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A  
L E T T E R

To the REVEREND

M<sup>R</sup>. WHITEFIELD,

Occasion'd by his Pretended ANSWER to the  
FIRST PART of the

OBSERVATIONS

ON THE

*Conduct and Behaviour*

OF THE

METHODISTS.

---

By a GENTLEMAN of Pembroke-College, OXON.

---

*Answer a Fool according to his Folly, lest he be wise in his own  
Conceit.* PROV. XXVI. 5.

---

“ They are generally deluded by those that have but a specious Pre-  
“ tence to Godliness. A Person that hath the Dexterity of Whining,  
“ may make a great Congregation of them weep with an Ode of Ho-  
“ race, or an Eclogue of Virgil; especially if he can but drivel a  
“ little, either at Mouth or Eyes, when he repeats them. They look  
“ not upon a Man as endued with the Spirit of God, without such  
“ Canting, and Deformity of Holiness. And such a Person may pass  
“ for a Soul-ravishing Spiritualist, if he can but set off his Nonsense  
“ with a wry Mouth, which with them is call'd, A Grace-  
“ pouring down Countenance. The Snuffing and Twang of the  
“ Nose passes for the Gospel-Sound; and the Throwings of the  
“ Face for the Motions of the Spirit.”

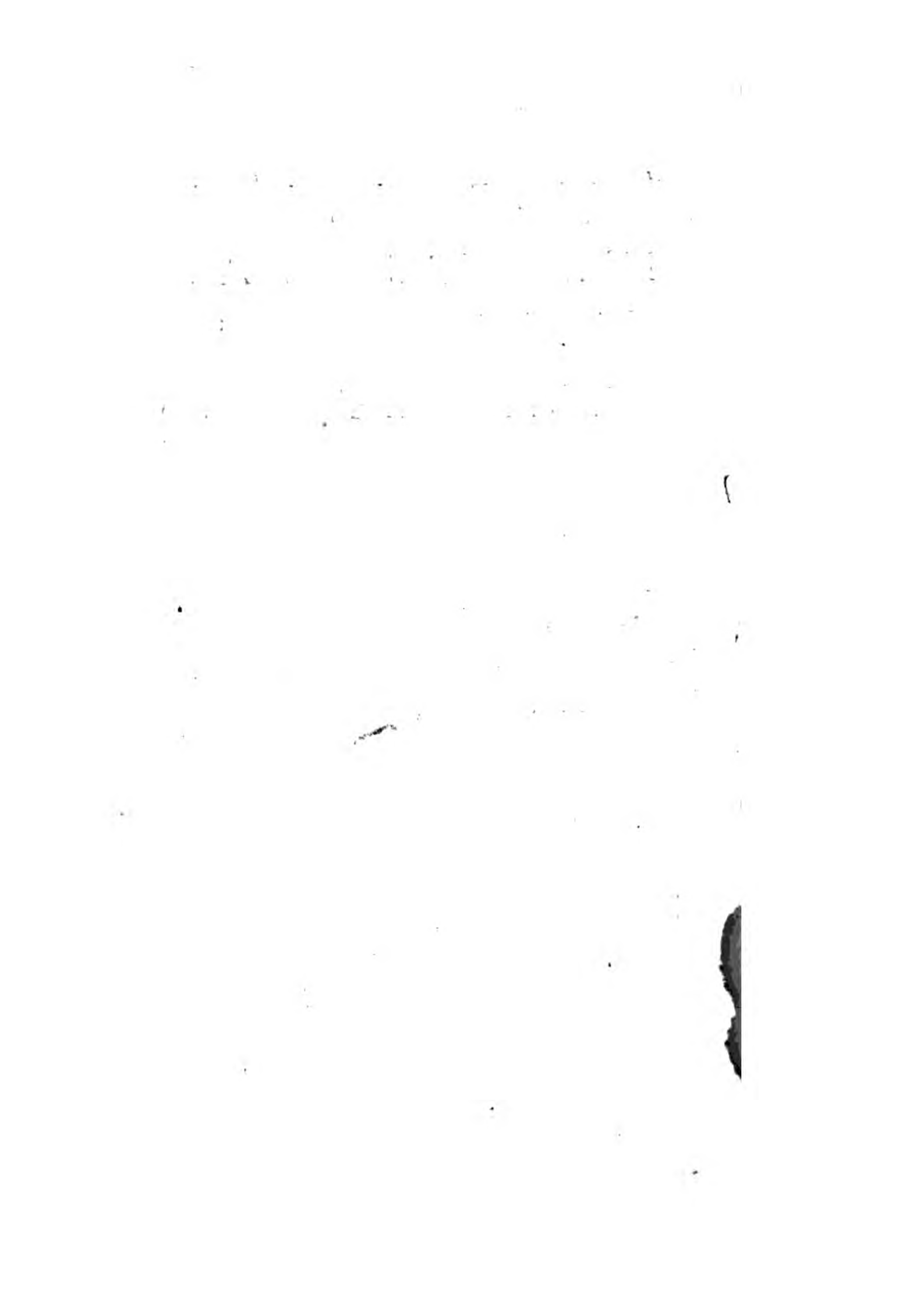
Scotch-Presbyterian Eloquence display'd.

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*G. Pamph. 2816 (7)*





# P R E F A C E :

O R,

## Advertisement to the Reader.


**I** *Magination, when under the proper Restrictions of Reason, is of excellent Use to warn a Man with a Sense of Dangers, that may put him best on his Guard against them. But when it overpowers Reason, (as at vast Heights from the Earth's Surface) it has been frequently seen to hurry a Man to his own Destruction. When I censure therefore in the following Tract, the Methodist-Extravagant Flights, I would advertise the tender Conscience, that I am very far from condemning the Exercise of Imagination altogether in Acts of Devotion. On the contrary, 'tis a darling Notion of mine, that the great Creator shou'd be prais'd by every Faculty; and that the Imagination warm'd (even by proper Strokes from an Organ) may breathe a most excellent Spirit and gentle Fervour thro' the contemplating devout Soul, refine the Intellects, and therefore render our Sacrifice of a more sweet-smelling Odour before God; as the Incense we offer, not only ascends with warmer Breathings to the Throne of Grace, but is in itself more purified; the Incense of a more Rational, Perfect Spirit. The Methodists are censured for suffering their heated Imaginations to mount to such an exalted Pitch, as, instead of refining the Intellect, hurries them out of their Senses, into Agonies, Roarings, Screaming, Ravings, Extasies, Faintings, Droppings down, &c.*  
— *This seems to be Spiritualizing, 'till the Religious*  
a 2 *Spirit*

*Spirit is quite evaporated; and nothing but Sensuality left in the heated Machine. The true Nature of this killing Enchantment, is easily conjectured by a serious View of the human Constitution, and from the unhallowed, Extatic Languishes in the Methodist-Expressions; as well as the lewd Characters of great Numbers of the soonest converted Saints and Saintesses. Wherefore to call this Momentary Delusion, the Inspiration of, and warm Intercourse with the Holy Spirit, I'm afraid, is flat, horrid Blasphemy; that they are then too near upon the Confines of Satan, in reality. I would then admonish them by the Love they owe their own Souls, to keep themselves more humble, and more strictly to avoid the Spiritual Pride of their enjoying God more than all others; which, I fear, has been a fatal Snare to many: I wou'd request 'em, as they will answer it at the dread Tribunal, to work out their Salvation with greater Fear; and instead of resting their eternal Happiness on temporary Feelings, which flag, and soon desert the Possessed; to be cautious of every Step their eager Imagination advances, toward the high Precipice of rapturous Distraction; and not to leave behind, and lose Sight of their Reason; but rather to stop, and make a proper use of every Advance of Fervour, to extend and perfect proportionally the Intellectual Faculties, as well as to rectify the Will, for Continuance, for an Habit afterwards; so settling a sure Fund for a constant religious Enjoyment, for that consistent Holiness of Mind, without which no Man shall see the Lord.*





REV<sup>d</sup>. SIR,

HE following TRACT is not levell'd only at your weak Arguments against Part I. of the late Pamphlet you pretend to answer: It is calculated to set out your whole Letter in its proper Light. For your *Appearances of reasoning* against the Charges in the Pamphlet, take up but a very *slender* Share of your Letter—and a proper Reply might be made to those *pretended* Reasonings and Arguments, in two or three *ordinary* Pages. Instead of arguing seriously, which we might hope from a *true* Saint; you betake yourself to all the ungentle, unmanly Measures, that we could expect from the meanest of those Rebels with whom you associate. Your Letter is stuff'd with the Coaxing and Wheedling of the *Woman*, the Daring of the *Rebel*, the Pertness of the *Coxcomb*, the Evasions of the *Jesuit*, and the bitter Maliciousness of the *Bigot*, that forces Occasions, tho' the slightest and even absurd, of railing and condemning all that oppose him. I have therefore set myself upon considering the whole Hodge-podge of your Letter, which you would impose on the World as an *Answer*; and have endeavour'd to trace you thro' all the Labyrinths of Confusion and Inconsistence that occur in it.

B

YOUR

YOUR Letter, Sir, is prettily, and with an Humility *unspeakable* usher'd in, by your using Scripture Language in the Title-Page, to dignify the Right Reverend the Overseers of the Church, with the illustrious Title of a Pack of sorry Liars. And these publick solemn *false Witnesses*, these malicious Accusers they were (it seems) as may be seen afterwards in your Letter, with an Intent to halloo on Persecution against your poor innocent *Lambs*. All this you assure their Lordships, (*Page 5.*) you do "with great  
" *Deference* to the Dignity of their Office, after earnest Prayer, with, you trust, some Degree of Humility, and unfeigned Simplicity of Heart." And indeed this *meek* Way of answering, and particularly "to the Overseers of the Church of God," (*pa. 1.*) you very religiously deduce from an Injunction Apostolical. We shall see by and by, on what just Principles you have address'd their Lordships in this *dutiful* Manner.

You go on, (*pa. 1. & 2.*) to profess, that your "Desire of complying with St. *Peter's* Exhortation, "in being ready to answer with Meekness and Fear," set you upon advertising some Time ago your Impatience for "an open Publication of several Anonymous Papers;" which (it seems) were the first Edition of the very Papers your late Letter is levell'd at. How the Times are chang'd with you, Sir! whose darling Motto but the other Day was, ANSWER HIM NOT A WORD. However, you don't forget to give another Specimen of your *meek, inoffensive* Habit, by grasping an Occasion hence for a little usual *Saint-like* Railery and Satire. This Instance is pleasant enough; even as you tell the Story. Because forsooth, (*pa. 2.*) "the Societies of *London*, and *Westminster*, had the reading of these Papers, and they were handed about in a private Manner to particular Friends, before you  
" could

“ could have a Copy” — why truly, for so *beinous* an Offence, you could not but give the Bishops a *meek* Reprimand. The Right Reverend Gentlemen, whom you will have to be concern'd in these Papers, were afraid, it seems, of *your Spiritual Goliabship*; and so thought proper to disperse them in a clandestine Manner. So---you very wittily apply the Wisdom of the Serpent to them, (*ib.*)---but take Care not to be too liberal in allowing them any of the good Qualities of the Dove; that is, in plain English, *My Lords, for using me thus scurvily, you are a Set of old crafty Knaves.*

I CAN'T help observing on this and many the like Occasions that occur in this Letter of yours, and other of your Works—— that one great Use our *peaceable* Saints make of the Scripture, is to shelter themselves under that Dialect; whilst they are abusively scolding, and fixing the most opprobrious Characters on all that have the Happiness not to think as they do. This bigotted Character of you and your Disciples, Sir, which favours so strongly of the pious Fire and Faggot, (could you commence the *religiously-powerful Cromwells* of this Century) is one Evidence to me, amongst others, that you are not the most spiritual, the most gracious *Lambs* in the World.

PARDON the Digression, Sir—— But is not your Behaviour above to their Lordships a little barbarous? What—— if their Lordships all together trembling at your superior Wisdom and Excellence, and quaking lest an immediate knocking-down Answer from your Jesuitical Quirks and Evasions, should be thunder'd in upon them with a few Papal Bulls and Anathema's of yours, as usual. —— What---if, in these frightful Circumstances, they did make Choice clandestinely to communicate these Papers to Friends only—— This may argue indeed their Acknowledgment of your superior Subtlety, as (*pa. 4.*) you “ leave the World to  
B 2 “ judge;



“ judge ;” but it by no means proves their evil Intentions, or that they did not themselves perfectly believe what they so communicated.

NAY, but where was the great Offence, Sir—if a Bishop of *London* chose to print off a few Copies of Admonitions for the Use of Religious Societies in his *own Diocese*, before he communicated them to the *World*? For my Part, I shall always relish his Lordship the better; as it seems to bespeak a particular Concern for his own Diocese—as it prevented all *Wolves in Sheep’s-cloathing*, (I speak with *Deference to your Dignity*, Sir) by their *Sophistry* from disturbing the calm and deliberately impartial Perusal of these Papers—and as it seems to demonstrate the Trust and Confidence his Lordship reposes in these his *Religious* Diocesans; that if there were any Thing unsatisfactory in these Papers, they would represent it to him, before a more general Publication; not as Carpers and Subverters, but as Friends to the present Constitution, and his very dutiful Sons. Therefore, when you give out, (*pa. 2.*)---you can’t tell “ the “ Meaning of such a Procedure”---that (*pa. 4.*) “ it “ cannot gain the Bishops (you write to) any Credit “ from the Publick”---that (*ib.*) “ the other Bishops “ are more Noble,” (which, by the way, is one of your *Coaxers*)---and the like; People of Reason and a Sense of good Manners, must look upon them purely as so many Airs of your *Pertness*, and Evidences of the *Strength of your Assurance*.

WITH this *religious* Spirit of *Meekness and Fear*, especially to the Overseers of the Church of God—you take Notice of the most trifling Circumstances, as (*in pa. 3.*) to prove his Lordship of *London* guilty of a Falshood. “ His Lordship (say you there) was “ pleas’d to send Word---that I should hear from “ him:” (This Promise is taken Notice of in *Italicks.*)

“ Hi-

“ Hitherto his Lordship has not favour’d me with an “ an Answer.” But in the very next Words, you prove yourself the Fibber, in that his Lordship’s Printer waited upon you, to let you know---he had Orders from several of the Bishops (of which you make my Lord of LONDON *one*) to print for their Use, such Numbers of Papers, about which you sent to his Lordship, as they had respectively bespoken; and that you was to have one Copy. Was not this, hearing from his Lordship, that one Part of the Request you made to him, *that is---a Copy of the Papers*, was granted? And accordingly, you had a Copy sent by Mr. Owen, his Printer; as you yourself, (*pa. 5.*) “ suppose, according to his Lordship’s, and the “ other Bishops Order.”

