia's friendship.

I am sensible nothing but this can atone for those improprieties of behavior in which my inexperience in the world so frequently betrays me; which both you and Selima must have so often observed, though still with pity and not contempt, Yet I wish I had no greater faults than these; I wish one of which I was lately guilty may meet with, what doubtless it does not deserve, as mild a censure from them. I own I deserve a severer censure for my want of consideration in positively recommending to them a book [Many references in the Diary for Sept. 1730 show how diligently Wesley was reading the Bishop of Cork's book at this time. See next letter.] of which I

had read but a few pages, the beauties of which I find, upon a closer examination, to be joined with so many imperfections, with so many fallacies and falsehoods and contradictions, as more than balance them, and make it highly unworthy to take up any of their hours who know so well how to employ every moment. The only reparation I can now make for the injury I did you in recommending it is to beg leave to present you with an abridgement of it, which I hope to have finished shortly, in fewer words at least, if not with fewer mistakes, than would perplex you in the original.

Methinks I would fain ask another favor of you. I am persuaded, if it is not fit to be granted, you will impute my desiring it not to my want of modesty but of judgment. Indeed, sometimes I am inclined to defer speaking of it till I have the pleasure of seeing you again. But I fear I should then be less able to speak than now; I should be more ashamed and confused than I am at a distance. I will therefore defer no longer the begging Aspasia to be like my Varanese in one more instance: in continuing to me the honor and advantage of reading her sentiments when I am not permitted to hear them. I will not offer any reasons for my request. If it be fit to be granted, you do not need them.

The reason why I have not yet made use of that title which you or my Varanese was so good as to assign me is because it seems to imply, what never can be, some sort of equality between us. But this I totally disavow: as there can be no ground for it in nature, I am startled at an expression that even seems to set me on a level with Selima or Aspasia. No, it will not be! The eternal law is between us! I may pursue, but must not overtake! I cannot leap the bounds; it is not in friendship itself that I should ever be their equal: though it is most certain that, so long as the breath of life is in me (if not long after that is lost in common air), I shall continue to be, with the tenderest esteem,

Their most obliged and most faithful servant.

Pendarves, Mrs. Letter to John Wesley. Gloucester, Oct. 12, 1730.

Mrs. Pendarves replies [4]

SIR, -- I am almost afraid to own my having had both your letters, lest I should forfeit that good opinion that I extremely desire Cyrus should always have of Aspasia. I must farther confess that, had I not received the second letter, I should not have had courage to have wrote. I am but too sensible how unequal I am to the task. Could I, like our inimitable dear Varanese, express my sentiments, with what pleasure should I agree to the obliging request you make! But why should I be afraid of your superior understanding when I know at the same time the delight you take in not only entertaining but improving all those you converse with? Then take me into your protection. Look on me as one surrounded with infirmities and imperfections, who flies to you for assistance against the assaults of vanity and passion. If you are desirous I should think you my friend, let this be the trial of it, not to leave any of my follies unreprieved. I shall not scruple to discover to you those many defects which on a longer acquaintance with me your own observation must have pointed out to you; and it is no small argument of the great desire I have of improvement that I will run so great a hazard, for certainly you will value me less when you know how weak I am.

You have no reason to make an apology for recommending the book you mention (which I suppose was the Bishop of Cork's). I have not yet read it; but I shall wait with impatience for the Abstract [See previous letter and that of Feb. 13, 1731.] you promise me, which I am sure will very well deserve the time I shall bestow in reading of it. My stay in Gloucester is uncertain; but when we go to town we shall call at Oxford, where we shall not fail of inquiring after Cyrus and

Araspes.

Selima adds:

Aspasia is called away before she has finished her letter, and has not said one word for Selima, who thinks of Cyrus and Araspes with that esteem their merit justly claims, desires always to be thought their friend, and wishes Selima was worthy of it. When we go to Oxford, we don't know at what college to inquire after our agreeable friends.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Oct. 24, 1730.

MADAM, -- My brother and I are both sensible how poor a return our most humble acknowledgements are for the very many instances of goodness which both Mrs. Granville and yourselves and Mr. Granville [Brother of Mrs. Pendarves.] so lately showed us; which can't but be ever remembered by us, and remembered with the sincerest gratitude. Nothing less than experience could have given us the pleasing conviction that so many favors could be crowded into so short a time. Short indeed ! Much too short we should have thought it, but that He who seeth not as man seeth showed, by forcing us away so soon, that it ought not to have been longer. I am, however, persuaded the effects of those happy hours will be of longer continuance, and every day gives us the strongest reason to wish ardently for their return. What the advantage of being present with you must be may be easily conceived from what you do even when absent. To your good wishes I can't but in a great measure impute it that we should exactly find our way through a country in which we were utter strangers and for some miles without either human creature or day or moon or stars to direct us. By so many ties of interest as well as gratitude am I obliged, whether present or absent, to be, madam,

Your most obliged and most obedient servant.

Bobby [Robert Kirkham, to whose resolution to lead a more earnest life reference is made in Wesley's letter of Feb. 28 to his mother.] and my brother join with me in tendering their most humble service to Mrs. Granville and the two excellent sisters.

Pendarves, Mrs. Letter to John Wesley. Gloucester, Oct. 26, 1730.

SIR,--We have determined to leave this place on Monday the 9th of November, and hope to see you on Tuesday at Oxford. Perhaps the weather and your inclinations may be so favorable to us that we may meet sooner (of hiring a coach [This and a similar phrase in the reply evidently refer to some arrangement by which the brothers joined their friends at Burford and rode with them to Oxford. See letter of Nov. 19.]).

You are very just to those friends you have lately obliged with your company, when you seem assured of their good wishes. The success that attended your journey was certainly owing to yours and Araspes's merit. Your guardian angels would not forsake a charge so worthy of their care. Happy should we be, could our intercession secure you from accidents.

The pleasure you gave us in your conversation we think of daily with thankfulness, and hope nothing will happen to prevent your making the visit you have promised us in January. My mother charges me with her particular compliments to you and your brother. Selima says she will not be contented with my making a bare compliment for her. If time would permit, I would gladly say more for her as well as for myself; but I have been in a hurry all this day. When shall I be worthy to subscribe myself, what I very sincerely desire to be, Cyrus's Friend and most faithful servant, ASPASIA.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Nov. 3, 1730.

MADAM,--I sincerely ask pardon for not having acknowledged the favor of yours sooner. I might have considered that every day I passed by made my omission more inexcusable, as no business of my own could be a sufficient reason for seeming to neglect yours a moment. I ought doubtless to have set aside everything else, till I had given you an account of this (of the coach). I am now more than ever at a loss how to avoid the imputation my brother throws upon me that I take the obliging things you say as patiently as if I thought they were my due.' Indeed, I don't think so; I am convinced they are entirely owing not to mine but to your goodness. But I don't know how to express my sense of that goodness in such terms as it requires, and therefore commonly hide my want of words in silence and don't attempt to express it at all. I own it is a fault to pay no part of my debt because I am unable to discharge the whole. I hope it is one of those many for which a remedy is designed me in the conversation I enjoyed at Gloucester: For the sake of those less 'experienced travelers who have the cold hills beyond Burford to go over, I shall greatly wish that these sharp winds may either stay with us or be quite gone before Monday. To me any weather will be favorable, or any circumstance of life, which gives me the least opportunity of approving myself, madam,  
Your ever obliged and most obedient servant.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Nov. 19, 1730.

From Mrs. Pendarves :

The pleasure you and your brother gave us of your conversation at Burford, the entertainment we had upon the road to Oxford, which neither the dirty way nor rattling wheels could entirely deprive us of, the book to which we owe many agreeable hours, and the great consolation and civility which my mother received from you (which she has not faded to inform us of) after we left her, are favors that ought to be acknowledged with the utmost gratitude. You might reasonably have expected this small return much sooner, but we have been in a perpetual hurry since our arrival. I have not had time even to write to Varanese. You are inclined to think favorably of Selima and Aspasia; therefore I believe you will not easily accuse them of ingratitude. They are sensible of the advantage your friendship will be to them, and desire more than to be worthy of it. Nor is this a small ambition, for you cannot place your esteem but where there is the appearance of some perfection. Your example and instruction may in time make so great an impression on them, as that they may challenge your favor as their due. At present they look on it as an obligation.

Our journey ended with as good success, though not altogether so much satisfaction, as it begun. The company in the coach were tolerably entertaining and very complaisant. We got to town by six o'clock, and were not at all fatigued, nor have we caught any cold since we came. The life of noise and vanity that is commonly led here cannot possibly afford any entertainment for you. When we have an opportunity of conversing with a reasonable friend, we wish that Cyrus and Araspes were added to the company. I have been at two operas and very much delighted. I hope it is not a fault to be transported by music. If it is, I will endeavor to correct it. I am ashamed of sending you so blotted a piece of paper; but I am in haste, and must trust to your partiality to excuse the faults of

Your most obliged, humble servant.

Araspes may assure himself of the good wishes of Selima and Aspasia.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Nov. 25, 1730.

At last, then, the desire of my heart is given me, and I may say something of what I owe to good Aspasia. This, too, is your gift, and consequently given in such a manner as doubles its native value. Would I could thank you for it as it requires! That vain wish would give me much more pain, were I not assured you will believe I feel what I cannot speak. You believe I have not been unmindful of that favor in particular of which I could not speak at all till now; which so far outwent the highest expectations I could form even of Aspasia and Selima. O Aspasia, how unequal am I to the task you so obligingly assign me! How gladly do I fly to you, how earnestly do I hope for your assistance as well as pardon, in those numberless imperfections of my own, of which you would but can't long be ignorant! I can't expect that your eyes should always be held, and far, far am I from desiring it. Only this let me desire, let me adjure you to this, that when you can no longer help seeing them, you would not see them with the anger they deserve, but with pity, that you may cure them.

This is friendship indeed! Such offices as this have a right to that lovely name. Oh that our friendship (since you give me leave to use that dear word) might be built on so firm a foundation! Were it possible for you to find me any way of repaying part of the good I experience from you, then I would not dare to doubt but I should experience it still, but I should still have some place in your thoughts! And why indeed should I doubt, since He who hath hitherto sustained me is the same yesterday and for ever! and since so long as I own and depend upon them, His wisdom and strength are mine!

Still shower Thy influence from on high,

Author of friendship's sacred tie!

Shower Thy graces, Holy Dove,

God of Peace and God of Love! [From *A Wedding-Song*, by Samuel Wesley, jun., a refrain to its eight stanzas, in which the first two of these lines read: Shower Thine influence from on high, Author of the nuptial tie.]

Thus it is that I often pour out my heart by myself, when it is full of Selima and Aspasia and Varanese. Thus I endeavor to steal into their protection, and to interweave my interests with theirs, if haply part of the blessing descending on you may light on my head also. Would they could be so interwoven as that, when humility (which sitteth by His throne) is sent down to rest upon you, one ray of it might glance upon my heart, to remove the stony from it; to make it duly sensible both of its own many infirmities and of your generous desire to lessen their number!

For want of this I cannot follow you as I would; I must be left behind in the race of virtue. I am sick of pride; it quite weighs my spirits down. O preserve me, that I may be healed!

I have the greater dependence on your intercession, because you know what you ask. Every line of your last, too, shows the heart of the writer, where with friendship dwells humility. Ours, dear Aspasia, it is to make acknowledgements; upon us lie the obligations of gratitude; 'tis our part, till we have some better return in our power, at least to thank you for the honor and favor of your friendship: as I do Selima for her last instance of it in particular, in which she found a way to make even Mr. Pope more pleasing. If it be a fault to have too harmonious a soul, too exquisite a sense of elegant, generous transports, then indeed I must own there is an obvious fault both in Selima and Aspasia. If not, I fancy one may easily reconcile whatever they think or act to the strictest reason, unless it be your entertaining so favorable a thought of  
Your most obliged and most faithful CYRUS.

Wesley, John. Letter to Mother. Lincoln College, Dec. 1730.

I breakfasted to-day with a great admirer of the Septuagint, who was much surprised to hear that any one should charge them with want of integrity, and seemed to think that charge could not be made out. Nay, he went so far as even to assert that he took this Greek to be more faultless than our present Hebrew copies. I wished I had had one or two of the places you mention at hand, and I would have given him them to chew upon. One pretty large dissertation I have by me still; I propose to read and transcribe it against I go up to London to the Westminster Great Day, [The Westminster Feast and Play on Jan. 28. See letter of Jan. 27, 1731, to Mrs. Pendarves.] which I am afraid will be as soon as my brother will want it.

I am glad the Rector [Dr. Morley, who was a warm friend to Wesley. See letters of April 4, 1726, and April 14, 1731, *n.*] is in so fair a way of recovery; I showed Mr. Robinson [Michael Robinson, Fellow of Lincoln, was Chaplain of All Saints', Oxford, and Rector of Great Leighs.] what related to him this morning, who I found had received from Mrs. Morley a fuller account of the Doctor's illness. Before she writ he had got over all remains of his distemper, except a weakness in the fingers of his left hand.

We can't compass Thomas Burgess's [One of the prisoners whom the Methodists were caring for.] liberty yet, though it seems to have a fairer show than formerly. On Sunday they had prayers, and a sermon at the Castle; on Christmas Day we hope they will have a dinner; and the Sunday after, a communion, as many of them as are desirous of it, and appear prepared for it. I had almost forgot to tell you that on Tuesday se'nnight Mr. Morgan opened the way for us into Bocardo. [The debtors' jail above the north gate of the city. The previous August William Morgan had led them. to visit the jail at the Castle. See Telford's *Wesley*, p. 60.] --I am Your dutiful and affectionate Son.

Wesley, John. Letter to Mrs. Glanville. Lincoln College, Dec. 12, 1730.

To Mrs. Granville [6]

MADAM, -- Were it possible for me to repay my part of that debt, which I cannot but be sensible is still growing upon me, your goodness would give me a still greater pleasure than I have yet experienced from it. To be the instrument of *some advantage* to a person from whom I have received so *much*, as it would be the truest instance of my gratitude, is the utmost wish I can form. But a view of my own numerous failings checks the vanity of this hope, and tells me that though He in whom I move and speak does not always require wisdom and prudence, yet some degree of purity He does always require in those who would move or speak to His glory. I have, therefore, little reason to expect that He will direct any motion of mine to that end, especially when the particular end proposed relates to one who is so far advanced in the race which I am but lately entered upon, if indeed I am entered yet. What shall I say to such an one as is almost possessed of the crown which I dimly see afar off? To another I would recommend those assistances which I find so necessary for myself: I could say that if our ultimate end is the love of God, to which the several particular Christian virtues lead us, so the means leading to these are to communicate every possible time, and, whatsoever we do, to pray without ceasing; not to be content with our solemn devotions, whether public or private, but at all times and in all places to make fervent returns 'by ejaculations' and 'abrupt intercourses of the mind with God' to thrust 'these between all our other employments,' if it be only by a word, a thought, a look, always remembering

If I but lift my eyes, my suit is made;

Thou canst no more not hear than Thou canst die [George Herbert's *The Temple*, 'Prayer.'];-- to account what of frailty remains after this a necessary encumbrance of flesh and blood, such an

one as God out of His mercy to us will not yet remove, as seeing it to be useful though grievous; yet still to hope that since we seek Him 'in a time when He may be found,' before the great water-flood hath overwhelmed us, He will in His good time 'quell the raging of this sea, and still the waves thereof when they arise.' To you, who know them so well, I can but just mention these considerations, which I would press upon another: yet let me beg you to believe that though I want the power I have the most sincere desire of approving myself, madam,  
Your most obliged and most obedient, humble servant.  
My brother joins me in his best respects both to yourself and those good ladies whom we love to call your family.  
To Mrs. Granville, At Great Brickhill,  
Near Stony Stratford.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Dec. 28, 1730.

To Mrs. Pendarves

INNOCENTS' DAY [1730].

Had I not been engaged almost every hour in an employment which set Aspasia continually before my eyes, [His MS., finished on Christmas Eve: see letter of Feb. 13, 1731.] I could by no means have satisfied myself so long without saying anything of my obligations to her; I could not have been easy without repeating my acknowledgements for them, particularly for the last, that lovely instance of your condescension, which so opportunely relieved me from the perplexity I was in. Every pleasing reflection it has given me since was a farther reason for me to thank you again; and I have been sometimes afraid that my omitting it so long might give you hard thoughts of my gratitude. But I sincerely ask pardon for that fear, so injurious both to Aspasia and Selima; with whom I should 'by no means presume to converse at all, had I not so often experienced that candor which was ever as unwilling to observe a fault as willing to excuse it when observed. Do not think, good Aspasia, I am yet so vain as to dare to maintain any intercourse with you but upon a full conviction that you are 'always ready to forgive me both when I say amiss, and when I do not so, what your goodness requires.

While I am reflecting on this I can't but often observe with pleasure the great resemblance between the emotion I then feel, and that with which my heart frequently overflowed, in the beginning of my intercourse with our dear Varanese.

Yet is there a sort of soft melancholy mixed with it, when I perceive that I am making another avenue for grief, that I am laying open another part of my soul, at which the arrows of fortune may enter. Nay, but here will I hold: since the Christian name for fortune is providence, or the hand of God, should it wound me even in the person of my friend there would be goodness in the severity. Should one to whom I was united by the tenderest tie, who was as my own soul, be torn from me, it would be best for me; to me, too, it would, be the stroke of mercy. Though, were it a less good to myself,

I ought doubtless not to grieve because one who deserves so well of me is taken from me to God. Surely if you were called first mine ought not to overflow because all tears were wiped from your eyes.

That even in this a regard for your happiness ought to take the place of my regard for my own is most certain; but whether I could do what I ought I have great reason to question. I much doubt whether self-love in so trying a circumstance would not be found too strong for a friendship which I even now find to be less disinterested than I hitherto imagined. I used to flatter myself that I had at least the desire to be some way serviceable to Aspasia and Selima, and that this,

unmixed with any meaner motive, was the sole principle of many of my actions; but even with this I perceive another principle is interwoven, a desire of recommending myself to their esteem. And if this be a fault, I am much to blame: it is a fault deeply rooted in my nature. But is it a fault to desire to recommend myself to those who so strongly recommend virtue to me? ardently to desire their esteem who are so able and willing to make me in some degree worthy of it? Tell me, Aspasia; tell me, Selima, if it be a fault that my heart burns within me when I reflect on the many marks of regard you have already shown  
Your ever obliged and ever faithful CYRUS.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Jan. 11, 1731.

Why will Aspasia let in these displeasing thoughts, these uneasy fears upon me? From your long silence I can't but apprehend either that you have been out of order, or that I have been so unhappy as to displease you by some indecent or foolish expression. What shelter can I fly to from these apprehensions, unless it were possible to take in a strict sense that strange intimation you have sometimes given of being afraid to converse with me? O Aspasia, if you are afraid you can't come up to the character given you by our dear Varanese, how can I hope to reach that which equal kindness but not equal justice drew? What excuse does your fear leave my presumption? how can I speak, if you are silent? I have reasons enough (if any reasons could be enough to keep one so obliged as me from owning it) entirely to decline an intercourse which every step I take shows me unfit for; in which I can no more keep up to the spirit of Aspasia than I can in this or anything answer her expectations, and expectations for which you have too much ground; which, considering the many advantages I have long enjoyed over and above the friendship of our Varanese, though I cannot, I ought to satisfy. I ought to be some way useful to you, as you have been many ways to me. I ought to have turned that charming freedom you indulge me in to yours as well as my own advantage; to have employed it the most generous friendly way, in endeavoring to correct those failings in Selima and Aspasia (for surely no human creature is wholly spotless) which I have not yet so much as observed. I ought--I know not what. When will these two or three weeks be over, that I may speak what I cannot write? [See letter to his father (Dec. 11, 1730) about going up to Westminster, and letter of Jan. 27 to Mrs. Pendarves.] It is in your power to make them move less slow. A line from Aspasia or Selima would make the time roll more swiftly, as it would, I hope, remove the apprehensions of  
Your CYRUS.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Jan. 15, 1731.

I have but a moment's time, and I cannot employ it better than in assuring Cyrus, though I doubtless appear unworthy of the favor he shows me, that Aspasia has been more unfortunate than ungrateful. The true reason I have not wrote has been my incapacity of doing it. A great weakness I had in my eyes for a considerable time, and the fear of its returning if I strained them too soon, has been the only reason of my silence. I have received all your letters, and am infinitely obliged by them. Selima several times designed making up for my deficiency; but her heart faded, and she said she was ashamed, and talked of her not being able to write well enough, and several things of that sort, which I could not agree with her in. We talk of the worth of Cyrus and Araspes whenever we have any private conversation. I desire when you come to town you will let me know what day will be most convenient for you to come to me, a pleasure I depend upon; but do not come without sending, because my brother is in the house with us, and he is



frequently engaged with company. It would be a great concern to me and to Selima to have you come at a time when perhaps we may either be abroad or engaged with company that would not be agreeable to you. I hope Araspes is well, though you do not mention him in your letter. I am called away. Ought I not to be ashamed to send such a hasty scrawl to Cyrus? If it serves to convince you that I am not quite unworthy of your correspondence, I shall esteem it one of the best letters I ever wrote. And that you may not think you are the only person who have thought themselves neglected by me, at the same time I received your last I had one from Varanese that wounded my very heart. However, I hope I have regained her favor, and that you will not be less indulgent to one who knows very well how to value your acquaintance, and is

Your most faithful friend and humble servant, ASPASIA,

I make it my humble request that you will burn every letter I write. [She renews this request. See letter of Aug. 26.]

Wesley, John. Letter to Mrs. Pendarves. Westminster, Jan. 27, 1731.

'Tis with a great deal of pleasure as well as fear that I take the liberty to acquaint you we have been in town some hours, and attend your commands as to the time when we may have the happiness of waiting upon you. To-morrow, indeed, we are obliged to give to the Westminster Feast. If you are pleased to fix on any day after that, it will be ever owned as a fresh instance of your goodness by

Your most obliged and most obedient servants.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Jan. 27/2, 1731.

It is no small pleasure to us the hope of seeing Cyrus and Araspes on Saturday in the afternoon. We shall be at home from five till eight, at which hour we are obliged to go abroad to supper. We are sorry to stint your time; but we have been engaged some time, and cannot very well break it off. We join in our humble service to your brother, and are

Your assured friends and humble servants.

I am in great haste.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Jan. 30, 1731.

From Mrs. Pendarves [1]

It is a vast concern to me and my sister that we are obliged to put off the favor you designed us this afternoon. My sister is so much out of order that she keeps her bed, and I cannot very well leave her bedside. We hope your stay in town will not be short; and if you are not engaged on Monday in the afternoon, we hope you and your brother will favor us with your company for an hour or two. If my sister is not well enough to leave her chamber, I will send you word. This is a great disappointment to us, but I hope we shall have amends made us.--I am, sir,

Your most humble servant.

Wesley, John. Letter to Mrs. Pendarves. New Bond Street, Feb. 4, 1731.

I should have been exceedingly pleased could I have read over these papers with Aspasia and Selima: both because I should have hoped to have confirmed or altered my own judgment in

several particulars, and because longer experience in things of this nature might perhaps have enabled me to be of some use toward fixing theirs. But 'tis well; I leave you in His hands, 'who shall lead into all truth.'

Wesley, John. Letter to Mrs. Pendarves. New Bond Street, Feb. 11, 1731.

'Tis as impossible for us to remember as we ought our last obligation to Aspasia and Selima as it is to forget it; and that sure can never be--no, 'not in the land where all things are forgotten.' Even there we hope to remember, and with a more tender regard than we are here capable of, to whom we owe in great measure many changes in ourselves, of which we shall then feel the full advantage: who they were that so nobly assisted us in our great work in wearing off several stains from our nature; that so strongly recommended, by that irresistible argument example, whatsoever is honorable or lovely.

There are few, except the harsher, passions of our souls which you did not engage in those late happy moments: but none more than our wonder; our joy itself was not greater than our admiration. That London is the worst place under heaven for preserving a Christian temper any one will immediately think who observes that there can be none where its professed, irreconcilable enemies, the lust of the eye and the pride of life, are more artfully and forcibly recommended. Yet even here you retain a constant sense what manner of spirit we are to be of. In the utmost affluence of whatever the world can afford to chain down your affections to it, the whole tenor of your words and actions shows they are reserved for sublimer objects.

Who can be a fitter person than one that knows it by experience to tell me the full force of that glorious rule, 'Set your affections on things above, and not on things of the earth'? Is it equivalent to 'Thou shalt love the Lord thy God with all thy heart, soul, and strength' ? But what is it to love God ? Is not to love anything the same as habitually to delight in it ? Is not, then, the purport of both these injunctions this,--that we delight in the Creator more than His creatures; that we take more pleasure in Him than in anything He has made, and rejoice in nothing so much as in serving Him; that, to take Mr. Pascal's expression, while the generality of men use God and enjoy the world, we, on the contrary, only use the world while we enjoy God?

How pleasingly could I spend many hours .in talking with you on this important subject ! especially if I could hope to repay thereby one mite of the vast debt I owe you, to recall to your mind any hint by pursuing of which you might exalt it to a yet firmer temper. But I submit. By thus cutting my time short, Providence shows me it has more suitable methods of leading you into all truth, and fixing you in all virtue, than the weak endeavors of  
Your obliged friend, CYRUS.

Feb. 12.--I have a thousand things to say, would time permit; but, O believe, I can never say half of what I feel ! Adieu.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Feb. 13, 1731.

Mrs. Pendarves replies [2]

The few hours that Selima and Aspasia enjoyed the conversation of Cyrus and Araspes are too valuable to be forgot; which I should sooner have endeavored to convince you of if I could have found time: and the favor of the book is of so high a nature that we can never be so ungrateful as to look on it without the greatest thankfulness. How happy should we have been to have heard it read by one who so well knows to recommend everything he approves of! I am sensible there must be several things we shall not be able to comprehend in such a treatise; you must therefore

give me leave to trouble you with my ignorance by desiring your explanation of what I may not understand. I hope we shall hear from you soon; I have not time now to enlarge my letter. I must again repeat my acknowledgements for the friendship you have shown us in many instances. Selima and Aspasia will always gratefully remember them.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Feb. 19, 1731.

Yes, it is better to assure Aspasia now, though it be but in one line, that I am sensible of her strange goodness in thus preventing me a second time, than to put off still what, could it have been avoided, ought not to have been delayed a moment. But what can I do, thus hemmed in as I am with business over and above my own? I am persuaded you would not condemn me, Aspasia, did you know how many days pass over my head in which I have not one poor hour from five to seven but what is engaged long before it comes. Yet never shall any engagement of any kind make me so false both to justice and friendship as to neglect any commands which I may have the pleasure of receiving from Aspasia or Selima. That particular one which your last gives me leave to expect, I should earnestly have requested myself had not you mentioned it first. O Aspasia, how gladly should I receive into my soul your ignorance of some points in philosophy could ignorance of pride, ingratitude, and passion pass at the same time into (I dare hardly say) Your friend, CYRUS.

When Aspasia or Selima is the theme', I speak the sense of Araspes in my own. Adieu.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Apr. 4, 1731.

In what manner can I make an excuse to Cyrus for being so long without acknowledging the favor of his last letter? By this time he certainly repents of the great indulgence he has shown me. When I consider how every hour of your life is employed, either in your own improvement or bestowing part of your knowledge on those who are happily placed under your care; and that, notwithstanding the difficulty it is for you to command any time to yourself, you have always remembered me in the most obliging manner, and have studied not only how to entertain but to improve me, -- when I recollect all this, have I not reason to fear the loss of your good opinion, and that you think me unworthy of your favor and advice? that surrounded by vanity and impertinence I are fallen into the snare, and refuse to hear the voice of the charmer, charm he never so wisely? God forbid my state should be so desperate as to prefer sin and folly to virtue and wisdom! I will sincerely tell you the truth, and trust to your mercy. All the acquaintance I almost have are now in town, and they are continually soliciting us either to come to them or they will come to us; my sister being soon to leave me, all her friends endeavor to give her as much entertainment as they can: by which means our time is so entirely engrossed, that for two months past we have lived in a perpetual hurry, and shall do so for the month to come. I would not have you imagine we have neglected the book. Whatever comes with your recommendation is of too much value to be neglected. But the subject of it is too elevated to be read in a hurry; next week I hope we shall have leisure to read and reflect. I am a little at a loss for some words, not being used to shorthand [By which she means abbreviations.]; but I believe I shall be able to find them out.

Every Sunday evening there is a gentleman in this town has a concert of music. I am invited there to-night, and design to go. I charge you, on the friendship you have professed for me, tell me your sincere opinion about it and all your objections. For if I am in an error by going, you ought to prevent my doing so again.

Dear Varanese I have not heard from a great while; why are we denied the happiness and advantage of conversing with such a friend? Araspes may justly claim our service and esteem. Selima joins with Aspasia in being to Cyrus a Faithful and obliged friend.  
I have hardly confidence to expect a return to this.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Apr. 5, 1731.

Aspasia will hardly imagine how often, since I had the pleasure of returning my thanks for her last favor, I have been angry at this ill-natured business which has so long kept me from repeating them. Many a time have I sighed and said to myself: 'No, nothing ought to keep me from it. I ought not on any account to lose the only way I now have of enjoying such conversation. This is the voice of reason, not prejudice. Is there a more improving (as well as pleasing) employment? When thy heart burns within thee at her words, is it not the warmth of life, of virtue? Do they not inspire some degree of the purity and softness of that heart from which they come?' Yet one consideration there is that as often checks my complaints and bids my soul be still: 'Should I neglect the work to which Providence so plainly calls me, even in hope of such a good, by thus striving to be more like I should be still more unlike Aspasia.' The more I observe the dispositions of those poor creatures that make up the bulk of mankind, the more do I desire to shelter myself from them under the protection of Varanese and Aspasia and Selima. The stronger distaste I conceive at those, the more amiable light these appear in. And this doubtless is one of the uses which God makes even of the children of this generation. As they give us a stronger dislike to vice, which, though it appear hateful to abstracted reason, yet

Thus speaking and thus acting grows tenfold  
More horrid and deform [*Paradise Lost*, ii. 705-6:  
'So speaking and so threatening, grew tenfold  
More dreadful and deform.'];

so they inspire us with a livelier approbation of virtue, which never appears more awful and glorious than when it appears, like the great Author of it, 'with clouds and darkness round about it.' Then it is, when I am tired with the melancholy prospect of them whose eyes the god of this world hath blinded, whose hearts he hath so bowed down to earth that their admiration soars not so high as

The riches of heaven's pavement, [Mammon in *Paradise Lost*, i. 682.]

that I fly to those whose eyes are opened, whose hearts are enlarged, who see and love the noblest objects; that I can hardly forbear crying out aloud, 'How unlike are these to Selima, Aspasia, Varanese!'; that I most earnestly repeat that my frequent wish  
O might there be unfeigned

Union of mind, as in us all one soul! [*Paradise Lost*, viii. 603-4: 'Which declare unfeigned Union of mind, or in us both one soul.']

Were it possible that my mind should unite with yours, dear Aspasia, in the single instance of humility which I can't but particularly observe and admire whenever I consider your behavior toward me, I should then dare to hope that He who had wrought in me' to think as I ought to think' would in His own time work a farther resemblance to good Aspasia in  
Her most obliged, faithful CYRUS.

The esteem of Araspes as well as Cyrus must ever attend both Aspasia and Selima.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Apr. 14, 1731.

To Mrs. Pendarves [3]

I cannot, I will not delay any longer to return my sincerest thanks to dear Aspasia for, I had almost said, the greatest of her favors, as indeed every one seems greater than the preceding. Yet methinks I should not say that you seem to exceed even your former goodness in this; since that expression would imply some room for doubt, which surely there is not here. Not only the justice which you show to the sincerity of my intentions; not only the friendly applause you give me, which, undeserved as it is, is yet exceeding pleasing, when I consider it as a mark of that approbation which I must ever have in the highest esteem; but, above all, that lovely freedom you use with me in a point of the last (utmost) importance, leaves me no room to doubt but I may look upon the last as the greatest of my obligations.

Far be it from me to think that any circumstance of life shall ever give the enemy an advantage over Aspasia. Though she walk through the vale of the shadow of death, where sin and vanity are on every side; where vice and folly appear in so fair a fight as to deceive, if it were possible, the very elect; where the utmost skill of the world and the prince of it join to tear up humility, the root of Christian virtue, and consideration, which alone (under God) is able to give it any increase, --- even there her footsteps shall not slide; she shall fear and shall find no evil: He who hath overcome the world and its prince shall give His angels charge over her to keep her in all her ways. And far should I be from doubting but they would keep you safe, though you should see cause to withdraw your favor from me; though you should at last perceive some of those numerous faults which were before so strangely hid from you, and so be obliged to choose a fitter object for that friendship to which I made so unequal returns.

O Aspasia, am I not already betraying myself, needlessly showing my imperfections, to give way to one thought of losing your friendship while I have such an evidence of its sincerity before me? I greatly wish I may be able to give a full answer to the question you so obligingly propose; but a direct one I can't give, unless such an one may be deduced from any of the following considerations.

To judge whether any action be lawful on the Sabbath [On Sunday observance in the eighteenth century, see Abbey and Overton's *The English Church in the Eighteenth Century*, ii. 51319.] or no, we are to consider whether it advances the end for which that was ordained. Now, the end for which the Sabbath was ordained is the attainment of holiness. Whatever therefore tends to advance this end is lawful on this day: whatever does not tend to advance this end is not lawful on this day.

Two things we may infer hence: (1) That works of mercy are lawful on this day; for they directly tend to advance this end, 'to make us holy as God is holy. (2) That works of necessity are lawful on this day; of which there are two sorts: first, works which we ought to do but cannot do on another day; secondly, works that or works the neglect of which would obstruct this end, for whatever can't be omitted without hindering it do indirectly tend to advance it. One of these, to those who can't perform the offices of religion so well without it, is giving themselves some diversion from it. But of this we may observe that, it being therefore allowed because it tends to advance the end of the day, it is allowable so far and no farther as it does tend to it, to our advance in holiness. It is not enough to say this or that diversion does not obstruct this end; for what does so is allowable on no day: but unless it promotes this particular end, it is not allowable on this day.

Araspes (whose great esteem, as well as mine, ever attends Aspasia and Selima) was extremely delighted as well as me with a letter we received some time since, acquainting us with a

resolution dear Varanese had lately entered into. Why it is that I am not allowed a stricter intercourse with such a friend is a question I could never fully answer but by another, Why is any intercourse with such a friend as Aspasia or Selima allowed

Their most obliged CYRUS.

On Monday we are to set out upon a pretty long journey, which will keep us out about three weeks. [This was their journey to Lincolnshire. They stayed three weeks at Epworth, and then walked back to

Oxford. Wesley's Diary shows that during this visit to Lincolnshire he was twice at Scotton, where the Rector of his College was lying ill. See letter of June 17.] We should be exceedingly grieved if Selima should be obliged to begin hers before that time, which would prevent our having that pleasure the very expectation of which gives us many agreeable moments. Adieu.

Granville, Ann. Letter to John Wesley. Gloucester, May 8, 1731.

*From Ann Granville*

GLOUCESTER, May 8, 1731.

I had rather expose my own ignorance in writing than not hear from Cyrus and Araspes, whose letters give so much pleasure and improvement to your friends. Beside, at present I have my mother's commands to warrant my own inclination. She orders me to be very particular in her acknowledgements of the last letter she received from you. We were extremely vexed when we came [to Stanton] to find our agreeable friends had left it. [He was at Stanton on April 19.] Except that disappointment, our journey was as prosperous as we could wish. But my sister was not with us. The weakness we felt at parting we endeavored to correct by saying, Would not Cyrus blame us for this? The reflection dried our tears; but, I must confess sincerely, it did not ease our pain. Is not this wrong in us? Did I (for my sister has more fortitude) make a proper progress in Christianity, the things of this world would certainly be more indifferent to me than I find they are. How shall I learn the happiness of being above trifles? Nobody can so well point out the way to me as yourself. But I could not make such a request did I not know how ready you are to do good.

I have not had the pleasure of a letter since I came home from our valuable Sappho, [Miss Sally Kirkham (1699-1764), eldest daughter of the Rev. Lionel Kirkham, Rector of Stanton. In 1725 she married the Rev. John Capon, or Chapone, who had a school there. Aspasia and Selima answered, as godmothers, for their daughter. See letter of June 17.] but I have heard she is well. My sister and I answered for her dear little girl, but she is in the hands of a person more capable of instructing her. I suppose you have heard from my sister by this time. If not, I must excuse her, because she is at present very much taken with some business in order to a little ramble she goes upon this summer. We were prodigiously obliged to you for the book you favored us with. The greatest objection I had to London was that I had no time to read it. My sister and I almost quarreled about it when I came away. But she promised to send it me when she had read it. There are some words puzzle us, not understanding shorthand. [See Mrs. Pendarves' letter of April 4.] We must beg of you to explain them; for we cannot consent to lose one word.

I am often angry with some of our neighbors, who, impertinently civil, take up more of my time than I am willing to bestow upon them. I am now guilty of the same fault, and write on without considering how many useful good things I may prevent your doing. I will make no excuses, because I hope you look upon my errors as a friend. Show me you are so by telling me as freely of them as I assure Cyrus and Araspes that I am

Your most faithful friend and humble servant.

My mother's best wishes attend the good brothers.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, June 2, 1731.

[The Diary shows that he was writing this letter at 10 a.m. and 3 p.m.]

It was not in the power of all the variety of objects that 'occurred to me in my late journeys to lessen the concern I felt at being so long cut off from the conversation of Aspasia. The impression which this had left on my mind was so far from being effaced by any succeeding pleasure that every agreeable entertainment I had recalled it to my thoughts, and made me as more sensible of my obligations to her, so more desirous again to acknowledge them.

You will easily judge whether the remembrance of Aspasia: made that entertainment in particular less agreeable which I enjoyed last week [From the Diary we see that he walked from Oxford by Shipton and Stowe, reaching Stanton at eight on Saturday evening, May 22, where he stayed with Mr. Kirkham and met Varanese and Mrs. Granville. He had tea with the two ladies on Sunday. On Monday he is in V.'s arbor. He is at Buckland on Wednesday, where' he met Varanese. 'Danced' occurs twice in the entries. On May 31 he returns by Stowe and Shipton to Oxford.] in the almost uninterrupted conversation of dear Varanese. 'On this spot she sat,' 'Along this path she walked,' 'Here she showed that lovely instance of condescension,' were reflections which, though extremely obvious, yet could not but be equally pleasing, but give a new degree of beauty to the charming arbor, the fields, the meadows, and Horrel [See letter of Aug. 14.] itself. The happy disappointment we met with here in having everything succeed beyond our expectations almost reconciled Araspes and me to our other disappointment of a less pleasing nature. And, indeed, I for my part cannot without the utmost immodesty repine at any dispensation of Providence while I am so unaccountably indulged both in the friendship of our Varanese and in calling myself dear Aspasia's

Most obliged, faithful CYRUS.

Araspes, too, begs leave to say that he is entirely at Aspasia's service. Adieu.

Wesley, John. Letter to Mother. Lincoln College, June 11, 1731.

To his Mother

The motion and sun together, in our last hundred-and-fifty miles' walk, so thoroughly carried off all our superfluous humors, that we continue perfectly in health, though it is here a very sickly season. And Mr. Kirkham [When at Stanton on May 22.] assures us, on the word of a priest and a physician, that if we will but take the same medicine once or twice a year we shall never need any other to keep us from the gout. When we were with him, we touched two or three times upon a nice subject, but did not come to any full conclusion. The point debated was, What is the meaning of being 'righteous over much,' or by the more common phrase of being 'too strict in religion'? and what danger there was of any of us falling into that extreme? [See letter of July 19.]

All the ways of being too righteous or too strict which we could think of were these: either the carrying some one particular virtue to so great an height as to make it clash with some others; or the laying too much stress on the instituted' means of grace, to the neglect of the weightier matters of the law; or the multiplying prudential means upon ourselves so far, and binding ourselves to the observance of them so strictly, as to obstruct the end we aimed at by them, either by hindering our advance in heavenly affections in general or by retarding our progress in some particular virtue. Our opponents seemed to think my brother and I in some danger of being too

strict in this last sense of laying burdens on ourselves too heavy to be borne, and consequently too heavy to be of any use to us.

It is easy to observe that almost every one thinks that rule totally needless which he does not need himself; and as to the Christian spirit itself, almost every one calls that degree of it which he does not himself aim at, enthusiasm. If, therefore, we plead for either (not as if we thought the former absolutely needful, neither as if we had attained the latter), it is no great wonder that they who are not for us in practice should be against us. If you, who are a less prejudiced judge, have perceived us faulty in this matter, too superstitious or enthusiastic, or whatever it is to be called, we earnestly desire to be speedily informed of our error, that we may no longer spend our strength on that which profiteth not. Or whatever there may be on the other hand, in which you have observed us to be too remiss, that likewise we desire to know as soon as possible. This is a subject which we would understand with as much accuracy as possible; it being hard to say which is of the worse consequence, -- the being too strict, the really carrying things too far, the wearying ourselves and spending our strength in burdens that are unnecessary; or the being frightened by those terrible words from what, if not directly necessary, would at least be useful.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, June 16, 1731.

Without the highest vanity how can I suppose my correspondence of so much consequence as to give Cyrus any pleasure? I have no occasion to think it but from your own words: and can I doubt your truth? No, certainly.

I will not say I envied either Varanese or Cyrus those moments they passed together, for indeed I did not; but happy should I have been to have shared them with you. How I please myself with the thoughts that I was not quite forgot at that interview! Perhaps I was wished for.

How differently were my hours employed just at that time! Instead of meeting with a favorite friend, I parted from one, my dearest Selima. I want her every moment, particularly when I am alone. Her conversation softened every care. But I own it is ungrateful for me to repine at her absence. My mother can't be happy without her, and I ought to resign her with cheerfulness. My natural disposition is hasty and impatient under disappointments, but your example and precepts have already corrected some part of that inexcusable temper; and I owe you my best thanks for many tranquil hours which I should not have had without that amendment.

The common conversation of the world disgusts me extremely; but I am not only disgusted at some principles which I find too much encouraged, but really afflicted. I know men of excellent understanding, learning, humanity, in short endowed with all the agreeable qualities that can be desired, and not destitute of good ones; but talk to them of religion, and they maintain an opinion that shocks me to hear it. They allow our Savior to be a great prophet, but divest Him of divinity; admire the Scriptures, but call every part that mentions the Trinity fictitious. I have one friend in particular of this opinion. He is in every other respect a most amiable man; -- in all moral duties none can excel him, the best husband, friend, master, son; charitable without the least ostentation; has a fine understanding and the greatest politeness, without the least tincture of vanity. What do you say that man's state is with regard to the next world? Company is come in, and prevents my saying any more; but I shall be glad to hear soon from you. My service attends Araspes. --I am

Your obliged friend.

Wesley, John. Letter to Ann Granville. Lincoln College, June 17, 1731.



To Ann Granville [4]

In what words can I express my thanks to Selima for the favorable opinion she entertains of myself, of which she has given me so obliging a proof, as I extremely desired but knew not how to ask for?

Perhaps you don't know the inconvenience you are bringing upon yourself --- that your generosity will but embolden me to ask more. Yet thus I can assure you it will be: your letters will in one sense never satisfy me. But the oftener you favor me (if you should please to do it again), the more earnestly I shall desire it. You have already effectually convinced me of this-- that it may be said with equal justice of every sort of conversation with Aspasia or you, 'It brings to its sweetness no satiety.' That the tearing asunder of such friendships as these should occasion a very sensible pain is surely the effect both of nature and reason, which don't require us to be without passions (no, be it a Roman virtue to be 'without natural affection '), but to proportion them to the occasion. Indeed, we are not required by reason to grieve on the severest occasion 'as those without hope': we have a good hope that, severe as it is, it is no less merciful--nay, more so; since no pain approaches a Christian but to pave the way for more than equal pleasure.

We had so much pleasure in the late hours we spent at Stanton, [On April 19 the Diary shows that he was at Stanton and met Mrs. Granville. Her daughters were in London.] that nothing could have added to it but Selima or Aspasia. All things else conspired to complete our happiness: nor was it a small share of it which we conveyed to Mrs.. Astell. Our dear Sappho showed us her proposal to the ladies, which gave us several agreeable conversations. Surely her plan of female life must have pleased all the thinking part of her sex, had she not prescribed so much of the two dull things, reading and religion. Reading, indeed, would be less dull, as well as more improving, to those who, like her, would use method in it; but then it would not rid them of so much time, because half a dozen books read in course would take up no more of that than one or two read just as they came to hand.

That you propose and attain another end in reading [See letters of Sept. 27, 1730, and Aug. 14, 1731.] than throwing away a few leisure hours, that one sentence in truth so well expresses the end for which we live, move, and have our being. How glad should I be could I either teach or be taught by any one 'to be above trifles'! how doubly glad to have Selima for my instructor in indifference to the things of this world! Why, that is everything! that is to be happy, to be renewed in the image in which we were created, to have that mind in us which was also in Christ Jesus.

If it be ever in my power to assist any one in renewing their minds in this image, surely the more I conversed with them the more power I should have as well as the more inclination to pursue that glorious work. Do not then think, dear Selima, that anything you can say can possibly hinder me from doing good.

Every line from so friendly an hand, every word that comes from so good an heart, has a real tendency to increase both the desire and the power of being useful in the

Much obliged friend, CYRUS.

The death of one of the best friends I had in the world, [On June 15 his Diary entry is 'Rector dead.' Dr. Morley died on June 12 at Scotton. See next letter.] which happened last week, as it occasioned, will I hope excuse the delay of this, as well as the defects.

Araspes joins with me in sincere thanks to Selima, and begs she would, when it is convenient, present our best respects to good Mrs. Granville.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, June 19, 1731.

Is it a proof that I am or that I am not duly sensible of my obligations to dear Aspasia, that I so extremely desire to contract more by more frequently conversing with her? Would it were possible for me, once a month at least, to have the pleasure of seeing your thoughts! You shall not doubt but it would give me improvement too: the same freedom that shines through your last, whenever I admired it, could not but make upon me a lasting as well as pleasing impression. There was no need of Selima's letter to our Varanese, or of that she was since pleased to favor me with, to make either of us wish both her and Aspasia a share in-all our happiest moments. 'Tis but a few days since that I had a little share in your misfortune in parting with a sincere friend. [He refers to Ann Granville's leaving London, and Dr. Morley's death.] But I shall go to him again, if he does not return to me; though he is gone a longer journey than Selima, I hope as far as paradise.

If Providence has used me as an instrument of doing any good to Aspasia, I had almost said, 'I have my reward.' Some part of it I have undoubtedly. The thought of having added anything to your ease will make many of my hours the happier. Yet perhaps I ought not to desire you should be easy at the common conversation of the world, which, if once it comes to be indifferent to us, will scarce be long before it be agreeable. We are indeed, as to this, in a great strait: either it displeases -- and who would be in pain, could it be avoided? or it pleases, which surely causes, if it does not spring from, an entire depravation of our affections. Which side shall we turn to? Oh that there were a middle way! that we could shun this unpleasant or fatally-pleasing impertinence! But it cannot be. All we can do is to be on our guard when we are engaged in it, and to engage no more in it than is plainly necessary.

Do not be surprised, good Aspasia, when I assure you that I exceedingly rejoice at your other affliction. I am extremely glad to find you among those few who are yet concerned for the honor of their Master, and can't but congratulate you upon your wise choice. 'If we suffer with Him, we shall also reign with Him.' I know there are in these last days many seduced by fair speeches 'to deny the Lord that bought them,' to affirm that He and the Father are not one, and that it is robbery to think Him equal with God. Indeed, the first reformers of the Christian Faith in this point (with whom Dr. Clarke [See letters of Dec. 6, 1726, and Sept. 24, 1753.] joins), only modestly asserted that the Church was bought with the blood of Christ, but not of God, i.e. not of 'the God who is over all, who is and was and is to come, the Almighty.' And it was many hundred years after, that Socinus roundly maintained that Christ never purchased any Church at all, nor 'gave His life a ransom for any man, all those phrases being purely metaphorical.' That any one had any hope of. outgoing him I never heard before; but surely those gentlemen who will prove them to be fictitious have a much better courage than even Socinus. Yet there is one step farther for these too -- to affirm the same of all the saints; and then Tindal's [Matthew Tindal (1657? - 1733), LL.D., the chief exponent of Deism, whose Christianity as Old as the Creation appeared in 1730.] arguments are ready to their hands.

That sometimes even a good man falls a prey to the cunning craftiness of these deceivers I can easily believe, having known one (otherwise) strictly virtuous person who was under that infatuation several years. That such an one has nothing to hope for from the terms of the gospel is likewise exceeding plain: seeing exactly equivalent to the words of the Church of England (who did not rashly adopt them in her Liturgy), 'This faith except every man keep whole and undefiled, without doubt he shall perish everlastingly,' are those of the very person they thus outrage, 'He that believeth not shall be damned.' Not that we have authority to apply this general sentence to any one particular offender; because, all sin being a voluntary breach of a known law, none but He who seeth the heart, and consequently how far this breach of His law is

voluntary in each particular person, can possibly know which infidel shall perish and which be received to mercy.

Whenever you recommend to that all-sufficient mercy any of those that have erred and are deceived, then especially, dear Aspasia, do not forget Your ever obliged CYRUS.

The best wishes of Araspe's are yours. Adieu.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, July 21, 1731.

From Mrs. Pendarves [5]

The frequent interruptions that have happened to my correspondence with Cyrus I cannot place among my little disappointments: for, indeed, I have been heartily mortified by it; not so much for the loss I have had of an agreeable entertainment as the fear that you should censure me for it, and perhaps (though I believe it would be unwillingly) tax me with ingratitude. As I endeavor in every respect to guide all my words and actions by the rule of truth, even the most minute circumstances of my life, I must tell Cyrus the real cause of my silence, though at the same time I don't think I can excuse (at least not to myself) the having so long neglected answering your letter; and fear, when I have told you my manner of spending the last two months, you may condemn me as much as I do myself. My brother, whose company I am so happy as to enjoy in the house with me, takes up so much of my time in the morning that I with great difficulty find leisure to write to Gloucester. As I am no housekeeper, I seldom dine at home, but either go to my uncle's or to some particular friend who will not let me spend one day entirely at home since my sister left me. Besides this a gentleman and lady [Mr. and Mrs. Wesley, of Dangan Castle.] that I have a great regard for, who have left England about a week, engrossed so much of my time in going with them to see all the remarkable sights about London, and to shops to assist them in buying of clothes and furniture, that I have lived as much in a hurry as if I was immediately to take a long journey. To add to this, the thoughts I have of following them the next month (for they are gone to Ireland) have furnished me with new materials for employment. This is the true state of my case; and now I have troubled you with this impertinent account, am I guilty or not guilty? Ah, too guilty I fear! that could not find in all that trifling hurry one moment's leisure to satisfy my mind in a rational way. But I hope you will forgive a fault that has had no ill consequence on your side: your not hearing from me has done you no wrong. I, indeed, have suffered by it.

The imputation thrown upon you is a most extraordinary one; but such is the temper of the world, where you have no vice to feed their spleen with they will condemn the highest virtue. O Cyrus, how noble a defense you make, and how are you adorned with the beauty of holiness I You really are in a state to be envied; but you deserve the happiness you possess, and far be it from me to envy such excellence. I may aspire after some part of it. How ardently do I wish to be as resigned and humble as Cyrus! I am not presumptuous enough (knowing too well I never can attain it) to desire the knowledge and strength of reason that you are endowed with by nature, and that you have carefully cultivated and improved. But I pray to God to give me an humble and contrite spirit, to let me taste of the crumbs that fall from His table. 'I believe I Lord, help Thou my unbelief.'

As you say, my lot is fallen among those who cannot be accused of too much strictness in religion; so far from that, that they generally make an open profession of having no religion at all. I can't observe my fellow creatures in such manifest danger without feeling an inexpressible concern. But God in His good time may make them sensible of their blindness, and call them into a state of salvation.

When I am in Dublin, which will be three weeks or a month hence, I doubt my correspondence will meet with more interruptions than it has hitherto. But in the meantime, to make me some mends, I promise to answer your letters as soon as I receive them. I am afraid, when you come to town, I shall not have the pleasure of seeing you; because I am to go out of town some days before I begin my great journey. I shall think myself very fortunate if I am not when you come hither. Our friend Varanese is very well, as a letter informed me last post. I have just had time to finish this letter in a hasty manner. Company is come, and will not allow me a longer conversation. I cannot always submit to this sort of life. It encroaches too much. Adieu. I hope to hear soon; for I am in some doubt and concern about my late silence, and fear this letter is not powerful enough to dissipate those suspicions my past behavior may have occasioned. Cyrus has no friend in the world that wishes him happiness more sincerely than does his  
Faithful and obliged ASPASIA  
Assure Araspes of the same.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, July 24, 1731.

You have, indeed, done me wrong in this, Aspasia., in thinking I could give way to any suspicion to your disadvantage;. and yourself too, in doubting the power of that letter to remove it, if any such there were. Other wrong I confess you have done me none; since I must ever acknowledge that delightful means of improvement which it has not been in your power to give me lately, a pure effect of your goodness, not justice. I can never pretend any right to that favor; unless this should seem so to generous Aspasia, -- that I endeavor to esteem it as it deserves, and not to let it be given in vain; and that when I feel something of your spirit transfused into mine, then my heart remembers and blesses you.

I am extremely happy in having your approbation there, where I am most careful to be approved; and though I am sensible how small a part of it I deserve, yet I can't help experiencing How sweet applause is from an honest tongue.

What is popular fame, laid in the balance with this? Who would not gladly make the exchange? Give me the censure of the many and the praise of the few. What is the evil compared with the good! Evil? It is none at all: it is all good. One that is learning Christ should never think censure an evil. No; it is a gracious gift of a wise Father to His children: it is subservient to the noblest purposes; in particular to the attainment of humility, which in order to holiness is all in all, which whoever thinks he has enough of already has nothing of yet as he ought to have. By this alone may we judge of the value of censure: God hath so constituted this world that, so soon as ever any one sets himself earnestly to seek a better, Censure is at hand to conduct him to it. Nor can the fools cease to count his life madness [Wisdom of Solomon, v. 4.] till they have confirmed him in the wisdom of the just.

May not one reason why God makes even these fools such a means of leading others to wisdom be this,--that those whose eyes are opened may the more tenderly pity their blindness; that the contempt and hate which such objects are apt to inspire may melt down into softer passions, and they may be the more unwilling to see those cast away who have (though unknowingly) helped them to their haven?

I do not wonder that Aspasia is thus minded; any more than I did at the temper of dear Varanese when under the sharpest pain an embodied spirit can know. You will easily take knowledge of those words, if you have not heard them before: 'When I was in the greatest of my pains, if my strength would have allowed, I would gladly have run out into the streets to warn all I met that they should save themselves from pains sharper than mine.' Something like this methinks 'tis

impossible not to feel even when we read a description of the great place of torment. What would not one do to save a poor wretch from falling into it ! How unwilling are we to give over our attempts to help him! how ardent to try every way, while time is, before the pit shut its mouth upon him!

In attaining some share of a better portion, some lot in a fairer heritage, I may aspire to imitate Aspasia; but vainly should hope for the same share in it. You have kept yourself unspotted from the world: I am sullied with many stains! Your mind is now adorned with many of those dispositions to which mine must probably be yet long a stranger. For though I would fain be nearer you; though I do what I can (alas! I fear not always) to overtake you: yet so hard is it to lay aside every weight, these follies do so easily beset me, that I find it will not be; -- the penitent can't avoid being left behind by the innocent!

True it is that I have all the advantages given me that outward circumstances can afford. I spend day by day many hours in those employments that have a direct tendency to improve me: you can rarely have one wherein to pursue that great work with the full bent of your mind. I have scarce any acquaintance in the world who is not either apt to teach or willing to learn: you are entangle among several who can plead for themselves little more than that they do no hurt. And would to God even this plea would hold! I much fear it will not. Is it no hurt to rob you of that time for which there is no equivalent but eternity, on the use of every moment of which much more than a world depends? to turn your very sweetness of temper against you ? on this very account to encroach upon you with so much cruelty ? to force you to stand still so many hours when you are most ardent to press forward ? nay, to strike whole days out of your existence, while He that sitteth in heaven sees that all the kingdoms He hath made are vile compared to the worth of one particle of them? O God, hath Thy wisdom prepared a remedy for every evil under the sun, and is there none for this? Must Aspasia ever submit to this insupportable misfortune? Every time a gay wretch wants to trifle away part of that invaluable treasure which Thou hast lent him, shall he force away a part of hers too? tear another star from her crown of glory? Oh, 'tis too much indeed! Surely there is a way to escape. The God whom you serve point it out to you!

In about eight days I hope to be in town. If you leave it before that time, I heartily recommend you to His protection who is able ' to save to the uttermost'; and if I have not the pleasure of seeing you now, I shall the more cheerfully bear my disappointment, since you are so good as to assure me that, notwithstanding the distance between us, you will now and then think of, dear Aspasia,

Your most sincere friend and most obedient servant,  
CYRUS.

Though I had almost forgot Araspes, he will never forget what he owes to good Aspasia. Adieu.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, July 29, 1731.

I wish it could have been otherwise, but I doubt I shall not be in town when Cyrus is there. I am now in the country, and shall stay a fortnight longer. To make myself some amends, I lay hold of the first opportunity to write, and to convince you that, when I have not been regular in my answers to your letters, it has been my fault: though my not being at home is a reason why I have not much time at command, what leisure I have I dedicate to Cyrus, While I read your letters I find myself carried above the world. I view the vanities I left behind with the disdain that is due to them, and wish never to return to them: but as it is my lot to dwell among them as yet, I will at least endeavor to defend myself from their assaults; and with your assistance I hope to baffle and

turn aside their sting. But as from every evil we may extract good, so in this particular I have great consolation that, weak and insignificant as I am, I have sometimes found means of maintaining the honor of our great God when I have heard the blasphemer say ' Where is now their God? ' At such an instant, how have I wished for a capacity equal to the mighty Cause! for Cyrus's wisdom and words!

There is a young lady, a particular friend of mine, who by all that I can judge of her behavior omits no duty either to God or man, yet is so discontented with herself that she is upon the brink of despair. I believe her in an ill state of health, and that may contribute to her melancholy. I asked her when it was that she was most dissatisfied, and promised her great comfort from your advice. She says 'she has a coldness when she says her prayers (which she constantly does twice a day) and wandering thoughts, and that the week before she receives the sacrament she endures such agonies as are not to be expressed.' I know no one so able to assist her as you, and I am sure of your endeavor to do it, which will be fresh obligation to Your faithful ASPASIA. Araspes is very good to me, and I am not ungrateful.

Wesley, John. Letter to Ann Granville. Lincoln College, July 31, 1731.

Selima will not believe that any other reason could have kept me so long from writing but the having so many things which I must do, as scarce give me any time for what I would do. I can by no means think the acknowledging it once a fit return for your last favor, and have often been upon the point of telling you so, when some fresh business has seized upon me and forced me to deny myself yet longer the pleasure of doing you that justice. And, to say the truth, I am even now as busy as ever, but not quite so patient; and therefore, since there is no end of waiting for this leisure, I must make what I cannot find. I am something the more reconciled to this confinement, because though it hinders my expressing it so often, yet it never hinders me from remembering that regard which on so many accounts I owe Selima. Nay, this very circumstance, that I am so confined, often recalls you to my thoughts, and makes me the more sensible of that hard trial to which you are frequently exposed. If I am compassed with business on every side, yet 'tis business of my own: such especially is that which I engage immediately for the sake of others; since I know to whom I lend that time and pains, and that what I so lay out shall be surely paid me again. But Selima, under as great a multitude of engagements, has not always the same thought to support her. You often are troubled about many things, few of which promise even distant pleasure, and are obliged to converse with many persons, too wise to learn, though not wise enough to teach.

O Selima, teach me to submit to such a trial, if ever it should be my portion: tell me how you let yours down to such capacities, and sustain the insipidness of such conversations, how you do to possess your soul in patience, when the floods of impertinence are around you. I have often wondered how so active a spirit as yours, that was not made for a common share of glory, but to force its way through all impediments to the heights of knowledge and virtue--how such a spirit as yours could bear with calmness to have its flight stopped in the mid-way by those mere children of earth, who will not take pains to be even as the angels of God in heaven; nay, who perhaps would not be angels if they might, since 'tis sure those ancient heirs of salvation are therefore the most happy because they are the most active of all created beings.

I have lately had the pleasure of two letters from Aspasia, [July 21 and 29.] and hoped for a still greater in waiting upon her next week; but her last informed me she is out of town, and does not return this fortnight, before which time I must leave it. I believe Providence is more careful of me than I am of myself, and knowing that, were I to see Aspasia or Selima often, I could not

possibly act up to the favorable opinion they are pleased to entertain of us, removes me (for my interest, though against my choice) from the opportunities of betraying my weakness. If I have fewer opportunities, too, of expressing my gratitude in writing than I could wish, let it not deprive me of the pleasure of sometimes hearing from Selima, yet let me steal a few moments from you. I am sure none of them that converse with you (on however so many accounts besides you may give them the preference) are more thankful for that favor than Your most obliged and most obedient CYRUS.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Aug. 12, 1731.

Nothing could have made our journey more prosperous than it was except the seeing Aspasia. We were successful in every other respect far beyond our expectations. Indeed, the chief design we went upon was very unlikely, humanly speaking, to succeed at all. But what is likelihood against any undertaking if He be for it 'whom all things serve'!

I am sensible how good you are to me, Aspasia; both in writing so soon, engaged as you were, and in permitting me to hope that when you are less engaged you will again bestow some moments upon me. But this is not the only reason why I shall be heartily glad, whenever you are rescued from many of your engagements, whenever it is in your power to burst those chains that hang heavy on your noblest purposes and to move with a full and free course toward the haven where you would be!

I have a good hope that you will continue to disdain all the vanities that surround you, and that those choicest instruments of mischief, 'they that do no harm,' will never be able to undermine your resolution; because you take the true method of defense, the not standing barely on the defensive. Oh may you ever retain this just sense of our state: may you ever remember that we are to resist, not to stand still; that they who would overcome are not barely to repel, but likewise to retort the darts of the enemy; that to be innocent we are to be active, to avoid evil we must do good, and if it be possible in that very particular wherein we are solicited to evil. Hath the fool said aloud, 'There is no God'? so much the rather let us prove there is one. Is His Son degraded into an equality with the sons of men? the more zealously let us assert His equality with God. Do any blaspheme His Word? that is our time to show that not otherwise under heaven can we obtain salvation. Who, indeed, is sufficient to prove these things against an artful, practiced unbeliever? If even your address be not sufficient of itself, yet He is with you who is sufficient for all things, who hath often strengthened the weak for this very thing, 'to still the enemy and the 'self-avenger.'

'Tis a great instance of His never failing them that seek Him that the lady you mention has such a friend as Aspasia. Afflicted as she is, I can scarce call her unhappy; nay, I am almost tempted to envy her. Too tender a conscience is a glorious excess! Scarce has any one fallen by fearing to fall. Yet it is an excess; and I wish it be in my power to contribute toward the removing it. Two things she seems to complain of most, inattention in prayer and uneasiness before the sacrament. The latter probably is owing in good part to the former, which therefore appears to require consideration most.

As to this I would ask first: 'Can you help it? If not, do you think God is good? If He be, He can't be displeased at what you can't avoid. That would be to be angry at Himself, since 'tis His will, not yours, that you are not more attentive.' Next I would ask: 'Do you expect while upon earth to be "as the angels of God in heaven"? If not, you must expect to have a share in that infirmity which no one quite shakes off till he leaves earth behind him.'

As to shaking it off in some degree, if she thinks that worth while, and is resolved to use any

probable means of doing it, I could propose one or two that seldom fail to be of service to those that regularly use them: ' Are you inattentive in prayer? pray oftener. Do you address to God twice a day already ? then do so three times. Do you find yourself very uneasy before the sacrament, though you receive it every month? your next resolution, with God's leave, should be to receive it every week.'

Your friend's case appears to be this: God, seeing the earnestness of heart with which she chooses virtue, sees that she is a fit object for a large measure of His blessed Spirit. As a preparative for this, He sends this pain { whether the immediate cause of it be in her body or mind) to cleanse her from all remaining sinful affections and to balance all those temptations that might prevent her pressing forward to that degree of holiness which becomes them whom God thus delights to honor. If so, it will continue with her till it has had its perfect work.

I want to say a great deal more on this subject, but am exceedingly straitened for time, being to begin a long journey in a day or two, though not so long an one as Aspasia. I was going to say nor so dangerous. But I know no danger that a lover of God can be in till God is no more, or at least has quitted the reins and left Chance to govern the world. Oh yes, there is one danger; and a great one it is, which nothing less than constant care can prevent--the ceasing to love Him: but that care will never be wanting in Aspasia. She will continually watch over her affections, and be going on from strength to strength; every new scene will be to her a new scene of action, of improving herself and others. This reflection greatly softens the thought of the distance that will be shortly between us; especially when I reflect farther that you will still indulge in a share of that improvement, dear Aspasia,

Your most faithful friend and most obliged servant,

CYRUS.

I intend to stay but a fortnight at my father's. If you don't set out till I return, may I not hear from you? You will believe that the gratitude and best wishes of Araspes as well as Cyrus will ever attend Aspasia. Adieu,

Wesley, John. Letter to Ann Granville. Lincoln College, Aug. 14, 1731.

I have neither time nor skill to thank Selima as I would for her repeated condescension to me, which nothing can excel, and that for which I am so deeply indebted to good Mrs. Granville. Both hers and your partiality toward me I cannot but observe with wondering gratitude; and hope it will continue to plead in my behalf, and to excuse my many faults and infirmities: and my observing this makes me the less surprised that, notwithstanding all my failings, you still have so favorable an opinion of me as to think me worth your correspondence.

Perhaps 'tis one of these failings that even now I intend to speak the plain sense of my [mind]. I do it in so unhappy a manner as to make even sincerity look like flattery: a fault I desire as carefully to avoid as stabbing my friend with a smile. For doubtless those words that inspire vanity, if they ' be smooth as oil, yet be very swords.' God forbid that mine should ever be such to Selima, or Selima's to me. I trust they will not, but that I shall always be enabled to consider them in the true light as a picture of what you are and what I perhaps shall be, if your friendship has its perfect work.

What you write with so generous a view as this justly claims the best return I can make: especially when it informs me 'that there is one particular wherein I may possibly be of some service to Selima. I had, indeed, spent many thoughts on the necessity of method to a considerable progress either in knowledge or virtue, and am still persuaded that they who have but a day to live are not wise if they waste a moment, and are therefore concerned to take the



shortest way to every' point they desire to arrive at.

The method of or shortest way to knowledge seems to be this: (1) to consider what knowledge you desire to attain to; (2) to read no book which does not some way tend to the attainment of that knowledge; (3) to read no book which does tend to the attainment of it, unless it be the best in its kind; (4) to finish one before you begin another; and (5) to read them all in such an order that every subsequent book may illustrate and confirm the preceding. The knowledge which you would probably desire to attain to is a knowledge of divinity, philosophy, history, and poetry. If you will be so good as to direct me how I can be of use to you in any of these, it will give me a very particular pleasure. [See letters of June 17 and Dec. 1.]

I am glad you passed your time so agreeably in the country, [Mrs. Pendarves writes to her sister on Sept. 10: 'I suppose by this time you are returned from Stanton.] and doubt not but Sappho would have made it yet more agreeable. Surely you are very just in observing that a country life is in many respects preferable to any other; particularly in its abounding with those beauties of nature that

so easily raise our thoughts to the Author of them. Methinks, whenever about us round we see

Hill, dale, and shady wood and sunny plain,

And liquid lapse of murm'ring stream, [*Paradise Lost*, viii. 261-3, v. 153.]

'tis scarce possible to stop that obvious reflection:

These are Thy glorious works, Parent of good. [*Paradise Lost*, viii. 261-3, v. 153.]

Nor is it hard here, where the busy varieties of a great town do not flutter about us and break our attention, to fix that reflection so deep upon our souls that it may not pass away, like the objects that occasioned it.

I hope to retain some of the reflections which the smooth turf on which we sat, the trees overshadowing and surrounding us, the fields and meadows beneath, and the opposite hills, with the setting sun just glimmering over their brows, assisted Aspasia and Selima in inspiring; till I have the happiness of meeting part, at least, of the same company on Horrel again. Perhaps Aspasia may be there too; though, if it should be long before we meet, we may trust her with Him in whose hands she is: what seems best to Him is best both for her and us. 'Tis a cheerful thought that even the winds and seas can only fulfill His word! Why is it, then, that our hearts are troubled for her? Why does tenderness prevail over faith? Because faith is not yet made perfect; because we yet walk partly by sight; because we have not yet proved the whole armor of God, and therefore still lie open to this suggestion of the enemy, 'Some things are out of the reach of God's care; in some cases His arm is shortened and cannot save.' Nay, but where is the darkness that covers from His eye, where is the place where His right hand doth not hold us? As well, therefore, may we be shipwrecked on the dry land as shipwrecked on the sea unless He command it. And if He does command any of us 'to arise and go hence,' what signifies it where the command finds us? As means can do nothing without His word, so when that is passed they are never wanting:

Since when obedient nature knows His will,

A fly, a grapestone, or an hair can kill. [Prior's *Ode to Memory of Colonel Villiers*.]

Whether it be in my power or no to do anything for Selima that will either make that summons, whenever it comes, less displeasing, or in the meantime contribute to your ease and satisfaction and the conquest of those enemies that so easily beset us all, you will assure yourself of the best endeavours

of

Your most friendly and most obedient CYRUS.  
The best service of Araspes as well as Cyrus attends  
Mrs. Granville and Selima. Adieu.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, Aug. 26, 1731.

From Mrs. Pendarves [7]

I hope this letter will reach you before I begin my journey, which I intend to do on Tuesday next. I shall go in five days to Chester, and from thence take shipping for Dublin. The passage is reckoned a bad one, and the time of year subject to storms. I must desire your prayers for me particularly at that time: though I thank God I have not one anxious thought about my journey or voyage. When I consider the worst thing that can happen will be death, I am not terrified at the reflection. I hope I am not too presumptuous: tell me if I am, and teach me how to fear in a proper way the King of Terrors.

The lady for whom you have so kindly given me your advice has been in the country almost ever since I received your letter. I shall take an opportunity of reading part of it to her; but not all, till I have heard again from you, for a reason which I will now tell you. A physician ought to know every symptom of a distemper, or how should he know properly to prescribe? You say she should add to the length of her prayers or to the frequency of them. But she has tried that method already, and has reduced herself to death's door by her intense application to her devotions. To be sincere, I doubt one great cause of her uneasiness is a pride of heart which she is not sensible of. I have observed instances of it in trifles -as, Expecting great civilities and ceremony from her acquaintance, and thinking that they do not pay her respect enough and that they neglect her. When she has had her mind ruffled by any such unkind behavior as she calls it, she then falls into a deep melancholy; and from apprehending the loss of her friends' affections, she carries those fears farther, almost to despair. She has also a mixture of vanity (which bears a near relation to pride) to appear in as good clothes as any of her companions, when she can't so well afford it. If a proper humility could be instilled into her, I am apt to think it would dispel all those gloomy thoughts that now perplex her. She would be resigned to all the decrees of Providence when she was once convinced how little we any of us deserve the blessings we enjoy. That unfortunate disposition of hers would make me very criminal in her eyes, did she know what I have told you of her. But sure the intention with which I do it justifies my discovering those infirmities of my friend that cannot be cured without being known.

When you write to me, which I hope will be soon, direct your letter to my sister at Gloucester, and she will take care to convey it to me. I shall be glad to know from you the definition of pride and vanity, and the difference there is between them. Give me leave to tell you my opinion, and then set me right if my notion does not agree with yours. The proud man (according to my way of thinking) believes he deserves all honors that can be paid him, and the vain man would be 'thought to deserve all. I have not time to add a word more. -- I am to Cyrus and Araspes a faithful friend.

ASPASIA.

I must insist on your burning [Wesley probably did this (see also letter of Jan. 15), but kept careful copies, which have been preserved and are in the possession of Mr. Russell J. Colman.] all my letters, and pray don't make use of any epithet before my name when you write to me. I have not time to tell my reasons.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, Sept. 28, 1731.

I could not be unmindful of Aspasia in the stormy weather we had at the beginning of this month; though I did not receive your last till near three weeks after, when you too, I hope, had ended your journey. 'Tis not strange that one who knows how to live should not be afraid to die; since the sting of death is sin. Rather it would have been strange if Aspasia had been afraid, if either her nature or her faith had failed her: as well knowing that where death is the worst of ills there it is the greatest of blessings.

I am very sensible of the confidence you repose in me, in telling me the whole of your friend's case-illness. The symptoms you mention are these: (1) the expecting great civilities from her acquaintance, with an aptness to think herself neglected by them; (2) a deep sadness upon the apprehension of their unkindness and the supposed loss of their affections, which often carries her to such a length as to believe that God will forsake her too; (3) a desire to be equally well dressed with her companions, though she has not an equal fortune. The first question is, therefore, what disorder it is that is the cause of these effects.

One person I knew who had every one of these symptoms: she expected great civilities, and was extremely apt to think her acquaintance neglected her and showed less respect to her than to other people; the apprehension of whose unkindness, joining with ill-health, sometimes made her deeply melancholy. I have often known her pained at being worse dressed than her companions, and have heard her say more than once that few trials she had met with in her life were harder to be borne.

Is it not likely that it was the same cause that produced the same effects in both these persons? If so, we are not far from finding what it is; for in one I knew it was chiefly vanity. Her sense of honor was not under due regulation; she was too fond of being admired, and therefore could ill bear to miss of this, but much worse to be contemned; and from too strong a desire of being approved and too great an aversion to being despised, which was her original distemper, wholly proceeded those painful symptoms. She seldom thought she met with respect enough, because she loved it too well; the least shadow of disrespect pained her, because she hated it too much. Hence, too, she dreaded whatever might expose her to it, and therefore was uneasy when less well dressed than her companions. Perhaps her taking their supposed unkindness so deeply might flow from a better fountain. Is too tender a sense of the loss of a friend's affection a necessary proof of vanity? May we not put a milder interpretation, even upon an aptness to suspect it where there is no real ground of suspicion? This is a weed; but is it not the weed of an excellent soil? for

Such flaws are found in the most noble natures.

It seems probable that this is the disease of yours as well as of my acquaintance, namely vanity; which you justly distinguish from pride, though indeed they are nearly related, pride regarding (as you well observe) our opinion of ourselves, vanity the opinions of other men concerning us: the former being immoderate self-esteem, the latter immoderate desire of the esteem of others. The proper remedy for either of these distempers you rightly judge to be humility. But how to infuse this God knows. With men it is impossible.

I know none more likely to be an instrument in His hand to perform this work of omnipotence than Aspasia. For you will not depend on your own strength while you insinuate to her the great cause of her melancholy; while you use all your address to make her sensible how apt vanity is to steal in even upon the best tempers; how useful it might be, seeing nothing but the finger of God can cast out this stubborn spirit, to mix with (intersperse) all our solemn addresses to Him with particular petitions against it. O Aspasia, how amiable do you appear while you are employed in

such offices as these, especially in the eyes of Him who seeth more clearly than man seeth ! how just a return are you making to Him for the talents He has bestowed upon you I and how generous a use of your power over your friends while you thus direct it all to their advantage ! Watch over me too for good, Aspasia. Though we are far, far divided as to our persons, yet let your thoughts (at least morning and evening) be with

Your most obliged friend and servant, CYRUS.

Is there need for Aspasia to desire one thing twice of Cyrus or Araspes? I hope both of them are more sensible of their obligations to her. Adieu.

Wesley, John. Letter to Ann Granville. Lincoln College, Oct. 3, 1731.

'Tis in vain for me to think I shall ever be able to tell Selima how much I am obliged to her for her last. Why do you thus add to the obligations that were before too great to admit of any return ? I am now entirely reconciled to my late disappointment by the charming manner in which you mention it, and share in the pleasure of your lovely conversations while you tell me I was thought of in them. Nothing could give me a livelier satisfaction, unless I should once again meet Selima, and assure her that those are some of the happiest hours of my life when I can give any proof of the value I have for her friendship, and that no employment is more agreeable to me than that which gives me any hopes of improving it.

An account I received some time since from Aspasia (for whose safety you will believe I am sincerely glad [Mrs. Pendarves went to Ireland in September. See letter of Aug. 26.]) so much resembles yours that I have been in some doubt whether you did not speak of the same plan. [See letters of July 29, Aug. 12 and 26, and previous letter.] Whether you did or no, I wish that you have not both much too favorable an opinion of me. I am sure I should of myself, did I think it in my power ' to heal the broken in heart, to use any words that would cure a wounded spirit, or be a medicine for that sickness.' Nor, indeed, have I time to weigh so nice a case thoroughly; do not, then, be surprised, good Selima, if while I dare not wholly decline what you desire, yet I am forced to do it in so imperfect a manner as neither suits the importance of the thing itself nor my obligations to the person that desires it.

One that is generous, charitable, and devout, that has an easy fortune and many sincere friends, is yet unhappy; something lurking within poisons all the sweets, nor can she taste any of the goodness she enjoys. She strives against it, but in vain. She spends her strength, but to 'no purpose: her enemy still renews his strength: nature even

When 'gainst his head her sacred arms she bent

Strict watch, and fast severe, and prayer omnipotent. [The Battle of the Sexes, xxxvi., by Samuel Wesley, jun.]

Still he pursues her prayer; still he wounds her doubts and scruples of various sorts, so as to make the very ways of pleasantness uneasy and the path of life like that which leads to destruction.

And is there no help? Yes. If Selima can believe, all things are possible to her that believeth. The shield of faith will yet repel all darts, if she can be taught to use it skillfully; if the eyes of her understanding can be enlightened to see what is the hope of her calling: to know that our hope is sincerity, not perfection; not to do well, but to do our best. If God were to mark all that is done amiss, who could abide it ? Not the great Apostle himself, who, even when he had finished his course on earth and was ripe for paradise, yet mentions himself as not having already attained that height, not being already perfect.

Perfect, indeed, he was from sin, strictly speaking, which is a voluntary breach of a known law;

at least from habits of such sin: as to single acts, he knew whom he had believed. He knew who had promised to forgive these, not seven times but seventy times seven. Nay, a thousand times a thousand, if they sincerely desire it, shall all sins be forgiven unto the sons of men. We need except none; no, not the sin against the Holy Ghost, for in truth this phrase is nowhere in the whole sacred book. 'The sin against the Holy Ghost' is a term invented by the devil to perplex those whom he cannot destroy. The term used by God is the blasphemy against the Holy Ghost, a phrase that instantly shuts out all thoughts and accusations, for blasphemy must be a speech; and what speech it is Christ has expressly told us in Mark iii. 22, 29, 30: ' He hath Beelzebub, and by the prince of the devils casteth He out devils.'

Shall He not cast out by the finger of God that anxiety which they have instilled in His servant ? shall He not avenge her that cries to Him day and night, [though] (for wise reasons) He bear long with her enemies? I trust He shall avenge her speedily. At last, if she ceases not to cry unto Him to deliver her from her weakness, then let her be assured it shall not be in vain: for ' God is in the cry, but not in the weakness.

I do not say that she shall immediately be delivered: nor yet are her good dispositions lost; seeing there is a reward for suffering as well as for acting, and blessed are they that endure temptation. God has given them a means of improving their good dispositions, which is not given to the rest of the world; a means which supplies the want of activity and gives them all the advantage of a busy life without the dangers. This is the surest, it is the shortest way, as to all virtue, so particularly to humility, the distinguishing virtue of Christians, the sole inlet to all virtue. Neither do I believe that she will ever be wholly freed either from wandering thoughts in prayer, or perhaps from such as would be wicked were they chosen or voluntarily indulged, but which, when they are not voluntary, are no more voluntary than the beating of the heart or of the arteries. I never heard or read of more than one living person (Mr. De Renty) [Wesley published *An Extract of the Life of Monsieur De Renty* in 1741. He died at Paris on April 24, 1649, aged thirty-seven.] who had quite shook off the weight, and much doubt if of the sons of men now alive there be one who is so highly favored. And perhaps we have scarce another instance of an embodied soul who always did the work of God with cheerfulness. The common lot of humanity seems to be, to be various, more particularly in the things that pertain to God, from whom we are so far estranged by nature. With regard to these even David could sometimes say, 'Why go I so heavily while the enemy oppresses me?' His rule it was therefore, as it is ours, to judge of us not by what we feel but by what we do.

Granville, Ann. Letter to John Wesley. Gloucester, Dec. 1, 1731.

From Ann Granville [8]

It is very unwillingly that I have been so long prevented thanking Cyrus for the last proof of his friendship, though you have reason to be glad of it; for my letters are so trifling, that you show the most good nature and humility in the world to suffer my correspondence. I hope in time to be more worthy of it; nothing will be more conducive to it than the advantage of such an instructor. I can't help believing my friend is the better for your good and kind advice. She has not mentioned anything upon that subject in her last letters, but says her spirits are more lively, and she enters a little into the diversions of the Bath, which at first she was quite averse to; for I fancy the more satisfied one is with oneself, the more cheerfully may one partake of the innocent entertainments of the world. How far, indeed, and what sort of diversions are the most allowable and consistent with one's duty, is what I would fain be satisfied in. Suppose I go every week to an assembly, play at cards two or three hours, if I omit no duty by it, is it a fault? or would it be

in an older person than myself? though I don't think being young exempts me from any good or religious act.

You see, Cyrus, how freely I expose to you all my errors, all my scruples; and though I expose the weakness of judgment, yet I show how desirous I am to 'reform my will and rectify my thought':

for sure, the active principle within is worth improvement; you have confirmed me in the inclination of doing it--have already, and I hope will continue to assist me in it. I shall be extremely thankful

for that scheme of books you mention. [See letter of Aug. 14.] Oh that I could make as good a use of them as the person it was made for I What happiness is it to have those we love follow after virtue! and how sensible an affliction to see them forsake those paths which can alone make them happy! That is a pain Cyrus has not, and I hope will never know, any otherways than the general benevolence he has for all his fellow creatures makes him grieve when they do miss. Now give me leave to say that I can't find out the advantage of losing the conversation of particular sensible and virtuous friends. Their words, their example excite us on to goodness; they blow up and keep alive those sparks of religion which are too apt (with sorrow I speak it) to grow faint and languid. I can recollect many instances where they have been of advantage to me. At church their attention has increased mine. At home they have begun good conversations that I have been the better for; as we were often together, we used to assist each other in bearing a multitude of impertinence that I am now forced to support singly. Now, have I not more reason to imagine 'twas rather for their good than mine that they were removed? Now, I fear I show great arrogance to deny anything you say, but I only make this objection in order to be more fully convinced. No one can do it so soon as Cyrus. His arguments are so plain and sensible, and withal so well expressed, they please the fancy while they inform the understanding; which is what I very seldom have met with before, most instructive things being dry and tedious--at least to me, who cannot, like my dear Sappho, search for through all her obscure recesses.

I am now reading a book I want your opinion of. 'Tis Mr. Burkitt's Explanation of the New Testament; he calls it Expository Notes with Practical Observations. Sure Cyrus cannot sit without a fire this weather. I hope the good Society prospers; one way I'm sure they do. I often think of them, especially when the cold makes me shrink. They are those that are chosen of peculiar grace; the influence of it will, I hope, extend to their weaker brethren.

The last letter I had from Aspasia she said she was very much concerned she had not writ to you, and desired me to assure the good brothers of her friendship and good wishes, as does my mother, who is very much out of order with a cold. The last time I heard from Sappho she was well. Is not Araspes' hymn quite charming? You have not sent your poetic herd so far but you can call them in whenever you please.

Cyrus may be certain I shall never forget him in the only way I can show my gratitude to him. Oh that I had reason to think my prayers would be as efficacious as his with[out] doubt are What is uttered with so much real piety must be successful for himself and for his friends. There I hope he will always place

SELIMA.

Wesley, John. Letter to Mother. Lincoln College, Feb. 28, 1732.

To his Mother [1]

DEAR MOTHER,--In the week after Easter I hope to find you a little better recovered, else our visit will give us small entertainment. Were it not that we desire to have as much as we can of

yours and my father's company while we are yet alive together, we should scarce be induced to go an hundred and twenty miles to see Epworth steeple.

One consideration is enough to make me assent to his and your judgment concerning the Holy Sacrament; which is, that we cannot allow Christ's human nature to be present in it, without allowing either con- or trans-substantiation. But that His divinity is so united to us then, as He never is but to worthy receivers, I firmly believe, though the manner of that union is utterly a mystery to me.

That none but worthy receivers should find this effect is not strange to me, when I observe how small effect many means of improvement have upon an unprepared mind. Mr. Morgan and my brother were affected, as they ought, by the observations you made on that glorious subject; but though my understanding approved what was excellent, yet my heart did not feel it. Why was this, but because it was pre-engaged by those affections with which wisdom will not dwell? because the animal mind cannot relish those truths which are spiritually discerned? Yet I have those writings which the Good Spirit gave to that end! I have many of those which He hath since assisted His servants to give us; I have retirement to apply these to my own soul daily; I have means both of public and private prayer; and, above all, of partaking in that sacrament once a week. What shall I do to make all these blessings effectual, to gain from them that mind which was also in Christ Jesus?

To all who give signs of their not being strangers to it, I propose this question (and why not to you rather than any?), -- Shall I quite break off my pursuit of all learning, but what immediately tends to practice? I once desired to make a fair show in languages and philosophy, but it is past; there is a more excellent way: and if I cannot attain to any progress in the one without throwing up all thoughts of the other--why, fare it well! Yet a little while, and we shall all be equal in knowledge, if we are in virtue.

You say you 'have renounced the world.' And what have I been doing all this time? What have I done ever since I was born? Why, I have been plunging myself into it more and more. It is enough. 'Awake, thou that sleepest.' Is there not 'one Lord, one Spirit, one hope of our calling'? one way of attaining that hope? Then I am to renounce the world, as well as you. That is the very thing I want to do; to draw off my affections from this world, and fix them on a better. But how? What is the surest and the shortest way? Is it not to be humble? Surely this is a large step in the way. But the question recurs, How am I to do this? To own the necessity of it is not to be humble. In many things you have interceded for me and prevailed. Who knows but in this too you may be successful? If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not but it would be as useful now for correcting my heart as it was then for forming my judgment. [See Telford's *Wesley*, p. 21.]

When I observe how fast life flies away, and how slow improvement comes, I think one can never be too much afraid of dying before one has learned to live; I mean, even in the course of nature. For were I sure that 'the silver cord' should not be violently 'loosed,' that 'the wheel' should not 'be broken at the cistern,' till it was quite worn away by its own motion, yet what a time would this give for such a work? A moment to transact the business of eternity! What are forty years in comparison of this? So that were I sure of what never man yet was sure of, how little would it alter the case! How justly still might I cry out:

Downward I hasten to my destined place;

There none obtain Thy aid, none sing Thy praise!

Soon shall I lie in death's deep ocean drowned:

Is mercy there, is sweet forgiveness found?

O save me yet, while on the brink I stand;  
Rebuke these storms, and set me safe on land !  
O make my longings and Thy mercy sure!

Thou art the God of power. [Prior's *Considerations on Part of the 88th Psalm.*]

A year ago Mr. Morgan was exceedingly well pleased with the thought of dying shortly. He will not now bear to have it named, though he can neither sleep, read, stand, nor sit. Yet without hands, or feet, or head, or heart, he is very sure his illness is not increased. Surely now he is a burthen to himself and almost useless in the world; his discharge cannot be far off.

Dear mother, there is but one cause of uneasiness which I sometimes find in your behavior towards me. You perform the noblest offices of love for me, and yet blame the Fountain from whence they flow. You have more than once said you loved me too well and would strive to love me less. Now this it is I complain of. You do not think natural affection evil in itself; far from it. But you say you have but little time to stay in the world, and therefore should not have much affection for anything in it. Most true: not any of those things which perish with the world. But am I one of those?

If you think I am 'sick unto death,' love me the more, and you will the more fervently pray for me that I may be healed. If you rather incline to think that there is hope of my recovery, then what if you are to leave the world in a little time? Whom God hath joined can Death put asunder?

According to your supposition that unbodied spirits still minister to those who were their kindred according to the 'flesh, not a moment! Certainly, not long. Yet a little while, and if you return not to me, you will certainly be overtaken by

Your dutiful and affectionate Son.

Wesley, John. Letter to Mother. Lincoln College, Feb. 15, 1733.

To his Mother [1].

DEAR MOTHER,--I am glad to hear that my father continues recovering, though it can be but very slowly, considering how his strength is exhausted. 'Tis well if this time spring does not betray him into a relapse, by tempting him out before his health is confirmed.

Of poor Becky my sister Molly says not one word, so I presume she is as she was; and hope I may make the same inference as to you--viz. that you are only half tired to death.

The more I think of the reason you gave me at Epworth for speaking little upon religious subjects, the less it satisfies me. 'We shall all be of your mind when we are of your age.' But who will assure us that we shall ever be of that age? Or suppose we should, is it not better to be of that mind sooner? Is not a right faith of use at thirty as well as at sixty? and are not the actions that flow from a right faith as rewardable now as then? I trust they are, and do therefore earnestly desire that, whatever general or particular rules of life your own reflection and experience have suggested to you, I may be tried whether I will conform to them or no. If I do not, the blame lights on me. At this season especially I would not neglect any help for mortifying the flesh and the lusts thereof, for throwing off the affections of the earthly Adam, and putting on the image of the heavenly. If I am to be surrounded with the snares of flesh and blood yet many years, will you not give me the best advices to break through them that you can? If I, as well as you, am soon to be laid in the balance, so much the rather assist me, that I may not be found wanting. You observed when I was with you that I was very indifferent as to having or not having Epworth living. I was, indeed, utterly unable to determine either way; and that for this reason: I knew if I could stand my ground here and approve myself a faithful minister of our blessed Jesus, by honor and dishonor, through evil report and good report, then there was not a place



under heaven like this for improvement in every good work. But whether I can stem the torrent which I saw then, but see now much more, rolling down from all sides upon me, that I know not. True, there is One who can yet either command the great water-flood that it shall not come nigh me, or make way for His redeemed to pass through. But then something must be done on my part; and should He give me even that most equitable condition, ' according to thy faith be it unto thee,' yet how shall I fulfill it? Why, He will look to that too; my father and you helping together in your prayers, that our faith fail us not.

--I am, dear mother,

Your dutiful and affectionate Son.

1733

Wesley, John. Letter to Mother. Lincoln College, Aug. 17, 1733.

The thing that gives offence here is the being singular with regard to time, expense, and company. This is evident beyond exception, from the case of Mr. Smith, [William Smith, Fellow of Lincoln, and apparently one of the Oxford Methodists. On Aug. L x732, Clayton wrote to Wesley (who was then in London, where he was elected a member of the S.P.C.K., and visited William Law at Putney) that since he had left Oxford no one had attacked Smith and himself. ' I have gone every day to Lincoln, big with expectations to hear of some mighty attack made upon Mr. Smith; but, I thank God, I have always been disappointed: for not one of the Fellows has once so much as tried to shake him or to convert him from the right way, &c.' After his return from Georgia, at Oxford on Feb. 11, 1737, Charles Wesley (see his *Journal*, i. 68) exhorts 'poor languid Smith' to resume all his rules of holy living.] one of our Fellows, who no sooner began to husband his time, to retrench unnecessary expenses, and to avoid his irreligious acquaintance, but he was set upon, by not only all those acquaintance, but many others too, as if he had entered into a conspiracy to cut all their throats; though to this day he has not advised any single person, unless in a word or two and by accident, to act as he did in any of those instances.

It is true, indeed, that 'the devil hates offensive war most'; and that whoever tries to rescue more than his own soul from his hands, will have more enemies and meet with greater opposition than if he was content with 'having his own life for a prey.' That I try to do this is likewise certain; but I cannot say whether I 'rigorously impose any observances on others' till I know what that phrase means. What I do is this: when I am entrusted with a person who is first to understand and practice, and then to teach, the law of Christ, I endeavor, by an intermixture of reading and conversation, to show him what that law is--that is, to renounce all insubordinate love of the world, and to love and obey God with all his strength. When he appears seriously sensible of this, I propose to him the means God hath commanded him to use in order to that end; and, a week, or a month, or a year after, as the state of his soul seems to require it, the several prudential means recommended by wise and good men. As to the times, order, measure, and manner wherein these are to be proposed, I depend upon the Holy Spirit to direct me, in and by my own experience and reflection, joined to the advices of my religious friends here and elsewhere. Only two rules it is my principle to observe in all cases: first, to begin, continue, and end all my advices in the spirit of meekness, as knowing that 'the wrath' or severity' of man worketh not the righteousness of God'; and, secondly, to add to meekness longsuffering, in pursuance of a rule which I fixed long since--never to give up any one till I have tried him at least ten years. How long hath God had pity on thee?

If the wise and good will believe those falsehoods which the bad invent, because I endeavour to save myself and my friends from them, then I shall lose my reputation, even among them, for,

though not perhaps good, yet the best actions I ever did in my life. This is the very case. I try to act as my Lord commands: ill men say all manner of evil of me, and good men believe them. There is a way, and there is but one, of making my peace: God forbid I should ever take it! I have as many pupils as I need, and as many friends; when more are better for me, I shall have more. If I have no more pupils after these are gone from me, I shall then be glad of a curacy near you: if I have, I shall take it as a signal that I am to remain here. Whether here or there, my desire is to know and feel that I am nothing, that I have nothing, and that I can do nothing. For whenever I am empty of myself, then know I of a surety that neither friends nor foes, nor any creature, can hinder me from being 'filled with all the fullness of God.' Let not my father's or your prayers be ever slack in behalf of  
Your affectionate Son.

Pendarves, Mrs. Letter to John Wesley. New Bond Street, July 2, 1734.

From Mrs. Pendarves [4]

I never began a letter with so much confusion to anybody as I do this to Cyrus. I can't recollect that I ever used any one so ill {if my being silent may be called ill-usage), and at the same time must confess no one deserves it so little. What to do to extenuate my fault I do not know, which has truly been disadvantageous only to myself; did I not find it absolutely necessary to my conduct (in that part of my life which ought to be my greatest concern) to renew this correspondence, I own I am so overcome with shame for what is past that I should not dare to put you in mind of my unworthiness. I give you now an opportunity of showing your forgiveness and generosity; not that you want extraordinary occasions to set those qualities in a proper light. Is it not some degree of grace to own one's faults frankly? But do I not destroy all merit by supposing I have any? When I sat down to write I thought I could have acquitted myself better, but I find it impossible to say anything in my justification. What will avail my saying I have constantly had an esteem for you? You have no reason to suppose that I have so much as barely remembered you. The more I consider the obligations I had to continue my correspondence with one who hath showed so many marks of an unfeigned desire to assist and promote my eternal happiness, the deeper is my concern for having forfeited so great an advantage. I am so sincerely sorry for the ill impression I have given you of myself, that I shall shun you as a criminal would a judge; and whatever indulgence your goodness may incline you to show me, I never shall imagine you can have any regard for one that has so ungratefully neglected your friendship. To tell you my engagements with the world have engrossed me, and occasioned my not writing to you, will be enlarging my condemnation. I must say one thing more: that my going to Longleat (where for some time I was much indisposed, and not very well able to write), and then removing to London to a new unfurnished house, put me into a great hurry. I waited for a leisure hour that I might write to you at large; till shame seized me so violently that I had not courage to write, but at last have broke through it, and choose to suffer any reproach rather than lose the advantage of your friendship, without at least regretting that I have brought this mortification on myself. I would desire my compliments to Araspes, but I fear they can't be acceptable from one that has behaved herself so ill to Cyrus. Adieu. Your happiness will ever be sincerely desired by  
ASPASIA.

Wesley, John. Letter to Mrs. Pendarves. Lincoln College, July 6, 1734.

Alas, Aspasia! are you, indeed, convinced that I can be of any service to you? I fear you have

not sufficient ground for such a conviction. Experience has shown how far my power is short of my will. For some time I flattered myself with the pleasing hope, but I grow more and more ashamed of having indulged it. You need not the support of so weak an hand. How can I possibly think you do (though that thought tries now and then still to obtrude itself) since you have so long and resolutely thrust it from you? I dare not, therefore, blame you for so doing. Doubtless you acted upon cool reflection; you declined the trouble of writing, not because it was a trouble, but because it was a needless one. And if so, what injury have you done yourself? As for me, you could do me no injury by your silence. It did, indeed, deprive me of much pleasure, and of a pleasure from which I ought to have received much improvement. But still, as it was one I had no title to but your goodness, to withdraw it was no injustice. I sincerely thank you for what is past; and may the God of my salvation return it sevenfold into your bosom: and if ever you should please to add to those thousand obligations any new ones, I trust they shall neither be unrewarded by Him nor unworthily received by Aspasia's Faithful friend and servant, CYRUS. Araspes, too, hopes you will never have reason to tax him with ingratitude. Adieu!

[A letter given under September 24, 1736, and the *Journal Diary* for June 16, 1737, show that Wesley still kept up some correspondence with Miss Ann Granville. Miss Hamilton says that at Bulstrode on December 14, 1783 (*Auto. and Corr.* vi. 175) Mrs. Delany 'told me she had known the two Mr. Wesleys (the Methodist preachers); she knew them when they were young men. They lived near her sister when they were students at Oxford. They were of a serious turn, and associated with such as were so. These brothers joined some other young men at Oxford, and used to meet of a Sunday evening and read the Scriptures, and find out objects of charity to relieve. This was a *happy beginning*, but the vanity of being singular and growing *enthusiasts* made them endeavor to gain proselytes and adopt that system of religious doctrine which many reasonable people thought pernicious.' On June 9, 1743, Mrs. Pendarves was married to Dr. Delany, who in May 1744 became Dean of Down; the deanery was worth £2,500 a year, and he had other preferments. He died at Bath on May 6, 1768, and Mrs. Delany on April 15, 1788. She was buried in a vault of St. James's, Piccadilly, where there is a tablet on one of the columns to her memory. She enjoyed the special friendship of George III and Queen Charlotte, and was described by Edmund Burke as 'the highest-bred woman in the world and the woman of fashion of all ages.' She was fond of drawing and painting and was a genuine lover of good music, including that unpopular Italian opera against which her master Hogarth had pointed his sharpest etching-needle.' See Austin Dobson's *Side-walk Studies*, p. 115; and for Miss Granville, the heading to letter of September 24, 1736.

An exquisite needlework pocket-book made by Mrs. Delany with a letter from Queen Charlotte to her was sold for £40 in December 1927.]

[4] Wesley was at Gloucester in May 1732, where he saw a good deal of Mrs. Granville and Selima. His notebook shows that the journey cost £1 0s. 2d. Mrs. Pendarves (*Auto. and Corr.* i. 343) tells her sister (Dublin, March 11, 1732): 'Cyrus by this time has blotted me out of his memory; or if he does remember me, it can only be to reproach me. What can I *say for myself*? What can I indeed say *to myself*, that have neglected so extraordinary a correspondent? I only am the sufferer, but I should be very sorry to have him think my silence proceeded from negligence; I declare 'tis want of time! Then there's poor Sally too, who I think of every day, but cannot find a moment to tell her so, though soon I will endeavor to acquit myself in a proper manner to them both. I can't put myself into better hands for making an excuse for me than in yours.'

Mrs. Pendarves stayed in Ireland till April 1733, and writes to her sister (ibid. i. 410) from Dangan on the 11th of that month: 'As for the ridicule Cyrus has been exposed to, I do not at all wonder at it; religion in its plainest dress suffers daily from the insolence and ignorance of the world; then how should that person escape who dares to appear openly in its cause? He will meet with all the mortification such rebels are able to give, which can be no other than that of finding them willfully blinding themselves and running headlong into the gulf of perdition; a melancholy prospect for the honest-hearted man who earnestly desires the salvation of his fellow creatures.' She was in London in May, and at Longleat with Lady Weymouth in July, whence she went to stay at Gloucester with her mother and sister.

Lady Llanover (ibid. i. 271) refers to Wesley as 'a man of whom it has been justly observed that he "was one of the most extraordinary characters that ever existed"; whether considered as a various and voluminous writer, a zealous and indefatigable preacher, or the founder of one of the most numerous sects in the Christian world.'

Wesley, John. Letter to Mother. Oxon, Jan. 13, 1735.

DEAR MOTHER, -- Give my leave to say once more that our folks do, and will I suppose to the end of the chapter, mistake the question.

Supposing him changed? Say they. Right: but that supposition has not proof yet whether it may have: when it has, then we may come to our other point, whether all this be not providence, i.e. blessing. And whether we are empowered so to judge, condemn, and execute an imprudent Christian, as God forbid I should ever use a Turk or Deist.

I have had a great deal of a conversation lately on the subject of Christian liberty, and should be glad of your thoughts as to the several notions of it which good men entertain. I perceive different persons take it in at least six different senses: (1) For liberty from willful sin, in opposition to the bondage of natural corruption. (2) For liberty as to rites and points of discipline. So Mr. Whiston says, though the stations were constituted by the Apostles, yet the liberty of the Christian law dispenses with them on extraordinary occasions. [William Whiston (1667-1752) succeeded Newton as Lucasian Professor in 1703. The reference is to his book, *The Primitive Eucharist Revived; or, an account of the doctrine and practice of the two first centuries*. The 'stations' were the fasts: see letter of June 13, 1753, n.] (3) For liberty from denying ourselves in little things; for trifles, 'tis commonly thought, we may indulge in safety, because Christ hath made us free. This notion, I a little doubt, is not sound. (4) For liberty from fear, or a filial freedom in our intercourse with God. A Christian, says Dr. Knight, [James Knight, Vicar of St. Sepulchre's, London. See letter of May 8, 1739.] is free from fear on account of his past sins; for he believes in Christ, and hope frees him from fear of losing his present labor or of being a castaway hereafter. (5) Christian liberty is taken by some for a freedom from restraint as to sleep or food. So they would say, your drinking but one glass of wine, or my rising at a fixed hour, was contrary to Christian liberty. Lastly, it is taken for freedom from rules. If by this be meant making our rules yield to extraordinary occasions, well: if the having no prudential rules, this liberty is as yet too high for me; I cannot attain unto it.

We join in begging yours and my father's blessing, and wishing you an Happy Year. -- I am, dear mother,

Your dutiful and affectionate Son.

To Mrs. Wesley, At Epworth. To be left at the Post-house in Gainsborough. By London.

Wesley, John. Letter to Mother. Savannah, March 18, 1736.

DEAR MOTHER, -- I doubt not but you are already informed of the many blessings which God gave us in our passage; as my brother Wesley [Wesley began a long letter to his brother Samuel on Jan. 21, which he finished next day. Samuel would no doubt have sent it to their mother (*Journal*, i. 139d).] must before now have received a particular account of the circumstances of our voyage, which he would not fail to transmit to you by the first opportunity.

We are likely to stay here some months. The place is pleasant beyond imagination; and, by all I can learn, exceeding healthful -- even in summer, for those who are not intemperate. It has pleased God that I have not had a moment's illness of any kind since I set my foot upon the continent; nor do I know any more than one of my seven hundred parishioners who is sick at this time. Many of them, indeed, are, I believe, very angry already: for a gentleman, no longer ago than last night, made a ball; but public prayers happening to begin about the same time, the church was full, and the ball-room so empty that the entertainment could not go forward.

I should be heartily glad if any poor and religious men or women of Epworth or Wroot would come over to me. And so would Mr. Oglethorpe too: he would give them land enough, and provisions gratis till they could live on the produce of it. I was fully determined to have wrote to my dear Emmy to-day; but time will not permit. O hope ye still in God; for ye shall yet give Him thanks, who is the help of your countenance and your God! Renounce the world; deny yourselves; bear your cross with Christ, and reign with Him!

My brother Harper, [John Wesley married his sister Emilia to Robert Harper, an apothecary of Epworth, shortly before he sailed for Georgia. It was an unfortunate marriage. His business was not a success, and absorbed a large part of what his wife made by her boarding- school at Gainsborough. See letter of June 18, 1725.] too, has a constant place in our prayers. May the good God give him the same zeal for holiness which He has given to a young gentleman at Rotterdam, who was with me last night.[ He had a long, close interview with Mr. Appee, a young Dutchman, in the house and in the garden. Appee proved to be unscrupulous and irreligious. See *Journal*, i. 180-1d; C. Wesley's *Journal*, i. 36-41.] Pray for us, and especially for, dear mother,  
Your dutiful and affectionate Son.

To Mrs. Wesley, In Gainsborough,  
Lincolnshire.

Wesley, John. Letter to Charles, his Brother. Savannah, Apr. 20, 1736.

To his Brother Charles [4]

I still extremely pity poor Mrs. Hawkins; but what can I do more, till God show me who it is that continually exasperates her against me ? Then I may perhaps be of some service to her. There is surely someone who does not play us fair; but I marvel not at the matter. He that is higher than the highest regardeth; and there is that is mightier than they. Yet a little while, and God will declare who is sincere. Tarry thou the Lord's leisure and be strong, and He shall comfort thy heart.

Wesley, John. Letter to General Oglethorpe. Savannah, Apr. 20, 1736.

To General Oglethorpe [5]

Savannah never was so dear to me as now. I believe, knowing by whom I send, I may write as well as speak freely. I found so little either of the form or power of religion at Frederica, that I am sincerely glad I am removed from it. [He was there from April 10 to 17.] Surely never was

any place, no, not London itself, freer from one vice; I mean hypocrisy.

O curvae in terris animae, et coelestium inanes! [Persius' *Satires*, ii. 61: 'O grovelling souls, and void of things divine!']

'Jesus, Master, have mercy upon them!' There is none of those who did run well whom I pity more than Mrs. Hawkins. Her treating me in such a manner would indeed have little affected me, had my own interests only been concerned. I have been used to be betrayed, scorned, and insulted by those I had most labored to serve. But when I reflect on her condition, my heart bleeds for her. Yet with Thee nothing is impossible!

With regard to one who ought to be dearer to me than her, I cannot but say that the more I think of it, the more convinced I am that no one, without a virtual renouncing of the faith, can abstain from the public as well as the private worship of God. All the prayers usually read morning and evening at Frederica and here, put together, do not last seven minutes. These cannot be termed long prayers; no Christian assembly ever used shorter; neither have they any repetitions in them at all. If I did not speak thus plainly to you, which I fear no one else in England or America will do, I should by no means be worthy to call myself, sir,

Yours, &c.

Wesley, John. Letter to Ann Granville. Savannah, Sept. 24, 1736.

To Ann Granville [10]

The mutual affection, and indeed the many other amiable qualities of those two sisters, [The Misses Bovey, of Savannah. Miss Becky died suddenly on July 10 (see *Journal*, i. 239-46' 270-80d; C. Wesley's *Journal*, i. 34). Her sister said: 'All my afflictions are nothing to this. I have lost not only a sister, but a friend. But this is the will of God. I rely on Him, and doubt not but He will support me under it.'] one of whom is lately gone to an happier place, would not have suffered me to be unmindful of your friend and you, had I had nothing else to remind me of you. I am persuaded that heavy affliction will prove the greatest blessing to the survivor which she ever yet received. She is now very cheerful, as well as deeply serious. She sees the folly of placing one's happiness in any creature, and is fully determined to give her whole heart to Him from whom death cannot part her.

I often think how different her way of life is at Savannah from what it was at St. James's; and yet the wise, polite, gay world counts her removal thence a misfortune. I should not be at all grieved if you were fallen into the same misfortune, far removed from the pride of life, and hid in some obscure recess, where you were scarcely seen or heard of, unless by a few plain Christians and by God and His angels.

Mr. Rivington [His London publisher, who had visited the Granvilles at Gloucester.] will send your letter, if you should ever have leisure to favor with a few lines

Your sincere friend and most obedient servant.

Do you still watch and strive and pray that your heart may be fight before God? Can you deny yourself, as well as take up your cross? Adieu!

Wesley, John. Letter to Sophia Christiana Hopkey. Savannah, Feb. 6, 1737.

To Sophia Christiana Hopkey [1]

I find, Miss Sophy, I can't take fire into my bosom, and not be burnt. I am therefore retiring for a while to desire the direction of God. Join with me, my friend, in fervent prayer that He would show me what is best to be done.

Wesley, John. Letter to Mrs. Chapman. Savannah, Mar. 29, 1737.

To Mrs. Chapman [6]

True friendship is doubtless stronger than death, else yours could never have subsisted still in spite of all opposition, and even after thousands of miles are interposed between us. In the last proof you gave of it there are a few things which I think it lies on me to mention: as for the rest, my brother is the proper person to clear them up, as I suppose he has done long ago.

You seem to apprehend that I believe religion to be inconsistent with cheerfulness and with a sociable, friendly temper. So far from it, that I am convinced, as true religion or holiness cannot be without cheerfulness, so steady cheerfulness, on the other hand, cannot be without holiness or true religion. And I am equally convinced that true religion has nothing sour, austere, unsociable, unfriendly in it; but, on the contrary, implies the most winning sweetness, the most amiable softness and gentleness. Are you for having as much cheerfulness as you can? So am I. Do you endeavor to keep alive your taste for all the truly innocent pleasures of life? So do I likewise. Do you refuse no pleasure but what is an hindrance to some greater good or has a tendency to some evil? It is my very rule; and I know no other by which a sincere, reasonable Christian can be guided. In particular, I pursue this rule in eating, which I seldom do without much pleasure. And this I know is the will of God concerning me: that I should enjoy every pleasure that leads to my taking pleasure in Him, and in such a measure as most leads to it. I know that, as to every action which is naturally pleasing, it is His will that it should be so; therefore, in taking that pleasure so far as it tends to this end (of taking pleasure in God), I do His will. Though, therefore, that pleasure be in some sense distinct from the love of God, yet is the taking of it by no means distinct from His will. No; you say yourself it is His will I should take it. And here, indeed, is the hinge of the question, which I had once occasion to state in a letter to you, and more largely in a sermon on the Love of God. [This was his sermon on Love from 1 Cor. xiii. 3, which he preached at Savannah on Feb. 20, 1736, and in London at St. Andrew's, Holborn, on Feb. 12, 1738 (see *Journal*, i. 438; *Works*, vii. 492-9, and also 45-57). The sermon gives a touching account of his father's death-bed.] If you will read over those, I believe you will find you differ from Mr. Law and me in words only. You say the pleasures you plead for are distinct from the love of God, as the cause from the effect. Why, then they tend to it; and those which are only thus distinct from it no one excepts against. The whole of what he affirms, and that not on the authority of men but from the words and example of God incarnate, is: There is one thing needful -- to do the will of God; and His will is our sanctification: our renewal in the image of God, in faith and love, in all holiness and happiness. On this we are to fix. our single eye at all times and in all places; for so did our Lord. This one thing we are to do; for so did our fellow servant, Paul, after His example: 'Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God.' In other words, we are to do nothing but what directly or indirectly leads to our holiness, which is His glory; and to do every such thing with this design, and in such a measure as may most promote it.

I am not mad, my dear friend, for asserting these to be the words of truth and soberness; neither are any of those, either in England or here, who have hitherto attempted to follow me. I am, and must be, an example to my flock; not, indeed, in my prudential rules, but in some measure (if, giving God the glory, I may dare to say so) in my spirit and life and conversation. Yet all of them are, in your sense of the word, unlearned, and most of them of low understanding; and still, not one of them has been as yet entangled in any case of conscience which was not solved. And as to the nice distinctions you speak of, it is you, my friend, it is the wise, the learned, the disputers of

this world, who are lost in them, and bewildered more and more, the more they strive to extricate themselves. We have no need of nice distinctions; for I exhort all, Dispute with none. I feed my brethren in Christ, as He giveth me power, with the pure, unmixed milk of His Word. And those who are as little children receive it, not as the word of man, but as the word of God. Some grow thereby, and advance apace in peace and holiness: they grieve, it is true, for those who did run well, but are now turned back; and they fear for themselves, lest they also be tempted; yet, through the mercy of God, they despair not, but have still a good hope that they shall endure to the end. Not that this hope has any resemblance to enthusiasm, which is an hope to attain the end without the means: this they know is impossible, and therefore ground their hope on a constant, careful use of all the means. And if they keep in this way, with lowliness, patience, and meekness of resignation, they cannot carry the principle of pressing toward perfection too far. Oh may you and I carry it far enough! Be fervent in spirit. 'Rejoice evermore; pray without ceasing; in everything give thanks.' Do everything in the name of the Lord Jesus. Abound more and more in all holiness, and in zeal for every good word and work.

Wesley, John. Letter to Mrs. Williamson (Sophia Hopkey). Savannah, July 5, 1737.

To Mrs. Williamson (Sophia Hopkey) [10]

If the sincerity of friendship is best to be known from the painful offices, then there could not be a stronger proof of mine than that I gave you on Sunday; except that which I am going to give you now, and which you may perhaps equally misinterpret.

Would you know what I dislike in your past or present behavior? You have always heard my thoughts as freely as you asked them. Nay, much more freely; you know it well, and so you shall do as long as I can speak or write.

In your present behavior I dislike (1) your neglect of half the public service, which no man living can compel you to; (2) your neglect of fasting, which you once knew to be an help to the mind without any prejudice to the body; (3) your neglect of almost half the opportunity of communicating which you have lately had.

But these things are small in comparison of what I dislike in your past behavior. For (1) You told me over and over you had entirely conquered your inclination for Mr. Mellichamp. Yet at that very time you had not conquered it. (2) You told me frequently you had no design to marry Mr. Williamson. Yet at the very time you spoke you had the design. (3) In order to conceal both these things from me, you went through a course of deliberate dissimulation. Oh how fallen! How changed! Surely there was a time when in Miss Sophy's life there was no guile.

Own these facts and own your fault, and you will be in my thoughts as if they had never been. If you are otherwise-minded, I shall still be your friend, though I cannot expect you should be mine.

Wesley, John. Letter to Mrs. Williamson (Sophie Hopkey). Savannah, Aug. 11, 1737.

At Mr. Causton's request, I write once more. [See letter of July 5.] The rules whereby I proceed are these:

'So many as intend to be partakers of the Holy Communion shall signify their names to the curate, at least some time the day before.' This you did not do.

'And if any of these have done any wrong to his neighbors by word or deed, so that the congregation be thereby offended, the curate shall advertise him, that in any wise he presume not to come to the Lord's Table until he hath openly declared himself to have truly repented.'



If you offer yourself at the Lord's Table on Sunday, I will advertise you (as I have done more than once) wherein you have done wrong. And when you have openly declared yourself to have truly repented, I will administer to you the mysteries of God.

Wesley, John. Letter to George Whitefield. London, March 16, 1739.

To George Whitefield

LONDON, *March* 16, 1739.

MY DEAR BROTHER, -- On Thursday, the 8th instant, we breakfasted at Mr. Score's, [Oxford,] who, is patiently waiting for the salvation of God. Thence we went to Mrs. Compton's, who has set her face as a flint, and knows she shall not be ashamed. [See *Journal*, ii. 147.] After we had spent some time in prayer, Mr. Washington came with Mr. Gibbs, and read several passages out of Bishop Patrick's [Simon Patrick (1626-1707). 'A man of eminently shining life,' says Burnet. As Rector of St. Paul's, Covent Garden, he stayed in his parish to minister to sufferers during the Great Plague. In 1689 he became Bishop of Chichester, and of Ely in 1691. He was one of the five founders of the S.P.C.K. He was much influenced by the 'Cambridge Platonists.' Extracts from his Works appear in Wesley's *Christian Library* (vols: xxi. and xxxii.); and 'Bishop Patrick's Picture of an Antinomian' was inserted in the *Arminian Mag.* 1778, PP. 402-7. There are at least five records of Wesley's use of Patrick's devotional manuals in his early *Journal* and *Diary* (see *Journal Index*). *The Parable of the Pilgrim*, published in 1665, when he was Rector of St. Paul's, was noticed by Southey, who wrote: 'Though the parable is poorly imagined and ill-sustained, there is a great deal of sound instruction conveyed in a sober, manly, and not unfrequently a felicitous manner.'] *Parable of the Pilgrim*, to prove that we were all under a delusion, and that we were to be justified by faith and works. Charles Metcalf [Charles Metcalf, of London. See *Journal*, i. 455d, if. 143d.] withstood him to the face, and declared the simple truth of the gospel. When they were gone, we again besought our Lord that He would maintain His own cause. Meeting with Mr. Gibbs soon after, he was almost persuaded to seek salvation only in the blood of Jesus. Meanwhile Mr. Washington and Watson [ 'George Watson has not missed reading prayers there [at the Castle] yet. I have accidentally met him and spoke with him hah an hour, and cannot help thinking him a sober man in the main' (Clayton to Wesley, *Journal*, viii. 280).] were going about to all parts and confirming the unfaithful. At four we met them (without design), and withstood them again. From five to six we were confirming the brethren. At six I expounded at Mrs. Ford's; as I designed to do at Mrs. Compton's at seven. But Mr. Washington was got thither before me, and just beginning to read Bishop Bull against the Witness of the Spirit. He told me he was authorized by the minister of the parish so to do. I advised all that valued their souls to go away; and, perceiving it to be the less evil of the two, that they who remained might not be perverted, I entered directly into the controversy, touching both the cause and the fruits of justification. In the midst of the dispute James Mears's wife began to be in pain. I prayed with her a little when Mr. Washington was gone; and then (having comforted the rest as I was enabled) we went down to Sister Thomas's. In the way Mrs. Mears's pains so increased that she could not avoid crying out aloud in the street. With much difficulty we got her to Mrs. Shrieve's (where also Mr. Washington had been before us). We made our request known to God, and He heard us and sent her deliverance in the same hour. There was great power among us, and her husband also was set at liberty. Soon after, I felt such a damp strike into my soul (and so did Mrs. Compton and several others) as I do not remember to have ever found before. I believed the enemy was near us. We immediately cried to our Lord to stir up His power and come and help us. Presently Mrs. Shrieve fell into a strange agony both of body and mind;

her teeth gnashed together; her knees smote each other; and her whole body trembled exceedingly. We prayed on, and within an hour the storm ceased. She now enjoys a sweet calm, having remission of sins, and knowing that her Redeemer liveth.

At my return to Mrs. Fox's, I found our dear brother Kin-chin just come from Dummer. We rejoiced, and gave thanks, and prayed, and took sweet counsel together; the result of which was that, instead of setting out for London (as I designed) on Friday morning, I should set for Dummer, there being no person to supply that church on Sunday. On Friday accordingly I set out, and came in the evening to Reading, where I found a young man, Cennick [See letter of April 27, 1741, to Whitefield.] by name, strong in the faith of our Lord Jesus. He had begun a Society there the week before; but the minister of the parish had now wellnigh overturned it. Several of the members of it spent the evening with us, and it pleased God to strengthen and comfort them.

In the morning our brother Cennick rode with me, whom I found willing to suffer, yea' to die, for his Lord. We came to Dummer in the afternoon. Miss Molly [Charles Kinchin's sister, who was an invalid. *See Journal, i. 453d.*] was very weak in body, but strong in the Lord and in the power of His might. Surely her light ought not thus to be hid under a bushel. She has forgiveness, but not the witness of the Spirit (perhaps for the conviction of our dear brother Hutchings, who seemed to think them inseparable).

On Sunday morning we had a large and attentive congregation. In the evening the room at Basingstoke was full and my mouth was opened. We expected much opposition, but found none at all.

On Monday, Mrs. Cleminger being in pain and fear, we prayed, and our Lord gave her peace. About noon we spent an hour or two in conference and prayer with Miss Molly; and then set out in a glorious storm, but even I had a calm within. We had appointed the little Society at Reading to meet us in the evening; but the enemy was too vigilant. Almost as soon as we went out of town the minister sent or went to each of the members, and, being arguing and threatening, utterly confounded them, so that they were all scattered abroad. Mr. Cennick's own sister did not dare to see us, but was gone out on purpose to avoid it. I trust, however, our God will gather them together again, and that the gates of hell shall not prevail against them.

About one in the afternoon on Tuesday I came to Oxford again, and from Mr. Fox's (where all were in peace) I went to Mrs. Compton's. I found the minister of the parish had been there before me, to whom she had plainly declared the thing as it was 'that she never had a true faith in Christ till two in the afternoon on the Tuesday preceding.' After some other warm and sharp expressions, 'he told her upon that word he must repel her from the Holy Communion.' Finding she was not convinced of her error even by that argument, he left her calmly rejoicing in God her Savior.

At six in the evening we were at Mr. Fox's Society; about seven at Mrs. Compton's: the power of our Lord was present at both, and all our hearts were knit together in love.

The next day we had an opportunity to confirm most, if not all, the souls which had been shaken. In the afternoon I preached at the Castle. We afterwards joined together in prayer, having now Charles Graves added to us, who is rooted and grounded in the faith. We then went to Mr. Gibbs's room, where were Mr. Washington and Watson. Here an hour was spent in conference and prayer, but without any disputing. At four in the morning I left Oxford. God hath indeed planted and watered. Oh may He give the increase ! -- I am, &c

Wesley, John. Letter to James Hutton. Bristol, Apr. 9, 1739.

To James Hutton [8]

MY DEAR BROTHER, -- On Sunday evening, the 1st instant, I began to expound at Nicholas Street Society our Lord's Sermon on the Mount. The room, passage, and staircase were filled with attentive hearers.

On Monday I talked with several in private, to try what manner of spirit they were of; and at four in the afternoon went to a brickyard, [For a description of this noted place, see *Journal*, ii. 172n.] adjoining to the city, where I had an opportunity of preaching the gospel of the kingdom (from a little eminence) to three or four thousand people ...

About seven in the evening, three women who desire only to know Jesus Christ and Him crucified (Mrs. Norman, Mrs. Grevil, and Mrs. Panou) agreed to meet together once a week, to confess their faults to one another, and pray one for another, that they may be healed. And Mrs. Panou desired she might propose their design to her two sisters, and offer them the liberty of joining with them. At eight Samuel Wathen (surgeon), Richard Cross (upholsterer), Charles Bonner (distiller), and Thomas Westall (carpenter) met and agreed to do the same; who also desired they might make the offer of joining with them to three or four of their acquaintance. If this work be not of God, let it come to naught. If it be, who shall overthrow it? ...

Beginning at seven (an hour earlier than usual) at the Bowling Green (which is in the heart of the city) yesterday morning, there were not, I believe, above a thousand or twelve hundred persons present. And the day being very cold and stormy (beside that much rain had fallen in the night) many who designed it were hindered from going to Hanham Mount, which is at least four miles distant from the town. Between ten and eleven I began preaching the gospel there in a meadow on the top of the hill. Five or six hundred people from Bristol (of whom several were Quakers) were there, and (I imagine) about a thousand of the colliers. I called to them in the words of Isaiah, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.'

On Rose Green (which is a plain upon the top of an high hill) are several small hills, where the old coal-pits were. On the edge of one of these I stood in the afternoon, and cried in the name of my Master, 'If any man thirst, let him come unto Me. and drink. He that believeth on Me (as the Scripture hath said) out of his belly shall flow rivers of living water.' About five thousand were present, many of 'whom received the word gladly, and all with deep attention.

From thence we went to the Society in Baldwin Street, whose room containing but a small part of the company, we opened the doors and windows, by which means all that was spoken of the true Christian life described in the end of the and chapter of the Acts was heard clearly by those in the next room, and on the leads, and in the court below, and in the opposite house and the passage under it. Several of the soldiers and of the rich were there; and verily the power of the Lord was present to heal them.

My dear brethren, who among you writes first to strengthen our hands in God? Where is our brother Bray and Fish, and whosoever else finds his heart moved to send unto us the word of exhortation? You should no more be wanting in your instructions to than your prayers for Your affectionate but weak brother.

Wesley, John. Letter to James Hutton. Bristol, April 16, 1739.

MY DEAR BROTHER, -- Sunday, April 8, about eight in the evening, Mr. Wathen and his brethren met and received several persons into their little Society. After prayer their leaders were chose and the bands fixed by lot in the order following:

I Band. Richard Leg (haberdasher), leader; Thomas Mitchell, Charles Bonner, William Wynne,

Richard Cross.

II Band. Jo. Palmer, leader; James Lewis, John Davis, James Smith, William Waters.

III Band. Henry Crawley (barber), leader; Thomas Harding, John Wiggins, Samuel Wathen, Thomas Westall.

It was farther agreed that a few other persons then mentioned might be admitted into the Society. Monday, April 9, at two in the afternoon, Mrs. Panou and Mrs. Grevil met together with Esther Deschamps and Mary Anne Page (Mrs. Panou's sisters), whom they then received as sisters, and Esther Deschamps was by lot chose leader of the band, which stood as follows:

Esther Deschamps, J. Panou, M. Page, Eliz. Davis (then proposed and admitted), and Eliz. Grevil.

At five in the evening, Anne Williams, Mary Reynolds, Eliz. Ryan, Esther Highham, Frances Wilds, and Rachel England met together and agreed to meet every Sunday; Anne Williams was chose their leader ...

Presently after, a good woman sent to tell me I was welcome to preach on hers. Thither we went at five. It is a meadow on the side of the hill, close to the town, so that they could see us from Lady Cox's [See letter of March 7, 1738.] in the square plainly. Here I offered God's free grace to about two thousand souls ...

Weavers' Hall was quite filled in the evening, and many, I trust, were cut off from their confidence in the flesh. On Sunday morning I applied the parable of the Pharisee and the Publican to six or seven thousand attentive hearers in the Bowling Green. It rained, till I began preaching on Han-ham Mount. Therefore I stood near the door of the house (in which we put the women); three thousand (at least) were content to stand without. I preached at Newgate after dinner to a crowded audience. ...

At six, being with the Lawford's Gate Society, I did not go up into the room, but stood on a table below; by which means not only all in the room and shop, but those in the yard and entries could hear; to whom I declared that 'the blood of Jesus Christ cleanseth us from all sin'

I am still dead and cold, unless while I am speaking. Write often to and pray much for, my dear brethren,

Your poor brother.

PS.--Having a desire to receive an holy woman of deep experience into the female bands, we doubted what to do because she is a Dissenter. The answer we received from Scripture was Galatians iii. 8. This seemed clear. However, having determined to cast lots, we did so, and our direction was, 'Refer it to the bands (at London), to be decided by lot.'

Wesley, John. Letter to James Hutton. Bristol, April 26, 1739.

MY DEAR BRETHREN,--On Sunday evening, the 15th, the women had their first lovefeast.

On Monday about three thousand were at the Brickyard. In the evening the brother of the person who owns it told me 'his brother did not care I should be there any more, and desired me to look out for some other place.' There was much power at the Society this night.

Tuesday, 17th, at three in the afternoon, eleven unmarried women met at Mrs. Grevil's, [The sister of the Rev. George Whitefield. She lived in Wine Street, Bristol, and John Wesley lodged there for some weeks on his coming to the city.] and desired three others might be admitted among them. They were then divided into three bands.

The same day we were with the two prisoners who are under sentence of death, the younger of whom seemed much awakened. At five I was at a Society where I had not been before. The upper room in which we were was propped beneath; but the weight of people made the floor give

way, so that in the beginning of the expounding the post which propped it fell down with much noise. However, we stayed together till seven. I then went to Baldwin Street Society, where it was much impressed upon me to claim the promise of the Father for some that heard it, if the doctrine was of God. A young woman (named Cornish) was the first who felt that our prayer was heard, being after a short agony fully set at liberty; the next was another young woman (Eliz. Holder); the third was one Jane Worlock; the last (a stranger in Bristol), John Ellis, was so filled with the Holy Ghost that he scarce knew whether he was in the body or out of the body. He is now gone home to declare the marvelous works of the Lord. Behold how He giveth us above what we can ask or think! When Miss Cornish began to be in pain, we asked God to give us a living witness that signs and wonders were now wrought by the name of His holy child Jesus. We asked for one, and He hath given us four.

Wednesday, 18th, about two thousand five hundred were present at Baptist Mills. At six the female bands met and admitted Lucretia Smith (late a Quaker, who was baptized the day before), Rebecca Morgan (deeply mourning), Elis., Holder, Hannah Cornish, Jane Worlock, and Mary Cutler. Lucretia Smith was by lot chose leader. At seven, all the female bands being met together, Rebecca Morgan received the promise of the Father.

At eight the men met and received into fellowship with them Richard Hereford (leader), William Farnell, Jo. Goslin, Jos. Ellis, Capel Gilas, Thomas Oldfield, and John Purdy.

Likewise William Lewis was by lot added to the first, Kenelm Chandler to the second, and James Robins to the third band.

Then the married band was filled up as follows: John Brooks (a soldier), leader; Jo. Williams, Thomas Arnot (a soldier), William Davis, Anthony Williams, and Thomas Robins. But Thomas Robins has since declined meeting.

Two boys were also admitted: Thomas Davis, aged fourteen, and Deschamps Panou, aged ten; both of whom 'have found the Savior in their hearts.'

Thursday, 19th, Mr. Griffith Jones called in his return to Wales, and went with us to Castle Street Society, where two were deeply convinced of sin. At seven several in Nicholas Street received much comfort. On Good Friday, at five in the evening, Mr. Wathen's mistress received remission of sins; as at seven did Samuel Goodson and Anne Holton, who had long been in heaviness. On Easter Eve the rain obliged me to preach in the Poorhouse (not at the door, as usual). While we were afterwards in prayer at Weavers' Hall, a young man was seized with a violent trembling, and in a few minutes sunk down on the ground. We prayed on, and he was soon raised up again. On Easter Day was a thorough rain, so that we could not stand in the Bowling Green nor in the open air at Hanham Mount. All I could do was to preach at Newgate at eight in the morning and two in the afternoon, and to as many as the house would hold at Hanham at eleven in the forenoon. In the afternoon we likewise gathered at an house near Rose Green as many of the neighbors as we could together, after which we had a large company at Nicholas Street, where many were wounded and many comforted.

Every day this week I have been out of town, which prevented my writing sooner. Pray ye much that, after I have preached to others, I may not myself be a castaway.--I am, my dear brethren, Your ever affectionate brother.

Wesley, John. Letter to James Hutton. Bristol, April 30, 1739.

To James Hutton [9]

MY DEAR BRETHERN, -- Monday, the 23rd, about twenty-four of us walked to Pensford, a little town five or six miles off, where a Society is begun, five of whose members were with us at

Baldwin Street the Tuesday before. We sent to the minister to desire the use of the church; and after waiting some time and receiving no answer, being neither able to get into the church nor the churchyard, we began singing praise to God in the street. Many people gathered about us, with whom we removed to the market-place, where from the top of a wall I called to them in the name of our Master, 'If any man thirst, let him come unto Me and drink.' At four in the afternoon we met about four thousand people in another brickyard, a little nearer the city. To these I declared, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live.'

The rain on Tuesday morning made them not expect me at Bath; so that we had not above a thousand or twelve hundred in the meadow. After preaching, we read over the rules and fixed two bands, one of men and one of women. The men are Joseph Feachem (a man full of the Holy Ghost), Mr. Bush, Mr. Cotton, and Mr. Richards (of Oxford). The women are Rebecca Thomas (one of Lady Cox's servants), Sarah Bush, Grace Bond, Mary Spenser (mourning, and refusing to be comforted), and Margaret Dolling. Their general meeting is on Tuesday, their particular meeting on Monday evening, at five o'clock ...

Friday, 27th, all Newgate was in an uproar again, and two women received the Spirit of adoption, to the utter astonishment of all and the

On Sunday morning (being so directed again by lot) I declared openly for the first hour against 'the horrible decree' before about four thousand persons at the Bowling Green. I then went to Clifton (a little mile off), and thence to a little plain near Hanham Mount, being desired by some of the neigh-hours to remove thither. About three thousand or three thousand five hundred were present. Thence I went to Clifton again. The church was more than full at the prayers and sermon, as was the churchyard at the burial that followed. From Clifton we went straight to Rose Green, where were upwards of seven thousand; and thence to the Society at Gloucester Lane, where also were many that have this world's goods. Two very fine young women, who came in a chariot, stood close to the table on which I was, and patiently heard me expound on the desire of the flesh, the desire of the eye, and the pride of life. And one or two were seized with strong pangs, which, I hope, has before now ended in true comfort. Thence we went to our lovefeast in Baldwin Street, where the spirit of love was present with us.

Praise ye the Lord, who reneweth my bodily strength. May I feel in my soul that He is my strength and my salvation!

Your affectionate brother.

Wesley, John. Letter to James Hutton. Bristol, July 2, 1739.

To James Hutton [14]

DEAR BROTHERN, -- I left London about six on Monday morning [June 18]; and on Tuesday evening at seven preached (as I had appointed if God should permit) to about five thousand people in the Bowling Green at Bristol, whose hearty affection moved me much. My subject was the same as at Kennington. About nine that faithful soldier of Christ, Howell Harris, [See letter of July 29, 1740.] called upon me. He said he had been much tempted not to do it at all; that many had told him I was an Arminian, a Free-willier, and so on; so that he could hardly force himself to come to the Bowling Green. 'But,' he added, 'I had not been long there before my spirit was knit to you, as it was to dear Mr. Whitefield; and before you had done, I was so overpowered with joy and love that I could scarce stand, and with much difficulty got home.' It is incredible what advantage Satan had gained here by my absence of only eight days. Disputes had crept in, and the love of many was waxed cold; so that all our Society was falling in pieces. I

preached on Wednesday at Newgate at eleven and at four at Baptist Mills on those words, 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.' At seven I met the women bands at Eliz. Davis's house (Mrs. Grevil having forbidden them hers) ... Thursday, 21st, I talked an hour or two with a young man of Gloucester, who was deeply prejudiced against my dear brother Whitefield and me. He went away of another mind. In the afternoon I preached at Publow as usual, without any disturbance, on Isaiah xlv. 22. In the evening I was at the schoolroom, and had a large and attentive audience, though it was uncovered and it rained hard. Afterward I met with Molly Deacon's band, whose openness and childlike simplicity pleased me much; where also I spoke with a young man who was fully determined 'naked to follow a naked Master ...

In the afternoon I preached at Fishponds on the same words as at Publow, but had no life or spirit in me. I came back to the band on trial, whose behavior (especially Mrs. Thorn-hill) a little revived and comforted me; but when I left them to go to Gloucester Lane Society, I was more dead and cold than ever, and much in doubt whether God would not now lay me aside and send more faithful laborers into His harvest.

On Saturday evening Ann Allin (a young woman) was seized with strong pangs at Weavers' Hall; they did not continue long before the snare was broken and her soul delivered. Sara Murray (aged thirteen) and four or five other persons (some of whom had felt the power of God before) were as deeply convinced on Sunday evening; and with most of the same symptoms groaned for deliverance. At Weavers' Hall on Monday, 25th, a young woman named Mary Pritchard was cut to the heart and soon after comforted; as was Mary Greenwood at four in the afternoon. At Gloucester Lane in the evening one Mary Conway (who, as she was sitting at work at ten in the morning, was suddenly seized with strong trembling and bitter agonies of soul, in which she had continued all the afternoon) was restored to peace; as were four or five others who were there cut to the heart ...

At Baldwin Street William Farnell and Richard Hereford were excluded the Society, as being not only unwilling to attend it, but utterly incapable (as yet) of improving by it. I was afterward much enlarged in prayer for Mrs. Grevil. Oh that she could again feel herself a lost sinner!

I went on Thursday in the afternoon to preach on the south edge of Kingswood, near a sort of a village called the Cupolas; but the people not having notice, but few came: so that, having used some prayer with them, I promised to come again the next day, and then preached on 'Believe, and thou shalt be saved.'

Saturday, 30th, Anne Williams (Ant. Williams's wife) was the thirteenth time tapped for the dropsy. She desires to be dissolved and to be with Christ; but gives herself up to Him for life or for death.

To about twelve hundred in the Bowling Green I showed many lawful things edify not. At Weavers' Hall Kitty Deschamps (about fourteen), Prudence Woodward, and five more roared for the very disquietness of their heart, and all, upon prayer, were relieved and sang praise unto our God and unto the Lamb that liveth for ever and ever.

Yours in Christ.

Wesley, John. Letter to Mrs. Anne (Williams) Dutton . London, 1740.  
SEE Baker, Letters II, p. 15

Harper, Emilia Mrs. Letter to John Wesley. n.p., Aug. 4, 1740.

SEE Baker, Letters II, p. 23-24

Harper, Emilia Mrs. Letter to John Wesley. n.p, June 17, 1741.  
SEE Baker, Letters II, p. 63-64

Designe, Susannah. Letter to John Wesley. Bristol, Aug. 12, 1741.  
SEE Baker, Letters II, p. 64-65

Huntingdon, Lady. Letter to John Wesley. London, Oct. 24, 1741.  
SEE Baker, Letters II, p. 67-68

Huntingdon, Lady. Letter to John Wesley. Bath, Jan. 31, 1742/1.  
SEE Baker, Letters II, p. 73-74

Huntingdon, Lady. Letter to John Wesley. London, Mar. 25, 1742.  
SEE Baker, Letters II, p. 74-75

Huntingdon, Lady. Letter to John Wesley. Bath, Apr. 29, 1742.  
SEE Baker, Letters II, p. 75-76

Wesley, John. Letter to Mrs. Hall . Newcastle-Upon-Tyne, Nov. 17, 1742.

To Mrs. Hall (Martha Wesley) [6]

DEAR SISTER, -- I believe the death of your children is a great instance of the goodness of God towards you. You have often mentioned to me how much of your time they took up! Now that time is restored to you, and you have nothing to do but to serve our Lord without carefulness and without distraction till you are sanctified in body, soul, and spirit.

As soon as I saw Mr. Hall I invited him to stay at the Foundry, but he desired I would have him excused. There is a strange inconsistency in his tempers and sentiments with regard to me. The still brethren have gradually infused into him as much as they could of their own contempt of me and my brother, and dislike of our whole method of proceeding, which is as different from theirs as light from darkness: nay, they have blunderingly taught him to find fault even with my economy and outward management both of my family and Society; whereas I know this is the peculiar talent which God has given me, wherein (by His grace) I am not behind the very chiefest of them. Notwithstanding this there remains in him something of his old regard for me which he had at Oxford, and by-and-by it will prevail. He will find out these wretched men, and the clouds will flee away.

My belief is that the present design of God is to visit the poor desolate Church of England, and that therefore neither deluded Mr. Gambold [Gambold had preached before the University at Oxford in 1741 but formally separated from the Church of England in 1742, and joined the Moravians, among whom he became an assistant bishop in 1754. He was estranged from the



Wesleys. See Tyerman's Oxford Methodists, pp. 176-8.] nor any who leave it will prosper. O pray for the peace of Jerusalem! 'They shall prosper that love thee.'  
Mr. Hall has paid me for the books. I don't want any money of you; your love is sufficient. But write as often and as largely as you can to.  
Your affectionate friend and Brother

Wesley, John. Letter to Mrs. Harper (Emilia Wesley). Newcastle-Upon-Tyne, June 30, 1743.

To Mrs. Harper (Emilia Wesley) [1]

DEAR EMLY, -- Once, I think, I told you my mind freely before; I am constrained to do so once again. You say, 'From the time of my coming to London till last Christmas you would not do me the least kindness.' Do I dream, or you? Whose house were you in for three months and upwards? By whose money were you sustained? It is a poor case that I am forced to mention these things.

But 'I would not take you lodgings in fifteen weeks.' No, nor should I have done in fifteen years. I never once imagined that you expected me to do this! Shall I leave the Word of God to serve tables? You should know I have quite other things to mind; temporal things I shall mind less and less.

'When I was removed, you never concerned yourself about me.' That is not the fact. What my brother does I do. Besides, I myself spoke to you abundance of times before Christmas last.

'When I was at preaching, you would scarce speak to me.' Yes; at least as much as to my sister Wright, or indeed as I did to any else at those times.

'I impute all your unkindness to one principle you hold--that natural affection is a great weakness, if not a sin.' What is this principle I hold? That natural affection is a sin? or that adultery is a virtue? or that Mahomet was a prophet of God? and that Jesus Christ was a son of Belial? You may as well impute all these principles to me as one. I hold one just as much as the other. O Emmy, never let that idle, senseless accusation come out of your mouth.

Do you hold that principle, 'that we ought to be just (i.e. pay our debts) before we are merciful'? If I held it, I should not give one shilling for these two years either to you or any other. And, indeed, I have for some time stayed my hand; so that I give next to nothing, except what I give to my relations. And I am often in doubt with regard to that, not whether natural affection be not a sin, but whether it ought to supersede common justice. You know nothing of my temporal circumstances and the straits I am in almost continually; so that, were it not for the reputation of my great riches, I could not stand one week.

I have now done with myself, and have only a few words concerning you. You are of all creatures the most unthankful to God and man. I stand amazed at you. How little have you profited under such means of improvement! Surely, whenever your eyes are opened, whenever you see your own tempers, with the advantages you have enjoyed, you will make no scruple to pronounce yourself (whores and murderers not excepted) the very chief of sinners. -- I am, &c.

Perrin, Sarah. Letter to John Wesley. Bristol, New Room, May 31, 1744.

References to Sister Williams, former housekeeper and Sally Colston, SEE Baker, Letters II, p. 107

Perrin, Sarah. Letter to John Wesley. Bristol, June 10, 1744.

"Since I have writ last I have had a caution given me not to write so freely; because my affection has been mis-interpreted; least it should hurt the cause of God" SEE Baker, II, p. 108-109

Wright, Mehetabel Mrs. Letter to John Wesley. Bristol, July 13, 1744.  
Reference to Miss Perrin, Mrs. Vigor, Miss Stafford, Miss Perrot, Miss Nancy Stafford, Mrs. Burdock and Miss Burdock, Mrs. Cart. SEE Baker, Letters II, p. 112

Wesley, John. Letter to Mrs. Elizabeth Hutton. London, Aug. 22, 1744.  
"I love Calvin a little, Luther more; the Moravians, Mr. Law and Mr. Whitefield for more than either". SEE Baker, Letters II, p. 113-14

Wesley, John. Letter to Countess of Huntingdon . Oxford, Aug. 22, 1744.  
SEE Baker, Letters II, p. 114-15

Wesley, John. Letter to Elizabeth Briggs. London, Dec. 28, 1744.  
MY DEAR BETSY,--You have done what you could in this matter and 'angels can do no more.' I am glad you tried; by-and-by she may see more clearly. I am always glad to hear from you, whether you have time to write accurately or not. And I love that you should tell me both what you feel and what you do; for I take part in all. I doubted not but you would find a blessing at this solemn season: see that you strengthen each other's hands in God. I should be glad to see both or either of you when it is convenient.--I am, my dear Betsy,  
Yours affectionately.

Wesley, John. Letter to Ann Watson. London, May 28, 1745.  
SEE Baker, Letters II, p. 137

Wesley, John. Letter to Margaret Watson. London, May 28, 1745.  
SEE Baker, Letters II, p. 137-138

Wesley, John. Letter to Mrs. Mary Jones. St. Gennys, June 18, 1745.  
SEE Baker, Letters II, p.146-47

Wesley, John. Letter to Mrs. Elizabeth Hutton . n.p., Jan. 18, 1746/45.  
Reference to Katharine Pimms, wife of Joseph Pimms. SEE Baker, Letters II, p. 184

Wesley, John. Letter to Mrs. Elizabeth Hutton. London, June 19, 1746.  
SEE Baker, Letters II, p. 196

Hall, Martha Mrs. Letter to John Wesley. Salisbury, Aug-Sept., 1746.  
John Wesley's sister. Refers to Sister Lambert SEE Baker, Letters II, p. 215.

Wesley, John. Letter to Mrs. Mary Jones. Bristol, Aug. 4, 1746.  
"I hope to see you in Wales still before the end of autumn ... The first thing which is absolutely necessary for me to do is to finish a volume of sermons for the press" [ *Sermons on Several Occasions*, 3 vols. Vol. 1 appeared in Nov. 1746. SEE Baker, Letters II, p. 208-09

Wesley, John. Letter to Mrs. Mary Jones. Bristol, Jan. 21, 1747/46.  
SEE Baker, Letters II, p. 224-25

Greenway, Elizabeth Mrs. Letter to John Wesley. Salisbury, Dec. 30, 1747.  
Added to p. 3 of Martha Hall's letter, Dec. 30, 1717. One of Wesley Hall's mistresses--Asking Wesley to pray for her, etc. etc. SEE Baker Letters II, p. 276

Hall, Martha Mrs. Letter to John Wesley. n.p., Dec. 30, 1747.  
Wesley younger sister. Baker's note is to Betty Greenwood, one of Wesley Hall's mistresses, who seems now to be living in the parsonage with Martha Hall. See JW letter to Wesley Hall, Dec. 22, 1747

Wesley, John. Letter to Mrs. Mary Jones. Bristol, Feb. 12, 1748/47.  
SEE Baker, Letters II, p.279

Keith, Jeannie. Letter to John Wesley. Newcastle, Nov. 1, 1748.  
SEE Baker, Letters II, p. 339

Wesley, Charles. Letter to Mrs. Mary Jones. Newington Green, Dec. 22, 1748.  
Written on p. 4 of John's letter to her with same date. SEE Baker, Letters II, p. 345

Wesley, John. Letter to Mrs. Mary Jones. London, Dec. 22, 1748.  
SEE Baker, Letters II, p. 344-45. Letter from Charles to her written on the back of p. 4

Gwynne, Sarah Mrs. Letter to John Wesley. Garth, Jan 19, 1749/48.  
SEE Baker, Letters II, p. 346

Wesley, John. Letter to Mrs. Mary Jones. Kingswood, Nov. 7, 1749.  
SEE Baker, Letters II, p. 393-94

Wesley, John. Letter to John Bennett. n.p., Jan. 23, 1750.

Reference to John Haughton in Ireland, Charles Wesley, George Whitefield, William Shent, Mr. Towers. Bennet had written a letter to John Haughton, stating that "for he himself was inflamed with love and lust unto her [Grace Murray] ... How come you to know that "I was inflamed with lust? Did your wife tell you? ..." SEE Baker, Letters II, p. 402

Wesley, John. Letter to Mrs. Bennett. London, Feb. 9, 1750.

Probably part of a "double letter" addressed to John Bennett on the same date. SEE Baker, Letters II, p. 408

Wesley, John. Letter to Mrs. Mary Vazeille . Dublin, July 19, 1750.

Reference to his brother Charles and Sally Perrin SEE Baker, Letters II, p. 429-30

Wesley, John. Letter to Mrs. Gallatin. Dublin, July 19, 1750.

SEE Baker, Letters II, p. 432-33

Wesley, John. Letter to Wife (see Mrs Mary Vazeille). Dublin, July 19, 1750.

See Vazeille, Mary, before their marriage

Reference to his brother Charles and Sally Perrin SEE Baker, Letters II, p. 429-30

Wesley, John. Letter to Mrs. Judith Madan. n.p., Nov. 9, 1750.

SEE Baker, Letters II, p. 440-441

Harper, Emilia Mrs. Letter to John Wesley. n.p., Feb. 16, 1751.

Emilia was John's sister and he was at the Foundery at this time. Evidently he had written to her on Thursday, Feb. 15, 1751, telling her about his falling on the London Bridge on Feb. 10, and that his convalescence after the accident had resulted in their (Mary Vazeille John Wesley) decision to speedily marry each other. SEE Baker, II, p. 449

Wesley, John. Letter to Wife. Bristol, Mar. 11, 1751.

His first estant letter to his new bride "Molly". SEE Baker, Letters II, p. 451-52

Wesley, John. Letter to Wife. Tetworth, 42 miles from London, Mar. 27, 1751.

SEE Baker, Letters II, p. 453-54

Wesley, John. Letter to Wife. Eversham, Mar. 30, 1751.

SEE Baker, Letters II, p. 455-56

Wesley, John. Letter to Wife. Wednesbury, Apr. 2, 1751.  
SEE Baker, Letters II, p. 456-57

Wesley, John. Letter to Wife. Manchester, Apr. 7, 1751.  
SEE Baker, Letters II, p. 457-58

Wesley, John. Letter to Wife. Leeds, May 15, 1751.  
SEE Baker, Letters II, p. 462

Wesley, John. Letter to Wife. Newcastle, May 22, 1752.  
SEE Baker, Letters II, p. 493-94

Wesley, John. Letter to NO LETTERS TO WOMEN.1753.

Lefevre, Mrs. Letter to John Wesley. n.p., Aug. 27, 1754.

Wesley visited her only two or three times in two years because of his wife's jealousy--she even accused him of 'lying with her'. She was in her late 20s or early 30s. John was 51. SEE Baker, Letters II, p. 540

Lefevre, Mrs. Letter to John Wesley . n.p., Sept. 17, 1754.

2nd of 5 letters written to John. SEE Baker, Letters II, p. 541

Lefevre, Mrs. Letter to John Wesley. n.p., Dec. 25, 1754.

3rd of 5 letters to Wesley. SEE Baker, Letters II, p. 546

Lefevre, Mrs. Letter to John Wesley. n.p., Feb. 28, 1755.

4th of 5 letters to Wesley. SEE Baker, II, p. 551

Wesley, John. Letter to Mrs. Hall. Leeds, May 9, 1755.

Written during Conference. Reference is made to Wesley's sister Emilia Harper. Baker makes reference that the Rev. Westley Hall has left his wife, Wesley's sister Martha. SEE Baker, Letters II, p. 556

Lefevre, Mrs. Letter to John Wesley. n.p., July 18, 1755.

"Think me not presumptuous when I say that I place you constantly before my mind, as my living strength ... a patient, you know, must fully lay open his care to his physician; and I have been emboldened even to you yourself to increase the length of my letters ..." 5th of 5 letters to Wesley. SEE Baker, Letters II, p. 573-74

Wesley, John. Letter to Widow Burgoyne. ????, Feb. 7, 1756.  
Copy . Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Ryan. ????, Feb. 10, 1756.  
From Baker's list not published in Telford.  
Published in: AM 1782, 437-38. A reference giving some information about the letter, but not a quotation.

Wesley, John. Letter to Wife. Waterford, May 7, 1756.

To his Wife [2]  
MY DEAR MOLLY, -- From Portarlinton we rode (twenty miles as they call it) in about eight hours to Kilkenny. There our brethren in the Army received us gladly and opened a door which none were able to shut. Yesterday in the afternoon (through heavy rain; but it was nothing to me) we came hither. Here is a poor, shattered Society, who have been for these seven years tearing one another in pieces. What I shall be able to do with them I know not; but it is enough if I can deliver my own soul. On Monday I hope to be in Clonmell, and on Wednesday evening in Cork. From time to time, my love, you should tell me all you know concerning public affairs; for it is hard to depend on the authority of the newspapers for the truth of anything. If King George recovers, [George II lived till 1760. The future George III came of age on June 4, 1756.] I know there will be a lengthening of our tranquility. If God should take him away, for anything I see yet, I should quit this kingdom as soon as possible. In the meantime let you and I improve to-day. The morrow will take thought for the things of itself. [See letter of April 19.] Sister Cownley [See letter of Jan. 10.] sends her kindest love to you and Jenny. Is there something remarkable in her dream? I have heard of several other uncommon notices which have been given to others in this kingdom. But I shall stay till I can see the Persons concerned and like the accounts from their own mouths. I dreamed last night that I was carried to execution and had but a few minutes to live. We had not been talking of anything of the kind over-night. What I gather hence is, While we live, let us live; that if we do not meet again here, we may in a better place -- My dear Molly, adieu! I have now yours of April 29. It is all in all to keep the issues of our heart, and by His strength we are able so to do. Draw us, and we will run after Thee! Pay the printers yourself; that is the sure way, unless Jo. Spencer [See letters of Jan. 7, March 4, and June 18.] gives you his account as I have written. I hope H. Brown [Brown was apparently engaged at the Book-Room.] will do everything you bid him. Else you must send him home. I have wrote to Mr. Blackwell from Dublin. Peace be with your spirit!

Wesley, John. Letter to Wife. ????, May 21, 1756.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Wife . Limerick, June 18, 1756.

To his Wife [3]  
MY DEAR LOVE -- At Newmarket on Wednesday night and last night at Ballingarrane our lodging was not very warm or elegant. But I do not perceive that I have taken any cold. Rather I

am better than when I set out. A week or two ago I was not very strong; but I have now no reason to complain. I preach no more than twice a day, and not once abroad since my coming to Limerick. Let the wind be east, west, or north, we have rain every day; so that I keep to the Abbey [An old abbey at Limerick which the Society had secured and fitted up as a place of worship. See Crookshank's *Methodism in Ireland* i. 50.] whether I will or no.

I think the paper was to be 15s. a ream. I shall not be sorry if an hundred people will return the subscription money. Let not one copy unsubscribed for go under fifteen shinnings. Many will be glad of them at any price. They may have the picture (and the errata) or let it alone. It is well done. I saw it before I left London. I am afraid there have not copies enough been sent to Ireland. The money remitted from hence at four payments was between fifty and sixty pounds. Brother Atkinson [See letter of Jan. 7.] can early compute how many subscribers this implies. I hear nothing of any books come to Dublin yet. I hope they were directed to Mr. Powell. [Samuel Powell was his Dublin printer. See *W.H.S.* vi. 90.]

'Tis not unlikely poor Sister Atkinson may talk so. But (unless you heard them with your own ears) do not believe a word of it concerning Jo. Downes or Rob. Windsor. You did well to send G. Whitefield and my brother the *Notes*. I will trust you; give a copy to any preacher or any other person you judge proper. Pray pay Mr. Wyat and Brother Birket [Birket may be Bowyer, the printer of the *Notes*.] as soon as you can. The next money should pay our printing debts. If J. Spencer [See letter, May 7.] can spare you for three weeks, go to Bristol by all means. It is an excellent thought. Now, my Molly, overcome evil with good.

Indeed, I fear our fleets are bought and sold. Poor King George! where will he find an honest man? If I hear of the French landing, or beating our fleet on the 14th of July (the day those sights appeared in the air over Cornwall), I shall endeavor to come into England directly; otherwise to go on my way.

My brother does not oppose field-preaching in general; but he does not like preaching in Smithfield: though I know not why any should oppose it, unless they are apprehensive of the mob.

I am now writing on Original Sin [*The Doctrine on Original Sin*, a reply to Doctor John Taylor of Norwich, was published in Jan 1757. Wesley decided to write it as early as April 10, 1751. See *Journal*, iii. 520; Green's *Bibliography*, No. 182; and letter of July 3, 1759.]; so the papers came in good time. Jo. Haughton is in Dublin. Michael with his little wit does much good. Watch over Jo. Spencer. It will do him a solid kindness. You may perhaps convince him it is his interest to be honest and to save me all the money he can. Should not one preacher go to Norwich immediately and another to Portsmouth?

Molly, let us make the best of it. Oh for zeal! I want to be on the full stretch for God! -- My dear Love adieu!

Pray put Brother Norton's [See letter of Sept. 3 to Nicholas Norton, which refers to one from him in July.] into the post.

Wesley, John. Letter to Wife. ????, July 10, 1756.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Hall. London, Sept. 15, 1756.

DEAR SISTER, -- In what path it is best for us to tread God knows better than man. And we are well assured He orders all things for our profit, that we may be partakers of His holiness.

Probably He withheld you from prosperity to save you from pride; certainly to rescue you from your own will, and from that legion of foolish and hurtful desires which so naturally attend abundance. Be good and do good to the utmost of your present power, and then happy are you. I have ordered Betty Duchesne [Wesley buried Elizabeth Duchesne on Dec. 22, 1776. In the *Journal*, vi. 135, he describes her as 'a person eminently upright of heart, yet for many years a child of labor and sorrow. For near forty years she was zealous of good works, and at length shortened her days by laboring for the poor beyond her strength.' Charles Wesley break-fasted with her on Feb. 15, 1759: see his *Journal*, ii. 259; and letter of Oct. 27, 1758.] to get the things you spoke of, which probably by this time she has done. Therefore you need not delay your return to London. I purposed to have come through Salisbury, but I was so ill ['For a few days,' says Wesley (*Journal*, iv. 186, 'I was laid up with a flux; but on Sunday, Sept. 5, I crept out again, and preached at Kingswood in the morning and Stokes Croft in the afternoon. Monday, 6, I set out in the machine, and on Tuesday evening came to London.')] that it was judged not safe for me to ride. O make the best of a few days. -- I am  
Your affectionate friend and Brother.

Wesley, John. Letter to Dorothy Furly. London, Dec. 22, 1756.

To Dorothy Furly [12]

It is a happy thing if we can learn obedience by the things which we suffer. Weakness of body and heaviness of mind will, I trust, have this good effect upon you. The particular lesson which you have now to learn is to be faithful in comparatively little things, particularly in conversation. God hath given you a tongue: why? That you may praise Him therewith; that all your conversation may be, for the time to come, 'meet to minister grace to the hearers.' Such conversation and private prayer exceedingly assist each other. By resolutely persisting, according to your little strength, in all works of piety and mercy, you are waiting on God in the old scriptural way. And therein He will come and save you. Do not think He is afar off. He is nigh that justifieth, that sanctifieth. Beware you do not thrust Him away from you. Rather say, My heart would now receive Thee, Lord:  
Come in, my Lord, come in?  
Write as often and as freely and fully as you please to  
Your affectionate brother and servant.

Wesley, John. Letter to Wife. ????, Apr. 22, 1757.

Owner: Institution. Published in WHS 27.61. From Baker's list not published in Telford

Wesley, John. Letter to Wife. Liverpool, Apr. 24, 1757.

I see plainly, my dear Molly, you are resolved to make me love you better and better. Be as careful as ever you will (only not so as to make yourself sick) and as diligent as ever you can. This is one of the talents which God has given you. O use it to the uttermost! Put forth all your strength in things temporal as well as in things spiritual. Whatsoever your hand findeth to do, do it with your might. What a blessed rule is that of Kempis. \_ 'Do what is in thee, and God will supply what is lacking'! Only, my love, watch over your own spirit! Take heed that it be not sharpened. Fret not thyself because of the ungodly, but in quietness and patience possess your own soul.



I believe my letter to the Stewards will stir them up. What if you gave it to T. Butts [See letter of March 27, 1751.] and desired him and John Matthews [John Matthews died of consumption on Dec. 28, 1764. During twenty years Wesley did not remember his saying or doing anything he would wish to have been unsaid or undone. See *Journal* v. 93, 103; and letter of April 24, 1761.] to second it? If they speak to William Atkinson [See letter of March 9, 1765.] in good earnest, it will certainly do good, one way or the other. [Mrs. Wesley had evidently made some suggestion for business arrangements.]

Now I have burnt your letter. My health continues to a miracle. Ten days hence I shall probably see John Haime [See letter of March 1744, and June 21, 1748.]; and Joseph Jones [Joseph Jones was for some time one of Wesley's preachers. He married, and settled in Somersetshire as a farmer. See Atmore's *Memorial* pp. 225-6; *Journal*, iv. 328; and for Bilbrook, Staffordshire, iii. 519 iv. 14.] if he finds his way back from Bilbrook.

It grows late: but I could not persuade myself to lose one post; though I cannot tell you how much I am, dear Molly,

Your affectionate Husband, Lover and Friend.

My dear Sister Hacker was to have a cag [A barrel or wooden vessel containing four or five gallons.] of the elder wine. Has she had it?

Wesley, John. Letter to Dorothy Furly. Birstall, May 18, 1757.

The great point is to pick out in Bristol (as in all places such acquaintance as have a deep fear of God, a continual consciousness of His presence, and a strong thirst after His whole image. [See letter of June 18.] Such I take most of the leaders of bands to be; and such are many of the poor in the Society, but extremely few of the rich or honorable Methodists are of that number. My dear sister, I have been in pain for you on their account. When I talked with You last, you could relish the simplicity of the gospel, you were athirst for all mankind that was in Christ and wanted to walk just as He walked. O let none persuade you, either by example or advice, to make any, the least, deviation from that good way. Make no abatement; do not soften the plain, rough gospel; do not

Measure back your steps to earth again.

Be not, either inwardly or outwardly, conformed to this world; but be a Christian altogether. Health you shall have if health be best. And He that gives it will give a blessing with it -- an increase of spiritual as well as of bodily strength, but it is strength to labor not to sit still. And this strength will either increase or decrease in the same proportion with your sense of His love. You may lose this sense either (1) by committing sin; or (2) by omitting duty; or (3) by giving way to pride, anger or any other inward sin; or (4) by not watching unto prayer, by yielding to indolence or spiritual sloth. But it is no more necessary that we should ever lose it than it is necessary we should omit duty or commit sin. Mr. Law, therefore, speaking on this head, betrays deep ignorance both of the Scripture and the inward work of God. You are more liable to receive hurt from his late writings than from any others which I know. I shall write to Sammy [Her brother at Cambridge.] in the morning: it would not have been amiss if you had spoken freely to me concerning him. Why should not you, now you have in some measure broke that natural shyness, speak all that is in your heart to, dear Miss Furly,  
Your truly affectionate friend and brother.

Wesley, John. Letter to Mrs. Crosby. Newcastle-Upon-Tyne, June 14, 1757.

**To Mrs. Crosby [4]**

MY DEAR SISTER, -- I was concerned at not hearing from you for so long a time, whereas I would not willingly pass a fortnight without it. Whenever you have leisure write, whether any one else does or not. I shall be here near three weeks, and then at York. It comforts me to hear that your love does not decrease: I want it to increase daily. Is there not height and depth in Him with whom you have to do, for your love to rise infinitely higher and to sink infinitely deeper into Him than ever it has done yet? Are you fully employed for Him, and yet so as to have some time daily for reading and other private exercises? If you should grow cold, it would afflict me much. Rather let me always rejoice over you. As for me, I seem only to be just beginning to aim feebly at God; though I have found more liberty in the respects you mention lately than of a long season. Dear Sally, never forget to pray for  
Your affectionate brother.

Wesley, John. Letter to Dorothy Furly. Newcastle-Upon-Tyne, June 14, 1757.

You have reason to praise God for what He has done and to expect all that He has promised. Indeed, if it were required that you should work this in yourself, your impotence might be a bar to your expectations; and so might your unworthiness, if God required any merit of yours in order to His working in you. But what impotence in you can be a bar to the almighty power of God? And what unworthiness can hinder the free love of God? His love in and through Christ Jesus? So that all the promises lie fair before you. The land flowing with milk and honey, the Canaan of His perfect love, is open. Believe, and enter in!

It is an observation of one of the ancients that it is far easier not to desire praise than not to be pleased with it. A bare conviction that it is, generally speaking, deadly poison may prevent our desiring it; but nothing less than humble love filling the heart will prevent our being pleased with it, for the sense of honor is as natural to man as the sense of tasting or feeling. But when that which is spiritual is fully come, this which is corruptly natural shall be done away.

Whatever enemies you have, it is enough that you have a Friend who is mightier than them all. O let Him reign in your heart alone! Do not spare to speak with all freedom to, dear Miss Furly,  
Your affectionate brother and servant.

Wesley, John. Letter to Dorothy Furly. Newcastle-Upon-Tyne, June 18, 1757.

I am the more jealous over you, because I know you are liable to be much influenced by fair words, especially when they are spoken by persons of sense and in an agreeable manner. And flesh and blood are powerful advocates for conformity to the world, particularly in little things. But, blessed be God, we have an unction from the Holy One ready to teach us of all things. O let us attend to this inward teaching, which indeed is always consonant with the word. Then the word, applied by the Spirit, shall be a light in all our ways and a lamp in all our paths. Fight on and conquer I Change of place, as you observe, is but a little thing. But God has in some measure changed your heart, wherein you have great reason to rejoice. And, having received the first fruits of the Spirit, righteousness, peace, and joy in the Holy Ghost, patiently and earnestly war for the great change, whereby every root of bitterness may be torn up. You may profitably converse with even those honorable Christians, if you watch and pray that they do not infect you (1) with Mystical notions, which stand in full opposition to plain old Bible divinity; or (2) with their odd, senseless jargon of a catholic spirit, whereby they have themselves suffered great loss. The spirit of the world I think you are aware of already, and indeed there is

danger in every approach to it.

I have heard from both Mrs. Gausson [Charles Wesley writes from the Foundry to his wife on Sept. 21, 1755, 'Why do you leave Mrs. Gausson out of your "kind remembrance"? You have no friend loves you better.' See letter of Sept. 25.] and Miss Bosanquet.

There is a poor, queer old woman in Bristol (if she is not gone to paradise) with whom it might do you good to talk. John Jones [See letter of April 16 1748.] knows her. Her name is Elizabeth Edgecomb. Peace be with your spirit. -- I am, dear Miss Furly,  
Your affectionate brother and servant.

Wesley, John. Letter to Mrs. Crosby. Newcastle-Upon-Tyne, July 1, 1757.

MY DEAR SISTER, -- Certainly you judge right. Do not entangle yourself with the things of this world; neither give occasion to any to speak reproachfully. Therefore accept of no deed or writing whatsoever which should tie her down to do anything for you one day longer than she would do without it. [Probably Miss Bosanquet, whom she had met in May. See letter of June 14.] What she will do day by day without hurting herself or any one else is liable to no exception. O stand fast in glorious liberty; and be subject to no creature, only so far as love constrains. By this sweetest and strongest tie you are now subject to, dear Sally,  
Your affectionate friend and brother.

I shall look for a letter at York.

To Mrs. Crosby, At Mr. Kent's Bricklayer,  
In the Tenter Ground, Near Upper Moorfields, London.

Wesley, John. Letter to Dorothy Furly. York, July 11, 1757.

DEAR MISS FURLY, -- I cannot write to you now so freely as I would; but I must send a few lines. Mere temptation certainly does not weaken without yielding to temptation. Yet an heaviness and soreness may remain upon the spirit till there is a fresh discovery of the love of God.

A jealous fear of offending God is good. But what have you to do with any other fear? Let love cast it all out, and at the same time make you tenfold more afraid of doing anything small or great which you cannot offer up as an holy sacrifice acceptable to God through Jesus Christ. All who are without this fear (and much more all who call it legal, who revile the precious gift of God, and think it an hindrance to 'the growing up in Christ') are Antinomians in the inmost soul. Come not into their secret, my dear Miss Furly; but pray for more and more of that 'legal spirit,' and you will more and more rejoice  
Your affectionate servant.

Wesley, John. Letter to Samuel Furly. York, July 12, 1757.

DEAR SAMMY, -- In all my experience I never knew one so much altered for the worse as C. P. [Charles Perronet. See letters of Sept. 3, 1756 (to Nicholas Norton), and Dec. 14, 1757.] in so short a time. I am afraid that enemy is in real, actual possession of his understanding; though God, I hope, has still hold of his heart. Certainly the conversing with him at present would not be profitable to you.

Nothing could be more seasonable than the notes you give me concerning M. B. [Miss Bosanquet and Mrs. Crosby.] I was just going to answer a letter from one who can say anything

to her without offence. So that proper advice may now be conveyed to her with great probability of success.

I hope you will write to Mr. Drake [See letter of Dec. 4, 1756.] without delay. He is in danger; for every possible snare is laid for him. His aunt here, Mrs. Dickson, [Dickens.] has been of great service to him. He was hurried hence by his mother (a woman bitter of spirit) to keep him out of my way. You may direct your next to me at Mr. Hutton's, ['William Hutton mercer and grocer, a man in good repute in the town,'] with whom Wesley stayed when at Epworth. See Stevenson's *Wesley Family*, p. 348; and letter of July 28 1775, to Mrs. Woodhouse.] in Epworth, Lincolnshire, by Thorne bag. Dear Sammy, fight on! Adieu.

Miss Tancred, a gay, giddy girl, a mere coquette, is put in the way of Mr. Drake. Warn him earnestly to keep clear of her.

Wesley, John. Letter to Dorothy Furly. Tremeneare, Sept. 6, 1757.

Why you should be afraid on account of anything you said to me I do not know. Certainly, if you had said whatever was in your heart, it might have been a means of lessening your burthen and not of increasing it. I believe you have often a desire, and almost a resolution, of saying a great deal to me; but when you come to write or speak, your heart fails. Why should it? Why should you repress yourself? I should not despise but love you for your openness. It is the fruit and the proof of an honest heart. I know you are weak; I know a little of your particular weaknesses. But so much the more am I concerned for you as a tender, sickly flower. Away, then, with this reserve; it answers no end but to trouble and embarrass you. Tell me freely and plainly any difficulty you meet with, any enemy against whom you want help. Use me as a friend, as I hope you will use Sarah Crosby, and you will find it a blessing to your soul. It will again bring the promise of holiness near; which, indeed, always seems to be far off when we give way to any known sin, when we any way grieve the Spirit of God. There may be some rare cases wherein God has determined not to bestow His perfect love till a little before death; but this I believe is uncommon: He does not usually put off the fulfilling of His promises. Seek, and you shall find; seek earnestly, and you shall find speedily. Lift up the hands that hang down; deny yourself; take up your cross, whether that of meeting your class or any other. Fight on, and victory is at hand! -- I am, dear Miss Fury,  
Your affectionate servant.

Wesley, John. Letter to Wife. ????, Sept. 15, 1757.

Extract only, noted in Sales Catalogue. From Baker's list not published in Telford

Wesley, John. Letter to Dorothy Furly. St. Austell Cornwall, Sept. 25, 1757.

MY DEAR SISTER, -- It is a rule with me to take noting ill that is well meant; therefore you have no need ever to be afraid of my putting an ill construction on anything you say, for I know you mean only to save your soul. In most genteel religious people there is so strange a mixture that I have seldom much confidence in them. I love the poor; in many of them I find pure, genuine grace, unmixed with paint, folly, and affection. But I think Mrs. Gausson is upright of heart; and perhaps you may find one or two gentlewomen like her. [See letters of June 18, 1757 and March 26, 1770.]

It is plain God sees it best for you frequently to walk in a thorny path. By this means He aims at

destroying your pride of heart and breaking your stubborn will. You have had large experience that there is no substantial or lasting happiness but in Him. O be true to yourself and to your own experience! Do not seek it where it cannot be found. Hew out to yourself no more broken cisterns, but let all the springs of your happiness be in Him.

You cannot be too careful to keep out of the way of anything that has been the occasion of sin. And it is very possible to show civility and moderate respect to any person without coming in the way of danger. All private conversation may be avoided and ought to be, at all hazards. Do not run yourself into temptation; and God will deliver you from evil.

Nature and the devil will always oppose private prayer; But it is worth while to break through. That it is a cross will not hinder its being a blessing -- nay, often the more reluctance the greater blessing.

I think it was not you who advised poor Sam to be a mere regular clergyman [Her brother. See letter of April 8, 1758.] unconnected with the Methodists. Certainly this is the best way to preferment; but it is not the best way to heaven or to do good upon each. When it is too late, the awakened clergy will probably see this. -- I am

Your affectionate brother.

Wesley, John. Letter to Dorothy Furlly. Bristol, Oct. 21, 1757.

MY DEAR SISTER, -- God will do His own work in His own manner, and exceeding variously in different persons. It matters not whether it be wrought in a more pleasing or painful manner, so it is wrought, so nature is subdued, pride and self-will dethroned, and the will of God done in us and by us. Therefore trouble not yourself about the experience of others: God knows you, and let Him do with you as He sees best.

I judge your late distress to be partly the effect of disease, but chiefly preternatural. In the Third Journal there is a case nearly parallel; only the symptoms were more severe. For in a *moment* Lucretia Smith [*Journal*, ii. 410; and letter of April 26, 1739.] felt such a cloud spread over her that she could not believe there was a God or an after-state. You did right to pray, as you could pray; and this is the best method which can be taken in heaviness or darkness of any kind. Then, if sin be the cause, it will be discovered. But take care that you do not refuse any help; even rough speakers may be of service. Only spread what they say before the Lord, and He will turn it to good. -- I am

Your affectionate broker.

Wesley, John. Letter to Mrs. Ryan. Newbury, Nov. 8, 1757.

To Mrs. Ryan [8]

MY DEAR SISTER, -- In the hurry of business I had not time to write down what you desired -- the rules of our family. So I snatch a few minutes to do it now, and the more cheerfully because I know you will observe them.

1. The family rises, part at four, part at half an hour after.
2. They breakfast at seven, dine at twelve, and sup at six.
3. They spend the hour from five to six in the evening (after a little joint prayer) in private.
4. They pray together at nine, and then retire to their chambers; so that all are in bed before ten.
5. They observe all Fridays in the year as days of fasting or abstinence.

You in particular I advise, -- Suffer no impertinent visitant, no unprofitable conversation, in the house. It is a city set upon an hill; and all that is in it should be 'holiness to the Lord.'

On what a pinnacle do you stand! You are placed in the eye of all the world, friends and enemies. You have no experience of these things, no knowledge of the people, no advantages of education, not large natural abilities, and are but a novice, as it were, in the ways of God! It requires all the omnipotent love of God to preserve you in your present station. Stand fast in the Lord and in the power of His might! Show that nothing is too hard for Him. Take to thee the whole armor of God, and do and suffer all things through Christ strengthening thee. If you continue teachable and advisable, I know nothing that shaft be able to hurt you.  
Your affectionate brother.

Wesley, John. Letter to Mrs. Ryan. London, Nov. 30, 1757.

MY DEAR SISTER, -- Your letter came in a seasonable time, as rain in a time of drought. How fain would we excuse those we love! I would gladly acquit those who severely condemn each other. The wrong to myself is not worth a thought; it gives me not a moment's uneasiness. But I am pained for others, who, if they do not sin against God, yet give great occasion to the enemy to blaspheme.

You may learn an excellent lesson herefrom. Suppose you are saved from sin, it is certain that you are not saved from a possibility of mistake. On this side, therefore, Satan may assault you; you may be deceived either as to persons or things. You may think better or (which is far more strange) you may think worse of them than they deserve. And hence words or actions may spring which, if not sinful in you, are certainly wrong in themselves, and which will and must appear sinful to those who cannot read your heart. What grievous inconvenience would ensue! How would the good that is in you be evil-spoken of! How would the great gift of God be doubted of, if not disbelieved and denied for your cause! Therefore in the name of God I exhort you, keep close every moment to the unction of the Holy One! I Attend to the still, small voice! Beware of hearkening to the voice of a stranger! My eyes ache, my head aches, my heart aches. And yet I know not when to have done. [He had spent this Wednesday and the previous Monday in hearing an 'intricate cause' where 'one side flatly affirmed, the other flatly denied.' See *Journal* iv. 245.] O speak nothing, act nothing, think nothing but as you are taught of God!

Still may He with your weakness stay,  
Nor for a moment's space depart;  
Evil and danger turn away,  
And keep your hand, your tongue, your heart.  
So shall you always comfort, not grieve,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Ryan. Norwich, Nov. 31, 1757.

MY DEAR SISTER, -- May the peace and love of God spring up in your heart as in time past, and more abundantly! You have refreshed my bowels in the Lord; I feel your words, and praise God on your behalf. I not only excuse but love your simplicity; and whatever freedom you use, it will be welcome.

Surely God will never suffer me to be ashamed of my confidence in you. I have been censured for it by some of your nearest friends; but I cannot repent of it. [See previous letter.] Will not you put forth all your strength (which, indeed, is not yours; it is the Spirit of the Father which now worketh in you), -- (1) in managing all things pertaining to the house, so as to adorn the gospel of God our Savior? (2) in feeding the sheep He has committed to your immediate care and carrying

the weak and sickly in your bosom? (3) in assisting, quickening, and directing the family at Kingswood, whom I trust you will always bear upon your heart? (4) in reproving, stirring up, or confirming all whom the providence of God shall put into your hands? and (lastly) in watching over and helping forward in the ways of God one who has more need of help than all the rest, and who is always willing to receive it from you because you always speak the truth in love? Do you find no interruption or abatement at any time of your joy in the Lord? Do you continually see God, and that without any cloud or darkness or mist between? Do you pray without ceasing, without ever being diverted from it by anything inward or outward? Are you never hindered by any person or thing? by the power or subtlety of Satan, or by the weakness or disorders of the body pressing down the soul? Can you be thankful for everything without exception? And do you feel all working together for good? Do you do nothing, great or small, merely to please yourself? Do you feel no touch of any desire or affection but what springs from the pure love of God? Do you speak no words but from a principle of love and under the guidance of His Spirit? O how I long to find you unblameable in all things, and holy as He that hath cared you is holy! -- I am yours, &c.

Wesley, John. Letter to Mrs. Ryan. Lewisham, Dec. 14, 1757.

MY DEAR SISTER -- I find by Mr. Perronet's last letter [Charles Perronet. See letters of July 12, 1757, and Nov. 4, 1758.] that he is deeply offended, that his former affection (so he speaks) is degenerated into a cold esteem, and that he no longer regards me as a dear friend but as an austere master. Has he not a little affected you? He does not speak with passion; but his words distill as the dew. The God whom you serve send forth His light and His truth, and direct you in every thought!

Do you never find any wandering thoughts in prayer or useless thoughts at other seasons? Does the corruptible body never press down the soul and make it muse about useless things? Have you so great a command over your imagination as to keep out all unprofitable images -- at least, to banish them the moment they appear, so that they nether trouble nor sully your soul? Do you find every reasoning brought into captivity to the obedience of Christ? Is there no vanity or folly in your dreams? no temptation that almost overcomes you? And are you then as sensible of the presence of God and as full of prayer as when you are waking?

I can hardly avoid trembling for you still: upon what a pinnacle do you stand! Perhaps few persons in England have been in so dangerous a situation as you are now. I know not whether any other was ever so regarded both by my brother and me at the same time. What can I do to help you? The Father of mercies help you and with His favorable kindness surround you on every side! May the eternal Spirit help you in every thought, word, and work to serve the living God! -- I am

Your affectionate brother.

Wesley, John. Letter to Mrs. Ryan. London, Jan. 20, 1758.

MY DEAR SISTER,--How did you feel yourself under your late trial? Did you find no stirring of resentment, no remains of your own will, no desire or wish that things should be otherwise? [He had been at Kingswood School on Jan. 4.] In one sense you do desire it, because you desire that God should be glorified in all things. But did not the falling short of that desire lessen your happiness? Had you still the same degree of communion with God, the same joy in the Holy Ghost? I never saw you so much moved as you appeared to be that evening. Your soul was then

greatly troubled, and a variety of conflicting passions--love, sorrow, desire, with a kind of despair--were easy to be read in your countenance. And was not your heart unhinged at all? Was it not ruffled or discomposed? Was your soul all the time calmly stayed on God, waiting upon Him without distraction? Perhaps one end of this close trial was to give you a deeper knowledge of yourself and of God, of His power to save, and of the salvation He hath wrought in you. Most of the trials you have lately met with have been of another kind; but it is expedient for you to go through both evil and good report. The conversing with you, either by speaking or writing, is an unspeakable blessing to me. I cannot think of you without thinking of God. Others often lead me to Him; but it is, as it were, going round about: you bring me straight into His presence. [Miss Bosanquet had the same feeling: 'The more I conversed with Mrs. Ryan, the more I discovered of the glory of God breaking forth from within, and felt a strong attraction to consider her the friend of my soul.' See Moore's Mrs. Fletcher, p. 29.] Therefore, whoever warns me against trusting you, I cannot refrain, as I am clearly convinced He calls me to it.--I am  
Your affectionate brother.

Wesley, John. Letter to Mrs. Ryan. London, Jan. 27, 1758.

MY DEAR SISTER,--Last Friday, [Jan. 20, the day the previous letter was written. See letter of Dec. 23.] after many severe words, my wife left me, vowing she would see me no more. As I had wrote to you the same morning, I began to reason with myself, till I almost doubted whether I had done well in writing or whether I ought to write to you at all. After prayer that doubt was taken away. Yet I was almost sorry that I had written that morning. In the evening, while I was preaching at the chapel, she came into the chamber [Of the chapel house at West Street, Seven Dials. See letter of July 12.] where I had left my clothes, searched my pockets, and found the letter there which I had finished but had not sealed. While she read it, God broke her heart; and I afterwards found her in such a temper as I have not seen her in for several years. She has continued in the same ever since. So I think God has given a sufficient answer with regard to our writing to each other.

I still feel some fear concerning you. How have you found yourself since we parted? Have you suffered no loss by anything? Has nothing damped the vigour of your spirit? Is honour a blessing, and dishonour too? the frowns and smiles of men? Are you one and the same in ease or pain, always attentive to the voice of God? What kind of humility do you feel? What have you to humble you, if you have no sin? Are you wise in the manner of spending your time? Do you employ it all, not only well, but as well as it is possible? What time have you for reading? I want you to live like an angel here below, or rather like the Son of God. Woman, walk thou as Christ walked; then you cannot but love and pray for  
Your affectionate brother.

Wesley, John. Letter to Dorothy Furly. Lewisham, Feb. 9, 1758.

Undoubtedly you may arise now and receive power from on high. You are hindered chiefly by not understanding the freeness of the gift of God. You are perpetually seeking for something in yourself to move Him to love and bless you. But it is not to be found there; it is in Himself and in the Son of His love. He did then give you a proof of this in that fresh evidence of pardon; and He is ready to give it you again to-day, for He is not weary of well doing. But even after this you may or you may not use the power which attends that peace. And if you ask for more power, it



shall be given you; for you have an Advocate with the Father. O cast yourself upon Him; learn more of that lesson,-- Thy salvation to obtain Out of myself I go; Freely Thou must heal my pain, Thy unbought mercy show. [From Hymns and Sacred Poems, 1742, Part I. See Poetical Works of J. and C. Wesley, ii. 76. The hymn is headed Salvation by Grace.] How much of it may you find in this hour! Look up and see redemption near!--I am Your affectionate brother and servant.

Wesley, John. Letter to Mrs. Ryan. London, Feb. 10, 1758.

MY DEAR SISTER,--Your last letter was seasonable indeed. I was growing faint in my mind. The being continually watched over for evil; the having every word I spoke, every action I did (small and great) watched over with no friendly eye; the hearing a thousand little, tart, unkind reflections in return for the kindest words I could devise,-- Like drops of eating water on the marble, At length have worn my sinking spirits down. Yet I could not say, 'Take Thy plague away from me,' but only, 'Let me be purified, not consumed.' [See letter of Jan. 27.] What kind of humility do you feel? Is it a sense of sinfulness? Is it not a sense of helplessness, of dependence, of emptiness, and, as it were, nothingness? How do you look back on your past sins, either of heart or life? What tempers or passions do you feel while you are employed in these reflections? Do you feel nothing like pride while you are comparing your present with your past state, or while persons are showing their approbation of or esteem for you? How is it that you are so frequently charged with pride? Are you careful to abstain from the appearance of it? O how important are all your steps! The Lord God guide and support you every moment!--I am Your affectionate friend.

Wesley, John. Letter to Mrs. Ryan. Maldon, Feb. 20, 1758.

MY DEAR SISTER,--Is your eye altogether single? Is your heart entirely pure? I know you gave up the whole to God once; but do you stand to the gift? Once your will was swallowed up in God's. But is it now, and will it be so always? The whole Spirit and power of God be upon you; stablish, strengthen, settle you; and preserve your spirit, soul, and body, spotless and unblameable unto the coming of Jesus Christ!--I am Yours, &c.

Wesley, John. Letter to Mrs. Ryan. Dublin, Apr. 4, 1758.

MY DEAR SISTER,--Oh that I could be of some use to you! I long to help you forward in your way. I want to have your understanding a mere lamp of light, always shining with light from above! I want you to be full of divine knowledge and wisdom, as Jordan in the time of harvest. I want your words to be full of grace, poured out as precious ointment. I want your every work to bear the stamp of God, to be a sacrifice of a sweet-smelling savour; without any part weak, earthly, or human; all holy, all divine. The great God, your Father and your Love, bring you to this selfsame thing! Begin, soldier of Christ, child of God! Walk worthy of the vocation wherewith thou art called! Remember the faith! Remember the Captain of thy salvation! Fight! conquer! Die,--and live for ever!--I am  
Yours, &c.

Wesley, John. Letter to Elizabeth Hardy. Dublin, Apr. 5, 1758.

To Elizabeth Hardy [2].

It is with great reluctance that I at length begin to write [See letter to her in May.]: first, because I abhor disputing, and never enter upon it but when I am, as it were, dragged into it by the hair of the head; and, next, because I have so little hope that any good will arise from the present dispute. I fear your passions are too deeply interested in the question to admit the force of the strongest reason. So that, were it not for the tender regard I have for you, which makes your desire a motive I cannot resist, I should not spend half an hour in so thankless a labour, and one wherein I have so little prospect of success.

'The doctrine of Perfection,' you say, 'has perplexed me much since some of our preachers have placed it in so dreadful a light: one of them affirming, A believer till perfect is under the curse of God and in a state of damnation; another, If you die before you have attained it, you will surely perish.'

By 'perfection' I mean 'perfect love,' or the loving God with all our heart, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. I am convinced every believer may attain this; yet I do not say he is in a state of damnation or under the curse of God till he does attain. No, he is in a state of grace and in favour with God as long as he believes. Neither would I say, 'If you die without it, you will perish'; but rather, Till you are saved from unholy tempers, you are not ripe for glory. There will, therefore, more promises be fulfilled in your soul before God takes you to Himself.

'But none can attain perfection unless they first believe it attainable.' Neither do I affirm this. I know a Calvinist in London who never believed it attainable till the moment she did attain it, and then lay declaring it aloud for many days till her spirit returned to God. 'But you yourself believed twenty years ago that we should not put off the infection of nature but with our bodies.' I did so. But I believe otherwise now, for many reasons, some of which you afterwards mention. How far Mr. Rouquet [James Rouquet said of perfection in a letter of 1763, 'To me it is the one thing needful' (Arminian) Mag. 1782, p. 105). See letter of March 30, 1761.] or Mr. Walsh [Through illness Thomas Walsh was detained in Bristol from the latter part of February till April 13, 1758. He then went to Ireland, where he died of consumption on April 8, 1759, at the age of twenty eight. Just before his last illness he said in his sermon on 1 John iv. 18: 'My mind was more clearly enlightened than ever to see that "perfect love" is Christian perfection.' See letters of Jan. 8, 1757, and July 28, 1775 (to John King).] may have mistaken these I know not: I can only answer for myself.

'The nature and fitness of things' is so ambiguous an expression that I never make use of it. Yet if you ask me, 'Is it fit or necessary in the nature of things that a soul should be saved from all sin before it enters into glory?' I answer, It is. And so it is written, 'No unclean thing shall enter into it.' Therefore, whatever degrees of holiness they did or did not attain in the preceding parts of life, neither Jews nor heathens any more than Christians ever did or ever will enter into the New Jerusalem unless they are cleansed from all sin before they enter into eternity.

I do by no means exclude the Old Testament from bearing witness to any truths of God. Nothing less. But I say the experience of the Jews is not the standard of Christian experience; and that therefore, were it true 'The Jews did not love God with all their heart and soul,' it would not follow 'Therefore no Christian can,' because he may attain what they did not.

'But,' you say, 'either their words do not contain a promise of such perfection, or God did not fulfil this promise to them to whom He made it.' I answer, He surely will fulfil it to them to whom He made it--namely, to the Jews after their dispersion into all lands: and to these is the promise made; as will be clear to any who impartially considers the 30th chapter of Deuteronomy, wherein it stands.

I doubt whether this perfection can be proved by Luke vi. 40. From 1 John iii. 9 (which belongs to all the children of God) I never attempted to prove it; but I still think it is clearly described in those words, 'As He is, so are we in this world.' And yet it doth not now appear 'what we shall be' when this vile body is 'fashioned like unto His glorious body,' when we shall see Him, not in a glass, but face to face, and be transformed into His likeness.

Those expressions (John xiii. 10), 'Ye are clean, clean every whit,' are allowed to refer to justification only. But that expression, 'If we walk in the light as He is in the light,' cannot refer to justification only. It does not relate to justification at all, whatever the other clause may do. Therefore those texts are by no means parallel; neither can the latter be limited by the former, although it is sure the privileges described in both belong to every adult believer.

But not only abundance of particular texts, but the whole tenor of Scripture declares, Christ came to 'destroy the works of the devil, to save us from our sins'--all the works of the devil, all our sins, without any exception or limitation. Indeed, should we say we have no sin to be saved or cleansed from, we should make Him come in vain. But it is at least as much for His glory to cleanse us from them all before our death as after it.

'But St. James says, "In many things we offend all"; and whatever "we" might mean, if alone, the expression "we all" was never before understood to exclude the person speaking.' Indeed it was. It is unquestionably to be understood so as to exclude Isaiah, the person speaking, 'We are all as an unclean thing; we all do fade as a leaf; and our iniquities, like the wind, have taken us away' (Ixiv. 6). For this was not the case with Isaiah himself. Of himself he says, 'My soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness' (Ixi. 10). Here the Prophet, like the Apostle, uses the word 'we' instead of 'you,' to soften the harshness of an displeasing truth.

In this chapter the Apostle is not cautioning them against censuring others, but entering upon a new argument; wherein the second verse has an immediate reference to the first, but none at all to the thirteenth of the preceding chapter.

I added, "'We offend all" cannot be spoken of all Christians; for immediately there follows the mention of one who offends not, as the "we" before-mentioned did.' You answer, 'His not offending in word will not prove that he does not offend "in many things."' I think St. James himself proves it in saying, 'He is able to bridle also the whole body'; to direct all his actions as well as words according to the holy, perfect will of God; which those, and those only, are able to do who love God with all their hearts. And yet these very persons can sincerely say, 'Forgive us our trespasses.' For as long as they are in the body, they are liable to mistake and to speak or act according to that mistaken judgement. Therefore they cannot abide the rigour of justice, but still need mercy and forgiveness.

Were you to ask, 'What if I should die this moment?' I should answer, I believe you would be saved, because I am persuaded none that has faith can die before he is made ripe for glory. This is the doctrine which I continually teach which has nothing to do with justification by works. Nor can it discourage any who have faith, neither weaken their peace, nor damp their joy in the Lord. True believers are not distressed hereby, either in life or in death; unless in some rare instance, wherein the temptation of the devil is joined with a melancholy temper.

Upon the whole, I observe your great argument turns all along on a mistake of the doctrine. Whatever warm expressions may drop from young men, we do not teach that any believer is under condemnation. So that all the inferences drawn from this supposition fall to the ground at once. Your other letter I hope to consider hereafter; though I have great reason to apprehend your prejudice will still be too strong for my arguments. However, whether you expect it or not, I

must wish for your perfection. You of all people have most need of perfect love, because this alone casts out fear.--I am, with great sincerity, Your affectionate brother and servant

Wesley, John. Letter to Dorothy Furly. Dublin, Apr. 13, 1758.

But if you find such a surprising alteration at Bonner's Hall, [She was apparently at Bonner's Hall, near Hackney, formerly a seat of the Bishop of London. Wesley retired there in Oct. 1754. See Journal, iv. 101, 127] what need have you of removing to Bristol? Perhaps a lodging there might answer the purpose of health full as well as one at Clifton, and the purpose of religion considerably better. There are few in that neighbourhood from whom I should hope you would receive much profit, except Sarah Ryan. If she abides in her integrity, she is a jewel indeed; one whose equal I have not yet found in England.

You ought not to drink much tea, and none without pretty much cream (not milk) and sugar. But I believe, were you to drink nettle-tea for a few mornings, it would do you more good than any other. It seems best for you to have frequent returns of weakness: it may be needful to fix seriousness upon your spirit by a lasting impression that there is but one step between you and eternity. But sickness alone will not do this--no, nor even the near approach of death. Unless the Spirit of God sanctify both, a man may laugh and trifle with his last breath.

You will overcome trifling conversation and the fear of man, not by yielding, but by fighting.

This is a cross which you cannot be excused from taking up: bear it, and it will bear you. By prayer you will receive power so to do, to be a good soldier of Jesus Christ. But it is more difficult to resist hurtful desire; I am most afraid you should give way to this. Herein you have need of all the power of God. O stand fast! Look up and receive strength! I shall be glad to hear that you are more than conqueror, and that you daily grow in the vital knowledge of Christ.

Peace be with your spirit.--I am Your affectionate servant.

Wesley, John. Letter to Dorothy Furly. Dublin, Apr. 13, 1758.

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Peace be with your spirit.--I am Your affectionate servant.

Wesley, John. Letter to Elizabeth Hardy. Dublin, May, 1758.

Without doubt it seems to you that yours is a peculiar case. [See letters of April 5, 1758, and Dec. 26, 1761, to her.] You think there is none like you in the world. Indeed there are. It may be ten thousand persons are now in the same state of mind as you. I myself was so a few years ago. I felt the wrath of God abiding on me. I was afraid every hour of dropping into hell. I knew myself to be the chief of sinners. Though I had been very innocent in the account of others, I saw my heart to be all sin and corruption. I was without the knowledge and the love of God, and therefore an abomination in His sight.

But I had an Advocate with the Father, Jesus Christ the Righteous. And so have you. He died for your sins; and He is now pleading for you at the right hand of God. O look unto Him and be saved! He loves you freely, without any merit of yours. He has atoned for all your sins. See all your sins on Jesus laid! His blood has paid for all. Fear nothing; only believe. His mercy embraces you; it holds you in on every side. Surely you shall not depart hence till your eyes have seen His salvation.--I am, madam, Your affectionate brother.

Wesley, John. Letter to Ebenezer Blackwell. Castlebar, June 5, 1758.

To Ebenezer Blackwell [4]

DEAR SIR,--I suppose my wife is now in London, as the letters I received thence in the last frank were open; for she still insists on her right of reading all the letters which are sent to me. And I have no friend or servant where she is who has honesty and courage to prevent it. I find since I left England all my domestics have changed their sentiments, and are convinced she is a poor, quiet creature that is barbarously used. I should not at all wonder if my brother and you were brought over to the same opinion. [See next letter.]

Since I came into this kingdom I have wrote several times; but I have not received one line in answer. So I sit still. I have learned by the grace of God in every state to be content. I have in this respect done what I ought and what I could. Now let God do what seemeth Him good. What a peace do we find in all circumstances when we can say, 'Not as I will, but as Thou wilt'!

I have now gone through the greatest part of this kingdom --Leinster, Ulster, and the greater half of Connaught. Time only is wanting. If my brother could take care of England and give me but one year for Ireland, I think every corner of this nation would receive the truth as it is in Jesus. They want only to hear it; and they will hear me, high and low, rich and poor. What a mystery of Providence is this! In England they may hear, but will not. In Ireland they fain would hear, but cannot. So in both thousands perish for lack of knowledge. So much the more blessed are your ears, for they hear; if you not only hear the word of God, but keep it.

I hope you find public affairs changing for the better. In this corner of the world we know little about them; only we are told that the great little king in Moravia is not swallowed up yet.

[Frederick the Great began the campaign of 1758 by invading Moravia and attempting to take Olmutz. It was defended by Marshal Daun, who cut off the supplies of the Prussian Army.]

Till near the middle of next month I expect to be at Mr. Beauchamp's in Limerick. [There he met Thomas Walsh, 'alive, and but just alive.' See Journal, iv. 275.] I hope you have a fruitful season in every respect. My best wishes attend you all.--I am, dear sir, Your affectionate servant.

Wesley, John. Letter to Ebenezer Blackwell. Bandon, July 12, 1758.

To Ebenezer Blackwell [5]

Really, sir, you had made me almost angry at an innocent person--I mean, innocent of the fault supposed. I wrote to Mr. Downing [See letter of April 6, 1761.] nearly at the time I wrote to you; and seeing no name, I read part of your letter as from him, and thought my wife did very wrong to trouble him with matters of this kind, which might do him more harm than good.' Time and patience will remove many other troubles, and show them to have no more foundation than this. While you have so eloquent a person [Mrs. Wesley.] at your elbow, and I am two or three hundred miles off, I have little to say: it may be time enough when I return to London. At present I would only make two or three cursory remarks.

(1) That letter was not left on a chair, but taken out of my pocket. [See letter of Jan. 27.]

(2) It was not letters, but a letter of mine (and one which did not signify a straw) which Sarah Crosby some time since showed to three or four persons, and of which she will hear these ten years. I write to her when I judge it my duty so to do; but I have not wrote these ten or twelve weeks.

(3) If you softened or salved over anything I wrote in the letter from Bedford, [He was in Bedford on March 9, and had to wait a day before he could preach his 'Great Assize' sermon. See Journal, iv. 254.] you did her an irreparable damage. What I am is not the question there, but what she is; of which I must needs be a better judge than you, for I wear the shoe: as you must needs be a better judge of Mrs. Blackwell's temper than I.

(4) 'She is now full of anger.' Heigh day! Anger! For what? Why, because, when Captain Dancy called upon me in Dublin (on the 7th of April) and asked, 'Sir, have you any commands? I am just sailing for Bristol,' I said, 'Yes; here is a letter. Will you deliver it with your own hands?' He promised he would; and that was our whole conversation.

(5) But suppose he delivered this about the 12th of April, why did she not write for a month before? What excuse or presence for this?

(6) I certainly will, as long as I can hold a pen, assert my right of conversing with whom I please. Reconciliation or none, let her look to that. If the unbeliever will depart, let her depart. That right I will exert just when I judge proper, giving an account only to God and my own conscience. Though (as it happens) the last letter I wrote to Sarah Ryan was in the beginning of May.

(7) My conscience bears me witness before God that I have been as 'cautious as I ought to have been'; for I have rigorously kept my rule, 'To do everything and omit everything which I could with a safe conscience for peace' sake.'

But there is no fence against a flail, against one that could tell T. Walsh calmly and deliberately (he begs this may not be mentioned again, nor his name brought into the question), 'His parting words to me were, "I hope I shall see your wicked face no more."' Can you ever be safe against being deceived by such an one but by not believing a word you hear?

In a week or two I shall be looking out for a ship. You people in England are bad correspondents. Both Mr. Downing, Mr. Venn, [Henry Venn.] and Mr. Madan [Martin Madan (1726-90), cousin to Cowper the poet, was converted under Wesley's ministry, became a clergyman, and Chaplain of the Lock Hospital in London 1750-80. His book in favour of polygamy made him notorious. See Journal, iv. II n, vi. 313.] are a letter in my debt; and yet I think they have not more business than I have. How unequally are things distributed here! Some want time, and some want work! But all will be set right hereafter. There is no disorder on that shore.

Wishing all happiness to you and all that are with you, I remain, dear sir, Yours most affectionately.

Wesley, John. Letter to Ebenezer Blackwell. Bandon, July 12, 1758.

To Ebenezer Blackwell [5]

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Wishing all happiness to you and all that are with you, I remain, dear sir, Yours most

affectionately.

Wesley, John. Letter to Lady Rawdon. ????, July 21, 1758.

Owner: Institution. Published in WHS 19.144-45. From Baker's list not published in Telford

Wesley, John. Letter to Wife . Colchester, Oct. 27, 1758.

MY DEAR LOVE,--I had a pleasant ride to Inगतstone in the coach. I then took horse and came to Maldon by dinnertime. [See Journal, iv. 289.] Between ten and eleven this morning we set out from Maldon, and in three hours found honest Brother Arvin here. If I find no particular reason to alter my design, I purpose going on toward Norwich on Monday.

You obliged me on Tuesday afternoon by inviting my sister Hall [The 24th, the day before he left London] to drink tea with you; and likewise by leaving Betty Duchesne with me till she had said what she had to say. My dear, this is the way (as I have often told you) to secure a person's affections.

Let all his ways be unconfined,

And clap your padlock on his ['her' in Prior's English Padlock.] mind.

Believe me, there is no other way: leave every one to his own conscience. For why am I judged, says St. Paul, of another's conscience? Every one must give an account of himself to God. And even if a man acts contrary to good conscience, can you reclaim him by violent methods? Vain thought!

By force beasts act, and are by force restrained:

The human mind by gentle means is gained.

Either by gentle means or by none at all. Or if there be an exception, if a rod be for a fool's back, the wife is not the person who is to use it towards her husband.

If it please God to bring me safe to Norwich, I hope to have a letter from you there. Peace be with your spirit.--I am

Your affectionate Husband.

To Mrs. Wesley, at the Foundery, London.

Ryan, Mrs. Letter to John Wesley. n .p., Nov. 4, 1758.

[9] REVEREND SIR,--I will answer your questions with plainness and uprightness of heart.

God did testify that He had saved me from all sin. By this shall I know it right to write to you, by your being free and trusting me as before.

Wesley, John. Letter to Mrs. Ryan. Norwich, Nov. 4, 1758.

Yesterday I transcribed Charles Perronet's questions, with a little alteration. A few of them I will put to you, which I know you will answer with all plainness. (The first four questions.)

As to myself, I am still cold and faint, though (as I told you) a little revived since I wrote freely.

Pray that God may at length lift up the hands that hang down and the feeble knees!

[9] REVEREND SIR,--I will answer your questions with plainness and uprightness of heart. God did testify that He had saved me from all sin. By this shall I know it right to write to you, by your being free and trusting me as before.



Wesley, John. Letter to Sarah Moore. London, Nov. 22, 1758.

To Sarah Moore [10]

MY DEAR SISTER,--Praise God for what He hath already done. Let those give thanks whom the Lord hath redeemed and delivered from the hand of the enemy [This refers apparently to the sudden death of a young man at Totley, who had pulled 'the preacher from his stand' and offered other acts of violence. 'The wicked themselves viewed it as a judgement.' See Everett's Methodism in Sheffield, pp. 80, 126.]; but you know a greater deliverance is at hand. What have you to do but to fight your way through the world, the flesh, and the devil? It is a good though a painful fight. Unless you yield, you cannot but conquer. It is true you will first conquer by little and little. For

More of this life and more we have

As the old Adam dies.

But there is also an instantaneous conquest: in a moment sin shall be no more. You are gradually dying for a long time. But you will die in a moment. O hasten to that happy time! Pray, strive, hope for it!--I am

Your affectionate brother.

Wesley, John. Letter to Wife . Norwich, Dec. 23, 1758.

DEAR MOLLY,--I was much concerned, the night before I left London, [He left London on Dec. 18. See letters of Jan. 27, 1758, and March 2, 1759.] at your unkind and unjust accusation. You accused me of unkindness, cruelty, and what not. And why so? Because I insist on choosing my own company! because I insist upon conversing, by speaking or writing, with those whom I (not you) judge proper! For more than seven years this has been a bone of contention between you and me. And it is so still. For I will not, I cannot, I dare not give it up. 'But then you will rage and fret and call me names.' I am sorry for it. But I cannot help it. I still do and must insist that I have a right to choose my own company. Then 'you will denounce against me all the curses from Genesis to the Revelation.' You may so. But you gain no ground hereby; for still I cannot give up my right. Nay, but 'you will say all manner of evil of me.' Be it so; but still I stand just where I was. Then 'you will show my private letters to all the world.' If you do, I must assert my right still. All this will not extort it from me; nor anything else which you can do. You may therefore as well allow it now as after we have squabbled about it (if we live so long) seven years longer. For it is my right by all the laws of God and man, and a right which I never can part with. O do not continue to trouble yourself and me and to disturb the children of God by still grasping at a power which must be denied you by him who is nevertheless Your truly affectionate Husband.

Wesley, John. Letter to Dorothy Furlly. Colchester, Dec. 28, 1758.

MY DEAR SISTER,--I thought it long since I heard from you; but I imputed it to your illness. And I did not desire you should do anything which would put you to pain or increase your bodily weakness.

When you seemed confident of receiving the promise in a few days, I did not judge it needful to say anything to the contrary; both because I was persuaded that expectation would be a quickening to your soul, and because I knew you had one near you who was able to advise you in any emergency. See that your desires do not cool, and you shall not be ashamed of this confident expectation. So long as it is tempered with resignation it can do you no disservice. And what else

is there worthy of a desire? Health you shall have if health be best, even bodily health. But what is that in comparison of an healthful mind? And this you are sure to have.

I scruple Sarah Ryan's drinking tar-water because it is so extremely nauseous. Neither will it profit if it occasion costiveness, unless stewed prunes be taken every second or third night instead of it. I rather wish she would resume the medicine I formerly prescribed, only taking care not to catch cold with it. Perhaps in a few days [He got to Bristol on Jan. 2.] you may see  
Your affectionate brother.

Wesley, John. Letter to Samuel Furly. London, Feb. 17, 1759.

DEAR SAMMY,--James Kershaw [James Kershaw had been one of Wesley's preachers from 1752 to 1757. He returned to tile ranks, and in 1765 is stationed at Yarm. See letters of March 1, 1762, and Oct. 16, 1765, to Christopher Hopper.] is an independent minister. Probably, if we live till another Conference, he may be in connexion with us. Hitherto he acts as an independent. We have no Society at Renninghall.

I take John Pearse [One of the early preachers. See Tyerman's Wesley ii. 127.] to be an honest man. As soon as he sees the truth he will preach it. Dolly Furly was considerably better in health before I came from Bristol. And she was all athirst for God. I think her soul prospers more and more.

I will desire Mr. Gilbert [Nicholas Gilbert became an itinerant in 1744, and died in 1763. See Journal, v. 10 n; and for the Christian Library, letter of Aug. 14, 1748, to Ebenezer Blackwell.] to see whether the four volumes of the Library which you mention can be spared. And if they can, if they are not necessary for the making up of sets, they will be sent with the last Journal and the Pilgrim's Progress.

It is very possible the day of grace may be at end before the day of life is. But I believe this is very rarely the case. I have narrowly observed, and have found but one indisputable instance in thirty years.

Nancy [Probably his young wife.] must give me credit for her letter a little longer, for I am at present much straitened for time. March 1 I hope to be at Mr. Berridge's, whence I must strike off for Colchester; so that you will not see me this spring, unless you come to Everton.--I am,  
dear Sammy,

Yours affectionately.

Wesley, John. Letter to Miss ???? London, Feb. 21, 1759.

[Probably] Miss --, this may be the last trouble of the kind which you will receive from me. Therefore you may forgive me this, and the rather when you consider my motives to it. You know I can have no temporal view; I can have none but a faint, distant hope (because with God all things are possible) of doing some service to one whom I love. And this may answer the question which you might naturally ask, 'What would you have! What do you want with me!' I want you, not to be a convert to my opinions, but to be a member of Christ, a child of God, and an heir of His kingdom. Be anything as to outward profession, so you are lowly in heart, so you resist and conquer every motion of pride, and have that mind in you which was also in Christ Jesus. Be what you please besides; only be meek and gentle, and in patience possess your soul: so that one may truly say to you,

Calm thou ever art within,

All unruffled all serene.

Hear what preacher you will; but hear the voice of God, and beware of prejudice and every unkind temper: beware of foolish and hurtful desires, or they will pierce you through with many sorrows. In one word, be anything but a trifler, a trifler with God and your own soul. It was not for this that God gave you

A mind superior to the vulgar herd.

No, Miss -- , no! but that you might employ all your talents to the glory of Him that gave them.

O do not grieve the Holy Spirit of God! Is He not still striving with you! striving to make you not almost but altogether a Christian! Indeed, you must be all or nothing--a saint or a devil, eminent in sin or holiness! The good Lord deliver you from every snare, and guide your feet in the way of peace! How great a pleasure would this give to all your real friends, and in particular to Your affectionate servant for Christ's sake.

Wesley, John. Letter to Ebenezer Blackwell. Everton, Mar. 2, 1759.

To Ebenezer Blackwell [1]

DEAR SIR,--When it is probable I may alter my judgement or practice, I am very willing to speak upon any head. But when I am clearly and fully fixed, then I do not speak; for it would be lost labour. For this reason I did not speak the other night; because I was fully fixed. My wife picks my lock and steals my papers. Afterwards she says, 'You cannot trust me.' I answer, 'I cannot, till you restore what you stole and promise to steal no more.' She replies, 'I will burn them, or lodge them with another, on such terms.' I answer nothing. Do you ask, Why so! I answer to you: (1) I will not consent my goods shall be burnt, much less accept it as a favour: I require her to restore them. (2) I will not thank her for lodging them with another: I require that they be restored to me. (3) I will not so much as consider the terms: I require the restitution of my own goods without any terms. And I know you would do so were it your case. And so would any man of common sense. 'But she will not restore them.' Then she must keep them. But let her not blame me because I cannot trust her.

Permit me to add one word to you. You think yourself a match for her; but you are not. By her exquisite art she has already made you think ill of two very deserving women. [Mrs. Ryan and Mrs. Crosby. See next letter and that of July 12, 1758.] And you have been more than once much puzzled what to think of me! Nor could you help thinking me a little in the wrong. I am almost afraid she likewise entertains you with the faults of many in the Society; the knowing of which (be they real or feigned) does you no good at all. O sir, let us look inward; let us live at home! The more we know of our own faults and the less of other people's, the more will the work of God prosper in our hearts. Wishing all happiness to you and yours, I am, dear sir, -- Your affectionate servant

Blackwell, Ebenezer. Letter to John Wesley. n.p., Mar. 6, 1759.

From Ebenezer Blackwell [2]

DEAR SIR,--I this day received your favour of the 2nd inst. I am sensible of my incapacity either to speak or write in that lively, concise manner you do; but as well as I can I will paragraph by paragraph give a direct answer to your letter. And, first, I desire never to interfere between you and Mrs. Wesley, without there is at least a probability of my being of service to one, or (what I would much rather wish) to both of you; and I declare I have seldom if ever spoken of one to the other without being first desired either by yourself or Mrs. Wesley. Therefore you may be assured I will not in the least hinder your maintaining the authority of the

husband in the greatest latitude that either myself or any man of common sense would wish. I likewise say that I do not think myself a match for Mrs. Wesley or any one that studies to deceive me; but I deny that by any exquisite art she has made me think ill of two very deserving women. I suppose you mean Mrs. Ryan and Mrs. Crosby. The first I know nothing of, having never seen her in my life, and hardly ever (for I won't say never) spoken of her to anybody but yourself. The latter I only know from the letter wrote by yourself, which she owned to me was her handwriting, and which I think will plainly prove to every one of common sense that she is not that very deserving woman you think her; and, permit me to add, I am afraid she has too much art for my dear friend.

I think my behaviour must fully convince you what my thoughts have been of yourself. When I have spoken to you, it has been without reserve; and if at any time I have expressed myself a little freer than many others would dare to do, do not think the harder of me, for indeed it has constantly been with a view if possible to have established peace between yourself and Mrs. W. And I seldom if ever see Mrs. Wesley from the time you leave London until you return, and would even then be glad to be excused that honour if it was not out of civility to yourself. Therefore she has no opportunity, or if she had I dare not give encouragement to her or any one, to entertain me with the faults of any either in your Society or not. Indeed, sir, I am sensible, if I did, it would very much hurt my soul.

And yet, alas! I have been often much hurt, though I dare not blame my dear friend on that account, and yet must declare what you have said, and what I have seen of your brother, has very often much grieved and stumbled my poor soul. I feel I have an evil heart; I know I am not renewed; and I earnestly wish that my own faults were more and more engraver on my mind, that so I may never rest until I am born again and have the image of God stamped on my soul. I earnestly wish you all happiness, and pray that the peace and love of God may continually attend you.--I am, dear sir, Your very affectionate and much obliged servant, EBENEZER BLACKWELL.

Wesley, John. Letter to Dorothy Furly. Norwich, Mar. 6, 1759.

MY DEAR SISTER,--I shall always be glad to hear from you when you can write without hurting yourself. But I am almost afraid to write, for fear of tempting you to answer whether you can or not.

Since you left Kingswood, I hope you use the water at the Hot Wells as often as possible. If anything medicinal profit you, probably it will be this. But perhaps God will not suffer you to be healed by outward medicines. It may be He is determined to have all the glory of His own work. Meantime He designs by this weakness of body to keep your soul low, as a weaned child. There is a wonderful mystery in the manner and circumstances of that mighty working whereby He subdues all things to Himself and leaves nothing in the heart but His pure love alone.

I have no doubt but God will give you the answer to that prayer,--

Let me Thy witness live, When sin is all destroyed I And then my spotless soul receive, And take me home to God! --I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Countess of Huntingdon. Norwich, Mar. 10, 1759.

To the Countess of Huntingdon [5]

The agreeable hour which I spent with your Ladyship the last week recalled to my mind the former times, and gave me much matter of thankfulness to the Giver of every good gift. I have

found great satisfaction in conversing with those instruments whom God has lately raised up. But still, there is I know not what in them whom we have known from the beginning, and who have borne the burthen and heat of the day, which we do not find in those who have risen up since, though they are upright of heart. Perhaps, too, those who have but lately come into the harvest are led to think and speak more largely of justification and the other first principles of the doctrine of Christ; and it may be proper for them so to do. Yet we find a thirst after something farther. We want to sink deeper and rise higher in the knowledge of God our Saviour. We want all helps for walking closely with Him whom we have received, that we may the more speedily come to the measure of the stature of the fullness of Christ.

Mr. Berridge [Wesley stayed at Everton with John Berridge on March 1 and 2.] appears to be one of the most simple as well as most sensible men of all whom it has pleased God to employ in reviving primitive Christianity. I designed to have spent but one night with him; but Mr. Gilbert's [See letter of Feb. 17.] mistake (who sent him word I would be at Everton on Friday) obliged me to stay there another day, or multitudes of people would have been disappointed. They come now twelve or fourteen miles to hear him; and very few come in vain. His word is with power; he speaks as plain and home as John Nelson, but with all the propriety of Mr. Romaine and tenderness of Mr. Hervey.

At Colchester likewise the word of God has free course; only no house will contain the congregation. On Sunday I was obliged to preach on St. John's Green. The people stood on a smooth sloping ground, sheltered by the walls of an old castle, and behaved as men who felt that God was there.

I am persuaded your Ladyship still remembers in your prayers

Your willing servant for Christ's sake.

To the Right Honourable the Countess of Huntingdon, In London.

Wesley, John. Letter to Ebenezer Blackwell. Norwich, Mar. 12, 1759.

DEAR SIR,--You have entirely satisfied me as to what I was afraid of. [See letter of March 2, and Blackwell's answer. His relations with his wife were easier for the moment.] We are at present upon pretty good terms; and I am not without hope that this good understanding will continue for some time longer. I am sure it will, if He who has the hearts of all men in His hand sees it to be expedient for me.

You have never yet spoken to me with more freedom than was agreeable to me. Your freedom is the best proof of your friendship. There are not many that will deal freely with me; nor, indeed, are there many from whom I would desire it, lest it should hurt themselves without profiting me. But I do desire it of you; and do not doubt but it will profit me, as it has done in time past. I know not if in all my life I have had so critical a work on my hands as that wherein I am now engaged. I am endeavouring to gather up those who were once gathered together and afterwards scattered by James Wheatley. [On Nov. 3, 1758, Wheatley had offered him the Tabernacle. Wesley preached there on Dec. 21, and took the lease on the 26th. He found on March 7 that 'the Society, once consisting of many hundred members, was mouldered into nothing.' See Journal, iv. 290-6, 301.] I have reunited about seventy of them, and hope this evening to make up an hundred. But many of them have wonderful spirits, having been always accustomed to teach their teachers; so that how they will bear any kind of discipline I cannot tell.

At Colchester the case is far otherwise. About an hundred and sixty simple, upright people are there united together, who are as little children, minding nothing but the salvation of their souls. Only they are greatly distressed for a larger house. What we could have done last Sunday I know

not, but that, the day being mild, I took the field and preached on St. John's Green. I see but one way--to build a commodious house; and I desired them to look out for a piece of ground. It is true they are poor enough; but if it be God's work, He will provide the means.

Wishing an increase in all grace both to Mrs. Blackwell, Mrs. Dewal, and you, I remain, dear sir,  
Your very affectionate servant.

Wesley, John. Letter to Miss. Johnson. Colchester, Mar. 20, 1759.

To Miss Johnson (?)

My wife, Miss --, surprised me last night by informing me you are left mistress of a large fortune. Shall I say, agreeably surprised me! I cannot tell; because I believe there is another world, and I do not know what influence this change may have on your condition. Therefore I am in fear and in hope. You may be hereby far more happy or far more miserable in eternity! O make a stand! Consider the situation you are in; perhaps never before were you in so great danger. You know a little of your natural tempers: now you have means of indulging and thereby inflaming them to the uttermost. And how many will incite you so to do! How few will dare to warn you against it! Now what food will you have for pride! what infinite temptations to think more highly than you ought to think! You do so already. But O where will you stop! The good Lord arrest the storm in mid career! How impetuously now, unless God interpose, must self-will whirl you along! How deeply, unless He help, will you shortly be immersed in practical Atheism! as ten thousand things will concur to drive God out of your thoughts, as much as if He were not in the world. But, above all, how will you escape from being swallowed up in idolatry! love of the world, such as you never knew before!

Hitherto you have been greatly superior to every delicacy in food; but even this may assault you now, and perhaps raise in you other desires which you are now a stranger to. At present you are above the follies of dress; but will you be so a twelvemonth hence! May you not easily slide into the pride of life, in this as well as other instances! especially considering how your vanity will be gratified thereby! For who will not admire and applaud your admirable taste! It will only remain for you to marry some agreeable person that has much wit and sense with little or no religion; then it is finished! Either you will be thoroughly miserable in this world or miserable to eternity. 'But what business is this of yours! Cannot you let me alone! What have I to do with you!' Believe me, I could very easily let you alone, if I had not a real and tender goodwill toward you, and if I did not know (what perhaps you do not) that you have need even of me. You want friends who understand you well, and who dare tell you the whole, plain truth; and yet not in a surly, imperious manner, for then you could not receive it. I have endeavoured to do this once more. Will not you forgive me! I cannot but think, if you do not thank, you will at least excuse  
Your affectionate servant.

Wesley, John. Letter to Wife . Grimsby, Apr. 9, 1759.

MY DEAR MOLLY,--I must write once more. Then, if I hear nothing from you, I have done. About a year ago, while I suspected nothing less, you opened my bureau and took out many of my letters and papers. Mr. Blackwell advised me, before you, if you refused to restore them, to send that instant for a smith, and break open your bureau and take my own. To prevent which you restored them. But it was not long before you robbed me again, and showed my private letters to more than twenty different persons on purpose to make them have an ill opinion of me. For the same end you spoke much evil of me while I was several hundred miles off.

Your presence was that I conversed with Sister Ryan and Crosby. [See letters of July 12, 1758, and March 2 and Oct. 23, 1759.] I know it was only a presence, and told your friends the humouring you herein would leave matters just where they were. I knew giving a person drink would not cure a dropsy. However, at their instance I made the experiment. I broke off all correspondence with them, whether by speaking or writing. For a while, having gained your point, you was in a good humour. Afterwards it was just as I said. You robbed me again; and your sin (as before) carried its own punishment: for the papers you had stole harrowed up your soul and tore your poor fretful spirit in pieces.

Notwithstanding this, you wrote me two loving letters. (I hope, not with a design of reading them to other people; which I shall not suspect if you assure me you have not read or shown them in part or in whole to any one.) So that I was a little surprised when at our meeting in Colchester I found you thoroughly out of humour. It really seemed as if you was heartily vexed by the papers you had taken, and so were resolved to have it out with me. Accordingly you could not refrain from throwing squibs at me even in company, [He was at Colchester on March 19.] and from speaking with such keenness when we were alone, as I think no wife ought to speak to an husband--such as I apprehend you could not have used decently to any but Noah Vazeille. [Her first husband.]

Perhaps you may now take the greater liberty, because, having stripped me of all my papers, you imagine it is now absolutely impossible for me to justify myself. But you are under a mistake. To all that know me my word is a sufficient justification. And if anything more is needful, I know One that is able to say to the Grave, 'Give back!' Yea, and if He say it to Jealousy, cruel as the Grave, it shall hear and obey His voice.

Wishing you the blessing which you now want above any other--namely, unfeigned and deep repentance,--I remain

Your much injured yet still affectionate Husband.

To Mrs. Wesley, At the Foundery, London.

Wesley, John. Letter to Miss C. York, July 15, 1759.

DEAR MISS C-- ,--Your letter gave me much satisfaction, though it was long before I received it. Now I find you can speak freely to me; and as you have found the way, I hope to hear from you a little oftener. In a few days I hope to be at Leeds. Why should you not give me the pleasure of hearing from you there!

At present you are a captive of unbelief, though an unwilling captive. But I trust you shall ere long know One that bringeth the prisoners out of captivity. You can say from your heart,--

I would not to the foe submit;

I hate the tyrant's chain:

Bring, Lord, the prisoner from the pit;

Nor let me cry in vain.<sup>1</sup>

And you will not cry in vain; only cry on, though it be weariness and pain to slothful flesh and blood. If instability and ingratitude were sufficient to prevent either present or future salvation, then would no child of Adam ever have been saved from the foundation of the world. But these and all manner of sin are washed away by the blood of the covenant. You want only to be acquainted with this to have it sprinkled upon your heart. And how soon may it be! Why not now! If you have nothing to pay, leave all your harmlessness, your good desires or works, all you have and are behind! Are you to be saved freely! Then be it as thou wilt!

Freely the gift of God receive,

Pardon and peace in Jesus find. [Poetical Works of J. and C. Wesley, iv. 247, altered slightly.]  
Away with your preparation! The Lord Himself prepare your heart and then hearken thereto!  
Away with your reasoning! Be a little child! Sink down before the Saviour of sinners, the Lover  
of your soul! Let Him have the glory over you. What hinders! Dear Miss C-- , be not reserved or  
fearful when you speak to  
Your affectionate brother and servant.

Wesley, John. Letter to Dorothy Furdy. London, Aug. 19, 1759.

To Dorothy Furdy [11]

MY DEAR SISTER,--The observing that rule might prevent abundance of mischief: I wish  
others would observe it as well as you. Thomas Walsh was a good and a wise man; yet there  
were some circumstances, not commonly known, which easily account for the darkness he went  
through before he went to paradise. [See Wesley's Veterans, v. 190-8.]

I hope you have talked with Cornelius Bastable as well as heard him preach. He is an uncommon  
monument of the power of grace, strengthening the understanding as well as renewing the heart.  
For so weak an head and so bad a temper as he once had I do not know among all our preachers.  
Probably the difference between you and others lies in words chiefly. All who expect to be  
sanctified at all expect to be sanctified by faith. But meantime they know that faith will not be  
given but to them that obey. Remotely, therefore, the blessing depends on our works, although  
immediately on simple faith.

Enjoy while you may the advantage which I had once, and shall have again when God sees best.-  
-I am Your affectionate brother. Certainly you may say to me whatever you have a mind, either  
by writing or speaking.

Wesley, John. Letter to Wife . Coleford, Oct. 23, 1759.

To his Wife [15]

DEAR MOLLY,--I will tell you simply and plainly the things which I dislike. If you remove  
them, well. If not, I am but where I was. I dislike (1) Your showing any one my letters and  
private papers without my leave. This never did any good yet, either to you or me or any one. It  
only sharpens and embitters your own spirit. And the same effect it naturally has upon others.  
The same it would have upon me, but that (by the grace of God) I do not think of it. It can do no  
good. It can never bring me nearer, though it may drive me farther off. And should you do as you  
often threaten, then the matter is over. I know what I have to do. In all this you are fighting  
against yourself. You are frustrating your own purpose, if you want me to love you. You take  
just the wrong way. No one ever was forced to love another. It cannot be: love can only be won  
by softness; foul means avail nothing. But you say, 'I have tried fair means, and they did not  
succeed.' If they do not, none will. Then you have only to say, 'This evil is of the Lord: I am clay  
in His hand.'

I dislike (2) Not having the command of my own house, not being at liberty to invite even my  
nearest relations so much as to drink a dish of tea without disobliging you. I dislike (3) The being  
myself a prisoner in my own house; the having my chamber door watched continually so that no  
person can go in or out but such as have your good leave. I dislike (4) The being but a prisoner at  
large, even when I go abroad, inasmuch as you are highly disgusted if I do not give you an  
account of every place I go to and every person with whom I converse. I dislike (5) The not  
being safe in my own house. My house is not my castle. I cannot call even my study, even my



bureau, my own. They are liable to be plundered every day. You say, 'I plunder you of nothing but papers.' I am not sure of that. How is it possible I should? I miss money too, and he that will steal a pin will steal a pound. But were it so, a scholar's papers are his treasure--my Journal in particular. 'But I took only such papers as relate to Sarah Ryan and Sarah Crosby.' That is not true. What are Mr. Landey's letters to them? Besides, you have taken parts of my Journal which relate to neither one nor the other. I dislike (6) Your treatment of my servants (though, indeed, they are not properly mine). You do all that in you lies to make their lives a burthen to them. You browbeat, harass, rate them like dogs, make them afraid to speak to me. You treat them with such haughtiness, sternness, sourness, surliness, ill-nature, as never were known in any house of mine for near a dozen years. You forget even good breeding, and use such coarse language as befits none but a fishwife. I dislike (7) Your talking against me behind my back, and that every day and almost every hour of the day; making my faults (real or supposed) the standing topic of your conversation. I dislike (8) Your slandering me, laying to my charge things which you know are false. Such are (to go but a few days back)--'that I beat you,' which you told James Burges [One of the masters at Kingswood. Wesley visited the schoolhouse in 1739, and was there during the fire of 1757. See Diary in Journal, ii. 206, 240, 302; iv. 242.]; that I rode to Kingswood with Sarah Ryan, which you told Sarah Crosby; and that I required you, when we were first married, never to sit in my presence without my leave, which you told Mrs. Lee, [Eleanor Lee, 'a mother in Israel,' whom Wesley buried in 1778. See Journal, vi. 213.] Mrs. Fry, and several others, and stood it before my face. I dislike (9) Your common custom of saying things not true. To instance only in two or three particulars. You told Mr. Ireland [James Ireland, of Brislington, near Bristol. See next letter.] 'Mr. Vazeille learnt Spanish in a fortnight.' You told Mr. Fry 'Mrs. Ellison [Wesley's sister Susanna, who spent her last years in London. Evidently some reference to Sophia Hopkey.] was the author as to my intrigue in Georgia.' You told Mrs. Ellison 'you never said any such thing; you never charged her with it.' You also told her 'that I had laid a plot to serve you as Susannah was served by the two elders.' I dislike (10) Your extreme, immeasurable bitterness to all who endeavour to defend my character (as my brother, Joseph Jones, Clayton Carthy [See letter of June 12. ]), breaking out even into foul, unmannerly language, such as ought not to defile a gentlewoman's lips if she did not believe one word of the Bible. And now, Molly, what would any one advise you to that has a real concern for your happiness? Certainly (1) to show, read, touch those letters no more, if you did not restore them to their proper owner; (2) to allow me the command of my own house, with free leave to invite thither whom I please; (3) to allow me my liberty there that any who will may come to me without let or hindrance; (4) to let me go where I please and to whom I please without giving an account to any; (5) to assure me you will take no more of my papers nor anything of mine without my consent; (6) to treat all the servants where you are, whether you like them or no, with courtesy and humanity, and to speak (if you speak at all) to them, as well as others, with good nature and good manners; (7) to speak no evil of me behind my back; (8) never to accuse me falsely; (9) to be extremely cautious of saying anything that is not strictly true, both as to the matter and manner; and (10) to avoid all bitterness of expression till you can avoid all bitterness of spirit. These are the advices which I now give you in the fear of God and in tender love to your soul. Nor can I give you a stronger proof that I am Your affectionate Husband.

Wesley, John. Letter to Wife . Bedford, Nov. 24, 1759.

MY DEAR MOLLY,--You have been much upon my thoughts this morning. Shall I tell you what I thought? Then take it in good part. Take it kindly, as it is kindly meant.

What do you gain by keeping my papers? [See letter of Oct. 23.] or, at least, think you gain? Why, this: you gain the satisfaction of showing them, or parts of them, to others; you gain the power of justifying yourself, and of hurting (at least by vexing) me; you gain occasion to make people think ill of me, and to make them think well of you. And hereby you make yourself more friends and me more enemies.

Very well. But are you quite sure of this? Is it pure satisfaction which you gain by showing them? Is there not often a doubt whether you do right, a secret misgiving which spoils the satisfaction? Will the showing them justify you for taking them? Is it not rather adding sin to sin? And will not even men of the world say, 'What a wretch is this, first to rob, then to expose her own husband'? If, therefore, you make them think ill of me, you do not make them think well of yourself. If you make me more enemies, you do not make yourself one more friend--nay, all these after a time are less your friends than ever they were before.

But what if you did gain by it all that you suppose, would it make amends for what you lose thereby? You totally lose my esteem; you violently shock my love; you quite destroy my confidence. You oblige me to lock up everything as from a thief; to stand continually upon my guard; to watch all the time you are near me, as never knowing what you may steal next and expose to all the world. You cut yourself off from joint prayer. For how can I pray with one that is daily watching to do me hurt? You cut yourself off from all friendly intercourse with many who would otherwise rejoice to converse with and serve you. You rob yourself of many precious opportunities of public prayer and attending the Lord's Table. Now, how dearly must you love justifying yourself and blackening me, if you will do it at this expense! O Molly, throw the fire out of your bosom! Shun as you would a serpent those that stir it up. And see in a true light Your affectionate Husband. To Mrs. Wesley, At the Foundery, London.

Wesley, John. Letter to Miss March. Wednesbury, Mar. 4, 1760.

To Miss March [3]

Certainly the more freedom you use the more advantage you will find. But at the same time it will be needful continually to remember from whom every good and perfect gift cometh. If He blesses our intercourse with each other, then we shall never repent of the labour.

It is a blessing indeed when God uncovers our hearts and clearly shows us what spirit we are of. But there is no manner of necessity that this self-knowledge should make us miserable. Certainly the highest degree of it is well consistent both with peace and joy in the Holy Ghost. Therefore how deeply soever you may be convinced of pride, self-will, peevishness, or any other inbred sin, see that you do not let go that confidence whereby you may still rejoice in God your Saviour. Some, indeed, have been quite unhappy, though they retained their faith, through desire on the one hand and conviction on the other. But that is nothing to you; you need never give up anything which you have already received: you will not, if you keep close to that,--

For this my vehement soul stands still;

Restless, resigned, for this I wait.

We have a fuller, clearer knowledge of our own members than of those belonging to other Societies; and may therefore, without any culpable partiality, have a better opinion of them.

It is a great thing to spend all our time to the glory of God. But you need not be scrupulous as to the precise time of reading and praying; I mean, as to the dividing it between one and the other.

A few minutes one way or the other are of no great importance.

May He who loves you fill you with His pure love!--I am

Your affectionate brother.

Wesley, John. Letter to Lady Rawdon. Liverpool, Mar. 18, 1760.

To Lady Rawdon [5]

MY LADY,--It was impossible to see the distress into which your Ladyship was thrown by the late unhappy affair without bearing a part of it, without sympathizing with you. But may we not see God therein? May we not both hear and understand His voice? We must allow it is generally 'small and still'; yet He speaks sometimes in the whirlwind. Permit me to speak to your Ladyship with all freedom; not as to a person of quality, but as to a creature whom the Almighty made for Himself, and one that is in a few days to appear before Him.

You were not only a nominal but a real Christian. You tasted of the powers of the world to come. You knew God the Father had accepted you through His eternal Son, and God the Spirit bore witness with your spirit that you were a child of God.

But you fell among thieves, and such as were peculiarly qualified to rob you of your God. Two of these in particular were sensible, learned, well-bred, well-natured, moral men. These did not assault you in a rough, abrupt, offensive manner. No; you would then have armed yourself against them, and have repelled all their attacks. But by soft, delicate, unobserved touches, by pleasing strokes of raillery, by insinuations rather than surly arguments, they by little and little sapped the foundation of your faith--perhaps not only of your living faith, your 'evidence of things not seen,' but even of your notional. It is well if they left you so much as an assent to the Bible or a belief that Christ is God over all I And what was the consequence of this? Did not your love of God grow cold? Did not you Measure back your steps to earth again? Did not your love of the world revive? even of those poor, low trifles, which in your very childhood you utterly despised?

Where are you now? full of faith? looking into the holiest, and seeing Him that is invisible? Does your heart now glow with love to Him who is daily pouring His benefits upon you? Do you now even desire it? Do you now say (as you did almost twenty years ago),-- Keep me dead to all below, Only Christ resolved to know; Firm, and disengaged, and free, Seeking all my bliss in Thee? Is your taste now for heavenly things? Are not you a lover of pleasure more than a lover of God? And oh what pleasure! What is the pleasure of visiting? of modern conversation? Is there any more reason than religion in it? I wonder what rational appetite does it gratify? Setting religion quite out of the question, I cannot conceive how a woman of sense can --relish, should I say? no, but suffer so insipid an entertainment.

Oh that the time past may suffice! Is it now not high time that you should awake out of sleep? Now God calls aloud! My dear Lady, now hear the voice of the Son of God, and live! The trouble in which your tender parent is now involved may restore all that reverence for her which could not but be a little impaired while you supposed she was 'righteous over-much.' Oh how admirably does God lay hold of and 'strengthen the things that remain' in you!--your gratitude, your humane temper, your generosity, your filial tenderness! And why is this but to improve every right temper; to free you from all that is irrational or unholy; to make you all that you were--yea, all that you should be; to restore you to the whole image of God?--I am, my Lady, Yours, &c.

Wesley, John. Letter to Wife. Liverpool, Mar. 23, 1760.

To his Wife [6]

Poor Molly! Could you not hold out a little longer! not one month? not twenty days? Have you

found out a presence already for talking in the old strain? A thin one indeed: but, such as it is, it may serve the turn for want of a better. 'You have taken a bed to pieces. And you want to put it in my study. And I do not tell you whether you may or no!' Truly I cannot look upon this whole affair as any other than a presence. For what need had you to take the bed in pieces at all? and what need was there (if it was taken in pieces) that it should lie in the one little room which I have when you have four rooms to yourself?

Alas, that to this hour you should neither know your duty nor be willing to learn it! Indeed, if you was a wise, whether a good woman or not, you would long since have given me a *carte blanche*: you would have said, 'Tell me what to do, and I will do it; tell me what to avoid, and I will avoid it. I promised to obey you, and I will keep my word. Bid me do anything, everything. In whatever is not sinful, I obey. You direct, I will follow the direction.'

This it had been your wisdom to have done long ago, instead of squabbling for almost these ten years. This it is both your wisdom and your duty to do now; and certainly better late than never. This must be your indispensable duty, till (1) I am an adulterer; (2) you can prove it. Till then I have the same right to claim obedience from you as you have to claim it from Noah Vazeille.

[Her son.] Consequently every act of disobedience is an act of rebellion against God and the King, as well as against Your affectionate Husband.

Wesley, John. Letter to Miss March. Liverpool, Mar. 29, 1760.

To Miss March [7]

Havin a little longer reprieve, I snatch the opportunity of writing a few lines before we embark. Prayer is certainly the grand means of drawing near to God; and all others are helpful to us only so far as they are mixed with or prepare us for this. The comfort of it may be taken away by wandering thoughts, but not the benefit: violently to fight against these is not the best and speediest way to conquer them; ;but rather humbly and calmly to ask and wait for His help, who will bruise Satan under your feet. You may undoubtedly remain in peace and joy until you are perfected in love. You need neither enter into a dispute, when persons speak wrong, nor yet betray the truth; there is a middle way. You may simply say, 'I believe otherwise; but I think, and let think; I am not fond of contending on this or any other head, lest I receive more hurt than I can do good.' Remember your calling; be A simple follower of the Lamb, And harmless as a little child.

Wesley, John. Letter to Miss March. Dublin, Apr. 16, 1760.

Eltham is a barren soil indeed. I fear scarce any are to be found there who know anything of the power of religion, and not many that have so much as the form. But God is there, and He can supply every want. Nothing contributes to seriousness more than humility, because it is a preparation for every fruit of the Holy Spirit; and the knowledge of our desperate state by sin has a particular tendency to keep us earnest after deliverance; and that earnestness can hardly consist with levity, either of temper or behaviour.

Those who have tasted of the goodness of God are frequently wanting in declaring it. They do not as they ought stir up the gift of God which is in every believer by exciting one another to continual thankfulness and provoking each other to love and good works. We should never be content to make a drawn battle, to part neither better nor worse than we met. Christian conversation is too precious a talent to be thus squandered away.

It does not require a large share of natural wisdom to see God in all things--in all His works of

creation as well as of providence. This is rather a branch of spiritual wisdom, and is given to believers more and more as they advance in purity of heart.

Probably it would be of use to you to be as regular as you can: I mean, to allot such hours to such employments; only not to be troubled when Providence calls you from them. For the best rule of all is to follow the will of God.

Wesley, John. Letter to Ebenezer Blackwell. Newry, Apr. 26, 1760.

DEAR SIR,--I hope your lameness is now at an end, but not the benefit you have reaped from it. May we not in every trial, great or small, observe the hand of God? And does He send any sooner than we want it or longer than we want it? I found the inflammation which I had in my eyes last month [The inflammation began at Warrington, and 'was much increased by riding forty miles with a strong and cold wind exactly in my face' to Chester. See Journal, iv. 373] came just in the right time. The danger is that anything of this kind should pass over before the design of it is answered.

Whether Miss Freeman [She went with him in Dublin to see the French prisoners sent from Carrickfergus. See Journal, iv. 377; and letter of May 28, 1757.] should make use of Lough Neagh, or Lough Leighs (forty miles nearer Dublin), I suppose she is not yet able to determine till I can send her some farther information. And that I cannot do to my own satisfaction till I am upon the spot; for though Lough Neagh is scarce fifteen miles from hence, yet I can hardly find any one here who knows any more of the circumstances of it than if it lay in the East Indies. Hitherto I have had an extremely prosperous journey. And all the fields are white to the harvest. But that the labourers are few is not the only hindrance to the gathering it in effectually. Of those few, some are careless, some heavy and dull, scarce one of the spirit of Thomas Walsh. The nearest to it is Mr. Morgan [James Morgan. See letters of Sept. 2, 1758, and June 23, 1760.]; but his body too sinks under him, and probably will not last long.

In a few days I expect to be at Carrickfergus, [See next letter.] and to have from those on whose word I can depend a full account of that celebrated campaign. I believe it will be of use to the whole kingdom. Probably the Government will at last awake and be a little better prepared against the next encounter.

When you have half an hour to spare, I hope you will give it me under your own hand that Mrs. Blackwell and you are not only in good health, but labouring more than ever after an healthful mind, and trampling the world and the devil under your feet.--I am, dear sir

Your ever affectionate servant.

The week after next I shall spend mostly at Sligo.

Wesley, John. Letter to Dorothy Furlly. Athlone, June 1, 1760.

MY DEAR SISTER,--I am persuaded it is not a little thing which will make me angry at you. I hope your thinking evil of me would not; for you may have many reasons so to do.

Try: perhaps by prayer and a little resolution you may avoid hearing those disputes about holiness. It implies no more than this: If John Jones or any other begins a discourse concerning the errors or sins of absent persons, tell him, 'I beg you would say no more on this head; I dare not, and I will not, hear, unless those persons were present.' If one begins any caution of that kind, stop him, only with mildness and good humour; say, 'I believe you speak out of kindness: but I must not hear; it both distresses and hurts my soul. Therefore, if you really wish my welfare, be silent, or let us call another cause.' Where you see good, you may add, 'I consulted

Mr. Wesley on this head, and this was the advice he gave me.'

No one ever 'walked in the light as God is in the light' (I mean in the full sense of the expression) till 'the blood of Jesus Christ had cleansed him from all sin.' 'If we are perfectly saved, it is through His blood.' This is the plain meaning of the text; and it may be fulfilled in you before you sleep. God is Sovereign, in sanctifying as well as justifying. He will act when as well as how He pleases; and none can say unto him, What doest Thou?

When the lungs are ulcerated, cold bathing not only does no hurt, but is the most probable cure. Sammy is a letter in my debt. I do not know but he is providentially called to this kingdom. I have now finished more than half my progress, having gone through two of the four provinces. Who knows whether I shall live to go through the other two? It matters not how long we live, but how well.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Charles, his brother. Coolalough, June 23, 1760.

To his Brother Charles [11]

DEAR BROTHER,--Where you are I know not, and how you are I know not; but I hope the best. Neither you nor John Jones [See letter of June 1.] has ever sent me your remarks upon that tract in the late volume of Sermons. [The fourth volume, which included six tracts. Thoughts on Christian Perfection is the fifth. The doctrine had been largely considered at the London Conference in Aug. 1759, and the tract was published soon after. The Preface to it is dated Bristol, Oct. 16, 1759. See letter of June 12, 1759.] You are not kind. Why will you not do all you can to make me wiser than I am? Sam. Furdy told me his objections at once; so we canvassed them without loss of time. [See previous letter.] Do you know what is done, anything or nothing, with regard to the small edition of the Notes? [First edition, 4to, 1755. Third, corrected, Bristol; Grabham & Pine, 1760-2, 12mo, 3 vols, See letter of June 18, 1756.]

Mr. I'Anson writes me a long account of the Sussex affair. It is of more consequence than our people seem to apprehend. If we do not exert ourselves, it may drive us to that bad dilemma--Leave preaching, or leave the Church. We have reason to thank God it is not come to this yet. Perhaps it never may.

In this kingdom nothing is wanting but a few more zealous and active labourers. James Morgan, [See letter of April 26.] John Johnson, [John Johnson became an itinerant preacher in 1755, and after sixteen years settled at Lisburn. For some time he was General Superintendent in Ireland. He died on Dec. 29, 1803, at the age of seventy eight. See letter of Sept. 26, 1784, to him.] and two or three more do their best; the rest spare themselves.

I hope Sally and your little ones are well. Where and how is my wife? I wrote to her on Saturday last. Adieu!

Where must the Conference be, at Leeds or Bristol? If we could but chain or gag the blatant beast, there would be no difficulty. [12]

Wesley, John. Letter to Miss March. Sligo, June 27, 1760.

A day or two ago I was quite surprised to find among my papers a letter of yours, which I apprehend I have not answered.

Every one, though born of God in an instant, yea and sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former and the latter change. But it does not follow from thence that there must be a considerable tract of time between the one and the other. A year or a month is the same with God as a thousand: if He wills, to do is present with Him. Much less is

there any necessity for much suffering: God can do His work by pleasure as well as by pain. It is therefore undoubtedly our duty to pray and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more. Why should not this be the accepted time?

Certainly your friend will suffer loss if he does not allow himself time every day for private prayer. Nothing will supply the want of this. Praying with others is quite another thing. Besides, it may expose us to great danger; it may turn prayer into an abomination to God: for Guilty we speak, if subtle from within Blows on our words the self-admiring sin! O make the best of every hour!

Wesley, John. Letter to Wife . Limerick, Near, July 12, 1760.

MY DEAR,--Though you have not answered my two last, I will not stand upon ceremony. I am now looking toward England again, having wellnigh gone through this kingdom. In a few days I purpose moving toward Cork, where I shall probably take ship for Bristol. There the Conference is to begin (if it please God to give me a prosperous voyage) on Wednesday, August 27. If there be no ship ready to sail from Cork on or about August 20, I design (God willing) to return straight to Dublin, and embark there. [He returned by Dublin. See letter of June 23.]

My desire is to live peaceably with all men; with you in particular. And (as I have told you again and again) everything which is in my power I do and will do to oblige you; everything you desire, unless I judge it would hurt my own soul, or yours, or the cause of God. And there is nothing which I should rejoice in more than the having you always with me; provided only that I could keep you in a good humour, and that you would not speak against me behind my back.

I still love you for your indefatigable industry, for your exact frugality, and for your uncommon neatness and cleanliness, both in your person, your clothes, and all things round you. I value you for your patience, skill, and tenderness in assisting the sick. And if you could submit to follow my advice, I could make you an hundred times more useful both to the sick and healthy in every place where God has been pleased to work by my ministry. O Molly, why should these opportunities be lost? Why should you not Catch the golden moments as they fly, And by few fleeting hours ensure eternity? [Adapted from his brother Samuel's poem on William Morgan. See Journal, i. 104.]

If you really are of the same mind with me, if you want to make the best of a few days, to improve the evening of life, let us begin to-day! And what we do let us do with our might.

Yesterday is past, and not to be recalled: to-morrow is not ours. Now, Molly, let us set out: Let us walk hand in hand To Immanuel's land! If it please God we meet again, let us meet for good. Had you rather we should lodge at the room [When they were to be together at Bristol The Rev. George Stonehouse lived there for some time. See C. Wesley's Journal, ii. 215n, 223, &C.] or at Mr. Stonehouse's? Peace be with your spirit!--I am, dear Molly, Your affectionate Husband.

Wesley, John. Letter to Miss March. London, Nov. 11, 1760.

Conviction is not condemnation. You may be convinced, yet not condemned; convinced of useless thoughts or words, and yet not condemned for them. You are condemned for nothing, if you love God and continue to give Him your whole heart.

Certainly spiritual temptations will pass through your spirit, else you could not feel them. I believe I understand your state better than you do yourself. Do not perplex yourself at all about what you shall call it. You are a child of God, a member of Christ, an heir of the kingdom. What

you have hold fast (whatever name is given to it), and you shall have all that God has prepared for them that love Him. Certainly you do need more faith; for you are a tender, sickly plant. But see,-- Faith while yet you ask is given; God comes down, the God and Lord That made both earth and heaven!

You cannot live on what He did yesterday. Therefore He comes to-day! He comes to destroy that tendency to levity, to severe judging, to anything that is not of God. Peace be with your spirit!

Wesley, John. Letter to Mrs. Abigail Brown. London, Nov. 21, 1760.

.DEAR ABBY,--I cannot advise. You must follow your own conscience. Act as you are fully persuaded in your own mind. Consider first what is best with regard to eternity, and then take your measures accordingly. Mr. Fisher [See letter of Sept. 28.] will assist you in whatever you would have done; and if you want money, I have desired him to help you to it. Speak freely to me, if you love me; and believe me to be, dear Abby. Your sincere friend and affectionate brother.

Wesley, John. Letter to Miss March. London, Dec. 12, 1760.

You may blame yourself, but I will not blame you, for seeking to have your every temper, and thought, and word, and work suitable to the will of God. But I doubt not you seek this by faith, not without it; and you seek it in and through Christ, not without Him. Go on; you shall have all you seek, because God is love. He is showing you the littleness of your understanding and the foolishness of all natural wisdom. Certainly peace and joy in believing are the grand means of holiness; therefore love and value them as such.

'Why is the law of works superseded by the law of love?' Because Christ died. 'Why are we not condemned for coming short even of this?' Because He lives and intercedes for us. I believe it is impossible not to come short of it, through the unavoidable littleness of our understanding. Yet the blood of the covenant is upon us, and therefore there is no condemnation.

I think the extent of the law of love is exactly marked out in the 13th of the [First of] Corinthians. Let faith fill your heart with love to Him and all mankind; then follow this loving faith to the best of your understanding; meantime crying out continually, 'Jesus is all in all to me.'

Wesley, John. Letter to Dorothy Furly. Norwich, Jan. 18, 1761.

MY DEAR SISTER, --I have sometimes wondered that not one of all the clergymen we have known should ever cleave to me for God's sake, nor one man of learning, which would ease me exceedingly. Tommy Walsh designed it;

But death had quicker wings than love.

Perhaps it was not best, because I am so immeasurably apt to pour out all my soul into any that loves me.

It is well for Sister Clarke [Mary Clarke had a small house in Christopher Alley, Moorfields, where Sarah Ryan and Sarah Crosby boarded with her, and where Miss Bosanquet stayed as a girl. See Tyerman's Wesley, ii. 286.] that she is landed safe. And it is well for us, who are still amidst the waves, that He is with us whom the winds and the seas obey. He is steering you to the haven where you would be. You may well trust your soul with Him and let him do with you as seemeth Him good.

Certainly nothing can be of greater importance than the behaviour both of those who are renewed



and of those who are known to be pressing after it. You have need to weigh every step you take. When and where do you meet now? and who are they that meet? Pray send the enclosed to your neighbour; and let all of you love and pray for  
Your affectionate brother.

Wesley, John. Letter to Mrs. Crosby. London, Feb. 14, 1761.

To Mrs. Crosby [2]

MY DEAR SISTER, --Miss Bosanquet gave me yours on Wednesday night. Hitherto, I think you have not gone too far. You could not well do less. I apprehend all you can do more is, when you meet again, to tell them simply, 'You lay me under a great difficulty. The Methodists do not allow of women preachers; neither do I take upon me any such character. But I will just nakedly tell you what is in my heart.' This will in a great measure obviate the grand objection and prepare for J. Hampson's coming. I do not see that you have broken any law. Go on calmly and steadily. If you have time, you may read to them the Notes on any chapter before you speak a few words, or one of the most awakening sermons, as other women have done long ago.

The work of God goes on mightily here both in conviction and conversion. This morning I have spoken with four or five who seem to have been set at liberty within this month. I believe within five weeks six in one class have received remission of sins and five in one band received a second blessing. [Wesley had been visiting the classes in London during the week.] Peace be with you all! --I am Your affectionate brother.

Wesley, John. Letter to Sarah Moore. London, Mar. 3, 1761.

MY DEAR SISTER, --I hope to spend a night or two with you at Sheffield [Wesley preached at Sheffield on July 29. He had not been able to visit there the previous year. See letter of May 29.] in my return from Newcastle. Probably I may see Hallam too. I am glad to hear you are athirst for God. Look for Him. Is He not nigh at hand? Beware of unbelief. Receive a blessing now. --I am Your affectionate brother.

Wesley, John. Letter to Wife . Whitehaven, Apr. 24, 1761.

MY DEAR MOLLY,--Although I have not had any answer to my former letters, yet I must trouble you once more, and repeat the advice I gave you before, 'Beware of tale-bearers.' God has given you plenty of temporal blessings; and if you only avoid this snare (to which your natural temper lays you open), you may have plenty of spiritual too. Indeed, He mingles afflictions with your cup. But may not these be blessings also? May they not be admirable means to break the impetuosity and soften the harshness of your spirit? Certainly they may. Certainly they have this effect on many; and why not on you likewise? Is not everything contrary to your will intended to conquer it, and to bring it into a full subordination to the will of God? And when once this is done, what can hurt you? Then you are invulnerable; you are defended from head to foot by armour which neither the world nor the devil can pierce. Then you will go on unmoved, through honour and dishonour, through evil report and good report. You will happily experience in your own soul the truth of that fine observation, 'In the greatest afflictions which can befall the just, either from heaven or earth, they remain immovable in virtue, and perfectly submissive to God, by an inward, loving regard to Him uniting all the powers of their soul.'--I am with much sincerity, dear Molly, Your affectionate Husband.

What is become of the Chancery suit? Of Noah [Noah and Anthony Vazeille, her sons.]? Of John [See letter of April 24, 1757.] and Jenny Matthews, and poor Anthony?  
To Mrs. Wesley, At the Foundery, London. [8]

Wesley, John. Letter to Mrs. Booth. Sunderland, May 29, 1761.

To Mrs. Booth [9]

MY DEAR SISTER,--It is a long time to the 1st of August. Before that time many of us may be in Abraham's bosom. If I am at Sheffield that morning, very probably I may be at Woodseats the same day at noon. I do not know but George Tizard [Tizard became a preacher in 1759, and was afterwards a clergyman.] may be on that Round some time longer. Oh what cause have we to praise God for all the wonders He has wrought!--I am, with love to Brother Booth,  
Your affectionate brother.  
I return to Newcastle in a day or two.

Wesley, John. Letter to Mrs. Hall. Newcastle-Upon-Tyne, June 14, 1761.

DEAR PATTY--Why should any of us live in the world without doing a little good in it? I am glad you have made a beginning. See that you are not weary of well doing; for it will often be a cross. But bear the cross, and it will bear you. The best fruit grows under the cross. I have often thought it strange that so few of my relations should be of any use to me in the work of God. My sister Wright was, of whom I should least have expected it; but it was only for a short season. My sister Emly and you, of whom one might have expected more, have, I know not how, kept at a distance, and sometimes cavilled a little, at other times as it were approved, but never heartily joined in the work. Where did it stick? Did you not thoroughly understand what my brother and I were doing? Did you not see the truth? Or did the cause lie in your heart? You had no will to join hand in hand. You wanted resolution, spirit, patience. Well, the day is far spent. What you do, do quickly. 'Life for delay no time will give!'  
[My] work in the country cannot be finished before the latter end of August, as the circuit is now larger by [some] hundred miles than when I was in the North two [years] ago. O let the one thing be ever uppermost in our thoughts!  
To promote either your temporal or eternal good will always be a pleasure to, dear Patty, Your affectionate Brother. [Wesley was much concerned about his sister. See letter of Dec. 26 to his brother.] Endorsed 'I am obliged to my dear B[rother] for [this].'

Wesley, John. Letter to Miss March. Stockton, June 17, 1761.

I apprehend your great danger now is this--to think you never shall receive that blessing because you have not received it yet; nay, perhaps you may be tempted to believe that there is no such thing, and that those who thought they had received it were mistaken as well as you. This danger will be increased if some who professed to be sanctified long ago, and yet have not received this blessing, affirm there is no such thing, and begin to warn others against falling into this delusion. But keep close to your rule, the Word of God, and to your guide, the Spirit of God, and never be afraid of expecting too much. As yet you are but a babe. Oh what heights of holiness are to come! I hope you do not forget to pray for me. Adieu!

Wesley, John. Letter to Charles, his Brother. London, Dec. 26, 1761.

DEAR BROTHER,--Spend as many hours in the congregation as you will or can. But exercise alone will strengthen your lungs. Or electrifying, which I wonder you did not try long ago. Never start at its being a quack medicine. I desire no other, particularly since I was so nearly murdered by being cured of my ague secundum artem. You should always (and I hope you do) write standing and sloping.

We are always in danger of enthusiasm, but I think no more now than any time these twenty years. The word of God runs indeed, and loving faith spreads on every side. Don't take my word or any one's else, but come and see. 'Tis good to be in London now.

It is impossible for me to correct my own books. I sometimes think it strange that I have not one preacher that will and can. I think every one of them owes me so much service.

Is it right that my sister Patty should suffer Mr. Hall to live with her? I almost scruple giving her the sacrament, seeing he does not even pretend to renounce Betty Rogers. [Mrs. Hall. Westley Hall died in 1776. Betty Rogers seems to be the young seamstress by whom he had an illegitimate child. See Stevenson's Wesley Family, pp. 370-3; and letter of June 14.] Was it right for W. Baynes [William Baynes had been a preacher (1749-56), and was a master at Kingswood School at the time of the fire in 1757. See Journal, iv. 242, vi. 177-8; C. Wesley's Journal, I, 256.] to carry on his affair with Sammy Whittaker without consulting either you or me?

Pray tell Brother Sheen I am hugely displeas'd at his reprinting the Nativity hymns [Hymns for the Nativity of our Lord, sixth edition, was printed in Bristol in 1761. Sheen was probably a master at Kingswood, as Charles Wesley wants him to be told there was 'a hue and cry' in London because parents had not been informed of the safe arrival of their boys at school (about 1757). See C. Wesley's Journal, ii. 266; and letter of Sept. 8 to him.] and omitting the very best hymn in the collection, 'All glory to God in the sky, &c.' I beg they may never more be printed without it. Omit one or two, and I will thank you. They are namby-pambical.

I wish you would give us two or three invitatory hymns. We want such exceedingly. My love to Sally. My wife gains ground. Adieu!

Wesley, John. Letter to Elizabeth Hardy. London, Dec. 26, 1761.

DEAR SISTER,--The path of controversy is a rough path. But it seems smoother while I am walking with you; so that I could follow you through all its windings, only my time will not permit.

The plain fact is this: I know many who love God with all their heart, mind, soul, and strength. He is their one desire, their one delight, and they are continually happy in Him. They love their neighbour as themselves. They feel as sincere, fervent, constant a desire for the happiness of every man, good or bad, friend or enemy, as for their own. They 'rejoice evermore, pray without ceasing, and in everything give thanks.' Their souls are continually streaming up to God in holy joy, prayer, and praise. This is plain, sound, scriptural experience; and of this we have more and more living witnesses.

But these souls dwell in a shattered, corruptible body, and are so pressed down thereby that they cannot exert their love as they would by always thinking, speaking, and acting precisely right. For want of better bodily organs, they sometimes inevitably think, speak, or act wrong. Yet I think they need the advocacy of Christ, even for these involuntary defects; although they do not imply a defect of love, but of understanding. However that be, I cannot doubt the fact. They are all love; yet they cannot walk as they desire. 'But are they all love while they grieve the Holy Spirit?' No, surely; they are then fallen from their steadfastness; and this they may do even after

they are sealed. So that, even to such, strong cautions are needful. After the heart is cleansed from pride, anger, and desire, it may suffer them to re-enter; therefore I have long thought some expressions in the Hymns are abundantly too strong, as I cannot perceive any state mentioned in Scripture from which we may not, in a measure at least, fall.

Persons who talked of being emptied before they were filled were for some time a great stumbling-block to me too; but I have since considered it thus: The great point in question is, Can we be saved from all sin or not? Now, it may please God to act in that uncommon manner, purposely to clear this point--to satisfy those persons that they are saved from all sin before He goes on in His work.

Forgive me, dear Miss Hardy, that I do but just touch upon the heads of your letter. Indeed, this defect does not spring from the want of love, but only from want of time. I should not wonder if your soul was one of the next that was filled with pure love. Receive it freely, thou poor bruised reed! It is able to make thee stand.--I am Your affectionate friend and brother.

Wesley, John. Letter to Miss March. London, Jan. 30, 1762.

To Miss March [1]

When you was justified, you had a direct witness that your sins were forgiven; afterward this witness was frequently intermitted, and yet you did not doubt of it. In like manner, you have had a direct witness that you are saved from sin; and this witness is frequently intermitted, and yet even then you do not doubt of it. But I much doubt if God withdraws either the one witness or the other without some occasion given on our part. I never knew any one receive the abiding witness gradually; therefore I incline to think this also is given in a moment. But there will be still after this abundant room for a gradual growth in grace.

Wesley, John. Letter to Miss March. Athlone, May 13, 1762.

You did well to write. 'It is good to hide the secrets of a king, but to declare the loving-kindness of the Lord.' [See Tobit xii. 7.] Have you never found any wandering since? Is your mind always stayed on God? Do you find every thought brought into captivity to the obedience of Christ? Do no vain thoughts (useless, trifling, unedifying) lodge within you? Does not the corruptible body at some times more or less press down the soul? Has God made your very dreams devout? I have known Satan assault in their sleep (endeavouring to terrify or affright) those whom he could not touch when they were awake.

As to your band, there are two sorts of persons with whom you may have to do--the earnest and the slack: the way you are to take with the one is quite different from that one would take with the other. The latter you must search, and find out why they are slack; exhort them to repent, be zealous, do the first works. The former you have only to encourage, to exhort to push forward to the mark, to bid them grasp the prize so nigh! And do so yourself. Receive a thousand more blessings; believe more, love more: you cannot love enough. Beware of sins of omission. So shall you fulfil the joy of Your affectionate brother.

Wesley, John. Letter to Jenny Lee. Limerick, June 7, 1762.

To Jenny Lee [5]

MY DEAR SISTER,--You did well to write freely. The more largely you write the more welcome your letters will be; and your soul is now so feeble and tender that it needs every help.

It is certain that God has made bare His arm and wrought a great deliverance for you. He has more fully revealed His Son in you. He has purified your heart. He has saved you from pride, anger, desire. Yea, the Son has made you free, and you are free indeed. Stand fast, then, my dear friend, in this glorious liberty. Stand fast by simple faith! Look unto Jesus! Trust Him, praise Him for ever. Lean upon Him alone! And be not careful about this or that name for the blessing you have received. Do not reason one moment what to call it, whether perfection or anything else. You have faith: hold it fast. You have love: let it not go. Above all, you have Christ! Christ is yours! He is your Lord, your love, your all! Let Him be your portion in time and in eternity! Send word just how you are in every particular to Your affectionate brother.

Wesley, John. Letter to Jenny Lee . Cork, June 18, 1762.

MY DEAR SISTER,--It is observed in Mr. De Renty's Life that God Himself does often give desires that He will not suffer to take effect. Such probably may be your desire of death. God may make it a blessing to you, though He does not intend to fulfil it soon. But He will withhold no manner of thing that is good. Do you now find a witness in yourself that you are saved from sin? Do you see God always? and always feel His love? and in everything give thanks? My dear Jenny, you shall see greater things than these! The Lord is your Shepherd; therefore can you lack nothing. O cleave close to Him I Christ is yours! All is yours! Trust Him, praise Him evermore. Pray for Your affectionate brother.

Wesley, John. Letter to Ebenezer Blackwell. Dublin, July 28, 1762.

To Ebenezer Blackwell [6]

DEAR SIR,--It was seven or eight weeks before I could prevail upon any of our brethren in England to let me know whether 'Mr. Blackwell, an eminent banker, died at his house in Lewisham or not.' John Maddern was the first who occasionally told me he was alive. Now, a messenger of good news should be rewarded. But what can be done for this poor man, in truth I cannot tell. He hinted at a distance as if he would be much obliged if I would be bound for his behaviour. But how could I be bound for a thousand pounds who am not worth a groat? I could not, therefore, but advise him to give up the thought of being in a banker's shop; as I see no manner of probability of his procuring such sureties as are requisite. Indeed, I heartily wish he was in any way of business, as he is capable of almost anything.

The people in this kingdom have been frightened sufficiently by the sickness and by the Levellers, whose design undoubtedly was deep-laid, and extended to the whole kingdom. But they broke out too soon: nothing should have appeared till a French or Spanish squadron came. The nation is not now in the same state as it was in 1641. Then there were not four thousand soldiers in the kingdom: now there are near twenty thousand.

I hope you and yours have escaped the general disorder or have found it a blessing. It little matters whether we escape pain or suffer it, so it be but sanctified. Without some suffering we should scarce remember that we are not proprietors here, but only tenants at will, liable to lose all we have at a moment's warning. Happy it were if we continually retained a lively impression of this on our minds; then should we more earnestly seek that portion which shall never be taken from us.

In two or three days I am likely to embark in order to meet our brethren at Leeds. There I hope to have it under your own hand that both you, Mrs. Blackwell, Mrs. Dewal, and Miss Freeman are alive in the best sense.--I am, dear sir,

Your affectionate servant.

Wesley, John. Letter to Dorothy Furlly. St. Ives , Sept. 15, 1762.

MY DEAR SISTER,--Whereunto you have attained hold fast. But expect that greater things are at hand; although our friend [Apparently her brother. See letter of July 30, and the next one.] talks as if you were not to expect them till the article of death.

Certainly sanctification (in the proper sense) is 'an instantaneous deliverance from all sin,' and includes 'an instantaneous power then given always to cleave to God.' Yet this sanctification (at least, in the lower degrees) does not include a power never to think an useless thought nor ever speak an useless word. I myself believe that such a perfection is inconsistent with living in a corruptible body; for this makes it impossible 'always to think right.' While we breathe we shall more or less mistake. If, therefore, Christian perfection implies this, we must not expect it till after death.

I want you to be all love. This is the perfection I believe and teach. And this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed, my judgement is that (in this case particularly) to overdo is to undo, and that to set perfection too high (so high as no man that we ever heard or read of attained) is the most effectual (because unsuspected) way of driving it out of the world.

Take care you are not hurt by anything in the Short Hymns contrary to the doctrines you have long received. Peace be with your spirit!--I am Your affectionate brother.

Wesley, John. Letter to Miss March. Bristol, Oct. 9, 1762.

Though I have very little time, I must write a few lines. I thank you for your comfortable letter. Some have more of heat and some of light. The danger is that one should say to the other, 'I have no need of thee,' or that any should mistake his place and imagine himself to be what he is not. Be not backward to speak to any whom you think are mistaken either in this or other things. A loving word spoken in faith shall not fall to the ground; and the more freely you speak to me at any time or on any head the more you will oblige Your ever affectionate brother

Wesley, John. Letter to Mrs. Moon. Canterbury, Nov. 5, 1762.

To Mrs. Moon [9]

MY DEAR SISTER,--Ten times I believe I have been going to answer your last, and have been as often hindered. Surely Satan does not approve of our corresponding together. And no wonder, seeing he does not like what tends to the furtherance of the kingdom of God. And this your letters always do. I find an animating, strengthening power in them. And this is what I particularly want; for I often feel a feebleness of soul, a languor of spirit, so that I cannot as I would press forward toward the mark. This I am particularly sensible of when I am in company with serious, good-natured people, who are not alive to God, and yet say nothing that one can well reprove. I am then apt to sit silent, and make as it were a drawn battle. I want vigour of spirit to break through, whether they will hear or whether they will forbear. Help me forward, my friend, by your prayers.

If that fever continues in the country still, you may cure all that are taken ill near you. But it must be helped at the beginning. (1) No bleeding, no blistering: these are extremely hurtful. (2) Give

the patient a pint of spring water sweetened with a large spoonful of treacle, lying down in bed. If this is taken at the beginning of the fever, I never once knew it fail. How does the work of God now go on round about you? Is Brother Cotty [James Cotty was a preacher from 1767 to 1780.] able to preach? And can John Manners [See letter of March 24, 1761.] do anything? I want much to know the particulars of Miss Romaine's [Probably a relative of the Rev. William Romaine, who was born at Hartlepool in 1714.] experience. I wish she would write to me. Do you find a growth in grace? in lowliness, meekness, patience? May our Lord make all grace to abound in you!--I am, my dear sister, Your affectionate friend and brother.

Wesley, John. Letter to Charles, his Brother. London, Dec. 23, 1762.

DEAR BROTHER,--But how to come to the speech of the colliers is the question; as there are an hundred miles between us; as this is too critical a time for me to be out of London. I am satisfied with the learning of John Jones (as there is no point of learning in debate between us) and the judgement of John Matthews, Charles Perronet, and James Morgan. Yet it is certain his admirers will still think him unanswerable. I believe several in London have imagined themselves saved from sin 'upon the word of others'; and these are easily known. For that work does not stand. Such imaginations soon vanish away. Some of these and two or three others are still wild. But I think Mrs. Garbrand [For Mrs. Garbrand (whose name is in shorthand), see heading to letter of Sept. 29, 1764, to Ann Foard.] exceeds them all. But the matter does not stick here. I could play with all these if I could but set Thomas Maxfield right. He is mali caput et fons ['The head and fountain of the evil.']; so inimitably wrong-headed, and so absolutely unconvincible! And yet (what is exceeding strange) God continues to bless his labours. My kind love to Sally! Adieu! I shall soon try your patience with a long letter.

Wesley, John. Letter to Charles, his Brother. London, Jan. 5, 1763.

[Wesley wrote 1762, but he is wrong. The contents of the letter show that it should be 1763, as Charles Wesley endorsed it.]

DEAR BROTHER, You take me right. I am far from pronouncing my remarks ex cathedra. I only desire they may be fairly considered.

I was a little surprised to find Bishop Warburton [See letter of Dec. 11, 1762.] so entirely unacquainted with the New Testament; and, notwithstanding all his parade of learning, I believe he is no critic in Greek.

If Thomas Maxfield continues as he is, it is impossible he should long continue with us.[This was a time Of great 'care and trouble' to Wesley, due to Maxfield and Bell. Wesley had defended Maxfield from charges at the Conference of 1761, and had written plainly to him. See Journal, iv. 541-2; Tyerman's Wesley, ii. 432-41.] But I live in hope of better things. Meantime *festina lente!*

I baptized two Turks two or three weeks ago.[On Dec. 4, 1762, at the desire of Maxfield, Wesley baptized these two men, who proved to be impostors. See Journal, iv. 540, v. 3; and letter of Feb. 8.] They seem to be strong in faith; and their story is very probable, but I am not sure it is true. I wait for farther evidence.

This week I have begun to speak my mind concerning five or six honest enthusiasts. [Maxfield

led a select band in London. They had 'dreams, visions, and impressions,' and he encouraged these enthusiasts. See letter of Nov. 2, 1762.] But I move only an hair's breadth at a time, and by this means we come nearer and nearer to each other. No sharpness will profit. There is need of a lady's hand as well as a lion's heart.

Mr. Whitefield has fallen upon me in public open-mouthed, and only not named my name. So has Mr. Madan. [See letters of July 12, 1758; and March 20, 1763.] But let them look to it. I go on my way. I have a sufficient answer as to George Bell [Wesley heard George Bell pray for nearly an hour on Nov. 24, and afterwards told him 'what I did not admire.' See next letter and that of Feb. 9.]; but I will not give it before the time.

We join in love to you both. My wife gains ground. She is quite peaceable and loving to all. Adieu!

Wesley, John. Letter to Jenny Lee. ????, Jan. 13, 1763.

Owner: Institution. From Baker's list not published in Telford.

Wesley, John. Letter to Countess of Huntingdon. London, Mar. 20, 1763.

To the Countess of Huntingdon [2]

MY LADY, For a considerable time I have had it much upon my mind to write a few lines to your Ladyship; although I cannot learn that your Ladyship has ever inquired whether I was living or dead. By the mercy of God I am still alive, and following the work to which He has called me; although without any help, even in the most trying times, from those I might have expected it from. Their voice seemed to be rather, 'Down with him, down with him, even to the ground.' I mean (for I use no ceremony or circumlocution) Mr. Madan, Mr. Haweis, [Dr. Thomas Haweis (1734-1820) was Madan's curate at the Lock Hospital. He became Rector of All Saints', Northampton; and had charge of Lady Huntingdon's College, and managed several of her chapels. He was a director of the London Missionary Society.] Mr. Berridge, and (I am sorry to say it) Mr. Whitefield. Only Mr. Romaine has shown a truly sympathizing spirit and acted the part of a brother. I am the more surprised at this, because he owed me nothing (only the love which we all owe one another); he was not my son in the gospel, neither do I know that he ever received any help through me. So much the more welcome was his kindness now. The Lord repay it sevenfold into his bosom!

As to the prophecies of those poor, wild men, George Bell and half a dozen more, I am not a jot more accountable for them than Mr. Whitefield is; having never countenanced them in any degree, but opposed them from the moment I heard them. Neither have these extravagances any foundation in any doctrine which I teach. The loving God with all our heart, soul, and strength, and the loving all men as Christ loved us, is and ever was, for these thirty years, the sum of what I deliver, as pure religion and undefiled.

However, if I am bereaved of my children, I am bereaved! The will of the Lord be done!

Poor and helpless as I am,

Thou cost for my vileness care:

Thou hast called me by my name!

Thou cost all my burdens bear.

Wishing your Ladyship a continual increase of all blessings, I am, my Lady,  
Your Ladyship's servant for Christ's sake.



Wesley, John. Letter to Mrs. ????? London, Mar. 21, 1763.

MY DEAR SISTER, My coming into the country is quite uncertain, till I see what turn things here will take. I am glad to hear the work of God prospers among you; &c.

Wesley, John. Letter to Miss March. London, Apr. 7, 1763.

To Miss March

LONDON, April 7, 1763.

The true gospel touches the very edge both of Calvinism and Antinomianism; so that nothing but the mighty power of God can prevent our sliding either into the one or the other.

The nicest point of all which relates to Christian perfection is that which you inquire of. Thus much is certain: they that love God with all their heart and all men as themselves are scripturally perfect. And surely such there are; otherwise the promise of God would be a mere mockery of human weakness. Hold fast this. But then remember, on the other hand, you have this treasure in an earthen vessel; you dwell in a poor, shattered house of clay, which presses down the immortal spirit. Hence all your thoughts, words, and actions are so imperfect, so far from coming up to the standard (that law of love which, but for the corruptible body, your soul would answer in all instances), that you may well say till you go to Him you love:

Every moment, Lord, I need

The merit of Thy death.

Wesley, John. Letter to Mrs. Maitland. London, May 12, 1763.

To Mrs. Maitland [5]

DEAR MADAM, Both in the former and in the Farther Thoughts on Perfection I have said all I have to say on that head. Nevertheless, as you seem to desire it, I will add a few words more.

As to the word, it is scriptural; therefore neither you nor I can in conscience object against it, unless we would send the Holy Ghost to school and teach Him to speak who made the tongue. By that word I mean (as I have said again and again) ‘so loving God and our neighbor as to rejoice evermore, pray without ceasing, and in everything give thanks.’ He that experiences this is scripturally perfect. And if you do not yet, you may experience it: you surely will, if you follow hard after it; for the Scripture cannot be broken.

What, then, does their arguing prove who object against perfection? ‘Absolute and infallible perfection?’ I never contended for it. Sinless perfection? Neither do I contend for this, seeing the term is not scriptural. A perfection that perfectly fulfils the whole law, and so needs not the merits of Christ? I acknowledge none such I do now, and always did, protest against it.

‘But is there not sin in those that are perfect?’ I believe not; but, be that as it may, they feel none, no temper but pure love, while they rejoice, pray, and give thanks continually. And whether sin is suspended or extinguished, I will not dispute; it is enough that they feel nothing but love. This you allow ‘we should daily press after’; and this is all I contend for. O may God give you to taste of it to-day! I am, dear madam,

Your very affectionate servant.

Wesley, John. Letter to Jenny Lee. Aberdeen, May 26, 1763.

MY DEAR SISTER, If you are likely to fall into a consumption, I believe nothing will save your life but the living two or three months upon buttermilk churned daily in a bottle. Change of air may do something, if you add riding every day. Else it will avail but little. Your conscience will not be clear unless you find fault wherever occasion requires. Thou shalt in any wise rebuke thy brother, and not suffer sin upon him. Regard none who speak otherwise. You have but one rule, the oracles of God. His Spirit will always guide you, according to His word. Keep close to Him, and pray for, dear Jenny,  
Your affectionate brother.

Wesley, John. Letter to Ann Foard. Newcastle-Upon-Tyne, June 3, 1763.

To Ann Foard [6]

MY DEAR SISTER, I take your writing exceeding kindly, particularly at this time; you have refreshed my bowels in the Lord. Sometimes I thought there was a kind of strangeness in your behavior. I am now persuaded it sprung only from caution, not from want of love. When you believed you had the pure love of God, you was not deceived: you really had a degree of it, and see that you let it not go; hold the beginning of your confidence steadfast till the end. Christ and all He has is yours! Never quit your hold! Woman, remember the faith! The Lord is increasing in you sevenfold! How wonderfully does He often bring to our remembrance what we have read or heard long ago! And all is good which He sanctifies.

My dear sister, continue to love and pray for

Your affectionate brother.

Wesley, John. Letter to Dorothy Furly. London, July 16, 1763.

Dorothy Furly [10]

MY DEAR SISTER, 1. So far as I know what will make me most holy and most useful I know what is the will of God.

2. Certainly it is possible for persons to be as devoted to God in a married as in a single state.

3. I believe John Downes is throughly desirous of being wholly devoted to God, and that (if you alter your condition at all) you cannot choose a more proper person. I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Mrs. Bennis. Pembroke, Aug. 23, 1763.

To Mrs. Bennis [11].

MY DEAR SISTER, You did well to write. This is one of the means which God generally uses to convey either light or comfort. Even while you are writing you will often find relief; frequently while we propose a doubt it is removed.

There is no doubt but what you at first experienced was a real foretaste of the blessing, although you were not properly possessed of it till the Whit Sunday following. But it is very possible to cast away the gift of God, or to lose it by little and little; though I trust this is not the case with you: and yet you may frequently be in heaviness, and may find your love to God not near so warm at some times as it is at others. Many wanderings likewise, and many deficiencies, are consistent with pure love; but the thing you mean is the abiding witness of the Spirit touching this very thing. And this you may boldly claim on the warrant of that word, 'We have received the Spirit that is of God; that we may know the things which are freely given to us of God.' I

am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Lady Frances Gardiner. Welling, Nov. 2, 1763.

To Lady Frances Gardiner [13]

My Lady, your letters are again a messenger of glad tidings. Many were formerly of opinion that our preaching would not be received in North Britain, and that we could be of no use there. But they had forgotten that the Lord sendeth by whom He will send and that He hath the hearts of all in His hand. I have never seen the fields more white for the harvest than they were from Edinburgh to Aberdeen last summer; and if I live to take another journey into the North, especially if I should have a little more time to spare, I doubt not but I should find an open door as far as Caithness, and perhaps the Isles of Orkney.

The harvest surely has not been more plenteous for many hundred years. But there is the same complaint still the laborers are few. We found this particularly at our last Conference. We had none to spare, and very hardly enough to supply our stated circuits. Mr. Roberts [Lady Gardiner said in her letter, 'Mr. Roberts's preaching has been remarkably blessed to many in Edinburgh.' see letter of Sept. 3.] was allotted for the Newcastle Circuit, whence I have had complaint upon complaint. He ought to have been there long ago. Several congregations have suffered loss for want of him. All our preachers should be as punctual as the sun, never standing still or moving out of their course.

I trust your Ladyship is still pressing on to the mark, expecting and receiving blessing upon blessing. Oh how can we sufficiently praise Him who deals so bountifully with us! I am, my dear Lady,

Your affectionate servant.

To the Right Honourable The Lady Frances Gardiner, In Edinburgh.

Wesley, John. Letter to Dorothy Furly. Lewisham, Dec. 15, 1763.

To Dorothy Furly [15]

MY DEAR SISTER, It has seemed to me for some time that God will not suffer Cornelius Bastable [See letters of Aug. 19, 1759, and Oct. 12, 1778.] to live at Cork. He may starve there, but he cannot live. The people are not worthy of him.

Salvation from sin is a deeper and higher work than either you or Sarah Ryan can conceive. But do not imagine (as we are continually prone to do) that it lies in an indivisible point. You experienced a taste of it when you were justified; you since experienced the thing itself, only in a low degree; and God gave you His Spirit that you might know the things which He had freely given you. Hold fast the beginning of your confidence steadfast unto the end. You are continually apt to throw away what you have for what you want. However, you are right in looking for a farther instantaneous change as well as a constant gradual one. But it is not good for you to be quite alone; you should converse frequently as well as freely with Miss Johnson, and any other that is much alive. You have great need of this. I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Countess of Huntingdon. ????, Jan. 8, 1764.

Owner: Institution. Published in WHS 27.3-4. From Baker's list not published in Telford

Wesley, John. Letter to Miss Gideon. ????, Jan. 14, 1764.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Freeman. London, Mar. 2, 1764.  
To Mrs. Freeman [2]

My dear Sister--Such love as yours is need not be ashamed. You must make me amends for anything past that looks unkind by altering it for the time to come. You have no reason to doubt of the work of God. It partly shines by its own light. And when that is not sufficient (as in times of temptation), a clear witness shall be superadded. And see that you strengthen your brethren, particularly those who are tempted to give up their confidence. O lift up the hands that hang down! Help those especially who did once taste of pure love. My will has nothing to do in my coming over this spring. If a ship be ready, I shall embark. O Jenny, look up and receive more!--I am  
Your affectionate brother.  
To Mrs. Jane Freeman.

Wesley, John. Letter to Mrs. Ryan. Wednesbury, Mar. 25, 1764.  
To Mrs. Ryan

MY DEAR SISTER,--I am glad you wrote, and that you write so freely. There needs no reserve between you and me. It is very easy for you to judge concerning what you have heard. Who are they that 'always praise me'? (that is, to my face). I really know none such. You are said to do so. But I think you are clear of the accusation. Certain it is, then, I cleave to none upon this account. For I know not the men. But you 'do not take those to be your real friends who tell you what they think wrong.' Do I not take Sally Ryan and Mary Bosanquet to be my real friends? And certainly they have told me more of this kind than all the world besides. Do you now find an uninterrupted communion with God? Is He in all your thoughts? In what sense do you pray always and in everything give thanks? Are you always happy? Is your will wholly subject to the will of God? Do you feel no repugnance to any of His dispensations? Continue to pray for, my dear sister, Your affectionate brother.

Wesley, John. Letter to Countess of Huntingdon. Whitby, Apr. 20, 1764.  
To the Countess of Huntingdon [6]

MY LADY,--Since I had the pleasure of seeing your Ladyship, I have had many thoughts upon the subject of our conversation; the result I here send to your Ladyship, which I have as yet communicated to none but my Lord Dartmouth. Who knows but it may please God to make your Ladyship an instrument in this glorious work? in effecting an union among the labourers in His vineyard? That He may direct and bless you in all your steps is the prayer of, my Lady, Your Ladyship's affectionate and obedient servant.

Wesley, John. Letter to Mrs. Ryan. Hutton Rudby, Apr. 23, 1764.  
To Mrs. Ryan [7]

Do you always find a direct witness that you are saved from sin? How long have you had this?

Have you as clear and strong an evidence of eternal as of temporal things? Do you never find what they call 'lowness of spirits'? How far do you find wandering thoughts? [8]

Wesley, John. Letter to Mrs. Woodhouse. Hutton Rudby, Apr. 23, 1764.

To Mrs. Woodhouse [9]

MY DEAR SISTER,--I have often thought of you since I saw you. Your openness gave me much pleasure, and I found I could speak as freely to you as if we had been acquainted for many years. You seem to me to have suffered loss for want of Christian conversation. Your mind was open to instruction or advice. You did not shun it; rather you panted after it. But, alas, how few had you to advise with! how few to lead you on in the royal way! I believe I do not wrong you when I say your heart is panting after Christ. You desire all that He has purchased for you: A pardon written in His blood, The favour and the peace of God; . . . The speechless awe that dares not move, And all the silent heaven of love. [From Hymns and Sacred Poems. See Poetical Works of J. and C. Wesley, v. 64] And all things are ready! Behold the Lamb of God! Is He not at your right hand? Look unto Jesus! Take the blessing! Do not delay! Now is the accepted time! Believe, and all is yours!--I am, my dear sister, Your affectionate brother. I shall stay two or three weeks at Newcastle-upon-Tyne. To Mrs. Woodhouse, At Mr. Hutton's, In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Countess of Huntingdon. Newcastle-Upon-Tyne, May 16, 1764.

To the Countess of Huntingdon [11]

MY DEAR LADY,--I am much obliged to your Ladyship for your encouraging answer, which plainly speaks an heart devoted to God and longing for the furtherance of His kingdom. I have likewise received an exceeding friendly letter from Mr. Hart, [See Journal, v. 63-4; and letter of July 11, 1763.] testifying a great desire of union between the preachers of the gospel. Only he carries the point considerably farther than I do, proposing a free debate concerning our several opinions. Now this, I fear, we are not yet able to bear: I fear it might occasion some sharpness of expression, if not of spirit too, which might tear open the wounds before they are fully closed. I am far from being assured that I could bear it myself, and perhaps others might be as weak as me. To me, therefore, it still seems most expedient to avoid disputings of every kind--at least, for a season, till we have tasted each other's spirits and confirmed our love to each other. I own freely I am sick of disputing; I am weary to bear it. My whole soul cries out 'Peace! Peace!' --at least, with the children of God, that we may all unite our strength to carry on the war against the 'rulers of the darkness of this world.' Still, I ask but one thing; I can require no more,--'Is thy heart right, as my heart is with thine? If it be, give me thy hand, let us take sweet counsel together and strengthen each other in the Lord.'

If it should be (God forbid) that I should find none to join with me therein, I will (by God's help) comply with it myself. None can hinder this. And I think my brother will be likeminded--yea, and all who act in connexion with us. Probably it might contribute much to this end, if those of our brethren who have opportunity would be at Bristol on Thursday, the 9th of August. We might then spend a few hours in free conversation, either apart from or in conjunction with the other preachers. I apprehend, if your Ladyship could then be near, it might be of excellent service in confirming any kind and friendly disposition which our Lord might plant in the hearts of His servants. Surely, if this can be effectually done, we shall again see Satan as lightning fall from heaven.

Then The children of thy faith and prayer Thy joyful eyes shall see, Shall see the prosperous Church, and share In her prosperity! [Poetical Works of J. and C. Wesley, viii. 245.]  
--I am, my dear Lady, Your Ladyship's most affectionate and obedient servant.

Wesley, John. Letter to Miss March . ????, May 22, 1764.

Reference giving some information about the letter, but not a quotation. Published in AM 1782.434. From Baker's list not published in Telford

Wesley, John. Letter to Dorothy Furly. Edinburgh, May 28, 1764.

MY DEAR SISTER,--Certainly it would be right to spend some time in setting down both the outward providences of God and the inward leadings and workings of His Spirit as far as you can remember them. But observe withal you are called to be a good steward of the mammon of unrighteousness. You must therefore think of this too in its place, only without anxiety. Otherwise that neglect of your calling will hinder the work of God in your heart. You are not serving mammon by this, but serving Christ: it is part of the task which He has assigned you. Yet it is true your heart is to be free all the time; and see that you stand fast in the liberty wherewith Christ hath made you free.

I thought your name had been altered before now. [See letter of July 16, 1763, about her marriage to John Downes.] In a new station you will have need of new watchfulness. Still redeem the time, be steadily serious, and follow your own conscience in all things.--I am, my dear sister,

Your affectionate brother.

In my return from the Highlands, I expect to spend a day at Newcastle-upon-Tyne, the 18th or 19th of June.

Wesley, John. Letter to Margaret Lewen. n.p., June, 1764.

To Margaret Lewen [13]

1. You Want to know God, in order to enjoy Him in time and in eternity.
2. All that you Want to know of Him is contained in one book, the Bible. Therefore your one point is to understand this. And all you learn is to be referred to this, as either directly or remotely conducive to it.
3. Might it not be well, then, to spend at least two hours every day in reading and meditating upon the Bible? reading every morning (if not every evening too) a portion of the Old and then of the New Testament? If you would save yourself the trouble of thinking, add Mr. Henry's Comment: if you would only be assisted in thinking, add the Explanatory Notes.
4. But I find a difficulty already. Can you help me over it? Have you more candour than almost any one in the world? Will you not blame me for recommending, as they come in the way, tracts published by myself? I think you will not. So I will set down these (in their place) as freely as other books.
5. Your studying hours (if your constitution will bear it) might be five or six hours a day; perhaps from nine to twelve in the morning, and from two to four or five in the afternoon. And whenever you begin to be tired with books that require a strong and deep attention, relax your mind by interposing history or poetry or something of a lighter nature.
6. The first thing you should understand a little of is Grammar; in order to which it will suffice to

read first the Kingswood English Grammar (which is exceeding short), and then Bishop Lowth's Introduction.

7. Next it would be worth your while to acquire a little knowledge in Arithmetic; and Dilworth's Arithmetic would give you full as much as you want.

8. You might proceed to Geography. But in this I would not advise you to encumber yourself with many books. You need only master one, Randal's Geographical Grammar; and then betake yourself to the Globes. I believe those of Mr. Adams are the best; to which you may add his little book of Instructions.

9. Logic naturally follows; and I really think it is worth all the rest put together. But here I am at a full stop; for I know no good treatise on the subject in English, except Aldrich's Logic, and that I am afraid you cannot understand without an instructor. I shall be glad to give you a little assistance in the short time we have together.

10. As to Ethics (or Moral Philosophy) there is full as much of it as you want in Langbain's Compendium.

11. In Natural Philosophy you have a larger field. You may begin with a Survey of the Wisdom of God in the Creation. This contains the substance of Ray, Derham, Niewentyt, Nature Displayed, and all the other celebrated books on the subject. You may add that fine book, Mr. Jones's Principles of Natural Philosophy. Thence you will easily pass to the Glasgow [Edinburgh] abridgement of Mr. Hutchinson's Works. [See letter of Nov. 26, 1756.] The abridgers give not only all his sense, but all his spirit. You may add to these the beautiful tracts of Lord Forbes; and, if you would go a little farther, Mr. Baker's ingenious Treatise on the Microscope.

12. With any or all of the foregoing studies you may intermix that of History. Geography and Chronology are termed the two eyes of history. Geography has been mentioned before; and I think all you want of Chronology may be learned from Marshall's Chronological Tables.

13. You may begin with Rollin's Ancient History; and afterwards read in order, Puffendorf's Introduction to the History of Europe, the Concise Church History, Burnet's History of the Reformation, the Concise History of England, Clarendon's History of the Great Rebellion, Neal's History of the Puritans, his History of New England, and Solis's History of the Conquest of Mexico.

14. Whitby's Compendium of Metaphysics will introduce you to that science. You may go on with Locke's Essay on Human Understanding; Bishop Browne on the Nature, Procedure, and Limits of Human Understanding; and Malebranche's Search after Truth.

15. For Poetry you may read Spenser's Faery Queen; Fairfax's or Hoole's Godfrey of Bulloigne; select parts of Shakespeare; Paradise Lost; the Night Thoughts; and Moral and Sacred Poems.

16. You are glad to begin and end with Divinity. But I must not expatiate here. I will only recommend to your careful perusal Bishop Pearson On the Creed, Mr. Nelson's Sermons, and the Christian Library.

This course of study, if you have the resolution to go through it, will, I apprehend, take you up three, four, or five years, according to the degree of your health and of your application. And you will then have knowledge enough for any reasonable Christian. But remember, before all, in all, and above all, your great point is to know the only true God and Jesus Christ whom He hath sent.--I am, dear Miss Lewen, Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Newcastle-Upon-Tyne, June 20, 1764.  
To Lady Maxwell [14]

Will it be agreeable to my dear Lady Maxwell that I trouble her with a letter so soon? and that I write with so little ceremony? that I use no compliment, but all plainness of speech? If it be not, you must tell me so, and I shall know better how to speak for the time to come. Indeed, it would be displeasing to me to use reserve: the regard I feel for you strongly inclines me to 'think aloud,' to tell you every thought which rises in my heart. I think God has taken unusual pains, so to speak, to make you a Christian;-- a Christian indeed, not in name, worshipping God in spirit and in truth; having in you the mind that was in Christ, and walking as Christ also walked. He has given you affliction upon affliction; He has used every possible means to unhinge your soul from things of earth, that it might fix on Him alone. How far the design of His love has succeeded I could not well judge from a short conversation. Your Ladyship will therefore give me leave to inquire, Is the heaviness you frequently feel merely owing to weakness of body and the loss of near relations? I will hope it is not. It might, indeed, at first spring from these outward pressures. But did not the gracious Spirit of God strike in, and take occasion from these to convince you of sin, of unbelief, of the want of Christ? And is not the sense of this one great cause, if not the greatest, of your present distress? If so, the greatest danger is, either that you should stifle that conviction, not suffering yourself to be convinced that you are all sin, the chief of sinners; or that you should heal the wound slightly, that you should rest before you know Christ is yours, before His Spirit witnesses with your spirit that you are a child of God. My dear Lady, be not afraid to know yourself--yea, to know yourself as you are known. How soon, then, will you know your Advocate with the Father, Jesus Christ the Righteous! And why not this day? why not this hour? If you feel your want, I beseech the God and Father of our Lord Jesus Christ to look upon you now! O give Thy servant power to believe! to see and feel how Thou hast loved her! Now let her sink down into the arms of Thy love; and say unto her soul, 'I am thy salvation.'

With regard to particular advices, I know not how far your Ladyship would have me to proceed. I would not be backward to do anything in my power; and yet I would not obtrude. But in any respect you may command, my dear Lady, Your Ladyship's affectionate servant.

Wesley, John. Letter to Miss March . Whitehaven, June 24, 1764.

You give me an agreeable account of the state of things in London, and such as calls for much thankfulness. From different letters I find that there is at length a calm season, God having rebuked the wind and the seas. But I am concerned for you. I cannot doubt a moment but you was saved from sin. Your every act, word, thought was love, whatever it be now. You was in a measure a living witness of the perfection I believe and preach--the only perfection of which we are capable while we remain in the body. To carry perfection higher is to sap the foundation of it and destroy it from the face of the earth. I am jealous over you: I am afraid lest, by grasping at a shadow, you should have let go the substance--lest, by aiming at a perfection which we cannot have till hereafter, you should cast away that which now belongs to the children of God. This is love filling the heart. Surely it did fill yours, and it may do now, by simple faith. O cast not away your confidence, which hath great recompense of reward! Converse much with those who are all alive, who strive not to pull you down but to build you up. Accursed be that humility by which shipwreck is made of the faith. Look up and receive power from on high. Receive all you had once, and more than all. Give no place to evil reasoning. You have need to be guarded by a steady and yet tender hand. Be as a little child. The Lord is at hand. He is yours; therefore shall you lack nothing.--I am, &c.[See letter of March 4, 1760.]



Wesley, John. Letter to Sarah Moore. Leeds, July 5, 1764.

To Sarah Moore [15]

MY DEAR SISTER,--I am fully convinced that T. Bryant's staying another year in the Sheffield Circuit would neither be good for him nor for the people. I know his strength, and I know his weakness. But he shall go no farther than the Leeds Circuit, from whence he may now and then step over to Sheffield, and the Sheffield preacher to Leeds.

Sally, see that you walk circumspectfully. The eyes of many are upon you; and, above all, the eye of God!--I am Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Manchester, July 10, 1764.

MY DEAR LADY,--Till I had the pleasure of receiving yours, I was almost in doubt whether you would think it worth your while to write or not. So much the more I rejoiced when that doubt was removed, and removed in so agreeable a manner. I cannot but think of you often: I seem to see you just by me, panting after God, under the heavy pressure of bodily weakness and faintness, bereaved of your dearest relatives, convinced that you are a sinner, a debtor that has nothing to pay, and just ready to cry out, Jesu, now I have lost my all, Let me upon Thy bosom fall. Amen, Lord Jesus! Speak; for Thy servant heareth! Speak Thyself into her heart! Lift up the hands that hang down and the feeble knees. Let her see Thee full of grace and truth, and make her glad with the light of Thy countenance.

Do not stop, my dear Lady, one moment 'because you have not felt sorrow enough.' Your Friend above has felt enough of it for you. O Lamb of God, was ever pain, Was ever love like Thine! Look, look unto Him, and be thou saved! He is not a God afar off; He is now hovering over you with eyes of tenderness and love! Only believe! Then He turns your heaviness into joy. Do not think you are not humble enough, not contrite enough, not earnest enough. You are nothing; but Christ is all, and He is yours. The Lord God write it upon your heart, and take you for an habitation of God through the Spirit.

Oh that you may be ever as dead to the world as you are now! I apprehend the greatest danger from that quarter. If you should be induced to seek happiness out of Christ, how soon would your good desires vanish! especially if you should give way to the temptation to which your person, your youth, and your fortune will not fail to expose you. If you escape this snare, I trust you will be a real Christian, having the power as well as the form of religion. I expect you will then have likewise better health and spirits; perhaps to-morrow. But O, take Christ to-day! I long to have you happy in Him! Surely few have a more earnest desire of your happiness than, my very dear Lady, Your Ladyship's most affectionate servant.

Wesley, John. Letter to Lady Maxwell. London, Aug. 17, 1764.

MY DEAR LADY,--Since I had the pleasure of yours, I have hardly had an hour that I could call my own; otherwise I should not have delayed writing so long, as I have a very tender regard for you and an earnest desire that you should be altogether a Christian. I cannot be content with your being ever so harmless or regular in your behaviour, or even exemplary in all externals; nay, more than all this you have received already, for you have the fear of God. But shall you stop here? God forbid! This is only the beginning of wisdom. You are not to end here: fear shall ripen into love. You shall know (perhaps very soon) that love of God which passeth knowledge. You shall witness the kingdom of God within you, even righteousness, peace, and joy in the Holy Ghost.

It is no small instance of the goodness of God towards you that you are conscious of your want, your 'want of living faith divine.' And His goodness herein is more remarkable, because almost all your neighbours would set you down for a right good believer. O beware of those flatterers! Hold fast the conviction which God hath given you! Faith, living, conquering, loving faith, is undoubtedly the thing you want. And of this you have frequently a taste to encourage you in pressing forward: such is the tender mercy of Him that loves you; such His desire that you should receive all His precious promises! Do not think they are afar off. Do not imagine you must stay long (years or months) before you receive them. Do not put them off a day, an hour! Why not now? Why should you not look up this instant, and see, as it were, Jesus Christ set forth, evidently set forth, crucified before your eyes? O hear His voice!--'Daughter, be of good cheer; thy sins are forgiven thee!' 'Say not in thy heart, Who shall go up into heaven, or who shall go down into the deep?' 'No; 'the word is nigh thee, even in thy mouth and in thy heart.' 'Lord, I believe; help my unbelief.'

Joy in the Holy Ghost is a precious gift of God, but yet tenderness of conscience is a still greater gift; and all this is for you. Just ready,  
The speechless awe which dares not move,  
And all the silent heaven of love.

I am no great friend to solitary Christianity; nevertheless, in so peculiar a case as yours, I think an exception may be admitted. It does seem most expedient for you to retire from Edinburgh, at least for a season, till God has increased your strength. For the company of those who know not God, who are strangers to the religion of the heart, especially if they are sensible, agreeable persons, might quite damp the grace of God in your soul.

You cannot oblige me more than by telling me all that is in your heart; there is no danger of your tiring me. I do not often write so long letters myself; but when I write to you, I am full of matter. I seem to see you just before me, a poor, feeble, helpless creature, but just upon the point of salvation; upright of heart (in a measure), full of real desires for God, and emerging into light. The Lord take you whole! So prays, my dear Lady,  
Your affectionate servant.

Wesley, John. Letter to Lady Maxwell. Bristol, Sept 22, 1764.

To Lady Maxwell [19]

MY DEAR LADY,--You need be under no manner of apprehension of writing too often to me. The more frequent your letters are the more welcome they will be. When I have not heard from you for some time, I begin to be full of fears; I am afraid either that your bodily weakness increases or that your desires after God grow cold. I consider you are at present but a tender, sickly plant, easily hurt by any rough blast. But I trust this will not be so long; for you have a strong Helper. And the Lord, whom you serve, though feebly and imperfectly, will suddenly come to His temple. When, Lord? Are all things ready now? Here is the sinner; one whose mouth is stopped, who has nothing to pay, who pleads neither her own harmlessness, nor works, nor good desires, nor sincerity, but can adopt that strange word I give up every plea beside, Lord, I am damned; but Thou hast died. He has died; therefore you shall live. O do not reason against Him! Let Him take you now! Let Him take you just as you are and make you what is acceptable in His sight.

It gives me pleasure indeed to hear that God has given you resolution to join the Society.

Undoubtedly you will suffer reproach on the account; but it is the reproach of Christ. And you will have large amends when the Spirit of glory and of God shall rest upon you. Yet I foresee a

danger: at first you will be inclined to think that all the members of the Society are in earnest. And when you find that some are otherwise (which will always be the case in so large a body of people), then prejudice may easily steal in and exceedingly weaken your soul. O beware of this rock of offence! When you see anything amiss (upon hearsay you will not readily receive it), remember our Lord's word, 'What is that to thee? Follow thou Me.' And I entreat you do not regard the half-Methodists--if we must use the name. Do not mind them who endeavour to hold Christ in one hand and the world in the other. I want you to be all a Christian;--such a Christian as the Marquis De Renty or Gregory Lopez was; such an one as that saint of God, Jane Cooper, [See letter of Sept. 11, 1765.] all sweetness, all gentleness, all love. Methinks you are just what she was when I saw her first. I shrink at the thought of seeing you what she was when I saw her last. But why should I? What is all the pain of one that is glorifying God in the fires with 'Father, into Thy hands I commend my spirit'?

May I not take upon me to give you one advice more? Be very wary how you contract new acquaintance. All, even sincere people, will not profit you. I should be pained at your conversing frequently with any but those who are of a deeply serious spirit and who speak closely to the point. You need not condemn them, and yet you may say, 'This will not do for me.'

May He that loves you richly supply all your wants and answer your enlarged desires! So prays, my very dear Lady, Your affectionate servant.

Wesley, John. Letter to Ann Foard. Bristol, Sept. 29, 1764.

To Ann Foard [20]

MY DEAR SISTER,--I am glad you wrote. You should do it oftener, and the more freely the better. None shall see your letters, so that you need be under no apprehension of any inconvenience following.

In the Thoughts upon Perfection and in the Farther Thoughts you have a clear, consistent account of it. Did you never hear any one speak of it in the manner I do there? Or does -- speak in the same manner with --? Wherein do they differ? And does not -- -- Nancy, do not start, but speak freely. It may be of more service than you are aware of; and be assured you will bring no inconvenience upon yourself.

I was likewise grieved at the danger you was in of stopping short. Certainly you may attain that blessing soon. And I am throughly persuaded you did taste of it; though how you lost it I know not. It will be eternally true, 'If thou canst believe, all things are possible to him that believeth.' Meanwhile faith is the voice of God in the heart proclaiming Himself. Have this faith, and you have salvation. And this is the very thing you want. When this is joined with a strong understanding, it is well; but it may exist with a very weak understanding. This is the case with Mrs. W., whose understanding is extremely weak. And yet she has strong faith, and such as exceedingly profits me; though I take knowledge the treasure is in an earthen vessel. I see all that is of nature; and this does not hinder my rejoicing in all that is of God. This is one branch of simplicity. While reason, assisted-- from above, enables me to discern the precious from the vile, I make my full use of the former without losing one moment in thinking upon the latter. Perhaps reason (enlightened) makes me simple. If I knew less of human nature (forgive me for talking so much of myself), I should be more apt to stumble at the weakness of it, and if I had not (by nature or by grace) some clearness of apprehension. It is owing to this (under God) that I never staggered at the reveries of George Bell. I saw it instantly, at the beginning and from the beginning, what was right and what was wrong. But I saw withal, 'I have many things to speak, but you cannot bear them now.' Hence many imagined I was imposed upon, and applauded

themselves in their greater perspicacity; as they do at this day. 'But if you knew it, says his friend to Gregory Lopez, why did not you tell me?' I answer with him, 'I do not speak all I know, but what I judge needful.'

Still, I am persuaded there is no state under heaven from which it is not possible to fall. But I wish you was all love, and then you would not need to take any thought for the morrow.

The usual preaching may be at Combe on Saturday evening, and at the Grove on Sunday morning. I bear the rich, and love the poor; therefore I spend almost--all my time with them!-- My dear sister, adieu! Write to me at London, and write freely.

Wesley, John. Letter to Ann Foard. Norwich, Oct. 12, 1764.

MY DEAR SISTER,--That great truth, 'that we are saved by faith,' will never be worn out; and that sanctifying as well as justifying faith is the free gift of God. Now, with God one day is as a thousand years. It plainly follows that the quantity of time is nothing to Him: centuries, years, months, days, hours, and moments are exactly the same. Consequently He can as well sanctify in a day after we are justified as an hundred years. There is no difference at all, unless we suppose Him to be such an one as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified. I have seldom known so devoted a soul as Sister Hooley, [Ann Hooley's conversion as a girl under John Oldham is described in Smith's Methodism in Macclesfield, pp. 70-1. He says she was probably 'the first Methodist child who went from the Macclesfield Society to the Church in heaven.'] at Macclesfield, who was sanctified within nine days after she was convinced of sin. She was then twelve years old, and I believe was never afterwards heard to speak an improper word or known to do an improper thing. Her look struck an awe into all that saw her. She is now in Abraham's bosom.

Although, therefore, it usually pleases God to interpose some time between justification and sanctification, yet, as it is expressly observed in the Farther Thoughts, we must not fancy this to be an invariable rule. All who think this must think we are sanctified by works, or (which comes to the same) by sufferings; for, otherwise, what is time necessary for? It must be either to do or to suffer. Whereas, if nothing be required but simple faith, a moment is as good as an age. The truth is, we are continually forming general rules from our own particular experience. Thus Sarah Ryan, [See letter of April 23.] having gone about and about herself, which took up a considerable time, might very naturally suppose all who are sanctified must stay for it near as long a time as she did. Again: if God has so rooted and grounded her in love (which I neither affirm nor deny) that she cannot now fall from Him, she very naturally thinks this is the case with all that are sanctified. Formerly Sarah Crosby [See letter of Oct. 5, 1765.] drew the same inference from her own experience, and was as positive that she could not fall from that state or sin as Sarah Ryan can be now.

But 'none can be sanctified without a deep knowledge of themselves and of the devices of Satan.' They may without the latter, which God will give them in due time. And the former He can give in a moment, and frequently does, of which we have fresh instances almost every day.

In the Thoughts on Perfection it is observed that, before any can be assured they are saved from sin, they must not only feel no sin but 'have a direct witness' of that salvation. And this several have had as clear as Sarah Ryan has, who afterwards fell from that salvation: although Sarah Ryan, to be consistent with her scheme, must deny they ever had it; yea, and must affirm that witness was either from nature or from the devil. If it was really from God, is He well pleased with this?

I know not how to reconcile speaking sharply or roughly, or even a seeming want of meekness, with perfection. And yet I am fearful of condemning whom God has not condemned. What I cannot understand I leave to Him.

How is it that you make me write longer letters to you than I do almost to any one else? I know not how, I find a greater concern for your welfare. I want you to be exactly right. This occasions my not thinking much of any pains that may give you help or satisfaction. The Lord touch your heart now, that all your tempers, thoughts, words, and works may be holiness unto our God.--I am Your affectionate brother.

Wesley, John. Letter to Miss March. Norwich, Oct. 13, 1764.

I do not see that you can speak otherwise than you do in your band. If you sought their approbation, that would be wrong; but you may suffer it without blame. Indeed, in these circumstances you must; since it is undeniably plain that the doing otherwise would hurt rather than help their souls. I believe Miss Foard thought she felt evil before she did, and by that very thought gave occasion to its re-entrance. You ought not to speak explicitly to many: very few would understand or know how to advise you. For some time I thought Maxfield did, and was therefore glad of your acquaintance with him, hoping he would lead you by the hand in a more profitable manner than I was able to do. But I afterwards doubted. The Lord send you help by whom He will send!

From what not only you but many others likewise have experienced, we find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin; and I doubt whether the sermon [See the sermon on The Wilderness State in Works, vi. 77-91.] upon that state might not give you light in this case also. But the most frequent cause of this second darkness or distress, I believe, is evil reasoning: by this, three in four of those who cast away their confidence are gradually induced so to do. And if this be the cause, is there any way to regain that deliverance but by resuming your confidence? And can you receive it unless you receive it freely, not of works, but by mere grace? This is the way: walk thou in it. Dare to believe! Look up and see thy Saviour near! When? to-morrow, or to-day? Nay, to-day hear His voice! At this time; at this place! Lord, speak; Thy servant heareth!

Wesley, John. Letter to Sarah Moore. London, Dec. 8, 1764.

MY DEAR SISTER,--Your business is by every possible means to calm the intemperate spirits on both sides. [See letters of July 5 and Dec. 15.] There has been much ill blood, and many unkind sayings, which had been better let alone. Now, at least, let there be by general agreement an entire cessation of arms. Our God is a God of peace; and all His children should with all their might labour after it. I have heard something of the kind you mention, but not in the same manner you relate it. However, let it die and be forgotten.--I am Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Londonderry, May 25, 1765.

To Lady Maxwell [8]

MY DEAR LADY,--It is not easy for me to express the satisfaction I received in the few hours I lately spent with you. Before I saw you I had many fears concerning you, lest your concern for the one thing should be abated, lest your desires should be cooled or your mind a little hurt by any of the things which have lately occurred. So much the greater was my joy, when all those

fears were removed, when I found the same openness and sweetness as before both in your spirit and conversation, and the same earnestness of desire after the only thing which deserves the whole strength of our affection. I believe tenderness and steadiness are seldom planted by nature in one spirit. But what is too hard for almighty grace? This can give strength and softness together. This is able to fill your soul with all firmness as well as with all gentleness. And hereunto are you called, for nothing less than all the mind which was in Christ Jesus.

It was with great pleasure that I observed your fixed resolution not to rest in anything short of this. I know not why you should--why you should be content with being half a Christian, devoted partly to God and partly to the world, or more properly to the devil. Nay, but let us be all for God. He has created the whole, our whole body, soul, and spirit. He that bought us hath redeemed the whole; and let Him take the purchase of His blood. Let Him sanctify the whole, that all we have and are may be a sacrifice of praise and thanksgiving!

I am not afraid of your being satisfied with less than this; but I am afraid of your seeking it the wrong way. Here is the danger, that you should seek it, not by faith, but as it were by the works of the law. See how exactly the Apostle speaks: you do not seek it directly, but as it were by works. I fear lest this should be your case, which might retard your receiving the blessing. Christ has died for you; He has bought pardon for you. Why should not you receive it now? while you have this paper in your hand? Because you have not done thus or thus? See your own works.

Because you are not thus and thus? more contrite? more earnest? more sincere? See your own righteousness. O let it all go! None but Christ! None but Christ! And if He alone is sufficient, if what He has suffered and done, if His blood and righteousness are enough, they are nigh thee! in thy mouth, and in thy heart! See, all things are ready! Do not wait for this or that preparation! for something to bring to God! Bring Christ! Rather, let Him bring you, bring you home to God! Lord Jesus, take her! Take her and all her sins! Take her as she is! Take her now! Arise, why tarriest thou? Wash away her sins! Sprinkle her with Thy blood! Let her sink down into the arms of Thy love and cry out, 'My Lord and my God!'

Let me hear from you as soon as you can. You do not know how great a satisfaction this is to, my dear Lady,

Your ever affectionate servant.

Be pleased to direct to the New Room in Dublin.

Wesley, John. Letter to Peggy Dale. Castlebar, June 1, 1765.

To Peggy Dale [10].

MY DEAR MISS PEGGY,--Certainly you not only need not sin, but you need not doubt any more. Christ is yours. All is yours. You can give Him all your heart; and will He not freely give you all things? But you can only return what He has given by continually receiving more. You have reason to bless Him who has cast your lot in a fair ground. Even in this world He does not withhold from you any manner of thing that is good. Let your heart be always open to receive His whole blessing!

How far do you find power over your thoughts? Does not your imagination sometimes wander? Do those imaginations continue for any time? or have you power to check them immediately? Do you find continually the spirit of prayer? and are you always happy? I trust you will be happier every day; and that you will not forget, my dear sister, Your affectionate brother. Miss Dale, At the Orphan House, In Newcastle-upon-Tyne. By Portpatrick. Pd. two pence.

Wesley, John. Letter to Peggy Dale. Kilkenny, July 5, 1765.

MY DEAR SISTER,--Although it is certain the kind of wandering thoughts which you mention are consistent with pure love, yet it is highly desirable to be delivered from them, because (as you observe) they hinder profitable thoughts. And why should not you be delivered? Indeed, in what manner this will be done we do not know. Sometimes it pleases our Lord to work a great deliverance even of this kind in a moment. Sometimes He gives the victory by degrees. And I believe this is more common. Expect this and every good gift from Him. How wise and gracious are all His ways!

Do you commonly find in yourself the witness that you are saved from sin? And is it usually clear? Or do you frequently lose it? I do not know why you should ever lose any good gift. For is not He the same yesterday, to-day, and for ever? And yet you have known but a little of Him. You are to sink a thousand times deeper into Him: That sea of light and love unknown, Without a bottom or a shore.

I hope Miss Lewen and you speak to each other, not only without disguise, but without reserve. How is your lot cast in a fair ground! How well are you situated for making the best of a short life! Secluded from the world and all its care, Hast thou to joy or grieve, to hope or fear? That is, with regard to present things? No: God has given you a nobler portion. You have nothing to care for but how you may most entirely and effectually present yourself a living sacrifice to God. When I reflect upon your earnest desire to do this and upon your simplicity of heart, it gives an unspeakable pleasure to, my dear sister, Your affectionate brother. I expect to be at Dublin till the end of this month. I send Miss Lewen's letter by Portpatrick to try which comes soonest. [The letter to Miss Lewen is missing.] To Miss Peggy Dale, At the Orphan House, Newcastle-upon-Tyne.

Wesley, John. Letter to Lady Maxwell. Kilkenny, July 5, 1765.

MY DEAR LADY,--As yours was sent from Dublin to Cork, and then back again hither, I did not receive it till yesterday. I am now setting my face again towards England; but I expect to be in Dublin till the beginning of next month, and then to cross over, so as to be at Manchester (if it please God) about the middle of August. Either at Dublin or at Manchester I hope to have the pleasure of hearing from you. This is indeed a pleasure, as it is, to write to you; though sometimes I do this with fear--a fear lest I should give you any pain, as I know the tenderness of your spirit. I wish I could be of some service to you; that I could encourage you to cast yourself on Him that loves you, that is now waiting to pour His peace into your heart, to give you an entrance into the holiest by His blood. See Him, see Him! full of grace and truth! full of grace and truth for thee! I do not doubt but He is gradually working in you; but I want you to experience likewise an instantaneous work. Then shall the gradual go on swiftly. Lord, speak! Thy servant heareth! Say Thou, 'Let there be light'; and there shall be light, Now let it spring up in your heart!

It may be He that does all things well has wise reasons, though not apparent to us, for working more gradually in you than He has done of late years in most others. It may please Him to give you the consciousness of His favour, the conviction that you are accepted through the Beloved, by almost insensible degrees, like the dawning of the day. And it is all one how it began, so you do but walk in the light. Be this given in an instant or by degrees, hold it fast. Christ is yours; He hath loved you; He hath given Himself for you. Therefore you shall be holy as He is holy, both in heart and in all manner of conversation.

Give me leave, my dear friend, to add a word likewise concerning your bodily health. You

should in any wise give yourself all the air and exercise that you can. And I should advise you (even though long custom made it difficult, if that were the case) to sleep as early as possible; never later than ten, in order to rise as early as health will permit. The having good spirits, so called, or the contrary, very much depends on this. I believe medicines will do you little service: you need only proper diet, exact regularity, and constant exercise, with the blessing of God. Your speaking or writing was never tedious to me yet; and I am persuaded never will be. Your letters are more and more agreeable to, my very dear Lady, Your most affectionate servant.

Wesley, John. Letter to Miss March. Newcastle-Upon-Tyne, Aug. 9, 1765.

I have many fears concerning you, lest you should sink beneath the dignity of your calling, or be moved to the right hand or the left from the simplicity of the gospel. Is your heart still whole with God? Do you still desire and seek no happiness but in Him? Are you always or generally sensible of His presence? Do you generally, at least, find communion with Him? And do you expect all that you enjoyed once, and more; to be sanctified throughout before you go hence? I hope no inward or outward reasonings are able to move you from walking exactly according to the gospel. O beware of voluntary humility; of thinking, 'Such an one is better than me, and why should I pretend to be more strict than her?' 'What is that to thee? follow thou Me!' You have but one pattern: follow Him inwardly and outwardly. If other believers will go step for step with you, well; but if not, follow Him!  
Peace be with your spirit.

Wesley, John. Letter to Miss March. Bristol, Aug. 31, 1765.

You may be assured it is not a small degree of satisfaction to me to hear that your soul prospers. I cannot be indifferent to anything which concerns either your present or future welfare. As you covet, so I want you to enjoy, the most excellent gifts. To your outward walking I have no objection. But I want you to walk inwardly in the fullness of love, and in the broad light of God's countenance. What is requisite to this but to believe always? now to believe with your whole heart, and to hold fast the beginning of this confidence steadfast unto the end? And yet a self-complaisant thought, yea, or a blasphemous one, may steal across your spirit; but I will not say that is your own thought. Perhaps an enemy hath done this. Neither will I blame you for 'feeling deeply the perverseness of others,' or for 'feeling your spirit tried with it.' I do not wish that you should not feel it (while it remains), or that you should feel it otherwise than as a trial. But this does not prove that there is sin in your heart or that you are not a sacrifice to love. O my friend, do justice to the grace of God! Hold fast whereunto you have attained; and if you have not yet uninterrupted communion with Him, why not this moment, and from this moment? If you have not, I incline to think it is occasioned by reasoning or by some inward or outward omission.

Wesley, John. Letter to Mrs. Crosby. Kingswood, Oct. 5, 1765.

MY DEAR SISTER,--You oblige me much by speaking so freely. What an admirable teacher is experience! You have great reason to praise God for what He has taught you hereby, and to expect that He will teach you all things. But, whatever you find now, beware you do not deny what you had once received: I do not say 'a divine assurance that you should never sin or sustain any spiritual loss.' I know not that ever you received this. But you certainly were saved from sin, and that as clearly and in as high a degree as ever Sally Ryan [See letter of Oct. 12, 1764.] was.



And if you have sustained any loss in this, believe and be made whole.

I never doubted but [Miss Dale] would recover her strength, though she has long walked in a thorny way.

A general temptation now is the denying what God had wrought. Guard all whom you converse with from this, and from fancying great grace can be preserved without great watchfulness and self-denial.--I am Your affectionate brother.

Wesley, John. Letter to Miss March. Bristol, Oct. 13, 1765.

A year or two ago you was pretty clear of enthusiasm: I hope you are so still. But nothing under heaven is more catching, especially when it is found in those we love; and, above all, when it is in those whom we cannot but believe to be sound of understanding in most instances, and to have received larger measures of the grace of God than we have ourselves.

There are now about twenty persons here who believe they are saved from sin (1) because they always love, pray, rejoice, and give thanks; and (2) because they have the witness of it in themselves. But if these lose what they have received, nothing will be more easy than to think they never had it. There were four hundred (to speak at the lowest) in London who (unless they told me lies) had the same experience. If near half of these have lost what they had received, I do not wonder if they think they never had it: it is so ready a way of excusing themselves for throwing away the blessed gift of God. I no more doubt of Miss Dale's having this once than I doubt of her sister's [Miss Peggy. See letter of June 4, 1767.] having it now. Whether God will restore her suddenly as well as freely I know not; whether by many steps, or in one moment. But here again you halt, as Sarah Crosby did, and Sarah Ryan does. You seem to think pain, yea much pain, must go before an entire cure. In Sarah Ryan it did, and in a very few others. [See previous letter.] But it need not: pain is no more salutary than pleasure. Saving grace is essentially such, saving pain but accidentally. When God saves us by pain rather than pleasure, I can resolve it only into His justice or sovereign will. To use the grace we have, and now to expect all we want, is the grand secret. He whom you love will teach you this continually.

Wesley, John. Letter to Peggy Dale. London, Nov. 6, 1765.

MY DEAR SISTER,--By our intercourse with a beloved friend it often pleases God to enlighten our understanding. But this is only the second point: to warm the heart is a greater blessing than light itself. And this effect I frequently find from your letters. The Lord repay it sevenfold into your own bosom! Do you still remain in the persuasion that you shall not live beyond three-and-twenty? [See letter of Dec. 31. She died at the age of thirty-three.] Do you remember when or how it began? Does it continue the same, whether your health is worse or better? What a mercy is it that death has lost its sting! Will this hinder any real or substantial happiness? Will it prevent our loving one another? Can Death's interposing tide Spirits one in Christ divide? Surely no! Whatever comes from Him is eternal as Himself. --My dear sister, adieu! To Miss Dale, At the Orphan House, Newcastle-upon-Tyne .

Wesley, John. Letter to Mrs. Bennis. ????, Nov. 22, 1765.

Owner: Institution. From Baker's list not published in Telford.

Wesley, John. Letter to Lady Maxwell. London, Dec. 1, 1765.

To Lady Maxwell [18]

MY DEAR LADY,--Perhaps there is scarce any child of man that is not at some time a little touched by prejudice, so far at least as to be troubled, though not wounded. But it does not hurt unless it fixes upon the mind. It is not strength of understanding which can prevent this. The heart, which otherwise suffers most by it, makes the resistance which only is effectual. I cannot easily be prejudiced against any person whom I tenderly love till that love declines. So long, therefore, as our affection is preserved by watchfulness and prayer to Him that gave it, prejudice must stand at a distance. Another excellent defence against it is openness. I admire you upon this account. You dare (in spite of that strange reserve which so prevails in North Britain) speak the naked sentiments of your heart. I hope my dear friend will never do otherwise. In simplicity and godly sincerity, the very reverse of worldly wisdom, have all your conversation in the world. Have you received a gleam of light from above, a spark of faith? O let it not go! Hold fast, by His grace, that token of His love, that earnest of your inheritance. Come just as you are, and come boldly to the throne of grace. You need not delay! Even now the bowels of Jesus Christ yearn over you. What have you to do with to-morrow? I love you to-day. And how much more does He love you! He Pities still His wandering sheep, Longs to bring you to His fold! To-day hear His voice--the voice of Him that speaks as never man spake, the voice that raises the dead, that calls the things which are not as though they were. Hark! What says He now? 'Fear not; only believe! Woman, thy sins are forgiven thee! Go in peace; thy faith hath made thee whole.' Indeed, I am, my dear Lady, Your ever affectionate servant.

Wesley, John. Letter to Peggy Dale. London, Dec. 31, 1765.

To Peggy Dale

MY DEAR PEGGY,--Whether that persuasion [See letter of Nov. 6.] was from nature or from God a little time will show. It will be matter of great joy to me if God gives you many years to glorify Him in the body before He removes you to the world of spirits. The comfort is, that life or death, all is yours, seeing you are Christ's: all is good, all is blessing! You have only to rest upon Him with the whole weight of your soul. Temptations to pride you may have, or to anything; but these do not sully your soul. Amidst a thousand temptations you may retain unspotted purity. Abide in Him by simple faith this moment! Live, walk in love! The Lord increase it in you a thousandfold! Take out of His fullness grace upon grace. Tell me from time [to time] just what you feel. I cannot tell you how tenderly I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Mrs. Wyndowe. London, Jan. 7, 1766.

MY DEAR SALLY,--From the time that I first took acquaintance with you at Earl's Bridge, [Wesley spent an hour at Byford on March 16, 1789. The Diary note is, '11 Byford, tea, within; 12 chaise' (Journal, vii. 478d).] I have still retained the same regard for you. Therefore I am always well pleased with hearing from you, especially when you inform me that you are pursuing the best things. And you will not pursue them in vain if you still resolutely continue to spend some time in private every day. It is true you cannot fix any determinate measure of time because of numberless avocations. And it is likewise true that you will often find yourself so dead and cold that it will seem to be mere labour lost. No; it is not. It is the way wherein He that raises the dead has appointed to meet you. And we know not how soon He may meet you, and

say, 'Woman! I say unto thee, Arise!' Then the fear of [death] which has so long triumphed over you shall be put under your feet. Look up! my friend! Expect that He who loves you will soon come and will not tarry! To His care I commit you; and am, my dear Sally, Yours most affectionately.

Mrs. Wyndowe, Byford, Near Stroud, Gloucestershire.

Wesley, John. Letter to Peggy Dale. n.p., Feb. 8, 1766.

MY DEAR SISTER,--Away with those doubts! They did not come from Him that calleth you. O let nothing induce you to cast away that confidence which hath great recompense of reward! Beware, my dear friend, of the Reasoning Devil, whose way is first to tempt, and then to accuse. There is a right temper, a sorrow for our little improvements, which exceedingly resembles envy. But the anointing of the Holy One will teach you to distinguish one from the other. You are saved of the Lord. Distrust Him not. Much less deny what He has done for you and in you. If you did, how could [you] be thankful for it? Look unto Jesus and stand fast!-- I am, my dear Peggy, Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. ????, June 15, 1766.

Owner: Institution. Published in Methodist History. Apr. 1963. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Woodhouse? ????, Aug. 15, 1766.

Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Ann Foard. London, Jan. 15, 1767.

DEAR MISS ANN,--Time changes thought, especially in youth and amidst variety of company. So that it would be nothing strange if you should forget those for whom you once had a regard; but you need not. Every reasonable affection is intended to last to eternity. And the true affection for our friends is, as Milton says, a scale whereby to heavenly love thou may'st ascend. [Paradise Lost, viii. 589-92. 'Love refines / The thoughts, and heart enlarges: hath his seat / In reason, and is judicious; is the scale / By which to heavenly love thou may'st ascend,']

For the present you seem to be in your place, the place which the wisdom of God has assigned you; and the crosses you now meet with, as they are not of your own choosing, will surely work together for good. Your want of more public opportunities may in a good measure be supplied by private exercises. Let no day pass without more or less private prayer, reading, and meditation. And does not God see in secret? Does He not now read your heart, and see if it pants for His pure love? If so, are not all things ready? May you not now find what you never did before? Ask Him that loves you, whose nature and whose name is Love!--I am Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Norwich, Feb. 23, 1767.

MY DEAR LADY,--For a considerable time I was under apprehensions that you were in a state of temptation. And as I had no other way of helping you, this put me upon commending you the

more frequently to Him that is able to save you. Your last, therefore, was doubly acceptable to me, as it relieved me from my fears concerning you and gave me the occasion of rejoicing over one for whom I have the most sincere and tender affection. Sure it is that the grace of God is sufficient for you in this and in every trying hour. So you have happily experienced it to be already; and so I trust you will experience to the end. But you must not imagine that you are yet out of the reach of temptation: thoughts will be suggested again and again; so that you have still need to be

For ever standing on your guard

And watching unto prayer.

And let my dear friend keep at the utmost distance from temptation and carefully shun all occasions of evil. Oh it is a good though painful fight! You find you are not sent a warfare at your own cost. You have Him with you who can have compassion on your infirmities, who remembers you are but dust, and who at the same time has all power in heaven and earth, and so is able to save you to the uttermost.

Exercise, especially as the spring comes on, will be of greater service to your health than an hundred medicines; and I know not whether it will not be restored in a larger measure than for many years when the peace of God fixes in your heart. [Her Life, p. 25, shows that she was then 'distressed in mind and weak in body.' ] Is it far off? Do not think so. His ear is not heavy; He now hears the cry of your heart. And will He not answer? Why not to-day? Come, Lord Jesus; come quickly! Your openness obliges me to be more than ever, my dear Lady,  
Your affectionate friend and servant.

Wesley, John. Letter to Peggy Dale. Portpatrick, Mar. 29, 1767.

MY DEAR PEGGY,--Those you mention are Israelites indeed, to whom you will do well to speak with all freedom. A few more in Newcastle are of the same spirit; although they are but few in whom the gold is free from dross.

I wish you could help poor Molly Stralliger. I am often afraid for her lest she should be ignorant of Satan's devices and lose all that God had wrought in her.

Do you still find a witness in yourself that God has purified your heart from sin? Do you never feel any return of pride, or anger, or self-will, or foolish desire? Do you steadily endure, seeing Him that is invisible? Are you always sensible of His loving presence? Are you constantly happy in Him? Does He keep you sleeping and waking, and make your very dreams devout? O stand fast in glorious liberty! And be sure to remember daily, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Ann Foard. Londonderry, Apr. 20, 1767.

DEAR SISTER,--Certainly the point we should always have in view is, What is best for eternity? And I believe it would be best for you to change your condition if a proper person offers. But I should scruple doing this without a parent's consent. If your mother is willing, I see no objection to your marrying one that fears God and is seeking salvation through Christ. Such an one is not an unbeliever in the sense wherein that word is taken in 2 Corinthians vi. 14. I love to think of you and hear from you. I want you to be always holy and happy. And why not? You have a strong Helper; and shall not His strength be made perfect in your weakness? Why, then, should you stop short of His whole promise--'Thou shalt love the Lord thy God with all thy heart'? Hold Him to His word, and let not your hope be weakened by the subtle reasonings of

men. Still let the language of your heart be,  
Big with earnest expectation,  
Let me sit at Thy feet,  
Longing for salvation [1]  
As long as you are in this spirit you will not forget  
Your affectionate brother.

Wesley, John. Letter to Mrs. Crosby. Sligo, May 2, 1767.

MY DEAR SISTER,--It is a long time since I heard either of you or from you. I hope you think of me oftener than you write to me. Let us but continue in prayer,  
And mountains rise and oceans roll  
To sever us in vain.

I frequently find profit in thinking of you, and should be glad if we had more opportunities of conversing together. If a contrary thought arises, take knowledge from whom it comes: you may judge by the fruit of it; for it weakens your hands and slackens you from being instant in prayer. I am inclined to think I found the effect of your prayer at my very entrance into this kingdom. And here especially we have need of every help, for snares are on every side. Who would not, if it could be done with a clear conscience, run out of the world, wherein the very gifts of God, the work of God, yea His grace itself in some sense, are all the occasion of temptation?

I hope your little family remains in peace and love and that your own soul prospers. I doubt only whether you are so useful as you might be. But herein look to the anointing which you have of God, being willing to follow wherever He leads, and it shall teach you of all things.

There is an amazing increase of the work of God within these few months in the North of Ireland. And no wonder; for the five preachers [James Dempster, John Johnson, James Morgan, James Rea, and Robert Williams.] who have laboured there are all men devoted to God, men of a single eye, whose whole heart is in the work, and who  
Constantly trample on pleasure and pain.

Do they gain ground in London? I am afraid perfection should be forgotten. Encourage Richard Blackwell [See letter of July 4, 1763.] and Mr. Colley [Benjamin Colley, a clerical helper of Wesley, was misled by George Bell and Maxfield; but he saw their errors, and was restored to Methodism. Wesley buried him on Nov. 8. See Journal, v. 238 and letter of Sept. 18, 1773, to John Valton.] to speak plainly and to press believers to the constant pursuit and earnest expectation of it. A general faintness in this respect is fallen upon this whole kingdom. Sometimes I seem almost weary of striving against the stream both of preachers and people. See that you all strengthen the hands of, my dear sisters, [She was at Leytonstone with Miss Bosanquet and Mrs. Ryan.]  
Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Castlebar, May 7, 1767.

MY DEAR LADY,--Your silence is not enough. I will not believe you are tired of my correspondence unless I have it under your own hand. But when I have heard nothing from you for six or eight weeks I begin to be full of fears. I am afraid either that you are dead; or that you are extremely ill, not well able to write; or that your affection is cooled, perhaps to me, perhaps to Him that loves you a thousand times better than I do. It lies upon you to put a period to my fears, to show me that you are still the same, only more and more determined, in spite of all

temptations, to go on in the most excellent way.

I knew not whether it was proper to make any inquiry concerning the trial out of which you said God had delivered you, because there are some things of so delicate a nature that one scarce knows how to commit them to paper. Otherwise I think there is nothing which you might not mention to me, as I believe none is more nearly concerned for your happiness. Have you found a return of the trial you mentioned? Still the God whom you serve is able to deliver you. I do not indeed wonder that things should make a deep impression upon so tender a spirit. But still, is not His grace sufficient for you? and shall not His strength be made perfect in your weakness? Are not you still determined to seek your happiness in Him, and to devote to God all you have and all you are? Is it not your desire to be all given up to Him and to glorify Him with your body and with your spirit? Go on in His name and in the power of His might! Through Him you shall be more than conqueror. Frequently He has chastened and corrected you; but He has not given you over to death, and He never will. 'Thou shalt not die, but live, and declare the loving-kindness of the Lord.'

I shall hope to receive a particular account of your health and of your present situation in all respects. Need there be any reserve between us? Cannot you speak to me with all simplicity? May the peace and love of God fill and rule your heart!--I am, my dear Lady,  
Your most affectionate servant.

A letter directed to Dublin will always find me.

Wesley, John. Letter to Peggy Dale. Castlebar, May 17, 1767.

MY DEAR SISTER,--Concerning that displeasure, one may doubt whether it was any other than the concern you ought to have felt on the occasion; or, at least, whether it was any more than temptation to sin. But if it was, what would it prove? Not that your heart had not been cleansed, but that, being off your guard, you suffered a degree of evil to re-enter. Was it so? Then (if it be not done already) the Lord cleanse you from it this moment! Woman, be it unto thee even as thou wilt! Believe, and feel the blessing! Certainly the more vigorously you follow after Him the clearer will that unction be, without which it is not possible on some occasions to distinguish between temptation and sins. But you take the right way, without perplexing your mind about anything else. Now give yourself up to God. This is all you have to do. And even while you are doing it light will spring up. I feel it does me good to converse with you even at a distance. O never diminish either your love or your prayers for, my dear Peggy,  
Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Cork, June 4, 1767.

My belief is that a journey to England might be of great service to your health. And it is not improbable you might receive much benefit from the water of the Hot Wells near Bristol. In August I hope to be at Bristol, and again in the latter end of September. My chaise and horses are at Bristol, which you would oblige me much if you would please to use as your own (if you do not bring any with you) during your stay there; for you should if possible ride out daily. My wife, who is at Newcastle, will be exceeding glad to wait upon you there. And if you choose to rest a few days, I should be happy if you would make use of the Orphan House. You would be pleased with the Miss Dales, [See letter of Sept. 29.] and they with you; you and they have drank into one Spirit. Miss Peggy is one of the holiest young women that I have any knowledge of; indeed, I think both the sisters have no desire but to glorify God with their body and with their spirit.

You will be so kind as to let me know when you expect to be at Newcastle, and possibly I may meet you there.