BUT how could you dream of obtaining the *other Part* of your Suit? Do you think my Lord of London, or any other meek Gentleman in his Senses, after such notorious Proofs of your *sanguine Temper*, would chuse to let you know, whether “ *he was the Author of “ the Papers”*---(*pa. 3.*)---would be fond of entering into a *Personal* Dispute with you? With you, I say, Sir, or your Followers; who, I may venture to affirm, can curse, rail, and berogue your Antagonists, (*tho’ in Scripture Language all the while*) so as hardly to be exceeded by any Pope, or *Spiritual Bully*, that ever yet appear’d in Christendom.

BUT his Lordship might have other Apprehensions, from prefixing his Name to any Papers levell’d at you; which your *known* Character, and that of your Disciples, will abundantly justify. For it might easily be foreseen by any one that had coolly reflected on your *bold* Behaviour, and the obstinate *Madness* of your *Multitude*----that to be oppos’d *openly in Person* by *one* of the *greatest* Men in the Kingdom, would but tickle your Vanity, and confirm you in your wild Extravagancies.

gancies. And this appears too true by your Insults, upon their Lordships *only* having an Impression of these Papers at their Cost.

FOR thro', (*pa. 4.*) you profess what " a weighty  
 " Thing with you it is, to have Insinuations made, or  
 " Queries put to you, in respect to your Praëctice and  
 " Doëtrine, by Persons that are placed at the Head  
 " of the Church:"----Yet, as you are far from giving  
 Proofs of such a *submissive meek Temper*, it must be  
 look'd upon as an *empty Profession* only ; or, rather, a  
 Profession to prejudice unthinking Minds in your  
 Favour.

MUCH with the same View seems your " Promise of  
 " a *Candid and Impartial Answer*," *pa. 5.* (which how  
 well it agrees with what follows, will be seen present-  
 ly) as also your *modest Profession* (*ibid.*) of your not  
 " fancying yourself *infallible*. And the Reasons you  
 urge for this last Article (*ib.*) I believe every *sober*  
 Christian will acknowledge, that has had a View of  
 that obscene Collection of your *Vices*, which you was  
 pleas'd to publish, some Time ago, under the *injudi-*  
*cious, impious Title of God's Dealings with you.*

ONLY, it seems very surprizing, that since (*pa 5.*)  
 you confess----" You may have sometimes mistaken  
 " Nature for Grace, Imagination (*that is*, perhaps,  
 " the same Flights of an hot amorous Constitution,  
 " which you had, according to your Treatise just  
 " mention'd) for Revelation, and the Fire of your  
 " own Temper, for the pure and sacred Flame of  
 " Holy Zeal, which cometh from God's Altar"----I  
 say, since you acknowledge all this, it is very odd that  
 you do not specify some *Evidence to Mankind*, nay to  
*yourself*, why you should believe you do not always  
*thus mistake* the Case. This you have been call'd on to  
 perform before this Time: And since you never did  
 produce

produce this *just* Satisfaction. to *reasonable Beings*, and yet would make these your Converts ; the Presumption is good, that you cannot produce it----That you may be a Stranger to the Spirit, and its Motions ; and notwithstanding all your *Prating*, and *Cant*, know nothing at all of the Matter.

*CHARITY* and *Good Works* are, with the Gentlemen you rail at, the best Evidences of the *Ordinary* Motions of the Spirit ; and, I believe, I may proceed on them as the *most certain* Indications : But as to the *first* ; whatever you may pretend, your Conduct *absolutely* clashes with it : As to the *last*, *Good Works*, your Character is notoriously suspicious. So that the Presumption is probable yet farther, that you really *have* not been accustom'd to any *Ordinary* Share of the Spirit. And this Presumption must be the more credible, if Love be the fulfilling of the Law ; if, notwithstanding all your good Works, without *Charity* you are a *sounding Brass*, a *tinkling Cymbal*. Where this *Mark*, this *Criterion* of *Charity* is not to be met with, 'tis plain then there's no Spirit of God. And thus you may easily see, Sir, if your Eyes are not altogether blinded by your Passions, what little Confidence you ought to have that the Divine Spirit has any Influence over you-----how *dangerous* your Assurances of *Inward Revelations* are.

IN my Conscience, I can't see how you can *unconcernedly* answer to your Soul, such following Propositions.-----*Here---I, GEORGE WHITEFIELD, do boast of a very extraordinary Intercourse and Familiarity with the Deity ; that I am come for some great Work : Well---did not MAHOMET the same ? I do own, and have confess'd (pa. 5. of my Letter) I may have been deceiv'd by my own vain Imaginations, and heated Passions ; conceiving these all the while to be the extraordinary Motions, and Revelations forsooth of the Spirit : How do I know*  
*this*

*this does not continue to be the Case? Why don't I then seek for Evidences that I am not mistaken, and not any longer so foolishly lay my Salvation, and that of my Followers, on these deceivable Flights? St. Paul assures me, If I have not Charity, I am nothing worth. How then can I impiously pretend to partake of the Holy Spirit, even in an Ordinary Measure, when I take every Occasion to rail at the Pastors and Rulers of the Church; when I am perpetually sowing Uneasiness and Divisions between them and the People; reviling, and scandalizing, condemning, cursing, and stretching every thing against them, because they don't approve of my Ways? Nay, why should I be this publick Enemy to Peace, for what (I have just own'd) may be but my Fancy at last? How do I know that all the Bishops, Priests, and Deacons; all the Nobility, Gentry, and Commonalty of this Land; all, except my Rag-tag Mob, are Fools; are all in an Error, and have not a right Knowledge of some Spiritual Truths? Surely, 'tis odds but Numbers of those who oppose me, may be pious Men, and have seriously propos'd these Truths to their Reason. And why then may not they have as clear an Understanding, as sound a Judgment and Insight in these Matters, as I and my Mob? Why should I be so vain as to imagine, God has a Particular Favour for me above all the World; and if I step clean over a Kennel (as I may say) flatter myself, some Angel has descended unseen, and conducted me over it for my particular Excellence? What Reason have I to imagine the Deity does not love my Neighbour as well as myself? How do I know, that these strong Impressions, which I will have to be Revelations truly because of the cogent Manner in which they affect me, are not powerful Strokes of Imagination, working mightily in me by my glowing sanguine Constitution, and big-swelling fiery Passions; and producing these fainting Extasies, and Emotions of my Frame? Is not this impious Mistake wonderfully probable?*

*FOR does not this State of the Case exactly account for so many Harlots, and Gentry of the highest Spirits, boasting with me of their sensible Feelings and Experiences? Does not this account for the Despair of so many honest, silly Women of cool, melancholy, phlegmatick Habits; whose Constitutions, by my sensual Preaching and Cant, will not be work'd up to taste these same sensual Raptures with myself? Does not this sanguine Flow of myself and my few experienc'd Lambs, above all other Religious Societies, account for our easy Persuasion, that we only are the Elect----that "the Methodists Societies" (pa. 21.) are more for the Power of Godliness than "the other Societies of London and Westminster"----and of the Truth of that Hellish, Detestable, and Oafish Doctrin of Absolute Reprobation? Does not this account for our flying in the Face of Reason and our Natural Principles, and laying so little or no Stress on Morals and Good Works? Does not this account for our lascivious and blasphemously-languishing Expressions, when we talk of our Redeemer's Love? And lastly,--does not this account for my steadfast Audaciousness, and Immodesty towards my Superiors and others; and our vast Fondness for sweet Nightly Love-Feasts with the Dear Precious Lambs?*

By these and such like Queries soberly apply'd in your more modest Intervals, you might extort perhaps a Confession of your present fatal, and *enchanting* unhappy State; unless your Passions buffet you alternately, and, upon the subsiding of your more youthful Flights, the immoderate Eagerness for Lucre, or some other Passion, plays the Tyrant.

Who would not flatter himself, you had met with such a *calm* deliberate Moment, when (pa. 5 & 6. of your late Letter) you promise---"If upon perusing the Pamphlet (you were about to answer) you find that you have been blameable in any Respect (as in all Pro-

*bability you may*) you will not only confess it, but return hearty Thanks both to the Compiler, and their Lordships, tho' unknown." But immediately you disclose your *old Leaven of Bitterness*, and, instead of *candidly considering* the Substance of the Pamphlet, fall again to *railing* of their Lordships for their *Unfairness* (*pa. 6.*) in "giving Stabs in the Dark;" tho' in the same Breath you had own'd---"it was but indeed "of little Consequence to the Merits of the Cause to "know who the Author was." (*Ibid.*)

Is not this saying and unsaying for the sake of Rallery? For if it be but of little Consequence, as you own---if the Merits of the Cause be fairly propos'd in *open Sun-shine*, tho' the Author's Name be conceal'd; how is this *Stabbing* in the *Dark*, or at least however, *unfairly*? Let the Arguments be propos'd on each Side, candid and impartial People, that would *only reason*, want no more: Between *these Arguments* the Combat is, and each may press down its Antagonist very fairly; tho' the Gentlemen that sent them into the Lists, stand quiet and snug amongst the rest of the Crowd, to see the Consequences.

I TOLD you before, Prudence will justify any from confronting a Gentleman of your Stamp *in Person*; much more will it a *Bishop*. And you here convince me, I was not mistaken: You want to know *who* the Author is, as well as *what* are his *Reasonings*, that you may do something more than the reasoning Part---"that (*ib.*) you may know the better how to deal with "him or them," if more than one; that is, *the better how to rail* at them. And thus I have kept you Company, Sir, faithfully all along your *first Preamble*.

You seem, by what comes next, to be going on the considering of the Substance of the Charges, exhibited against you in the first Part of the Pamphlet.  
This

This, indeed, should have been the Business of your *whole* Letter, and of the Pages consequently, that you have *thrown* away above. But I pardon you, Sir, for leading me *this Fool's Dance* hitherto, on condition you set to your Work now in *good Earnest*. Alack-a-day! first I see here must be a mighty Bustle about rectifying the *important Point*, the Title-Page.

WELL, Sir, to shew "what a *candid and impartial Answer*" we are to expect from you; how *soberly* you will attend to the *Weight* of the Reasonings in the Pamphlet, and your *modest Readiness* to own your Faults, and *thank* "their Lordships and the Compiler" if they detect any, ("as in all *Probability* they may;") you first begin rallying a common, and innocent Phrase. "It (that is, the Pamphlet) is intitled (say you, *pa*, 6.) *Observations upon the Conduct and Behaviour*:" Ah! reply you *wittily*, "*i. e.* upon the *Conduct* and the *Conduct*." Well, a good Joke, and *pretty* enough for a *Saint*! But I am afraid, your *Holiness*, like the Dog in the Fable, has let go the *Substance*, and snapp'd at the *Shadow*. And, I would add, this *carping*, and *piddling* about these *empty* Trifles, seems to be a bad Omen, and prognosticate shrewdly a Cause of a *desperate* Face.

Your next Step is to shew their Lordships, in your *superior Wisdom*, how you will have the Title-Page alter'd. And this you confirm by your *Affertion*, (which to be sure must be very *weighty*) that the "Methodists Principles, as well as Conduct, are greatly *misrepresented* in this Pamphlet; that they are no Sect, "no Separatists from the Establish'd Church." *Ib.* & *pa.* 7.

My Friend, the Pamphlet you level at, does not deny----that you join in Communion with it, as in *Par.* 4. of the Pamphlet is evident. The Complaint there



(*Par. 4.*) is, “ That you do it in a *Manner* that is very  
 “ *irregular*, and contrary to the Directions laid down  
 “ in the Rubrick before the Communion-Service, which  
 “ is establish’d by the *Act of Uniformity* ;” as also contrary to the Intent of the *28th Canon*, (*pa. 5.*)--all which was design’d for the avoiding Confusion. The Pamphlet complains (*pa. 6. par. 5.*) of “ these whole  
 “ some Rules being not only broken through, but *notoriously despis’d* by the new Sect of Methodists.” And if this be the Case, how can you and your Saints be guilty of such an open Untruth, as to assure the World, that you are *no Sect* ; that you are *true, dutiful Sons of the Church* ? The Pamphlet complains of your *open Inroads* upon the *National Constitution*, (*pa. 4.*) in  
 “ opening and appointing publick Places of Religious  
 “ Worship, without any Regard to the *Act of Toleration*”---of your “ Boldness to preach in the Fields  
 “ and other open Places, and by publick Advertisements to invite the Rabble to be your Hearers, notwithstanding an *express Declaration* in a Statute (*22 Car. II. c. 1.*) against assembling in a FIELD, by  
 “ Name ;” and all this, whilst you and your Followers *affect* to be thought Members of the National Church. This is the Charge against you in the first Part of the Pamphlet you pretend to answer ; a Charge of “ open Defiance of Government,” and of the Laws Civil and Ecclesiastical.

The Pamphlet goes on (*pa. 11.*) to complain of “ you and your Gang running up and down from Place to Place, and from County to County, drawing after you confus’d Multitudes of People, and leading them into a Disesteem of their own Pastors, as less willing, or less able to instruct them in the Way of Salvation, contrary to the wise Provisions and Limitations of the Church in the Ordination of a Priest.” ---It complains (*pa. 20.*) of “ your zealous Endeavours, in many Parts of this Kingdom, to make Disciples, and then forming them into  
*Band-*

*Band-Societies*, according to the *Moravian Way*; of appointing over these particular Superintendents, and Exhorters; holding of Associations and Meetings at sett Times and Places, with select Moderators; together with the fixing of Visitations, and their Bounds, and Limits, in Form:----All which Practices and Proceedings, not warranted by any Law, can be look'd on no otherwise, than as a presumptuous Attempt to erect a New Church-Constitution upon a Foreign Plan; in Contempt of those wise Rules of Government, Discipline, and Worship, which were judged, by our pious Ancestors, to be the best and most effectual Means for preserving and maintaining Religion, together with publick Peace and Order in Church and State." In short, the Pamphlet abounds with Observations on your Arts, Subtleties, and irregular Practices, much "of the same Kind with those of the *last Century*, that had (in the Words of the Pamphlet, *pa.* the last) so great a Share in bringing on those Religious Confusions, which brought a *Reproach* upon *Christianity* in general, and which, by Degrees, work'd the Body of the People into a *National Madness and Frenzy*, in Matters of Religion."