As you were providentially called to the place where you now are, I cannot doubt but you will be preserved. But you have need of much prayer and continual watching, or you may insensibly lose what God has given. I am jealous over you; I cannot but be interested in whatever concerns you. I know your tender spirit, your desire to please all for their good, your unwillingness to give pain. And even these amiable dispositions may prove a snare; for how easily may they be carried too far! If you find anything hurts you or draws your soul from God, I conjure you flee for your life! In that case, you must not stand upon ceremony; you must escape without delay. But I hope better things: I hope you are sent to Brisbane, [Her father Thomas Brisbane, lived at Brisbane, in the county of Ayr.] not to receive hurt, but to do good, to grow in grace, to find a deeper communion than ever with Him that gave Himself for you; and to fulfil the joy of, my dear Lady,  
Your most affectionate friend.

Wesley, John. Letter to Peggy Dale. Athlone, June 18, 1767.

By conversing with you I --should be overpaid for coming two or three hundred miles round about. But how it will be I know not yet. If a ship be ready for Whitehaven, then I shall aim at Whitehaven and Newcastle; otherwise I must sail for Holyhead or Chester.

I hope you now again find the inward witness that you are saved from sin. There is a danger in being content without it, into which you may easily reason yourself. You may easily bring yourself to believe that there is no need of it, especially while you are in an easy, peaceful state. But beware of this. The witness of sanctification as well as of justification is the privilege of God's children. And you may have the one always clear as well as the other if you walk humbly and closely with God.

In what state do you find your mind now? Full of faith and love? Praying always? Then I hope you always remember, my dear Peggy,  
Your affectionate brother.

Wesley, John. Letter to Christopher Hopper. Athlone, June 18, 1767.

Sometimes the children forget the parents; but it is seldom that the parents forget their children. There is good work to be done in this kingdom also; and many of our preachers do it in good earnest. But we want more labourers, especially in the North [of Ireland], where one preacher is increased into seven! and the people cry aloud for more. But, alas! we can neither make them nor hire them!--I am, with love to Sister Hopper,

Your affectionate friend and brother.

I hope to see you and honest John [John Fenwick, who was helping Hopper] at the Conference. An exact account of the Societies you will bring with you

Wesley, John. Letter to Miss March. Portarlington, June 29, 1767.

For some days you have been much on my mind. Are you still making the best of life? employing a few days exactly in such a manner as you judge is most to the glory of God? And do you still hold fast what you have received and expect the fullness of the promise? Surely you may retain all that earnestness of expectation to which Mr. Maxfield [See Journal, v. 5-7; and letter of Oct. 13, 1764.] used to incite you without any prejudice either to humility or sobriety of

spirit. Doubtless it is possible, with Mr. Dryden's leave, 'to be wise and love' [Palamon and Arcite, ii. 364-5 (Amare et sapere vix deo conceditur-- Publius Syrus): The proverb holds, that to be wise and love, "Is hardly granted to the gods above" at the same time; and neither of these need interfere with the other, seeing the spirit of love is also the spirit of wisdom. Are all your family breathing this spirit and strengthening each other's hands in God? I hope you have the satisfaction of observing the same thing in most of those that are round about you, and of seeing the work of God prosper, wherever you have occasion to be. When you are with the genteel part of your acquaintance, you have more immediate need of watching unto prayer, or you will insensibly drink into the lightness of their spirit and abate a little of the accuracy of your walking. Nay, stand fast, walking in every point as Christ also walked. Fashion and custom are nothing to you: you have a more excellent rule. You are resolved to be a Bible Christian; and that, by the grace of God, not in some but in all points. Go on in the name of God and in the power of His might. [Compare with his last letter, to Wilberforce, Feb. 26, 1791.] Still let your eye be single; aim at one point; retain and increase your communion with God! You have nothing else to do.

Happy and wise, the time redeem,  
And live, my friend, and die to Him.

At some times we must look at outward things: such is the present condition of humanity. But we have need quickly to return home; for what avails all but Christ reigning in the heart?

Daily in His grace to grow?

What else have we to care for? Only now to use all the grace we have received and now to expect all we want! The Lord Jesus swallow you up in His love!

Wesley, John. Letter to Mrs. Bennis. Dublin, July 25, 1767.

When you write to me, you have only to 'think aloud,' just to open the window in your breast. When we love one another, there is no need of either disguise or reserve. I love you, and I verily believe you love me; so you have only to write just what you feel.

The essential part of Christian holiness is giving the heart wholly to God; and certainly we need not lose any degree of that light and love which at first attend this: it is our own infirmity if we do; it is not the will of the Lord concerning us. Your present business is not to reason whether you should call your experience thus or thus, but to go straight to Him that loves you, with all your wants, how great or how many soever they are. Then all things are ready; help, while you ask, is given. You have only to receive it by simple faith. Nevertheless you will still be encompassed with numberless infirmities; for you live in an house of clay, and therefore this corruptible body will more or less press down the soul, yet not so as to prevent your rejoicing evermore and having a witness that your heart is all His. You may claim this: it is yours; for Christ is yours. Believe, and feel Him near.--My dear sister, adieu.

Yours affectionately.

Wesley, John. Letter to Madam. ????, Dec. 12, 1767.

Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Countess of Huntingdon. London, Jan. 4, 1768.

I am obliged to your Ladyship and to Lady Buchan for such a mark of your regard as I did not at



all expect. I purpose to return her Ladyship thanks by this post.

That remark is very striking as well as just: If it is the Holy Spirit that bears witness, then all speaking against that witness is one species of blasphemy against the Holy Ghost. And when this is done by those who peculiarly profess to honour Him, it must in a peculiar manner grieve that blessed Spirit. Yet I have been lately surprised to observe how many who affirm salvation by faith have lately run into this; running full into Mr. Sandeman's notion that faith is merely an assent to the Bible, and not only undervaluing but even ridiculing the whole experience of the children of God. But so much the more do I rejoice that your Ladyship is still preserved from that spreading contagion, and also enabled plainly and openly to avow the plain, old, simple, unfashionable gospel.

I am glad to hear that your Ladyship has thoughts of being soon in town, but sorry that your health is not yet re-established. Yet certainly health we shall have, if health be best. For the Lord still ruleth in heaven and earth.

Wishing your Ladyship many happy years, I remain, my dear Lady,  
Your very affectionate servant

Wesley, John. Letter to Mrs. Moon. London, Jan. 24, 1768.

Formerly, when persons reproached me for doing thus and thus, I have very frequently said, 'In truth I have not done it yet; but by the grace of God I will.' This seems to be the very case with you. You are accused for what you did not, but ought to have done. You ought to have informed me from time to time, not indeed of trifles or idle reports, but of things which you judged to be a real hindrance to the work of God. And God permitted you to be reminded of this omission by those who intended nothing less.

Opposition from their brethren has been one cause why so many who were set free have not retained their liberty. But perhaps there was another more general cause: they had not proper help. One just saved from sin is like a newborn child, and needs as careful nursing. But these had it not. How few were as nursing fathers! How few cherished them as a nurse her own children! So that the greater part were weakened, if not destroyed, before their sinews were knit, for want of that prudent and tender care which their state necessarily required. Do all that you can to cherish them that are left; and never forget

Your affectionate brother.

Letter to Hannah Ball, London, January

Wesley, John. Letter to Hannah Ball. London, Jan. 28, 1768.

I found a particular love to you from the time that you spoke so freely to me on that nice subject; especially when I found you had resolution to give up all for Christ, and even to pluck out the right eye and cast it from you. Use the same freedom still. Tell me from time to time anything that tries or troubles you. Certainly you will have trials of various kinds. Expect one after another, and conquer all through Him that loves you. Only hold fast your shield! Cast not away that confidence which hath great recompense of reward! Christ is yours! Yea, all He has and is yours! And let all you are, soul and body, be His! Draw not back! Hang upon Him! Trust Him in all things! and love for His sake, my dear sister,

Your affectionate brother.

To Miss Ball, At Mr. Ball's, Laceman, In High Wycombe

Wesley, John. Letter to Peggy Dale. London, Jan. 30, 1768.

It is a certain truth that the witness of sanctification is a privilege which every one that is sanctified may claim. Yet it is not true that every one that is sanctified does enjoy this. Many who are really sanctified (that is, wholly devoted to God) do not enjoy it as soon as that work is wrought; and many who received it do not retain it, or at the least not constantly. Indeed, they cannot retain it in two cases: either if they do not continue steadily watching unto prayer; or, secondly, if they give way to reasoning, if they let go any parts of 'love's divine simplicity.' I am afraid this was your case: you did not remain simple; you gave way to evil reasoning. But you was as surely sanctified as you was justified. And how soon may you be so again? The way, the new and living way, is open! Believe, and enter in!-- I am, my dear Peggy,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. London, Feb. 3, 1768.

You did not willingly omit anything that was in your power. [See letters of May 17, 1766, and Nov. 12, 1768, to her] Therefore you have no reason to be uneasy on that account. Your father went to God in a good old age as a ripe shock of corn. Be you also ready; that, whenever our Lord cometh, He may find you watching!

Undoubtedly God does sometimes show His children things to come in dreams or visions of the night. And whenever they bring us nearer to Him, it is well, whenever they are means of increasing our faith and holiness. Only we must take care not to depend upon them too much, and to bring all to the standard--the law and the testimony. I believe it would be a trial to you if you should hear I was called away. But you have a strong Helper in all trials.

It might please God to calm your troubled mind by that particular outward representation; and let Him work in whatever manner He pleases. Peace and love are blessings, come how they will. These I hope you find increasing in you. Let your soul be all love, and it suffices.--I am, my dear sister,

Your affectionate brother.

To Mrs. Woodhouse, At Mr. Hutton's, In Epworth, Near Thorne, Yorkshire

Wesley, John. Letter to Ann Bolton. London, Feb. 13, 1768.

The best and most desirable thing of all is that you should live and die wholly devoted to God, waiting upon Him without distraction, serving Him without carefulness, and studying one thing--to be holy both in body and spirit, an whole burnt sacrifice of love. If you have not steadiness and resolution for this, the next thing to be desired is that you may marry a man of faith and love, who has a good temper and a good understanding. The temptation you are now in was perhaps the most dangerous one you ever had in your life. God deliver you from that almost certain destruction which attends the being unequally yoked to an unbeliever!

If you could come up to London before I leave it, which is to be the 7th of March, and had time and resolution to converse with those who are most alive to God, it might be an unspeakable help to you. If you do come, let me know exactly when and how and where you purpose to lodge.

And may the God of love 'cover with His wings your head' and keep you from all evil!--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Miss March. Stroud, Mar. 14, 1768.

There are innumerable degrees, both in a justified and a sanctified state, more than it is possible for us exactly to define. I have always thought the lowest degree of the latter implies the having but one desire and one design. I have no doubt but in that general outpouring of the Spirit God did give this degree of salvation, neither did it ever appear to me that had lost it; rather seemed to stand just on the threshold of Christian perfection, and I apprehend nothing would be more likely to hurt the soul than undervaluing the grace already received. Without any sin we may be in a sense pleased with the approbation of those we esteem and love. But here we have need of much prayer, lest this should degenerate into pride or vanity. I still say to you, as to an almost new-born babe, 'Dare to believe; on Christ lay hold!' Without being solicitous about the name of what you have, ask and expect all you want! Is it not nigh, even at the door?

The knowledge of ourselves is true humility; and without this we cannot be free from vanity, a desire of praise being inseparably connected with every degree of pride. Continual watchfulness is absolutely necessary to hide this from stealing in upon us. But as long as we steadily watch and pray, we shall not enter into temptation. It may and will assault us on every side; but it cannot prevail.

Wesley, John. Letter to Ann Bolton. Liverpool, Apr. 7, 1768.

Indeed, my dear sister, the conversation I had with you at London [See letter of Jan. 25, 1770, where he speaks of another visit.] much increased my affection for you and my desire that you should not fall short of any blessing which our Lord has bought for you with His own blood. Certain it is that He loves you. And He has already given you the faith of a servant. You want only the faith of a child. And is it not nigh? What is it you feel now? That spark just kindling in your heart which enables you to say:

Lord, I am Thine by sacred ties,  
Thy child, Thy servant bought with blood!  
Look up, my sister, my friend! Jesus is there!  
He is ever now interceding for you!  
Doubt not of it! Doubt not His love!  
Forget yourself, a poor, vile, worthless sinner. But look unto Jesus!  
See the Friend of Sinners! Your Friend; your ready and strong Saviour!

It was not a small deliverance which you had in escaping the being joined to one who was not what he seemed.[See letter of Feb. 13.] If he had acted thus after you were married, it would almost have broke your heart. See how the Lord careth for you! Surely the hairs of your head are all numbered! If you can continue as you are, use it rather. If you should do otherwise, will not you consult me before you engage?

As to your health, I wish you would punctually follow the directions which I formerly gave you. But tell me if you find any new symptom. Perhaps you will not stay here long; but you cannot, shall not depart hence till your eyes have seen His salvation!--My dear Nancy, adieu. On Saturday se'nnight I expect to be at Whitehaven; on Saturday fortnight at Glasgow. Shall I not hear from you soon?

Wesley, John. Letter to Peggy Dale. Liverpool, Apr. 7, 1768.

My Dear Peggy,--I do not well understand what letter you mean. I have answered (if I do not forget) every letter which I have received. And I commonly answer either of you [Herself or Miss Molly Dale.] within a day or two. In this respect I do not love to remain in your debt. In others I must always be so; for I can never pay you the affection I owe. Accept of what little I have to give.

Mr. Law does well to insist on those sister graces, lowliness, meekness, and resignation. [A Serious Call to a Holy Life, xvi.- xxii.] These one would most importunately ask of God. And, indeed, without them love is only a name. Let your faith thus work by love, and it will make you fruitful in every good temper and word and work.

I hope to be at Glasgow on Wednesday the 19th instant; at Aberdeen the 28th; at Edinburgh May 5; at Newcastle on Friday, May 20. Peace be with your spirit!--I am, my dear Peggy,

Your affectionate brother.

Wesley, John. Letter to Ann Bolton. n.p., May 9, 1768.

How far are you from holiness? Nay, rather think how near you are to it! You are no farther from it than you are from faith, than you are from Christ. And how far is He from you? Is He not nigh? Is He not just now knocking at the door of your heart? Hark! The Master calleth you! Thou dead soul, hear the voice of the Son of God, and live! What saith He to you? Woman, be of good cheer! Thy sins are forgiven thee.--I am, my dear Nancy,  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. ????, July 12, 1768.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Jane Hilton. ????, July 23, 1768.

Owner: Individual (deceased). Published in Meth. Hist. Apr. 1963. From Baker's list not published in Telford

Wesley, John. Letter to Countess of Huntingdon. ????, Aug. 9, 1768.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Hannah Ball. ????, Dec. 24, 1768.

Additional matter. Owner: Institution. Published in WHS 34.28 (M.H. Apr. 1963). From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. n.p., Jan. 12, 1769.

That you have been exceedingly tempted is no bad sign. It puts you upon your guard. It makes you more sensible of your own weakness, and shows you where your strength lies. But take care of reasoning against yourself and against Him that loves you. See Him willing as well as able to save! Willing to save you now. Do not shrink back! Do not stagger at His promise, or fancy it to be far off. The word is nigh thee: look up, and take knowledge of His love. Believe, and thou

shalt be saved.

I believe Henry Tucker will call upon you in a few days, and, if it would be of use, will procure what he spoke of [Probably some medicine he had recommended.]. I was pleasing myself with the hopes of seeing you next week, and had laid out all my journey. But I had forgotten the day which we have desired all our brethren to observe as a day of thanksgiving. I must not be out of London then. So both you and I have need of patience. Your last visit [See letters of April 7, 1768, and Feb. 4, 1769, to her.] endeared you to me exceedingly. I hope it will not be the last. You say nothing about your health: so I am in hopes it rather grows better than worse. Pray do not stay a month before you write again to, my dear Nancy,

Your affectionate brother.

My dear Nancy, adieu!

To Miss Bolton, At Mr. Bolton's, In Witney, Oxfordshire.

Wesley, John. Letter to Jane Hilton. ????, Feb. 2, 1769.

Owner: Institution. Published in Meth. Hist. Oct. 1962. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. London, Feb. 4, 1769.

You may be assured it is not want of inclination which keeps me from calling at Witney. [He had been kept in London.] But my time falls short. On Monday, March 6, I am to leave London to preach at Bath on Tuesday evening; in the residue of the week to visit the classes at Bristol; and on the Monday following to set out for Ireland. So that my time is little enough for my work, though I go the shortest way I can.

With regard to yourself, you make me say more than I intended to say. I could not but admire your behaviour in London [See letter of Jan. 12.]: so affectionate, and yet so prudent. If we live till the latter end of the year, I hope we shall spend a little more time together. And surely it will be useful, not hurtful. But in the meantime take care of your health. Colds [See letter of Feb. 12.] are dangerous things to you, particularly at this time of the year. Ride as much as possible. Drink the bran water, and follow the other advices I have given you from time to time.

I hope your having a convenient place for preaching will be much for the furtherance of the gospel. A blessing is ready for many; for you in particular. I say still, Dare to believe! Believe, and feel Him near! Put forth your hand and touch Him! Is He not standing at the door of your heart? And do not forget, my dear Nancy,

Your affectionate brother.

PS.--Don't think of sending me anything; your love is sufficient.

Wesley, John. Letter to Ann Foard. ????, Feb. 4, 1769.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Edward Bolton. London, Feb. 12, 1769.

A preaching-house can't be too light or too airy. Therefore your windows must be large. And let them be sashes, opening downward; otherwise the air coming in would give the people cold. I do not know but it might be best to have either a paved or a boarded floor. And see that whatever is

done be done neat and strong. It is the Lord's work, and He will provide. I will give you ten pounds towards it; for which you may draw upon Mr. Franks when you please. [See Journal, v. 345.]

I hope my dear Nancy is recovered from her cold. Don't let her omit riding. [See letters of Feb. 4, 1769, and Jan. 25, 1770.] And make the best use of both her advice and example; for you know not how soon she may be taken away.--I am  
Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. London, Feb. 15, 1769.

You are not incapable of speaking just what you feel, just what nature and grace dictate. And you need never think of any difference between us; for we love one another. And it is a true observation,

Love, like death, makes all distinctions void. [Prior's Solomon, ii. 242. See letter of Aug. 9, 1772.] Think we are just sitting by each other as when I saw you last at Owston. And write just as you would speak to me-- as free, or, if you can, more freely. Meantime stand fast in that liberty wherewith Christ hath made you free. Let temptations come as they will. Let them fly all round you. But they cannot enter unless you please. What temptations do you find the most troublesome? Sometimes the most troublesome are not the most dangerous. But no danger can hurt you while you watch and pray: so long you are unconquerable. I know not why your name is not in the paper, if you are not ashamed of the gospel of Christ. O be bold for a good Master!--I am, my dear sister,

Your affectionate brother.

Mrs. Woodhouse, Owston, Lincolnshire

Wesley, John. Letter to Philothea Briggs. London, Feb. 25, 1769.

DEAR PHILLY,--You have no need to take thought for the morrow: as your day so your strength will be. With regard to little compliances, I should be of Miss March's mind; only, if we begin, we know not where we shall stop. If you plead your conscience for not complying with anything, you must use the most mild and respectful expressions you possibly can, and God will order all things well. You will want no help which is in the power of, dear Philly,  
Yours affectionately.

Wesley, John. Letter to Jane Hilton. London, Mar. 1, 1769.

I rejoice that I have confidence in you in all things. I believe you do not willingly lose any opportunity of speaking for a good Master. I apprehend you should particularly encourage the believers to give up all to God, and to expect the power whereby they will be enabled so to do every day and every moment. I hope none of your preachers speak against this, but rather press all the people forward.

Do you now feel anything like anger, or pride, or selfwill, or any remains of the carnal mind? Was your second deliverance wrought while I was at Beverley? at the time of the sermon or after it? You did not tell me in what manner you found the change, and whether it has continued without any intermission from that moment. Certainly there never need be any decay; there never will if you continue watching unto prayer. Continue to pray for

Your affectionate brother

Wesley, John. Letter to Lady Maxwell. London, Mar. 3, 1769.

MY DEAR LADY,--To be incapable of sympathizing with the distressed is not a desirable state. Nor would one wish to extirpate either sorrow or any other of our natural passions. And yet it is both possible and highly desirable to attain the same experience with the Marquis De Renty, who on occasion of his lady's illness told those who inquired how he could bear it, 'I cannot say but my nature is deeply affected with the apprehension of so great a loss. And yet I feel such a full acquiescence in the will of God, that, were it proper, I could dance and sing.'

I have heard my mother say, 'I have frequently been as fully assured that my father's spirit was with me as if I had seen him with my eyes.' [Dr. Annesley died in 1696, just before his daughter moved from South Ormsby to Epworth.] But she did not explain herself any farther. I have myself many times found on a sudden so lively an apprehension of a deceased friend that I have sometimes turned about to look; at the same time I have felt an uncommon affection for them. But I never had anything of this kind with regard to any but those that died in faith. In dreams I have had exceeding lively conversations with them; and I doubt not but they were then very near. It gives me pleasure to hear that you did not neglect our own preaching in order to attend any other. The hearing Mr. F. at other times I do not know that any could blame; unless you found it unsettled your mind, or weakened your expectation of an entire deliverance from sin. And this, I apprehend, it did not.

You never 'take up too much of my time.' To converse with you even in this imperfect way is both agreeable and useful to me. I love your spirit, and it does me good. I trust God will still give you that hunger and thirst after righteousness till you are satisfied therewith. And who knows how soon?--I am, my dear Lady,

Your ever affectionate servant.

Wesley, John. Letter to Mrs. Crosby. Chester, Mar. 18, 1769.

The westerly winds detain me here, I care not how long: good is the will of the Lord. When I am in Ireland, you have only to direct to Dublin and the letter will find me.

I advise you, as I did Grace Walton [See letter of Sept. 8, 1761, to her.] formerly, (1) Pray in private or public as much as you can. (2) Even in public you may properly enough intermix short exhortations with prayer; but keep as far from what is called preaching as you can: therefore never take a text; never speak in a continued discourse without some break, about four or five minutes. Tell the people, 'We shall have another prayer-meeting at such a time and place.' If Hannah Harrison [See letters of Nov. 26, 1768, and March 31, 1781 (to Lancelot Harrison).] had followed these few directions, she might have been as useful now as ever.

As soon as you have time, write more particularly and circumstantially; and let Sister Bosanquet do the same. There is now no hindrance in the way; nothing to hinder your speaking as freely as you please [His wife was not near to open his letters.] to, dear Sally,

Your affectionate brother.

Wesley, John. Letter to Mrs. Barton. Lisburn, Mar. 18, 1769.

I thank Brother Barton [Miss Hilton had recently married William Barton, of Beverley. See letter of Sept. 30, 1768.] for his letter. Both of you have now more need than ever continually to watch and pray that you enter not into temptation. There will be a great danger of so cleaving to

each other as to forget God, or of being so taken up with a creature as to abate your hunger and thirst after righteousness. There will be a danger likewise of whiling away time, of not improving it to the uttermost, of spending more of it than needs in good sort of talk with each other which yet does not quicken your souls. If you should once get into an habit of this, it will be exceeding hard to break it off. Therefore you should now attend to every step you take, that you may begin as you hope to hold on to the end. And beware you are not entangled with worldly care any more than worldly desire. Be careful for nothing, but in everything make your request known to God with thanksgiving. Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. Londonderry, Apr. 29, 1769.

MY DEAR LADY,--A while ago I was concerned at hearing from Edinburgh that you were unwell [Lady Maxwell had been confined to her house by sickness in March, but was now restored.]; although I could not doubt but it was ordered well by an unerring Providence as a means of keeping you dead to all below and of quickening your affections to things above. And, indeed, this is the rule whereby the inhabitants of a better world judge of good and evil. Whatever raises the mind to God is good, and in the same proportion as it does this. Whatever draws the heart from its centre is evil, and more or less so as it has more or less of this effect. You have accordingly found pain, sickness, bodily weakness to be real goods, as bringing you nearer and nearer to the fountain of all happiness and holiness. And yet it is certain nature shrinks from pain, and that without any blame. Only in the same moment that we say, 'If it be possible, let this cup pass from me,' the heart should add like our great Pattern, 'Nevertheless, not as I will, but as Thou wilt.' Lady Baird [See letter of Sept. 9, 1768.] I did not see before I left London; and Lady K. B. I did not understand. She was exceedingly civil, and I think affectionate; but perfectly shut up, so that I knew no more of her state of mind than if I had never seen her.--I am, my dear Lady,  
Your ever affectionate servant.

Wesley, John. Letter to Miss March. n.p., May, 1769.

By comparing your own outward state with Miss Thornton's [See letter of Aug. 12.] you now see clearly the advantages you enjoy: you have nothing external to hinder your waiting upon God without carefulness and without distraction. None has a right to interrupt you while you are exercised in things divine and labouring to be holy in body and spirit. You may have just so much and no more connexion with any one as experience shows is profitable for you. O stand fast in this liberty, glorifying God with all you have and all you are!

It is remarkable that St. Paul places this the last of all, that 'love endureth all things'; and this is the sum of his wish with regard to the Colossians, 'that they might be strengthened unto all patience and longsuffering with joyfulness.' They who have attained this are ripe for the inheritance and ready to salute their friends in light. There is a time when we grow up towards this, even without any sensible increase; as in the parable, the seed groweth and springs up he knoweth not how. At many times, indeed, we do know how the power of the Highest suddenly overshadows us, while either the first or the pure love is shed abroad in our hearts. But at other times He confirms and increases that love in a gradual and almost insensible manner.

Death has had a large commission this year with regard to our Societies in Ireland as well as England. Just as I left Dublin [He left on April 3.] four or five of our members there were taken away in four or five days; three elder, and two in the bloom of youth, one of whom had been



filled with love for some years. They all witnessed a good confession at the last, and died in full assurance of hope. Nancy Rogers, [See Crookshank's Methodism in Ireland, i. 223; and for Jane Cooper, letter of Sept. 11, 1765.] whom I saw just before I left the town, breathed the very spirit of Jane Cooper. I think their kindred spirits are now acquainted with each other better than you and I are, but not better than we shall be when we meet together in the paradise of God.

Wesley, John. Letter to Mrs. Woodhouse. ????, May 7, 1769.

Owner: Institution. Published in WHS 21.101. From Baker's list not published in Telford

Wesley, John. Letter to Peggy Dale. Newmarket, May 20, 1769.

The hearing from my dear Peggy at this critical time gives me a particular satisfaction. I wanted to know how you bore such a trial, a wound in the tenderest part. You have now a first proof that the God whom you serve is able to deliver you in every trial. You feel, and yet conquer. We conquer all when we can say, 'Not as I will, but as Thou wilt.' I hope you are delivered not only from repining with regard to her, but from reasoning with regard to yourself. You still see the more excellent way and are sensible of the advantages you enjoy. I allow some single women have fewer advantages for eternity than they might have in a married state. But, blessed be God, you have all the advantages which one can well conceive. You have affectionate, wise, and pious friends deeply experienced in the way of God. You have leisure and opportunity for every good work and for improvement in all holiness. O may you improve every advantage to the uttermost! And give more and more comfort to, my dear Peggy,  
Your ever affectionate brother.

Wesley, John. Letter to Mrs. Bennis. Cork, May 30, 1769.

MY DEAR SISTER BENNIS,--Some years since, I was inclined to think that one who had once enjoyed and lost the pure love of God must never look to enjoy it again till they were just stepping into eternity. But experience has taught us better things. We have now numerous instances of those who had cast away that unspeakable blessing and now enjoy it in a larger measure than ever. And why should not this be your case? Because you are unworthy? So were they. Because you have been an unfaithful steward? So they had been also; yet God healed them freely: and so He will you. Only do not reason against Him. Look for nothing in yourself but sin and unworthiness. Forget yourself. Worthy is the Lamb; and He has prevailed for you. You shall not die, but live-- live all the life of heaven on earth. You need nothing in order to this but faith. And who gives this? He that standeth at the door.

I hope to see you at Limerick on Monday evening; probably we shall be at Brough soon after one o'clock. [On Monday, June 5, Wesley writes: 'Having been much importuned to give them a day or two more, I rode to Limerick. . . . On Thursday, the 8th, I once more took my leave of this loving people.' See Journal, v. 319.] And I pray let there never more be any reserve between you and, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Irish lady. Tullamore, June 27, 1769.

DEAR MADAM,--When I had the pleasure of conversing with you some years since, you had a

regard both for me and the people called Methodists. If I am rightly informed, you are now of another mind. May I ask, When did that change begin? Was it at your last journey to Dublin? Whenever it was, suffer me to ask, What were the reasons of it? I will tell you what I conjecture, and I do it in writing because I may not have an opportunity of talking with you; because I can write more freely than I could speak; because I can now say all I have to say at once; whereas, if we were talking together, I might probably forget some part; and because you may by this means have the better opportunity of calmly considering it.

I conjecture (to tell you just what rises in my heart) that this change was owing to several causes. Some admired and commended you as a person of uncommon sense and uncommon attainments in religion. Others told you at large from time to time all the real or supposed faults of the Methodists, in particular the jars which had lately been in Dublin on account of Mr. Morgan and Olivers. This naturally tended to breed and increase pride on the one hand and prejudice on the other. Riches increased; which not only led you step by step into more conformity to the world, but insensibly instilled self-importance, unwillingness to be contradicted, and an overbearing temper. And hence you was of course disgusted at those who did not yield to this temper and blamed that conformity. Perhaps some of these professed or expected to be perfected in love; they at least believed perfection. Now, this you seemed to hate with a perfect hatred; and on that account disliked them the more.

Permit me to add a few words on each of these heads. And first, would it not be well if you started back from every appearance of admiration (which you know is deadly poison), whether on account of your sense or piety? and if you utterly discountenanced all who directly or indirectly commended you to your face? yea, and all who told you of the jars or faults of the Methodists, or indeed of any absent person?

Should you not earnestly strive and pray against thinking highly of your own understanding or attainments in religion? Otherwise this, by grieving the Holy Spirit, would expose you to still more prejudice; especially towards those who might seem to vie with you in religion, if not in understanding.

Can you be too sensible how hardly they that have riches enter into the kingdom of heaven? Yea, or into the kingdom of an inward heaven? into the whole spirit of the gospel? How hard is it for these (whether you do or no) not to conform too much to the world! how hard not to be a little overbearing, especially to inferiors!

Is it right to be disgusted at those who fear you conform too far, who do not sink down before you--nay, perhaps oppose your judgement or blame your practice?

And with regard to perfection. Have not they that hold it the same right to be angry with you for denying it as you with them for affirming it?

But what is it you are angry at? What is it you object to? Let us understand the question before we dispute about it.

By Christian Perfection I mean (1) loving God with all our heart. Do you object to this? I mean (2) an heart and life all devoted to God. Do you desire less? I mean (3) regaining the whole image of God. What objection to this? I mean (4) having all the mind that was in Christ. Is this going too far? I mean (5) walking uniformly as Christ walked. And this surely no Christian will object to. If any one means anything more or anything else by perfection, I have no concern with it. But if this is wrong, yet what need of this heat about it, this violence--I had almost said fury--of opposition, carried so far as even not to lay out anything with this man or that woman who professes it? 'Nay,' says Mrs. --, 'I did not refrain from it for this only, but for their espousing Mr. Olivers's cause against Mr. Morgan.' Worse and worse! What! are people to starve (at least for

me), unless they think as I think or like whom I like? Alas, what religion, what humanity, what common sense is this?

But I have done. I have once for all taken upon myself a most unthankful office. I have spoken with all plainness and simplicity, and now leave the event to God. May He open your heart, that you may discern His holy and acceptable and perfect will, that you may have a right judgement in all things, and evermore rejoice in His holy comfort.--I am, dear madam,  
Your affectionate servant

Wesley, John. Letter to Mrs. Bennis. Dublin, July 24, 1769.

If the reading over your papers has no other effect, this it certainly has--it makes me love you abundantly better than I did before: I have now a more intimate knowledge of you; I enter more into your spirit, your tempers and hopes and fears and desires, all which tends to endear you to me. It is plain one of your constant enemies, and the most dangerous of all, is evil reasoning. Accordingly the thing which you chiefly want is Christian simplicity. Brother Bourke [The Assistant at Limerick.] and you should carefully watch over each other in that respect, and let each deal faithfully with the other; let there be no reserve between you; encourage one another also to pray for and expect the continual and direct witness of the Spirit. They are by no means the best part of our preachers in any sense who doubt of this. I know but of one who had experienced the work that doubted concerning the witness-- namely, James Oddie [See letter of March 29, 1766.]; and I am afraid that for some time he has experienced neither the one nor the other. Two of your written books I send back by that lovely woman Jenny Moore [Mrs. Moore, of Augher. She received these safely after some delay. See Crookshank's Methodism in Ireland, i. 200.]; the third I must borrow a little longer.

My dear friend, remember  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Leeds, July 30, 1769.

You see, God gives you a token for good. But I doubt whether your sister will recover. It is probable He gives her this reprieve both that she may be ripe for glory and that she may bear a faithful testimony to Him before He calls her hence. So she has not a moment to lose. With regard to her paralytic disorder, I wonder they have not advised bathing; that often avails when nothing else will.

After the Conference I have to traverse all Wales; so that I do not expect to see Bristol before September. I have then all the West of England to visit, which will take me up at least six weeks longer. In October, if it please God to prolong my life, I am in hope of seeing you at Witney. I was almost afraid you had forgotten me; but I think you will not soon. I think death itself will not separate you from, my dear Nancy,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. Bradford, Aug. 5, 1769.

If the trials you have met with had only produced that effect, a free intercourse between you and Sister Hutton, I should think they had been of unspeakable service. For how valuable is a tried friend! If you find any hurt with regard to your health, there is a medicine in the Primitive Physick which I never remember to have failed in any single instance. But above all see that your

soul receives no hurt. Beware of murmuring. David saw God's hand in Shimei's tongue, and therefore he was quiet. I send you John Ellis again, and I hope you will be free with him. Was John Shaw shy? Then be not like him when you write or speak to, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Barton. Birstall, Aug. 6, 1769.

Indeed, Jenny, I began to be jealous of you. I began to be almost afraid that a new situation in life and worldly cares had cooled the affection which you once had. I am glad to find the case is not so, but that you still retain your former friendship. Indeed, why should not the word 'Love never faileth' have place in this as in other instances?

In your last you said something which I did not understand. Last year you certainly was saved from sin. And this you testified for several months. Have you since then doubted of it? Do you suppose you never received that blessing?

If you did, when or how did you lose it? [See letter of Sept. 9.] Send me as particular an account as you can, that I may be able to form a more certain judgement. Wherever I am, you need only direct to the Foundery. Peace be with your spirits!--My dear Jenny,  
Your affectionate brother.

Wesley, John. Letter to Miss March. Carmarthen, Aug. 12, 1769.

At some times it is needful to say, 'I will pray with the Spirit and with the understanding also.' At other times the understanding has little to do, while the soul is poured forth in passive prayer. I believe we found the answer to many prayers at the Conference, particularly on the last two days. At the conclusion all the preachers were melted down while they were singing those lines for me,--

Thou who so long hast saved me here,  
A little longer save;  
Till, freed from sin and freed from fear,  
I sink into a grave.  
Till glad I lay my body down,  
Thy servant's steps attend;  
And, oh, my life of mercies crown  
With a triumphant end!

Various scriptures show that we may pray with resignation for the life or ease of a friend: it is enough that every petition be closed with, 'Not as I will, but as Thou wilt.' It is true that a believer knows the devices of Satan to be many and various. But the Apostle means more than this--namely, that those who have the unction of the Holy One are thereby enabled to discern his devices whenever they occur, and to distinguish them from the influences of the good Spirit, how finely soever they are disguised. To answer for ourselves is often a cross; and we had much rather let people think and talk as they please: but it is a cross we must often take up; otherwise we 'walk not charitably' if we do not 'reprove our brother'; if we 'suffer sin upon him' we 'hate our brother in our heart.'

If Miss Thornton be arrived at London, I wish you would take the first opportunity of conversing with her. She will have more need of a faithful friend now than ever she had in her life. I expect she will hear reasons upon reasons why she ought as a point of duty to conform a little to the world, to have a few trifling acquaintance, and not to be so particular in her dress. Now, as you

have heard all these things before, and have been enabled by the grace of God to discover Satan even with his angel's face, and to stand firm against all his assaults, you will be better able to assist and confirm her if you seek her before she is much shaken.

It has a little surprised me that several who are, I believe, filled with love, yet do not desire to die. It seems as if God generally does not give this desire till the time of death approaches.

Perhaps in many it would be of little use. First let them learn to live.

Doubtless that rest was given 'to support you under your sickness.' Yet that is no reason why it should be ever taken away: it was certainly a degree of that rest which remaineth for the people of God. But it may be called by this or any other name; names are of little consequence: the thing you need never let go. You may live in and to Jesus; yea, and that continually, by simple faith and holy, humble love.

Let Mary Thornton [Miss Thornton was now living with Miss March. See Methodist Magazine, 1805, p 37; and letter in May 1769, also July 6, 1770.] be as sensible as ever she will or can be of her own helplessness and poverty. But let her not cast away that confidence which hath great recompense of reward. She did experience the pure love of God; let none take advantage from her being tried by fire (if it should be so) to reason her out of it. That general promise, 'In blessing I will bless thee,' certainly contains all the promises, whether relating to this life or the next; and all are yours! Peace be multiplied upon you!

Wesley, John. Letter to Mary Yeoman. Mousehole, Cornwel, St Ives, Sept. 2, 1769.

Your case is not peculiar. I have known many who were just as you are now; and the same God who delivered them is as ready to deliver you. I advise you to continue in the way whether you find any benefit or not. Pray, as you can, though you are ever so cold or dead. Hear the preaching; keep to your class. The Lord is at hand; He will abundantly pardon.--I am  
Your affectionate brother.

Wesley, John. Letter to Mrs. Barton. Bristol, Sept. 9, 1769.

Now I understand you well; but I did not understand you before. I thought you meant that you had not now the love that you had once. [See letter of Aug. 6.] I am glad to find that I was mistaken, and that you still retain that precious gift of God. Undoubtedly you may retain it always; yea, and with a continual increase. You may have a deeper and deeper fellowship with the Father and with His Son Jesus Christ. You may have more and more of the mind which was in Him and be more fully renewed in His likeness. You should send me word from time to time what your present experience and your present trials are. Peace be with your spirits!--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Peggy Dale. ????, Sept. 17, 1769.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Bennis. Bristol, Sept. 18, 1769.

I wrote a longer letter to you than I usually do before I set out from Dublin: where or how it stopped I cannot imagine. [She evidently received it. See letter of July 24.] I think of you every

day; indeed, I do not know that I ever loved you so well as since I was at Limerick last. [June 5-8. See note in letter of May 30 to her.] The more we are acquainted with each other the more we ought to love one another.

I hope Brother Bourke and you faithfully endeavour to help each other on. Is your own soul all alive, all devoted to God? Do you find again what you found once? And are you active for God? Remember you have work to do in your Lord's vineyard; and the more you help others the more your soul will prosper.--I am, my dear sister,  
Your affectionate brother

Wesley, John. Letter to Mrs. Hutton. ????, Sept. 24, 1769.

Owner: Individual. See same date to Mrs. Woodhouse. From Baker's list not published in Telford.

Wesley, John. Letter to Mrs. Woodhouse? ????, Sept. 24, 1769.

Owner: Individual. From Baker's list not published in Telford, suggesting it might be Mrs. Woodhurst not Mrs. Hutton, see letter of same date.

Wesley, John. Letter to Mrs. Woodhouse. Bristol, Oct. 4, 1769.

How long is it since Mr. Whitelamb died? What disease did he die of? Did he lie ill for any time? Do you know any circumstances preceding or attending his death? Oh, why did he not die forty years ago, while he knew in whom he had believed! Unsearchable are the counsels of God, and His ways past finding out.

To Mrs. Woodhouse, At Mr. Hutton's, In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Mrs. Barton. Norwich, Nov. 1, 1769.

Have you been tried with bodily weakness or with outward afflictions? If with the latter, have you found a deliverance from them? It is certain, in every temptation He will make a way to escape, that you may be able to bear it. When you are tempted, it is an unspeakable blessing that there is nothing in your heart which joins with the temptation. And there never need be more: the enemy is thrust out, and cannot re-enter if you continue to watch and pray. Continue likewise to be useful in your generation; as you have time, do good unto all men. Snatch all the opportunities you can of speaking a word to any of your neighbours. Comfort the afflicted, support the weak, exhort the believers to go on to perfection. Never be weary of well doing; in due time you shall reap if you faint not.--I am, dear Jenny,

To Mrs. Jane Barton, In Norwood, Beverley, Yorkshire.

Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Norwich?, Nov. 1, 1769.

I do not advise you to reason whether you have faith or not, but simply to look up to Him that loves you for whatever you want. And He cannot withhold from you any manner of thing that is good. Oh how nigh is He to deliver you out of all temptation and to supply your every need. Only trust Him in all things, and you shall praise Him in all things.--I am, my dear Nancy,

Your affectionate brother.

Wesley, John. Letter to Mary Bishop. Ipswich, Nov. 5, 1769.

DEAR MISS BISHOP,--When I was last in Bath, [About Sept. 21.] Mr. Hodsal told me Miss Bishop would be glad to see me. But as I did not know you at all, and I had not an hour to spare, I did not think of it any farther till yesterday, when I heard from Miss March, who gave me a particular account of your situation.

We have had a Society in Bath for about thirty years, sometimes larger and sometimes smaller. [See Wes. Meth. Mag. 1846, pp.1808-1825. The chapel was then in Avon Street.] It was very small this autumn, consisting only of eleven or twelve persons, of whom Michael Hemmings was leader. I spoke to these one by one, added nine or ten more, divided them into two classes, and appointed half of them to meet with Joseph Harris. But if you are willing to cast in your lot with us, I had rather that those single women in both classes who desire it should meet with you and any others who are not afraid of the reproach of Christ. In that little tract A Plain Account of the People called Methodists you see our whole plan. [See letter in Dec. 1748 to Vincent Perronet.] We have but one point in view--to be altogether Christians, scriptural, rational Christians. For which we well know, not only the world, but the almost Christians, will never forgive us. From these, therefore, if you join heart and hand with us, you are to expect neither justice nor mercy. If you are determined, let me know. But consider what you do. Can you give up all for Christ? the hope of improving your fortune, a fair reputation, and agreeable friends? Can He make you amends for all these? Is He alone a sufficient portion? I think you will find Him so. And if you was as entirely devoted to God as my dear Jenny Cooper was, you would never have cause to repent of your choice either in time or in eternity.

I never had one thought of resigning up our room to any person on earth. What I wrote to Lady Huntingdon [See letter of Nov. 22.] was, 'I am willing your preachers should have as full and free use of it as our own.' I could not go any farther than this: I have no right so to do. I hope you will send me as particular an account as you can of all that has lately passed and of the present state of things. The more freely you write, the more agreeable it will be to

Your affectionate brother

Wesley, John. Letter to Hannah Ball. Ipswich?, Nov. 5, 1769.

Need I tell you that I found a particular satisfaction in my late conversations with you? Perhaps you observed such a freedom in my behaviour as I never showed to you before. Indeed, it seemed to me as if I had just recovered a dear friend whom I had been in fear of losing. But you sweetly relieved me from fear and showed me that your heart is as my heart.

Do you still find a clear deliverance from pride, from anger, from your own will, and from the love of earthly things? Have you an uninterrupted sense of the presence of God as a loving and gracious Father? Do you find your heart is continually ascending to Him? And are you still enabled in everything to give thanks? You must expect various trials. We know nature is variable as the wind. But go on. Be never weary of well doing; in due time you shall reap if you faint not.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Peggy Dale. London, Nov. 17, 1769.

If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not. That particular branch of wisdom, readiness of thought, he is as willing to give as any other; yea, and ready utterance whenever it will be for His glory and the furtherance of His kingdom. And if you want more courage and boldness in His cause, make your requests known to Him with thanksgiving. Perhaps He will first answer you by giving you a deeper sense of want, with an increase of desire and resignation together. And afterwards you shall have the petition which you asked of Him. But there is one rule which our Lord constantly observes,--'Unto him that hath shall be given.' 'Unto him that uses what he hash.' Speak, therefore, as you can; and by-and-by you shall speak as you would. Speak, though, with fear; and in a little time you shall speak without fear. Fear shall be swallowed up in love!--I am, my dear Peggy,  
Your affectionate brother.

Wesley, John. Letter to Christopher Hopper. London, Nov. 20, 1769.

If she will return of her own accord, I will receive her with open arms. But I will not hire her to return. I think that would be foolish, nay sinful. [Mrs. Wesley often left him and returned again in answer to his entreaties. She was with her daughter in Newcastle. See letters of Dec. 17, 1768, and Jan. 15, 1770.]

Brother Fazzard was a good man, though for some years his head was a good deal wrong. I hope Brother Greenwood continues right, and is no longer puzzled by the smooth speakers.

If you love the souls or bodies of men, recommend everywhere the Primitive Physick and the small tracts. It is true most of the Methodists are poor; but what then? Nine in ten of them would be no poorer if they were to lay out an whole penny in buying a book every other week in the year. By this means the work of God is both widened and deepened in every place.--I am, with love to Sister Hopper,

Your affectionate friend and brother.

Wesley, John. Letter to Mary Bishop. London, Nov. 22, 1769.

It is exceedingly strange. I should really wonder (if I could wonder at any weakness of human nature) that so good a woman as Lady Huntingdon, and one who particularly piques herself on her catholic spirit, should be guilty of such narrowness of spirit. Let it teach us a better lesson! [Henry Venn was then preaching to crowded audiences in the Countess of Huntingdon's chapel at Bath. See letter of Dec. 26.] Let us not vary in thought or word from the old Methodist principle, 'Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother.'

We have other

instances of persons who now enjoy the peace of God and yet do not know the time when they received it. And God is sovereign: He may make what exceptions He pleases to His general rule. So this objection is easily set aside; and so is that of your age. The Spirit of the Lord can give understanding either in a longer and shorter time. And I doubt not but He will give you favour in the eyes of your sisters. You have only to go on in simplicity, doing the will of God from the heart and trusting in the anointing of the Holy One to teach you of all things.

I am glad you are acquainted with the Miss Owens. [Wesley says on Sept. 16, 1772: 'I went to Publow, which is now what Leytonstone was once. Here is a family indeed. Such mistresses, and such a company of children, as, I believe, all England cannot parallel!' See Journal v. 484; and letter of Aug. 22, 1772.] Encourage one another to be altogether Christians. Defy fashion and



custom, and labour only

To steer your useful lives below

By reason and by grace.

Let not the gentlewoman entrench upon the Christian; but be a simple follower of the Lamb.

I expect to hear soon what has occurred since you wrote last. And I hope you will always speak without any reserve to, my dear sister,

Your affectionate brother.

To Miss Bishop, In the Vineyard, Bath.

Wesley, John. Letter to Lady Maxwell. ????, Nov. 30, 1769.

Owner: Institution. Published in WHS 18.75; 29.153. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Barton. London, Dec. 24, 1769.

Some of the trials which you must frequently have are of a delicate nature. You will need much of the wisdom from above, or you would suffer loss under them. Those who are very near to you were (and probably are still) prejudiced against William Fallowfield beyond all sense and reason. And how extremely difficult it is for you not to drink in a little of their spirit! Only what is ill-will in them may in you be a simple error of judgement. Yet there is danger lest it should weaken your soul and insensibly lead you to some wrong temper.

I believe you may speak without reserve to Brother Howard. [Robert Howard, Assistant at York, was received on trial as a preacher in 1768, and ceased to travel in 1770.] He is a cool, thinking man. But does he preach Christian perfection clearly and explicitly? Which of your other preachers does?

Your affectionate brother.

Wesley, John. Letter to Mrs. Crosby. London, Jan. 1, 1770.

MY DEAR SISTER,--Whereunto you have attained hold fast. You never need let it go. Nothing is more certain than that God is willing to give always what He gives once. If, therefore, He now gives you power to yield Him your whole heart, you may confidently expect the continuance of that power till your spirit returns to God, provided you continue watching unto prayer, denying yourself, and taking up your cross daily. Only beware of evil reasoning! Hang upon Him that loves you as a little child; living to-day, and trusting Him for to-morrow.[See letter of Jan. 2.]--I am, dear Sally,

Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. London, Jan. 1, 1770.

MY DEAR SISTER,--Indeed, there is no happiness without Him for any child of man. One would rather choose to be pained and restless whenever He withdraws His presence. He has permitted that difference which prevents your finding comfort even in a near relation, that you may seek it with a free and disengaged heart in Him who will never deceive your hope. This will endear and sweeten every cross, which is only a painful means of a closer union with Him. The neglect of others should incite you to double diligence in private prayer. And how knowest thou, O woman, but thou shalt gain thy husband? [Mr. Woodhouse was evidently not in sympathy with

his wife's Methodism.] You have already many blessings. You are surrounded with them. And who can tell if He may not add this to the rest? I pray, tell me from time to time all that is in your heart. Use no reserve with, my dear sister,

Your affectionate brother.

To Mrs. Woodhouse, At Mr. Hutton's, In Epworth, Near Thorpe, Yorkshire

Wesley, John. Letter to Mary Bosanquet. London, Jan. 2, 1770.

MY DEAR SISTER,--You know I am not much given to suspect the worst; I am more inclined to hope than fear. Yet I cannot but fear that they who make those sage remarks do not always speak with a single eye. But what are they afraid of? There is little danger now of any wrong intercourse between you and me. Indeed, we love one another and can trust one another; and there is good reason that we should. God seemed to mark us out for it long ago, and perhaps lately more than ever. You may now speak all that is in your heart, and with all simplicity. Keep your place. Keep the reins in your own hand. It is best for her, [Mrs. Crosby.] best for you, and best for all. You ought not to suffer any interruption or any forming of parties. I suppose you have Instructions for Members of Religious Societies. I know nothing equal to them in the English tongue. It would be well diligently to inculcate those instructions on all under your roof. The moment any are justified, they are babes in Christ, little children. When they have the abiding witness of pardon, they are young men. This is the characteristic of a young man. It was not this, but much more, even salvation from inward sin, which above five hundred in London received. True, they did not (all or most of them) retain it; but they had it as surely as they had pardon. And you and they may receive it again. [See letter of Jan. 1 to Mrs. Crosby.] How soon!-

-I am, my dear friend,

Your affectionate brother.

Wesley, John. Letter to Mary Bosanquet. London, Jan. 15, 1770.

MY DEAR SISTER,--It is not strange if the leading of one soul be very different from that of another. The same Spirit worketh in every one; and yet worketh several ways, according to His own will. It concerns us to follow our own light, seeing we are not to be judged by another's conscience.

A little time will show who hinders and who forwards the welfare of the family. And I hope you will have steadiness to pursue every measure which you judge will be to the glory of God.

I am glad you find your temporal difficulties are lessened. Beware of increasing your expenses. I advise you not to take any other child till all these expenses are over. [See previous letter, and Moore's Mrs. Fletcher, p. go: 'I lessened my family all I could by putting out some of the bigger children to trades or servants' places; but much expense attended it.'] 'Tis pity but you had an electric machine. [Wesley procured an electric apparatus in Nov. 1756, and was greatly impressed with 'the virtue of this surprising medicine.' See Journal, iv. 49, 190.] It would prevent much pain in a family and supersede almost all other physic. I cure all vomiting and purging by warm lemonade.

She is there still [His wife, who was in Newcastle. See letter of Nov. 20, 1769, to Christopher Hopper.]; and likely so to be, unless I would hire her to return, which I dare not do. I will not buy a cross, though I can bear it. Many are much stirred up here and are greatly athirst for pure love. I am sure you tasted it once, though you was reasoned out of it. How soon may you find it again! Simple faith is all we want. Peace be with your spirit!--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Lewisham, Jan. 25, 1770.

Nancy, Nancy! I had almost said, I wish I could be angry at you; but that would not be an easy thing. I was wondering that you never wrote. I doubt your love is grown cold. Let it not be six weeks before I hear from you again. You find I can chide if you provoke me.

You surprise me with regard to the books. I have spoke to Mr. Franks twice; and twice he told me he had sent them. I doubt he sent them among the other books without directing them particularly to you. I shall see that matter set right.

You must not leave off riding [See letter of Feb. 12, 1769.] if you would have tolerable health.

Nothing is so good for you as exercise and change of air. It was upon that as well as other accounts that I wanted you to come up to London. I do not know whether the objection of 'giving offence' need to affright you from it. I wish you had a week to spare before I go out of town.

[She had once before come up to London to meet him. See letter of April 7, 1768.] If I should be called to America [See letters of Dec. 30, 1769, and See Feb. 17, 1770.] (though I determine nothing yet), it might be a long time before we meet again.

In every temptation there will be a way made to escape that you may be able to bear it. Do not stay a month longer before you write to, my dear Nancy,

Your affectionate brother.

I have a room or two to spare now.

Wesley, John. Letter to Lady Maxwell. London, Feb. 17, 1770.

MY DEAR LADY,--To us it may seem that uninterrupted health would be a greater help to us than pain or sickness. But herein we certainly are mistaken; we are not such good judges in our own cause. You may truly say, 'Health I shall have if health be best.' But in this and all things you may trust Him that loves you. Indeed, nervous disorders are, of all others, as one observes, enemies to the joy of faith. But the essence of it, that confidence in a loving, pardoning God, they can neither destroy nor impair. Nay, as they keep you dead to all below, they may forward you therein, and they may increase your earnestness after that pure love which turns earth into paradise.

It will be by much pains and patience that you will keep one in high life steadfast in the plain, old way. I should wish you to converse with her as frequently as possible. Then I trust God will use you to keep alive the fire which He has kindled. I am in great hopes that chapel will be of use; but it will not be easy to procure a converted clergyman. A schoolmaster will be more easily found; although many here are frighted at the name of Scotland. A diligent master may manage twenty or perhaps thirty children. If one whom I lately saw is willing to come, I believe he will answer your design.

I have some thoughts of going to America [See letters of Jan. 25 and Feb. 21 (to George Whitefield).]; but the way is not yet plain. I wait till Providence shall speak more clearly on one side or the other. In April I hope to reach Inverness and to take Edinburgh in my way back to England. But let us live to-day! What a blessing may you receive now!

Now let your heart with love o'erflow,

And all your life His glory show!

--I am, my dear Lady, Your ever affectionate servant.

Wesley, John. Letter to Mrs. Barton. Tewkesbury, Mar. 15, 1770.

MY DEAR SISTER,--I rejoice to hear that you stand fast in the liberty wherewith Christ has made you free; and the more because, although many taste of that heavenly gift, deliverance from inbred sin, yet so few, so exceeding few, retain it one year, hardly one in ten, nay one in thirty. Many hundreds in London were made partakers of it within sixteen or eighteen months; but I doubt whether twenty of them are now as holy and as happy as they were. And hence others had doubted whether God intended that salvation to be enjoyed long. That many have it for a season, that they allow, but are not satisfied that any retain it always. Shall not you for one? You will, if you watch and pray and continue hanging upon Him. Then you will always give matter of rejoicing to, dear Jenny,  
Your affectionate brother.

To Mrs. Jane Barton, In Norwood, Beverley, Yorkshire.

Wesley, John. Letter to Mary Bosanquet. Maulesfield, Mar. 26 1770.

To Mary Bosanquet [11]

MY DEAR SISTER,--I am now moving northward. In about a fortnight I expect to be at Whitehaven, and a week after at Glasgow, in the beginning of May at Aberdeen, and May 11 at Edinburgh.

To exert your faith is the very thing you want. Believe, and enter in. The experience of Eliz. Jackson has animated many. It is the very marrow of Christianity; and if it be diligently spread among our believers it may be of unspeakable use. It is certainly right to pray whether we can pray or no. God hears even when we hardly hear ourselves.

She saw it so through the advice and importunity of Clayton Carthy. [See letter of June 12, 1759.] And God permitted it. So all is well. With regard to us, I do not at present see any danger either on one side or the other. You have need of a steady guide, and one that knows you well. If my brother had not given Mrs. Gaussen that fatal advice, 'to keep from me,' she would not have fallen into the hands of others. [See letter of Sept. 25, 1757.]

I am glad Richd. Taylor is of use. [Manager of Miss Bosanquet's estate in Yorkshire.] He will be more and more so, if he continues simple of heart, speaks explicitly of full redemption, and exhorts believers to accept it now. The same rule it will be well for you to observe in conversation with all that are in earnest! Peace be with your spirit!

My dear sister, adieu!

To Miss Bosanquet, At Gildersome Hall, Near Leeds.

Wesley, John. Letter to Mrs. Marston. Chester, Apr. 1, 1770.

MY DEAR SISTER,--As I had not time to converse with you as I would at Worcester, I was exceedingly glad to see you at Wednesbury. [Wesley had been at Worcester on March 14 and 15, and at Wednesbury on the 21st. See letters of March 16 and Aug. 11.] It was the very thing I desired. And surely our Lord will withhold from us no manner of thing that is good. I am glad that you can both speak and write to me freely; it may often be of service to you, especially if God should suffer you to be assaulted by strong and uncommon temptations. I should not wonder if this were to be the case: though perhaps it never will; especially if you continue simple --if, when you are assaulted by that wicked one, you do not reason with him, but just look up for help, hanging upon Him that has washed you in His own blood. Do you now find power to 'rejoice evermore'? Can you 'pray without ceasing'? Is your heart to Him, though without a voice? And

do you 'in everything give thanks'? Is your whole desire to Him? And do you still find an inward witness that He has cleansed your heart? Stand fast, then, in that glorious liberty wherewith Christ has made you free!--I am, dear Molly,  
Your affectionate brother.  
I expect to be in Glasgow about the 17th of this month

Wesley, John. Letter to Mrs. Bennis. Whitehaven, Apr. 12, 1770.

DEAR SISTER,--If two or three letters have miscarried, all will not; so I am determined to write again. How does the work of God go on at Limerick? Does the select society meet constantly? And do you speak freely to each other? What preachers are with you now? [The Minutes for 1769 give: 'Feb. 1--Let Thomas Taylor go to Limerick.' He was stationed at Cork, and Richard Bourke at Limerick. See letter of June 13.] Do you converse frankly and openly with them without any shyness or reserve? Do you find your own soul prosper? Do you hold fast what God has given you? Do you give Him all your heart? And do you find the witness of this abiding with you? One who is now in the house with me has not lost that witness one moment for these ten years. [Was this Joseph Guilford, the Assistant there?] Why should you lose it any more? Are not the gifts of God without repentance? Is He not willing to give always what He gives once? Lay hold, lay hold on all the promises.--I am Your affectionate brother.

Wesley, John. Letter to Ally (Suky) Eden. ????, May 2, 1770.  
Owner: Institution

Wesley, John. Letter to Mrs. Barton. Arbroath, May 8, 1770.

MY DEAR SISTER,--Two things are certain: the one, that it is possible to lose even the pure love of God; the other, that it is not necessary, it is not unavoidable--it may be lost, but it may be kept. Accordingly we have some in every part of the kingdom who have never been moved from their steadfastness. And from this moment you need never be moved: His grace is sufficient for you. But you must continue to grow if you continue to stand; for no one can stand still. And is it not your Lord's will concerning you that you should daily receive a fresh increase of love? And see that you labour so much the more to comfort the feeble-minded, to support the weak, to confirm the wavering, and recover them that are out of the way. In June I hope to see you. Peace be with your spirits! --I am  
Your affectionate brother.

Wesley, John. Letter to Richard Bourke. Edinburgh, May 12, 1770.

To Richard Bourke [12]

MY DEAR BROTHER,--I doubt not your going into Waterford Circuit was for good. It is well the house at Kilkenny is at length getting forward. But the General Collection, out of which I propose to assist our brethren, is not brought in until the Conference; and I myself seldom have any money beforehand. I live, as I may say, from hand to mouth.  
As to the preachers, I think it very hard if Ireland cannot allow a maintenance to the preachers in Ireland. But, indeed, your case is peculiar. Exclusive of what they are to allow for your wife, I will allot her five pounds (English) for you.--I am

Yours affectionately.

Endorsed in another hand:

Received the contents from Miss Mary Holland, June 11, 1771.

Wesley, John. Letter to Mrs. Bennis. Yarm, June 13, 1770.

Just now we have many persons all over England that are exactly in the state you describe. They were some time since renewed in love, and did then rejoice evermore; but after a few years, months, or weeks, they were moved from their steadfastness; yet several of these have within a few months recovered all they had lost, and some with increase, being far more established than ever they were before. And why may it not be so with you? The rather because you do not deny or doubt of the work which God did work in you, and that by simple faith. Surely you should be every day expecting the same free gift; and He will not deceive your hope.

But how is this with respect to Waterford? [See letter of July 27.] They would, and they would not: I sent two preachers to that circuit; why did they not keep them? W. L--wrote word that there was neither employment nor maintenance for two, and therefore wished leave to return to England. Let me hear more from you on this matter.

If you can guard Brother Saunderson against pride and the applause of well-meaning people, he will be a happy man and an useful labourer. I hope Brother M--- has not grown cold. Stir up the gift of God which is in you!--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Mary Bishop. London, June 20, 1770.

Dear Miss Bishop.--At present you are exactly in your place; and I trust no temptation, inward or outward, shall ever induce you to depart from the work, to which God has called you. You must expect to be pushed to both extremes by turns--self-confidence and too much diffidence. But it is certain the former is the more dangerous of the two; and you need all the power of God to save you from it. And He will save you to the uttermost, provided you still retain the sense of your poverty and helplessness.

It is a good prayer,

Show me, as my soul can bear,

The depth of inbred sin!

And just so He will deal with you; for He remembers that you are but dust. But you should not wait to be thus and thus convinced in order to be renewed in love. No: pray now for all the mind which was in Christ; and you shall have more and more conviction as it pleases Him. Mr.

Spencer [See letters of Sept. 13, 1769, and Oct. 12, 1771.] and Glynne are of excellent spirits, notwithstanding their opinion. I hardly know their fellows. Love is all we want; let this fill our hearts, and it is enough. Peace be with your spirit,--I am

Your affectionate brother.

Wesley, John. Letter to Miss March. Dawgreen, July 6, 1770.

When things are viewed at a distance, one would be apt to imagine that no degree of sorrow could be found in an heart that rejoices evermore; that no right temper could be wanting, much less any degree of a wrong temper subsist, in a soul that is filled with love. And yet I am in doubt whether there be any soul clothed with flesh and blood which enjoys every right temper and in

which is no degree of any wrong one, suppose of ill-judged zeal, or more or less affection for some person than that person really deserves. When we say, 'This is a natural, necessary consequence of the soul's union with a corruptible body,' the assertion is by no means clear till we add, 'because of the weakness of understanding which results from this union'; admitting this, the case is plain. There is so close a connexion between right judgement and right tempers as well as right practice, that the latter cannot easily subsist without the former. Some wrong temper, at least in a small degree, almost necessarily follows from wrong judgement: I apprehend when many say, 'Sin must remain while the body remains,' this is what they mean, though they cannot make it out.

You say, 'My silence usually proceeds from my views and thoughts of myself as a Christian.' Bishop Fenelon [Archbishop of Cambria, 1695-1715.] says, 'Simplicity is that grace which frees the soul from all unnecessary reflections upon itself.' See here one sort of simplicity which you want! When I speak or write to you, I have you before my eyes, but, generally speaking, I do not think of myself at all. I do not think whether I am wise or foolish, knowing or ignorant; but I see you aiming at glory and immortality, and say just what I hope may direct your goings in the way and prevent your being weary or faint in your mind. Our Lord will order all things well for Sister Thornton. [See letters of Aug. 12, 1769, and April 14, 1771, to Miss March.] What can hurt those that trust in Him?

Wesley, John. Letter to Mrs. Bennis. Ashby, July 27, 1770.

Will you ever find in yourself anything but unfitness? Otherwise your salvation would be of works, not of grace. But you are frequently sick of a bad disease--evil reasoning; which hinders both your holiness and happiness. You want the true Christian simplicity, which is indeed the highest wisdom. Nothing is more clear, according to the plain Bible account, than sanctification, pure love reigning in the heart and life. And nothing is more plain than the necessity of this in order to feel happiness here and hereafter. Check all reasoning concerning these first principles, else you will exceedingly darken your soul; and go on denying yourself, and taking up your cross, until you

Sink into perfection's height,  
The depth of humble love.

If the preachers on Waterford Circuit had punctually adhered to the plan which I fixed, the horse would have been no burthen; but the misfortune is every dunce is wiser than me. However, at your desire I will send a second preacher into the circuit after Conference; but the preachers must change regularly. It would never do to let one man sit down for six months with a small Society; he would soon preach himself and them as lifeless as stones. Your alteration of the circuit so as to take in poor, dead Clonmel I much approve, and hope Sister L-- [See letter of June 13] will be made a blessing to the few there. I rejoice at Sisters P and B--'s happy release. [Mrs. Bennis had told him that both died triumphantly.] Is not this worth living for?

Still draw near to the fountain by simple faith, and take all you want; but be not slothful in your Lord's vineyard.--My dear sister,  
Yours affectionately.

Wesley, John. Letter to Rebecca Yeoman. London, Aug. 4, 1770.

I was glad to hear from you; and especially to hear that you are still athirst for God. O beware of setting up any idol in your heart! Give all to Him; for He is worthy. You did exceeding right in

going to Jane Johnson. There is no end of shyness if we stand aloof from each other. In this case we have only to overcome evil with good; and they are wisest that yield first. Promises of that kind are of no force. The sooner they are broken the better. You should take Molly Strologer in to board. Oh self-will! How few have conquered it! I believe it is a good providence for your account: she can pay but few visits. She fears God and wishes to save her soul; and the visiting those that are Otherwise-minded will not profit her: she wants nothing but Christ. Surely you may tell anything to, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to George Merryweather. London, Aug. 7, 1770.

I have the credit of stationing the preachers. But many of them go where they will go for all me. For instance, I have marked down James Oddie and John Nelson for Yarm Circuit the ensuing year. Yet I am not certain that either of them will come. They can give twenty reasons for going elsewhere. Mr. Murlin says he must be in London. 'Tis certain he has a mind to be there. Therefore it must be: for you know a man of fortune is destiny of his own notions. I am, with Love to Sister Merryweather and Mr. Wadly. (See letter of Jan. 24, 1760]

Wesley, John. Letter to Countess of Huntingdon. ????, Aug. 10, 1770.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Marston. London, Aug. 11, 1770.

I thought at long since I heard from you, and wanted to know how your soul prospered. Undoubtedly as long as you are in the body you will come short of what you would be, and you will see more and more of your numberless defects and the imperfections of your best actions and tempers ... That you are tempted a thousand ways will do you no hurt. In all such things you shall be more than conqueror. I hope the select society [For the origin of, see the letter to Vincent Perronet in Dec. 1748, sect. VIII.1-4] meets constantly and that you speak freely to each other. Go on humbly and steadily, denying yourselves and taking up your cross daily. Walk in the light as He is in the light, in lowliness, in meakness, and in resignation. Then he will surely sanctify you throughout in spirit, soul,, and body. To hear from you is always a pleasure, to my dear sister, Your affectionate brother. I am going to Bristol.

Wesley, John. Letter to Ann Bolton. Bristol, Aug. 12, 1770.

I cannon doubt at all but this is your case; though you have not that joy in the Holy Ghost to which you are called, because your faith is weak and only as a grain of mustard seed. Yet the Lord has done great things for you already: He has preserved you even in the dangerous season even, even 'In freshest pride of life and bloom of years,' from ten thousand snares to which a young woman of a pleasing form and behaviour and not an ill temper would naturally be exposed, and to which your own heart would surely have yielded had you not been preserved by His gracious power. He has given you resignation in pain and sickness ... and have not you abundant reason to praise Him, to put your whole trust in Him, and firmly to expect all His great and precious promises? The spirit of you last letter engages me much. I dearly love seriousness and sweetness mixed together. Go on, my dear Nancy, in the same path, and you will be nearer



and nearer to Your affectionate brother

Wesley, John. Letter to James Freeman. Bristol, Aug. 19, 1770.

Dear Jemmy, It is lost labour. It will not do. It is in vain for any man to attempt it, to make me think and ill of James Freeman. I know them too well. I did hear reports of that kind; but I regarded them not. I would fain hope that Mr. Townsend [Rector of Pewsey] will behave better in Dublin than he did at Edinburgh. However, he will do little hurt, if you stand fast in one mind, striving together for the hope of the gospel. Addressed to Mrs. Jane Freeman, Near the Linen Hall, in Lisburn, Ireland

Wesley, John. Letter to Mrs. Marston. St. Ives, Aug. 26, 1770.

MY DEAR SISTER,--Your last gave me a particular satisfaction, because I was jealous over you. I was afraid lest you, like some others, should have received that dangerous opinion that we must sometimes be in darkness. Wherever you are, oppose this, and encourage all who now walk in the light to expect not only the continuance but the increase of it unto the perfect day. Certain it is that, unless we grieve the Holy Spirit, He will never take away what He has given. On the contrary, He will add to it continually, till we come to the measure of the full stature of Christ. I am glad the select society meets constantly. See that you speak freely to each other. And do not speak of your joys and comforts only; this is well-pleasing to flesh and blood: but speak also of your sorrows and weaknesses and temptations; this is well-pleasing to God, and will be a means of knitting you together by a bond that shall never be broken.

I hope you lose no opportunity of speaking a word for God, either to them that know Him or them that do not. Why should you lose any time? Time is short. Work your work betimes! To-day receive more grace and use it! Peace be with your spirit!--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss March. Bristol, Sept. 15, 1770.

To use the grace given is the certain way to obtain more grace. To use all the faith you have will bring an increase of faith. But this word is of very wide extent: it takes in the full exercise of every talent wherewith we are entrusted. This comprises the whole compass both of inward and outward religion. That you may be able steadily and effectually to attend to this you have need of that prayer, 'Give me understanding, that I may keep Thy law; yea, that I may keep it with my whole heart.' This is to 'make the best of life,' which cannot be done without growing in grace. I believe it would help you to read and consider the sermon on Self-Denial in the fourth volume, [See Works, vi. 103--14.] and that on Universal Conscientiousness in the Christian Library.

A sense of wants and weaknesses, with various trials and temptations, will do you no real hurt, though they occasion heaviness for a time and abate your joy in the Lord. It is wrong so to attend to this as to weaken your faith; and yet in the general it is not wrong 'to form your estimate of the state of your soul from your sensations'--not, indeed, from these alone, but from these in conjunction with your words and actions. It is true we cannot judge of ourselves by the measure of our joy, the most variable of all our sensations, and frequently depending in a great degree on the state of our blood and spirits. But if you take love, joy, peace, meekness, gentleness, and resignation together, I know no surer rule whereby to judge of your state to Godward.

What is the difference between 'the frame of my mind and the state of my soul'? Is there the

difference of an hair's breadth? I will not affirm it. If there be any at all, perhaps it is this: the frame may mean a single, transient sensation; the state, a more complicated and lasting sensation, something which we habitually feel. By frame some may mean fleeting passions; by state, rooted tempers. But I do not know that we have any authority to use the terms thus or to distinguish one from the other. He whose mind is in a good frame is certainly a good man as long as it so continues. I would therefore no more require you to cease from judging of your state by your frame of mind than I would require you to cease from breathing.

Unless you deal very closely with those committed to your care, you will not give an account of them with joy. Advices and admonitions at a distance will do little harm or good. To those who give in to dress you might read or recommend the Advice to the Methodists on that head. It would be proper to go to the root of the matter once or twice; then to let it sleep, and after a few weeks try again. A Methodist using fine or gay apparel must suffer loss in her soul, although she may retain a little life; but she never will attain an high degree either of holiness or happiness. [See Works, xi. 466-77; and letter of Feb. 26, 1776.]

Wesley, John. Letter to Mrs. Crosby. Bedford, Oct. 26, 1770.

I congratulate you both upon your sickness and your recovery from it. Do not all things work together for good to them that love God? Now redeem the little uncertain time that is given you; perhaps fifteen years, perhaps not so many months. Deal very faithfully and freely with my Dear M. Bosanquet and with Your affectionate brother.

Wesley, John. Letter to Mrs. Barton. Norwich, Nov. 5, 1770.

MY DEAR SISTER,--For many years I had a kind of scruple with regard to praying for temporal things. But three or four years ago I was throughly persuaded that scruple was unnecessary. Being then straitened much, I made it matter of prayer; and I had an immediate answer. It is true we can only ask outward blessings with reserve, 'If this is best; if it be Thy will.' And in this manner we may certainly plead the promise, 'All these things shall be added to you.' I hope the little debates which were some time since in the Society at Beverley are at an end, and that you all now continue in love and bear one another's burthens. You had for a long time an hard part to act between the contending parties; but as God preserved you from anger and from a party spirit, you suffered no loss thereby. Beware of suffering loss from another quarter, from worldly care. This is a dangerous enemy. You had need steadily to cast your care on Him that careth for you. To Him I commit you and yours; and am  
Your affectionate brother.

To Mrs. Jane Barton, In Norwood, Beverley, Yorkshire. North Post.

Wesley, John. Letter to Mary Bishop. Norwich, Nov. 5, 1770.

MY DEAR MISS BISHOP,--I am glad you had such success in your labour of love. In all things you shall reap if you faint not. And the promise is, 'They shall run and not be weary; they shall walk and not faint.' I hope the building is begun, [See letter of Nov. 27.] and will be finished as soon as possible. What temper are your neighbours in? Do they bear with you? And do you confirm your love toward them? How does our little Society prosper? Are you all united in love? And are you all aware of that bane of love, tale-bearing and evil-speaking? Are the congregations as large as they have been for some time? Herein we may well say, What hath God wrought!

See, I ask you many questions, because I have a mind you should say a great deal to me. How does your own soul prosper? Do you retain that little spark of faith? Are you going forward, and have you as strong a desire as ever to increase with all the increase of God?

See the Lord, thy Keeper, stand,

Omnipotently near!

Lo, He holds thee by thy hand,

And banishes thy fear!

O trust Him, love Him, and praise Him! And for His sake love, my dear Miss Bishop,

Your affectionate brother.

To Miss Bishop, Near the Countess of Huntingdon's Chapel, In Bath.

Wesley, John. Letter to Ann Bolton. London, Nov. 16, 1770.

To see even the superscription of a letter from you always gives me pleasure. I am glad you are still waiting for the Kingdom of God; although as yet you are rather in the state of a servant than a child. But it is a blessed thing to be even a servant of God! You shall never have cause to be ashamed of His service. What I peculiarly advise is, that you will never omit private duties, whatever hurry you may be in, and however dull and dry your soul may be; still they shall not be without a blessing. And therein you will receive power against that temptation, which to your tender spirit may be the most dangerous of any. On Sunday I am to preach a funeral sermon for that blessed man Mr. Whitefield at the Tabernacle and at Tottenham Court Chapel[See next letter to Mrs. Woodhouse, Nov. 18, 1770]. If it is any help of comfort to you, write often to, my dear Nancy, Your affectionate brother

Wesley, John. Letter to Mrs. Woodhouse. London, Nov. 18, 1770.

Mrs. Woodhouse [23]

MY DEAR SISTER,--It always gives me pleasure to hear from you, and to know that your soul prospers; so does the work of God in various places, and I hope in Lincolnshire. It certainly will if Mr. Ellis is exact in discipline. It is sure none is a member of a Methodist Society that has not a ticket. This is a necessary thing; but it is only a small one. The great point is to conform to the Bible method of salvation--to have the mind which was in Christ, and to walk as Christ walked. I hope all your three preachers insist upon this, which is the very essence of Christian perfection. And why should not my dear friend, in spite of a thousand temptations, experience this every day?

This morning I am to preach Mr. Whitefield's funeral sermon at the chapel in Tottenham Court Road and at the Tabernacle in the evening. It is true it will be impossible, humanly speaking, for my voice to fill either of those places; especially if it is as full as a beehive, and consequently as hot as an oven. But nothing is impossible with God. Let us trust Him, and He will do all things well!--I am, my dear sister,

Your affectionate brother.

To Mrs. Woodhouse, Owston Ferry.

Wesley, John. Letter to Mary Bishop. London, Nov. 27, 1770.

MY DEAR SISTER,--Let them remember to make the aisles on the side of the room, [See letter of Nov. 5 to her.] and to place the forms in the middle crossways, with a rail running across from

the pulpit downward, to part the men from the women. And I particularly desire there may be no pews and no backs to the forms.

I could not advise our people to hear Mr. Shirley, [The Hon. Walter Shirley. See letter of Jan. 27, to John Whitehead.] but still less to hear the Moravians. Their words are smoother than oil, but yet they are very swords. I advise them by all means to go to church. Those that leave the Church will soon leave us.

I know not that you have anything to do with fear. Your continual prayer should be for faith and love. I admired an holy man in France who, considering the state of one who was full of doubts and fears, forbade him to think of his sins at all, and ordered him to think only of the love of God in Christ. The fruit was, all his fears vanished away and he lived and died in the triumph of faith. Faith is sight--that is, spiritual sight: and it is light, and not darkness; so that the famous Popish phrase, 'The darkness of faith,' is a contradiction in terms. O beware of all that talk or write in that unscriptural manner, or they will perplex if not destroy you. I cannot find in my Bible any such sin as legality. Truly we have been often afraid where no fear was. I am not half legal enough, not enough under the law of love. Sometimes there is painful conviction of sin preparatory to full sanctification; sometimes a conviction that has far more pleasure than pain, being mixed with joyful expectation. Always there should be a gradual growth in grace, which need never be intermitted from the time we are justified. Don't wait, therefore, for pain or anything else, but simply for all conquering faith. The more freely you write, the more satisfaction you will give to, my dear Molly,

Yours affectionately.

PS.--I should think she [Lady Huntingdon. See letter of March 8, 1771.] would not be so unwise as to give any copy of that letter.

To Miss Bishop, Near the Countess of Huntingdon's Chapel, In Bath.

Wesley, John. Letter to Joseph Benson. London, Near the Hay, Breton, Nov. 30, 1770.

DEAR JOSEPH,--For several years I had been deeply convinced that I had not done my duty with regard to that valuable woman; that I had not told her what I was throughly assured no one else would dare to do, and what I knew she would bear from no other person, but possibly might bear from me. But, being unwilling to give her pain, I put it off from time to time. At length I did not dare to delay any longer, lest death should call one of us hence. So I at once delivered my own soul, by telling her all that was in my heart. It was my business, my proper business, so to do, as none else either could or would do it. Neither did I take at all too much upon me; I know the office of a Christian minister. If she is not profited, it is her own fault, not mine; I have done my duty. I do not know there is one charge in that letter which was either unjust, unimportant, or aggravated, any more than that against the doggerel hymns which are equally an insult upon poetry and common sense.

We had a good time both at the Tabernacle and Tottenham Court Chapel. The congregations were immense. Perhaps not a third part could come within hearing; and they were more quiet than could well have been expected. The sermon will be published on Monday and sent down to Bristol. Mr. Keen and Hardy, his executors, have, I apprehend, the whole and sole disposal of the Tabernacle, Tottenham Court Chapel, and all the other houses which were occupied by Mr. Whitefield. The Chapel and Tabernacle are supplied by Mr. Joss and Brooksbank, and Mr. Neale administers the sacrament there.

I find no such sin as legality in the Bible: the very use of the term speaks an Antinomian. I defy all liberty but liberty to love and serve God, and fear no bondage but bondage to sin. Sift that text

to the bottom, and it will do the business of poor H--and all his disciples: 'God sent His own Son in the flesh, that the righteousness of the law might be fulfilled in us.' *Justitia legis, justitia legalis!* ['The righteousness of the law is legal righteousness.'] Here is legality indeed! I am glad you come a little nearer the good old Emperor's advice, *Thn twv bibliwn diyan ripte.* [Marcus Aurelius' *Meditations*, II. sect. 3: 'Throw away that thirst for books.' See letter of March 14, 1756] That thirst is the symptom of an evil disease; and *crescit indulgens sibi dirus hydrops.* [Horace's *Odes*, II. ii. 13; 'His own indulgence makes the dreadful dropsy grow.'] What is the real value of a thing but the price it will bear in eternity? Let no study swallow up or entrench upon the hours of private prayer. *Nil tanti.* ['Nothing is of so much importance.'] Simplify both religion and every part of learning as much as possible. Be all alive to God, and you will be useful to men!--I am, dear Joseph,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Marston. London, Dec. 14, 1770.

MY DEAR SISTER,--If I live till spring, and should have a clear, pressing call, I am as ready to embark for America [See letters of Feb. 21, 1770 (to Whitefield), and July 13, 1771 (to Miss March).] as for Ireland. All places are alike to me; I am attached to none in particular. Wherever the work of our Lord is to be carried on, that is my place for to-day. And we live only for to-day; it is not our part to take thought for to-morrow.

You expect to fight your way through. But I think the preachers understand you and can receive your report; and so do most of your sisters. What forces, then, can Satan raise up against you? You can speak to me without reserve; for you know I love you much.

Abundance of deficiencies must remain as long as the soul remains in this house of clay. So long the corruptible body will more or less darken and press down the soul. But still your heart may be all love, and love is the fulfilling of our law. Still you may rejoice evermore; you may pray without ceasing and in everything give thanks. Peace be multiplied unto you!--I am, dear Molly,  
Your affectionate brother

Wesley, John. Letter to Ann Bolton. Sevenoaks, Dec. 15, 1770.

It is true there is danger, and that continually, of thinking too much of yourself. But there is another danger to which you are more immediately exposed: thinking too little of the grace of God which is given you. Instantly resist all reasoning on that head, whether you are in a state of acceptance. As surely as you are in the body hold fast this fast, by His free almighty grace, and then, Expect His fulness to receive and grace to answer grace. It might be of use to you to read again with much prayer the sermon on *The Repentance of Believers*, which will show you just where you are now, and *The Scripture Way of Salvation*. In one sense faith is all you want. If thou canst believe, are not all things possible to him that believeth? What may you not receive today? at this hour? at this moment?

Wesley, John. Letter to Joseph Benson. London, Dec. 28, 1770.

What a blessing it is that we can speak freely to each other without either disguise or reserve? So long as we are able to do this we may grow wiser and better every day. One point I advise you to hold fast, and let neither men nor devils tear it from you. You are a child of God; you are

justified freely through the redemption which is in Christ Jesus. Your sins are forgiven! Now, can any be justified but by faith? None can. Therefore you are a believer; you have faith in Christ; you know the Lord; you can say, 'My Lord and my God.' And whoever denies this may as well deny that the sun shines at noonday.

You still ten thousand lusts remain  
And yes your soul, absolved from sin;  
Still rebel nature strives to reign,  
And you are all unclean, unclean?

To cut off all doubt on this head, I beg you to give another serious reading to those two sermons Sin in Believers and Repentance of Believers. 'But is there no help? Is there no deliverance, no salvation from this inbred enemy? Surely there is; else many great and precious promises fall to the ground. 'I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.' 'I will circumcise thy heart' (from all sin), 'to love the Lord thy God with all thy heart and with all thy soul.' This I term sanctification (which is both an instantaneous and a gradual work), or perfection, the being perfected in love, filled with love, which still admits of a thousand degrees ... And you allow the whole thing which I contend for--an entire deliverance from sin, a recovery of the whole image of God, the loving God with all our heart, soul, and strength. And you believe God is able to give you this--yea, to give it to you in an instant. You trust He will. O hold fast this also--this blessed hope, which He has wrought in your heart? And with all zeal and diligence confirm the brethren, (1) in holding fast that whereto they have attained--namely, the remission of their sins by faith in a bleeding Lord; (2) in expecting a second change, whereby they shall be saved from all sin and perfected in love. If they like to call this 'receiving the Holy Ghost,' they may; only the phrase in that sense is not scriptural and not quite proper; for they all 'received the Holy Ghost;' when they were justified. God then 'sent forth the Spirit of His Son into their hearts, crying, Abba, Father.' O Joseph, keep close to the Bible both as to sentiment and expression! Then there will never be any material difference between you and, Your affectionate brother.

This morning I have calmly and coolly read my letter to Lady Huntingdon. [See letter of Nov. 30.] I still believe every line of it is true. And I am assured I spoke the truth in love. It is great pity any who wish her well should skin over the wounds which are there searched. As long as she resents that office of true esteem here grace can be but small!

Wesley, John. Letter to Ann Foard. London, Dec. 29, 1770.

MY DEAR Sister,--When we had an opportunity of spending a day or two together, you convinced me that you fear and love God and desire to enjoy all His promises. And I found you less prejudiced than I expected against the doctrine of Christian Perfection. I only want you to experience this--to be 'all faith, all gentleness, all love.' Labour to be wise and yet simple! to steer between the extremes of neglecting to cultivate your understanding, which is right, and leaning to it, which is fatally wrong. And be free and open with, my dear Nancy, Your affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Dec. 29, 1770.

You did well to write without delay [See letter to her of Dec. 15]; it may be a means of strengthening you. To confess the work of God is one of the appointed ways of retaining whatever He has wrought. That you are assaulted on every side is a good sign; so much the more you cry

to the strong for strength; so much more will you  
Hang upon His arm and feel  
Your utter helplessness

I am glad of your interviews just as this time with my dear Hannah Ball! Nothing could be more providential; at this season particularly in need of every help. And God has favoured her with a considerable measure of wisdom that cometh from above. It is your wisdom to suppress to the uttermost of your power all unprofitable reasoning; to abide simple before God, crying, 'Lord, what I know not teach Thou me.' Now you may profit by Jenny Cooper's Letters and the Plain Account of Christian Perfection. But you need to be nursed like a little child. Therefore write soon and freely to, Your affectionate brother

Wesley, John. Letter to Hannah Ball. London, Jan. 24, 1771.

The sure way is, By doing and bearing the will of our Lord.

We still are preparing to meet our reward. [See Poetical Works of J. and C. Wesley, v. 427.] Go on steadily doing and suffering the holy and acceptable will of God. It pleases Him sometimes to let us sow much seed before there is any visible fruit. But frequently much grows upon a sudden, at a time and in a manner which we least expected. So God confounds human wisdom, and constrains him that glorieth to glory in the Lord.

I am glad the providence of God led you to Wallingford, were it only for the sake of poor Miss Hartly. [See letter of Aug. 3 to Miss March.] She departed from us for a season that we might receive her again for ever. This should be an encouragement to you to labour with other backsliders. No one is ruined while he is out of hell.--I am, my dear sister,

Your affectionate brother.

To Miss Ball. At Mr. Ball's, Laceman, In High Wycombe.

Wesley, John. Letter to Lady Maxwell. London, Jan. 24, 1771.

MY DEAR LADY,--Although Mr. M'Nab [The preacher then stationed at Glasgow.] is quite clear as to justification by faith and is in general a sound and good preacher, yet I fear he is not clear of blame in this. He is too warm and impatient of contradiction; otherwise he must be lost to all common sense to preach against final perseverance in Scotland. From the first hour that I entered the kingdom it was a sacred rule with me never to preach on any controverted point--at least, not in a controversial way. Any one may see that this is only to put a sword into our enemies' hands. It is the direct way to increase all their prejudices and to make all our labours fruitless.

You will shortly have a trial of another kind. Mr. De Courcy purposes to set out for Edinburgh in a few days. He was from a child a member of one of our Societies in the South of Ireland. There he received remission of sins, and was for some time groaning for full redemption. But when he came to Dublin, [Passing through Trinity College.] the Philistines were upon him and soon prevailed over him. Quickly he was convinced that 'there is no perfection,' and that 'all things depend on absolute, unchangeable decrees.' At first he was exceedingly warm upon these heads; now he is far more calm. His natural temper, I think, is good: he is open, friendly, and generous. He has also a good understanding, and is not unacquainted with learning, though not deeply versed therein. understanding, and is not unacquainted with learning, though not deeply versed therein. He has no disagreeable person, a pleasing address, and is a lively as well as a sensible preacher. Now, when you add to this that he is quite new and very young, you may judge how he

will be admired and caressed! 'Surely such a preacher as this never was in Edinburgh before! Mr. Whitefield himself was not to compare with him! What an angel of a man!' Now, how will a raw, inexperienced youth be able to encounter this? If there be not the greatest of miracles to preserve him, will it not turn his brain? And may he not then do far more hurt than either Mr. Whitefield or Mr. Townsend [See letters of Aug. 1-3, 1767, and Aug. 19, 1770.] did? Will he not prevent your friend from 'going on to perfection,' or thinking of any such thing? Nay, may he not shake you also? He would, but that the God whom you serve is able to deliver you. At present, indeed, he is in an exceedingly loving spirit. But will that continue long? There will be danger on the one hand if it does; there will be danger on the other if it does not. It does not appear that any great change has been wrought in our neighbours by Mr. Whitefield's death. He had fixed the prejudice so deep that even he himself was not able to remove it; yet our congregations have increased exceedingly and the work of God increases on every side. I am glad you use more exercise. It is good for both body and soul.

As soon as Mr. De Courcy is come, I shall be glad to hear how the prospect opens. [See letter of Feb. 26 to her.] You will then need a larger share of the wisdom from above; and I trust you will write with all openness to, my dear Lady,  
Your ever affectionate servant.

Wesley, John. Letter to Philothea Briggs. London, Jan. 25, 1771.

MY DEAR PHILLY,--As you desire a few directions with regard to the improvement of your mind, I will set down just what occur to me at present. Only, as my business is great and my time is short, I cannot stay to explain them at large.

All the knowledge you want is comprised in one book--the Bible. When you understand this, you will know enough. I advise you, therefore, to begin every day (before or after private prayer) with reading a portion more or less of the Old or New Testament, or of both if you have time, together with the Notes, which may lead you by the hand into suitable meditation. After breakfast you may read in order the volumes of Sermons and the other practical books which we have published, more or less at a time (as other business permits) with meditation and prayer. Young, Milton, and the Moral and Sacred Poems you may read chiefly in the afternoons. Whatever you write, you should write in the forenoons. But learn to write sloping, not leaning upon your breast.

Take care never to read or write too long a time. That is not conducive either to bodily or spiritual health.

If I can be of use to you in anything else, tell me; you know you may speak freely to, my dear Philly,

Yours affectionately.

Wesley, John. Letter to Mary Bishop. London, Feb. 16, 1771.

Never be afraid of being troublesome. That would not be the case, were you to write every week.

You look inward too much and upward too little.

Christ is ready to impart

Life to all, for life who sigh;

In thy mouth and in thy heart

The word is ever nigh.



Encourage yourself to trust Him; that is your point: then He will do all things well. Legality, with most that use that term, really means tenderness of conscience. There is no propriety in the word if one would take it for seeking justification by works. Considering, therefore, how hard it is to fix the meaning of that odd term, and how dreadfully it has been abused, I think it highly advisable for all the Methodists to lay it quite aside. If he could find any other doctrine which he thought was peculiarly mine, Mr. Shirley would be as angry at it as he is at Christian Perfection. But it is all well: we are to go forward, whoever goes back or turns aside. I hope your class goes on well, and that you are not weary of well doing. The Lord is at hand.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Lady Maxwell. London, Feb. 26, 1771.

MY DEAR LADY,--I cannot but think the chief reason of the little good done by our preachers at Edinburgh is the opposition which has been made by the ministers of Edinburgh as well as by the false brethren from England. These steeled the hearts of the people against all the good impressions which might otherwise have been made, so that the same preachers by whom God has constantly wrought, not only in various parts of England but likewise in the northern parts of Scotland, were in Edinburgh only not useless. They felt a damp upon their own spirits; they had not their usual liberty of speech; and the word they spoke seemed to rebound upon them, and not to sink into the hearts of the hearers. At my first coming I usually find something of this myself: but the second or third time of preaching it is gone; and I feel, greater is He that is with us than all the powers of earth and hell.

If any one could show you by plain scripture and reason a more excellent way than that you have received, you certainly would do well to receive it; and I trust I should do the same. But I think it will not be easy for any one to show us either that Christ did not die for all or that He is not willing as well as able to cleanse from all sin even in the present world. If your steady adherence to these great truths be termed bigotry, yet you have no need to be ashamed. You are reproached for Christ's sake, and the Spirit of glory and of Christ shall rest upon you. Perhaps our Lord may use you to soften some of the harsh spirits and to preserve Lady Glenorchy [She gave up all connexion with Wesley's preachers shortly after De Courcy's arrival. See letter of Jan. 24.] or Mr. De Courcy from being hurt by them. I hope to hear from you (on whom I can depend) a frequent account of what is done near you. After you have suffered awhile, may God stablish, strengthen, settle you!--I am, my dear Lady,  
Your very affectionate servant.

I expect to be at Chester on Saturday fortnight, and a week or two after in Dublin.

I have laid up your late direction so safe that I cannot find it.

Addressed: To the Lady Maxwell, (late) In Wariston's Close, Edinburgh.

Wesley, John. Letter to Mary Bishop. Bristol, Mar. 8, 1771.

DEAR MISS BISHOP,--The advice which Mr. Mather gave you was good; and, indeed, the very best that could be given. Bear your cross, and it will bear you; but still deal faithfully with your sisters. And warn them all, both together and singly, of that snare into which they have so often fallen. If need be, Mr. Mather too must speak to them and enlarge upon the same head. In praying with the children, you have only to ask for those things which you are sensible they most want, and that in the most plain, artless, and simple language which you can devise.

You will have other trials when that well-meaning (though not always well-judging) woman [See letters of Nov. 27, 1770, and May 27, 1771.] comes to Bath. If she continues to show scraps of my letters, I shall be obliged to give you a copy of the whole. Be humble, zealous, active.-- I am, my dear Miss Bishop,

Your affectionate brother.

PS.--On Monday I am to set out towards Dublin. A letter directed thither will be sent to me in any part of the kingdom.

To Miss Bishop, In Bath.

Wesley, John. Letter to Elizabeth Briggs. Chester, Mar. 17, 1771.

MY DEAR BETSY,--You do well to break through that needless fear. Love me more, and fear me less; then you will prove,

Love, like the grave, makes all distinctions vain. ['Love, like death, hath all destroyed.' See Poetical Works of J. and C. Wesley, i. 362; also letter of Feb. 15, 1769.] You have great reason to praise Him who hath done great things for you already. What you now want is to come boldly to the throne of grace, that the hunger and thirst after His full image which God has given you may be satisfied. Full salvation is nigh, even at the door. Only believe, and it is yours. It is a great blessing that at your years you are preserved from seeking happiness in any creature. You need not, seeing Christ is yours. O cleave to Him with all your heart!--I am, my dear Betsy, Yours affectionately

Wesley, John. Letter to Mary Stokes. Chester, Mar. 17, 1771.

DEAR MISS STOKES,--I almost wonder, Have I found another Jenny Cooper? [See letter of Sept. 11, 1765.] I take knowledge of her spirit in you. I doubt not God has begun a good work in your heart. He has given you a taste of the powers of the world to come. He has delivered you from the vain expectation of finding happiness in the things of earth; and I trust you will be entangled no more in that snare. You know where true joys are to be found. Now stand fast in that beginning of liberty wherewith Christ has made you free. Yet do not stand still. This is only the dawn of day: the Sun of Righteousness will rise upon you in quite another manner than you have hitherto experienced. And who knows how soon? Is He not near? Are not all things now ready? What hinders you from receiving Him now? If thou canst believe.' Here is all the bar: only unbelief keeps out the mighty blessing! How many things have you been enabled to overcome since I saw you in the great garden? But do not leave my poor Molly Jones behind,--not that you can stay for her,--but bring her on with you. I have much hopes that nothing will stop Sally James or Miss Flower. [Mr. Stokes and Captain and Mrs. James were intimate friends of Charles Wesley. See letters of Feb. 11, 1772, and Nov. 29, 1774.] O bear one another's burthens! Then shall you be not almost but altogether Christians! Then shall you fulfil the joy of, my dear Miss Stokes,

Yours affectionately.

While I am in Ireland you need only direct to Dublin.

Wesley, John. Letter to Damaris Perronet. Dublin, Mar. 30, 1771.

By-and-by-you shall have the abiding witness of His Spirit, and He will shine upon His own work; and why not ask now? Ask and it shall be given you. The Lord is at hand; and he cannot

deny Himself. Your trials, you know, are all chosen by God. It is the cup which your Father has given you; and He does and will bless it as long as He is pleased to give it. Just when it is best He will take it away and give you outward fellowship with His children. Continue in private prayer, in spite of all coldness and wanderings, and you shall soon pray without ceasing

Wesley, John. Letter to Damaris Perronet. Dublin, Mar. 30, 1771.

To Damaris Perronet [14]

I do not wonder you should find such a nearness to Miss Bolton. She is an amiable young woman. When she was with us last, I marked her every word and almost every meaning; but I could find nothing to reprove. There was in all her actions sanctity and love. God sent her to you in an acceptable time. She came with a good message, and blessed is she that believed; for there shall be a performance of those things which were spoken unto her. He will water you every moment, and on this depends the continuance of the great salvation. It will surely continue if you watch and pray; and yet not without temptation. I expect temptations will come about you Thick as autumnal leaves that strew the vales,

But what are temptations to you? He giveth occasions of fighting that you may conquer. If there is no fight, there is no victory. There is no general rule whereby we can always determine whether a thought come from a good or an evil spirit; but on all particular occasions we may plead that promise, 'If a man be willing to do My will, he shall know of the doctrine,' or suggestion, by the light then given, whether it be of God.'

Your affectionate brother

Wesley, John. Letter to Philothea Briggs. Dublin, Mar. 30, 1771.

MY DEAR PHILLY,--So poor, tempted, disconsolate Nancy Bolton was sent to London for your sake also! She was sent to you among others to quicken your expectations of the great salvation. And what is it our Lord calls you to now? Whereunto thou hast attained hold fast! You may undoubtedly lose what God has given; but you never need. Is not His grace sufficient for you? Is not His strength made perfect in weakness? Indeed, you shall pass through the fire; but lean upon Him, and the flames shall not kindle upon you. You shall go through the waters; but keep hold on Him, and the floods shall not run over you. Suffer all, and conquer all.

In every temptation He keeps you to prove  
His utmost salvation, His fullness of love

Be exceeding wary in your conversation, that it may be worthy of the gospel of Christ. Let not the liveliness of your spirit lead you into levity; cheerful seriousness is the point you are to aim at. And be willing to suffer with Him, that you may reign with Him. Deny yourself, take up your cross daily, and follow Him.--My dear Philly, I am

Yours affectionately.

While I am in Ireland you need only direct to Dublin.

To Miss Phil. Briggs, At Miss March's, In Worship Street, M

Wesley, John. Letter to Damaris Perronet. Dublin, Mar. 30, 1771.

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in an acceptable time. She came with a good message, and blessed is she that believed; for there shall be a performance of those things which were spoken unto her. He will water you every moment, and on this depends the continuance of the great salvation. It will surely continue if you watch and pray; and yet not without temptation. I expect temptations will come about you Thick as autumnal leaves that strew the vales,  
But what are temptations to you? He giveth occasions of fighting that you may conquer. If there is no fight, there is no victory. There is no general rule whereby we can always determine whether a thought come from a good or an evil spirit; but on all particular occasions we may plead that promise, 'If a man be willing to do My will, he shall know of the doctrine,' or suggestion, by the light then given, whether it be of God.'  
Your affectionate brother

Wesley, John. Letter to Damaris Perronet. Dublin?, Mar. 30, 1771.

I am sensible you have many trials, not only such as are grievous to flesh and blood, but such as oppose those desires which are not from nature by the Spirit of God; and if you chose for yourself, you ought not to choose the situation you are now in. If you did, it would be a great hurt to your soul. It would hinder the work of God in you. But you do not choose for yourself; God chooses for you: and He cannot err; so that you may safely say,--  
I'll trust my great Physician's skill:  
What He prescribes can ne'er be ill.

It is true so it may seem to us, because we are dim-sighted and dull of understanding; but in this case, too, we may apply His word, 'Blessed are they who have not seen, and yet have believed.' O believe, and feel Him near! Believe, and experience that blessedness. He calls you into a stormy path; but did He not Himself tread it before you? And does He not go with you through the fire, so that you are not burned, neither can the flames kindle upon you? Lie, then, as clay in the Potter's hand, that He may stamp you with all His image. Be still, and know that He is God--your God, your love, your all. Be as a little child before Him. The word of God to them of old, 'Speak to the children of Israel, that they go forward,' is undoubtedly spoken to you. Horses, and chariots, and armies, and mountains, and seas cannot hinder you; for God is on your side. You have Him with you who has all power in heaven. O trust Him, and you shall praise Him! And do not fail to remember in your prayers  
Your affectionate brother.

Wesley, John. Letter to Damaris Perronet. Dublin, Mar. 30, 1771.

That remarkable sinking of spirits did not necessarily imply any preceding unfaithfulness. It might be possibly be owing to the body. At such a season you have nothing to do but simply to give yourself up into the hands of God, Tell Him, 'Lord, I am Thine. I desire to be Thine alone for ever. Thou shalt answer for me. Keep Thou Thine own; and let me do or suffer just as seemeth Thee good.' What can hurt us if our eye be single? Look forward! Holiness and heaven are before you. You have no need to determine whether your heart is or is made new till the witness speaks within you and puts it beyond all doubt. You are led in a rough way: it is a safe one. A more smooth way would be more dangerous. Your earnestly desiring the most excellent means of grace is neither sin nor infirmity. It is right to say, 'My soul hath a desire and longing to enter the courts of the house of my God.' Read the 84th Psalm, and try if your heart answers to it. At present exercise all the faith you have, and it will be increased day by day. Your affectionate

brother.

Wesley, John. Letter to Damaris Perronet. Dublin, Mar. 30, 1771.

By-and-by you shall have the abiding witness of His Spirit, and He will shine upon His own work; and why not now? Ask, and it shall be given you. The Lord is at hand; and He cannot deny Himself. Your trials, you know, are all chosen by God. It is the cup which your Father has given you; and He does and will bless it as long as He is pleased to give it. Just when it is best He will take it away and give you outward fellowship with His children. Continue in private prayer, in spite of all coldness and wanderings, and you shall soon pray without ceasing.

Your affectionate brother.

That remarkable sinking of spirits did not necessarily imply any preceding unfaithfulness. It might possibly be owing to the body. At such a season you have nothing to do but simply to give yourself up into the hands of God. Tell Him, Lord, I am Thine. I will be Thine. I desire to be Thine alone for ever. Thou shalt answer for me. Keep Thou Thine own; and let me do or suffer just as seemeth Thee good.' What can hurt us if our eye be single? Look forward! Holiness and heaven are before you. You have no need to determine whether your heart is or is not made new till the witness speaks within you and puts it beyond all doubt. You are led in a rough way: it is a safe one. A more smooth way would be more dangerous. Your earnestly desiring the most excellent means of grace is neither sin nor infirmity. It is right to say, My soul hath a desire and longing to enter into the courts of the house of my God.' Read the 84th Psalm, and try if your heart answers to it. At present exercise all the faith you have, and it will be increased day by day.

Your affectionate brother.

Wesley, John. Letter to Mary Stokes. Dublin, Apr. 4, 1771.

MY DEAR MISS STOKES,--There is a sweetness and friendliness in your spirit which is exceeding agreeable to me. And you have an openness withal which makes it the more pleasing. Let nothing rob you of this;--although you cannot retain it without a good deal of resolution; for the example of all the world is against you, even of the religious world, which is full of closeness and reserve, if not of disguise also. How will you do then to retain that artless simplicity which almost every one disclaims? Nay, this is not all; you must likewise expect to be yourself deceived more or less. You will believe persons to be sincere who will abuse your confidence, who will say much and mean nothing. But let not my dear maid copy after them; let them have all the artifice to themselves. Still let not mercy or truth forsake you, but write them upon the table of your heart. Only know to whom you speak, and then you cannot be too free. Open the window in your breast. I pray never be afraid of writing too large letters: you must not measure yours by mine; for I have a little more business than you.

Your weakness and tenderness of constitution, without great care, may prove a snare to you. Some allowance must be made on that account; but the danger is of making too much. Steer the middle way. So far as you are able, rejoice to endure hardship, as a good soldier of Jesus Christ; and deny yourself every pleasure which you are not divinely conscious prepares you for taking pleasure in God. I am glad you can converse freely with Sally Flower. Let her not lose her rising in the morning. Surely she and you together might overrule Molly Jones's Irish reason for not meeting, I said I would not.' I feel much for poor Sally James. Perhaps she will outrun many of you by-and-by.-- My dear Miss Stokes,

Your affectionate brother.

Wesley, John. Letter to Elizabeth Briggs. Athlone, Apr. 14, 1771.

My Dear Betsy,--You may be assured that I am always well pleased to hear from you and that I shall never think your letters too long. Always tell me whatever is in your heart, and the more freely the better. Otherwise it would be hardly possible to give you the advice you may want from time to time. As soon as you had our armour on, it was fit that it should be proved; so God prepared for you the occasions of fighting, that you might conquer and might know both your own weakness and His strength. Each day will bring just temptation enough and power enough to conquer it; and as one says, temptations, with distinct deliverances from them, avail much. 'The unction of the Holy One is given to believers for this very end--to enable them to distinguish (which otherwise would be impossible) between sin and temptation. An this you will do, not by any general rule, but by listening to ohm on all particular occasions and by your consulting with those that have experience in the ways of God. Undoubtedly you and Philothea and my dear Miss Perronet are now more particularly called to speak of God. In so doing you must expect to meet with many things which are not pleasing to flesh and blood. But all is well. So much the more will you be conformed to the death of Christ. Go on in His name and in the poser of His might. Suffer and conquer all things.--I am dear Betsy, Yours affectionately

Wesley, John. Letter to Miss March. Athlone, Apr. 14, 1771.

Whatever comes from you is agreeable to me; your letters always give me pleasure, but none more than the last, which brings the welcome news of the revival of the work of God among you. You will encourage I-- T-- [Miss Thornton, of London, the intimate friend of John Fletcher. See Bulmer's Memoirs of Mrs. Elizabeth Mortimer, p. 115; and letters of July 6, 1770, and Dec. 18, 1780.] to send me a circumstantial account of God's dealings with her soul. Mr. Norris observes that no part of history is so profitable as that which relates to the great changes in states and kingdoms; and it is certain no part of Christian history is so profitable as that which relates to great changes wrought in our souls: these, therefore, should be carefully noticed and treasured up for the encouragement of our brethren.

I am glad you have at length broke through those evil reasonings which so long held you down and prevented you from acknowledging the things which were freely given to you of God. Always remember the essence of Christian holiness is simplicity and purity; one design, one desire--entire devotion to God. But this admits of a thousand degrees and variations, and certainly it will be proved by a thousand temptations; but in all these things you shall be more than conqueror.

It takes God (so to speak) abundance of pains to hide pride from man; and you are in more danger of it than many, were it only on account of outward advantages. Happy are you if you use those for that single end, to be outwardly and inwardly devoted to God, and that more entirely than you could be in different circumstances. I have just been conversing with that excellent woman Molly Pennington [See letter of May 30.]: what a mystery that one of such gifts and such grace should be fixed in a place where she is almost useless! So much the more thankful you may be who have opportunity of employing every talent which God hath given you. If you would retain the talent of health, sleep early and rise early.

Wesley, John. Letter to Ann Bolton. Tullamore, Apr. 15, 1771.

You are a little unkind. Why do you not send me, as I desired, a particular account of all that concerns you? Where are you? How are you in soul and in body? Do you stand fast in that glorious liberty wherewith Christ has made you free? Has he bruised the reasoning devil under your feet and taught you simplicity to hand upon him? Are you not ashamed to confess Him before men? Are you bold, are you active in His cause? Where have you been and what have you done since you left that lovely family at d in Shoreham [The Perronets. See letter of March 30 to Damaris Perronet]? You did love me a little. Do you still? Do you think of me sometimes? If so, do not delay writing. Let me be the helper of your joy. And I pray take care of your health. In this respect I am often jealous over you. I think you never will neglect your soul; but I am afraid lest you should neglect your body. And you know not how great pain anything befalling you gives to, my dear Nancy, Your ever affectionate brother

Wesley, John. Letter to Mrs. Pywell. Kilkenny, Apr. 23, 1771.

I hardly knew whether you were dear or alive, having not heard from you for so long a season. Yesterday I received yours of March 28, and am glad to hear, you are moved from your steadfastness. Surely it is not the will of our Lord that you should; His gifts are without repentance. Do you find no decay in faith? Do you as clearly as ever see Him who is invisible? Is your hope as lively as at first? Do you still taste of the powers of the world to come? And can you say in as strong a sense as ever,  
I nothing want beneath, above,  
Happy in a Saviour's love?

Wesley, John. Letter to Ann Bolton. Bandon, May 2, 1771.

MY DEAR SISTER,--I wanted much to know how your soul prospered. I could not doubt but the god of this world, the enemy of all righteousness, would use every means to move you from your steadfastness. Blessed be God, you are not moved! that all his labour has been in vain! Hitherto hath God helped you; and, fear not, He will help you to the end. He gives you health as a token for good; He can trust you with it while you give Him your heart. And O stand fast in the glorious liberty wherewith He has made you free! You are not called to desire suffering. Innocent nature is averse from pain; only, as soon as His will appears, yours is to sink down before it. Hark! what does He say to you now? Lovest thou Me more than these?' more than these,--  
Wealth, honour, pleasure, or what else  
This short-enduring world can give?  
Then feed My lambs,' carry the little ones in thy bosom, gently lead those that are great with young.  
Be not weary of well doing; in due time thou shalt reap if thou faint not, &c. &c.  
Yours most affectionately.

Wesley, John. Letter to Philothea Briggs. Bandon, May 2, 1771.

MY DEAR PHILLY,--There is no fear I should forget you; I love you too well for that, and therefore love to hear from you, especially at this critical time, when all the powers of hell are engaged against you. But let them come about you like bees, they shall be extinct as the fire among the thorns. Tempted you are, and will be; otherwise you could not know your own

weakness and the strength of your Master. But all temptations will work together for good; all are for your profit, that you may be partaker of His holiness. You may always have an evidence both of God's love to you and of yours to Him. And at some times the former may be more clear, at other times the latter. It is enough if, in one case or the other, you simply stay your soul upon Him. Sister Harper's is the ordinary experience of those who are renewed in love. [Charles Wesley met Mrs. Harper at Mr. Sims's on July 2, 1738; and as they sang, Who for me, for me hath died,, she burst out into tears and outcries, "I believe, I believe!" and sunk down. She continued, and increased in the assurance of faith, full of peace and joy and love., Wesley printed an extract from her Journal in 1769. see c. Wesley's Journal, i. 115.] Sister Jackson's [See letter of March 26, 1770.] experience is quite extraordinary, and what very few of them have yet attained.

There is a danger of every believer's mistaking the voice of the enemy or of their own imagination for the voice of God. And you can distinguish one from the other, not by any written rule, but only by the unction of the Holy One. This only teaches Christian prudence, consistent with simplicity and godly sincerity.

The four volumes of Sermons, the Appeals, the Notes, and the Extracts from Mr. Law's Works and from Dr. Young, might best suit you now: meddle with nothing that does not suit your present temper. When you feel you are led to it, write verses; do not bury your talent in the earth. Meet with them that meet on a Friday, and speak in God's name without fear or shame.

The general rule, not to correspond but with those who have both grace and understanding,' admits of several exceptions, in favour of a few who want one of them or the other or both. [See letter of May 28.] While I am in Ireland you may direct to me at Dublin. Be not afraid of writing too long letters. The longer the more agreeable to, my dear Philly,  
Yours affectionately.

To Miss Phil. Briggs, At Miss March's, In Worship street, Moorfields, London.

Wesley, John. Letter to Mrs. Marston. Cork, May 6, 1771.

MY DEAR SISTER,--I am always pleased to hear from you, and expect to hear nothing but good. Conflicts and various exercises of soul are permitted; these also are for good. If Satan has desired to have you to sift you as wheat, this likewise is for your profit; you will be purified in the fire, not consumed, and strengthened unto all longsuffering with joyfulness. Does Mr. Clough [James Clough was then stationed in the Staffordshire Circuit. He began to travel in 1760, and after ten or twelve years settled at Leicester, where he died about 1795.] or any other of the preachers speak against perfection or give occasion to them that trouble you? You would do well to speak to any one that does, that you may come to a better understanding. So far as in you lies, let not the good that is in you be evil spoken of. But beware lest the unkind usage of your brethren betray you into any kind of guile or false prudence. Still let all your conversation be in simplicity and godly sincerity. Be plain, open, downright, without disguise. Do you always see God and feel His love? Do you pray without ceasing and in everything give thanks? I hope you do not forget to pray for, my dear Molly,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Bennis. Limerick, May 15, 1771.

MY DEAR SISTER,--Whenever there is a dependence, though frequently secret and unobserved, on any outward thing, it is the mercy of God which disappoints us of our hope, that



we may be more sensibly convinced, Neither is he that planteth anything, nor he that watereth, but God that giveth the increase.'

From time to time you must find many difficulties and perplexities that none but God can clear. But can He clear them? That is enough. Then He surely will. This is the very use of that anointing which we have from God. It is to teach us of all things, to clear up a thousand doubts and perplexities which no human wisdom could do. This was given you in the case of your child; and when that came, temptation spake not again. This is never more needful than with regard to anger; because there is an anger which is not sinful, a disgust at sin which is often attended with much commotion of the animal spirits: and I doubt whether we can well distinguish this from sinful anger but by that light from heaven.

I really hope John Christian will do well: within these two years he is improved exceedingly.

If our sisters miss you any more, there is but one way-- you must go or send after them. Be not idle; neither give way to voluntary humility. You were not sent to Waterford for nothing, but to strengthen the things that remain.'

It would be a strange thing if I should pass a day without praying for you. By this means at least we may reach each other; and there may be a still increasing union between you and  
Your affectionate brother.

Wesley, John. Letter to Mary Bishop. Galway, May 27, 1771.

Quotes the words of Solomon, 'He that reproveth a mans hall afterward find more favour than he who flattereth with his tongue. But, be that as it may, I have done my duty; I could no otherwise have delivered my own soul And no offence at all would have been given hereby had not pride stiffed both religion and generosity. [See letter of March 8.] But the letter is now out of date; it is mentioned no more; there is a more plausible occasion found--namely, those eight terrible propositions which conclude the Minutes of our Conference [The Minutes of 1770, which gave occasion to Fletcher to write his Checks to Antinomianism.] At the instance of some who were sadly frightened thereby. I have revised them over and over; I have considered them in every point of view; and truly, the more I considered them, the more I like them, the more fully I am convinced, not only that they are true, agreeable both to Scripture and to sound experience, but that they contain truths of the deepest importance, and such as ought to be continually inculcated by those who would be pure from the blood of men. Makes reference to Joseph Benson as "a good preacher, but by no means clear in his judgement. The imagination which he has borrowed from another good man, 'that he is not a believer who has any sin remaining in him.' is not only an error, but a very dangerous one, of which I have seen fatal effects. Herein we divided from the Germans near thirty years ago; and the falseness and absurdity of it is shown in the Second Journal and in my sermon on that subject [The Lord our Righteousness. See Works, v. 234-46.] Your experience reminds me of these lines:

So many tender joys and woes

Have o'er my quivering soul had power!

Plain life with heightening passions rose,

The boast or burthen of an hour. [Gambold, in Poetical Works of J. and C. Wesley, i. 8.]

They who feel less, certainly suffer less; but the more we suffer, the more we may improve; the more obedience, the more holiness, we may learn by the things we suffer. So that, upon the whole, I do not know if the insensible ones have the advantage over us.

If you wrote more than once in three months, it would not be amiss. Few are more tenderly concerned for you than, my dear Miss Bishop,

Your affectionate brother.

PS.--You need only direct to Dr. C-- To Miss Bishop, Near Lady Huntingdon's Chapel, In Bath.

Wesley, John. Letter to Philothea Briggs. Galway, May 28, 1771.

MY DEAR PHILLY,--Your concern is with the present moment; your business is to live to-day. In every sense let the morrow take thought for the things of itself. It is true the full assurance of hope excludes all doubt of our final salvation; but it does not and cannot continue any longer than we walk closely with God. And it does not include any assurance of our future behaviour; neither do I know any word in all the Bible which gives us any authority to look for a testimony of this kind. But just so far you may certainly go with regard to the present moment,--

I want the witness, Lord,

That all I do is right,

According to Thy will and word,

Well-pleasing in Thy sight.

Seriously and steadily, my dear maid, aim at this, and you will not be disappointed of your hope. With regard to the impression you speak of, I am in doubt whether it be not a temptation from the enemy. It may occasion many wrong tempers; it may feed both pride and uncharitableness. And the Bible gives us no authority to think ill of any one, but from plain, undeniable, overt acts. In the Thoughts upon a Single Life [Published in 1765. See Works, xi. 456-63.] you have what has been my deliberate judgement for many years. I have not yet seen any reason to alter it, though I have heard abundance of objections. I do not know whether your particular case [See letter of May 2 to her.] be an exception to the general rule. It is true your temper is both lively and unstable, and your passions are naturally strong. But that is not much: the grace of God can totally subdue the most stubborn nature. So far, then, you may certainly go. You may now devote yourself to God soul and body in your present state, and resolve never to alter it--without strong and urgent reasons. Of the weight of those reasons likewise, not yourself but your most spiritual friends should judge.

Wesley, John. Letter to Elizabeth Briggs. Castlebar, May 31, 1771.

You judge exceeding right: as yet you are but a little child, just a babe in the pure love of Christ. As a little child, hang upon Him, and simply expect a supply of all your wants. In this respect reasoning profits you nothing; indeed, it is just opposite to believing, whereby you hearken to the inward voice, which says, 'Open thy mouth wide, and I will fill it.' Undoubtedly it would be a cross to you to declare what God has done for your soul; nay, and afterwards Satan would accuse you on the account, telling you, 'You did it out of pride.' Yea, and some of your sisters would blame you, and perhaps put the same construction upon it. Nevertheless, if you do it with a single eye, it will be well pleasing to God.

Your letters will be always agreeable to, my dear Betsy,

Yours affectionately.

Wesley, John. Letter to Miss March. Castlebar, May 31, 1771.

The dealings of God with man are infinitely varied, and cannot be confined to any general rule; both in justification and sanctification He often acts in a manner we cannot account for.

There cannot be a more proper phrase than that you used, and I well understand your meaning; yet it is sure you are a transgressor still--namely, of the perfect, Adamic law. But though it be true all sin is a transgression of this law, yet it is by no means true on the other hand (though we have so often taken it for granted) that all transgressions of this law are sin: no, not at all--only all voluntary transgressions of it; none else are sins against the gospel law.

Although we have 'faith's abiding impression, realizing things to come'; yet as long as we are in the body we have but an imperfect, shadowy knowledge of the things of eternity. For now we only see them in a glass, a mirror, which gives us no more than a shadow of them; therefore we see them darkly, or in a riddle, as St. Paul speaks. The whole invisible world is as yet a riddle to us; and it seems to be in this sense that some writers speak so much of the night or darkness of faith--namely, when opposed to sight; that is, to the view of things which we shall have when the veil of flesh and blood is removed.

Those reasonings concerning the measure of holiness (a curious, not useful question) are not inconsistent with pure love, but they tend to damp it; and were you to pursue them far, they would lead you into unbelief.

What you feel is certainly a degree of anger, but not of sinful anger. There ought to be in us (as there was in our Lord) not barely a perception in the understanding that this or that is evil, but also an emotion of mind, a sensation or passion suitable thereto. This anger at sin, accompanied with love and compassion to the sinner, is so far from being itself a sin, that it is rather a duty. St. Paul's word is, 'not easily provoked' to any paroxysm of anger: neither are you; nevertheless, I suppose there is in you, when you feel a proper anger at sin, an hurrying motion of the blood and spirits, which is an imperfection, and will be done away.

Wesley, John. Letter to Ann Bolton. Roosky, June 8, 1771.

Woman, remember the faith! It is given to you to believe in the name of the Son of God! Nay, and also to suffer with Him, to drink a little of the cup which He drank of. O beware that you are not weary or faint in your mind! See what blessings are reserved in store for you? What if God sees good to permit for a little season that Satan should sift you as wheat? Still you have a Friend before the throne above; and He hath prayed for you that your faith fail not. You shall lose nothing in the furnace but your dross; you shall be purified, not consumed. I cannot tell you how near you have been to me ever since I heard of your present visitation. And why should you not expect that He who loves you a thousand times more than I do will heal both soul and body together? Look for Him! He is not far off! Come, Lord Jesus! Come quickly.--I am  
Your affectionate brother.

Wesley, John. Letter to Mary Bosanquet. Londonderry, June 13, 1771.

I think the strength of the cause rests there--on your having an extraordinary call. So I am persuaded has every one of our lay preachers; otherwise I could not countenance his preaching at all. It is plain to me that the whole work of God termed Methodism is an extraordinary dispensation of His providence. Therefore I do not wonder if several things occur therein which do not fall under the ordinary rules of discipline. St. Paul's ordinary rule was, 'I permit not a woman to speak in the congregation.' Yet in extraordinary cases he made a few exceptions; at Corinth in particular.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Crosby. Londonderry, June 13, 1771.

Reading a chapter or part of one and making short observations may be as useful as any way of speaking. I doubt whether at that particular time it was advisable for you to go to Huddersfield. But it is past. All that you can do now (if you have not done it already) is to write lovingly to Mr. A-- [John Atlay was stationed at Birstall.] and simply inform him of those facts, concerning which he was misinformed before. It is not improbable he may then see things clearer; but if he do not, you will have delivered your own soul. And whatever farther is said of you is your cross. Bear it, and it will bear you.-- I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. London [i.e. Londonderry], June 15, 1771.

A letter from you is always welcome; but never more so than now, as this is the time wherein it seems good to our Lord to try you as by fire. Fear nothing; only believe. He is with you in the fire so that the flames shall not kindle upon you. O how will you praise Him by-and-by for His wise and gracious visitation! He is purging away all your dross, that you may be a vessel meet for the Master's use. Happy are they that do His will, and happier still they that suffer it. But, whatever you suffer, cast not away that confidence which hath great recompense of reward. In order to keep it, do not reason, but simply look up to Him that loves you. Tell Him as a little child all your wants. Look up, and your suit is made: He hears the cry of your heart. And tell all that troubles you to  
Yours affectionately.

Wesley, John. Letter to Countess of Huntingdon. London, June 19, 1771.

MY DEAR LADY,--Many years since, I saw that 'without holiness no man shall see the Lord.' I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain this--namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy, by faith.' This I testified in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God hath continued to confirm the word of His grace. But during this time wellnigh all the religious world hath set themselves in array against me, and among the rest many of my own children, following the example of one of my eldest sons, Mr. Whitefield. Their general cry has been, 'He is unsound in the faith; he preaches another gospel!' I answer, Whether it be the same which they preach or not, it is the same which I have preached for above thirty years. This may easily appear from what I have published during that whole term. I instance only in three sermons: that on Salvation by Faith, printed in the year 1738; that on The Lord our Righteousness, printed a few years since; and that on Mr. Whitefield's funeral, printed only some months ago. [See Works, v. 7-16, 234-46; vi. 167 - 82.] But it is said, 'Oh, but you printed ten lines in August last which contradict all your other writings! [Minutes of the Bristol Conference, 1770: 'Who of us is now accepted of God? &c.'] Be not so sure of this. It is probable, at least, that I understand my own meaning as well as you do; and that meaning I have yet again declared in the sermon last referred to. By that interpret those ten lines, and you will understand them better; although I should think that any one might see even without this help that the lines in question do not refer to the condition of obtaining, but of continuing in, the favour of God. But whether the sentiment contained in those lines be right or wrong, and whether it be well or ill expressed, the gospel which I now preach

God does still confirm by new witnesses in every place; perhaps never so much in this kingdom as within these last three months. Now, I argue from glaring, undeniable fact; God cannot bear witness to a lie. The gospel, therefore, which He confirms must be true in substance. There may be opinions maintained at the same time which are not exactly true; and who can be secure from these? Perhaps I thought myself so once: when I was much younger than I am now, I thought myself almost infallible; but I bless God I know myself better now.

To be short: such as I am, I love you well. You have one of the first places in my esteem and affection. And you once had some regard for me. But it cannot continue if it depends upon my seeing with your eyes or on my being in no mistake. What, if I was in as many as Mr. Law himself? If you were, I should love you still, provided your heart was still right with God. My dear friend, you seem not to have well learned yet the meaning of those words, which I desire to have continually written on my heart, 'Whosoever doeth the will of My Father which is in heaven, the same is My brother and sister and mother.'--I am, my dear Lady,  
Your affectionate.

Wesley, John. Letter to Mrs. Hall. Clonmain, June 24, 1771.

DEAR PATTY,--You may boldly say, 'Health I shall have if health be best'; although in a natural way we are not to expect much of it when we are got on the wrong side sixty. So much the more surprising is it that I find more health at sixty-eight than I did at eight-and-twenty. I have far less pain, less sickness at stomach, and fewer bodily infirmities. So that I have a good hope I shall not live to be useless, but rather  
My body with my charge lay down,  
And cease at once to work and live.  
It signifies very little whether the time we creep about upon the earth be a little longer or shorter.  
Only let us see to that,--  
Be they many or few,  
My days are His due,  
And they all are devoted to Him!  
It seems my sister Harper [Mrs. Harper died this year in her eightieth year. See letter of June 30, 1743.] will go out just as a lamp for want of oil. Well, let you and I live to-day.--I am, dear Patty,  
Your ever affectionate friend and Brother.

Wesley, John. Letter to Miss March. Cockhill, Ireland, June 25, 1771.

Undoubtedly the reward which is purchased for us by the blood of the covenant will be proportioned to what we are (through grace), what we do, and what we suffer. Whatever, therefore, prevents our doing good prevents our receiving so full a reward; and what can countervail that loss? It is certainly right that we should bear one another's burthens; that we should weep with them that weep, and for them that weep not for themselves. 'When Jesus saw them weeping, He troubled Himself.' He willingly sustained that emotion; He voluntarily suffered that sorrow; and it is good for us to tread in His steps. 'But how far?' Just so far as does not disqualify us for any other part of our duty; so far as softens, not unnerves, the mind, as makes us more, not less, zealous of good works.

Undoubtedly there are various kinds and various degrees of communion with God. We cannot confine it to one only; it may take in the exercise of every affection, either single or variously mixed together; and may run through all our outward employments. The most desirable prayer is

that where we can quite pour out our soul and freely talk with God. But it is not this alone which is acceptable to Him. 'I love one,' said an holy man, 'that perseveres in dry duty.' Beware of thinking even this is labour lost. God does much work in the heart even at those seasons.

And when the soul, sighing to be approved,

Says, 'Could I love,' and stops, God writeth, 'Loved!'

And yet the comfort is that you need not rest here: you may go on until all your heart is love; till you 'rejoice evermore, pray without ceasing, and in everything give thanks.' You know this is the will of God concerning you in Christ Jesus.

I think Molly Pennington [See letters of May 30, 1771, and Sept. 16, 1780.] enjoys this, and grows in grace continually. So do two or three more members in this Society. But they sadly want more searching preachers, and those that would help them forward by explaining the deep things of God.

Peace be with your spirit.

Wesley, John. Letter to Philothea Briggs. Dublin, July 13, 1771.

MY DEAR PHILLY,--Truth and falsehood, and so right and wrong tempers, are often divided by an almost imperceptible line. It is the more difficult to distinguish right and wrong tempers or passions, because in several instances the same motion of the blood and animal spirits will attend both one and the other. Therefore in many cases we cannot distinguish them but by the unction of the Holy One. In the case you mention all self-complacency or self-approbation is not pride. Certainly there may be self-approbation which is not sin, though it must occasion a degree of pleasure. 'This is our rejoicing, even the testimony of our conscience toward God.' And this joy is neither better nor worse for being accompanied with a natural motion of the blood and spirits. Equally natural and equally innocent is the joy which we receive from being approved of those we love. But in all these instances there is need of the utmost care, lest we slide from innocent joy or self-approbation into that which is not innocent, into pride (thinking of ourselves more highly than we ought to think), or vanity, a desire of praise; for 'thin partitions do their bounds divide.' [Dryden's *Absalom and Achitophel*, i. 163: 'Great wits are sure to madness near allied, And thin partitions do their bounds divide.']

Certes, I have for many days

Sent my poetic herd to graze. [Prior's *Erle Robert's Mice*: 'Certes, I have those many days Sent myne poetic herd to graze.']

In youth it is almost natural to write verses, especially at leisure times. But I have no leisure time; my every hour is constantly and fully employed.

You have no business to begin any dispute with your young acquaintance. If she begin with you, say but little, till you carry her *Predestination Calmly Considered*, and desire her to give it a calm and serious reading. That book is such an hotch-potch as I have seldom seen, and is brimful of Antinomianism (as are all Mr. Romaine's writings [See Tyerman's *Wesley*, ii. 534.]). I advise you to think and speak as little about it as possible. Here and there he blunders upon the truth, as in the sentence which she quoted.

I remember nothing particular in the sealing of that letter. In about ten days I expect to embark for England. Be all in earnest! and always speak without reserve to, my dear Philly,

Yours affectionately.

Addressed: To Miss Philly Briggs, At Mr. Barker's, In Sevenoaks, Kent.

Wesley, John. Letter to Miss March. Dublin, July 13, 1771.

As long as we dwell in an house of clay it is liable to affect the mind; sometimes by dulling or darkening the understanding, and sometimes more directly by damping and depressing the soul and sinking it into distress and heaviness. In this state doubt or fear of one kind or another will naturally arise. And the prince of this world, who well knows whereof we are made, will not fail to improve the occasion, in order to disturb, though he cannot pollute, the heart which God hath cleansed from all unrighteousness.

I rejoice with you concerning poor Martin Madan. [See reference to his mother in Tyerman's Wesley, ii. 284.] Persons who are eminently dutiful to their parents hardly ever fail of receiving a reward even in the present world.

My call to America is not yet clear. [See letters of Dec. 14, 1770, and Aug. 14, 1771 (to Philothea Briggs).] I have no business there as long as they can do without me. At present I am a debtor to the people of England and Ireland, and especially to them that believe.

You have a delicate part to act with regard to Philly. [See previous letter and that of Sept. 13.]

There are so many great defects in her natural temper that a deal of grace will be required to make her altogether a Christian; neither will grace shine in her as it would in others. You have need carefully to encourage what is of God in her and tenderly to reprove what is of nature. I am afraid for P--D-- , [Damaris Perronet.] lest she should be less zealous of good works than she was formerly. I doubt she has at present little encouragement thereto.

In the 13th of [the First of] Corinthians you have the height and depth of genuine perfection; and it is observable St. Paul speaks all along of the love of our neighbour, flowing indeed from the love of God. Mr. De Renty is an excellent pattern of this. But many things in his fellowship with God will not be explained till the Holy Spirit explains them by writing them on your heart. That darkness which often clouds your understanding I take to be quite preternatural. I believe the spirit of darkness spreads a mist over your mind, so far as he is permitted; and that the best remedy is simply to look up to God, and the cloud will flee away at His presence.--I am, &c.

Wesley, John. Letter to Mrs. Bennis. Dublin, July 20, 1771.

I am much pleased to hear so good an account of John Christian. If I was resolved to understand all God's dispensations, I should embrace his opinion; because it in a manner accounts for some things which otherwise are unaccountable. But this I do not expect; I am content to understand exceeding little while I am in the body. What He does I know not now; it is enough that I shall know hereafter. Our business now is to love and obey; knowledge is reserved for eternity. My chief objection to Milton's doctrine of Election is that I cannot reconcile it to the words of St. Peter, which manifestly refer to the eternal state of men: 'God is no respecter of persons.' Now, how can we allow this, if we believe He places one man, as it were, suspended between heaven and hell, while He fixes another, ere ever he is born, under an absolute impossibility of missing heaven?

I am well pleased you see some reason to hope well of Mr. Thompson. Speak closely to him. He has a strong, cultivated understanding, and would make a shining Christian. If he continues serious, he will not long be pleased with his former company; they will grow tasteless, nay irksome.

It is not material whether this or that infirmity or defect be consistent with this or that gift of God. Without reasoning about this, it is your part simply to spread all your wants before Him who loves you; and He will richly supply them all!

Your ever affectionate brother

Wesley, John. Letter to Mary Bishop. Dublin, July 20, 1771.

For your own satisfaction I send you this [See letter of July 10.]; but I wish you would not show it before the Conference. If the Calvinists do not or will not understand me, I understand myself. And I do not contradict anything which I have written within these thirty years. You understand me right, and express more at large the very thing I mean. I know not that any one could express it more justly in the same number of words. Poor Mr. Shirley's triumph will be short. Peace be with your spirit!--My dear sister, adieu!

Addressed: To Miss Bishop, Near Lady Huntingdon's Chapel, Bath.

Wesley, John. Letter to Miss March. Kingswood, Aug. 3, 1771.

How wise are all the ways of God! And although in many instances they are past finding out, yet we may even now discern the designs of His providence.

The Appendix to the Philosophy [The third volume of A Compendium of Natural Philosophy forms an Appendix to the several sections of the previous volumes. See Green's Bibliography, No. 265; and for Hymns on the Trinity (1767), No. 246.] and the Trinity Hymns, I hope, will settle you on that important point. It is a striking remark of Bishop Browne's that we are not required to 'believe any mystery' in the matter. The mystery does not lie in the fact 'These Three are One,' but in the manner the accounting how they are one. But with this I have nothing to do. I believe the fact. As to the manner (wherein the whole mystery lies) I believe nothing about it. The quaint device of styling them three offices rather than persons gives up the whole doctrine. There is scarcely any word of coextensive a sense as 'wisdom.' It frequently means the whole of religion. And, indeed, no one can be termed thoroughly wise until he is altogether a Christian. To devote all our thoughts and actions to God, this is our highest wisdom; and so far as we inwardly or outwardly swerve from this, we walk as fools, not as wise. In order to be all devoted to the Lord, even those who are renewed in love still need the unction of the Holy One, to teach them in all circumstances the most excellent way, and to enable them so to watch and pray that they may continually walk therein. It seems my time for writing either on this or other subjects is pretty well over; only I am ready to add a word now and then if Providence so require.

Persons are in one sense delivered from unbelief when they are enabled to believe always, when they have 'faith's abiding impression, realizing things to come.' For they can then no longer be termed unbelievers. When this is given in a very glorious manner, so that they are filled with faith and are not able to doubt even for a moment, it is natural for them to say 'they are saved from all unbelief.' The soul that is all light (as Lopez, when he said, 'All is midday now') may affirm, 'I am saved from all darkness.' And is not this the will of the Lord concerning you? Undoubtedly it is. Fear not then; reason not: only look up. Is He not nigh, even at the door? He is nigh that justifieth; He is nigh that sanctifieth; He is nigh that supplies all your wants! Take more out of His fullness, that you may love Him more, praise Him more, and serve Him better. It is desirable to glorify God, like Mr. De Renty or Haliburton, in death as well as in life. I am sorry for poor Miss H[artly]. [See letters of Jan. 24 and Aug. 14 to Hannah Ball.] It is a mysterious providence.

Wesley, John. Letter to Hannah Ball. Brecknock, Aug. 14, 1771.

I am glad you remain at Wycombe. That is undoubtedly your place: you have there a large field



of action to exercise all the grace and gifts which God has given you. See that you be zealous for God. Redeem the time, and in due time you shall reap if you faint not.

The great point is to retain what we have received. You have need by every possible means to watch over your sister [Miss Ann Ball, who continued the Sunday School after Hannah's death.] and your mother, lest they lose what God has wrought. Hardly three in five of those that are either justified or sanctified keep the gift of God a year to an end. So much the more exhort them to watch and pray that they enter not into temptation. I love you the better because you love dear Miss Hartly. [See letter of Aug. 3 to Miss March.] Peace be with your spirits!--I am  
Your affectionate brother.

Wesley, John. Letter to Philothea Briggs. Hay, The, Aug. 14, 1771.

MY DEAR PHILLY,--If you find any comfort or help thereby, write on, without any reasoning about the matter. As yet you need take no thought about my going to America [See letters of July 13, 1771 (to Miss March), and Feb. 1, 1772.]; I have some more business to do in Europe. The various thoughts and suggestions you mention are just such as any person of a lively imagination may expect. Satan, too, very well knows whereof we are made, and always attacks us on the weak side. But these and a thousand clouds passing over your mind prove nothing as to the state of your heart: see that this be devoted to Him, and it is enough. You have given it Him: stand to your gift. However, then, your imagination may be affected, you will have the testimony of a good conscience toward God. Not but that you may plead that promise, 'The peace of God shall keep your hearts and minds through Christ Jesus.' As the former word takes in all your passions, so does the latter all the workings of your reason and imagination. Pray, therefore, and look for the answer of your prayer. It shall come, and not tarry! You did well to give up that little idol. You may fast on Fridays by somewhat lessening the quantity of your breakfast or dinner. Do Miss Lambert all the good you can. Peace be with all your spirits!--I  
am, my dear Philly

Yours affectionately.

I shall soon be at Bristol.

Addressed: To Miss Phil. Briggs, At Shoreham, Near Sevenoaks, Kent.

Wesley, John. Letter to Countess of Huntingdon. Hay, Near the, Aug. 14, 1771.

MY DEAR LADY,--When I received the former letter from your Ladyship, I did not know how to answer; and I judged, not only that silence would be the best answer, but also that with which your Ladyship would be best pleased. When I received your Ladyship's of the 2nd instant, I immediately saw that it required an answer; only I waited till the hurry of the Conference was over that I might do nothing rashly. I know your Ladyship would not 'servilely deny the truth.' I think neither would I; especially that great truth Justification by Faith, which Mr. Law indeed flatly denies (and yet Mr. Law was a child of God), but for which I have given up all my worldly hopes, my friends, my reputation--yea, for which I have so often hazarded my life, and by the grace of God will do again. 'The principles established in the Minutes' I apprehend to be no way contrary to this, or to that faith, that consistent plan of doctrine, which was once delivered to the saints. I believe, whoever calmly considers Mr. Fletcher's Letters [Five Letters to the Hon. and Rev. Walter Shirley, which formed the First Check to Antinomianism. See Tyerman's Wesley's Designated Successor, p. 192. ] will be convinced of this. I fear, therefore, 'zeal against those principles' is no less than zeal against the truth and against the honour of our Lord. 'The

preservation of His honour appears so sacred' to me, and has done for above these forty years, that I have counted, and do count, all things loss in comparison of it. But till Mr. Fletcher's printed letters are answered, I must think everything spoke against those Minutes is totally destructive of His honour, and a palpable affront to Him both as our Prophet and Priest, but more especially as the King of His people. Those letters (which therefore could not be suppressed without betraying the honour of our Lord) largely prove that the Minutes lay no other foundation than that which is laid in Scripture, and which I have been laying, and teaching others to lay, for between thirty and forty years. Indeed, it would be amazing that God should at this day prosper my labours as much if not more than ever, by converting as well as convincing sinners, if I was 'establishing another foundation, repugnant to the whole plan of man's salvation under the new covenant of grace, as well as the clear meaning of our Established Church and all other Protestant Churches.' This is a charge indeed! But I plead, Not guilty. And till it is proved upon me, I must subscribe myself, my dear Lady,  
Your Ladyship's truly affectionate but much injured servant.

Wesley, John. Letter to Ann Bolton. Pembroke, Aug. 25, 1771.

MY DEAR SISTER,--Now you make me amends. Your affectionate letter gave me unspeakable satisfaction. I am glad you have been with Sister Iles. She is a jewel. Is she going to be married or not? I am glad likewise that you have better health; surely He will withhold from you no good thing! But I cannot tell you how glad I am that your love is not grown cold. Perhaps our wise Lord may sometimes make that love a balance against the temptations you speak of. You certainly have need to watch in all things; otherwise you would suffer loss. And you have need to be always active and zealous for God, forgetting yourself and simply following Him. But one caution I would give my dear friend. Do not spend too much time at once in any company. An hour at a time is generally enough; and if we spend more, it is less useful. O how I long for patience to have its perfect work in you, that you may be perfect in Him, and lacking nothing! I will pardon your past delay only on one condition, that you quickly write again. Let not your works of mercy rob you of time for private prayer; and fail not then especially to remember, my dear Nancy, Yours affectionately.

Wesley, John. Letter to Mrs. Savage. Bristol, Aug. 31, 1771.

Right precious in the sight of the Lord is the death of His saints! And I believe many of the blessings which we receive are in answer to their dying prayers. It is well if the great change be wrought in a soul even a little before it leaves the body. But how much more desirable it is that it should be wrought long before, that we may long glorify Him with our body and with our spirit! O exhort all whom you have access to not to delay the time of embracing all the great and precious promises! Frankly tell all those that are simple of heart what He has done for your soul; and then urge,

May not every sinner find

The grace which found out me?

If Mr. Fletcher has time to call upon you, he will surely bring a blessing with him. He is a man full of faith. Be free with Sister Brisco, [Her husband, Thomas Brisco, had been in Devonshire, but was this Conference appointed to Wiltshire North.] who brings this.--My dear sister, adieu!

Wesley, John. Letter to Mary Bishop. Bristol, Sept. 1, 1771.

I hope to see you at Bath on Tuesday, and to preach about six in the evening. I choose to preach early that I may have time to meet the Society after preaching.

Concessions made in the chapel at Bath would not quench the flame kindled over the three kingdoms. [As to the 1770 Minutes.] Mr. Fletcher's Letters may do this in some measure; but the antidote cannot spread so fast as the poison. However, the Lord reigneth, and consequently all these things shall work together for the increase of His kingdom.

Certainly simple faith is the very thing you want, that faith which lives upon Christ from moment to moment. I believe that sermon The Scripture Way of Salvation [See Works. vi. 43-54.] might at this time be particularly useful to you. It is a great thing to seize and improve the very now.

What a blessing you may receive at this instant! Behold the Lamb of God!--I am, dear Miss

Bishop,

Your affectionate brother.

Wesley, John. Letter to Mary Bosanquet. ????, Sept. 1, 1771.

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Wesley, John. Letter to Philothea Briggs. Kingswood, Sept. 13, 1771.

My Dear Philly.-- Your present weakness will, I hope, be an unspeakable blessing. You was in danger of having more sail than ballast, more liveliness of imagination than solid wisdom. But it seems God is correcting this defect, and giving you more steadiness of mind. [See letters of July 13, 1771, and April 12, 1772, to her.] You now see and feel what is the real worth of this poor, perishable world, and how little real happiness is to be found in all things under the sun.

Meantime you are to use all probable means of recovering and confirming your health. Taking many medicines, indeed, is not a probable means: I would in no wise advise this. [See letter of Oct. 6.] But what complaint have you? I always thought you had firm and vigorous health.

Perhaps I may direct you to some little rules of common sense which will be of service to you. It is right to pour out our whole soul before Him that careth for us. But it is good likewise to unbosom ourselves to a friend in whom we can confide. This also is an appointed means which it generally pleases God to bless. Whenever, therefore, you have opportunity, speak all that is in your heart to, my dear Philly,

Yours affectionately.

To Miss Phil. Briggs, At Miss March's,

In Worship Street, Moorfields, London.

Wesley, John. Letter to Ann Bolton. Bristol, Sept. 16, 1771.

Nancy, Nancy! Why do you forget your friends? Why do you tempt me to be angry? I tell you again you will lose your labour: I can't be angry at you. You are marvellously slow in writing.

Come, I hope you will make me amends (if you are well) by a long letter. I purpose, if God permit, to be at Wallingford on Monday, October 14; at Witney on Wednesday and Thursday; at High Wycombe on Friday; and at London on Saturday. Do not delay to write. I want to hear how you are and what you are doing, as well as how the work of God goes on at Witney and elsewhere? And how go on Brother Jaquis and his wife?

Peace be multiplied upon you!--My dear Nancy, adieu!

Wesley, John. Letter to Mrs. Savage. Bristol, Sept. 19, 1771.

A report was spread abroad of my coming to Broadmarston and several other places; but I know not what was the occasion of it. I am now expected in the southern parts of the kingdom, and my course has been for several years as fixed as that of the sun.

Mr. Ellis is a steady, experienced man, and a sound preacher. Wherever he is the work of our Lord prospers in his hand; and the more so as he is a lover of discipline, without which the best preaching is of little use. I advise you to speak to him as freely as possible, and he will be made profitable to your soul. Your late trials were intended to give you a deeper sense of your poverty and helplessness. But see that you cast not away that confidence which hath great recompense of reward. Cleave to Him with your whole heart, and all is well.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Christopher Hopper. Bristol, Sept. 22, 1771.

You and I differ a little in our judgement. I take Yarm Circuit to be a very comfortable one. But I see an evil growing among us: preachers claim to be two years together in the same round, because it has been suffered sometimes; but if it be so, I must suffer it no more. Every preacher shall change every year; unless they will leave it to my judgement to make an exception now and then when I may see sufficient cause. However, for the present, if Thomas Hanson is willing, you may change circuits with him. To a request which I did not approve of silence was the mildest answer. Nevertheless I had rather you had been at Leeds. I believe you would have done more good. But others had spoke first. Pray let them not be beforehand with you, if we live to another year.--I am, with love to Sister Hopper,

Your affectionate friend and brother.

To Mr. C. Hopper, Yarm.

Wesley, John. Letter to Hannah Ball. Portsmouth, Oct. 4, 1771.

The being 'sealed by the Spirit' in the full sense of the word I take to imply two things: first, the receiving the whole image of God, the whole mind which was in Christ, as the wax receives the whole impression of the seal when it is strongly and properly applied; secondly, the full assurance of hope, or a clear and permanent confidence of being with God in glory. Either of these may be given (and sometimes is, though not frequently) separate from the other. When both are joined together, then I believe they constitute that seal of the Spirit. But even this admits of various degrees. A degree of it, I trust, you have. Watch and pray! Do and suffer the whole will of Him that calleth you; and He will supply whatever is wanting.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Philothea Briggs. London, Oct. 6, 1771.

I commend you for not meddling with medicines, [See letter of Sept. 13.] except some of those simple ones in the Primitive Physick. Perhaps youth, with abstinence from tea and whatever else you feel hurts you, may restore your health. And, while it continues, this weakness may be of excellent use by weaning you from the love of present things.

The first Appeal is a complete treatise of itself independent on the rest. This, therefore, may be

given to any one without the others, which makes the expense easy. But to your friend you might give or lend them all. And if she has sense enough to read them impartially, she will learn to speak and write without ambiguity, just according to common sense. You may tell her, 'If you was doing those works, thinking to merit salvation thereby, you was quite wrong. But if you was doing them because they are the appointed way wherein we wait for free salvation, you was quite right.' But you need only send her Mr. Fletcher's Letters, and they will clear up the point sufficiently.--I always am, dear Philly,  
Yours affectionately.

Wesley, John. Letter to Philothea Briggs. Witney, Oct. 16, 1771.

It is no fault to be grieved at the unkindness of those we love: only it may go to an excess; so that we have need to watch in this, as in all things, seeing the life of man is a temptation upon earth. And it is no fault not to grieve for the censure we must often meet with for following our own conscience. Of those little ones you cannot be too tender or too careful; and as you are frequently with them alone, you may teach them many important lessons as they are able to bear them. But it requires immense patience; for you must tell them the same thing ten times over, or you do nothing. [Compare his mother's patience. See Stevenson's Wesley Family, p. 169.] An higher degree of that peace which may well be said to pass all understanding will keep, not only your heart, but all the workings of your mind (as the word properly signifies), both of your reason and imagination, from all irregular sallies. This peace will increase as your faith increases; one always keeps pace with the other. So that on this account also your continual prayer should be, 'Lord, increase my faith!' A continual desire is a continual prayer--that is, in a low sense of the word; for there is a far higher sense, such an open intercourse with God, such a close, uninterrupted communion with Him, as Gregory Lopez experienced, and not a few of our brethren and sisters now alive. One of them (a daughter of sorrow for a long time) was talking with me this morning. This you also should aspire after; as you know, He with whom we have to do is no respecter of persons. If you are writing any verses, I will give you a subject. Give me a picture of yourself: what you are at present (as you have already told me in prose), and what you wish to be. You may write in four-lined stanzas, such as those of the 'Elegy wrote in the Churchyard.' The more free you are with me the more welcome. You never yet was troublesome (and I am persuaded you never will be) to, my dear Philly,  
Yours affectionately.

Wesley, John. Letter to Mrs. Bennis. Rhy, Oct. 28, 1771.

It is no wonder that finite cannot measure infinite, that man cannot comprehend the ways of God. There always will be something incomprehensible, something like Himself, in all His dispensations. We must therefore be content to be ignorant until eternity opens our understanding, particularly with regard to the reasons of His acting thus or thus. These we shall be acquainted with when in Abraham's bosom. As thinking is the act of an embodied spirit, playing upon a set of material keys, it is not strange that the soul can make but ill music when her instrument is out of tune. This is frequently the case with you; and the trouble and anxiety you then feel are a natural effect of the disordered machine, which proportionately disorders the mind. But this is not all: as long as you have to wrestle, not only with flesh and blood, but with principalities and powers, wise as well as

powerful, will they not serve themselves of every bodily weakness to increase the distress of the soul? But let them do as they may; let our frail bodies concur with subtle and malicious spirits: yet see that you cast not away your confidence, which hath great recompense of reward. 'Be strong in the Lord and in the power of His might.' Whereunto you have attained hold fast; and when you feel the roughest and strongest assault, when the enemy comes in like a flood, do not reason, do not (in one sense) fight with him, but sink down in the presence of your Lord, and simply look up, telling Him, 'Lord, I cannot help myself; I have neither wisdom nor strength for this war; but I am Thine, I am all Thine: undertake for me; let none pluck me out of Thine hands. Keep that safe which is committed to Thee, and preserve it unto that day.'

I am in great hopes, if we live until another Conference, John Christian will be useful as a travelling preacher: so would J-- M-- [Evidently a local preacher in Limerick.] if he had courage to break through. However, I am pleased he exercises himself a little: encourage him. I wish you would lend Mrs. Dawson [See letter of March 31, 1772.] the Appeals: take them from the book-room, and present them to her in my name. Go yourself; for I wish you to be acquainted with her. I believe they will satisfy her about the Church. She halts just as I did many years ago. Be not shy towards Brother Collins: he is an upright man. Sister L-- is already doing good in Clonmel. [See letter of July 27, 1770.] Do you correspond with her?

Your affectionate.

Wesley, John. Letter to Philothea Briggs. London, Nov. 3, 1771.

DEAR PHILLY,--I am always well pleased to see and hear from you. I answer you, more or less fully, as I have time. Neither do I know how to advise Nancy Greenwood; although I think he is free to marry.

Rollin was a pious man and a fine historian. If you read one volume, you would feel whether it enlivened or deadened your soul. The same trial you may make as to serious poetry. Very probably this would enliven your soul; and certainly the volumes of Philosophy may, as Galen entitles his description of the human body, 'An Hymn to the Creator.' Temporal business need not interrupt your communion with God, though it varies the manner of it.

It is certain every promise has a condition; yet that does not make the promise of none effect, but by the promise you are encouraged and enabled to fulfil the condition. You might like it better were there no condition; but that would not answer the design of Him that makes it. It is certain there are times of nearer access to God, and that it nearly imports us to improve those precious seasons. But we may find plausible objections against this, and indeed against anything. The more free you are with me, the more you oblige, my dear Philly,

Yours affectionately.

Wesley, John. Letter to Ann Bolton. Lynn, Nov. 7, 1771.

At length I have snatched an hour to repeat to you in writing the advices which I gave you before. [He had been at Witney on Oct. 15 and 16.] (1) Keep that safe which God has given you; never let slip any blessing which you have received. Regard none who tell you, 'You must lose it.' No; you never need lose one degree of love. (2) You never will, provided you are a careful steward of the manifold gifts of God. To him that hath--that is, uses what he hath--it shall be given still, and that more abundantly. Therefore (3) Use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God wherever you are. But meantime (4) Be humble; let all that mind be in you which was in Christ Jesus. And be clothed

with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit speak and do everything, giving all the glory to Him that reigns in your heart by faith.

Last night I was reading some advices of a French author, part of which may be of use to you. Only observe, he is writing to one that had living faith, but was not perfected in love.

'How can I distinguish pride from temptation to pride?' 'It is extremely difficult to distinguish these, and still more so to lay down rules for doing it. Our eyes cannot penetrate the ground of our hearts. Pride and vanity are natural to us; and for this reason nothing is more constantly at hand, nothing less observed, than their effects. The grand rule is to sound sincerely the ground of our hearts when we are not in the hurry of temptation. For if, on inquiry, we find that it loves obscurity and silence; that it dreads applause and distinction; that it esteems the virtue of others and excuses their faults with mildness; that it easily pardons injuries; that it fears contempt less and less; that it sees a falsehood and baseness in pride and a true nobleness and greatness in humility; that it knows and reveres the inestimable riches of the cross and the humiliations of Jesus Christ; that it fears the lustre of those virtues which are admired by men and loves those that are more secret; that it draws comfort even from its own defects through the abasement which they occasion; and that it prefers any degree of compunction before all the light in the world;--then you may trust that all the motions you feel tending to pride or vanity, whether they are sudden or are thrust against you for some time, are not sin, but temptation. And then it may be the best to turn from and despise them, instead of giving them weight, by fixing your attention upon them.'

I want a particular account both of your inward and outward health. Tell me how you are and what you are doing; withhold nothing from

Your affectionate friend and brother.

Write soon, or come: write and come.

Wesley, John. Letter to Mary Stokes. Lynn, Nov. 9, 1771.

How glad should I be could I be of any service to one I so tenderly regard! you have an heart susceptible of friendship; and shall it not be a blessing to you, a means of increasing every holy temper, and perhaps of guarding you against some of the dangerous temptations which are incident to youth?

Shall I give you a few advices? (1) Keep that safe which God has given; never let slip any blessing you have received. Regard none who tell you, 'You must lose it.' No; you may have more or less of joy--this depends upon a thousand circumstances; but you never need lose one degree of love. (2) You never will if you are a careful steward of the manifold gifts of God. To him that hath--that is, uses what he hath-- it shall be given still, and that more abundantly.

Therefore (3) Use your every grace. Stir up the gift of God that is in you. Be zealous, be active, according to your strength. Speak for God wherever you are. But meantime (4) Be humble! Let all that mind be in you which was in Christ Jesus. Pray for the whole spirit of humility, that you may still feel you are nothing, and may feel those words,

All might, all majesty, all praise,

All glory be to Christ my Lord!

I am accustomed to remember a few of my friends about ten o'clock in the morning: I must take you in among them, on condition you will likewise remember me at that time. I never shall think your letters too long.--My dear Molly,

Your affectionately.

Wesley, John. Letter to Mary Bishop. London, Nov. 20, 1771.

What if even before this letter comes to your hands our Lord should come to your heart? Is He not nigh? Is He not now knocking at the door? What do you say? 'Come in, my Lord, come in.' Are you not ready? Are you not a mere sinner? a sinner stripped of all? Therefore all is ready for you. Fear not; only believe. Now believe, and enter into rest. How gracious is it in the kind Physician to humble you and prove you and show you what is in your heart! Now let Christ and love alone be there.

Sister Janes's experience is clear and scriptural [Thomas Janes was one of the Bristol preachers in 1770. See letter of Dec. 26 to Mary Stokes.]: I hope she does not let go anything that God has given her. I don't know anything of Mr. Morgan's Sermons [James Morgan, who wrote the Life of Thomas Walsh, published The Crucified Jesus, considered in three discourses.]: some in Dublin think he is married, and some not. I hope the preachers at the chapel now let you alone and follow after peace. Mr. Fletcher's Letters [The First Check to Antinomianism had just appeared in the form of five letters.] have done much good here, and have given a deadly wound to Antinomianism.--I am, my dear Miss Bishop,  
Yours affectionately.

Wesley, John. Letter to Mrs. Bennis. Canterbury, Dec. 3, 1771.

I did believe Brother Collins [See letter of Oct. 28.] would be of use to you and you may be of use to him: speak to each other without reserve, and then you will seldom meet in vain. Thrust him out to visit the whole Society (not only those that can give him meat and drink) from house to house, according to the plan laid down in the Minutes of Conference: then he will soon see the fruit of his labour. I hope he is not ashamed to preach full salvation receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it. All that God has already given you hold fast. But expect to see greater things than these.  
Your affectionate brother.

Wesley, John. Letter to Hannah Ball. London, Dec. 9, 1771.

It always gives me pleasure to hear that you are not removed from the hope of the gospel. It is no wonder if, as your desires increase after the whole image of God, so your temptations, particularly from that enemy of all righteousness, should increase also. I trust Mr. Wells will be made a blessing to you and to many,--especially if he visits from house to house; not only those with whom he eats or drinks, but all the Society from one end of the town to the other. Forward him by all means in this labour of love, though many difficulties will attend it. But what are crosses and difficulties to those who experience the living power of faith divine? You can do all things through Christ strengthening you, however grievous to flesh and blood. Now let the return of health be a blessing to you. Spend and be spent for a good Master.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mary Stokes. London, Dec. 26, 1771.

Sanctified crosses are blessings indeed; and when it is best, our Lord will remove them. A



peculiar kind of watching, to which you are now called, is against the suggestions of that wicked one who would persuade you to deny or undervalue the grace of God which is in you. Beware of mistaking his voice for the voice of the Holy One. Do justice to Him that lives and reigns in you, and acknowledge His work with thankfulness. There is no pride in doing this: it is only giving Him His due, rendering Him the glory of His own graces. But in order to this you stand in continual need of the unction, to abide with you and teach you of all things. So shall you never lose anything of what God has given; neither the blessing itself nor the witness of it. Nay, rather you shall sink deeper and deeper into His love; you shall go on from faith to faith; and patience shall have its perfect work, until you are perfect and entire, wanting nothing.

Cannot poor Molly Jones discern the difference between John Pawson and T. Janes? [See letter in Jan. 1772 to Miss Stokes.] In Tommy's conversation there is nothing solid or weighty, as neither was there in his preaching. Therefore neither religion nor sound reason would lead one to admit either one or the other. It is only free, open love, however shy she may be, whereby you can make any impression upon her. And love, seconded with prayer, will persuade.

Do you not find as much life in your soul as ever? Can you still give God all your heart? Do you find as much of the spirit of prayer and the same zeal for God? Go on, in His name and in the power of His might, trampling yours and His enemies under your feet.--My dear Molly,  
Your affectionate brother.

Wesley, John. Letter to Ann Foard. ????, Dec. 26, 1771.

Owner: Institution

Wesley, John. Letter to Ann Bolton. London, Dec. 28, 1771.

I hope this affliction will be a great blessing to your brother. Lose no time in encouraging him to turn to God in earnest. Do you feel as much life in your soul as ever? Are you as happy as you were? Do you find as much of the spirit of prayer? And are you as active for God as when I saw you? Is your heart whole with Him, free from idols? I am jealous over you. I was in many fears, occasioned by your long silence. I want you to be gaining ground every hour. I love Mr. Hallward [See letter of March 9, 1771]; but do not let him proselyte you to his opinion. Write soon to

Your affectionate brother.

Wesley, John. Letter to Mary Stokes. n.p., Jan. 1772 .

In order to speak for God, you must not confer with flesh and blood, or you will never begin. You should vehemently resist the reasoning devil, who will never want arguments for your silence. Indeed, naturally all the passions justify themselves: so do fear and shame in particular. In this case, therefore, the simple, child-like boldness of faith is peculiarly necessary. And when you have broke through and made the beginning, then prudence has its office--that is, Christian (not worldly) prudence, springing from the unction of the Holy One, and teaching you how far and in what manner to speak, according to a thousand various circumstances.

You do not yet see the day dawn with regard to those who are near and dear to you. But you must not hence infer that it never will. The prayer that goeth not out of feigned lips will not fall to the ground; but 'though it seem to tarry long, true and faithful is His word.'

I am glad Miss Williams comes a little nearer to us. Do the same good office to Molly Jones.

[See letter of Dec. 26, 1771, to Miss Stokes.] She professes to love you; if she really does, press on, and you will prevail. Does not Tommy Janes hurt her? He is lively and good-natured, but has no liking either to the doctrine or discipline of the Methodists. Such a person is just calculated for weakening all that is right and strengthening all that is wrong in her. If you speak to Mr. Pawson concerning the preaching at the Hall on Sunday evening, I believe it may be continued. Only it could not be by the travelling preachers; they are otherwise engaged.  
Yours affectionately.

Wesley, John. Letter to Philothea Briggs. London, Jan. 5, 1772.

It is not always a defect to mind one thing at a time. And an aptness so to do, to employ the whole vigour of the mind on the thing in hand, may answer excellent purposes. Only you have need to be exceeding wary, lest the thing you pursue be wrong. First, be well assured not only that it is good but that it is the best thing for you at that time; and then, whatsoever your hand findeth to do, do it with your might. But you have all things in one, the whole of religion contracted to a point, in that word, 'Walk in love, as Christ also loved us and gave Himself for us.' All is contained in humble, gentle, patient love. Is not this, so to speak, a divine contrivance to assist the narrowness of our minds, the scantiness of our understanding? Every right temper, and then all right words and actions, naturally branch out of love. In effect, therefore, you want nothing but this--to be filled with the faith that worketh by love.  
You take no liberties that are not agreeable to, my dear Philly,  
Yours affectionately.

Wesley, John. Letter to Mrs. Pywell. London, Near, Jan. 22, 1772.

You have given me a clear and satisfactory answer to the questions which I proposed, and I rejoice over you for the grace of God which is in you. May He increase it more and more! How should I rejoice to see you and to talk with you more particularly on these heads! I hope that may be in spring; but before then you can tell me,--Are you always sensible of the presence of God? Is not that sense ever interrupted by company or by hurry of business? Do you pray without ceasing? Is your heart lifted up, whatever your hands are employed in? Do you rejoice evermore? Are you always happy? always more or less enjoying God? Do you never fret? never so grieve at anything as to interrupt your happiness? Do you never find lowness of spirits? Are you enabled in everything to give thanks? I ask you many questions, because I want you to write freely and particularly to, dear Sally,  
Your affectionate brother.  
To Mrs. Sarah Pywell, At Mr. Wilson's, In Stenton. To be left at the White Lion in Derby.

Wesley, John. Letter to Mrs. Pywell. London, Near, Jan. 22, 1772.

You have given me a clear and satisfactory answer to the questions which I proposed, and I rejoice over you for the grace of God which is in you. May He increase it more and more! How should I rejoice to see you and to talk with you more particularly on these heads! I hope that may be in spring; but before then you can tell me,--Are you always sensible of the presence of God? Is not that sense ever interrupted by company or by hurry of business? Do you pray without ceasing? Is your heart lifted up, whatever your hands are employed in? Do you rejoice evermore? Are you always happy? always more or less enjoying God? Do you never fret? never so grieve at

anything as to interrupt your happiness? Do you never find lowness of spirits? Are you enabled in everything to give thanks? I ask you many questions, because I want you to write freely and particularly to, dear Sally,

Your affectionate brother.

To Mrs. Sarah Pywell, At Mr. Wilson's, In Stenton. To be left at the White Lion in Derby.

Wesley, John. Letter to Ann Bolton. London, Jan. 29, 1772.

Nancy, Nancy! What is the matter? Not a line yet! Are you trying whether I can be angry at you? Or are you fallen into your old temptation, and so care not whether I am pleased or displeased? You give me concern. I have many fears concerning you. Tell me without delay how your soul prospers. Adieu!

To Miss Bolton, At Mr. Bolton's, Brewer, In Witney, Oxon.

Wesley, John. Letter to Rebecca Yeoman. London, Feb. 5, 1772.

As far as I understand, you are now properly in the wilderness state. I advise you to read over that sermon in the fourth volume, [See Works, vi. 77-91] and examine yourself thereby. If you find out the cause of heaviness or darkness, you are more than half-way to the cure.

If Jenny Johnson [See letter of Aug. 4, 1770.] is thoroughly sensible of her fault, you may trust her; if not, she should not meet in band. As your mind is tender and easily moved, you may readily fall into inordinate affection; if you do, that will quickly darken your soul. But watch and pray, and you shall not enter into temptation.

If it please God to continue my life and strength, I expect to come through Scotland in April and May, so as to reach Newcastle about the beginning of June [He arrived on May 25.]; but who knows whether we may not before then take a longer journey? Our wisdom is to live to-day.--I am, dear Becky,

Your affectionate brother

Wesley, John. Letter to Lady Maxwell. London, Feb. 8, 1772.

I commend you for meddling with points of controversy as little as possible. It is abundantly easier to lose our love in that rough field than to find truth. This consideration has made me exceedingly thankful to God for giving me a respite from polemical labours. I am glad He has given to others both the power and the will to answer them that trouble me; so that I may not always be forced to hold my weapons in one hand while I am building with the other. I rejoice likewise not only in the abilities but in the temper of Mr. Fletcher. He writes as he lives. I cannot say that I know such another clergyman in England or Ireland. He is all fire; but it is the fire of love. His writings, like his constant conversation, breathe nothing else to those who read him with an impartial eye. And although Mr. Shirley scruples not to charge him with using subtilty and metaphysical distinctions, yet he abundantly clears himself of this charge in the Second Check to Antinomianism. ['A Second Check to Antinomianism; occasioned by a Late Narrative, in three letters to the Hon. and Rev. Author (Walter Shirley), was published at the end of 1771.] Such the last letters are styled, and with great propriety; for such they have really been. They have given a considerable check to those who were everywhere making void the law through faith; setting 'the righteousness of Christ' in opposition to the law of Christ, and teaching that 'without holiness any man may see the Lord.'

Notwithstanding both outward and inward trials, I trust you are still on the borders of perfect love. For the Lord is nigh!  
See the Lord thy Keeper stand  
Omnipotently near!  
Lo I He holds thee by thy hand,  
And banishes thy fear!  
You have no need of fear. Hope unto the end! Are not all things possible to him that believeth? Dare to believe! Seize a blessing now! The Lord increase your faith! In this prayer I know you join with, my dear Lady,  
Your ever affectionate servant

Wesley, John. Letter to Mary Stokes. London, Feb. 11, 1772.

I am glad you have had an opportunity of spending a little time with that lovely company. The day I leave Bristol (Monday, March 9) I hope to be at Stroud myself. [See Journal, v. 448.] You are not sent thither for nothing, but in order to do as well as to receive good: and that not to one family only, or to those four of your acquaintance; nay, but you have a message from God (you and Ally Eden [Miss Ally Eden, the daughter of Henry Eden, of Broadmarston. She wrote Wesley about Christian perfection on Aug. 27. John Pawson calls it 'one of the most amiable families I had ever known.' See Journal, v. 251; Wesley's Veterans, iv. 42; and letter of Dec. 12, 1773.] too) to all the women in the Society. Set aside all evil shame, all modesty, falsely so called. Go from house to house; deal faithfully with them all; warn every one; exhort every one. God will everywhere give you a word to speak, and His blessing therewith. Be you herein a follower of Nancy Bolton, as she is of Christ.

In doing and bearing the will of our Lord,  
We still are preparing to meet our reward.

I have great hope for Sally James. [See letters of March 17, 1771, and May 1, 1772, to Miss Stokes.] In the company which commonly surrounds her, it is best to use reserve. And this is apt to form an habit, which it is not easy to conquer, even with those she loves well; but I trust she will conquer this and every enemy. Perhaps we shall soon rejoice with her. It is good that you may be emptied, that you may be filled. But how is this that you have never given me an hour's pain since I was first acquainted with you? Do you intend to be always going forward, without standing still, or going backward at all? The good Lord enable you so to do, and all those that are with you! So fulfil the joy of  
Yours affectionately .

Wesley, John. Letter to Hannah Ball. London, Feb. 21, 1772.

You have indeed reason to be thankful that God has at length turned the captivity of His people; and your preachers [Samuel Wells and William Barker.] have good encouragement to be zealous for God, since they see the fruit of their labours. On Monday se'nnight I expect one of them at least will meet me at Newbury. How happy you are who have none of those dissensions which have torn that poor Society in pieces! Pray that you may all continue of one mind, striving together for the hope of the gospel, and inviting all to press after full salvation.--My dear sister,  
Your ever affectionate brother.

Wesley, John. Letter to Mrs. Barton. London, Feb. 21, 1772.

I believe you will never willingly give me pain. You will give me pleasure as long as you are pressing on to the mark, ready to do and patient to suffer the whole will of God. You cannot be separated from the people till you are removed into Abraham's bosom. In order to make your continuance with them the easier, I hope Mr. Thompson has now fixed the class as I directed. He is a good preacher and a good man; though liable to mistake, or he would be more than man. [Joseph Thompson was Assistant at Hull.]

Can you still give God your whole heart? Is He always present with you? Have these trials weakened or strengthened your faith? Have you a clear evidence that you are saved from sin? See that you strengthen each other's hands and press on to the mark together!--I am, my dear Jenny,

Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. London, Feb. 25, 1772.

I do not understand how it should be that your Society decreases. If only two or three of you are zealous for God, certainly it will increase. Thomas Rankin and William Ellis go on well. [Then in Cornwall West.] I trust William has recovered his ground.

John Ellis called the family at Worcester to prayer, went up into his chamber, and died. [Ellis was Assistant in Gloucestershire. While reading at Worcester he fell from his chair, 'and expired without the pomp of dying' on Jan. 5, 1772. See Atmore's Memorial, p. 119.] So he has his desire; he was troublesome to no one, and went home in the height of his usefulness. If you should hear that I was gone after him, you would: be enabled to say, 'Good is the will of the Lord!' Press forward to the mark! All things then will 'work together for good.'--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Christopher Hopper. Lewisham, Feb. 26, 1772.

When Mr. Shirley (or rather Lady H.) published that wonderful circular letter, [See Tyerman's Wesley, iii. 93-4. The letter led to Fletcher's Checks.] it was little imagined that it would be the occasion of establishing those very doctrines which it was intended to destroy. So different were God's thoughts from men's thoughts! T. Olivers was more afraid than hurt. [Olivers took a prominent part in the controversy with Toplady and others.] We all agree in this: 'By thy words thou shalt be justified' (in the last day); 'and by thy words' (yea, and works) 'thou shalt be condemned.'

April 6 I hope to be at Manchester; and thence to go by Whitehaven to Glasgow, Perth, and Aberdeen. My Welsh church has a fine air, but no land or money belonging to it. Peace be with you and yours!--I am

Your affectionate friend and brother.

To Mr. Christopher Hopper, In Bradford, Yorkshire.

Wesley, John. Letter to Miss Sparrow. Lewisham, Feb. 26, 1772.

From the whole of your account it appears plain beyond all reasonable doubt that you have tasted once and again of the pure love of God. Why, then, did you not abide therein? It was your own infirmity. You was moved from your steadfastness by those evil reasonings, which I am of

opinion were chiefly diabolical. What you seem to want above all things is simplicity, the spirit of a little child. Look, and take it from Him that knows you! Take this and whatsoever else you stand in need of. Do you say 'you need a guide'? Why will you not accept of me? Do you know any that loves you better? All the advices I would give you now centre in one--Now, to-day, look unto Jesus! Is He not waiting to be gracious? Give Him your heart! And if you love me, speak all you think to, my dear sister,  
Yours affectionately.

Wesley, John. Letter to Ann Bolton. London, Feb. 29, 1772.

All your letters are exceedingly pleasing to me and give me a peculiar satisfaction; but your last in particular. I know not how to repress the emotion I felt when I read it. I rejoice over others, but over you above all. How unspeakably near are you to me! Since the time that I mourned with you at London and was a partaker of your sorrow, you have given me more and more excuse to rejoice over you; though now and then with a jealous fear lest in anything you should suffer loss or be slackened in running the race set before you.

I shall not ride any long journeys on horseback. [See letter of March 4.] But you must needs meet me either at Stroud or Broadmarston; else I shall almost think you do not love me. On Monday, March 9, I hope to be at Stroud; the Saturday following at Broadmarston. How do you know whether you shall see me any more in the body?

My dear Nancy, my friend, adieu!

Wesley, John. Letter to Mary Bishop. London, Mar. 1, 1772.

That your every hour is crowded with employment I account no common blessing. The more employment the better, since you are not doing your own will, but the will of Him that sent you. I cannot see that it is by any means His will for you to quit your present situation. But I observe one sentence in your letter on which you and I may explain a little. On Tuesday morning at ten I am (if God permit) to preach at The Devizes. About two I have appointed T. Lewis from Bristol to meet me at the Pelican in Bath, where I should be glad to see you, were it only for two or three minutes.--I am, my dear Miss Bishop,  
Your affectionate brother.

Wesley, John. Letter to Mary Bosanquet. Bristol, Mar. 4, 1772.

I believe my last letter took away a good part of your apprehensions. All the inconvenience I find (from a little bruise) is that I am advised to ride as much in a carriage as I can and as little on horseback. I take your offer exceeding kindly; and am, my dear friend,  
Ever yours.

To Miss Bosanquet, At Morley common, Near Leeds.

Wesley, John. Letter to Penelope Newman. Bristol, Near, Mar. 6, 1772.

You are called to do all you can for God. How little is that all! Therefore by all means meet that other class, and it will be a blessing to your own soul.

When I talked with you last, God had given you to enjoy a clear deliverance from inbred sin. I hope you do not find any return of that dead[ness], though doubtless you will find numberless

temptations. Yet beware you cast not away that confidence which hath great recompense of reward. You need never more feel pride, anger, or any other evil temper. The Lord loveth you, and His grace is sufficient for you. Ask, and receive, that your joy may be full.--I am, my dear sister,  
Yours affectionately.

Wesley, John. Letter to Miss Franklin. ????, Mar. 10, 1772.

Owner: Individual. Published in NS WHS 21.3. From Baker's list not published in Telford

Wesley, John. Letter to Charles, his Brother. Birmingham, Mar. 17, 1772.

The more you are at the Foundery the better. It is a good spirit which rules in that Society.

[Charles Wesley came to live in Marylebone in May 1771.]

You have done exactly right with regard to T. Maxfield. For the present my hope of him is lost.

[He had had a disappointing interview with Maxfield on Feb. 25.]

I am to-day to meet Mr. Fletcher at Bilbrook.[Wesley writes in the Journal, v. 449: 'Partly in a chaise, partly on horseback, I made a shift to get to Bilbrook; and, after preaching, to Wolverhampton.' Fletcher told the Dublin Society in March that he had sent his Third Check to press. See Wesley's Designated Successor, p. 222.] Part of the Third Check is printing. The rest I have ready. In this he draws the sword and throws away the scabbard. Yet I doubt not they will forgive him all if he will but promise --to write no more.

J. Rouquet helped me at Bristol. [From March 3 to 9 Wesley had spent a 'few comfortable days' in Bristol. Mrs. Jenkins was one of the members there. It was probably Mrs. Reeves's husband, who died on Sept. 21, 1778. See C. Wesley's Journal, ii. 270, 275.] I neither saw nor heard anything of G. Stonehouse. Jane Jenkins is in a right spirit; affliction has done her good. Mrs. Reeves I had no time for.

I feared Sister Marriott would not recover. [Mrs. Marriott was among the first twelve to join the Foundery Society in 1739, and her husband was one of its earliest members.] Mr. Blackwell's heart is truly softened; but why is she afraid to receive the Lord's supper? [Wesley visited Mrs. Blackwell at Lewisham on Feb. 26. She died the following month. See letter of April 26.]

If Mr. F-- does come, it will be for good. It does not follow, 'You felt nothing; therefore neither did your hearers.' In haste. Adieu.

Wesley, John. Letter to Philothea Briggs. Liverpool, Mar. 23, 1772.

If useless words or thoughts spring from evil tempers, they are properly evil, otherwise not; but still they are contrary to the Adamic law: yet not to the law of love; therefore there is no condemnation for them, but they are matter of humiliation before God. So are those (seemingly) unbelieving thoughts; although they are not your own, and you may boldly say, 'Go, go, thou unclean spirit; thou shalt answer for these, and not I.'

Wesley, John. Letter to Ann Bolton. Congleton, Mar. 25, 1772.

The more I reflect on what you said concerning that emptiness, the more I am inclined to think that lovely woman Betsy Johnson [Elizabeth Johnson. See letter of Dec. 15, 1763.] has met with some of those that are called 'Mystic writers' who abound among the Roman Catholics. These are

perpetually talking of 'self-emptiness, self-inanition, self-annihilation,' and the like: all very near akin to 'self-contradiction,' as a good man used to say. Indeed, we allow that one cannot take too much care to hide pride from man. And I am many times ready to tremble lest you should slide into it again, and lest I myself should lead you into it while I tell you (as my manner is) just the thought that rises in my heart.

My Nancy, does not this hurt you? Be as artless with me as I am with you. But though we can never be too humble, though we can never abase ourselves too much before the God of love; yet I cannot approve of recommending humanity by the use of these expressions. My first objection to them is that they are unscriptural. Now, you and I are bigots to the Bible. We think the Bible language is like Goliath's sword, that 'there is none like it.' But they are dangerous too: they almost naturally lead us to deny the gifts of God. Nay, and to make a kind of merit of it; to imagine we honour Him by undervaluing what He has done. Let it not be so with you. Acknowledge all His work while you render Him all His glory.  
Yours affectionately.

Wesley, John. Letter to Mrs. Bennis. Liverpool, Mar. 31, 1772.

You did well to break through and converse with Mrs. Dawson. There is no doubt but she has living faith; but, not having opportunity to converse with believers, she cannot express herself with that clearness that our friends do: cultivate the acquaintance. Now, lay before her by way of promise the whole Christian salvation; she will quickly see the desirableness of it. You may then lend her the Plain Account of Christian Perfection. She will not be frightened but rather encouraged at hearing it is possible to attain what her heart longs for. While you are thus feeding God's lambs, He will lead you into rich pastures.

I do not wonder you should meet with trials: it is by these your faith is made perfect. You will find many things both in your heart and in your life contrary to the perfection of the Adamic law; but it does not follow that they are contrary to the law of love. Let this fill your heart, and it is enough. Still continue active for God. Remember, a talent is entrusted to you; see that you improve it. He does not like a slothful steward. Your affectionate brother.

Wesley, John. Letter to Philothea Briggs. Whitehaven, Apr. 12, 1772.

Your affections were apt to be too impetuous, and sometimes uneven too; but nature yields to healing grace, which I trust has made you both more calm and more steady. [See letter of Sept. 13, 1771.] And what will it not make you if you persevere? All that is amiable, holy and happy! Already He that loves you gives you a taste of what He has prepared for you. Let patience have its perfect work, and you shall be perfect and entire, lacking nothing. See that you make the best of life! The time is short!

Wesley, John. Letter to Charles, his Brother. Perth, Apr. 26, 1772.

I meant Mr. Buller. [See letter of March 25.] I have not been at Leeds; so I can give you no account of the matter.

I find by long experience it comes exactly to the same point, to tell men they shall be saved from all sin when they die; or to tell them it may be a year hence, or a week hence, or any time but now. Our word does not profit, either as to justification or sanctification, unless we can bring them to expect the blessing while we speak.



I hope Fox [John Fox, of London. See Journal, v. 5.] is in peace. But he had no business there. I suppose the madman was another of the name. I am glad you have done justice to Mrs. Blackwell's [She died on March 27. Charles had written some memorial verses, which are given in his Journal, ii. 383-9.] memory.

I do not believe either Brother Wildman or any other spoke those words. I cannot believe it at all, unless you or Brother Mather heard them. Many tell you tales of that sort which are not true at all.

Your business as well as mine is to save souls. When we took priests' orders, we undertook to make it our one business. I think every day lost which is not (mainly at least) employed in this thing. Sum totus in illo. [Horace's Satires, I. ix. 2 (Totus in illis): 'I am entirely occupied with it.'] I am glad you are to be at Bristol soon. To whom shall I leave my papers and letters? [He finally left, by will, Feb. 20, 1789, all his 'MSS. to Thomas Coke, Dr. Whitehead, and Henry Moore, to be burned or published as they see good.] I am quite at a loss. I think Mr. Fletcher is the best that occurs now. Adieu!

Wesley, John. Letter to Mary Stokes. Aberdeen, May 1, 1772.

Sally James [See letters of Feb. 11 and Sept. 20.] is a letter in my debt. I have had but one letter from her since I left Bristol: and that I answered almost as soon as I received it. I a little wondered at not hearing from you; but as I know both the constancy and tenderness of your affection, there was no danger of my imputing it to ingratitude.

I think your present exercise, though it is one of the most trying, is one of the most profitable which a good providence could prepare for you. And it will probably be one means of plucking a brand out of the burning, of saving a soul alive. Oh what would not one do, what would not one suffer, for this glorious end! You certainly have good reason to--hope; for any that feels himself a sinner will hardly perish, more especially if he sees where to look for help and is willing to give up every plea beside.

You are never to put repentance and faith asunder; the knowledge of your emptiness and His fullness.

Naked, and blind, and poor, and bare,

You still your want of all things find.

But at the same instant (such is the mystery of Christian experience) you can say,

Jesus, I all things have in Thee!

Our blessed Lord carries on His work in our souls by giving us either to do or to suffer. Hitherto you are led most in the latter of these ways. I expect, when you have more to do for Him, you shall suffer less. Every morning and frequently in the day you are very near to, my dear sister,  
Your affectionate brother

Wesley, John. Letter to Philothea Briggs. Leith, Near Edinburgh, May 13, 1772.

MY DEAR PHILLY,--To set the state of perfection too high is the surest way to drive it out of the world. The substance of that test I believe I have seen; and I judge it not consistent with humanity, I mean with the state of an human soul, as long as it is united to a corruptible body.

Do not puzzle yourself any more with these nice inquiries; but, in order to resettle your judgement, give another deliberate reading to the Farther Thoughts or the Plain Account of Christian Perfection. He that long ago gave you to taste of His pardoning love gave you afterwards a taste of His pure love. Whereunto you have attained hold fast; never cast it away

through a voluntary humility. But see that you do not rest there. Comparatively, forget the things that are behind. Reach forward! This one thing do: press on to the prize of your high calling. I expect to be at Newcastle on the 25th instant, and to stay twenty days in or near it.

I remember Nicholas Sewell well, and have seen many of his poetical compositions. He was bred a Quaker, but when I knew him was stark, staring mad. I wish my brother would print his verses; but he grows more and more backward.

You and I must be content with doing what good we can, and no more. Yet I love you for desiring to do more; only with resignation.--I am, my dear Philly,

Yours affectionately.

To Miss Phil. Briggs, At Mr. Barker's, In Sevenoaks, Kent.

Wesley, John. Letter to Mrs. Woodhouse. ????, May 26, 1772.

Owner: Individual. Published in WHS 29.150. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. Londonderry, May 27, 1772.

Do you find as much inward life as ever? as close and steady communion with God? Do you rejoice evermore? In what sense do you pray without ceasing? Is your peace constant and unshaken? Does nothing ruffle you? Do you feel no anger? no pride? no will of your own contrary to the will of God? Do you feel no bent to backsliding in your heart? You may find and indeed expect temptations innumerable, even to seek happiness in this or that creature. But is every fiery dart repelled, so as to have no place in you?

With regard to your question, it is only (in other words), Is there any sin in a believer? or, Are we not sanctified throughout when we are justified? You have a full answer to this question, which has perplexed so many upright souls, in those two sermons wrote expressly on the head, The Repentance of Believers and Sin in Believers. [See Works, v. 144-70.] Read them carefully, and I believe you will want nothing more to confirm you in the truth. Nevertheless you do well in exhorting all that are justified to hold fast all they have received. And it is certain they need never lose either their love or peace or power till they are fully sanctified.

Your affectionate brother.

Wesley, John. Letter to Hannah Ball. Sunderland, May 30, 1772.

Do you not remember that fine remark in the Christian Instructions, 'Nothing is more profitable to the soul than to be censured for a good action which we have done with a single eye'? [Christian Reflections, from the French, in Works (1773 ed.), p. 211, sect. 208. See Green's Bibliography, No. 295.] Mr. H[arty], then, may have profited you more than you thought. Oh, it is a blessed thing to suffer in a good cause! I was never more struck than with a picture of a man lying upon straw with this inscription, 'The true effigy of Francis Xavier, the apostle of the Indies, forsaken of all men, and dying in a cottage.' Here was a martyrdom, I had almost said, more glorious than that of St. Paul or St. Peter! O woman, remember the faith! Happy are you to whom it is given both to do and to suffer the will of God! It is by this means that He will confirm your soul against too great sensibility. It is then only too great when it hurts the body or unfits you for some part of your duty. Otherwise it is a blessed thing to sorrow after a godly sort. Whatever you read in the Life of Mr. De Renty and Gregory Lopez or the Experience of E. J. is for you. Christ is ready! all is ready! Take it by simple faith!--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Ann Foard . Newcastle, June 7, 1772.

Do I flatter myself in judging of you by myself? Am I mistaken in thinking we feel alike? I believe we do: I believe in this your heart is as mine. But if so, it is not so easy for you to part. Indeed, I judged before, this was only a sudden start, arising from a misapprehension of my meaning. That was really the case. I did not, could not compare one I so tenderly love (with a love of esteem as well as complacency) with him: only with regard to one circumstance. Well, now you have made me amends for the pain you gave me before. And see that you make me farther amends by swiftly advancing in lowliness, in meekness, in gentleness towards all men. So fulfil the joy of, my dear Nancy,  
Yours affectionately.

To Miss Foard, In Blackman Street, No. 86. Southwark, London.

Wesley, John. Letter to Mrs. Bennis. Yarm, June 16, 1772.

As often as you can I hope you will converse with Mrs. Dawson, as her heart is much united to you; and when you are at a distance from each other, you may converse by letters. And I believe you are particularly called to be useful to those whom the riches or the grandeur of this world keep at a distance from the pure word of God.

When you are at Waterford, see that you be not idle there. You should gather up and meet a band immediately. If you would meet a class too, it would be so much the better: you know, the more labour the more blessing.

You did well to send me the last enclosure; it is absolutely needful that I should be acquainted with all such matters; the contrary would be false delicacy.

Mr. Goodwin is a valuable young man; he has much grace and a good understanding. I have wrote to Mr. Glassbrook and the leaders, if James Deaves should come to Limerick in the same spirit wherein he has been for some time, to take care that he do no mischief. If he should proceed in that impetuous manner, we shall be obliged to take harsher measures. This I should be sorry for; one would not cut off a limb while there is any hope of recovering it. I expect John Christian will be an useful labourer; he has a zeal according to knowledge.

Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God. Therefore every voluntary breach of the law of love is sin; and nothing else, if we speak properly. To strain the matter farther is only to make way for Calvinism. There may be ten thousand wandering thoughts and forgetful intervals without any breach of love, though not without transgressing the Adamic law. But Calvinists would fain confound these together. Let love fill your heart, and it is enough!--I am, dear sister,

Your affectionate brother.

Wesley, John. Letter to Mary Stokes. Yarm, June 16, 1772.

That remedy mentioned in the Primitive Physick (the manna dissolved in a decoction of senna) hardly ever fails to relieve in the severest bilious colic within twelve or fourteen minutes. Warm lemonade (so stupid are they who forbid acids in these cases) frequently gives ease in half a minute. And I have known this to take place in such inveterate complaints as would yield to no other remedy.

We are sure the means which our blessed Lord uses to conform us to His image are (all circumstances considered) the very best; for He cannot but do all things well: therefore, whenever it pleases Him to send affliction, then affliction is best. Yet we must not imagine He is tied down to this, or that He cannot give any degree of holiness without it. We have reason to believe from the earliest records that St. Paul suffered a thousand times more than St. John. And yet one can hardly doubt but St. John was as holy as he or any of the Apostles. Therefore stand ready for whatsoever our Lord shall send; but do not require Him to send you affliction. Perhaps He will take another way; He will overpower your whole soul with peace and joy and love; and thereby work in you a fuller conformity to Himself than you ever experienced yet. You have; hold fast there.

All's alike to me, so I

In my Lord may live and die.

--I am

Yours affectionately

Wesley, John. Letter to Philothea Briggs. Whitby, June 20, Saturday, 1772.

MY DEAR PHILLY,--About this day se'nnight I expect to be at York; this day fortnight at Keighley, Yorkshire; this day three weeks at Leeds; and the two following Saturdays at Epworth, near Thorne, Yorkshire.

I like you should think as I think, because it is a token that you love me; and every proof of this gives me a very sensible pleasure. Love me, if you can, as long as I live.

It is of admirable use to bear the weaknesses, nay and even faults, of the real children of God.

And the temptations to anger which rise herefrom are often more profitable than any other. Yet surely for the present they are not joyous but grievous; afterwards comes the peaceable fruit. You shall have exactly as much pain and as much disappointment as will be most for your profit, and just sufficient to

Keep you dead to all below,

Only Christ resolved to know.

Never make it matter of reasoning that you have not either a larger or a smaller share of suffering. You shall have exactly what is best both as to kind, degree, and time. Oh what a blessing is it to be in His hand who 'doeth all things well'!

Of all gossiping, religious gossiping is the worst; it adds hypocrisy to uncharitableness, and effectually does the work of the devil in the name of the Lord. The leaders in every Society may do much towards driving it out from among the Methodists. Let them in the band or class observe (1) 'Now we are to talk of no absent persons, but simply of God and our own souls'; (2) 'Let the rule of our conversation here be the rule of all our conversation. Let us observe it (unless in some necessarily exempt cases) at all times and in all places.' If this be frequently inculcated, it will have an excellent effect.

Instead of giving a caution once, as to a grown person, you must give it to a child ten times. By this means you may keep a sensible child from an improper familiarity with servants. Cautions should also be given frequently and earnestly to the servants themselves [See letter of Oct. 16, 1771.]; and they will not always be thrown away if they have either grace or sense.

Wesley, John. Letter to Ann Bolton. Otley, July 1, 1772.

At last I have found, what I had almost despaired of, an occasion of blaming you. You simple

one! A blister! Why not a red-hot iron? It would have taken off your skin sooner. I hope you tried a treacle-plaster first. Otherwise I can only say you are not as wise as Solomon. I am exceeding jealous over you lest you should go one step too far to the right hand or to the left. You are my glory and joy (though you are nothing), and I want you to be exactly right in all things. I am not content that anything should be wrong about you either in your temper or words or actions. And I bless God I generally have my desire over you: you are in good measure what I would have you to be. I do not observe anything to reprove in the account which you now give me. Go on! Watch in all things! Be zealous for God! Continue instant in prayer! And the God of peace Himself shall sanctify you wholly and preserve you blameless unto the coming of our Lord Jesus Christ!

I believe you have been in one danger which you was not sensible of. You seemed a little inclined to that new opinion which lately sprung up among you--that we are (properly) sanctified when we are justified. You did not observe that this strikes at the root of perfection; it leaves no room for it at all. If we are never sanctified in any other sense than we are sanctified then, Christian perfection has no being. Consider the sermon on the Repentance of Believers, and you will see this clearly. O may God give you to have a right judgement in all things, and evermore to rejoice in His holy comfort! If you love me, be not slow in writing to, my dear Nancy,  
Your affectionate brother

Wesley, John. Letter to Miss March. Otley, July 1, 1772.

It is lost time to consider whether you write well or ill; you speak from the heart, and that is enough. Unbelief is either total, the absence of faith; or partial, the want of more faith. In the latter sense every believer may complain of unbelief, unless when he is filled with faith and the Holy Ghost. Then it is all midday. Yet even then we may pray, 'Lord, increase our faith.' We learn to think by reading and meditating on what we read, by conversing with sensible people, and by everything that improves the heart. Since purity of heart (as Mr. Norris observes) both clears the medium through which we see and strengthens the faculty, mechanical rules avail little unless one had opportunity of learning the elements of logic; but it is a miserable task to learn them without an instructor.

Entire resignation implies entire love. Give Him your will, and you give Him your heart. You need not be at all careful in that matter, whether you apply directly to one Person or the other, seeing He and the Father are one. Pray just as you are led, without reasoning, in all simplicity. Be a little child hanging on Him that loves you.

Wesley, John. Letter to Hannah Ball. Bradford, July 7, 1772.

From what has lately occurred you may learn a good lesson--not to build your faith on a single text of Scripture, and much less on a particular sense of it. Whether this text be interpreted in one or the other way, the work of God in your soul is the same. Beware, therefore, of supposing that you are mistaken in the substance of your experience because you may be mistaken with regard to the meaning of a particular scripture. Pray; and observe that God Himself may, and frequently does, apply a scripture to the heart (either in justifying or sanctifying a soul) in what is not its direct meaning. Allowing, then, that the passage mentioned directly refers to heaven, yet this would be no manner of proof that you were deceived as to that work of God which was wrought in your soul when it was applied to you in another meaning.--My dear sister, adieu!

To Miss Ball, At Mr. Ball's, Laceman, In High Wycombe, Bucks.

Wesley, John. Letter to Charles, his Brother. Dewabury, July 10, 1772.

If I can meet with Mr. Hill's book at Leeds to-morrow, perhaps I may write a little before the Conference. I am glad Mr. Davis [Charles Wesley wrote from Bristol to Joseph Benson, 'I have lately escaped death or maiming by a fall.... Mr. Davis has been useful here' (Manuscript Life of Benson, i. 281).] has been with you; but he must not assist you for nothing. If he joins heart and hand, he should have seventy pounds a year.

My journeys lie thus, if God permit: Mon. Aug. 10, Sheffield; Tuesd. Burslem; Wedn. Salop; Friday, The Hay; Sat. 15, Brecon; Tues. 18, Haverfordwest; Tues. 25, Swansea; Sat. Aug. 30, Bristol; Mon. Sept. 1, Cullompton; Sat. 13, at Bristol again. I am able to stir a little still. Indeed, I find myself no worse in any respect.

In these fifty years I do not remember to have seen such a change. She is now *xaritwn mia, tota merum mel* [Probably his wife: 'One full of graces, honey quite unmixed.'] Finding fault with nobody, but well pleased with every person and thing!

I believe, if you had applied warm treacle to the bruised parts, you would have been well in eight-and-forty hours. Let us work to-day! The night cometh!

A little you will pick out of Dr. Boyce's fine music for the use of our plain people.

My sister Kezzy was born about March 1710; therefore you could not be born later than December 1708: consequently, if you live till December 1772, you will enter your sixty-fifth year. ['Or, according to Sister Pat's account, my sixty-second.--C.W,' Sister Pat (Mrs. Hall) was wrong. The real date was December 1707. See Telford's Charles Wesley, pp. 18-20.]

Peace be with you and yours! Adieu!

Wesley, John. Letter to Mrs. Savage. Grimsby, July 22, 1772.

It is easy to see the difference between those two things, sinfulness and helplessness. The former you need feel no more; the latter you will feel as long as you live. And, indeed, the nearer you draw to God, the more sensible of it you will be. But beware this does not bring you into the least doubt of what God has done for your soul. And beware it does not make you a jot the less forward to speak of it with all simplicity. Do you still feel an entire deliverance from pride, anger, and every desire that does not centre in God? Do you trust Him both with soul and body? Have you learned to cast all your care upon Him? Are you always happy in Him? In what sense do you pray without ceasing? Expect all the promises!--I am, my dear sister,  
Your affectionate brother.

In about a fortnight I am to be at Mr. Glynne's, Shrewsbury [Edward Glynne's mother was cousin to Lord Hereford, and wrote to him in defence of the Methodists. See Journal, iv. 491; Wesley's Veterans, i. 219-22; W.H.S. iv. 217 - 20.]

Wesley, John. Letter to Philothea Briggs. Lewisham, July 23, 1772.

At many times our advances in the race that is set before us are clear and perceptible; at other times they are no more perceptible (at least to ourselves) than the growth of a tree. At any time you may pray

Strength and comfort from Thy word

Imperceptibly supply.

And when you perceive nothing, it does not follow that the work of God stands still in your soul;

especially while your desire is unto Him, and while you choose Him for your portion. He does not leave you to yourself, though it may seem so to your apprehension.

Wesley, John. Letter to Alexander Clark. Wakefield, Aug. 1, 1772.

The five pounds which I am willing to add to poor Grace Ellis's legacy (provided it will do her good) I do not charge to the Conference: I give it her myself. Whatever Brother Hall [William Hall was a trustee of Whitefriar Street Chapel, Dublin. Grace Ellis was probably an inmate of the Widows' Alms Houses there.] advances will be repaid. You may be assured we shall take no money from Ireland. With faith and patience we shall do well!--I am

Your affectionate brother.

To Mr. Alex. Clark, At the New Room, In Dublin.

Wesley, John. Letter to Jane Salkeld. Leeds, Aug. 9, 1772.

From the first time I conversed with you I loved you; and you know

Love, like death, makes all distinctions void. [See letter of Feb. 15, 1769.]

I want you to hold fast all that you have already received, and to receive more and more. The lot is fallen upon you in a fair ground. See that you still cleave to Him by simple faith. I hope my dear little maidens Peggy and Sally are not moved from their steadfastness. Exhort all the little ones that believe to make haste and not delay the time of receiving the second blessing; and be not backward to declare what God has done for your soul to any that truly fear Him.

I hope you do not feel any decay; you are to sink deeper into His love, and rise higher into His likeness. And do not use any reserve to, my dear Jenny,

Your affectionate brother.

PS.--You may at any time direct to me in London

Wesley, John. Letter to Mary Stokes. Sheffield, Aug. 10, 1772.

Having finished for the present my business at Leeds, [Where the Conference met on the 4th.] I am come thus far on my journey to Bristol. But I must take Haverfordwest in the way thither; so that I do not expect to be there till the 30th instant. How many blessings may you receive in the meantime, provided you seek them in the good old way wherein you received the Lord Jesus Christ! So walk in Him still. Beware of striking into new paths! of being wise above that is written! Perhaps we may find sweetness in the beginning; but it would be bitterness in the latter end. O my sister, my friend, I am afraid for you! I doubt you are stepping out of the way. When you enter into your closet and shut the door and pray to your Father who seeth in secret, then is the time to groan to Him who reads the heart the unutterable prayer. But to be silent in the congregation of His people is wholly new, and therefore wholly wrong. A silent meeting was never heard of in the Church of Christ for sixteen hundred years. I entreat you to read over with much prayer that little tract A Letter to a Quaker. [See letters of Feb. 10, 1748, and March 17, 1771 (to her).] I fear you are on the brink of a precipice, and you know it not. The enemy has put on his angel's face, and you take him for a friend. Retire immediately! Go not near the tents of those dead, formal men called Quakers! Keep close to your class, to your band, to your old teachers; they have the words of eternal life! Have any of them offended you? Has any stumbling-block been laid in your way? Hide nothing from, my dear Molly,  
Yours in true affection.

Ten days hence I expect to be at Haverfordwest.

Wesley, John. Letter to Mary Bishop. Pembroke, Aug. 22, 1772.

DEAR MISS BISHOP,--Such a degree of sickness or pain as does not affect the understanding I have often found to be a great help. It is an admirable help against levity as well as against foolish desires; and nothing more directly tends to teach us that great lesson, to write upon our heart, 'Not as I will, but as Thou wilt.'

Mr. Baxter well observes (or, indeed, Archbishop Usher, to whom he refers, had done before him), 'that whoever attempt to profit children will find need of all the understanding God has given them.' But, indeed, natural understanding will go but a little way. It is a peculiar gift of God. I believe He has given you a measure of it already, and you may ask and expect an increase of it. Our dear sisters at Publow [Mrs. Owen and her daughters. See letter of Nov. 22, 1769.] enjoy it in as high a degree as any young women I know.

It certainly must be an inordinate affection which creates so many jealousies and misunderstandings. I should think it would be absolutely needful, the very next time that you observe anything of that kind, to come to a full explanation with the parties concerned; to tell them calmly and roundly, 'I must and I will choose for myself whom I will converse with, and when and how; and if any one of you take upon you to be offended at me on this account, you will make it necessary for me to be more shy and reserved to you than ever I was before.' If you steadily take up this cross, if you speak thus once or twice in the band or class in a cool but peremptory manner, I am much inclined to think it will save both you and others a good deal of uneasiness.

When you see those ladies (with whom I have no acquaintance), you would do well to speak exceeding plain. I am afraid they are still entire strangers to the religion of the heart.

On Saturday, the 29th instant, I hope to be at Bristol, and on the Wednesday evening following at Bath. Let notice be given of this.--I am, dear Miss Bishop,

Your affectionate brother.

Wesley, John. Letter to Sarah Wesley (Niece). Cardiff, Aug. 28, 1772.

To his Niece Sarah Wesley [21]

Excuse me, my dear Sally, if I do not stay so long, if I write a line before I come to Bristol, and remember the condition you are in. Write to Nancy Bolton without delay. You gave me much satisfaction when I was with you both yesterday and the day before. And yet I felt a good deal of pain for you, lest you should lose the desires which God has given you, surrounded as you are with those who hardly consider whether there is any God or devil. Oh what a strange, unaccountable creature is man while he is following his own imaginations!

Is this silly, laughing, trifling animal born for eternity? Is this he that was made an incorruptible picture of the God of glory? he that was born to live with angels and archangels and all the company of heaven? And is it thus that he is preparing to meet Him that is coming in the clouds of heaven? What a fool, what a blockhead, what a madman is he that forgets the very end of his creation! Look upon such in this and no other view, however lively, good-natured, well-bred, and choose you your better part! Be a reasonable creature! Be a Christian! Be wise now and happy for ever! --My dear Sally, adieu.



Wesley, John. Letter to Mrs. Bennis. Bristol, Aug. 31, 1772.

My health is not worse, but rather better. Your account of the Society in Waterford is pleasing. Continue to exercise your talent amongst them, and you will be a gainer by it. You need not dispute or reason about the name which belongs to the state you are in. You know what you have; be thankful for it. You know what you want-- zeal, liveliness, stability, deliverance from wandering imaginations; well, then, ask, and they shall be given. The way into the holiest is open through the blood of Jesus. You have free access through Him.

To Him your every want

In instant prayer display;

Pray always, pray and never faint,

Pray, without ceasing pray!

See, help while yet you ask is given!--I am, dear sister,

Your affectionate brother.

Wesley, John. Letter to Philothea Briggs. Bristol, Aug. 31, 1772.

MY DEAR PHILLY,--None are or can be saved but those who are by faith made inwardly and outwardly holy. But this holy faith is the gift of God; and He is never straitened for time. He can as easily give this faith in a moment as in a thousand years. He frequently does give it on a death-bed, in answer to the prayer of believers, but rarely if ever to those who had continued unholy upon the presumption that He would save them at last. But if He did, what unspeakable losers must they be! Could grief be in heaven, they would grieve to eternity! seeing every one there must receive his own reward according to his own labour.

And he will perplex you more than enough if you listen to his sallies of imagination: 'Every one has some pursuit; therefore a man cannot be always in communion with God.' I deny the consequence. While Mr. De Renty was serving the poor he was in constant communion with God. So was Gregory Lopez while he was writing books. 'At first, indeed,' as Lopez observed, 'large manifestations from God were apt to suspend the exercise of his senses as well as of his understanding. But after some time they made no difference at all, but left him the full exercise both of his understanding and senses.' I remember a much later instance of the same kind: an old clergyman [Mr. Fraser, Chaplain to St. George's Hospital. Wesley read the Life of Boehm in Georgia, and his Sermons in 1776. See Journal, i. 175d, vi. 98; and letter of Dec. 10, 1777. ] told me, some years since, 'I asked Mr. Boehm (Chaplain to Prince George of Denmark), "Sir, when you are in such an hurry of business, surrounded with a crowd of people, hearing one and dictating to another at the same time, does it not interrupt your mental prayer?" He answered immediately, "All that hurry no more hinders my communion with God than if I was all the time sitting alone in my study or kneeling at the altar.'" No business, therefore, of any kind, no conversation, need hinder one that is strong in faith from rejoicing evermore, praying without ceasing, and in everything giving thanks. Follow after this, and you will surely attain it.--I am, my dear Philly,

Yours affectionately.

To Miss Phil. Briggs, At Miss March's, In Worship Street, Moorfields, London.

Wesley, John. Letter to Hannah Ball. ????, Sept. 6, 1772.

Published in Maggs Auction Cat. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Turner. Devizes, The, Sept. 18, 1772.

You have prevented me. I had designed to write to you if you had not wrote to me. I take knowledge of your spirit. 'Love without dissimulation is easy to be discerned.' I am the more pleased to find this in you, because you are acquainted with many whose love does not abound, who are not so kindly affectioned to those who do not exactly subscribe to their opinions. They do not seem sufficiently to consider that the kingdom of God is not opinions (how right so ever they be), but righteousness and peace and joy in the Holy Ghost. I love you for being of a more excellent spirit. My soul takes acquaintance with you. Shall we for opinions destroy the work of God, or give up love, the very badge of our profession? Nay, by this shall men know that we belong to the Lover of Souls, to Him who loved us and gave Himself for us.

Many years ago, when my son (as he styled himself for several years) Mr. Whitefield declared war against me, several asked, and that over and over, 'When will you answer Mr. Whitefield's book?' I answered, 'Never. You have heard the cry, Whitefield against Wesley; but you shall never hear, Wesley against Whitefield.' I have been ever since a follower after peace; and when Mr. Hill so violently attacked me in the famous Paris Conversation, [A Conversation between Richard Hill, Esq., the Rev. Mr. Madan, and Father Walsh, Superior of a Convent of Benedictine Monks at Paris, held in the said Convent, July 13, 1771. . . . Relative to some Doctrinal Minutes advanced by the Rev. Mr. John Wesley, &c. 1772. See Green's Anti-Methodist Publications, No. 437.] I was as a man that heard not and in whose mouth were no reproofs. When he fell upon me again in his Five Letters, [Five Letters to Rev. Mr. Fletcher, 1771.] I still made no reply; nay, I chose not to read it, for fear I should be tempted to return evil for evil. When he assaulted me a third time more vehemently than ever in his Review, [Fletcher's Second Check to Antinomianism called forth Hill's A Review of all the doctrines taught by the Rev. Mr. John Wesley, 1772. See Green's Bibliography, No. 283; and letter of July 10 to his brother.] I still determined to answer nothing. But it was not long before one of my friends sent me word that I could no longer be silent and be innocent; it being my bounder duty as a public person not to let the good that was in me be evil spoken of, but, according to the direction of the Apostle, to give a reason of the hope that is in me, only with meekness and fear. I was convinced. I did not dare to be silent any longer, and I have accordingly answered the questions he proposed to me and removed those objections which otherwise would have turned the lame out of the way. [Some Remarks on Mr. Hill's 'Review of all the Doctrines taught by Mr. Wesley,' which is dated Sept. 9, 1772.] I wish I may have done it with the inimitable sweetness and gentleness that Mr. Fletcher has done. His letters (as vilely as they have been misrepresented) breathe the very spirit of the gospel. You might read them, to learn how to return good for evil, to bless them that curse you. O beware that no bitter spirits infuse bitterness into you I Keep all the love that God has given you! and never rest till all your heart is love! Peace be with your spirits!--I am, my dear sister,

Your affectionate brother.

To Mrs. Turner, Grocer, In Trowbridge.

Wesley, John. Letter to Ann Bolton. Bristol, Sept. 20, 1772.

You have no time to lose, unless you would throw away your life, which you have no authority to do. You should have had no blister [See letter of July 1 to her.] had I been near you. I judge your case to be chiefly rheumatical. Change of air is likely to do you more good than an hundred medicines. Come away, come away. Set out the very day after you receive this. You may come first to me in the Horsefair; and if need be, I can show you to Sally James. [ See letters of May 1,

1772, and Nov. 29, 1774 (to Sarah James).] I need not tell you how welcome you will be to, my dear Nancy,  
Yours affectionately.

Wesley, John. Letter to Sarah Crosby. ????, Oct. 18, 1772.  
Owner: Institution. Published in WHS 27.79-80

Wesley, John. Letter to Philothea Briggs. n.p., Oct. 19, 1772.  
The difference between temptation and sin is generally plain enough to all that are simple of heart; but in some exempt cases it is not plain: there we want the unction of the Holy One. Voluntary humility, calling every defect a sin, is not well-pleasing to God. Sin, properly speaking, is neither more nor less than 'a voluntary transgression of a known law of God.'

Wesley, John. Letter to Penelope Newman. Wycombe, Oct. 23, 1772.  
I am glad to hear that you found benefit by your little journey to Bristol. I did not doubt but the conversation of those experienced Christians would be of service to you, and would enable you to be of more service to the little flock at Cheltenham. In one point only our friends at Bristol have been once and again in some danger. They have been in danger of being a little hurt by reading those that are called Mystic authors. [For Mysticism, see next letter.] These (Madame Guyon in particular) have abundance of excellent sayings. They have many fine and elegant observations; but in the meantime they are immeasurably wise above that is written. They continually refine upon plain Christianity. But to refine religion is to spoil it. It is the most simple thing that can be conceived: it is only humble, gentle, patient love. It is nothing less and nothing more than this; as it is described in the 13th chapter of the [First Epistle to the] Corinthians. O keep to this! Aim at nothing higher, at nothing else! Let your heart continually burn with humble love.  
If you have an opportunity to be electrified, that would remove the pain in your eye, should it return. I am glad my dear sisters did not suffer in your absence. This is another token that your journey was pleasing to God. I was much delighted, when I saw you, with your artless, simple love; and love you the more on that account. As freely as you would talk to me if we were together, so freely write to, my dear Penny,  
Yours affectionately.  
From time to time you should tell me just what God works in you and by you.

Wesley, John. Letter to Ann Bolton. n.p., Oct. 25, 1772.  
The subject on which we were lately talking requires to be a little farther explained. You cannot imagine what trouble I have had for many years to prevent our friends from refining upon religion. Therefore I have industriously guarded them from meddling with the Mystic writers, as they are usually called; because these are the most artful refiners of it that ever appeared in the Christian world, and the most bewitching. There is something like enchantment in them. When you get into them, you know not how to get out. Some of the chief of these, though in different ways, are Jacob Behmen and Madame Guyon. My dear friend, come not into their secret; keep in the plain, open Bible way. Aim at nothing higher, nothing deeper, than the religion described at

large in our Lord's Sermon upon the Mount, and briefly summed up by St. Paul in the 13th chapter [of the First Epistle] to the Corinthians. I long to have you more and more deeply penetrated by humble, gentle, patient love. Believe me, you can find nothing higher than this till mortality is swallowed up of life. All the high-sounding or mysterious expressions used by that class of writers either mean no more than this or they mean wrong. O beware of them! Leave them off before they are meddled with.

I had much satisfaction in your company when I saw you last. Be more and more filled with humble love.

Yours most affectionately

Wesley, John. Letter to Mrs. Bennis. Colchester, Nov. 3, 1772.

Your time was well bestowed at Waterford. Many, I doubt not, will remember it with thankfulness. But why this want of discipline in Limerick? Whenever this is dropped, all is confusion: see that it be immediately restored.

I should have been glad if you had prevailed on Captain Webb to pay me a visit in Limerick: he is a man of fire, and the power of God constantly accompanies his word.

Poor Sister Harrison! I did not expect her to die in triumph. But we must leave her to her own Master. It seems to me that Mrs. Dawson gains ground. And I [love] her two lovely children. At every opportunity you would do well to speak a little to all three.

Speak a little to as many as you can; go among them, to their houses; speak in love, and discord will vanish. It is hardly possible for you to comfort or strengthen others without some comfort returning into your own bosom.

It is highly probable I shall visit Ireland in the spring, though I am almost a disabled soldier. I am forbid to ride, and am obliged to travel mostly in a carriage. [See letter of Aug. 31 to her.]

Whom do you think proper to succeed the present preachers at Limerick and Waterford?

[Wrigley were at Waterford; John 2 Edward Slater was at Limerick. Jonathan Hern from Cork succeeded him. James Glassbrook and Francis Murray and Michael M'Donald followed them.]

You have need to stir up the gift of God that is in you. Light will spring up. Why not now? Is not the Lord at hand?--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Mary Bishop. Colchester, Nov. 4, 1772.

I see more and more clearly there is no other way of preserving peace with our contentious brethren but by war--nay, by 'carrying the war into Italy,' into their own quarters. We do nothing, we spend our strength in vain, while we are acting only on the defensive. So long they will never be afraid of us; for they have nothing to lose. But when with gentleness and yet with vigour and firmness we show all the horror of their opinions, while with calmness and yet with all earnestness we paint the whole absurdity and blasphemy of Reprobation, pinning them down, whether they will or no, to that point, they will soon be sick of the war. They will themselves desire peace, and count it a favour when it is granted them. But we must build with one hand while we fight with the other. And this is the great work: not only to bring souls to believe in Christ, but to build them up in our most holy faith. How grievously are they mistaken (as are well-nigh the whole body of modern Calvinists) who imagine that as soon as the children are born they need take no more care of them! We do not find it so. The chief care then begins. And if we see this in a true light, we may well cry out, even the wisest men on earth, 'Who is

sufficient for these things?' In a thousand circumstances general rules avail little and our natural light is quickly at an end. So that we have nothing to depend upon but the anointing of the Holy One; and this will indeed teach us of all things. The same you need with regard to your little ones, that you may train them up in the way wherein they should go. And herein you have continual need of patience; for you will frequently see little fruit of all your labour. But leave that with Him. The success is His. The work only is yours. Your point is this, --Work your work betimes, and in His time He will give you a full reward.--I am, my dear sister,  
Yours affectionately.  
To Miss Bishop, Near the Cross Bath, In Bath.

Wesley, John. Letter to Ann Bolton. London, Nov. 8, 1772.

I have some business too; but I know not what business would be able to hinder my writing to you. But, whether you think of me or no, I shall hardly be angry at you. Too much attention to business (with the natural consequence of it), too little exercise in the open air, you may expect will always bring back your headache. Therefore you should never intermit your riding. It is not even worldly prudence; for one fit of sickness would take up more time than an hundred little rides. If, therefore, you would preserve yourself fit for business, to waive all other considerations, in every fair day which this season of the year affords you should snatch an hour for riding.

Sammy Wells will always be useful, for he can take advice. But how is it with Billy Brammah [Samuel Wells and William Brammah were the preachers in Oxfordshire. See letter of Feb. 18, 1773.]? Does he follow the advice I gave him concerning screaming and the use of spirituous liquors? If not, he will grow old before his time, he will both lessen and shorten his own usefulness. Drop a word whenever you find an opportunity. He is upright of heart. He enjoys a good deal of the grace of God, but with a touch of enthusiasm.

Nay, Nancy, I designed to have wrote but one page. But I know not how, when I am talking with you, though only by letter, I can hardly break off. But, indeed, as yet I have not touched on what I Chiefly intended. I see plainly that you are exposed to two dangers of entirely opposite natures. The one is (that which now assaults some of our friends in the West) refining upon religion, [See letters of Oct. 25 and Dec. 5.] aiming at something more sublime than plain, simple love producing lowness, meekness, and resignation. The other is an abatement of zeal for doing good. I am a little jealous over you in this. Last year I warned you much on this very account. Did you follow that advice to let no fair occasion pass unheeded by? [See his brother Samuel's poem 'On the Death of Mr. William Morgan of Christ Church,' in Journal, i. 104; and letter of Jan. 15, 1773, to Miss Bolton.]

If you leaned a little toward an extreme (which I do not know), beware of gradually sliding into the other extreme! The good Lord guide you every moment! Do you find constant power over the old enemy, inordinate affection? I pray do not stay another month before you write to, my dear Nancy,

Your affectionate brother.

To Miss Bolton, In Witney, Oxfordshire.

Wesley, John. Letter to Mary Bosanquet. London, Nov. 17, 1772.

I am afraid the assortment of books which is at Birstall house is exceeding imperfect. As soon, therefore, as we receive the account from you, we shall send down such small books as are

wanting and such as are most called for and most useful [See letter of Oct. 17].

My health seems now to be as well established as for many years. And this we are sure of--health we shall have if health be best. What have we to do but to make the best use of all our talents, and according to our power to glorify Him with our bodies and with our spirits?--I am, my dear sister, Yours affectionately.

Wesley, John. Letter to Philothea Briggs. London, Nov. 22, 1772.

There are a thousand instances wherein it is not possible literally to make restitution. All that we can advise in the case you mention is (1) Let him that stole steal no more, let him be from this hour rigorously just; (2) let him be a faithful steward of the mammon of unrighteousness, restoring all he can to God in the poor.

Wesley, John. Letter to Francis Wolfe. London, Nov. 22, 1772.

At what place are the fifty-four pounds (old debt) due, and at what places the three hundred and sixty-three? [Wolfe (who ceased to travel in 1782) was now Assistant in Gloucestershire.]

You should speak plainly and freely to Brother Seed. [See letter of June 23, 1771.] Before his illness I am afraid he had lost much ground. He should receive this stroke as a call from God, and for the time to come live as he did when he travelled first.

Let both of you strongly exhort the believers everywhere to 'go on to perfection'; otherwise they cannot keep what they have.--I am, with love to Sister Wolfe,

Your affectionate friend and brother.

To Mr. Wolfe, at Mr. King's, In Stroud, Gloucestershire.

Wesley, John. Letter to Philothea Briggs. Lewisham, Dec. 3, 1772.

So far God has brought you already. You do believe He is able and willing to save you. You believe He is willing to save you now. The additional faith that He does save you is still wanting, and this is peculiarly His own gift. Expect it every moment, in every ordinance, in prayer, in hearing, in conversation, in the Lord's Supper, in reading, perhaps in reading this letter. Look up! All is ready; why not now? Only believe, and yours is heaven. [This letter is at the end of a volume of James Oddie's sermons in MS.]

Wesley, John. Letter to Philothea Briggs. Lewisham, Dec. 3, 1772.

MY DEAR PHILLY,--You are yourself a living witness of this religion. But it is only in a low degree. I grant you are only just beginning to be a disciple of Jesus Christ. It is an unspeakable blessing that He shows you this in so clear and strong a light. And undoubtedly He is able to make you just as serious as Miss March or Nancy Bolton; and yet this is consistent with much cheerfulness. You shall have more or less of reproach, as He chooses. Your part is to leave all in His hands, who orders all things well. You might very properly have said, 'Sir, I have no connexion with these. They are to answer for themselves.' Read the Short History of Methodism, [See Works, viii. 347-51; Green's Bibliography, No. 229.] and you see it plain. Go straight forward, and you shall be all a Christian! I expect that you will be more and more a comfort to, my dear Philly,

Yours affectionately.

Wesley, John. Letter to Ann Bolton. London, Dec. 5, 1772.

I know not that ever you asked me a question which I did not readily answer. I never heard any one mention anything concerning you on that account; but I myself was jealous over you. [See letter of Nov. 28.] Perhaps I shall find faults in you that others do not; for I survey you on every side. I mark your every motion and temper, because I long for you to be without spot or blemish. What I have seen in London occasioned the first caution I gave you. George Bell, William Green, [See Journal, iii. 265, iv. 94; C. Wesley's Journal, i. 429; and letter of Nov. 26, 1762, sect. I. 6, to Bishop Warburton.] and many others, then full of love, were favoured with extraordinary revelations and manifestations from God. But by this very thing Satan beguiled them from the simplicity that is in Christ. By insensible degrees they were led to value these extraordinary gifts more than the ordinary grace of God; and I could not convince them that a grain of humble love was better than all these gifts put together. This, my dear friend, was what made me fear for you. This makes me remind you again and again. Faith and hope are glorious gifts, and so is every ray of eternity let into the soul. But still these are but means; the end of all, and the greatest of all, is love. May the Lord just now pour it into your heart as He never has done before. By all means spend an hour every other day in the labour of love, even though you cannot help them as you would. Commending you to Him who is able to make you perfect in every good word and work, I am  
Yours affectionately.

Wesley, John. Letter to Mrs. Bennis. Shoreham, Dec. 16, 1772.

The plan which you mention I prefer to any other, and have written to put it in practice immediately.

I think you make most of your trials by unbelief and giving too much way to reasoning. Do not stoop to reason with the adversary, but flee to the Strong for more strength, which, by asking, you will receive. Be diligent in helping others. I hope you visit Mrs. Dawson [See letter of Nov. 3.] frequently. Let not your talent rust, but see to gain a double interest. You work for a generous Master. Fight on, and conquer all! Joy you shall have if joy be best.--My dear sister, adieu.  
Your affectionate brother.

Wesley, John. Letter to Martha Chapman. London, Dec. 17, 1772.

Certainly the more good you do the more will many be tempted against you. But go on. So much the more will the Spirit of glory and of Christ rest upon you. By fighting against that reserve you will conquer it. The more it is resisted the more it is weakened. You need not be overcome by peevishness any more; the grace of God is sufficient for you. It seems that you are at present in your place. How knowest thou but thou shalt gain thy brother?

The most profitable way of reading is to read in an exact method: suppose a chapter or two (as time may serve) in the Old Testament with the *Notes* in the morning; and a chapter more or less of the New Testament and *Notes* in the afternoon or evening. Next to this it might be useful to read the *Works* in order, only not too fast, not too much at a time. For all reading should be joined with meditation and prayer. Read a little, pray and meditate much. In order to converse usefully we had a rule at Oxford [At the Holy Club. See letter of Oct. 18, 1732] to plan every conversation before we went into company, to consider what subject would be most useful, and

how to prosecute it. And though of yourself you are not sufficient for these things, yet One is nigh to supply all your wants. Love Him and trust Him for all things; and continue to love for His sake, my dear Patty,  
Yours affectionately.  
To Miss Patty Chapman, In Watlington,  
Oxfordshire.

Wesley, John. Letter to Mrs. Barton. Hertford, Dec. 18, 1772.

It is a little thing to trust God as far as we can see Him, so far as the way lies open before us. But to trust in Him when we are hedged in on every side and can see no way to escape, this is good and acceptable with God. This is the faith of Abraham our father; and, by the grace of God, this is your faith!--I am  
Your affectionate brother.

Wesley, John. Letter to Mary Bishop. London, Jan. 12, 1773.

I agree with you in your judgement of poor Nancy Dodd. But I would give her (as we say) a chance for life. Captain Webb is not sent to you as to the unawakened world. And perhaps he may do good to Rowland Hill by being abundantly more popular than him.

The *Fourth Check* has done abundance of good. It has confirmed many in the truth. It has settled many that were wavering, and convinced not a few who were just fallen into the strong delusion. But you must not think anything will convince a *warm Calvinist*--no, not an angel coming down from heaven.

In two or three hours I could teach you so much of grammar that you might go on without difficulty. \_ 'True simplicity,' Fenelon says, \_ 'is that grace whereby the soul is delivered from all unprofitable reflections upon itself.' I add, \_ 'and upon all other persons and things.' This is an unspeakable blessing; and it is the mere gift of God, not naturally annexed either to greatness or littleness of understanding. A single eye is a great help to this. Seek one thing, and you will be far less troubled with unprofitable reasonings.--My dear Miss Bishop, Your affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Jan. 15, 1773.

Let me know, not more seldom than once a month (unless something extraordinary prevent), how you are yourself both as to your bodily health and with regard to your better part; and how the work of God goes on among your neighbors, particularly in any remarkable instance. Consider I am not likely to trouble you long: my day is far spent. I am therefore the more desirous to help you forward who are in the morning of life. Happy  
if foreboding here your little stay,

You make your morning bear the heat of day.

[See *Journal*, i. 103; and letter of Nov. 28, 1772.]

Do you find as near and as constant a communion with God as when I saw you last? Are you now continually sensible of His loving presence and continually happy in Him? Do you enjoy an uninterrupted spirit of prayer and a power in everything to give thanks? Does not company or hurry of business ever hinder your attention to the presence of God? Are you \_ 'never hindered by any person or thing' from running your course with even joy?

Your affectionate brother.



Wesley, John. Letter to Martha Chapman. Lewisham, Jan. 19, 1773.

If nothing unforeseen prevent, I shall be at Newbury on Monday, March 8. You should not be content with coming yourself, but bring Mr. and Mrs. Jacques with you.

I doubt not but you will see a still greater increase of the work of God at Watlington: only lose no time! Be instant in season, out of season! In due time you will reap if you faint not.

God gives the full assurance of hope sooner or later as it seemeth Him good. But the main point is, let your heart be whole with Him.

Let no false rival claim a part,

Nor sin disseize Him of His own!

--I am, dear Patty, Yours affectionately.

Wesley, John. Letter to Mrs. Barton. Lewisham, Jan. 21, 1773.

Consult with some experienced and sensible person upon every step you take. Concerning removing to Hull, you would do well to consult Thomas Snowden, or someone that lives there. It would be expedient, too, to take good advice before you enter upon any new business.

Everything now is full of uncertainty and danger, during the amazing dearness of provisions.

Hence most people have just money to buy food, and have nothing more to lay out. Yet the promise stands sure, ' Seek the kingdom of God and His righteousness, and these things shall be added unto you.' Yea, surely the Lord will sooner make windows in heaven than suffer His truth to fail. Peace be with your spirits!--I am, my dear Jenny,

Your affectionate brother.

Wesley, John. Letter to Mrs. Pywell. London, Jan. 26, 1773.

When the providence of God sent you to Salisbury, I was in hopes it would be of use to that poor widower. But let him now remember he cannot serve God by halves. Let him not think of being almost a Christian. If he would do anything to purpose, let him instantly throw off *every weight* and uniformly and steadily run the race that is set before him. Now let him be thoroughly obedient to the heavenly calling. Probably he will not have another call.

Your own soul will be quickened if you earnestly exhort believers without fear or shame to press after *full* salvation as receivable now, and that by simple *faith*. At all opportunities encourage Mr. Asbury to do this with all plainness Then the Lord will be with him wherever he goes, and he will see the fruit of his labor. I hope he gives you employment, that you have a band or two, if not a class also. A few hours you may likewise employ very profitably in visiting the sick.

Redeem the time, be zealous! be active, and you will be more and more near to, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Samuel Bardsley. London, Jan. 29, 1773.

If David Evans [The preacher at Macclesfield] is satisfied, all is well. You will not want work, nor a blessing upon it, if you are zealous and active. John Hallam is a good man, though a queer one; I am in hopes he will do good. There is a surprising willingness in almost every one that has answered the Circular Letter [See letters of Dec. 12, 1772, and Feb. 6, 1773.], which I hope is a token for good. Some of our preachers have asked ' Why will you refuse the help of the poorer

members? ‘ I answer, I do not refuse; though neither do I require it, for fear of distressing any. The little draft on the other side is for your mother [His mother was dependent on him. Wesley’s care for his preachers was unceasing. See letter of Aug. 5, 1771].--I am, dear Sammy, Your affectionate brother.

To Mr. Bardsley, Mr. Toon’s, Hatter, Loughborough.

Wesley, John. Letter to Ann Bolton. London, Jan. 29, 1773.

In obedience to that direction, ‘ In wickedness be ye children, but in understanding be ye men,’ I would in every respect both act and speak in the most accurate manner I could. And in speaking for God, particularly in public, we have a farther direction, \_ ‘ If any man speak, let him speak as the oracles of God.’ Now, in the oracles of God there is no improper expression. Every word is the very fittest that can be. If, therefore, when I am speaking in public or private you should observe me drop any improper expression, or if you see any such in my writing (for I often write in haste), I shall be obliged to you for telling me of it. And this I should look upon as an additional proof of your real affection for me. \_ ‘ I would fain cure my friend,’ says that excellent man Dr. Hammond [Dr. John Hammond (died 1617), physician to James I], \_ ‘ not only of the plague, but even of warts.’ So I would do to you. I would fain remove the Last blemish which I may at any time observe either in your temper or words or actions. Deal *you* so with *me* and with all that you love. This is not worldly but heavenly wisdom.

I do not advise either Sammy Wells [Samuel Wells, then Assistant in Oxfordshire, and her brother Edward] or Neddy Bolton to use any harder words than are found in St. John’s First Epistle. But I advise both them and you to improve your understanding by every possible means. It is certain knowledge is an excellent gift of God when under the guidance of love.

I thank you and our other friends for your kind assistance. As soon as it is convenient you will answer my questions. Indeed, you leave nothing undone to oblige, my dear Nancy,

Yours most affectionately.

To Miss Bolton, In Witney,  
Oxfordshire.

Wesley, John. Letter to Mrs. Savage. London, Jan. 30, 1773.

I rejoice to hear that the work of God does not decrease among you and that you find an increase of it in your own soul. Perhaps the best way to examine your own growth is, first, to consider whether your faith remains unshaken. Do you continually see Him that is invisible? Have you as clear an evidence of the spiritual as of the invisible world? Are you always conscious of the presence of God and of His love to your soul? In what sense do you pray without ceasing? Are you never in a hurry, so as to dim the eye of your soul or make you inattentive to the voice of God? Next, consider your hope. Do you thereby taste of the powers of the world to come? Do you sit in heavenly places with Christ Jesus? Do you never shrink at death? Do you steadily desire to depart and to be with Christ? Do you always feel that this is far better? Can you in pain and trouble rejoice in hope of the glory of God? You may answer me at your leisure. I hope to see you in March [He was at Worcester on Tuesday, the 16th]; and am, dear Molly,  
Yours affectionately.

Wesley, John. Letter to Sarah Crosby. ????, Feb. 3, 1773.

Owner: Institution. Published in WHS 27:81

Wesley, John. Letter to Mrs. Bennis. London, Feb. 12, 1773.

When we draw near to God in His appointed ways, He will surely draw near to us. Pray remind Mr. Glassbrook of using the same means; then he and you will find the same blessing. Write to Waterford to Brother Slater, and encourage him to do there as he did at Limerick.

I can observe, by Mrs. Dawson's manner of writing, a very considerable change in her spirit, more acquaintance with God, more humility, and more artless, simple love. I am much pleased that you visit so frequently. Continue to lead the simple, and God will give you more wisdom. As long as you trust not in yourself, but in Him that has all power in heaven and in earth, you will find His grace sufficient for you and His strength made perfect in your weakness. Look to Him continually, and trust in Him, that you may increase with all the increase of God.--I am, my dear sister, Your ever affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Feb. 18, 1773.

In doing and bearing  
The will of our Lord,  
We still are preparing  
To meet our reward.

It is very possible you may be 'as sorrowful yet always rejoicing'; you may 'suffer with Him,' and yet in everything give thanks. You will as long as your whole heart and your whole life are devoted to God.

I am concerned on account of poor William Brammah [See letter of Nov. 28, 1772]. He cannot, he will not take advice. Spirituous liquors in all dropsical disorders are deadly poison. Indeed, they give a little present ease; but they lay the foundations for ten times more pain than that which they remove. I say once more (1) let him wholly abstain from these; (2) let him never scream, or preach too long; (3) let him eat early and light suppers; (4) let him never sit up till ten: and he will be as well able to preach in the morning as I am.

On Monday, March 8, I hope to be at Newbury; on Monday, 15th, at Stroud; on Tuesday, the 16th, at Worcester. You will contrive to be with me where you can.

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

Wesley, John. Letter to Philothea Briggs. London, Feb. 20, 1773.

I often heard my own mother make the same complaint with *you*. She did not *feel* for others near so much as my father did; but she *did* ten times more than he did. You must labor to do so much the more, and pray that God may supply whatever is wanting. One degree of forgiveness is due to every one, though impenitent; still I love him as I love *all men*. But the other degree, whereby I should again receive him as a friend, is only due to one who says, 'I repent'--that is, convinces me that he does really repent and is entirely changed.

It is certain God has given you a talent, and I still think it ought to be used. I grant, indeed, to be hid and to be still is more agreeable to flesh and blood; but is it more agreeable to Him 'who hath left us an example that we might tread in His steps'? Yours affectionately.

Wesley, John. Letter to Mrs. Moon. London, Mar. 2, 1773.

He that governs all things when for His own glory and for the good of them that love Him sees that it is best for you to be led in a strait and thorny way, and therefore permits it by His adorable providence. And you experimentally find that all these things are for your profit, that you may be a partaker of His holiness. Now, if hereby you attain but one degree more of the mind which was in Christ Jesus, what an immense gainer will you be in that day when the secrets of all hearts shall be revealed! Beside that, there is a reward for bearing as well as for doing His will; so that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. I hope you have not lost any of the little number that used to meet with you; and that the select society meets still and encourage one another to hold fast their confidence. Look up, and receive a fresh supply of grace!--I am, my dear sister, Your affectionate brother.

To Mrs. Emma Moon, At Mr. George Merryweather's, In Yarm, Yorkshire.

Wesley, John. Letter to Christopher Hopper. Liverpool, Mar. 21, 1773.

You have saved us an hundred pounds with regard to the house at Bradford. An hundred pounds less shall serve there, which may be applied to better purposes. So you may use your free thoughts on any other head (directing to Dublin) when you please. It is certain there has been little management at the Orphan House, or you would not have been a penny in debt. However, do all you can in your own way toward discharging the General Debt. I do not know where Peggy Dale could have made a better choice [She was married March 4 to Edward Avison. See heading to letter of June 1, 1765]. Peace be with your spirits!--I am Your affectionate friend and brother.

Wesley, John. Letter to Mrs. Barton. Liverpool, Mar. 22, 1773.

I am glad you are removed to Hull [See letter of Jan. 21.]. Probably Brother Barton and you will have an advantage with regard to business. Certainly you have the advantage of such fellow travelers in the way to heaven as you could not find at Beverley. Yet I do not doubt a few names are left there that will not easily be moved from their steadfastness. And when two or three such are gathered together, we know our Lord is in the midst of them.

Now make full use of the advantages you enjoy. And expect all the residue of the promises He has given you to taste of His pure love. What remains but that you should be filled therewith?--I am, with love to Brother Barton, dear Jenny, Your affectionate brother.

To Mrs. Jane Barton, In Hembrough Square,  
Silver Street, Hull.

Wesley, John. Letter to Mrs. Bennis. Dublin, Apr. 1, 1773.

I fear you are too idle: this will certainly bring condemnation. Up, and be doing! Do not loiter. See that your talent rust not: rather let it gain ten more; and it will, if you use it [On March 16 she had written of herself as 'the same poor, tottering, feeble creature']. You are permitted to be in heaviness to humble and prove you yet more. Then you shall come forth as gold. If you love

me, you will both write and speak freely to, my dear sister,  
Your affectionate.

Wesley, John. Letter to Mrs. Woodhouse. Dublin, Apr. 1, 1773.

In such a case as you describe I do not see how you could well leave your brother. Where there is sickness, and especially an apprehension of death, we do not know how to break away from a friend.

If the house is not built at Misterton [Six miles south of Epworth, and frequently visited by Wesley] as I directed, the people there must not expect to see me any more. I shall take it as both an instance of injustice and of personal disrespect to myself. Mr. Fletcher [See letter of July 30], of Gainsborough (if I understand the thing), refused to receive our preachers any longer. If so, they were not to blame in quitting the place; for they could do no otherwise. I believe my wife is still at Bristol, where I left her when I set out for Ireland.

The preaching-house at Bradford in Yorkshire brings in, one way or other, near fifty pounds a year. The debt upon it is not much above five hundred pounds; so that in a few years it may clear its own debt [See letter of March 21]. But I know of no such other instance in England. I know not of one house beside that can even clear its own current expenses, much less yield an overplus to pay debt. If any preacher talks thus, he is either a fool or a knave: he has lost either his wits or his honesty. Besides, what must such an one think of me? Does he think I am such a blockhead as to take all these pains for nothing? to pay debts which would shortly pay themselves? And how came any single preacher to know the state of *all the houses* in Great Britain so much better than I do? I hope John Peacock [Peacock, the second preacher in Lincolnshire West, became an itinerant in 1767; after a useful and diligent ministry, he retired in 1796, and died at Burlington (Bridlington) in 1803] does not talk after this rate. Mr. Lee has raised near an hundred pounds in Leeds Circuit. He *has* common sense, and feels the burthen of  
Your affectionate brother.

To Mrs. Woodhouse, Owston Ferry.

Wesley, John. Letter to Philothea Briggs. n.p., Apr. 8, 1773.

One cannot be saved from evil tempers without being all devoted to God; neither can a soul be all devoted to God without being saved from sin: but it is often exceeding hard to judge of others, whether they are saved from all evil tempers, and whether they are all devoted to God or not; yea, it is hard to judge of ourselves--nay, we cannot do it without the anointing of the Holy One given for that very purpose. Out of darkness God will command light to shine. Be plain and open to all; then, whether they are sincere or insincere, you will have a conscience void of offence. You find all things work together for good. They must while the hairs of your head are all numbered.

Yours affectionately.

Wesley, John. Letter to Molly Lowrie (& Kathy Lambe). ????, Apr. 16, 1773.

Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Kathy Lambe & Molly Lowrie. ????, Apr. 16, 1773.

See letter to Molly Lowrie with same date. Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. Cork, May 2, 1773.

I have, indeed, often grieved on your account, but it was for your sufferings. And yet I constantly saw the wise end of your sufferings, that you might be more largely a partaker of His holiness. Indeed, you have reason to be satisfied with our Lord's disposal of you, and to praise Him for all His dispensations. Even those circumstances which are not joyous but grievous yet work together for good. At first this does not always appear; but in a little while light springs out of darkness. It is no wonder you should many times be at a loss how to express what you feel. The language of men is too weak to describe the deep things of God. But sometimes one word may express much. One of our preachers that sometime since labored in this town, though full of faith and love, could find no utterance till he just said 'Peace! Peace!' and died [This may have been John Dillon, who labored at Cork in 1786 and died in 1770].

You make me amends for not answering me before on that head by doing it so distinctly now. That is the danger, lest on such an occasion we should not be so fully recollected. But in this and all things His grace is sufficient for us--sufficient to make us more than conquerors, especially when we give ourselves to prayer for this very thing before the trial comes.

In most parts of this kingdom there is such a thirst after holiness as I scarce ever knew before. Several here in particular who enjoy it themselves are continually encouraging others to press after it. And two of our traveling preachers who for some years disbelieved it are now happy witnesses of it. I hope you do not forget poor Ally Eden. She has need of *comfort*; so we will not *reprove* her.

Yours most affectionately.

Wesley, John. Letter to Mary Bishop. Limerick, May 9, 1773.

So he ['Mr. Hadden'; in pencil, in another hand] is in peace. It has in all ages been allowed that the communion of saints extends to those in paradise as well as those upon earth as they are all one body united under one Head. And

Can death's interposing tide

Spirits one in Christ divide?

But it is difficult to say either what kind or what degree of union may be between them. It is not improbable their fellowship with us is far more sensible than ours with them. Suppose any of them are present, they are hid from our eyes, but we are not hid from *their* sight. They no doubt clearly discern all our words and actions, if not all our thoughts too; for it is hard to think these walls of flesh and blood can intercept the view of an angelic being. But we have in general only a faint and indistinct perception of their presence, unless in some peculiar instances, where it may answer some gracious ends of Divine Providence. Then it may please God to permit that they should be perceptible, either by some of our outward senses or by an internal sense for which human language has not any name. But I suppose this is not a common blessing. I have known but few instances of it. To keep up constant and close communion with God is the most likely means to obtain this also.

Whatever deigns a man has, whatever he is proposing to do, either for himself or his friends, when his spirit goes hence all are at an end. And it is in this sense only that 'all our thoughts perish.' Otherwise all our thoughts and designs, though not carried into execution, are noted in

His Book who accepts us according to our willing mind and rewards intentions as well as actions. By aiming at Him in all things, by studying to please Him in all your thoughts and words and actions, you are continually *sowing to the Spirit*; and of the Spirit you will reap life everlasting. I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Philothea Briggs. Sligo, May 20, 1773.

With regard to *you*, I see an adorable providence You will reap huge profit from this affliction. True, at present it is not joyous but grievous; but it will bring forth glorious fruit. *Your* part is to *be still*. Know that the Lord reigneth, that all is under His wise disposal. Without His leave none can speak and none can hear. Trust Him farther than you can see Him. The waves cannot come an hair's breadth farther than His sovereign wisdom wills. Keep one point in view, to do and suffer His will; then nothing can hurt you

Wesley, John. Letter to Hannah Ball. Enniskillen, Near , May 23, 1773.

I thank you for your comfortable letter. Right ' precious in the sight of the Lord is the death of His saints.' Where there is any eminent instance of mercy in this kind, it is almost always a means of convincing and converting others. It is a season one would wish to improve to the uttermost; for then the windows of heaven are open.

It cannot be doubted but your heaviness was owing in part to diabolical agency. Nay, and Satan sometimes by God's permission weakens the body. Nevertheless we are even in that weakness to use natural means just as if it was owing to natural causes. I believe it would be of use if you took a cupful of the decoction of burdock (sweetened or unsweetened) both morning and evening. I never remember its having any ill effect on any person whatsoever.

Our point is to improve by everything that occurs--by good or ill success so called, by sickness or health, by ease or pain; and this we can do through Christ strengthening us. We know chance is an empty sound: the Lord sitteth on His throne, and ruleth all things well. Love Him; trust Him; praise Him.--My dear sister,  
Your affectionate brother.

Wesley, John. Letter to James Creighton. Enniskillen, May 24, 1773.

Your important questions deserve a father answer than I have now leisure to give. I therefore beg your acceptance of two or three little tracts [I could not here procure any other Copy of the Appeal than this dirty one] wherein they are answered at large.

(1), (2), (3) The Methodists, so called, observe more of the Article, Rubrics, and Canons of the Church than any other people in the three kingdoms. They vary from none of them willingly, although the English Canons were never established by law. (4) They maintain that no man can be saved by a faith which is without works: that (5) faith does not necessarily produce good works; (6) neither universally and instantaneously: (7) that no man can be saved without his own endeavors: (8) that a man is not entirely passive in the business of salvation. (9) Revelation is complete: yet we cannot be saved unless Christ be *revealed* in our hearts; (10) neither unless God cleanse the thought of our hearts by the *inspiration* of His Holy Spirit.

May God enable *you* perfectly to love Him and worthily magnify His holy name.--I am, reverend sir,

Your brother and servant for Christ sake.

Wesley, John. Letter to Miss Cummins. Clonmain, June 8, 1773.

Do not think it strange, my dear Miss Cummins, that I write to you; the regard I have for you constrains me. It is possible I may see you no more: I am not young, and you are not healthy; nay, and the ten thousand gates of death stand continually open to every child of man. Will you take it ill, then, that I tell you freely you have been much upon my mind? Ever since I saw you first, I felt an earnest desire that you should be wise and happy; that you should make the best of a few uncertain days, and improve the time which flees away as a shadow and knows not to return. Believe me, my dear maid, what are called pleasures and diversions can give you no solid happiness. They are poor, empty, insignificant trifles; and you was made for better things. You are not only to consider yourself as having an agreeable person; you are an immortal spirit. You was made a little lower than the angels, that you may live with them for ever. You are come forth from God, and are returning to God as fast as a few fleeting years can carry you. But I am in pain for you: I am concerned lest you should forget this, like other pretty, giddy, unthinking creatures.

What if it should be said of you,--

At dawn poor Stella danced and sung;

The gazing youth around her bowed:

At night her passing-bell was rung;

I saw, and kissed her in her shroud!

O make haste! Be a Christian, a real Bible Christian now! You may say, \_ ‘Nay, I am a Christian already.’ I fear not. (See how freely I speak.) A Christian is not afraid to die. Are not you? Do you desire to depart and to be with Christ? A Christian is happy in God. Are you? Can you say, I noting need, beneath, above,

**Happy, happy in Thy love?**

A Christian (though perhaps he never heard the name of a Methodist) has power over all sin. Have you? If not, it is certain you may; for God is no respecter of persons. Whatsoever He has given to any other He is willing to give to you also. O let your heart cry to Him, \_ ‘What I know not teach Thou me. Let me not die before I long to die! Give me the wisdom that sitteth by Thy throne, and reject me not from among Thy children!’ To His care I tenderly commit you; and am, my dear Miss Cummins,

Yours affectionately.

If you love me, hear Mr. Saunderson preach.

Wesley, John. Letter to Ann Bolton. Liverpool, July 7, 1773.

You will not be sorry to hear that God has once more brought me safe to England, and that I hope to be with you at Witney (coming from Birmingham) on Thursday, the 15th instant.

Probably I shall preach abroad at half-hour after six. You know I am, my dear Nancy,

Your ever affectionate brother.

Wesley, John. Letter to Mary Bosanquet. London, July 17, 1773.

By the blessing of God I reached this place an hour ago in nearly as good health as I left it. I am glad my friend [His wife] was at your house; she would receive no hurt, and possibly a little good. I think Tho. Mitchell [The three preachers at Birstall in 1772 were Thomas Taylor,



Thomas Mitchell, and John Nelson. In 1773 Mitchell remained. See letter of Aug. 15, 1751, about the riotous mob at Wrangle, where he was thrown into a pond] at least may spend another year in Birstall Circuit. There did seem to be a providential call for what was done at Harrogate! I am glad you find your soul unencumbered. You are just in your place. Stand fast in glorious liberty!--I am, my dear sister,  
Your affectionate brother.  
To Miss Bosanquet, At Morley Common,  
Near Leeds.

Wesley, John. Letter to Mary Bosanquet. London, July 17, 1773.

By the blessing of God I reached this place an hour ago in nearly as good health as I left it. I am glad my friend [His wife] was at your house; she would receive no hurt, and possibly a little good. I think Tho. Mitchell [The three preachers at Birstall in 1772 were Thomas Taylor, Thomas Mitchell, and John Nelson. In 1773 Mitchell remained. See letter of Aug. 15, 1751, about the riotous mob at Wrangle, where he was thrown into a pond] at least may spend another year in Birstall Circuit. There did seem to be a providential call for what was done at Harrogate! I am glad you find your soul unencumbered. You are just in your place. Stand fast in glorious liberty!--I am, my dear sister,  
Your affectionate brother.  
To Miss Bosanquet, At Morley Common,  
Near Leeds.

Wesley, John. Letter to Ann Bolton. London, July 18, 1773.

Your late conversation was exceeding pleasant to me. I had sometimes been almost inclined to think that your affection was lessened; but now I believe it is not. I trust your love is not grown cold. This gave me much satisfaction, though I could not but be concerned at seeing you so encumbered with worldly business. Surely it will not be so always. But God's time is best! Two or three of those little things I have sent you :--  
With peaceful mind thy race of duty run:  
God nothing does, or suffers to be done,  
But what thou wouldst thyself, if thou couldst see  
Through all events of things as well as He.  
Let thy repentance be without delay:  
If thou defer it to another day,  
Thou must repent for a day more of sin,  
While a day less remains to do it in.  
Nor steel nor flint alone produces fire,  
Nor spark arises till they both conspire:  
Nor faith alone, nor works without it right;  
Salvation rises when they both unite.  
If gold be offered thee, thou does not say,  
'To-morrow I will take it, not to-day':  
Salvation offered, why art thou so cool  
To let thyself become to-morrows fool?  
Prayer and thanksgiving is the vital breath

That keeps the spirit of a man from death:  
 For prayer attracts into the living soul  
 The life that fills the universal whole;  
 And giving thanks is breathing forth again  
 The praise of Him who is the life of men.  
 Two different painters, artists in their way,  
 Have drawn religion in her full display.  
 To both she sat: one gazed at her all o'er;  
 The other fixed upon her features more.  
 Hervey has figured her with every grace  
 That dress could give; but Law has hit her face.  
 The specious sermons of a learned man  
 Are little else than *flashes in the pan*.  
 The mere haranguing upon what they call  
 Morality is *powder without ball*:  
 But he who preaches with a Christian grace  
*Fires* at your vices and the *shot* takes place.  
 Faith, Hope, and Love were questioned what they thought  
 Of future glory, which Religion taught.  
 Now Faith *believed* it firmly to be true,  
 And Hope *expected so* to find it too:  
 Love answered, smiling with a conscious glow,  
*Believe! Expect! ! I know* it to be so.'

Go on in this humble, gentle love, that you may abound therein more and more. Aim at nothing higher than this. And may the God of love still possess you whole, and guide your every thought and word and work. Continue to pray for Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. Lewisham, Near London, July 30, 1773.

I am sorry for poor Mr. Fletcher [See letter of April 1 to her]; but still more for poor Mary Meggot [Was she the widow of Samuel Maggot? See Journal, v. 465; and letter of Feb. 10, 1783], of whom I expected [better] things. She may now keep the room for her new guests, for certainly we shall have nothing to do with them. The point they aim at is this--to make Calvinists. Our point is to make Christians. They endeavor to convert men to the dear Decrees; we to convert them to God. In every place they have used their whole strength in opposition to us. But you and many more will not be tossed to and fro with every wind of doctrine. Stand fast in the truth which you have received, and be not removed from the hope of the gospel. I desire the building [The chapel at Misterton] may be finished without delay. Follow after all the fullness of the promises.

My wife joins with me in love to you, with, my dear sister,  
 Your affectionate brother.  
 To Mrs. Woodhouse, At Mr. Hutton's,  
 In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Mrs. Savage. Lewisham, July 31, 1773.

I did receive a letter from you while I was in Ireland; but whether I answered it or no I cannot

tell. It gives me pleasure to hear that you still stand fast in the liberty wherewith Christ hath made you free, and that His blessed work still continues to widen and deepen among you. It will do so as long as you walk in love and strive together for the hope of the gospel. As God has made Mr. Wolfe an instrument of promoting this among you, I think it will be well for him to stay another year [Francis Wolfe and Richard Seed were the preachers in Gloucestershire. Wolfe was appointed to Bristol by the Conference of 1773, and Seed to Derryshire].

When I was at Worcester [He was there on March 16], a young woman had just joined the Society who had her fortune in her own hands. Is she with you still? And is she married or single? I have a particular reason for asking. How has Mr. Seed behaved? Is he serious, zealous, active? And has God prospered his word?--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Madam. ????, Aug. 5, 1773.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. London, Aug. 8, 1773.

It gives me much pleasure to observe that you do not lose your simplicity. You seem not only to retain simplicity of spirit (the great thing), but likewise of sentiment and language. God has indeed dealt very graciously with you from the beginning hitherto. He has led you tenderly by the hand from grace to grace and from faith to faith; and you may well say,--

The mercy I feel

To others I show;

I set to my seal

That Jesus is true.

Go on in His name, and earnestly exhort all that know Him to press forward to the mark.

Encourage them to aspire after full salvation--salvation into the whole image of God. Beware you do not decline in your zeal for this; let no prudence, hinder you. Let prudence \_ ' guide not cool its fires.'

Still let it for His glory burn

With unextinguishable blaze;

And trembling to its source return,

In flames of love and joy and praise.

But I had forgotten that I am in haste. I hope Mr. Severn [William Severn, just admitted on trial, and appointed to Gloucestershire. See letter of June 23, 1776] will be a blessing to many. He is alive to God. This day I set out for Bristol, and thence to Cornwall; but I hope to, be at Bristol again on the 28th instant. Life is short! We have need to improve every moment! Adieu!

Wesley, John. Letter to Mrs. Bennis. Bristol, Aug. 10, 1773.

When two or three agree to seek God by fasting and prayer, it cannot be that their labor should be in vain; especially if they add their endeavors to their prayers for the increase of the work of God. I hope you will encourage every preacher to visit the whole Society in order from house to house: dinner or drinking tea does not answer the same intention. This may and ought to be done over and above.

I thought you had been in more danger of being hurt by worldly abundance than worldly care.

But we cannot stand under either one or the other unless we be endued with power from on high,

and that continually from hour to hour, or rather from moment to moment. Yet distress is not sin; we may be grieved, and still resigned. And this is acceptable with God. In all these cases you should remember that observation never to be let slip,--

With even mind thy course of duty ran:

God nothing does, or suffers to be done,

But thou wouldst do thyself, if thou couldst see

The end of all events as well as He!

[See letter of July 18].

--My dear sister, adieu. Your affectionate brother.

Wesley, John. Letter to Hannah Ball. Bristol, Sept. 1, 1773.

I was glad you had an opportunity of spending a few days in London, and also that you was not ashamed to declare what God had done for your soul. This is the way, not only to receive an increase of grace yourself, but likewise to impart it to others. Even this kind of simplicity, the speaking artlessly, as little children, just what we feel in our hearts, without any reasoning what people

will think or say, is of great use to the soul. I hope you will be able to speak to Mr. Saunderson [Hugh Saunderson, Assistant of the Oxford Circuit] without the least reserve. He has tasted of the pure love of God, and should be encouraged to hold it fast. But I wonder a little how some of our friends at Witney come to take exception at honest John Wittam [Wittam, who had come from Armagh, was second preacher]. He is an Israelite indeed; not much polished but serious, solid, and sensible. I preferred him before two or three young men (who offered for Oxfordshire), because I have seen the proof of him.--I am, my dear sister,  
Yours affectionately.

To Miss Ball, At Mr. Ball's, Laceman,  
In High Wycombe, Bucks.

Wesley, John. Letter to Philothea Briggs. Bristol, Sept. 8, 1773.

We have the clearest proof, when we have to do with children, that 'the help which is done upon earth God doeth it Himself.' All our wisdom will not even make them *understand*, much less *feel* the things of God. The *Instructions for Children* [See letter of Feb. 23] contain the best matter that we can possibly teach them. But nothing less than the finger of God can write it on their hearts. On Saturday night He sent another shower of grace upon our children at Kingswood [See Journal, v. 525]. Sixteen of them were deeply affected, and I think thirteen found peace with God. Four or five of them were some of the smallest we had, not above seven or eight years old. Although there may be some use in teaching even very young children to 'say their prayers daily,' yet I judge it to be utterly impossible to teach any to 'practice prayer' till they are awakened. For what is prayer but the desire of the soul expressed in words to God, either inwardly or outwardly? How, then, will you teach them to *express* a desire who *feel* no desire at all? When, therefore, Madame Guyon talks in that manner, it often makes me afraid that both she and her teacher, Archbishop Fenelon, talked by rote of the things they knew not. Both of them had an amazing genius, but I doubt full little experience. It is exceeding certain neither his nor her writings are likely to do us any solid service. We have all the gold that is in them without the dross, which is often not only useless but dangerous. Let you and I keep the good old way:

**In doing and bearing**

The will of our Lord,  
We still are preparing  
To meet our reward.

Go on steadily in this path: there is none better. By patient continuance in well doing, seek for glory and honor and immortality. You shall reap if you faint not.--I am, my dear Philly,  
Yours affectionately.

Wesley, John. Letter to Mrs. Bennis. Bristol, Sept. 10, 1773.

When two or three agree to seek God by fasting and prayer, it cannot be that their labor should be in vain; especially if they add their endeavors to their prayers for the increase of the work of God. I hope you will encourage every preacher to visit the whole Society in order from house to house: dinner or drinking tea does not answer the same intention. This may and ought to be done over and above.

I thought you had been in more danger of being hurt by worldly abundance than worldly care. But we cannot stand under either one or the other unless we be endued with power from on high, and that continually from hour to hour, or rather from moment to moment. Yet distress is not sin; we may be grieved, and still resigned. And this is acceptable with God. In all these cases you should remember that observation never to be let slip,--

With even mind thy course of duty ran:

God nothing does, or suffers to be done,

But thou wouldst do thyself, if thou couldst see

The end of all events as well as He!

[See letter of July 18].

--My dear sister, adieu. Your affectionate brother

Wesley, John. Letter to Joseph Benson. Bristol, Sept. 10, 1773.

If Mr. Thompson [The Assistant in Edinburgh. See letters of July 31 and Oct. 23 to Benson] consents, all is well. The more you preach abroad, both in England and Scotland, the better. Only take care not to do more than you can do, not to go beyond your strength. And keep to the plain, old Methodist doctrine laid down in the *Minutes* of the Conference. At Trevecca you were a little warped from this; but it was a right-hand error. You will be buried in Scotland if you sell your mare and sit still. Keep her, and ride continually. Contrive (you and Mr. Thompson) how this may be. Sit not still at the peril of your soul and body! Mr. Fletcher [John Fletcher] ought to have received their thanks.--Dear Joseph, adieu!

Do all you can for poor Scotland, and write how things are there.

Wesley, John. Letter to Countess of Huntingdon. Bristol, Sept. 16, 1773.

MY DEAR LADY--Your last favor gave me unspeakable satisfaction and occasioned much thankfulness to God. Indeed, I could not look upon it in any other view than as an answer to many prayers which I have been led to offer up from time to time, particularly when I have heard of your Ladyship's meeting with any difficulty or affective providence of any kind. I have then let my heart melt within me, and have longed to tell your Ladyship either by word or writing what part I have in your sufferings. This lay the weightier upon me when I considered how few are now left below of those who many years ago rejoiced to see the undaunted fervor with which

your Ladyship left the quiet pleasant shades to come abroad and espouse in open day the cause of a despised Saviour. What a blessing is it that His love and guardian care have preserved you from those early days in known and unknown dangers, and carried you through honor and dishonor, evil report and good report! O may you still (like that man of God that is gone before us into Abraham's bosom)

Stand like an iron pillar strong  
And steadfast as a wall of brass!

It is extremely remarkable that the gentleman of the province should undertake to build the Orphan House. Surely this is the Lord's doing! Will your Ladyship permit me just to mention a thought which has passed through my mind: might it not be for the glory of God to adhere in part to the original design --to have some orphans there (a glorious charity) as well as an academy? I just take the liberty to mention this, and leave it to your Ladyship's mature consideration. Wishing your Ladyship a continual increase of faith and loving zeal, I remain, my dear Lady, Your Ladyship's most affectionate servant.

Wesley, John. Letter to John Bredin. Bristol, Sept. 18, 1773.

Observe and enforce all our Rules exactly as if you were in England or Ireland. By foolish complaisance our preachers in Scotland have often done harm. Be all a Methodist; and strongly insist on *full salvation* to be received *now* by simple *faith*.--I am  
Yours affectionately.

Wesley, John. Letter to Mary Bishop. Bristol, Sept. 19, 1773.

It is certainly most profitable for us to have a variety of seasons. We could not bear either to be constantly in storms or constantly in a calm; but we are not certain, we cannot judge what proportion of one or the other is best for us. So it is well we are not left to our own wisdom, that we do not choose for ourselves. We should make strange work; but we know He that chooses for us orders all things well.

There are excellent things in most of the Mystic writers. As almost all of them lived in the Romish Church, they were lights whom the gracious providence of God raised up to shine in a dark place. But they do not give a dear, a steady, or an uniform light. That wise and good man Professor Francke [August Hermann Francke (1663-1727) was professor at Halle 1692, and founded his famous Orphanage there in 1695] used to say of them, ' They do not describe our *common Christianity*, but every one has a religion *of his own*.' It is very true: so that if you study the Mystic writers, you will find as many religions as books; and for this plain reason, each of them makes his own experience the standard of religion.

Madame Guyon was a good woman and is a fine writer, but very far from judicious. Her writings will lead any one who is fond of them into unscriptural Quietism. They strike at the root, and tend to make us rest contented without either faith or works. It is certain the Scripture by ' prayer' almost always means vocal prayer. And whosoever intermits this for any time will neither pray with the voice nor the heart. It is therefore our wisdom to force ourselves to prayer--to pray whether we can pray or no. And many times while we are so doing the fire will fall from heaven, and we shall know our labor was not in vain.--I am, my dear Miss Bishop,  
Yours affectionately.

PS.--It is on Wednesday sennight (the 29th inst.) that I purpose to preach at Bath (in my return from Bradford) at twelve o'clock.

Wesley, John. Letter to Penelope Newman. ????, Sept. 23, 1773.

Owner: Institution. Published in Meth. Hist. Apr. 1969. From Baker's list not published in Telford

Wesley, John. Letter to Philothea Briggs. Bristol, Sept. 29, 1773.

Your own experience may give an answer to your question. You did yourself enjoy a foretaste of that constant communion with God, though it did not continue long [See letter of May 8, 1780]. And you know it was given you in a moment. It was the same case with Sally Ryan, with Nancy Bolton, and with all those whom I have known that are now enabled to pray without ceasing. To every one of them that blessing was given in an instant. So it will be given to *you* again; although probably you will find a strong hope first which will incite you to cry out, Big with earnest expectation,  
See me sit at Thy feet,  
Longing for salvation.

Grace in one sense will make an things new. And I have sometimes known this done to such a degree that there has been no trace of the natural temper remaining. But generally the innocent natural temper does remain, only refined, softened, and cast into the mould of love.

I make no doubt but Charles Perronet would be as well as me in six months if he would punctually follow Dr. Cadogan's rule [William Cadogan (1711-97), physician to London Founding Hospital 1754]. But without steady, unintermitted exercise he never can have health. On Saturday se'nnight I hope to be in London.--I am, my dear Philly,  
Yours affectionately.

To Miss Phil. Briggs, At Miss March's, In Worship Street,, Moorfields, London.

Wesley, John. Letter to James Barry. Bristol, Oct. 1, 1773.

DEAR JAMES,--Sister Haughton is an upright woman and desires to please God. I advise her rather to throw her high head into the fire than to pain one of the little ones. She will have no fewer scholars. God will make her amends.

My mother never would suffer one of her children to 'go to a dancing-school.' But she had a dancing-master to come to her house who taught all of us what was sufficient *in her presence*. To this I have no objection. If I had convenience, I would be glad to have all our preachers taught, even by a dancing-master, to make a bow and to go in and out of a room.--I am, with love to Sister Barry, dear James,  
Your affectionate friend and brother

Wesley, John. Letter to Hannah Ball. London, Oct. 4, 1773.

The being sealed by the Spirit in the full sense of the word I take to imply two things: (1) The receiving the whole image of God, the whole mind which was in Christ, as the wax receives the whole impression of the seal when it is strongly and properly applied; (2) The full assurance of hope, or a clear and permanent confidence of living with God in glory. Either of these may be given (and sometimes is, though not frequently) separate from the other. When both are joined together, then I believe they constitute the Seal of the Spirit. But even this admits of various

degrees: a degree of it I trust you have. Work and pray! Do and suffer the whom will of Him that calleth you! And He will supply whatever is wanting.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Christopher Hopper. London, Oct. 7, 1773.

I came hither last night. For two or three weeks I was not well, but am now recovering daily [See letter of Oct 17].

In town or country Brother Swan [Swan was two years at Haworth after leaving Newcastle. See letter of Oct. 7] must conclude in an hour, or else he cannot be a travelling preacher after this year. His daughter must go to service: you observe well, it will not be safe to keep her at the Orphan House. I am glad to hear that you have but one circuit; that will be most for the glory of God.

The case of Brother Hilton [See letters of Oct 9, 1767, and Nov. 12, 1773, to Hopper] exceedingly delicate. Shall I tell you my thoughts freely? They are the same with yours. I think he is pursuing what will never come to pass. But which of us can convince him of this? How easily we believe what we desire! However, it is the part of a friend to try: you love him well, and you will give him still more cause to love you if you can persuade him to drop the whom affair and put it out of his head for ever.

That is a good point carried, the persuading the classes to meet at their own houses. The fruit of this will soon appear both by the increase of their grace and their number. If I was in Joseph Benson's place, I would not be buried at Dunbar--no, nor at Edinburgh, nor any one place whatever. Who hath required this at his hands? The Lord go before him! Why should we not call sinners to repentance in every market town? [See letter of Oct. 23].

Peter Jaco [Peter Jaco, now in Dublin, was tall and handsome. He dies in 1781. See letter of Sept. 3, 1756, n, to Samuel Walker] would willingly travel. But how? Can you help us to an horse that will carry him and his wife? What a pity we could not procure a camel or an elephant! I do not despair of the salvation of a lunatic.--I am, with love to Sister Hopper,  
Your affectionate friend and brother.

PS.--My wife sends her love; she has her old companion the gout.

Wesley, John. Letter to Mary Bosanquet. London, Oct. 17, 1773.

I was laid up for a week or two last month; but have now nearly recovered my strength [See letter of Oct. 7]. If I live till spring and am as well as I am now, I shall move northward as usual. I am glad you have begun that little meeting for prayer. It will not be without a blessing. T. Lee [Thomas Lee, the Assistant at Birstall] may have half a dozen of the *Instructions for Children* [See letter of Feb. 23] to give as he sees needful.

If you undertake the care of the books, I shall be under no farther concern about them; for I know what you do you will do in earnest. I wish you would immediately cause all the books which are at Birstall to be removed to your house [See letter of Nov. 17]. You will then be so kind as to send me a catalogue of them and of the books which you would have sent down. All those who keep my books for the future I shall desire to state their accounts once a month. But I do not know what you send me the bills for.--I am, my dear  
Your affectionate brother



Wesley, John. Letter to Mrs. Woodhouse. London, Oct. 22, 1773.

Arthur Kershaw is exceedingly happy in God, and I believe he will be an useful preacher. Two months longer he must stay Northampton; then he may make a trial in Epworth Circuit. In the meantime William Thom may labor there, of whom Mr. Rhodes gives me a good account. I am afraid Lady Huntingdon's preachers will do little good wherever they go. They are wholly swallowed up in that detestable doctrine of Predestination, and can talk of nothing else. I am glad to hear so good an account of Mr. Woodhouse. We have to do with a God that heareth prayer. If you seek Him with your whole heart, He cannot withhold any manner of thing that is good.--I am, my dear sister,

Your affectionate brother.

To Mrs. Woodhouse, At Mr. Hutton's

In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Sarah Crosby. ????, Oct. 22, 1773.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Martha Chapman. London, Near, Oct. 27, 1773.

Now is the hour and the power of darkness. But

In vain does Satan rage his hour;

Beyond his chain he cannot go.

And I doubt not most of those that are scattered abroad in the dark and cloudy day will again be gathered in by our good Shepherd. It is right, therefore, to be concerned for them; but not to sorrow as those without hope, seeing the Lord hath not forgotten to be gracious. You that are spiritual, labor to restore them that are fallen, in the spirit of meekness; and your labor shall not be in vain. Meantime in your patience possess your own soul. All things shall work together for *your* good, shall bring you nearer to God. Your affectionate brother.

Wesley, John. Letter to Mary Bishop. London, Oct. 31, 1773.

I have laid your letter so carefully by that I cannot find it. But as I am going into Norfolk early in the morning, I will not stay till I come back before I write.

There is upon the whole nothing new under the sun. But that violent jealousy among your young women is utterly a new thing among the Methodists; I have known nothing like it in the three kingdoms. And yet I do not know that they have either less sense or less grace than others of their age or sex. But this is one proof among a thousand that if God leave us for a moment to ourselves, there is no folly into which our subtle adversary may not drive the wisest of the human race. Yet I do not see that you are at liberty to give up your charge on this account. It seems you should simply lay the whole affair before Mr. Pawson and Allen [John Pawson was a Supernumerary in Bristol; John Allen, who became an itinerant in 1766 and died in 1810, was Wesley's Assistant]. They are candid and impartial judges, prejudiced neither on one side nor the other; and I believe they will be able to judge on every emergence what steps are the most proper to be taken.

One reason, it may be, why this was permitted, was to confound the pride of your understanding. You had been accounted a woman of sense and commended for it. And our nature readily receives such commendation. But see how little your sense avails! You can do no more herein

than if you was an idiot. 'The help that is done upon earth He doeth it Himself,' whether with or without instruments. Let your whole soul be stayed upon Him for time and eternity. I am always well pleased to hear from you. And you can speak freely to, my dear Miss Bishop,

Yours affectionately.

To Miss Bishop, Near the Cross Bath,  
In Bath.

Wesley, John. Letter to Hannah Ball. London, Nov. 18, 1773.

You never did anything to disoblige me yet, nor anything (that I remember) which I wished undone. At all hazards you should prevent any misunderstanding between Mr. Saunderson and Brother Westrup. The best way is for them to talk calmly and freely together and reason the matter over. Then I think both of them will agree to what shall appear best upon the whole. Those fears are not from Him that calleth you. Give no place to them any farther than as they stir you up to prayer. A *trying* time there may be, and yet a *growing* time: this we frequently find. You should in any wise speak freely to Mr. Saunderson and tell him whatever you think or fear. Discipline must be kept up; only I would make an exception with regard to that gentlewoman you mention. Be more and more zealous and active for God!--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Bennis. Sheerness, Dec. 1, 1773.

Some time since, when I heard Brother Bennis had got very rich, I was in fear for you lest the world should again find a way into your heart and damp your noblest affections. I am not sorry that you have not that temptation. It is most desirable to have nether poverty nor riches; but still you cannot be without temptation unless you would go out of the world. How far that sudden emotion which you speak of is a preternatural dart from Satan and how far it springs from your own heart it is exceeding hard to judge. It is possible it may be nether one nor the other, but a mere effect of the natural mechanism of the body, which has no more of good or evil than blushing or turning pale. But whether it be natural or preternatural, it is grievous to one whose conscience is tender. We may therefore undoubtedly pray against it. And surely He can and will deliver us. Come, therefore, boldly to the throne of grace, and find grace to help in time of need. You will find full employment in Waterford: I believe that Society wants your exertions. See, therefore, that you be not weary of well doing.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Savage. London, Dec, 11, 1773.

Whatever was reported concerning Brother Wolfe [Francis Wolfe had removed from Gloucestershire to Bristol] it did not come to my ears. I never heard anything of him but good; nor do I know of anything laid to his charge. I advise you to speak very freely to Mr. Collins [William Collins, Assistant in Wiltshire South. See letter of May 6, 1774, to her]. He has much experience in the things of God, and has likewise seen so much of trouble and temptation that he knows how to sympathize with those that are tempted.

By stirring up the gift of God that is in *you*, you will find a constant increase of inward life. Labor to be more and more active, more and more devoted to Him. Be ready to do and suffer His whole will; then will He

Sink you to perfection's height,  
The depth of humble love.  
--I am, dear Molly, Your affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Dec. 12, 1773.

MY DEAR SISTER,--How easily we believe those we love! I believe it was as you say, and that it was only business, not want of affection, which kept you so long from writing. And so long as that business is not your choice, but providentially laid upon you, it is certainly best for you as bring ordered by unerring Wisdom.

But I am startled at what you speak of Laving Witney [See letter of Jan. 20, 1774]. I do not well understand it. Where can you have the same opportunities of personal improvement? (Unless it were at London or Bristol.) Where can you have so large a field of action? so many opportunities of improving others? What advantages have you reason to expect which will countervail this loss? A design of so important a kind should be long and thoroughly weighed. I can conjecture only one advantage--more leisure, more freedom from hurry of business. That you will have no *living* souls near you, that all are dark and dead, is surely no reasonable motive for going anywhere. I am afraid lest you should be too hasty, lest you should run before the Spirit.

Remember our dear friend Ally Eden [See letters of Feb. 11, 1772, and March 27, 1781]. She took *one* step without consulting any friend (save those under her own roof), and how dearly has she repented it! But perhaps you may give me reasons I am yet unacquainted with, so I suspend my judgement. I want to find you exactly right in all things. I wish you to be wise and good as an angel! I cannot tell you how near you are to, my dear Nancy,  
Yours affectionately.

To Miss Bolton, In Witney,  
Oxfordshire.

Wesley, John. Letter to Mrs. Pywell. London, Dec. 19, 1773.

It is plain the wisdom and power of God order all things well. He has brought you to the right place [She had been in Stenton near Derby in 1772. See letters of Jan. 22, 1772, and Dec. 29, 1774], and you have no need to be careful for anything, but only in everything to make your requests known unto Him with thanksgiving. I am glad to hear that Mrs. Ky's love does not grow cold. One part of your work is to stir up all who have believed to go on to perfection and every moment to expect the full salvation which is received by simple faith. I am persuaded your bring where you are will be for good. Speak to all about you, and spare not. God will bear witness to His own truth.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Samuel Sparrow. London, Dec. 28, 1773.

Upon the head of Authority we are quite agreed. Our guides are Scripture and reason. We agree, too, that preachers who 'relax our obligation to moral virtues, who decry holiness as filthy rags, who teach men that easy, palatable way to heaven, of faith without works,' cannot easily fail of having a multitude of hearers; and that therefore it is no wonder if vast numbers crowd Blackfriars church and the chapel at the Lock [William Romaine was Rector of St. Anne's, Blackfriars, from 1766 to 1795. Martin Madan was Chaplain of the Lock Hospital, 1750-80; he

published *Thelyphthora*, in favor of polygamy, in 1780].

There is also too 'just a ground for charging the preachers both there and at the Tabernacle with grievous want of charity.' For most of them flatly maintain all who do not believe as they believe are in a state of damnation, all who do not believe that absolute decree of election, which necessarily infers absolute reprobation.

But none were induced to hear my brother and me or those connected with us by any such means as these: just the reverse. We set out upon two principles: (1) None go to heaven without holiness of heart and life; (2) whosoever follows after this (whatever his opinions be) is my 'brother and sister and mother.' And we have not swerved an hair's breadth from either one or the other of these to this day.

Thus it was that two young men without a name, without friends, without either power or fortune, 'set out from College with principles totally different from those of the common people,' to oppose all the world, learned and unlearned; to 'combat popular prejudices' of every kind. Our first principle directly attacked all the wickedness, our second all the bigotry, in the world. Thus they attempted a reformation, not of opinions (feathers, trifles not worth the naming), but of men's tempers and lives; of vice in every kind; of everything contrary to justice, mercy, or truth. And for this it was that they carried their lives in their hands, that both the great vulgar and the small looked upon them as mad dogs and treated them as such; sometimes saying in terms, 'Will nobody knock that mad dog on the head?'

Let every one, then, speak as he finds; as for me, I cannot admire either the wisdom or virtue or happiness of mankind. Wherever I have been, I have found the bulk of mankind, Christian as well as heathen, deplorably ignorant, vicious, and miserable. I am sure they are so in London and Westminster. Sin and pain are on every side. And who can account for this but on the supposition that we are in a fallen state? I have proved at large it can no otherwise be accounted for. Yet none need perish; for we have an almighty Saviour, one who is able and willing to save to the uttermost all that come unto God through Him.--I am, dear sir, Your affectionate servant.

Wesley, John. Letter to James Hutton. n.p., Dec. 31, 1773.

DEAR JEMMY,--I am of the same mind still. I love you well; and I love to talk with you. But I have an awkward disorder, commonly called an hydrocele; on account of which I shall be next week in the surgeon's hands [Dr. Samuel Wathen removed it on Jan. 4, 1774. See *Journal*, v. 474, vi. 8]. Any time after that I shall be glad to meet you either at John Folgham's [Folgham was a member of the Foundry Society and one of the trustees of City Road Chapel. Wesley dined with him on Dec. 31, 1782, and at other times. See *Journal Index*] or anywhere.--I am, dear Jemmy, Yours affectionately.

Wesley, John. Letter to Joseph Benson. London, Jan. 8, 1774.

Many persons are in danger of reading too little; you are in danger of reading too much. Wherever you are, take up your cross and visit all the Society from house to house. Do this according to Mr. Baxter's plan, laid down in the *Minutes* of the Conference [See *Minutes* for 1766; works, viii. 302-3, 315]. The fruit which will ensure (perhaps in a short time), will abundantly reward your labor. Fruit also we shall have, even in those who have no outward connection with us.

I am glad you 'press all believers' to aspire after the full liberty of the children of God. They must not give up their faith in order to do this; herein you formerly seemed to be in some

mistake. Let them go on from faith to faith--from weak faith to that strong faith which not only conquers but casts out sin. Meantime it is certain many call themselves believers who do not even conquer sin, who are strangers to the whole inward kingdom of God and void of the whole fruit of the Spirit.

We must not go on at Dunbar in this manner. Rather we must quit the place. For who will pay that debt?

On Tuesday I was under the surgeon's hands, but am now (blessed be God) quite recovered [See next letter].--I am, dear Joseph,

Yours affectionately.

Wesley, John. Letter to Mrs. Bennis. London, Jan. 8, 1774.

To Mrs. Bennis [3]

MY DEAR SISTER,--A will steadily and uniformly devoted to God is essential to a state of sanctification, but not an uniformity of joy or peace or happy communion with God. These may rise and fall in various degrees; nay, and may be affected either by the body or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent. As to wanderings, you would do right well to consider the sermon on Wandering Thoughts [See Works, vi. 23-32]: you might likewise profit by Elizabeth Harper's *Journal*, whose experience much resembled yours, only she was more simple; and you may learn from her to go straight to God as a little child, and tell Him all your troubles and hindrances and doubts, and desire Him to turn them all to good. You are not sent to Waterford to be useless. Stir up the gift of God which is in you; gather together those that have been scattered abroad, and make up a band, if not a class or two. Your best way would be to visit from house to house. By this means you can judge of their conduct and dispositions in domestic life, and may have opportunity to speak to the young of the family. By motion you will contract warmth; by imparting life you will increase it in yourself. As to the circumstance mentioned in the postscript of your last, I should think you would do well to exert yourself in that matter as much as possible [On Dec. 29, 1773, she wrote from Waterford, where she found the people very dead. There is no postscript to the printed letter]. It will be a cross: take up that cross, bear your cross, and it will bear you; and if you do it with a single eye, it will be no loss to your soul.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Charles, his Brother. London, Jan. 13, 1774.

Probably, if I live another year, I may need Mr. Wathen again; but as yet it is not easy to determine. However, I am at present perfectly well.

Your advice with regard to Mr. D[avis] is good. He is very quiet, but not very useful

To tell *you* my naked thoughts (which I do not tell to every one), I have talked with Ralph Mather again and again. I think verily I never met with such another man. I am much inclined to think (though he is not infallible, neither of an uncommon natural understanding) that he is now as deep in grace as G. Lopez was.

I mean Dr. Boyce. I am glad Charles is at home. [But why should you not have him to your hour is the question. You are a man!]

No truth in it at all. A mere Georgian story.

I think God raised up out of the dust T. Olivers in the room of poor decrepit Walter Sellon. The conclusion of his book is noble: true, strong oratory.

Goldsmith's *History* and Hooke's are far the best. I think I shall make them better. My view in

writing history (as in writing philosophy) is to bring God into it. When I talk with Ralph Mather, I am amazed and almost discouraged. What have I been doing for seventy years!  
Peace be with you and yours! Adieu.

To the Rev. Mr. C. Wesley,  
In Bristol.

Wesley, John. Letter to Mrs. Bennis. London, Jan. 18, 1774.

A will steadily and uniformly devoted to God is essential to a state of sanctification, but not an uniformity of joy or peace or happy communion with God. These may rise and fall in various degrees; nay, and may be affected either by the body or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent. As to wanderings, you would do right well to consider the sermon on Wandering Thoughts [See Works, vi. 23-32]: you might likewise profit by Elizabeth Harper's *Journal*, whose experience much resembled yours, only she was more simple; and you may learn from her to go straight to God as a little child, and tell Him all your troubles and hindrances and doubts, and desire Him to turn them all to good. You are not sent to Waterford to be useless. Stir up the gift of God which is in you; gather together those that have been scattered abroad, and make up a band, if not a class or two. Your best way would be to visit from house to house. By this means you can judge of their conduct and dispositions in domestic life, and may have opportunity to speak to the young of the family. By motion you will contract warmth; by imparting life you will increase it in yourself.

As to the circumstance mentioned in the postscript of your last, I should think you would do well to exert yourself in that matter as much as possible [On Dec. 29, 1773, she wrote from Waterford, where she found the people very dead. There is no postscript to the printed letter]. It will be a cross: take up that cross, bear your cross, and it will bear you; and if you do it with a single eye, it will be no loss to your soul.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Jan. 20, 1774.

To Ann Bolton [4]

MY DEAR SISTER,--You in your little station, as I in mine, have abundance of trouble and care and hurry. And I too have often thought, Had I not better throw off some part at least of the burthen? But I think again, Is it *my* burthen? Did I choose it for myself? Is it not the cup which *my Father* hath given me? And do I bear it for *my own sake*, or for the profit of many that they may be saved?

Let me not hurt my dear friend if upon such an occasion I speak with all plainness. You are now highly favored. I trust God has made you a partaker of His great salvation. He has given you a good understanding improved by experience and free conversation with many of His dearest children. He has placed you as a city set upon an hill in a situation wherein you have full exercise for all your talents. 'But there are many crosses therein.' There are--that is, many means of brightening all your graces.

And is it a little thing that would induce my sister, my friend to quit such a situation as this? If, indeed, you could enlarge the sphere of your action; if you could be more extensively useful; or if you could have a closer union than you ever had yet with a person of very eminent grace and understanding, I should instantly acknowledge the call of God and say, 'Go, and the Lord will be with thee!' But I can see nothing of this in your present case. All dark, I fear; evil is before you.

When John Fletcher pressed Mary Bosanquet [They were married in 1781] much, she said (desiring my advice concerning it), 'If I change my situation, it must be with one I can not only love but highly *reverence* and esteem: one that is qualified to be my *guide*; one who is eminent not only in grace but likewise in understanding.' I would add, ' And one that will furnish you with full liberty of action that you may exercise your every grace.' Give me such an one for my beloved friend, and I will instantly wish you God speed!  
You see I speak without reserve; and I hope the die is cast. Speak you as freely to  
Your affectionate friend.

Wesley, John. Letter to Mrs. Pywell. ????, Jan. 22, 1774.  
Extract only, Sotheby 1.12.18. From Baker's list not published in Telford

Wesley, John. Letter to Mary Bishop. London, Jan. 26, 1774.

MY DEAR SISTER,--When I observe anything amiss in your temper or behavior, I shall hardly fail to tell you of it; for I am persuaded you would not only suffer it but profit by advice or reproof. I have been sometimes afraid you did not deal plainly enough with the young women under your care. There needs much courage and faithfulness, that you may do all that in you ties to present them faultless before the throne.

I do not know whether there is any other outward employ which would be so proper for you as that you are now engaged in. You have scope to use all the talents which God has given you, and that is the most excellent way. You have likewise a most admirable exercise for your patience, either in the dullness or forwardness of your little ones. And some of these will learn from you, what is of the greatest importance, to know themselves and to know God. You must not, therefore, relinquish this station lightly--not without full and clear proof that God calls you so to do. Meantime bear your cross, and it will bear you. Seek an inward, not an outward change.

What you want is only inward liberty, the glorious liberty of the children of God. And how soon may you enjoy this! Who knows what a day, an hour, a moment may bring forth? How soon may you hear 'the voice that speaks Jehovah near!' Why should it not be to-day?--I am, my dear sister,  
Yours affectionately.

Miss Bishop, Near the Cross Bath,  
In Bath.

Wesley, John. Letter to Mary Bosanquet. London, Feb. 9, 1774.

To Mary Bosanquet [5]

MY DEAR SISTER,--The mob which hurt not me but the old hired chaise which I then used made their assault some months since at Enniskillen in Ireland. We are little troubled at present with English mobs, and probably shall not while King George III lives.

In July I hope to see you in Cross Hall. My spring journey lies thus: Manchester, April 4; Monday, April 18, Halifax; Tuesday, Huddersfield, Dewsbury; Thursday, Bradford; Sunday, 24, Haworth Church.

Surely, though we have seen great things already, we shall see greater than these. ' If thou canst believe! ' That is the point; then what is impossible?--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss M. Cotton. ????, Feb. 15, 1774.  
Published in MNC Mag. 1799.612. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. London, Feb. 17, 1774.

MY DEAR SISTER,--As our friends who write to me from Witney observe, Mr. Saunderson might be useful if he continued with you. But I have promised, not only to him but also to several at Edinburgh, that he should come with me when I came into Scotland [See letter of Feb. 27]. Joseph Bradford, who succeeds him for the present, is much devoted to God, and he is active and laborious. Tell him if you think anything wanting. I doubt not he will take it well. The manner wherein you receive advice encourages me to give it you freely [See letter of Jan. 20]. I am fully persuaded that is not the person. He has neither such a measure of understanding nor of spiritual experience as to advance you either in divine knowledge or in the life of God. Therefore yield to no importunity, and be as peremptory as you can consistent with civility. This is the wisest way with regard for you and the kindest with regard to him. I *should* have desired you to meet me at Stroud, March 14; but on *this* account [Probably the gentleman lived at Stroud] it seems not expedient.

I have often examined *myself* (to speak without any reserve) with respect to *you*, and I find 'no fever's heat, no fluttering spirits dance,' but a steady rational affection, 'calm as the warmth of life.' [Probably based on Young's *Night Thoughts*, viii.]

March 2, 1774. I found the above (which I thought had been finished and sent) among my papers this morning. I hope you did not think you were forgotten by, my dear Nancy,  
Your ever affectionate brother.

Wesley, John. Letter to Charles, his Brother. Deptford, Feb. 22, 1774.

I have seen Mr. Leddiard [One of Charles Wesley's Bristol friends, evidently visiting London. See his Journal, ii. 270, 275, 279]. Speak a few words in the congregation, and the remaining tracts will be sold in a quarter of an hour [Wesley published his *Thoughts on Slavery* in 1774. See Green's *Bibliography*, No. 298].

*Surely you should reprint* the depositions; only leaving out the names both of captains and ships. Read on. The farther you read in Thomas's [A Scourge to Calumny, by Thomas Olivers. See letter of Jan. 13] tract the better you will like it. *I never saw it till* it was printed.

Miss March [See letters of March 4, 1760, and June 17, 1774, to her] is likely to recover; she rides out every day. Mrs. G---is not joined with the Germans. I believe Miss B----is. Miss F----is in town.

To-day, Henry Hammond [In 1766 Charles Wesley persuaded Hammond, 'a poor wandering sheep that did run well for years, but left us upon his marriage, and Christ too,' to go to Spitalfields Chapel after twelve years' interruption. He returned to the fold, and was a regular attendant. See C. Wesley's Journal, ii. 216-17] and Jo. Bates pleading on the one side, Mr. Horton and Ley on the other, Mr. D[avis] [See letters of Jan. 13 and May 6 to Charles Wesley] had a full hearing. In the end he desired (not demanded) that *some compensation* might be made him for his losses. This is to be referred to the committee which meets to-morrow night. I shall not be there, *but at Lewisham*.

We join in love to you and yours.



Wesley, John. Letter to Martha Chapman. London, Near, Feb. 25, 1774.

I should have been glad to see you at Newbury [He was there on March 7]; but the will of our Lord is best.

You can never speak too strongly or explicitly upon the head of Christian Perfection. If you speak only faintly and indirectly, none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation. You have good encouragement from the experience of her whom God has lately taken to Himself [Bilhah Aspernell. See letter of Nov. 9, 1753, to Mr. Gillespie]. Speak to all, and spare not. Be instant in season, out of season; and pray always with all perseverance, particularly for Yours affectionately.

Wesley, John. Letter to Hannah Ball. London, Feb. 27, 1774.

If not now, yet we shall probably live to meet again; and the great comfort is that we shall meet and part no more. Before Mr. Saunderson came into Oxford Circuit I promised him that he should travel with me in spring. Another will come in his place that is much alive to God. Some will be profited by one, and some by the other.

There are two general ways wherein it phases God to lead His children to perfection--doing and suffering. And let Him take one or the other, we are assured. His way is best. If we are led chiefly in the latter way, the less there is of our own choice in it the better. It is when we fly from those sufferings which God chooses for us that we meet with 'spiritual deaths' and 'spiritual martyrdoms,' as some speak that is, plainly, God punishes us either by Himself or by the devil for going out of His way. Nay, but keep in His way! Do and suffer just what seemeth Him good.-  
-I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Bennis. London, Mar. 1, 1774.

Elizabeth Harper was frequently in clouds too; and in that case it is the best way to stand still: you can do nothing but simply tell all your wants to Him that is both able and willing to supply them.

I enclose James Perfect's letter, on purpose that you may talk with him. He has both an honest heart and a good understanding; but you entirely mistake his doctrine. He preaches salvation by faith in the same manner that my brother and I have done, and as Mr. Fletcher (one of the finest writers of the age) has beautifully explained it. None of us talk of being accepted for our works; that is the Calvinist slander. But we all maintain we are not saved without works, that works are a condition (though not the meritorious cause) of final salvation. It is by faith in the righteousness and blood of Christ that we are enabled to do all good works; and it is for the sake of these that all who fear God and work righteousness are accepted of Him.

It is far better for our people not to hear Mr. Hawkworth. Calvinism will do them no good. As to the rest, I refer to my enclosure to Mr. M'Donald, with whom I wish you to have some conversation. Be not discouraged: I really believe God will visit poor Waterford in love. Do you go on. Bear up the hands that hang down; by faith and prayer support the tottering knee; reprove, encourage. Have you appointed any days of fasting and prayer? Storm the throne of grace, and persevere therein, and mercy will come down.--I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Wife. ????, Apr. 1, 1774.  
Owner: Institution. Published in WHS 19.146-47

Wesley, John. Letter to Hannah Ball. Liverpool, Apr. 12, 1774.  
When it pleases God to take any of His children to Himself

Wesley, John. Letter to Mrs. Bennis. Leeds, May 2, 1774.  
Until Mr. Hill and his associates puzzled the cause

Wesley, John. Letter to Charles, his Brother. Whitehaven, May 6, 1774.  
With or without Mr. Southcote, he need not print nonsense, which he has done in an hundred places.  
I will *give* nothing and *spend* nothing out of it--not a shilling; and what is *paid* can but be *repaid*. Nothing is hereby *embezzled*.  
*Duty* is all I consider. *Trouble* and *reproach* I value not. And I am by no means clear that I can with a good conscience throw away what I think the providence of God has put into my hands. Were it not for the Chancery suit, I should not hesitate a moment. My complaint increases by slow degrees, much the same as before. It seems I am likely to need a surgeon every nine or ten weeks. Mr. Hey, of Leeds, vehemently advises me never to attempt what they call a radical cure. You did tell me Mr. D[avies] had accepted of your mare. But surely there are more mares in the kingdom!  
I never said a word of 'publishing it after my death.' I judged it my duty to publish it now; and I have as good a fight to believe one way as any man has to believe another. I was glad of an opportunity of declaring myself on the head. I beg Hugh Bold to let me think as well as himself, and to believe *my* judgement will go as far as his. I have no doubt of the substance both of Glanvill's and Cotton Mather's narratives. Therefore in this point you that are otherwise-minded bear with me.  
*Veniam petimusque damusque vicissim*. Remember, I am, upon full consideration and seventy years' experience, just as obstinate in my opinion as you in yours. Don't you think the disturbances in my father's house were a *Cock Lane* story? Peace be with you and yours!

Wesley, John. Letter to Mrs. Savage. Whitehaven, May 6, 1774.  
You send me an agreeable account of the work of God in Worcester. I expected that He would give a blessing to the zeal and activity of your present preachers, and of Mr. Collins in particular, who is everywhere of use to those that are simple of heart. But much also depends upon the spirit and behavior of those who are united together. If their love does not grow cold; if they continue walking in the Spirit, using the grace they have already received, adorning the doctrine of God our Saviour, and going on to perfection, their light, shining before men, will incite many to glorify our Father which is in heaven.  
I am glad to hear that Billy Savage and you are still pressing toward the mark. Indeed, God will permit all the grace you have to be tried. He prepares occasions of fighting, that you may conquer; yea, in all these things you shall be more than conquerors through Him that loveth you. To His tender care I commit you; and am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Whitehaven, May 8, 1774.

Have you quite forgotten me? It would not be strange if you had, but rather if you had not, considering the many things you have to think of, your much business, and your many correspondents. But it would be strange if I were to forget *you*. I could as soon forget myself. I know not how it is that you have for some time past seemed nearer to me than ever. I think ever since I saw you last I have indulged a pleasing expectation that there will be a more free and open intercourse between us than there has been yet. Is your heart as my heart? Do you desire there should? Or are you indifferent about it? Nay, I think you are not, and I think I may judge of you by what I feel in myself. And if so,

Who shall our souls disjoin?

Souls that Himself vouchsafed to unite

In fellowship divine.

I want to hear how you go in your new way of life. Is it likely to answer your brother's expectations with regard to temporal affairs? In so short a time you cannot know much, but you may form some little conjecture. Do you give attention enough and not too much to the various businesses that lie upon you? I know you will be diligent therein. But are you too diligent, so as to engage too much of your time and thoughts to entrench upon things of a higher nature? To deprive yourself of sufficient time for exercises of a nobler kind? If you should intermit these on account of any business whatever, I doubt you would suffer loss. There would be a danger that the tenor of your spirit should cool by imperceptible degrees, and that your mind should be too much engaged in the things of this world. For many years my mother was employed in abundance of temporal business while my father, who meddled with no temporals, had his living in his own hands. Yet she never suffered anything to break in upon her stated hours of retirement, which she sacredly observed from the age of seventeen or eighteen to seventy-two. Let my friend tread in the steps of my mother. Follow her as she followed Christ. Do not delay to write and tell me just how you are and what you do. Everything that concerns you very nearly concerns me, my dear Nancy,

Your friend and brother.

Any time this month direct to me at Edinburgh.

Wesley, John. Letter to Elizabeth Ritchie. Whitehaven, May 8, 1774.

My dear Betsy. It is not common for me to write for me to write to any one first; I only answer those that write to me. But I willingly make an exception with regard to you; for it is not a common concern that I feel for you. You are just rising into life; and I would fain have you not almost but altogether a Christian. I would have you just such an one as Miranda. And you cannot be content with less: you cannot be satisfied with right notions; neither with harmlessness; no, nor yet with barely external religion, how exact so ever it be. Nay, you will not be content with a taste of inward religion. This it has pleased God to give you already. You know in whom you have believed; you have tasted of the powers of the word to come; but

A taste of love cannot suffice,

Your soul for all His fullness cries!

Cry on, and never cease! Mind not those who rebuke you that you should hold your place. Cry so much the more, 'Jesus of Nazareth, take away all my sins! Leave none remaining! Speak the

word only, and I shall be healed! Write freely to, Yours affectionately

Wesley, John. Letter to Ann Bolton. Glasgow, May 13, 1774.

You give me a pleasing account of the work of God which seems to be dawning about Tavistock. It is probable you was sent thither for this. Redeem the time; buy up every opportunity; and never be discouraged, although many fair blossoms should fall off and never ripen into fruit. How gladly should I pay you a visit there! But I know not how I can do it this summer, unless I was to miss Stroud and come directly from Cheltenham. But I will say no more of it yet. I hope to hear from you again and again before that time.

Take care you do not forget poor Witney! Be mindful of your eldest care! I am not content that you should be pinned down to any one place. That is not your calling. Methinks I want you to be (like me) here and there and everywhere. Oh what a deal of work has our Lord to do on the earth! And may we be workers together with Him!

What mighty wonders love performs

That puts such dignity on worms.

Don't forget me. I think few love you better than, my dear Nancy, Yours affectionately.

[On leaf after the letter:]

Now you write like a woman of business. They commonly leave out the *I*, and say, 'Shall come. Shall do so,' not *I* shall.

To Miss Bolton, In Witney.

Wesley, John. Letter to Wife. Edinburgh, May 18, 1774.

MY DEAR LOVE,--I am just now come hither from Glasgow, and take this opportunity of writing two or three lines. I desire you would let Mr. Pine have an hundred pounds of that money which is in your hands, provided he gives you his full account first: which I must beg of you to send to London to John Atlay, together with fifty pounds for Mr. Nind, the paper-maker, and fifty pounds for Robert Hawes. There is no use in letting the money lie dead. If I do not administer, I can but pay this again. I am just going to preach, and am in great haste.--My dear Molly,

Your affectionate Husband.

To Mrs. Mary Wesley, In Bristol.

Wesley, John. Letter to Mrs. Crosby. Edinburgh, June 3, 1774.

I have received an excellent letter from Betsy Ritchie. Her experience seems to be exceeding clear. But her youth will expose her to many temptations within, and her circumstances to many from without. So that you have need tenderly and carefully to watch over her, lest she be moved from her steadfastness. I am persuaded our dear Sister Clapham will not rest until she is conformed in all things to our Head.

I have been considering (as our friends so much desire it) whether I could not spend another night at Leeds. And I think I can consider it by taking a night from York. I purpose, God willing, to leave York on Wednesday, July 13; to dine at Leeds that day, and preach there at half-hour past six in the evening. So my horses may stay there till I come. If Wakefield be in the way to Doncaster, I could preach there at nine in the morning, on Thursday, July 14'

Wherever the preachers simply and strongly insist upon full salvation, a blessing will attend their

word.

I was glad to observe a freer intercourse between Miss Bosanquet and you than formerly. If possible, Satan would keep you asunder. Be not ignorant of his devices. Pray speak freely to Duncan Wright. I am afraid he has suffered loss.

Peace be with all your spirits!--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss March . Newcastle-Upon-Tyne, June 3, 1774.

You are living witness of two great truths: the one, that there cannot be a lasting, steady enjoyment of pure love without the direct testimony of the Spirit concerning it, without God's Spirit shining on His own work; the other, that setting perfection too high is the ready way to drive it out of the world. A third thing you may learn from your own experience is that the heart of man contains things that one would think incompatible. Such are the tempers and sensations of those especially that are renewed in love. Some of them seem to be quite inconsistent with others; so that, if we give way to reasoning on this head, if we will not believe what God has wrought till we can account for all the circumstances attending it, till we know how these things can be, we shall bewilder ourselves more and more, and

Find no end, in wandering mazes lost.

I believe one thing which has hurt you is that kind of silence. One use of your present journey may be this: Learn to speak for God without either fear or shame. You have need to be more simple. Look straight forward; eye one thing! Do not consider that you are a woman or a gentlewoman. Do not you bear an higher character? What! know you not that your very body is the temple of the Holy Ghost which is in you? Therefore glorify God with your body and with your spirit. Give Him the praise that is due unto His name.

I am glad you are going to Stroud. It is probable you will see that good young woman, A. Esther. If you do, I hope you will be enabled to encourage her, that she may hold fast the good gift of God. Her experience was exceeding clear when I talked with her last. If possible, guard her against evil reasoning, that she may never let go her simplicity. Peace be with all your spirits!

Wesley, John. Letter to Elizabeth Ritchie. Edinburgh, June 3, 1774.

MY DEAR BETSY,--I shall much want to hear that you stand fast in the liberty wherewith Christ has made you free. It is absolutely certain that you never need lose anything of what God has wrought. He is able and He is willing to give you always what He has once given. He will do it, provided you watch unto prayer and stir up the gift of God which is in you. There is one invariable rule which God observes in all His dealings with the children of men: 'Unto him that hath,' uses what he hath, 'shall be given, and he shall have more abundantly.' When we are justified, He gives us one talent; to those that use this He gives more. When we are sanctified, He gives, as it were, five talents. And if you use the whole power which is then given, He will not only continue that power but increase it day by day. Meantime be not ignorant of Satan's devices: he will assault you on every side; he will cast temptations upon you

Thick as autumnal leaves that strew the ground.

But with every temptation there shall be a way to escape; and you shall be more than conqueror through Him that loves you. You can do, you can suffer His whole will. Go on in His name and in the power of His might; and fulfil the joy of

Yours affectionately.

Wesley, John. Letter to Wife. Newcastle-Upon-Tyne, June 10, 1774.

MY DEAR LOVE,--Last night Billy Smith gave me your letter. I had some time since had an account from John Pawson of what occurred in Bristol between him and you. Your behavior as to the money was admirable. You did yourself much honor thereby. You behaved like a woman of honor, sense, and conscience. O why should not you behave so in everything? If it were possible for you to observe but one thing, 'Commit your cause unto the Lord, and speak nothing against me behind my back,' the people in general will love you. Till then they cannot.--I am, my dear Love,

Your affectionate Husband.

It is believed John Fenwick cannot last twelve hours?

To Mrs. Wesley, At the Foundry,

London.

Wesley, John. Letter to Miss Lewin. Weardale, June 12, 1774.

The word of our Lord to you just now is, 'Open thy mouth wide, and I will fit it.' Whereunto you have attained hold fast, and the residue of the promises is at hand.

Mr. Saunderson is necessarily detained at Edinburgh, being to answer for himself on the 24th instant before the Lord's Justiciaries. I had the honor myself of being sent to the Tollbooth, and am only out upon bail. Billy Thompson, who travels with me in his stead, will speak to a few more of our friends.

I think Miss Rhodes should try, together with constant riding, decoction of nettles every night and morning.

In any wise the horses should be broke to go in a chaise. I wish you would send them to Leeds the day that I come.

Peace be with your spirits! I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Mary Bishop. Sunderland, June 17, 1774.

It is something strange that I should never hear of your illness till I hear of your recovery. Both the one and other were designed for blessings, and I doubt not have proved so to you. Since I saw you first I have not observed much reason for reproving. But we have all need of advice and exhortation, else we should soon be weary and faint in our minds. It is to be expected that above one half of those who not only *profess* great things, but actually enjoy the great salvation, deliverance from inbred sin, will nevertheless sooner or later be moved from their steadfastness. Some of them, indeed, will recover what they had lost; others will die in their sins. The observing this should incite us to double watchfulness lest we should fall after their example. The English tongue is derived from the German: in both, the imperfect tense in the indicative mood is generally the same or nearly the same with the participle, and to be distinguished from it by the preceding and following words.--I am, my dear sister, Yours affectionately.

Wesley, John. Letter to Miss March. Sunderland, June 17, 1774.

I am glad you think of me when you do not see me; I was almost afraid it was otherwise. Air and exercise you must have; and if you use constant exercise with an exact regimen, it is not improbable that you will have vigorous health if you live to four- or five-and-thirty. About that time the constitution both of men and women frequently takes an entire turn. At present you are certainly in your place, and you need take no thought for the morrow.

The praying much for those we love much is doubtless the fruit of affection, but such an affection as is well pleasing to God and is wrought in us by His own Spirit. Therefore it is certain the intercession that flows from that affection is according to the will of God.

That is an exceedingly nice question. 'How far may we desire the approbation of good men?' I think it cannot be proved that such a desire is anywhere forbidden in Scripture. But it requires a very strong influence of the Holy Spirit to prevent its running into excess.

Friendship is one species of love; and is, in its proper sense, a disinterested reciprocal love between two persons. Wicked persons are, it seems, incapable of friendship. For 'he who fears no God can love no friend.' Nor, indeed, is every one that fears God capable of friendship. It requires a peculiar turn of mind, without which it can have no being. The properties of Christian friendship are the same as the properties of love; with those which St. Paul so beautifully describes in the 13th chapter of the First Epistle to the Corinthians. And it produces as occasions offer, every good word and work. Many have laid down the rules whereby it should be regulated; but they are not to be comprised in a few lines. One is, 'Give up everything to your friend except a good conscience toward God.'

There have undoubtedly been instances of real friendship among Jews, yea and among heathens, who were susceptible of it: but they were by no means wicked men; they were men fearing God and working righteousness according to the dispensation they were under. I apprehend wicked men, under whatever dispensation, to be absolutely incapable of true friendship. By wicked men I mean either men openly profane or men void of justice, mercy, and truth. There may be a shadow of friendship between those, whether of the same or of different sexes. But surely the substance is wanting; in all my experience I have found no exception to this rule.

After an acquaintance of four-and-thirty years, I myself cannot have freedom with Miss Johnson. Yet I know not but you may. In most respects she judges truly, although her natural understanding is not strong. Miss Newman's is: the more you know her the more you will taste her spirit. The others you mention want a little more age and experience; then they might make companions for you.

Wesley, John. Letter to Hannah Ball. Sunderland, June 19, 1774.

It is next to impossible to retain salvation from sin without having a dear witness of it, especially in time of temptation; they who then lose the witness commonly lose the blessing itself.

When you can spare a day or two to visit any of the neighboring Societies, it will be a labor well bestowed. You will always find it a blessing to your own soul, as it is a means of quickening and strengthening others.

Sometimes I have been a little afraid for my dear Ann Bolton. If she is more engaged than she used to be in temporal things and less in spiritual, she must be something more than human or she will suffer loss, her soul will be flattened thereby. I am afraid lest she should sink into that delicate species of spiritual sloth which some call 'ceasing from our own works.' I wish she would write more frequently either to me or to you. It might be profitable to her. She *has been* as a mother in Israel; pity she should ever be less useful.

I left Mr. Saunderson behind me in Scotland, but expect to see him at the Conference.--I am, my dear sister,

Your affectionate brother.

I have received an excellent letter from Betsy Ritchie. You are living witness of two great truths

Wesley, John. Letter to Elizabeth Ritchie. Newcastle-Upon-Tyne, June 23, 1774.

It gives me pleasure to find that you still stand fast in the liberty wherewith Christ has made you free, and that in spite of various temptations. And these, indeed, you are still to expect; for Satan neither slumbers nor sleeps, and he will strive to torment if he cannot destroy. Nay, God Himself, as one observes, 'prepareth for thee occasions of fighting, that thou mayest conquer.' So that you are still called to fight the good fight of faith, and thus to lay hold on eternal life. One admirable help toward conquering all is for believers to keep close together, to walk hand in hand, and provoke one another to love and to good works. And one means of retaining the pure love of God is the exhorting others to press earnestly after it. When you meet on a Sunday morning, I doubt not but this will be the chief matter both of your prayers and conversation. You may then expect to be more and more abundantly endued with power from on high, witnessing that He is faithful and just both to forgive us our sins and also to cleanse us from all unrighteousness.--I remain Yours affectionately.

Wesley, John. Letter to Joseph Benson. Newcastle-Upon-Tyne, June 28, 1774.

DEAR JOSEPH,--You fell upon Hugh Saunderson without rhyme or reason for contriving to supplant you at Edinburgh; whereas his staying there was not his choice but his cross: he *must* be there from the 24th instant to the 5th of July. During that time you may make an excursion either north, west, or south. Afterwards you will be fight welcome at Edinburgh. And seeing the people desire it, I cheerfully consent to your staying in that circuit another year. The following year, if you and I live, you may spend in London.

Your congregations in Edinburgh are large: Hugh Saunderson's are larger still. Your preaching, and perhaps mine, has stirred up a sleepy people: his preaching has stirred them up still more. Our conversation has often quickened them: his has quickened them much more. 'But why does God work more by him that has far less sense than we?' To stain the pride of our wisdom. And hence not 'five or six girls' but 'the generality of the congregation' prefer his preaching to either yours or mine. They feel therein more of the power of God, though it has less of the wisdom of man. Now, I see more than any single preacher can see, which of the preachers do most good, who have most fruit; and according to this, I form my estimate of them.

Pray tell Sister Gow I have her letter, and that both Mr. Thompson and I wholly acquit her. She has neither done nor said anything amiss. Mr. Broadbent blamed her without cause.--I am, dear Joseph, Yours affectionately.

Wesley, John. Letter to Ann Tindall. ????, July 6, 1774.

Owner: Institution. Published in WHS 19.189-93. From Baker's list not published in Telford

Wesley, John. Letter to Henry Brooke. Hull, July 8, 1774.

When I read over in Ireland *The Fool of Quality*, I could not but observe the design of it, to promote the religion of the heart, and that it was well calculated to answer that design; the same thing I observed a week or two ago concerning *Juliet Grenville*. Yet there seemed to me to be a few passages both in the one and the other which might be altered to the better; I do not mean so much with regard to the sentiments, which are generally very just, as with regard to the structure of the story, which seemed here and there to be not quite clear. I had at first a thought of writing to Mr. Brooke himself, but I did not know whether I might take the liberty. Few authors will



thank you for imagining you are able to correct their works. But if he could bear it and thinks it would be of any use, I would give another reading to both these works, and send him my thoughts without reserve just as they occur.

I admired Miss Brooke for her silence; her look spake, though not her tongue. If we should live to meet again, I should be glad to hear as well as see her--I am Yours.

Wesley, John. Letter to Francis Wolfe. York, July 10, 1774.

I had set you down for Bristol the next year. But last night I received a letter from John Murlin, and another from Tommy Lewis, desiring he might be there. Pray tell T. Lewis they will have him and two other new preachers, and that I am seeking for an housekeeper.

Explicitly press the believers to go on to perfection!--I am, with love to Sister Wolfe,  
Your affectionate brother.

To Mr. Wolfe, At the New Room,  
Bristol.

Wesley, John. Letter to Philothea Briggs. York, July 13, 1774.

I trust all your sorrows are now turned into joy, and you are enabled in everything to give thanks. Go on, trampling upon sin and Satan, and praising Him who hath put all things under your feet.

Wesley, John. Letter to Ann Bolton. Leeds, July 13, 1774.

At all hazards get an electric machine. It is your bounden duty. You are no more at liberty to throw away your health than to throw away your life.

If you disperse the small tracts among the poor people round Finstock, it will continue and deepen their awakening. Your removal from Witney was sufficient to cause slackness among the people. I hope Brother Taylor will recover, if he be plainly and yet tenderly dealt with.

You try me when you delay to write; it makes me almost fear your love is grown cold. It is on Monday, August 1, I have appointed to be at Worcester, on Tuesday at Broadmarston, on Thursday at Cheltenham, on Friday at Stroud, on Saturday at Bristol; and I know not how I can see you, unless at one of these places. My love to Neddy.--I am, my dear Nancy, Yours affectionately.

To Miss Bolton, In Witney,  
Oxfordshire.

Wesley, John. Letter to Ann Tindall. Burlington Key, July 13, 1774.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Wife. York, July 15, 1774.

MY DEAR,--1. I think it needful to write one letter more in order to state the case between you and me from the beginning. I can't, indeed, do this so exactly as I would, because I have not either those letters or those parts of my Journal which give a particular account of all circumstances just as they occurred. I have therefore only my memory to depend on; and that is

not very retentive of evil. So that it is probable I shall omit abundance of things which might have thrown still more light on the subject. However, I will do as well as I can, simply relating the fact to the best of my memory and judgement.

2. Before we married I saw you was a well-bred woman of great address and a middling understanding; at the same time I believed you to be of a mild, sweet, even temper. By conversing with you twenty days after we were married I was confirmed in the belief. Full of this, I wrote to you soon after our first parting in the openness and simplicity of my heart. And in this belief I continued after my return till we went down to Kingswood.

3. Here, as I came one morning into your room, I saw a sight which I little expected. You was all thunder and lightning: I stared and listened; said little, and retired. You quickly followed me into the other room, fell upon your knees, and asked my pardon. I desired you to think of it no more, saying, It is with *me* as if it had never been. In two or three weeks you relapsed again and again, and as often owned your fault, only with less and less concern. You first found we were *both* in fault, and then all the fault was on *my side*.

4. We returned to London, and your natural temper appeared more and more. In order to soften it as I could, I tried every method I could devise. Sometimes I reasoned with you at large, sometimes in few words. At other times I declined argument, and tried what persuasion would do. And many times I heard all you said, and answered only by silence. But argument and persuasion, many words and few, speaking and silence, were all one. They made no impression at all. One might as well attempt to convince or persuade the north wind.

5. Finding there was no prevailing upon you by speaking, I tried what writing would do. And I wrote with all plainness; yet in as mild a manner as I could, and with all the softness and tenderness I was master of. But what effect did it produce? Just none at all; you construed it all into ill-nature, and was not easily prevailed upon to *forgive so high an affront*.

6. I think your quarrel with my brother was near this time, which continued about seven years; during two or three of which it was more or less a constant bone of contention between us, till I told you plainly, 'I dare not sit and hear my brother spoken against. Therefore, whenever you begin to talk of him, I must rise and leave the room.'

7. In the midst of this you drew new matter of offence from my acquaintance with Mrs. Lefevre, a dove-like woman, full of faith and humble love and harmless as a little child. I should have rejoiced to converse with her frequently and largely; but for *your* sake I abstained. I did not often talk with her at all, and visited her but twice or thrice in two years. Notwithstanding which, though you sometimes said you thought her a good woman, yet at other times you did not scruple to say you 'questioned if I did not lie with her.' And afterward you seemed to make no question of it.

8. Some time after you took offence at my being so much with Mrs. Blackwell, and was 'sure she did me no good.' But this blew over, and you was often in a good humor for a week together, till October 1757. Sarah Ryan, the housekeeper at Bristol, then put a period to the quarrel between my brother and you. Meantime she asked me once and again, 'Sir, should I sit and hear Mrs. Wesley talk against *you* by the hour together?' I said, 'Hear her, if you can thereby do her any good.' A while after, she came to me and said, 'Indeed, sir, I can bear it no longer. It would wound my own soul.' Immediately you was violently jealous of her, and required me not to speak or write to her. At the same time you insisted on the 'liberty of opening and reading all letters directed to me.' This you had often done before: but I still insisted on my own liberty of speaking and writing to whom I judged proper; and of seeing my own letters first, and letting you read only those I saw fit.

9. Sunday, February 25, 1758, you went into my study, opened my bureau, and took many of my letters and papers. But on your restoring most of them two days after, I said, 'Now, my dear, let all that is past be forgotten; and if either of us find any fresh ground of complaint, let us tell it to Mr. Blackwell, or Jo. Jones, or Tho. Walsh, but to no other person whatever.' You agreed; and on Monday, March 6, when I took my leave of you to set out for Ireland, I thought we had as tender a parting as we had had for several years.

10. To confirm this good understanding, I wrote to you a few days after all that was in my heart. But from your answer I learned it had a quite contrary effect: you *resented* it deeply; so that for ten or twelve weeks together, though I wrote letter after letter, I received not one line. Meantime you told Mrs. Vigor and twenty more, 'Mr. Wesley *never* writes to *me*. You must inquire concerning him of Sarah Ryan; he writes to her *every week*.' So far from it, that I did not write to her at all for above twelve weeks before I left Ireland. Yet I really thought you would not tell a willful lie--at least, not in cool blood; till poor, dying T. Walsh asked me at Limerick, 'How did you part with Mrs. W. the last time?' On my saying 'Very affectionately,' he replied, 'Why, what a woman is this! She told me your parting words were, "I hope to see your wicked face no more." I now saw you was resolved to blacken me at all events, and would stick at no means to accomplish it. Nevertheless I labored for peace; and at my return to Bristol, to avoid grieving *you*, did not converse with Sarah Ryan (though we were in the same house) twenty minutes in ten days' time. I returned to London. Soon after, you grew jealous of Sarah Crosby, and led me a weary life, unless I told you every place to which I went and every person I saw there.

11. Perceiving you still rose in your demands, I resolved to break through at once, and to show you I would be my own master, and go where I pleased, without asking any one's leave. Accordingly on Monday, December 18, I set out for Norwich; the first journey I had taken since we were married without telling you where I was going.

[I cannot but add a few words: not by way of reproach, but of advice. God has used many means to curb your stubborn will and break the impetuosity of your temper. He has given you a dutiful but sickly daughter; He has taken away one of your sons. Another has been a grievous cross; as the third probably will be. He has suffered you to be defrauded of much money; He has chastened you with strong pain. And still He may say, 'How long liftest thou up thyself against Me?' 'Are you more humble, more gentle, more patient, more placable than you was? I fear quite the reverse; I fear your natural tempers are rather increased than diminished. O beware lest God give you up to your own heart's lusts, and let you follow your own imaginations!

[Under all these conflicts it might be an unspeakable blessing that you have an husband who knows your temper and can bear with it; who, after you have tried him numberless ways, laid to his charge things that he knew not, robbed him, betrayed his confidence, revealed his secrets, given him a thousand treacherous wounds, purposely aspersed and murdered his character, and made it your *business* so to do, under the poor pretence of vindicating your own character (whereas of what importance is *your* character to mankind, if you was buried just now? Or if you had never lived, what loss would it be to the cause of God?) ;--who, I say, after all these provocations, is still willing to forgive you all; to overlook what is past, as if it had not been, and to receive you with open arms; only not while you have a sword in your hand, with which you are continually striking at me, though you cannot hurt me. If, notwithstanding, you continue striking at me still, what can I, what can all reasonable men think, but that either you are utterly out of your senses or your eye is not single; that you married me only for my money; that, being disappointed, you was almost always out of humor; that this laid you open to a thousand suspicions, which, once awakened, could sleep no more?

My dear Molly, let the time past suffice. If you have not (to prevent my giving it to bad women) robbed me of my substance too; if you do not blacken me, on purpose that when this breaks out, no one may believe it, stop, and consider what you do. As yet the breach may be repaired; you have wronged me much, but not beyond forgiveness. I love you still, and am as clear from all other women as the day I was born. At length know *me*, and know *yourself*. Your enemy I cannot be; but let me be your friend. Suspect me no more; asperse me no more; provoke me no more. Do not any longer contend for mastery, for power, money, or praise. Be content to be a private, insignificant person, known and loved by God and me. Attempt no more to abridge me of the liberty which I claim by the laws of God and man. Leave *me* to be governed by God and my own conscience. Then shall I govern *you* with gentle sway, and show that I do indeed love you, even as Christ the Church.

Wesley, John. Letter to Elizabeth Ritchie. Madeley, July 31, 1774.

It gives me much pleasure to find that you stand fast in the liberty wherewith Christ hath made you free. Trials you will have; but they will only be means of uniting you to Him more closely. While your eye is singly fixed on Him your whole body will be full of light. You will be enabled

To trace His example,  
The world to disdain,  
And constantly trample  
On pleasure and pain.

While you are doing this you will not find many doubts of the way wherein you should go. The unction of the Holy One will shine in your heart and shine upon your path; especially if you frequently consider the *Directions for preserving Fervency of Spirit* and the *Father Thoughts upon Christian Perfection*. If you should at any time be in doubt concerning any point either of doctrine or practice, use me as a friend; and speak freely to Yours affectionately.

Wesley, John. Letter to Hannah Ball. Bristol, Aug. 12, 1774.

Your letters are always pleasing to me, as is the writer of them. I hope Mr. Harmer's preaching in the church will have many good effects. He will prepare the way for Brother Wolfe and his two fellow laborers; all alive to God, simple of heart and of one heart and mind, without any jarring string. And I suppose, by the addition of a third preacher, you will have a traveling preacher every other Sunday. You will love Sister Wolfe: she is an amiable creature, and has done good to the children here. We have made a little beginning for poor Brother W[estrup], which I hope will be some encouragement for others. Walk in the narrowest path of the narrow way, and the Spirit of glory and of Christ shall rest upon you.--I am, my very dear sister,  
Yours affectionately.

Wesley, John. Letter to Penelope Newman. Bristol, Aug. 12, 1774.

I am glad to hear that any of our dear friends are refreshed and strengthened. Surely He who loves us will withhold from us no manner of thing that is good!

We have not any *Minutes* of the Conference here; but I have ordered some to be sent down from London.

Now be active! Be

Patient in bearing ill and doing well.

You may improve by everything that occurs, especially by what is grievous to flesh and blood.--I

am, my dear sister,  
Yours affectionately.  
To Miss Newman, At Cheltenham

Wesley, John. Letter to Mrs. Woodhouse. Bristol, Aug. 12, 1774.

It was the particular desire of William Thom that he might labor a little longer with Mr. Robertshaw. He judged it might be of great advantage to his soul; and I believe he was not mistaken. Therefore I have appointed him to be with Mr. Robertshaw in the east of Lincolnshire. I know not whether I had ever so much satisfaction with you before as in my last journey. Indeed, we have not before had such opportunities of conversing together. I was well pleased with your seriousness and your openness. Indeed, why should we hide anything from each other? I doubt you have but few near you with whom you can converse to any real advantage. You have need, therefore, to make the best of those, and whenever you meet to provoke one another to love and to good works. The time is short! There is but one step between us and death.--I am, my dear sister,

Your ever affectionate brother.  
To Mrs. Woodhouse, At Mr. Hutton's,  
In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Unknown (My Dear Brother). Taunton, Aug. 29, 1774.

Very probably Mr. Bentley is gone abroad. If so, we shall hear of him among our Societies in America. His sister should take good care of his effects till she hears of him again. To Mrs. Pim you should speak strong words of consolation. Don't try to reason with her; but tell her flatly, 'The devil is a liar. God loves you. Christ loves you. He will help you. Look up, and He will help you now.' Then wrestle with Him in prayer for her. Faith *will* prevail. [There] is the same remedy and no other for the [person] you speak of. But this kind goeth not out but by prayer and fasting. It is best for you to spend some time with me,  
Eternal Providence, exceeding thought,  
When none appears can make itself a way.  
Sometimes that drowsiness is not natural but diabolical; in that case it is commonly taken away in a moment. When it is natural, cold bathing is of use.--I am  
Your affectionate brother.

Wesley, John. Letter to Elizabeth Ritchie. Penzance, Sept. 1, 1774.

My Dear Betsy,--It is an admirable Providence which keeps you thus weak in body till your soul has received more strength. It is good that you should feel how very helpless you are, that you may hang upon Him continually. Are you always sensible of His presence? In what sense do you pray without ceasing? Can you in everything give thanks? And have you a witness in yourself that all you say and do is well-pleasing to Him?  
Could you but use constant exercise in the open air, I think you would need no other medicine. But it is certain, be your body well or ill, all is best as long as your soul is stayed on Him. And why should not this be without any intermission till your spirit returns to God--nay, with a continual increase? For this is your calling to sink deeper and deeper into Him, out of His fullness to receive more and more, till you know all that love of God that passeth knowledge.

I hope you do not pass any day without spending some time in private exercises. What do you read at those seasons? Do you read, as it were, by chance? Or have you a method in reading? I want you to make the best use that is possible of every means of improvement. Now is the time! Now you have the fervor of youth on your side. Now animal nature is in perfection. Now your faculties are in their vigor. And happy are you, who have been enabled to begin your race betimes! I hope you are just now minding this one thing --looking unto Jesus, and pressing on to the mark, to the prize of our high calling! O run, and never tire! So shall your love and zeal always be a comfort to  
Yours affectionately.

Wesley, John. Letter to Mrs. Turner. Burlington Key, Sept. 10, 1774.

A reference giving some information about the letter, but not a quotation. From Baker's list not published in Telford

Wesley, John. Letter to Mary Bishop. Bristol, Sept. 13, 1774.

The difference between heaviness and darkness of soul (the wilderness state) should never be forgotten. Darkness (unless in the case of bodily disorder) seldom comes upon us but by our own fault. It is not so with respect to heaviness, which may be occasioned by a thousand circumstances, such as frequently neither our wisdom can foresee nor our power prevent. It seems your trial was of the latter kind; perhaps, too, it was partly owing to the body. But of whatsoever kind it was, you may profit thereby: it need not leave you as it found you. Remember the wise saying of Mr. Dodd,

'It is a great loss to lose an affliction.' If you are no better for it, you lose it. But you may gain thereby both humility, seriousness, and resignation.

I think the seldom you hear the Moravians the better. I should have heard them two or three times in a year; and perhaps I might have done it without any hurt. But others would have been emboldened by my example to hear them. And if any of these had been destroyed thereby their blood would have been upon my head. Some have lately advised me to omit what relates to them in the present edition of my Journals. So I would if the evil were removed. But I have no reason to believe it is. I never found them *acknowledge* any one fault. And without this there can be no amendment.

On Wednesday the 21st instant I hope to see you at Bath on my way to Bradford. I purpose preaching about noon, and dining at one with the person who lives opposite to Brother Hemmings.--I am, my dear sister, Yours affectionately.

To Miss Bishop, Near the Cross Bath,  
In Bath.

Wesley, John. Letter to Miss March. Bristol, Sept. 16, 1774.

I believe my displeasure at you is not likely to rise to any great height. It will hardly have time; for I should tell you very soon of anything which I did not like.

You want more simplicity. I will give you the first instance that occurs of that simplicity which I mean. Some years since, a woman sitting by me fell into strong convulsions, and presently began to speak as in the name of God. Both her look, motions, and tone of voice were peculiarly shocking. Yet I found my mind as ready to receive what she said, as if she had spoken with the

look, motion, and accent of Cicero.

'Unprofitable; far from edifying.' Nay; but this does not go to the bottom of the matter. Why is that unprofitable to me which is edifying to others? Remember that remark in the *Thoughts on Christian Perfection*: If one grain of prejudice be in my mind, I can receive no profit from the preacher. Neither in this case can I form a right judgement of anything a person says or does. And yet it is possible this prejudice may be innocent, as springing from the unavoidable weakness of human understanding.

I doubt not Mr. Murlin will be of use to many. He has much sense and much grace, together with uncommon activity and patience; and wherever he goes the work of God prospers in his hand. Bishop Browne thought Arianism and Socinianism were the flood which the dragon is in this age pouring out of his mouth to swallow up the woman. Perhaps it may; especially with Dr. Taylor's emendation. But still the main flood in England seems to be Antinomianism. This has been a greater hindrance to the work of God than any or all others put together. But God has already lifted up His standard, and He will maintain His own cause. In the present dispensation He is undoubtedly aiming at that point, to spread holiness over the land. It is our wisdom to have this always in view, inward and outward holiness. A thousand things will be presented by men and devils to divert us from our point. These we are to watch against continually, as they will be continually changing their shape. But let your eye be single; aim still at one thing --holy, loving faith, giving God the whole heart. And incite all to this: one love, one present and eternal heaven.

Wesley, John. Letter to Mrs. Crosby. Bristol, Sept. 26, 1774.

I am glad you have been with James Oddie and Sister Merryweather? I hope their souls will revive. It is of great importance that you should be upon as good terms as may be with the preachers in every place. And everywhere [tell them] to preach in the morning; else they will do little good either to themselves or others. A fortnight longer I stay here, and then move toward London.

My disorder is no hindrance to me, only that my friends will not let me ride on horseback. Now and then I break through a little, where the roads are not convenient for wheels.

You are called to do all you can, be it more or less. And the more we do the more we feel how little it is.

While I was in Wales my *best friend* (as my brother terms her) went to London, and has hired part of an house in Hoxton, professing she would never more set foot in Bristol house or in the Foundery. Good is the will of the Lord! 'I cannot choose. He cannot err.' Your advice is good. I desire to follow it; and am, dear Sally, Your affectionate brother

Wesley, John. Letter to Ann Bolton. Bristol, Oct. 1, 1774.

I hope to be at Wallingford on Monday the 17th instant; Tuesday, the 18th at noon, in Oxford; at five or six in the evening at Finstock; and on Wednesday evening at Witney.

There is no exercise more profitable to the soul than that of the presence of God. It is likewise of great use constantly and invariably to attend to His inward voice. And yet there is a danger even in this

--nay, there is a twofold danger: it is very possible, on the one hand, that you may insensibly slide into Quietism, may become less zealous of good works; on the other hand, that you may slide into Stoicism, may suffer loss as to the love of your neighbor, particularly as to that tender affection towards your friends, which does not weaken but strengthen the soul. Shall I speak

freely? I *must* when I speak to *you*: it is quite natural. I am afraid lest you have already suffered some loss with regard to this amiable temper. Otherwise whence arises this general complaint of your not answering their letters? Oh who can be sufficiently upon their guard against Satan coming with his angel face! I want you to be exactly right in all things. You have often been a great comfort to me; but you have scarce given any pain (unless by *your own* pain) to, my dear Nancy,  
Yours affectionately.

Wesley, John. Letter to Martha Chapman. Bristol, Oct. 6, 1774.

On Monday se'nnight, the 17th of this month, I hope to be at Wallingford; and at High Wycombe, as usual, on the Thursday following.

When you have time, you would do well to write down the particular circumstances of your conversion to God. The more closely we are united to Him, the more nearly we shall be united to each other. I cannot doubt but He will make Mr. Wolfe an instrument of good to many of His children. He is simple of heart, and much devoted to God; and, indeed, so is his wife also.  
Yours affectionately.

Wesley, John. Letter to Mrs. Barton. Bristol, Oct. 8, 1774.

It is exceeding certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred as well as actual sin. And at that time you were enabled to give Him all your heart, to rejoice evermore, and to pray without ceasing. Afterwards He permitted His work to be tried, and sometimes as by fire. For a while you were not moved, but could say in all things, ' Good is the will of the Lord.' But it seems you gave way by little and little till you were in some measure shorn of your strength. What have Brother Barton and you to do but to arise at once and shake yourselves from the dust? Stir up the gift of God that is in you! Look unto Him that is mighty to save! Is He not able in every sense to turn your captivity? He has not forgotten to be gracious; neither will He shut up His loving-kindness in displeasure. He is a God nigh at hand. Only believe; and help, while yet you ask, is given!  
Trust in Him and conquer all.--I am  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. ????, Nov. 4, 1774.

Owner: Institution. Published in WHS 18.185. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Gair. London, Nov. 5, 1774.

With regard to you, the great danger is that you should forsake the sacred channels of His grace. Only abide in the way. Read, meditate, pray as you *can*, though not as you *would*. Then God will return and abundantly lift up the light of His countenance upon you.

With regard to Brother Gair, it is not unlikely that the impression he feels is really from God. I think he might make a trial as a local preacher; and probably God would confirm the word of His messenger.--I am, dear Becky,  
Your affectionate brother.



Wesley, John. Letter to Hannah Ball. Shoreham, Nov. 28, 1774.

It gives me great pleasure whenever it is in my power to assist you in anything. I love you for your openness and simplicity and for your desire to do the whole will of God. I think there need be no reserve between Brother Wolfe and you. He is of a truly childlike spirit. And the more you labor the more blessing you will find. Go on; run, and never tire.

I hear the good account of two young maidens who have lately joined the Society. I do not doubt but you will watch over them that they turn not again to folly. See that you warn every one and exhort every one that you may present every one perfect in Christ Jesus.--I am, my dear sister, Yours affectionately.

To Miss Ball, At Mr. Thomas

Wesley, John. Letter to Sarah James. Shoreham, Nov. 29, 1774.

I do not love you because you are without faults, but because you are desirous of being delivered from them. And I trust you will now find a great deliverance in a little time. For you are now taken into God's school, into the school of affliction. The continued weakness and distress of Mrs. James (nay, and I fear Mr. James is not much better) is designed to humble and meeken your soul, to keep you dead to all below, and to teach you that grand lesson to say in all things, 'Not as I will, but as Thou wilt.' Only carry this point, and then I am not solicitous whether you have joy or not.

See, the Lord thy Keeper stand

Omnipotently near!

Lo! He holds thee by thy hand,

And banishes thy fear.

Thou, poor sinner stay not to be any better, but take Him just as you are. Trust Him, praise Him now! The Lord take you with His sweet force! and then you will not forget, my dear Sally,

Yours affectionately.

To Miss Sally James, In St. James  
Barton, Bristol.

Wesley, John. Letter to Elizabeth Ritchie. Shoreham, Nov. 29, 1774.

MY DEAR BETSY,--t gives me pleasure to hear that you have recovered your health. If you find any fresh illness, you should let me know; we must not neglect the body, although the main thing is an healthful mind. There are many excellent things in Madame Guyon's works, and there are many that are exceedingly dangerous. The more so because the good things make way for the mischievous ones. And it is not easy unless for those of much experience, to distinguish the one from the other. Perhaps, therefore, it might be safest for you chiefly to confine yourself to what we have published. You will then neither be perplexed with various sentiments nor with various language; and you will find enough on every head of religion, speculative or practical.

I know not whether any method of reading would be more profitable than to read a chapter of the Old Testament with the *Notes* every morning; and every evening a chapter, or at least a section, in the New Testament. At other times of the day I advise you to read our works regularly from the beginning; marking any tract or part of a tract which you find most useful, that you may make it matter of meditation. Some of the most useful to believers are Mr. Law's tracts, the *Lives* of Mr. Brainerd, De Renty, and Thomas Walsh, the tracts translated from the French, and those upon Christian Perfection.

I am glad you have been with our dear sister Crosby. Converse as much as you can with those of her spirit; they are the excellent ones of the earth. You must not give place--no, not for a day--to inactivity. Nothing is more apt to grow upon the soul; the less you speak or act for God the less you may. If elder persons do not speak, you are called, like Elihu, to supply this lack of service. Whether you are young or old is not material: speak, and spare not! Redeem the time! Be fervent in spirit! Buy up every opportunity; and be always a comfort to  
Yours affectionately.

Wesley, John. Letter to Mary Bishop. Reigate, Nov. 30, 1774.

We so become all things to all, as not to hurt our own souls, when we first secure a single eye, a steady design, to please all for their good to edification, and then take care that our discourse be always good to the use of edifying and such as may minister grace to the hearers. But in order to this we have need of power from on high and of the wisdom that sitteth by the throne. This alone can give us to order our conversation aright, so as to profit both others and our own souls.

Before this can effectually be done, you must conquer your natural reserve, and exercise it only to those of whom you know nothing at all or of whom you know nothing good. Perhaps there is one occasion more on which it will be highly expedient, if not necessary--namely, when good persons (at least in some measure so) sink beneath their character, trifle away time, or indulge themselves in a conversation which has no tendency to improve either the speaker or the hearer. I think it will not be best for you to go out less than you ever did. Suppose you have more faith and more love (as I would fain think you have), you certainly ought to go out more. Otherwise your faith will insensibly die away. It is *by works* only that it can be *made perfect*. And the more the love of solitude is indulged the more it will increase. This is a temptation common to men. In every age and country Satan has whispered to those who began to taste the powers of the world to come (as well as to Gregory Lopez), 'Au desert!' Au desert! Most of our little flock at Oxford were tried with this, my brother and I in particular. Nay, but I say, 'To the Bible! To the Bible!' And there you will learn, 'as you have time, to do good unto all men': to warn every man, to exhort every man as you have opportunity; although the greatest part of your care and labor should be laid out on those that are of the household of faith. Certainly you may continually do good to others without any ways endangering the salvation of your own soul. What at present you much want is simplicity, in the Archbishop of Cambray's sense of the word: that grace 'whereby the soul casts off all unnecessary reflections upon itself.' I wish I could say of you, as I did of a young person many years ago, when I sent her his little book,--

In art, in nature, can we find

Colors to picture thee?