Now, Mr. *Whitefield*, however good you may tell us your *Principles* are, and notwithstanding your powerful AFFIRMATUR, that you are *misrepresented* (*pa.* 6.)----'till you can clear yourself and your Lambs of these Charges on your *Conduct*, which, I fancy, you'll find some *small* Difficulty to perform; truly, we can't but look upon you still as a *Sect*, and a mad, disloyal, enthusiast, daring Sect too; that is, a very *dangerous Set of People*. Wherefore your Conclusion (*pa.* 7.) from your own bare Assertion, that the Pamphlet's "Title-Page is *false and scandalous*," will just go as far as the *Ipsse Dixit*, whence 'tis deduc'd; and is only an Instance of your *Truth and Duty*.

AND

AND then as to the *Injudiciousness* of the Title-Page, (mention'd *pa.* 6.) your *Witticism* on the *Conduēt* and the *Conduēt*, shall have due Deference hereafter.----As for the "*Methodists Principles*" so confidently asserted by you (*ibid.*) to "be struck at" in the Pamphlet, 'tis a downright Fibb: Your Notions in Religion are there only intimated to be *heighten'd to Extremes* frantick, and of evil Consequences. We all allow Justification by Faith alone, the New Birth, and the Motions of the Divine Spirit: There are only Hints given (as far as I can see in the Pamphlet) of your *exalted Strains* in these Points, even to a *Degree of Madness*; and of the *malignant Tendency* of these *Measures* of yours, or your *Conduēt* in straining *real good Principles* thus. And so, if you please, in our Turn, we will alter your Amendment of their Lordships Bill; and in the Title, which you will have prefix'd to the Pamphlet, it shall neither be *Misrepresentations*, nor *Principles*.

AND since the Pamphlet does *observe upon*, as well as *barely represent* Facts notoriously known, we must read in the Title-Page, "*Observations upon the Conduēt and Behaviour*," as usual: As for the rest of your Additions, they must of course be thus corrected: "of  
 " *many Enthusiasts* [for your *Orthodox*] *ill-meaning* [for  
 " your *well-meaning*] *affected* [must be inserted] *Mi-*  
 " *nisters, and Members of the Church of England, and*  
 " *disloyal* [for your *loyal*] *Subjects to his Majesty King*  
 " *GEORGE*; *too justly* [for your *falsely*] *term'd a Sect,*  
 " *and usually distinguish'd out of* [just] *Contempt by the*  
 " *Name of Methodists.*" I think, in my Turn, this Title-Page, which you *have forc'd*, Sir, would just hit the Matter; and will *judiciously* enough serve for the *Sign*, or Title-Page of the Pamphlet, to signify to the World all the good Things that are to be met with *within*; tho' the Sign be not *cramm'd*, as you think proper (*pa.* 7.) with an Account of one Thing  
 within

within being just *White-wash'd*; of another Thing being lately varnish'd; with "several *petty* Alterations, "Additions, and Corrections" (pa 7.) in this New Edition, *i. e.* since the Pamphlet is got in a more publick Way.

AND so, Sir, now we have *benefited* the World *amply* in our *Learned* Dispute about settling the *important* Sign to the Pamphlet; I'll tell you what St. *Augustine* calls *Seets* and *Separatists*; or, in short, what *Reason* seems to dictate. — "They that are Enemies to "Brotherly Charity, whether they are (*aperte foris*) "openly without the Church, or seem to be within, they "are Pseudo-Christians and Antichrists: When they "seem to be within the Church, they are separated "from the *Invisible Conjunction of Charity*: Whence St. "JOHN; *They went out from us, but were not of us.* "He saith not, that by their going out they were "made Aliens; but *because* they were Aliens, therefore he declareth that they went out.

THE old Father seems to be very right in his Notions here----and hence I'm us'd to imagine---- there's no Necessity of *openly separating* from the Communion, in order to be *Pseudo-Christians, Anti-Christis*; to be separated from the *invisible Conjunction of Charity*; to be not of the Church; that is, in short, to be Aliens and Schismaticks.

So that if the Charge above be true, that you not only destroy *the Bond of Peace and Charity*, but spurn and *openly* trample on the Church-Injunctions, and the Acts that establish them; I fancy what you say (pa. 7.) that "you do not call People from the Communion of the Established Church," will amount to a notorious Falshood; especially, as it is well known, many of the meaner, the thoughtless Sort, since they were poisoned by you, have *actually and openly* deserted the Church. I

I CAN'T help taking Notice, in this Page, of your Inconsistence. You that but just now was *condemning* his Lordship of *London for a Delay of an open Publication of the Papers*, are now amply excusing his Lordship for such a *notorious* Offence, by telling the World he had the *best Reasons* for it; that he chose to make “several Alterations, Additions, and Corrections first.” — Wherefore I expect from you, Sir, that the very first Opportunity you celebrate, with me, the Confidence his Lordship (as I told you before) places in his Diocefans.

ALLOWING, Mr. *Whitefield*, the Design and Scope of the Pamphlet to be entirely, as you will have it, (*pa. 7.*) “to represent your *Sett's Proceedings as dangerous to the Church and State, in order to procure an Act of Parliament against them, or oblige them to secure themselves by turning Dissenters*” in Obedience to the Laws — How does such a Design appear to have any “Guilt,” (*ib.*) any thing in it criminal? It would be very odd if should, unless you are misrepresented. Prove this, if you can. And if you really deserve to be check'd, or punished, thank yourselves for it.

How does this Representation appear “*uncharitable*,” as you suggest, (*ib.*) if you are the publick Disturbers of the Peace you are represented? All reasonable Men will rest it on this Point; If they are these *Common Nuisances*, whether it be more obligatory — to check these growing Evils, or part with the Barrier to Confusion! Such *Cant of Uncharitableness*, after *Cromwell's* Time, will not take, I hope.

ABOVE all Things, you should not have termed such a Representation “unseasonable” at this Time, (*ib.*) True — “the Administration is engaged enough already in other (critical) Affairs:” (*ib.*) But this very  
 Thing

Thing argues a *particular Season*, when nothing like Tumult, like illegal Proceedings or Cabals; nothing, however, like open Defiance to the Government; in short, nothing that is an *Inlet to Confusion*, or that tends to Divisions, ought to be connived at. The Author therefore of the Pamphlet, whoever he be, is worthy of *double Honour*; and you at *this Season* particularly, whilst you pretend to abet these unchristian, unfociable Vices, are the *double Offender*.

AND yet, with all the solemn Hypocrisy of a *modern Saint*, can you once and again (*pa. 7.*) cry out, We are “the present Government’s most hearty Friends,” But *England* knows *our Saints can fight*---and you are not the first of that Stamp, that could declare for the Government, whilst you *oppos’d it for Interest*. Else---had we never heard of those *Gracious Lambs*, that could shut the Gates *against Majesty*, and endeavour to *beat their Sovereign’s Brains out* from the Walls of those *very Towns*, which they *assured* him they kept for the *King*. Therefore you must excuse your Country, Mr. *Whitefield*, if it can’t trust your warm Professions of *Fire-Proof Loyalty* down your Eighth Page; but from your *known Character* must rather look upon it as a *crafty Coaxer*, and the Result of a Spice of *Ambition*.

UPON these Principles, *and for the sake of your Neck*, we doubt not a Moment of the Truth of what you would have us believe in that Page, that you never was weak enough to speak Treason *publickly*. But let you and your Followers cant and *blaspheme the Holy Spirit* as long as you will, and appeal ever so much to your *Starts and Sallies of Flesh and Blood for the Inspiration of the Holy One*, and consequently your innocent Intentions---yet as you have the Misfortune to be opposed by *reasonable Beings*, and as these (whatever you may) are apt to imagine, that *Actions speak louder than Words*; you will never gain Credit for your Advances,

in that Page, of the *loyal Principles* of “ the poor de-  
 “ spised Methodists,” ’till your Conduct discovers a  
 greater *Jealousy* for the National Constitution.

To evidence your Professions there of *loyal Attach-  
 ment* to his Majesty, and zealous Obedience “ to all that  
 “ are set in Authority under him”----you immediately  
 represent the *Distrust his Majesty ought to have in his most  
 faithful Counsellors*, and that by a By-Insinuation (of  
 their most base, disloyal, and ungrateful Principles ;)  
 which I know not whether to call most *weak*, or *uncha-  
 ritable*. Whilst you was formerly *beating the Air*, and  
*trumpeting out the Praises of yourself*, and your loyal  
 Crew ; why could you not content yourself without  
 starting aside of a sudden, to give their Lordships a  
*Saint-like Slap* ?

BUT let your Disposition to rail be ever so good, of  
 which indeed you have favoured the World with *pretty  
 ample Proofs* ;----how could you, Mr. *Whitefield*, so  
 sillily endeavour to impose on the World, That a Set  
 of Creatures of the lowest Rank, most of them illite-  
 rate, and of desperate Fortunes ; cursing, reviling,  
 and shewing their Teeth at every one that does not ap-  
 prove of their Frenzy and Extravagance ; and whose  
 Measures are unwarrantable by the *present National  
 System* ; would, on a sudden *critical Conjuncture*, when  
 they have an Opportunity to bite, “ cleave close to  
 “ his Majesty,” and such an opposite Constitution,  
 “ in the most imminent Danger,” (*pa. 8.*)----and all  
 this, when their Lordships, (for it must be presumed  
 ---you can mean no one else there---by---“ others that  
 “ adhere to him only for his Preferments” (*ib.*) *whose  
 Knowledge of, and Interest in the present happy Constitu-  
 tion*, and our *Gracious Sovereign* ; *whose Gratitude and  
 known Affection to him*, not to say the *Sacredness of their  
 Character*, must particularly tie them to the present Go-  
 vernment, publick Order and Peace ; would, notwith-  
 standing,

standing, abandon his Majesty---*that is*, fly in the Face of their *very Principles*, and *desert their Interest*; which you *inconsistently* preach to the World, to be their Rule of Action.

MR. *Whitefield*, this is the *fair English* of your Insinuation in the midst of your *Holy Rapturous Professions of Loyalty*. And the natural Deduction from it, is, that you can *coax* with all the Art, and *the Sincerity too*, of the *very Woman*; whilst Spleen and Rancour lurk in your Heart:----That you are crafty and malicious enough to be suspected of any wicked Enterprize.

BLESSED be the God of Mercy, we have no *Bonnor*, *Gardiner*, or *Whitefield*; no *Fire-brand Minister of Wrath* on our Spiritual Bench: But they all breathe the moderate Sentiments of the true Church of England-Man. But to represent against a Person of your wicked Principles, one who has been travelling over all Counties, to establish new-fangled Societies; Heads, and Spiritual Directors, of hot-brain'd Cobblers, and the meanest Class of Men; Fellows that have nothing to lose; all big with Venom against the Clergy of the Present Establishment; already despising the Laws of the State, and the Peaceful Constitutions of the Realm:----Against you; I say, who are perpetually sowing Divisions, urging on the Bigotry of your Disciples, and their implacable Malice against all the Christian Defenders of the present peaceful System of Things; and that--by your Be-lying, Railing, and Scandalizing the Ministers, as well as treating as Heathens, and Reprobates of the infinitely good Being, all others, that dare despise your Hellish Doctrines, and Practices:----Against such a one to represent, particularly at this Juncture, from whom every Thing that is bad may be expected, must undeniably merit the greatest Praise, discover the best Principles, and most tender Affection for the Publick Good.

You will have (pa. 7.) the Scope of such a Representation very bad; the Persuasion of "Guilt, of Per-  
D 2 "secution."



“secution.” You thought to *compliment their Lordships in this*, no doubt. But how could you be so *blind* as not to perceive, your Punishment must be the *Act of the Legislature*? And if you did perceive this, as you confess in the same Page, how could you put on so *unparallel’d a Face* as to imagine their Lordships could *most blindly, most basely* hope to win the *whole Legislature*, upon “unjust, trivial” Reasons, to Guilt, to Persecution;---unless you believe *all the Councils of these Kingdoms* have not the *Sagacity* to discern the *Weakness of the Reasons* which you have, or the *Honesty* to take their Measures accordingly? *Presumptuous Man!* I fear, and with much more Reason, your Apprehensions of the Pamphlet’s Tendency to lay some Check on the Methodists, discover *too much* your Consciousness of the Truth of the Pamphlet’s Representations, and your Sense of the Guilt of yourself, and the *Mob*, of which you are *Captain and Chief*.

’Tis not your lugging in Precedents from an *Heathen Governor*, from a *Gallio* (*pa. 9.*) some hundred Years ago, can sway a *British* Senate. Our Statesmen, you must know, Sir, are apt to read Histories----and there they meet with a pretty many *weighty Instances*, that *Gallio* knew nothing about, of what the *Ignorance and blind Entbusiasm of the Multitude* can do.

’Tis not the putting yourself in the Room of St. PAUL (*ib.*) will take with them: It may do well enough with some silly Women and unthinking Tatterde-mallions, that are carried away by their many Conceits, Passions, and ungodly Lusts: But our Statesmen must see thro’ the Cheat. Nor do I apprehend---these Gentlemen are so *Ethnicized*, as to follow your Advice *in copying after the Heathenish Gallio-Pattern*, or that they will thank you for the *Heathenish Compliment* of such a Supposition: That is, I hardly think the Case will be dismiss’d with a———“ This is a  
“ Question

“ Question of Words and Names, and of your Law :  
 “ Look ye to it---we will have nothing to do in such  
 “ Matters. (*pa. 9.*) No---no----I have a better Opin-  
 ion of my Superiors ; and imagine, they are Christi-  
 ans, *reasonable orderly Christians*, and Lovers of our  
 Constitution in Church as well as State, enough ; to  
 look upon themselves as *too much concern'd*, in the Law  
 and the Dispute, for such a *Dimittimus*. And there-  
 fore, *quite contrary to you (ib.)* I must be of Opinion---  
 that tho' you had immediately broken no Law of the  
 State ; yet you might have “ incurr'd the Displeasure  
 “ of” such a Christian “ Civil Power,”----Of your  
 Innocence, *as to that Article*, in due Time.

LET us now see what “ *a proper Defence (ib.)* you  
 “ are ready to make to the Censures of your *Ecclesi-*  
 “ *astical Superiors*,” deliver'd (*as you will have it*) in  
 the Pamphlet you oppose ; which you must acknow-  
 ledge the *most moderate* Method. As for your Cha-  
 racter of a “ Batchelor of Arts”---&c. (*ib.*) that  
 should never screen you from your Deserts ; and the  
 Mention of it is *impertinent*.

YOUR first *Sham-Defence* against any of the Censures  
 contain'd in the Pamphlet, begins at Page 10 ; and  
 the Method of it argues a great *Propriety*, as it does a  
 vast Affection for the Church. In promoting your  
 Scheme, you own there you *berd with Dissenting Teach-*  
*ers*: And because formerly “ before your Acquaint-  
 “ ance with them,” (which I apprehend has nothing to  
 do with the present Case) “ one or two of these  
 “ Friends of yours had been Licens'd, and preached  
 “ in Licens'd Places ; and because one or two of  
 “ the Houses where the Methodists meet, have,  
 “ without *even your Knowledge*, been Licens'd now  
 “ since”---(*ib.*) Hence you would conclude the Au-  
 thor of the Pamphlet a Fibber, when he says----“ it  
 “ does not appear that any of the Methodist-Preachers  
 “ have

“ have qualified themselves and the Places of their assembling, according to the Act of Toleration.”

AND pray how did it appear? Which of those Dissenting Teachers had qualified themselves as *Methodist* ---“ *Field---Barn---Street---or Out-house Preachers?*” (*ib.*) And as to the Methodist-House *just Licensed* at *Minchin-Hampton*, on account of the Riot; owing to your *stopping Trade, dragging poor Servants from their Work* in the Cloathing Parts, *hurting their Masters, and impoverishing their Families---only to put Money in your own Pocket---*why must this one *Country-Licence*, but *just* granted; or another perhaps, which you confess was *without even your Knowledge---*how, I say, must this *appear* to the Publick, or the Author of the Pamphlet? Again---why must he and the Publick have heard of a *particular* Country Dissenting Teacher, or even *two*; who might *commence* Methodists, and preach about *their Neighbourhood*, in Fields, &c. like yourself?

By the way, it will be an *Eternal Monument* of your *Infamy*; that these Gentlemen, *tho' Dissenters*, lived *peaceably* according to the *National Constitution*, as you own; (*pa. 10.*) and “ *preach'd in Licenced Places, before your Acquaintance with them;*” before you had poisoned and *corrupted them by your evil Communications*. And you exactly copy after *Cromwell*, or the *Whitefield* of the last Century; in thus *artfully* *compounding* Churchmen and Dissenters, People of all Sorts and Denominations, to bring about your Design of ruining the present Constitution.

To return---The Design of the Observation above in the Pamphlet cited Page 10, was, to shew how little Regard you Methodists in the *general* pay to the Laws; and it still remains entirely good: For the Exceptions are, however, *but one or two*; and the Justness of the Obser-

Observation you confirm in the same Page, when you say “ *in the general, he is right.*”

So that I can't but apprehend, you introduc'd this Observation of the Pamphlet, to shew, what a Critic in Expression a modern Apostle can be upon Occasion; what a *conscientious Concern* your *Saintship* has for the Reformation of *irregular, ungodly Terms.* “ *Qualified themselves and the Places*”----Here's English, intimates Mr. *Whitefield*: (*pa. 10.*) This is the Pamphleteer; or, these are your Bishops now! Why, ye Illiterate, don't ye know, it should have been, “ *Qualified themselves, and Licensed the Places?*” And, to be sure, you are right to make them knock under here, Sir---because a *Licence*, you know, is the very *Qualification* of a Place.

ANOTHER Reason for which I find you hook'd in this Observation of the Pamphlet here, was----that after you had so *learnedly* prov'd the *Author* or *their Lordships* the *Fibbers*, you might hence have the *religious Privilege* of railing at them for “ *being guilty of so many egregious Mistakes,*” (*as the last was, forsooth*) and “ *without Cause condemning the Innocent;*” (*as they have done in the Instance above, it seems.*) Believe me, Sir, when I see a Man of your *vast Importance*, on such *weighty Reasons*, *railing, beſtoring, and bullying* your Superiors---I can't help thinking of a *pert* Liquor amongst us, which foams, and bounces, and sputters, and makes a mighty ado; and all the while, 'tis at the Bottom but *bottled Small-Beer*. You chose an *Allusion* to close your 10th Page; and I choose another to finish my present Observations on it. *When a \* Ship is design'd for sinking by a Sect, or Set, of Pyrates; if it be pretty richly laden, the crafty Ruffians will take Care to* CONTINUE *in it long enough to make their own Fortunes.* Sir---I speak with all *due Deference* to your Character: To a Gentleman of your *Sagacity*, it needs no farther Comment.

You

\* *By Ship here, and in Mr. Whitefield's Letter, is meant the Church.*

You introduce, (*pa. 11.*) a second Sentence out of the Pamphlet, to convict the Author *or their Lordships* of Falshood; and “ which (you tell us by the way,” because ’tis *very much to the Purpose*) “ is one of the “ few Additions made in this new Edition.” For as the Pamphlet has it, say you, (*ib.*)---“ it has not been “ known that a Dissenting Teacher, of any Denomi- “ nation whatever, has thought himself warranted, “ under the Act of Toleration, to preach in Fields or “ Streets.” “ It may not indeed, add you, be known “ to the Author; but I know two who have thought “ themselves warranted”-----Why, what could you conceive the Author *or their Lordships* meant, but that they never knew or had heard of the Case; or the Thing *was never notorious*. No one can answer indeed for *your Knowledge of the Thoughts of these particular, dear Intimates of yours*. But you go on---“ who have “ thought themselves warranted, (as you subjoin) if “ not by the Act of Toleration, yet by the Laws of “ the Land, to preach out of Doors; and have ac- “ cordingly, in a Field or Orchard, and near the com- “ mon Highway.”-----Now, Sir, in this, you have taken such farther Pains, as do *abundantly secure* the Observation from the Pamphlet, (introduc’d by you in this Page) from the Imputation of a Falshood. For the Observation says only---“ it does not appear, they “ look upon themselves as warranted under, or, *by the Act of Toleration:*” You say, “ tho’ they do “ not look upon themselves in this Light by this Act, “ yet they do by others, by the Laws of the Land.”

AND indeed the Pamphlet in *the very Paragraph*, quoted just now by you, Sir, plainly makes it appear, “ from the natural Construction of the Term PLACE “ in a Clause of the Act of Toleration, there cited, “ as also from the same Act forbidding Dissenting “ Assemblies to be held in any of these Places for  
“ Reli-

“ Religious Worship, with the Doors lock’d, barr’d, or bolted.”—It plainly makes it appear hence, I say, Sir, that neither of the “ *eminent Dissenting Ministers*” you mention’d just now, nor any other reasonable Person, can look upon himself as warranted, under the Act of Toleration, to preach in Fields or Streets.

I do not remember to have heard of *two such eminent Gentlemen*, that have appear’d lately; who did not *co-operate in your Scheme*. And if, as they answer the Description, they are your dearly-beloved Methodist-Field-Preaching Brethren, our very modern True-Blue Saints; why, you are a *most artful Sophister*, to contradict the *Unprecedency* of these Methodist-Measures, (hinted in the Observation just quoted by you from the Pamphlet) from their being pursued by your *present Methodist Friends*—*i. e.* you wou’d *make us believe*, you prove—the same Practices have been follow’d formerly; because your *loving Brethren*, that were bred Dissenters, do so now. Be this as it will—the Observation you quoted last from the Pamphlet, is *in the main*, you must own, very right: Your Methodistical Field-Measures have but *very few late Precedents*, which is sufficient for the making the Observation; so few as to escape the Knowledge of all, I believe, *beside yourself*: You have (as has been seen above) *yourself* abundantly justified the Observation; which you before so “ *peremptorily*”, so injudiciously branded with the Title of a Falshood: And therefore the same *Inconsistency*, the same *Rashness of Judgment*, and *Fondness of reviling* is justly to be charg’d upon you; the same Character of *false and mistaken Man* to be retorted on you, as in the last Page; where you avow the Charge, you before stamp’d erroneous; and own the Justness of the Observation, you but just above insulted—“ That the Methodist-Preachers and Societies had not qualified themselves according to the “ Act of Toleration;” (however, except one or two Societies that had their Places of assembling *Licensed* even without your Knowledge, much more your Antagonist Author’s.)

No—“ *nor will you do it, ’till you are thrust out of*” the Church, say you in that Page; *i. e.* ’till your *daring, pernicious Measures necessitate* the Government to take Cognizance of the Offenders, and force you to act a Part, either as Churchmen, or *Dissenters unmask’d*; that is consistent with the Harmony of our National Constitution. And this leads to the Consideration of the Merits of the Cause; on what Principles

your Letter justifies these your Measures, which you are *so determin'd* to abide by, 'till you are "*thrust out*" of 'em.

AND first, as to the Article of Field-Preaching. After you have spent ten Pages of your Letter in *Railing and Fooling impertinently*, and *meekly spurning* those your Superiors, the Latchet of whose Shoes you are not worthy to unloose; at length you bid adieu to your second Preamble, and (*pa. 11.*) usher in the Question with a *weighty Declaration*, as follows. "Whether the Methodists are Churchmen or Dissenters, the Acts of King *Charles II.* referred to (by your Opponent) *pa. 3. parag. 1. and pa. 4. parag. 2.* make nothing against them, neither do they prove the Methodists to be Violaters of the Statute Law, by their being Field-Preachers." *Well, now for the Proof.*

AND *so here* may be said to *begin your Answer, or pretended Reasoning against the Charges of the Pamphlet.* I will take Care to point out every one of these *Sham-Defences* in your Letter, by including them within two Hands, as thus, ☞ ☜ —that the Reader may have a fair Opportunity to compute the Strength of your Answer; and have a clear View of what little is to the Purpose, genuine, and sterling; and what a Deal is *meer Dross and Impertinence.* You introduce your first Defence, which relates to Field-preaching, thus. (*Pa. 11.*) "My Lords, I have been perusing all the Acts of King *Charles II.* wherein the Word *Field* is mentioned, and find" —(Say you so, Sir; and was you before this Occasion then really uncertain, whether you was not a publick, notorious Transgressor of the Laws; whether you did not lead divers others into the same Offences and *rebellious Practices?* *Euge Bone*, I say; since you seem to carefs that Phrase, [*pa. 25.*] Well-done, my good, conscientious Friend!)

You go on: "And find ☞ *they are intended to suppress seditious Conventicles.*" ☜ Very good: And are these Acts then *our Barriers against Confusion?* How *religiously* then, my Friend, should they be observ'd! To attain so good an End, did the Wisdom of the Legislature dictate an *express Declaration* in a Statute (22 CAR. II. c. 1.) against assembling in a *Field*, by Name? Have all the several British Senates since approv'd of the Reasonableness of this Statute? How dare you then, Sir, so *publickly* to oppose the *very Letter of the Law?*

*Supposing* your own private Views and Wishes do not at this Time flatter you with the making your Fortune, at the Expence of the present Constitution: Yet how can you, consistently

sistently with the Conscience of a *real* Saint, break in upon this Act; which the Council of the Nation do and have consider'd, as *one of its grand Bulwarks* against Anarchy and religious Jargon, against *Babel* and Confusion? Do you believe, the *true* Members of the Church of *England* can do otherwise than suspect you; whilst you thus *spurn and violate the Security* of their Church-Constitution? Or rather, *is it not natural to look on that Man as a Traitor to his Fellow-Citizens, and a Well-Wisher to their Destruction; who shall under any conscientious Pretences break down the Barrier, and open the Gates of their City to their bitterest Enemies?*

THIS especially may be applied to you, above the bare Field-Preacher; as you *notoriously herd* with the Enemies of our Church; as your great Business in your Field-Cants is, to *weaken the Interest of and maliciously to decry the Guardians and Defenders of the Church*; and as you make *new Enemies* to the Church *even of Dissenters*, (pa. 10.) by “your Acquaintance with them;” that were otherwise, before they had met with you, obedient to the Laws, and preach'd in Places duly Licensed.

AGAIN—Supposing your Intentions at this Time are not levell'd at the Subversion of our Constitution—yet does not our History of the *Saints in the last Century* teach us----that such *Lengths* may be run by Spiritual Superintendents, as to retreat or retract would be unsafe; when to go on and *make sure Work with the Constitution*, may tickle their Ambition, and spur 'em on to *pernicious Views* they never before dream't of! For these Reasons, Mr. *Whitefield*, their Lordships, and the zealous Adherers to our present Constitution, may well be afraid to trust you; since your already trampling on the Laws that are to secure us from Confusion, does not betray that *present Jealousy* in you for the Interest of the National Constitution, which every true Son of the Church, every true *Briton* ought to avow.