Speak, Cambray's pen, for Sally's mind;

She is simplicity.

--I am, my dear Miss Bishop,

Yours affectionately.

Miss Bishop, Near the Cross Bath, In Bath.

Wesley, John. Letter to Philothea Briggs. Reigate, Nov. 30, 1774.

It is certain God hath given you a talent; and I still think it ought to be used. I grant, indeed, to be hid and to be still is more agreeable to flesh and blood; but is it more agreeable to Him who left us an example that we might tread in His steps? You have just now particular reason to

remember His kingdom ruleth over all.  
Thou on the Lord rely, so safe shalt thou go on;  
Fix on His work thy steadfast eye, so shall thy work be done.  
No profit canst thou gain by self-consuming care;  
To Him commend thy cause, His ear attends the softest prayer.

Wesley, John. Letter to Miss March. Reigate, Nov. 30, 1774.

You are in the safer extreme. When I formerly removed from one college to another, I fixed my resolution not to be hastily acquainted with any one; indeed, not to return any visit unless I had a reasonable hope of receiving or doing good therein. This my new neighbors generally imputed to pride; and I was willing to suffer the imputation.

I 'sum up the experience' of persons, too, in order to form their general character. But in doing this we take a different way of making our estimate. It may be you chiefly regard (as my brother does) the length of their experience. Now, this I make little account of; I measure the depth and breadth of it. Does it sink deep in humble, gentle love? Does it extend wide in all inward and outward holiness? If so, I do not care whether they are of five or five-and-thirty years' standing. Nay, when I look at Miss Betsy Briggs or Miss Philly Briggs, I am ready to hide my face: I am ashamed of having set out before they were born.

Undoubtedly Miss Johnson is deep in grace, and lives like an angel here below. Yet some things in her character I do not admire; I impute them to human frailty. Many years ago I might have said, but I do not now,

Give me a woman made of stone,  
A widow of Pygmalion.

And just such a Christian one of the Fathers, Clemens Alexandrinus describes; but I do not admire that description now as I did formerly. I now see a Stoic and a Christian are different characters; and at some times I have been a good deal disgusted at Miss Johnson's apathy. When God restores our friends to us, we ought to rejoice; it is a defect if we do not. In that and several other instances I take knowledge of Sarah Ryan's littleness of understanding: and this, as well as our temper, we ought to improve to the utmost of our power; which can no otherwise be done than by reading authors of various kinds as well as by thinking and conversation. If we read nothing but the Bible, we should hear nothing but the Bible; and then what becomes of preaching?

Many people have clear conceptions of a few things, concerning which they judge and reason. But they have no clear ideas of other things. So, if they reason about them, they stumble at every step. None can have general good sense unless they have clear and determinate ideas of all things.

Wesley, John. Letter to Wife. ????, Dec. 9, 1774.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Joseph Benson. Sevenoaks, Dec. 12, 1774.

DEAR JOSEPH,--You know Dr. Hamilton imagined great good would be done by the preaching in the churchyard at Dunbar. If it does not answer ought not the Dunbar preacher to serve all the country places, that the Edinburgh preacher may have the more time to spend there, which is of

far greater importance?

It is the Scots only whom, when they like a preacher, would choose to have him continue with them? Not so; but the English and Irish also yea, all the inhabitants of the earth. But we know our calling. The Methodists are not to continue in any one place under heaven. We are all called to be itinerants. Those who receive us must receive us as such. And if the Scots will not, others will.

Brother Watkinson is welcome to those books, and any other which he thinks would be useful to him.--I am, dear Joseph,  
Your affectionate friend and brother.

Wesley, John. Letter to Hannah Ball. London, Dec. 19, 1774.

I do not see any valid objection against inoculation either from prudence or religion. But I wonder to hear you talk of preparation. It is now quite out of use. Experience has shown in ten thousand instances that all preparation is needless, if not hurtful. Only the preparation of the heart, prayer, and self-devotion, this is now peculiarity needful.

I commend you and your dear nieces (whom I love for your sake and for their own) to Him that is able to save both their souls and bodies; and am, my dear sister.

Your very affectionate brother.

To Miss Ball, At Mr. Thos. Ball's,  
In High Wycombe

Wesley, John. Letter to Thomas Rutherford. London, Dec. 24, 1774.

I think you acted exactly right with regard to Peter Mill. If we live till another Conference, I purpose transplanting him into England. I judge he will be an useful preacher.

My new coachman is dead; so Joseph Bradford cannot persuade himself to leave me. And your Scots are such terrible critics that few of our preachers care to venture among them.

I do not despair of Mrs. Greig yet. She is not incurable. I am glad you are gone to Aberdeen.

Take care of the country Societies.--I am, dear Tommy,  
Yours affectionately.

Wesley, John. Letter to Miss March. London, Dec. 27, 1774.

A few minutes I spent with Miss M---- when she was in town two or three years ago. She seemed to be of a soft, flexible temper, and a good deal awakened. From her letters I should judge that she had still many convictions and strong desires to be a real Christian. At the same time it is plain she is surrounded with hindrances and is sometimes persuaded to act contrary to her conscience. It is extremely difficult to advise a person in such circumstances what to do.

Methinks the first thing I would advise her to, at all events, is, 'Do nothing against your conscience. 2. At a proper opportunity, after praying for courage, tell your lady you scruple such and such things. And I doubt not but she will take effectual care that no one shall press you on those heads.' Leaving her place is the last step to be taken if she finds she cannot save her soul therein.

You know it is very natural for me to estimate wisdom and goodness by years, and to suppose the longest experience must be the best. But, although there is much advantage in long experience and we may trust an old soldier more than a novice, yet God is tied down to no rules;

He frequently works a great work in a little time. He makes young men and women wiser than the aged; and gives to many in a very shorn time a closer and deeper communion with Himself than others attain in a long course of years. Betsy and Philly Briggs are witnesses. They have borne huge contradiction; and Philly has stood such shocks as might have overset some of the most established souls we have in London.

There is a great calmness and meekness in Betty Johnson; but I want more softness and tenderness; I want more of human mingled with the divine. Nay, sometimes I want it in Miss March too. But I do not call that warmth anger--at least, not sinful anger; perhaps it would be culpable to be without it. I desire no apathy in religion; a Christian is very far from a Stoic. In every case, the last appeal must be made to our own conscience. Yet our conscience is far from being an infallible guide, as every wrong temper tends to bribe and blind the judge.

Wesley, John. Letter to Charles Perronet. London, Dec. 28, 1774.

DEAR CHARLES,--Certainly there is nothing amiss in the desire to do something for a good Master; only still adding (in this, as in all things else), 'Yet not as I will, but as Thou wilt.' If we could once bring all our preachers, itinerant and local, uniformly and steadily to insist on those two points, 'Christ dying for us' and 'Christ reigning in us,' we should shake the trembling gates of hell. I think most of them are now exceeding clear herein, and the rest come nearer and nearer, especially since they have read Mr. Fletcher's *Checks*, which have removed many difficulties out of the way.

I expect more good from Mrs. Brigg's medicine than from an heap of others. Remember Hezekiah's figs.--I am, dear Charles,  
Ever yours.

To Mr. Charles Perronet,  
In Canterbury.

Wesley, John. Letter to Mrs. Pywell. London, Dec. 29, 1774.

I am glad you parted from our honest friend C--ne upon so good terms. All the trials you suffered while you were there are now passed away like a dream. So are all the afflictions we endured yesterday; but they are noted in God's Book, and the happy fruit of them may remain when heaven and earth are passed away. Trials you are likewise to expect where you are now; for you are still in the body, and wrestle, if not with flesh and blood, yet with 'principalities, and powers, with the rulers of the darkness of this world, with wicked spirits in high places'; and it is good for you that every grain of your faith should be tried; afterwards you shall come forth as gold.

See that you never be weary or faint in your mind; account all these things for your profit, that you may be a full partaker of His holiness, and 'brighter in all His image shine.'--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Mrs. Barton. London, Dec. 30, 1774.

One observes well that, in order to judge of the grace which God has given us, we must likewise consider what our temptations are, because a little grace will balance little temptations, but to conquer great temptations much grace is requisite. Formerly you had comparatively little

temptation, and through His grace you could rejoice with joy unspeakable. At present you do not find that joy. No; for you have the temptations which you had not then. You have little children, you have worldly care, and frequently a weak body. Therefore you may have far more grace than you had before, though you have not so much joy; nay, though you should for a time have no joy at all, but sorrow and heaviness; yea, though you should say with your Master, 'My soul is exceeding sorrowful, even unto death.' Oh what a gainer are you by this! when you are enabled to say in the midst of all, 'The cup which *my Father* hath given me, shall I not drink it? 'See how He loveth whom He chasteneth! And what is at the end? An eternal weight of glory!

It is laid up for you both. Taste of it now!--I am

Your affectionate brother.

To Mrs. Jane Barton, To be left at

Mr. Snowden's, In Hull

Wesley, John. Letter to Ann Bolton. ????, Jan 10-16, 1775.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Martha Chapman. Luton, Jan. 11, 1775.

I hope with God's help to be at Newbury on, Thursday, March 2; and to have the pleasure of seeing you there, unless something unforeseen should hinder.

You have lately had a wintry season at Watlington: now expect the return of spring. Beware you are not weary or faint in your mind! Even bodily weakness may you to this; especially when there appears to be no increase, but rather a decay, of the work of God. Yet I do you apprehend you are yet at liberty to remove from Watlington.

Cannot Hannah Ball step over for two or three days and kindle a flame among you? If she does not come, look for One greater than her. How soon? It may be before you see another day.--I am, dear Patty,

Yours affectionately.

Wesley, John. Letter to Francis Wolfe. Luton, Jan. 11, 1775.

Be zealous and active for a good Master, and you will see the fruit of your labor. But watch over Joseph Moore. If he falls in love, there is an end of his usefulness.

Ever since that madman took away her office in Witney from Nancy Bolton, Witney Society has drooped; such as Wycombe Society would do if you took away Hannah Ball from them. She has all Hannah's grace, with more sense. See that she be fully employed. You have not such another flower in all your gardens. Even Patty Chapman does not equal her. --I am, with love to Sister Wolfe,

Your affectionate friend and brother.

Wesley, John. Letter to Elizabeth Ritchie. London, Jan. 17, 1775.

MY DEAR BETSY,--I beg, if you love me, you will send me a minute account how you are both in body and mind. Some of the Mystic writers do not choose to speak plainly; some of them know not how. But, blessed be God, we do; and we know there is nothing deeper, there is nothing better in heaven or earth than love! There cannot be, unless there were something higher

than the God of love! So that we see distinctly what we have to aim at. We see the prize and the way to it! Here is the height, here is the depth, of Christian experience! 'God is love; and he that dwelleth in love dwelleth in God, and God in him.'

Mr. Fletcher has given us a wonderful view of the different dispensations which we are under. I believe that difficult subject was never placed in so clear a light before. It seems God has raised him up for this very thing--

To vindicate eternal Providence

And justify the ways of God to man.

By confining yourself to those who write dearly your understanding will be opened and strengthened far more than by reading a multiplicity of authors; at the same time your heart will be enlarged, and, I trust, more and more united to

Yours affectionately.

Wesley, John. Letter to Sarah Crosby. ????, Jan 17, 1775.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Penelope Newman. ????, Feb. 1, 1775.

Owner: Institution. Published in WHS 33.105. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. London, Feb. 8, 1775.

If I could have seen you, though it had been only for an hour, it would have given me a very sensible satisfaction. I cannot easily express that union of spirit which I feel whenever I think of you. There is I know not what in your whole spirit and behavior which has always given me unspeakable pleasure; and when I look upon you (you know to whom the glory is due!), I am often ready to cry out, 'Thou perfect pattern of true womanhood!' But I know good is the will of the Lord; therefore I am content. If it is best, I shall see my dear friend again before I take my long journey; and if I do not see you till we meet in a better world,

Surely our disembodied souls shall join,

Surely my friendly shade shall mix with thine.

To die is not to be lost; but our union will be more complete in the world of spirits than it can be while we dwell in tenements of clay.

Certainly till persons experience something of the second awakening, till they are feelingly convinced of inbred sin so as earnestly to groan for deliverance from it, we need not speak to them of *present* sanctification. We should first labor to work that conviction in them. When they feel it and hunger and thirst after full salvation, then is the time to show them it is nigh at hand, it may be received *just now* by simple faith.

I can now hardly expect (if I should live to return to England) to see you before next autumn. Let me, however, have the pleasure of hearing from you; and give a place in your memory and your prayers to, my dear Nancy,

Your ever affectionate brother.

Direct to me at Dublin.

To Miss Bolton, At Witney,  
Oxfordshire.

Wesley, John. Letter to Mary Bishop. London, Feb. 11, 1775.

To be enabled to relieve those that are in want is one excellent fruit of this self-denial. But you must not imagine this will be the only one. No: you have a message from God to some of those to whom no one dare speak the plain truth; and He will confirm the word of His messenger, especially to those that are in weakness or pain or under any kind of affliction. At such a time greatness stands aloof, and they are as accessible as common persons.

In religion as well as in all things else it is 'use that brings perfectness.' I have long labored under the same infirmity with you; and I find but one way to conquer. Take up your cross; when the occasion offers, break through: speak, though it is pain and grief unto you. And it will be easier and easier,

till you resemble an eminent surgeon, who once told my brother, ' Mr. Wesley, you know I would not hurt a fly, I would not give pain to any living thing. But if it was necessary I could scrape all the flesh off of a man's bones and never turn my head aside.'

A clear conviction of the superior advantages of a single life certainly implies a call from God to abide therein, supposing a person has received that gift from God. But we know *all* cannot receive this saying; and I think none ought to make any vows concerning it, because, although we know what we are

and what we can do *nova*, yet we do not know what we *shall* be. The spiritual advantages of that state are set down in the little tract on that subject, together with the means which are proper to be used by those who desire to retain those advantages. If at any time Providence should seem to call any person to relinquish these advantages, I would earnestly advise her not to lean to her own understanding (less in this case

than any other), but to consult one or more spiritual friends, and resolutely stand to their award. There is much good in Miss Bosanquet; and you may do her good, for she loves and will bear plain dealing.--I am, my dear Miss Bishop,

Yours affectionately.

To Miss Bishop, Near the Cross Bath,  
In Bath.

Wesley, John. Letter to Miss March. n.p., Feb. 11, 1775.

There seems to be in our excellent friend something too near akin to apathy. 'A clergyman,' said one (but I do not agree with him in this), 'ought to be all intellect, no passion.' She appears to be (I will not affirm she is) at no great distance from this. It is true by this means we might avoid much pain, but we should also lose much happiness. Therefore this is a state which I cannot desire. Rather give me the pleasure and pain too; rather let

Plain life, with heightening passions rise,

The boast or burthen of an hour.

But who has attained this? Who treads the middle path, equally remote from both extremes? I will tell you one that did (although the remembrance of her still brings tears into my eyes), that lovely saint Jane Cooper! There was the due mixture of intellect and passion! I remember one of the last times I saw her, before her last illness, her look, her attitude, her words! My dear friend, be you a follower of her, as she was of Christ.

Wesley, John. Letter to Ann Tindall. ????, Feb. 12, 1775.

Owner: Institution. From Baker's list not published in Telford



Wesley, John. Letter to Peter Bohler. London, Feb. 18, 1775.

When I say, 'I hope I shall never be constrained to speak otherwise of them' (the Moravians), I do not mean that I have any expectation this will ever happen. Probably it never will. I never did speak but when I believed it was my duty so to do. And if they would calmly consider what I have spoken from March 10, 1736, and were open to conviction, they might be such Christians as are hardly in the world besides. I have not lost sight of you yet. Indeed, I cannot if you are 'a city set upon a hill.'

Perhaps no one living is a greater lover of peace or has labored more for it than I, particularly among the children of God. I set out near fifty years ago with this principle, 'Whosoever doeth the will of my Father who is in heaven, the same is my brother and sister and mother.' But there is no one living that has been more abused for his pains even to this day. But it is all well. By the grace of God I shall go on, following peace with all men, and loving your Brethren beyond any body of men upon earth except the Methodists.

Wishing you every gospel blessing, I remain

Your very affectionate brother.

Wesley, John. Letter to Ann Bolton. Worcester, Mar. 15, 1775.

If I could have seen you, though it had been only for an hour, it would have given me a very sensible satisfaction. I cannot easily express that union of spirit which I feel whenever I think of you. There is I know not what in your whole spirit and behavior which has always given me unspeakable pleasure; and when I look upon you (you know to whom the glory is due!), I am often ready to cry out, 'Thou perfect pattern of true womanhood!' But I know good is the will of the Lord; therefore I am content. If it is best, I shall see my dear friend again before I take my long journey; and if I do not see you till we meet in a better world,

Surely our disembodied souls shall join,

Surely my friendly shade shall mix with thine.

To die is not to be lost; but our union will be more complete in the world of spirits than it can be while we dwell in tenements of clay.

Certainly till persons experience something of the second awakening, till they are feelingly convinced of inbred sin so as earnestly to groan for deliverance from it, we need not speak to them of *present* sanctification. We should first labor to work that conviction in them. When they feel it and hunger and thirst after full salvation, then is the time to show them it is nigh at hand, it may be received *just now* by simple faith.

I can now hardly expect (if I should live to return to England) to see you before next autumn. Let me, however, have the pleasure of hearing from you; and give a place in your memory and your prayers to, my dear Nancy,

Your ever affectionate brother.

Direct to me at Dublin.

To Miss Bolton, At Witney,  
Oxfordshire.

Wesley, John. Letter to Martha Chapman. Worcester, Mar. 15, 1775.

You only tell me in general that your health is declining; but you do not say in what manner or

from what cause. When did you begin to feel any decay of health? In what manner was you affected? What did you imagine it was owing to? How have you been since from time to time? What means of recovery have you used, and with what effect? Write to me as particularly as you can on these heads, directing to me in Dublin. It is our duty to take care of our bodily health; but what is this to an healthful mind? Let your mind be  
All praise, all meekness, and all love.  
And for the rest 'tis equal all.--I am, dear Patty,  
Yours affectionately.

Wesley, John. Letter to Martha Chapman. Dublin, Apr. 5, 1775.

The apothecary seems to have understood your case; but you have done right in leaving off the taking of medicines. But withal you should use all the exercise you can, particularly in the open air. And use what little strength you have to the glory of Him that gave it. Warn every one and exhort every one, if by any means you may save some.--I am, my dear Patty,  
Yours affectionately.

To Miss Chapman, At Watlington,  
Near Nettlebed, Oxon.

Wesley, John. Letter to Penelope Newman. ????, Apr. 22, 1775.

Owner: Institution. Published in WHS 25.87. From Baker's list not published in Telford

Wesley, John. Letter to Mary Bosanquet. Clones, May 29, 1775.

I was particularly glad to hear from you at this time, as I wanted to know how you was going on and whether you was the person concerning whom one of our preachers warily asked my advice. Whether you should part with your house and things pertaining to it is a very important question. The answering of this depends upon many circumstances which I am not yet acquainted with. But necessity has no law. It *must* be done, if your income will not otherwise answer the expenses.

The last day of June I hope to be in Dublin, and the end of July in England. If I have a ready passage, probably I may have an opportunity of hiding myself a day or two with you; but I do not desire any of the preachers to come to me till I send for them. If they do, I shall run away. I will not be in a crowd.

Probably you know whether Mr. Saunderson is at Knares-borough. If he is, pray take up a cross for me. Write to him in my name, and tell him I desire him without delay or excuse to return to Bristol; otherwise he will disoblige me for ever.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss March. Charlemont, June 9, 1775.

Very possibly, if I should live seven years longer, we should be acquainted with each other. I verily think your reserve wears off, though only by an hair's breadth at a time. Quickened your pace. What you do, do quickly. 'Scarce anything important enough to write upon!' Why, could you not say something about yourself? And is there anything relating to your welfare which is not important to me? Am not I concerned in everything which concerns you? which either

lessens or increases your happiness ? I want you to be as happy and (in order thereto) as holy as an angel, that you may do the will of God on earth as angels do in heaven.

I am less careful about your increase in knowledge any farther than it tends to love. There is a danger of your laying more stress on this than sound reason requires. Otherwise you would reap much profit from sermons, which do not improve your knowledge--which do not apply to the understanding so directly as to the heart. I feel more want of heat than light. I value light; but it is nothing compared to love. Aim at this, my dear friend, in all public exercises, and then you will seldom be disappointed. Then you will not stop on the threshold of perfection (I trust you do not now), but will press on to the mark, to the prize of the high calling of God in Christ Jesus, till you experimentally know all that love of God which passeth all (speculative) knowledge.

The lengthening of your life and the restoring your health are invaluable blessings. But do you ask how you shall improve them to the glory of the Giver? And are you willing to know? Then I will tell you how. Go and see the poor and sick in their own poor little hovels. Take up your cross, woman! Remember the faith! Jesus went before you, and will go with you. Put off the gentlewoman; you bear an higher character.

You are an heir of God and joint-heir with Christ ! Are you not going to meet Him in the air with ten thousand of His saints? O be ready!

Wesley, John. Letter to Ann Bolton. Bolton, July 25, 1775.

I wanted much to hear from you, and am glad to find you are not moved from your steadfastness.

At present I have but just time to tell you that on Monday, August the 14th, I hope to be at Witney, in my way to Wales, and to see my dear friend there. I can hardly preach before seven o'clock, as I am to come from London that day. Time is short. Remember, my dear Nancy, Your ever affectionate brother.

PS.--I did not receive yours of May 8 till yesterday.

To Miss Bolton, At Witney,  
Oxfordshire. Cross Post..

Wesley, John. Letter to Hannah Ball. Leeds, July 28, 1775.

Undoubtedly that is our calling, to stand fast in glorious liberty, whatever God is pleased to give or take away. We may feel, and yet resign, like the Marquis De Renty when he apprehended his wife was dying. And this is a proof, not of want of affection, but of such an affection as is well pleasing to God.

You will have need now to use double diligence to stir up the gift of God in those who have been hindered from attending His word, lest they should be faint in their mind.--I am, my dear sister, Your affectionate brother

Wesley, John. Letter to Mary Lewis. Leeds, Near , July 28, 1775.

By the blessing of God I am at least as well as I was before my late illness; and I have now recovered my strength, which returned by slow degrees from the time I got into the open air.

Your being fully employed has been a means of preserving you from a thousand snares. Young persons who have little to do are in the greatest danger of all others. But in all your business you can hold fast that point--' This one thing I do': I love God; I serve God; I work out my own

salvation. What else upon earth is worth a thought? All besides passes away like a dream. As many of our brethren have desired that Mr. Muffin may spend another year at Bristol, Mr. Saunderson cannot be there next year, were it only on this account. Two preachers never stay two years together in one place, unless one of them be a supernumerary. But I doubt his late behavior is another objection; for I am afraid the observations you make concerning it are but too well grounded.

Your letters are never too long. I have more letters to write than you; therefore mine are shorter.

Wesley, John. Letter to Mrs. Woodhouse. Leeds, July 28, 1775.

I will talk with Lancelot Harrison at the Conference, and consider what is best to be done. A surgeon in London has lately published a treatise on *A New Method of Curing Sore Legs*, which I believe has never failed. I think Mr. Woodhouse will not die yet, unless it be by the help of physicians and surgeons. If Mr. Barnard chose to dissolve the partnership, Mr. Hutton could not help it. But he cannot expect to have so much custom at first as an old, well-known shop. Let us be ready to do and suffer all the will of God our Lord: then what can hurt us?--I am, my dear sister,

Your affectionate brother.

To Mrs. Woodhouse, At Mr. Hutton's,  
In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Ann Bolton. Leeds, Near, July 30, 1775.

God has done great things for us already. But we shall see greater things than these. We have reason to hope that there will be a larger shower of grace than any we have yet known. But we cannot tell whether the general blessing will be preceded by a general visitation. God has long been drawing us to our good and using every gentle means of reforming a sinful nation. But if this will not avail, He will take another way; He will send affliction to cure sin.

If Miss Hurrell and you are separated for a season, it may be a means of making you more useful to each other when you are restored to each other. In the meantime you have a Friend who is able to supply all your wants, and from whom you never need be separated in time or in eternity. From the time that the fever burned I have been continually recovering strength, though by slow degrees. At present I am nearly the same as before my illness. And I ever am, my dear Nancy,  
Yours affectionately.

Wesley, John. Letter to Damaris Perronet. Leeds, Near, Aug. 6, 1775.

I believe my late illness has already answered many wise ends of Providence. It has been a blessing to me and to many others--a fresh proof that God doeth all things well.

I doubt not but Brother Wood' and his fellow laborer will be still zealous and active for God; and if so, his work will surely increase at Sevenoaks and the Wells as well as other places. Nay, I do not despair of poor Canterbury; it is not out of God's reach.

I dreamed last night that the Spaniards were come, and were searching all houses and putting men to the torture. But on a sudden they were vanished out of the land, I could not tell how. My Betsy should not think that I am ever so busy as not to have leisure to read and answer her letters. I think Philothea, too, since I am alive again, should have written to me either in verse or prose.--I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Gloucester, Aug. 15, 1775.

I have been thinking of you much to-day, and with a good deal of satisfaction. And yet there was one thought which was not pleasing: I thought you did not care for my company. You *seemed* almost studiously to avoid it. At other times, indeed, you have been encumbered with much company or hurried with preparing for them; but it was not so now. I therefore rather impute it (for I will not ascribe it to want of love) to your bodily disorder. Perhaps it was painful to you to talk. If so, this was reason good. I had rather not convene with you at all than increase your pain. I was therefore glad (although I felt your pain) that I did not see you this morning. It was fit for you to rise at so un-seasonable an hour. But you must make it up by writing and by telling me how you are in soul and body. I want you to [be] all a flame of holy love! I want you now to do His will as angels do in heaven! to be all life, all fire, all light in the Lord! and yet not quite to forget, my dear Nancy,  
Yours most affectionately.

Wesley, John. Letter to Mary Bosanquet. Westminster, Nov. 15, 1775.

I cannot immediately give an answer to your question, because we have not yet received an answer from the Committee for letting the City lands. If they grant our petition and allow us a piece of ground to build on (as it is most probable they will), there will be no time for any one to come to London in hope of procuring money for other buildings. Our friends will certainly give all that they can spare toward erecting a new Foundery, and all will be little enough. One great difference between the outward and inward work of God is, inward holiness is mostly instantaneous, given in a large degree at the moment when we are justified, or when we are sanctified or saved from inbred sin; but outward holiness is mostly gradual--wrought by little and little while we deny ourselves and take up our cross and work together with Him. I think you would do well to have a thorough consultation with two or three of our friends that understand the world. Certainly these might be found in or near Leeds. And whatever was then judged best should be speedily and rigorously put in execution.--I am, my dear sister,  
Your ever affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Nov. 26, 1775.

I was asked the other day 'whether you was as lively and as useful as in times past.' I could truly say, 'I believed you was.' And have I not good ground so to believe? I have narrowly observed you for several years; I have read you over with a lover's eye, with all the friendly jealousy I could; I have marked all your tempers and all your words and actions that fall under my notice; I have carefully weighed you in the balance; and, blessed be God, I have not found you wanting. Once and again I had found you (what is so rarely found) capable of taking advice in the most delicate instance. And if I have sometimes thought your affection to *me* was a little cooler than formerly, I could not blame you for this; I knew something of myself, and therefore laid the blame where it was due. And I do not desire you to love me any farther than it is  
a scale

Whereby to heavenly love thou may'st ascend.

But are you gaining ground with regard to inward life? Is your heart more and more acquainted

with God and devoted to Him? and are you laboring to be more and more useful? How go on the little flock at Witney? How often do you visit them? How is your health? Everything that relates to you, nearly concerns, my dear Nancy,  
Yours affectionately.  
Write soon, and write freely.

Wesley, John. Letter to Mrs. Crosby. Norwich, Nov. 29, 1775.

I believe many of our friends had a real impression from above that this sickness should not be unto death. So we have a new one, added to a thousand proofs, that God hears the prayers of them that fear Him.

That observation does really hold in London--those who are the avowed enemies of Christian Perfection are in general the warmest enemies of King George and of all that are in authority under him; yet the counsel of the Lord shall stand, and He will turn the counsel of Ahithophel into foolishness.

Betsy Hurrell will do no harm if she comes to Leeds again. I suppose it was for her sake chiefly that awful event was permitted. And it has had the effect which was designed. She was greatly humbled on the occasion.

I believe Mr. Fletcher would take a letter well.--I am, dear Sally,  
Your affectionate brother.

To Mrs. Crosby, At Miss Bosanquet's,  
Near Leeds. North Post.

Wesley, John. Letter to Elizabeth Ritchie. Norwich, Nov. 29, 1775.

MY DEAR BETSY,--'Temptations,' says one, 'and distinct deliverances from temptations avail much.' I do not doubt but you have found it so with regard to your late trials; although there are none which it is harder to withstand at your time of life. I am glad you were enabled to withstand that plausible temptation which few young women have power to resist, particularly when you had to encounter the persuasions of those you esteemed and loved.

Mr. Cayley, I think, will do some good; and I am persuaded he will do no hurt. I am glad Mr. Tennant has given you a little more employment; and a glorious employment it is! to be a fellow worker with God! Oh may you be found faithful! Be zealous for God! Be diligent! Be patient! And never forget  
Yours affectionately.

Wesley, John. Letter to Christopher Hopper. London, Dec. 26, 1775.

I see no possibility of accommodation. The one point is, Has the Supreme Power a right to tax or not? If they have, they cannot, they ought not to give it up. But I say, as Dean Tucker, 'Let them drop.' Cut off all other connection with them than we have with Holland or Germany. Four-and-thirty millions they have cost us to support them since Queen Anne died. Let them cost us no more. Let them have their desire and support themselves.

You sent Harry Brooke one book; but I left two, the larger of which was not sent. If it is lost, I must buy another.

The disorder is universal throughout Great Britain and Ireland; but hitherto scarce any die of it in London; so God lightly afflicts us at first. It is well if the people will now hear the rod and Him

that hath appointed it.--I am, with love to Sister Hopper, Your affectionate friend and brother.

Wesley, John. Letter to Ann Tindall. ????, Jan. 19, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. London, Jan. 25, 1776.

The ignorance of Christians (so called) is indeed greater than can well be conceived. English Christians in general know no more of Christian salvation than Mahometans or heathens. Let us impart to them all the light we can. It will not *all* be lost labor. You have already seen some fruit; you will see more. In the morning sow thy seed, and in the evening withhold not thy hand. Mr. Valton is indeed a faithful laborer, willing to spend and be spent for his Master.

In the house I know you have exercise enough. But I am afraid You are not enough in the open air. It is true you cannot be much abroad in this severe weather; but you must catch all the opportunities you can. I long for you to have more opportunities of exercising yourself in the noblest way! But good is the will of the Lord! To Him I tenderly commend you.

--I am, my dear Nancy,  
Your ever affectionate.

Wesley, John. Letter to Mary Bishop. London, Feb. 4, 1776.

If you never wrote, if you forgot me quite, I should still love you with a love of esteem. But I am not content with this. I want to come nearer. Meet me half-way, and I shall still love you with a love of friendship.

Although I am thoroughly persuaded that those reasonings are in a great measure from a preternatural cause, and therefore chiefly to be resisted by continuing instant in prayer, yet I think Christian prudence not only permits but requires you to add other means to this. That which I would especially recommend is reading, particularly Pascal's *Thoughts* (in the *Christian Library*) and the first two tracts in the *Preservative against Unsettled Notions in Religion*. These temptations are permitted to give you a deep and lasting conviction of the littleness and weakness of your own understanding, and to show you the absolute need wherein you stand of continual light as well as power from on high.

That 'the regulation of social life is the one end of religion' is a strange position indeed. I never imagined any but a Deist would affirm this. If that good man Mr. D---- did, I suppose it must be a slip of the pen; for he could not but know that the love, without which, St. Paul affirms, all we do profits us nothing, is that humble, meek, patient love of our neighbor, which supposes and flows from the love of God.

A degree of reasoning you certainly may and ought to use, only joined with humility and prayer. But what you more immediately want is faith. Believe, and thou shalt be saved into perfect peace.--I am, my dear sister, Yours affectionately.

To Miss Bishop, Near the Cross Bath,  
In Bath.

Wesley, John. Letter to Miss March. London, Feb. 7, 1776.

I have found some of the uneducated poor who have exquisite taste and sentiment; and many,

very many, of the rich who have scarcely any at all. But I do not speak of this: I want you to converse more, abundantly more, with the poorest of the people, who, if they have not taste, have souls, which you may forward in their way to heaven. And they have (many of them) faith and the love of God in a larger measure than any persons I know. Creep in among these in spite of dirt and an hundred disgusting circumstances, and thus put off the gentlewoman. Do not confine your conversation to genteel and elegant people. I should like this as well as you do; but I cannot discover a precedent for it in the life of our Lord or any of His Apostles. My dear friend, let you and I walk as He walked.

I now understand you with regard to the Perronets; but I fear in this you are too delicate. It is certain their preaching is attended with the power of God to the hearts of many; and why not to yours? Is it not owing to a want of simplicity? 'Are you going to hear Mr. Wesley?' said a friend to Mr. Blackwell. 'No,' he answered, 'I am going to hear God: I listen to Him, whoever preaches; otherwise I lose all my labor.'

'You will only be content to convert worlds. You shall hew wood or carry brick and mortar; and when you do this in obedience to the order of Providence, it shall be more profitable to your own soul than the other.' You may remember Mr. De Renty's other remark: 'I then saw that a well-instructed Christian is never hindered by any person or thing. For whatever prevents his doing good works gives him a fresh opportunity of submitting his will to the will of God; which at that time is more pleasing to God and more profitable to his soul than anything else which he could possibly do.'

Never let your expenses exceed your income. To servants I would give full as much as others give for the same service, and not more. It is impossible to lay down any general rules, as to 'saving all we can' and 'giving all we can.' In this, it seems, we must needs be directed from time to time by the unction of the Holy One. Evil spirits have undoubtedly abundance of work to do in an evil world; frequently in concurrence with wicked men, and frequently without them.

Wesley, John. Letter to Miss March. London, Feb. 26, 1776.

What I advise you to is, not to contract a friendship or even acquaintance with poor, inelegant, uneducated persons, but frequently, nay constantly, to visit the poor, the widow, the sick, the fatherless in their affliction; and this, although they should have nothing to recommend them but that they are bought with the blood of Christ. It is true this is not pleasing to flesh and blood. There are a thousand circumstances usually attending it which shock the delicacy of our nature, or rather of our education. But yet the blessing which follows this labor of love will more than balance the cross,

'To be uneasy under obligations which we cannot repay' is certainly a fruit of diabolical generosity; and therefore Milton with great propriety ascribes it to the devil, and makes him speak quite in character when he says concerning his obligations to God Himself--  
So burthensome, still paying, still to owe.

I am quite of another mind; I entirely agree with you that the more sensible we are of such obligations the more happy we are. Surely this yoke is easy and this burthen is light. Perhaps, if you give another reading to *Thoughts upon Dress*, you will clearly see that both reason and religion are more deeply concerned than we are apt to imagine even in the trifling article of dress--trifling if compared with the weightier matters of the law, yet in itself of no small importance; and that, whether you consider yourself as an individual or as a member of a Christian society. Certainly Dr. Young can only mean, 'None is happy unless he thinks himself so'; and truly this is no great discovery. Is it any more than, 'None is happy unless he is so'? If he



means more than this, he means wrong, for we know the best man is the happiest; but if I thought myself the best man in the world, I should be very proud, and consequently not happy at all.

Wesley, John. Letter to Mrs. Woodhouse. London, Mar. 3, 1776.

We are endeavoring to procure a piece of ground on which we think of building a new Foundery, as the old one with all the adjacent houses is shortly to be pulled down. If we build, it will necessarily detain me in London a great part of the summer.' Both George Shadford and T. Rankin were well when they wrote last. They were threatened unless they would declare in favor of the Republicans; but the matter went no farther than words. I am not sorry that James Kershaw is going to settle at Gainsborough. He may be exceeding useful there. He is more than a match for Mr. Glascot and an hundred Predestinarians beside. There is but one thing to do--let us live and die unto Him that died for us!--I am, my dear sister,  
Your affectionate brother.  
To Mrs. Woodhouse, Owston Ferry.

Wesley, John. Letter to Mrs. Mary Clark. ????, Mar 21, 1776.

Owner: Institution. Published in Meth. Hist. Jan 72.47. From Baker's list not published in Telford

Wesley, John. Letter to Mary Bishop. Rochdale, Apr. 17, 1776.

Mr. Jones's book on the Trinity is both more clear and more strong than any I ever saw on that subject. If anything is wanting, it is the application, lest it should appear to be a merely speculative doctrine, which has no influence on our hearts or lives; but this is abundantly supplied by my brother's *Hymns*.

After all the noise that has been made about mysteries, and the trouble we have given ourselves upon that head, nothing is more certain than that no child of man is required to believe any mystery at all. With regard to the Trinity, for instance, what am I required to believe? Not the *manner* wherein the mystery lies. This is not the object of my faith; but the plain *matter of fact*, 'These Three are One.' This I believe, and this only.

Faith is given according to our present need. You have now such faith as is necessary for your living unto God. As yet you are not called to die. When you are, you shall have faith for this also. To-day improve the faith which you now have, and trust God with to-morrow.

Some writers make a distinction which seems not improper. They speak of the essential part of heaven and the accessory parts. A man without any learning is naturally led into the same distinction. So the poor dying peasant in Frederica: 'To be sure heaven is a fine place, a very fine *place*; but I do not care for that: I want *to see God* and *to be with Him*.' I do not know whether the usual question be well stated, 'Is heaven a state or a place?' There is no opposition between these two; it is both the one and the other. It is the *place* wherein God more immediately dwells with those saints who are in a glorified *state*. Homer could only conceive of the place that it was *paved with brass*. Milton in one place makes *heaven's pavement beaten gold*; in another he defines it more sublimely 'the house of God, *star-paved*.' As full an account of this house of God as it can yet enter into our hearts to conceive is given us in various parts of the Revelation. There we have a fair prospect into the holiest, where are, first, He that sitteth upon the throne; then the four living creatures; next, the twenty-four elders; afterwards the great multitude which no man

can number; and, surrounding them all, the various myriads of angels, whom God hath constituted in a wonderful order.

'But what is the essential part of heaven? ' Undoubtedly it is to see God, to know God, to love God. We shall then know both His nature, and His works of creation, of providence, and of redemption. Even in paradise, in the intermediate state between death and the resurrection, we shall learn more concerning these in an hour than we could in an age during our stay in the body. We cannot tell, indeed, how we shall then exist or what kind of organs we shall have: the soul will not be encumbered with flesh and blood; but probably it will have some sort of ethereal vehicle, even before God clothes us ' with our nobler house of empyrean light.'

No, my dear friend, no! it is no selfishness to be pleased when you give pleasure. It proves that your mind was antecedently in a right state; and then God' answers you in the joy of your heart.' So be more and more athirst for that holiness; and thereby give more and more pleasure to  
Yours affectionately.

Wesley, John. Letter to Ann Tindall. ????, Apr. 23, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Hall. Otley, Apr. 24, 1776.

DEAR PATTY,--Since I recovered my strength after my late fever, I have scarcely known what pain or weakness or weariness meant. My health is far better and more uninterrupted than it was when I was five-and-twenty. I was then much troubled with a shaking hand. But all that is over. I am glad Peter Hare has a little care for his mother. You may call upon Mr. Atlay, and desire him to give you two guineas for her. And whatever her son will allow her quarterly, I will allow her the same. I much approve of her being with you.' It may prove a great blessing to her. It is not improbable a voyage will save Betty Appleton's life. I think it will either kill or cure. Let us live to-day!--I am, dear Patty,  
Your affectionate friend and Brother.  
To Mrs. Martha Hall, At the  
Foundery, London.

Wesley, John. Letter to Hester Ann Roe. Whitehaven, May 3, 1776.

MY DEAR HETTY,--With pleasure I sit down to write to my dear Miss Roe, who has been much upon my mind since I left Macclesfield. Once I saw my dear friend Miss Beresford; when I came again, she was in Abraham's bosom. Once I have seen her living picture, drawn by the same hand and breathing the same spirit; and I am afraid I shall hardly see *you* again till we meet in the Garden of God. But if you should gradually decay, if you be sensible of the hour approaching when your spirit is to return to God, I should be glad to have notice of it, wherever I am, that if possible I might see you once more before you  
Clap your glad wing and soar away,  
And mingle with the blaze of day.  
Perhaps in such a circumstance I might be of some little comfort to your dear mamma, who would stand in much need of comfort; and it may be our blessed Master would enable me to'  
Teach you at once, and learn of you, to die  
In the meantime see that you neglect no probable means of restoring your health, and send me

from time to time a particular account of the state wherein you are. Do you feel your own *will* quite given up to God, so that you have no repugnance to His will in anything? Do you find no stirrings of pride? no remains of vanity? no desire of praise or fear of dispraise? Do you enjoy an uninterrupted sense of the loving presence of God? How far does the corruptible and decaying body press down the soul? Your disorder naturally sinks the spirits and occasions heaviness and dejection. Can you, notwithstanding this, 'rejoice evermore and in everything give thanks'? Mr. Fletcher shows (as does the *Plain Account of Christian Perfection*) that sanctification is plainly set forth in Scripture. But certainly before the *root* of sin is taken away believers may live above the *power* of it. Yet what a difference between the *first* love and the *pure* love! You can explain this to Mr. Roe by your own experience. Let him follow on, and how soon may he attain it!

I am glad you wrote to Miss Yates, and hope you will write to Miss Ritchie. As to health, they are both nearly as you are; only Miss Ritchie is a little strengthened by a late journey. I never conversed with her so much before. I can give you her character in one line: she is 'all praise, all meekness, and all love.' If it will not hurt you, I desire you will write often to, my dear Hetty,  
Yours affectionately.

Wesley, John. Letter to Mrs. Freeman. Edinburgh, May 27, 1776.

If you forget *me*, I shall not easily forget *you*; I love you too well for that. I hear not from my dear Sister Gayer; surely she has not forgotten me too. If you would take up your cross, and at a proper opportunity gently tell John Bredin what you think, certainly it would do no harm, and probably it would do good.

I am glad Mr. Smyth had the courage to preach in the Linen Hall, and still more so that Mr. Abraham is with him. His being pushed out of his house is a good sign: he must be like me, a wanderer upon earth. I hope you as well as my dear Miss Gayer (that sat by my bedside when I was just going away) still hold fast your confidence that the blood of Jesus Christ cleanses from all sin.--I am, my dear Jenny,

Your affectionate brother.

To Mrs. Jane Freeman, At No. 2  
Ely Place, Dublin.

Wesley, John. Letter to Ann Bolton. Edinburgh, May 28, 1776.

I had the pleasure of yours last night at my return from the North. Indeed, I was in pain for you; I was afraid of your being quite laid up. If you drank a cup of beef-tea twice or thrice a day, I believe it would strengthen you.

I desire Mr. Valton or one of the other preachers will be so kind as to go to the Foundery and bring my grey horse down to Witney. Till the middle of June I am to be in or near New-castle-upon-Tyne; afterwards I shall be at York. Everywhere I am, with the tenderest regard, my dear Nancy,

Your affectionate brother.

If possible, you should ride every day.

Wesley, John. Letter to Christopher Hopper. Edinburgh, May 28, 1776.

MY DEAR BROTHER,--You did exceeding well in writing to the Mayor. I believe he will not

burn his fingers again.

I have found one that I think would serve Mrs. Wagner as an upper secant. But she is not willing to engage till she knows what she is expected to do. Send me word to Newcastle.

Pray tell Michael Fenwick that I am to be at Sheffield not on the 23rd but the 19th of July.--I am, with love to Sister Hopper,

Your affectionate friend and brother.

To Mr. Hopper, At the Preaching-house,  
In Liverpool. X Post

Wesley, John. Letter to Miss March . Alnwick, May 30, 1776.

Sometimes I have been afraid lest you should sustain loss for want of some reproach or disgrace. Your being young and a woman of fortune, and not wanting in understanding, were circumstances which, according to the ordinary course of Providence, keep reproach at a distance. However, you shall not escape it if our blessed Lord sees it to be the best means of purifying your soul. You shall have it just in due measure and in due time; for He will withhold from you no manner of thing that is good. There is one with me here who seems as yet to be under a peculiar dispensation--to be wholly screened from the reproach of Christ. There is something in the natural temper, the understanding, the person, and the behavior of Lady Maxwell which has hitherto prevented reproach, although she is much devoted to God and in many things quite singular. But she is not careful about it; being wining, whenever He shall see it best', and in whatever measure He shall choose, to share the portion of her Lord. The knowledge of ourselves is true humility; and without this we cannot be freed from vanity, a desire of praise being inseparably connected with every degree of pride. Continual watchfulness is absolutely necessary to hinder this from stealing in upon us. But as long as we steadily watch and pray we shall not enter into temptation. It may and will assault us on every side; but it cannot prevail.

Wesley, John. Letter to Hester Ann Roe. Newcastle-Upon-Tyne, June 2, 1776.

MY DEAR HETTY,--It is not uncommon for a person to be thoroughly convinced of his duty to call sinners to repentance several years before he has an opportunity of doing it. This has been the case with several of our preachers. Probably it may be the case with Mr. Roe; God may show him now what he is to do *hereafter*. It seems his present *duty* is to wait the openings of Divine Providence.

It gives me pleasure to know that you have seen Miss Yates and that you have heard from my dear Betsy Ritchie. I expect she will meet me again in two or three weeks and accompany me for a few days. What an happiness to us both would it be to have Hetty Roe sitting between us!

If I durst, I should earnestly desire that you might continue with us a little longer. I could almost say it is hard that I should just see you once and no more. But it is a comfort that to die is not to be lost. Our union will be more full and perfect hereafter.

Surely our disembodied souls shall join,  
Surely my friendly shade shall mix with thine:

To earth-born pain superior, light shall rise  
Through the wide waves of unopposing skies;  
Together swift ascend heaven's high abode,  
Converse with angels, and rejoice with God.

Tell me, my dear Hetty, do you experience something similar to what Mr. De Renty expresses in

those strong words: 'I bear about with me an experimental verity, and a plenitude of the presence of the ever-blessed Trinity'? Do you commune with God in the night season? Does He bid you even in sleep, Go on? And does He 'make your very dreams devout'?  
That He may fill you with all His fullness is the constant wish of, my dear Hetty,  
Yours affectionately.

Wesley, John. Letter to James Barry. Whitby, June 24, 1776.

DEAR JAMES,--The writer (I forget his name) does not say the local preachers talked blasphemy, but that several of them talk nonsense and that some of them speak against perfection. This must not be suffered. Fix a regular plan for the local preachers, and see that they keep it. You cannot be too exact in this and every other part of discipline.' This, however, I expect. You will see the fruit of your labor.--I am, with love to Sister Barry,  
Your affectionate friend and brother.  
To Mr. James Barry, At the Preaching-house, In Barnard Castle.

Wesley, John. Letter to Ann Tindall. ????, July 1, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Hall. Newcastle-Upon-Tyne, July 5, 1776.

MY DEAR PATTY,--It is not wisdom to impute either our health or any other blessing we enjoy merely to natural causes. It is far better to ascribe all to Him whose kingdom ruleth over all. And whether we have more or less bodily strength is of little concern so we are strong in the Lord and in the power of His might. He gives strength when it is wanted.  
The week before last, when I was in the North of Scotland where wheels could not go, the going on horseback (though I should not have chosen it) an hundred miles did me no harm at all. By all means let Suky Hare be with you. Show this to Mr. Atlay, and he will give you two guineas for her; and I will help her farther when I come to London. A little longer, and pain will be no more!--I am, dear Patty,  
Your affectionate brother.

Wesley, John. Letter to Elizabeth Ritchie. Doncaster, July 15, 1776.

MY DEAR BETSY,--I suppose you wait for my writing first. Nay, I hope this is the case; otherwise I should be afraid that you were fallen ill again. How is your health? And how is your mind? Do you find as near and as constant a communion with God as ever? Are you always happy? Does no circumstance interrupt or deaden your spirit of prayer? Do you feel nothing contrary to resignation? Can you say with your whole heart?--  
Determined all Thy will to obey,  
Thy blessings I restore;  
Give, Lord, or take Thy gifts away,  
I praise Thee evermore.

The word of our Lord to you is, 'Feed My lambs.' Methinks I see you giving yourself up, as far as possibly you can, to that blessed work; carrying the weak, as it were, in your bosom, and

gently leading the rest to the waters of comfort. Meantime your own soul will enjoy a well of water springing up into everlasting life. If you find any perplexing temptation in your way, you should not scruple to let me know. Youth is the season for many of the most dangerous temptations incident to human nature. But, indeed, you are preserved from many of these by your settled determination to slight all dreams of creature happiness and give your heart to Him who alone is worthy. And believe me to remain  
Yours affectionately.

Wesley, John. Letter to Kitty Warren. ????, July 30, 1776.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Downes (Dorothy Furly). London, Aug. 2, 1776.

I know not that you differ from me at all. You are certainly in your place at present; and it seems one providential reason of your ill-health was to drive you thither. Now use all the ability which God giveth, and He will give more. Unto him that hath shall be given, and he shall have more abundantly; it is the hand of the diligent that maketh rich. If you can persuade honest Alice Brammah to be cleanly as well as gentle, she will be tenfold more useful; and so will Billy Brammah, if he will be teachable and advisable; otherwise there is a fly in the pot of ointment. You are sent to Leeds chiefly for the sake of those that enjoy or thirst after perfect love. Redeem the time! Go on in His name! And let the world and the devil fall under your feet!--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Dickinson. London, Aug. 5, Monday, 1776.

To Mrs. Dickinson [12]

Although I hope to see you to-morrow se'nnight, yet I cannot but write a few lines. None that are in the Excise incur any danger by being a member of our Society; but several officers have been made supervisors, and Mr. Ball is now a collector. So that Mr. Dickinson has nothing to fear from any quarter, but may just do as he is persuaded in his own [mind].

When I was at Taunton' I was much pleased with the account I heard of *you*, and should have been glad to talk with you myself. If you have leisure, I can talk with you a little after dinner in Mrs. Pond's chamber. I hope you will never be weary or faint in your mind, nor ever be ashamed when it concerns your soul. If you have God on your side, nothing can hurt you. O consecrate your early days to Him! To His care I commit you; and am, my dear Suky,  
Yours affectionately.

Wesley, John. Letter to Penelope Newman. London, Aug. 9, 1776.

Before I received yours we had been speaking in the Conference on that very head--the means of preventing spiritual religion from degenerating into formality. It is continually needful to guard against this, as it strikes at the root of the whole work of God. One means whereby God guards us against it is temptation, and indeed crosses of every kind. By these He keeps us from sleeping, as do others, and stirs us up to watch unto prayer. So He is now stirring you up! Hear His voice; and you will feel more life than ever.--I am, dear Penny, Yours affectionately.

Wesley, John. Letter to Dr. Ford. London, Aug. 10. 1776.

Dear Sir,--I am a little surprised that so odd a design should enter into the head of any of our preachers without having consulted either me or the Assistant. It was a kind Providence that interposed. I believe there is no danger that any other of our preachers should make such attempt any more than Mr. Peacock, who is now removed into another circuit.

I have frequently observed that, when prejudice has arisen in a place to such an height that it seemed nothing could withstand it, it has swiftly subsided, almost without any visible means. And this was a fresh proof that the hearts of all men are in the hands of God, and that He turneth them as the rivers of water.

Although you do not immediately see the fruit of your labor, this is no reason for being discouraged. Our Lord may permit this, to convince you the more thoroughly that the help which is done upon earth He doeth it Himself. Perhaps when there is least appearance a flame will suddenly break out, and you shall see the day of His power. Commending Mrs. Ford and you to His tender care, I am

Your affectionate friend and brother.

To the Rev. Dr. Ford, At Melton Mowbray,  
Leicestershire.

Wesley, John. Letter to Ann Tindall. ????, Aug. 11, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Elizabeth Ritchie. London, Aug. 12, 1776.

MY DEAR BETSY,--To talk of 'thinking without ideas' is stark nonsense. Whatever is presented to your mind is an idea; so that to be without ideas is not to think at all. Seeing, feeling, joy, grief, pleasure, pain are ideas. Therefore to be without ideas is to be without either sense or reason. Mr.---- certainly does not understand the word; he mistakes it for images. O desire nothing different in nature from love! There is nothing higher in earth or heaven. Whatever he speaks of which seems to be higher is either natural or preternatural enthusiasm. Desire none of those extraordinaries. Such a desire might be an inlet to a thousand delusions. I wish your desires may all center in that:

I want the witness, Lord,

That all I do is right!

According to Thy will and word,

Well pleasing in Thy sight!

I ask no higher state,

Indulge me but in this!

And soon, or later, then translate

To my eternal bliss.

You say Satan had laid a snare for you. What snare was that? I am concerned in whatever concerns you. O continue to remember in all your prayers

Yours most affectionately.

Wesley, John. Letter to Countess of Huntingdon. ????, Sept. 15, 1776.

Owner: Institution. Published in WHS 27.4. From Baker's list not published in Telford

Wesley, John. Letter to Hester Ann Roe. Bristol, Sept. 16, 1776.

MY DEAR HETTY,--As I did not receive yours of August 28 before my return from Cornwall, I was beginning to grow a little apprehensive lest your love was growing cold. But you have sweetly dispelled all my apprehensions of that sort, and I take knowledge that you are still the same.

The happy change wrought in Miss Peggy Roe as well as in Miss Bradock may encourage you to catch every opportunity of speaking a word for a good Master. Sometimes you see present fruit. But if not, your labor is not lost; it may spring up' after many days.' I hope, though your cousins are tried, they will not be discouraged; then all these things will 'work together for good.'

Probably, if they stand firm, religion will in a while leaven the whole family. But they will have need of much patience and gentleness as well as much resolution. If any particular place is proposed for their residence, you would' [do] well to send me word immediately. They should not abruptly refuse to go; but it would be matter of prayer and consideration. Boarders at Kingswood pay twenty pounds a year. There is no entrance-money or farther expense of any kind. The masters are men of sense, learning, and piety. They are all a family of love.

I am not sorry that *you* have met with a little blame in the affair; and I hope it was not undeserved. Happy are they that suffer for well doing! I was almost afraid all men would speak well of you. Do you feel no intermission of your happiness in Him? Does He 'bid you even in sleep go on'? What do you usually dream of? Do you never find any lowness of spirits? Is there never any time that hangs upon your hands? How is your health? Are you entirely free of your cough and the pain in your side? You see how inquisitive I am, because everything relating to *you* nearly concerns me. I once thought I could not be well acquainted with any one till many years had elapsed. And yet I am as well acquainted with you as if I had known you from your infancy. Away with that thought, 'I shall not have you long.' Let our Lord see to that. Let us enjoy *to-day*. You are *now* my comfort and joy! And I hope to be far longer than this little span of life, my dear Hetty,

Yours in tender affection.

Wesley, John. Letter to Elizabeth Ritchie. Publow, Sept. 20, 1776.

MY DEAR BETSY,--Some time since, you certainly were in danger of exchanging the plain religion of the Bible for the refined one of Mysticism, a danger which few can judge of but those that feel it. This my brother and I did for several years. This scheme, especially as Madame Guyon has polished and improved it, gives a delicate satisfaction to whatever of curiosity and self-esteem lies hid in the heart. It was particularly liable to make an impression upon you, as it came recommended by one you had a friendship for, whom you knew to be upright and sincere, and who had both sense and a pleasing address. At the same time that subtle enemy 'who beguiled Eve by his subtilty' would not fail to enforce the temptation. The more reason you have to bless God that you are delivered out of the snare of the fowler.

'He that followeth Me,' says our Lord, 'walketh not in darkness.' Nothing can be more certain. Closely follow Him, and you will never come into any darkness of soul. On the contrary, your light shall shine more and more unto the perfect day. Nothing but sin can bring you into confusion; and this, I trust, God has bruised under your feet. Surely, then, you have no need of



ever losing the least part of what God has given you. But you may 'stand fast in glorious liberty' till your spirit returns to God.--I remain  
Yours affectionately.

Wesley, John. Letter to Mrs. Downes (Dorothy Furlly). London, Oct., 1776.

You have abundant reason to praise God, who has dealt so mercifully with you, and to encourage all about you never to rest till they attain full salvation.

As to the question you propose, if the leader himself desires it and the class be not unwilling, in that case there can be no objection to your meeting a class even of men. This is not properly assuming or exercising any authority over them. You do not act as a superior, but an equal; and it is an act of friendship and brotherly love.

I am glad you had a little conversation with Miss Ritchie. She is a precious soul. Do her all the good you can, and incite her to exert all the talents which God has given her.--I am  
Your affectionate brother.

Wesley, John. Letter to Hester Ann Roe. Bristol, Oct. 6, 1776.

MY DEAR HETTY,--To-morrow I set out for London; in and near which, if it please God to continue my life, I shall remain till spring. The trials which a gracious Providence sends may be precious means of growing in grace, and particularly of increasing in faith, patience, and resignation; and are they not all chosen for us by Infinite Wisdom and Goodness? So that we may well subscribe to those beautiful lines,--

With patient mind thy course of duty run;  
God nothing does, nor suffers to be done,  
But thou wouldst do thyself if thou couldst see  
The end of all events as well as He.

Everything that we *can* do for a parent we ought to do--that is, everything we can do without killing ourselves. But this we have no right to do. Our lives are not at our own disposal.

Remember that, my dear Hetty, and do not carry a good principle too far. Do you still find  
Labor is rest, and pain is sweet,  
When Thou, my God, art here?

I know pain or grief does not interrupt your happiness; but does it not *lessen* it? You often feel sorrow for your friends; does that sorrow rather quicken than depress your soul? Does it sink you deeper into God? Go on in the strength of the Lord. Be careful for nothing. Live to-day. So will you still be a comfort to, my dear Hetty,  
Your ever affectionate.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. London, Oct. 22, 1776.

If I live over the winter, I shall have a work upon my hands which will detain me in London great part of the year. This is the building in the room of the Foundery, which must shortly be pulled down. We have agreed with the City of London for the ground, and propose beginning the work early in the spring. This will allow me little time for journeys, as my presence will be necessary on many accounts. Perhaps I may have time to step over to Dublin, and probably that is all I shall be able to do.

It is suitable to the wisdom of God, now that He is sending a general call to these kingdoms, to

send preachers of every sort, that some or other of them may be adapted to every class of hearer. Mr. Mill is adapted to plain, uneducated men, and some of them have much profited by him. Mr. Hem and Boardman are adapted to an higher class, men of taste and education; and a few even of these in almost every place are persuaded to choose the better part.

I think my dear Sidney could no more be idle at Longford than at Lisleen. She would certainly aim at being useful to those that were round about her. Many of our Society there would receive her with joy and profit by her conversation. But she would not, I am persuaded, confine herself to those, seeing we are debtors to all men, and happy are they that can speak a word for the comfort or strengthening of any soul for which Christ died.

It gives me pleasure to hear your soul is more established in the faith that works by love. Undoubtedly, if thou canst believe, all things are possible. It is possible for you to be all praise, all meekness, and all love; and what God gives once He is willing to give always. Whereunto you have attained hold fast, and look for all the residue of the promise.--I am, my dear sister, Your affectionate friend and brother.

Wesley, John. Letter to Ann Tindall. ????, Oct. 26, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Elizabeth Ritchie. London, Nov. 12, 1776.

MY DEAR BETSY,--I love you for your freedom and openness. At all times it is of use to have a friend to whom you can pour out your heart without any disguise or reserve. But it will be of peculiar use if you should ever meet with heavy temptation. Then you will find how true that word is, 'A friend is made for adversity.'

You have exceeding great reason to praise God for what He has already done for your soul. Take heed lest any one beguile you of your blessing by a voluntary humility. Never deny, never conceal, never speak doubtfully of what God hath wrought, but declare it before the children of God with all plainness and simplicity.

Do you set the Lord always before you? Do you always see Him that is invisible? Are you constantly sensible of His loving presence? And is your heart praying without ceasing? Have you power in everything to give Him thanks? Does He bid you even in sleep go on? What do you commonly dream of? While you sleep, is your heart awake to Him? Just when you have time and opportunity, send an answer to, my dear Betsy, Yours affectionately.

Wesley, John. Letter to Ann Tindall. ????, Nov. 29, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Hannah Ball. London, Nov. 30, 1776.

By the account you give, about a fourth part of those near you that were saved from sin stand fast after a trial of several years in that glorious liberty. Of those who received the blessing here in 1762 and 1763, I fear we have hardly a sixth part that have not been moved from their

steadfastness. Whereas out of two-and-twenty who received it in Bristol, seventeen or eighteen, I think, retain it to this day.

I should imagine most of those who have the advice and example of Mr. Valton would be in earnest: I mean, if he is of the same spirit he used to be; and I hope he does not go backward but forward. But there is something in the increase and decrease of the work of God among a people which all our wisdom cannot account for. However, we are to go on! We cannot stand still or turn back. There is the prize before us. I am, my dear Hannah, Your affectionate brother.

Wesley, John. Letter to Ann Tindall. ????, Dec. 5, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. ????, Dec. 10, 1776.

Owner: Institution. Published in WHS 24. 57. From Baker's list not published in Telford

Wesley, John. Letter to Penelope Newman. London, Dec. 13, 1776.

You do well in giving me as particular an account as you can of the blessed work in and about Stroud.' And surely the very same work, if the preachers are zealous, will spread through the whole circuit; especially if they are diligent in visiting from house to house, and so watering the seed that has been sown in public. But do you not see what a temptation you have been under? Who is it that told you poor Cheltenham would be forgotten? Tell him, 'Thou art a liar from the beginning. I will not hearken to thee.

I will hearken what the Lord

Will say concerning me.'

How soon can He make Cheltenham as Stroud, and Mr. Wells as Mr. Valton? Look up, Prizzy, look up! Is not the cloud bursting?--I am, my dear friend,

Yours affectionately.

To Miss P. Newman, In Cheltenham,  
Gloucestershire.

Wesley, John. Letter to Ann Tindall. ????, Dec. 14, 1776.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Bennis. London, Dec. 21, 1776.

You are a great deal less happy than you would be if you did not reason too much. This frequently gives that subtle adversary an advantage against you. You have need to be continually as a little child, simply looking up for whatever you want.

It is devoutly to be wished for that we may rejoice evermore; and it is certain the inward kingdom of God implies not only righteousness and peace but joy in the Holy Ghost. You have therefore reason to ask for and expect the whole gospel blessing. Yet it cannot be denied that many times joy is withheld even from them that walk uprightly. The great point of all is an heart and a life entirely devoted to God. Keep only this, and let all the rest go; give Him your heart, and it sufficeth. I am, my dear sister,

Your ever affectionate brother.

Wesley, John. Letter to Mary Bishop. London, Dec. 26, 1776.

You are certainly clear concerning Miss Mahon. You have done all that was in your power; and if she will not any longer accept of your services, her blood is upon her own head. But I will not give her up yet. I have wrote to Mr. Valton at Oxford, and desired him to talk with Mrs. Mahon. Perhaps a letter from her may be of service. But I expect to hear no good of her daughter while she is ashamed to attend the preaching.

Either that text in Ezekiel xxxiii. 8 means literally or it has no meaning at all. And nothing is more certain, in fact, than that thousands perish through the neglect of others. And yet God is fully justified therein, because the principal cause of their destruction is their own neglect; their not taking care to work out their own salvation with fear and trembling.

Whatever other ends are answered by prayer, this is one, and it seems the primary one, that we may have the petitions which we ask of Him. Asking is the appointed means of receiving, and that for others as well as for ourselves; as we may learn partly from reason itself, but more fully from our own experience, and more clearly still from revelation. Reason teaches us to argue from analogy. If *you* (because you have a regard for me) would do more for a third person at my request than otherwise you would have done, how much more will God at the request of His beloved children give blessings to those they pray for which otherwise He would not have given! And how does all experience confirm this! How many times have the petitions of others been answered to our advantage, and ours on the behalf of others.

But the most decisive of all proofs is the scripture, 'Go to My servant Job, and he shall pray for you; for him I will accept.' It was not a temporal blessing which was here in question, but a spiritual, the forgiveness of their sin. So when St. Paul *said*, 'Brethren, pray for us,' he did not desire this on a temporal account only, that 'he might be delivered out of the mouth of the lion,' but on a spiritual, 'that he might speak boldly as he ought to speak.' But the instances of this are innumerable. In proof of the general truth that God gives us both temporal blessings and spiritual blessings in answer to each other's prayers I need only remind you of one scripture more: 'Let them pray over him; and the prayer of faith shall save the sick; and if he hath committed sins, they shall be forgiven him.' The promise in the following verse is still more comprehensive: 'Pray one for another, and ye *shall be healed*' of whatsoever you have confessed to each other.

I lament over every pious young woman who is not as active as possible, seeing every one shall receive *his own* reward according to *his own* labor. O lose no time! Buy up every opportunity of doing good. And give more and more joy to, my dear friend,

Yours affectionately.

At Miss March's, In Bristol.

Wesley, John. Letter to Mrs. Woodhouse. London, Jan. 21, 1777.

MY DEAR SISTER, There is something exceedingly remark-able in the case of Mr. Dixon. To be snatched away just at the time that he was set above the world! But He with whom we have to do best understands what will be for our real advantage. Probably He saw that prosperity would hurt his soul, and so took him away from the evil to come.

I should have great hope that sickness or bodily weakness would be of use to your neighbors.

When we feel pain, or when death looks us in the face, what do riches avail? In such circumstances you are richer than them all. You know in whom you have believed. You know

that, if all these things pass away, you have in heaven a better and a more enduring substance. You may profit much by Richard Condy. [Condy was stationed at Epworth.] He is a valuable man. I seldom converse with him but he does me good. I wish you would tell him I desire he would send me a full account of his experience. Still be ready to do and to suffer the whole will of God.--My dear sister,  
Your affectionate brother.

Wesley, John. Letter to Hester Ann Roe. London, Feb. 11, 1777.

MY DEAR HETTY,--The papers of one [Charles Perronet, who died on Aug. 12, 1776. See Atmore's *Memorial*, pp. 327-35; and letter of April 26.] who lately went to God are fallen into my hands. I will transcribe a few particulars. His experience is uncommon; and you may simply tell me how far your experience does or does not agree with it. But beware of hurting yourself upon the occasion, beware of unprofitable reasonings. God may have wrought the same work in you, though not in the same manner.

'Just after my uniting with the Methodists, the Father was revealed to me the first time; soon after, the whole Trinity. I beheld the distinct persons of the Godhead, and worshipped one undivided Jehovah and each Person separately. After this I had equal intercourse with the Son, and afterwards with the Spirit, the same as with the Father and the Son. After some years my communion was with Christ only, though at times with the Father, and not wholly without the Spirit. Of late I have found the same access to the Triune God. When I approach Jesus, the Father and the Spirit commune with me. Whatever I receive now centers in taking leave of earth and hasting to another place. I am as one that is no more. I stand and look on what God has done--His calls, helps, mercies, forbearances, deliverance's from sorrows, rescue out of evils; and adore and devote myself to Him with new ardour. If it be asked how or in what manner I beheld the Triune God, it is above all description. He that has seen this light of God can no more describe it than he that has not. In two of those divine interviews the Father spoke while I was in an agony of prayer for perfect con-formity to Himself, twice more when I was in the depth of sorrow, and each time in Scripture words. It may be asked, 'Was the appearance glorious?' It was all divine, it was glory. I had no conception of it. It was God. The first time the glory of Him I saw reached even to me. I was overwhelmed with it; body and soul were penetrated through with the rays of Deity.'

Tell me, my dear maid, if you have ever experienced anything like these things; but do not puzzle yourself about them, only speak in simplicity. You cannot speak of these things to many; but you may say anything without reserve to, my dear Hetty,  
Yours in tender affection.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. London, Feb. 16, 1777.

To Mrs. Johnston, Annandale, Lisleen [3]

MY DEAR SISTER,--The persons with whom we have to do are so dilatory that I know not when we shall begin to build. Perhaps not this year; and if so, I shall with God's help go through Ireland as usual. But if we build, I can only visit Dublin, I suppose, about the middle of June. If it will suit your convenience, I shall hope for the pleasure of seeing you then.

If any other of the preachers exceed their time (about an hour in the whole service), I hope you will always put them in mind what is the Methodist rule. People imagine the longer the sermon is the more good it will do. This is a grand mistake. The help done on earth God doth it Himself;

and He doth not need that we should use many words.

According to the account which you give I cannot blame you for keeping the preachers at your house. In such cir-cumstances you did well to detain them. It would have been cruelty to let them go. How wonderfully different from this was the account from Whisby, merely by the omission of a few little circumstances--so little can we depend upon any relation which is given by one whose passions are raging.

That none of your little company should have drawn back is more than one could have expected. It is well if a third part of those that at first set their hands to the plough endure to the end. May you and all yours be of that happy number, but particularly my dear Sidney.

I commend you all to Him that hath loved you; and am, my dear sister,  
Your ever affectionate brother.

Wesley, John. Letter to Mrs. Barton. ????, Feb. 19, 1777.

Owner: Institution. From Baker's list not in Telford, indicating additional information to be added in Oxford edition. See next letter to Mrs. Barton, dated Feb. 29, 1777.

Wesley, John. Letter to Mrs. Barton. London, Feb. 29, 1777.

This letter may be addressed to Jane Hilton or Barton, as Baker notes that he found additional information on this letter, as noted in his List of letters not published in Telford, and shows date of Feb. 19, 1777, owned by Wesley's Chapel.

MY DEAR SISTER,--I am glad to hear that your little Society prospers. If they increase in grace, they will increase in number; of which I can have no doubt if you watch against all jealousies and continue open and loving to each other. There will be nothing wanting, I am persuaded, on the part of the preachers. [The Hull preachers were George Story (afterwards editor of the *Magazine*) and William Dufton.] Whenever they speak, they will speak as the oracles of God, with sound speech, which cannot be reprov'd. And, what is more, the whole tenor of their life is agreeable to their doctrine. Whatever they preach you will experience. What you have received is a pledge of what you will receive; for He that loves you will withhold from you no manner of thing that is good.--I am  
Your affectionate brother.

Wesley, John. Letter to Hannah Ball. Bristol, Mar. 13, 1777.

MY DEAR SISTER,--It seems the time is come that you are to have a more commodious preaching-house at High Wycombe. I will give you a plan of the building myself; and employ whom you please to build. But I hope to see you on Wednesday the 26th instant, and to preach about six in the evening [His *Journal* shows that he preached at Wycombe on the 26th.] after preaching at noon in Oxford. Peace be with your spirit!--I am  
Your affectionate brother.

Wesley, John. Letter to Mary Bishop. Bristol, Mar. 15, 1777.

MY DEAR SISTER,--It does not appear to me that you ought on any consideration to give up the privileges you mention. Neither do I apprehend that you would be more useful in a boarding-school than you are in your present station. I cannot, therefore, advise you to relinquish it. You

have now a large field of action: you have employment enough, both temporal and spiritual; and you have ease enough. Abide in your calling.

The pious young woman whom I particularly lament over does not live at Bath, but Bristol. But I cannot help her; she allows my premises, but holds fast *her own* conclusion. Oh who can *bear* riches! Who can gain money without in some measure *losing* grace! I verily believe, if she was as poor as you, she would be as advisable.

Our Church Catechism is utterly improper for children of six or seven years old. Certainly you ought not to teach it them against your own judgement. I should imagine it would be far better to teach them the short catechism prefixed to the *Instructions for Children*. [See letter of Feb. 23 1773.]

Mr. Floyd [John Floyd, an apothecary and surgeon, was an itinerant from 1770 to 1782, when he settled as a doctor in Halifax and then in Leeds. He died in 1798. See *Journal*, vi. 350; Atmore's *Memorial*, pp 142-4.] thought I had better preach at two on Friday than at twelve. So I propose dining at Mr. Brittain's on my way.

I think you might venture to write a little more than once a quarter to, my dear sister,

Your affectionate friend and brother.

To Miss Bishop, Schoolmistress,

In Bath.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. London, Mar. 28, 1777 (Good Friday).

To Mrs. Johnston, Annandale, Lisleen [6]

MY DEAR SISTER,--Surely this is a token for good. If we acknowledge God, He will acknowledge us. In the memory of man never was Good Friday observed in London with such solemnity as this has been, in consequence of a message which the Archbishop of Canterbury sent to the Lord Mayor some days since, incited thereto (it is supposed) by an intimation from His Majesty.

I expect the foundation of our new chapel will be laid the latter end of next week. From that day so many things will need to be considered that I must not be long out of town at a time.

However, I hope, if my life is spared so long, to step over to Dublin about midsummer; but it will be doubtful whether I can get any farther, though I should not think much of my labor. I will by the grace of God use my strength while I can; the night cometh when no man can work. I am glad you are still of the same mind. While we have time let

us do good to all men, but especially to those that are of the household of faith.

It gives me pleasure to hear so good an account of Brother Boyle. He has leisure, and he is wise in employing it to good purpose. But I am sorry poor Hugh Brown is so discouraged as to depart from the work. Just so did James Morgan many years ago; but he could not rest till he returned. Those who have labored with him (H. Brown) cannot but be judges whether God has owned his labors. If He has, he cannot lie still and be guiltless; and none is a better judge of this than John Pritchard.

I commend you and yours to Him that loves you; and am, my dear sister,

Your affectionate friend and brother.

Wesley, John. Letter to Ann Bolton. London, Near, Apr. 24, 1777.

To Ann Bolton [7]

MY DEAR SISTER,--Your state of mind for some time has been that which the Papists very improperly term a state of Desertion; wherein they suppose God *deserts* or forsakes the soul only for *His* own will and pleasure ! But this is absolutely impossible: I deny that such a state ever existed under the sun. As I observed before, the trouble you feel is in the very root and ground of it, a natural effect of disordered liver, of the corruptible body pressing down the soul. But you must likewise take into the account preternatural influence. For you may be assured your grand adversary will not be forgetful to avail himself of the opportunity, sometimes by plausible suggestions, sometimes by horrid and grievous injections. But blessed is the soul that endureth temptation. The Lord shall deliver you out of his hand. Doth not He know the way wherein you go? And when you have been tried you shall come forth as gold! I feel much sympathy with you in your troubles, which endear you to me exceedingly. But though I grieve with you, [I joy] over you; for I can easily see ' the end of the Lord.'

The fire your graces shall refine,

Till, molded from above,

You bear the character divine,

The stamp of perfect love I

I am glad you are to spend a few days with my dear friends at Publow. And when you are happy in each other, do not forget, my dear Nancy,

Yours most affectionately.

Wesley, John. Letter to Penelope Newman. London, Apr. 24, 1777.

MY DEAR SISTER,--If I had gone over into Ireland, as I proposed, it would have been scarce possible for me to visit Gloucestershire. But I think the time I had allotted for that journey may be more profitably bestowed in England. There-fore if I live till June, I purpose pay a short visit to Stroud, Tewkesbury, Gloucester, and a few other places. I laid the foundation of our new chapel here on Monday, with an immense concourse of people.

Work your work betimes; and in due time He will give you a full reward.--I am, my dear sister,  
Yours affectionately.

Wesley, John. Letter to Miss March. London, Apr. 26, 1777.

To begin at the end: I did not preach any sermon for you in particular, though by accident. I know what sermon you mean, and both you and I have need of it.

I have some fine remains of Charles Perronet's wherein he describes his own experience. [See letters of Feb. 11 and June 11.] It exactly agrees with yours. He too was led at first to Jesus the Mediator, and seemed in a manner to have no concern with the Father and the Holy Ghost. Afterwards he had communion with the Father, next with the Spirit, and then with the whole Trinity. You therefore are afraid where no fear is. Our Lord is not displeased at your following His Spirit.

I do not remember the making mention of covetousness: but it is likely I might; for I am exceedingly afraid of it, lest it should steal unawares (as it always comes in disguise) either upon myself or my friends. I know no way to escape it but (having saved all we can) to give all we can. I think this is at present your rule as well as mine; and I trust it always will be.

We cannot impute too much to divine Providence, unless we make it interfere with our free-agency. I suppose that young woman, by saying she did not believe God had anything to do with it, only meant that the passion itself was not at all from God, but altogether from evil nature. She



could not mean that God does not in a thousand instances draw good out of evil; yea, that He may not sometimes permit us to be overtaken in a fault to preserve us from a greater. General rules are easily laid down. But it is not possible to apply them accurately in particular cases without the anointing of the Holy One; this alone, abiding with us, can teach us of all things. Thus our general rule is 'Thou shalt do no murder'; which plainly forbids everything that tends to impair health, and implies that we use every probable means of preserving or restoring it. But when we come to apply this to particular instances, we are presently in a labyrinth, and want that anointing which alone can make plain the way before our face and direct us to do in every, minute circum-stance what is acceptable to God.

You have abundant reason to praise God both for spiritual and temporal blessings. Beware of indulging gloomy thoughts; they are the bane of thankfulness. You are encompassed with ten thousand mercies; let these sink you into humble thankfulness.

Wesley, John. Letter to Lady Maxwell. Newcastle-Upon-Tyne, May 3, 1777.

To Lady Maxwell [8]

MY DEAR LADY,--The new chapel which we are now building in London requires much of my attendance there, so that I cannot conveniently be absent more than two Sundays together. Accordingly, when I set out, I fixed Saturday, the 19th instant, for my return; and ordered notice to be given of my design to meet the classes the week following. I cannot therefore have the pleasure of seeing you now; which, if it could be, I should greatly desire. I love your spirit; I love your conversation; I love your correspondence: I have often received both profit and pleasure thereby. I frequently find a want of more light; but I want heat more than light. And you have frequently been an instrument of conveying this to my soul, of animating me to run the glorious race. I trust you find no decay in your own soul, but a still increasing rigor. Some time since, you enjoyed a measure of that great salvation, deliverance from inbred sin. Do you hold fast whereunto you had attained, and still press forward, to be filled with all the fullness of God? There is the prize before you! Look up, believe, and take all you want! Wishing you the whole gospel blessing, I remain, my dear Lady,  
Your ever affectionate servant.  
I hear Sister Gow is gone hence. Did she go in triumph or only in peace?

Wesley, John. Letter to Penelope Newman. Settle, June 4, 1777.

Listed in Baker's list of letters not published by Telford, now owned by Bridwell Library, SMU. (P. 3-4 with address wanting).

Published in *I am Your Affectionate Brother*, Exhibition catalogue, Bridwell Library, SMU, 1994.

My Dear Sister--I hope to be in London on Saturday the 21<sup>st</sup> instant: At Stony Stratford on Monday the 30<sup>th</sup>; at Buckingham on Tuesday, July ye first. On Oxford & Witney, on Wednesday; Thursday, Stroud, Friday, Tewksbury & Worcester, Sunday, Broadmarston. I think, this is the most natural order, wherein I can visit these places. Be zealous! Be active! And give more & more Comfort to, My Dear Penny Your Affectionate Brother, JWesley.  
Pray communicate this to Mr. Snowden, that he may give notice every where

Wesley, John. Letter to Hannah Ball. Colne, June 11, 1777.

To Hannah Ball [10]

MY DEAR SISTER,---From the many unforeseen hindrances you have met with, it does indeed seem reasonable to infer that God's time is not yet fully come. It is your present business to tarry the Lord's leisure. When His time is come that He will work, then who shall hinder?

I have lately made diligent inquiry into the experience of many that are perfected in love. And I find a very few of them who have had a clear revelation of the several Persons in the ever-blessed Trinity. It therefore appears that this is by no means essential to Christian perfection. All that is necessarily implied therein is humble, gentle, patient love: love regulating all the tempers, and governing all the words and actions.--I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Elizabeth Ritchie. Wakefield, June 16, 1777.

Elizabeth Ritchie [11].

MY DEAR BETSY,--I write a few lines, on condition that you will not write if it does you hurt; it certainly will, if you lean upon your breast or if you write much at a time. But perhaps (of which you yourself must be the judge) you might write a few lines now and then. Do you still find your will wholly given up? Have you no choice as to life or death? and have you no choice as to the manner of your death? Are you not afraid of the pain of dissolution? Can you freely part with all your friends here?

And to an unknown somewhere wing away?

Do you never lose your consciousness of the presence of the Three-One God? And is your testimony of His Spirit that you are saved from inward sin never obscured? Are you always happy? Do you always enjoy an hope full of immortality? I ask many questions, that you may have an opportunity of being a witness for God, whether you live or die. I think in life or death you will not forget

Yours affectionately.

Wesley, John. Letter to Mary Bishop. London, Near, June 26, 1777.

MY DEAR SISTER,--Blessed be God that He hath hitherto helped you and lifted you up from the gates of death ! It is not probable that you will be able to teach school any more, as it implies breathing so long in a confined air and speaking several hours in a day. But I make no doubt of your being able to meet a class, perhaps in a month's time. Neither need you ever relapse into your disorder, if you take the precautions which common sense will prescribe.

Yesterday I spent some time with Dr. Dodd, and spoke very freely to him. He seems to be in the very temper which one would wish, calmly resigned to the will of God. I hope Miss March is recovering her strength as well as you; and am, my dear sister,

Your affectionate brother.

To Miss Bishop, At Miss March's,

In Bristol.

Wesley, John. Letter to Mrs. Barton. Bristol, July 29, 1777.

MY DEAR SISTER,--It is well that you have learned to say, ' The Lord gave, and the Lord hath taken away.' Your child is gone but a little before you. How soon shall we overtake her! It is no way inconsistent with Christian resignation to ask conditionally, ' Let this cup pass from me ';

only with the addition, ' Nevertheless, not as I will, but as Thou writ.'  
Rapturous joy, such as is frequently given in the beginning of justification or of entire sanctification, is a great blessing; but it seldom continues long before it subsides into calm, peaceful love. I believe, if Miss Hurrell [See letter of Oct. 28.] were to spend a little time with you, it might be of great use to many.--I am, with love to Brother Barton, Your affectionate brother.

Wesley, John. Letter to Elizabeth Ritchie. Bristol, Aug. 2, 1777.

MY DEAR BETSY,--It is with great pleasure I learn that God has been pleased to lift you up from the gates of death, and that your strength is considerably increased, although you are far from being out of danger. When and in what manner was this change wrought? Can you impute it to any outward circum-stance? How did you feel your mind affected when you found a return of strength? Did you rejoice or grieve? or calmly desire, ' Let the will of the Lord be done'? In what respects are you better than when I saw you? In what respects are you the same or worse? Give me as particular an account as you can. Do you find your soul as much alive to God as ever? Does not the corruptible body press down the soul? Do you feel faith's abiding impression, realizing things to come? Do you live in eternity and walk in eternity? And do you still (as Mr. De Renty says) ' carry about with you an experi-mental verity and a fullness of the presence of the ever-blessed Trinity'?--I remain  
Yours affectionately.

Wesley, John. Letter to Mrs. Woodhouse. Bristol, Aug. 3, 1777.

Listed in Baker's list of letters not published by Telford, now owned by Bridwell Library, SMU.  
Address: Mrs. Woodhouse at Owston.

My Dear Sister--I am glad, you are not terrified by those marvellous predictions of poor James Kershaw. Very few in London, but very many up & down the Country, were exceedingly affrighted. I hope he has now recovered himself, & is again a reasonable man.  
Out Brethren at Massingham are much in the right. We have found by long Experience, that to jumble together contrary Doctrines never does any good. The Hearers receive no lasting benefit, nor come to any establishment either in Faith or Holiness.  
Mrs. W. is certainly to be commended for acting according to her own Conscience. If any Assistant find's it better to make the Kingswood Collection, a little sooner or later, he may. Suffer all, & conquer all! I am, My Dear Sister, Your Affectionate Brother, JWesley.

Wesley, John. Letter to Alexander Mather. Bristol, Aug. 6, 1777.

No, Aleck, no! The danger of ruin to Methodism does not lie here. It springs from quite a different quarter. Our preachers, many of them, are fallen. They are not spiritual. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas Lee at Pateley Bridge or to you at Boston. [In the autumn of 1757, where he suffered much from the mob (*Wesley's Veterans*, ii 93-7). Lee was rolled in the common sewer and had his back nearly broken; for his sufferings at Pateley, see *ibid* iii, 204-6.] Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven upon earth.

Wesley, John. Letter to Ann Tindall. ????, Aug. 16, 1777.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Elizabeth Ritchie. St. Ives, Aug. 24, 1777.

MY DEAR BETSY,--Ever since I was informed that it has pleased God in some measure to restore your strength I have lived in hope that He will yet be entreated and will give you back to our prayers. Do you still find the same consciousness of the presence of the ever-blessed Trinity? [See letter of Aug 2.] Do you find it day and night? In the midst of trials does it remain the same?

But one would be ready to ask, excepting a weak body, what trials can you have?

Secluded from the world, and all its care,

Hast thou to joy or grieve, to hope or fear?

Unless it be for this,--You long to please all for their good, but you cannot succeed. You would fain give them satisfaction, but they will not be satisfied. This may be a dose trial.

Send as particular an account as you can of the state both of your body and mind to

Yours affectionately.

Wesley, John. Letter to Wife. Gwennap, Sept. 1, 1777.

MY DEAR,--I sincerely wish a reunion with you if it could be upon good terms. Otherwise it would not continue; and then the last error would be worse than the first. But what are those terms on which it probably would continue? In order to know we must state the case; which I will do as briefly as I can, leaving out all unnecessary circumstances. [See letters of July 15, 1774, and Oct. 2, 1778.]

Some years since, without my consent or knowledge, you left me and settled at Newcastle.

I received you again without any terms--nay, without any acknowledgement that you had done wrong.

Two years ago you left me again without my consent or knowledge. A few days since, I met you, and (to my great surprise) you seemed willing to return. I was willing to receive you upon these terms: (1) restore my papers; (2) promise to take no more.

But upon reflection I see I was too hasty. For you have given copies of my papers, and these you cannot recall. Likewise you have spoken all manner of evil against me, particularly to my enemies and the enemies of the cause I live to support. Hereby many bad men have triumphed and been confirmed in their evil ways; and many good but weak men have been stumbled, and some have drawn back to perdition. A sword has been put into-the hands of the enemies of God, and the children of God have been armed against one another.

Things standing thus, if I was to receive you just now without any acknowledgement or reparation of these wrongs, it would be esteemed by all reasonable men a confirmation of all you have said.

But it may be asked, 'What reparation are you either able or willing to make?'

I know not if you are willing to make any. If you are, what reparation are you able to make?

Very little indeed; for the water is sprit, and cannot be gathered up again.

All you can do now, if you are ever so willing, is to unsay what you have said. For instance, you have said over and over that I have lived in adultery these twenty years. Do you believe this, or do you not? If you do, how can you think of living with such a monster. If you do not, give it me

under your hand. Is not this the least you can do?

Wesley, John. Letter to Patience Ellison. Bristol, Sept. 7, 1777.

To his Great-niece Patience Ellison [16]

MY DEAR PATTY,--Only go on as you have begun. Labor to be not almost but altogether a Christian; and not only an outside but an inside Christian, the same in heart and in life. Then you will receive more and more blessings from Him who watches over you for good, and that observes the faintest motions of your heart towards Him, and is ever ready to bring every good design into effect.

In order to your improvement in every respect, serious company will be of admirable use, and you will have need to keep your mouth as with a bridle when you are among triflers. But let them do as they please. You have one thing to do-- to work out your own salvation.

I will send you the volume of poems. The more you read (only a little at a time) the more you will love reading. And to assist you in anything will always be a pleasure to, my dear Patty,  
Your affectionate Uncle.

Wesley, John. Letter to Mary Bishop. Bristol, Sept. 15, 1777.

MY DEAR MISS BISHOP,--There is seldom much heat in the preaching-house at Bradford: at least, it is not caused by the largeness of the congregation; although I think it was larger last week than I have seen it for several years.

We have reason to be thankful that none of our friends at Bristol have been hurt by Mr. Hilton's change. [See letters of Aug. 6 and Oct. 22 (to Miss Bishop).] They seem to be grieved but not hurt, rather the more established in the truth. Of Miss Flower I have heard something not so agreeable. But I can say nothing yet. In a day or two I hope to have an opportunity of talking with her, and then I shall know how to judge. If she will copy after my dear Miss Yerbury, I shall have no more pain about her.

The sea breezes may be of service to you, if you have an opportunity of using constant exercise. This has brought many from the gates of death. It is beyond all medicine whatever.

I am in great hopes this sickness will not be unto death, but that the glory of the Lord may be revealed. Kempis's rule admits of many exceptions. Whatever was the case then, we have now abundant proof that very 'many are made better *by sickness*'; unless one would rather say '*in sickness*.' This is one of the grand means which God employs for that purpose. In sickness many are convinced of sin, many converted to God, and still more confirmed in the ways of God and brought onward to perfection.

His gracious design in yours seems to be chiefly this--to wean you yet more from created things, to make and keep you dead to all below. To this end you are in a manner cut off from everything that you may find your all in Him. If He should see good to restore you, you will be an instrument fit for the Master's use.

It seems the best way to profit by that retirement which results from your present weakness is to divide your time between reading, meditation, and prayer, intermixed with serious conversation. And when your strength will permit, you must endeavor to do a little good; only take care at first not to go too far. Some years since, we had a little Society at Southampton; perhaps you may find some fragments of it remaining. May the God of all grace, after you have suffered awhile, make you perfect, stablish, strengthen, and settle you!--I am, my dear sister,  
Your ever affectionate brother.

Wesley, John. Letter to Ann Bolton. Bristol, Sept. 15, 1777.

MY DEAR SISTER,---You know how nearly I am concerned in whatever relates to *you*. My regard for you has been invariable ever since you was with me in London. I then set you-down for my inalienable friend, and such I trust you will always be, until the union of our spirits will be complete where our bodies part no more.

Why, then, should I not speak (as I have done hitherto) in all simplicity. Why should I not tell you just what rises in my heart even on the most delicate occasion! I cannot once suppose you will take it amiss. I speak plainly because I love you.

God has lately delivered you out of imminent danger, that of being unequally yoked with an unbeliever. That he is so now will admit of no dispute. And it is not plain that ever he was otherwise. It is highly probable that he never was: that he either wore the appearance of religion for a time, or deceived himself as well as others by mistaking good desires, transient desires for good tempers, whether those desires were real----. But it is certain they were not deep; and as they were chiefly from love to *you*, it is scarce possible they could have been lasting.

And now, instead of praising God for your great deliverance, you are [set] against Him, as [if] it were no deliverance at all! You are fretting and grieving yourself because the snare is broken, because your soul is taken out of the net! But must not this grieve the Holy Spirit of God? What deep unthankfulness! And it is well if here be not a little inordinate affection lying at the bottom of all; otherwise it is a mere device of Satan to hinder you soaring aloft upon the wings of love. My Nancy, arise and shake yourself from the dust! You have acted wisely and faithfully. God has heard your prayer. He is well pleased with the sacrifice you have made [Admit] no thought to the contrary; and if one should, give no place to it--no, not for a moment. And whenever you are troubled on this or any account, [Miss Bolton seems to have replied at once. See letters of April 24 and Sept. 27.] what human friend can you unbosom yourself to more freely than to, my dear, Nancy,

Your tenderly affectionate.

Wesley, John. Letter to Ann Bolton. Bristol, Sept. 27, 1777.

Shall not I speak to my dear friend all that is in my heart? I know no reason why I should not. I have done so from the time I knew you first, and more especially from the time you was with me in London. Then I took more intimate knowledge of you: I tasted of your spirit. I observed all your tempers, and marked you down as the 'sister of my choice.' As such I have looked upon you ever since without any intermission or variation. And sometimes you have been free and open to me; but at other times you have been more shy and distant. My Nancy, let that time of distance and reserve return no more! Be to me always (if you can) what I am to you, a faithful and tender-hearted friend.

Undoubtedly Satan, who well understands the manner how the mind is influenced by the body, can, by means of those parts in the animal machine which are more immediately subservient to thinking, raise a thousand perceptions and emotions in the mind, so far as God is pleased to permit. I doubt not but he was the chief agent in your late painful exercises. [See letter of Sept. 15 to her.] And you gave him advantage by reasoning with him--that is, fighting him at his own weapons; instead of simply looking up and saying, 'Thou shalt answer for me, O Lord, my God.' You undoubtedly want more thankfulness. And you want more simplicity; that grace, Cambrey says, 'which cuts the soul off from all unnecessary reflections upon itself.' You are encompassed

with ten thousand mercies; and the greatest of all is, ' Christ in a pure and spotless heart! ' Beware of ever admitting any doubt or reasoning concerning this! Whereunto you have attained hold fast! And use all the grace you have received. Warn every one, and exhort every one, especially those who groan after full salvation.

I cannot on any account pass an whole day without commending you to God in prayer. I thank you for writing to me so soon.

Continue to love and pray for, my dear Nancy,

Yours most affectionately.

Wesley, John. Letter to Mrs. William Smyth. Bangor Ferry, Oct. 15, 1777.

MY DEAR MRS. SMYTH,--As I believe both you and our friends in Dublin will be pleased to hear of our safe landing, I will first give you a short account of what has befallen us hitherto. We went on board the packet about seven. The wind was full in our teeth and blew high. However, tacking to and fro, by the help of the tide, we got out to sea before noon. When the tide turned against us, we made little way, but beat up and down till night. The wind rising higher and higher, and the sea in proportion, my fellow passengers were all sick: I, by the blessing of God, was not sick at all. However, as I could not read, I lay down about seven, but (which is very uncommon with me) could not sleep till past midnight. In the morning, the wind being still very high and directly contrary, we found ourselves out of our course, having been driven far to the southward. But being under the Carnarvonshire shore, we were in tolerably smooth water. About noon, the wind coming a point to the south, we put out to sea again. But the storm increased, and about four carried away our bolt-sprit and tore one of the sails all to bits. The captain and his men with all quietness and composure quickly repaired the loss. And before six, by the good providence of God, we landed safe at Holyhead,--I believe in answer to many of your prayers, who were not forgetful of us.

I blamed myself for not taking the opportunity of talking with you on Sunday morning. I had desired it many times; but neither you nor I could speak freely before much company. You are in the right not to rest satisfied without the *present* witness that you are a child of God. The bare remembrance of *past things* will neither make you holy nor happy. And if you continue to seek it, you will surely find it; for 'every one that seeketh findeth.' When your mouth is opened, you may call upon God with many words out of the abundance of your heart. But if you have few or none, you may ' groan to Him that reads the heart the unutterable prayer."

You certainly did right in casting in your lot among the people of God. But it is no wonder that you are tempted concerning it. However, that matter may be made easy. Agree upon a time when Sister King may meet Mrs. Blachford, Mrs. Shiels, and you by yourselves. I believe you will then find no difficulty in speaking. And it will be a blessing to your soul. You have set your hand to the plough: see that you look not back; neither you nor my dear Mr. Smyth. Go on; run, and never tire, till we meet in our Father's house.--I am, my dear sister,  
Yours in tender affection.

To Mrs. William Smyth, In William Street, Dublin.

Wesley, John. Letter to Mary Bishop. Oxford, Near, Oct. 22, 1777.

MY DEAR MISS BISHOP,--By long experience I am convinced that natural strength of understanding is no defense against the most absurd errors; more especially if we lean to it ever so little, if we are not deeply conscious of our own weakness. I am therefore jealous of you also:

I am afraid lest you too 'fall where many mightier have been slain.' Indeed, some have not scrupled to say already, 'Oh, Miss Bishop will soon be enlightened as well as Miss Flower. [ See letters of Sept. 15 (to her) and Nov. 16.] She has such a regard for Mr. Hilton, that he will soon open her eyes.' As yet I cannot believe he will; yet I do not say there is no danger. Has he opened the cause? Has he spoke or wrote to you upon the favorite subject? Has he talked you about 'being still, ceasing from your own works, and from crying, Lo here and lo there'? If he has, what impression did that smooth and plausible conversation make upon your mind Was you almost persuaded it was right? or did you stand unmoved? If you was moved, if you too should leave 'the fallen Methodists,' and join 'the Friends, the only living people in the world '; still, I do not find myself inclined to bring an heavy indictment against you. I should not be angry; though I should grieve, for I cannot easily part with those I love.

I am inclined to think your friend of Bath made a mistake with regard to the person. I did receive ' a letter which I knew-not what to make of.' But it was from Miss Flower, not Miss Bishop. I do not remember that ever I received a letter from you which I did not understand. I know few people who write or speak more intelligibly than you do; and I hope you will soon give a fresh proof of it to, my dear Miss Bishop,

Yours affectionately

To Miss Bishop, At Mrs. Taylor's,  
Above Bar, Hanover Row, Southampton.

Wesley, John. Letter to Susanna Knapp. ????, Oct. 23, 1777.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Barton. Stony Stratford, Oct. 28, 1777.

MY DEAR SISTER,--I am glad that in spite of all discouragement's your little Society still keep together. There is undoubtedly a fairer prospect now than there has been for some time. I believe good will result from Miss Hurrell's visit. [See letter of July 29 to Mrs. Barton.] She has been of use to many. And it is certain both T. Hanson [The ministers in the Hull Circuit.] and James Hudson [The ministers in the Hull Circuit.] are workmen that need not be ashamed. They are good preachers and (what is more) good men; and their heart is in the work. I wish when opportunity serves you would speak freely to them. Men of this kind are not always to be found. You have been long led in a rough and thorny way. But as your day so your strength has been. He that loves you gives you help for to-day, and you need not take thought for to-morrow. You have His love and truth and promise on your side, and He hath never failed them that seek Him.

Peace be with your spirit!--I am, dear Jenny,

Your affectionate brother.

To Mrs. Jane Barton, In Norwood,  
Beverley, Yorkshire.

Wesley, John. Letter to Mary Bishop. London, Nov. 16, 1777.

DEAR MISS BISHOP,--You have entirely taken away my fear (indeed, not a vehement one) of your following the example of poor Miss Flower and connecting yourself with the Quakers. [See letters of Oct. 22, 1777, and May 15, 1778, to her.] I am glad you are not tossed to and fro even by those you love well, and hope you will always say, ' I am a friend to Socrates and to Plato, but



much more to truth.'

'To be faithful to the teaching of the Spirit of God,' you have been exhorted ever since you joined the Methodists. This sentiment is not peculiar to Mr. Hilton [See letter of Feb. 7, 1778.]; nor, I believe, any scriptural sentiment. What I have lamented in him for some years is an aptness to *condemn* and to *despise* his brethren. There is no failing more infectious than this; 'tis much if you did not catch a little of it from him. For otherwise you would hardly pass that sentence, ' that *the body of Methodists are degenerated.*' You cannot possibly judge whether they are or no. Perhaps you converse with one or two hundred of them. Now, allowing two-thirds of these to be degenerated, can you infer the same concerning thirty or forty thousand?

Yet thus much I will allow. Two-thirds of those who are grown rich are greatly degenerated. They do not, will not *save all they can* in order to *give all they can*. And without doing this they cannot grow in grace; nay, they continually grieve the Holy Spirit of God.

It gives me pleasure to hear that you are recovering your strength of body. That you may continually increase in spiritual strength also is the constant wish of, my dear Miss Bishop,

Your affectionate friend and brother.

To Miss Bishop, At Mrs. Taylor's,  
Southampton.

Wesley, John. Letter to Mrs. Crosby. London, Dec. 2, 1777.

MY DEAR SISTER,--I hope you will always have your time much filled up. You will, unless you grow weary of well doing. For is not the harvest plenteous still? Had we ever a larger field of action? And shall we stand all or any part of the day idle? Then we should wrong both our neighbor and our own souls.

For the sake of retrenching her expenses, I thought it quite needful for Miss Bosanquet to go from home. And I was likewise persuaded (as she was herself) that God had something for her to do in Bath and Kingswood; perhaps in Bristol too, although I do not think she will be called to speak *there* in public.

The difference between us and the Quakers in this respect is manifest. They flatly deny the rule itself, although it stands clear in the Bible. We allow the rule; only we believe it admits of some exceptions. At present I know of those, and no more, in the whole Methodist Connection. You should send word of what our Lord is doing where you go to, dear Sally,  
Yours affectionately.

Wesley, John. Letter to Miss March. London, Near, Dec. 10, 1777.

To Miss March [26]

You do not at all understand my manner of life. Though I am always in haste, I am never in a hurry'; because I never undertake any more work than I can go through with perfect calmness of spirit. It is true I travel four or five thousand miles in a year. But I generally travel alone in my carriage, and consequently am as retired ten hours in a day as if I was in a wilderness. On other days I never spend less than three hours (frequently ten or twelve) in the day alone. So there are few persons in the kingdom who spend so many hours secluded from all company. Yet I find time to visit the sick and the poor; and I must do it, if I believe the Bible, if I believe these are the marks whereby the Shepherd of Israel will know and judge His sheep at the great day; therefore, when there is time and opportunity for it, who can doubt but this is matter of absolute duty?

When I was at Oxford, and lived almost like an hermit, I saw not how any busy man could be

saved. I scarce thought it possible for a man to retain the Christian spirit amidst the noise and bustle of the world. God taught me better by my own experience. I had ten times more business in America (that is, at intervals) than ever I had in my life. But it was no hindrance to silence of spirit.

Mr. Boehm [See letter of Aug. 31, 1772, to Philothea Briggs.] was Chaplain to Prince George of Denmark, Secretary to him and Queen Anne, principal manager of almost all the public charities in the kingdom, and employed in numberless private charities. An intimate friend, knowing this, said to him when they were alone, 'Sir, are you not hurt by that amazing hurry of business? I have seen you in your office, surrounded with people, listening to one, dictating to another, and at the same time writing to a third; could you then retain a sense of the presence of God?' He answered, 'All that company and all that business no more hindered or lessened my communion with God than if I had been all alone in a church kneeling before the communion table.' Was it not the same case with him to whom Gregory Lopez said, 'Go and be an hermit in Mexico'? I am concerned for you; I am sorry you should be content with lower degrees of usefulness and holiness than you are called to. But I cannot help it: so I submit; and am still, my dear Miss March,  
Yours in sincere affection.

Wesley, John. Letter to Sister. ????, Dec. 13, 1777.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Johnston, Annandale Listleen. London, Jan. 8, 1778.

MY DEAR SISTER, - I do not remember the receiving any letter from you, either at Dublin or since I left it. Neither have I received any fresh complaint concerning you. [See letter of Feb. 14 to her.] What I formerly heard I gave you an account of, to which you gave me a distinct answer, and I was fully satisfied. I am relieved to think someone talked of making a fresh complaint. But it is very probable his heart failed, and so the child was strangled in the birth. Indeed, I do not wonder if people are not forward to complain of *you* to *me*. Because they know I am a prejudicial person: they know the tender regard I have you and yours, and consequently how hard it is for me: to blame *you* in anything. That God may give you many happy is the prayer of, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Jan. 24, 1778.

It is surely a wise and gracious Providence which has detained you so long at Withey. You was sent thither and still remain there for the good of the poor people. I wish you could meet all the women of the Society either in band or class. Lay yourself out among them as much as ever your strength and leisure will permit. You was formerly the nursing mother of the Society; they grew and prospered under your hand, and they have not prospered since. They have pined away like poor orphans ever since you was removed from them. [See letter of Jan. 11, 1775, to Francis Woffe.] Possibly now they may spring up and flourish again; and then you will not think much of your labor. It would undoubtedly be of use if a few of you were to meet together for this very purpose, to improve one another in Christian knowledge as well as in love. And you cannot insist too much on that point - that, whatever our past experience has been, we are *now* more or less

acceptable to God as we more or less improve the *present* moment. But it is no wonder that many are so angry at this assertion, for it strikes at the very root of Calvinism. That you are *tempted* to peevishness, to discontent, or to anything else will be no loss as long as you are conqueror over all, yea more than conqueror through Him that loveth you. And so, I doubt not, you will always be; because your trust is not in yourself but in Him. - My dear Nancy, Yours most affectionately.

Wesley, John. Letter to Mary Bishop. London, Feb. 7, 1778.

MY DEAR SISTER, - It is no great matter whether those doubts arose in your mind by conversing with Mr. Hilton, [See letter of Nov. 16, 1777.] by reading (his oracle) Mr. Law's later works, or by your own reasoning. But certainly the subject is of the last importance, and deserves our most serious consideration. Indeed, nothing in the Christian system is of greater consequence than the doctrine of Atonement. It is properly the distinguishing point between Deism and Christianity. 'The scriptural scheme of morality,' said Lord Huntingdon, [Francis, Earl of Huntingdon, son of Lady Huntingdon, was a freethinker.] 'is what every one must admire; but the doctrine of Atonement I cannot comprehend.' Here, then, we divide. Give up the Atonement, and the Deists are agreed with us.

This point, therefore, deserves to be more largely considered than my time will permit. But it is the less needful now because I have done it already in my letter to Mr. Law; to which I beg you will give a serious reading, whether you have read it before or no. It is in the nineteenth volume of the *Works*. [See letter of Jan. 6, 1756, sect. II. 2, 3, to William Law.] But it is true I can no more *comprehend* it than his lordship; perhaps I might say than the angels of God, than the highest *created* understanding. Our *reason* is here quickly bewildered. If we attempt to expatiate in this *field*, we 'find no end, in wandering mazes lost.' But the question is (the only question with me; I regard nothing else), What saith the Scripture? It says, 'God was in Christ, reconciling the world unto Himself'; that 'He made Him, who knew no sin, to be a sin-offering for us.' It says, 'He was wounded for our transgressions and bruised for our iniquities.' It says, 'We have an Advocate with the Father, Jesus Christ the righteous; and He is the atonement for our sins.' But it is certain, had God never been angry, He could never have been reconciled. So that, in affirming this, Mr. Law strikes at the very root of the Atonement, and finds a very short method of converting Deists. [He is evidently thinking of Charles Leslie (1650-1722), Nonjuror and his *A Short and Easy Method with the Deists*.] Although, therefore, I do not term God, as Mr. Law supposes, 'a wrathful Being,' which conveys a wrong idea; yet I firmly believe He was angry with all mankind, and that He was reconciled to them by the death of His Son. And I know He was angry with me till I believed in the Son of His love; and yet this is no impeachment to His mercy, that He is just as well as merciful.

But undoubtedly, as long as the world stands, there will be a thousand objections to this scriptural doctrine. For still the preaching of *Christ crucified* will be foolishness to the wise men of the world. However let us hold the precious truth fast in our hearts as well as in our understanding; and we shall find by happy experience that this is to us the wisdom of God and power of God.

I do not doubt but your health will be so far re-established that you may either teach school or live in Bath. But I do not know whether you will be able to do both together, to teach school in Bath. A little time will determine. And meanwhile we know that will be which is best. - I am Your affectionate friend and brother.

To Miss Bishop, At Mrs. Taylor's,

Southampton.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. London, Feb. 14, 1778.

To Mrs. Johnston, Annandale, Lisleen [2]. Published in Telford, but listed in Baker's not published in Telford list, indicating he had found additional information to the letter.

MY DEAR SISTER, - The fact was true. And there was a grievous mistake with regard to the time of it for that letter (which was wrote, I suppose, a year and a half ago); since that time I have had no complaint of the kind. [See letter of Jan. 8.] If I had, I should have let you know. But you need not be under any apprehension of my being offended at you either on this or any other account. I am not easily offended at those I love, and I have loved you ever since I saw you for your artlessness and sincerity; and I believe you will never quit that character, though it be ever so much out of fashion. I cannot doubt but Robert Swindells' stay at Lisleen was of use to others as well as himself. As Shakespeare's 'the man of exceeding honesty,' one may take his word. Therefore I am strongly persuaded he is no Calvinist; yet I do not wonder that it should be imputed to him, for he was leaning toward it for many years. This all our preachers know; but they did not all know that he now sees more clearly.

In about a fortnight I purpose to set out from London, and probably about the end of next month I shall be in Dublin. I intend with God's help to visit the South of Ireland first start, make Londonderry beginning of June. If so, I will have the pleasure of seeing you and your dear family before the end of May. Peace be with all your spirits,-I am, my dear sister,  
Your affectionate friend and brother.

Wesley, John. Letter to Mary Bosanquet. London, Feb. 23, 1778.

MY DEAR SISTER, - Although I hope to see you next week, I cannot but write a few lines. Who knows but the illness of Miss Bishop might be permitted for this very thing-that you might have a more clear and open way to help the women at Bath forward? What you have to do at Bristol does not yet appear; Providence will open itself by-and-by. I am glad Philly Cousins retains her confidence. See that she has something to do. ['Brother Cousins was restored to the love of God' a few days after Miss Bosanquet reached Bath in December. See letters of Dec. 2, 1777, and Nov. 1, 1778.]

I had not heard anything of Tommy Westall's daughter; and am glad she is so well disposed of. Let Brother Taylor and Nancy Tripp do all they can for God. [Richard Taylor, her business man at Cross Hall. Ann Tripp (1745-1823) was governess to the orphans at Leytonstone, and lived with Miss Bosanquet in Yorkshire. For Thomas Westall, see letter of Dec. 20, 1746.] This is an acceptable time. I hope to see you on Tuesday afternoon [He was at Bath on March 3.]; and am, my dear sister,

Yours very affectionately.

To Miss Bosanquet, In the Orange Grove,  
Bath.

Wesley, John. Letter to Miss Goodenough. ????, Feb. 27, 1778.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Kitty Warren. Bristol, Mar. 5, 1778.

DEAR SISTER WARREN, - I believe your sister saw me several times, though I saw her but once. It was only a few hours before we set out that I had any thoughts of visiting Ireland. And when I came to Llyngwair, I was in hopes of leaving it immediately. But we were providentially detained a little and a little and a little longer, and I believe not in vain.

I am not at all sorry that you are not called to remove from Haverford. You seem to me to be just in your place. You have many opportunities of personal improvement, such as you could not have had in a country village and in an hurry of various business, and you have now a sufficient sphere of action wherein you may employ whatever talents you have received. Now live for eternity! Be a good steward of the manifold gifts of God. Be equally ready to do and to suffer His whole will, and aspire after all His promises!

You send me a pleasing account of the work of God among you. God will bless those that serve Him with a single eye. Only cure Brother Broadbent [John Broadbent, the Assistant at Pembroke, 'frequently so exhausted himself in preaching that he was ready to drop down when he concluded his sermon.' See letters of Dec. 21, 1775, and Oct. 31, 1778 (to Miss Warren).] of screaming, and you will do him a real kindness. It is strange that so many good men are guilty of self-murder.

You see, upon reading your postscript, I have mended my address. I am willing to amend any fault you will tell me of. Indeed, I do not desire there should be any ceremony between us; but as much love as you please. The more I converse with you, the more near you are to, my dear Kitty, Yours affectionately.

My love and service attend Mrs. Vaughan and your mother.

To Miss Warren, Haverfordwest.

Wesley, John. Letter to Mary Bishop. Castlebar, May 15, 1778.

When I received Miss Flower's last letter, I was utterly astonished. [See letters of Nov. 16, 1777, and Aug. 20, 1778.] It was a civil (shall I say, or uncivil?) discharge from writing to her any more, and seemed to me to express every passion which I thought she *ought not* to feel. I was therefore at a full stand, not knowing whether it was advisable to write again or not. After pausing a while, I thought it would not be amiss to write one letter more. I did so, writing in as plain and sincere a manner as I could, and yet mildly and affectionately. I believe this was about a month ago. I have not had a line from her since. I cannot therefore write again; it would be quite out of character. Yet I am greatly concerned for her, and was thinking but yesterday, 'What can I do farther? Is there no prudent and affectionate friend, for whom she has still a respect, and whom I might desire to interpose on this delicate occasion, and if possible to remove this misunderstanding?' You are the woman! As soon as ever I read your letter I saw it clear as the day. She loves you still; and you have an affection for her. Use, therefore, the privilege of friendship. I am afraid she has one with her that does her no good - that, instead of laboring to remove any prejudice, would endeavor to increase it, and gradually to wean her from all her friends. If you pay her a visit, you will easily perceive whether my fears are just or no. And you will soon discover whether any one has taken pains to increase rather than heal this little breach. Go in God's name, and add this to the other instances of friendship which you have on all occasions shown either to her, or to, my dear Miss Bishop, Yours affectionately.

To Miss Bishop, Near the Cross Bath,

In Bath.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. Londonderry, June 1, 1778.

MY DEAR SISTER, - My little complaint left me almost as soon as I left Lisleen, and has not returned since. It is well that our life and all things pertaining to it are in His hands. He orders all things well; and being assured of this, we need be careful for nothing: it is enough that in all things we may make our requests with thanksgiving. I make no doubt but He will hear the prayers on behalf of your whole family; but the time and manner of answering our prayers He reserves in His own power. And He has given you a token for good, - already you have one if not more children that love and fear Him; and the rest are not such enemies of the gospel as persons of their rank usually are. You have reason to thank God for what He has done, and to expect all that He has promised.

Mr. Abraham is beset on every side; but hitherto he stands like a rock. He seems fixed in his resolution to give up all things that he may win Christ. I believe he will set out with me on Thursday for Coleraine, and then I trust we shall part no more. Mr. Smyth was unable to meet us here, but hopes to do so at Ballymena. [See letters of Feb. 22, 1777, and July 12, 1778.] If I live a year or two longer, there is little doubt but that I shall see the North of Ireland again.

I commend you and all our dear friends that are with you to Him that has loved us and given Himself for us; and am, my dear sister,  
Yours very affectionately.

Wesley, John. Letter to Samuel Bradburn. Londonderry, June 4, 1778.

To Samuel Bradburn [6]

DEAR SAMMY, - I have wrote this morning to Mrs. Karr, and suppose she will answer me either to Belfast or Lisburn.

It is now your part to be instant in prayer that God may order all things well.

I hope to be at the Man of War [A small decayed hamlet in co. Dublin. Bradburn went there to meet Wesley on June 26, and slept there. Wesley married him on the 28th to Betsy Nangle.] on the 26th instant at five or six in the evening; at Dublin on the 27th. On Monday and Tuesday I may meet the classes; so the Conference will begin on Tuesday, July the 7th. - I am, dear Sammy,

Your affectionate brother.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. Dublin, July 12, 1778.

MY DEAR SISTER, - Our friends in London are by this time pretty well recovered from their panic. They will no more be afraid of my going into the South of Ireland than into the South of England. The truth is, God allots us health or sickness, ease or pain, just as He sees one or the other is best for us.

Mr. Abraham is exceedingly happy, and I believe will be exceedingly useful. I do not despair of Mr. Creighton. [See letters of Dec. 23, 1777, and Sept. 29, 1779.] His heart seems entirely with us. If they thrust him out, I will take him in. Peace be with you and yours. - I am, my dearest sister,

Affectionately yours as ever.

Wesley, John. Letter to Penelope Newman. Leeds, Near, Aug. 2, 1778.

MY DEAR SISTER, - I just snatch time to write a few lines, I had desired to go through Gloucestershire to Bristol; but I am disappointed. It will be necessary on several accounts that I should go round by London. After spending two days there and one at Bristol (if God permit), I must hasten forward to Cornwall.

Keep the poor people about Gutherton, [Gotherington, near Tewkesbury.] if you can, in that lovely simplicity. I must if possible save Mr. Valton's life. [See letter of Feb. 25.] - I am, dear Penny,

Your affectionate brother.

To Mrs. P. Newman, In Cheltenham,  
Gloucestershire.

Wesley, John. Letter to Arthur Keene. Leeds, Aug. 3, 1778.

I am of the same opinion with you. It seems to me Jeremiah Brettell will be useful in the Liverpool Circuit. Upon this consideration I have altered my first appointment and stationed him there for the ensuing year.

I hope you will always be diligent in business, as one branch of the business of life. But let *this* be still uppermost in the thoughts of you and my dear Bella [Mrs. Keene.!] - I am, dear Arthur,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. Leeds, Aug. 3, 1778.

Which would be the most prudent way it is hard to say (although it is an old proverb, Do not stir fire with a sword). But one may easily tell which is the most Christian way to return blessing for cursing. A gentleman in Dublin has been abusing his wife all manner of ways for above twenty years. And for several months past he prays and weeps and says his wife is the best woman in the world. God is able to make Mr. Woodhouse like Mr. Fetherston. [For a Francis Fetherston in Dublin, a student at Trinity College in 1756, see Crookshank's *Methodism in Ireland*, i. 108.] If thou canst believe, thou shalt see the glory of God. - I am, my dear sister, Affectionately yours.  
To Mrs. Woodhouse, Owston Ferry.

Wesley, John. Letter to Mary Bishop. Taunton, Aug. 20, 1778.

MY DEAR MISS BISHOP--My dear friend (that *was*) received no *reproach* from me, deserved or *undeserved*. But when I found I could not *speak* to her *alone*, I unbosomed myself by writing, telling her mildly and plainly (as friendship obliged me to do) all I heard and all I *feared* concerning her. I had no conception of her taking it amiss; and was therefore utterly amazed at her answer; - I think, unkind and unjust to the highest degree, and more proper to be wrote to a young schoolboy than to one who had been a preacher for fifty years and who for above twenty had watched over her soul!

Be that to herself whether her correspondence with *me* be ever renewed or no. Blessed be God, I have correspondents enough; and I want no one living to correspond with me, unless those that do it for *their own* sake, and that hope to be some way profited by it. Truly I think if any one has reason to resent, it is me and not her; for I do not remember that I have received such an answer to such a letter for twice twenty years. [Miss Flower. See letter of May 15.]

It is, I trust, a good Providence which has brought you to Frome, that you may do a little work

for your Master. But you must be content to do *a little*; otherwise you will soon do nothing. If you stay there two or three weeks longer, I shall have the pleasure of seeing you there; as I hope to be at Frome the Tuesday after I return to Bristol. - I am, my dear Miss Bishop,  
Yours very affectionately.  
To Miss Bishop, At Miss Hancock's,  
In the Market-place, Frome.

Wesley, John. Letter to Kitty Warren. Shaftesbury, Sept. 8, 1778.

MY DEAR SISTER, - It is true that some of our friends of Brecon have intimated to me that they feared a prophet would not be honored in his own country, and that Billy Church [He was the younger son of John Church, of Brecon, and grandfather of the Rev. H. L. Church, Wesleyan minister 1844-93. See Young's *Methodism in Wales*, p. 136; and letter of Oct. 13.] might do more good elsewhere. But they did not mention his changing with Brother Pescod. And I should have a particular objection to it - namely, that he would not have those opportunities of preaching in Welsh which he has now. There is therefore no danger of Joseph Pescod's [Pescod, now at Pembroke, died in 1805, aged fifty-four, after serving twenty-eight years as a preacher, with unblemished character and sound judgment. His preaching was pleasing and profitable.] quitting his circuit before the end of the year. Let all of you now make the full use of the advantages which you enjoy; especially of meeting in band, which I hope none of you neglect who have tasted that the Lord is gracious.

I am glad you feel the want of a deeper change. Whereunto you have attained hold fast; but rest not till you experience the full rest that remaineth for the people of God. You will never weary me with your letters. The oftener you write the more I love you. Peace be with all your spirits! - I am, my dear Kitty,  
Yours affectionately.

Wesley, John. Letter to Wife. Bristol, Oct. 2, 1778.

To his Wife [12]

As it is doubtful, considering your age and mine, whether we may meet any more in this world, I think it right to tell you my mind once for all without either anger or bitterness.

[After alluding to the fact that his wife left him without his consent or knowledge, he goes on to observe:]

Ever since (and, indeed, long before) you have made my faults the constant matter of your conversation. Now, suppose an husband has many faults, is it the part of a prudent wife to publish or conceal them? You have published my (real or supposed) faults, not to one or two intimates only (though perhaps that would have been too much), but to all Bristol, to all London, to all England, to all Ireland. Yea, you did whatever in you lay to publish it to all the world, thereby designing to put a sword into my enemies' hands.

[He concludes:]

If you were to live a thousand years, you could not undo the mischief that you have done. And till you have done all you can towards it, I bid you farewell.

Wesley, John. Letter to Elizabeth Ritchie. Salisbury, Oct. 6, 1778.

To Elizabeth Ritchie [13]



MY DEAR BETSY, - Since I saw her I have had the pleasure of receiving two letters from --; and I am more and more convinced that she has sustained no real loss from her late trials. Indeed, the greatness of them proved the greatness of her grace; otherwise she must have utterly fainted. But I am afraid the poor tenement of clay has received such a shock as will not easily be repaired. The wonderful behavior of Mrs. was more than it was well able to bear. But the comfort is, He with whom we have to do is the Physician.

I doubt whether any embodied spirit can feel such entire self-abasement as is felt by those spirits that see the face of our Father which is in heaven. And undoubtedly the nearer they approach the throne the more abused they will be.

The plerophory (or full assurance) of faith is such a divine testimony that we are reconciled to God as excludes all doubt and fear concerning it. This refers only to what is present. The plerophory (or full assurance) of hope is a divine testimony that we shall endure to the end; or, more directly, that we shall enjoy God in glory. This is by no means essential to or inseparable from perfect love. It is sometimes given to those that are not perfected in love, as it was to Mr. Grimshaw. And it is not given (at least not for some time) to many that are perfected in love. I do not say you ought to pray for it; but I think you may, only with absolute resignation. In this, as in all things, ' His manner and His time are best.'

I rejoice to hear of the continuance of your health. [She had written, 'My own health also is better than when you were here. I have been three weeks in the North, chiefly on the edge of a cold moor, which has agreed with me very well.'] But you will still need constant exercise; to which should be added as often as may be change of air. That you may enjoy more and more health, both of soul and body, is the prayer of

Yours affectionately.

Wesley, John. Letter to Cornelius Bayley. London, Near, Oct. 12, 1778.

To Cornelius Bayley [14].

MY DEAR BROTHER, - I will read over and consider your MS. the first opportunity. Before I read it I cannot but mention a little remark which I have frequently made. There are many good-natured creatures among the Methodists who dearly love to make *matches*; and we have many other good-natured creatures who dearly love to make authors. Whereas it is the glory of the Methodists to have *few authors*. And a young man can hardly be too slow in this matter.

To save her postage I write a line or two in yours to poor Sister Bastable. [The widow of Cornelius Bastable, See letter of Dec. 15, 1763.]

Peace be with your spirits! - I am

Your affectionate brother.

To Mr. Corn. Bayley, At the New Room, In Bristol.

Wesley, John. Letter to Mary Bishop. London, Oct. 18, 1778.

To Mary Bishop [17]

MY DEAR MISS BISHOP, - I am not unwilling to write to you even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which who has not?), yet you are willing to give it up to reason.

The original Methodists were all of the Church of England; and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline. Hence we

inserted in the first Rules of our Society, 'They that leave the Church leave *us*.' And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church unless sinful terms of communion were imposed; just as did Mr. Philip Henry, [The favorite pupil of Busby at Westminster School preached as a Nonconformist 1672-81. See letter of June 14, 1786.] and most of those holy men that were contemporary with them.

'But the ministers of it do not preach the gospel.' Neither do the Independent or Anabaptist ministers. Calvinism is not the gospel; nay, it is farther from it than most of the sermons I hear at church. These are very frequently un-evangelical; but those are anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger from imbibing error from the Church ministers; but they are in great danger of imbibing the grand error - Calvinism from the Dissenting ministers. Perhaps thousands have done it already, most of whom have drawn back to perdition. I see more instances of this than any one else can do; and on this ground also exhort all who would keep to the Methodists, and *from* Calvinism, 'Go to the church, and not to the meeting.'

But, to speak freely, I myself find more life in the Church prayers than in the formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good temper or good works than in what are vulgarly called gospel sermons. That term is now become a mere *cant* word. I wish none of our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood or justification by faith, and his hearers cry out, 'What a fine gospel sermon!' Surely the Methodists have not so learnt Christ. We know no gospel without salvation from sin.

There is a Romish error which many Protestants sanction unawares. It is an avowed doctrine of the Romish Church that 'the pure intention of the minister is essential to the validity of the sacraments.' If so, we ought not to attend the ministrations of an unholy man; but, in flat opposition to this, our Church teaches in the 28th Article that 'the unworthiness of the minister does not hinder the validity of the sacraments.' Although, therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly that a little leaven may leaven the whole lump. I wish you would seriously consider that little tract *Reasons against a Separation from the Church of England*. [See *Works*, xiii. 225-32; Green's *Bibliography*, No. 201; and letters of July 7, 1777.] These reasons were never answered yet, and I believe they never will be.

I am glad you have undertaken that labor of love, and I trust it will increase both your spiritual and bodily health. - I am, my dear Miss Bishop,

Yours very affectionately.

To Miss Bishop, At Mrs. Hancock's,  
In Frome, Somersetshire.

Wesley, John. Letter to Alexander Knox. London, Oct. 26, 1778.

You need never be afraid of writing me too often. I am nearly concerned in all that concerns you, and am therefore always well pleased to hear from you and to find you are still setting your face heavenward.

The directing as to this or that means is as much an answer to prayer as if the cure was immediately wrought. But it will be a double blessing if you give yourself up to the Great Physician, that He may heal soul and body together. And unquestionably this is His design. He wants to give you and my dear Mrs. Knox both inward and outward health. And why not now? Surely all things are ready: believe, and receive the blessing. There can be no doubt but your

bodily disorder greatly affects your mind. Be careful to prevent the disease by diet rather than physic. Look up, and wait for happy days! - Dear Alleck,  
Yours affectionately.

Wesley, John. Letter to Kitty Warren. London, Oct. 31, 1778.

To Kitty Warren

MY DEAR MISS WARREN, - You did well to write. You are a woman of candor and tolerably able to judge on critical occasions. I do not find that Mr. Broadbent [John Broadbent was then Assistant at Glamorgan. See letters of March 5, 1778, and April 4, 1782 (to John Atlay).] has been to blame or that he has done anything more than he believed it was his duty to do. It seems you are called to calm as far as possible the warm spirits on both sides. A soft answer turneth away wrath. Do all the good you can; and you will give more and more comfort to, my dear Kitty,  
Yours affectionately.

Wesley, John. Letter to Mrs. Cousins. London, Nov. 1, 1778.

MY DEAR SISTER, - It is just as it should be. I have formerly said, 'I wonder how Mr. Whitefield can go on! For he has honor, and (comparatively) no dishonor. And this is "a test for human frailty too severe.'" Now I have not that insupportable burthen. I have honor enough in all reason. But it is properly balanced with dishonor. I have good report, and (what is absolutely necessary) evil report too. To-day I am to open our new chapel. [See *Journal*, vi. 215-16; and letter of Sept. 27 to Samuel Tooth.] Hence also will arise both honor and dishonor. Yet a little while and all these things that seem considerable now will pass away like adream. You do well, as often as you have opportunity, to make a little excursion among your neighbors. You have already seen the fruit of your labor of love; and more fruit will follow. I do not at all despair of poor Mr. Wood. He has not yet shaken off his convictions. Work your work betimes [See letter of Feb. 23.] and in His time He will give you a full reward. - I am, my dear Penny,  
Yours affectionately.

Wesley, John. Letter to Miss Morgan. ????, Nov. 10, 1778.

Imperfect. Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Barton. London, Nov. 13, 1778.

MY DEAR SISTER, - I am glad Sister Crosby has been at Beverley and that you had an opportunity of hearing her. She is useful wheresoever she goes, particularly in exciting believers to go on to perfection.

There is frequently something very mysterious in the ways of divine Providence. A little of them we may understand; but much more is beyond our comprehension, and we must be content to say, 'What Thou doest I know not now, but I shall know hereafter.' At present it is sufficient for me to know that all His ways are mercy and truth to them that love Him.

Even in these troublous times there is a very considerable increase of the work of God. Cleave to Him with your whole heart, and you will have more and more' reason to praise Him.-I am, my dear Jenny,

Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. London, Nov. 18, 1778.

MY DEAR SISTER, - I have no intimacy with Lord North. I never saw him. I never wrote to him; very probably I never shall. I never asked any favor of him. I would not on any consideration whatever. It is a saying, You do not know what kind of animals great men are. They will not move an hair's breadth out of their line. They will on no account interfere in each other's province. Now, I told you before, only the Commissioners at the Customs dispose of Custom House places. And I know not one of those Commissioners. Therefore I can do nothing in this matter. [Compare letter of Dec. 26.] I am not sparing of my pains; but I know what I can do and what I cannot. If I could do it, you would not need to ask anything twice of  
Your affectionate brother.

To Mrs. Woodhouse, At Mr. Hutton's,  
In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to Hannah Ball. Robertsbridge, Dec. 2, 1778.

MY DEAR SISTER, - Little things contrary to our will may be great blessings. We have need to apply the general word, 'Take up thy cross, and follow Me,' to a thousand little particulars: a smoky room, a cold morning, a rainy day, the dullness or perverseness of those we are with-these and innumerable little crosses will help us onward to the kingdom. But the most profitable of all crosses to your own soul may be the *unfaithfulness* or *unfruitfulness* of your sisters, without one or other of which they never could have lost any blessing which God had given them. Nothing can exercise and therefore increase your faith and love like the *seeming* to spend all your strength for naught. Oh how this increases, my dear Hannah, my love to you! How much more does it increase His love for whom you labor!

We do not thoroughly understand the meaning of that word, 'The times anti seasons God hath reserved in His own power.' Undoubtedly He has wise reasons for pouring out His Spirit at one time rather than another; but they lie abundantly too deep for human understanding to fathom. To us He says, 'What I do thou knowest not now, but thou shalt know hereafter!' - I am, my dear Hannah,

Your affectionate brother.

Wesley, John. Letter to Mrs. Crosby. Dover, Dec. 9, 1778.

MY DEAR SISTER, - It is no new thing for the temple to be built in troublous times. And in the end all the fierceness of man shall turn to His praise. Meantime we know the Lord sitteth above the water-floods and will give His people the blessing of peace. He is pleased to ghre lite just the same health and strength that I had forty years ago.

Fire and water cannot well dwell together, nor warm Calvinists and Arminians. Let us love them and help them all we can. But the less intercourse our people have with them the better.

It is well you spent a little time at pool Beverley. The little flock there stand in need of all the help we can give them. Hardly any Society in England has been as they have been from the very beginning. It is almost a miracle that two of them are left together.

The work of God prospers well in London. A new chapel brings almost a new congregation, and hereby the old is greatly stirred up. Let us all work while the day is! - I am, with love to both

Brother Robinsons, [Thomas and William Robinson, of Bridlington Quay. See letter of May 22, 1770.] dear  
Your affectionate brother.

Wesley, John. Letter to Ann Tindall. ????, Dec. 16, 1778.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Miss Sparrow. ????, Jan. 4, 1779.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Kitty Warren. London, Jan. 14, 1779.  
MY DEAR SISTER, - Let poor Charles Maund's follies die and be forgotten! It is well you have no more to do with him. It seems to me the great sin you (the Society) are now guilty of is poverty. And though you do repent of it, you do not forsake it. The question is, By what means can you either lessen your expense or increase your income? We are here at our wits' end how to pay for the new chapel, as many of our workmen are unpaid still. For riches the Calvinists beat us altogether. However, by-and-by we must help you as we can. Trust in God, and all will be well! Grace and peace be with you! - I am, my dear Kitty,  
Yours in tender affection.

Wesley, John. Letter to Elizabeth Morgan. London, Jan. 17, 1779.  
It gives me much pleasure to hear that my dear Miss Morgan is still studious of redeeming the time, and that you have had so fair an opportunity of improving it while you were absent from Bristol.  
I was indeed full of fears concerning you lest you should be less usefully employed than you might. But the account you give me of the help provided for you in your retirement has dispelled my fears, and I have a strong hope you will improve to the uttermost all the talents which God has entrusted you with.  
But on how slippery ground do you tread? It is unquestionably your duty to cultivate your understanding in the best manner you are able. And yet how difficult is it to do this without either thinking of yourself more highly than you ought to think, or laying too great a stress upon knowledge, as if it is a road upon a level with love. We allow it is of great value in its place - that is, in subordination to holiness as the handmaid of love. But still, I trust your heart says:  
To love is all my wish!  
I only live for this!  
To this let everything minister! This one thing let us do! Let us follow after pure and spotless love!  
What a blessing is it that God has given you a measure of it already! But does not your soul cry out, -  
A glimpse of love cannot suffice;  
My soul for all Thy presence cries?  
That He may give you an whole desire is the continual wish of, my dear Miss Morgan,  
Yours most affectionately.

To Miss Morgan, At Miss Chapman's, In Caroline Court, Bristol.

Wesley, John. Letter to Elizabeth Padbury. London, Feb. 10, 1779.

A letter from you is always agreeable. I feel a sincere affection for you; so much the more because you are free and unreserved, both when you write and when we converse together. I am glad you think of me when you do not see me. Distance need not be any bar to affection. It is good that you should be tenderly concerned for those of your own household; but so as always to hold that anchor fast, 'Not as I will, but as Thou wilt.' And you have great reason to hope that sooner or later prayer will prevail for them. But the time God has reserved in His own hand, and we know 'His *manner* and His *time* are best.'

Whether you have a longer or a shorter time to praise Him on earth is of no great moment. It is enough that you shall have an eternity to praise Him in heaven! Let this be ever in our eye! And never forget, my dear Betsy,

Yours most affectionately.

To Miss Padbury, At Whittlebury,  
Near Towcester.

Wesley, John. Letter to Hester Ann Roe. London, Feb. 11, 1779.

MY DEAR HETTY, - It is a great mercy that, on the one hand, you have previous warning of the trials that are at hand; and, on the other, are not careful about them, but only prepared to encounter them. We know, indeed, that these (as well as all things) are ordered by unerring Wisdom, and are given us exactly at the right time and in due number, weight, and measure. And they continue no longer than is best; for CHANCE has no share in the government of the world. [See letter of Aug. 12, 1731, to Mrs. Pendarves.] 'THE LORD REIGNETH,' and disposes all things strongly and sweetly for the good of them that love Him. I rejoice to hear that you have now less hindrances in the way and can oftener converse with His people. Be sure to improve every one of those precious opportunities of doing and receiving good.

I am often grieved to observe that, although on *His* part 'the gifts and calling of God are without repentance'; although He never repents of anything He has given us, but is willing to give it always; yet so very few retain the same ardor of affection which they receive either when they are justified or when they are (more fully) sanctified. Certainly they need not lose any part of their light or love. It *may* increase more and more. Of this you are a witness for God; and so is our dear Miss Ritchie. [See letter of Oct. 6, 1778, where the full assurance of hope is discussed.] You have not lost anything of what you have received; your light has never grown dim nor your love grown cold since the moment God first visited you with His great salvation. And I hope also you will ever retain the same affection for

Yours most tenderly.

Wesley, John. Letter to Elizabeth Ritchie. London, Feb. 12, 1779.

MY DEAR BETSY, - The remark of Luther 'that a revival of religion seldom continues above thirty years' has been verified many times in several countries. But it will not always hold. The present revival of religion in England has already continued fifty years. And, blessed be God, it is at least as likely to continue as it was twenty or thirty years ago. Indeed, it is far more likely; as it not only spreads wider but sinks deeper than ever, more and more persons being able to

testify that the blood of Christ cleanses from all sin. We have therefore reason to hope that this revival of religion will continue, and continually increase, till the time when all Israel shall be saved and the fullness of the Gentiles shall come.

I have heard that Mr. [Maxfield] is in London, but have not heard where he is or what he does. [See letter of Feb. 14, 1778, to him.] As far as I can learn, he lives in the utmost privacy and does not preach at all. He seems to think that his present calling is to be an hermit in London.

Surely it is your wisdom to stand fast even in the outward liberty wherewith Christ has made you free. You are now happily disengaged from caring for the things of this world, and need only care for the things of the Lord, how you may be holy in body and spirit, and how you may promote His kingdom upon earth.

I have abundant proof that Baron Swedenborg's fever, which he had thirty years before he died, much affected his understanding. Yet his tract [Probably his *Account of Heaven and Hell*. See *Journal*, vi. 230.] is 'majestic, though in ruins.' He has strong and beautiful thoughts, and may be read with profit by a serious and cautious reader.

Some weeks since, I began another Journal, [The Eighteenth Part of the *Journal* (Jan. 1, 1776-Aug. 8, 1779) was issued in 1785.] and am going on with it when I have any scraps of time; probably it will be finished next month. I expect to visit Yorkshire this spring, when I hope to see you. [See her letter to Wesley in *Arminian Mag.*, 1789, p. 105.] -I am

Yours affectionately.

Wesley, John. Letter to Mrs. Knapp. London, Near, Feb. 19, 1779.

To Mrs. Knapp [6]

MY DEAR SISTER, - I hope to be at Tewkesbury on Wednesday, April [He probably meant March, when on the 17h he 'preached at Tewkesbury about noon, and at Worcester in the evening.'] 19, so as to preach at noon, and to be at Worcester to preach either at six or half-hour after, as you judge best. It would not be so agreeable to me to be at Worcester unless I was to be at *your* house. I love the house for the sake of its inhabitants, particularly my dear Suky. On Thursday at noon I am willing to preach at Stourport, of which timely notice should be sent to Mr. Cowan. You are all, I hope, pressing on to the mark! ee! the prize is before you am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Hannah Ball. London, Feb. 24, 1779.

To Hannah Ball [7]

MY DEAR SISTER, - I am in great hopes that the manner of your mother's death, together with her dying exhortations, will make a deep and lasting impression on some (at least) of her children. Brother Tunney [William Tunney, the second preacher in Oxfordshire, became an itinerant in 1774, and desisted from traveling in 1781.] did well to make a full use of so solemn an occasion. It is not improbable that from this very time a good work may commence, which, if you build a large and commodious chapel, will greatly and swiftly increase. I advise you whenever you build to build exactly on the model of our new chapel [City Road Chapel, London. A Mr. Jacques at Wycombe had frequently disturbed them by beating a drum during the whole hour of meeting. A site had been found, and Mr. Batting had subscribed handsomely and undertaken to superintend the erection of the chapel. See letter of Oct. 23.]; only reducing the dimensions, perhaps, from eighty by sixty to fifty or sixty by forty feet, according as your ground

will allow. Surely He will withhold from us no manner of thing that is good. - I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Ann Tindall. ????, Feb. 24, 1779.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Tindall. ????, Apr. 3, 1779.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Hall. Newcastle-Upon-Tyne, May 15, 1779.  
DEAR PATTY, - So far I am come. I have little above three hundred miles to go before I turn my face southward again.  
I advise you to apply to two, three, or four intelligence officers with regard to Nancy. [A seamstress at Salisbury whom Mrs. Hall's husband seduced. See letter of June 20, 1755.] It is certain there are places to be had in London. And if the worst come, we must not insist upon her coming to the chapel. I do not know that she is any better for coming. She is not likely to profit less anywhere else. She was out of her wits to come to London. Mrs. Glynne [See *W.H.S.* iv. 217-20.] told me when I was last at Shrewsbury that she had as much work there as ever she could do, but she never would take advice, and acted contrary to the judgment of all her friends in coming to London without why or wherefore.  
I wonder John Pawson [Pawson was now Assistant at City Road.] and his wife do not live in my apartments. They complained of the closeness of their own. Are they neither well full nor fasting?  
You sent me no word about Betsy Ellison. [Elizabeth, daughter of John Ellison and granddaughter of Wesley's sister Susanna. Dr. Clarke says she turned out unfortunate, and that Wesley showed her 'great kindness, often relieving her in distresses to which her imprudence had reduced her, treating her with great tenderness, and giving her advices which, had she followed, would have led her to true happiness.' For her sister Patience, see letters of Sept. 7, 1777, and Feb. 4, 1789.] I hope no news is good news. You must not forsake her. She has hardly any *real friend* in the world but you and me. What a blessing it is to have one Friend! How many have never found one in their lives! - I am.

Wesley, John. Letter to Ann Bolton. Sunderland, May 18, 1779.  
MY DEAR NANCY, - You make me smile. You address me as if you had never seen me. Why so? Have I told you that I did not love you as well as ever I did in my life? And yet, to say the truth, I was scarce ever more tried about you than I was lately. You was under my own roof for many days. And yet I hardly got an hour's conversation with you. That cruel 'something or other' always interposed and defrauded me of your company. I am glad, however, that others enjoyed it. And your labor with them was not in vain. You was a messenger of good to many souls, who bless God for the consolation. If you suffer a little yourself in conveying help to others, so much the better; this will turn to your account. I can wish nothing better for you than that you may be 'patient in bearing ill and doing well.'



There is little danger of imputing too much to the good providence of God. It is deeply concerned even in extracting good out of the infirmities, follies, yea and sins of men in general. But it is peculiarly concerned in everything great and small that pertains to the children of God. It disposes all things strongly and sweetly that befall them, perhaps through their own mistake, for their profit, that they may be the more largely partakers of His holiness. He superintends all you do and all you suffer. And it is an invariable rule; 'Whatever you do not choose yourself God chooses for you.' You did not choose the distress of your friend; therefore God chose it for you. And so He did every circumstance consequent upon it which was afflictive to you. I will tell you, my Nancy, what afflicted me. It seemed to me that you had lost your affection for me, that you was grown cool and indifferent. And yet it may be this was only my own imagination. But I am jealous over you, because I have a tender regard for you, and have had ever since I knew you. This makes me exceeding watchful over you. How is your health at present ? Have you any particular complaint besides your headache ? Will not that be eased by cold bathing ? Write without any reserve to, my dear Nancy,  
Yours invariably.  
Any time [you write] direct to [London].

Wesley, John. Letter to Mrs. Gair. Dunbar, Near, May 26, 1779.

MY DEAR SISTER, - It Was not your own desire to miss me at Alnwick as well as at Newcastle; otherwise I might have blamed you, and supposed that your love was grown cold, But I do not believe that is the case; and it is still your desire to love God. What, then, should hinder your recovering His love, if you still walk in all His appointed ways? if you still contrive all the opportunities you can of hearing His word. of communicating, of prayer, reading, and meditation? It cannot be, if you seek Him, but you will soon find. He will return and abundantly pardon. Who knows how soon? Perhaps to-day; and why not at this hour? You ask what I think of that strange book. I think the writer was distracted otherwise she could have no excuse. - I am, dear Becky,  
Your affectionate brother.

Wesley, John. Letter to Samuel Bradburn. Edinburgh, June 19, 1779.

I *hear* what angry men say or write, but I do not often regard it. I think Sister Ward and Malenoir counsel you well. I love you the better for loving them. You do well to spread the prayer-meetings up and down. They seldom are in vain. - I am, with kind love to my dear Betsy, dear Sammy,  
Your affectionate friend and brother.

Wesley, John. Letter to Duncan McAllum. Epworth, July 10, 1779.

This is the circumstance which puzzles the case: who can preach in Erse but you? Cannot you, then, think of any preacher, whom you love, and who is a zealous, active man? Inverness should by all means be a circuit by itself, including as many towns as you please, north and south. I wish you would think of it, and send me the plan to London. Did not Sister Anderson receive my letter? I wonder she did not answer. Joseph Moore utterly denies he ever offered her marriage. [Inverness was separated from Aberdeen at the Conference of 1779, and McAllum made superintendent. Moore was the second preacher at Edinburgh. He

desisted from traveling at this Conference.] I desired her to tell me the very words he spoke or wrote.-I am, dear Duncan,  
Yours affectionately.  
To Mr. Duncan McAllum, At Mr.  
John Watson's, Slater, Inverness.

Wesley, John. Letter to Miss Livingston. London, July 23, 1779.

To Miss Livingston [11]

MY DEAR SISTER, - I am exceedingly obliged to you for your openness, and it is certain you have acted herein both according to justice and mercy. You need not be afraid of my taking any step that would occasion any reflection upon you. Your behavior in the whole affair has been so exactly right, that it has exceedingly endeared you to me and made me doubly fearful of giving you the least pain; but perhaps it may occasion some trouble to me. I had no intention, when I left it last, of visiting Inverness any more; but I think I must, if my life and strength be prolonged: for I would willingly see you once more. With tender regard, I am, my dear sister,  
Yours very affectionately.

Wesley, John. Letter to Mrs. Woodhouse. London, July 29, 1779.

MY DEAR SISTER, - Nay, you call *me* your friend; and you have not lost me yet, and probably never will. Perhaps when I am in the country you will like as well to go in my chaise as in his. An hundred little oddities one may account for by the disorder in his head. He is often considerably better; but I doubt whether he is ever quite well.

So the estate which old Mr. Hutton piled up with so much care does not descend even unto the third generation! May it not be so with Mr. Robert Maw [*See Journal*, iii. 135, 200, 280; iv. 67.] too? O let us be rich to Godward!

I am glad Mr. Gerv. W. is come so far. And God is able to bring him farther. It strengthens the sight much to wet the eyes several times a day with forge-water, that which the smiths quench their irons in. Bear all, and conquer all. - I am, my dear sister,  
Your affectionate brother.

To Mrs. Woodhouse, At Mr. Hutton's,  
In Epworth, Near Thorne, Yorkshire.

Wesley, John. Letter to William Church. London, Aug. 3, 1779.

The week after next I hope to see you at Brecon. [Church had been appointed Assistant at Glamorgan at the Conference of 1779. Wesley visited Brecon on Aug. 13.] Pray tell Sister Williams I have her letter. If you can, reconcile the angry ones with each other. - I am  
Your affectionate brother.

Wesley, John. Letter to Ann Tindall. ????, Aug. 7, 1779.

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Wesley, John. Letter to Countess of Huntingdon. ????, Aug. 13, 1779.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Kitty Warren. Cowbridge, Aug. 26, 1779.

MY DEAR SISTER, - Your conversation was exceedingly agreeable to me when I was last with you in Pembrokeshire. I think you was never so free with me before: therefore I never knew or loved you so well. You have reason to be thankful to God on many accounts, particularly for the desire He has given you of being useful to those that are round about you in as high a degree as you can. Indeed, this will expose you to many temptations. Sometimes you will be in danger of dejection: when you have labored long in any instance, and see no fruit of your labor. But remember I you will be rewarded according to your *labor*, not according to your *success*. At other times you will be in danger of pride, which will steal upon you in a thousand shapes. But you know in whom you have believed. He has never faded them that seek Him. In every temptation He will make a way to escape that you may be able to bear it.

I have one thing to desire of you: that Sister Jones, Sister Moon, and you will take a leisure hour together, and after prayer read calmly and impartially over the *Advice to the Methodists with regard to Dress*. [See letter of Sept. 15, 1770; and for Rules of the Bands, *Works*, viii. 272-3.] Then read over the Rules of the Bands, which are punctually observed by our sisters that meet in band in London and Bristol. If only you three had the resolution to follow their steps, the example would spread to the bands through all Wales.

Wishing that patience may have its perfect work in you till you are perfect and entire, lacking nothing, I remain, my dear Kitty,

Yours in tender affection.

To Miss Kitty Warren, In Haverfordwest.

Wesley, John. Letter to Ally (Suky) Eden. Bristol, Sept. 11, 1779.

From Baker's list not published in Telford, now owned by Bridwell Library, SMU. Published in *I am Your Affectionate Brother*, Exhibition catalogue, Bridwell Library, SMU, 1994.

Addressed to: Miss Eden, At Norton, near Campden, Gloucestershire.

My Dear Suky--Your Affliction appeared to me perfectly whimsical. What, is a young Woman troubled because She is admired? "O, but the man is a fool?" And can't You play off a fool, as well as another Woman? Especially a tame, familiar fool, as ever you saw in your life! What was you afraid of? He will neither bite nor scratch; he will only (if you please) [tease] you a little. Nay, if you encourage him. He will, "as is his Duty, "Adore the shadow of your Shoe-tye." But, seriously speaking, I was in great hopes, You wou'd had drawn your Wit upon him, & read him such a lesson as he wou'd have rememberd, the longest day he had to live. But there is One that has all power in Heaven & in Earth, & that by Him the Hairs or our head are numbered, a great [part] of your remarkable Dream might very soon be verified. Humanly speaking, we are not able to contend with our Enemies, either by Sea or Land. But we have reason to believe, He who has so often delivered us, will deliver us still. And if that is his pleasure, what can man do? "There is no counsel or strangth against the Lord." If I had leisure, I shou'd not need any stronger inducement to bring me to Broadmarston, than the regard I have for You, for I really am, My Dear Suky, Yours very Affectionately, JWesley.

Wesley, John. Letter to Mrs. Johnston, Annandale Lisleen. Bristol, Sept. 24, 1779.

To Mrs. Johnston, Annandale, Lisleen [14]

MY DEAR SISTER, - I heard not one word of those accusations against John Howe, only that some time since he made a race on a Sunday. I ordered Mr. Watkinson to write to him concerning it. He did so, but could not gain a line in answer. This was utterly wrong. He ought at all hazards to have answered immediately. But of the things you mention I know nothing; I have not heard one tittle. My judgment is, John Howe should order a lawyer to write to the man that struck him and to each of them that held his hands, that he has 'orders to bring an action for assault and battery against them unless they ask his pardon for the error of illegal violence.' I believe you have preachers now who truly fear God and have their hearts in His work. Wishing you may experience all His promises, I remain, my dear sister,  
Your affectionate friend and brother.

I have received no other letter from you but that of the 9th instant.

Wesley, John. Letter to Kitty Warren. Robertsbridge, Oct. 19, 1779.

To Kitty Warren [20]

MY DEAR SISTER, - The accusations against Mr. Edwards were wonderful. So were the whole proceedings against him. But the thing is done; and, indeed, so long ago that it is now past remedy.

That jewel who told you he was a rabbi I fear is little better than a cheat. You did well to give me some information about him. I have wrote a line to the Assistant at Bristol; so that if he makes his appearance there our people will be aware of him.

I hope Mr. Booth, your third preacher, is now come. He is an Israelite indeed. He is peculiarly blest in encouraging believers to go on to perfection. In this respect I hope he will be particularly to you and all that hunger and thirst after righteousness.

It was never designed that Henry Floyd should be stationed in any one place. He is only permitted to preach up and down, chiefly in Welsh, at the discretion of the Assistant.

I believed your labor with the children would not be in vain. But in all things we have need of patience; and then, after we have done the will of God, we shall receive the promise.

If you love me, deal freely with me. And whenever anything material occurs send an account of it to, my dear Kitty, Yours very affectionately.

Wesley, John. Letter to Hannah Ball. London, Oct. 23, 1779.

To Hannah Ball [21]

MY DEAR SISTER, - To-morrow night I am to set out for Norwich, and this little tour will take me up a fortnight. At my return I have appointed to visit the classes, which requires a fortnight more. I see no possibility, then, of my opening the house, unless I steal away from them for a few hours. I care not for labor; but I want time. This, then, with God's help I will do. On Tuesday noon, November 9, I will steal away to Wycombe, preach at five in the evening, and then return to London. So I can go on with the classes at six on Wednesday morning.

If the preachers and leaders strongly exhort the believers to go on to perfection, then the entire work of God will prosper among you; otherwise it will languish. - I am, my dear Hannah,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Barton. London, Nov. 9, 1779.

MY DEAR SISTER, - I have always loved you from the time I knew you first; and never more than now, because you now speak freely to me, which I Sometimes feared you did not. If you continue earnest to save your souls, both of you must expect temptations, and those of various sorts. Sometimes you will be tried by friends or enemies; sometimes by one another; at some times perhaps you will be quite out of conceit with each other, and all things will appear wrong. Then beware of anger, of fretfulness, or peevishness, which makes the grasshopper a burthen. But from all this the God whom you serve is able to deliver you; yea, and He *will* deliver you. Trust Him, and praise Him. - I am, my dear Jenny,  
Yours affectionately

Wesley, John. Letter to Mrs. Eliz. Rose. n.p., 1780.

To Mrs. Rose [2]

MY DEAR SISTER, - It has pleased God to prove you for many years in the furnace of affliction. But He has always been with you in the fire, that you might be purified, not consumed. You have therefore good reason to trust Him. Do not reason, but believe! Hang upon Him as a little child, and your eyes shall see His full salvation. - I am  
Your affectionate brother.  
To Mrs. Eliz. Rose, in Sheffield.

Wesley, John. Letter to Elizabeth Padbury. ????, Jan. 1780.

Copy. Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. London, Jan. 14, 1780.

If I could be angry at my dear Nancy for anything, I should be so for your not using me as a friend. If you believe me to be so, why do you not tell me without reserve when there is anything in which I can serve you? You may judge by yourself whether this must not give me a particular satisfac-tion. So it always will if you suffer me to give you any assist-ance that is in my power. What you speak of feeling the peace of God in the midst of the most exquisite sufferings does not surprise me at all. [See letter of Feb. 26 to her.] 'I feel my pains,' says Mr. De Renty, 'in all *their extremity*. But by the grace of God I give myself up to Him and not to them.' And again: 'I cannot say but my soul is *deeply grieved* at the sense of so great a loss; yet I feel such joy in that the will of the Lord is done, not that of a poor sinner, that, were it not for giving offence, I could dance and sing.'

I saw a stranger instance than either of these a few years ago. I saw exactly such distress in an human countenance as appears in the waxwork taken from the face of Cartouche [Louis Dominique Cartouche, head of a Paris band of robbers, broken on the wheel in 1721.] while he was breaking upon the wheel. In the morning I asked her, 'Was not you in great distress when I saw you last night?' She answered, 'I was in *such distress* as was ready to tear my soul and body asunder; and yet at that very time I was as happy as I could well be out of heaven.' I do not wonder, therefore, that all the trials you feel do not interrupt the peace of God. They never need. His grace is sufficient to keep you in and to deliver you out of all temptations. And the unction of the Holy One which abideth with you shall guide you from time to time and enable you to east back upon his own head all the fiery darts of the wicked one.

Love me still, my dear Nancy, and know me to be

Yours invariably.

Wesley, John. Letter to Mrs. Crosby. London, Jan. 20, 1780.

MY DEAR SISTER,-I should really imagine that the having more exercise than usual would increase rather than impair your health. This is the effect which it has had on all that traveled with me through north Britain.

The very richest of our brethren here do not conform to the world in dress. Our sisters do, and their daughters much more. I am often in doubt whether I should suffer them to remain in our Society?

Well meaning S[ister] Ryan greatly labored to pull you down when you first went to Latonstone. It would not have been strange if that had thrown you into many doubts and fears, as you believed her to be holier than yourself, and a better judge of spiritual things. I know she by this means unsettled several, who had tasted of the pure Love of God. [See letters of Dec. 3, 1769, June 28 and Sept. 12, 1766.]

It is my design, if God continues my health and strength, to go over to Ireland this spring. You will probably see me in autumn if I live. - I am, dear Sally,

Yours affectionately.

To Mrs. Crosby. At  
Mrs. Haigh's, In Halifax,  
Yorkshire.

Wesley, John. Letter to Penelope Newman. London, Feb. 2, 1780.

MY DEAR SISTER, - Honest Richard Condy was frightened out of his senses; and it is no wonder that he frightened others. There was just as much danger of our clergymen overbearing the laymen as of their eating them up. But all this hurry sprang from Alexander M'Nab. He let out the water; and who shall gather it up?

Take care you do not kill John Valton [Valton was at Bristol. See *Wesley's Veterans*, vi. 78; and for M'Nab, letter of Jan. 18.] I You know he is continually striving to do more than he can do. I suppose he is somewhere in your circuit; but he did not tell me where: so that I do not know how to direct to him. I am a letter in his debt.

You forgot I do not visit our Societies this year. I only touch here and there on my way to Ireland. On Monday, March 13, I hope to be at Stroud, and afterwards to call at Tewkesbury, Worcester, Evesham, and Broadmarston. This is all I can do at present. - I am, my dear sister,  
Your affectionate brother.

To Miss P. Newman, Cheltenham,  
Gloucester.

Wesley, John. Letter to Hannah Ball. Dorking, Feb. 17, 1780.

MY DEAR SISTER, - There is nothing strange in a particular union of spirit between two persons who truly fear God. [She had lost her old friend Samuel Wells. See heading to letter of Feb. 24, 1779, to her.] It is not at all uncommon: within few years I have known many instances of the kind. And I see not any reason why this union should be destroyed by death: I cannot conceive it is. I have myself, since her death, found a wonderful union of spirit with Fanny Cooper [Miss Cooper, whom Wesley went to see at Donnington Park in 1742. See letter of May

17 of that year.]; and have sometimes suddenly looked on one or the other side, not knowing whether I should not see her. So you may remember Mr. De Renty says to his friends, 'To die is not to be lost: our union with each other shall hereafter be more complete than it can be here.' And I have heard my mother say that she had many times been 'as sensible of the presence of the spirit of my grandfather as she could have been if she had seen him standing before her face.' So Mr. Hawes is gone: I hope in peace! Let us also be ready! - I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Elizabeth Morgan. London, Feb. 20, 1780.

MY DEAR MISS MORGAN, - As I know not when you have been so much upon my mind as for a day or two past, I was agreeably surprised last night at opening a letter and seeing your name. [See letters of Jan. x7, 1779, and March 13, 1781.] It is on Monday the 28th instant I purpose, if God permit, to set out from here. One day I expect to spend at Bath; and on Thursday, March, to be at Bristol. The next morning, at eleven, if it be convenient for you, I will wait upon you. On Monday, March 13, I am to set out for Ireland. Before that time, as you are a ready learner, I may probably be able to give you all the assistance you will want in order to the understanding that little tract. And I am persuaded, whatever knowledge you acquire, you will endeavor to apply it to the noblest purposes. O let this be your continual care, to grow in the knowledge of our Lord Jesus Christ and to recover that whole image of God wherein you was created! If I can in any degree assist you in this, it will be an unspeakable pleasure to, my dear Miss Morgan,

Yours most affectionately.

Miss Morgan, At Waiter King's, Esq.,  
At Marsh, near Bristol.

Wesley, John. Letter to Ann Tindall. ????, Feb. 24, 1780.

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Wesley, John. Letter to Ann Bolton. London, Feb. 26, 1780.

MY DEAR NANCY, - Have you forgotten the exhortation which speaketh unto you as unto children, - Despise not the chastening of the Lord, neither faint when thou art rebuked of Him? Can anything possibly occur wherein we may not say, 'This is the Lord; let Him do what seemeth Him good'? In every circumstance we may adopt our Lord's words, 'The cup which My Father hath given Me, shall I not drink it?' In your patience possess your soul. Watch against all unprofitable reasonings. Hold that fast, whatever instruments are employed, - Sufferings are the gift of God to you! [See letters of Jan. 14 and June 22.] And they are all intended for your profit, that you may be a partaker of His holiness.

I believe volatile tincture of guaiacum would ease the pain in your face. I do not remember if I mentioned it before or no. Drop a teaspoonful on a lump of sugar, and take this in a glass of fair water four times a day. But it would be likewise well to steep your feet in warm water for some minutes before you go to bed.

On Monday next I am to set out for Bristol. On Monday fortnight, March 13, I hope to be at Stroud. If it be possible, let me see you there.

No person will be more welcome to, dear Nancy,

Yours most affectionately.

Wesley, John. Letter to Mrs. Crosby. Bristol, Mar. 3, 1780.

MY DEAR SISTER, - You did well to stay with Mrs. Swaine in her distress, and you certainly cannot leave her till she re-returns to her father. I wish Mr. Mather would immediately appoint a Women's Class at Halifax. Many persons would meet with a woman leader, who will not meet with a man.

Here and in London I have visited the Classes myself, and I do not know that I have given a band-ticket to any one who does not observe the rules of the band. That respecting Raffles in particular, I wish Mr. Mather would do just as I do herein.

Sister Briscoe is a good leader, either for a band or a class. On Monday s'ennight I am to set out hence for Ireland. Peace be with all your spirits! - I am, dear Sally,

Wesley, John. Letter to Mrs. Terry. Wakefield, Apr. 11 1780.

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

Yours affectionately.

To Mrs. Terry, At Newland,  
Near Hull.

Wesley, John. Letter to Ann Tindall. ????, Apr. 12. 1780.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. Whitehaven, May 8, 1780.

MY DEAR NANCY,--Here I am waiting for a passage to the Isle of Man; [A little vessel was waiting that morning to take them to the Isle of Man; but the wind turned full against them, and the visit had to be given up. See Journal, vi. 277.] afterwards I purpose, if God permit, to visit Edinburgh, so as to return to Newcastle-upon-Tyne about the end of this month.

I am glad you have met with Phyllis Briggs. [See letter of Sept. 29, 1773, to Philothea Briggs.] She did taste of the pure love of God. But unprofitable reasonings stole away her strength. One would hope she is now re-covering it.

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



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

Wesley, John. Letter to Mrs. Crosby. Newcastle, May 11, 1780.

To Mrs. Crosby [4]

MY DEAR SISTER,--Before you mentioned it, that was my purpose, not to let any one know of your writing. Therefore I do transcribe what I choose to keep and burn the originals [His wife's conduct made Wesley anxious to afford no opportunity for misunderstanding.].

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

I believe your spending a little time at P--may be of use. Probably it will remove their prejudice against Christian perfection. But if Mr. T[aylor] has a mind to marry our friend, I think neither you nor I shall forward it. She is far happier, since she is free, so to abide.

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

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

Oh for an heart to praise my God,

An heart from sin set free!

Dear Sally, adieu

Wesley, John. Letter to Miss Barton. Edinburgh, May 19, 1780.

MY DEAR SISTER,--It is no burthen to me to hear from you. Indeed, I had rather, when Providence permits, see you; but that cannot be very often. This summer, after visiting a few places which I have not seen for many years, I must contrive, if it be possible, to spend a little time in London, Bath, and Bristol before the Conference; so that I do not attempt in this broken, irregular year to visit many of the Societies. I believe I shall not come any nearer Beverley than York. I am glad to hear so good an account of your preachers. John Furz [He was now at Leicester, and at Conference became a supernumerary there. See heading to Oct. 23, 1759.] is fairly worn out; he is hardly able to preach at all. If he lives till next year, I expect he will be a supernumerary. As God begins to visit poor Beverley, you have reason to hope you shall see better days than ever. But you have had as yet little more than the earnest of a shower. But who knows how soon you will see the general blessing?--I am  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Epworth, June 22, 1780.

MY DEAR NANCY,--Your letters are always welcome to me. But none more welcome than your last. It gives me very much pleasure to hear both that God has delivered you from that torturing pain [See letters of Feb. 26, 1780, and Jan. 2, 1781, to her.] and that He has established your soul in His pure love and given you the abiding witness of it. I doubt you have not many in Oxford Circuit whom you can converse with on that subject. I believe the two that have the same deep experience are Hannah Ball (of High Wycombe) and Patty Chapman. I wish you could converse with them, either by writing or speaking; I think each might be profited by the other. I have been a little uneasy since I saw you for fear you should want anything. If you conceal any difficulty you are under from me, you do not use me as your friend. Would you not give me all the pleasure you can? I cannot tell you how unspeakably near you are to, my dear Nancy,  
Yours most affectionately.

Wesley, John. Letter to Ann Bolton. ????, June 22, 1780.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Penelope Newman. Bristol, July 31, 1780.

MY DEAR SISTER,--A letter directed to me in London will find me at any time. I trust you will never sink into Quietism (or Quakerism, which is only one mode of it). For then you would soon sink into lukewarmness; and what would come next who can tell? I have not known ten Quakers in my life whose experience went so far as justification. I never knew one who clearly experienced what we term 'sanctification.' But, indeed, their language is so dark and equivocal that one scarce knows what they do experience and what they do not. If it may be a probable means of doing good either to others or to your own soul, I think you need not scruple making an excursion of a few days for fear of giving offence. Our Conference this year will last till Friday, the 11<sup>th</sup> instant. And for the time to come (at least while I live) will always continue ten days. [Conference began in Bristol on Aug. 1. Wesley says that it was resolved to 'allow nine or ten days for each Conference' (*Journal*, vi. 290).] No less time will suffice for sifting to the bottom the various points of importance that are to be considered. The hand of the Lord is not shortened either in Great Britain or Ireland. He still carries on His own work and shows Himself mighty to save.--I am, my dear Penny,  
Yours affectionately.

Wesley, John. Letter to Ann Tindall. ????, July 31, 1780.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Molly Clarkson. ????, July 31, 1780.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Kitty Warren. ????, Aug. 4, 1780.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Woodburn. ????, Aug. 4, 1780.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mary Bosanquet . Bristol, Aug. 5, 1780.

MY DEAR SISTER,--I snatch time from the Conference to write two or three lines. I am in hopes Nancy Tripp [She was a convert of Wesley's. See *Methodist Mag.* 1823, p. 706; and letter of Feb. 221, 1778.] will find a perfect cure. I am glad you have begun a prayer-meeting at Hunslet, and doubt not but it will be productive of much good. Hitherto we have had a blessed Conference. The case of the Church we shall fully consider by-and-by; and I believe we shall agree that none who leave the Church shall remain with us. Peace be with all your spirits!--I am, my dear sister,  
Yours most affectionately.

Wesley, John. Letter to Mrs. Colbeck. London, near, Oct. 12, 1780.

See Note, vol. IV, 161

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

Wesley, John. Letter to Sarah Wesley (Niece). City Road, Nov. 15, 1780.

To his Niece Sarah Wesley [20]

MY DEAR SALLY,--Some years ago, while you was at Bristol, you had a clear call from God; and you was not disobedient to the heavenly calling. But in a few months that happy impression died away, I know not how. It seems as if God was now calling you again. But you have many hind-rances. This is just the dangerous time of life. If you wish not to be *almost* but *altogether* a Christian, you will have need of much courage and much patience. Then you will be able to do all things through Christ strengthening you.  
You want exceedingly a pious, sensible female friend. I scarce know any fit for you at your end of the town, unless it were that open, noble-spirited creature, Nancy Sharland, 'in whom is no guile.' For the present your best helps will be prayer and reading; perhaps much in the method laid down in one of the Magazines [*The Arminian Magazine.*]. But you cannot pursue this without cutting off, as it were, a right hand--giving up trifling company. To give you any assistance that is in my power will always be a pleasure to  
Your affectionate Uncle.