AND therefore, whatever *Verdict* a particular Jury amongst our *Ancestors* might bring in for two *Quakers*, (pa. 13.) whose Case I think not worth while to consult on the present Occasion, and who, by the way, may be infinitely better trusted than yourself, *as they lay a Stress on Morals, and do not consider us as the Reprobates, the abandon'd of the Deity*---whilst you so notoriously oppose the Letter of the Law, and the Legislature's *express Declaration* against Field-Preaching; establish'd for *so tender, so pious an End*, as the Preservation of



the present happy National System ; this you may assure yourself, you must *highly* deserve the Censures of the State. And that especially, as you are disturbing the Kingdoms of a Prince, you confess (*pa.* 13.) to “ *gentle and moderate* ;” as you make so ill an Use of the present mild Government, in taking the Advantage of its *Clemency* to act your *notorious Defiances* to it. But as these bold Transgressions so forcibly clash with your Duty and Loyalty to your Prince ; these Professions of your Love and Admiration of him, must again be consider’d as so many new *Puffs*, and Instances only of your *coaxing, womanly Arts, and proud Hopes*. By these artful Insinuations of your zealous Attachment, cleanly thrown in, you wou’d evade your Opposition to the Laws ; *and the Force of Facts, by your empty verbal Assurances*. This is the very *Marrow*, the very *Quintessence* of your Reasoning, Sir. ☞ “ How can such Acts, say you, (*pa.* 12.) be applied to the Methodists ;” who, *you would persuade us*, are loyal, dutiful Subjects to the Government ; which Acts are intended to suppress seditious Conventicles ? ☞

BUT how grossly does this Sophistry confound the *Means* with the *Ends* ; the Declarations and Prohibitions contain’d in the *Body* of the Statutes, with the *Preambles* that usher them in ! Every *reasonable Man* must distinguish between these, and see — that the Declarations, *in General, Absolute, and Express*, against Field-Preaching in the *Acts*, are the *Means*, the Wisdom of the Legislature dictated, to attain the *Ends*, namely, the suppressing seditious Conventicles ; set forth in the *Preambles* of those Acts. Wherefore as long as you oppose these Declarations against preaching in the Field at all, or the express Letter of the Law ; so long must you be deem’d the Offender, the Violater of those Laws.

☞ “ THE only Field-Meetings prohibited are not those,” as you suggest, (*ib.*) that actually contrive Insurrections ; ☞ but Field-Preaching *absolutely and in general*, that so desirable an End may be obtain’d, as the entire Suppression of seditious Conventicles ; that there may be no Opportunity left for the holding such pernicious, traitorous Field-Assemblies. They are not only the Field-Assemblies levell’d at, that “ *have contrived Insurrections*,” that *have been* disloyal ; but all, lest any “ *may at their Meetings contrive Insurrections*,” and shew their Disloyalty.

IN short ; Do not the very Ends, the very Preambles, whence you would insinuate your Innocence, proclaim the  
Necessity

Necessity of these general Prohibitions, which condemn you and all Field-Preachers? Can a more proper Remedy be applied against the Practices of seditious Sectaries, and other disloyal Persons, who, under Pretence of tender Consciences, *may* at their Meetings contrive Insurrections; as in the Words of the Preambles? These general Prohibitions against *Field-Ranting*, have an excellent Tendency to defeat the dangerous Artifices of *the Bigot, the Ambitious, the Treacherous, and Division-Lover*. By trusting no one whatever, (let him pretend the tenderest Conscience, the most holy Zeal) they prevent the *rambling Quack-Zealots* from leading out *vast Armies of the Rabble* thro' all Parts of the Kingdom: By these Means they disappoint the crafty ill-designing Ones from instilling the Venom of Bigotry into the *Bulk of the People*, and gradually working them up into a Religious Distraction: By means of these Precautions, the Administration may pursue the *wholesome, jealous Maxims* of a State; and *curb the growing Interest* of the *popular Enthusiast-Teacher*; who (for ought we know) *may* one Time or another, when *powerful enough* and on a *critical Conjuncture*, set himself at the Head of his *devoted Spiritualists*, and commence the ambitious Traitor: And by these Means, had the Laws been rigorously executed, you had never boasted, as by good Intelligence I find you have, *that you could lead 20,000 from the Church, at your Pleasure*.

SUCH are the happy Ends of these general Prohibitions, if enforc'd! But in what you have been taken Notice of above to suggest, (*pa. 12.*)----that "such Field-Meetings as consist of seditious and other disloyal Persons, are the only ones you can find that are prohibited;" and that the Application therefore of such Acts to your *innocent Disciples* forsooth cannot be just;"----besides that you tell a downright Fibb, for that the Prohibition is *absolute and express* in the ACT; you wou'd impose an *Absurdity* likewise on us.----As if rebellious Assemblies were not *always* obnoxious to the Censures of the State, before the *Enacting of these Field-preaching Laws*: As if these Laws cou'd be of *great Force* against seditious Rebels, and prevent our Saints from taking the Field in their militant Capacity, at *such* a Time when they must be suppos'd *absolutely defying all Laws*, and ripe for the Hangman or Soldier.----No: These Laws are not to prohibit SUCH RENDEZVOUZES; that were idle:----They are to prevent them, and render 'em *premature*; that is, in obstructing the distant Steps, and stopping the Paths that lead to 'em; and, in short, *nipping them*  
in

*in the Bud*, as we say. To forbid *Rebels ipso Facto* holding rebellious Meetings, were a late insignificant Remedy: These Laws take such proper *antecedent Care*, make such *antecedent Provisions and Precautions*; “lest seditious and disloyal Persons “*may contrive Insurrections.*”

THE Prohibitions then are *general*: Not seditious, rebellious Assemblies *in particular* forbid by them; as you will have it. Therefore your Intimation (*pa. 12.*) that “the Application of “these Acts to the Methodists implies a Charge against them, “as tho’ they were seditious Sectaries, disloyal Persons, &c.” is no farther true, than as you and your Sect have disobey’d the Prohibitions in those Acts; which Undutifulness, Sir, you must know, “late Experience (*ibid.*) has most abundantly “shewn,” notwithstanding your Asseverations to the contrary; and which we have but little Hopes by our “future “Experience” (*ib.*) to find amended in you.

THE above Intimation, I apprehend then, was mentioned by you to introduce your subsequent idle Scurrility and Reprimand (*ib.*) of their Lordships “Conscience, in encouraging “such a Pamphlet, &c.” as also to shew your *abundant Charity* to them too, *after* you had wantonly insulted them. “Father, forgive him! (*that is, the Author and their Lordships.*) Lord Jesus lay not this Sin to his, that is, *their Charge!*” (*pa. 13.*) This *favourite Method* of your wounding Characters in a Scrip of Prayer, to shew the World how kindly you can forgive, after you have been publicly railing at them for *Nothing*—puts me in mind of JACK *in the Tale of a Tub*; who was mighty fond of falling down on his Knees, and turning up his Eyes in the Street, and Midst of the Kennel, as if at his Devotions. But then, to be sure, he had some roguish Trick to play. Then it was, if Curiosity attracted Men to laugh or to listen, he would of a sudden most handsomely fouce them, and fall to bespattering them all over with Mud.

WELL, Sir,—but how can you so jealously except against the Brand of “seditious, disloyal, &c.” (*pa. 12.*) of one that may be justly suspected for *Principles* of “Insurrection?” Do you not notoriously violate the Laws against Field-Preaching, in Despight of the State? Do you not throw down our Barrier, which *even the Act of Toleration* supposes necessary for the Security of our Constitution; and open a Passage for the *many-headed Hydra of Enthusiasm* to assail us? Do you not *stretch every Power*, to weaken the Interest of the Pastors of the

the present Establish'd Church? And all this while, you are tampering with the *meanest Class* of the People throughout the whole Kingdom; who are usually *thoughtless, daring, bigotted to their Principles, and promising themselves every thing upon the Turn, or rather their Over-turning, of a Constitution.* These you are perpetually confirming in their *resolute Bigotry*; continually urging on their *Animosities* against the *present System*, by lewd and railing Misrepresentations: *And yet, whilst you are scattering these Firebrands, you cry out, Am I not in Peace?* To these Practices what a Sett of apt Principles have you fitted? You persuade 'em, they only are the Elect; all the rest of us the Loathings, the Cast-Off's of the Deity---that God will fight for them of Course---*that the Devil's Kingdom shakes and trembles at the Coming of these your powerful Saints and Friends of Jesus*; with whom you persuade their *hot Imaginations* they have the *warmest Intercourse and Familiarity*; more (according to your horrid, *wanton Expressions*) like so many *Gallants*, than the *humble Adorers of a God.* Why, Mr. *Whitefield*, what prettier Method cou'd *Mahomet* take to establish in his Disciples an *Enthusiastick Resolution to fight, and utter Contempt and Hatred* of their Adversaries? Or rather, did he it *half so effectually*, by assuring a *future Paradise* to his Followers, that shou'd fall in Battle? And then you not only unhinge the Respects your Followers shou'd entertain towards their Superiors, by persuading them, they themselves are in a *better Dispensation*; but you strike at the *grand Principle*, that shou'd *protect, and shelter Man from Man*, by taking off *all Strefs* from *Morals.* Thus you divert their Minds from attending to the *natural Principles of Justice, Love of their Country, &c.* which might cool the *Rebel-Warriour.*

AND thus preparing them by your *pernicious Measures*, and directing them to attend to *Inspiration*, (or, your warm Influences on their *Imagination*) and God's Revelation to you *forth* for their Duties----what may we not expect that is hurtful to the *National present System*, when you, who are to guide this *vast monstrous Body of formidable Enthusiasm*, seem yourself to be *mov'd entirely* by a malicious Principle of Bitterness, that hurls *Defiance* to the *Laws*, and *Contempt* to the *Men*, that are the *Guardians and Securities* of our present Constitution.

You think, perhaps, you can evade, by your Subtleties, the *Laws of the State.* And then, as to your *levelling at the Church*, our *Gallio's will laugh at it.* But, I'm persuaded, you greatly mistake their Sentiments, and abuse 'em in your  
Heathen

*Heathen Persuasions* of 'em. And I flatter myself, you'll find contrary to your Opinion, upon your *attacking* it, the same dutiful *Warmth and Vigour* to support our *Mother-Church* in its present Dignity and Lustre, as your *hot-brain'd Brother* TENCIN did lately to preserve the State, upon his intended Invasion of that.

I HAVE been reading over, Sir, this Cardinal's Character, (*Allusion to pa. 22. of your Letter*) and in his *Heat of Temper*, his *Bigotry*, his *Resolution*, his *Coaxing* sometimes to win some, his *Commanding Ways* to force others, his *Hypocrisy* to cover his real Design, his many *Faces, Arts, and Subtleties*, vast *Ambitious Views*, and particularly his *Cloaking the Design of invading our Constitution under Religious Pretexts*, in order to make Use of *Bigots* to execute his real Plan—in all these, I protest I cou'd hardly forbear laughing, to think what a *Piçtare* he had here amongst us, and in a kind of a *Divine* too, even your dear Self—even “*as Face answers to Face in the Water.*”

As to your *Insinuation* (*pa. 12.*) of the *Printer's* being of your Mind, that the Pamphlet was a *notorious Libel*, because he did not take Notice in the *Title-Page*, *where or by whom* it was printed; when you know their *Lordships* employ'd him as a *Servant to print off a Sett*, not to be publicly vended, but for their Use;—the very Thing answers itself, and only shews, you have a *desperate Cause*, which yet you will abide by; and therefore you grasp every little idle Occasion to support it. And it wou'd be a very odd Method of the *Printer*, “*to drop it into Publick like a Child, that no body cares to own,*” (*ib.*)—by acquainting the *Bell-man*, or the *Antagonist*—*Mr. Whitefield*, that he printed it, and that their *Lordships* ordered him.

AND so I proceed to *Page 14.* where you quote out of the Pamphlet—“that you and your Followers do communicate “with us” on the *Lord's-Day*,” and infer hence, that the *Author, i. e. or the Bishops* confess, what never enter'd into their *Heads*—that you are real true “*Members of the Establish'd Church.*” But 'till you produce a more *credible* Author in your Interest than *St. John*, or comment better than *St. Augustine*, (*See Page 13.*) 'till you answer the Charges above, and shew by your *Actions and general Conduct*, a Proof much better to be depended on, that you are really in Heart for the Subsistence of the present *Establish'd Church*; your Appeal to your *Communicating* for your Affection to Her, is a mere Puff, a Talking like one of the silly Women.

I SHOU'D immediately consider what you subjoin to *stand in the Place of a Defence of the Irregular Method of your Party's Communicating*. But at the Bottom of Page 14. you prevent me, by making serious Work of a Witticism; by patching and botching together in the same Person, as elsewhere in your *Letter*, the *inconsistent* Characters of *Pert* and *Saint*;----of the *Wit* and *carping Coxcomb*, with the *grave* and *serious Divine*. I will therefore animadvert here *once for all* upon the Criticisms in your *Letter*. And 1<sup>st</sup>, As for the Phrase, Conduct and Behaviour, which your *arch, waggish Saint-ship* will have (*pa. 6.*) to mean the very same Thing precisely, *the Conduct and the Conduct*: Your Criticism on this, however, does not betray your Spirit to be a *refin'd Discerner*. These two Terms have an *Ideal* Difference, that you seem to know nothing of; as *Absolute and Relative*. When it is said, such a one is a Man of good Conduct—the Term *Conduct* usually denotes his prudent Managery as to *Absolute, Private, Personal* Duties. And thus, your *Extravagance and Delusion in straining the Divine to the Bedlamite*, good Principles of Religion to a Pitch of Frenzy; your *spiritual Self-Conceit*, and *Immodesty* in founding your own Praise so loud; your *Ambition*, &c. justly falls under the Pamphlet's Notice. The Term *Behaviour* is usually *Relative*, and respects, as when such a one is reported to be of good Behaviour, a *Carriage only towards others*. And thus your insolent *trampling on the Laws of Church and State*, your *debauch'd Blasphemy and Impiety towards God*, your *abusive Treatment of your Superiors*, &c. makes up another *black Catalogue* of your Iniquities in the Pamphlet.

YOUR next *Dispute about Words* is, Page 10. You cavil at the Pamphlet's Expression there, because it says—"It does not appear that any of the Preachers among the Methodists have *qualified themselves, and the Places* of their assembling, according to the Act of Toleration." You will have it----qualified themselves, and *licensed the Places*. I have above hinted the little Grounds there are for this idle, empty Remark; because a *Licence* is the very *Qualification*, and both are *equivalent Terms* there. But farther, this Remark is *unseasonable*; because *Licensed* must agree with the *Nominative Case, Preachers*. And therefore, as you wou'd have it, it wou'd make the *Preachers the Licence-Granters*; which wou'd be false and absurd. For to *license*, is to grant a *Licence to*----and *did license*, or *have licensed*, is in the *Active Voice*, and therefore signifies the *Granting, or Giving Part*. Whereas the

Verb, *Qualify*, often imports the *Reciency*, or the Receiving Part. And thus it is, when we say, such a one *has qualified himself*; we mean, he has *receiv'd a Qualification for himself*: And in this Sense you yourself allow it here, whilst the Term, *Themselves*, follows the Verb; and why not in the same Sense, when the Word, *Places*, is subjoin'd? Why can't, *to qualify a Place*, import, *to receive a Qualification for a Place*; since you own here, *to qualify themselves*, signifies *to receive a Qualification for themselves*! So little Reason have you, Sir, for this *Babbling*, this foolish Method of answering Arguments. I can't help observing on these Occasions, how *prodigiously near* you keep up to the Spirit of the *early Christians*; what a vast Resemblance there is between *St. Whitefield*, and that *Saint* that wrote to *Timothy* so earnestly *to shun vain Babblings, Questions and Strifes of Words*!