Wesley, John. Letter to Mrs. Woodhouse. London, Nov. 17, 1780.

MY DEAR SISTER,-In gentlefolks there is very little sincerity; in plain folks there is much. I

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

Wesley, John. Letter to Mrs. Barton. London, Dec. 9, 1780.

My DEAR SISTER,--God knoweth the way wherein you go; and when you have been tried, you shall come forth as gold. I believe, if you drank nettle-tea (five or six leaves) instead of common tea, it would swiftly restore your strength.  
If a proper application be made to the magistrates, un-doubtedly they will secure the peace. Persecution is more and more out of fashion since King George came to the throne [See letter of Dec. 20, 1777.]. But in the meantime let prayer be made continually.--I am  
Your affectionate brother.

Wesley, John. Letter to Mary Bosanquet. London, Dec. 18, 1780.

To Mary Bosanquet [23]  
MY DEAR SISTER,--I am glad to hear that the work of God is going on in your own soul and in those about you. That young woman's dream is very remarkable, and gives us good encouragement to press on to the mark. I believe Mr. D was the better for his journey; but he has very little fellow-ship with the Methodists.  
We have many here who have the same experience with honest George Clark, and far more *clear ideas of the life of faith* than he has. Such are George Hufflet in the chapel at Spiralfields, Mary Landers in the Tower, Sister Calcut in Bishopsgate Street, Sister Cayley at G. Clark's, Jenny Thornton [See letters of April 14, 1771 (to Miss March), and Feb. 4, 1787.] and some others in the City, Sister Peters in the Curtain, Molly Monk in Moorfields, Sister Garston and Charles Wheeler in Old Street. Joseph Bradford would introduce any one you sent, to these, or to our select society. It will be well to advertise the tracts now. I remember you daily; and am, my dear sister,  
Your ever affectionate brother.

Wesley, John. Letter to Ann Bolton. London, Jan. 2, 1781.

MY DEAR NANCY, -- It is a great step toward Christian resignation to be thoroughly convinced of that great truth that there is no such thing as chance in the world; that fortune is only another name for Providence, only it is covered Providence. An event the cause of which does not *appear* we commonly say 'comes by chance.' Oh no: it is guided by an unerring hand; it is the result of infinite wisdom and goodness. Such are all the afflictive circumstances that have followed you in a constant succession almost from your childhood. He that made the Captain of your salvation perfect through sufferings has called *you* to walk in the same path, and for the same end -- namely, that you may 'learn obedience' (more full, inward obedience, a more perfect conformity to His death) 'by the things that you suffer.' [See letter of June 22, 1780.]

I have no objection at all to your spending a little time with our dear friends at Caerleon. [See letters of Nov. 29, 1774 (to Sarah James) and March 8, 1782.] I believe it might be a means of confirming your bodily health as well as of refreshing your spirit. And I doubt not God would by you invigorate their resolution to devote themselves wholly to Him. A little while, and He will wipe all tears from your eyes; and there shall be no more sorrow or crying; neither shall there be any more pain! but you shall hear the great voice out of heaven saying, 'The tabernacle of God is with men; and God Himself shall be with them and be their God!' Still love and pray for, my dear Nancy,  
Your ever affectionate brother.  
To Miss Bolton, In Witney,  
Oxfordshire.

Wesley, John. Letter to Ann Bolton. London, Feb. 20, 1781.

MY DEAR NANCY, -- Yesterday I returned from a little tour through Norfolk, and had the pleasure of finding your letter. You know I feel with you and for you. But I am almost at a loss to understand what trials can sit so heavy upon *you*! You are with those whom you love and who love you. You have in general tolerable health. You have no husband, no children to perplex you. How came you to be so weighted down with care? Think aloud, my dear, my much-loved friend. Explain yourself. Be as particular as you please. You need not fear my telling others. You have known me since you were little more than a child. Has Neddy [Her brother. See letters of May 8, 1774, and Sept. 9, 1781, to her.] no hope of getting out of his trouble? Is his farm rented above its value? Is it on his sake only that you grieve? Or are other trials added to this?  
By all means accept the providential invitation to Bristol. My dear Nancy, adieu.  
On Monday se'nnight I set out for Bath and Bristol. On Monday, March 8 [5], I hope to be at Newbury; on Monday, 15th, [Monday was March 19, and that evening he preached at Stroud, and on the 20th at Worcester. See next letter.] at Stroud; on Tuesday the x6th at Worcester. You will contrive to be with me where you can.  
I do not find any fault with you at present. Only I am afraid you are not careful enough of your health. Otherwise I rejoice that I have confidence in you in all things. -- I am, my dear Nancy,  
Your ever affectionate brother.  
To Miss Bolton, In Witney,  
Oxfordshire.

Wesley, John. Letter to Ann Bolton. Bristol, Mar. 11, 1781.

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

Wesley, John. Letter to Elizabeth Morgan. Bristol, Mar. 13, 1781.

To Miss Morgan [3]  
MY DEAR MISS MORGAN, -- I wonder at you; I am surprised at your steadiness. How is it

possible that you should retain any regard for *me* when your lot is so frequently cast among them who think they do God service by saying all manner of evil of me? I do not impute this to natural generosity (little good is owing to nature), but to His grace who has kept you from your infancy, and who now upholds you in the slippery paths of youth. I trust He will still enable you to be Against example singularly good. [*Paradise Lost*, xi. 809: 'against example good.']

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

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

A line from you will always be acceptable to, my dear Miss Morgan,

Your affectionate servant.

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

Wesley, John. Letter to Mrs. Knapp. Birmingham, Mar. 25, 1781.

MY DEAR SISTER,--I always loved you since I knew you; but lately more than ever, because I believe you are more devoted to God and more athirst for His whole image. [He had been at Worcester on the 20th and 21st.] I have been seriously considering your case, and I will tell you my thoughts freely. Your body frequently presses down your spirit by reason of your nervous disorder. What, then, can be done, in order to lessen at least, if not to remove it? Perhaps it may be entirely removed if you can take advice. And I think you can by God's assistance. I advise you: (1) Sleep early: never sit up later than ten o'clock for any business whatever--no, not for reading or prayer; do not offer murder for sacrifice. (2) Rise early: never lie more than seven hours, unless when you lie-in. (3) Beware of Satan transformed into an angel of light: he can hurt you no other way, as your heart is upright toward God and you desire to please Him in all things. (4) Take advice, as far as you possibly can, of Brother Knapp; two are better than one: he loves you tenderly, and God will often give him light for you!

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

Your affectionate brother.

Wesley, John. Letter to Ann Loxdale. Birmingham?, Mar. 27, 1781.

To Ann Loxdale [4]

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

To-morrow we are appointed to preach at Burslem, then Congleton, Macclesfield, Stockport, and Manchester, where I am to stop till Tuesday; when I go forward, God permit, to Chester, Liverpool, and Ireland. As we cannot yet have an opportunity of being together, I wish you would write freely. Your heart is toward me as mine is toward thee: there need be no reserve

between us. I hope you will always 'think aloud' whenever you speak or write to me. -- My dear Miss Loxdale,  
Yours in tender affection.

Wesley, John. Letter to Sarah Wesley (Niece). Manchester, Mar. 31, 1781.

MY DEAR SALLY, -- The expression of 'eating and drinking unworthily' has one, and only one, meaning affixed to it by St. Paul, who is the only inspired writer that uses that expression. He means by it that particular sin of which the Corinthians were then guilty -- the snatching one before another his own supper, so that one was hungry and another was drunken. Now, it is certain you are in no danger of this any more than of committing murder. Deadness, coldness, wandering thoughts of various kinds are totally distinct from it. And now, when the worst of these occur, you may answer with pious Kempis, 'Go, go, thou unclean spirit. These are not my thoughts but thine, and *thou* shalt answer for them to God.' [*Imitation*, 111. vi.]

God is now aiming, in all His dealings with you, to bring you to a knowledge of yourself as one in whom by nature dwells no good thing. And this He is particularly pursuing when you approach His Table. Were He to give you at that time remarkable joy or sweetness, it would not answer His design; neither were He to give you much contrition and brokenness of heart.

Therefore He leaves you in great measure to your own dull, unfeeling heart, that you may know yourself in order to know Him. But nevertheless this is the way; walk thou in it, and in due time you shall reap if you faint not.

But you must needs have some companions in the way; for how can one be warm alone? [See letter of Nov. 15, 1780.] I wish you to be acquainted with Miss Johnson, [? Mary Johnson. See Stevenson's *City Road Chapel*, p. 504; and letter of April 12.] who lodges in Oxford Street at No. 368, and meets in Mrs. Thackeray's class. She is deeply mourning after God, whom she once knew and loved. She is of a tender, sensible temper; and I am certain your spirits would quickly take acquaintance with each other. You want a friend of your own sex and nearly your own age, and I know not one in London that would fit you better.

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

Wesley, John. Letter to Miss Clarkson. Chester, Near, Apr. 5, 1781.

MY DEAR MISS CLARKSON, -- Mr. Floyd [John Floyd. See letter of March 31.] informs me that you had sent me a letter, and wondered that I did not answer. You might well wonder, for it is a rule with me to answer every letter I receive. It would be particularly strange if I had not answered *you*, because I have so peculiar a regard for you. I love you because I believe you are upright of heart and because you are a child of affliction. I felt a near union of [heart] with you when I saw you last. I love to hear of you and to hear from you. Mr. Floyd tells me you have finished the *Six Letters*; if you have, I shall be glad to see them. He tells me, too (if I understand him right), that you are attempting to turn the *Death of Abel* into verse. This will be an heavy work, such as will require a deal of time and patience. Yet if you begin, I trust our Lord will give you resolution to bring it to a conclusion. If I live to return to England, [He was not able to go to Ireland. See letter of Feb. 20.] I shall hope for the pleasure of a farther acquaintance with you.

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

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

Wesley, John. Letter to Hester Ann Roe. Liverpool, Apr. 10, 1781.

MY DEAR HETTY, -- Many of our brethren and sisters in London, during that great outpouring of the Spirit, [In 1762. See *Works*, xi. 406.] spoke of several *new* blessings which they had attained. But after all, they could find nothing higher than *pure love*, on which the full assurance of hope generally attends. This the inspired writings always represent as the highest point; only there are innumerable *degrees* of it. The plerophory (or full assurance) of faith is such a clear conviction that *I am now* in the favor of God as excludes all doubt and fear concerning it. The full assurance of hope is such clear confidence that I *shall enjoy* the glory of God as excludes all doubt and fear concerning this. And this confidence is totally different from an opinion that 'no saint shall fall from grace.' It has no relation to it. Bold, presumptuous men often substitute this base counter in the room of that precious confidence. But it is observable the *opinion* remains just as strong while men are sinning and serving the devil as while they are serving God. Holiness or unholiness does not affect it in the least degree. Whereas, the giving way to anything unholy, either in life or heart, clouds the full assurance of hope; which cannot subsist any longer than the heart cleaves steadfastly to God.

I am persuaded the storm which met us in the teeth and drove us back was not a casual but a providential thing; therefore I lay aside the thought of seeing Ireland at present. [See letters of Feb. 20 (to Thomas Rutherford) and April 12.] -- I am, my dear Hetty,  
Always yours in tender affection.

Wesley, John. Letter to Sarah Wesley (Niece). Liverpool, Apr. 12, 1781.

DEAR SALLY, -- In an hour or two I expect to embark, the wind being just come fair [See previous letter and that of May 8.]; so I snatch time to write two or three lines, whether I should live to write to you again or no.

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

Miss Johnson [Mrs. Edwards had a famous school in Lambeth. See *Journal*, vi. 218, vii. 344; and letter of March 31 to his niece.] writes me word that she is flown away. She is removed to Westminster. She is now one of the teachers in Mrs. Edwards's boarding-school; but if I see London again, I shall bring you acquainted.

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

Wesley, John. Letter to Ann Loxdale. Chester, Apr. 15, 1781.

I snatch a few moments to write to my dear Miss Loxdale, although I have not time to write as I would. [See letter of March 27.]

The trials which you have lately undergone were all instances of the goodness of God, who permitted them merely for your profit, that you might be the more largely the partaker of His



holiness. You know our blessed Lord Himself as man 'learned obedience by the things that He suffered'; and the last lesson which He learned upon earth was that 'Father, not as I will, but as Thou wilt.'

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

Wesley, John. Letter to Ann Tindall. ????, May 8, 1781.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Benson. Warrington, May 21, 1781.

To Mrs. Benson [9]

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

PS. -- I am now going to Whitehaven.

Wesley, John. Letter to Mary Bishop. Warrington, May 21 1781.

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

When Molly Maddern taught a few children at Kingswood, [John Maddern was English master at Kingswood School in 1760.] I saw a truly Christian school. To make the children Christians was her first care; afterwards they were taught what women need to learn. I saw another Christian school at Leytonstone, under the care of Miss Bosanquet. I do not remember I dis-covered any defect either in the former or the latter; I observed nothing done which I wished to be omitted, nothing omitted which I wished to have done.

May I speak without reserve? I verily think I may. I hoped to see a third Christian school at Publow [The Owens' School. See *Journal*, vi. 335-6; and letter of July 17 to Miss Bishop.]; and I did so for a season. But I cannot say that for some years it has quite answered my expectations. 'What, then, was the matter?' I can hardly tell. I do not know how to express it. I did not see the simplicity which I saw at first. More of the world seemed to be crept in. Good breeding I love; but how difficult is it to keep it quite clear of affectation and of a some-thing which does not well agree with that mind which was in Christ!

I want your children to be trained up quite in the manner that Miss Bosanquet's were. Although they were very genteel, yet there was something in their whole manner which told you they belonged to another world. Mrs. Castleman [See letter of Aug. 4, 1775.] was one of Molly

Maddern's scholars. You see, she is genteel; yet she is a Christian.  
Make Christians, my dear Miss Bishop, make Christians! Let this be your leading view. Make such Christians as Miranda, [Law's *Serious Call*, chap. viii.: 'A sober, reasonable Christian.' 'She thinks that the trying herself every day by the doctrines of Scripture is the only possible way to be ready for her trial at the last day.'] as Miss Ritchie; such as Miss March was I Let everything else which you teach be subordinate to this. Mind one thing in all! Let it be said of the young women you educate,  
Grace was in all her steps, heaven in her eye,  
In all her gestures sanctity and love. [Milton's Eve, *Paradise Lost*, viii. 488-9: 'In every gesture dignity and love.']  
But what power do you want to execute this! Ask, and it shall be given you! May you not have the earnest of it this moment? -- I am, my dear Miss Bishop,  
Your affectionate friend and brother.  
To Miss Bishop, At her Boarding School,  
In Keynsham, Near Bristol.

Wesley, John. Letter to Mrs. Hall. Whitehaven, May 28 1781.

Listed in Baker's not published in Telford, as additional informational found to be added to the letter in Telford when published in Oxford edition. Still to be published. Copy in Meth.

Archives, published in WHS 19:93-4

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

Line out our lives to His glory. [Haliburton. See *Journal*, vi. 318n.]

Wesley, John. Letter to Sarah Wesley (Niece). Whitehaven, May 28, 1781.

Telford's note: Formerly Elizabeth Gwynne, Mrs. Charles Wesley's sister, married James Waller on Dec. 4 1750. Their son, Thomas Waller died on May 11 1781, age 13.

To his Niece Sarah Wesley [12]

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

In taking away your expectation of worldly happiness God has been exceeding gracious to you. It is good for you that you have seen affliction and been disappointed of your hope. The removal of Mr. Waller into a better world may be another blessing to you: as is everything which disengages us from transient things and teaches us to live in eternity. If we were first to resign our will to God in order to be in favor with Him, our case would be desperate: nay, but you shall first be conscious of His favor, and then be resigned to Him. First, believe! Christ died for you. He bore your sins. He loves you freely. Come, take Him! His favor! His peace! His love! But without money, without price! Leave all you have and are behind I Then all things are ready.

Why not now? -- I am, my dear Sally,

Yours in tender affection.

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

Wesley, John. Letter to Ann Loxdale. Douglas, Isle of Man, June 10, 1781.

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

Many years since, Madame Bourignon's *Works* were put into my hands, particularly the treatises you mention, and her *Exterior and Interior Life*, written by herself. It was easy to see that she was a person dead to the world and much devoted to God; yet I take her to have been very many degrees beneath both Mr. De Renty and Gregory Lopez; nay, I do not believe she had so much Christian experience as either David Brainerd or Thomas Walsh. What makes many passages, both in her life and writings, so striking is that they are so peculiar; they are so entirely her own, so different from everything which we have seen or read elsewhere. But this is in reality not an excellence, but a capital defect. I avoid, I am afraid of, whatever is peculiar, either in the experience or the language of any one. I desire nothing, I will accept of nothing, but the common faith and common salvation; and I want you, my dear sister, to be only just such a common Christian as Jenny Cooper was. [See letter of June 25, 1782; and for Jane Cooper, that of Sept. 1765.] The new expressions of Madame Bourignon [Antoinette Bourignon (1616-80), the French Mystic. For Wesley's translation of 'Come, Saviour, Jesus, from above,' see Telford's *Methodist Hymn-Book Illustrated*, pp. 311-12.] naturally tended to give you a new set of ideas. They would surely set your imagination at work, and make you fancy wonderful things; but they were only shadows. I cannot doubt in the least but either Mr. ----- or you or your sister has experienced more of the life of faith and deeper communion with the Father and the Son than ever she did in her life. As I apprehend your mind must be a little confused by reading those uncommon treatises, I wish you would give another deliberate reading to the *Plain Account of Christian Perfection*; and you may be assured there is no religion under heaven higher or deeper than that which is there described. But it is certainly possible to have your mind as well as your heart continually stayed upon God. This you did experience for some time, and you should be continually expecting to receive it again. 'Ask, and it shall be given':

For all the promises are sure  
To persevering prayer.

I wrote to Mr. Fletcher some time since, [Fletcher had written to Miss Bosanquet a letter about marriage, which she received on June 8. That accounts for the delay in his reply to Wesley; to whom he wrote, however, on June 24. Fletcher had begun a correspondence with Miss Loxdale in May. See *Wesley's Designated Successors* p. 463; and letter of June 27.] and wonder I have had no answer. I hope you will always write without reserve, my dear Miss Loxdale, to  
Your truly affectionate.

Wesley, John. Letter to Hannah Ball. Thorne, June 28, 1781.

MY DEAR SISTER, -- Is it not a true saying (though in an Apocryphal writer) that 'a friend is made for adversity'? If, then, you found 'troublesome times,' [Her journal for 1781 speaks of

‘painful trials’ and ‘many bitters.’ See letter of Nov. 17.] were not those the very times when you should have wrote to me? Perhaps the troubles then would have soon been over, which for want of this lasted so much longer. If you do not love all the children of God, you are wrong; but it is also wrong to love them all equally. We ought to love with a far more endeared affection those to whom we are united in Christian fellowship, even though ten to fifty of these walk unworthy their profession or even draw back as a dog to his vomit. Let each of these bear his own burden. But do not love the rest ever the less, for His sake. If you judge it would be a means of easing or strengthening your mind, you may tell me what has tried you. You know I love you and put the best construction upon every word you say. See that you be not weary of well doing. In due time you shall reap if you faint not! -- I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Mrs. Hall. Thorne, Near Epworth, June 29, 1781.

DEAR PATTY,--I should have been at Epworth to-night, but our friends here interrupted me. Now, if you was but with me, I could show you Crowle and Belton and the great sycamore-tree and my father's tomb. But since an hundred and fifty miles lie between us, we must be content. It is well if Robert Lee [Boswell mentions Mrs. Hall as one of the company at dinner at Dr. Johnson's on Easter Sunday, April 15, 1781. Robert Lee told Wesley on Feb. 5, 1763, that he should stay in the London Society no longer. See *Journal*, v. 5.] does not turn poor Mrs. Sherriff's head! It is no wonder she wears an high cap now. To be sure he tells her how well she looks! and how pretty she is! And how can she be so uncivil as not to believe him? However, you did well to take her out of his hands.

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

Your affectionate friend and Brother.

See her *Journal* for 1781 and letter of Nov. 17, 1781

Wesley, John. Letter to Hannah Ball. Sheffield, July 12, 1781.

MY DEAR SISTER,--I cannot at all understand George Story's [George Story was Assistant in Oxfordshire. The new preachers were Richard Rodda and Thomas Warwick. See letter of Nov. 17.] behavior. He seems prejudiced against you; and I cannot devise for what. But your business is to go straight forward. And let both Nancy and you do all the good you can.

Surely you should take an opportunity to warn Jo. Accutt [John Accutt was the second preacher. He desisted from work in 1785.] of his danger. I shall appoint two new preachers for the Oxford Circuit next year.

Jasper Winscom [See letter of Oct. 20, 1775, to him.] is a good man and a local preacher. But I am glad you are not minded to leave Wycombe. The longer your letters are the more welcome they are to, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Ann Loxdale. Nottingham, July 14, 1781.

Listed in Baker's not published in Telford, as additional informational found to be added to the letter in Telford when published in Oxford edition. Still to be published. Owner: Institution  
MY DEAR MISS LOXDALE, -- As it has pleased God to restore you in a measure to what you

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

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

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

You remind me of what occurred when my dear Hetty Roe first mentioned you to me. I almost wondered I should feel so much regard for one I had never seen! But I can taste your spirit, and rejoice to find that you are so near, my dear Miss Loxdale, to  
Yours in tender affection.

Wesley, John. Letter to Mary Bishop. Leeds, Near, July 17, 1781.

MY DEAR SISTER, -- When the school began at Publow, [See letter of May 21 to her.] it was in all respects a school after my own heart, conducted exactly on the same principles as that of Miss Bosanquet at Leytonstone. But it declined from its original simplicity, I know not how, by slow and insensible degrees indeed, so insensible that I hardly know what to blame, and so know not how to cure it.

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

Your affectionate friend and brother.

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

Wesley, John. Letter to Sarah Wesley (Niece). Leeds, Near, July 17, 1781.

MY DEAR SALLY, -- Although I did not know what your reason was, I took it for granted you had a reason for not writing. Therefore I did not blame you or love you the less, believing you would write when it was convenient. Without an *endeavor* to please God and to give up our own will, we never shall attain His favor. But till we have attained it, till we have the Spirit of adoption, we cannot actually give up our own will to Him.

Shall I tell you freely what I judge to be the grand hindrance to your attaining it -- yea, to your

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

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

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

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

I advise you, therefore, from this day forward, not trusting in yourself, but in Him that raiseth the dead, to take exactly so much sleep as nature requires, and no more. If you need between seven and eight hours, then, in the name of God, begin! This very night, in spite of all temptation to the con-trary, lie down at ten o'clock, and rise between five and six, whether you sleep or no. If your head aches in the day, bear it. In a week you will sleep sound. If you can take this advice, you may receive more from, my dear Sally,

Yours most affectionately.

To Miss Wesley, In Chesterfield Street,  
Marybone.

Wesley, John. Letter to Ann Bolton. ????, July 17, 1781.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Wesley (Niece). Leeds, Near, Aug. 4, 1781.

MY DEAR SALLY, -- Your last gave me much satisfaction, convincing me that I had not labored in vain. O trust in Him that is stronger than you! Then shall you be enabled to persevere in your resolution. Otherwise you will soon grow weary and relapse into the same dull way. Whenever it depends upon yourself, go to bed soon after ten. [See letter of July 17 to her.] But you will need, in order to do this steadily, more firmness than nature can boast; nothing less will keep you steady herein than the mighty power of God.

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

Now, my Sally, was not this an hard condition? But they soon found the advantage of it. And so would you, if you had the courage to read those books only which were recommended either by my brother or me. [See letter of Sept. 8 to her.]

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

Wesley, John. Letter to Ann Loxdale. Sheffield, Aug. 15, 1781.

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

Wesley, John. Letter to Mrs. Christiana Malenoir. London, Aug. 19 1781.

To Mrs. Malenoir [6]

MY DEAR SISTER, -- Indeed, I began to be a little jealous over you lest your love was growing cold. Only I frequently heard something of you from our dear friend Sister Ward, who has been a sharer with you in all your afflictions. It has pleased God to try you as silver is tried; but you will lose nothing beside your dross. In every temptation hitherto He has made a way to escape, that you might be able to bear it. If your temptations have been of an uncommon and delicate nature, this was all permitted in tender mercy that you might receive the greater profit thereby, and by so much the more conform to the image of our Lord.

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

Wesley, John. Letter to Sarah Wesley (Niece). Bristol, Sept. 8, 1781.

MY DEAR SALLY, -- It is certain the Author of our nature designed that we should not destroy but regulate our desire for knowledge. What course you may take in order to this I will now briefly point out. [See letter in June 1764 to Margaret Lewen.]

1. You want to know God, in order to enjoy Him in time and eternity.
2. All you want to know of Him is contained in one book, the Bible. And all you learn is to be

referred to this, either directly or remotely.

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

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

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

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

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

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

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

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

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

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

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

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

Wesley, John. Letter to Ann Bolton. Bristol, Sept. 9, 1781.

MY DEAR NANCY, -- One thing we are absolutely assured of -- that good is the will of the Lord! But I should be glad to know, How do Neddy's [See letters of Feb. 20, 1781, and Aug. 3, 1782, to her.] affairs stand now? Has he any prospects of getting out of his troubles? Is there a probability that he will be able to extricate himself from the present difficulties? How far are you concerned therein? Are you perplexed on any other account? Where do you spend your time, and how are you employed? When you have any leisure, certainly you cannot bestow it better than in visiting as many as you can of your poor neighbors. How is your health now? I should be afraid these pressures upon your mind would increase your bodily disorders. I do not believe you murmur or fret at any-thing. But you cannot avoid *grieving* (unless when the power of the Highest overshadows you in an extraordinary manner). And even this will shake the tenement of clay.

My dear Nancy, share all your griefs with



Your real friend.  
To Miss Bolton, In Witney,  
Oxfordshire. X Post.

Wesley, John. Letter to Mrs. Hall. Bath, Sept. 15, 1781.

Martha (Patty) Hall, Wesley sister, was married to Wesley Hall.  
DEAR PATTY, -- But when will the hundred pounds come? I hear nothing about that. But fifty pounds of it were bespoke by him that sent me the first notice, and what could be done less? For, you know, the messenger of good news should always be rewarded. However, if we live to meet again, probably something may be done without waiting for the legacy; and it is not impossible that you should procure half an hour's very private conversation into the bargain. I say still, you are one of the youngest women of your years that I know, [See letter of May 28 to her.] and perhaps it is your fervor that keeps you alive as well as keeps you from the gout and stone, to which you know we have an hereditary right. God does all things well. -- I am, dear Patty,  
Your affectionate friend and Brother.

Wesley, John. Letter to Martha Chapman. London, Oct. 13, 1781.

DEAR PATTY, -- I returned hither yesterday in the afternoon, and had the pleasure of yours. I hope to be at High Wycombe on Monday and Tuesday, at Oxford on Wednesday noon, and at Witney on Wednesday evening.  
If in all these trials your mind is unmoved and fixed upon Him that loves you, they will only help you forward on your way. [Wesley's wife died on Oct. 8, and was buried on the 12th. 'I was not informed of it till a day or two after.' See *Journal*, vi. 337.] --I am, dear Patty,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Foley. London, Nov. 3, 1781.

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

Wesley, John. Letter to Mrs. Barton. London, Nov. 6, 1781.

My Dear Sister,--I am always well pleased to hear from your, especially when you tell me that God has dealt well with you. I trust He has yet greater blessings in store for you and for the little flock at Beverley. I was glad of the little time we had together, and hoped it would not be in vain. [He had been at Beverely in Alexander Suter in August.] I found love to your two little maidens. There is good seed sown in their hearts, which if it be carefully watered, will probably bring forth fruit to your comfort and the glory of God. Let your husband and you go on hand in hand, stirring up the gift of God that is in you and running with resignation and patience the race that is

set before you. You have met, and undoubtedly will meet, with manifold temptations, but you have had full proof that God is faithful, who will never suffer you to be tempted above that you are able, but will with the temptation also make a way to escape that you may be able to bear it. O tarry, then, the Lord's leisure: Be strong, and He shall comfort thy heart. And put thou thy trust in the Lord

Wesley, John. Letter to Hannah Ball. London, Nov. 17, 1781.

Suffered from those you loved most?' [See letter of June 28.] Nay, my dear Hannah, I thought you had loved me as well as any one. And I hope you never suffered from *me* -- at least, I never designed you should. I would not willingly give you any pain; but I would give you all the comfort that is in my power.

I am in great hopes you will yet see an increase of the work of God this year, both in High Wycombe and the other parts of the circuit. You have two sound preachers, [See letters of July 12, 1781 and March 10, 1782.] and two plain, downright men, who speak the truth from their heart. Encourage them, whenever you have a fair occasion, to preach full salvation as now attainable by faith. -- I am, my dear sister,

Your affectionate brother.

Wesley, John. Letter to Ellen Gretton London, Nov. 19, 1781.

To Ellen Gretton [13].

MY DEAR SISTER, -- The affection which I have felt for you ever since I had the pleasure of your company at Mr. Dodwell's [The Rev. William Dodwell. Wesley preached in his church at Welby on July 8, and next day at Grantham. He assisted Wesley on July 13, 1788, in administering the Lord's Supper at Nottingham and was at the Conference of 1782. He died in 1824, leaving £10,000 to the Wesleyan Missionary Society and £10,000 to the Bible Society. See *Journal*, vi. 328, vii. 416.] will never suffer your letters to be troublesome to me any more than your conversation. I rejoice to hear that the consolations of the Holy One are not small with you. All these are given for that very end, to enlarge and strengthen your desires, and to quicken your hope of that perfect love which is nigh, even at the door! How soon may you find the fulfilling of that word, 'All things are possible to him that believeth'! Now believe and enter in! 'The promise is sure.' He cannot deny Himself.

In order to show you more of your own weakness and His power, He suffers you to be variously tempted. But still in every temptation he makes a way to escape that you may be able to bear it. As I was going through Grantham [After preaching at Sheffield on Aug. 15, he 'took chaise with Dr. Coke; and, traveling day and night, the next evening came to London.' See *Journal*, vi. 331.] I cast a wishful eye at the place where I spent a little time with my dear friend. But you were all, I suppose, fast asleep, and it was too early to wake you. I trust there shall never be wanting a little company of you to watch over one another in love. Peace be with all your spirits!

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

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

Wesley, John. Letter to John Fletcher. London, Nov. 24, 1781.

Miss Bosanquet and John Fletcher were Married on Nov. 12, with the approval of both of her brothers.

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

Wesley, John. Letter to Mrs. Downes (Dorothy Furly). London, Dec. 1, 1781.

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

Mr. and Mrs. Fletcher made an excellent beginning, and I trust they will increase with all the increase of God. Now let all of you that remain in the neighborhood arise up and supply her lack of service. Be instant in season, out of season, that all may know you have caught her mantle! [See letters of Nov. 24 and Dec. 9.]

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

Your affectionate brother.

Wesley, John. Letter to Ann Bolton. ????, Dec. 2, 1781.

Owner: Institution. Published in WHS 19.69. From Baker's list not published in Telford.

Wesley, John. Letter to Hester Ann Roe. London, Dec. 9, 1781.

MY DEAR HETTY, -- We may easily account for those notices which we frequently receive, either sleeping or waking, upon the scriptural supposition that 'He giveth His angels charge over us to keep us in all our ways.' How easy is it for them, who have at all times so ready an access to our souls, to impart to us whatever may be a means of increasing our holiness or our happiness! So that we may well say with pious Bishop Ken,

O may Thy angels, while we sleep,

Around our beds their vigils keep,

Their love angelical instill,

Stop every avenue of ill!

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

If you are employed to assist the children that are brought to the birth, that groan either for the *first* or the *pure love*, happy are you! But this is not *all* your work. No, my Hetty; you are

likewise to watch over the new-born babes. Although they have much love, they have not yet either much light or much strength; so that they never had more need of your assistance, that they may neither be turned out of the way nor hindered in running the race that is set before them. I should not have been willing that Miss Bosanquet should have been joined to any other person than Mr. Fletcher; but I trust she may be as useful with him as she was before. [See letter of Dec, 1.]

I fear our dear Betsy Ritchie will not stay long with us. I have no answer to my last letter, and Mrs. Downes writes that she is far from well. Yet God is able to raise her up. As to Peggy Roe, [Her cousin. See letter of Sept. 16, 1776.] I have little hope of her life; but she seemed, when I saw her, to be quite simple of heart, desiring nothing more but God. My dear Hetty, adieu!

Remember in all your prayers

Yours most affectionately.

Wesley, John. Letter to Ann Loxdale. ????, Dec. 15, 1781.

Owner: Institution. From Baker's list not published in Telford, Additional information May be same as Aug. 15, 1781 printed in Telford. Check.

Wesley, John. Letter to Ellen Gretton London, Jan. 5 1782.

See letter of Nov. 19, 1781; Cocking's *Methodism in Grantham*, p. 153-62; and for Sister Fisher see *Conference Handbook for 1925*.

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

I do not despair of seeing you again in Lincolnshire [See letter of Nov. 19, 1781, to her.] and taking another little journey with you. This will be if it is best, and it is not impossible that I should see you in London. Perhaps it may be (if we should live so long) at the time of the Conference. That might be of particular service to you if Providence should make a way for you. In the meantime let Brother Derry [A conspicuous Methodist in Grantham for many years. In his house the meetings were first held. For an account of the persecution of Methodists in Grantham, and especially of Mr. Derry, see Cocking's *Methodism in Grantham*, pp. 153-62.] and Sister Fisher [See *Conference Handbook for 1925*.] and you do all the good you can. -- I am, dear Nelly,

Your affectionate brother.

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

Wesley, John. Letter to Hester Ann Roe. London, Jan. 7, 1782.

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

I am in great hopes, as John Sellars [See letter of Jan. 18.] got his own soul much quickened in Macdesfield, he will now be a blessing to many at Chester. A few witnesses of pure love remain there still; but several are gone to Abraham's bosom. Encourage those in Macclesfield who enjoy it to speak explicitly what they do experience, and to go on till they know all that 'love of God that pusseth knowledge.'

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

Wesley, John. Letter to Hester Ann Roe. London, Jan. 17, 1782.

To Hester Ann Roe [1]

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

I have never at all repented of my late journey to Chester [In April 1782. *See Journal*, vi. 313.]; a flame was kindled both there and at Wrexham, which I trust will not soon be put out. I do not know that I have spent a day at Chester with so much satisfaction for many a year.

This afternoon I was agreeably surprised by a letter from our dear Miss Ritchie. [See his reply on Jan. 19.] It really seems as if God, in answer to many prayers, has lent her to us yet a little longer. He bringeth down to the grave and bringeth up again. Wise are all His ways!

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

Most affectionately yours.

Wesley, John. Letter to Elizabeth Ritchie. London, Jan. 19, 1782.

Telford refers to various rumours about Wesley's friendship with Miss Ritchie. Benson writes to John Murlin on Dec. 1, 1781 (Ms. life, p. 1171: "I hope they will prove false prophets who tell us Mr. Wesley will be married soon to Miss Ritchie of Otley")

To Elizabeth Ritchie [2].

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

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

That point, entire salvation from inbred sin, can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown [The preacher at Keighley. He is named in the Deed of Declaration, and is one of four to whom Wesley left any money found in

his pockets and bureau after his death.] firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him (1) to preach Christian perfection, constantly, strongly, and explicitly; (2) explicitly to assert and prove that it may be received now and (3) (which indeed is implied therein) that it is to be received by simple faith.

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

Wesley, John. Letter to Ann Tindall. ????, Feb. 1, 1782.

Owner: Institution. From Baker's list not published in Telford.

Wesley, John. Letter to Ellen Gretton Lambeth, Feb 12, 1782.

MY DEAR SISTER, -- If it pleases God to visit us with adversity, undoubtedly He will send a blessing with it. It will be for our profit, a means of weaning us from the world and uniting us more closely to Him. And if afterwards He changes it for prosperity, this also will be for good. It is our wisdom to improve the present state, be it one or the other. With what will be we have nothing to do. We need take no thought for the morrow.

As yet I do not see my way clear, but wait for farther evidence, before I can determine whether I should put out toward Ireland or Scotland. If I do set out for Ireland and am driven back again, [As he had been in April 1781. See letter of May 8 of that year.] I shall say, Good is the will of the Lord.

'With good advice make war.' Do not hastily engage in anything so far that you cannot retreat.

One would be particularly wary in that circumstance, which, as Prior observed,

Slay or strife,

Is all the color of remaining life. [Prior's *Solomon*, ii. 234-5: 'Love? Why 'tis joy or sorrow, peace or strife; 'Tis all the color of remaining life.']

Concerning this especially be much in prayer, and the unction of the Holy One will guide you. --

I am, my dear Nelly,

Yours very affectionately.

My kind love to Sister Fisher and Brother Derry. [See letter of Jan. 5 to Miss Gretton.]

Wesley, John. Letter to Mrs. Knapp. London, Feb 27, 1782.

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

Wesley, John. Letter to Mrs. Bradburn (Betsy). London, Feb 28, 1782.

To Mrs. Bradburn [7]

MY DEAR BETSY, -- You did exceeding well to write. You should always permit those you love to share both in your joys and your sorrows. The account you give brings strongly to my mind the words of the Angel to the Hermit [Parnell's *The Hermit*.]:

To all but thee *in fits* he seemed to go, --

And 'twas my ministry to deal the blow.

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

I expect to be at Manchester on the 12th of April and about the beginning of May in Yorkshire.

But I believe I had better take Blackburn, Preston, and Colne (to save time) in my way thither.

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

Your ever affectionate brother.

Wesley, John. Letter to Miss Franklin. ????, Mar. 2, 1782.

Owner: Individual. Published in NA WHS. From Baker's list not published in Telford.

Wesley, John. Letter to Ann Bolton. Bristol, Mar. 8, 1782.

To Ann Bolton [8]

MY DEAR NANCY, -- I came hither from Bath this afternoon, and just snatch time to write two or three lines. It gave me pleasure to see your letter dated from Caerleon, as I know your spending a few days there would not be in vain. You will give and receive a blessing. Iron sharpeneth iron, and the countenance of a man his friends--not only the conversation, but the very countenance, as I have often found when I looked upon *you*. But much more your words shall (by the grace of God) convey health to the soul. You will comfort and quicken my dear Sally, and not suffer her hands to hang down. I can say nothing of *Sir Charles Grandison*, because I never read a page of his. On Monday the 18th instant I hope to have the pleasure of meeting you at Stroud. On Tuesday I have promised to dine with that amiable woman Mrs. Wathen [Mrs. Wathen, the wife of a rich clothier at Thrupp, Stroud. See *W.H.S.* v. 251-3.] at New House. But I should not desire it unless *you* was there.

Peace be with all your spirits. I am, my dear Nancy,

Yours most affectionately.

Wesley, John. Letter to Ann Loxdale. Bristol, Mar. 9, 1782.

MY DEAR MISS LOXDALE, -- 'Gold is tried in the fire, and acceptable men in the furnace of adversity.'

You say, 'I know not whither I am going.' I will tell you whither. You are going the straight way to be swallowed up in God. 'I know not what I am doing.' You are suffering the will of God and glorifying Him in the fire. 'But I am not increasing in the divine life.' That is your mistake.

Perhaps you are now increasing therein faster than ever you did since you were justified. It is true that the usual method of our Lord is to purify us by joy in the Holy Ghost and a full consciousness of His love. But I have known several exempt cases, and I am clearly satisfied yours is one; and

Far, far beyond thy thought

His counsel shall appear,

When fully He the work hath wrought

That caused thy needless fear. [See Wesley's translation of Gerhardt's poem, verse 14.]

If it be possible, meet me at Madeley on Saturday [He was at Madeley on March 23.]; then you may talk more largely with, my dear Miss Loxdale,

Yours most affectionately.

Wesley, John. Letter to Hannah Ball. Bristol, Mar. 10, 1782.

MY DEAR SISTER, -- I would not willingly grieve you. I love you too well, and have done for many years. I was disappointed both last year and this. Last year your preachers did less than I expected, and this year they have done more than I expected. [1780-1, George Story, John Accutt; 1781-1, Richard Rodda, Thomas Warwick. See letter of Nov. 17, 1781.] Yes, and I trust you shall see greater things than these. The work of God has wonderfully revived in many parts of the nation. And I do not know why it should not revive among *you* also. Certainly you should look and ask for it.

I am glad to hear so good an account of your sister; the more active she is the more her soul will live. I wanted to know what was become of those little maidens, [Her Sunday scholars. She began her Sunday school in 1769. See *Memoir*, p. 84.] and trust some of them will bring forth fruit to perfection. As you have a peculiar love for children and a talent for assisting them, see that you stir up the gift of God which is in you. If you gain but one of them in ten, you have a good reward for your labor. -- I am, my dear sister,  
Yours affectionately

Wesley, John. Letter to Ann Tindall. ????, Mar. 22, 1782.

Owner: Institution. From Baker's list not published in Telford.

Wesley, John. Letter to Ann Loxdale. Liverpool, April 12 1782.

MY DEAR MISS LOXDALE, -- I advised formerly my dear Jenny Cooper, [See letter of Sept. 11, 1765.] and so I advise you, frequently to read and meditate upon the 13th chapter of the First Epistle to the Corinthians. There is the true picture of Christian perfection! Let us copy after it with all our might. I believe it might likewise be of use to you to read more than once the *Plain Account of Christian Perfection*. Indeed, what is it more or less than humble, gentle, patient love! It is undoubtedly our privilege to 'rejoice evermore,' with a calm, still, heartfelt joy. Nevertheless this is seldom long at one stay. Many circumstances may cause it to ebb and flow. This, therefore, is not the essence of religion, which is no other than humble, gentle, patient love. I do not know whether all these are not included in that one word resignation. For the highest lesson our Lord (as man) learned on earth was to say, 'Not as I will, but as Thou wilt.' May He confirm you more and more!

Yours most affectionately.



Wesley, John. Letter to Mrs. Nuttal. Leeds, May 7, 1782.

To Mrs. Nuttal[17]

DEAR MRS. NUTTAL, -- When I was at Preston, [He had been there on May 24, 1781.] I was much pleased with your spirit, and found a tender concern for you. I saw you had real desire to be a Christian, and this endeared you much to me. I saw likewise a good deal of affection in your behavior, which united me to you the more. But as you are weak and inexperienced you have need of much prayer and much watchfulness. And you have great need that others who have more experience should watch over you in love. Therefore it is highly advisable for you to join the Society. Yet do not imagine that all in the Society are angels. They are weak, fallible creatures the same as yourself. But such as they may be helpful to you. -- My dear Mrs. Nuttal,  
Your affectionate servant.

Wesley, John. Letter to Mrs. Taylor. Thorne, May 14, 1782.

MY DEAR SISTER, -- I will certainly rather encourage than discourage the sale of Mr. Taylor's *Concordance*. [A *Concordance to the Holy Scriptures*. Thomas Taylor was a diligent student of Greek and Hebrew and a busy writer. York was a quiet circuit then. See *Wesley's Veterans*, vii. 64-5, 70.] And I have no objection to recommend it as far as I can upon a slight perusal; but I have by no means time to read it over. I hope to be at York about the middle of June, but I cannot fix the day yet. Peace be with you and yours! -- I am  
Your affectionate brother.

Wesley, John. Letter to Martha Chapman. Sunderland, May 25, 1782.

MY DEAR SISTER, --Some fault we may allow to be in the heart of that poor creature. But undoubtedly the main fault lies in her head. It is as manifest a case of insanity as ever came under my notice. With regard to *you*, it is the wise providence of God. For the present it is not joyous, but grievous; yet by-and-by you will find all these things working together for good. I advise you all to let her say whatever she has a mind to say. But answer her not one word either bad or good. -- I am, my dear Patty,  
Your affectionate brother.  
To Miss Patty Chapman, At Warledon,  
Near Nettlebed, Oxfordshire.

Wesley, John. Letter to Mrs. Clark. Edinburgh, Near, June 1, 1782.

To Mrs. Clark [21]

MY DEAR SISTER, -- I am glad to hear that the Select Society increases, and that you meet it constantly. The prosperity of the whole society greatly depends on that little number. If these continue steadfast and alive to God, they will enliven the rest of their brethren. I love your little maidens, and wish they knew how well our Savior loves them. If they did, they would certainly love Him ! And then, how happy they would be! -- I am, my dear sister,  
Your affectionate brother.  
To Mrs. Clark, At Mr. Knapp's,

Glover, In Worcester

Wesley, John. Letter to Ellen Gretton ????, June 22, 1782.

Owner: Institution. Published in Meth. Hist. Apr. 1963. From Baker's list not published in Telford.

Wesley, John. Letter to Hester Ann Roe. Darlington, June 25 1782.

MY DEAR HETTY, -- It is certain there has been for these forty years such an outpouring of the Spirit and such an increase of vital religion as has not been in England before for many centuries; and it does not appear that the work of God at all decays. In many places there is a considerable increase of it; so that we have reason to hope that the time is at hand when the kingdom of God shall come with power, and all the people of this poor heathen land shall know Him, from the least unto the greatest.

I am glad you had so good an opportunity of talking with Mr. Sellars. Surely, if prayer was made for him, so useful an instrument as he was would not be suffered to lose all his usefulness. I wish you could make such little excursions oftener, as you always find your labor is not in vain. Many years since, Madame Bourignon's *Works* were put into my hands, particularly the treatises Mr. Sellars so strongly recommends, with her *Exterior and Interior Life*, written by herself. It was easy to see she was a person dead to the world and much devoted to God; yet I take her to be very many degrees beneath both Mr. De Renty and Gregory Lopez -- nay, I do not believe she had so much genuine Christian experience as either David Brainerd or Thomas Walsh. What makes many passages both in her life and in her writings so striking is that they are so *peculiar* -- they are so entirely *her own*, so different from everything which we have seen or heard elsewhere! But this is in reality not an excellence, but a capital defect. Her expressions naturally tend to give a new set of ideas: they will set imagination at work, and make us fancy we saw wonderful things, but they were only shadows. I avoid, I am afraid of, whatever is *peculiar*, either in the experience or language of any one. I desire nothing, I will accept of nothing, but the common faith and the common salvation.

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

Take particular care, my dear Hetty, of the children: they are glorious monuments of divine grace; and I think you have a particular affection for them and a gift to profit them. -- I always am, my dear friend,

Yours most affectionately.

Wesley, John. Letter to Mrs. Fletcher. Birmingham, July 12, 1782.

I was much pleased with the thought of meeting Mr. Fletcher and you here. But the will of the Lord be done!

It gives me satisfaction to hear that the work of our Lord prospers in your hands. [Mrs. Fletcher had written Wesley on July 7, describing the work in Madeley.] That weak young man (whether with design or without) had damped it sufficiently. I trust the flame will now revive and increase on every side.

It seems to have been the will of God for many years that I should have none to share *my proper*

*labor*. My brother never did. Thomas Walsh began to do it; so did John Jones. But one died and one hinted. Dr. Coke promises fair; at present I have none like-minded.

When a lot is cast, I have no more to say. Peace be with your spirits! -- I am, my dear sister,  
Your ever affectionate brother.

Wesley, John. Letter to Ann Loxdale. Birmingham, July 12 1782.

MY DEAR MISS LOXDALE,--It raised some wonder in me that I had not a line from you in so long a time. I began to be almost afraid that your love was growing cold. And it would not be at all strange if it did: it is more strange if it does not, especially while you have an affair in hand that naturally tends to engross the whole thought. Whoever follows the few plain directions which are given in the sermon on Enthusiasm [See *Works*, v. 467-78.] will easily and distinctly see what is the will of God concerning any point in question -- that is, provided the eye be single, provided we have one design and one desire. But it is a just observation, 'As a very little dust will disorder the motion of a clock, and as a very little sand will hinder the sight of the eye, so a very little desire or selfish design will greatly *hinder* the eye of the soul.' By experience, the strongest of all arguments, you have been once and again convinced that salvation from inbred sin is received by simple faith, and by plain consequence in a moment; although it is certain there is a gradual work both preceding and following.

Is it not, then, your wisdom not willingly to converse with any that oppose this great and important truth? and studiously to avoid any books that *reason* plausibly against it? If you play with fire, will you not be burnt sooner or later? nay, have you not been burnt already? A thought comes into my mind which I will simply tell you: it is not the will of God that you should on any account whatever contract a near union [See letter of July 24.] with any person tinged with Mysticism. I believe you will take this kindly from, my dear Nancy,  
Yours affectionately.

Wesley, John. Letter to Penelope Newman. Birmingham, July 12, 1782.

I do not yet see any reason why Jonathan Coussins should not labor next year in the Gloucestershire Circuit. [He was then in the Sarum Circuit, and in August was duly appointed to Gloucester.] But I do not use to determine things of this kind absolutely before the Conference. Afflictions, you know, are only blessings in disguise. 'He prepares occasions of fighting that thou mayest conquer.' Whenever you have an opportunity of making a little excursion it will be for good. -- I am, dear Penny,  
Your affectionate brother.

To Miss P. Newman, In Cheltenham,  
Gloucestershire.

Wesley, John. Letter to Ellen Gretton London, July 23 1782.

My Dear Miss Gretton, -- We are frequently called to give up our own will, not only when it is contrary to the will of God, but when it *seems* to us we desire to do this or that purely to promote His glory. And in cases of this kind we are required (in a sense) to give up our understanding as well as our will. By making this sacrifice we profit much; we die to ourselves and advance in the life of God.

But I do not apprehend you are at all obliged to make a sacrifice of all your religious friends, all

the opportunities of doing good, and all the means of grace which you now enjoy, if there be any possibility of avoiding it. You have undoubtedly returned your thankful acknowledgments both to your father and your brother for their kind offer. But I should think it was your best way neither to accept nor refuse it for the present.

I commend you to His care who loves you; and am, dear Nelly,  
Yours affectionately.

I know not but I may find a way for your coming to Conference. [It met in London at the beginning of August. See *W.H.S.* xiv. 2-3.]

Wesley, John. Letter to Ann Loxdale. London, July 24 1782.

My Dear Miss Loxdale, -- Two or three years ago, when the Frenchmen expected to land, I made an offer to the Government. It was not accepted; so I thought of it no more. But some months since, Captain Webb renewed it to Colonel Barré I knew nothing of the matter. But I would not oppose it, as neither did I forward it. I barely gave him leave to inquire what number of the Methodists were willing to embark with him. But I suppose the whole is now at an end, as Colonel Barré is out of place. [See letters of May 25 (to Captain Webb) and Aug. 3 (to Joseph Benson).]

I wish you to retain a close acquaintance with Mr. ----- . He is an upright man. And I am in hopes we may now set his head right [See letters of July 12, 1782, and Nov. 21, 1783, to her.]; as he that confounded his interests is gone to another world.

There is no danger of your taking any step that is materially wrong if you continue instant in prayer. But I know so little of the thing you refer to that I can say little about it. Only do not expect that any creature will increase your happiness any farther than it increases your knowledge and love of God. -- I am, my dear Nancy,  
Yours affectionately.

Wesley, John. Letter to Mrs. Nuttal. London, July 31, 1782.

You judge right that preaching abroad [See letter of May 7.] is an admirable means of increasing the work of God, as many will then have an opportunity of learning the truth that otherwise would never have heard it. Rather let all who wish religion to flourish exhort and encourage them to it. You would do well during this fine season to make every opportunity of learning the good word, otherwise there will be a danger that your desire of being altogether a Christian should faint and die away. And, indeed, the staying always at home may gradually impair your bodily health, For exercise in the open air is absolutely necessary to this. Therefore on a very fine day, if you cannot go far, then you should walk half an hour or an hour in your garden. For the mean-time let it be your great desire and care to exercise yourself unto godliness. Be a Christian indeed! Be alive to God; and you will give more and more satisfaction to  
Yours very affectionately.

Wesley, John. Letter to Kitty Warren. London, July 31, 1782.

It pleases God to give me much better health in general than I had at five-and-twenty. For many years also I was frequently weary; but I know not now what weariness means. I have just strength enough for what I am called to do; and at the end of my work I feel just the Same as at the beginning.

Till very lately I had hopes of paying you a short visit after the Conference. But I find it cannot be. I *must* see them in the West of Cornwall, where there is a great revival of the work of God. And before I can return thence there will hardly so much time remain as will be due to the Bristol Circuit. [He finished the Conference in London on Aug. 13, and set out by coach the same afternoon for the West of England.] T. Tennant [The preachers at Pembroke were Samuel Randall, Thomas Tennant, and James Hall. Tennant stayed another year.] writes to me and desires he may not continue any longer in Pembrokeshire. However, I will tell him the desire of his friends in Wales, and then leave him to his choice. Mr. Randall has been there two years already. So it is time for him to remove. *You* are exactly in your place. If you desire it, you shall have more employment [See letters of Oct. 19, 1779, and June 8, 1786.]; but you would be a loser if you had less. Peace be with all your spirits! -- I am, my dear Kitty,  
Your ever affectionate brother.  
To Miss Warren, In Haverfordwest."

Wesley, John. Letter to Joseph Benson. London, Near, Aug 3, 1782.

Dear Joseph,--Do not you know that all the preachers cannot leave a circuit at once? Therefore, if you left it, Brother Hopper could not. Perhaps, likewise, I can depend upon your judgment more than that of another man.

Two or three years ago, when the kingdom was in imminent danger, I made an offer to the Government of raising some men. The Secretary of War (by the King's order) wrote me word that 'it was not necessary; but if it ever should be necessary, His Majesty would let me know.' I never renewed the offer, and never intended it. But Captain Webb, without my knowing anything of the matter, went to Colonel Barré, the new Secretary of War, and renewed that offer. [Colonel Barré became Paymaster of the Forces in July. See letter of July 24.] The Colonel (I verily believe, to avoid his importunity) asked him how many men we could raise. But the Colonel is out of place. So the thing is at an end.

I read over both the sermons; but I did not see anything materially wrong in either. -- I am, with love to Sister Benson,

Your affectionate brother.

We will consider what you propose.

Wesley, John. Letter to Ann Bolton. London, Near, Aug. 3, 1782.

My Dear Nancy,-- I thought you had known the truth of the old saying, 'A Friend is made for adversity.' Very probably you have suffered more by keeping your sufferings to yourself. But still we know the Lord is King and ruleth all things both in heaven and earth. I am glad your brother's distresses are a little relieved. I shall not be sorry when he is entirely quit of Finstock. I never expected great things from it; but I thought he knew better than me. [See letters of Sept. 9, 1781, and Jan. 5, 1783.]

I believe, if you feed the poor man three or four weeks with absolutely nothing but bread and milk, it will totally restore his senses. I have known it tried here, and the patient recovered entirely.

Miss Ritchie is just alive; she is still hovering between life and death.

I have divided Nottingham Circuit into two, and stationed Brother Warwick [Thomas Warwick (1778-1809), who appears in the *Minutes* for Leicestershire, was a laborious and successful preacher. See letter of March 6, 1788.] in the Derby part of it.

Do not, my dear Nancy, again delay so long writing to  
Yours most affectionately.  
To Miss Bolton, In Witney,  
Oxfordshire.

Wesley, John. Letter to Hannah Ball. London, Aug. 4, 1782.

I almost wondered that I did not receive a line from you for so long a season. I could not easily believe that your love was grown cold; and I am glad to hear it is not. But it is a discouragement to see one month pass after another without any perceptible fruit of our labor, without any discernible outpouring of the Spirit, either in His convincing or converting influences. But beware you do not cast away hope! 'He will come, and will not tarry.' You know not how soon He may send on all around you  
A kindly gracious shower  
Of heart-reviving love!  
Look for it, my dear Hannah! Pray for it! Expect it soon! And you will not be disappointed.  
Peace be with all your spirits! -- I am, my sister and friend,  
Your affectionate brother."

Wesley, John. Letter to Ann Tindall. ????, Aug. 5, 1782.

Owner: Institution. From Baker's list not published in Telford.

Wesley, John. Letter to Harriett Cooper. London, Aug. 12, 1782.

My Dear Harriett,--Take place on the coach, and I will pay the expense, Make no delay, but come away immediately to, Yours affectionately. Come straight to my house in the City Road, near Moorfields. To Mrs. Harriet Cooper, Liverpool

Wesley, John. Letter to Ellen Gretton Bristol, Sept. 7, 1782.

MY DEAR SISTER, -- It pleases God to lead you in a rough path for the present; but it is enough that all will end well. I never knew any disorder in the bowels which might not be speedily cured by drinking plentifully of lemonade; unless in a few peculiar constitutions, which could not bear lemons. And the drinking nettle-tea (instead of common tea) will commonly perfect the cure.

If occasion require, she should certainly return to some place where she is not known. And I hope God will incline his heart to allow her what is necessary.

The fearing lest we should be called hence before we are perfected in love is one species of taking thought for the morrow. You have nothing to do with this. Live to-day I And

Be *now* willing to receive

What His goodness waits to give.

-- I am, my dear Nelly,

Yours affectionately

Wesley, John. Letter to Ann Bolton. Bath, Sept. 15, 1782.

To Ann Bolton [10]

MY DEAR NANCY, -- Be so kind as to inform Brother Rodda that if God prolong my life and strength, I shall be at Walling-ford on Monday, October 16; at Oxford on Tuesday, 17; at Witney, Wednesday; and at High Wycombe on Thursday. As I hope to see you in a short time, I do not now inquire into the particulars of your afflictions, although it is pity but you had used the privilege of a friend and told me them all just as they occurred. But it is enough that God drew good out of evil and commanded all things to work together for good. He has proved you in the furnace of affliction; and when you have been tried, you shall come forth as gold.

In many parts of the kingdom there has been a considerable increase of the work of God. And why should there not be the same with you also? It will if our brethren be instant in prayer. One effect of your trials is to unite *me* more closely to you as 'pity melts the mind to love.' Indeed, you long have been exceedingly near to, my dear Nancy,  
Yours most affectionately.

Wesley, John. Letter to Penelope Newman. Bristol, Oct. 1, 1782.

MY DEAR SISTER, -- I have often been concerned at your being cooped up in a corner; now you are likely to have a wider field of action. Only the danger will be lest, when you have more opportunity, you should have less desire of doing good. This is the case of many pious persons when they marry, and I do not wonder at it. I should rather wonder it is not the case of all. -- I am  
Your affectionate brother.

Wesley, John. Letter to Hester Ann Roe. Bristol, Oct. 1, 1782.

To Hester Ann Roe [11]

MY DEAR HETTY, -- I received yours two days after date, and read it yesterday to Miss Stockdale, [Miss Stockdale had stayed with her nephew Robert Roe at Macelesfield in July (*Account*, p. 61).] and poor Peggy Roe, who is still strangely detained in life. But she is permitted to stay in the body a little longer that she may be more ready for the Bridegroom.

You did exceedingly well to send me so circumstantial an account of Robert Roe's last illness and happy death. It may incite many to run the race that is set before them with more courage and patience.

That our dear Miss Ritchie should come to Macclesfield just at this time was an excellent instance of Divine Providence. She could never have come in a fitter season. Only let her not do more than consists with her health.

The removal of so useful an instrument as your late cousin, in the midst, or rather in the dawn, of his usefulness (especially while the harvest is so great and the faithful laborers so few), is an instance of the divine economy which leaves our reason behind; our little narrow minds cannot comprehend it. We can only wonder and adore. How is your health? I sometimes fear lest you also (as those I tenderly love generally have been) should be snatched away. But let us live to-day. -- I always am

Affectionately yours.

Wesley, John. Letter to Mrs. Bradburn (Betsy). Yarmouth, Oct. 30, 1782.

To Mrs. Bradburn [14]

MY DEAR BETSY, -- My disorders are seldom of long continuance; they pass off in a few

days, and usually leave me considerably better than I was before. We are always safe while we are either doing or suffering the will of Him that orders all things well.

I do not doubt but you will find both profit and pleasure in the conversation of my dear Miss Ritchie. I had marked her out for your acquaintance, or rather friendship, before you set out for England. You are two kindred souls, and I almost, wonder how you could be so long kept apart from each other. Her conversation, I doubt not, will quicken your desires of being all renewed in the image of Him that created you. But let those desires rise ever so high, they need not lessen your thankfulness -- nay, the strongest hunger and thirst after righteousness are found in those that in everything give thanks.

I am glad to hear the little jars that were in Bradford are at end. Let them all die and be forgotten. But let brotherly love continue. Peace be with both your spirits! -- I am, my dear Betsy,  
Yours most affectionately.

Wesley, John. Letter to Hannah Ball. London, Dec. 1, 1782.

MY DEAR SISTER, -- It is hard if we cannot trust the in-visible God farther than we can see Him! We do not yet see the fruit of our labors; but we can trust Him that hath promised. 'He will fulfill the desire of them that fear Him.' He hath already done great things; but He will do greater things than these. Only 'hold fast the beginning of your confidence steadfast unto the end.' You do well, whenever opportunity offers, to step over to Watlington. It will be a means of increasing life both in them and yourself. I only wish you could see our friends at Oxford too, that iron might sharpen iron.

I hope you do not drop the select society. If Mr. Rhodda [Then in the circuit.] strongly and explicitly preaches perfection, he will see more and more fruit of his labor. -- I am, with love to my dear Ann,

Your affectionate brother.

Wesley, John. Letter to Ann Loxdale. ????, Dec. 1, 1782.

Owner: Institution. Published in WHS 24.109-10. From Baker's list not published in Telford.

Wesley, John. Letter to Ellen Gretton London, Dec. 31, 1782.

MY DEAR SISTER, -- You do not consider the slowness of the by-posts. A letter could not be wrote on the receipt of yours so as to reach Skillington by Wednesday, January the 1st.

The thing seems to be altogether providential; it was no way of your own contriving. There is not only a fair prospect of a sufficient provision for yourself (which a Christian should not despise), but of being an instrument of good to others, which is highly desirable.

One that fears God and is waiting for His salvation is not such an unbeliever as St. Paul there speaks of. Proceed with much prayer, and your way will be made plain. [See letter of Feb. 16, 1783.] -- I am, my dear sister,

Your affectionate brother.

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

Wesley, John. Letter to Mrs. Barton. Norwich, Oc. 26, 1783.



Owner: Bridwell Library SMU. Published in I am Your Affectionate Brother JWesley. Exhibit Catalogue. Bridwell Library, 1994.

Part of left-hand sheet (p. 3 & 4 with address) wanting.

My Dear Sister--Considering how general this disorder was nay universal all over the Kingdom, it is very remarkable, that in most towns and Citries, so very few have died: Not One, I believe, in all England, that drank Largely of Lemonade. I think Honey & Brimstone, as prescribed in the Primitice Physic, (wch I suppose you always have in the house) wou'd have cured your Daughter more speedily, & more effectually than the Doctor did. The Deliverance of your little boy was indeed remarkable. And just as easily can the God whom you serve, deliver you out of all your trouble. But his Manner & his Time are best: First, let Patience have its perfecty Work! I am, with Love to Bro: Barton, Dear Jenny, Your Affectionate Brother, JWesley

Wesley, John. Letter to Ann Bolton. London, Jan. 5, 1783.

[Telford's introduction to Jan. 1, 1783 to Dec. 31, 1785: "The correspondence with Ann Bolton and Mary Cooke reveals his solicitude for their highest interests. This period of Wesley's life is one of vital importance."]

To Ann Bolton [2]

I thought it long since I heard from my dear Nancy. But I hoped 'no news were good news,' and that this was a token of your not having had any fresh embarrassment. Undoubtedly you have your hands full of business; but it will not hurt you while your heart is free. As long as this is given up to God all these things must work together for good. But I wanted to know whether the clouds begin to disperse? whether you have an hope of seeing better days? Do Neddy's difficulties increase or lessen? Has he a prospect of getting through his troubles? If his income is now superior to his expense, he has ground to believe all will end well. And how does he bear up under this burthen? Does it drive him from or lead him to God? It is enough if it

Keeps him dead to all below,

Only Christ resolved to know.

I have likewise great hopes that you will see a good increase of the work of God in Witney. I suppose the prayer-meetings still continue? In many places they have been of more use than even the preaching. And in them the flame first broke out which afterwards spread through the whole people. You have, I hope, more than one or two at those meetings who use the gift which God has given them. And if they pray for the *whole gospel salvation*, God will send a gracious answer down. I shall hope for the pleasure of seeing you in March. But do not stay till February before you write to, my dear

Nancy, Yours most affectionately.

To Miss Bolton, In Witney,

Oxfordshire.

Wesley, John. Letter to Elizabeth Padbury. ????, Jan. 10, 1783.

Owner: Institution. Published in Meth. Hist. Oct. 1962. From Baker's list not published in Telford.

Wesley, John. Letter to Mrs. Fuller. London?, Feb. 1783.

To Mrs. Fuller [3]

MY DEAR SISTER, -- You did well in giving me a plain and circumstantial account of the manner wherein God has dealt with your soul. Your part is now to stand fast in the glorious liberty wherewith Christ has made you free. There is no need that you should ever be entangled again in the bondage of pride or anger or desire. God is willing to give always what He grants once. Temptations, indeed, you are to expect. But you may tread them all under your feet: His grace is sufficient for you. And the God of all grace, after you have suffered a while, shall establish, strengthen, and settle you.--I am, my dear sister,  
Yours affectionately.

Wesley, John. Letter to Ellen Gretton Deptford, Feb. 16, 1783.

Ellen was about to marry William Christian. See letter of Dec. 31, 1782, and April 25, 1783.  
MY DEAR SISTER, -- If you enter into a new state, the first steps you take will be of the utmost importance. Leave nothing to the morrow, but begin exactly as you hope to *go on*. It might be of use for Mr. Christian and you carefully to read over and consider those Directions to Married Persons which are in the fourth volume of *Sermons*. [Miss Gretton was about to marry William Christian. See letters of Dec. 31, 1782, and April 25, 1783, to her. For *Directions for Married Persons*, by William Whateley, which appears in the *Christian Library*, vol. xxiv, and in an abridged form in the *Sermons*, see Green's *Bibliography*, No. 163.] Whatever family follows those directions will be as a city set upon a hill.

I am glad to hear that regular preaching is already begun at Skillington: we have no time to lose. If a few should be awakened there, I doubt not the work will increase, and perhaps you will have a larger sphere of action than ever you had yet. Meantime be faithful in that which is little! -- I am, my dear sister,  
Your affectionate brother.  
To Miss Gretton, At Mr. Derry's,  
In Grantham, Lincolnshire.

Wesley, John. Letter to Mrs. Bradburn (Betsy). London, Feb. 26, 1783.

[She wrote to Wesley concerning family problems--Her father had died & left no will, so that the property was in the hands of his widow, who married John Karr & she died a year later, and Karr married Mrs. Palmer]

To Mrs. Bradburn [8]

MY DEAR BETSY, -- This morning I have wrote to Mrs. Karr; and I do not despair of its having some effect, especially as I have added that 'I hope to see her in a month or two.' For I believe she would not easily do anything that might make her ashamed to see me. You did well in dissuading Mr. Bradburn from writing. Let us try all fair means first. Any harshness might afford a pretense for refusing, or at least delaying, the payment.

It has pleased God hitherto to lead Sammy and you in a rough and thorny way. But it is happy when you have learned to say, 'Not as I will, but as Thou wilt.' It is a beautiful saying of Mr. Herbert's:

Grant or deny me ease;

This is but tuning of my breast

To make the music please. [See letter of Jan. 10.]

-- I am, my dear Betsy,

Yours most affectionately.

Wesley, John. Letter to Hester Ann Roe. Bristol, Mar. 16, 1783.

To Hester Ann Roe [9]

MY DEAR HETTY, -- I shall not be able to come to Macclesfield quite as soon as usual this year; for the preaching-houses at Hinckley and Nottingham are to be opened, which I take in my way. I expect to be at Nottingham April 1; but how long I shall stay there I cannot yet determine: thence I shall probably come by Derby to Macclesfield.

It has frequently been upon my mind of late that my pil-grimage is nearly at an end; and one of our sisters here told us this morning a particular dream which she had two months ago. She dreamt the time of Conference was come, and that she was in a church expecting me to come in; when she saw a coffin brought in, followed by Dr. Coke and Mr. Fletcher, and then by all our preachers walking two and two. A fortnight ago she dreamt the same dream again. Such a burying I have ordered in my will, absolutely forbidding either hearse or coach.

I intended to have wrote a good deal more; but I am hardly able. For a few days past I have had just such a fever as I had a few years ago in Ireland. But all is well. I am in no pain; but the wheels of life seem scarcely able to turn any longer. Yet I made a shift this morning to preach to a crowded audience, and hope to say something to them this afternoon. I love that word, 'And Ishmael died in the presence of all his brethren.'

Still pray for, my dear Hetty,

Yours most affectionately.

Wesley, John. Letter to Charles, his Brother. Nottingham, Apr. 4, 1783.

DEAR BROTHER, -- Yesterday my second disorder left me, and I seem now to be recovering strength. [See previous letter.] On Monday next I hope to be at Derby; on Tuesday at Blewcastle-under-Lyme; on Wednesday at Chester; and at Holyhead as soon as God permits. I have no desire to stay above three weeks in Ireland, and hope to be in England again before the end of May.

On the day appointed, March 25, I went from Birmingham to Hilton Park. [See *Journal*, vi.. 401; *W.H.S.* v. 170n.; and letter of April 25 to his brother.] A little before we reached the Park gate Miss Freeman met us in Sir Philip Gibbes's chaise. After staring awhile, she came into my chaise, and she was convinced that I was alive.

That afternoon and the next day I gathered strength apace. The place was agreeable, and much more the company. Lady Gibbes put me in mind of one of Queen Elizabeth's dames of honour. Her daughters are exceeding amiable, but sink under Miss Freeman's superior sense, and begin to feel that they are not Christians. She has been of great service to them, and hies at them day and night to show them what is real religion. On Wednesday night they were much struck; the younger sister could not contain herself, but burst out into a passion of tears. M. F. herself seems to be utterly disconcerted, seeking rest, but finding none. If Sally is not hurt by her, she (Sally [Charles Wesley's daughter.]) will help her much. She now feels her want of help.

I wish King George (like Louis XIV) would be his own Prime Minister. The nation would soon *feel* the difference. All these things will work together for good. Let us work while the day is! I take no thought for the morrow.

Peace be with you all. Adieu.

Revd. Mr. C. Wesley, Marybone,

London.

Wesley, John. Letter to Hester Ann Roe. n.p., April 4, 1783.

**No letter survives.** Hester Ann Roe writes in her Journal for 1783: 'Sunday, April 6. -- I had a letter from dear Mr. Wesley, who tells me he is hastening to Holyhead in his way to Dublin, and he will be at Newcastle on Tuesday.' She says she met him at Lane End on Tuesday, and heard him preach; then he took her in his chaise to Newcastle-under-Lyme, where he preached from 'One thing is needful.' She heard him again next morning at five. See *Journal of Mrs. Hester Ann Rogers*, pp. 210-11.

Wesley, John. Letter to Miss Gibbes, Sen. ????, Apr. 7, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford.

Wesley, John. Letter to Mrs. Barton. Dublin, Apr. 23, 1783.

MY DEAR SISTER, -- It has pleased God for many years to lead you in a rough and thorny way. But He knoweth the way wherein you go; and when you have been tried, you shall come forth as gold. Every proof you have had of God's care over you is a reason for trusting Him with your children. He will take care of them, whether you are alive or dead; so that you have no need to be careful in this matter. You have only by prayer and supplication to make your requests known to God; and whenever He sees it will be best for you, He will deliver you out of your captivity. In two or three weeks I hope to be in England again; but it is all one where we are, so we are doing the will of our Lord. -- I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Charles, his Brother. Dublin, Apr. 25, 1783.

DEAR BROTHER, -- How extremely odd is the affair of Mr. Abraham! [See letters of Feb. 20, 1782, and May 2, 1783 (to his brother).] I scarce ever remember the like. It really seems to be a providential incident which fairly acquits us of one that would have been no honor to us.

But how odd also is this affair of Miss Freeman! [See letters of April 4 and May 2 to his brother.] Since I left her at Sir Philip Gibbes's preparing for her journey to Bath, I have not had so much as one line from her. Yesterday I had a letter from Miss Gibbes and another from her sister; but she is not even mentioned either in one or the other. Do you know what is become of her? Is she ill? Surely she is not slipped back to Paris!

All is quiet here. God has made our enemies to be at peace with us. In about ten days I hope to be at Chester.

Peace be with you and yours!

To Rev. Mr. C. Wesley, No. 1 in Chester-field Street, Marybone.

Wesley, John. Letter to Mrs. Christian (Ellen Gretton). Dublin, Apr. 25, 1783.

MY DEAR SISTER, -- In the new sphere of action to which Providence has called you, [She had just been married. See letter of Feb. 16.] I trust you will find new zeal for God and new vigor

in pursuing every measure which may tend to the furtherance of His kingdom. In one of my mother's letters you may observe something resembling your case. [See his mother's letters in Stevenson's *Wesley Family*, pp. 194-7.] She began only with permitting two or three of her neighbors to come to the family prayers on Sunday evening. But they increased to an hundred, yea above an hundred and fifty. Go humbly and steadily on, consulting the Assistant in all points, and pressing on to perfection. -- I am, with love to Brother Christian, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss A. Gibbes. ????, Apr. 25, 1783.

Owner: Institution. Published in Meth.Hist. Apr. 1968 From Baker's list not published in Telford.

Wesley, John. Letter to Charles, his Brother. Dublin, May 2, 1783.

DEAR BROTHER, -- In three or four days we hope to embark. When we land, you may hear farther; but at a venture you may direct to Chester: and don't forget the verses.  
I marvel Miss Freeman does not answer my letters. [See letter of April 25 to him.] Surely she is not affronted at anything. We parted in much friendship. I think verily you will keep out of debt while I live, *if you will give me an hint* now and then. We must positively let Mr. Abraham [This note is written by Charles Wesley on the letter: 'The clergy-man who accompanied me in my first journey to Londonderry. He re-turned to London, but was quite unmanageable. I saw him there in 1784.'] drop, and both his relations with him and near him. I am in hopes T. M. will satisfy Dr. Coke. I suppose she loses her annuity if she owns her marriage.  
I have not seen Mr. Barnard. [See letter of May 12, 1785.] We had an exceeding *happy Conference*, which concluded this morning. I wish all our English preachers were of the same spirit with the Irish, among whom is no jarring string. I never saw such simplicity and teachableness run through a body of preachers before.  
Tell me all you know of the good Congress, the loyalists, and the Colonies. Peace be with you and yours! Adieu!

Wesley, John. Letter to Mary Smith. ????, May 2, 1783.

Extract only. In Sotheby, 2. v.66 to Goodspeed. From Baker's list not published in Telford.

Wesley, John. Letter to Miss Gibbes, Sen. ????, May 19, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford.

Wesley, John. Letter to Miss A. Gibbes. ????, May 19, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford.

Wesley, John. Letter to Kitty Warren. Nottingham, May 26, 1783.

From Baker's not published in Telford, now owned by Bridwell Library, SMU. Published in I am Your Affectionate Brother JWesley. Exhibit catalogue. Bridwell Library, 1994.

My Dear Sister--I hope to be in London on Friday; but I will not so long defer the answering Yours, wch I rec<sup>d</sup> an hour ago. I doubt not but T. Tenant will do well, if he live's chiefly upon Milk and Summer Fruits. Sam. Hodgson may be with you next year: and so may M<sup>f</sup> Randall--if he is willing. But as to William Moore, I will not station hiim at Haverford, unless you petition for him. I verily think another man may do as well. Let honest J<sup>o</sup> Prickard do as much as he can, and no more. I shall probably cross over to Holland in Whitsun-week: but I do not desire to stay more than two or three weeks. Immediately after the Conference, (which is to begin on Tuesday July the twenty ninth) I hope to set out for Wales. O be zealous! The day is short! And long is the night wherein no man can work! I am, My Dear Kitty, Yours in tender Affection, JWesley.

Address: To Miss Kitty { }

Wesley, John. Letter to Miss Gibbes, Sen. ????, June 10, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Miss A. Gibbes. ????, June 10, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Barton. London, July 5, 1783.

MY DEAR SISTER, -- Last month I made a little journey to Holland, from whence I returned yesterday. [He arrived in London about eleven on Friday night, July 4. For the visit, see *Journal*, vi. 416-30.] There is a blessed work at the Hague, Amsterdam, Utrecht, and many other of the principal cities; and in their simplicity of spirit and plainness of dress the believers vie with the old English Metho-dists. In affection they are not inferior to any. It was with the utmost difficulty we could break from them.

I am glad to hear so good an account of my two little maids. [Mrs. Barton's daughters (see letter of Nov. 6). He was there in May 1782.] I found much love to them when I was at Beverley. Now is the time for them to choose that better part which shall never be taken from them. Now is the time for them to choose whether they will seek happiness in God or in the world. The world never made any one happy, and it is certain it never will. But God will. He says, --

Love shall from Me returns of love obtain;

And none that seek Me early seek in vain.

-- I am, with love to Brother Barton,

Your affectionate brother

Wesley, John. Letter to Elizabeth Ritchie. Bristol, July 20, 1783.

MY DEAR BETSY, -- It seemed a long time since I heard from you; but I believe your not writing was owing to your not knowing how to direct to me while I was abroad. [See letter of July 5.] The prayers of many were productive of many blessings, and in particular of the amazing friendship and goodwill which were shown us in every place. We always looked upon the Dutch as an heavy, dull, stoical people. But truly most, nay I may say all, with whom we conversed

familiarly were as tender-hearted and as earnestly affectionate as the Irish themselves. Two of our sisters, when we left the Hague, came twelve miles with us on our way; and one of our brethren of Amsterdam came to take leave of us to Utrecht, above thirty miles. There are, indeed, many precious souls in Utrecht full of faith and love, as also at Haarlem, the Hague, and Amsterdam. And one and all (without any human teaching) dress as plainly as you do. I believe, if my life be prolonged, I shall pay them a visit at least every other year. Had I had a little more time, I would have visited our brethren in Friesland and Westphalia likewise; for a glorious work of God is lately broken out in both these provinces.

Miss Loten [Miss Loren, of Utrecht, corre-sponded with Wesley till his death. Henry Moore had read many of her letters. See *Journal*, vi. 426-9, vii. 200-1; Moore's *Wesley*, ii. 291; and letter of Sept. 20, 1789.] is an Israelite indeed; she is a pattern to all that are round about her. One would scarcely have expected to see the daughter of the head burgomaster dressed on a Sunday in a plain linen gown. She appears to have but one desire--that Christ may reign alone in her heart. I do not remember any storm which traveled so far as that on the 10th. [See *Journal*, vi. 432-3.] It has been in almost all parts of England, but especially at Witney, near Oxford. The next night they had a far greater, which seemed to cover the whole town for four hours with almost one uninterrupted blaze; and it has made such an impression on high and low, rich and poor, as had not been known in the memory of man.

I expect a good deal of difficulty at this Conference, and shall stand in need of the prayers of you and your friends. [About the Bitstall Chapel case and the state of Kingswood School. See *Journal*, vi. 437-8.] Peace be with all your spirits! -- I am  
Yours most affectionately.

Wesley, John. Letter to Ann Tindall. ????, Aug. 3, 1783.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Miss Gibbes, Sen. ????, Aug. 16, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Miss A. Gibbes. ????, Aug. 16, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Kitty Warren. ????, Aug. 19, 1783.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Rachel Bailey. ????, Aug. 30, 1783.

Owner: Institution. Published in Meth. Hist. Apr. 1963. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Purnell. ????, Sept. 5, 1783.

Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Elizabeth Ritchie. Bristol, Sept. 30, 1783.

Owner: Bridwell Library SMU. Listed in Baker's list not published in Telford. Published in I am Your Affectionate Brother JWesley. Exhibit catalogue. Bridwell Library, 1994. This is p. 3 & 4 of a double letter, to an unknown correspondent, addressed to Miss Ritchie, In Otley, Yorkshire.

My Dear Sister--You have reason to be exceeding thankful to GOD: for He has dealt graciously with you: Particularly in giving you a faithful Friend, one that can sympathize with you in your trials, & advise you on those difficult occasions, wherein you cannot depend on your own understanding. Our blessed Lord himself has by his adorable Providence considerable lessend what might have been your greatest trial, by suffering the affection of your nearest Friend to be lessend. Otherwise, I know not how you cou'd have borne his Tenderness. It is your wisdom now to recollect, wherein you have been most liable to grieve his Holy Spirit; that if any of those temptations should offer themselves again, you may be prepared for them. You know no how soon He may touch y<sup>r</sup> nature clean, in a more full sense than ever before. Only be Simple! Be as a little child! Look up, & feel him near! I am, My Dear Sister, Your Affectionate Brother, JWesley

Cooke, Eliza Elizabeth or Betsy. Letter to Jane Bisson. London, Oct. 2, 1783.

MY DEAR SISTER, -- It gives me much pleasure to find you are still happy in God, leaning upon your Beloved. [See letter of Aug. 4, 1787.] O may you increase therein more and more 1 May you be more and more holy, and you will be more and more happy. This I long for, even your perfection, your growing up in all things into Him that is our Head. O may you never endeavor

Loves all-sufficient sea to raise

By drops of creature happiness!

I send you a little book or two by Mr. Clarke. If I could be of any service to you in anything, it would be an unspeakable satisfaction to, my dear sister,

Yours affectionately

Wesley, John. Letter to Mrs. Howton. Bristol, Oct. 3, 1783.

To Mrs. Howton [7]

MY DEAR SISTER, -- There will never be any trouble about the child, whether anything is paid or not; you need not be apprehensive of any demand upon that account.

Those which I saw at your house were a company of lovely children both in their persons and in their behavior. Some of them I am in hopes of meeting there again if I should live till spring. The account you gave of that sick maiden is very remarkable; and her spirit must, I trust, influence others.

It is the glory of the people called Methodists that they condemn none for their opinions or modes of worship. They think and let think, and insist upon nothing but faith working by love.--I am, with love to Sister Price,

Your affectionate friend and brother.

To Mrs. Howton, At Mrs. Price's



Boarding-school, Worcester.

Wesley, John. Letter to Hannah Ball. London, Oct. 18, 1783.

MY DEAR SISTER, -- Your wisdom is, as far as is possible, not to think or speak of Mr. W----- at all. You have better things to think of -- namely, that God is returning to His people. There is a beginning already; but you should continually expect to see greater things than these. 'Temptations,' says Mr. Haliburton, 'and distinct deliverance from temptation, profit us much'; and 'He prepareth for us,' as Kempis observes, 'occasions of fighting that we may conquer.' [Book II. chap. xi.] Never scruple to declare explicitly what God has done for your soul. And never be weary of exhorting the believers to 'go on to perfection.' When they are athirst for this in any place, the whole work of God goes on. -- I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Hannah Ball. London, Oct. 18, 1783.

MY DEAR SISTER, -- Your wisdom is, as far as is possible, not to think or speak of Mr. W----- at all. You have better things to think of -- namely, that God is returning to His people. There is a beginning already; but you should continually expect to see greater things than these. 'Temptations,' says Mr. Haliburton, 'and distinct deliverance from temptation, profit us much'; and 'He prepareth for us,' as Kempis observes, 'occasions of fighting that we may conquer.' [Book II. chap. xi.] Never scruple to declare explicitly what God has done for your soul. And never be weary of exhorting the believers to 'go on to perfection.' When they are athirst for this in any place, the whole work of God goes on. -- I am, my dear sister,  
Your affectionate brother

Wesley, John. Letter to Elizabeth Padbury. London, Oct. 29, 1783.

To Elizabeth Padbury [10]

MY DEAR BETSY, -- I love to see anything that comes from you, although it be upon a melancholy occasion. Nothing can be done in the Court of King's Bench till the latter end of next week at the soonest, and till then I am trying all milder means which may possibly *avail*. If nothing can be done this way, we can but fight at Sharp's. But prayer and fasting are of excellent uses; for if God be for us, who can be against us? Probably I may visit you this winter. -- I always am, dear Betsy,  
Yours most affectionately.

Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, Oct. 30, 1783.

Eliza or Elizabeth or Betsey Cooke was the second daughter (born 1761). She had been appointed by Wesley as the classleader for the women's class in Trowbridge 1782. This first letter appears to begin the correspondence from the Cooke sisters' side with Adam Clarke, who had been in their circuit the previous year. Mary, the older sister, was not yet a Methodist. Eliza married in 1797 Rev T.S.J. Thomas, Curate of nearby Steeple Aston. Later he became Rector of Begelly. She died in 1833.

Eliza (baptised 30 December 1761 was 18 months younger than Mary) had clearly developed a habit of writing to the Junior Preachers after they left the Circuit. George Gibbon had been the

Junior Preacher in the Bradford Circuit immediately before Adam Clarke (1781-82). He had by this time moved twice (Colchester 1782, Chester 1783) and clearly did not have the time to write the long letters Eliza was demanding. Frances was the third sister, a Methodist member by this time. She married James Pond of Tiverton in 1790.

**Eliza Cooke's letters to Adam Clarke.**

In letter folder labelled (on the front) A Collection of Letters from Miss E- C- / to R,A:B:J:C-V.D.M. Norwich July.1 1784- / Knowledge in things make them familiar & Easy-/ (verso) Bere Alston; God is love [This is a later note on the letter by Adam Clarke who was at the Plymouth Dock (Devonport Circuit (1785-86). Bere Alston is a small society north of Devenport. Adam had been received into Full Connexion at the Bristol Conference in 1783 and sent to Norwich.

**1st letter. 30 Oct 1783 EC to AC from Trowbridge with PS from Frances**

(Address panel ) Mr Adam Clarke, Mr Wesley's Chapel , Cherry -Lane, Norwich  
copied out January. 3rd. 1784. Single Sheet recd Nov 5th 1783 Answd Do. 13th (Postmark )  
Trowbridge Nov 1st (seal removed )

(Inside) Trowbridge Octr. 30. 1783. Indeed my dear Brother, the charge of ingratitude is not justly alledged against me, / I only waited to receive a Letter from you, to ask Mamas leave, to return an Answer, and now (having obtained / the desired consent) gladly embrace the opportunity of acknowledging, how much I am indebted to you (as an Instrument / in the Hands of God) for the unspeakable Blessings, I have derived from your Ministry; I recollect with pleasure, / the many sweet seasons I have enjoyed, when assembling with the servants of the Most High, and favored with / His Presence, I have with delight, heard you prove from scripture, that a complete deliverance from sin, was / to be obtained on this side the grave, declare it to be the Privelege of all, who sensible of the misery often / attendant on a state of bondage, were longing for Redemption, from the opprersor's slavish yoke, and invite every / Believer to claim this glorious Liberty in the full assurance of Faith, .....

{page 1 continues}

{page 3 Line 17} I stand in great need of a guide, and have none, (who has obtained, what is called the / second blessing) to direct me, tho. Mr Perkins, was the Means, under God, of awakening me, from the Sleep of death / and encouraging me, to seek the things, that belonged to my everlasting Peace, yet a kind of awe ever rested / on my mind, towards him, which prevented my speaking freely, to him, Mr Gibbon has discontinued writing, / and the rest of the Preachers discourse little on the Subject, so that you are now, {the} only person, / from whom I can expect counsel, therefore deal plainly with me, point out my errors, {a}nd instruct me / in the way, wherein I ought to walk, and I hope the Lord, will bless your endeavors, for the instruction, of a / poor, ignorant creature, and give me, understanding, to profit thereby - You desire to know, if I continue to / Meet, the Womens Class? I do indeed, yet, with reluctant submission, tremblingly sustain, the unwelcome / burthen, .....

{7 lines down} Our Society, does not much increase in numbers, (we have only twenty seven joined) / ..... { } / Meets the Men's Class, gives us an Exhortation Sunday Mornings, and occasionally supplys {t}he Loca{l} / Preacher, when we are disappointed of

another, he has Preached at Road, and Melksham, and is rather / desirous, of attacking Satan, in his Intrenchments, by going out, into the highways, and hedges, to call / Sinners, to repentance, he seems to be truly alive to God, zealous in His Cause, and willing to devote himself, entirely to His Glory but has not yet, obtained a clear Guidance, of justification, we have five evenings, / in the Week, appropriated to the Service of the Sanctuary, Sunday & Friday Preaching, Monday & Wednesday Class / Meeting, and Tuesday Prayer Meeting, if the Harvest is answerable, to the present appearance, we may expect, a glorious / ingathering of Souls will soon take place, multitudes flock to hear the Word, our Congregations are considerably / enlarged, and by the solemn attention, which spreads over all the Assembly, give Hopes, the Bread of Life, is not dispensed / in vain; the Room is generally pretty full of a Week' day, but Sunday evenings, it is so crowded, numbers are obliged, / to go away, not being able to gain admittance - I have not (since I received yours) seen, Mr. Pe. Miss Y. Mr. or / Mrs. D,

consequently, have had no opportunity of delivering your message, the others whom you, particularly mention, join / with the rest of the Society in returning thanks for your kind remembrance of them, and in presenting, best / Love, and sincerest wishes, for your welfare, whilst they continue, sensible of the Priveleges, .....

Eliza Cooke

(PS from Frances Cooke) In answer to your kind enquiry concerning my health, dear Sir, I would inform you that it is much better; and I find it my one desire, if the Lord is pleased to raise / me up again, ..... your unworthy, but affectionate Sister / F.Cooke / Fr. Cooke

Wesley, John. Letter to Mrs. Barton. London, Nov. 6, 1783.

MY DEAR SISTER, -- I am always well pleased to hear from you especially when you tell me that God has dealt well with you. I trust He has yet greater blessings in store by and for you and for the little flock at Beverley. I was glad of the little time we had together, and hoped it would not be in vain. I found love to your two little maidens [See letter of July 5.]: there is good seed sown in their hearts, which, if it be carefully watered, will probably bring forth fruit to your comfort and to the glory of God. Let your husband and you go on hand in hand, stirring up the gift of God that is in you, and running with resignation and patience the race that is set before you. You have met and undoubtedly will meet with manifold temptations. But you have had full proof that God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape that you may be able to bear it. O tarry thou the Lord's leisure! Be strong, and He shall comfort thy heart. And put thou thy trust in the Lord. -- I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Ann Tindall. ????, Nov. 8, 1783.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Nail. London, Nov. 12, 1783.

Written by Thomas Tennant for Mr. Wesley.

To Mrs. Nail [12]

DEAR SISTER, -- Mr. Wesley desires me to inform you that he has written to Mr. Pritchard on the subject of your letter, and you may expect to hear farther from him soon. He seems highly dis-pleas'd with Mr. Pritchard for what he has done. -- I am Yours,  
THOMAS TENNANT.

Wesley, John. Letter to Mrs. Downes (Dorothy Furly). London, Near, Nov. 21, 1783.

MY DEAR SISTER, -- Through the blessing of God I find no difference at all between the health and strength which are now given me and that which I had forty years ago. Only I had then many pains which I have not now.

You are enabled to give a very clear and standing proof that weakness of nerves cannot prevent joy in the Lord. Your nerves have been remarkably weak, and that for many years, but still your soul can magnify the Lord and your spirit rejoice in God your Savior!

Your affectionate brother.

Wesley, John. Letter to Ann Loxdale. London, Near, Nov. 21, 1783.

MY DEAR MISS LOXDALE, -- It is probable your letter came to Bristol during the time of my illness, and was then laid so carefully by that it never was found since. I have reason to think some other letters wrote about that time met with the same misfortune. One in particular from a lovely woman at the Hague, which I was exceedingly sorry to lose. [The letter from Mm. M.F. Loren, dated Hague, July 16, 1783, was apparently found afterwards, and appears in *Arminian Mag.* 1792, pp. 50-1. Wesley describes the family in *Journal*, vi. 421, 427: see also letter of July 20.]

I believe Mr. Walsh's nervous disorders gave rise to many if not most of those temptations to which many persons of equal grace but firmer nerves are utter strangers all their lives. As you never yet experienced anything of the kind, so I am persuaded you never will. Yet I do not wonder at the horrid temptations of Gregory Lopez; because he was in a desert--that is, (so far) out of God's way.

I see much of the goodness and wisdom of God in the particular trial you are now under. As you speak to me without reserve, I will speak to you in the same manner. But summon up all your faith and resignation, or you will not be able to bear it.

I cannot doubt at all but some years ago he was earnestly seeking salvation. But I have more reasons to believe that he is now far, very far, from it. It was with doubting con-science I refrained from expelling him the Society: (1) because I *heard* he was deeply, uncommonly covetous, and because I knew that he mortally hated Mr. Rogers and did him all the ill offices he could; (2) because he equally hated that blessed creature Hetty Roe; and (3) because he is a deter-mined enemy to perfection. [See letters of July 24, 1782, and Dec. 9, 1783.]

Herein I have given you strongest proof of the sincerity with which I am, my dear Miss Loxdale, Your affectionate friend and brother.

Wesley, John. Letter to Mrs. Bradburn (Betsy). Sheerness, Nov. 27, 1783.

MY DEAR BETSY, -- Although our brethren at Birstall were not so admirable as I could have desired, yet I do not repent me of my journey: I am well pleas'd that I did *my* part. [See letter of Sept. 3.] You are now among a teachable and a loving people. And as you have fewer crosses, I

expect you will have better health. Yet crosses of one kind or another you must still expect. Otherwise you must go out of the world. But every cross will be proportioned to your strength; and you will always find His grace is sufficient for you.

When I talked with Mrs. Karr about your affair, [See letter of Feb. 26 to Mrs. Bradburn.] I did not observe that she resented anything. She spoke of you with much tenderness; but if she does not write, she is certainly a little disgusted. It seems you have nothing to do but to sit still, and in due time God will order all things well.

I am glad you have had a little time with my dear Miss Ritchie; there would be no jar between her spirit and yours. -- I am, with love to Sammy Bradburn, my dear Betsy,  
Yours most affectionately.

Wesley, John. Letter to Ann Loxdale. London, Dec. 9, 1783.

To Ann Loxdale [14]

MY DEAR NANCY, -- Because I loved you, and because I thought it my duty, I wrote freely to you on a tender point. But I have done. I do not know that I shall speak one word more concerning it. The regard which I have for you will not suffer me to give you any pain which answers no good purpose. So you may still think him as holy as Thomas Walsh; I will say nothing against it.

Only beware of one snare of the devil. Do not tack things together which have no real connection with each other: I mean, your justification or sanctification and your marriage. God told you that you was sanctified. I do not say, 'God told you you should be married to that man.' Do not jumble these together; if you do, it may cost you your life. Profit by the friendly warning of, my dear Nancy,

Yours affectionately.

Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, Dec. 13, 1783.

**Letter No. 2 EC to AC Dec [13?] 1783**

(Address Panel) Mr. Adam. Clarke / Mr. Wesley's - Chapel Cherry. Lane / single sheet / Received Dcr. 13. 1783 / Answd. do. 18 - (seal removed postmark ) TROWBRIDGE / (Inside) Trowbridge Decr. 3. 1783. / Whether present or absent I think my dear Brother, the Lord designs to / make you an Instrument of good to my Soul, smiling on your endeavors to assist me in my way to / Zion, .....

(page 3 bottom 10 lines up) , it is not only myself and / Sister, but my dear Miss Martin also, that reaps the advantage your friendship and Experience afford together / we read your Epistles, and I trust, mutually agree to strive, to walk by the Rules, there laid down, .....

.... E.Cooke. / (PS from F. Cooke) "Your unworthy Sister F. Cooke / The Society in gneral, but particularly Mr. & Mrs. Knapp, & Miss Martin, together with Mr. & Mrs. Dale. desire their Love, and are / happy in the expectation of once more seeing you. Trowbridge Decbr. 3. 1783

Wesley, John. Letter to Ann Tindall. ????, Jan. 14, 1784.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Parker. London, Near, Jan. 21, 1784.

To Mrs. Parker [3]

MY DEAR SISTER, - I have taken time to consider your letter calmly; and now I will speak freely to you concerning it.

You assign three reasons for discarding the Methodist preachers: one, because several who had left your chapel promised to join you again, on condition that you would suffer the Methodists to preach there no more; a second, that these preached perfection; and a third, that while one of them was preaching several persons were suddenly and violently affected.

But are these reasons valid? Let us coolly and impartially consider them before God.

1. 'Several who had left you promised to join you again, provided you would suffer the Methodists to preach in your chapel no more.' I cannot but think you ought never to have joined with or received persons of such a spirit. What a narrow popish spirit was this! What vile bigotry I The exact spirit of Calvinism! Such as surely none that is not a Calvinist ought to encourage either by word or deed. Every one that does I call the maintainer of a *bad cause*, as bad as bad can be. For whom has God owned in Great Britain, Ireland, and America like them? Whom does He now own like them in Yorkshire, in Cheshire, in Lancashire, in Cornwall? Truly these are the tokens of our mission, the proof that God hath sent us. Threescore thousand persons setting their faces heavenward, and many of them rejoicing in God their Savior. A specimen of this you yourself saw at Leeds. Come again, and see if the work be not of God. O consider the weight of that word, 'He that rejecteth you rejecteth Me and Him that sent Me.'

2. 'But they preach *perfection*.' And do not *you*? Who does not that speaks as the oracles of God? Meaning by that scriptural word neither more nor less than 'loving God with all our heart,' or having the mind that was in Christ and walking as Christ walked.

3. 'But, while one of them was preaching, several persons fell down, cried out, and were violently affected.' Have you never read my Journals? or Dr. Edwards' *Narrative*? or Dr. Gillies's *Historical Collections*? [*A Faithful Narrative of the Con-version of many hundred Souls in Northampton*, by Jonathan Edwards, 1736; and John Gillies's *Historical Collections relating to Remarkable Periods of the Success of the Gospel*, 1754.] Do not you see, then, that it has pleased the all-wise God for near these fifty years, wherever He has wrought most powerfully, that these outward signs (whether natural or not) should attend the inward work? And who can call Him to account for this? Let Him do as seemeth Him good.

I must therefore still think that neither these nor any other reasons can justify the discarding the messengers of God, and consequently that all who do, or abet this, are maintaining a bad cause.

Yet I am

Your affectionate friend and brother.

Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, Jan. 24, 1784.

**Letter No. 3 E.C. to A.C. January 1784**

(Address Panel) Mr Adam Clarke, Mr Wesley's - Chapel, Cherry. Lane, Norwich / single sheet / (postmark) TROWBRIDGE (Endorsed) Recd. Jany. 29 1784. / Answd. ditto 30 - / (several columns of scripture references partly crossed out)

(Inside) Trowbridge January - 1784. / My dear Brother, / Many unavoidable circumstances have concurred to prevent my / testifying how highly I esteem the Privilege of your Correspondence, by embracing an earlier / opportunity of thanking you for your kind, and very

encouraging Epistle, the morning succeeding the / receipt of it, I accompanied my Sister to Bath, where (by the advice of the faculty) we are some time / to remain, in hopes drinking the Waters, will prove beneficial, to the establishing {of} her Health, we have in / consequence of our removal been rather hurried even now, that we are settled in our new habitation, we have / not so much time at our disposal, as we have been accustomed to, a large portion is necessarily employed, / in walking, and other means, used in conjunction with the waters ..... I have none to direct me who is likeminded with you, who cares for my Soul, / as you have done, and I am persuaded still do, .....

(page 3 ) I remain, yr obliged, & Affecte, the most unworthy Sister, in Jesus; Eliza. Cooke./ (PS from F.Cooke) Desiring the continuance of your prayers for me I remain / MrTimbrell who accommodates the Preachers at Bath with whom we now board) / desires his kind Love/ Your unworthy affectionate Sister in our common Lord / Fr Cooke address page ps from A?J? Martin Mr Olyphant the old blind man is I believe near the Verge of eternity he is no great pain but / there seems a General decay of nature .....

Mrs. Druitt Mr Knapp daughter has been in great distress on account of her soul.

Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, Feb. 17, 1784.

**No. 4 E.C. to A. C. 17th Feb. 1784**

(Address panel ) Mr Adam Clarke / Mr Wesley's Chapel / Cherry - Lane / Norwich. / single. sheet. - (seal removed postmark) / TROWBRIDGE (endorsed) / Rec'd Feby. 26. 1784. / Answd. Do. 27.

(Inside) Trowbridge. Febry. 17th 1784 My dear Brother, I am sorry the accidental omission of a date to my last letter, occasioned the appearance of a greater remissness in my Correspondence with you, than I was really chargeable with, had that been fixed, it would have informed you, I wrote near three weeks before the time you noticed the receipt of my Epistle, on enquiry, I find, Miss Martin detained it a week at Tr[owbrid]-ge, not having an earlier opportunity to finish it, the other fortnight, (I suppose) it lay by at the Post Office, this circumstance, has convinced me how careful we ought to be of judging harshly on either side, I'll assure you, so far from thinking the charge of negligence, lay wholly on me, I began from your long silence, to imagine, I had wearied you with my complaints, and thereby lost my Friend, but your kindness, has discovered my fears were groundless, and I stand reprov'd .....

Wesley, John. Letter to Mrs. Bailey. Bath, Mar. 3, 1784.

MY DEAR SISTER, - I am glad to hear that Mr. Bailey recovers his health and that he is not quite unemployed. The more both he and you are employed for a good Master the better; seeing it is a sure truth that every man shall receive his own reward according to his own labor. On Monday, April 5 (if nothing unforeseen prevent), I expect to be at Stockport, and Tuesday, 6th, at Manchester. [His route was varied a little, so that he did not reach Manchester till April 10.] - I am, my dear Rachel,  
Yours affectionately.

To Mrs. Rachel Bailey, In Salford,  
Manchester.

Wesley, John. Letter to Susanna Knapp. Bristol, Mar. 4, 1784.

To Susanna Knapp [9]

MY DEAR SUKY, - I am glad to find you are still desiring and seeking the best portion. Tomorrow fortnight I hope to see you at Worcester. It gives me pleasure to learn that Mrs. Knapp's health is in some measure restored. We are sure of this - Health we shall have if health be best. I am a good deal better than I was in autumn; but we are always well while we are in our Lord's hands. - I am, my dear Suky,  
Yours affectionately.  
To Miss Knapp, At Mr. Knapp's,  
Glover, In Worcester.

Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, Mar. 16, 1784.

**Letter no. 5 E.C. to A.C. March 16th 1784**

(Address panel) Mr. Adam Clarke/ Mr. Wesley's - Chapel / Cherry - Lane / Norwich / single  
.sheet (seal removed postmark) TROWBRIDGE

(Endorsed ) Recd. March 25. 1784 / Ansd. Do. - - 26 - / Singer -

(Inside) Trowbridge. March. 16th 1784 / My dear Brother, .....

(page 4) {she} understood loved to attend the Means of Grace every opportunity, being / deprived of these, (through Illness) she was much distressed in mind, and longed to meet again with the / People of God, when her health was a little restored, she came to the Room, hungry, & thirsting after / Righteousness confidently expecting to receive a Blessing, nor was she disappointed, Mr Newell / preached that evening from Rom. V. 1. therefore being justified by faith, ..... and I delivered your message to Miss Singer (she is expected to change this Name for that of Hill next Week) / she is going to be married, to the Young Man, who was awakend under Mr Algar, through the prejudice of / Education, he has imbibed the Calvinistic principles, on this account , some are afraid, we shall lose her & think the / match an improper one but I am rather inclined to entertain a different opinion, she is placed in an ineligible situation. / he is a serious person, many remarkable circumstances have occurred .....

.....  
Miss Martin, and my Sister, join in presenting, with mine, their kindest love.

Wesley, John. Letter to Ann Bolton. Burslem, Apr. 1, 1784.

MY DEAR NANCY, - The recovery of Mr. Boltoh's health and much more of his cheerfulness you should look upon as a token for good, a fresh proof that God is on your side. It is another blessing that your spirits do not sink, but you are still kept above the billows. It shows, indeed, how you are called to trust God, though without knowing which way He will lead you. In due time He will reveal this also and make it plain before your face. At present it is easier to know what is not to be done than what is. But you are in God's school, and He will teach you one lesson after another till you have learned all His holy and acceptable will. O tarry thou the Lord's leisure. Be strong, and He shall comfort thy heart; and put thou thy trust in the Lord! - I am, my dear Nancy,  
Yours most affectionately.



Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, Apr. 7, 1784.  
**Letter no. 6 E.C. to A. C. April 7th 1784**

Page 4 ..... we shall all fall together, in short, the burden is so great, that I really think were it not / for the assistance of Mr Perkins, & Miss Yerbury, who are so kind, as to relieve me every convenient opportunity, I / should {be} absolutely sick under it, .....  
Is Miss Yerbury related to the Joseph Yearbury or Yerbury of Bradford on Avon who had been a local preacher before 1773, who went to America as a Travelling Preacher then, but returned in 1774 a failure? A Miss Yearbury is referred to in JWL 6; 278 in 1777.

Wesley, John. Letter to Mrs. Rogers. ????, Apr. 13, 1784.  
Some clue showing that there was such a letter, but no quotation or substantial reference in Sotheby 10.vii.06

Wesley, John. Letter to Hannah Ball. Edinburgh, Apr. 25, 1784.  
MY DEAR SISTER, - It would not be strange if your love did grow cold. It would only be according to the course of nature. But, blessed be God, we know there is a power that controls the course of nature; and the affection which flows from this does not depend upon blood and spirits, and therefore 'never faileth.'  
I was afraid there had been some misunderstanding between Mr. Broadbent [John Broadbent, the Assistant.] and you. Let him and you be free and open with each other, and I trust nothing will hurt you.  
Whenever the preachers strongly exhort the people to accept of full sanctification, and to accept it now, by simple faith, there the work of God in general will prosper. This is the proper Methodist testimony! - I am, with kind love to Ann, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss Gibbes, Sen. ????, Apr. 28, 1784.  
Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Miss A. Gibbes. ????, Apr. 28, 1784.  
Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Cooke, Eliza Elizabeth or Betsy. Letter to Adam Clarke. Trowbridge, May 3, 1784.  
**Letter no. 7 E.C. to A.C. May 3rd 1784**  
Page 3 (c25 lines up) .....That their is a Prospect, of an increase of useful Labourers in the Gospel / Vineyard, rejoices my Heart, you tell me of a female Champion, engaged in the noble Cause, desiring to extend / the Redeemers sway, & win Souls for God, Hail highly favored age, wherein the Women with a spirit superior / to their Sex's effeminacy, dare

make a bold stand against Vice, & Immorality, which every where abound,

.....  
/ I really feel my heart united to your female Orator, let this plead my excuse if I have expressed myself with too / much warmth, I will give you my opinion, concerning the propriety of her conduct, because you desire it; likewise / with a view, of having the errors of my judgement, by you corrected, to attempt a vindication therefrom / Divine Revelation, sacred History informs us, that Deborah, was not only a Ruler, but also a Prophetess in / Israel, which supposes her possessed of Strength of Judgement, an enlarged Capacity, & a measure of the annoint - / ing from above, superior to her cotemporaries, did God delegate to a Woman Wisdom, & understanding, with a design / that these talents should be buried in obscurity?

.....  
(page 4) It may be asked does prophesying mean Preaching? according to the 3d. ver. of the 14th of Cor, it does in its utmost latitude ..... consequently the / same authority that gives warrant for the one is of equal force with respect to the other,

.....  
/ the Qualifications, requisite to constitute a Preacher, Grace, & Gifts, truth evidences, in the many shining / patterns of exalted Piety & Religion pure & undefiled, which surround us, is not confined to the Men, witness Mrs. Fletcher, Misses Johnson, Ritchie &c, the latter, enforcing a probability of the greater success attending the laudable under- / taking, is generally allowed to be bestowed on the weaker Sex, in a larger measure, than on the others, they possess the arts of persuasion, the moving eloquence, (which causes prejudices & obduracy to subside, & melts the heart to tenderness, making / way for the admission of good impressions serious & divine), so as to set forth the mercy & Goodness of God, displayed in His / gracious Promises to returning sinners .....

Wesley, John. Letter to Mary Clarke/ -Savage. ????, May 31, 1784.

Owner: Institution. Published in Meth. Hist. Jan. 1972. From Baker's list not published in Telford

Wesley, John. Letter to Mary Savage/- Clarke. ????, May 31, 1784.

See letter to Mary Clarke same date.

Wesley, John. Letter to Madam of Utrech. ????, June 18, 1784.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Christian (Ellen Gretton . Bridlington, June 21, 1784.

MY DEAR SISTER, - The summer is already so far spent that I shall have little time to spend in Lincolnshire. I hope to be at Epworth on Saturday the 26th instant, and after visiting Gainsborough (on Monday the 28th) and Owston on Tuesday, at Epworth again on Wednesday, and in the neighboring towns the rest of the week. On Monday I am to Be at Rotherham: so that I shall not see Mr. Dodwell, [See letters of Aug. 14, x782, and July 17, 1785.] unless I could have the pleasure of seeing him at Epworth. My work is great, and my time is short. 'I would my every hour redeem.' Why should any time be spent in vain? - I am, with kind love to your husband, my

dear sister,  
Your affectionate brother.

Wesley, John. Letter to Ann Bolton. Epworth, June 28, 1784.

To Ann Bolton [18]

MY DEAR NANCY, - The strong and tender regard which I have for you makes your letters always welcome. Providence has seen good to try you for many years in the furnace of affliction, but all will work together for your good. You shall lose nothing but your dross. I wonder you do not find one person that knows how to sympathize with you. Surely there must be some such in the Society at Witney; although you have not yet found them, perhaps for want of praying for this very thing. I advise you to make it a matter of earnest prayer; and certainly God will give you a friend. *Accommodableness* is only the art of becoming all things to all men without wounding our own conscience. St. Paul enjoins it in those words, 'Please all men for their good unto edification.' Bare rules will hardly teach us to do this. But those that have a single eye may attain it, through the grace of God, by reflection and experience. - I am, my dear Nancy,  
Very affectionately yours.

To Miss Bolton, Near Witney,  
Oxfordshire.

Wesley, John. Letter to Miss Gibbes, Sen. ????, July 3, 1784.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Frances Godfrey. Leeds, July 31, 1784.

MY DEAR SISTER, - I thank you for giving me so full an account of that extraordinary deliverance. [Miss Godfrey lived at Gainsborough. See letter of Aug. 5 1788.] I doubt not but those that were called epileptic fits were owing to a messenger of Satan whom God permitted to buffet you. Therefore all human helps were vain. Nothing but the power of God could deliver you. And if you continue to walk humbly and closely with God, He will continue to bruise Satan under your feet, and will add bodily health to the spirit of an healthful mind. Do all you can for so good a Master! And see that you go on to perfection, till you know all that love of God that passeth knowledge. - I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Miss A. Gibbes. ????, Aug. 1, 1784.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Mary Bishop. Haverfordwest, Aug. 18, 1784.

To Mary Bishop [4]

MY DEAR MISS BISHOP, - From the time I heard you were rejected by Lady Huntingdon, I have had a tender regard for you, and a strong hope that, without regard to the wisdom or spirit

or customs of the world, you would (as those at Publow did once)

Square your useful life below

By reason and by grace.

Hitherto you have not at all deceived my hope, and I am persuaded you never will. In some of the young ones you will undoubtedly find your labor has not been in vain. What they will be one cannot judge yet; therefore Solomon's advice is good, - 'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper.'

It seems God Himself has already decided the question concerning dancing. He hath shown His approbation of your conduct by sending those children to you again. If dancing be not evil in itself, yet it leads young women to numberless evils. And the hazard of these on the one side seems far to overbalance the little inconveniences on the other. Therefore thus much may certainly be said, You have chosen the more excellent way.

I would recommend very few novels to young persons, for fear they should be too desirous of more. Mr. Brooke wrote one more (besides the *Earl of Moreland*), *The History of the Human Heart*. I think it is well worth reading; though it is not equal to his former production. The want of novels may be supplied by well-chosen histories; such as, *The Concise History of England*, *The Concise History of the Church*, Rollin's *Ancient History*, Hooke's *Roman History* (the only impartial one extant), and a few more. For the elder and more sensible children, Malebranche's *Search after Truth* is an excellent French book. Perhaps you might add Locke's *Essay on the Human Understanding*, with the Remarks in the *Arminian Magazine*. I had forgotten that beautiful book *The Travels of Cyrus*, whether in French or English.

On the 28th instant I hope to be at Bristol, and not long after at Keynsham. - I always am, my dear Miss Bishop,

Your affectionate friend and brother.

To Miss Bishop, In Keynsham, Somersetshire.

Wesley, John. Letter to Ann Bolton. Bristol, Aug. 31, 1784.

MY DEAR SISTER, - Many years ago Mr. Hall, then strong in faith, believed God called him to marry my youngest sister. [Kezia Wesley. See letter of Dec. 22, 1747.] He told her so. She fully believed him, and none could convince one or the other to the contrary. I talked with her about it; but she had 'so often made it matter of prayer that she could not be deceived.' In a week he dropped her, courted her elder sister, and as soon as was convenient married her. The disappointed one then found exactly the same temptations that you do now. But neither did she keep the devil's counsel. She told me all that was in her heart; and the consequence was that by the grace of God she gained a complete victory. So will you. And you will be the better enabled by your own experience to guard all, especially young persons, from laying stress upon anything but the written Word of God. Guard them against reasoning in that dangerous manner, 'If I was deceived in this, then I was deceived in thinking myself justified.' Not at all; although nature, or Satan in the latter case, admirably well mimicked the works of God. By mighty prayer repel all those suggestions, and afterwards your faith will be so much the more strengthened, and you will be more than conqueror through Him that loveth you. Whenever you find yourself pressed above measure, you must make another little excursion. While you help others, God will help you. This may be one end of this uncommon dispensation. You must not bury your talent in the earth.

Wishing you more and more of that 'lovely, lasting peace of mind,' - I am

Yours most affectionately.

Wesley, John. Letter to Ann Tindall. ????, Sept. 4, 1784.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Wesley (Niece). Bristol, Sept. 8, 1784.

To his Niece Sarah Wesley [10]

DEAR SALLY, - You do well to let me know when there is anything wherein it is my power to serve you. But I find you are not much acquainted with poor folks. You must make a little money go a great way among them unless you had a thousand a year. In common I myself gave but sixpence or a shilling to one person (nay, and a nobleman generally does no more). The case must be very peculiar; otherwise I do not rise so high as half a crown, else my stock would soon be exhausted.

'Why is that agreeable young woman,' one asks me, 'so pale and sickly?' Why, she eats trash; and while she does this, she can't have health. Is it not your case? Do you eat trash - novels, romances, and the like? How can you then expect spiritual health? And I doubt you eat (that is - read) too much. - I am, dear Sally, Yours very affectionately.

Wesley, John. Letter to Mrs. Johnson. Bristol, Sept. 9, 1784.

To Mrs. Johnson [11]

MY DEAR SISTER, - I sincerely congratulate my good old friend John Johnson and you on your happy union; I am clearly persuaded that it is of God, and cannot doubt but it was His will, and gracious providence, which pointed out to you both the time and the persons. May you be a lasting blessing to each other!

But one thing has been much upon my mind. Both Brother Johnson and you love the work of God, and would not easily be induced to take any step that would hinder it; but if so, I advise you by no means to think of leaving Dublin. In the city, indeed, he cannot have health; but you may have an healthy abode in the skirts of it. Pray give my kind love to my dear Sister Freeman.

Peace be with your spirits! - I am, my dear sister,  
Your invariable friend.

Wesley, John. Letter to Mrs. Johnson. Bristol, Sept. 26, 1784.

MY DEAR SISTER, - How wise are all the ways of God! Just before His providence called you to leave Dublin He sent Sister Rogers thither, in the same spirit of faith and love, to step into your place and prevent that scattering of the little flock which might otherwise have ensued; and if He sees it best, after you have finished the work He is preparing for you to do in Lisburn, you will see Dublin again. Meanwhile redeem the time, catch the golden moments as they fly, and continue to love and pray for, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Sarah Baker. Norwich, Near, Oct. 27, 1784.

To Sarah Baker [17]

MY DEAR SALLY, --This will not and cannot be hindered long by the noise made by the beasts of the people. A person of Mr. Gwinnett's rank and influence is quite an overmatch for twenty petty rioters; even if they are encouraged underhand (as probably they are) by some wretched

gentlemen, so called by the courtesy of England.

Throughout England, Wales, and Ireland each of our traveling preachers has three pounds a quarter....

Wesley, John. Letter to Mrs. Johnson. Norwich, Oct. 27, 1784.

MY DEAR SISTER, - I am now in great hopes that the work of God in Dublin will not much suffer by your removal, seeing He just at the time prepared Sister Rogers, who is both able and willing to tread in your steps.

You are now happily delivered from worldly cares; but it is to that end that your soul may be vacant for thoughts and cares of a nobler kind, how you may promote the work of God upon earth; your calling is not only to do good, but to do *all* the good which you possibly can. I doubt not but you will be of use to my friend Sister Gayer [See letter of Sept. 26.] in particular; she has much zeal, and 'let knowledge *guide*, not *cool* its fires.'

I hope Brother Johnson or you will send me an account of what occurs in Lisburn. - I am, my dear sister,

Your ever affectionate brother.

Wesley, John. Letter to Miss A. Gibbes. ????, Oct. 27, 1784.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Hannah Ball. ????, Oct. 27, 1784.

Owner: Institution. Published in WHS 33.131. From Baker's list not published in Telford

Wesley, John. Letter to Martha Chapman. London, Near, Nov. 3, 1784.

MY DEAR SISTER, - I was a little disappointed at your not seeing me at Wallingford, as you used to do, before I went away. [He preached at Wallingford on Oct. 18, and left next morning at 7.30.] But I took it for granted there was some circumstance which I did not know; so I did not blame you, as I am not ready to condemn those I love.

I am glad you do not let go your confidence or lose the witness of your sanctification. Take care that you lose not any of the things that you have gained, but that you receive a full reward.

Certainly it is a most uncomfortable thing to lose any part of what God hath wrought in us. I wonder how any that have lost the love of God can find any rest in their souls till they have regained it.

It was well for you that God did not suffer you to find rest in any creature. He had better things in store for you. One more degree of His love makes you large amends even in the present world for every other loss. - I am, dear Patty,

Your affectionate brother.

To Miss Chapman, At Wailington,  
Near Tetsworth, Oxfordshire.

Wesley, John. Letter to Mrs. Crosby. London, Nov. 7, 1784.

MY DEAR SISTER,-To those who know the world, hardly anything that is wrong or foolish in it appears strange. Other-wise we should have thought it strange that so good a woman should take such a step. One would not have expected her to marry at all - at least, none but an eminent Christian. I am more and more inclined to think that there are none living so established in grace but that they may possibly fall.

The case of Hetty Rogers was widely different. [Miss Roe had married James Rogers. See letter of May 5, 1784.] I know more of it, beginning, middle, and ending, than most people in England. And I am clear that, first to last, she acted in all good conscience toward God and man. As things stood, it was not a sin for her to marry, but a duty; and to marry when she did. And never was any one woman so owned of God in Dublin as she has been already.

T. Brisco, I am persuaded, will do some good. [Thomas Briscoe was stationed in Leeds.] But his wife will do much more if you encourage her and strengthen her hands. Peace be with all your spirits! - I am

Your affectionate brother.

Wesley, John. Letter to Ann Tindall. ????, Dec. 11, 1784.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. ????, Dec. 24, 1784.

Owner: Institution. Published in WHS 26.36-7. From Baker's list not published in Telford

Wesley, John. Letter to Ann Tindall. ????, Dec. 30, 1784.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Gair. London, Jan. 5, 1785.

My DEAR SISTER, - You did well to write. Although I have not much time, yet I am always well pleased to hear from a friend. If outward losses be a means of stirring you up to gain more inward holiness, you will never have need to repent of that loss but rather to praise God for it. How soon will the moment of life be gone! It is enough if we secure an happy eternity. Let Brother Gait and you earnestly seek to be wholly devoted to God; and all things else will be added to you.-I am, dear Becky,

Your affectionate brother.

Wesley, John. Letter to Miss A. Gibbes. ????, Jan. 14, 1785.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Johnson. London, Jan. 16, 1785.

To Mrs. Johnson [3]

MY DEAR SISTER, - I nothing doubt but the death of that young man will be a means of life to many souls. How admir-ably was it timed! Just when Brother Johnson and you were returning to

Lisburn - here was a divine preparation for your coming, and work ready prepared for you. I hope my poor dear Harriet will run away from us no more. She was un-speakably happy when she was young; but she may be happier now than ever she was. I am in hopes you now will have full employment. But you need not confine yourself altogether to Lisburn; you are a debtor also to our sisters in the neighboring Societies. Go on and prosper! - I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Freeman. London, Feb. 1, 1785.

To Mrs. Freeman [4]

MY DEAR SISTER, - So strange things come to pass I did not expect to hear of Mr. Smyth's 'living in lodgings.' I do not remember the person who is so kind as to offer me a lodging; and I know no reason why I should not accept of it if I live to see Dublin again.'

It gives me pleasure to hear that the work of God flourishes among you. I did not doubt but it would when He sent that earnest couple [Mr. and Mrs. James Rogers.] to Dublin. He will send a blessing with them wherever they go. And that you and yours may partake of it more and more is the wish of, my dear sister,

Yours affectionately.

Wesley, John. Letter to Miss Clarke. ????, Feb. 16, 1785.

Owner: Institution. Published in Meth. Hist. Apr. 1972. From Baker's list not published in Telford

Wesley, John. Letter to Ann Tindall. ????, Feb. 18, 1785.

Owner: Institution. From Baker's list not published in Telford

Cooke, Mary to Mr. Perkins. Letter to Mr. Perkins, of Freshford. Trowbridge, Mar. 23, 1785.

**[No. 21] To Mr. Perkins, Freshford,**

Copy of a letter to Mr Perkins. - / **2d:** My Dear Brother, Would you not tell me, I was singular, could I say I am exempt from disappointments? But was I thus to speak, almost daily experience would contradict my assertion. But though often exercised with them, yet are they not become so habitual but what I must feel each one severely. Sunday I had a double portion, both springing from the same cause, viz: the expectation of seeing you. At noon I fully depended on your coming: but was almost afraid to pray for it lest there should be too much of self - will in the petition. I cryed (& strove that it should be with sincerity) "Lord send by whom Thou wilt send." But when the / Preacher entered the desk, I found my heart had not accompanied my words, otherwise I had not felt the least degree of dissatisfaction when you appeared not. It was to me a great thing, to give up my expectation. I thought to have had your company: I wished for, & needed it: my heart was full; & I wanted to tell you all my complaints. Hope lingered till the evening, & then expired in total disappointment. - I came home on Saturday evening. They would have prevailed on me to remain at least a few days longer in Bristol; But knowing: it was your turn to preach I would not hear of staying over the Sunday, because I would not miss the opportunity, as I thought, of having some conversation with you. I was quite disposed for paying you a short visit in my way to Trowbridge: but the person who came for me to Bath, had



business to do in Bradford as we returned, which entirely disconcerted my plan of calling at Freshford.- I think you would wish to know how I found my mind whilst in Bristol; & I am sure I wish to tell you. But could I recollect the various changes it underwent, the account would far exceed the limits of an immoderate letter. Come then & hear from my mouth as many particulars as I can remember; & more than my pen can relate: Distress from some quarter or other sprang almost continually. - Previous to my going to B-, I felt such strong desires, such earnest longings after God, that my heart seemed all on fire: the blessing I sought with all my soul appeared nigh, & it was with some difficulty I could refrain from crying aloud after it when met in Class. I could then easily account, & feel for those who cry for mercy in the great congregation. I found more difficulty in restraining myself, than I should have done in joining the number of those who are generally deemed enthusiasts. Methought every person was too cold: & the most earnest petitions were lifeless, for they reached not so high as the unutterable feelings, & restless desires of my heart. But when I came to B - all was damp: a deadness, an indifferency spread over my soul: all its fire seemed extinguished & its desires quenched. I was frightened I knew not what to do; but fell into reasonings respecting the reality of all my former feelings: yea, I even questioned the truth of any desire I ever experienced to seek for salvation. Surely thought I, if I was possessed of the least dawning of vital religion it would not be confined to place: it would continually abide with me; & not thus droop & die by a change of outward situation. I was distressed & confounded: every thing seemed out of course. The public means of grace were not delightful; for I could not attend thereto. My mind could not gain any degree of recollection: my thoughts were wandering; & even in the house of God my heart was full of idle imaginations & vain conceits. I wanted to tell my situation but I dared not do it! for it was too bad to be revealed; & courage failed if I attempted to speak of it. I hesitated whether I had better not write to you; but was kept back by a fear of intruding too much on your time; however I at last got over my reluctance, & began a letter filled with mourning & sad complaints. But at the Room in the evening the Preacher made me ashamed of myself: he spoke so earnestly against a complaining spirit; & showed the evil consequences of encouraging or giving way to it, in so strong a light, that at length he brought me to the determination of endeavouring, at least, to be thankful, if it was but that I was out of Hell, & there yet remained a possibility of escaping it for ever. The first sacrifice thought I shall be Mr Perkins' letter; I will never finish it: Cost me what it will, my feelings shall at present be all my own. - But my heart (is it not the most ungrateful you ever met with?) cannot rise to praise. - I had afterwards many new times an inclination to write, but was afraid to trust myself, & end my resolution, of uttering no complaints, should fail. I more than once perused the letter which I sometime since received from you, & wished for more of the same kind: for I never read but it gave me some encouragement, whereby I found it a repeated blessing.- Under Mr. Wesley's preaching I recovered a degree of that authority of soul, & deep attention to which I had for some time been a stranger; & yet from him arose new trials not disignedly so, for I believe he would not willingly afflict a single individual.---I love him for his peculiar tenderness; and the more I see, the more I revere & esteem him. The subject of his sermon was one evening taken from the 4<sup>th</sup> Chap, of Galatians, & the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> verses ... At supper the conversation naturally turned on the same thing, & each was led to give their sentiments. An enquiry was started, of the reason why so many remained servants only? and all were unanimous in declaring it to be a person's own fault, as unbelief was the sole cause [she assented to this truth] and it only spoiled a meal, which I could do very well without. [They proceeded] and joined in declaring that 'they could not think that soul by any means in a safe state which was not yet brought into the liberty of the Children of God. The thought of death &

an Eternity of torment, was what I could but ill support. I retired as soon as possible ... Sleep fled from me; & I don't know that I ever passed a more uncomfortable night. Who! O who can endure the thought of dwelling with everlasting burning! I am sure I cannot; yet if this be the case, what shall I do? ... But I intrude too much on your patience, & tire you with my complaints instead of abiding by my first intention which was simply to beg the favour of your company the first day you have leisure. Your public profession bespeaks universal charity! & I cannot at present point you out a more charitable act than that of visiting your already, Unworthy obliged. M.C.----. Trowbridge, March 23, 1785.

Cooke, Mary to Mr. Perkins. Letter to Mr. Perkins, of Freshford. Trowbridge, Mar. 26, 1785.  
[No. 22] 3rd To Mr. Perkins, Asking for help and if she can see him, as she is expecting to to Hell.

Wesley, John. Letter to Mrs. Wren. Birmingham, Mar. 26, 1785.

To Mrs. Wren [10]

MY DEAR SISTER, - I thank you for the clear and circum-stantial account you have given me of the manner when God wrought upon your soul. As he wrought the work both of justification and sanctification so distinctly, you have the less temptation to cast away your confidence. But you cannot keep it unless you are zealous of good works. Be fruitful, therefore, in every good work, and God shall renew you in His whole image. - I am  
Yours affectionately.

Wesley, John. Letter to Ann Bolton. Wednesbury, March 28, 1785.

MY DEAR SISTER, - You are in danger of falling into both extremes - of making light of as well as fainting under His chastening. This you do whenever you look at any circumstance without seeing the hand of God in it, without seeing at the same instant, this unkindness, this reproach, this returning evil for good, as well as this faintness, this weariness, this pain, is the cup which my Father hath given me. And shall I not drink it? Why does He give it me? Only for my profit, that I 'may be a partaker of His holiness.'

I have often found an aptness both in myself and others to connect events that have no real relation to each other. So one says, 'I am as sure this is the will of God as that I am justified.' Another says, 'God as surely spake this to my heart as ever He spoke to me at all.' This is an exceedingly dangerous way of thinking or speaking. We know not what it may lead us to. It may sap the very foundation of our religion. It may insensibly draw us into Deism or Atheism. My dear Nancy, my sister, my friend, beware of this! The grace of God is sufficient for you! And, whatever clouds may interpose between His banner over you is love. Look to yourself that you lose not the things that you have gained, but that you may receive a full reward.  
Adieu!

Wesley, John. Letter to Mrs. Fletcher. Manchester, Apr. 2, 1785.

Mrs. Fletcher [11]

MY DEAR SISTER, - I have nothing to do with Yorkshire this year. After a swift journey through Bolton, Wigan, and Liverpool, I must hasten by Chester to Holyhead in order to take the

first packet for Dublin. The spring is already so far spent that I shall have much ado to go through all the provinces of Ireland before the end of June.

It is well if that inconstant man has not destroyed poor Miss L. body and soul. I am afraid he had long since stole her heart from God. And she had so long persuaded others that their union was the will of God, that it is well if the disappointment does not quite unsettle her and make her turn back to the world. I wish you would write a letter to her on this head. Who knows but it may save a soul alive.

The account of Michael Onions is very remarkable and may be of use to the public.

Yours most affectionately.

Wesley, John. Letter to Sarah Crosby. ????, Apr. 3, 1785.

Owner: Institution. Published in WHS 19.173-4. From Baker's list not published in Telford

Wesley, John. Letter to Hannah Ball. Liverpool, Apr. 13, 1785.

MY DEAR SISTER, - I am glad to hear that your Society prospers and that the work of God continues to increase in the town. It always will if prayer-meetings are kept up (without interfering with the classes and bands). These have been and still are attended with a blessing in every part of England. And Sister Coussins, [Jonathan Coussins was now Assistant in Oxfordshire.] joining heart and hand with you, may greatly forward the work of God. See that there never be any shyness or coldness between you, Still provoke one another to love and to good works.

But I am sorry that you do not love me. You did once, or I am much mistaken. But if you did so still, you would not barely tell me, and that in general terms only, that you had been in distress, but you would have enlarged upon it and told me all the particulars. [Miss Ball's journal shows that she was passing through much anxiety and spiritual struggle at this time. See *Memoir*, p. 156.] What! Do you think I do not care for you? that my love to my dear friend is grown cold! Nay; surely I am as much interested in your happiness now as I was ten years ago. Therefore use as a friend, my dear sister,

Yours as ever.

My kind love to Nancy. [Her sister Ann. See letter of Aug. 14, 1771.]

Wesley, John. Letter to Miss A. Gibbes. ????, May 9, 1785.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Cooke, Mary to Mr. Perkins. Letter to Mr. Perkins, of Freshford. Trowbridge, May 28, 1785.

**She writes in her diary: "I am in doubt and sorrow of soul, for I cannot by faith lay hold upon my Saviour ... Alas! my faith seems only to dwell in my headmy understanding is convinced but my heart is unbelieving; ... [speaking about God] Thou hast wisdom and strength, and canst impart them to me; Thou canst reveal the deep things of Thy word: be Thou my instructor, my counselor, my guide, my upholder, and my defence! Give me Thyself, Thy kingdom in my heart ..."**

No help from God, so she writes to Mr. Perkins again on March 26, "expecting to go to Hell", and again on March 31, April 8, and **May 28**

**[No. 25] To Mr. Perkins**, hand delivered by Mr. Watkin[s]

To. Mr Perkins - / 5th: - It is averred that as joy is the effect of simple Faith, I must believe my sins are / forgiven - that God is reconciled - previous to my receiving the concurrent witness of God in my soul. But / were it not absurd to believe the burden removed while I feel; & pressing me sore? yea should not I be / convicted of a lye, while insisting on this as a truth? Abraham is brought to evidence the wonders of Faith : / that by it he received a sum in his old years. But tho' Abraham "had Faith in the promised seed;" & was firmly / persuaded that he should have a Child at the appointed time - tho' he realized the promise at a distance, / or even brought it ever so near - yet who will say that this Father of the faithful believed that Isaac / was born, previous to the witness of his actual entrance into the world? Abraham believed God was able, / willing, & surely would fulfil His promise: But God gave the son, ere Abraham believed that he / possessed this blessing. - / There is another thing, which puzzles me respecting justification. I rather think my ideas are / wrong in this point, & yet I cannot easily give them up. Am I mistaken in supposing that justification/ & Condemnation cannot dwell in the same breast? Where there is sin, is it possible there should not be condemnation? It is allowed; nay, daily experience manifestly declares, that those who profess to be/ justified do commit sin; how is it that these two so often meet? Condemnation is the consequence of the latter; / & yet, if I understand the words aright, Justification & Condemnation are incompatible. - / I confess myself troublesome to you: am often ashamed on account thereof; & sometimes almost determine it shall be thus no more. But when new difficulties arise, new resolutions spring up with them ; / & former ones are forgotten, or regarded as of but little force. When you find me unbearably tiresome,/ candidly tell me so, & I will endeavor to amend: but till reproof checks it, repeated kindnesses only/ embolden the obliged; & each new act of favor encourages me to seek yet further benefits. - / Permit me not only to beg, but also grant my request of coming early on the morrow if it is in your/ power. We almost begin to think that you have forgotten, or at least that you greatly neglect us. / Pardon if we judge wrong; & make all up by complying with the last expressed wish of your / Ever Obligated / M. C - / Mr Perkins / By favor of Mr Watkin. Freshford.- Trowbridge May 28th: 1785.-

Permit me not only to beg,  
but also grant my request of my coming on the morrow if it is in your power. We almost begin to think that you have forgotten, or at least that you greatly neglect us." Evidently she had an appointment for on May 30, she writes, "Charge me not with a breach of promise if you see me not at Freshford this evening. My brother (age 19) interposes between me & my wish ... The disappointment is felt, but cannot by me be prevented. Her next letter, a year later, to him is written on May 22, 1786, the day after she had heard Mr. Perkins preach at Trowbridge, and she writes, "The more I reflect on your yesterday's sermon, the more desirous am I that it should be impressed on my heart ... Cannot you point me out a way? or rather do you not see the only way to help me lies with yourself? ... she asks him to "give me your yesterday's sermon in writing. If you say you never say you penned a sermon in your life, and do not like to begin, I will remove the formality ... by soliciting your familiar thoughts on the New Birth ... I feel

you are sent to Trowbridge for my good ... & ascribing all Glory to the Great Leader! I will testify of you to the Lord, that for the Best things I am, Your Ever Obliged, M.C.”

Cooke, Mary to Mr. Perkins. Letter to Mr. Perkins, of Freshford. Trowbridge, May 30, 1785.

**[No.26] Monday morning, short note to Mr. Perkins**

Charge me not with a breach of promise - if you see me not at Freshford this Evening. My Brother interposes between me & my wish, & prevents the accomplishment of it. The disappointment is felt, but cannot by me be prevented; therefore it must be borne: Endeavor to soften it by a speedy visit. We expected you yesterday at noon as Mr Giles did not come. The absence of both, rendered the duty hard for Thomas Twinny; who gave us two sermons, besides preaching on the Marsh at three o!Clock. Monday Mornng: 5 o!Clock. -

Wesley, John. Letter to Kitty Warren. Sunderland, June 8, 1785.

MY DEAR SISTER, - I am glad our brethren are aware, that bold, bad man who has bid adieu both to conscience and shame. Their wisdom is now not to think of him or talk of him at all. I am afraid he would turn Calvinist, Turk, or anything for food and idleness.

Mr. Valton has not been able to preach in two years so much as he used to do in eight or ten months. Every year I have many applications for the continuance of profitable preachers more than two years in a circuit. I have had several such within these two or three months: as well as the continence of two preachers in the same circuit. But I dare not comply. I advise Mr. Cole [The second preacher in the Pembroke Circuit. He remained there Assistant at the next Conference.] to instruct the next preachers thoroughly in the nature of the case, and to encourage them to persist in the whole Methodist discipline.

I hope you are not weary of well-doing, and that you will never bury your talent in the earth. Your labor has not been in vain, [See letter of July 31, 1782.] and in due time you will reap if you faint not. It is always a pleasure to me to see you, and I love to converse with you. But sometimes it has been a concern to me that I could see you so seldom. There is something in your spirit that is exceedingly agreeable to me. I find in you sprightliness and sweetness joined together. May you be filled, my dear Kitty, with the whole fruit of the Spirit! This is the constant wish of

Yours most affectionately.

Wesley, John. Letter to Elizabeth Ritchie. Dublin, June 26, 1785.

MY DEAR BETSY, - Our Lord has, indeed, poured out abundance of blessings almost in every part of this kingdom. I have now gone through every province and visited all the chief Societies, and I have found far the greater part of them increasing both in number and strength. Many are convinced of sin, many justified, and not a few perfected in love. One means of which is that several of our young preachers, [See letter of June 19.] of whom we made little account appear to be (contrary to all expectation) men full of faith and of the Holy Ghost; and they are pushing out to the right hand and the left, and wherever they go God prospers their labor. I know not whether Thomas Walsh will not revive in two if not three of them.

Many years ago I was saying, 'I cannot imagine how Mr. Whitefield can keep his soul alive, as he is not now going through honor and dishonor, evil report and good report, having nothing but honor and good report attending him wherever he goes.' It is now my own case: I am just in the

condition now that he was then in. I am become, I know not how, an honorable man. The scandal of the Cross is ceased; and all the kingdom, rich and poor, Papists and Protestants, behave with courtesy - nay, and seeming goodwill! It seems as if I had wellnigh finished my course, and our Lord was giving me an honorable discharge.

My dear Betsy, have you not something to do in Dublin? If so, the sooner you visit our friends the better. Peace be with your spirit! Adieu!

Wesley, John. Letter to Mrs. Christian (Ellen Gretton). London, July 17, 1785.

MY DEAR SISTER, - I sailed from Dublin Bay on Monday morning, came into Holyhead Bay about noon, and on Friday in the afternoon (stopping only a few hours at Chester) was brought safe to London. After the Conference (at which I should be glad to see Mr. Pugh or Mr. Dodwell, or both [Mrs. Christian was a friend of William Dodwell and John Pugh, for whom see letter of Aug. 14, 1782,]) I shall with God's help visit the West of England.

The gravel may be easily prevented by eating a small crust of bread the size of a walnut every morning, fasting. But your nervous disorders will not be removed without-constant exercise. If you can have no other, you should daily ride a wooden horse, which is only a double plank nine or ten feet long, properly placed upon two tressels. This has removed many distempers and saved abundance of lives. [See letters of March 13, 1788 and Aug. 18, 1790.] I should advise you likewise to use nettle tea (six or eight leaves) instead of foreign tea for a month, and probably you will see a great change.

No person will hereafter be present at any Conference but whom I invite by name to come and confer with me. So we will have no more contention there. [The contention seems to have been due to the omission of certain names from the Deed of Declaration. See letter of July 8 to Thomas Wride.] - I am, with love to Brother Christian, my dear sister,

Your affectionate brother.

Our Conference begins on Tuesday the 26th instant; but the first two days only traveling preachers are present.

Wesley, John. Letter to Ann Tindall. ????, July 17, 1785.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Miss Gibbes, Sen. ????, July 17, 1785.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Kitty Warren. ????, July 25, 1785.

Owner: Individual. Published in WHS 30.132?. From Baker's list not published in Telford

Wesley, John. Letter to Miss A. Gibbes. ????, Aug. 30, 1785.

Owner: Institution. Published in Meth. Hist. Apr. 1968. From Baker's list not published in Telford

Wesley, John. Letter to Miss Cooke. Bradford-on Avon, Sept. 10, 1785.

*My Dear Sister,--While I had the pleasure of sitting by you I quite forgot [what] I intended before we set out. Considering the bent of your mind, I cannot doubt but you have many copies of verses by you. Probably you have some (beside those on Mrs. Turner) wrote upon affecting subjects. Will you favour me with two or three of them? Do, if you have any desire to oblige, my dead friend,  
Your affectionately*

Mary was 25, John was 82 at the time of this writing.

There is however no reference in his Journal to Mary on Sept. 8 (Thursday)-On Thursday, I preached at Trowbridge; and on Friday at Bradford, where the work of God has much increased lately ... On Saturday evening I preached at Bath ... Not is there any reference to Mary Cooke in his Journals/Diary

It is interesting that in Mary's Biography written by her daughter, Mrs. Richard Smith, (Mary Ann Cooke Smith's, *Mrs. Adam Clarke: Her Character and Correspondence*, London: Partridge and Oakey, Paternoster-Row, 1851).

this letter appears as follows:

*"When I had the pleasure of seeing you, I quite forgot to speak to you about versification.*

Mary responded to John's letter (recorded in her hand in her Letterbook. noted at the top, Answer to Mr. Wesley's 1st letter), on Sept. 15, 1785, written from Trowbridge, and addresses him as "Revd & Dear Sir, signing it, Your obliged & ever grateful, M.C

Rev<sup>d</sup> & Dear Sir,

Was it in my power to oblige you, your request should meet a ready compliance. / This, yea even This desire, of sending you a few copies of verses, should be granted, had I any by me of the kind you / wish to see: But the simple truth of the case runs thus. Before Religion (save that of outward shew) had any / influence over me, I used sometimes to indulge myself by addressing a few poetic lines to one or two particular / friends, whose partial eye would easily overlook the many errors of an incorrect pen. But when conviction laid / hold on my heart, it was of too deep a nature to admit of ought besides itself. I once or twice attempted to / write, but found it to be an impracticable task: something within still whispered, "is this the one thing / needful? which alone thy mind should now pursue." Even the serious Muse, I feared, was too trifling a guest / to be entertained; because it might for some moments draw my thoughts from what I deemed the only important / consideration of "what must I do to be saved?" Besides, distress of the most poignant kind, had taken from me / all power of recollection, & the relish for every thing which I had before found delightful: It allowed me / liberty only in the use of groans & tears; & made me fly with abhorrence every thing that looked pleasing / to former-self, altho' if rightly pursued it had no evil in it. Those verses on the death of my dear valuable / Aunt, was rather the effect of arouzed tenderness, than deliberate choice. The stoical assertion of unfeeling / apathy alarmed my affection, & drew the lines from my pen, which had otherwise lain useless by me. / Since that time inclination has not lent its aid; nor have I composed one poetic piece, the length whereof / extends to half a dozen lines. Vain is the wish, but often have I formed it, that that copy you already / have, was once more in my possession; then should the flames presently kindle around it. I know not / how to blame Miss Perry for your having it; & yet there some where is a fault. Was I to desire you to / correct where needful, it would go right to its

destruction; for then I am well aware your amazing / pen must run through nearly every line. But let me rather say, oblige me, my Dear Sir, by burning / this unlucky paper, & thus consume the memory & the substance both together. I know not if it be / pride in the fair semblance of humility, which pleads so strongly for the destruction: if it is, methinks / I could be content that it should be mortified. Sometimes I think my uneasiness at your being possessed / of these verses, springs from this principle, which cannot bear to appear so little on so great an occasion. / However they are not worthy contention; & I must of mere necessity give them to your discretion.

Permit me a few moments longer to trespass on your time, just to tell you that my soul has been / abundantly blessed by your visit to Trowbridge. Whilst here, & since you left us, I have felt a degree / of happiness which before I never experienced. In riding from Bradford on Friday Evening, I began to / reflect on the particular occurrences of the two past days, & became a wonder to myself while I remembered / the great freedom I had felt in conversation, which used to be a sore burthen to me. But this pleasing thought was more than over-balanced by & consideration of the little profit I had gained from your last sermon, / owing to the unsettled status of my mind, which remained fixed scarcely a minute together. I was much / grieved thereby & greatly cast down. Yet I began to think, Religion is the only happiness: I know but / little of it, & that chiefly the most painful part; & yet I would not give up that little for all the world, nay, nor for all ten thousand worlds could offer. Scarcely had the thought passed my mind, when / such a sweet peace flowed into my soul as is not to be described: it was truly a little heaven opened in my breast. Saturday it greatly increased. O how did my heart overflow with universal Love! All was a new / world, & had I then received an injury, I do not think I could have been angry even with the injurer: / I could not give place to an evil thought of any one: scarcely I know distinction; but with my whole / heart I wished to give to Friends, & Foes; to strangers, & acquaintance, happiness similar to that I now / enjoyed. I could experimentally witness the pleasures of Religion; & wanted others to “taste & see how good the / Lord is.” If for a few minutes I felt not that over flow of joy, yet my soul in a sweet recollected frame naturally aspired / upward, as to her home, & found in God an all-sufficient Good: not all below the skies could excite the least desire, or claim / a wish. If this be the wages our Master gives, let me beg an interest in your powerful prayers that I continue to seek, / & serve Him, until I resign my soul into the hands of Him who gave it. If a sip be such a blessing, O for an abundant / increase! till my thirsty soul shall drink full draughts of Love! ----- Independent of this last peculiar blessing, / I feel much strengthened & encouraged since Thursday last. My drooping hopes are cheared, & my faithing spirit / greatly revived through the instrumentality of your coming. ----- One favour conferred, emboldens me to ask a second: / which is, that if your useful life be spared (O may it be lengthened far beyond the usual date of man!) you will repeat / your visit in the spring. Beggars are importunate: if troublesomely so, yet their wants are generally allowed to plead / their excuse. Thus let it be with me: consider what I have received, & what I farther want: & then say, can I ask too much? / With a Father’s tenderest love, forget whatever I have said amiss: & if in any part I have been too free. O impute it not to a want / of reverence: for there my heart would bleed! But rather think it proceeds from that amazing freedom with which you / kindly treated me; whilst by encouraging me to unreserve, you condescendingly listened to, advised, & set me forward. ----- / If my letter is already too long, excuses will serve only to heighten, instead of extenuating my fault: Therefore without adding a single one, / my pen in obedience to the dictates of my heart, shall with venerating esteem subscribe which in verity I am,

Your obliged



& ever grateful

M. C-----

Trowbridge, Sep<sup>br</sup> 15<sup>th</sup> 1785

P.S. My sisters desire to be respectfully remembered /  
to M<sup>r</sup> Wesley

The Rev<sup>d</sup> J. Wesley  
Bristol

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Sept. 15, 1785.

Mary responded to John's letter (recorded in her hand in her Letterbook. noted at the top, Answer to Mr. Wesley's 1<sup>st</sup> letter), on Sept. 15, 1785, written from Trowbridge, and addresses him as "Revd & Dear Sir, signing it, Your obliged & ever grateful, M.C---- It was addressed too The Revd. J. Wesley, Bristol.

**FOR COMPLETE TEXT SEE PREVIOUS LETTER DATED SEPT. 10, 1785.**

Wesley, John. Letter to Mrs. Fletcher. Bristol, Sept. 16, 1785.

To Mrs. Fletcher [7]

My DEAR SISTER, - I wanted much to hear from you, being desirous to know whether you have thought where you should settle if God should please to prolong your life. I should love to be as near you as I could; and on that account should be glad if you chose Bristol or London. I expect to be in town on Monday fortnight, October the 1st. Mr. Ireland has printed a thousand or two of your Letters, [About her husband's last illness.] with some little variations, I think for the worse!

Peace be with your spirit! - I am, my dear sister,

Ever yours.

I am glad the people desire to join us. I shall reprint your letter when I come to London.

To Mrs. Fletcher, at Madeley,

Near Shifnal, Salop.

Wesley, John. Letter to Miss Cooke. n.p., Sept. 18, 1785.

Lost letter. Mary did not receive a reply to this letter, evidently mis-sent to the wrong person. Her next letter is dated Friday Morng., Sepbr, 23d, noted at the top: Copy of a letter to Mr Wesley.

Rev<sup>d</sup> & Dear Sir,

Last Tuesday when I had the pleasure of seeing you in Bristol, you was so obliging as / to desire if I did not receive your answer to my former letter, that I would acquaint you therewith, & you would repeat / the substance of the same. I have now waited two post-days, but in vain, for no answer is yet arrived: therefore though / I presume not to claim another as my due, yet will I ask for it as the gift of your generosity & freely-offered / bounty. ----- As in our expectation of seeing Dr Ludlow, so likewise with respect to Dr Drummond, we were disappointed: / he was from home, consequently we could not take his advice; at which I was grieved; because from your recommendation, / joined to that of several others, I had conceived an high opinion of his skill. Through unsuccessful attempts in / Bristol, we were necessitated to



The Rev<sup>d</sup> J. Wesley    Friday Morn<sup>g</sup>  
Bristol                      Sep<sup>br</sup> 23<sup>d</sup>

Wesley, John. Letter to Miss Cooke. Bristol, Sept. 24, 1785.

This letter is in answer to Mary Cooke's letter written on the 23d (see previous letter) and received by John on the 24th, as he answers her's from Bristol on September 24, 1785.

Mary Cooke [8]

MY DEAR SISTER, - It is highly probable my letter to you was intercepted by some person of the same name, who, opened it (likely by a mistake) was afterwards ashamed to send it you. However, as you have now favored me better information, I hope there will be no such mistake the time to come. But I beg, when you write to do not write as to a stranger, but a friend. Be not afraid me because I have lived so much longer than you. I nothing upon that account, but wish to stand upon ground with you and to converse without either disguise reserve. I love you all three and not a little, especially your sisters spoke so freely to me; yet I do not say in the same degree. There is a mildness and sweetness in your spirit, such as I wish to find in one that is more to me than a common friend. Not that I impute this to nature; whatever is truly amiable is not of nature, but from a higher principle. Cultivate this, my dear friend, to the uttermost. Still learn of Him who was meek and lowly in heart. Oh, what a blessing it is to be little and mean and vile in our own eyes! You are an amiable woman, it is true; but still you are a sinner, born to die! You are an immortal spirit come forth from God and speedily returning to Him. You know well that one thing, and one only, is needful for you upon earth - to ensure a better portion, to recover the favor and image of God. The former by His grace you have recovered; you have tasted of the love of God. See that you cast it not away. See that you hold fast the beginning of your confidence steadfast unto the end! And how soon may you be made a partaker of sanctification! And not only by a slow and insensible growth in grace, but by the power of the Highest overshadowing you in a moment, in the twinkling of an eye, so as utterly to abolish sin and to renew you in His whole image! If you are simple of heart, if you are willing to receive the heavenly gift, as a little child, without reasoning, why may you not receive it now? He is nigh that sanctifieth; He is with you; He is knocking at the door of your heart!

Come in, my Lord, come in,

And seize her for Thine own.

This is the wish of, my dear friend,

Yours in tender affection.

I pray be not so brief in your n

Mary, responded to this later, dated Oct. 24, 1785, addressed to The Revd J. Wesley, New-Chapel, City-Road, London. "Answer to Mr Wesley's 2d letter." **FOR COMLETE LETTER SEE LETTER DATED OCT. 24, 1785**

"You bid me, my Dear Sir, be free 'to converse without disguise, or reserve' ...

And now, my Dear Sir, will you candidly & simply tell me what you think of my case? explain me to myself; & plainly speak your sentiments: My inexperience needs an interpreter: I want, & wish for one, to tell me truly what my feelings mean. Kindly undertake this office & assist me also with your advice & prayer & teach me how to live, & how to die! May you, ever revered, & Dear Sir, one day rejoice to see admitted,

Yours Unworthy, M. C----"

Wesley, John. Letter to Elizabeth Ritchie. ????, Sept. 30, 1785.

Owner: Institution. Published in Bulmer, Mrs. Mortimer, p. 375. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Fletcher. Bristol, Oct. 2, 1785.

To Mrs. Fletcher [10]

MY DEAR SISTER, - There is much of Divine Providence in this, that the people are permitted to choose their own curate. I believe Mr. Horne to be a sound Methodist, and think he will serve them well if he can procure ordination. If he cannot, Mr. Dickinson may do near as well - a very pious and sensible young man, who has for two or three years served good Mr. Perronet at Shoreham, but expects to be turned away by the new vicar.

Surely your thought of spending much of your time in London is agreeable to the will of God. I never thoroughly approved of your going so far from it, although much good was drawn out of it. I hope to be there to-morrow. Should not you now consider me as your first human friend? I think none has a more sincere regard for you than, my dear sister,  
Yours most affectionately.

Wesley, John. Letter to Ann Loxdale. London, Oct. 8, 1785.

Listed in Baker's list not published in Telford, as additional information to be published/corrected in the Oxford edition. Owner: Institution.

MY DEAR MISS LOXDALE, - Not once but many times I have been making all the inquiries I could concerning you; the rather as I was afraid you might suffer loss by the severe trials you had met with. I should not have wondered if you had contracted a degree of suspicion towards all who professed either friendship or religion; I rather wonder how you have escaped. But, indeed, as long as you can say from your heart, 'Lord, not as I will, but as Thou wilt,' no weapon formed against you shall prosper. You unquestionably did enjoy a measure of His pure and perfect love. And as you received it at first by naked faith, just so you may receive it again; and who knows how soon? May you not say,

If Thou canst so greatly bow,  
Friend of sinners, why not now?

You send me comfortable news concerning Mrs. Eden. And certainly this gracious visitation is designed for a blessing not only to her, but likewise to her poor husband. You should lose no opportunity of speaking a word to him whenever Providence throws him in your way. Let not a voluntary humility hinder you. God can bless a few and ordinary words. Nay, and let it not hinder you from praying with as well as for your friends. I advise you, my dear Nancy, to begin without delay. Why not this very day? Make haste, my friend, to do whatever may be for the good of your own or any other soul. I thank you for writing freely to me. If I had you now by the hand, I would tell you you can never write or speak too freely to, my dear Miss Loxdale,  
Yours most affectionately.

Wesley, John. Letter to Mrs. Fletcher. Norwich, Oct. 22, 1785.

To Mrs. Fletcher [11]

MY DEAR SISTER, - This morning I received and read over your papers. You have done justice to the character of that excellent man as far as you could be expected to do in so small room. I do

not observe any sentence that need be left out, and very few words that need to be omitted or altered; only I omit a very little, which I had inserted before I received yours, in that part of my sermon which I had transcribed I hope to procure some more materials in order to the writing of his *Life*. May the Lord bless you, and keep you! - I am, my dear sister,

Yours in tender affection.

To Mrs. Fletcher, At Madeley,  
Near Skifinal, Salop.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Oct. 24, 1785.

Noted at top of letter in Mary's Letterbook, "Answer to Mr. Wesley's 2d letter.

You bid me, my Dear Sir, be free "to converse without disguise, or reserve." Yea I will shew / my readiness to oblige you: I will indeed be free, & without a preface, tell you as I can, what 'tis my heart / would say. ----- Here is a mistake of my case, thought I, as I read these words of yours. ["The former (the / favor of God) by his Grace you have recovered." I could not say the same: I never knew the time that / the Spirit of God witnessed with my spirit that I was born of Him, that my sins were blotted out, & I was / accepted of God in Christ. I feel that I have tasted of his Love: but is it not rather as a visit of / encouragement, than an evidence of liberty? I am afraid of taking too much: Is there not a danger / of deceiving myself? ----- I was surprised to find you looked on it in a stronger light. I never adverted to / it as the pardoning Love of God, & did not once suppose that any other person would. Thus I doubted: / thus I thought: & thus I spake, till the Evening of the Day after I received your letter. I then / met with a Friend whose sentiments entirely corresponded with yours. He kindly took pains to / reason, & persuade, till at length I could almost yield to believe that what you jointly said was true. / In the comfort thereof I went on for two days: at the end of which I dared not to say, I doubted of / being in God's favor, no more than I dared to commit the grossest sin. If I offered to say, I think / I am not in a state of acceptance; a something within rose to forbid the assertion, condemning me as / lying against the conviction of my conscience, which witnessed better things. Yet though I could not deny / neither could I affirm. It was an happiness, but a negative one; & I wanted the Spirit's seal of full / adoption, to say, I know, I feel my sins forgiven. ----- The state of my soul at present is this. Was any person to ask me, do you believe you are reconciled to God? I would reply: I cannot advert / to any particular moment when God spoke peace to my soul as his adopted Child, enabling me to say / "Abba, Father!" Yet have I in a measure partaken of the fruit of his Spirit, peace & joy: even such as / the world can neither give nor take away, or have the least conception of: & now, though I feel not / an excess of joy, still I have that settled peace which sorrow & temptation cannot destroy: it seems as / beneath the foundation of every trial; & altho' it lessens not its weight, it strengthens to support it, in the / hope that all shall terminate in Good. I want a clear sense of sin forgiven: of Christ revealed in my / heart, by his Spirit bearing constant witness in my soul that He hath died the just for the unjust, / even for me: That He ever lives to intercede; & that through Him I stand justified in the sight of God. /

And now, my Dear Sir, will you candidly & simply tell me what you think of my case? explain / me to myself; & plainly speak your sentiments: My inexperience needs an interpreter: I want, & wish for one, to / tell me truly what my feelings mean. Kindly undertake this office & assist me also with your advice & prayer / & teach me how to live, & how to die! Or rather, implore for me the teachings of Him whose Spirit shall guide / aright, & whose Grace shall be sufficient to uphold the feeblest, & to lead the most ignorant into that plain / way, wherein "a

wayfaring man though a fool shall not err." & there shall that wisdom be found, the / paths whereof are pleasantness & peace. Yea, & that same Grace shall prepare for, & bring to higher joys: shall / exact the monster's sting, & open the Gates of Glory! Where

"Far from a world of grief & sin,

"With God eternally shut in."

May you, ever revered, & Dear Sir, one day rejoice to see admitted

Your Unworthy

M. C-----

Trowbridge Oct<sup>br</sup> 24<sup>th</sup> 1785

The Rev<sup>d</sup> J Wesley

New Chapel City Road

London

My Sisters desire their affectionate Respects

Wesley was traveling the next month and did not reach London until Thursday, Oct. 27. He had a letter waiting for him from Mary, Dated Octbr 24th 1785, addresesed to The Revd J. Wesley, New Chapel City Road, London, as he answerd this letter from London on October 30, 1785.

Wesley, John. Letter to Miss Cooke. London, Oct. 30, 1785.

To Mary Cooke [13]

My dear Miss Cooke leans to the right-hand error. It is safer to think too little than too much of yourself. I blame no one for not believing he is in the favor of God till he is in a manner constrained to believe it. But, laying all circumstances together, I can make no doubt of your having a measure of faith. Many years ago when one was describing the glorious privilege of a believer, I cried out, 'If this be so, I have no faith.' He replied, '*Habes fidere, sed exiguam*: "You have faith, but it is weak."' The very same thing I say to you, my dear friend. You have faith, but it is only as a grain of mustard-seed. Hold fast what you have, and ask for what you want. There is an irreconcilable variability in the operations of the Holy Spirit on the souls of men, more especially as to the manner of justification. Many find Him rushing upon them like a torrent, while they experience

The o'erwhelming power of saving grace.

This has been the experience of many; perhaps of more in this late visitation than in any other age since the times of the Apostles. But in others He works in a very different way:

He deigns His influence to infuse,

Sweet, refreshing, as the silent dews.

It has pleased Him to work the latter way in you from the beginning; and it is not improbable He will continue (as He has begun) to work in a gentle and almost insensible manner. Let Him take His own way: He is wiser than you; He will do all things well. Do not reason against Him; but let the prayer of your heart be,

Mould as Thou wilt Thy passive clay

I commit you and your dear sisters to His tender care; and am, my dear friend,

Most affectionately yours.

This letter was written in response to Mary's letter of Oct. 24th, after he returned to London from

Bristol, on Thursday, Oct.  
27, and found Mary's letter waiting for him.

Wesley, John. Letter to Mrs. Pawson. London, Nov. 26, 1785.

MY DEAR SISTER, - I thank you for the dear and circum-stantial account you have given me of the manner wherein God wrought upon your soul. As He wrought the work both of justification and sanctification so distinctly you have the less temptation to cast away your confidence. But you cannot keep it unless you are zealous of good works. Be fruitful, therefore, in every good work, and God shall see very soon His whole image. - I am

Yours affectionately.

To the Rev. Mr. Pawson, At the  
Preaching-house, In Edinburgh.

Wesley, John. Letter to Ann Tindall. ????, Nov. 26, 1785.

Owner: Institution. From Baker's list not published in Telford

Cooke, Mary to John Wesley. Letter to John Wesley. Devizes, Thos Locke's Esqr, Dec. 5, 1785.

Mary's next letter is written from Devizes, Decbr 5th, 1785 and addresssed to The. Rev. J. Wesley, New-Chapel, City Road, London. She advises him "Please to address your next letter to me, at Thos Locke's Esqr, Devizes.

Answer to Mr Wesley's 3d letter

Rev<sup>d</sup> & Dear Sir,

Encouraged by the consideration, that He who has given little, can also bestow much: / I look forward expecting that as He has, I trust, begun, so He will carry on his work with might power in my soul; / enabling me to believe with my whole heart unto righthteousness, experiencing the fulness of his great salvation. / I daily (may I not add momentarily) feel the great necessity there is that my "heart should be established / with grace": that I be not (as now) tossed about with every wind of temptation, & cast down by each threat / which the subtle enemy of my peace darts at me. The most sore I have been very lately exercised with, / came in the fearful application of that text, "& the last state of that man is worse than the first." / All my feelings seemingly agreed hereunto; & for many days I could not but think the awful saying should / be actually verified in me. At last the great Deliverer of his Church, & people, appeared, & put his foe to flight. / Yet my mind ever prone to reasoning, soon lets its quiet go in searching for further security, instead of holding it / by simple faith. Can you, my Dear Sir, tell me how to conquer, or check the vain reasonings of my heart, & the / workings of my own spirit? which rises to seek a cause for every dispensation of God towards me. Presumption I / know dwells in the enquiry, & I would that it was rooted up: but often with the unbelieving master in Israel / I cry, "how can these things be?" Do I not want a greater simplicity of soul? & if I have a little faith, do / I not need an abundant increase? which shall lay hold on the promises, & the Promiser, in right of purchase by / blood divine. When I meet with a case in any respect similar to my own, it leads me to hope, that / though such a weakling now, it shall not be always thus: yet can I but seldom think that feelings like / mine, are experimentally known to others. Your last letter raises me as from the dust. I reflect that if / such an one as you was ever weak in faith, there still is hope for me, that I shall yet grow stronger, & / become "steadfast in Faith." I sometimes

anticipate the happy time, that as God can, so He shall save me / to the uttermost: when I shall be renewed in his image: when I shall be pure as He is pure; & Holy as He / is holy! My soul exults in the thought, & tastes therein the bliss of heaven! But then a sight of my own / heart again brings me low, & makes me almost to say, it cannot be. Here I want a language stronger than / my own, to speak the feelings of my soul. When I attempt to describe my state, it looks so different from the / original picture, & falls so far short of what I would say, that I come near to a determination of never / attempting it more. I have often wished to convey the thought without vocal expression, such an amazing failure / do I find herein. Sometimes I hear others telling what I myself would say. You have often read my heart, & / spoke its language, & its state, both in your writings, preaching, & conversation: each has been abundantly / blessed unto me; & though it has at times been a keen conviction, even as a sword piercing through my soul, / revealing the secret evils which lurk within, yet the pain was productive of peace, & the deepest feelings / of woe has[sic] always brought the sweetest comforts. Though tried, severely tried in the furnace of spiritual / affliction, I know, I feel it is only in the severity of Love; & there is not a tear or sigh, which through / anguish of soul has flowed from my eyes, or heaved my breast, that I would be without. God's dealings are / mysterious in wisdom, & past finding out! No other way would I chuse than that in which I have been hitherto / led: & yet I cannot always trust for the future; but want to mark out a way of mine own, often crying, / surely, Lord, this cannot be for my good! this cannot be right! But when past, its effects prove my / understanding blind, & my will perverse, not knowing what is best, & chusing what in its consequences / might be my utter destruction. My earnest prayer is, Lord make me all thine own! My heart, my soul with / all I have, with all I am, be wholly given up to Thee! But herein I know not what I ask: I want the / end, but murmur at the way when it crosses my will, or its tendency is hid from me. Weak & helpless as / I am, still the compassionate Saviour pities, & in the midst of the storm appears: bids the overwhelming / waves subside & in the gentleness of love reproves, "O thou of little faith, wherefore didst thou doubt?" hast thou / not had proofs enough of my sufficiency, & willingness to save! When wilt thou cast away thine own strength, / & trust altogether in me, without visible signs & wonders? ----- O, my Dear Sir, you know not what I am. / I wish you could read every thought of my heart, & tell me what they mean, & whither they tend. / Instead of being zealously bold, I am a coward in the cause of God. Advise me how I shall overcome every / degree of the fear of man; how I shall detect its subtleties amidst their most specious appearance, & trace them through the mazy windings of my heart; & confess myself before all not only in life, but in conversation, a disciple of the despised Galilean. / I feel it not right to be silent; & yet find a backwardness, & know not how to speak at all times for Him / who has done such great things for me. I am covered with shame & confusion at my coldness; but still / from a fear of not speaking as I ought, I speak not at all. O that I was fitted with an holy boldness! To declare in the simplicity of the Gospel, his wonderous love: & in the meekness of Christian wisdom, tell / to all what the Spirit of grace & conviction dictates to be right! Still would I beg an interest in your prayers: Continue them for me; that I may be endued with wisdom from on high, which shall guide me into / all truth, & teach me all things necessary to salvation. & as my revered Father, advise & instruct me: strengthen / me with your counsel, & show me how to walk, & act, & live to God. Where reproof is needful, withhold it not: / nor keep back the food you think I want, though it may be bitter to the taste; for afterwards it shall be the / sweeter; yea, it shall yield the peaceable fruits of righteousness & true holiness. ----- If I have been too prolix in / some things, & too brief in others, I need not sue for a pardon, as I know it is already granted by you. In this confidence / I will rest satisfied with saying so little in writing so much, as I can



never fully express how much I feel myself to be /

Your gratefully obliged

M. C-----

Devizes, Dec<sup>br</sup> 5<sup>th</sup>, 1785  
The Rev<sup>d</sup> J. Wesley  
New-Chapel City Road  
London

Please to address your next letter to me, at  
Tho<sup>s</sup> Locke's Esq<sup>r</sup>, Devizes

John was traveling in and out of London in November and December, and did not respond to Mary until December, 14, 1785.

Wesley, John. Letter to Mrs. Winscom. London, Near, Dec. 10, 1785.

To Mrs. Winscom [16]

DEAR MRS. WINSCOM, - When Mr. Winscom went up into the chamber with me, he told me with tears in his eyes that although he had no enmity to you, yet he did not dare to invite you to his house, because he was afraid it might be an en-couragement to his other children to act as their brother had done; and who can convince him that this is a needless fear? I am not able to do it. But as long as this remains I do not see how he can act otherwise than he does. I know no way you have to take but this: behave as obligingly to him as you can; never speaking against him, for whatever you say will come round to him again. Then you will gain him by little and little. - I am, dear Jenny,

Yours affectionately.

To Mrs. Jane Winscom, At Mr. Tiller's,  
In Winton.

Wesley, John. Letter to Miss Cooke. London, Dec. 14, 1785.

I love to see the handwriting of my dear Miss Cooke even before I open the letter. The thinking of you gives me very sensible pleasure ever since you spoke so freely to me. There is a remedy for the evil of which you complain--unprofitable reasonings; and I do not know whether there is any other. It is the peace of God. This will not only keep your heart, your affections, and passions as a garrison keeps a city, but your mind likewise, all the workings and all the wanderings of your imagination. And this is promised: 'Ask, and it shall be given you; seek, and you shall find.'

Though it seem to tarry long,

True and faithful is His word.

A small measure of it you have frequently found, which may encourage you to look for the fullness. But if you were to give scope to your reasonings, there would be no end: the further you went the more you would be entangled; so true it is that, to our weak apprehension, The ways of Heaven are dark and intricate,

Puzzled with mazes, and perplexed with error. [*The Spectator.*]

But that peace will silence all our hard thoughts of God and give us in patience to possess our souls. I believe, at the time that any first receive the peace of God, a degree of holy boldness is connected with it, and that all persons when they are newly justified are called to bear witness to

the truth. Those who use the grace which is then freely given to them of God will not only have the continuance of it, but a large increase; for 'unto him that hath' (that is, uses what he hath), 'shall be given, and he shall have more abundantly.' We shall grow in boldness the more, the more we use it; and it is by the same method, added to prayer, that we are to recover anything we have lost. Do what in you lies, and He will do the rest,  
My best service attends Mr. L----, who I hope will be holier and happier by means of his late union. He certainly will if Mrs. L---- and he provoke one another to love and to good works. I do not despair of having the pleasure to wait on them at the Devizes. My best wishes wait likewise on Miss S----. I hope you two are one. Indeed, I am, my dear Miss Cooke,  
Yours in tender affection.

This letter was written in response to Mary's letter written from Devizes, Dec. 5, 1785 (see below), and addressed to The. Revd J. Wesley, New-Chapel, City Road, London, where she advises him, "Please to address your next letter to me, at Thos Locke's Esqr, Devizes."  
Wesley was traveling in and out of London in November and December, and did not respond to Mary's letter until Dec. 14, 1785.

Wesley, John. Letter to Miss Cooke. London, Dec. 14, 1785.  
[SEE below "Last Wednesday ...

I love to see the handwriting of my dear Miss Cooke, even before I open the letter. The thinking of you gives me very sensible pleasure ever since you spoke so freely to me. There is a remedy for the evil of which you complain-unprofitable [Mary wrote vain] reasonings; [the only remedy] is the peace of God. This will not only keep your heart, your affections, and passions as a garrison keeps a city, but your mind likewise, all the workings and all the wanderings of your imagination. Yours in tender affection. JWesley

Mary's "Answer to Mr Wesley's 4th letter" is dated Jan. 24, 1786.

"Revd & Dear Sir,  
On the evening of that day on which I received your highly-esteemed letter, I had such a delightful view of divine things as brought an inexpressible calm into my mind. I saw myself as deserving the vengeance of divine justice: yet as a saved soul, for Christ's sake ... The time now draws ... near when I hope we shall be favored with your company in Duke Street. My heart looks forward with glad expectation and pleasingly anticipates the day of your arrival. We can say, we love the dear Preachers of the truth as it is in Jesus: we love to see them all: But above all, we love to see their Father in the Gospel, who sends them forth ... We have one young woman who wishes much that you should baptize her; Need there a stronger incentive than your love for us? If I knew a more prevailing argument, I would urge it: but surely this is sufficient ...  
Yours, M. C----."

There is no extant response to this letter, but Mary's next letter of Feb. 20, 1786, was written in response to it. Part of Wesley's letter survives in her letterbook with "Miss Peacock" written on the front cover. The letter was written as an "Answer to my sister's [Eliza's] 22d and 23rd letters."

"Last Wednesday I was favoured with a letter from Mr. Wesley, I will transcribe a part, wherein he answers me when soliciting for a visit from him. *'I do not usually visit any of the smaller societies in the Spring: my time will not permit. Accordingly I had designed, after spending a day or two at Bath (about the first of March) to go on strait to Bristol. But it is hard for me to deny you, any thing, I do not know that I can. If it is possible I will contrive to visit you at Trowbridge, & when we meet, I pray let there be no reserve between us.'* &c,"

Wesley, John. Letter to Mrs. Bradburn (Betsy). London, Dec. 31, 1785.

To Mrs. Bradburn [19]

MY DEAR BETSY, - I write you a few lines because I think you stand in need of comfort; and I would give you all in my power, as I know you would me on a like occasion. I will tell you how to do it then: Look kindly on them that have wronged you most. Speak civilly, yea affectionately, to them; they cannot stand it long:

Love melts the hardness that in rocks is bred;

A flint will break upon a feather-bed.

I have set my heart upon your being a happy woman and overcoming all your enemies by love; and then I shall be more than ever, my dear Betsy,

Your affectionate brother.

Wesley, John. Letter to Mrs. Fletcher. London, Dec. 31, 1785.

To Mrs. Fletcher [20]

MY DEAR SISTER, - I thank you for the papers. It was not needful that you should copy them over again, as they are very legibly written and I am well acquainted with your hand. I love to see it. Indeed, I love everything that belongs to you, as I have done ever since I knew you. A few more materials

I have procured from Mr. Vaughan and some more from Joseph Benson. I am willing to glean up all I can before I begin putting them together. But how am I to direct to Mr. Ireland ? Or would *your* writing a line be of more weight to induce him to give me what assistance he can by the first opportunity? I thank you for mentioning that mistake in the Sermon. I doubt not but you and Mr. Ireland may set me right in many other particulars wherein I have hitherto been mistaken. But it would be pity to stay till next year. Was it in London he met with the honest Jew? That is a very remarkable circum-stance. Do you know any particulars of his ill usage at the Custom House? Where was this Custom House?

Tenderly commending you to Him who will make all things work together for your good, I am, my dear sister,

Your ever affectionate brother.

Wesley, John. Letter to Mrs. Fletcher. London, Jan. 13, 1786.

To Mrs. Fletcher [3]

MY DEAR SISTER, - When I receive letters from other persons, I let them lie perhaps a week or two before I answer them; but it is otherwise when I hear from *you*. I then think much of losing a day, for fear I should give a moment's pain to one of the most faithful friends I have in the world. The cir-cumstance you add respecting the behavior of those Custom House officers is very well

worth relating. Oh, what pity that it was not *then* made known to their superiors, that those in-hospitable wretches might have been prevented from misusing other strangers!  
I think your advice is exactly right. With the materials I have already, or can procure in England, I will write and publish as soon as I conveniently can. - I am, my very dear sister,  
Your ever affectionate brother.  
To Mrs. Fletcher, At Madeley,  
Near Shifnal, Salop.

Cooke, Mary to John Wesley. Letter to John Wesley. Devizes, Jan. 24, 1786.

**Answer to Mr. Wesley's 4th letter [Dec. 14, 1786]. There is no known response to this letter, but Mary's letter of Feb. 20, 1786 is written in response to it, as part of it survives in her letterbook to 'Miss Peacock' written on the cover. It was written as 'Answer to my sister's [Miss Eliza Cooke] 22d and 23r letters. SEE letter from Mary to Eliza Cook and Wesley to Mary, [Feb. 14, 1786]**

Rev<sup>d</sup> & Dear Sir,

On the evening of that day on which I received your highly-esteemed letter, I had / such a delightful view of divine things as brought an inexpressible calm into my mind. I saw myself as deserving / the vengeance of divine justice: yet as a saved soul, for Christ's sake. The former brought no terror, because the / latter appeared an all sufficient sacrifice. It was a sweet conviction which I was loth to let go for sleep: & / could methought (had not a sense of duty, with regard to health, prevented) have found it in my will / rather to have sat up all night, that I might meditate thereon, & drink deeper into the spirit of it. O how / good, how gracious is Immanuel, God with us! How bountifully does He provide even for his unbelieving disciples; / & work miracles to feed them in the desert, when they are ready to cry, "who shall give us food in this wilderness? / were He to open the windows of heaven, might this thing be," that our hungry, fainting, spirits should be fully / fed with a satisfying portion? ----- I have sometimes experienced in a measure the truth of your / observation, that the Love of God is the one remedy against unprofitable reasonings, &c. When the heart is / full of God, there is then no place for these vain or evil things. Each thought looks out after Him, & every / wish aspires towards Him: The Tempter prevails not; & the world is at a distance: Terrestrial things are / too little to find a name for; & happiness proportions itself to the capacious soul. O that my soul ever felt / a continual abiding in this state; & proved in very deed, a constant heaven begun below! I believe it is / attainable: I believe it is my privilege to enjoy it; still I desire earnestly to press onwards for it; & hope / it shall be my portion.

"O glorious hope of perfect love!

It lifts me up to things above,

It bears on eagle's wings:

It gives my ravished soul a taste,

And makes me for some moments feast

With Jesu's priests & kings."

I want to describe the various states of my mind. I would that I could tell you its exercises: its / sorrows, its joys; yea all its feelings. But when I attempt it, I want words; or rather I feel / that words want power to speak expressively as I wish. I write & talk weakly, foolishly. O that you could read / my thoughts, my mind, as easily as the language of my pen; & see my heart plainly as my writing! / Its ideas are so much stronger, its views so much larger than I can express, that on a review of what I write / I wonder at the folly of what I say; am ashamed, & ready to

determine that as God alone sees / my soul so He alone shall know its feelings. ----- The time now draws near when I hope / we shall be favored with your company in Duke Street. My heart looks forward with glad expectation / and pleasingly anticipates the day of your arrival. Then surely your affection for us will prevent a disappointment / nor suffer our hope of seeing you to be vain. We can say, we love the dear Preachers of the truth as it is in / Jesus: we love to see them all: But above all, we love to see their Father in the Gospel, who sends them forth / in the name of the dear Immanuel to gather souls for his kingdom. Shall I say, come then, rev<sup>d</sup> Sir, & visit / the little flock at Trowbridge: give them (in your presence) the children's due; & thus encourage the weak ones to hold on nor faint in the heavenly way. We have one young woman who wishes much that you / should baptize her; & for that purpose waits to see if you will be with us in the spring. Need there a / stronger incentive than your love for us? If I knew a more prevailing argument, I would urge it: but / surely this is sufficient. I hope, yea I believe you will give us room to expect you; & before the month of March is expired, / personally convince us that our hopes & expectations were well founded. ----- Miss Shrapnel has left / Devizes: but gave me in commission to present thanks to you for your kind remembrance of her; desired / Respects to you, & an interest in your prayers. Herein I most earnestly join her; & ask an interest in them for / myself, for much I need it: my own are weak, & powerless. Yet there ever liveth One to intercede; whose voice / is, Hear, O Father, for I have died! Tho' so weak, yet cast not out the languid prayer: break not the bruised reed, / nor quench the smoking flax! ----- Mr & Mrs. Locke desire their christian respects. ----- / Must beg your next letter may be directed as the last: as I think, unless unlooked-for providences prevent, it / will find me still at Devizes: where I propose staying three weeks, or a month longer. Here then I hope to / receive the happy annunciation of your intended visit to Trowbridge: where I shall rejoice to testify how much I / esteem myself, by more, & stronger than obligation's common ties,  
Yours,

M. C-----

Devizes, Jan<sup>ry</sup> 24<sup>th</sup> 1786  
The Rev<sup>d</sup> J. Wesley  
New-Chapel City-Road  
London

Wesley, John. Letter to Ann Loxdale. ????, Jan. 26, 1786.

Owner: Institution. Published in WHS 24.110-1. From Baker's list not published in Telford

Wesley, John. Letter to Miss Cooke. London, Feb. 12, 1786.

*I do not usually visit any of the smaller societies in the Spring: my time will not permit. Accordingly I had designed, after spending a day or two at Bath (about the first of March) to go on strait to Bristol. But it is hard for me to deny you, any thing, I do not know that I can. If it is possible I will contrive to visit you at Trowbridge, & when we meet, I pray let there be no reserve between us.' &c," [Last Wednesday I was favoured with a letter from Mr. Wesley, I will transcribe a part, wherein he answers me when soliciting for a visit from him]*

There is no extant response to Mary's letter of Jan. 24, 1786, but Mary's next letter ("Answer to Mr. Wesley 5th letter" of Feb. 20, 1786, was written in response to it. Part of Wesley's letter survives in her letterbook with "Miss Peacock" written on the front cover. The letter was written

as an "Answer to my sister's [Eliza's] 22d and 23rd letters."

"Answer to Mr Wesley's 5th letter." **SEE NEXT LETTER DATED, Feb. 20, 1786**

"Once more, my Dear Sir, I am returned to Trowbridge: & from thence have the pleasure of paying my thankful acknowledgements for your last kind letter. The language of gratitude becomes one so highly favored by your notice, esteem, & love. Your condescending command ('when we meet let there be no reserve between us') is too pleasing to be forgotten: therein is included a precious privilege for which, as for every other, I only want an heart to make a suitable improvement. [She requests two favors, and] "neither of which I think will be rejected. The first favor I ask, is an explanation of the thirtieth verse of the third Chapr of Romans ... ---- My second request respects a friend, Miss Martin, one of the earliest in our Society ... if I have asked too many things, pardon me, & kindly consider, you invite all this trouble by your encouraging condescension, & goodness; for which I thank you. But if I abuse it, reprove me; & I will be corrected, & endeavor to amend. ---- My sisters desire their respectful love; & are as anxious to see dear Mr. Wesley as is, his hoping, expecting.  
Obliged, M. C----"

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Feb. 20, 1786.

"Answer to Mr. Wesley 5th Letter" In this letter she quotes again from John's unknown letter, **Your condescending command, "(when we meet let there be no reserve between us)"** is too pleasing to be forgotten; therein is included a precious privilege for which, as for every other, I only want an hear to make a suitable improvement.

Once more, my Dear Sir, I am returned to Trowbridge: & from thence have the pleasure of / paying my thankful acknowledgements for your last kind letter. The language of gratitude becomes one so / highly favored by your notice, esteem, & love. My heart would pay you what it owes, but cannot accept / in lieu thereof, a willing mind; ready to repay the benefits conferred, but utterly incapable. Your condescending / command ("when we meet let there be no reserve between us") is too pleasing to be forgotten: therein is / included a precious privilege for which, as for every other, I only want an heart to make a suitable improvement. / I have announced to my friends your intended visit. They received the intimation thereof with joy, but with me join / in wishing to know the exact time, that notice of your preaching may be given out publicly in the Room. May I / then expect a line, to name the day of your arrival? A time we look forward to with much satisfaction: & hope / we shall have it even after many, many days, to say, it was good for us that we met together in the name of our / God, who hath purchased us unto Himself with his own blood. I find Jesus exceedingly precious unto my soul: his / "name is as ointment poured forth"; & when applied by the Spirit, it banishes every fear, disperses every cloud, / however lowering with portentous evil; & brings into my mind that peace, which in its operative feelings, / evidence its derivation to be from the God of all peace. For some little time past, those perplexing / reasonings which heretofore harassed my soul, has not had the power over me which they used to have. / The effect of their captivity is, to me, freedom, serenity, a filial love, & confidence in God: simply walking in the / daily experience of that word, "In all thy ways acknowledge Him & He shall direct thy paths." So far / as the command is obeyed, so far is the promise made good unto me. Yet I have not been entirely without / severe exercises of mind: But measured with former trials, they were as the early dew which quickly passeth / away. If through manifold temptations I have been in heaviness for a season, yet comparatively speaking, sorrow /

endured but for a night, joy came in the morning. I oftentimes look around & ask myself, is there a creature in / the world in every respect so highly favored? If there is, this I feel, that I know not any with whom I / would exchange situations. At such a season, one might imagine I wanted nothing further: But there are two / things of which I then more sensibly feel my want than at any other time: I mean a larger measure of / grace, & stronger notes of praise. Who for such goodness can ever praise enough! Once there were two sorts / of persons I could almost have envied: Those who began younger than I did, to walk in wisdom's ways; & / such as were grown aged in their Divine Master's service. The latter was the effect of cowardice & sloth, which / feared the dangers of battle, but wanted the glory of conquest; & would fain reap the joys of harvest, without / the toils & hazard of sowing, weeding, waiting in patient hope; first for the blade, the continual growth, / the ear, & the full corn in the ear. But now, I trust, this lazy spirit is in a degree overcome; & I am made willing to endure awhile: seeing that if spared in life so long, yet a few days, & I shall be old also: that a / sufficiency of grace is promised; & if faithful to the end I am, He who hath said it will leave me no room to / repine at the last; for in the streets of the new Jerusalem no complainings shall be heard. Here, our joys / are joys of conquest: There, of conquest & of peace. The thought that I began not earlier (even from the / first dawn of reason) to seek God, has made me to see the great necessity there is of my being the more / in earnest to live much in a little time, knowing that so many days has already been spent in vain. ----- / On compliance with one desire, many other requests are generally entailed. At present I have two to / make, neither of which I think will be rejected. The first favor I ask, is an explanation of the thirtieth / verse of the third Chap<sup>r</sup> of Romans. "Seeing it is one God, which shall justify the circumcision by faith, & / a circumcision through faith." What means the difference between the words by & through? or is there any real / difference in their meaning? The verse has more than once struck me: I have often been puzzled by it, / but never to any satisfactory effect. ----- My second request respects a friend. Miss Martin, one of the / earliest in our Society. From many circumstances of family change, & alteration, she & her sister aided / by the counsel of their friends, has left Trowbridge, & are settled at Shepton Mallet, where they propose / opening a School. I think them well calculated for it; & believe I may say, no attention will on their part be / wanting to instruct their Pupils in the most useful learning. They will esteem themselves highly obliged / by your recommendation: which (I add) they deserve; & for which I will thank you, as for a favor conferred / on myself. ----- You advise me to another careful perusal of the sermon on the Wilderness State. Herein / I could not immediately follow your advice: for I have not your works, though long desirous to make them / by purchase mine own. To be candid, I cannot yet afford to buy books: else my library had ere now been / furnished, & your valuable writings had been some of the first in my collection. The volume of sermons you / refer to, I some time since borrowed of a Friend who does not live in the Town: but who I doubt not will / willingly lend it a second time to me soon as opportunity offers, when I will again read it, & I trust with profit!---- /

If I have asked too many things, pardon me, & kindly consider, you invite all this trouble by your encouraging / condescension, & goodness; for which I thank you. But if I abuse it, reprove me; & I will be corrected, & endeavor to / amend. ---- My sisters desire their respectful love; & are as anxious to see dear M<sup>r</sup> Wesley as / is, his hoping, expecting,

Obliged,

M. C-----

Duke Street

Trowbridge, Feb<sup>ry</sup> 20<sup>th</sup> 1786

The Rev<sup>d</sup> J. Wesley  
New-Chapel City-Road  
London

John responds to Mary's letter of Feb. 20, probably the same day he received it, as it is dated, London, February 23, 1786. [quite unusual for the leader of the Methodist movement, who is usually too busy to answer his letters until a week or two has passed.]

**[In a letter to Mrs. Fletcher, Jan. 13, 1786, John writes: "When I receive letters from other persons, I let them lie perhaps a week or two before I answer them; but it is otherwise when I hear from you."]**

*[Of course, he wrote a letter to Mrs. Moon, on Feb, 22: "I expect ... to be at York from the 4<sup>th</sup> to the 8<sup>th</sup> of May. On Monday the 8<sup>th</sup> ...at Thirsk, and the next day (Tuesday) at Potto and Hutton. [Mrs. Moon lived at Potto, Near Yarm. Had she written Mr. Wesley asking for a visit] He continues, "My business is continually increasing, so that I am obliged to hasten along. It is a satisfaction to me to think of our meeting once more on earth, for I sincerely love you; and am glad you have not forgotten, my dear sister,*

*Your affectionate brother*

And he writes to Elizabeth Ritchie on Feb. 24, 1786, and to William Sagar on Feb. 25, 1786, given his travel plans for April, and again "I am obliged to make haste."]

Wesley, John. Letter to Ann Tindall. ????, Feb. 20, 1786.  
Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Middleton. London, Feb. 21, 1786.

To Mrs. Middleton [9]

MY DEAR SISTER, - If it please God to continue my health and strength, I hope to be at Yarm about the 10th of May and the next day at Darlington. But I shall be obliged to make the best of my way from thence via North of Scotland. I have now so many places to visit that the summer hardly gives me time for my work. How differently does it please Him, who orders all things well, to dispose the lot of his children!

I am called to work: you are called to suffer. And if both these paths lead to the same parish, it is enough; only let us take heed that we lose not the things which we have gained, but that we insure a full reward.

To be under the same roof with *you*, whether in a palace or a cottage, will be a pleasure to, my dear sister,

Yours affectionately.

Wesley, John. Letter to Mrs. Moon. London, Feb. 22, 1786.

MY DEAR SISTER, - I expect (if it pleases God to continue my health and strength) to be at York from the 4th to the 8th; of May. On Monday the 8th I shall probably be at Thirsk, and the next day (Tuesday) at Potto and Hutton. [See *Journal*, vii. 159-60.]



My business is continually increasing, [See letter of Feb. 25.] so that I am obliged to hasten along. It is a satisfaction to me to think of our meeting once more on earth, for I sincerely love you; and am glad you have not forgotten, my dear sister,

Your affectionate brother.

To Mrs. Emma Moon, At Potto,  
Near Yarm, Yorkshire.

Wesley, John. Letter to Miss Cooke. London, Feb. 23, 1786 .

By your manner of writing you make me even more desirous of seeing my dear friend than I was before. I hope to have that pleasure next week. On Tuesday evening I expect to be at Bath (probably I shall preach about six o'clock), and on Wednesday noon at Trowbridge. And remember what I told you before! You are not to have a jot of reserve about you.

I have frequently observed the passage to which you refer in the 3rd chapter to the Romans; and I have always thought there is no manner of difference between *by* faith and *through* faith. So that I still believe the meaning is, It is one God *who will show mercy* to both, and by the very same means.

I shall be glad if it should be in my power to do any service to Miss Martins. If it was convenient for you to be at Bath on Tuesday, I could take you with me to Trowbridge on Wednesday. Peace be with all your spirits. Adieu

In this response, dated Feb. 23, 1786, he referred to Mary's letter of Feb. 20, and his previous letter, an unknown letter. Mary had transcribed part of this letter to her sister.

The next letter from Mary, dated March 10, 1786, is a "Copy of a letter to Mr Wesley." expressing her disappointment that "your being here (so short was the time) served only to increase my inclination for conversing, freely with you ..." The visit was cut short because of the weather. See Wesley's *Journal*, March 1, 1786. "March 1, Wed.."

"Copy of a letter to Mr Wesley." **FOR COMPLETE LETTER, SEE LETTER DATED MARCH 10, 1786**

"Ever Revered, & Dear Sir,

So lately in your company, can I have much to say by letter? ... Your being here (so short was the time) served only to increase my inclination for conversing, freely with you, but gave me no opportunity for so doing. The desire thus increased, without being satisfied, is it any wonder if I should at present pass the bounds of moderation? Methinks my soul is full, & would pour out its feelings unto you ... My heart grew heavy as you left us ... ----- If your design of going to Scotland is fixed, may I ask how long will be your stay? During this distant visit, a cessation of your correspondence must be patiently, but will not be agreeably borne ... Your weak & foolish, but, Gratefully Affectionate,  
and Sincere, M. C

Wesley, John. Letter to Elizabeth Ritchie. London, Feb. 24, 1786.

To Elizabeth Ritchie [10]

MY DEAR BETSY,-It is doubtless the will of the Lord we should be guided by our reason so far

as it can go. But in many cases it gives us very little light and in others none at all. In all cases it cannot guide us right but in subordination to the unction of the Holy One. So that in all our ways we are to acknowledge Him, and He will direct our paths.

I do not remember to have heard or read anything like my own experience. Almost ever since I can remember I have been led in a peculiar way. I go on in an even line, being very little raised at one time or depressed at another. Count Zinzendorf observes there are three different ways wherein it pleases God to lead His people: some are guided almost in every instance by apposite texts of Scripture; others see a clear and plain reason for everything they are to do; and yet others are led not so much by Scripture or reason as by particular impressions. I am very rarely led by impressions, but generally by reason and by Scripture. I see abundantly more than I feel. I want to feel more love and zeal for God.

My very dear friend, adieu!

Wesley, John. Letter to Mrs. Bowman. Bristol, Mar. 4, 1786.

To Mrs. Bowman [12]

MY DEAR SISTER, - I write freely to you because I love you. While you are providentially called to this confinement, it will be sanctified to you, and will prove a greater blessing than it would prove if you had more liberty. In this case private exercises will supply the want of public; so that you will see our Lord does all things for your profit, that you may be a partaker of His holiness. You have only one thing to do - leaving the first principles of the doctrine of Christ, go on to perfection. Expect continually the end of your faith, the full salvation of your soul. You know, whenever it is given, it is to be received only by naked faith. Therefore who knows but you may receive it *now*? The Lord is nigh at hand, my dear Hannah. Trust Him and praise Him! - I am

Yours affectionately.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Mar. 10, 1786.

This letter from Mary is not a response to one of John's letter but of her disappointment in his short visit to Trowbridge. The visit was cut short because of the weather. Journal, March 27, 1786. Mon. 27. ***"We went on to Newbury with little interruption from the snow ... But I have not passed such a night for these forty years, my lodging room being just as cold as the outward air. I could not sleep at all till three in the morning. I rose at four, and set out at five ... Taking fresh horses there [Chippenham], we pushed on to Bath*** [where he was supposed to meet Mary, and later they would ride to Trowbridge together] ... Wed. Mar. 1 ***I had appointed to preach at Trowbridge at noon. But could not get thither till half an hour after ... Afterward [the sermon] I visited one who could say with Dr. De Renty, "I have with me an experimental verity, and a plenitude of the presence of the ever blessed Trinity."*** [Was this Mary Cooke] John stayed in Bristol, where Mary wrote to him on the 10<sup>th</sup>

"Copy of a letter to M<sup>r</sup> Wesley"

Ever Revered, & Dear Sir,

So lately in your company, can I have much to say by letter? Thus might an / indifferent person question me. But my own heart argues contrariwise, & urges this very reason for having much / to say. Your being here (so short was the time) served only to increase

my inclination for conversing, freely / with you, but gave me no opportunity for so doing. The desire thus increased, without being satisfied, is it any / wonder if I should at present pass the bounds of moderation? Methinks my soul is full, & would pour out its / feelings unto you. You kindly permit, you ask a free effusion: if I exceed herein, I know you will excuse; / & only number it in the list of my other little foolishnesses. Recollecting circumstances, my heart on / reflection, remembers with more deeply grateful sensations you visit, than it did even at the present / moment of your making it. Love constrains to love again: The stronger its manifestations, the more powerful / are its effects. Your love for us is strikingly evidenced: what marvel then if our returns are large? & / indeed I do think there is no place where you are more beloved, than you are amongst your own people of / Trowbridge. The general fault (it is the only one I hear of) is, that your sermon as well as visit, was too short: / our hearts consent to cry, give; more! more! not allowing the claim of thousands, who have with us an equal / right to share your labours, & your notice. My heart grew heavy as you left us: & only by one consideration / could it be lightened: viz: of one day meeting to part no more: in prospect whereof it can, it does rejoice, / believing it shall be so; & exults frequently in the thought,

That we are hastening “to the day

“Which shall our flesh restore;

When death shall all be done away,

And bodies part no more!”

Good is the Lord; & greatly to be praised is our God! Surely I may dare to say so; for He daily leadeth / me with his benefits. My soul is glad; yet, triumphs in the God of her salvation. It is a good, it is a / pleasant thing to serve the Lord. His Love is sweet: I sensibly feel, yet cannot express, how sweet it is: / truly I have thought an age of misery might soon be compensated therewith. I would not yield the smallest / measure up, for all that earth calls great. I have tasted the bitters, the sorrows of religion: They were / more desirable than sin: yea, they are rather to be chosen than the most refined pleasures an unawakened / soul can possibly enjoy. If its darkest state be thus preferable, who would barter its delights for toys; / or change a peaceful conscience for a gnawing worm! I find that in living unto God, we begin, & only then / begin to live: nor does He suffer his creatures to serve, or wait in vain. My heart this moment testifies / his goodness: feels, & declares, the loving-kindness of Him whose Love is better than life itself. His promises / are sure as gracious; & here I set my seal, that He is True, that He is Truth. ----- I want a more / capacious mind: I want the Saviour all revealed, my soul the Temple of indwelling God. O for an / increase of faith! to loosen from every hold but Him, & there to find my all! -----

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Another Text I solicit the explanation of. A little time since I heard it spoken from: but not entirely / to my satisfaction. If it be not engrossing too much of your time, I would desire from you the real / meaning of it. The words are in the 126<sup>th</sup> Psalm, the last verse. “He that goeth forth & weepeth, / bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” ----- / If your design of going to Scotland is fixed, may I ask how long will be your stay? During this / distant visit, a cessation of your correspondence must be patiently, but will not be agreeably borne: The / longer your stay, the more displeasing (on this account) will it be to me. But I trust our good / Lord will abundantly bless your labours there: to which consideration every selfish motive shall yield. / May you go forth in the plenitude of grace: & return in the fulness of the gospel of peace! May / the dear Redeemer give you many souls; & make your latter days even more abundantly prosperous than / your beginning! Thus prays your unworthy correspondent: O may her prayers be fully answered! ----- / My sisters unite in best

wishes, & kind respects. ----- Will you, Dear Sir, hear & fulfil a concluding / request? of remembering ever at a throne of grace, Your weak & foolish, but

Gratefully Affectionate  
& Sincere

M. C-----

Duke Street

Trowbridge. March 10<sup>th</sup> 1786

The Rev<sup>d</sup> J. Wesley

Bristol

Wesley, John. Letter to Miss Cooke. Birmingham, Mar. 21, 1786.

Mary's next letter, dated March 25, and addressed to the Rev. J. Wesley, To be left at the Preaching-House, Macclesfield, Cheshire, is in "Answer to Mr Wesley's 7th letter," another unknown letter, written in response to her letter of March 10, 1786, probably on Tuesday, March 21, 1786.

"I gladly avail myself of the allowed liberty of an uninterrupted correspondence; & evidence the pleasure it gives me, by addressing you, Dear Sir, at the first place I have any certain knowledge of your visiting. Accept grateful thanks for the help already afforded: ... My one desire is, to know only Jesus, & Him crucified ... Bear one ever near your heart to a throne of mercy; & when you supplicate for choicest blessings, forget not, Your Poor, M. C---- My Sisters desire I would convey their best Respects; with an assurance of their esteem: & thanks for your kind remembrance of them." FOR COMPLTE LETTER SEE NEXT DATED MAR. 25, 1786.

Mary had not heard from Wesley for over a month, and was getting desperate. Evidently he responded to her earlier letter, on Mon. May 1<sup>st</sup> or 2<sup>nd</sup>, as her next letter is dated May 8, 1786, and is in "Answer to Mr Wesley's 8<sup>th</sup> letter," also an unknown letter.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Mar. 25, 1786.

This letter in "Answer to Mr. Wesley's 7<sup>th</sup> letter", Dated Duke-Street, Trowbridge, March 25<sup>th</sup>, 1786, and addresses to, The Rev. J. Wesley, To be left at the Preaching-House, Macclesfield, Cheshire. Postscript reads, "I have some fears for this letter. Hope it will reach you safely; as I cannot like that it should be opened by any hand save yours ..." Mr. Wesley's 7<sup>th</sup> letter is unknown. John had already left Bristol and was heading north. He arrived in Birmingham on March, Fri., 17 and probably wrote his letter before he left on March, Tuesday, 21<sup>st</sup>.

"Answer to Mr Wesley's 7<sup>th</sup> letter"

I gladly avail myself of the allowed liberty of an uninterrupted correspondence; & / evidence the pleasure it gives me, by addressing you, Dear Sir, at the first place I have any certain / knowledge of your visiting. Accept grateful thanks for the help already afforded: & if your kindness be / not quite wearied, suffer it once again to exert itself, in solving a difficulty which one has seen couched / under those words which we find in the 29<sup>th</sup> Chap<sup>r</sup> of Deuteronomy, & the 4<sup>th</sup> verse. "Yet the Lord / hath not given you an heart to perceive, & eyes to see, & ears to hear, unto this day." ----- Behold how / presuming grows on encouragement: yet when it gets too exuberant, lop it by rebuke, & prune / its excesses into moderation. ----- The latter part of your

letter brought to remembrance past, & / begot new, both pleasing & painful sensations. I recollect with what delight those words which / you repeat, came once to my mind, while walking from the Room with my two Sisters. I felt such / a confidence in the continual, & final fulfilment of them, as is inexpressible. That confidence brought / an equal degree of joy: whilst with complacency, & sweet assurance, I dwelt on the given words, or rather / on the power which accompanied them. "A threefold cord, which never shall be broken." Indeed I do believe / it never shall, in Time or to Eternity. ----- The painful feelings came in that injunction of yours, / "Remember you have some at home which you are not to leave behind you." Alas! My Dear Sir, it is our / grief they will not go with us. Often we wish, vainly wish, it was in our power to awaken them to a / true sense of what is their best interest. All power is with Him, we know, who delighteth in mercy, & / willeth their salvation. But they listen not to his voice: I plainly see they daily resist the strivings of his / Spirit; & will not yield to become foolish & vile, that they may be made wise in the best things, & heirs / of a kingdom. You say, "your advice & prayers for them will not finally be in vain." The first they / will not receive: the latter they cannot hinder. We are mopes and enthusiasts. A contradiction these, I / think: yet we are deemed both. It is said, our ideas of right & wrong, are erroneous; our notions much / perverted. Then from such odd creatures, think you advice will be kindly taken? Ah no, it is not. / O who can tell how deeply it pierces, even as a sword into our souls, when we behold those we dearly love, / perversely blind, running to their own undoing! It causes us to weep in secret; & sometimes to go mourning / all the day long. Viewing them as plunging unprepared into an awful Eternity, an Unchangeable state! / my feelings are almost too much to bear. When so painfully exercised on their account, I have been ready / to fear I am more careful for them than for myself; & am more anxious for their safety, than earnest in / striving to secure my own. & truly I do sometimes, comparatively, leave caring for myself to care for them.

When the Dear Redeemer wept over Jerusalem, how poignant must the feelings of his soul be, which on / his own people's account drew forth that piteous lamentation, "Ye would not!" Herein we have fellowship / with our Lord in his sufferings; & often deplore with exceedingly bitter cry, the hardness & unbelief of / such whose salvation (next to our own) above all things we wish. ----- I never should have spoken of these / things, but your mention thereof appeared an opening opportunity unexpectedly put in my way, which I / could not but see right to embrace, of asking your advice how it would be most proper to act? We / are frequently in a great strait, not knowing what to do. On the one hand, we are afraid of saying too / much; lest by so doing we should disgust; & by thus over-much talking, mar instead of forwarding, any / good work. But on the other side, when we consider the vast importance of Eternity, & the awful / danger of such as careless totter on its breaking brink, it seems necessary that every offered moment / should be spent in warning, or invitation: & we are oft ready to conclude against ourselves, that every / such opportunity neglected, rises against us. We are weakness: But He who is ours, is mighty. O may / He guide us aright! & teach you how to assist us in this matter! To instruct us with knowledge: & to / advise us with that wisdom which the enemy of peace, & gospel-simplicity, cannot gainsay. We find his devices are many: & never more subtle than when He transforms himself into an angel of light. / In this plausible appearance, he gains the greatest advantage: making our feeble minds to waver: / raising a cloud of imaginary difficulties to obstruct the clearest views of our yet weak faith. Concealing / himself in the mist he raises, he leads us into reasoning perplexities, where, when our eyes are open & / unobscured, all is easy, & our path marked out with the most exact plainness. Yet our eye is up [?ope] unto / Him, our expectation is from Him who causeth light to arise in the darkness; & who hath in a measure /

shined by his illuminating Spirit on our hearts. His promises are yea, & amen: therefore we hope, & / with confidence wait for the perfect day, which we believe shall break in upon our souls. Was it not / for this hope of victory, I should soon grow weary of combating with the strong powers of Self & Sin. / But Jesus will uphold our steps, & make us conquerors over all: All the powers of death & hell, & / inbred sin's deep root. This hope, I trust, as an anchor cast sure, firmly rests in Him. & did ever / the weakest soul believe in vain? Truly I think that word is spoken in verity. "All things are / possible to him that believeth." Acknowledging thus much, (& thus much I must acknowledge) I am / ashamed of my own weakness, doubts, & unbelief. & shall it be always thus? Nay, I believe it shall not. / Mighty is Faith: Effectual is prayer. Will you, Dear Sir, help us much with the latter? & pray that / we may be made strong in the former grace: ever growing therein; & exercising what is given, for the / destruction of our spiritual foes, & for establishing the permanent, the perfect peace, our spirits hunger / after. ----- As to my present state. I feel a deep solemnity of spirit, which casts contempt on / worldly greatness; & comparatively, counts of little worth all things below. My one desire is, to know / only Jesus, & Him crucified: esteeming his reproach greater riches than heaps of gold: wishing to / live, & walk in Him by faith: believing with a pure heart: loving, & obeying, with an ever-willing mind. / Surely in me his whole will shall be accomplished: & this is his will, even my sanctification. He still / bears with my provocations; & they are many. I wonder at my continued unfaithfulness: but more I / wonder at his love; which forbids my deserved destruction, makes me ashamed of myself, confounds me before / Him; but says unto me, Live! Live yet a season longer, to praise redeeming grace. O that I could / worthily do it? That every hinderance was removed, "& all my hallowed heart was Love!" ----- Bear one ever / near your heart to a throne of mercy; & when you supplicate for choicest blessings, forget not

Your Poor  
M. C-----

Duke-Street

Trowbridge, March 25<sup>th</sup> 1786

I have some fears for this letter. Hope it will reach you safely; as I cannot like that it should be / opened by any hand save yours. ----- My Sisters desire I would convey their best Respects; with / an assurance of their esteem: & thanks for your kind remembrance of them. -----

The Rev<sup>d</sup> J. Wesley

To be left at the Preaching-House

Macclesfield

Cheshire

Wesley, John. Letter to Miss Cooke. Leeds, May 1, 1786.

Mary had not heard from Wesley for over a month, and was getting desperate. Evidently he responded to her earlier letter, on Mon. May 1<sup>st</sup> or 2<sup>nd</sup>, as her next letter is dated May 8, 1786, and is in "Answer to Mr Wesley's 8<sup>th</sup> letter," also an unknown letter. SEE Mary's letter of May 8, 1786

"My Sister & I join in opinion, that when my letter is wrote, it will not in worth pay its postage to Edinburgh. Yet you will bear with me ... Your last letter came in a time of need: on a day when I wanted much, & more than human aid. Surely, Dear Sir, could sympathy have told your heart what I felt in those moments of distress, it would have dropped a tear for me. I was under the power of temptation: to my own apprehension sinking in deep waters, not espying the arm of my

Deliver stretched out to save me ... My sisters desire their Respectful Love: beg, with me, a continued interest in your prayers. At Edinburgh my list of the places visiting ends: nor do I after this, know where to find you again till the latter part of July in Bristol ... Your Ever Grateful, M. C----" **FOR COMPLETE LETTER SEE NEXT LETTER DATED, MAY 8, 1786**

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, May 8, 1786.

This letter is in "Answer to Mr. Wesley's 8<sup>th</sup> letter", also an unknown letter.

The letter is dated, Duke Street, Trowbridge, May 8<sup>th</sup> 1786, but she began writing it two or three days earlier: "Between writing the forgoing, & following lines, there was a pause of two or three days: during which I have enjoyed much divine consolation [see below]. It is addressed to "The Revd J. Wesley, To be left at the Preaching-House, Edinburgh.

Wesley did not arrive at Edinburgh until Wed., May 17<sup>th</sup>. [ See Journal, May 1 May 17, 1786]

He probably wrote the letter to which Mary's letter is the response, at Leeds, Mon., May 1<sup>st</sup> or Tuesday, 2<sup>nd</sup>.

"At Edinburgh my list of the places you propose visiting ends: nor do I after this, know where to find you again till the latter part of July in Bristol. Wherever you are, may the God of peace abide with you: prosper the work of your hands; & pour out of the fulness that is in Him, both spiritual & temporal blessings in copious showers on you! & surely He will if he answers the petitions of

Your Ever Grateful  
M.C.----

"Answer to M<sup>r</sup> Wesley's 8<sup>th</sup> letter"

My Sister & I join in opinion, that when my letter is wrote, it will not in worth pay its postage to / Edinburgh. Yet you will bear with me. Ought not I then to catch a spark of the same humble spirit, enabling me to / bear patiently with my own folly? This is what I want; even to be content to feel myself a fool: that as being stript of / all of Self, I may learn wisdom of Him who alone is able to make me wise unto salvation. ---- Your last letter came / in a time of need: on a day when I wanted much, & more than human aid. Surely, Dear Sir, could sympathy have / told your heart what I felt in those moments of sore distress, it would have dropped a tear for me. I was under the / power of strong temptation: to my own apprehension sinking in deep waters, not espying the arm of my Deliverer / stretched out to save me. Satan did indeed write grievous things against me; which my own heart was ready to / subscribe to as truths. In the midst, I found no condemnation from God: But it seemed as tho' all the emissaries of / hell were set against me; combined for my overthrow, & would prevail. Every moment I walked in fear of falling / & dreaded lest the next step would plunge me into sin. My soul was bowed down even to the dust, & my spirit sunk / within me. My adversary reproached, & threatened I should have no help. But herein he was proved a liar; & / in the height of his cruel triumph was confounded before me. ---  
- Previous to this trial of faith, (for such I now / see it) my heart was drawn out in strong cries for the destruction of sin, & a renewal of soul. My spirit was / wrestling with the Lord, looking for the accomplishment of his precious promises, & hoping in Him, when this / overwhelming tide came o, seemingly ready to sweep me away. Yet over all I have been made more than / conqueror: & this I find, that every trial shakes but to fix me firmer on the Rock of Ages. My conflicts / tho' not so numerous as some time since they were, grew stronger. But in each, or

after each, (I scarcely know / which: but rather think the strength is gained in the fight tho' not so sensibly felt till afterward) I get new degrees / of vigor, additional confidence, & a surer trust. Since this last storm has been blown over, I have had sweet views, & / convictions, of the beauty of Holiness, & the absolute necessity thereof. Particularly a few days ago, it appeared so / reasonable, so desirable, & so impossible that without it any soul should see the Lord, as I cannot express. While / I simply & calmly considered it, laying aside all the mysterious reasonings of my blind understanding, & seeing it in / its own light; I felt my heart burn as with a peaceful flame, aspiring in even warm desires to the essential source / of all perfection: to the Holy One whose dwelling is in light inaccessible; that He would impart of Himself unto me, / fill my soul with his pure Love, & make me "partaker of his Holiness." I want all this heavy clay removed, & to live a / life concealed with Christ in God. I want to have these bonds broken off, & wholly cast away; that my soul may / alway[s] dwell in heaven, while it yet shall be engaged on earth, in doing the will of Him who hath called me to high / & glorious privileges. He suffers me not utterly to faint in the way: but wondrous Love stoops down to help me / forward. I am amazed it should notice me. But is this, nay, can it be greater than when it hung on Calvary, / & bled for rebels such as me! Such astonishing instances ought to shame me; when I murmur & am sometimes ready to / cry, ["]has He forgotten to be gracious! Is his loving kindness shut up in displeasure!" Would you think it possible I / could be thus ungrateful, & unmindful of his benefits? But thus at times I feel, like a presumptuous creature, / as tho' deserving of his mercies. I know too much the want of a grateful spirit: grateful for smaller blessings, / while expecting greater. But looking forward to higher, I am too apt to forget what I already possess; & grieve / for what I have not, instead of being thankful for what I have. Rightly considered the least the Lord gives is / large. This I want always to retain a deep sense of, that I may praise Him for evermore: & in the strength of / what I have at his hands received, go on strong in Faith, & rejoicing in Hope of having added thereto an / abundant increase. Praise becometh the Children of the Most High; & thanksgiving should banish all complaint / from them, who are so highly favored. O might my soul now rise, & never admit a murmuring thought again! I / will think on the goodness of my Redeeming God: & surely this will inspire with feelings of joy, & notes of praise. / Yea, I find it does; & while I think thereon, my full heart burns with Love, & stands ready to do his will whatsoever / it be. All glory to the Lamb! Who so truly loved, so dearly bought his people, & secures them for his own possession.

Between writing the forgoing, & following lines, there was a pause of two or three days: during which I have / enjoyed much divine consolation. I envy not the gay their pleasures: mine are more substantial. Nor the Ambitious / their honors: mine are far transcending; they come even from the King of Glory. Neither shall the gold of the / Worldly-Rich excite a wish in my heart: my treasure is more enduring, & laid up in the highest heaven!

"My God, I am thine; what a comfort divine,

"What a blessing to know that my Jesus is mine!"

Not all below the skies can give the peace these lines convey. My soul says the words are mine: & what is better / still; He who inspired the first writer of them, is mine also. I would praise, but cannot in worthy strains, the / God of my salvation! ----- My Sisters desire their Respectful Love: & beg, with me, a continued interest in your / prayers. ----- At Edinburgh my list of the places you propose visiting ends: nor do I after this, know where to / find you again till the latter part of July in Bristol. Wherever you are, may the God of peace abide with / you: prosper the work of your hands; & pour out of the fulness that is in Him, both spiritual & temporal / blessings in copious showers on you! & surely He will if He answers the petitions of



Your Ever Grateful  
M. C-----

Duke Street  
Trowbridge, May 8<sup>th</sup> 1786

The Rev<sup>d</sup> J. Wesley  
To be left at the Preaching-House  
Edinburgh

Wesley, John. Letter to Mrs. Brisco. Richmond, May 10, 1786.

To Mrs. Brisco (?) [18]

DEAR SISTER, - The work of God is, I am afraid, much hindered in Thirsk by the misunderstanding between Mr. Oastler and Mr. Taylor. If it be possible, an end should be put to this. They should in any wise meet and compromise matters. That things should stand as they are is a scandal to religion. I have known *you* for many years. You love to do good. Forward this reconciliation, and you will oblige many, as well as, my dear sister,  
Yours affectionately.

Wesley, John. Letter to Charles, his Brother. Edinburgh, Near, May 18, 1786.

DEAR BROTHER, - So Sister Horton is in peace. This may be a blessed visitation for Mr. Horton. Perhaps it will prove in the event one of the greatest blessings which he ever receive in his life. I hope you have wrote to Mr. Durbin. Alas what do riches avail him! [See letter of May 3.]

Certainly Providence *permitted* injudicious men to you three miles from me, who should rather have been always at my elbow. [See letter of May 3.]

I doubt whether there be not an anachronism in the of John Price; whether they do not *now* impute to him what was done long ago.

My Journal should have been sent several days since but Joseph Bradford trusted another person to transcribe it. [The portion ready for the printer. The 1779-82 extract was dated end 'Newington, Jan. 19, 1786.'] This Society flourishes much. I hope to be here again the 31st instant. Peace be with you all! Adieu.

Cooke, Mary to Mr. Perkins. Letter to Mr. Perkins, of Freshford. Trowbridge, May 22, 1786.

She writes in her diary: "I am in doubt and sorrow of soul, for I cannot by faith lay hold upon my Saviour ... Alas! my faith seems only to dwell in my headmy understanding is convinced but my heart is unbelieving; ... [speaking about God] Thou hast wisdom and strength, and canst impart them to me; Thou canst reveal the deep things of Thy word: be Thou my instructor, my counselor, my guide, my upholder, and my defence! Give me Thyself, Thy kingdom in my heart ..."

No help from God, so she writes to Mr. Perkins again on March 26, "expecting to go to Hell", and again on March 31, April 8, and May 28 when she writes: "Permit me not only to beg, but also grant my request of my coming on the morrow if it is in your power. We almost begin to think that you have forgotten, or at least that you greatly neglect us." Evidently she had an appointment for on May 30, she writes, "Charge me not with a

breach of promise if you see me not at Freshford this evening. My brother (age 19) interposes between me & my wish ... The disappointment is felt, but cannot by me be prevented. Her next letter, a year later, to him is written on **May 22, 1786**, the day after she had heard Mr. Perkins preach at Trowbridge, and she writes, "The more I reflect on your yesterday's sermon, the more desirous am I that it should be impressed on my heart ... Cannot you point me out a way? or rather do you not see the only way to help me lies with yourself? ... she asks him to "give me your yesterday's sermon in writing. If you say you never say you penned a sermon in your life, and do not like to begin, I will remove the formality ... by soliciting your familiar thoughts on the New Birth ... I feel you are sent to Trowbridge for my good ... & ascribing all Glory to the Great Leader! I will testify of you to the Lord, that for the Best things I am, Your Ever Obligated, M.C."

Wesley, John. Letter to Miss Cooke. Edinburgh, June 5, 1786.

Unknown letter. Mary had become so dependent on Wesley's letters that when she had not receive a response to her letter of May 8, she wrote to Mr. Perkins, her counselor from Freshford, after hearing him preach at Trowbridge, on May 22, 1786. In a desperate state she wrote, "do you not see the only way to help me lies with yourself." Where, O where, has her Mr. Wesley gone? Her next letter, dated June 23, 1786, gushing with enthusiasm, is written in "Answer to Mr Wesley's 9th letter."

SEE Mary's letter of June 23, 1786

"Revd & Dear Sir,

On the receipt of your letter, I again experienced the truth of an observation I have often made, 'Hope deferred maketh the heart sick: but when the desire cometh' ----- Is it not sweet to the soul? I waited a long time (long it seemed to me) expecting every post to hear from you, but in vain: disappointment succeeded disappointment, every day adding to the score. When your letter came; & even in the bare act of taking it, I felt a pleasure compensating for all the pain your long silence occasioned. These words (immediately distinguished, as noted in red) "Missent to Witney," convinced me the delay was accidental: which quieted both the apprehensions & perverse reasonings of my mind; ----- As Conference draws near, will you, Dear Sir, give me leave to remind you of your conditional promise of sending Mr. Adam Clarke into our Circuit ... He has been made a blessing to this people: they love him; & I believe he loves them ... Once more I look forward to the expected time of your being at Trowbridge; & trust the usual blessing shall not be wanting. It is a long anticipation: but I have some hope of seeing you before. If it is possible, & my mother consents, I promise myself to be in Bristol for a few days during Conference. I feel a very strong desire to be there, & a little thing will not keep me away: But if I am disappointed, it will be an heavy heavy cross in deed ... M. C---**FOR COMPLTE LETTER SEE LETTER DATED, JUNE 23, 1786**

Wesley, John. Letter to Samuel Bradburn. Crawles, June 20, 1786.

[In reference to his upcoming marriage to Sophy Cooke. They were married on Aug. 10, and went to live in Wesley's house at City Road, London]

DEAR SAMMY, - As soon as I saw you and Sophy Cooke together at Gloucester it came into my mind at once, There is a wife for Bradburn (though I did not tell anybody). [See next letter.] I was therefore nothing surprised the other day when I received hers and your letters, and I am

inclined to think London will be the best place both for you and her. It will be safer for you to *visit* Gloucester now and then than it would be to reside there. As to your children, two of them may be kept abroad, as they are now; and I imagine that, as our family is not very large, Sophy would very well supply the place of an housekeeper. But this should be a time of much prayer to you both. - I am, dear Sammy,  
Your affectionate friend and brother

Wesley, John. Letter to Sophia Cooke. Crawles, June 20, 1786.

Listed in list not published in Telford, as additional information to be published in the Oxford edition. Owner: Institution.

To Sophia Cooke [21]

Surely you never can have need to use any ceremony with me. You may think aloud and tell me all that is in your heart. As soon as ever I saw Mr. Bradburn and you together I believed you would be more nearly united. His former wife never wanted anything; neither need any of our preachers' wives. They neither want nor abound. They have all things needful for life and godliness. But I am not a fair judge. I am partial. I long so much to have you under my own roof that I cannot divest myself of prejudice in the matter. I can only say, 'Give yourself to prayer; and then act, in the name and in the fear of God, as you are fully persuaded in your own mind.' - I am

Yours affectionately.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, June 23, 1786.

This letter was written in "Answer to Mr. Wesley's 9<sup>th</sup> letter, also an unknown letter, addressed, Duke Street, Trowbridge, June 23d: 1786, to "The Revd J. Wesley, To be left at the Preaching-House, Sheffield, Yorkshire. John arrived in Sheffield on July, Sat. 1<sup>st</sup> and left on Wed. 4<sup>th</sup>. His unknown letter was written sometime between May 18 & June 23. It may have been written before he left Edinburgh, or at Leith on, May 27-28, or at Dunbar, May 30-31. One thing is certain, that his letters, unknown to us, reached her as she responds to them.

"Answer to M<sup>r</sup> Wesley's 9<sup>th</sup> letter"

Rev<sup>d</sup> & Dear Sir,

On the receipt of your letter, I again experienced the truth of an observation I have often made, / that a favor long withholden, much wished for, but almost despaired of, gives when it does come a double pleasure. / In all things in its measure, "Hope deferred maketh the heart sick: but when the desire cometh" ----- Is it not sweet / to the soul? I waited a long time (long it seemed to me) expecting every post to hear from you, but in vain: disappointment succeeded disappointment, every day adding to the score. I had just yielded up my hope as fruitless, / thinking you had not received my last, when your letter came; & even in the bare act of taking it, I felt a / pleasure compensating for all the pain your long silence occasioned. These words (immediately distinguished, as / noted in red) "Missent to Witney," convinced me the delay was accidental: which quieted both the apprehensions & / perverse reasonings of my mind; & made me in heart, as now by pen, thank you for your continued love & / attention. I will not tire you with a repetition of the unworthiness of the Receiver: but will rather silently / wonder at your condescending goodness; & adore the Giver of that grace which made you such: so willing to bear / the infirmities of the weak; & as it were looking back to encourage those who are just beginning to set out in / the heavenly way: caring for the Babes: taking them as in the arms of

faith to the verge of a better hope: / wherever to continuing to look, they shall attain: & following “them who through faith & patience inherit the / promises,” shall ere long partake the same. I would begin in great simplicity of spirit to tell you what that / grace does for me: but am almost withheld by a strange kind of doubt, chiefly arising from the very opposite feeling / which I at different times experience. I mean no more than this. Perhaps last week, or some time ago, I might / have had a particular discovery of my own weakness, depravity, ignorance, or something of the like. It may be now / I am not so exquisitely sensible of it: convinced as in my judgment that it is so, yet not at this present moment / so deeply feeling it. In such a case, suppose for instance writing to you, I was to say thus & thus I am; an / helpless, sinful, foolish creature: should I do wrong in so expressing myself? I know not how, it is with others / but for myself I know, that at some moments I can no more realize the feelings of the past, than I can make / a world. Now what I fear, is speaking more strongly in any instance, than what I at the present instant / feel. It often seems that I have what I term a remembrance of what is past: but then I want to realize / just now, whatsoever I now say. This has frequently been a bar to me: a kind of stumbling block both to / my tongue & pen; which oft stops to enquire, do I not go too far? It has been an hinderance to my speaking: / & I have at times thought (is it a reality, or only fancy?) that it may have prevented my reaping profit, by / shutting up a possible way to seasonable advice. It would save me many a painful doubt; & I should indeed / rejoice to be clearly convinced from what quarter it proceeds: whether from the too oft grieved restraining spirit / of all grace; from a naturally timid disposition; or from a watchful enemy, assiduous to perplex. I sometimes / think it is one; & then as quickly suppose it to be the contrary, according to the state my mind is in. Yet / I confess I am more generally puzzled, & break off the enquiry in the midst: & unable to solve, end as the safest way, in silence. / Often when writing or speaking such discouraging thoughts possess me as almost deters me from attempting either the one / or the other. It all the while seems to be the labour of the head, rather than the expressive feelings of the heart: / the thought whereof greatly frightens me; & more than once has caused me to throw aside my pen. Yet if after a / few days I look over what is written, I feel it is the genuine experience of my soul. This it is which renders writing / a task. Yet why should I complain? As the cross is usually followed by a good degree of satisfaction. Something / would tell me, that what I would now say is half, if not wholly, mere imagination; & I had better not repeat it. / But surely was I at this time silent, my Lord might number me with those of whom He justly says, “If these should hold / their peace, the stones would immediately cry out.” He has been peculiarly gracious to me of late; making me / stronger than mine enemies: & giving me to commune intimately with Himself. He lifts up my weak hands, & bids / me “be strong in faith, giving glory unto God.” For a few days I found such an union with Him, particularly in prayer, / as it is impossible to describe: never was a visible object as “intimately nigh.” I felt this is the state I long for; even a continual abiding in this heavenly frame; this Divine nearness, & unity with the Father of spirits. Surely, / I said, “his service is perfect freedom”; & “where the Spirit of the Lord is, there is liberty.” A liberty greater than / words can express, or thought conceive, till the heart sweetly feels, & rejoices therein. Not with bursts of noisy joy: / but with a calm tranquility unspeakable; communicated by the Holy Spirit of harmonizing peace: whose / operations in this respect, Satan nor Self can imitate: for Satan & Self, or unrenewed nature, are discordant: & tho’ / these often lull to stupidity; they cannot ape the active principle, the lively peace, the divine persuasion, / the calm deep satisfaction; which while enjoyed, out-argues the most subtle injections of an adversary, casts down the / imaginations of proud reasonings; & whatever temptation may say in an heavy hour, yet under the feeling sense / of divine realities, the heart

easily silences all its charges, & repels its fiercest assaults. Yesterday / morning, that word was brought to, & abode on my mind. "Thou shalt call me Ishi." I thought it a strange / expression: knew not what it meant, or where to find it: But it was accompanied with such a kind of powerful / sweetness as promised me some great thing. Within an hour afterwards, in reading, I happened to light on the / prophecy of Hosea; & was indeed much struck to see it thus written. "Thou shalt call me Ishi; & shalt call me no / more Baali." [?] The margin of my Bible gave the explanation; & most comfortably spake unto me, "Thy Maker is / thine husband; the Lord of Hosts is his name." ----- I could say much more: I could tell you still how abundantly / gracious my God has been unto me: but while talking of myself, I forget your patience, & my own paper; on the latter / of which I have yet to mention much business, which will require some room. Now then for the present I / drop my own immediate concerns: & yet I know not but self will have a share in the succeeding part, tho' more / remotely, or concealed. As Conference draws near, will you, Dear Sir, give me leave to remind you of your conditional / promise of sending Mr Adam Clarke into our Circuit. His past usefulness makes us look forward with much satisfaction / in the prospect of future good. He has been made a blessing to this people: they love him; & I believe he loves them. / I doubt now if he is stationed amongst us, but many souls will have reason to praise God for his coming hither. Think / not, Dear Sir, that these solicitations imply a setting up our own judgment in preference of yours: nor suppose that we / suppose you cannot chuse so wisely for us as we can for ourselves. Nay, we abhor such a thought. Each year has / shewn the contrary: & never perhaps were we more sensible of it than this last year; wherein you sent us Preachers / well suited to the people. I do not mean to speak slightly of either: I have a great love & esteem for all: but in a / more particular manner has Mr Day been blessed unto me, & to several others. His preaching is deep, clear, solid, / convincing; searching & instructive: calculated to inform the judgment, & amend the heart. From the / consideration of his numerous little family, (which it is not easy to carry from one place to another) we have / from the beginning built our hopes of keeping him another year: & now as the time of general change draws / on, there is a still stronger tie. His Wife is weakly at the best: but has now such bad health, that in her / present state, it would be highly imprudent to remove her. She has been apparently on the borders of the / grave in a deep decline: true several nights it was expected would have been her last. But now by a miracle / (no less can I deem it) she is on the recovery: gains strength tho' slowly; & with time, & great care, there / is a probability that she may be given back to the prayers of her Dear Partner, & the pleading wants of her / helpless offspring. For the sake of these I earnestly wished her return to life: but considered only as an / individual, the wish had been cruel. Her state of mind was such as in dying circumstances is most desirable. / The heaven of her soul beamed on her countenance; & even had her praising, grateful tongue been silent, / one might have gathered instruction & encouragement from her look. If we thought Conference would deprive / us of this valuable pair, we should indeed regret its arrival: But we hope better things. ----- Once more I / begin with satisfaction to look forward to the expected time of your being at Trowbridge; & trust the usual blessing / shall not be wanting. It is a long anticipation: but I have some hope of seeing you before. If it is possible, & my mother consents, I promise myself to be in Bristol for a few days during Conference. I feel a very strong desire / to be there, & a little thing will not keep me away: But if I am disappointed, it will be an heavy heavy / cross indeed. ----- My Sisters desire to be kindly remembered to, & by you. I trust we shall all be kept / hungry for the best things: sensible that we deserve not the crumbs, yet craving the Children's food. / Evermore by faith feeding on the bread of Life, & nourished continually with the wine of the kingdom. / Satisfied, yet ever asking more: content to be nothing; yet earnestly pursuing a crown of

righteousness / & a throne of glory. Pray, Dear Sir, that we may attain the fulness of our gospel hope: & then when / Time's short day shall cease, we will meet you at the right hand of our approving God; & help to complete your / crown of rejoicing throughout Eternity! Amen. Amen. So be it, Dear Immanuel!

M. C-----

Duke Street

Trowbridge, June 23<sup>d</sup>: 1786

The Rev<sup>d</sup> J. Wesley  
To be left at the Preaching-House  
Sheffield  
Yorkshire

Wesley, John. Letter to Sarah M'Kim. Bristol, July 21, 1786.

MY DEAR SISTER, - You do well to write. I am well pleased to hear you do not let go the blessing which God has given you. See that you hold fast the beginning of your confidence steadfast unto the end. And you know there are still greater blessings behind I There is no end of His goodness.

If any of our brethren in Sligo ['I presume it was to Sarah M'Kim, of Sligo' (C. H. Crookshank).] will give you a guinea, he may receive it again of Mr. Rogers in Dublin. - I am, dear Sally, Yours affectionately.

Wesley, John. Letter to Kitty Warren. ????, July 21, 1786.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Miss Davenport. ????, Aug. 2, 1786.

Some clue showing that there was such a letter, but no quotation or substantial reference, listed in Sotheby 5.xii.1904. From Baker's list not published in Telford

Wesley, John. Letter to Elizabeth Briggs. London, Aug. 7, 1786.

MY DEAR BETSY, - You may do me a considerable piece of service by informing me of all you know concerning Mr. Fletcher, chiefly when he was abroad. Perhaps you can give me light from some letters or papers of your brother William's; as I suppose all his papers are in your hands. Perhaps you may have some valuable letters which he (Mr. F.) wrote to your good father. [See letter of Sept. 24; and for William Perronet (who died in 1746 at the age of twenty-two), Atmore's *Memorial*, pp. 320-1.] I think both for my sake and for Mr. F.'s sake you will give all the help you can herein to, my dear Betsy,  
Yours affectionately.

To Miss Briggs.

Wesley, John. Letter to Mrs. Fletcher. London, Aug. 7, 1786.

To Mrs. Fletcher [3]

MY DEAR SISTER, - Several of the fragments may be of use. I purpose to insert them in the

*Magazine*. Some of the letters I think to insert in the *Life*. As to dates, you can probably help me: (1) In what year did Mr. Fletcher come to England? (2) In what year did he go to Germany? (3) In what year did he go to Madeley? (4) In what year did he travel with me? (5) In what year did he go to Newington? (6) In what year did he go to Switzerland? (7) In what year did he return to England? (8) In what month and year did he marry In what year did he go to Trevecca? Return home?

To-morrow we are to set out for Holland. I hope to return before the end of this month; and am, my dear sister,  
Your affectionate brother

Wesley, John. Letter to Miss Cooke. n.p., Aug. 10, 1786.

Mary's next letter, dated Aug. 30, 1786, is in "Answer to Mr Wesley 10<sup>th</sup> letter," another unknown letter.

Mary makes reference to her stay in Bristol at Conference and writes, "It was a time of humiliation, quickening ... When you was describing the preparatives for a full salvation, my heart cried, these are what I want; Lord give them now to me! ... There is a revival of life of much power at Trowbridge ... people go away for want of room, so they want a larger preaching house ... [What is of interest here is that it is not because of Wesley, but because of Adam Clarke. He called them to have a prayer-meeting at 5:00, they objected but finally gave in and now they have reason to rejoice that they did]. We would not now give them up: they are best of all: & even our other meetings are much more comfortable, lively, & powerful, since we have met in the mornings ... On your return to Bristol, I wait not for a renewed permission to write; still looking on the former one as sufficient warrant ... [She reminds him that his usual visit draws near, and of the pleasing recollection, that last September he spent the greater part of two days with them, and now asks for three] ... Your, Grateful Expectant M. C----- My Sisters join in kind Respects, & with full consent, in earnest hope of its acceptance, unite in my above petition."

**FOR COMPLETE LETTER SEE NEXT LETTER DATED AUG. 30, 1786.**

The tone of Mary's letters began to change, and Wesley noticed it. In his reply to her letter of Aug. 30, 1786, he wrote, "you are happier than when you wrote last."

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Aug. 30, 1786.

This letter is an "Answer to Mr. Wesley's 10<sup>th</sup> letter," another unknown letter, written sometime after July 25<sup>th</sup> and before Aug. 30, 1786, the date of this letter. It is sent to "The Rev. J. Wesley, Bristol. Mary refers to the Conference at Bristol, July 25, 1786. "I found it good to be at Bristol. She refers to his visit in Holland, & a lapse in their correspondence. John was in Holland from Aug. 9 until Sept. 3<sup>rd</sup> & returning to England at Harwick on Sept. 4<sup>th</sup>. According to his Journal he answered his letters on Wed. 6<sup>th</sup>, preached at Bath & on the 8<sup>th</sup> & answered his letters on the 9<sup>th</sup>. His response to her letter of Aug. 30<sup>th</sup> is dated, Bath, September 9, 1786. When did he pick up the letter at Bristol, or was it forwarded to Bath? Did John get cold feet after his return or did he find other interests? He wrote to Mrs. Fletcher from London, on Sept. 6, 1786 (3 days before his letter to Mary). "My very Dear Sister and Friend. Excuse me if I write just as I feel. I have not a long season, felt so tender and affection for you as I have done in reading your last. I love you for the care you have taken for the care of my dear Miss Ritchie [evidently he did not reach

Bath on Monday, as his P.S. reads "Tuesday morning."] I have just received your last, and am glad to hear that my dear sister Ritchie is not worse. My dear friend, Adieu.

"Answer to M<sup>r</sup> Wesley's 10<sup>th</sup> letter"

Bless the Lord, O my soul; & let all that is within me shew forth his goodness! He crowneth me / with loving kindness, & tender mercies; & reneweth my strength day by day. I bless his holy name, the sacrifice of / praise is not a constrained service: It is the free-will offering of a grateful spirit, triumphing in the joy of his / salvation. O that I could worthily magnify his name: declare his goodness: & excite all around to taste with me / the amplitude of his grace! The Lord is with me; & in his favor is life. His word is a map unto my feet, & his / ordinances are the delight of my soul. Shall I then restrain the spirit of thanksgiving? or shut up his love / in my heart? Nay: but I will publish it abroad; & tell as I can, how great is that peace which flows from God, / which is derived from the Giver of all true consolation. My confidence grows stronger & stronger: founded in the / faithful promise of Him who hath said, that while He lives I shall live also. Satan rages, strives, & threatens; & / often boasts he has all power. But I am more than ever kept above his temptations: enabled to look through, & in / the end prove him a conquered foe; a liar, as he was from the beginning; seeking to devour whom he may, & to / beguile unstable souls. "But I know whom I have believed: He is able to keep that I have committed unto Him": & / through grace, I am determined more, & still more, to trust Him & not be afraid. He blesses me with the evidences of / his favor: the tokens of his love: the witness of his spirit. I joyfully take the gifts, & embrace the giver, as / "My Lord & my God." Tho' He permits my faith to be tried, it is only for its increase, & to display more / abundantly his saving power. Here will I raise my Ebenezer: hitherto hath the Lord helped me, & done all / things well. Glory! unceasing glory, be ascribed unto Him who upholds my feeble steps, & leads me in the paths / of peace & truth. -- --- Methinks I have but one prize to press after: I see but one thing attainable below, that is / worthy pursuit. I mean a thorough conformity to the will of God: a renewal of soul in his image. I hunger & / thirst for this; yea, my heart & my spirit pants to be fitted with Perfect Love. Sometimes I behold its / beauties afar off: & sometimes I seem to be just ready to grasp it as mine own. I do believe it shall be given: & look / expecting when the sanctifying word shall reach, & fill my soul. ----- I found it good to be in Bristol. It was / a time of humiliation, quickening; & I trust of lasting profit. I derived much instruction from those discourses that did / not immediately concern me: but in a more especial & abundant manner, your three last sermons were blessed unto / me. When you was describing the preparatives for a full salvation, my heart cried, these are what I want; Lord give / them now to me! Your accompanying prayers came with an unction: & having found them beneficial, I / continue to solicit an interest in them. Knowing that fervent supplication pierces heaven, I attribute much / thereto: & expect, & I believe, experience many blessings in answer to the prayers of my Friends, which I should / to this day have been without had not their hearts been lifted for me, & their cries entered the ears of the Lord of / sabaoth[?]. Behold me then, Dear Sir, & bear me to a throne of grace, as a sick soul, who needs a perfect healing. / But to particularize. I want more simplicity: greater stability; & a spirit of unceasing prayer: a disposedness / of heart continually to look to God, receiving by the moment grace & strength from Him: living in constant / dependence on Him, by enjoyment this minute, & faith for the next. ----- ----During Conference it was / not a partial outpouring of the Spirit on Bristol only. Almost the first news on our return, was, that in one of / my Sister's Classes three young women, whom we left mourning, were now rejoicing in a sin-pardoning God. A fourth / was at that time under sore distress of soul. In great steadiness she had long been



seeking justification; but apparently / in vain. She was driven to the last extremity: her burden almost too heavy to bear. The gloomy morn preceded a / joyful evening. As I was going with my Sisters to a prayer meeting, we saw her at a distance with two / companions: for as we could see her, we remarked the change in her countenance. With the most softened sweetness / she said, as she turned back to meet us, "Well now I can praise God: He has given me the blessing which / so long I have sought. I felt uncommonly strong drawings for retirement, & there the Lord manifested Himself / unto me in such a powerful manner as I cannot express." She thought one half hour's enjoyment of his Love / more than compensated, & made her forget all the pain she had gone through. She still retains her confidence; & is / all athirst for righteousness. Her soul is serenely blest: her countenance speaks heavenly mindedness; & all her / words are made up of sweetness & love. The others yet hold fast by faith, & bid fair for the kingdom. A / deeper work is carrying on in many souls. Several are earnestly contending for a full salvation; & seem just / ready to receive the Love which casts out all fear. There seems to be a revival of life, & much power throughout the / Society. God is in our assemblies in a most glorious manner, & wonderfully manifests his presence amongst us. / We only want a larger Preaching-house, that numbers who now go away for want of room, may hear the / glad news of salvation proclaimed through the Lamb. ---- Mr Clarke called on us to take leave. He wished / to set forward a morning prayer-meeting, at five o'clock. In our own mind we objected, because our evening / prayer meetings had not been so profitable as in many other places. We thought it would be only an unnecessary / useless thing. However we submitted to his proposal; & have reason to rejoice that we did so. God abundantly / owns and blesses them. We would not now give them up: they are the best of all: & even our other / meetings are much more comfortable, lively & powerful, since we have met in the morning. I do / think God is with us of a truth; & that this is but the dawn of glorious days. I greatly rejoice in the hope / that "a little one shall become a thousand: & a small one a strong City." Nothing so gladdens my heart as to / see Jerusalem in prosperity. O when shall it be that a nation shall be born at once! ----- By your / visit to Holland, there has been a chasm in our epistolary regularity. But now supposing you are returned , / or on your return, to Bristol, I wait not for a renewed permission to write; still looking on the former one / as a sufficient warrant. I feel unwilling to have my blessings diminished; but rather seek their increase. In / the number I may truly rank your highly-valued correspondence. You will not wonder that I follow you with letters, / seeing a little thing will not make me forego my privileges. I am for keeping all I have, & still I covet more. / Methinks I already read compliance in your look, while you enquire, what farther I request? It is the presence, / the company, of my dear & honored Friend & Father, I now wish for. The time of your usual visit draws very / near. May I ask? is the time fixed for your coming to Trowbridge? The enquiry begins to circulate: several / have asked me, "do you know when Mr Wesley comes?" I answer in the negative: but hope the next letter / I am favored with, will name the day. My memory, tho' too often treacherous, proves faithful to return / the pleasing recollection, that last Sep<sup>er</sup> you favored us more highly than ever before, by spending great / part of two days with us. This year we would solicit an addition: or even if this may not be, we trust a / shortening of that time will not be thought of. Indulgence encourages importunity: & herein we have / strong confidence that we shall not be rejected. May the God of all power, & consolation, be with you at / all times; & bring you hither in the fulness of his grace, sincerely prays

Your

Grateful, Expectant

M. C-----

Duke Street  
Trowbridge Aug<sup>st</sup> 30<sup>th</sup>, 1786.

My Sisters join in kind Respects. & with full consent, in earnest  
hope of its acceptance, unite in my above petition.-----

The Rev<sup>d</sup> J Wesley  
Bristol

John's 11<sup>th</sup> letter is in response to this letter of Aug. 30<sup>th</sup>, 1786

*"Bath, September 9, 1786. It gives me much satisfaction, my dear Friend, to observe you are happier than when you wrote last. I do not doubt but you have at some times a rich foretaste of the state which your soul pants after ... I am now intent upon my work, finishing the Life of Mr. Fletcher [see Journal, Sept. 12, 1776] This requires all the time I have to spare; so that, as far as it is possible, I must for two or three months shut myself up. Two weeks I give to Bristol: after that time I return to London. I cannot, therefore, have the happiness of seeing Trowbridge this autumn. But might I not see you or your sisters at Bristol? If I am invisible to others, I would not be so to you. You may always command everything that is in my power of, my very dear friend, Yours in life and in death."* FOR COMPLETE LETTER SEE LETTER DATED SEPT. 9, 1786.

Wesley, John. Letter to Mrs. Fletcher. London, Sept. 6, 1786.

To Mrs. Fletcher [6]

MY VERY DEAR SISTER AND FRIEND, - Excuse me if write just as *I feel*. I have not of a long season felt so tender an affection for you as I have done in reading your last. If love you much for the care you have taken of my dear Miss Ritchie. If she is worse, send me word to Bristol, where I hope to be on Monday. I would travel day and night to see her before she is called home. But as God has already heard the prayer, I trust He will permit her to stay a little longer with us. If the vomiting returns, apply half a slit onion warmed to the pit of her stomach. The children of traveling preachers only are sent to Kingswood School. David Evans has had uncommon help. I gave him five-and-twenty pounds at once. Peace be with your spirit! - I am, my dear Sister,

Yours most affectionately.

*Tuesday afternoon.*

I have just received your last, and am glad to hear that my dear sister Ritchie is not worse.

My dear friend, Adieu.

Wesley, John. Letter to Miss Cooke. Bath, Sept. 9, 1786.

The tone of Mary's letters began to change, and Wesley noticed it. In his reply to her letter of Aug. 30, 1786, he wrote, "you are happier than when you wrote last." Mary's response to this letter was dated Oct. 24, 1786. She addressed him as "My Dear, & ever Dear Sir. Is this her 'Dear John' letter to Wesley? Has she finally found a man to replace him.

To Mary Cooke [7]

BATH, *September 9*, 1786.

It gives me much satisfaction, my dear friend, to observe you are happier than when you wrote last. I do not doubt but you have at some times a rich foretaste of the state which your soul pants after. And even

These wandering gleams of light  
And gentle ardors from above  
Have made you sit, like seraph bright,  
Some moments on a throne of love.

But you know you are not to rest here; this is but a drop out of the ocean. Only this has been known again and again, that one of those happy moments has been the prelude of pure love. It has opened into the full liberty of the children of God. Who knows but this may be your happy experience? - but the next time your soul is so caught up He that loves you may touch your nature clean, and so take you into the holiest, that  
You may never leave the skies,  
Never stoop to earth again?

I am now intent upon my own work, finishing the Life of Mr. Fletcher. This requires all the time I have to spare; so that, as far as it is possible, I must for two or three months shut myself up. Two weeks I give to Bristol; after that time I return to London. I cannot, therefore, have the happiness of seeing Trowbridge this autumn. But might I not see you or your sisters at Bristol? If I am invisible to others, I would not be so to you. You may always command everything that is in the power of, my very dear friend,  
Yours in life and in death.

Wesley, John. Letter to Elizabeth Briggs. Bristol, Sept. 24, 1786.

To Elizabeth Briggs [8]

MY DEAR BETSY, - I thank you for the letters which you sent, and shall be glad to see those which you mention. There is no doubt but Shoreham is the place which God at present points out for your residence, and it is well that you have such an assistant there as honest Sampson Staniforth. Great care should be taken to preserve a perfect good understanding between him and the traveling preachers. I know not who in Shoreham is able to give me a night's lodging now. To-morrow I expect to set out for London. - I am, my dear Betsy,  
Yours affectionately.

Wesley, John. Letter to Elizabeth Briggs. ????, Oct. 15, 1786.

Owner: Individual. From Baker's list not published in Telford

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Oct. 24, 1786.

This letter is an "Answer to Mr. Wesley's 11<sup>th</sup> letter," dated Trowbridge, October 24<sup>th</sup>, 1786, and addressed to The Revd. J. Wesley, New Chapel, City Road London.

Evidently Mary and her sisters visited Wesley in Bath as Wesley had suggested in his letter. Mary praised Adam Clarke for the work he has done. But John had sent him to the Islands and now, Mary and the people of Trowbridge wanted him back.

"Answer to M<sup>r</sup> Wesley's 11<sup>th</sup> letter"

My Dear, & ever Dear Sir,

Your letters, whatever be their contents, always prove an effectual expellent of gloom / and doubt. I rejoice in their receipt, & feel power & strength of soul communicated by the perusal of them. I received your / last on the Monday after our Saturday's visit to you in Bath. That interview in a measure prepared me for the disappointment / your letter conveyed, of not seeing you in Trowbridge this autumn. Had it not been so, the pain had been even more / poignant than it now was: & surely in its most favorable circumstances, I bore it uneasily enough. Yet I bless my / gracious God, I can submit to his will in these things better than I used to do. I feel a daily growth of love for my Friends. / But still if in the disposals of Providence we are kept asunder: or after enjoying their company, they are taken from me; I can with a measure of resignation say, Lord, thy will is best, let it be done! Ever to keep this in view I find is the only / way to happiness. Yea, it is not merely the way thereto, but it is happiness itself. So far as my own is conformed to the divine will, so far peace possesses my mind, & runs through my actions. & thus I know it would always smoothly glide / through every faculty of my soul, did not opposition arise from the unsubdued nature, to perturb & hinder its even progress. / It is this bar I want taken away. The power & willingness of my God are, I know, engaged for its removal. I have / for a season proved the exertions of both on my behalf: & from recent experience can testify how wonderous they are. / The other day I caught my thoughts  
"Scattered o'er all the earth abroad,  
"Immeasurably wide from God."

It was the grief of my soul that I could not collect, & stay them where I would they should be fixed. But what I / could not do myself, He who is greater than my heart, & who saw my desire, in a moment effected for me. Far as my / roving thoughts were gone, his Love extended; gathered in, & brought the wanderers back to Himself their desired centre, sweetly binding them his own by the gift of those powerful words,

"On me thy quiet soul be stayed,  
"Till pure, as I thy God, am pure!"

Whilst I retained the gift I was completely blessed. I held by the Giver, & enquired, "Why am I not always thus? Surely / Thou wouldst I should be so, or I had not received this delightful taste as an evidence of what Thou canst, & what Thou / wilt accomplish, even the utter destruction of mine enemies, & the full salvation of my soul." These seasons are / happy presages that my expectation shall not perish; or my hope of an abiding continuance herein, be cut off./

Is it not right, my Dear Sir, that from the feelings of grateful hearts, our tongues should bear testimony to the / usefulness of those Preachers whom God in his providential dispensations favors us with? If so, we are constrained to / declare, that Mr Adam Clarke, by his visit to Trowbridge, has been made the instrument of much, & universal good. / Universal I repeat. I mean to all who heard him. The Disciples of Jesus amongst us are greatly encouraged to go / forward: Without exception, every one bears witness to renewals of strength in the Divine life through his being here, / & even such as "cared for none of these things," evidence the power accompanying his word by saying, they would go / many miles to hear him preach. He gave one invitation sermon: since which thirteen are added to the Society. / Were we to argue from these, & many other circumstances, which from their number & variety it is impossible now to / relate; our inference would be, that Providence & Mr Wesley are at unity in his first designation, to this Circuit. / The obstacles which has been thrown in, & still continue to bar his passage to the Islands, seem to indicate that / Mr B----'s request of having him there, however rightly intended,

was not founded in the will of God. This / we leave. Yet cannot but regret now more than ever our disappointment, & loss, in being deprived of one who / is so abundantly calculated for usefulness in these parts, if from the beginning we may be allowed to draw conclusions. /

The general petition is, that as our hope in this respect is now cut off, we may at least have him the first year / on his return to England. Against which time we must strive for a larger Room; as great numbers of persons / go away for want, not of a sitting, but even of a standing place; which they would be well contented with could / they be happy enough to get one within, or about the Door. ----- Will you not be pleased, my Dear Sir, / to hear that we are at last got into Bands? Mr C----- proposed them, & strongly insisted on their great utility. / Many Lions lay in the way: But courage overcame them all. After much opposition from our own ignorance; & from our Arch Foe, who would not that our souls should prosper, we were induced to make trial, & now / rejoice in its abundant success. Our Classes grow unwieldy: are obliged to be divided, & new Leaders / sought out. Since I wrote last, I have a Band & a Class appointed me. Almost I sunk under the / consideration of my incapacity: well knowing this Class to be the most deeply experienced in the Society; & many / amongst them far more able to lead than I am. But glory to my God! I do feel that out of weakness He / ordains strength: & for all the trials & temptations which this new office subjects me to, He grants me peace of / soul, & Himself as my portion! Our mornings Prayer-Meetings continue: nor are our evenings spent without / employ of similar nature. We have no time to be idle: no time to look indifferently about us; much less time / to jar: But begin almost to want new days for our work. Love, & concord reign! In short: we are "as a / City at unity with itself": blessed with Harmony, Increase, & Prosperity! Who can have greater cause to / Love! who greater cause to Praise! than we who are thus highly honored, & favored of our God! ----- / I have room for no more, than to present my Sisters respectful Love: & to ask your prayers for a continuance, / & increase of our present bliss. Farewell, Dear Sir. I am indeed

Your Happy

M. C-----

Trowbridge, Oct<sup>er</sup> 24<sup>th</sup> 1786

The Rev<sup>d</sup> J. Wesley  
New Chapel, City Road  
London

Wesley, John. Letter to Sarah Crosby. ????, Oct. 28, 1786.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Miss Cooke. n.p., Nov. 15, 1786.

Mary's next letter, dated Dec. 4, 1786, is in "Answer to Mr Wesley's 12<sup>th</sup> letter," another unknown letter. She confessed that, "I am by nature a poor blind Child of sin & error, & that it is only by his grace, 'I am what I am.' Here I want your especial prayers ... [She had heard about his poor state of health, and wishes to hear from him], whether there is any just foundation for such report? [She asks] the Giver of every good & perfect gift ... to grant unto him soundness of health, but for the sake, & advantage of Your Most unfeignedly Grateful, M. C---- My Sisters desire to be Respectfully remembered: and beg a share in your Affection & Prayers." **FOR COMPLETE LETTER SEE NEXT LETTER DATED DEC. 4, 1786**

Wesley responded to Mary's letter from London on Dec. 12, 1786.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Dec. 4, 1786.

Mary's next letter is an "Answer to Mr. Wesley's 12 letter", another unknown letter, written sometime between Oct. 24<sup>th</sup> and Nov. 13. According to his Journal entry, Mon. Nov. 13, 1786, he retired for a few days, at Highland Place, "that I might go on in my work. He arrived in London on Wed., Dec. 5, 1786. And responds to her letter on December 12, 1786.

"Answer to M<sup>r</sup> Wesley's 12<sup>th</sup> letter"

Rev<sup>d</sup> & Dear Sir,

That all glory may be ascribed to Him whose undoubted right alone it is, my God teaches me that I am nothing, & without Him I can do nothing! That I am by nature a poor blind Child of sin & error: & that it is only by his grace "I am what I am." When I feel my ignorance, I most evidently see the depth of the Fall: & encompassed on every side with the disadvantages of a Fallen nature, I mourn for the bright image Adam lost! How great was that loss, I suppose he only could tell: yet its consequents are fully known to his descendants. But tho' these clogs of defective understanding liableness to error, & all the weaknesses entailed on mortality, remain; still what an unspeakable mercy, that in our second Adam is restored all which the first had forfeited! That in Him is treasured up all the grace whereby we may regain the pure nature, the lovely likeness of our God. When my heart is rightly disposed for a due recollection of these things, my soul falls prostrate, "Lost in wonder, love, & praise!" I then want to know what it is to "be fitted with all the fulness of God!" to prove the heights & depths of that Love with passeth understanding! Wherewith the carnal mind intermeddeth not, nor desireth the knowledge of it. But I attain not hereunto by reason of the blindness that is still in me, & the remaining unbelief which clouds the clear perception of my spiritual senses. The smell, & taste are vitiated: The seeing Eye is become dim: The hearing Ear is deafened; & the feeling, touch benumbed. I want all these restored to perfect soundness: that they may be properly used, to Smell "the savour of the good ointment." To Taste "the good word of God"; and always to find it sweet. To See continually "Him who is invisible." Constantly to Hear "the voice of the Son of God." & ever to Feel Him near who "shall guide into all truth." Yea, I want to be of the number of those who by reason of use have their senses exercised to discern both good & evil": all the faculties of my soul ardent in spiritual researches, & quick to apprehend divine things. I see beauties unspeakable in that wisdom which descendeth from above: & my spirit gasps to be filled with heavenly knowledge. In comparison of these, all else appear vain: & whatsoever is merely of this lower world, does indeed look too little to engage a desire for the possession of. Vanity, not only as it respects duration, but also from the unsatisfactoriness of enjoyment, is stamped on all these inferior things. I often stand astonished at mens eager pursuit of them, & find my heart athirst for a much higher Good. "As the thirsty Hart panteth after the water-brooks, so longeth my soul for the continual presence of the living God! To abide under the teachings of his Spirit: to live, to dwell evermore by Faith in Him: walking in the bright shining of his countenance: & in all my actions, words, & thoughts, evidencing that I belong to Him in whom is no darkness at all. Yea, comprehensively to sum up all, I want a pure heart, that I may at all times see, & dwell in God! He does continue gracious! Was I to repeat instances of his manifested goodness, it is only as saying, He is to day as yesterday the same. In short: He is the Unchangeable Infinite in Mercy, Grace, & Truth! But does my Dear Father ask, how matters stand at present between this God &

my soul? I think I am learning that "God is Love!" Universally so, in every name He takes, in every character He assumes! But lately I chiefly learn it in this way. "Like as a father pitieth his children: so the Lord pitieth them that fear Him." Herein I discover such an inexpressible tenderness, as brings a sweet simplicity into my soul. I feel how weak, how helpless I am. But this does not discourage me, while I also feel, "He knoweth my frame: He remembereth I am dust." Therefore his Love is bound to compassionate, & uphold me: & his justice instead of condemning, is engaged to support my feebleness, to protect in the hour of danger, & to save me from mine enemies. His pity pleads for me; & because his compassions fail not, I still live before Him; casting myself as a dependent creature on his mercy; & receiving supplies of Grace, & new tokens of Parental favor & indulgence from Him. Yet after the receipt of blessings more than my pen can number, I want an heart to praise Him more, to love Him better! Power to restrain all the wanderings of my thoughts: that when I more immediately approach Him, every roving imagination may fly: & in my addresses at a Throne of Grace, He who sits thereon may be the central point in which my every thought shall meet. But instead hereof, they are often running abroad, & bringing in objects unworthy their attention, to mar the sacrifice I ought to offer. Here I want your especial prayers: for a fixedness of mind, recollection of soul: an abiding in the continual, experimental remembrance of an omnipresent God! Then should my every power be stayed upon Him: & all sweetly in his service join without the least distraction. -----

It has been said here that your health is in a very poor state. Such intimations alarm my every sensitive power with painful apprehensions! May I hope to hear soon from yourself, whether there is any just foundation for such report? I hope there is not: But entreat Him who is the Giver of every good & perfect gift (& of this also as being precious) that He will grant unto you soundness of health, length of days, & every blessing connected therewith! & that for general benefit, as well as for the sake, & advantage of Your

Most unfeignedly Grateful,  
M. C -----

Duke Street  
Trowbridge, Dec:<sup>er</sup> 4<sup>th</sup> 1786  
The Rev<sup>d</sup> J. Wesley  
New-Chapel City Road  
London

My Sisters desire to be Respectfully remembered; & beg a share in your Affection & Prayers.

Wesley, John. Letter to Mrs. Fletcher. London, Dec. 9, 1786.

To Mrs. Fletcher

MY DEAR SISTER, - The book is now finished; I have the last proof now before me. Two of the three accounts you give I have at large. I only wait a few days, to see if my brother will write his Elegy. [See letter of April 6. Charles did not write anything.]

I am clearly satisfied that you will do well to spend a considerable part of your time at Madeley. But I can by no means advise you to spend all your time there. I think you are a debtor to several other places also, particularly to London and Yorkshire. Nay, and if we live I should rejoice if you and I can contrive to be in those places at the same time; for I feel a great union of spirit with you. I cannot easily tell you how much. I am, my very dear sister,  
Yours invariably.

Wesley, John. Letter to Miss Cooke. London, Dec. 12, 1786.

This letter is in answer to Mary's letter of Dec. 4, 1786, where she is concerned about his poor state health.

But before he does, as before, he writes to Mrs. Fletcher on Dec. 9, 1786. In this letter he has finished his book on Fletcher and has the last proofs before him. He is waiting to see if Charles is going to write the Elegy. "Nay and if we live I should rejoice if you and I can contrive to be in those places [London & Yorkshire] at the same time, for I feel a great union of spirit with you. I cannot easily tell you how much I am, my very dear sister, Yours invariably.

In his letter to Mary, he addresses her as "My Dear Sister and Friend". This is a first for him. He usually addresses Mrs. Fletcher this way. Did he forget who he was writing to?

MY DEAR SISTER AND FRIEND, - *Once or twice I have been a little out of order this autumn; but it was only for a day or two at a time. In general my health has been better for these last ten years than it ever was for ten years together since I was born. Ever since that good fever which I had in the North of Ireland, [In 1775.] I have had, as it were, a new constitution. All my pains and aches have forsaken me, and I am a stranger even to weariness of any kind. This is the Lord's doing, and it may well be marvelous in all our eyes. You oblige me much (and so your very dear sisters) by being so solicitous about my health: I take it as a mark of your sincere affection. Meantime I wonder at you, I am almost ashamed that you should love me so well. It is plain how little you know me. I am glad to find that the hunger and thirst after righteousness which God has given you does not abate. His promise cannot fail. You shall be filled, yea satisfied therewith. But when you express it, not many will understand you, except Mrs. Bailward [Of Bradford-on-Avon. See *Journal*, vii. 434-5.] and our dear Betsy Jolmson. [Miss Johnson, of Bristol. See Wesley's *Veterans*, vi. 101; and letters of Dec. 15, 1763, and Nov. 7, 1788 (to Brackenbury).] However, do not fall to encourage all the believers round about you to press on to this mark. Some will gladly receive the word of exhortation; and surely a few witnesses will be raised up. I cannot tell you how much I am*  
*Yours*

Mary's next letter, dated Feb. 1, 1787, is in "Answer to Mr Wesley's 13th letter." It was written one and one half months later as Wesley was traveling in and out of London. She used the trade riots in and around Trowbridge as her excuse for not writing. She wrote: "I trouble you with these complaints [trade riots] as an apology for ever thing, of every kind that is amiss. Nor should I in such a state have attempted to write, but I remember it is long since received your kind letter; & I fear that my silence will either give uneasiness, or be attributed to some wrong cause. [But the real reason is] I have a still more prevailing motive, viz: a recollection that the usual time for your visit to Bath & Bristol approaches ... If you will, if you can thus oblige us, we shall be very very happy to see you. Shall I have a letter, naming your time? ... I feel myself to be yours, Affectionate, & Grateful obliged, M. C----" **FOR COMPLETE LETTER SEE LETTER DATED FEB. 1, 1787**

Wesley, John. Letter to Ann Bolton. London, Near, Dec. 15, 1786.

My Dear Nancy,--There can be no possible reason to doubt concerning the happiness of that child. He did fear God, and according to his circumstances work righteousness. This is the



essence of religion, according to St. Peter. His soul, therefore, was 'darkly safe with God', although he was only under the Jewish Dispensation. When the Son of Man shall come in his glory and assign every man his own reward, that reward will undoubtedly be porportioned, first to our inward holiness and likeness to God, secondly to our works, and thirdly to our sufferings; therefore for whatever you suffer in time, you will be an unspeakable gainer in eternity. Many of your sufferings, perhaps the greatest part, are now past; but the joy is to come! Look up! A little longer, and you shall drink of the rivers of pleasure that flow at God's right hand for evermore.-- My dear Nancy, Adieu!

Wesley, John. Letter to Ann Taylor. London, Jan. 12, 1787.

[Ann was born in Dublin and was 18 at this writing. She was a daughter of Wesley's friend and preacher, Thomas Taylor] “

My Dear Nancy.--I do not not at all blame you for your bashfulness; yet I comment you for overcoming it. From the first time I talked with you I felt a great concern for you; and though you have such parents to assist you as few few young personsd have, yet consideringthedanger to which youth is exposed, you may possibly want still more help. And if you speak freely to me, then, not otherwise, I may be helpful to you. This you will need, particularly if you come into any trials, but hitherto-- Secluded from the world, and other's care, Haste thou to joy our frief, to hope or fear. Yet still you must watch and pray, or you will enter into temptation. Did you every enjoy a sense of the love of God? Did you ever know Him asa God of pardoning love? If you did, in what manner did you first receive that knowledge? You may write as simply and as artlessly to me as you please, for I am no critic; and besides, I love you too much to criticize upon anything that you say. Therefore you may write without reserve to, my dear Nancy, Your affectionately

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Feb. 1, 1787.

This letter is an “Answer to Mr. Wesley's 13<sup>th</sup> letter”. It is written one and one half months later as John is traveling in and out of London, and there have been trade riots in and around Trowbridge, addressed to The Rev. J. Wesley, New-Chapel City-Road London.

“Answer to M<sup>r</sup> Wesley's 13<sup>th</sup> letter”

Through the tender mercy of our God, we are once more delivered; or at least, we have a respite from that outward tumult with which for some time past we have been encompassed. I embrace the comparatively quiet season to write to my dear Father, my kind Friend. ----- We have lately been much disturbed by riots: we have dwelt amongst who are enemies to peace. (I do not mean in the religious, but in the trade way.) Yet “the Lord God Omnipotent reigneth!” even He who restraineth the rage of the Heathen, & stilleth the madness of the people. Who shall harm whom the Lord preserveth! or confound those who trust in Him! We have truly proved that He holds the reins of government in his own hands; & that all events are at his disposal. Threats have been plentiously bestowed: & had we not a stronger than an arm of flesh to confide in, our hope had been in ruins. In the midst of apparent danger, I have been kept without fear, except for one hour; & even this proceeded from worn out animal spirits rather than a real fainting of soul. I feel more in prospect of future consequences than for the rising, & present effects of this

mob: I do not mean with respect to temporal affairs: now it is quelled, I know not that these will be materially injured thereby. May the Dear Jesus grant that more important concerns be not involved! However, these things are but darkly foreseen: there is a possibility, they may be averted. ----- Altho' these outward disturbances have not been suffered to distress, or hurt my soul: yet my body bears all their weight. The whole nervous system (never at the best very strong) feels to myself as all ruination: & this through unusual noise & hurry; broken sleep, daily alarms, & frequent nocturnal surprises. Herefrom arises an incapability of performing with care the most trivial action: Even the writing these few lines is too much: I feel as it were all over distracted, & weakness to the very points of my fingers. ----- I trouble you with these complaints as an apology for every thing, of every kind that is amiss. Nor should I in such a state have attempted to write, but I remember it is long since I received your kind letter; & I fear that my silence will either give uneasiness, or be attributed to some wrong cause. Besides, I have a still more prevailing motive, viz: a recollection that the usual time for your visit to Bath, & Bristol approaches: & when put to the proof, I find that both success & disappointment have the same tendency, when the desire of obtaining any favor is strong. The past discouragement which arose from your not visiting us last Autumn, instead of preventing, rather excites me the more earnestly to solicit your company next month. My very soul weeps while I say, perhaps this will be the last time I shall ever have an opportunity of seeing you in Trowbridge! But more of this when I know more assuredly myself. I will still hope. ----- All is yet uncertain. ----- If you will, if you can thus oblige us, we shall be very very happy to see you. Shall I have a letter, naming any time when we may expect you, so as to give it out for your Preaching here? & I trust the hoped-for visit will be lengthened as much as possible. ----- My Sisters join in Respectful Love. ----- Pray for! Pardon all the trouble I give you: with all the incoherencies, & foolishnesses of this scrawl: & believe that I feel myself to be your Affectionate, & Gratefully obliged

M. C-----

Duke Street, Trowbridge, Feb<sup>ry</sup> 1<sup>st</sup>, 1787

The Rev<sup>d</sup> J. Wesley  
New-Chapel City-Road  
London

Wesley, John. Letter to Miss Thornton. London, Feb. 4, 1787.

Listed in Baker's list not published in Telford, as additional information to be published in Oxford edition. Owner: Institution.

My Dear Sister,--I think Mr. Hutchinson was a man of strong understanding, but greatly obscured by uncommon pride and sourness of temper. He was the twin soul of Dr. Bentley. Many of his remarks I exceedingly approve of. That upon the sin of Uzzah is highly probable. His writings are far more agreeable to my taste than those of Dr. Blair for his pattern. Both the one and the other are quite too elegant for me. Give me plain, strong Dr. Horne. Your letters (as well as your conversations) are always agreeable to, my dear sister, Your affectionale friend and brother.

Wesley, John. Letter to Ann Taylor. Bath, Mar. 8, 1787.

Dear Nancy,--I felt particular concern for you ever since you was a little one; and more

particularly from that time when I had some conversations at York. I observed even then that you had a real desire to love and serve God; and I am in hopes that desire will never decay, but rather grow stronger and stronger. Your real temptation will be, especially while you are young, to seek happiness in some creature. It is well if you are not entrangled already if you do not already begin to think, 'Oh, how happy I should be if I were to spend my life with this or that person!' Vain thought! Happiness is not in man' no, nor in any creature under heaven.

Search the whole creation round,  
Can it out of God be found?

No when you begin to know God as *your* God, then, and not before, you begin to be happy; but much more when you love Him. And as you increase in loving faith your happiness will increase in the same proportion. Steer steady to this point. Keep the issues of the heart! By Almighty grace keep yourself from idols. To converse freely with one or two sensible friends who are deeply devoted to God will be an unspeakable help on your way. And private prayer you much never omit. Next the Bible; the books you might profit by would be Mr. Law's *Works* and some of his *Sermons*. I am now going to Bristol. I hope to be at Birmingham on the 24th instant, and at Macclesfield on the 30th. O be you earnest, my dear Nancy; and whenever you have a mind, write to, Yours affectionately.

Wesley, John. Letter to Ann Bolton. ????, Mar. 15, 1787.

A reference giving some information about the letter, but no quotation or substantial reference

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Mar. 24, 1787.

Mary's next letter is an "Answer to Mr. Wesley's 14<sup>h</sup> letter", another unknown letter, written after Mary and her family had moved back to Trowbridge on March 1, 1787. It is dated, Trowbridge, March 24<sup>th</sup>, 1787, and addressed to The Revd J. Wesley, To be left at the Preaching House, Manchester, Lancashire. By the London Post. Wesley was in Bath on Wednesday, the 7<sup>th</sup>, early in the evening and went to Bristol on Thursday, the 8<sup>th</sup> and left on Mon. the 19<sup>th</sup>. John arrived in Manchester on April 1, 1787. Her letter was answered on March 31<sup>st</sup>, from Trowbridge. He was in Birmingham on March 24, 25 and 26 and wrote a letter to Adam Clarke on the 26<sup>th</sup>.

"Answer to Mr. Wesley's 14<sup>th</sup> letter"

Rev<sup>d</sup> & Dear Sir,

Once more ere you leave England, I have permission, through spared life & health, to / address you: & to testify of the continued loving kindnesses of Him whose blessings fail not: whose mercies are fresh / every morning; yea, renewed every moment! This, of an allowed correspondence with his highly-favored servant, / I reckon not amongst the most inconsiderable privileges I enjoy. O that my heart might return suitable / gratitude: & my life shew forth the praises of Him who, in such unnumbered instances, manifests his favor toward / me! My desire is unto the Lord, & to the remembrance of his name! But O how far short do I come of where / I would be! I know that heights, & depths, at present inconceivable, lie before me. I sometimes have a glimpse / in prospect; but I want them in possession. ----- I lately find much satisfaction in retaining a sensible evidence / within that I "am not of the world." This is a

truth of which Satan, not long since, tempted me to doubt. But / glory be to Jesus! his promises are yea & amen; & He hath declared, that He “will with the temptation also / make a way to escape.” Faithful is He who hath promised: He also hath done it! Rescuing the captive / spirit: delivering my soul from the fowler’s net. Sometimes, when deeply exercised, faith begins to / waver; & I almost question whether it is so, “that all things work together for good to them that love God.” / Yet always the given victory shames my timid fears, & rebukes my unbelief. I feel repentance for the / ungrateful suspicion: Confusion overwhelms me; & I think I will do so no more. Yet here I stumble / again & again: thinking, if the past trial was for my good, the present one cannot be so. But / when I get out of it, I am constrained to acknowledge that this also was right: that God is wiser than Man / & gives, or permits what is BEST. However in this respect, my confidence in Him does increase. / Parabolical as it is to nature, every new conflict strengthens me; & in a measure is as a preparation / for the next fiercer combat. I could not know the power of God to sustain & deliver, but by thus / proving it: & every fresh proof thereof, is as an added bulwark to my trust, that He who hath brought / me through so many, will not forsake me in any trouble, or leave me alone to grapple with my foes. / Difficulties: or at least a deliverance from them; (& without the former, the latter could not be) / makes my hope to bloom; & is productive of good fruit, “Tribulation worketh patience; & patience, / experience; &c.” ----- At this present time, I have great room for praise. That peace which / passeth all understanding, possesseth my mind, & I feel the love of Christ constraining me to every / good work. It enlarges my heart in universal good-will: hereby evidencing its divine extraction. / It expands my soul; & fills it with vast unutterable desires to work for God! But a sense of my / nothingness makes me to cry out, O that I were sufficient for these things! O that my ability / equalled my largest wish! To Love, how sweet is obedience! When this is the actuating spring, how / excellent, how easy is every precept! Then indeed it is a “delight to run the way of his commandments.” / A bare sense of duty causes the spirit to drag on heavily; & gives an after-reward, in the consciousness of having / done right. But Love, wings the soul, & brings its own reward in the act itself. At least, experience teaches / me thus. Is it not genuine? Is it not general? ’Tis Love that “makes my willing feet in swift obedience / move!” While at other times, the Command comes, “it must be done!” & then I Hardly do it. ----- / I may truly say, it was good for me to be at Bath. You was made the messenger of good news to my waiting / soul; which greatly needed the reviving it then felt. That Evening I was richly fed. The word of life was indeed / sweet unto my taste: yea, “sweeter than honey & the honey comb!” Neither, I trust, was my visit to / Bristol in vain. I there enjoyed many precious privileges; which I think will not be easily forgotten. / When I saw you, I forgot one thing which I intended mentioning, viz: the occasion of that trouble which I / strangely expressed in my last letter. On account of the Riots, & consequences, it was determined that we / should remove from Trowbridge. Had this been all, it might tho’ painfully have been borne! But the / place fixed on for our future residence, was miserably destitute of the means of Grace: Methodists would / have been strangers; & Preaching, such as we love, there is none! In this shocking prospect, was there / not a cause for all the distress my mind underwent? But now, since quietness has taken place, these / dreadful resolutions are happily altered. ----- I direct my letter by London, because I am informed that / is the only safe & speedy way: I hope it will reach Manchester before you set sail for Ireland. May / that Almighty Power which rules the sea, say to the waves thereof, “Peace: be still!” while you pass / over! & whither you are going, may his outstretched arm be seen: not only in your preservation, but also / in gathering by the word of your ministry, many, many souls unto the knowledge of Himself! Amen! Amen!

M. C-----

My Sisters desire their most  
Respectful Love.  
The Rev<sup>d</sup> J. Wesley  
To be left at the Preaching House  
Manchester  
Lancashire  
By the London Post

Wesley, John. Letter to Miss Cooke. Macclesfield, Mar. 31, 1787.  
This is an answer to Mary's letter of March 24, 1787

Now you give me proof, my dear Miss Cooke, that you have not forgotten me. But, considering that I am usually obliged to write in haste, I often doubt whether my correspondence is worth having.

When the witness and the fruit of the Spirit meet together, there can be no stronger proof that we are of God. But still you may relapse into painful doubts if you do not steadily watch against evil reasonings; and were you to substitute the deductions of reason for the witness of the Spirit you never That all trials are for good you cannot always see (at least for the present), but you may always believe. You have doubtless reason to be thankful when you feel love in your heart. Nay, indeed, thankfulness, gratitude, and love for benefits received, are almost, if not quite the same. Accordingly, in this world, whatever be the case in the next, 'we love Him, because He hath first loved us.' This love is undoubtedly the spring of all both inward and outward obedience. We delight to do what He has commanded, and for that very reason because He has commanded it; so

'Obedience is our pure delight,  
To do the pleasure of our Lord.'

I was a good deal refreshed with the company of you and your sisters when we last met [At Bath & Bristol on March 7-8, 9-19 1787] The more so, because I trust you are all going forward in the good way. Peace be multiplied unto you! My dear friend, adieu!

Wesley, John. Letter to Hannah Ball. Cork, May 9, 1787.

My Dear Sister,--I am not willing you should quite forget me, and am therefore always well pleased to hear from you. It is certain those men who have occasioned public scandal are not proper to preach or pray in public. It is well that little contest is now over. So let it die and be forgotten. I doubt not there is and always will be a good understanding between Mr. Harper and you. It has frequently been one of the contrivances of Satan to create suspicion or coldness between you and the preachers. Let none of you be any longer ignorant of his devices. Labour all you can to strengthen their hands in God. It is well for our Society at High Wycombe that Mr. Murlin is settled among them. He is a wise, zealous man, and may be of use to you in many respects, if not as a poet.--I am, my dear sister, Yours very affectionately

Clarke, Adam to Mr. Perkins. Letter to Mr. Perkins, of Freshford. unknown, May 18, 1787.

**Copy of a letter from Adam Clarke to Mr Perkins, Freshford 18th May 1787(photocopy)**

(in pencil) on his opposition to his connection with M. C.

My Dear brother, My heart's Desire & Prayer to God is, that every principle of the Divine Life may actuate your soul here, & prepare you for the most advanced seat in eternal Glory hereafter through Jesus Christ! Amen! Without attempting to flatter (for this at present is the utmost from my intention) I must avow, (and gratitude calls me to make the avowal) that your wisdom & Experience in Divine things have been rendered a secondary Light to my Paths & Lantern to my Steps: by the advantages gained in consequence of my acquaintance with you, I have been enabled to steer free of many difficulties, to see my path more clear, & to prosper in the way of Righteousness. The blessed effects of this, my soul acknowledges till the present, & that Gratitude which should be the constant concomitant of unmerited favours received, has never yet been obliterated from my heart. / Thus do I acknowledge myself your debtor, in & before God: & as I am incapable of making any ./ adequate return, I pray the Father of unrestrained benevolence to refund you amply, by / giving you in exchange every Grace that constitutes the whole mind that was in Jesus! All / this is the Language & Sentiment of my Soul.--- / But what was the principle that induced you to instruct, pray for & sympathize with one, / while enduring a great fight of afflictions, & striving to explore an almost trackless path, & to me enveloped with thick darkness? Surely it was the Spirit of Companions of the God of Love, that / dwelt in you: & which were abundantly manifested by these various effects. But is it the same / principle which induces you (in your determined opposition to a matter which you esteem your Duty / to annihilate if possible) to speak disrespectfully ( & perhaps I might add more) of a Person who / never did, nor can yet give you any just cause of being irritated against him? Were / there no other methods of accomplishing what in Charity I allow you think your Duty, but by / speaking unkindly of the person in question? Had you said my Grace was little, my Gifts / inconsiderable, my Person mean & despicable, & that a variety of natural & moral unfitness constituted me unworthy of anything excellent: my Soul would aver that much truth was woven / through every assertion. but to call in question the implicity of my motives or the purity of my views; or to represent in any measure my designs as sinister, is what my Conscience before God, / pleads "not guilty" to. & as it is written, "God hath committed all judgment to the Son," so with Him / I leave it, well knowing "He judges righteously".--- / Wer I not too far out of credit with him who has been my helper in Christ (& who I trust in God I shall ever esteem, however treated) I would simply own, that as far as I know my own soul, I / have sincerely from its commencement to the present sought the Will, & Glory of God in this affair. / & that it was in consequence of numerous intimations of the divine approbation evidenced internally by the work of his Spirit, & externally by concurrent, speaking, providences that this Connection was begun, has continued, & is established to the present time. if my Brother implies "Yes / you may think so, but you may be mistaken, & in consequence deceived": I answer, tis possible. / but will not a reflex act of my brother's Charity induce him to believe he may be as equally / mistaken in thinking the opposite? Will not a consideration of this kind make much way for / the introduction of Christian Love in the exercise of mutual tolerance? O that the spirit thereof was more abundantly cultivated! Then should we find the Church of Christ to be a greater counterpart / of heaven than at present it is. lord arise & spread primitive Christianity throughout the Creation, / for Jesus's sake! Amen! Do not think my Brother that I am conscious of being wrong, & that / therefore I am afraid of seeing, or speaking to you on this subject. No my Br. I am not. Lest that / intomb itself in Midnight gloom, which cannot face the Day. - On the contrary I wish to see you; / for as I can with a clear conscience stand beofre God on this matter, I would not be afraid of my most / depermined

enemy; but much less of one who(unless prejudice is permitted to bias) was & would be / my real Friend. I do not write to you to entreat you to cease in your opposition to our Connection. / By no means. If your conscience seems to demand it as a Duty; what am I, that I should / attempt to bind what God himself left free? My Conscience dictates to me perseverance in / this matter; & in various shapes should I be a traitor before God if I relinquish it. - Neither you / or I are in this respect accountable to each other, or to any Man. We are here, / “Lords of ourselves, accountable to none, /But to our conscience, & our God alone” / Entreating an interest in your Prayers, I beg leave to subscribe myself (more unworthy than you have yet imagined but) affectly little Br. in the love & forbearance of Jesus / A. Clarke/ May 16th 1787 / Mr Perkins/ Freshford

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, June 2, 1787.

**Letter to Miss Peacock Westgate St[reet] Bath (No. 11 in Mary Cooke's Letterbook,marked "Miss Peacock"**

"Mr C- informed me that you know of our connection: (was it matter of surprize unto you?) But I forgot to ask if he told you any of the disagreeables that attend it. The principal one is my mother's disapprobation: in consequence whereof all Methodists are forbidden the house. To be denied the liberty of seeing our friends at home, feels very hard; but must be submitted to. This you will keep to yourself; as the publication of it will do no good: only for obvious reasons I thought it well to mention it to you. - Herewith I have returned Mr Hoskin's letters. & have also sent copies of some of the poetical pieces which I promised you. As Mr C- had not time to copy more, I intended to write the others for you myself: But when he had transcribed thus far, having no reward for his labour he was willing to pay himself, by retaining the whole of the originals; and deaf to my remonstrances carried off the book with him: so that I can give you no more; as I have now neither copies or originals, of any more; or even of these(except one piece) which I now send you.-..."

Bishop, Mary See Mary Cooke letter June 30 1787. Letter to Miss Cooke. Bristol, June 10, 1787.

Unsigned letter, with seal, BRISTOL, postmark, postage mark of 6. See Mary Cooke's letter to Mary Bishop, where she quotes from her letter: "stoop to be class'd with those headstrong, inconsiderate girls", line 5 below. Letter from Mary Cooke to Mary Bishop, June 30, 1787, line 12.

June 10, 1787

A few evenings ago, I was greatly surpriz'd & grieved to/ hear that you were going to be married to Mr. Clark, in direct oppo- /sition to t he will of your dear mother, & contrary to the advice of/ all your judicious friends. I do not remember that any think of the kind, ever shock'd me so much: I could not help exclaim-/ ing, surely it cannot be! Will the serious, the sensible, Miss Cook, who has long been look'd up to, as a pattern of excellencies, will she venture to risque the bringing down the grey hairs of/ her affectionate mother with sorrow to the grave, & stoop to/ be class'd with those headstrong, inconsiderate girls, who/ deaf to all, sober remonstrance, suppose their passion invinci/ ble, & suffer Love, to triumph over Reason! Forbid it virtue, & forbid it heaven! /

A tradesman who as present when the affair was mention'd said/ "Miss C is greatly to be

pitied, & greatly, to be blam'd. probably in/ "a few weeks or months after marriage she may find her-/ "self in a situation, she will only have the painful/ "reflection of having disoblig'd & cut herself off from her, and/ "all her natural friends, by this rash & disproportionale/ "alliance"---- Let me add, that this circumstance/ would unfit(?) you for travelling with Mr C: He must keep/ his circuit, & perhaps not have it in his power to be with you/ more than a few days in a month. Think my dear Miss C,/ how would you feel in such a situation among strangers,/ & among strangers too, who would deem you an incumbrance/ for you may depend upon it, that the preachers wives are/ consider'd in this light, generally if not universally : For my/ own part, I can scarce conceive a situation more distressing;/ to say nothing of the disadvantage to a little helpless offspring/ born in this itinerant kind of life; one perhaps in one,/ another in another, in another, depriv'd of the father's warming voice, of/ the mother's approving smile, & they mutually, of the "Delightful/ task to read the tender thought, & teach the young idea how to shoot " Be not offended at my saying, that a cobbler's wife,/ who can sit by her husband's [side] shall, enjoying in the fear. of God, his, & her children's company, & contributing their/ maintenance, appears to me to enjoy a much more desir-/ able lot, & is likely to share a much larger portion of the/sacred sweets of "Still (?) domestic life"

But wounding as the situation you are plunging into must/ be [a second "be" struck through] to every sentiment of delicacy, & tenderness, yet even this/ seems as nothing, when compared with the affliction you will/ entail on your dear mother, and the quilt you will incur by disobeying her. I am at a loss to conceive how Mr C, as a/ serious man, can urge you to take such a step, or how you can/ expect the almighty's blessing to rest on an union, begun and/ consummated in disobedience & self-will. As you have been/ a great reader, you probably are acquainted with [Samuel?] Richardson's/ writings, & may remember the amiable character of his dutiful Clementina(?). To the honor of our sex, that admirable deline/ ator of nature, in its dark & light shades, has describ'd his heroine, as conquering the tenderest passion, tho the struggle/ cost her dear, & makes her with the impartiality of a dis/ interested say [inserted above] "What might have I to give to my father/ "and mother a son; to my brothers, a brother, to whom they are/ averse? Have not they at least, as good a right to reject/ "him for their relation, as I have to chuse him for my/ "husband? What young woman of delicacy would be thought/ "to have inclinations so violent, that she could not conquer. lest the daughter of the Philistines rejoice, lest the daughter of/ the uncircumcised triumph! ----But perhaps you will say/ "Circumstanc'd as I am how shall I break off, or even suspend the/ affair with Mr C"? I answer, Pray for, & then act in simpli/ city; this gives a wonderfulness [ness crossed through] confidence, & rest to t he mind,/ while double dealing causes a thousand disquiets. State/ your difficulties to him : Tell him you dare not disobey/ your mother. As a christian he must allow the force of/ this plea; & if you also state your other objections, Mr C/ will best prove his love, by admitting their weight, & releasing/ you from all obligations, & he will submit to the pain/ it may give him, as a proper chastisement for not acting with/ uprightness in the first place, & candidly acquainting your/ mother with his circumstances, & hopes before he sought to engage your affections.

You may perhaps think me severe, but believe me this/ letter is dictated by a heart that can too sensibly feel/ for the woes if hapless lovers, & that I am, with prayers to the almighty for his blessing on these well-meant lines

Your sincere friends & Wellwisher

Wesley, John. Letter to Ann Tindall. ????, June 29, 1787.

Owner: Institution. From Baker's list not published in Telford



Cooke, Mary see Mary Bishop letter June 10 1787. Letter to Mary Bishop. Trowbridge, June 30, 1787.

**Mary Cooke's letter to Miss Mary Bishop of Keynsham Jun 30th 1787 but sent later.** This is clearly a copy of what was sent. In reply to Mary Bishop's unsigned letter, June 10, 1787-- Mary quotes from her letter: "stoop to be classed with headstrong inconsiderate girls" (line 9 & 10 below and line 7 & 8 in Miss Bishop's letter). **See letter of Mary Bishops to Mary Cooke, June 10, 1787.**

(in pencil in another hand) admirable

June 30th 1787 / Dear Madam, / The abrupt beginning of your letter absolutely precludes the need of a ceremonious introduction to my / reply. In the first [place] there was not, in the latter there is not a necessity for it. Nay in the present case ceremony would / be impertinence. Permit me then plainly to say, that censures founded on common report are generally unreservedly severe; 7 a / judgment of things formed on the flying tale of the day, can hardly be otherwise than erroneous. Who is it has entered into my / heart; searched out my spirit , & boldly declared what are its designs, & actuating motives? These are known only to Him who / trieth the secrets of my soul: to whom I dare appeal; & before whom I am neither ashamed or afraid to bring my outward / actions, or inward intentions. In these I have a consciousness of his approbation: & shall man condemn, where He who frained / him of the dust acquits? - In answer to your exclamation: I disclaim all merit to, & therefore decline in accepting the / smoothing titles which proceed & open the way to its severity. M.C - has not; nor will she by the grace of God, "stoop to be / classed with headstrong inconsiderate girls", but by the hasty, the ill - judging; & those who usurping the seat of judgement,/ arraign at the bar of rigor for the supposed intentional commission of an imaginary fault; & previous thereto deal / condemnation with liberal hand. I will not glory in it as of my own strength, or of my own power: but I will glory / in it as the vouchsafement of Him who is the giver of every good & perfect gift, that there is not any thing on earth so / dear unto me, but I could give it up to Him. Let He who has a right to all I have & am, request it, & by the divine / aid of His spirit I would say,"I yield it, Lord, to Thee! Dear as it may be; dear as life; yea but dearer than my life itself, / I give it up at thy bidding; even supposing death, or what might be more dreadful should seal the sacrifice, I offer it." / But all this does not imply that I am to be subject to the caprice, or the will of Man; unless I am convinced that the / human is consonant with the divine will. Shall I search the erring will of the Creature to find out that of the / Creator? "But a Mother's! Will Miss B - tell me that even this is a rule of right judging? Nay, then I am wrong; / & have been so for nearly three years past. Against my Mother's consent , arguments, & entreaties, I became a Methodist. For this I lost (what was hard very hard to part with!) her good opinion, & ^{evidence?}affection!yet though'to the present I poignantly / feel this loss; & its evil consequences have been repeatedly represented to me, I still repent not disobeying her herein: nor / from the first moment have I doubted its being the will of God. Perhaps it may be replied, its effects declare it to be so; but / the connection with Mr Clarke is not sealed with similar evidence." Nay, but who shall prove the latter assertion true? Who / shall judge for me in this thing as I can judge for myself? Is my word to be credited? or shall that too go for nothing? Be / it so. I am not anxiously careful whether it be received; but I dare to avow for a truth, that this connection has been productive / of much good to my soul. Will it be said, "this may be more imagination?" Previous to the establishment of this supposition, / prove that it is possible for substantial & lasting good effects to be produced

by only a vainly ideal cause. Idle attempt! / Facts felt as well as seen are stubborn things, & not so easily controverted or overthrown. This is one rule whereby I / judge this connection to be of God. I cannot; indeed I cannot think, that He would permit that which opposed his will, to be / a continual mean of benefit to the opposer. This would be arguing unconfined benevolence into a thing of nought; & converting / the Love which pities children of the dust, in to a mockery of them. - But then “ the sad consequences of this connection must / not be overlooked.” True. Some of these are thus enumerated. (I pass over those relative to myself, to consider first such as / concern others.) “The world will say “see the fruits of Methodism!” &c.” The glory of God I acknowledge is to be attended to: / & where that is injured let the injurer bear the blame. But is the voice of the world to be heard? Yea, so far as it speaks / the truth it shall, but by me no farther. What does the world already say? that Methodism is the root of every evil. Can it say / more? To mention but one instance in a thousand: even in our little town the cry is already raised. A Wife chuses to hear the / Methodists preach; the Husband opposes; he allows her to go to any other place of worship & sometimes will accompany her: / But it is only at the Room she finds the food her soul needs, & contrary to his command she often goes. He prohibits her being, with those she loves, & forces company on her she cannot like. Yet he is very affectionate, very kind; he denies her but of this / thing, which he deems little, & she finds it to be very great; & this denial springs too (he says) from love, which is anxious to save her from reproach, & to prevent the losing her senses, which will be the inevitable consequence of her following Methodism. / Her name is cast out as evil. “It can be only whim; it is an obstinacy she has learnt of the Methodists; which she (who was / “pliable as the tender osier,) knew not before. He is reasonable; but she is a perverse disobedient wife; Methodism has wrought / “the change; & Wives & Daughters must not go where these things are taught.” All ye who have eyes in any measure / opened? behold the opinion of the world! & say, is this right judgement? Shall she not obey the voice of God rather than of man; /

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Was I to ask among each of these, if setting / aside prejudice, & every thing which ought not to come between , they sought earnestly & frequently, by prayer to / know the will of God, & to be guided by his Spirit, before the[y] went about to oppose? How many should I find who / could sincerely answer in the affirmative? Too few, I fear! Yea the spirit in which opposition is carried on, & / its effects, evidence that it is not of Him whose are the bowels of infinite mercy, & unbounded compassions! Yet / I am going on in “obstinacy, & selfwill”! But how shall these escape a similar charge, & by parity of reason,-/ similar censure, but by covering, g with the veil which partiality weaves, to cast over those faults she will not / see!- - “If you will also state your other objections” &c. Miss B-. must first inform me what are my other objections , / (I know none.) before I can possibly state them to Mr C-. ; or he can “prove his love by admitting their weight.” / I am under no kind of “obligation” to him, from which I wish to be released. a[nd] it can no otherwise be done but by a / proof (not an assertion) that he is unworthy my affection or regard: Therefore I have not the least desire that / he shall “submit to the pain it might give him.” As to what is insinuated of Mr C-: it would be more / generous of Miss B- to tell him what she imagines to be faults, rather than to tell them to another. / perhaps he would be enabled to give her an answer that he need not be afraid , or ashamed to own. If she / replies that she is not sufficiently acquainted with him: then am I sure if she is not sufficiently acquainted / with him to reprove, she knows not enough of him justly to condemn.-- “You may perhaps / think

me severe. ” I have been used to severity of late, by some who would persuade me that love dictates / cruelties: therefore it is no new thing to me now: & if it be a truth, then for all the harshnesses of / affection, I unfeignedly thank those who mean kindness to their oblig'd / M.C- / P.S. As its date intimates, this letter would have been sent long ago; but I waited, not only / for an opportunity of conveying it safely, but also to be assured that I was addressing the proper person.- / Miss Bishop/ Keynsham.-

(postscript pinned to the last page)

Some time since an anonymous letter was received, directed to Miss Cook. She thinks she/ has good reason to suppose it came from Keynsham; & will esteem it an act of generosity, & favor, if / Miss Bishop will say whether she ever wrote an epistle to Mr C-, without affixing her name thereto.-/ The Bearer will call for an answer on his return from Bristol, in the afternoon.- / Trowbridge Saturday Morn.-

Wesley, John. Letter to Lady Maxwell. Dublin, July 4, 1787.

My Dear Lady,--Our correspondence, I hope, will never be broken off till one of us be removed into a better world. It is true I have often wondered that you were not weary of so useless a correspondent; for I am very sensible the writing of letters is in my brother's talent rather than mine. Yet I really love to write to you, as I love to think of you. And sometimes it may please Him, who sends by whom He will send, to give you some assistance by me. And your letters have frequently been an encouragement and a comfort to me. Let them never, my dear friend, be intermitted during the few days I have to stay below. After Miss Roe first and then Miss Ritchie had given me so particular an account of that branch of their experience, I examined one by one the members of the Selecty Society in London on that head. But I found very few, not above nine or ten, who had any conception of it. I think there are three or four in Dublin who likewise speak clearly and scripturally of having had such a manifestation of the several Persons in the every-blessed Trinity. Formerly I thought this was the experience of all those that were perfected in love; but I am now clearly convinced that it is not. Only a few of these are favoured with it. It was, indeed, a wonderful instance of divine mercy that, at a time when you were so encumbered with the affairs of this world, you should have so much larger a taste of the powers of the world to come. It reminds me of Brother Lawrence's words: 'When I was charged with the affairs of the convent at Burgundy, I did not understand them; and yet, I know not how, all was well done! I doubt not you will find the very same experience in everything which God calls you to. His word will be more and more eminently fulfilled, 'In all thy ways acknowledge Him, and He will direct thy paths.' I rejoice to be, my dear Lady, Your ever affectionate servant

Wesley, John. Letter to Miss Cooke. n.p., July 5, 1787.

Mary's letter, dated July 14 1787, is in "Answer to Mr Wesley's 15th letter", another unknown letter. In previous letters, Mary had mentioned the name of Adam Clarke as the person who was reviving the people in and around Trowbridge. Three months earlier, on Thursday, April 15, Wesley had left for Ireland, and Mary had not heard from him. In Wesley's absence during April, May, and June, Mary turned her attention to Adam Clarke, a handsome 27 year old, preacher and guide.

After several months silence, occasioned by your visit to Ireland, will you, Dear Sir, permit your

unworthy correspondent once more to resume her pen? ----- Do I flatter myself? or do you in reality tenderly enquire for my welfare? Ah! My reverend Father: had you been near, it is more than probable you would have been troubled with many grievous tales, with many sorrowful epistles. I have indeed endured ----- more than I can express! But still the God of Jacob has been with me; & by his grace I have been upholden. ----- Mr. C[larke] I know (if no one else) has informed you of a connection between him & me ... So far as I am acquainted with myself, I am pure from every wrong principle herein. I know I sought the will of the Lord; & that with earnestness, & in simplicity: & that I am now in it I cannot doubt ...I write only to ask a continuance of your Love. When I saw you last, you said, 'I thought I could never love you better than I did before; but I do now feel an increase of affection.' When I remember these kind expressions: when I recollect that I was then unworthy, & have not since done any thing to render myself more undeserving of them, I cannot fear that you will be shaken by reports sent with intent to prejudice ... Yet, another thing I designed mentioning is to ask when will you be in Bristol or Bath? At one of these places I propose meeting you if permitted: & there if you give me leave, I will repeat exactly as my treacherous memory allows, the whole affair from its beginning to this present time. Of that which I am not ashamed before heaven, I am not ashamed before you ... Pardon the intrusion! It shall not be much longer: only while I ask, shall I not hope that when I see you, it will be as on mine so on your part, with an unabated esteem? & that when you meet me, it will be with all that strength of affection, which since you have been acquainted with her, you have ever evidenced towards, Your Unworthy & Obligated, M. C---

Wesley, John. Letter to Mrs. Freeman. Bethiesda, July 8, 1787.

My Dear Sister,--I have not a moment to spare at this busy time. But I can deny you nothing. I purpose, therefore, to be with you at Ely Place on Monday about one o'clock,--I Am , Yours affectionately.

To Mrs. Freeman, at No. 2 Ely Place,  
To be left at The New Room, In Dublin.

Wesley, John. Letter to Mrs. Hall. Dublin, July 10, 1787.

Letter to Mrs. Hall, Dublin, July 10, 1787. [He writes to his sister in London, on the same sheet as the letter to Samuel Bradburn.

Dear Patty,--To-morrow I hope to sail. I am glad you have not forgotten me; and am, with much affection, Every yours

Wesley, John. Letter to Miss Cooke. Manchester, Near, July 11, 1787.

**John's 15<sup>th</sup> letter.** Written after he returned from Ireland, sometime after July 10th, and before Mary's answer to his letter, of July 14, 1787. She had not had an answer to her letter of March 24, 1787, addressed to him at Manchester, Lancashire, By the London Post. Her July 13 letter begins, "After several months silence [March, April, May, June], occasioned by your visit to Ireland ... Do I flatter myself? or do your in reality tenderly enquire for my welfare? Then for thenext two pages, she details her "connection between him [Adam Clarke] & me. **SEE her letter below Answer to Mr. Wesley's**

Now you give me proof, my dear Miss Cooke, that you have not forgotten me. But, considering

that I am usually obliged to write in haste, I often doubt whether my correspondence is worth having.

When the witness and the fruit of the Spirit meet together, there can be no stronger proof that we are of God ... That all trials are for good you cannot always see (at least for the present), but you may always believe. You have doubtless reason to be thankful when you feel love in your heart ... This love is undoubtedly the spring of all both inward and outward obedience. But new delight to do what He has commanded for that very reason, because He has commanded it. So

Obedience is our pure delight,  
To do the pleasure of our Lord.

I was a good deal refreshed with the company of you and your sisters when we last met [At Bath & Bristol on March 7-8, 9-19 1787] The more so because I trust you are all going forward in the good way. Peace be multiplied unto you! My dear friend, adieu

Mary's letter is an "Answer to Mr. Wesley's 15<sup>th</sup> letter, addressed to the Revd J. Wesley, Manchester. Wesley left for Ireland on Thursday, April 5, arrived at Dublin Bay at 2:00 on April 6. April 7 was Easter Day. John was gone during April, May, and June. During this absence, Mary and Adam Clarke had become very close. This is the same old story over and over again for John. He gets close to someone, he goes on one of his preaching trips and when he returns he receives a "Dear John Letter." For 2 years Mary has depended upon John and John has depended upon her, now in his absence, she turns to Adam Clarke.

**SEE NEXT LETTER DATED JULY 14, 1787**

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, July 14, 1787.

**John's 15<sup>th</sup> letter.** Written after he returned from Ireland, sometime after July 10th, and before Mary's answer to his letter, of July 14, 1787. She had not had an answer to her letter of March 14, 1787, addressed to him at Manchester, Lancashire, By the London Post; her letter begins, After several months silence [March, April, May, June], occasioned by your visit to Ireland ... Do I flatter myself? or do you in reality tenderly enquire for my welfare? Then for the next two pages, she details her "connection between him [Adam Clarke] & me. **SEE her letter below Mr. Wesley's**

*"Now you give me proof, my dear Miss Cooke, that you have not forgotten me. But, considering that I am usually obliged to write in haste, I often doubt whether my correspondence is worth having.*

*When the witness and the fruit of the Spirit meet together, there can be no stronger proof that we are of God ... That all trials are for good you cannot always see (at least for the present), but you may always believe. You have doubtless reason to be thankful when you feel love in your heart ... This love is undoubtedly the spring of all both inward and outward obedience. But new delight to do what He has commanded for that very reason, because He has commanded it. So*

*Obedience is our pure delight,  
To do the pleasure of our Lord.*

*I was a good deal refreshed with the company of you and your sisters when we last met [At Bath & Bristol on March 7-8, 9-19 1787] The more so because I trust you are all going forward in the good way. Peace be multiplied unto you! My dear friend, adieu!*

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"Answer to M<sup>r</sup> Wesley's 15<sup>th</sup> letter"

Wesley, John. Letter to Jane Armstrong in Athlone. Manchester, Near, July 19, 1787.

Do not think, my dear sister, that I have forgotten you or that I ever can. Did I not tell you when I had the pleasure of sitting by you that "Mountains might rise and oceans roll  
To serve us in vain?"

It is my common rule not to write first to any one; but I cannot stand on ceremony with you. From the time that I first conversed with you at Athlone [He was there on April 20<sup>th</sup>. See letter of April 22, 1789] ceremony fled away, and I was full as free with you as if I had been acquainted with you many years. Indeed, when you went to Dublin, I was a little afraid that you would be taken up with new things and new acquaintances; but how was I delighted when I found you just the same as I left you! You are still aiming at something more excellent than this short-enduring life can give? You cannot be content with the things of earth! Still look up! Set your affections on things above! You have already tasted of the powers of the world to come! See that you never lose what God has wrought, but that you receive a full reward! And when you have leisure write a line to, my dear Jenny, Yours affectionately,  
To Mrs. Jane Armstrong  
Athlone.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, July 20, 1787.

This letter is nor an answer to one of Mr. Wesley letter but is a "Copy of a letter to Mr. Wesley", addressed to The Rev. J. Wesley, Manchester. She is upset about the contents of a letter from John to Mr. King, "about that black something that "is best know to himself". Mr. King "has been striving to depreciate Mr. Clarke" and "lessen him in my esteem" and that he "has secretly wrote to prejudice your mind," One can tell that she is not too happy with her "Revd and Dear Sir", as she only addresses him as "Dear Sir".

"Copy of a letter to M<sup>r</sup> Wesley"

Dear Sir,

A few days ago I wrote a letter [**SEE her previous letter of July 14th, 1787**], designed [**Does this imply that she had not sent the letter of July 14th**] to send it to Manchester by Mr King. But how greatly astonished was I last evening, at the contents of an epistle to him, from you, in answer to something he has said! What that black something is, is best known to himself. But by your reply, I conclude it must either be absolute falsities, or gross

misrepresentations: whether of his own insinuating, or from common report, I cannot tell: I would charitably hope the latter. But was I to listen to common report as Mr King has done, what should I say? It says that all his efforts to break the connection (many unfair ones he has used) arise only from disappointed hope, & jaundiced jealousy. Sure it is, he has been striving to depreciate Mr Clarke, by asserting as facts inference drawn from his own conjectures; & by half-expressed insinuations, conveying far more meaning than strong affirmations. He has been striving to lessen him in my esteem: & finding that ineffectual, has secretly wrote to prejudice your mind perhaps against both. I did not intend to particularize any thing against him: nor shall I against others, till they like him compel me so to do. Mr K----g writes to Mr C----- as an offended, as an aggrieved person: as such he talks to others; & this because he was not made privy to this connection. But where is the reasonableness of this, let any one of common sense judge. I grieve thus to write: but I am now constrained thereto. Opposers have a plausible foundation, they think, in the want of my mother's consent. But let them only act as she does, & I will not complain. They pretend it is for her sake. Then let Christianity teach them to follow the example of her, who makes not the profession they do. If all this is pure Religion: If nothing of self dwells in the opposition: If they are actuated by gracious principles: It is an hard thing methinks that grace should persecute more severely than nature, & say in the practice of its professors, that it is not capable of teaching equal tenderness, equal moderation! ----- Still, if they see fit, let them persevere. They know not what they do. But the end if I mistake not, will abundantly evince that they do not rightly. Provoke they still: Through divine help I will not return it! I have not been angry, or unloving yet in any thought towards them; & kept by the same grace, I will not be angry. For all that is past, I forgive them: & let them do what they may; be the consequences what they will; from my very soul, with every power thereof, still will I forgive them; & pray the Father of mercies to pardon them also! ----- I am your oppressed & afflicted, but never the less

Affectionate

M. C -----

Trowbridge, July 20<sup>th</sup> 1787

The Rev<sup>d</sup> J. Wesley  
Manchester\_\_

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, July 23, 1787.

**Copy of a Letter to Miss Peacock, Westgate Street Bath, 23rd July 1787. Mary's 7th letter to Miss Peacock.**

“7th: --I acknowledge, my Dear Sister, that with reason you say “It is a long time since I heard from you.” Yet was you acquainted with all: without ascribing in any measure my silence to neglect, you would be constrained to confess “there is a cause!” you know not my Dear, what I have to do: what I have to suffer! But the Lord knoweth :& his faithful word promises me that “out of all he will deliver.” I can, I will trust Him & not be afraid of all those who rise up against me”. “Tho’ hell from beneath should be moved to meet me”, yet stronger is the Lord God who helpeth me, than men & devils combined. His own right hand shall save me: His holy arm shall sustain my weakness; & in his own due time open a way for my escape. Meantime, he is himself with me in the fire & in the water: he suffereth not the flames to kindle upon me, neither the/ floods to overwhelm me! Yea, even all these things adverse as they seem, shall, I am fully

persuaded they shall, work / together for my good.-- you wish to hear from me by mr. Sims. I have not now time to say much: But only to thank you for your epistles, good wishes, & prayers & bid you continue them. That you may not be entirely disappointed I scribble a few lines just to tell you, that I intended writing to Miss Orchard, (who I suppose will be here as usual at the beginning of August.) & still I intend it, if nothing unforeseen happens to prevent. Yet let not my silence hinder my hearing from you; But write by every opportunity, to Your Affectionate M.C- Miss Peacock/ Westgate Street/ Bath Trowbridge July 23: 1787. - By favor of Mr Sims.-”

Wesley, John. Letter to Mrs. Jones of Fonmon Castle. Manchester, Near, July 24, 1787.

[Thomas Matthews, of Llandoff Court married Diana, the third daughter of Robert and Mary Jones. The niece was a granddaughter of Mrs. Robert Jones]

Dear Madam,--There is so great a work of God broke out in the Isles of Jersey and Guernsey, and lately in the Isle of Alderney too, that I must endeavour to visit them as soon as possible. But it cannot be till the Conference is over. I purpose then with God's assistance to hasten to Southampton, in order to take the packet for Jersey. But as the winds are so uncertain I know not [how] long I may be detailed in the islands. Therefore there is no certainty of my being able to visit Wales this year. It would give me much pleasure to see my old friends; but I am not at my own disposal. I am glad to hear that Mr. Jones and Mr. Matthews are well, and wish (as you do) that Mrs. Matthews and her niece would continue in Glamorganshire. If they do, I doubt not it will be for good. May the peace of God rest upon you and them.--I am, dear madam, Yours most affectionately.

Wesley, John. Letter to Miss Cooke. Manchester, Aug. 1, 1787.

Unknown letter, in response to Mary's letter of July 20th, 1787. His letter must have been very critical of Adam and Mary's "affair" and Adam not informing John about it. John has made a mistake and Mary lets him know about it in a letter dated Aug. 6th, 1787. Again addressed as "Dear Sir", beginning, "This morning I rec<sup>d</sup> your favor of the 1<sup>st</sup> ins<sup>t</sup>. Knowing you have but little spare time, I will not engross much by a relation of many affairs. But at the present leaving all other things, I think it my indispensable duty to remind you of a small mistake; which tho' trifling in itself, yet if not rectified, may be productive of much evil."

“Answer to M<sup>r</sup> Wesley's 16<sup>th</sup> letter”

Dear Sir,

This morning I rec<sup>d</sup> your favor of the 1<sup>st</sup> ins<sup>t</sup>. Knowing you have but little spare time, I will not engross much by a relation of many affairs. But at the present leaving all other things, I think it my indispensable duty to remind you of a small mistake; which tho' trifling in itself, yet if not rectified, may be productive of much evil. You say, “Mr C----- never spoke one word to me, of what you now mention.” True: he never spoke, because he had not an opportunity: But when I said in mine of y<sup>e</sup> 14<sup>th</sup> of July, he “has informed you of a connection between him & me,” I meant that he wrote an account thereof to you. If you recollect, his letter was dated Kingswood; it was put into Bath post-office, & directed to you in Ireland: It made mention of his ill state of health, his coming to England, of his visit to A. Berney in his way to Southampton, &c, & concludes with an account of our connection. To this letter, he has rec<sup>d</sup> an answer from you, since his return to Guernsey, dated “Clones, May y<sup>e</sup> 27<sup>th</sup>, wherein you say,



“Dear Adam, If Friends had been wise, they would not have suffered you to return to Guernsey till you health was re-established: in all probability this is throwing away your life. While this hangs in suspense, it is certain you have no business at all to think of marriage &c.” ----- I would not have troubled you now: but thought if you should say to others, “Mr C----- never spoke one word to me of the affair,” & Mr C----- should assert that you did know something of it, from him; it might give fresh handle to his enemies for spreading reports to his disadvantage. ----- ----- I remain, Dear Sir,

Your Affectionate  
M. C-----

Trowbridge, Aug<sup>st</sup> 6<sup>th</sup>, 1787

The Rev<sup>d</sup> J. Wesley  
Manchester

Wesley, John. Letter to Jane Bisson. Manchester, Aug. 4, 1787.

To Jane Bisson [3]

MY DEAR SISTER, -- Although it is probable I shall see you in a few days, yet I must write a few lines. I rejoice to hear that you are still happy in God; and trust that happiness will never cease but rather increase more and more till your spirit returns to God. Be assured there is no necessity that it ever should cease. He is willing to give it you always; and He can purify you by the fire of His love as well as by the fire of affliction. Do not therefore expect or desire affliction, but let the joy of the Lord be your strength. That your joy and peace may flow as a river is the prayer of, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Howton. Manchester, Aug. 5, 1787.

To Mrs. Howton (?)

MY DEAR SISWER, -- It would have given me pleasure to spend a little time with you. But since it could not be, we are to submit. I am glad you are placed, at least for a season, among them that love and fear God. As you are naturally of an easy, flexible temper, you have great need to converse as often as possible with those that are truly alive to God; which may be a counterbalance to the conversation you will .be obliged to have with those of a different character. [See letter of Oct. 3, 1783.] But perhaps Mr. H. will not always be of the same spirit that he has been in time past. What has hitherto been may have been permitted for the trial of your faith. And if you are like Him ‘Who ne’er forsook His faith for love of peace,’ the God of peace will in His own time do great things for you. To His tender care I commit you; and am, my dear sister,  
Yours in much affection

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Aug. 6, 1787.

This letter is an "Answer to Mr. Wesley's 16th letter," another unknown letter, written in response to Mary's letter of July 20th, 1787. His letter must have been very critical of Adam and Mary's "affair" and Adam not informing John about it. John has made a mistake and Mary lets him know about it. Again addressed as "Dear Sir", beginning, "This morning I rec<sup>d</sup> your favor of

the 1<sup>st</sup> ins<sup>t</sup>. Knowing you have but little spare time, I will not engross much by a relation of many affairs. But at the present leaving all other things, I think it my indispensable duty to remind you of a small mistake; which tho' trifling in itself, yet if not rectified, may be productive of much evil."

"Answer to M<sup>r</sup> Wesley's 16<sup>th</sup> letter"

Dear Sir,

This morning I rec<sup>d</sup> your favor of the 1<sup>st</sup> ins<sup>t</sup>. Knowing you have but little spare time, I will not engross much by a relation of many affairs. But at the present leaving all other things, I think it my indispensable duty to remind you of a small mistake; which tho' trifling in itself, yet if not rectified, may be productive of much evil. You say, "Mr C----- never spoke one word to me, of what you now mention." True: he never spoke, because he had not an opportunity: But when I said in mine of y<sup>e</sup> 14<sup>th</sup> of July, he "has informed you of a connection between him & me," I meant that he wrote an account thereof to you. If you recollect, his letter was dated Kingswood; it was put into Bath post-office, & directed to you in Ireland: It made mention of his ill state of health, his coming to England, of his visit to A. Berney in his way to Southampton, &c, & concludes with an account of our connection. To this letter, he has rec<sup>d</sup> an answer from you, since his return to Guernsey, dated "Clones, May y<sup>e</sup> 27<sup>th</sup>, wherein you say, "Dear Adam, If Friends had been wise, they would not have suffered you to return to Guernsey till you health was re-established: in all probability this is throwing away your life. While this hangs in suspense, it is certain you have no business at all to think of marriage &c." ----- I would not have troubled you now: but thought if you should say to others, "Mr C----- never spoke one word to me of the affair," & Mr C----- should assert that you did know something of it, from him; it might give fresh handle to his enemies for spreading reports to his disadvantage. ----- I remain, Dear Sir,

Your Affectionate  
M. C-----

Trowbridge, Aug<sup>st</sup> 6<sup>th</sup>, 1787

The Rev<sup>d</sup> J. Wesley  
Manchester

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Aug. 7, 1787.

**MC to Miss Peacock August 7th 1787, delivered by Miss Orchard. No. 12 in Letter book**  
Answer to Miss Peacock's 9th, 10th & 11th letters. **8th-** having a few moments spare time; & remembering the promise given in my note by Mr Sims, I take up my pen to fill up the former, to fulfil the latter, & to answer my dear M. P-'s several kind epistles.....

[Page D10 line 12] One thing relative to myself in a letter of yours, I note as a matter of astonishment! How did you grasp it? from whence conclude last Sepbr., that Mr C - entertained an affection for me? You supposed it before I knew it, or had any notion of the kind: when in Bath at that time, nothing was farther from my thoughts; & never, I may truly say did any one thing ever surprise me so much, as an after - avowal thereof from himself! - You think, I should go through a little for him. Ah! My Dear, you know not what I have gone through, what I do go through: not a little, but a vast deal! More, far more than I can express, or you conceive! - But

enough! Begone complainings! I am content to suffer & to bear. - Mr P - s' refusing to take a letter, because Mr C - 's was in it, is compared with other things a mere trifle. However if at any future time you should meet with a similar refusal, when you have an epistle prepared for me, don't thereby be baulked / of sending it: The post - office you know is always open. - I have now to thank you for your kind invitation. I / had some thoughts of being in Bath for a few days (if I knew the time) when Mr Wesley is there. If that will not be agreeable / to you, & nothing happens to prevent I may then perhaps do myself the pleasure of paying you a visit. - - .....

Cooke, Mary to Mrs. Mary Cooke. Letter to Mrs. Mary Cooke. Trowbridge, Aug. 27, 1787.

**To her mother Mrs. Mary Cooke asking permission to marry Adam Clarke**  
**See also letter 25 Nov 1788 from St Helier to mother.**

My Dear Mother, For some time past I have felt a desire to talk particularly with you, on a subject that lies near, very near to my heart: yet a subject which I know would not be grateful to your ears; therefore I could not speak, I wanted resolution. But I must do something; if I cannot speak, I must write. For once then bear with me! bear with me while I write, not the studied language of art, but what a full soul dictates: a soul that has been agonized in every part, & now bows under feelings too great for a frail body, uninjured, to support! Again I say, bear with me, while my pen speaks which I never yet have spoken; while I write in such a manner, as to no other person than my Mother, I should write. - You already guess my subject, that it / respects my connection with Mr Clarke. I know your many objections, I know your strong opposition; I know / it has been said you would rather have me die than united to him. Suffer me to expostulate. Surely this / is not the determinate choice of a Parent! Ours is not an attachment founded on passion: Its principles are / more solid, its foundations more firm: it enters deeply into our souls, uniting them as in the fear & love of God, / of two spirits making one. If ever pure affection glowed in the breast of mortal, it now lives in mine: & / this much I would not acknowledge, was I not well assured that he for whom I feel this, possesses an equal / share, both in its purity and its strength. His had its being first, and thence produced its like in me: a base / affection could not have begot a nobler than itself. Only for a moment realize your situation in each case. Suppose me married to Mr C-. You would not, I know, see me allied to riches, honors, or worldly-greatness: / But you would see me united to a man who esteems, & loves me: a man of unquestioned sense, unblameable / character, a Christian! Yea, carrying our views beyond the narrow limits of Time, one who, (if the / scriptures say true) shall shine as the stars in the firmament for ever and ever! & in this light have I / been led to look on a connection of this kind, more than in any other: it is not for Time only, it is for Eternity! / & that which would forward my happiness for the latter, must be promotive of it at the present. Is not / an helpmeet, truly such, one with whom one is united in sentiment, as well as affection? the cement / which binds stronger than human ties. You have been married: To your own feelings I will appeal; these will say, / there cannot be happiness without an union of mind, a ne[a]rness of spirit, a something of sympathetic/ immingling of tender feelings, which I cannot give a name to, but you conceive my meaning. Whenever / there is this unison, whatever be the pursuit, each is strengthened by the other: Then if what is pursued, be / laudable; if the one Great God be the centre of every desire, how many souls thus joined mutually / assist each other in the best things! If this constitutes unity, we are thus already one; one in God, in Him / married for Eternity! I scruple not to say so, because the effect in my own heart evidences it as a truth. Them / whom God has joined, let not man let not woman, above all, let not a mother (a mother who

once loved me as / herself, & whose return of affection I would esteem as one of the greatest blessings of life,) put asunder. / Still keeping up the idea of my being the wife of Mr C-: you might say, "My Daughter, it is true, is not greatly, / but she is happily married." Think what peaceful sensations would occupy your mind, when you reflected, / that for the sake of her happiness, you had been enabled to overcome the prejudices of the world, & all the strong / opposing obstacles which bar the way to this union: & thus joy, in her joy, & render happy two who would / think every proof of affection too little to evidence their gratitude to her who should thus be the secondary / cause of all earthly bliss, as well as of many spiritual blessings. But on the other hand: suppose / my death immediately, or more remotely, should be occasioned by an opposition carried on with a severity ( if not / thus by you, yet by others, who plead as their authority the name of your consent. & under this sanction, stab / my every tender feeling with sharpness hard to be conceived, & their deeply wound my health.) greater / than I can long support: What in such a case would be the feelings of a Parent? Will it be replied, "the motive was good, & the / effects cannot be answered for?" Surely in the time of trial, this would be but a poor / asylum for maternal affection to fly unto. The last cold shivers of an expiring Daughter once beloved! / the latest sigh, & dying look! would reach hither, & bring, the poignant thought "she might now have / lived, & made an indulgent Mother & a fond Husband happy!" How often Have I heard you blame in similar / circumstances the cruelty of Parents, the unkindness of Friends: & will you, my Mother; can you in the / same situation, follow an example you have so oft condemned?- But some tell me, "that you think I / should not be happy with Mr C -; that he is not of a good disposition." It is wrong: it is a mistake, or a / wilful falsity. How was it they did not discover it before? Not long since he was every thing, that is excellent. / Those who know him most, esteem him most, & love him best: surely this is not a proof against him. I have / had many opportunities of hearing particular mention made of his disposition, & that by those who would not / think of speaking to me more favourably than he deserves, because at the time they had not the most distant / idea of any connection subsisting between us. I know I could be happy with him; & in a married life, only / with him; The burden arising from any bad disposition he possesses, I believe would be very light; but I / know he has been vilified, he has misrepresented to you; & so I doubt not, in many things, have I too. - / I said, I know your many objections. I know some; but perhaps I know not all; yet this doubtless is one, a / want of money on Mr C-'s side. Had not this been wanting; & had you from amongst a number chosen for me, / I verily believe you would yourself have fixed on Mr C - in preference to many; Yea, perhaps in / preference to any other. I know you esteemed him, I know you thought highly of him; & now cannot say, / but that his mind is great enough to match with any woman's greater than your Daughter, howsoever partial / you may have been to that Daughter. I acknowledge, that as to worldly goods, a competency is desirable; but / for myself, nothing farther than necessaries do I desire. Every body who is acquainted with me knows I can do with / little; & a little will suffice him who asks me of you. There is a provision made: some will say, "it is a scanty one." / But it is enough. Mr C- seeks not your money: but had he thousands of gold & silver, I have heard him say, he would / give to obtain what he estimates at a higher rate, viz: your consent to his union with me. - But then / another objection is "the difficulties which in such a situation I should meet with." Believe me, my Dear Mother, these have / been exaggerated beyond all bounds. Difficulties I know there would be: but not so numerous or so great as have been / represented: Many have been detected, as having no existence in reality; & when searched into, it has been found that / many others have been in report greatly heightened. - But it may be said "as you have other Daughters, / if you give your consent to this, it may embolden any man to suppose he

might be accepted.” It will encourage no / unworthy man, because the present object is not unworthy. It can be no encouragement to men of sinister motives, / because these would not meet gratification; Nor would they chuse to make those offers which a disinterested affection / prompts Mr C - to make. This brings me to speak something of the inclosed letter. You will wonder at its being written by me: but hear before you judge. Some months ago Mr C- proposed writing to you, & sent / me a copy of the designed letter. I desired him yet to delay : he has mentioned it several times since, but / still I put it off. But now without his knowledge, or the smallest intimation to him of my intention I have / transcribed the copy he then sent, & herein have inclosed it. Will you read it? Will you read it with candor? Will you read it with kindness? & may I hope that you can greatly overcome all that fight against us. & / condescend by one, to make happy two persons, who by your approbation would esteem themselves more than / overpaid for all the sorrows they have known? We join in asking, not your money but simply your / consent: we seek no more, we desire no more. Contentedly I resign what otherwise you might have given / me. Let my Brother, let my Sisters share it between them; & may He who giveth riches, teach them all / the true use of them; & then when rightly disposed of, it will not matter in the Last accounts by whom / they were distributed. - yet after all, I know this will not gratify my Brother’s pride: he has a large / portion of it. But is it fit this should come in competition with my happiness? or be gratified at its expence? / As for my Sisters, was your consent gained, I do not think there would be any thing in either of them that would rise in opposition; My opinion is, that I should retain their love, & this is all I desire of them. - / And now, my Dearest Mother, if one once more entreat your tenderest consideration. I would adjure you by / every enduring motive! by every Parental, & Maternal feeling! by all the tenderer dictates of a / tenderer friendship, (if tenderer there can be,) not hastily to reject these letters. They come from overflowing / hearts, deeply interested, speaking a language all their own; & now waiting for permission to testify, by effusions of gratitude, their filial affection. - / Augst: 27th: 1787.-

Cooke, Mary to Adam Clarke. Letter to Adam Clarke. Bath, Sept., 1787.

After hearing Wesley preach at Bath in September 1787, Mary Cooke writes to Adam Clarke that she felt a union of soul with Wesley, and does not recollect ever to have felt that way before. She promised to breakfast with him the next morning: “The lady of the house watched for me at the window, and ushered me into a large dining-room, full of company. Our reverend father appeared most affectionately glad to see me, and led me to an arm-chair, which he had reserved for me, next to himself... He wished me to remain in Bristol while he is there. As soon as breakfast was over, he led me into his sitting room, where he kindly encouraged me to open my mind to him, and freely to speak its state. He encouraged me, and went to prayer with me...”

[Wesley’s DIARY READS, 4 Prayed, letters; 8 tea, conversed, prayer, letters. JOURNAL: With the assistance of two of my friends, I answered abundance of letters.]

Wesley, John. Letter to Jane Bisson. Penzance, Sept. 7, 1787.

MY DEAR SISTER, -- Almost as soon as we were in the ship the wind entirely died away. But we knew our remedy: we went into the cabin and applied ourselves to Him that has all power. Immediately a fair wind sprung up, which never ceased till it brought us to Penzance Bay. Our brethren here were not a little surprised, having given up all hopes of seeing us this year; but so much the more thankful they were to the Giver of every good gift. [*See Journal, vii. 324; and*

letter of Sept.]

I have thought of you much since I had the satisfaction of conversing with you; and I will tell you every thought that passed through my mind, as I wish always to do. It seems to me that our blessed Lord is willing to show all the power of His grace in you, even His power of saving to the uttermost those that come unto God through Him. But there is a mountain that stands in the way: and how you will get over it I know not: I mean pride. O my sister, what can save you from this but the mighty power of God! I almost tremble for you. If you give way to it, yea but a little, your grace will wither away. But still, that God whom you serve is able to deliver you; and He really will if you continue instant in prayer. That other temptation which did formerly beset you I trust will assault you no more; or if it should, you are now better prepared for it, and you will know in whom your strength lieth. [See letter of Aug. 4.] When you have opportunity, my dear Jenny, write freely to

Your affectionate brother.

I hope my dear Miss Lempriere has recovered her health.

To Miss Bisson, In St. Heliers,

Isle of Jersey.

Wesley, John. Letter to Mrs. Howton. Manchester, Sept. 7, 1787.

It would have given me pleasure to spend a little time with you. But since it could not be, we are to submit. I am glad you are placed, at least for a season, among them that love and dear God. As you are naturally of an easy, flexible temper, you have great need to converse as often as possible with those that are truly alive to God; which may be a counterbalance to the conversation you will be obliged to have with those of a different character. [See letter of Oct. 3, 1783] But perhaps Mr. H. will not always be of the same spirit that he has been in time past. What has hitherto been may have been permitted for the trial of your faith ... To his tender care I commit you, and am, my dear sister, Yours in much affection.

Wesley, John. Letter to Jane Bisson. Penzance, Sept. 7, 1787.

Almost as soon as we were in the ship the wind entirely died away. But we knew our remedy: we went into the cabin and applied ourselves to Him that has all power. Immediately a fair wind sprung up, which never ceased till it brought us to Penzance Bay ... I have thought of you much since I had the satisfaction of conversing with you; and I will tell you every thought that passed through my mind, as I wish always to do. It seems to me that our blessed Lord is willing to show all the power of His grace in you, even His power of saving to the uttermost those that come unto God through Him. But there is a mountain that stands in the way; and how you will get over it I know not: I mean pride. O my sister, what can save you from this but the mighty power of God! I almost tremble for you. If you give way to it, yea but a little, your grace will wither away. But still, that God whom you serve is able to deliver you; and He really will if you continue in prayer. That other temptation which did formerly beset you I trust will assault you no more; or if it should, you are now better prepared for it, and you will know in whom your strength lieth [see letter of Aug. 4] When you have the opportunity, my dear Jenny, write freely to, Your affectionate brother.

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Sept. 12, 1787.

Evidently John did not respond to the Letter of Aug. 6<sup>th</sup>, as this letter is a "Copy of a letter to Mr. Wesley." In her letter of July 14, 1787, Mary had promised to meet John in Bath, if permitted, but is now writing to tell him that she is "absolutely forbidden going to Bath [by whom? probably by Adam, or her mother, as she is still living at home] ... but "I am yet allowed to see my reverend Father himself, at home" Again she addresses him as "Dear Sir".

"Copy of a letter to M<sup>r</sup> Wesley"

Dear Sir,

I remember my conditional promise; & if I might, would gladly perform it: but I dare not! I said, "I propose if permitted, to meet you in Bath:" But I am not permitted; nay farther, I am absolutely forbidden going to Bath. But shall this prohibition prove to me an exclusion of the privilege of your company? That would be hard indeed! rather shall not your kind promise, made to me in the spring, be fulfilled, in visiting us at Trowbridge? Tho' his followers (O how poignant is this consideration!) may not come to our house, I am yet allowed to see my reverend Father himself, at home. Will you then, Dear Sir, favor your friends in Duke-Street with your company? & give once more your expecting people here the opportunity of hearing the words of life from your mouth! The longer you could be with us, the greater would be our obligation: But surely at the least a few hours might be given unto us. Shall I press my request, by urging the necessity of your coming, by endeavoring to shew the great good which might thereby be accomplished? Or leaving all arguments, shall I trust to your love? which strongly impels you to do good. ----- Of myself I have only time to say, that, "God is Love!" My soul acknowledges this truth: yea, not only acknowledges, but feels it. Glory! eternal glory be ascribed unto Him! He is my hope, my portion, & my sure defense! With the wish that you may come & tell us somewhat more of his goodness, I subscribe myself, Your

Obliged & Affectionate

M. C-----

Duke-Street

Trowbridge, Sep<sup>br</sup> 12<sup>th</sup> 1787

The Rev<sup>d</sup> J. Wesley

John responded to this letter on Sept. 15th, 187, his shortest letter ever to her.

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Sept. 12, 1787.

**[No. 13] To Miss Peacock**

Copy of a letter to Miss Peacock. - **9th:** - Can you, my Dear, be secret for a few for a few hours? before many are elapsed it is more than probable the person to whom the inclosed is addressed, will by his presence proclaim in Bath what as yet is not known, viz: that he is in the kingdom. Do you I scruple not to say, that not only in Mr W-y's, but in Mr C-'s company also, you will enjoy a privilege I should be happy to partake with you: But this must not be. I gave you some reasons (when for those few moments I enjoyed the unexpected pleasure of seeing you at Trowbridge) for my taking up the cross of self-denial in not visiting B- while Mr C- was there: but I little thought then of the prohibition which has since been laid on me. Not knowing I must not see you, I designed to have been with you on Friday last, to have stayed some days: But on mentioning my intention I was told I should not go. Do you ask the assigned reason? O you are a

sad girl! But I know not who has given you the character; there is in this, as in many other things, a something mysteriously secret & deep, which I cannot fathom. Penetrate I cannot, therefore leave it, I must. If you could with others join in speaking evil falsely of us, then I had not been forbidden to have visited you: but while you take our part, you must bear our reproach. This pains me! Yea, it wounds me to the heart! - But I am called to suffer, & not to complain. - Farewel, my Dear Sister. May the good Lord in manifested mercy, & abundant blessings, reward you for all the burdens you bear for your Affectionate M.C - Trowbridge Sepbr: 12: 1787. - Excuse the shortness of this: forgive the trouble I occasion you, & the expence I put you to for postage, for this note. Mr C - desired I would write to him under cover to you; he will call on you for his letter. I have desired him to discharge my money debt: I mean to repay you what you gave for dying my Satin. - Once more, adieu! Give my Love to your Sisters, &c. - Miss Peacock Westgate. Street Bath. To be delivered immediate

Wesley, John. Letter to Miss Cooke. Bath, Sept. 15, 1787.

My Dear Sister,----On Monday, the 24<sup>th</sup> instant, I shall (with God's assistant) be at Bradford; and on Tuesday morning I hope to have the pleasure of waiting upon you at Trowbridge. Adieu! On second thought I purpose preaching at Trowbridge on Monday noon and in Bradford in the evening.

This letter is in answer to Mary's letter (Sepbr 12<sup>th</sup> 1787), his shortest letter ever to her. "Adieu" in a salutation usually reserved for relatives, which in this case is his final goodbye. Another young woman friend gone astray, in that she is getting married, not necessarily because it is to Adam Clarke, but that she is giving up her devotion to God for a man. In John's eye, she has sinned, especially since he does not have her mother's approval. His interest changed because Mary's has changed. As before and even after, marriage of one of his young women friends, usually ended their correspondence. John now turns his attention to one of his other young women friends, as he writes to Ann Bolton from Bristol, on Sept. 18, 1787 (SEE his Letter where he writes, "I cannot tell you how much I love you; you are exceeding near and dear to me, but I am sometimes ready to think that you do not love me so well as you did once. However, I believe you had still some regard for me.")

Mary did not respond to this short letter and did not write him again until Dec. 11, 1787, Duke-Street, Trowbridge, addressed to The Revd J. Wesley, New-Chapel City-Road, London (**SEE her letter of Dec. 11, her final "Dear John" letter**)

Two other letters have survived written on Sept. 15; one to James Currie and another to George Holder

Mary is engaged to Adam Clarke, so if she met Wesley at Trowbridge, it was probably under watchful eyes. She did not respond to his short letter of Sept. 15, and did not write to him again until Dec. 11, 1787. In the letter she is kind and praises him, but implies that she is not dependent upon him as before, as God is working in her, thanks to Dr. Coke's Journals. What a blow this must have been to the old man! Wesley did not respond to Mary's earlier letter.

Mary's letter of Sept. 12, 1787, is a "Copy of a letter to Mr Wesley." to which this letter of Sept. 15, 1787, is a response to



"Dear Sir, I remember by conditional promise ... I said, 'I promise if permitted, to meet you in Bath.' But I am not permitted; nay farther, I am absolutely forbidden going to Bath ... I am yet allowed to see my reverend Father himself, at home ... Glory! eternal glory be ascribed unto Him! He is my hope, my portion, & my sure defence! With the wish that you come & tell us somewhat more of his goodness, I subscribe myself, Your, Obliged & Affectionate, M. C----"  
Wesley responded to this letter from Bath, dated Sept. 15, 1787 (**SEE above**)

Wesley, John. Letter to Ann Bolton. Bristol, Sept. 18, 1787.

MY DEAR NANCY, -- Yesterday I received yours of August 24 at my return from a little tour to the islands of Alderney, Jersey, and Guernsey, where we were long shut up by contrary winds. At length a ship returning from France and touching at Guernsey took us in and carried us to Penzance, where we were received as if we had just risen from the dead, and found God was with us wherever we went.[ See letter of Sept. 7.] So I pressed on and will be with *you*. My Nancy, look up ! The Lord of Hosts is at hand! He *has* delivered, He does deliver, and He will yet deliver ! He chastens you long for *your profit*, that you may be a partaker of His holiness. He chastens you also for your *profit* that you may be more holy and consequently more happy. But His ways are in the deep waters and His footsteps are not known. It is probable I shall see you at Witney in about a month. If I do, remember you are to tell me all your trials that we may both grieve and rejoice together. I cannot well tell you how much I love you; you are exceeding near and dear to me. But I am sometimes ready to think that you do not love me so well as you did once. However, I believe you have still some regard for me. Let us still provoke one another to love and to good works. The good Lord be ever with you and unite you more and more to Himself! Then you will not forget, my dear Nancy,  
Yours in tender affection.