HERE again (*pa. 14.*) you hook in an Observation *that is not in the Pamphlet*, but was (if seems) in an *old Copy* you read, to shew your Wit upon the *present Piece* that is publish'd: As if you was determin'd to be always barking at the *Man in the Moon*, and study Means only to expose yourself. For after you have cited here the Pamphlet's Observation on you and your Followers—that “you affect to be thought Members of the National Church, by joining in Communion with it;” and the Complaint in the Pamphlet—that “you do it in a *Manner that is very irregular*, and contrary to the Directions laid down in the Rubrick before the Communion, which is established by the Act of Uniformity”—you fall to telling us how *an old Edition* had it, upbraiding *that* as a Mistake, and hoping the next Edition will come out more correct still: And this *witty Insult of an old Copy* you wou'd foist on the World, as Part of a *candid and impartial Answer to the Arguments, the Reasonings of the new Copy, the present Pamphlet*.

BUT my dear Critic, my dear *Holy Wit*, how was even that a Mistake, which you quote out of the *old Edition*? There you read, that the Manner of your communicating “was contrary to the Directions laid down in *our great Rule, the Act of Uniformity*.” How was that, “putting the *Act of Uniformity* for the *Rubrick*?” Is not *that* our great Rule in these Matters? Supposing the very Particulars of the Rubrick are not inserted in the Body of that *Act*—does it not in *Effect* contain 'em all? Does it not inform you *in the general*, how you shall act, by telling you—you must *act according*

ording to the *particular* Rules in the Common Prayer-Book? By its *establishing the Observance of the Rules in this Book*, it tells you how you must proceed; or, these are so many Rules enjoind by the Act, tho' for Prudence-sake not specify'd in the Body of the Statute; but dispers'd *properly thro' the Service-Book*. And of this *general* Enjoinment, and the *particular* Precepts it alludes to, *so enforc'd*, your Followers that *can read*, may choose to be ignorant, unless, which I suppose they will not plead, none amongst 'em can boast (a new) Common Prayer-Book in Octavo. For *there* are not only contain'd the *particular Rules*, but the Act that *establishes* 'em. He then amongst you that contradicts these particular Rules, not only acts contrary to the *General* "Directions (which enjoin the Observance of these Particulars) laid down in our great Rule, the Act of Uniformity," as in the old Copy you read, it seems; but also may know by turning to the Act of Uniformity, at the Beginning of such a Prayer-Book, that he does thus oppose these General Directions, as oft as he transgresses the *Rules in the Rubrick*.

THIS all your *unlucky Wit* comes to now, my Friend.— Leaving therefore this idle, boyish, *beating round the Bush*, this arch Wagery of yours, which bespeaks rather the *pretty pert Lady*, or some little forward, fluttering Thing you have as an Attendant, than the pompous, stately, *bright Saint WHITEFIELD at Full*—we drop pat on what you would have us think a Defence of you Methodists against the other Branch of the Charge, in the First Part of the Pamphlet. This new Charge is, that you Methodists, *i. e.* as many at least as have Prayer-Books, can read and understand 'em, "*do break thro' and notoriously despise the wholesome Rules*" you meet with in the Service-Books, (as well as the Canons of the Church) and consequently the Act of Uniformity which establishes these Rules, and which is *prefix'd* to many of those very Books. This Charge is made good against the Methodists, in that, contrary to the whole Tenour of the Rubrick before the Communion, as well as the wise Ends of Canon 28. of our Church, "they leaving their own Parish-Churches where they are known, come from several Quarters, in very great Numbers, to receive the Communion at other Churches, where they are not known, and between whom and the Minister there is no manner of Relation." See Pa. 6. of the Pamphl. Par. V.

Now—what have you to answer to this? Why—in the 1st Place, you would evade it at the *Expence of a Fibb*. You would make the World believe (*pa. 15.*) you are



“charg’d with notoriously despising these wholesome Rules,  
 “for not signifying your Names to the Curate, as in the Rubrick  
 “before the Communion.” But all down *Pag. 5. of the Pamphlet* it is evident, that the Rubrick and the Canon are not quoted to condemn you for any such Thing; and indeed the Canon cannot make against you in this Matter of Omission; for it does not mention a Tittle about *signifying Names to the Curate*: No, no; the Canon and Rubrick, as is evident from the Top to the Bottom of that Page, are quoted *only* to shew—that they do imply it fit and reasonable *for every one to receive the Sacrament at their own Parish-Churches*. And even in this Article (*ibid. at the Bottom*) the Author makes “Allowance to such reasonable Exceptions, as evidently arise from the Nature and Circumstances of Persons and Things.” But what he finds Fault with your Sect in, is, as he goes on—“Tho’ such Exceptions are always admitted in the Construction and Application of General Rules, nothing can justify either the wilful Neglect, or open Contempt, of the Rules themselves”—which you discover, as he proceeds to shew in the *Words of the Charge above*.

THE Charge is not laid then for your *not shewing your Names to the Curate*; but for *leaving your own Churches, and marching openly in Drovers to others*, contrary to the Tenour of Rubrick and Canon, and the wise Ends and Purposes for which they were established. Alack-a-day! What will become of your Wit then, Mr. *Whitefield*? *pa. 15.*—For in this Case, there is this *small Difference* betwixt your *dear Lambs*, and “the poor persecuted Children of *Israel*” under *Pharaoh*: They were commanded *to do*, what they *cou’d not*: You are desired *not to do*, what you are determin’d, *you will*—in spite of Laws, or any thing else. And thus your 1st Method of railing at the *Ministers as Pharaoh’s Officers*, and blaming them for your Gang’s strolling out to strange Churches on the Lord’s-Day to be gaz’d at, is come to nothing, *because the Wit will not hold*.

THE second Method, and *which is the last*, of your answering the *new Charge above*, that I can pick out in your Letter, is at *Page 17.*—where you would have us “believe, that they come together in such Companies to animate and encourage one another.” But this, Sir, is the common Cry of all Saints; and a *notorious Contempt* of the Laws, especially those that are to *guard us against Confusion*, is not to be justified by *such your Professions*.

FARTHER—You and your Followers have given so many ample Proofs of your *Vanity and Boasting*, that we must acquiesce in what the Pamphlet observes, that you take these Measures, because “ otherwise you would not have the vain Pleasure of appearing together in a Body, and as a distinct Sect ;” (we may add) an Opportunity likewise of *Brow-beating* the true Ministers of the Church.

BESIDES, if you must have a *Christian Company* to animate you, in the *Acts of Contemplation*, at receiving—we presume, you may have 'em in all Churches at communicating, without *crowding a Communion-Table* with Shoals of your Saints from all Quarters. Nor can this “ *crowding* be at all delightful” (pa. 17.) or inoffensive, in Opposition to Rubrick and Canon; nor can you therefore be warranted in such *irregular Proceedings*.

To enforce our Belief of your Sect's Zeal in these *unwarrantable Assemblages*, you tack on indeed (*ib.*) an Observation of Dr. Horneck's, that when the Church was in its Infancy. “ where you saw one Christian, you might generally see more.” But you must understand, we look upon ourselves to be as good Christians as our Methodist-Neighbours, who make *no Regard of Morals*. 'Tis an old Proverb, we know, *Birds of a Feather flock together*; and may as well be applied to *illegal People*, to *Ruffians*, as to Saints. And so, when you wou'd plead this old Remark, to urge the Regularity of your *Church-Marches*—being equally conclusive, and to the Purpose, brings to my Mind a Story of a *Scotch Ranter*, who wou'd persuade from Scripture a Cousin of his, a Church-Minister, *not to own Episcopacy*; which he cou'd *unanswerably* prove *perjur'd*, because old King David said formerly, *My Heart inditeth a good Thing*. This is all I can find in your Letter on the *Defensive* against the Pamphlet's Charge of your *irregular Method of communicating*.

FOR besides what I have taken Notice of, and your Advice (pa. 16.) to the Methodists, “ not to leave their own Parish-Churches, “ when the Sacrament is administered there,” but to take the Pamphlet's peaceful Counsel at other Times; which you *only* “ *believe* (and we wish) they will readily comply with”——besides this—from the Page you usher in the Charge (pa. 14.) to this Remark of Dr. Horneck, (pa. 17.) you are taken up in the *Offensive* Part, in reprimanding the Clergy for their “ *promiscuously admitting all Sorts of People to the Communion*,” and not “ *putting the Rubrick in Execution*.” And thus you go on at the Bottom of Pa. 17. and Beginning of Pa. 18.—after you have in the Abundance of your “ *Charity which hopeth all Things for the best*” pa. 17. (*on your own Side*) persecuted and branded the honest Complainants of your *irregular Methods of Communicating* with the odious Character of “ *Pharisees*.” After you have suggested, in the *same Page* you made this warm Profession of your Charity—“ that “ the Ministers do not complain of these Disorders, only on account “ of their being hereby put under the Difficulty, either of rejecting “ *great Numbers as unknown to them, or administering the Sacrament “ to great Numbers, of whom they have no Knowledge*; because (add “ you)

“ you) it is *too, too notorious* that *Hundreds* receive the blessed Sacrament, both in *London* and other Places, where there are no Methodists, whom the Minister knows little or nothing at all about, &c.”  
 —If this Observation has any Meaning to the Purpose, it must be that “ these *great Numbers*,” these “ *Hundreds* of Strangers” receive in *one Church*; and therefore the great Resorts of the Methodists to Communicate, are not to be complain’d of for their *Numbers*: But this Meaning implies *too, too notorious* a Falshood, ever to be believ’d.

YOUR Reprimand of the Clergy for these Measures, you should consider, Sir, if upon true and just Reasons, is but a *Charge RETORT* at last, a meer *Tu quoque*;—and therefore however *reasonable*, cou’d in no wise acquit your conscientious Followers of *their own* Breach of Rubrick and Canon, in their *disorderly Processions*. But this *Back-stroke* of yours, for *their* not seeing the Rubrick *strictly* executed, is idle, after you have seen the 1st Part of the Pamphlet you pretend to answer.

AFTER having taken Notice (*pa. 5.*) that “ these general Rules, when *duly* observed, are the best and surest Means of preserving Order and Regularity in the publick Administration of Divine Offices, and of avoiding all that Confusion which they were designed to prevent”——the Pamphlet subjoins——“ At the same Time, it must be admitted, that these good Ends may be sufficiently answer’d, and the Rules said to be *duly observed*, tho’ Allowance be made to such reasonable Exceptions as evidently arise from the Nature and Circumstances of Persons and Things.” If therefore you cavil at our Ministers for administering the Sacrament to a *few private Persons*, that come in the *ordinary* Way from other Parishes, because they are *unknown* to them; you quarrel with the Moderation of our Church-Principles, which connive at these *slightly-deviating* Measures, to gratify tender Consciences, and pious Dispositions. For, I think, neither Charity nor good Sense can suggest, for what Ends such abandon’d “ Dogs, open and notorious Evil-Livers,” as you speak of (*pa. 16.*) can come to Churches where they are not known, to communicate upon their Sacrament-Days—nor can the good Manners of a moderate Church of England-Man therefore refuse a piously-appearing Stranger the Bread and Wine, unless he had been before appriz’d of his Hypocrisy. And as for any “ notorious Dogs,” any *Brickbats* in Iniquity in *their own* Parish, ’twou’d be strange indeed if the Ministers shou’d not have heard of ’em. I own, I do not think there are such vast Numbers of *communicating Dogs* amongst us, whatever Heathen Opinions you may be pleas’d to entertain of us. However, to prevent all Disputes on this Head with you, Sir—I wish, with all my Heart, every one *foreign and unknown* would previously signify his Name to the Curate, in Obedience to the Rubrick. And I shou’d be very sorry, if I cou’d think any Curate wou’d not say, *Amen*. Yet I would not persuade ’em to quarrel about this at the Communion-Table, with a *peaceful Communicant or two*, for the sake of *Charity, good Sense, and good Manners*, as I before observ’d.

BUT

BUT the solemn open Defiance and Insult of these Rules in Rubrick and Canon, shewn on a Lord's-Day, by the marching of whole Regiments of your \* *Kirkish Lambs*, does indeed cry aloud for Correction. And therefore YE, methinks, shou'd be the last to complain "of the Clergy's promiscuously admitting" unknown Persons, with those they have Cognizance of: To reprimand 'em for Breach of Rubrick in this Point; to be about "leaving the Church (p. 16.) "only upon this Account;" to urge the *strictest* Observance of the Rubrick; tho' at the same Time your Troops require the Communion at their Hands in *flat Opposition to it*, and so notoriously insult *these very Rules*—This, Sir, if you please, is not only to demand Brick, (*Allus. to Pa. 15. of your Letter*) and refuse the necessary Straw; but lewdly to demand the *very Brick you despise*.

NAY, Does not what you mention (*pa. 17.*) of their thus assembling "to animate and encourage one another" your Quotation from Dr. *Horneck*, (*ib.*) your Observation, (*ib.*) "how delightful "it is, to behold a Communion-Table crowded," tend to confirm the Methodists in this Breach of Rubrick and Canon? Do you not scurvily throw out the Name of *envious Pharisees, angry at good Deeds*, on the Complainants of your audacious Insults of *these very Church-Laws*, relating to Communion? (*ib.*) Do you not pull in your old Copy again (*pa. 18.*) to suggest, that the Ministers complain of these Things, because "those who are Afternoon Lecturers, "are thereby put under the Hardship of not having Time for *necessary Rest and Refreshment between Morning and Evening Duties?*" Do you not take Occasion hence (*ib.*) to rail at 'em as "slothful Servants, whose God is their Belly, whose Glory is their Shame, who "mind earthly Things"—and all this—because Complaint is made of your Violation of the Ecclesiastic Rules in Communicating? Do you not propose a Question as from the Lord; (*pa. 18.*) "You slothful Servants, cannot you labour for me one Day in a Week? Can "not you lose one Meal to feed my Lambs?" And this, because your *Lambs* forsooth are complain'd of, that they come in *Flocks*, in Defiance of Rubrick and Canon! What greater Instances can you give of your *Contempt of these Rules*, which you exact the *strictest* Observance of from the Clergy, whose Churches yet you visit by *Droves*, that they *shall* deviate from those very Rules!

By the way—it does not appear from the Pamphlet, that your irregular Method of Communicating *has* been at all complain'd of by Afternoon Lecturers; only that it is a Practice (*in the Words of "the Pamphlet, Par. V.*) which *may justly* be complain'd of by the "Ministers of the Churches to which they resort in that irregular "Manner;" so that you might have spar'd the Censures of the Lecturers above; and what led the Way to these pert Reprimands, namely, your Suggestion (*in the Page above*) that "the Ministers complain," may be a downright Fibb. And indeed, suppo-

\* *Alluding to bloody KIRK in the West, who was us'd to call the vilest of his Ruffians, his Lambs.*

ing these Gentlemen had complain'd ever so much, they had done perfectly right: And a Man of common Sense wou'd hardly have esteem'd them *Belly-Mongers*, the more, because they had not choos'd to fast on a Feast-Day, and fatigue themselves to gratify your *scabby Sheep* in their open Contempt and Defiance of Church-Government, and of the Rules and Laws thereof. So that you not "needed not" only mention this," but the Author of the Pamphlet had no Reason to be "ashamed of it." *pa.* 18.

To return—Since you have shewn so many Instances of your Contempt of the Rubrick and Canon, in Point of Communicating; since you plead so strenuously in the Cause of those *Lambs* that violate and openly insult *those* Laws, and stigmatize the Complainants of *these your notorious Breaches* with the Title of *Pharisees*, of those whose God is their Belly, &c.—Is it not very odd, that you shou'd have so tack'd about on a sudden from him, who was just now exclaiming at and condemning our Ministers for "promiscuously admitting to the Communion," whom they do not know, with those they do; for not "putting the wholesome Laws" (against your Sect's irregular Method of Communicating) and "Rubricks in Execution;" (*pa.* 16.)—from him, who was just now "wishing Prosperity in" this long-neglected *Part* of Reformation in the Name of the Lord;"—from him who was just now recommending the Pamphlet's Advice, to communicate "in a more quiet and inoffensive Way;" (*ib.*) and who was (*pa.* 18.) praying "that the Clergy might approve themselves good Shepherds," in sticking closely to the Rubrick, which condemns the *irregular Assemblies you defend*. Inconsistence all! And the Conclusion is, That whether the Clergy do, or do not, administer the Sacrament to Strangers, they shall be sure of your usual good Word; that, in the Words of *Hudibras*, you will CONFUTE, CHANGE HANDS, AND STILL CONFUTE.

THE State of the Case, upon a Review, then appears to be this—You quarrel with our Ministers for not keeping *rigorously* to the Rubrick and Canon, and yet would defend your Followers in the most *impudent and notorious* Insult of those very Ecclesiastic Rules. And this, I think, is "to strain at a Gnat, and swallow a Camel," with a Witness. (*Allus. to Page 25 of your Letter.*) But, blessed be the God of Truth and Peace! Neither is your *Malice* able to condemn our Ministry for their *Moderation* in not refusing the Sacrament to a pious Christian or two of another Parish, tho' unknown: Nor can your *Sophistry* vindicate, *against the Pamphlet*, the bold Contempt of the Church-Laws shewn by the Methodists in their insulting Processions to communicate.

THESE two different Things, your *Charge upon the Ministry*, and your *Defence of your own Party's Irregularities in communicating*, you have artfully (as you imagin'd, I suppose) blended together, to enforce both. And I have considered each separately, to shew the *Weakness of either*. To have answer'd the Pamphlet, you need'd only to have taken Notice of *the latter Point*: This only can be said to be any Thing like an Answer; and in this defensive Part of your

Scot's Ways of Communicating; I think I have amply expos'd you above; and shewn that they therein most *barefacedly* insult *Rubrick, Canon, and the Act of Uniformity* that establishes them; As also, that they most *notoriously violate and defy*, in openly preaching in unlicensed Places, particularly in the Article of Field-preaching, our *Statute Laws*; that is—(22. Car. II. c. 1.) as well as *even* the Act of Toleration. I now therefore am ready to leave it to the Verdict of any Jury of *common Sense and Impartiality*—whether “the Objections” (in the Pamphlet) “against the Methodists are *trivial*, and the Acts referred to as discountenancing the Field preaching *impertinent*,” as you *will have it*, Pa. 18. Whether your *Raggamuffins* therefore are not “open Defiers of Government, and guilty of *open Inroads* upon the National Constitution;” as you *will not have it*, Pa. 19. And consequently, whether you don't tell a great Fibb, when you call the Pamphlet, (*ib.*) “a wicked, false, and ill-designing Libel:” And whether, on these Accounts, the Author of the Pamphlet, and myself, ought not to have an *hearty Laugh*, when you tell us (*pa.* 18, 19.) “that his, and every other such (in Capitals, by which I seem to be threatned) Complaint against the Methodists, will be censured not only by them, (but by every *impartial Person*) as a Discouragement to Piety and Devotion, and particularly to a religious Observation of the Lord's-Day.” And thus, believing myself pretty sure of the Verdict in my Favour, I attend to watch your Flights and Movements to the *Conclusion of your Letter*.

THE *Slander*, the Author (of the Pamphlet you oppose) expects from you at the End of his 1st Part; and which, as you say, (*pa.* 18.) “without the least Degree of a prophetick Spirit he might easily foresee,” from People of your *Make*, is what was just mentioned—“that you'd censure his and every other Complaint against your Irregularities as a Discouragement to Piety and Devotion, and particularly to a religious Observation of the Lord's-Day.” But this *Slander* (adds he) is effectually confuted, by looking back to the State of the several religious Societies in *London and Westminster*, for *many Years past*.” Then he proceeds to shew the Religious Methods these *truly Christian Societies* pursue—“their modest and decent Behaviour,” contrary to your Custom, “without any Violation of publick Order and Regularity;” and he observes, that “the Bishops and Clergy” do very much approve of these Measures, and “countenance and encourage” these peaceful Societies.

THESE Observations, one would think, were sufficient to throw off the Slander they were intended for; as hence it is evident—Mutual Edification, particularly on the Lord's-Day, and Christian Societies, are not only not discouraged, but enjoy the *Patronage of those very Gentlemen*, the Bishops and Clergy, whom you so *zealously* oppose; with this Provision only, that they be *peaceful, orderly, modest*. But you, Sir, out of *some singular Discernment*, (it seems) insist upon it, (*pa.* 19.) that this Appeal to these Regular Societies, can't prove but that the Pamphlet is still a Libel *notwithstanding*. However,

'till you and your wife Legion produce Reasons to convince me of the contrary, I shall presume, there was *no Occasion at all* for this *Appeal* of the Author's, to shew his Innocence; for that I have above long since abundantly prov'd the Pamphlet, neither to be a "*wicked, false, nor ill-designing Libel.*"

BUT as you tell us, (*pa. 19.*) "this" (Appeal) "will only serve to *increase every unprejudiced Person's Censure*" of the Pamphlet; and as you mention this to *cross those Religious Societies in the Fall of your Sect*, I will observe the Parallel you draw between these Societies and your own—to convince you, (*if you are sober yet*) "that their Lordships are not reduced to the Dilemma, either to encourage *both* or neither;" nor yet to "give the World *better Reasons* than the Author of the Pamphlet has, why their Lordships should *countenance and encourage* the one, and so strenuously *discourage and discourage* the other"—as you will have it. (*pa. 20.*) "Do the particular Members," (say you, *Pa. 19.*) "of each Society" in *London and Westminster*, "attend the publick Duties of the Day together with their Neighbours, as the Laws of Church and State direct?" You add, "Do not the Members of the *Methodists Societies* the same?" Why; I say *no*. For have I not made appear in the *Article of Communicating*, you notoriously insult *Rubrick and Canon--the Church-Laws, and the Law of State--the Act of Uniformity*, that enjoins them! You observe—(*pa. 20.*) "Have the Members of the *London Societies* behaved with Modesty and Decency, without any Violation of publick Order and Regularity? So have ours, my Lords," (you subjoin) "as all must confess who have been present when our Societies met." Beside your *Modesty, Decency, Zeal* for publick Order and Regularity, shewn in the *Article of Communicating*.—I ask you, Sir, with what *amazing Degree of Assurance*, can you boast of these good Qualities in *your Societies*; when their *very assembling* in scorn of Licences, is an open *Contempt* of the Laws of the State—when particularly in the Point of *Field preaching*, you and your Societies not only assemble up and down throughout the Kingdom in the *most open Defiance* of the Acts of *Car. II. 22. c. 1.* and even of the very *Act of Toleration*, the *mild Protectress of weak dissenting Minds*:—but are continually adding to the Crime of these Disorderly, Riotous Measures; in *poisoning* the Country against their Teachers, throwing out the *most virulent and abusive* Malice against every peaceful Defendent of the present happy Constitution of the Nation!

AND do you wonder, by this Time, why the *London Societies* shou'd be countenanc'd, and your disloyal Tribe not?—And do you think, because these *Christians* usually meet together in a "*Vesry*" for "*serious Conversation, to read good Books, &c.*" (*ibid.*): by the *Approbation and Encouragement* of the Bishops and Clergy, (*ib.*) with whom they maintain the best Harmony;—that therefore you and your *seditious Crew* shou'd be allow'd to assemble in an *unlicensed, unapproved Foundery or Tabernacle*; and there (*ib.*) CANT out your *lowd Blasphemy*, your "*extempore*" [*ib.*] (or rather, *extrumpery*)

Non-

*Nonsense and Ribaldry*, against the Principles espous'd by the present National Church; against the Practices of those that dare censure your Inroads on the National Constitution in general. 'Tis not your drivelling and turning up your Eyes, your Cant (*pa.* 21.) of your "Societies being more for the Power of Godliness;" 'tis not your ringing Changes upon the Terms, "New-Birth, Free Justification, and the In-dwellings of the Spirit;" (*ib.*) your Talk of feeling "the Righteousness of Christ imputed and applied to your Souls," (*ib.*) will bear you out against your *notorious Disloyalty to Church and State*. We have too great Reason to fear, the warm Impressions you boast to have from the *Spirit*, are taught you by your *young Blood*. And for the Dictates of *Flesh and Blood* to be made those Conditions ("without which we cannot "enter into the Kingdom of Heaven," (*ib.*) confounds us with a *Religious Horrour, Astonishment, and Detestation*. Thus, I'm afraid, does the Epithet "*Righteous over-much*," applied to you (*ib.*) degenerate into *Sensual*: And I wish from my Soul, you was one of those "*Self-righteous Brethren*" (*ib.*) that think without Holiness in Words and Actions any one of your *unrepenting* Disciples, however spiritualiz'd in your Extatic Way, *must not, cannot* see the Lord. So might you have prevented the impending Woe that threatens you, from the Divine Vengeance, for misleading so many into these *sensual Extravagancies*; and which you yet *madly and wickedly* continue to pray may be the *unhappy Case* of all that oppose you;" (*ibid.*) So might you once more have had the Opportunity of boasting to their Lordships, the Honour you had to "*preach the Quarterly Sermon*" (*ib.*) of the *truly Christian Societies of London and Westminster*: And so might those unhappy Brothers amongst 'em have still pursued their reasonable Path to Heaven, who have been foolish enough to hearken to your Enthusiasms, and desert these Societies, *to make manifest the true Christians* are left behind by them *unshaken on the Rock*.

If a Man has common Humanity, if any Thing can melt him; surely, it must be to see the *Devil* transform himself into an *Angel of Light*; to find you raving about the Country, decrying the great *Natural Truths and Moral Duties* taught Mankind in general from *Adam's Time*, by the *Spirit breath'd in 'em from the Almighty*; (for their Conscience bears 'em Witness, accusing, or else excusing them) to find what a persuasive Bait, *Mahomet-like*, you have for the *giddy sensual Herd*; by tickling their Imagination with a *Fool's Paradise*; and instead of urging the severe Duties of *Justice, Modesty, and true Christian Charity*; *ravishing* them into a more *Sense-affecting Religion of Raptures, Transports, and the Heights of Enjoyment*.

I tremble and shudder lest our *Methodists Feelings, and Stretchings*, their Talk of *sweetly leaning on our Saviour's Bosom, and sucking out of the Breasts of his Consolation, their lying on a Night with his Banner of Love spread over them, their being carry'd in their Lord's dear Arms*; and such other of their impious Flights (taken Notice of in the Pamphlet) of their *lulling Repose here*; do not betray them *hereafter* into a *Bed of Thorns and Tortures, a Bed of eternal Fire and*



*Brimstone*, appointed for the Reception of the *Lewd*, the *Concupiscent*, and the *Blasphemous*. And therefore I conjure you, Mr. *Whitefield*, as you shall answer it at the *Great-Day*, that you bethink yourself *betimes*, and carefully see on what *Principles* you have *insur'd* your Souls to yourself and Followers; whether these Principles be *reasonable*, and not strain'd to a Pitch of Madness; *coolly deliberate*, whether your Doctrines and Practices in Love-Feasts, &c. do not favour more of the Priest and Devotees of *Venus*, than the Ambassador and Adorers of a *real God*, of an *eternal pure Spirit*! I conjure you, Sir, honestly to reflect, whether you have *duly mortify'd your own Flesh and the Lusts thereof*, in the midst of all your Feelings: And in short, whether it be not more than possible, that the Generality of your *sweet precious Lambs*, are degenerated into *very Goats*.