Wesley, John. Letter to Henry Moore. Bristol, Sept. 18, 1787.

To Henry Moore [7]  
DEAR HENRY, -- This is nothing strange. Considering the great work of God which has lately been wrought in Dublin, we might reasonably expect Satan would fight in defense of his tottering kingdom. It is our part calmly and steadily to resist him. In such a case as you have mentioned you are justified before God and man for preaching at Eleven o'clock on Sunday morning, only earnestly advising them that have heretofore received the sacrament at church to do so still. But I do not imagine any barefaced Calvinism will be *soon* preached at Bethesda.[ Edward Smyth had opened Bethesda in June 1786.]  
I am glad Sister Moon and Dobson are not idle, and that you preach abroad on Sundays. The death of that sailor may be a warning to others. Tenderly watch over . . . [Name torn out.] and his coming to Dublin may be the saving of his soul. Peace be with all your spirits! -- I am, with kind love to Nancy, dear Henry,  
Your affectionate friend and brother.

Wesley, John. Letter to Elizabeth Padbury. Bristol, Sept. 19, 1787.

MY DEAR BETSY, -- If I do not mistake, one of our preachers desired the justice to give him the oath and was refused. If this is true, I desire as soon as possible to know, Who was the

preacher? who was the justice? on what day did he offer himself to the justice; was this before or after the prosecution began? was any distress made, or were the goods sold after he offered to take the oath? I believe your answer to these questions will open a scene which the good justice little expects.

You have lately had a noble exercise of your faith and patience. So have several of your neighbors. This calls you to much and earnest prayer. Then God will arise and maintain His own cause. I advise you all in the meantime to say little; you have better things to talk of. I suppose the rector and the justice are now quiet. Their turn will come by and by. -- I am, my dear Betsy, Yours most affectionately.

To Miss Padbury, At Witflebury,  
Near Towcester, Northamptonshire.

Wesley, John. Letter to Mrs. Tighe. Bristol, Oct. 2, 1787.

DEAR MADAM, -- I have no doubt at all of the uprightness of Mr. Tozer and his wife: but I have more acquaintance with Mr. Harper. He is a truly good man, and has a considerable share of knowledge; so that if he was willing to take the charge of this little school. [Was this John Harper who had been a preacher? Mrs. Tighe lived at Rosanna, near Wicklow. See letter of Feb. 7, 1789, to her.] I know of no one that is more likely to promote the design of it. -- I am, dear madam,

Your very affectionate servant.

Next week I expect to be in London.

Wesley, John. Letter to Hannah Ball. Bristol, Oct. 4, 1787.

MY DEAR SISTER, -- You have great reason to praise God, who has kept you for so many years a witness of His great salvation. And you must never be afraid or ashamed to declare it, especially to those that love God. Some will believe your report; some will not, for which they never want patience. For it is impossible to cut off occasion of offense from them that seek occasion. When we speak for God, we should speak with all mildness and yet with all earnestness. But by those who do not profit thereby this earnestness will be accounted anger. But still, you have only to go on warily and steadily between the two extremes.

Certainly you may expect to see such a work in High Wycombe as never was yet. On Monday next I expect to set out for London. This winter I shall not have time to take many journeys; but I shall undoubtedly find time to visit you. Peace be with all your spirits! -- I am, my dear sister, Your affectionate brother.

Wesley, John. Letter to Sarah Mallet. Bristol, Oct. 6, 1787.

To Sarah Mallet [10]

My Dear Sister, Ever since I saw you I have felt a great love for you and a desire to see you again. When I come to Harwick I hope you will find means to be there; afterwards probably I may visit you at Long Stratton. I am glad you wrote. I have lately seen a young woman [Miss Bisson, of St. Heller. See letter of Aug. 4, and Dec. 17 to her. Compare those of July 4, 1787, and Aug. 8, 1788, to Lady Maxwell.] in the Isle of Jersey whose experience is as extraordinary as yours; in one thing it seems to be more clear than yours namely, in her communion with the blessed Trinity, with God the Father and God the Son and God the Holy Ghost. It seems to me

that no weapon that is formed against you shall prosper if you keep clear of inordinate affection. O keep your heart with all diligence! Mark the first risings of desire. Roll yourself (as David speaks) upon the Lord, and He is and always will be your sufficient portion. On Monday I am to return to London. Whenever you have leisure write freely to, my dear Sally, Yours affectionately.

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Oct. 9, 1787.  
**[No. 14] To Miss Peacock**

Answer to Miss Peacock's 12th; '13th: & 14th: letters. - **11th:** - In a letter which a few days since I received from Bath, Mr C - says, "Write to Miss Peacock: She is as a mother to me - Write to her speedily." - This is an added inducement to the inclination I before felt, which strongly impelled me to thank you for your unanswered favors: but now my acknowledgements are doubly your due. Mr C - did not study propriety as to age, when he invested you with the maternal character: but behaviour rather than years, allots it to you. What you have done for him, I account as done unto myself. Doubtless you felt for him, you pitied him. So did, so do I: but I could not do more; I could not, indeed I could not (further than I already am,) become his at the present time. Perhaps he told you his sorrows; & in thought if not in words complained of me. His feelings pierced my soul with grief; yet I could not, I dared not, now comply with his entreaties. I know not if herein I meet your commendation or blame: My intention I know was upright. Patience has already been productive of much good; & a farther delay will I am in hopes do yet greater things: If not, the trial thereof will at least thoroughly satisfy me. O, my Sister, I greatly need your prayers! I want wisdom, I want strength, I want much very more grace! .....

(5 lines down) Doubtless my Bath friends mean me kindness, in wishing for me much earthly treasure: They look only on the good things it might procure, & forget there is a black side also. Riches often bring a snare;

.....

.....

P.S - When I recd: the last letter from Mr C - (which was Saturday Evening,) he was at Southampton / waiting a change of wind: It has since turned in his favor, so that I think he is ere now safely landed in Guernsey.

Wesley, John. Letter to Mrs. Rogers. London, Oct. 12, 1787.

MY DEAR HETTY, -- I do not doubt but your calling at Dublin would be in an acceptable time, especially as Rowland Hill was there. Jemmy Rogers did exceedingly well in advising our people to go to their own church. [Rogers had moved from Dublin to Cork. They spent a week in Dublin on their return from the Manchester Conference.]

After we left you at Manchester we pushed on and in all haste set out for the Isle of Jersey. But a storm drove us into Yarmouth, in the Isle of Wight. There Dr. Coke and I preached in the market-place by turns two evenings and two mornings. A second storm drove us to the Isle of Purbeck, just where the Indiaman was lost. There I had an opportunity of preaching to a little Society, which I had not seen for thirteen years. We hoped to reach Guernsey the next evening, but could get no further than the Isle of Alderney. I preached on the beach in the morning, and

the next afternoon came safe to Guernsey. Here is an open door: high and low, rich and poor receive the word gladly; so that I could not regret being detained by contrary winds several days longer than we intended. The same thing befell us in the Isle of Jersey, where also there was an open door, even the Governor and the chief of the people being quite civil and friendly.

Jane Bisson [See letter of Aug. 4.] I saw every day. She is nineteen years old, about the size of Miss Ritchie, and has a peculiar mixture of seriousness, sprightliness, and sweetness, both in her looks and behavior. Wherever we were she was the servant of all. I think she exceeds Madame Guyon in deep communion with God.

I hope you will see a revival in Cork also. See that you take particular care of the tender lambs, not forgetting poor Patty Laffan. Peace be with all your spirits! -- I am, with kind love to James Rogers, my dear Hetty,

Yours most affectionately.

Wesley, John. Letter to Mrs. Eliz. Winter. ????, Nov. 1, 1787.  
Owner: Institution. From Baker's list not published in Telford.

Wesley, John. Letter to Adam Clarke. London, Near, Nov. 9, 1787.

To Adam Clarke [13]

DEAR ADAM, -- I am glad to hear that there is a prospect of a good work in the Isle of Alderney as well as in the Isles of Jersey and Guernsey. I do not despair of seeing our Jersey and Guernsey friends once more if it should please God to prolong my life. I love them dearly; particularly the family [The De Jerseys.] at Mont Plaisir in Guernsey and Jenny Bisson in Jersey. I would take some pains and undergo some fatigue were it only to spend two or three days with them.

One would wonder that the prince of this world was so slow and that he did not sooner fight lest his kingdom should be delivered up. He will at length do what he can. But if you continue instant in prayer God will put the bridle in his mouth. It is well we should be convinced that we have need of Him. Our safety will we ascribe to Him alone. [See next letter.]

As the case of Sister Horne is too singular to be credited without the fullest evidence, I think you would do well to write the account fair, and have it formally attested by Mrs. Johnson, Mr. Arrive, and three or four more who were eye-witnesses of the whole. You must not believe all you hear concerning the circumstances of Mr. L----'s marriage. Indeed, you should believe nothing about them till you have told it to themselves. Envy will invent a thousand things, and with the most plausible circumstances. Save them if it be possible, which can never be done by harshness; but love will 'break the bone.'

The Bailiff was talking of building you an house at St. Peter's; I think it may be done by-and-by. Be exact in every point of discipline. Keep your rules, and they will keep you. -- I am, dear Adam,

Your affectionate friend and brother.

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Devizes, Dec. 1, 1787.  
**[No. 15 ] From Devizes to Miss Peacock**

"Answer to Miss Peacock's 15th: & 16th: letters. - **12th** - To step a little out of {page E2} the

regular order of answering the above - mentioned I will just tell you, my Sister that yours of the 17th: of Novbr. is also received. I was surprised to find that you did not receive my note of information till so lately. Had it been delivered as dated, & sent ; it would have prevented a disagreeable circumstance which once I little thought would have happened. I remember you once intimated something of the kind but I thought it a needless fear; however time has proved the contrary. Two days after writing that note, I went as intended to Devizes. Some days afterwards, your packet arrived in D - Street. My Mother insisted on opening; & accordingly read both yours & Mr C - 's letter: My Sister then enclosed, & sent them to me, together with the information of this previous perusal. I felt greatly grieved. I am neither ashamed, nor afraid to have my letters opened; yet I do not choose that any other person shall take the liberty of breaking seals, which I only have a right to unclose. No harm has this time been the result. However to prevent as far as maybe, any attempt of this nature in future, instead of directing as usual, let your epistles bear this outward address. Miss Cottle Buck Street Trowbrige. She will know for whom they are intended , & deliver her charge faithfully. For the time to come I intend to receive both your letters & all Mr C - 's , under this direction; I mean after leaving Devizes; of which intelligence must doubtless have occasioned, sufficiently to attend to what I may further say, in answer to your favours? - I credit your supposition "that it was a severe trial for Mr C - to return to the Islands without me": His whole self evidenced it; & made me feel more poignantly than perhaps I might otherwise have done, all the severities of parting

.....

.....

(7 lines down) To answer your kind enquiries in course. "The storms at Trowbrige" have in a great measure subsided. The people around me are far more silent: & more distant observers, begin I fancy to be weary of minding my business more than their own. They are now tolerably quiet, till some new thing shall start to attract their attention, & employ their tongues. Mr P - has not spoke to me concerning this matter of a long time. - ..... (3 lines)

Mr C - has /been poorly; but when I heard from him last he was better: he desires his love to you.  
- .....  
I confess my opinion is, & long, has been, correspondent with Mr Rhodes' .  
.....

(Another 12 lines, then )

From whence could Mr Clarke draw his conclusion that I might now visit you? I am sure I know not that he had any just grounds whereon to fix such a supposition. ....  
It is not worth while to be anxiously desirous to see my friends. Perhaps the time may come when in this respect, I shall be at liberty. If ever this should be the case, my Dear M. P. is secure of a visit. - I know not either Mr. or Mrs. Stohart; but have heard Mr C - mention them with affection: present my respects to them. - I was surprised to hear of the Revd: Mr Collins' preaching in King - Street Chapel! How long is it since he has been admitted again to Mr Wesley's preaching - houses? I hope the dreaded opportunity proved far more profitable, & comfortable, than you feared it would be. - Did Mr Topping (I know not if I spell the name/ right) deliver my message? I heard him preach at Trowbrige (where I went to pay a three days visit) not long since. The next morning I saw him at Mr Turner's: he offered to take anything for me, to you. As I could not immediately write; & I knew it would be a satisfaction to you to hear

that I had got your letters, I sent with my love, the intelligence by him verbally. -

.....  
I go home on Monday .....”

Cooke, Mary to John Wesley. Letter to John Wesley. Trowbridge, Dec. 11, 1787.

Mary did not respond to John’s short letter of Sept. 15, and had not heard from him since then. This letter is her final “Dear John letter” She is kind and praises him as before but that she does not need him any more, now that God is working in her, thanks to Dr. Coke’s journal--What a blow this must have been to the old man's ego! John answers this letter on Dec. 21, 1787. There is 14-month hiatus in their correspondence, and this letter of Dec. 11, 1787, is the last one from Mary Cooke. The last letter is dated Feb. 5, 1789, and is signed, "M. Clarke". **SEE her letter of Feb. 5.**

“Copy of a letter to Mr Wesley”

What, my Dear Sir, shall I say for my excellent God? Methinks I would praise Him, but my tongue finds not expression for the language of my soul. Was I to attempt to recount all his goodness, I should never end; for new mercies rise with every fresh given moment. “O to grace how great a debtor!” is your unworthy correspondent! a monument of its power, & an happy subject of its saving influence! For a month past, my soul has often triumphed in a blessedness which I cannot in any measure speak adequately of. Previous hereto, sore temptation was my lot: my spirit was grievously afflicted, buffeted, tormented. It groaned for deliverance: bowed beneath the oppressor’s yoke & sought death rather than thus to live. But tho’ this night of sorrow was tedious, it was not suffered always to last. My God began to manifest Himself as willing to bless: but O how unfit to myself did my heart look for the reception of his mercy! I saw its extent: I felt its readiness to be communicated; & under the weight thereof, cried out, “O Lord, prepare me for, & then impart it unto me!” Some days afterward, I felt as tho’ the offered grace was given, much as my heart could hold: yea, more, it was overpowered, & in astonishment said, “enlarge, O Lord, enlarge! & make within me room enough for Thyself to dwell in!” Now my meditations were sweet: my spirit abstracted from earth, held divine communion, & herein possessed heavenly enjoyment. I was led particularly to seek for further knowledge of the Saviour. I thirsted for “more of Christ, more of Christ!” I saw that herein, even from the first until the present, I had been greatly deficient. I had not sufficiently adverted to Him as the procurer of my mercies; as Him by whom all was pure [illegible] & for whose sake all is given. I believed that all came through Him: but what I mean, is, that for want of deep consideration of, & frequent meditation upon, what He has done, what He is now doing; The atonement He made, the sacrifice He offered, The mediatorial character He sustains, the intercessory office He bears; For want, I say, of continued advertence to these things, I had missed much of that blessedness which is to be found in feeling Jesus to be infinitely precious. In looking for the accomplishment of what He has promised by his Spirit to do in me, I had not enough[?] recollected his great love, manifested in that He hath done for me. But now more attentively considering this, & remembering both, his love constrained me to seek to know Him more; & when I thus sought, He graciously condescended by repeated manifestations to reveal Himself more fully unto me. Blessed, & for ever praised be his holy name! I do now know more of Jesus than ever I did before: He often breaks in upon my soul as I have never till now seen Him. Faith views Him: His Spirit whispers, “This is Jesus of Nazareth!”

my own spirit is powerfully constrained to coincide herewith: my heart embraces Him, & feels indeed, "This is the very Christ!" O who can tell the preciousness of such moments? Who can describe the happiness of a soul in converse with its Redeemer; walking with Him day by day, & talking with Him even as a man talketh with his friend! Every heaven born spirit knows what it means, tho' the world receiveth not the saying. Nay, they received not the testimony of our master; how then shall they receive ours? While I thus reflected, my peace & love increased. I would have proclaimed what God had done for me; but those with whom I was tho' Christians are protesters against perfection; for which reason I deemed it best to enjoy in silence the blessing I had obtained, be it what it would. Late as it was, I wanted no dinner: But I wanted to be at home, that I might run to my chamber & pour out my full soul at a throne of grace. I wished not for the society of mortals: my God was my all! Methought then I should never cease continuing instant in prayer. But this did not always remain: I did afterwards feel wanderings in prayer, & began to doubt that I had thought too highly of what I had received. Thinking of these things the other morning (if I may so speak) my soul was reinstamped: yet even since then, wanderings have been felt. However dropping all terms, this I know assuredly that the Lord hath wrought great work, which I believe is only an earnest of the greater things He is willing to do for me. O my dear & reverend Father, praise Him for me, & teach me also to praise Him as I ought! -Surely He is pouring out of the fulness of his Spirit upon the children of men! My spirit rejoices in the salvation He is displaying in the earth in calling in the nations that have not known Him, & accompanying the word of his messengers in the dark parts of the world, with the energetic power of his own Spirit. Is not the time hastening on, when the knowledge of the Lord shall cover the whole earth, & the kingdoms of the world shall become the kingdoms of our God & of his Christ! Lord, we long for thy glorious appearing: Come quickly! come quickly! & subdue all hearts unto Thyself. -- The blessed tidings which Dr Coke's Journals contain, caused my spirit to triumph, & my soul to sing. But we have good news nearer home. Have you, my Dear Sir, heard of the remarkable revival at Shepton Mallet? Doubtless you have. How fully herein is that saying verified, "out of the mouths of babes & sucklings Thou hast perfected praise." At Trowbridge too, I trust we are getting forward: tho' as it has been here from the beginning as one expresses it, like the deep river, in a more still & silent manner. ----- I think I may say, that it is with heart-felt gratitude I have lately heard your health is much better than when I saw you last. This is not the least mercy which yields room for praise. When you appeared so poorly, my faith began to fail: instead of believing for a prolonged life, I feared a sudden departure. If prayers called you back the same seek a long continuance of you below. Self pleads, & the apparent good of thousands asks it. That you may long, long be spared to the militant church, to see, & be made the honoured instrument of a large increase of the adorable Redeemer's kingdom on earth; & at last be gathered with those who having turned many to righteousness, shine as the stars for ever & ever, to his Church Triumphant, to his kingdom of Glory, is the fervent prayer of your

Most obliged & affectionate  
M. C-----

Duke-Street  
Trowbridge, Dec<sup>br</sup> 11<sup>th</sup>: 1787

The Rev<sup>d</sup> J. Wesley  
New-Chapel City-Road  
London

Wesley, John. Letter to Jane Bisson. London, Dec. 17, 1787.

MY DEAR SISTER, -- I have a great union of spirit with you. I love to hear from you, especially when you send me that good news that you still stand fast in the liberty wherewith Christ has made you free. I have a good hope that you will never lose any of the things which He has wrought in you, but that you will receive a full reward! Do you always find a clear sense of the presence of the ever-blessed Trinity? [See letter of Oct. 6.] Are you enabled to rejoice evermore? In what sense do you pray without ceasing? And can you in everything give thanks, seeing it is the will of God concerning you in Christ Jesus? What you speak of your communion with Him comforts and warms my heart. I love to read or to hear any part of your experience. If I doubted of anything you say, I would tell you so. I want to be more acquainted with you and to know everything wherein I can serve you. My dear Jenny, do not forget to pray for  
Yours in tender affection.

Wesley, John. Letter to Miss Cooke. London, Dec. 21, 1787.

On Dec. 18, 1787, John writes to Adam Clarke but there is no mention of Mary or their correspondence. [See Telford, v.8, p. 28]

This letter is in answers to Mary's letter of Dec. 11, 1787.

"My Dear Sister. You have unspeakable reason to praise God for His late manifestations to you. And you will generally observe that large consolations are preceded by deep exercises of soul. And we all have reason to praise Him for the many tokens we see of His approaching kingdom. It is plain Satan, the murdered and the deceiver of mankind, is in a great measure bound already; he is not now permitted to deceive the nations, as in the past ages. And even in the Romish countries scarce any are now called to resist unto blood. It two or three of you continue instant in prayer, the work will revive at Trowbridge also. When you are met together, boldly lay hold on the promise: His word will speak, and will not lie. Peace be with all your spirits! I am, my dear sister,

Yours most affectionately JWesley.

Wesley's last letter to Mary Cooke, dated Dec. 21, 1787, was written in response to her letter to him, Dec. 11, 1787 (see "Copy of a letter to Mr. Wesley" below).

Mary did not respond to Wesley short letter of Sept. 15, and did not write to him again until Dec. 11, 1787. In the letter she is kind and praises him, but implies that she is not dependent upon him as before, as God is working in her, thanks to Dr. Coke's Journals. What a blow this must have been to the old man!

"Copy of a letter to Mr Wesley."

"What, my Dear Sir, shall I say for my excellent God? ... New mercies rise with every fresh moment, 'O to grace how great a debtor!' is your unworthy correspondent ... Now my meditations were sweet: my spirit abstracted from earth, held divine communion, & herein possessed heavenly enjoyment ... One day taking a ride with three friends, in returning, one was reading,



'Baxter's Saints everlasting rest,' two were listening, I was sewing: What I had been thinking of in the preceding moment I know not: But in the same instant I forgot the subject. Then in reading, my soul, as tho' no creature was present was wholly lost in God: my hands dropped their work, tears of joy filled my eyes, & my spirit was satisfied with a something undescribable! I felt no rapture; but a soul-subduing peace, with calm, pure love; & God, & Christ, & all was mine! ... The blessed tidings which Dr. Coke's Journals contain, caused my spirit to triumph, & my soul to sing. ... **SEE COMPLETE LETTER DATED DEC. 11, 1787**

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Dec. 22, 1787.

**[16] To Miss Peacock**

“Answer to Miss Peacock's 17th letter. / **13th**:...A few days previous to the receipt of your last, I received a letter from Mr Clarke, wherein he informed me that he was poorly. only remembering his last illness, (to which these beginnings have some similarity,) it was natural for me to fear an increase of his present indisposition: But his epistles to you, enclosed in yours of the 6th: instant to me, dissipated my growing apprehensions.....”

Wesley, John. Letter to Sarah Crosby. ????, 1788.

Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Barton. London, Near, Jan. 11, 1788.

MY DEAR SISTER, -- Your last letter gave me a very sensible pleasure. Indeed, so do all your letters. And I cannot but acknowledge every letter I receive from you unites you to me more than I was united before. There is something in your spirit that does me good, that softens and quickens me too: but at the same time that melancholy thought occurs, that you are at so great a distance from me, and that it is doubtful whether I shall ever have the satisfaction of taking you by the hand again. Yet I shall, if it be the will of Him that orders all things well, who orders all for our profit, that we may be partakers of His holiness. And we know He cannot deny to them that fear Him any manner of thing that is good.

Your speaking of trials makes me almost ready to cry out in the words of our poet,

Secluded from the world, and all its care,

Hast *thou* to joy or grieve, to hope or fear?

Shut up, as you are, in your father's house, and a little, retired, quiet island, and having food to eat and raiment to put on, what can you find to try you? Speak, my dear friend, speak.

Surely you will not deny me the pleasure of serving you, or at least of sympathizing with you, if I cannot help you. One of your trials I can easily foresee. With all your innocence and prudence, you cannot escape censure. In spite of all you can do, the good that is in you will surely be evil spoken of. And it is not unlikely some will join in the cry against you from whom you expected better things. But, as you are just entering into life, one would think you had hardly yet met with any who rewarded you evil for good, and gave you occasion to cry out,

Ingratitude! sharp as the viper's tooth!

However, you have one Friend that never fails and that is always near. What a comfort it is that He is about your bed and about your path, still laying His hand upon you! Does He speak to you in dreams and visions of the night? or wholly in your waking hours? I love to hear and to read your experience of His goodness. As soon as you have opportunity, write without reserve to, my

very dear sister,  
Yours most affectionately.  
To Miss Jane Bisson, In St. Helier,  
Isle of Jersey.

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Feb, 9, 1788.

**[17] To Miss Peacock**

“Answer to Miss Peacock’s 18th letter .- **14th**: Had M.C- been in Trowbridge when M.P-’s letter arrived, it should have recd: an immediate answer. But on the preceding Sunday, in surprise, I was hurried off to Frome to visit a young person, who it was imagined was in a dying state; & who as her only & last request entreated that I might be sent for. I returned but last night; & before I reached D- Street got two letters, one from you, & one from Mr Clarke. The latter is dated at Jersey, & speaks the writer in good health: He desires his love to you. Last week I got a letter from him, inclosing a profile of himself, for you. But I shall not send it: not yet however. Do you ask a cause for this? I will tell you. Sometime ago he gave me one, but it bears no resemblance to the original; I do not like it at all: But that which was intended for you, I think is a striking likeness : therefore having present possession, / I believe I shall not deliver it up till I have one equally good to supply its place. Be not offended at my detaining it : If you are thoroughly angry, this will be of little avail towards its release; then do not scold, for it will all be in vain. - But I must hasten to give you a few words by way of answer to your epistle, as my spare time is very short, & will allow me to say but little at present.- Whensoever “a certain” ceremony is performed, if A.C- has no greater an objection to an immediate visit to Bath for a few days, than M. C- has, it is probable that M. P- may have their company, if she desires it. But as for putting herself to expence of any kind, that I absolutely prohibit. There is no occasion, my Dear, indeed there is not: Nor shall I be half so comfortable with, as without it. When I see you, I am not to be treated with previous providings, as a stranger: But if at all, I must visit you as a Friend. The former would greatly grieve me; the later only would yield me pleasure. It is scarcely so probable as when I saw you, that I shall see Mr C- very soon. A piece of intelligence which I accidentally gained, & sent on Monday last to him, will I think cause him to postpone his coming, perhaps for several weeks; unless on farther enquiry ( if he has opportunity of making it) he finds my information to be wrongly founded.- Remember me respectfully, & affectionately to Mr Broadbent. I think I will mention his wish when I write to Mr C-. - When I think on a very important time, sometimes I hope & sometimes I fear how it will be. My expectation is that outward trials will abound: .....Continue your prayers for us: & entreat Mr B-d-t to be earnest at a throne of grace, in imploring a sufficient supply of wisdom, & strength for his critically-situated friends.....”

Wesley, John. Letter to Jane Bisson. London, Near, Feb. 20, 1788.

MY DEAR SISTER, -- Your last letter gave me a very sensible pleasure. Indeed, so do all your letters. And I cannot but acknowledge every letter I receive from you unites you to me more than I was united before. There is something in your spirit that does me good, that softens and quickens me too: but at the same time that melancholy thought occurs, that you are at so great a distance from me, and that it is doubtful whether I shall ever have the satisfaction of taking you by the hand again. Yet I shall, if it be the will of Him that orders all things well, who orders all for our profit, that we may be partakers of His holiness. And we know He cannot deny to them

that fear Him any manner of thing that is good.

Your speaking of trials makes me almost ready to cry out in the words of our poet,  
Secluded from the world, and all its care,

Hast *thou* to joy or grieve, to hope or fear?

Shut up, as you are, in your father's house, and a little, retired, quiet island, and having food to eat and raiment to put on, what can you find to try you? Speak, my dear friend, speak.

Surely you will not deny me the pleasure of serving you, or at least of sympathizing with you, if I cannot help you. One of your trials I can easily foresee. With all your innocence and prudence, you cannot escape censure. In spite of all you can do, the good that is in you will surely be evil spoken of. And it is not unlikely some will join in the cry against you from whom you expected better things. But, as you are just entering into life, one would think you had hardly yet met with any who rewarded you evil for good, and gave you occasion to cry out,  
Ingratitude! sharp as the viper's tooth!

However, you have one Friend that never fails and that is always near. What a comfort it is that He is about your bed and about your path, still laying His hand upon you! Does He speak to you in dreams and visions of the night? or wholly in your waking hours? I love to hear and to read your experience of His goodness. As soon as you have opportunity, write without reserve to, my very dear sister,

Yours most affectionately.

To Miss Jane Bisson, In St. Helier,  
Isle of Jersey.

Wesley, John. Letter to Ann Bolton. London, Feb. 23, 1788.

MY DEAR NANCY, -- You do well to write to me at all times when you are of leisure, but especially when you are in trouble. It is a just remark of Mr. Addison:

The ways of Heaven are dark and intricate,  
Puzzled with mazes and perplexed with errors.

So it seems at least to our poor, weak understandings, which cannot fathom the deep counsels of God. But what He does now you will know hereafter and see that He hath done all things well. If you had not seen trouble in the years that are past, you would not have been what you are now. You have fairly profited thereby: you have not suffered so many things in vain; but you have learnt more and more obedience by the things that you have suffered.

On Thursday next I am to leave London. I hope to be at Bristol the Monday following; a fortnight after at Stroud, as usual; and then at Cirencester and Gloucester. Meet me somewhere if you can conveniently. A copy of the *Magazine* is not now to be had, but you may have abundance of single ones. And, indeed, you never need want anything that is in the power of, my dear Nancy, Yours most affectionately.

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Feb. 26, 1788.

**[18] To Miss Peacock .** Answer of Miss Peacock's 19th letter. - Trowbridge Febry: 26th: 1788.  
**15th**

Where, my dear M.P-, where were your thoughts? Surely they were roving to Milsom-Street, or London; or I cannot tell whither, when you directed your last letter to "Miss Cooke Buck-Street Trowbridge." Should it not rather have been Miss Cottle rather than Miss Cooke? Well it was the blunder caused me no mischief. The post-boy delivering the letter to my mother asked, " is it

for Miss Cooke?" I was (may I say providentially) within hearing; but did not much attend, till she replied, "I cannot tell. Buck Street! I am sure I do not know." - At this I stepped quick enough out of the Room wherein I was: took the letter out of her hand, (while she looked all deep enquiry,) & said, yes I "know it is mine: I am well acquainted with the writing; there is only a little mistake in the direction."- I was glad to have secured it thus. Had I not been near, it is possible; yea, I think probable (from after-looks I judge thus) it would have been opened; & then what would have ensued! But all is well: all is safe now. What shall I say to your caution? I hope it is needless. but it is likely you will see Mr Clarke before I shall. Tell him your surmise, & let him do any thing, which he shall judge will be a prudent preventive, supposing his apprehensions may coincide with yours. But I think all that is necessary, is, to go on a few hours the earlier to the Clergyman, & if he under any pretence refuses to grant a licence, it will then be easy enough to procure one either at Devizes or Warminster.- I hinted to you that if Mr C- listens to my intelligence, he will not be here for several weeks to come. The information which I gained, & sent him, is, that some canonical law forbids the "solemnization of marriage:- from the beginning of Lent till the first Sunday after Easter." Now tho' the strict observance of this is in common dispensed with, yet in our case, (if such a law in reality exists,) do you not think it is very probable that it would furnish the Priest with a feasible excuse for a present refusal of performing the sacred ceremony? besides, my Relations might lay hold thereon Lawfully to delay it. -O my Friend! I look forward to that day as one of the most awful in my life. Not that I fear anything from having a connection of this kind with such a man as Mr C-. No. In this respect, I can truly say I fear nothing! - Neither with regard to spirrtual or temporal circumstances, do I feel the least anxious thought. Hitherto the Lord has not with-holden the mercies of his love: yea, rather his favour has been more abundantly evidenced in guiding, supporting, & comforting my soul: & I am fully persuaded He will always give me every good thing my spirit & body needs. yet in one thing, I feel, poignantly feel! Not at being cut off from the fortunes of my family; but from their friendship! Their money I cheerfully resign: Was it ten times as much as it is, I should not feel it a loss: But their affection! their is a something in my heart which cries for a continuance of this: & notwithstanding their / unloving carriage towards me, still holds fast a desire of retaining it; even at the price of giving up almost any hing, save him whom they require, & who, I believe God has given me to be a nearer & dearer relation than Father or Mother, Brother or Sister. But yet to a feeling, mind the thought is distressing, that the same moment which joins me to him who is the dearest, separates me from them who are still dear, & that perhaps for ever! Till we shall meet at That Day, before the dread tribunal of the August Judge of quick & dead.- But of this I must not, I dare not think: it is too much for me. Farewell for the Present. ---- I had not heard before of Mr Broadbent's illness.....

Wesley, John. Letter to Mrs. ????, Feb. 27, 1788.

Owner: Institution. From Baker's list not published in Telford

Cooke, Mary to Miss Peacock. Letter to Miss Peacock. Trowbridge, Mar. 3, 1788.

**[19] To Miss Peacock.**

Answer to Miss Peacock's 20th letter.- / **16th**:- My Dear Sister, /

.....  
Mr Kyte preached yesterday. I tell Miss Cottle it was my own sermon: I know it was directed to me. "& powerful to save in every drying season, those who trust in Him." & this was his text,

“There is no other God that can deliver after this sort.”.....

My Mother & Sisters are going on the morrow morning to Bristol, & return Wednesday evening; leaving me at home with only my Brother. They do not mind trusting me for so short a space: as Mr C- is not here, I suppose they are not afraid of my “running away.”

Farewell. Write soon, & believe me affectionately yours M.C- / Trowbridge March 3rd: 1788.-  
Miss Peacock, Westgate Street Bath.-

Wesley, John. Letter to Susanna Knapp. Bristol, Mar. 4, 1788.

MY DEAR SUKY, -- That you were at the trouble of sending me a few lines I take exceeding kindly. I was talking with Mr. Eden here [Then in Bristol. See letter of Feb. 11, 1772, n.] a day or two ago, and he heard that the roads about Broadmarston are now almost impassable. On Monday next I hope to be at Stroud, on Tuesday at Gloucester, on Wednesday and Thursday at Worcester, on Friday at Stourport, and on Saturday at Birmingham. I hope you are making the best use of the rigor of youth in running the race that is set before you. [Miss Knapp was born Sept. 17, 1770. She was greatly influenced by Wesley's visits to her home. See letter of March 4, 1784, to her.] These are precious hours; improve them to the uttermost, and you will give pleasure to all that love you; in particular to, my dear Suky,

Yours affectionately.

To Miss Knapp, At Mr. Knapp's,  
In Worcester.

Wesley, John. Letter to Sarah Mallet. Bath, Mar. 11, 1788.

MY DEAR SISTER, -- I should have been exceedingly glad to see you; for I have a tender affection for you, and I shall always be well pleased to hear from you and to know how your soul prospers.

I do not wonder you should have trials: you may expect them from every quarter. You tread daily on dangers, snares, and death. But *they* cannot *hurt* you whilst your heart cleaves to God. Beware of pride! Beware of flatterers! Beware of dejections! But above all beware of inordinate affection! Those who *profit* by you will be apt to love you more than enough; and will not this naturally lead you into the same temptation? Nay, Sally, is not this the case already? Is your heart filled wholly with God? Is it clear of idols? I think you can speak to me freely, though on so delicate a subject you can hardly speak to anyone else. Is *He* still the sole object of your desire, the treasure and joy of your heart? Considering your age and sex and situation, what but Omnipotence can keep you in the midst of the fire?

You will not take it amiss if I ask you another question. I know that neither your father nor uncle is rich; and in *traveling up and down* you will want a little money. Are you not sometimes straitened? Only let me know, and you shall want nothing that is in the power of, my dear Sally,  
Yours affectionately.

Wesley, John. Letter to Adam Clarke. Stroud, Mar. 17, 1788.

I am glad you have spread yourselves through the islands and that Mrs. de Saumarez has had the courage to join you. I believe she has very good uprightness of heart and (if she goes on) will be

a burning and shining light ... My kind love to Miss Lempriere, Jenny Bisson (who owes me a letter), and the dear family at Mont Plaisir [The De Jerseys]. Peace be with your spirits. I am, dear Adam, Your affectionate friends and brother. Direct to me at London, and your letter will come safe.”

Wesley, John. Letter to Sarah Wesley (Niece). Worchester, Mar. 20, 1788.

MY DEAR SALLY, -- Mr. Whitefield had for a considerable time thrown up all the food he took. I advised him to slit a large onion across the grain and bind it warm on the pit of his stomach. He vomited no more. Pray apply this to my brother's stomach the next time he eats. One in Yorkshire, who was dying for want of food, as she threw up all she took, was saved by the following means: Boil crusts of white bread to the consistence of a jelly; add a few drops of lemon juice and a little loaf sugar; take a spoonful once or twice an hour. By all means let him try this. If neither of these avail (which I think will not be the case), remember the lady at Paris who lived several weeks without swallowing a grain by applying thin slices of beef to the stomach. But above all let prayer be made continually; and probably he will be stronger after this illness than he has been these ten years. Is anything too hard for God? On Sunday I am to be at Birmingham; on Sunday se'nnight at Madeley, near Shifnal, Salop. My dear Sally, Adieu! To Miss Wesley, In Chesterfield Street, Marybone, London.

Wesley, John. Letter to Agnes Collinson. Madeley, Mar. 28, 1788.

[Telford writes, Born Aug. 31, 1775, privately baptized by Wesley in 1775 and gave her her first ticket in 1789. She married Joseph Bulmer, a London merchant in 1793 (18y), an intimate friend of Adam Clarke and Jabez Bunting.]

My Dear Maiden, -- Beware of pride, beware of flattery; suffer none to commend you to your face; remember, one good temper is of more value in the sight of God than a thousand good verses. All you want is to have the mind that was in Christ and to walk as Christ walked. I am, &c.

Wesley, John. Letter to Harriet Lewis. Madeley, Mar. 29, 1788.

[Telford writes: He talked with Miss Lewis at John Moon's house. See letters of April 2, 1789 (to her) and Nov. 27, 1789 (to Jeremiah Brettell); and for letters to Mary Lewis, July 28, 1775.] MY DEAR SISTER, -- You see I cannot refuse anything that you desire; so I write the first opportunity. I was much surprised at the account which you gave of what had lately befallen your friend. But in the whole course of that strange affair one may discover the hand of God. I am persuaded it was the hand of God for good both in regard to him and you: to him, that he might learn both more patience and resignation in himself, and more meekness and forbearance toward others; to you, that, being cut off from worldly hope, you might simply and nakedly hang upon the living God! You have already tasted that He is gracious. Go on! You are in His school, the school of affliction, where you will always find Him a present help. But He does not yet clearly point out the way that you should go. I was greatly pleased with your openness the other day. May there never be any strangeness between you and, my dear Harriet, Yours most affectionately.

Wesley, John. Letter to Ann Jarvis. ????, Mar. 31, 1788.

Published in WHS 19.89-91. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Charles Wesley. Macclesfield, Apr. 4, 1788 (Friday).

DEAR SISTER, -- Half an hour ago I received a letter from Mr. Bradburn informing me of my brother's death. [Charles Wesley died on March 29. See letter of April 12 to her.] For eleven or twelve days before, I had not one line concerning him. The last I had was from Charles, which I delayed to answer, expecting every day to receive some further information. We have only now to learn that great lesson, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" If it had been necessary, in order to serve either him or you, I should not have thought much of coming up to London. Indeed, to serve you, or your dear family, in anything that is in my power, will always be a pleasure to, dear sister,  
Your affectionate friend and brother.

Wesley, John. Letter to Mrs. Charles Wesley. Manchester, Apr. 12, 1788.

DEAR SISTER, The account which Mr. Bradburn gave me of my brother's removal was very short and unsatisfactory. But the account which Sally has given me is just as it should be -- particular and circumstantial. I doubt not but the few solemn words that he spoke before he went hence will not soon be forgotten, but will prove a lasting blessing to all that heard them. [See next letter. Ten days before he died he took Samuel's hand, 'and pronounced with a voice of faith, "I shall bless God to all eternity that ever you were born. I am persuaded I shall!"] If I may take upon me to give you a little piece of advice, it is, -- To keep little company; you have an handsome occasion of contracting your acquaintance, [See letter of April 21 to her.] and retaining only a small select number, such as you can do good to or receive good from. -- I am, my dear Sister,  
Your ever affectionate friend and brother.

Wesley, John. Letter to Sarah Wesley (Niece). Manchester, Apr. 12, 1788.

My Dear Sally, -- I thank you for the account you have given me. It is full and satisfactory. You describe a very awful scene. The time, I doubt not, was prolonged on purpose that it might make the deeper impression on those that other-wise might soon have forgotten it. What a difference does one moment make!

When the soul springs out of time into eternity, what an amazing change! What are all the pleasures, the business of this world, to a disembodied spirit! Let us, therefore, be ready. For the day is at hand! But the comfort is it cannot part you long from, my dear Sally, Yours invariably.  
To Miss Wesley, in Chesterfield Street, Marybone, London."

Wesley, John. Letter to Mrs. Charles Wesley. Blackburn, Apr. 21, 1788.

You will excuse, me my dear sister, for troubling you with so many letters, for I know not how to help it. I had you and your family so much upon my heart, both for your own sake and for the same of my brother.

But I am much easier now that I find you are joined with honest John Collinson, whom I know to be not only a man of probity, but likewise a man of diligence and understanding. I am therefore

persuaded he will spare no pains in doing what you wish to be done. [On his return to London, Wesley had breakfast with Charles Wesley's family. See letter of July 6, 1788; and for Collinson, that of May 20, 1769.] I only [hope] both Charles and Sammy may follow your example and advice in keeping little company, and those of the best sort, men of sound understanding and solid piety; for such only are for the acquaintance of men of sense. I commit you all to Him that loves you, and am, my dear Sister, Ever yours

Wesley, John. Letter to Sarah Wesley (Niece). Blackburn, Apr. 21, 1788.

What a comfort it is, my dear Sally, to think the Lord liveth! Nay, and that our union with our human friends will be more perfect hereafter than it can be while we are encumbered with the house of clay? You did not send me those verses before. They were very proper to be his last, as being worthy of one bought by the blood of the Lamb and just going forth to meet Him! Now, my Sally, make the best of life. Whereunto you have attained hold fast. But you have not yet received the Spirit of adoption, crying in your heart, Abba, Father! See that you do not stop short of all the promises for you! If you feel your want, it will soon be supplied; and God will seal that word upon your heart, 'I am merciful to try unrighteousness, and they sins and iniquities I remember no more.' Dear Sally, adieu

Wesley, John. Letter to Elizabeth Ritchie. ????, Apr. 21, 1788.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Susanna Knapp. ????, Apr. 24, 1788.

Owner: Institution. Published in City Rd. Mag.xii. 48.7. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Cock . Edinburgh, May 20, 1788.

[His 20 year old friend from Mont Plaisir, formerly Jane Bison]

From my long delay to answer, you might conclude I had forgotten you; but that is impossible. I shall not easily forget the agreeable conversations I had with you at Mont Plaisir and the plain and artless account which from time to time you have given me of your experience. I shall be glad to know how you have found your soul since you altered your condition[married] You must needs have abundantly more care now than you had in a single life. And are you able still, among all these cares, to attend upon the Lord with-out distraction? Does nothing make you unattentive to His presence? Is there no intermission of your communion with the Father and the Son? When you have leisure, you will send an answer to, [see Letters of April 17 and June 26 to Dam Clarke.] my sister, Yours very affectionately. You may direct to London." [His 20 year old friend from Mont Plaisir]

Wesley, John. Letter to Mrs. Freeman. ????, May 20, 1788.

Owner: Individual. From Baker's list not published in Telford



Wesley, John. Letter to Mrs. Rogers. Newcastle-upon-Tyne, May 28, 1788.

MY DEAR HETTY, -- My not hearing from you for so long a time would have given me concern, but I knew it was not from want of affection. I am glad to hear you prosper in your soul; rest in nothing you have attained, but press on till you are filled with all the fullness of God. In this day of God's power I hope many of the backsliders in Cork will be brought back; there are great numbers of them in and about the city, and many are of the genteeler sort. It seems you have a particular mission to these; perhaps they will hear none but you. I hope you have already found out Mrs. Forbes (Captain Forbes's wife), and that now she is more than almost persuaded to be a Christian. The pearl on my eye is but just discernible, and dulls the sight a little, but not much. As it grows no worse, I do not much regard it. [See letter of April 6.]

Mr. Smyth's society, I verily believe, will do us no harm [At Bethesda, Dublin. The controversy about Methodist services in church hours. See previous letter and that of June 7 to Henry Moore.]: and every one may speak of me as he will. I am just flying away as a shadow. It more than amends that James and you still love and pray for, my dear Hetty,  
Your most affectionate

Wesley, John. Letter to Sarah Wesley (Niece). Newcastle-upon-Tyne, May 29, 1788.

MY DEAR SALLY, -- How often does our Lord say to us by His adorable providence, 'What I do thou knowest not now, but thou shalt know hereafter!' And how unspeakable is our gain if we learn only this, To *trust* God further than we can *see* Him! But this is a stroke that you have long expected. One of fourscore has lived out his date of years; and it is not strange that he is taken away, but that I am still left! The great lesson which you have now to learn is, 'Take no thought for the morrow.' If you do, your fault brings its own punishment. You are to live to-day; you have still a friend, the medicine of life! And you have your great Friend always at hand. There is a role for *you*; 'When I am in heaviness, I will think upon God.' And it is not lost labor. May the peace of God rest upon you! So prays  
Yours in tender affection.

Wesley, John. Letter to Mrs. Blashford. Sunderland, June 3, 1788.

May be listed in Telford as Blachford, as it is listed in Baker's list of not published in Telford, under Blashford.

[Advice to her about the marriage of her daughter Mary, who was beautiful and accomplished, to her cousin, Henry Tighe, M.P.]

MY DEAR MRS. BLASHFORD, -- You state the case clearly and fairly; and when this is done there is no great difficulty in it. Many other objections and plausible ones might be made to the proposal; but certainly those two are the strongest of all and the most difficult to be answered: first, her youth and little experience in the things of the world; and secondly, her little experience in the things of God. He has made a good beginning. He has set on well. But who can tell what the end will be? By reason of the time we cannot suppose him to be much established yet; and if he should afterwards relapse into his former state, what an insupportable trial must it be to her! In a strange country and separate from all her religious friends! Upon the whole, therefore, I cannot but subscribe to your judgment, that you must do nothing suddenly. -- I am, my dear sister,  
Yours most affectionately

Wesley, John. Letter to Henry Moore. Newcastle, June 7, 1788.

Beware of showing any coolness to Arthur Keene. You must conquer him by love. I am glad you have not lost Mrs. Blachford. [See letter of June 3] She is one of our jewels. I love her much. Only you will excuse me if I do not love her so well as Nancy and Becky Moore. [See letter of Feb. 19 to Moore]. Now use all your influence in prevailing on our people to attend to the sacrament at St. Patrick's monthly. I am, dear Henry, your, and my Nancy's Affectionate friend and brother.

Wesley, John. Letter to Mrs. Fletcher. London, June 9, 1788.

MY DEAR SISTER, -- I am sincerely glad that you have found an opportunity of transmitting those valuable papers to Mr. Benson. I know no one in England who is more capable of preparing them for the public view, [See letters of March 10, 1787, and Sept. 17, 1788.] as there is scarcely any one who better understands the whole subject of debate. And now I am in hopes both the points will be carried. On the one hand, Mr. Ireland will be satisfied (who seems to have, though I cannot tell why, an insuperable prejudice to me); and on the other, justice will be done to the memory of blessed Mr. Fletcher. If I live a month or two longer, I shall see you and your relation, of whom I rejoice to hear so good an account. [Wesley met 'young Mr. Fletcher, much alive to God, and Swiftly growing up into the spirit of his uncle,' on March 23, 1789. See *Journal*, vii. 480.] Who knows what good things God had in store for him, and for what purposes He has brought him to England?

Committing you to His care who has kept you from your youth up, I am, my dear sister,  
Most affectionately yours.

Wesley, John. Letter to Mrs. Freeman. Whitby, June 13, 1788.

If all the members of our Society could be persuaded to attend St. Patrick's Church, we should not need the Sunday service at the New Room [See letter of May 20, 1789.] I wish you would always attend the church, except when I am in Dublin; unless you choose to make another namely, when Dr. Coke is in Dublin. I commend you and your to Him that loves you; and am, my dear Jenny, Your affectionate brother.

Wesley, John. Letter to Sarah Wesley (Niece). Grimsby, June 20, 1788.

MY DEAR SALLY, -- Hemlock I do not approve of. It is a very dangerous medicine. I doubt whether sea-bathing would reach an internal complaint; I cannot conceive how it should. Although quicksilver compounded with salts is a very strong poison, yet unmixed it is as innocent as milk, especially when an ounce of it is taken in the morning and ten drops of elixir of vitriol in a glass of water at three or four in the afternoon. You may safely use this or the diet drink prescribed in the *Primitive Physick* for 'scorbutic sores.'

The Sunday schools have been of great use in every part of England, and to assist in any of them is a noble employment. But perhaps one less fatiguing would suit you better. Perhaps the being the leader of a little class, if I can find a few agreeable young women.

God does not expect us to be sticks or stones. We may *grieve* and yet not murmur. It is very possible to *feel* and still *resign*. And this is Christian resignation.

On Monday, July 14, I expect to be in town. [See next letter.] If I can I will endeavor to be in Chesterfield Street on Tuesday.

My dear Sally, adieu!  
To Miss Wesley, At the Rev. Mr. Dickinson's,  
City Road, Moorfields, London.

Wesley, John. Letter to Adam Clarke. York, June 26, 1788.

So you stole a match! Mrs. Cooke's not opposing did, indeed remove the grand hindrance. I pray do not suffer my dear Molly to be idle; let her active spirit have full employment. But what becomes of Jenny Bisson [See letters of May 20 and Oct 12 to Mrs. Cock] that was? I fear your bewitched boy will prove an arrant cheat; if not, the French convert too. I am, dear Adam, Your affectionate friend and brother."

Wesley, John. Letter to Mrs. Ward. London, July 16, 1788.

[She was one of the leading Methodists in Cork, where James Rogers was assistant. Several of her letters are in the AM, 1788, 326; 1790, 442, 661, 666; 1791, 553.]

MY DEAR SISTER. -- You do well in writing freely to me upon whatever occurs to your mind, and you should lose no time, for probably the time is at hand when I shall be called to 'arise and go hence.' I hardly expect to see another May, or perhaps the end of another March; but be that as God pleases.

My remnant of days I spend to His praise,  
Who died the whole world to redeem;  
Be they many or few, my days are His due,  
And they all are devoted to Him.

For upwards of fifty years my language respecting the Church has been just the same as it is now. Yet, whenever I am removed, there can be no doubt but some of the Methodists will separate from it and set up independent meetings: some will accept of livings: the rest (who will, I trust, be the largest third) will continue together on the itinerant plan; and if they abide by their old rules, God will give them His blessing.

It has been the glory of Methodists to assist all parties without forming any. In so doing, God has abundantly blessed them. What could He have done more for them than He has done? Do not they know when they are well? Mr. Rogers should do all that is in his power to quiet the minds of our people.

Your son Richard goes on well. He will be a preacher, either regular or irregular. I think we can make room at Kingswood for the children you mention.

Peace be with you and yours. -- I am, my dear sister,  
Yours most affectionately.

Wesley, John. Letter to Kitty Warren. London, Near, July 22, 1788.

MY DEAR SISTER, -- Our Conference is to begin on the 20th instant, and will continue till the middle of the next month. ['Week.' It closed on Aug. 6.] I purpose, if God continues my life and health, to leave London the Monday following -- namely, August 4. But I must go round by Portsmouth in order to open the new preaching-house.

So that I expect my little journey through Wales will run thus:

Friday, August 8, Monmouth; Saturday, 9th, Breton; Monday, 18th, Carmarthen; Tuesday, 12th, Llangwain [Llwynygwaer. See *Journal*, vii. 426-7.]; Wednesday, 13th, Haverfordwest; Saturday,

16th, Pembroke; Monday, 18th, Carmarthen; Tuesday, 19th, Swansea; Wednesday, 20th, Cowbridge.

I do not wonder, if Mr. Dufton [William Dufton was Assistant at Pembroke. The appointments were William Palmer, C. Bond, and Francis Truscott. Joseph Cole, who had been at Plymouth, went to Ayr and Dumfries.] disliked the people, that the people should dislike him; and in that case the work of God must needs be hindered. But I am entirely of your opinion that it will soon revive if you have acceptable preachers. If he does not much object, I will appoint Josh. Cole for one. Perhaps you could meet me at Llangwain. Peace be with all your spirits! -- I am, my dear sister,

Yours very affectionately.

Wesley, John. Letter to Mrs. Charles Wesley. London, City Road, July 25, 1788.

His brother Charles had died and his wife, formerly Miss Gwynne, is now single, and Wesley is trying to hedge out of his commitment of 100 pounds a year to Charles and his his wife. This was the dowry made to Mr. Gwynne for his daughter's marriage to Charles and this was his money she was spending

MY DEAR SISTER, -- You know well what a regard I had for Miss Gwynne before she was Mrs. Wesley; and it has not ceased from that time till now. I am persuaded it never will. I find you and your family much upon my heart, both for your own sakes and the sake of my brother. Therefore I will speak without reserve just what comes into my mind.

I have sometimes thought you are a little like me. My wife used to tell me, 'My dear, you are too generous. You don't know the value of money.' I could not wholly deny the charge. Possibly you may sometimes lean to the same extreme. I know, you are of a generous spirit. You have an open heart and an open hand. But may it not sometimes be too open, more so than your circumstances will allow.

Is it not an instance of Christian (as well as worldly) prudence, 'To cut our coat according to our cloth?' If your circumstances are a little narrower, should you not contract your expenses too? I need but just give you this hint, which I doubt not you will take kindly from, my dear Sally,  
Your affectionate friend and brother.

Wesley, John. Letter to Kitty Warren. ????, Aug. 1, 1788.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Mallet. London, Aug. 2, 1788.

MY DEAR SISTER, -- Let me know any time what books you wish to have, and I will order them to be sent to you. [See letters of March 11 and Dec. 26.] It is a pleasure to me if I can show in anything the regard which I have for you, as I am firmly persuaded that you have a conscience void of offense toward God and toward man. I do not doubt but you have given God your heart, and do in all things wish to do His holy and acceptable will. But if so, it is no wonder that you should meet with crosses, both from the devil and his children, especially as you believe you are called of God to bear a public testimony against him. But you are in far greater danger from applause than from censure; and it is well for you that one balances the other. But I trust you will never be weary of well doing. In due time you shall reap if you faint not. Whoever praises or dispraises, it is your part to go steadily on, speaking the truth in love. I do not require any of our

preachers to license either themselves or the places where they preach. [For the Act, see Tyerman's *Wesley*, iii. 512.] Indeed, a forward young man in Northamptonshire brought some trouble on himself by preaching in church time, and so near the church as to disturb both the minister and the congregation. But that need not fright any other of our preachers. They are just as safe as they were before. Go on, therefore, and fear nothing but sin. And let me know if there be anything wherein I can assist you, which will be a pleasure to, dear Sally,  
Yours affectionately

Wesley, John. Letter to Ann Taylor. London, Aug. 2, 1788.

My dear Nancy, -- I was well pleased when I heard you were gone to spend a little time in Cork [see letter of June 7] where you will have an opportunity of conversing familiarly with Sister Ward [see letters of July 16 and Aug. 2] and with that blessed woman Sister Rogers. I do not doubt but you will make the best of these blessed opportunities. Now, my dear maid, is the time when you may improve your understanding and (what is far better) your heart. Now pray earnestly that you may be enabled to give your whole heart to Him who alone is worthy of it. I am, my dear Nancy, Yours affectionately."

Wesley, John. Letter to Mrs. Ward. London, Aug. 2, 1788.

MY DEAR SISTER, -- The thing has been wholly misrepresented. Dr. Coke never *designed* any separation; but they urged him to say 'he *wished* for such a thing,' and then faced him down that he *designed* it. [See letter of May 6.] He and I have had much conversation together, and he is now as fully persuaded as I am that a general separation from the Church either in England or Ireland would be greatly obstructive of the work of God. I am exceedingly glad that the Dean of Waterford now sees the Methodists in a true light. It would be a great pity that anything should impair the good opinion which he now entertains of them. I have therefore wrote to James Deaves, [Condy was Assistant at Waterford. See letter of Feb. 28, 1789 (to Tegar); and for Deaves, that of Nov. 13, 1785.] and desired him to bear with the little oddities of Richard Condy and to advise all our people in my name to keep close to the Church and Sacrament. I make little doubt but they will take my advice. -- I am, my dear sister,  
Your affectionate brother.

Wesley, John. Letter to Mrs. Woodhouse. ????, Aug. 2, 1788.

Listed in Sotheby 10.vii.06. From Baker's list not published in Telford

Wesley, John. Letter to Frances Godfrey. London, Aug. 5, 1788.

MY DEAR SISTER, -- YOU have indeed escaped as a bird out of the snare of the fowler; the snare is broken, and you are delivered. Certainly you have great reason to praise Him who has brought you to the knowledge of His truth; and not only given you to know but to experience the truth as it is in Jesus. I felt a love for you from the first time I saw you, when you was under those grievous trials. [See letters of July 31, 1784, and Aug. 2, 1789.] Now that you have recovered some measure of health and strength, employ it all to the glory of Him that gave it. Now go on to perfection! Hunger and thirst after righteousness, till you are satisfied therewith; then you will be more and more near to, my dear Fanny,

Yours affectionately.  
My love to your mother.

Wesley, John. Letter to Mrs. Charles Wesley. North Green, Aug. 7, 1788.

To Mrs. Charles Wesley [8]

DEAR SISTER, -- As the Conference ended yesterday afternoon, my hurry is now a little abated. I cannot blame you for having thoughts of removing out of that large house. If you could find a lodging to your mind, it would be preferable on many accounts, and perhaps you might live as much without care as you did in the great mansion at Garth. I was yesterday inquiring of Dr. Whitehead whether Harrogate would not be better for Sally than the sea water. [Sally went to Ramsgate. See letter of Sept. 1.] He seems to think it would; and I should not think much of giving her ten or twenty pounds to make a trial. But I wish she could see him first, which she might do any day between seven and eight in the morning. Some of the first moneys I receive I shall set apart for you [See letter of Dec. 21.]; and in everything that is in my power you may depend upon the willing assistance of, dear Sally,

Your affectionate friend and brother.

To Mrs. Wesley, In Chesterfield Street,  
Marybone.

Wesley, John. Letter to Lady Maxwell. London, Aug. 8, 1788.

MY DEAR LADY, -- It is certain many persons both in Scotland and England would be well pleased to have the same preachers always. But we cannot forsake the plan of acting which we have followed from the beginning. For fifty years God has been pleased to bless the itinerant plan, the last year most of all. It must not be altered till I am removed; and I hope will remain till our Lord comes to reign upon earth.

I do not know (unless it unfits us for the duties of life) that we can have too great a sensibility of human pain. Me-thinks I should be afraid of losing any degree of this sensibility. I had a son-in-law (now in Abraham's bosom) who quitted his profession, that of a surgeon, for that very reason; because he said it made him less sensible of human pain. [Was this Noah Vazeille?] And I have known exceeding few persons who have carried this tenderness of spirit to excess. I recollect but one who was constrained to leave off in a great measure visiting the sick because he could not see any one in pain without fainting away. Mr. Charles Perronet was the first person I was acquainted with who was favored with the same experience as the Marquis De Renty ['I bear in me ordinarily an experimental verity and a plenitude of the most Holy Trinity, which exalts me to a simple view of God.' (Wesley's *Extract of the Life of Monsieur De Renty*). See letter of Oct. 3, 1731.] with regard to the ever-blessed Trinity, Miss Ritchie was the second, Miss Roe (now Mrs. Rogers) the third. I have as yet found but a few instances; so that this is not, as I was at first apt to suppose, the common privilege of all that are 'perfect in love.' [Compare letters of June 11 1777 (to Hannah Ball), and July 4, 1787, and Lady Maxwell's letters to Alexander Mather in her *Life*, pp. 359-61.]

Pardon me, my dear friend, for my heart is tenderly concerned for you, if I mention one fear I have concerning you, lest, on conversing with some, you should be in any degree warped from Christian simplicity. O do not wish to hide that you are a Methodist! Surely it is best to appear just what you are. I believe you will receive this as a proof of the sincerity with which I am, my dear Lady,

Your ever affectionate servant.

Wesley, John. Letter to Ann Bolton. Beacon, Aug. 15, 1788.

DEAR NANCY, -- Last night I received yours at Monmouth. The same complaint which you make of not receiving an answer to your letter another person had just been making. But I had answered you both. I cannot therefore but conclude that both my letters had some way or other miscarried. Since I saw you a young slender girl just beginning to seek salvation I do not remember that you ever offended in anything. But you was always exceeding dear to me. So you are still. And I would show it effectually if my power were equal to my will. I love you the more because you are a daughter of affliction. I suppose you are still in God's school. But you still remember He loveth whom He chasteneth. If you love me still, write freely to, my dear Nancy,  
Yours very affectionately.

To Miss Bolton, In Witney,  
Oxfordshire

Wesley, John. Letter to Elizabeth Baker. Carmarthen, Aug. 26, 1788.

[He met her on Aug. 15 at Monmouth. She afterwards married Mr. Jordon of Monmouth "She is a jewel indeed; full of faith and love, and zealous of good works see Journal, vii, 425; and the letter of Oct. 27, 1784 (to Sarah Baker, her older sister, & Sept. 16, 1788 ]

To Elizabeth Baker [11]

MY DEAR BETSY, -- Since I had the pleasure of seeing you I have been thinking much on what you said concerning your loving others too much. In one sense this cannot be; you cannot have too much benevolence for the whole human race: but in another sense you may; you may grieve too much for the distresses of others, even so much as to make you incapable of giving them the relief which otherwise you should give them. So I know one that, when he sees any one in strong pain, directly faints away. [See letter of Aug. 8 to Lady Maxwell.] It is something like this which you mean by feeling too much for others? You can give me two or three instances of it, and then I shall be better able to judge.

Have you a constant witness of the pardoning love of God? And do you find an abiding love to Him? Have you yet been enabled to give Him your whole heart? If so, at what time and in what manner did you receive this blessing?

I think you can speak with all freedom to

Yours very affectionately.

Wesley, John. Letter to Sarah Wesley (Niece). Bristol, Sept. 1, 1788.

My Dear Sally, --I received yours yesterday in the after-noon. As Ramsgate {see letters of Aug. 7 and Sept. 8] is more private, I am not sorry that you are there, and that you have so suitable a companion. I think it would be expedient for you to bathe every day, unless you find yourself chilled when you come out. But I do not advise you to drink sea water. I am persuaded it was never designed to enter any human body for any purpose but to drown it.

The great comfort is that you have a good and wise physician always ready both to advise and to assist. Therefore you are assured health you shall have if health be best. That all things may work together for your good is the prayer of, my dear Sally, Your ever affectionate Uncle."

Wesley, John. Letter to Sarah Wesley (Niece). Bristol, Sept. 8, 1788.

To his Niece Sarah Wesley [14]

MY DEAR SALLY, -- You shall have just as many friends as will be for your good; and why should not my Betty Ritchie be in the number? I must look to that, if I live to see London again, which will probably be in three weeks.

If sea water has that effect on you, it is plain you are not to drink it. [See letters of Sept. 1, 1788, and Sept. 17, 1790.] All the body is full of *imbibing* pores. You take in water enough that way. If your appetite increases, so does your strength, although by insensible degrees.

I have seen John Henderson several times. I hope he does not live in any sin. But it is a great disadvantage that he has nothing to do. I hope we shall find him something.

I have a work in hand that will give you pleasure: I have begun to write my brother's *Life*. [This work he never accomplished. He died before he had made much progress in collecting material. See Jackson's *Charles Wesley*, ii. 454; and letter of Sept. 26.] Now, in this you may assist me much. You knew as much of him as most people; and you have the pen of a ready witness. Set down everything you can recollect concerning him. I think between us we shall be able to make something out. You may set down everything you can think of; I can select such a portion as is most proper. You have now leisure for it and for doing good to any whom Providence delivers into your hands. Peace be with your spirit! -- I am, my dear Sally,  
Yours in tender affection.

Wesley, John. Letter to Elizabeth Baker. Bristol, Sept. 16, 1788.

MY DEAR BETSY, -- One would be apt to imagine that there could be no ill consequence of the deepest concern for the sin and misery of our fellow creatures. But dear, indisputable experience shows the contrary to a demonstration. Lucretia Smith [See letter of Oct. 21, 1757.] (to mention only one instance), a young gentlewoman of our Society here, who found remission of sins long ago and was unblameable in her whole behavior, reasoned on that question, 'Why does not the God of love make every one as happy as me?' till she lost all her happiness, all her peace, which she never recovered since. Beware, therefore, of reasoning on those points which are far too high for you. Such knowledge is too wonderful for us; we cannot attain unto it. His ways are unsearchable and His judgments a great deep. What He doeth thou knowest not now; it is enough that thou shalt know hereafter. I hope you never will be weary of well-doing. Herein your sister Sally is a pattern. She has done unspeakable good since she came to Cowbridge. [Wesley had been there in August. See letters of Aug. 26, 1788, and Oct. 5, 1789.] God sent her thither to revive His work there. When I first heard of her removal from Monmouth, I could not but be troubled at not seeing by what possible means the want of her could be supplied. But it is done already. God has raised you to supply her place. And He will supply all your wants out of the riches of His mercy in Christ Jesus. In what sense do you see God? Are you always sensible of His loving presence? How do you 'rejoice evermore' and 'pray without ceasing and in everything give thanks?' It is certain this is the will of God concerning you in Christ Jesus.  
Adieu!

Wesley, John. Letter to Mrs. Charles Wesley. Bristol, Sept. 22, 1788.

To Mrs. Charles Wesley [16]

DEAR SISTER, -- As John Atlay has deserted me and George Whitfield is but just come into his place, I do not yet know anything of my own circumstances. But I hope to be in town on



Monday; and, either for the sake of you or my dear Sally, I shall certainly do anything that is in the power of, dear sister,  
Your affectionate friend and brother.

Wesley, John. Letter to Sarah Wesley (Niece). Bristol, Sept. 26, 1788.

DEAR SALLY, -- The reading of those poisonous writers the Mystics confounded the intellects of both my brother and Mr. Fletcher and made them afraid of (what ought to have been their glory) the letting their light shine before men. Therefore I do not wonder that he was so unwilling to speak of himself, and consequently that you knew so little about him. [See letter of Sept. 8.]

The same wrong humility continually inculcated by those writers would induce him to discontinue the writing his *Journal*. When I see those detached papers you speak of, I shall easily judge whether any of them are proper to be published.

On Monday I expect to be in town; but I shall leave it again on Wednesday and set out for Norfolk and Suffolk. Afterward I shall visit {if God permit} the other northern circuits till the end of October. Then I visit the classes the first two weeks in November. So that I shall not reach Canterbury before November 24. But do not you want money? [See letter of Sept. 22.] You can speak freely to, my dear Sally,  
Yours most affectionately.

Wesley, John. Letter to Lady Maxwell. London, Sept. 30, 1788.

To Lady Maxwell [18]

My DEAR LADY, -- For many years a great person professed and I believe had a great regard for me. [The Countess of Huntingdon.] I therefore believed it my duty to speak with all freedom, which I did in a long letter. But she was so displeased that she said to a friend, 'I hate Mr. Wesley above all the creatures upon earth.'

I now believe it my duty to write freely to you. Will it have the same effect? Certainly I would not run the hazard, did I not regard your happiness more than your favor. Therefore I will speak. May God enable you not only to pardon it, but to profit thereby! Indeed, unless you profit by it, I do not expect you to forgive.

Be pleased to observe I do not affirm anything; I only beg you calmly to consider, Would it be fight for me to propagate a doctrine which I believed to be false? particularly if it were not only false but dangerous to the souls of men, frequently hindering their growth in grace, stopping their pursuit of holiness?

And is it fight in you to do this? You believe the doctrine of Absolute Predestination is false. Is it, then, right for you to propagate this doctrine in any kind or degree, particularly as it is not only false but a very dangerous doctrine, as we have seen a thousand times? Does it not hinder the work of God in the soul, feed all evil and weaken all good tempers, turn many quite out of the way of life and drive them back to perdition?

Is not Calvinism the very antidote of Methodism, the most deadly and successful enemy which it ever had? 'But my friend desired that I would propagate it, and lodged money with me for this very purpose.' What then? May I destroy souls because my friend desired it? Ought you not rather to throw that money into the sea? O let not any money or any friend move you to propagate a lie, to strike at the root of Methodism, to grieve the holiest of your friends, and to endanger your own soul!

Living or dying, I shall always be, my dear Lady,  
Your most affectionate servant.

Wesley, John. Letter to Mrs. Cock. London, Oct. 12, 1788.

MY DEAR SISTER, -- It gives me much pleasure to find you are still happy in God, leaning upon your Beloved. O may you increase therein more and more! May you be more and more holy, and you will be more and more happy! [See letters of June 26 (to Adam Clarke) and Dec. 27. ] This I long for, even your perfection, your growing up in all things into Him that is our Head. O may you never endeavor

Love's all-sufficient sea to raise

By drops of creature happiness!

I sent you a little book or two by Mr. Clarke. If I can be of any service to you in anything, it would be an unspeakable satisfaction to, my dear sister,

Yours affectionately.

To Mrs. Crosby

LAMBETH, *November 13, 1788.*

Wesley, John. Letter to Mrs. Heath. ????, Oct. 20, 1788.

Published in *Meth. Hist.*, Jan 1973.54-9. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Crosby. Lambeth, Nov. 13, 1788.

MY DEAR SISTER, -- I thank you for your account of the death of Miss Corkle, which is highly remarkable. It ought not to be hid under a bushel; so I shall order it to be inserted in the *Magazine*.

It is very remarkable that, as Brother Peacock has been growing in grace for some years, so God has been increasing his gifts and has been giving him more and more favor among the people to whom he was sent. I know no reason why he may not spend another year at Leeds.

I have had more pain (chiefly rheumatical) within these few months than I had for forty years before, and in September my strength swiftly decayed. But it has pleased God now to restore it, and I am nearly as I was twenty years ago. Probably, if I live, I shall see you at Leeds in summer.

Peace be with all your spirits! -- I am, my dear sister,

Your ever affectionate brother.

Cooke, Mary to Mrs. Mary Cooke. Letter to Mrs. Mary Cooke. St. Hellier's Isle of of Jersey, Nov, 25, 1788.

SEE precious letter to her mother of Aug. 27, 1787.

My Dear Mother, Not from any particular love to the employment; neither from any motive more or less base than a sense of duty, I now write. When I consider the strictness of those ties in which a wise Providence united us: (almost the nearest Nature could know!) When I reflect on the manner of our last parting: that I then was, & am still deemed an aggressor; I am compelled to seek that reconciliation which it is my desire to obtain, & my duty to strive for. Perhaps some moving persuasives might be allowably used in pleading my own cause: But these I search not after. I study not so much to touch sensibility, as to recover for myself that affection which

heretofore I shared in common with those who stand in the same degree of relationship. In simplicity I ask the restoration of this; & might it be given me I desire no more. - But perhaps you will enquire, if I see it my duty now to write thus, was it not so from the time I left Trowbridge? Undoubtedly it was: nor have I waited till this time to be convinced thereof. My only motive for silence then was I heard you had determinately declared, that you would receive no letter from me. This resolution which then hindered me is I hope now abated in its strictness by more mature reflection. But whether it is relaxed, or yet held in its severity, I ventured these few lines, either to acceptance or rejection. - Before I conclude, every grateful feeling impells me earnestly to thank you, for not with - holding from me the satisfaction of enjoying my Sister's company. My heart speaks more on this subject than it might be proper for my pen to tell! But He who knoweth the intents of my soul, & all its actings, sees what it feels, & what it could say. To his judgement referring my motives in this, & all things; & recommending to his infinite mercy, & love, my dear Mother, I remain still her Daughter in the strong ties of affection M.C- Tho' I am not now, & possibly never may be in that state of favour with my Dear Mother wherein I once stood, yet I think her former affection cannot be so far extinguished but that she will be satisfied to hear, that I am well in health; enjoying both external & internal happiness. St Hellier's Isle of Jersey Novbr: 25th: 1788 -

Wesley, John. Letter to Mrs. Charles Wesley. City Road, Dec. 21, 1788.

MY DEAR SISTER, -- It is undoubtedly true that some silly people (whether in the Society or not, I cannot tell) have frequently talked in that manner both of my brother and me. They have said that we were well paid for our labors. And, indeed, so we were; but not by man. Yet this is no more than we were to expect, especially from busybodies in other men's matters. And it is no more possible to restrain their tongues than it is to bind up the wind. But it is sufficient for us that our own consciences condemned us not and that our record is with the Most High. What has concerned me more than this idle slander is a trial of another kind. I supposed, when John Atlay left me, that he had left me one or two hundred pounds beforehand. [See letter of Sept. 4.] On the contrary, I am one or two hundred pounds behindhand, and shall not recover myself till after Christmas. Some of the first moneys I receive I shall set apart for you. And in everything that is in my power you may depend upon the willing assistance of, [His Diary for 1788 shows that he gave £210 to his brother's family and £81 10s. to Mrs. Hall and his nieces. See *Journal*, vii. 464; and letter of Dec. 20, 1790.] dear Sally,  
Your affectionate friend and Brother.

Wesley, John. Letter to Sarah Mallet. London, Dec. 26, 1788.

MY DEAR SISTER, -- I answered your letter long ago, and desired Mr. Whitfield to send my letter with the Magazines which he was sending to Norwich, desiring withal that the next preacher who went to Long Stratton would give it you. But for the time to come whenever I write I will send the letter by post, and I can easily make up the expense. [He had given it to his Book Steward to be forwarded, so that Miss Mallet might not be put to expense, as she was poor. See letters of Aug. 2, 1788, and Feb. 21, 1789, to her.] I am well pleased to find that you have regard for me; so have I for *you*. And it is therefore a pleasure to me to serve you in anything that is within my power. Indeed, I could not so well send the *Notes on the Old Testament*, as the edition is nearly sold off, and we have very few of them left, which are reserved to make up full sets. But any other books are at your service. I want to

forward you in all useful knowledge, which indeed lies in a very narrow compass. You do not expect to go through life without crosses; and some will fall upon you on *my account*; for *my taking notice of you may bring envy upon you*. But in your patience possess your soul. Please God, and it is enough. Go steadily and quietly on in the way wherein *Providence leads you*, and in every temptation He by His Spirit will clear a way for you to escape. If any particular difficulty or trim comes upon you, do not fail to let me know. None can be more ready to assist you than, my dear Sally,  
Yours affectionately.

Wesley, John. Letter to Mrs. Cock. London, Dec. 27, 1788.

I was glad to receive a few lines from you. From the time I saw you first, and indeed before I saw you, I could not but feel a strong affection for you. And I pray that nothing may abate our affection for each other till we meet in a better world.

When I heard of your marriage it gave me pain. I was afraid lest you should have suffered loss. [See letter of Oct. 12] Do you feel as much union with God as ever? As close fellowship with the Father and the Son? And is it as constant as ever? Are you as happy as you was once? And do you ever think of, my dear Jenny, Your affectionate brother?

Wesley, John. Letter to Ann Bolton. London, Jan. 9, 1789.

MY DEAR SISTER, -- 'Sir, you are troubled,' said Mr. Law to me, 'because you do not understand how God is dealing with you. Perhaps if you did, it would not so well answer His design. He is teaching you to trust Him further than you can see Him.' He is now teaching you the same lesson. Hitherto you cannot understand His ways. But they are all mercy and truth. And though you do not know now what He does you shall know hereafter.

I am acquainted with several persons whom I believed to be saved from sin. But there is great variety in the manner wherein God is pleased to lead them. Some of them are called to act much for God, some to rejoice much, some to suffer much. All of these shall receive their crown. But when the Son of Man shall come in His glory, the brightest crown will be given to the sufferers. Look up, thou blessed one! the time is at hand! -- I am  
Ever yours.

Wesley, John. Letter to Mrs. Sally Skinner. ????, Jan. 12, 1789.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Mrs. Tighe. London, Near, Jan. 22, 1789.

To Mrs. Tighe [2]

MY DEAR MADAM, -- A few years since, Mr. Armstrong from the North of Ireland was stationed in the Liverpool circuit. He said business called him to Ireland. I-Ie left his circuit, Havant, Chester, without consulting his Assistant. In consequence of this he was excluded the Connection. In these things we are obliged to be very exact. The Assistant told Chester Band that the circuit could not spare him, and that his quitting it at a time when there was none to supply his place would be attended with bad consequences. He was therefore not a little to blame. However, thus far I can favor him (especially as *you* desire it) that I will not exclude him, but

only remove him into the next circuit. Wishing you many happy years. -- I am, my dear Madam,  
Your affectionate servant.

To Mrs. Tighe, at Woodstock,  
Innistoyne, near Kilkenny.

Wesley, John. Letter to Mrs. Whereat. London, Feb, 4, 1789.

To Mrs. Whereat [7] [Nehemiah Curnock's mother was a Miss Whereat, of Bristol. Her father's brother married Patience Ellison. See letter of Sept. 7, 1777; W.H.S., vii, 153-55.]

My Dear Patty,--We seem to be now just where we were some years ago. You had a stange dream, and you are now awake. He that was the chief means of lulling you asleep is now likewise broad awake. Well, let us now redeem the time. The night is spent!. The day of eternity is at hand! I am now preparing to take leave of London, perhaps to see it no more. But perhaps my bones may rest here in a vault which is prepared for me and a few more preachers. I am, my dear Paty, Your very affectoinate Uncle. To Mrs. Pat. Whereat, At the New Room, In Bristol. Send ut to her."

Cooke , Mary to John Wesley Signed M. Clarke. Letter to John Wesley. St Hellier's, Isle of Jersey, Feb. 5, 1789.

**There is a 14th-month hiatus in Mary's letters to John Wesley. She married Adam Clarke on ??????? and now is writing to announce the birth of her "man-child", named after their Good Father & Friend, John Wesley**

"Copy of a letter to John Wesley"

Rev<sup>d</sup> & Dear Sir,

Long, long as it is since I embraced my privilege of writing to you, I have not yet forgot to be grateful for many, many past favours. Often have I intended resuming my pen, & as often have been prevented. I remember the kind condescension with which you used to receive my letters, & I still hope you have not yet forgot your unworthy M. C ----- . With a deeply reverential affection she thinks upon you; & presumes to look forward to the time when she hopes again to see you. Many, & strange things, my dear Sir, have happened since last I enjoyed the satisfaction of your company. Then I was single, & an inhabitant of T[rowbrid]ge: now I am married, & become a sojourner in St Hellier's. Seas divide me from my native land; but they cannot separate betwixt me & my heavenly Father! Blessed be his holy name, He is an ever felt source of boundless Goodness! communicating liberally, not only beyond my deserts, but far above my expectations! & now to all the rest, He has added another blessing by giving me a son! Yes, "I have gotten a man-child from the Lord!" & herein many mercies are comprized. Wonders of deliverance have been wrought on my behalf; & still I am preserved to praise the gracious Author of every good & perfect gift. I receive my precious jewel as a present from my Lord; & even before its birth in vows of consecration I rendered it back to Him again. & now while the dear infant smiles with lovely innocence in my face, what are his mother's fondest wishes for him? None other than that he may be called of his Divine Master to publish his word; a despised, yet honoured itinerant Preacher of righteousness. To this he has been by his parents devoted from the womb; & their earnest prayers are, that the Good Lord may dispose & fit him for the work, & send him forth a favoured labourer into his vineyard. -- Without leave, we have

presumed to call him after our revered Father & Friend; fondly hoping he will never disgrace the name of John Wesley. ----- At my first coming to the Islands I abode in Guernsey: But have been in Jersey for some time past, amongst a prospering & affectionate people; who respect & love me, evidencing both in every possible instance. ----- Mr C----- is now in Guernsey. Whilst he was here several were added to the Society, & still both English & French go on to increase considerably. Not many wise, not many rich obey the divine call: yet blessed be God there are some--some here--, & these deservedly ranking amongst the brightest christians in the Island for piety & zeal. People crowd to hear the word of God preached, & attentively hear what is spoken unto them: They throng the house; & great numbers go back, because they cannot find room to push in. Mr Bredin has been with us three weeks: he likes appearances here, & is much pleased with his deeply attentive congregations. It is, indeed, my Dear Sir, it is a happy sight, Zion's prosperity! My own spirit is enlarged while beholding an increase of its adorable Redeemer's kingdom. But little, you will say, will its general increase avail to me, unless it is also increasing in my own soul. I know this is a truth. But surely I may say, He is forming me for Himself. Not a wish, not a desire would I have but such as are conformable to his will. Nothing but his presence satisfies me, & for nothing am I anxiously careful; knowing that He who keepeth Israel neither slumbers nor sleeps; & He it is who provides for & helps me. He gives me all I want, withholding no good thing from me. His Wisdom to discern that which is best, his power to effect that which is best, & his Love to bestow that which is best, All join to satisfy me with good, & to make me blest. ----- Receiving so much, have I any reason to complain? Rather is there not good cause to rejoice, & be thankful! ----- My Friend, Miss Lempriere hearing of my intention to write, begs to be affectionately remembered to Mr Wesley. She, with many others who respectfully esteem him here, would be very happy to see him in Jersey. But before this probably will take place, I hope for myself to see my honoured spiritual Father in England; there to testify, as far as is in my power, how much I am his

Obliged & Affectionate

M. Clarke

St Hellier's

Isle of Jersey, Feb<sup>ry</sup> 5<sup>th</sup> 1789

The Rev<sup>d</sup> J. Wesley  
Bristol

Wesley, John. Letter to Mrs. Tighe. London, Feb. 7, 1789.

[See Telford for more about the painting and engraving]

To Mrs. Tighe [8]

DEAR MADAM, -- It would not easily be that I should refuse anything which *you* desired. Therefore I have sat four [*Journal*, vii, 459-64.] times to Mr. Romney, and he has finished the picture. It is thought to be a good likeness, and many of my friends have desired an engraving taken from it. But I answer, 'The picture was not mine but *yours*. Therefore I can do [no] thing without your consent.' But if you have no objection, then I will employ an engraver that I am well assured will do it justice. Wishing every blessing to you and all your family, I remain, dear madam, Your affectionate servant.

Wesley, John. Letter to Mrs. Rogers. London?, Feb. 9, 1789.

MY DEAR HETTY, -- I am glad to hear that you do not grow weary or faint in your mind, that you are

rather increasing in the way of holiness. Go on in the name of the Lord and in the power of His might, doing the will of God from the heart.

It was a providence indeed that the flood did not begin in the night rather than in the day. So it is that judgment is usually mixed with mercy, that sinners may be awakened and not destroyed. I liked well to lodge at Brother Laffan's [See Feb. 9, 1783.] when I was in Cork last; but certainly I shall like much better to lodge with Brother Rogers and you. I shall be more at home with you than I could be anywhere else in Cork. I still find (blessed be God) a gradual increase of strength, and my sight is rather better than worse. If my life and health be continued, I shall endeavor to reach Dublin about the end of March and Cork before the end of June. Peace be with your spirits! -- I am, my dear Hetty,  
Yours most affectionately.

Wesley, John. Letter to Ann Bolton. London, Near, Feb. 20, 1789.

MY DEAR NANCY, -- We have conversed together a fair number of years; and I never was tired of you yet. From the time of its birth to this day my love to you never grew cold; though I have often observed yours to vary, being sometimes warmer and sometimes colder. But it can never be quite cold in this region of sorrow and care.

It has seemed good to our Lord for many years to lead you in a rough and thorny way. But still His hand has held you up, and His care. Therefore you have no need to take [thought] for to-morrow, but trust in Him to-day.

But how does poor Neddy Bolton go on? Does he go forward or backward? Has he an hard bargain still? Or is he likely to keep his head above water? [See letter of Jan. 5, 1783.] He has need of patience as well as you; and when you have been tried you shall both come forth as gold.

The young woman who has foretold that I should follow my brother before the end of March added that I should be incapable of preaching for two months before my death. But if so, how shall we reconcile one part of the prophecy with the other? For at present I am as capable of preaching as ever I was in my life. But be that as it may, while we live let us live to Him that died for us. -- I am, my dear Nancy,  
Affectionately yours.

On Wednesday, March 4, I expect to be at Bristol; and on Monday, March 7, at Stroud.

Wesley, John. Letter to Sarah Mallet. London, Feb. 21, 1789.

To Sarah Mallet [9]

MY DEAR SISTER, -- As your speaking at Mr. Hunt's was not a premeditated thing, I see no harm in it, and indeed you was so hedged in by a concurrence of circumstances that I do not know how you could well avoid it. Perhaps there was some end of Divine Providence (not known to us) to be answered thereby. Therefore I am not at all sorry that it so fell out. But you must expect to be censured for it.

But I was a little surprised a while ago when one speaking of you said, 'Sally Mallet is not so serious as Betty Reeve.' I thought Sally Mallet was as serious as any young woman in Norfolk. Be wary in all your actions, and you will never [want] any assistance which is in the power of, my dear Sally,  
Yours affectionately.

Wesley, John. Letter to Susanna Knapp. Bath, Mar. 3, 1789.

MY DEAR SUKY, -- I am glad to find you still desiring and seeking the best portion. To-morrow fortnight I hope to see you at Worcester. It gives me pleasure to hear that Mrs. Knapp's health is in some measure restored. We are sure health we shah have if health is the best for us.

Yours affectionately.

To Miss Knapp, At Mr. Knapp's,  
In Worcester.

Wesley, John. Letter to Rachel Jones. Bristol, Mar, 4, 1789.

As you desired it, I cannot but send you a line, although I have not a moment to spare.” A letter of spiritual advice and comfort. “Read again and again the 13<sup>th</sup> chapter of St. Paul’s First Epistle to the Corinthians. Then shall your light shine more and more unto the perfect day. I am, dear sister, Your affectionate brother. To Miss Rachel Jones, of Barton-le-Willows, New York.

Wesley, John. Letter to Adam Clarke. Bristol, Mar. 9, 1789.

To Adam Clarke, [14] [Telford writes that Adam had written him on Jan. 13: ‘My wife and her sister send their love to you, and so, I am persuaded, our little John Wesley, were he capable.’ He asks for some intimation as to his next appointment, as news took some time and weather might prevent their crossing over for some weeks. Wesley asked him to come to Conference in Leeds, and told him that he ought to go to Dublin. He was, however, appointed to Bristol.]

BRISTOL, *March 9, 1789.*

DEAR ADAM, -- If I should live to see you another Conference, I should be glad to have Sister Clarke and you here rather than at most other places, because I spend more time here myself than at any other place except London. I am glad to hear that God has raised up so able a preacher from the islands [On July 15 Adam Clarke says: John De Queteville, ' who has now all the meekness, gentleness and simplicity of the gospel, united with that burning zeal before which mountains shrink into molehills, and aided by that faith to which all things are possible." See Dunn's *Life*, 70.]; but certainly you should spare no pains in teaching him to read and write English by reading with and explaining to him first the *Christian [Library]* and then the *Instructions to Children*. And I do not doubt but if he learned with a single eye, he would be largely strengthened by the blessed Spirit.

I suppose the cyder would come to London almost as soon as I left it, which was on the first Sunday of the year.

It would be a reason for being very wary in choosing names for our children if that old remark were true:

That our first tempers from example flow

And borrow that example from our names.

Peace be with you and yours! -- I am, dear Adam,

Your affectionate friend and brother.

Wesley, John. Letter to Mrs. Bowman. Bristol, Mar. 14, 1789.

I have neither time nor inclination to enter into a long dispute on this or any other question. [See letter of March 4, 1786.] All I can do is, first to declare my own judgment, and then set down my reasons for it; and if your son is not satisfied therewith, I do not know any way to help it.

The judgment is that there is no more harm in keeping an hot-house than a flower garden; and I judge there is no more sin in keeping a flower garden than in smelling a rose.

My reason for judging both of these innocent is because neither of them is forbidden in Scripture, and it is sinful to condemn anything which Scripture does not condemn.

I think, therefore, to condemn all who keep hot-houses and flower gardens is a sin both against God and their neighbors; and one of them might say, 'Why am I judged of another man's conscience? To my own Master I stand or fall.' I am



Your affectionate brother.

Wesley, John. Letter to Harriet Lewis. Dublin, Apr. 2, 1789.

Owner: Institution. Listed in Baker's list of not published in Telford, as containing additional material to be published in Oxford edition.

MY DEAR SISTER, -- Considering how changeable human nature is, I should have thought you would have forgotten me before now. I was therefore agreeably surprised when I had the pleasure of seeing you at Dudley. [See letter of March 29, 1788.] You seemed to be just the same as you was the first time that I conversed with you at Mr. Moon's house, [John Moon, the third preacher in the Birmingham Circuit; he died in 1801.] to be as desirous now as you was then to be not almost but altogether a Christian. But if this be your determination, you must remember you cannot be warm alone; you must needs find one if not more with whom you can converse freely on the things of God. This you may properly make matter of prayer; and sooner or later your prayer will be heard, although some of those with whom you once conversed are grown cold. But God is able to provide you with others who will not be unstable as water. It is a great blessing that He has upheld your gongs in the way and enabled you still to press on to the mark. May He stablish, strengthen, and settle you! So prays  
Yours affectionately

Wesley, John. Letter to Mrs. Cock. Dublin, Apr. 7, 1789.

MY DEAR SISTER, -- I cannot but say that it was some concern to me when I first heard that you was married; because I was afraid that you would be less useful than you might have been in a single life. And, indeed, I hoped that if you married at all, it would be one of our preachers; then I could have stationed him in some circuit where I should have had frequent opportunities of conversing with you. I am glad, however, that you are still happy in God. If you had married an ungodly man, it would certainly have been a sin. But it was no sin to marry a child of God--yea, though he were but a babe in Christ. And surely, if you pray mightily for him, the Lord will hear your prayer, and supply whatever is yet wanting in his faith, till he is happy and holy and perfect in love. I hope there is no shyness between you and Mr. or Mrs. Clarke. And do you converse freely with the other preachers? Do you meet in band? I hope you are still acquainted with Miss Lempriere and (I think the name of her friend is) Mrs. Saumarez. [Adam Clarke wrote on Jan. 13: 'Jane Cock is still well and happy. Mrs. Saumarez gains ground. Miss Lempriere is very upright but very diffident.' See letter of Aug. 3 to Mrs. Cock.] I want you and them continually to grow in grace and in the knowledge of our Lord Jesus Christ. O let us improve this span of life to the uttermost!  
Yours in tender affection.

Wesley, John. Letter to Jane Armstrong in Athlone. Tullamore, Apr. 22, 1789.

To Mrs. Armstrong [20]

MY DEAR SISTER, -- You told me 'I forgot you once in not answering your letter'; but if I did, I shall not be in much danger of forgetting you again. I love you too well to forget you, and the more because I find you still looking upward and endeavoring to secure a better portion than this short-enduring world can give. I am glad you are in Athlone at this season, because peacemakers are wanted there, and I know you love making peace. I hope you will comfort your sister

Rutledge. She has been sadly distressed; and a word spoken in season, how good it is I I think you will lose no opportunity of doing good to her or to any one. That you and yours may be a pattern to all is the sincere wish of, my dear sister,

Yours affectionately.

To Mrs. Jane Armstrong, Athlone.

Wesley, John. Letter to Rebecca Ingram. Waterford, Apr. 29, 1789.

To Rebecca Ingram [22]

To receive a line from you was an unexpected pleasure. You will please to inform Mr. Brown that, as I purpose setting out from Kilfinane pretty early on Tuesday morning, May 12 shall probably be at Limerick between twelve and one. I am glad to find your love does not grow cold, nor your desires after all the mind that was in Christ. Now is the time to regain the whole image of God, wherein you was created. O be satisfied with nothing less, and you will surely receive it by simple faith! The Lord increase your faith! So prays

Yours affectionately.

Wesley, John. Letter to Samuel Bradburn. Bristol, May 6, 1789.

Dear Sammy, --You are a compassionate man; and when you undertake a good work you do it with your might. For God's sake, for the gospel's sake, and for my sake, put a stop to this vile affair, the prosecution of poor Sally Brown. [She probably met in Bower's class. Wesley's Diary has several entries. See *Journal Index*; and letter of Sept. 20, 1789.] If it is not stopped, I shall be under a necessity of excluding from our Society not only Eliz. Sharp but Joseph Bowers also. She would not dare to proceed thus without his connivance, if not encouragement. He can stop her if he will. She will not break with him. I will not enter into merits of the case at all. (That I have done already.) But I insist upon this. All of them are or were members of our Society. Therefore they were not at liberty to go to law with each other, but are under an obligation to stand to the decision of me or the Assistant. I pray, spare no pains. Put a full end to the business, that the scandal may be removed. Peace be with you and yours! I am dear Sammy, Your affectionate friend and brother.

Wesley, John. Letter to Jane Armstrong in Athlone. Limerick, May 14, 1789.

MY DEAR SISTER, -- You will do well to write me a line that I might know you had not forgotten me; I hope you never will till we come to the place where parting will be no more. I was well pleased when we were at Athlone to find you had not engaged with either of the contending parties. Indeed, they are contending about nothing, about straws, about such trifles as are not worth the mentioning. Till I came hither I was afraid there was some grievous misdemeanor on the one side or the other. And as you are friendly received by them all, who knows but you may be an instrument of good, a means of reconciling them to each other? Let former things die and be forgotten. Now let my dear Sister Rutledge and you join hand and hand in putting out every spark of contention. [See letter of April 22.] So will you be more and more beloved by, my dear Jenny,

Your affectionate brother.

To Mrs. Jane Armstrong, Athlone.

Wesley, John. Letter to Mrs. Freeman. Castlebar, May 29, 1789.

MY DEAR SISTER, -- All this noise and confusion I impute to an artfull busy man, who has thrown wildfire among them that were quiet in the land. However, when I meet the classes, I will propose that question in each -- Who of you wishes the Sunday service to continue, and who does not? [See letter of June 13, 1788.] what demonstrates the matter of this outcry to be a mere Bugbear is this: when we began the service on Sunday mornings in London, and afterwards in Bristol, no living creature ever said it was 'leaving the Church.' This is a palpable falsehood. It would not pass in England. A man bawls out, 'Fire, fire!' and puts people in a fright, when there is no fire at all but in his own imagination. And he will keep *you* in a fright while you hearken to him. [James Deaves: see letter of April 23.] Good it had been for that man if he had not been born I -- I am, my dear sister,

Your affectionate brother. To Mrs. Jane Freeman, At the New Room, In Dublin

Wesley, John. Letter to Mrs. Mullis. New Chapel [Londonderry], May 31, 1789.

You should likewise labor to avoid all unprofitable reasonings; then you will soon walk in the light as He is in the light. I am, my dear sister, Your Affectoinate brother.

Wesley, John. Letter to Mrs. Crosby. Coleraine, June 4, 1789.

To Mrs. Crosby [25]

MY DEAR SISTER, -- You do well to write to me with all freedom. There does not need to be any reserve between you and me. When I broke my rule formerly in favor of Pawson, by letting him stay a third year at Bristol, I did not hear the last of it for several years. I will not, cannot, dare not, break it again, only in favor of a wife near the time of lying-in.

I believe it will be expedient for all the preachers to remove from Leeds. It is a cruel thing for preachers to disparage one another. [A short sentence follows which is illegible.] . . .

I am in better health than when I left Dublin.--I am, dear Sally,

Your affectionate brother.

Wesley, John. Letter to Anne Moore. Rathfriland, June 11, 1789.

[Telford's note Henry Moore quotes these words from a letter to his wife and adds: She was deeply sensible of Mr. Wesley's kindness; but true to her principle, she did not reply, and I was obliged to answer the letter and apologize. She thus practised mental self-denial as well as bodily." See Moore's Life, p. 238.]

Has my dear Nancy quite forgotten me? If you have, I have not forgotten *you*; and if you think I ever shall, you will be mistaken: I shall remember and love you till we meet in a better place.

Wesley, John. Letter to Adam Clarke. Dublin, Near, June 25, 1789.

Dear Adam--- ... I know none more popular than Adam Clarke and his wife ....

This letter was written 4 months after John received the letter from Mary, signed M. Clarke

[ A list of his letters to Adam Clark and his wife to his last letter on Feb. 9, 1791, with much love to his wife]

London, Feb. 11, 1790 [7 months later]

“Dear Adam,-- ... Peace be with both your spirits!”

Manchester, April 14, 1790.

“Dear Adam, -- ... Peace be you and yours! I am dear Adam,  
Your affectionate friend and brother.”

The next letter is addressed to Mrs. Adam Clarke, dated Dumfries, June 1, 1790. She did not answer or there is no surviving letter.

The letter is concerned with Adam’s health.

“Look round; consider if there be any circuit where he can have much rest and little work; or shall he and you spend September in my rooms at Kingswood, on condition that he shall preach but twice a week and ride to the Hot Wells every day? ... It is probable I shall stay with you a little longer, as my strength does not much decline. I traveled yesterday near fourscore miles and preached the in the evening without any pain. The Lord does what pleases him. Peace be with all your spirits! I am, my dear sister,

Yours most affectionately.”

June 28, 1790

“Dear Adam,-- I often wonder at the people of Bristol ... On Monday four weeks, I shall probably set out for Bristol. Peace be with your spirit.”

Bristol, Sept., 9, 1790

“Dear Adam,-- ... Peace be with your and yours.”

Bedford, Oct., 1790

“Dear Adam,-- ... I am glad my letter has so good an effect.”

Mary and Adam’s eldest girl died on Dec. 16, and Adam was suffering from rheumatic affection to the head. John writes to Adam from London, on Jan 3, 1791, addressed to Mr. Clarke, At the New Room, Dublin.

“Dear Adam,-- ... But you startle me when you talk of grieving so much for the death of an infant. This was certainly a proof of inordinate affection, and if you love them thus all your children will die. How did Mr. DeRenty behave when he supposed his wife was to be dying?”

This is a pattern for a Christian.

Be firm and duly attend St. Patrick's once a month. But you forgot to send me your thoughts on Magnetism.

John Breden is a weak brother. Let him not complain. He behaved ill both at Jersey and Guernsey. Pray let him behave well now; the past will be forgotten.--I am, dear Adam, Your affectionate friend and brother."

There was a PS by James Rogers

The next surviving letter is a letter to Mrs. Adam Clarke, dated London, January 18, 1791.

"My Dear Sister. Before this time I hope God has heard the prayers and given Brother Clarke a little more ease. I should suspect a dropsy in the brain, which, though formerly judged incurable, has lately been cured.

Both Brother Clarke and you have large proofs that whom the Lord loveth He chasteneth. He knoweth the way whence you go; when you have been tried, you shall come forth as gold.

I wonder at the folly of Mr. V. Surely he is a very weak man. But I shall judge better when I see his performances. Peace be multiplied again! I am, my dear sister,  
Every yours,

The last surviving letter is dated London, February 9, 1791.

"Dear Adam ... with much love to your wife."

Wesley, John. Letter to Anna and Maria Heath. Dublin, June 26, 1789.

To Anna and Maria Heath [30]

MY DEAR ANNA AND MARIA, -- I love to see your names, and I [hole] papers. Perhaps I may live to see those that wrote them. If not, I shall see you in a better place. -- My dear children, adieu!

Wesley, John. Letter to Mrs. Ingram. Dublin, June 28, 1789.

My Dear Madam,--Your letter gave me much satisfaction. I am obliged to you for taking the trouble of writing. Indeed, when I saw your name, I was afraid of finding a fresh accusation; therefore I was the more agreeably surprised when I read what you had written. I shall not easily do anything that would give you pain; but whatever would be agreeable to you will be so to me. [See next letter.] dear Madam, Your affectionate servant.

Wesley, John. Letter to Rebecca Ingram. Dublin, June 28, 1789.

My Dear Becky,--I will tell you my thoughts without the least reserve. These are the rules in the

*Large Minutes* of Conference,--that 'no Methodist (at least of all a preacher) ought to marry a woman without the consent of her parents'; and the same thing is insisted upon in one of the sermons in the *Arminian Magazine*. Therefore I cannot commend Mr. Brown for saying anything to you on that head without the consent of your father. [See letters of April 9 and July 5 to her.] But I exceedingly approve of your present temper and behavior. I commend your resignation to the will of God. Keep there! Beware of murmuring; beware of fretting; beware of the sorrow which worketh death! I commend you to Him who can save you to the utmost; and am, my dear Becky, Yours.

Wesley, John. Letter to Mrs. Ingram. Dublin, July 5, 1789.

My Dear Madam,--After the fair and candid account that Miss Ingram [See letter of June 28 to her] and you had given of the transaction, there was no fear that I should be much prejudiced by anything which had occurred. I advise my dear Becky and you to say as little as possible of what is past. It will then pass away like a dream; while you both forget the things that are behind, and press towards the prize of your high calling in Christ Jesus. I am, dear madam, Your most affectionately.

Wesley, John. Letter to Rebecca Ingram. Dublin, July 5, 1789.

My Dear Becky,--You mistake me. All I mean is this: it is a general rule with us, 'No one ought to propose marriage to a woman till he has the consent of her parents.' So you fear where no fear is. You say, 'Marriage was not proposed [See previous letter to her.] to' you; and I believe you. Therefore it is your wisdom to think of past things as little as possible. You have some-thing better to employ your thoughts. The prize and the crown are before you. Look unto Jesus! He is altogether lovely; but how little have you loved Him! Let all the springs of your happiness be in Him. My dear Becky, Your very affectionately.

Wesley, John. Letter to Kitty Warren. ????, July 23, 1789.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Miss Clarke. ????, July 26, 1789.

Owner: Individual. Published in WHS 37.165. From Baker's list of not published in Telford

Wesley, John. Letter to Ann Bolton. Leeds, July 27, 1789.

My Dear Nancy,--Although what you propose is quite a new thing such as we have yet no precedent of, yet I do not know but it may be a means of much good. It may be worth while to make a trial for a year, especially as Brother Pescod [Joseph Pescod, the Assistant in Oxfordshire in 1788, moved to St. Ives soon after this letter was written.] is willing to make the first experiment. But it would be well to do so on a regular plan, a kind of circuit, and not to ramble without any rule. Wishing you a continual power to do and suffer all the will of God, I am, my dear Nancy, Your most affectionately. To Miss Bolton, in Witney, Oxfordshire.

Wesley, John. Letter to Mrs. Rose. Leeds, July 29, 1789.

MY DEAR SISTER--It has pleased God to prove you for many years in the furnace of affliction. But He has always been with you in the fire that you might be purified, not consumed. You have therefore good reason to trust Him. Do not reason, but believe! Hang upon Him as a little child, and your eyes shall see His full salvation! -- I am,

Your affectionate brother.

To Mrs. Eliz. Rose, In Sheffield.

Wesley, John. Letter to Sarah Rutter. Leeds, July 29, 1789.

To Sarah Rutter [1].

MY DEAR SISTER, -- I commend our sisters and you for meeting in band. It is a very excellent means for building each other up in the love and knowledge of God. Mr. Jenkins is appointed to stay with you another year, and another preacher that breathes the same spirit. You would have done well if you had wrote to me long ago, and it might have saved you much trouble.

If I live till autumn, I shall see you again at St. Neots; when I hope to find you and all the family fighting the good fight of faith and laying hold on eternal life. -- I am, dear Sally,

Yours affectionately.

To Miss Sally Rutter, St. Neots.

Wesley, John. Letter to Ann Bolton. Leeds, Aug. 1, 1789.

[Her sister had just died]

MY DEAR SISTER, -- I thank you for sending me so particular an account of your sister's death. 'Right precious in the sight of the *Lord* is the death of His saints.' It is well you have learned to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' And you can say it even

When loss of friends ordained to know, --

Next pain and guilt, the sorest ill below. [S. Wesley, jun., on Dr. Gastrell.]

But why does our Lord inflict this upon us? Not merely for His pleasure, but that we may be partakers of His holiness. It is true one grand means of grace is the doing the will of our Lord. But the suffering it is usually a quicker means and sinks us deeper into the abyss of love. It hath pleased God to lead you in the way of suffering from your youth up until now. For the present this is not joyous, but grievous; nevertheless it has yielded peaceable fruit. Your soul is still as a watered garden, as a field which the Lord hath blessed. Cleave to Him still with full purpose of heart. To His tender care I commend you; and am

Yours affectionately.

Wesley, John. Letter to Ann Tindall. ????, Aug. 1, 1789.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Ann Bolton. ????, Aug. 1, 1789.

Owner: Individual. From Baker's list not published in Telford

Wesley, John. Letter to Frances Godfrey. Leeds, Aug. 2, 1789.

It gives me pleasure, my dear Fanny, to hear that you still continue in the good way. Still press to the mark, to the prize of the high calling of God in Christ Jesus. From what you have already experienced, you know there is one happiness in the earth below and in heaven above. You know God alone can satisfy your soul either in earth or heaven. Cleave to Him with full purpose of heart. If you seek happiness in anything but Him, you must be disappointed. I hope you find satisfaction likewise in some of your Christian companions. It is a blessed thing to have fellow travelers to the New Jerusalem. If you cannot find any, you must make them; for none can travel that road alone. [Compare the advice to Wesley; 'Sir, you are to serve God and go to heaven. Remember you cannot serve Him alone; you must therefore find companions or make them: the Bible knows nothing of solitary religion.' See Telford's *Wesley*, p. 147.] Then labor to help each other on that you may be altogether Christians. Wishing you health both of body and mind, I am, my dear Fanny,  
Yours affectionately.

Wesley, John. Letter to Mrs. Cock. Leeds, Aug. 3, 1789.

MY DEAR SISTER, -- I am always well pleased to hear from you. When I first heard of your marriage, I was afraid of two things [See letter of April 7.]: the one was, that it would hurt your soul; the other, that it would prevent your usefulness--at least, that you would not be useful in so high a degree as otherwise you might be. But your last letter has given me much satisfaction. I now hope that your own soul has suffered no loss; and likewise that you will find many opportunities of doing good and will improve them to the uttermost. I want you to do the will of God below as angels do above. I want you to be all light, all fire, all love, and to grow up in all things into Him that is our Head; and still to love and pray for  
Yours affectionately

Wesley, John. Letter to Harriet Lewis. Leeds, Aug. 3, 1789.

Owner: Institution. Listed in Baker's list not published in Telford, as containing additional material to be published in Oxford edition

You see, my dear Harriet, the blessed effects of Unconditional Perseverance! It leads the way by easy steps, first to presumption, and then to black despair! There will be no way to recover your poor friend to a scriptural faith but by taking away that broken reed from her, and by convincing her that if she dies in her present state she will perish eternally. It will indeed be a medicine that will put her to pain: but it will be the only one that will save her soul alive. What a blessing it is, my dear Harriet, that you have been saved from this poisonous doctrine! and that you are enabled to follow after that holiness without which we cannot see the Lord! So run that you may obtain. The prize is before you. Never be weary or faint in your mind. In due time you will reap if you faint not. -- I am  
Yours affectionately

Wesley, John. Letter to Sarah Mallet. Leeds, Aug. 3, 1789.

Dear Sally, --I did not receive any letter from you but that which you wrote the last month. You may be assured of my answering every letter which I receive from you, because I have a real



regard for you, I love you with a tender affection. You do well, therefore, whenever you write, to unbosom your whole soul to me. You may tell me any trial you meet with, and that with all simplicity ... I hope you speak freely to Mr. Tattershall [See letter of Dec. 15 to Miss Mallet] ... You may learn much from him, and the more because you are willing to learn; you are glad to be instructed. To do you any service that is in my power will always be a pleasure to, dear Sally, Yours affectionately. To Miss Sarah Mallet.

Wesley, John. Letter to Molly Smith. ????, Aug. 3, 1789.

Owner: Institution. From Baker's list not published in Telford

Cooke, Mary to Miss Cottle. Letter to Miss Cottle. Trowbridge, Aug. 10, 1789.

Monday--"He told us yesterday at dinner, that he had a little self-interest in our appointment to Bristol this year, for said he kindly: 'I have sent Adam Clarke and his wife among you because I want to have their company myself.' Later he came in, Mr. Clarke met him, searching about for me, with a fine large print of himself in his hand, that he might present it to me. I value it much as the gift of my revered father, but I cannot esteem it bearing a strong resemblance to himself; it is by no means a striking likeness." [IS THIS THE ROMNEY? HE SAT FOR HIM ON JAN. 5, 1789, If so, we know what Wesley does not look like]

Wesley, John. Letter to Mrs. Warwick. Bath, Sept. 10, 1789.

MY DEAR SISTER, -- I know not what to do or what to say. This untoward man so perplexes me? It is not my business to find houses for the preachers' wives. I do not take it upon me. I did not order him to come to Burslem. I only permitted what I could not help. I must leave our brethren to compromise these matters among themselves. They are too hard for me. A preacher is wanted in Gloucester circuit. One of them may go thither. -- I am, with love to Brother Warwick, [Someone has written across the letter, To Mrs. Warwick concerning Michael Moorhouse. See letter of July 7, 1786.] my dear sister, Your affectionate brother.

Wesley, John. Letter to Jane Armstrong in Athlone. Bristol, Sept. 15, 1789.

MY DEAR SISTER, -- The account you give of James M'Quigg is very remarkable. [J. M'Quigg was one of the preachers at Limerick. Wesley preached at Moate near Athlone, on April 2, 1748, and calls it 'the pleasantest town I have yet seen in Ireland.'] The sending him to Athlone just at this time was a signal instance of Divine Providence; and his going to Moate, where we had so long labored in vain, was in an acceptable time. Many of our friends were in dread to [hear] him! God honored him. I pray He will honor him more as long as his eye is single, seeking his happiness in God alone. You cannot tell, my dear Jenny, what good you may do by now and then speaking a word for God. Be not ashamed nor afraid to put in a word when occasion offers. Indeed, you are not called for any public work; but even in private conversation a word spoken in season how good it is! You need not be a drone; you will not want opportunities of doing good in various kinds. To hear of you or from you will always be a pleasure. -- My dear Jenny,

Yours very affectionately.  
To Mrs. Jane Armstrong, Athlon

Wesley, John. Letter to Henry Moore. Bath, Sept. 20, 1789.

Our friends in [Round] Court have deter-mined to hurt Sally Brown if possible. [See letter of May 6.] Just now they have contrived to turn Mr. Marriott [William Marriot, the stock-broker, was one of Wesley's executors.] against her, who seemed inclined to help her effectually. You know a good deal of poor Betty Sharp's affairs. Concerning her I have referred her to you. So please [do] all you can. Pray desire Sister Ferguson [Wife of Wesley's host in Holland. See letters of June 12 and July 20, 1783.] to direct the letter enclosed to her that was Miss Loten, and then put it into the post. ... I am, with much love to Nancy, dear Henry, Your affectionate friend and brother.

Wesley, John. Letter to Henry Moore. Bristol, Sept. 22, 1789.

Letter to Henry Moore, Bristol, September 22, 1789: Dear Henry,--We will let Sally Brown's affair sleep still we meet. I am afraid that pain in your back portends a fever ... We had a epidemic of deafness here. It seized me last night while I was preaching abroad at Jacob's Wells, and lasted almost eighteen hours. To save postage I desire you to tell Mr. Rankin that I hope to be at Cobham [See previous letter.] at or before noon on Saturday se'night, and that I am perfectly satisfied with his letter. The point of reading Prayers at the Chapels shall be fixed if I live to see London; the design of such was sufficiently explained at the Conference. Whether I shall go straight to Oxfordshire I have not yet determined. I am, with kindest love to Nancy, Your affectionate friend and brother.

Wesley, John. Letter to Elizabeth Baker. Sarum, Oct. 5, 1789.

MY DEAR BETSY, -- Frequently I have been thinking of you and I thought it a long time since I heard from you. [See letters of Sept. 16, 1788, and Oct. 29, 1789.] This is always very agreeable to me, as I found much union with you ever since I saw you. I then took knowledge that you had been with Jesus and had drunk into His spirit.

Ne'er let your faith forsake its hold,  
Nor hope decline, nor love grow cold,  
both in the case of Robert Humphrey and that of the poor woman you mention. You will do well to [note] everything of this kind that came [within] your notice. The merciful Lord has so done His marvelous works that they ought to be had in remembrance. These instances should certainly quicken your zeal and increase your expectation of seeing good days at Monmouth.

When Dr. [Papar] came to see his friend Dr. Curtis, he found mortification on his instep, where was a black spot as large as a crown piece. The mortification was likewise begun under his knee, where was a circle .... and adjoining to it a circle as [red] as scarlet. He ordered me to rub this with a warm hand.. The parts were steeped half an hour with boiled camo[mile].. After one with a warm hand rubbed a mixture.. This was [done] twice a day. In two or three days Dr. Curtis was [well]. [Some part of the letter is missing, so that the sense is not clear.]

Pray send me your Receipt for the Hyaran... Behavior to me from, my dear Betsy,

Yours very affectionately.

I am going to London.

Wesley, John. Letter to Mrs. Planche, in Witney Oxfordshire. Norwich, Oct. 16, 1789.

[Mary Smith, of Newcastle was daughter of Jenny Smith, and granddaughter of Wesley's wife]  
To Mrs. Planche [11]

MY DEAR SISTER, -- I am glad to God that you are going to lift up the hands of the poor little company at . . . for now is the time to stir up the gift of God that is in you. You will have good work to do, but you must expect to suffer as well as to do the will of God. But be not weary of well-doing; in due time you shall reap if you faint not.

Jenny Smith's letter breathes an admirable spirit; she seems to busy by ??? to and desirous ??? to make her calling and election sure.

But what is the matter with Mr. Smith? He came to me at Leeds, and seemed to have little or no objection to the connection between Molly and Mr. Stamp, only he thought she was young enough, and that it would be better for them both not to be in haste. How is it, then, that his mind is so altered? I hope it is not because some child of the devil offers who has much money and little grace, and so puts the poor child of God out of countenance. You will now undoubtedly have an opportunity of dropping a word to some of your young relatives and putting them in mind that there is another world. --

My dear sister, Your very affectionate brother.

Addressed to Miss Bolton,

In Witney, Oxfordshire.

Wesley, John. Letter to Beverley Allan. Norwich, Oct. 31, 1789.

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NOT PUBLISHAED IN TELFORD

Wesley, John. Letter to Elizabeth Baker. Hinxworth, Nov. 3, 1789.

My Dear Betsy,--You cannot easily conceive how great satisfaction I received from you affectionate letter. [See letter of Oct. 5.] I am glad you write without reserve and take knowledge that your words come from your heart. What is that sympathy that often unites our hearts to each other? Perhaps the first inter-view. Surely it is not intended that this should cease till it is perfected in eternity. I am pleased to hear that the work of God does not decline but rather increase in Monmouth. My dear friend, stir up the gift of God that is in you. Warn every one, exhort every one! Be not weary of well-doing! In due time you shall reap if you faint not.

Still let they mind be bent, still plotting how

And when and where the business may be done.

Have you ever received a clear, direct witness that you was saved from inbred sin? At what time? In what manner? And do you find it as clear as it was at first? Do you feel an increase? Then, I trust your love will not lessen for me, my dear Betsy, Your most affectionately.

Wesley, John. Letter to Mrs. Cock. Hinxworth, Nov. 3, 1789.

When I heard Mr. Brackenbury give the first account of you, I had a great desire of having some conversation with you, and a much greater when I read the account of your experience which

you had given him. How is it with you now, my dear friend? Is your soul now as much alive as ever? Do you still find deep and uninterrupted communion with God, and the Three-One God, with the Father and the Son through the Spirit? Do not you find anything deaden or flatten your soul? Do you now rejoice evermore? Do you pray without ceasing? Are you always conscious of the loving presence of God? Do you in everything give thanks, knowing it is the will of God concerning you in Christ Jesus? Are you now zealous of good works and as active therein as every you was? And do you now live in eternity and walk in eternity, and experience the life that is hid with Christ in God? Have you one or more children? With whom do you now maintain the most intimate acquaintance? Do you sometimes visit our friends in Guernsey? Are there any books which you have a mind to have? Or is there anything else in which I can serve you? This would at all times be a pleasure to, Yours very affectionately.

Wesley, John. Letter to Mrs. Pawson. London, Nov. 16, 1789.

MY DEAR SISTER, -- My health is rather increasing than decreased. I can preach once a day without any inconvenience, and sometimes twice [*See Journal*, viii. 17.]; only not early in the morning. But I purpose soon to make another trial. I am glad the Select Society is restored at Bitstall. This is an excellent means of recommending Christian perfection. Therefore men and devils will in every place use every art to dissolve those societies. Mr. Pawson will be useful wherever he goes; so I trust will you likewise, particularly to those that either already enjoy or are earnestly seeking perfect love. [See a reference to her in letter of Nov. 26 to Adam Clarke.] You do well strongly to insist that those who do already enjoy it cannot possibly stand still. Unless they continue to watch and pray and aspire after higher degrees of holiness, I cannot conceive not only how they can go forward but how they can keep what they have already received. Certainly, therefore, this is a point much to be insisted on, both [in] public and private, that all who have tasted of the pure [level of God should continually grow in grace, in the image of God, and in the knowledge of our Lord Jesus Christ.--I am, my dear sister,  
Your affectionate brother.  
To Mrs. Pawson, In Bitstall,  
Near Leeds.

Wesley, John. Letter to Mary Smith . London, Near, Nov. 20, 1789.

To Mary Smith [18]

Your affectionate letter, my dear Molly, gave me much satisfaction. I am glad to find that the power of God is shown in your weakness, and enables you in the trying hour to possess your soul in patience. I have [never] yet known sincere obedience to parents go unrewarded even in the present world.[See letter of Oct. 16 about Molly and John Stamp.] And I accept the remarkable length of my own life and the uncommon health I have enjoyed as a reward of my saving my father from prison and comforting my mother in her declining years. Go on, my dear maiden, you and your precious Janey, to be the support and joy of their age' He has given you both to taste a little of His loving-kindness, which is better than the life itself. And I am persuaded each of you can say,

Wealth, honour, pleasure, and what else  
This short-enduring life can give,  
Tempt as ye will, my sold repels,  
To Christ alone resolved to live.

To His tender care I commend you with all the family, and am, my dear Molly,  
Affectionately yours. To Miss Smith, at Mr. Smith's, Corn-merchant's NewCastle-on-Tyne.

Wesley, John. Letter to Hannah Ball. London, Nov. 26, 1789.

To Hannah Ball [21]

MY DEAR SISTER,--It is now many years since I gave you advice, which God enabled you to take and to break off your connexion with an ungodly man a very uncommon instance of resolutions ... You are well nigh worn out in a good cause; yet a little longer, and pain is no more. Look up my dear friend. The prize is before us: we are on the point of meeting to part no more. In time and eternity you will be united with, Your very affectionate brother.

[Telford's note: In 1766 Miss Ball began her diary at the time when she was in great exercise of mind from solicitations and inducements to change my conditon in life; but the dispensations of Providence ran across my expectations, and the event has fully evinced that the sacrifice I was then enabled to make has been recompensed by a hundredfold reward in this life. After three months' close exercise I was brought by divine assistance to resignation's shrine with , "Father, Thy will be done!" On September 27, 1789, she writes in her diary: 'Since I wrote last for the most part of my time I have been wading in deep waters of affliction; but in and through all I felt my anchnor was cast within the veil ... I am at present considerably refreshed by a small alleviation of my bodily complaint.' She dies on August 16, 1792. See *Memoir*, pp. 9, 172-173.]

Wesley, John. Letter to Adam Clarke. London, Nov. 26, 1789.

DEAR ADAM, -- The account you send me of the continuance of the great work of God in Jersey gives me great satisfaction. [Clarke had evidently heard good news from the Channel Islands. Miss Johnson was one of the Bristol saints.] To retain the grace of God is much more than to gain it. Hardly one in three does this. And this should be strongly and explicitly urged upon those who have tasted of perfect love. If we can prove that any of our leaders or local preachers either directly or indirectly speak against it, let him be a leader or a preacher no longer. I doubt whether he should continue in the Society; because he that could speak thus in our congregations cannot be an honest man.

I wish Sister Clarke would do all that she may, but not more than she can. Betsy Ritchie, Miss Johnson, [Clarke had evidently heard good news from the Channel Islands. Miss Johnson was one of the Bristol saints.] and M. Clarke are women after my own heart. Last week I had an excellent letter from Mrs. Pawson (a glorious witness of full salvation [See letter of Nov. 15.]), showing how impossible it is to retain pure love without growing therein. Wishing every blessing to you and all the family. -- I am, dear Adam,  
Your affectionate friend and brother.

Wesley, John. Letter to Sarah Rutter. London, Dec. 5, 1789.

MY DEAR SISTER, -- I am glad that the little Society at St. Neots continues in peace and love. [See letters of July 29, 1789, and July 27, 1790.] I would gladly visit yours and every Society within an hundred miles of London once a year; but I am now constrained to give it up. They multiply too fast. So that there are several of them now which I can see only once in two years. I am much pleased with the account you give of yourself likewise. It seems God has dealt very graciously with you; and undoubtedly He is able and willing to supply all your wants. Gradual

sanctification may increase from the time you was justified; but full deliverance from sin, I believe, is always instantaneous -- at least, I never yet knew an exception. Peace be with your spirits! -- I am, my dear  
Sally, Yours very affectionately

Wesley, John. Letter to Sarah Mallet. Canterbury, Dec. 15, 1789.

To Sarah Mallet [23]

My Dear Sally,-- It gives me pleasure to hear that prejudice dies away and our preachers behave in a friendly manner. What is now more wanting in order to recover your health you yourself plainly see. Be not at every one's call. This you may quite cut off by going nowhere without the advice of Mr. Tattershall. Never continue the service above an hour at once, singing, preaching, prayer, and all. You are not to judge by your own feelings, but by the word of God. Never scream. Never speak above the natural pitch of your voice; it is disgusting to the hearers. It gives them pain, not pleasure. And it is destroying yourself. It is offering God murder for sacrifice. Only follow these three advices, and you will have a larger share in the regard of, my dear Sally, Yours affectionately. [Miss Mallet worked chiefly in Norfolk and Suffolk. After the note Wesley gave her in 1787, she says, I have been but little opposed by preachers.' See letters of Aug. 3, 1789, and July 31, 1780 to her]

Wesley, John. Letter to Ann Bolton. London, Dec. 20, 1789.

MY DEAR NANCY, -- I rejoice to hear that you still stand fast in the liberty wherewith Christ has made us free, and it is certain you never need lose anything which God has wrought till you attain the full reward. You already find the fruit of patient suffering in being a partaker of His holiness. Go on in His name and power of His might till He says, 'Come up hither.'

You send me a pleasing account of my dear Miss Leake, who I hope will run and not tire. It is true

A thousand snares her paths beset;

but she has a strong Helper, and also that uncommon blessing, an experienced and faithful friend. The very first time I saw him after my return from Witney I spoke to Mr. Whitfield of her books; I am surprised [His Book Steward forgot sometimes. See letter of Dec. 13, 1790.] he has not sent them yet, and will immediately refresh his memory.

Permit me, my dear friend, to caution you yet again. Be not too zealous in business, run no hazards. It is far easier to get into difficulties than to get out of them. Wishing you and our dear friend Miss Leake a continual growth in grace, my dear Nancy,

Yours most affectionately.

Wesley, John. Letter to Thomas Rutherford. London, Jan. 20, 1790.

DEAR TOMMY, -- You do well to exclude all that will not regularly meet their class.

I am glad you were so unanimous at the Yearly Meeting and that Brother [Erckbarn] made that excellent proposal. The sooner it is carried into execution the better.

Dr. Coke hopes to visit you in summer. He is in an excellent spirit. But he must take Scotland in the way to Ireland. You send me good news indeed concerning Sister Cox. [See letter of July 31, 1785.] See the work of the Lord. She should immediately meet in a lively band. And our friends will take care that she does not want. My kind love to her and to Sister Rutherford. -- I am, dear

Tommy,  
Your affectionate friend and brother.

Wesley, John. Letter to Mrs. Cock. London, Feb. 13, 1790.

MY DEAR SISTER, The tender affection which I bear you makes me love to see your name at the bottom of a letter; but especially when it brings me the good news that your spirit is still rejoicing in God your Savior. My sight is so far decayed that I cannot well read a small print by candlelight; but I can write almost as well as ever I could: and it does me no harm but rather good to preach once or twice a day. I love to hear the particulars of your experience, and I had a letter a few days ago from one of our sisters in Scotland whose experience agrees much with yours; only she goes further. She speaks of being 'taken up into heaven, surrounded with the blessed Trinity, and let into God the Father.' I commend you to His care; and am  
Yours most affectionately.

Wesley, John. Letter to Ann Tindall. Leeds, Feb. 23, 1790.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Henry Moore. Bristol, Mar. 4, 1790.

Dear Henry,--I have received the parcel by the coach. I quite approve of your sending the note to all our Assistants, and hope it will have a good effect. I would do naything that is in my power toward the extirpation of that trade which is a scandal not only to Christianity but humanity .[Slavery is the abolition of which Wesley took the keenest interest. See letter of Oct. 11, 1787] It will require both time and thought and much patience to bring into execution the other design which we see at a distance. We go on well in this circuit; and no wonder, since John Valton and Adam Clarke, and Miss Johnson are here,--I am, with kind love to Nancy,  
Your affectionate friend and brother

Wesley, John. Letter to Adam Clarke. Madeley, Mar. 25, 1790.

MY DEAR BROTHER, -- You have done exceeding well in making the friends to understand the case of that young woman. I wonder she would be so open; surely she was constrained to reveal her own secrets. It seems now as plain as plain can be that this animal magnetism [See letter of April 14.] is diabolical from the beginning to the end. At first I supposed it was only a cheat; but after-wards Satan struck in, and cheated the spectators, who had not skill to discern when the natural part ended and the preternatural began. Go on with faith and prayer to brave and detect all these depths of Satan. Peace be with your spirits! -- I am, dear Adam,  
Your affectionate friend and brother.

Wesley, John. Letter to Ann Loxdale. ????, Mar. 27, 1790.

Owner: Institution. From Baker's list of not published in Telford

Wesley, John. Letter to Mrs. Jarvis. ????, Mar. 31, 1790.

Owner: Institution. Published in WHS 19.91. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Wesley (Niece). Bolton, Apr. 11, 1790.

To his Niece Sarah Wesley [16]

MY DEAR SALLY, -- Persons may judge I am not so well as I was once because I seldom preach early in the morning. But I have been no otherwise indisposed than by the heat and dryness of my mouth, which usually begins between one and two and ends between seven and eight. [See letter of June 1 to Henry Moore.] In other respects I am no worse but rather better than I was six months ago. How much care must we take of these houses of clay that they sink not into the dust before the time! All the advice which the art of man can give, my sister will hear from Dr. Whitehead. But, indeed, in most chronical cases vain is the help of man!

Our steward, Mr. Taylor, [Edward Taylor. See *Journal*, viii, 115*d*, 126*d*; and for the Charity School at West Street, Seven Dials, Telford's *Two West End Chapels*, p. 72.] is one of the School Stewards. If you tell him I desire it, he will have that girl admitted into West Street School.

I am glad Sammy is diligent in study. It will save him from many temptations; and if he strictly follows the method of Kingswood School, he will profit much.

Peace be with all your spirits.--I am, my dear Sally,

Ever yours.

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

Wesley, John. Letter to Anne Cutler. Walton, Apr. 15, 1790.

[She was born in 1759. She had told Wesley her experience when he visited Preston on April 14; and this was his reply. She attended to his advice and became very useful as a preacher. She died in 1794. See letter of Aug. 8, 1788, to Lady Maxwell.]

MY DEAR SISTER, -- There is something in the dealings of God with your soul which is out of the common way. But I have known several whom he has been pleased to lead exactly in the same way, and particularly in manifesting to them distinctly the three Persons of the ever-blessed Trinity. You may tell all your experience to me at any time; but you will need to be cautious in speaking to others, for they would not understand what you say. Go on in the name of God and the power of His might. Pray for the whole spirit of humility; and I beg you would write and speak without reserve to, dear Nanny,

Yours affectionately.

Ritchie, Elizabeth. Letter to Sarah Wesley (Niece). Parkgate, Apr. 28, 1790.

Written on the other side of the letter from John to Sarah, dated Apr. 28, 1790--SEE next letter  
Miss Ritchie writes:

Your dear Uncle gives me leave to add a few lines to the other side; therefore I cannot omit this opportunity of wishing my dear Miss Wesley multiplied blessings while visiting our dear City Road friends. My kind love awaits them, your aunt, [Mrs. Hall.] &c. Oh that the spirit of the Lord may be poured out upon you all! I love my London friends, and rejoice in hope of soon spending a happy eternity with them and all who by patient continuance in well doing seek for honor, immortality, eternal life. Let us, my dear sister, be all for God, and His love shall change, renew, and sanctify. May much of the inward kingdom, the spiritual kingdom, faith... [Pieces



torn away.] And may you walk in the corn[fort]... [Pieces torn away.] -- My dear friend,  
Yours affecy., ELIZ. RITCHIE.

Wesley, John. Letter to Sarah Wesley (Niece). Parkgate, Apr. 28, 1790.

MY DEAR SALLY, -- Now if you was but sitting at my elbow you would see one of the pleasantest spots in the world. A round, clear fishpond is at a small distance surrounded by a smooth, green meadow which has a gently rising hill on one side and is surrounded with trees. After breakfast we are going to Miss Ritchie at Otley, [He had breakfast at 8, and reached Otley at 10.15. He got back to London on Oct. 2. See *Journal*, viii. 62, 100-1.] who will not be sorry to hear I have been writing to you. I shall now soon be moving northward; but must shorten my journey through Scotland as the work increases on all sides. If I am brought back into England, I shall then be able to judge whether I can take London in my way to Bristol. But I doubt I shall not be able to reach it before my usual time (if I live), the beginning of October. I am glad to find you have not forgotten your way to the City Road. You should always look on our house as one of your homes; and when you are there, you will not forget Mrs. Dickinson--no, nor poor George Whitfield.

There is a little knot of people that love you well. What a blessing it is to have a few sincere friends! Surely they that fear the Lord can want no manner of thing that is good! I wish Charles and Sammy [See next letter and that of June 12.] could find their way thither. Well, the time is coming when we shall meet and part no more. My kind love attends you all.--I am, my dear Sally,

Ever yours.

Miss Ritchie writes:

Your dear Uncle gives me leave to add a few lines to the other side; therefore I cannot omit this opportunity of wishing my dear Miss Wesley multiplied blessings while visiting our dear City Road friends. My kind love awaits them, your aunt, [Mrs. Hall.] &c. Oh that the spirit of the Lord may be poured out upon you all! I love my London friends, and rejoice in hope of soon spending a happy eternity with them and all who by patient continuance in well doing seek for honor, immortality, eternal life. Let us, my dear sister, be all for God, and His love shall change, renew, and sanctify. May much of the inward kingdom, the spiritual kingdom, faith... [Pieces torn away.] And may you walk in the corn[fort]... [Pieces torn away.] -- My dear friend,  
Yours affecy., ELIZ. RITCHIE.

Wesley, John. Letter to Samuel Wesley (Nephew). Otley, Apr. 29, 1790.

To his Nephew Samuel Wesley [19]

DEAR SAMMY, -- For some days you have been much upon my mind. I have been pained concerning you, and have been afraid lest I should feel, when it was too late, that I had been wanting in affection to you. For ought I to see you in want of anything and not strive to supply your want? What do you want? not clothes or books or money. If you did, I should soon supply you. But I fear you want (what you least of all suspect), the greatest thing of all -- religion. I do not mean external religion, but the religion of the heart; the religion which Kempis, Pascal, Fénelon enjoyed: that life of God in the soul of man, the walking with God and having fellowship with the Father and the Son.

When you contracted a prejudice in favor of the Church of Rome, I did not regard your embracing such and such opinions (were they right or wrong), but your being cut off from those

instructions which you then especially needed. Had you attentively read but a small part of my writing (which Provi-dence recommended to your attention by your near relation to me), or had you so diligently attended my ministry as you ought to have done, you would have known more of that religion than you do now: Christ in you the hope of glory, Christ reigning in your heart and subduing all things to Himself. And I lament that fatal step, your relinquishing those places of worship where alone this religion is inculcated, I care not a rush for your being called a Papist or Protestant. But I am grieved at your being an heathen. Certain it is that the general religion both of Protestants and Catholics is no better than refined heathenism.

O Sammy, you are called to something better than this 1 You are called to know and love the God of glory, to live in eternity, to walk in eternity, and to live the life which is hid with Christ in God. Hearken to the advice of one that stands on the edge of eternity.

In spite of prejudice, go and hear that word which is able to save your soul. Give God your heart. Consider these, my dear Sammy, as probably the dying words of  
Your affectionate Uncle.

Wesley, John. Letter to Mrs. Adam Clarke (Mary Cooke). Dumfries, June 1, 1790.

MY DEAR SISTER, The great question is, What can be done for Adam Clarke? [See next letter and that of April 14.]~ Now, will you save his life? Look round; consider if there be any circuit where he can have much rest and little work; or shall he and you spend September in my rooms at Kingswood, on condition that he shall preach but twice a week and ride to the Hot Wells every day? I think he must do this, or die; and I do not want him (neither do you) to run away from us in haste. You need not object that this will be attended with some expense; if it be, we can make that matter easy. I am apt to think this will be the best way. In the meantime let him do as much as he can, and no more. It is probable I shall stay with you a little longer, as my strength does not much decline. I traveled yesterday near fourscore miles and preached in the evening without any pain. The Lord does what pleases Him. Peace be with all your spirits! -- I am, my dear sister,  
Yours most affectionately.

Wesley, John. Letter to Mrs. Cock. Newcastle, June 6, 1790.

My DEAR SISTER, -- To hear from you is always a pleasure to me; though it is a pleasure mixed with concern when I hear of your weakness or sickness. Only I know the Lord loveth whom He chasteneth. But of what kind is your illness? Perhaps I might be enabled to tell you how to remove it. And if you can recover your health, you ought; for health is a great blessing. In August last my strength failed almost at once, and my sight in a great measure went from me. But all is well: I can still write almost as easily as ever, and I can read in a clear fight; and I think, if I could not read or write at all, I could still say something for God. [See letter of July 3 to Mr. Heath.] When you have more strength, tell me more of the work of God, whether in yourself or those round about you. And ought you not to let me know if you are in any temporal distress? For every-thing that concerns *you*, concerns, my dear Jenny,  
Yours most affectionately.

First addressed--

To Mrs. Jane Cock, St. Heller, Isle of Jersey.

Then--

To Mrs. Jane Cock, St. Maws, Cornwall.

Wesley, John. Letter to Rev. Mr. Heath. Epworth, July 3, 1790.

DEAR SIR, -- I was concerned at not hearing anything of or from you for so long a season; but was not surprised, as I have been so frequently forgotten by my friends. And yet I thought Mrs. Heath and my dear children would remember me during the short time that I have to stay upon earth. This is not likely to be long. In August last [See letter of June 6.] my strength and my sight failed me nearly at once; but they have been restored in some degree, so that my work (blessed be God) is not hindered....

If I live to see Dr. Coke (who is now in Ireland) we must have an *éclaircissement* on this head. I should be exceedingly glad to have another sight of you and your dear family. If I see him, I will talk about it with Dr. Coke. As he sent you out I really think he should bring you back. I will advance fifty pounds for you all to employ as you think best. [Coke was President of the Irish Conference, which met in Dublin on July 2. See letter of June 25, 1789.] The peace of God rest upon you and yours! --I am, dear sir,  
Your ever affectionate friend and brother.

Wesley, John. Letter to Sarah Wesley (Niece). London, July 13, 1790.

MY DEAR SALLY, -- As my friends would take no denial I stole two or three days to see them, only by adding an hundred and fifty miles to my journey. If my life is prolonged till October, I hope we shall meet then. If not, we shall meet in a better place. It is remarkable that you should be at that gentleman's house. I do not remember I ever saw him but once. That was when I was at Temple Church, and he was laughing and making sport most of the time. [Mr. L-----. See letter of July 31 to her.]

If you had covered the wound with white paper wetted with spittle, it would have stuck on till you was well. 'Perhaps it might still. But if not, the coal poultice will cure you in a few days. Pound common coal at fire; sift it through a sieve; mix this powder with warm water; put this poultice, half an inch thick, into a linen between on the sore, changing it every four-and-twenty hours. But you will have need of patience. -- I am, my dear Sally,  
Yours most affectionately.

Wesley, John. Letter to Mrs. Cock. Bristol, Near, July 22, 1790.

Owner: Institution. Listed in Baker's list not published in Telford, containing additional material to be published in Oxford edition.

My Dear Sister,--I have reason to bless God that I can still see a little; so that I can yet go on in my business: and it is enough if we are enabled either to do or to suffer His holy and acceptable will. It is so wonder if among yourselves there arise men speaking perverse things. Wherever our Lord sows His good seed Satan will endeavor to sow his tares also; and they are suffered, the tares and the wheat, to grow up together for a season, to exercise our faith and patience. I hope Mr. Stevens will be more and more useful among you, as his eye is single; therefore there can be no objection to his continuing with you a little longer. [William Stevens was appointed to Portsmouth in 1790; he died in 1813] I am always glad to hear a little of your experience; and, indeed, the more the better. Wishing you and yours every blessing, I remain, Yours most affectionately

Wesley, John. Letter to Sarah Rutter. Bristol, July 27, 1790.

To Sarah Rutter [2] [Wesley's last Conference began in Bristol on the day this letter was written. George Rutter, Sarah's brother had died of consumption on April 20 in his 24<sup>th</sup> year] MY DEAR SISTER, -- I thank you for forwarding me the account of your brother's death. There is something in it very remarkable.

You do well in taking care of the lambs of the flock. See that you never be weary of that labor of love. [See letters of Dec. 5, 1789, and Oct. 18, 1790.]

Mr. Jenkins will stay with you another year. I hope you can now give God your whole heart. O let not your sisters stay behind you. -- I am, dear Sally,

Yours affectionately

Wesley, John. Letter to Sarah Mallet. Bristol, July 31, 1790.

Dear Sally,--I do not remember the receiving of any letter from you which I have not answered. I should be afraid my silence might give you pain; and that I would not do on any account. I am glad you have broken off that intercourse which could not but be a snare to you. Nothing is more profitable to us than to cut off a right hand or pluck out a right eye. 'If you go on in the work to which God has called you,' you will frequently have occasion for that ... You will have trials upon trials. But what then? Is not His grace sufficient for you? ... If you have a desire to have any books, let me know, and I will give orders to the Assistant. [See letters of Dec. 15, 1789, and Dec. 13, 1790.] It is well that you are acquainted with our sister [Elizabeth Reeve. See letters of Feb. 21, 1789, and Dec. 13, 1790.] 'that likewise in sometimes' employed in the same labor of love. Providence has marked you out for friends to each other, and there should be no reserve between you. Pour all your thoughts and troubles and temptations into each other's bosom. God will often comfort and strengthen you by each other! May His peace continually abide with you both! I am, my dear Sally, Yours affectionately.

Wesley, John. Letter to Sarah Wesley (Niece). Bristol, July 31, 1790.

MY DEAR SALLY, -- If your hurt is not yet healed, [See letter of July 13.] apply thereupon the poultice of powdered coal prescribed in the *Primitive Prysick*. In a few days it will cure any sore on a human body. I scarce ever knew it fail. The two grand medicines for a sin-sick soul are pain and pleasure. We hope [that] is most proper in any particular case. God is certainly the best Judge; and we may safely say,

I'll trust my great Physician's skill;

What He prescribes can ne'er be ill.

As Mr. L----- was at [Temple Church] too distant for me to see his behavior, I am in hopes there was a mistake, and that the case was really such as he describes it. The rather because I do not remember there was anything tending to move laughter either in the subject or the sermon.

Mr. Henderson [Richard Henderson, of Hunham. See letter of Sept. 9, 1765.] has been ill for a long time and is far from well now. I saw him yesterday and he seems to have himself small hopes of recovery. I should be glad [to meet] any of the Miss Mores [Hannah More and her sisters, who were her friends. Charles Wesley and Wilberforce first met at Miss More's. See Telford's *C. Wsslay*, pp. 266, 280.]; but I doubt my conversation would not suit them, I have little relish for anything which does not [concern] the upper world. Peace be with all your spirits! -- I am, my dear Sally,

Your ever affectionate Uncle.

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

Wesley, John. Letter to Jane Armstrong in Athlone. Bristol, Aug. 4, 1790.

MY DEAR SISTER, -- A few days ago I was thinking much of you, probably at the very time you was writing. I was wishing to hear something of you or from you, so that your letter came exactly in time. It gives me pleasure to find that your heart is still tending to its center. Cheerfulness is a great blessing; but it is exceeding liable to be carried to an extreme, especially where it is a natural liveliness of temper, which I believe is your case. I have often loved you for it, especially as it was joined with softness and not harshness. But I thought it was apt to betray you into levity either of spirit or of conversation; whereas we can hardly grow without deep and steady seriousness. My sight is no worse than it was some months since, and my strength is considerably increased. It is not impossible I may live till spring; and if I do so, I am likely to see Ireland once more. The hope of seeing one that loves me (as I am persuaded Jenny Armstrong does) would be no small inducement to my undertaking a voyage, although the sea affected me the last time more than it ever did before. [See letter of June 24, 1789.] However, receive at least this token of real affection from, my dear Jenny,  
Yours in wider love.  
To Jane Armstrong, Athlone.

Wesley, John. Letter to Mrs. Gobby. ????, Aug. 12, 1790.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Sarah Baker. Haverfordwest, Aug. 14, 1790.

MY DEAR SISTER,--I will endeavor to be at Cowbridge [See letter of Oct. 27, 1784, to her.] on Thursday the 19<sup>th</sup> instant before two o'clock. My design was to have dined at Mr. [Flaxman's]; but I now purpose to wait upon Mrs. Paynton. I am glad to hear Betsy is with you; and am, dear Sally, Yours very affectionately.

Wesley, John. Letter to Sarah Wesley (Niece). Cowbridge, Near, Aug, 18, 1790.

To his Niece Sarah Wesley [6]

MY DEAR SALLY,--I always mildly reprove the profane person or (what is worse) the profane *gentlemen*; and many of them will receive it civilly if not thankfully. They all know (captains as well as common men) that swearing is not necessary; and even now we have captains of our men-of-war who do not swear at all. The captain of the ship ['The *Samuel*, Captain Percy' (*Journal*, i. 413).] wherein I came from America did not swear at all; and never was man better obeyed.

You have certainly need for thankfulness as well as patience, and you should be sure to take as much exercise every day as you can bear. I wish you would desire George Whitfield to send you the chamber-horse [For indoor exercise. See letters of July 17, 1785, and March 13, 1788.] out of my dining-room, which you should use half an hour at least daily.

If I live to see London, I think I must take you to Twicken-ham. Surely Mr. Galloway owes to the world a true account of the American revolution. All the question is whether it should be

published during his life.

What says my brother? -

When *loss of friends* ordained to know,

Next pain and guilt the sorest ill below. [S. Wesley, Jun., on Dr. Gastrell.]

But this you did not take into the question. Neither that--

Let each his friendly aid afford,

And *feel* his brother's care.

Perpetual cheerfulness is the temper of a Christian, which is far enough from Stoicism. Real Christians know it is their duty to maintain this, which .is in one sense to rejoice evermore.

I think Sammy and you should converse frequently and freely together. *He* might help *you*, and you might help *him*. I take him to have a mind capable of friendship, and hope if I live to be more acquainted with him.

The gentleman you mention just called upon me, but did not stay, as I had company with me. Tomorrow I hope to be at Bristol. -- I am, my dear Sally,

Most affectionately yours.

Wesley, John. Letter to Kitty Warren. ????, Aug. 29, 1790.

Owner: Institution. From Baker's list not published in Telford

Wesley, John. Letter to Adam Clarke. Bristol, Sept. 9, 1790.

To Adam Clarke [9]

DEAR ADAM, -- Did not the terrible weather that you had at sea make you forget your fatigue by land? Come, set one against the other, and you have no great reason to complain of your journey. You will have need of all the courage and prudence which God has given you. Indeed, you will want constant supplies of both. Very gently and very steadily you should proceed between the rocks on either hand. In the great revival at London my first difficulty was to bring in temper those who opposed the work, and my next to check and regulate the extravagances of those that promoted it. And this was far the hardest part of the work, for many of them would bear no check at all. But I followed one rule, though with all calmness: 'You must either bend or break.' Meantime, while you act exactly right, expect to be blamed by both sides. I will give you a few direction: (1) See that no prayer-meeting continue later than nine at night, particularly on Sunday. Let the house be emptied before the clock strikes nine. (2) Let there be no exhortation at any prayer-meeting. (3) Beware of jealousy or judging another. (4) Never think a man is an enemy to the work because he reproveth irregularities. Peace be with you and yours! -- I am, dear Adam,

Your affectionate friend and brother.

Clarke, Adam to James Creighton. Letter to James Creighton. Dublin, Sept. 21, 1790.

Address panel ) The Revd J. Creighton/ Methodist Chapel / City Road/ London

Revd. Sir I was favoured with your's Yesterday & take the earliest Opportunity of replying I can give you very little Satisfaction relative to your Enquiries concerning the work here. There has been a vast deal of Noise, & an uncommon Share of Extravagance producing Effects peculiar to such things, into the detail of which I feel too much Backwardness to enter. One consequence of which is, the Sacred Cause has been subjected to much Reproach in private conversation & in

the public Papers. Yet some good has been done, several have been stirr'd up afresh, & a few converted to God. I am now visiting the Classes, & tho' I see many discouraging matters, yet I hope for the best & humbly trust any Expectation will not be in vain. As you have "heard this work spoken of in Different lights" I forbear speaking anything more particular on this Subject, as I am not sufficiently acquainted with all those circumstances which are necessary to be known in order to form an impartial Estimate of what had been done, only of this I am fully persuaded, the good, said to be done, has been represented in a far too strong Light. I believe my dr. Sir your Motives in writing to me on the subject of Ar. Mag. are good: but when you say, that "I wrote & spoke against what I did not understand." you say far too much. From this one Sentence I see how prone we are to fall into the very Evil we repr-ove others for, & caution them against. What I publicly oppos'd, I am confident I fully understood: I shall feel it my Duty to oppose all such Monstrous Soul destroying Errors as long as I believe my Bible. I humbly hope 'tis not what I oppos'd that my Hond. friend stands upon in vindication of. God forbid! I oppos'd this maxim taught, avow'd, & printed by Mr. B- "The Diseases proceed from an Electrical State of the Body- the Body influen- ces the Soul & produces in it, Effects similar to those produc'd in itself: from hence originate Fear, Terror, Lies, Remorse &c. but let the Body be restor'd to a State of Equilibrium, which is or may be effected by Treatment, regulating the Magnetical Fluid, & all these Evil Effects cease the Body is restor'd to Health, & the Soul to Harmony." Did I not understand this? - Could I accede to it without denying the Lord who bought me, trampling under foot all Religion?- No. I was too much indebted to the Blood of Sprinkling which has cleansed my Conscience from Guilt, Fear, & Remorse to be an idle Spectator or Auditor of such AntiChristian Tenets, much less a teacher of them. Forgive me my dr. Sir when I say that I am surpriz'd to find a Person whose Sobriety, depen dance on the great Attonement of Christ, & reverend esteem for the Oracles of God renders him dear to all who had the Happiness of a private Acquaintance with him) attempting to vindicate Principles which effectually (if prov'd genuine) explode the necessity of that solemn Sacrifice. & indirectly (at best) declare the sacred records are a cunningly devis'd Fable. O God! let not thy venerable Servant sink into this Pit of Corruption! After all I humbly hope that the above which I felt it my Duty to oppose, is not what you caution me against- I will strive to believe that it is some other thing that you have got the acquaintance with you speak of. Well then, Liquid novisti rectius, candidus imperti - & I trust there will be few who will be more ready to acknowledge by whom he has profited than me.- What I wrote concerning Mary Smith is TRUTH: if my testimony be suspected, there are others who had the same Information whose Evidence will be readily admitted- There were seven things spoke by M.S. in her Crizess that were evidently supernatural, and as her discoursing abt. the Gineal?Gland & its affections- The Influence she was then under produced several Evil Effects: & these preternatural effects argue a Supernatural Evil Cause; & plain Induction will evidence that to be Satan. but I again say, I hope your Ar. Mag. is not of this kind. If so then acknowledge you have been led to blame me where there was no cause. Since I came here I have had little respite from pain: My dr Wife & Children are also afflicted; the Life of the youngest hangs in Doubt. Lord do what seemeth thee good! he tries you also. O ! may he fill your Soul with his utmost Salvation! With hearty love to Mrs. Creighton, I am revd. Sir, your oblg'd Servt. in the Lord A:Clarke

Wesley, John. Letter to Sarah Wesley (Niece. Bristol, Sept. 27, 1790.

MY DEAR SALLY, -- Will it not be best for you to spend a little time at Margate [She went there. See next letter.] as soon as possible? I hope to be in town on Saturday, October 3. And

before the end of October you should be at the City Road, if not [already gone] to Twickenham. I believe sea-bathing will brace your nerves; but I pray [you not to drink] sea-water. [See letter of Sept. 8, 1788.] If you look into the *Primitive Physick*, you will see what [is the diet-drink [In the *Primitive Physick* under the head of 'Scorbutick Sores' is given a drink to be taken 'fasting and at four in the afternoon.' This is probably the 'diet-drink' to which he refers. It is called 'a diet-drink' in the later editions. See *W.H.S.* iv. 72.] therein prescribed for scorbutic sores; though your disorder is not come so far, I expect it would thoroughly purify your blood in a month's time. I shall be right glad to see Mr. Galloway. [For Joseph Galloway, see letter of Aug. 18.] A few such acquaintance as him and Miss Galloway I wish you to have. I wish you was likewise acquainted with that lovely woman Mrs. Wolff [Mrs. Wolff, of Balham. From their house Wesley went home to City Road to die.]; 'the perfect pattern of true womanhood.' Peace be with all your spirits ! -- My dear Sally, adieu!  
To Miss Wesley, In Chesterfield Street,  
Marybone, London.

Wesley, John. Letter to Sarah Wesley (Niece). London, Oct. 5, 1790.

DEAR SALLY, -- I am glad you are situated so comfortably. Mrs. Whitcomb does really fear God, and I hope before you leave her house will know what it is to love Him. Providence has not sent you to spend a little time in Margate merely on your own account. [See previous letter.] Before you leave it she with several others shall have reason to praise God that you came. See that you lose no time. A word spoken in season, how good is it! Warn every one and exhort every one, if by any means you may save some. 'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper.' Say not, 'I can do nothing, I am slow of speech.' True; but who made the tongue? You have seen Sister Boon, a loving, simple-hearted woman. [Wife of Charles Boon, now at Canterbury. She was probably living at Chatham. See letter of Aug. 15.] Be a follower of her, as she is of Christ. Why should you not meet in her class? I think you will not be ashamed. Is it not a good opportunity of coming a little nearer to them that love you well? Let me have the comfort of one relation at least that will be an assistant to me in the blessed work of God.

I must visit other places before I come into Kent, as well as visit the classes in London; so that I cannot be at Margate till the latter end of next month. If you stay there till then, you will see me, otherwise probably in London. Everywhere you will be welcome to, my dear Sally,  
Your affectionate Uncle.

Wesley, John. Letter to Sarah Rutter . Norwich, Oct. 18, 1790.

Sarah Rutter [12]

MY DEAR SISTER, -- You gave me a very agreeable account of the state of our friends at St. Neots. I did not doubt, but if you yourself stirred up the gift of God which was in you, God would give a blessing thereto, and you soon would see the fruit of your labor. You have good encouragement to proceed. Still thus make use of the faith and talents which God hath given you, and He will give you more faith and more fruit; for there is no end of His mercies. I want to spend a little time with you at St. Neots. When I am able to fix the day, Mr. Bradford will send you a line beforehand. Peace be with all your spirits! -- I am, dear Sally,  
Yours affectionately.



Wesley, John. Letter to Sarah Wesley (Niece). Hinxworth, Oct. 27, 1790.

My Dear Sally,--I am glad you have found benefit at Margate; and am persuaded the sea and the journey will help you, not only as to your particular complaint but as to your health in general. On Saturday I am to return to London, and to remain a fortnight before I begin my next journey. So you should contrive to be with us when you can. You know you are always welcome. I [stay] here to write two or three lines before I set out for Bedford, [He left Hinxworth at twelve that morning for Bedford.] lest you should fear your letter had miscarried. Dear Sally, adieu!

Wesley, John. Letter to Adam Clarke. Bedford, Oct. 28, 1790.

ADAM, -- I am glad my letter had so good an effect. I dearly love our precious Society in Dublin and cannot but be highly sensible of anything that gives them disturbance. I am glad our leaders have adopted that excellent method of regularly changing the classes. Wherever this has been done, it has been a means of quickening both the leaders and the people. I wish this custom could be effectually introduced. You did well to prevent all irregular and turbulent prayer-meetings, [See letter of Sept. 9] and at all hazards to keep the meetings of the Society private. Poor Mr. Smyth is now used just as he used me. He must either bend or break. Although you cannot solicit any of Bethesda to join with us, yet neither can you refuse them when they offer themselves. You do well to show all possible courtesy to Mr. Wm. Smyth and his family [See letter of June 16, 1788.] as long as the Society in Dublin numbers upwards of a thousand you will have no reason to complain.

Do not make too free with opium. I believe the remedy in the *Primitive Physick* (a dram of salts of tartar and a dram of cochineal in a large quantity of toast and water) might warm your bowels.

-- I am, dear Adam,

Your affectionate friend and brother.

To Mr. Adam Clarke, At the New Room,  
In Dublin.

Wesley, John. Letter to Ann Bolton. Wycombe, Nov. 4, 1790.

MY DEAR SISTER, -- The more I consider your case, the more I am convinced that you are in the school of God and that the Lord loveth whom He chasteneth. From the time you omitted meeting your class or band you grieved the Holy Spirit of God, and He gave a commission to Satan to buffet you I nor will that commission ever be revoked till you begin to meet again. Why, were you not a mother in Israel? a repairer of the waste places? a guide to the blind? a healer of the sick? a lifter up of the hands which hung down? Wherever you came, God was with you and shone upon your path. Many daughters had done virtuously; but thou excelledst them all.

Woman, remember the faith! In the name of God, set out again and do the first works! I exhort you for my sake (who tenderly love you), for God's sake, for the sake of your own soul, begin again without delay. The day after you receive this go and meet a class or a band. Sick or well, go! If you cannot speak a word, go; and God will go with you. You sink under the sin of omission! My friend, my sister, go! Go, whether you can or not. Break through! Take up your cross. I say again, do the first works; and God will restore your first love! and you will be a comfort, not a grief, to

Yours most affectionately.

Wesley, John. Letter to Mrs. Cock. London, Nov. 9, 1790.

MY DEAR SISTER, -- How unsearchable are the counsels of God! How little are we able to account for His ways! When I saw the wonderful manner wherein He had dealt with you from your early years, when I talked with you in Jersey, and when I conversed more largely with you in Guernsey, I thought He was preparing you for a large sphere of action. Surely you was not then designed to be shut up in a little cottage and fully taken up with domestic cares! I was in hopes of seeing all the graces which He had given you employed in far other things. However, although I cannot deny that you are now acting in a lower sphere than was originally designed you, yet I trust you still enjoy communion with God the Father and His Son Jesus Christ. I hope you are still sensible wherever you go of the presence of the ever-blessed Trinity, and that you continually enjoy that loving-kindness which is better than life itself.

I wish you would inform me of your present outward and inward state. Have you all things that are needful for the body? Do your brethren and sisters treat you with tender affection or with coldness? Are the preachers free and loving to you? Is your soul as much alive as ever? Are the conso-lations of the Holy One small with you, or are they as frequent and as plentiful as ever?

Write as particularly as you can to

Yours most affectionately.

Wesley, John. Letter to Custom House. City Road, Nov. 14, 1790.

To the Custom House [17]

GENTLEMEN, -- Two or three days ago Mr. Ireland sent me as a present two dozen of French claret, which I am ordered to drink during my present weakness. At the White Swan it was seized. Beg it may be restored to

Your obedient servant.

Whatever duty comes due I will see duly paid.

Wesley, John. Letter to Adam Clarke. London, Nov. 26, 1790.

DEAR ADAM, -- The account you send me of the continuance of the great work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it: hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our Local Preachers or Leaders, either directly or indirectly, speak against it, let him be a Local Preacher or Leader no longer. I doubt whether he shall continue in the Society. Because he that can speak thus in our congregations cannot be an honest man. I wish Sister Clarke to do what she can, but no more than she can. Betsy Ritchie, Miss Johnson, and M. Clarke are women after my own heart. Last week I had an excellent letter from Mrs. Pawson (a glorious witness of full salvation), showing how impossible it is to retain pure love without growing therein.

Wishing you every blessing to you and all the family.--I am, dear Adam,

Your affectionate friend and brother.

Wesley, John. Letter to Sarah Mallet. London, Near, Dec. 13, 1790.

DEAR SALLY,--I am glad you put me in mind of the books. Brother George Whitfield had quite forgotten them. I will refresh his memory. Tell me of anything you want, and I love you too well to let you want long. Some time ago it seems you had suffered that word to slip out of your

mind, 'My child, if thou wilt serve the Lord, prepare thy soul for temptation.' *Particularly if thou wilt exhort others to serve Him* then expect a flood of temptation. That which you mention is common to man; but when Satan attacks us so violently, he provokes to jealousy One that is stronger than he. I am *glad* that you have been *at and about Diss*, and there is a good understanding between you and your sister. [Elizabeth Reeve. See letter of July 31.] Let that be the only contention between you, which shall be most zealous and most humble. I was well pleased when together to find that you could speak to me without reserve, as I trust you will always do. For has not God given me to you for a tender guard of your youth? And I believe you will find few that will watch over you more tenderly than, dear Sally,  
Yours affectionately.

Wesley, John. Letter to Ann Bolton. London, Dec. 15, 1790.

MY DEAR SISTER, -- There can be no possible reason to doubt concerning the happiness of that child. He did fear God, and according to his circumstances work righteousness. This is the essence of religion, according to St. Peter. His soul, therefore, was 'darkly safe with God,' although he was only under the Jewish dispensation.

When the Son of Man shall come in His glory and assign every man his own reward, that reward will undoubtedly be proportioned (1) to our inward holiness, our likeness to God; (2) to our works; and (3) to our sufferings. Therefore whatever you suffer in time you will be an unspeakable gainer in eternity. Many of your sufferings, perhaps the greatest part, are now past. But your joy is to come! Look up, my dear friend, look up! and see your crown before you! A little longer, and you shall drink of the rivers of pleasure that flow at God's right hand for evermore. Adieu!

Wesley, John. Letter to Mrs. Charles Wesley. West Street, Dec. 20, 1790.

My Dear Sister,--As I do not have much money before-hand, I have not at present an hundred pounds in possession. [See letter of Dec. 21, 1788.] But I have desired Mr. Whitfield to gather up so much as soon as possible. I hope he will be able to do it in a week or two; and then you will be welcome to that or any other help that is in the power of Yours affectionate brother. To Mrs. Wesley, In Chesterfield Street, Marybone.

Wesley, John. Letter to Adam Clarke. London, Jan. 3, 1791.

DEAR ADAM, -- I suppose the account sent to Mr. Mather concerning your running so much in debt was not sent out of love. I am glad you have cleared up the matter. So let it die and be forgot. But you startle me when you talk of grieving so much for the death of an infant. [His eldest girl died on Dec. 16, and he was suffering from rheumatic affection in the head. See letter of Jan. 18 to Mrs. Clarke.] This was certainly a proof of inordinate affection; and if you love them thus all your children will die. How did Mr. De Renty behave when he supposed his wife to be dying? This is a pattern for a Christian.

Be firm and duly attend St. Patrick's once a month. But you forgot to send me your thoughts on Magnetism. [See letters of April 14, 1790, and Feb. 9, 1791.]

John Bredin is a weak brother. Let him not complain. He behaved ill both at Jersey and Guernsey. Pray let him behave well now; the past will be forgotten. -- I am, dear Adam,  
Your affectionate friend and brother.

To Mr. Clarke, At the New Room,  
Dublin.

PS. by James Rogers

I hope you received my second letter about poor Simmonds, or rather that of the stewards from Plymouth Dock, as I was sorry their former letter must have reached you too long before I had it in my power to contradict it.

It is wonderful how this report of your starving for want, &c., &c., in Dublin had arisen in the manner it seems to have been told our friend Mather. But I told Mr. Wesley at the time I was *confident* it was a mistake. It is well if some who thought, nay, often said: 'If such and such left us, the work of God as to temporals in Dublin *must* decline.' I say it is well if these are not the inventors of it. But, blessed be God, He will never be at loss for means to carry on His own work.

My wife joins in much love to you and yours, and all friends.--I am yours, etc., etc.

JAMES ROGER

Wesley, John. Letter to Ann Bolton. London, Jan. 12, 1791.

To Ann Bolton [3]

[This is the last letter of a long and tender correspondence. Adam Clarke had one hundred of Wesley's letters to her. Miss Bolton married Mr. Conibeer in 1792. See Bulmer's *Memoirs of Mrs. Elizabeth Mortimer* (2nd ed.), pp. 341, 358.]

MY DEAR NANCY, -- I thank you for your welcome present, and rejoice to hear that your health is better. What is it which is good for us that our Lord will not give if we can but trust in Him? These last four days I have had better health than I had for several months before. Only my sight continues much as it was. But good is the work of the Lord! -- I am, my dear Nancy, Affectionately yours.

Wesley, John. Letter to Mrs. Adam Clarke (Mary Cooke). London, Jan. 18, 1791.

Owner: Institution. Published in WHS 27.184. Listed in Telford's list not published in Telford, containing additional material to be published in Oxford edition.

MY DEAR SISTER, -- Before this time I hope God has heard the prayers and given Brother Clarke a little more ease. I should suspect a dropsy in the brain, which, though formerly judged incurable, has lately been cured.

Both Brother Clarke and you have large proofs that whom the Lord loveth He chasteneth. [See letters of Jan. 3 and Feb. 9.] He knoweth the way whence you go; when you have been tried, you shall come forth as gold.

I wonder at the folly of Mr. V. Surely he is a very weak man. But I shall judge better when I see his performances. Peace be multiplied again! -- I am, my dear sister, Ever yours.

Wesley, John. Letter to Alice Cambridge. London, Jan. 31, 1791.

Alice Cambridge [10]

MY DEAR SISTER, -- I received your letter an hour ago. I thank you for writing so largely and so freely; do so always to me as your friend, as one that loves you well. Mr. Barber has the glory

of God at heart; and so have his fellow laborers. [Thomas Barber had evidently come from Carlow to Bandon.] Give them all honor, and obey them in all things as far as conscience permits. But it will not permit you to be silent when God commands you to speak: yet I would have you give as little offense as possible; and therefore I would advise you not to speak at any place where a preacher is speaking at the same time, lest you should draw away his hearers. Also avoid the first appearance of pride or magnifying yourself. If you want books or anything, let me know; I have your happiness much at heart. During the little time I have to stay on earth pray for  
Your affectionate brother.

Wesley, John. Letter to Adam Clarke. London, Feb. 9, 1791.

To Adam Clarke [14]

DEAR ADAM, --You have great reason to bless God for giving you strength according to your day. [See letter of Jan. 18.] He has indeed supported you in a wonderful manner under these complicated afflictions. You may well say, 'I will put my trust in the Lord as long as I live.' I will desire Dr. Whitehead to consider your case and give you his thoughts upon it. I am not afraid of your doing too little, but too much. I am in continual danger of this. Do a little at a time, that you may do more. My love to Sister Cookman and Boyle [See letters of March 28, 1777, and May 2, 1787; and Crookshank's *Methodism in Ireland*, i. 428.]; but it is a doubt with me whether I shall cross the seas any more.

What preacher was it who first omitted meeting the Select Society? I wonder it did not destroy the work!

You have done right in setting up the Strangers' (Friend) Society. It is an excellent institution. I am quite at a loss concerning Mr. Madan. I know not what to think of him. Send me your best thoughts concerning him. Let not the excluded preachers by any means creep in again. In any wise, write, and send me your thoughts on Animal Magnetism. [See letter of Jan. 3.] I set my face against that device of Satan. Two of our preachers here are in that Satanic delusion; but if they persist to defend it, I must drop them. I know its principles full well. With much love to your wife, I am, my dear Adam,  
Your affectionate brother.

Knapp, Susanna. Letter to John Wesley. n.p., Feb. 16, 1791.

Note from Telford to Wesley's letter To Miss Knapp, Feb. 19, 1791. Miss Knapp had written to Wesley on February 16. A facsimile of this letter is given in the *Wesleyan Methodist Magazine* for 1904, p. 59

We are sorry to find by your last that your strength so visibly fails you; and that we are put off this year, like the last, with one night only.

Wesley, John. Letter to Sarah Rutter. London, Near, Feb. 17, 1791.

MY DEAR SISTER, -- You have abundant reason to praise God, not on your own account only, for enabling you to enter into the rest that remaineth for the people of God, but likewise on the account of your companions on whom He hath poured the dew of His blessing. You have cause particularly to rejoice over the little ones. [See letter of Oct. 18, 1790.] Surely this is a token for good both to this and to the rising generation. I have ordered some Hymns and other little books to be sent down, which you win [use] as you see good. Be zealous! Be active! Time is short!

Peace be with all your spirits! -- I am, dear Sally,  
Yours affectionately.

Wesley, John. Letter to Susanna Knapp. London, Feb. 19, 1791.

To Susanna Knapp [16] Miss Knapp had written to Wesley on February 16, 'We are sorry to find by your last that your strength so visibly fails you; and that we are put off this year, like the last, with one night only.'

A facsimile of this letter is given in the *Wesleyan Methodist Magazine* for 1904, p. 594.

MY DEAR SUKY, -- As the state of my health is exceeding wavering and waxes worse, I cannot yet lay down any plans for my future journeys. [See previous letter.] Indeed, I purpose, if God permit, to set out for Bristol on the 28th instant; but how much further I shall be able to go I cannot yet determine. If I am pretty well, I hope to be at Worcester about the 22rid of March. To find you and yours in health of body and mind will be a great pleasure to, my dear Suky,  
Yours affectionately.