THESE are Points, Sir, of the last Importance; and by encouraging the *all-sufficient* Flights of the Methodists which seem to put Virtue out of the Question; you have already brought a Slur on the *real* Christian, in the Eyes of the giddy, the inattentive. You are just doing the same Disservice to *true Religion*, as our old *Cut-throat Saints* about *Oliver's* Time did. They run such Lengths under the Title of the *extraordinary Saints*, that the *real sound Christian's* Character was afterwards rendered suspicious. I don't know whether it was amongst these, that we may date the Rise of our *London Societies*; *nor do I care*. I never read *Dr. Woodward's* Account of them, and perhaps never shall. Good Things have rose, I know, from bad Causes: What we are now, not what our Grand-Fathers *were*, is the Question. Whether therefore these Gentry, "if they were to rise from the Dead, would," as you believe from the Principles they had, (*pa. 22.*) "utterly disown our present *London Societies*, and turn Methodists too;" it makes nothing for the Worth of *your* Principles, nor against *theirs*. I'm inclin'd to think, by this Time they know better, and therefore would not. However, the Author of the Pamphlet you cavil at, does not seem, in "the last Words of the 1st Part," as you suggest, (*ib.*) to take in these dear old Pictures of yourselves, the Founders of the present *London Societies*, "as tho' that would strengthen his Cause." He confines his Review of the Societies to *many Years past*—to shew, that as long as they have behaved with Modesty, Decency, according to publick Order and Regularity, the Bishops and Clergy have *countenanced and encouraged* them. From these Predecessors of *many Years past* it is, that the Pamphlet intimates, some Members of the *present Societies* have been *misted* into the late Methodist-Extravagancies; and therefore these Predecessors being countenanc'd by *Bishops and Clergy*, as well as the present *London Societies*; it does effectually prove you or any one else a *Slanderer*, who should accuse the late Pamphlet as a *Discouragement* to Piety and Devotion, &c.—And that was the End of the Review of the present Societies and those for many Years past. And if the 1st Predecessors of these Societies had such Principles and Practices as our Methodists; I own, it were a Pity if they were not made an Example for you and your Sect to beware of your pernicious Mea-

Measures. Blessed be God; they are reformed *now*, countenanc'd by our Clergy, &c.—and so made Instruments to prove you or your Gang, Slanderers in condemning the Pamphlet as against Piety, &c.

BUT however, Mr. *Whitefield*, why should you cry, (*pa. 22.*) upon reading “ Dr. *Woodward's* second Chapter of his Account of “ the Rise and Progress of the religious Societies in the City of *London*, &c.” Why, my dear Friend, should you exert the *Woman* on this Occasion; and so tenderly affect the Author of the Pamphlet, *all of a sudden*, as to burst into Tears on account of his *Blindness* (*ib.*) in not discerning the great Resemblance between you and some Gentlemen of old? It does not appear, he has taken any Notice at all of them in his Pamphlet; and consequently whether he is blind or not in this Case. Besides, for your farther *Consolation*, perhaps the Gentleman never troubled himself with Dr. *Woodward*, more than myself. And so, if he does not discern the Resemblance, he is blind, perhaps, as Men are us'd to be *without Light*, tho' their Eyes are *very good*. And I'm surpriz'd, such a *quick-sighted* Gentleman as you are, should be so blind, as not to perceive all this before. Is it not a Pity, that you should have *one* Scene of such *Tenderness* in your whole Letter; and yet that *this* should be so greatly misplac'd, so very much out of Time?

WHAT follows, (*ib. &c.*) is one of those *few* Things in your Letter, that are *somewhat like answering* the Pamphlet; like a Defence of the Methodists with Relation to the Charges, exhibited against them in the Pamphlet. ☞ Because “ our glorious *Emanuel*” (*say you there*) “ and the Apostles preach'd out of Doors, on a “ Mount, in Publick Markets, &c.” therefore you would infer, that you may run up and down the Country FIELD-PREACHING. “ Can “ we copy after better Examples;” ☞ (*say you, Pa. 23*) But you must understand, Sir, our *Gallio's*, our Statesmen and Legislature, have but a mean Notion of this Method of *taking out pretended Licences from King Jesus*, in Contempt of their Authority. They are satisfied of the ill Consequences of these Practices too well, to think there is *any longer* Occasion for them. And it is surprizing to see you of a sudden so zealous to copy after the Apostles in *Externals*, who are us'd to slight and reject such Trifles as Ceremonies appear to be, to your *superior Judgment*. But a modern Saint of your Stamp, whose Employ is to get *Profelytes*, must be a meer *Weather-Cock*: TACK-ABOUT is the Word with you: Sometimes it may suit you to take *one* Side; otherwise the *opposite* Side of the Question.

AND of this Nature we have another Instance in the same Page; where “ you humbly” (*and modestly*) “ ask their Lordships, whether “ it would not be *more becoming* their Lordships Characters, to put “ their Clergy on preaching against *Revelling, Cock-fighting*, and “ such like, than to move the Government against you, &c.” that is, to represent the real Conduct and Behaviour of the Methodists. Bless us, Mr. *Whitefield*, are you *the same Gentleman*; who, but just now, was condemning these *very* Clergy for preaching up *Morals*; was saying, “ *they, and their Followers, with their dry Mora-*  
“ *lity,*

“ *lity, should sink down into Hell*; whilst you and your Lambs are “ to” go up, the Lord knows where, amongst the Stars. And now you would have them hooted on again, TO MORALS, TO MORALS, Sirs. But you have no need to persuade their Lordships to such a *Piece of Impertinence*; the Clergy, God be thanked, continue to preach up the *Moral Duties, and something more*: And they and their Followers don’t appear to *shake* much at your P A P A L A N A - T H E M A. Some of them, and amongst them I have the Honour to be one, do generally remember you in our Prayers, among the *distressed in Mind*. We earnestly recommend to you, and your Disciples, Mr. *Whitefield*, to copy after the Apostles in *Internals*; not to be taken so of a sudden with the *Outside of the Pot and the Platter*, but to have Charity; the *religious Charity that vaunteth not itself, is not puffed up, hopeth all Things for the best*.

I CAN’T help contemplating the *small Difference* between the Motives, on which the Apostles preach’d in *Publick Markets*, and those on which you preach in the *Fields*. They preach’d, to *establish* Christ’s holy Church; you, to *undermine* it; and set up a Mad, Enthusiastick Scheme in the Room. They preach’d to *establish Order and Peace*; you, to bring all Things to *Confusion*. They, for *Charity, Brotherly-Love*, and the *most consummate Harmony*; you, for *Divisions, Animosties, and numberless Jealousies*. They, to tell *Truth*, and to *bear with Enemies*; you, to tell *Fibbs*, to *rail and berogue* those whom you should deem your *Friends*. They, to *settle the natural and civil Relations* among Men; you, to persuade the Inferiors, that their Superiors, tho’ good and sober Men, are in a lower Dispensation than themselves; and so to lead them into a *Disesteem* of them, *contrary to those Relations*. They preach’d in *Publick Markets*, because there were *no Christian Churches*; you in the *Fields*, because there *are Christian Churches*, of which you might have had one. They went about preaching every where, because the whole World was *Heathen*; You, because we are *Christians*. They, because Christ’s Ministers were *not placed any where*; you, because they *are every where*. They, to *settle Ministers every where*, to persuade *Heathens* to commence *Christians*, and *hearken* to their Ministers; you, that *none* of his real Ministers may be *any where*, to persuade *Christians* that the *Preachers* themselves are *Heathens*, and *not to give Heed* to them.

AND do you think, Sir, that supposing ☞ “ Thousands in his Majesty’s Dominions (pa. 23.) are ignorant of the whole Christian “ Scheme” ☞—Your sputtering out a *Greek or Latin Word* or two, about the End of your Letter, can persuade us, that you are able to teach ‘em *better*, than their own proper Ministers in *each Parish*?—That you can do this, I say, Sir; who, *to my Knowledge*, want a Teacher, are absolutely and entirely ignorant yourself in *very important Points*; and which I fear not to make out shortly, when it may *more besit my Character*. In the mean time, how dare you, Sir, vindicate (*ibid*) your “ publick Advertisements to invite the Rabble” to your *Field-preaching*; an Instance of the *most open Defiance* to the *Laws*; ☞ because “ the Bishops and Clergy,” *consistently* with the  
Laws

Laws of Church and State, as well as to make their zealous Endeavours for the Poor as *effectual as possible*, “do themselves advertise, when they are to preach” in this or that Church, “Charity-Sermons” in their Behalf. That this, and such like should be thrust on the World, as a *Candid and Impartial Answer* to a Pamphlet, which I defy you and 20,000 of your Saints in the least to shake the Credit of, with any *ingenuous Man of common Sense*; shames me for you, I assure you, Sir.

NOR will your *Cant* (pa. 24, 25) of your lewd, unlearned Rabble (*who wrest many Things, I fear, to their own Destruction*) being “the *Publicans and Harlots*,” which seems literally true, “that enter into the Kingdom of Heaven”—this will not (I say) in any wise palliate your Irregularities and open Defiance to Government. And we have Reason to fear, from your present Contempt of the Laws of Church and State, as well as your Malice to your Opponents; that these “*Fire-brands*” the Rabble, whom you boast (pa. 24.) “to have pluck’d out of the Burning,” may, if not seasonably check’d, be very *Firebrands* in Time, both to our Constitution and their own Souls. Especially, as you determine (*ib.*) to proceed on in your *Vileness* yet further Degrees, if possible, and even to the last Drop of your Blood, will abide by your Audaciousness—in running about the Country, and visiting every Minister’s Parish, to set the whole Nation on quarrelling with their Ministers; that you may have the Benefit of such a Jargon, and dispose ’em in a new Model, as you list; that our Fellow-Subjects may attend at your *Hedge-preaching*, to *Cant*, *Blasphemy*, and *Nonsense*; and that the peaceful Ministers may not in their Churches have an Opportunity of plucking them from their *Firebrand Measures*.

WITH Irregularities of such an evil Tendency, do not vainly flatter yourself, that your *Coaxer* (pa. 25.) of running about “especially at this Season,” to preach *Loyalty to his Majesty King GEORGE*, will excuse the crafty Designer, and Concealer of his real Schemes. No—no—Sir—the Task is idle: ’Tis like making a greater Hole, in mending a less: ’Tis to act the Rebel, and pretend to brawl for Loyalty. Our Gallio’s, and English Heathen Brethren want none of your Advice in this Matter: Our Conduct, when Danger threatens our Prince and Country, will be the Result of much more steady and forcible Principles, than we may imbibe (I fancy) from your *Cant*. The Pope and you may thunder; your empty Brother Tencin and you may threaten us with Armies of your *Bigots*—but we all have Indignation sufficient against the *Popish and Whitefieldian Measures*; we have all Affection and Duty sufficient to his present Majesty and Royal House; and we have all ample Knowledge enough of the present happy Constitution, not to suffer any Invasion on the Dignity of our general System, either from Enemies at home or abroad.

I CONJURE you, Sir, on your Part, if you have any Regard for the evil Consequences that may be too justly dreaded from your hurling Defiance to the Government; any Love for a labouring Constitution

tion, for a distressed Mother-Country; any Affection for your own Followers—to check your Growths of Sedition, take no further Steps towards Confusion and Distraction, as in the last Bloody Century; but speedily return with an heavy Heart for your Misdeeds; with a—*We have sinned against Heaven and our Country, and are no more worthy to be called true Sons of the Church, or loyal, honest Britons.*

THIS might go a great Way towards the happy “*Euge Bone,*” in the last Day, you at present (we fear) *so idly flatter yourselves with:*” (pa. 25.) We conceive, however, you are not an Ace the nearer it, for the *uncharitable Railery* which follows—it being so contrary to the Spirit of an *Un-counterfeit, Sterling Christian.* And it may safely be said, that never a Pope has *so “lorded it over God’s Heritage;”* (ib.) never an old covetous Priest, Papist or Protestant, “has divined for” *so much “Hire, has sed himself” more, “and the Flock” less;* (ib.) in short, has amass’d such a Share of Wealth, with so little *Improvement* of his Followers, for such *trifling Ends,* (as far as it yet appears) as your dear, *unlearned, insignificant Self.* So little Reason had you (ib.) to censure the Clergy, as “attempting to pull the Mote out of your “Eyes, before they have pulled the Beam out of their own.” And however it may appear “in the Eyes of the *worldly Men*” you speak of; (ibid.) I am sure all *reasonable Men,* who have consulted the *English History* of the last Century, must *shudder at the Consequences* of breaking through and openly spurning “*Canons, Rubricks,*” (pa. 26.) the *Laws of the Church and State, in Articles that are immediately levell’d to prevent the like Confusion.*

THESE are “*the most important Articles,*” Sir; and in your so *confidently* asserting, (ibid.) that the *Methodists Breach* of these *Laws,*” is really not *their Faults,*” you must (as has been prov’d long since) tell a most notorious Fibb: So that your *Observation* (ibid.) “*of Nero’s setting Rome on Fire, and then charging it on the Christians,*” is just as *properly* applied here, as the *Story* you quote in your *Letter of Pharaoh and the poor persecuted Israelites,* was shewn to be above. And the *Justness of the Application* of each of these *Remarks* to our Clergy, must depend on the *Supposition*—that *they* drive you and your rebellious Rabble up and down the Country to *Field-preaching, i. e. to lashing and belying them,* to the *preparing the Bulk of British Growelings,* as has been shewn, *for an entire Revolution in Church and State.* The *Justness of the Application* above, must depend on the *Supposition,* that our Clergy have the *Command of the Methodist Feet;* that they form these *Gentry* on a *Sunday* in *rebellious Doves,* direct them to this or that *Church;* and in short that *they* force *these* to play all the *sedition Pranks* prov’d on them above.

THESE open *Defiances* of the *Laws of Church and State,* are the most *important Breaches,* I say, Sir, as they most deeply affect the *whole Community.* An *Omission of “Catechizing”* in this or that *Clergyman,* seems to have but a *very distant Tendency,* to setting the *whole Nation* in a *Ferment.* Nay, and in an *Age so improved as this present,* where are such *cheap and useful Books,* touching the *Catechism;*

chism ; and where petty Schools and Nurseries for the Reception of the meanest, are so *prodigiously multiplied* ; the Canon relating to Catechizing, may be very fairly said to be *duly*, tho' not *strictly* observed : Not to say, that Sermons must be suppos'd to go a great *Way* in making up *the Loss* by not Catechizing.

" PLURALITIES and Non-Residence" (of Course) are so far from deserving to be compar'd *with your bold open Insults of those Laws that screen us from Confusion* ; that they are not Breaches of *the least important Canon*. And for you, *Loyal Sir*, to condemn these Things, is to call his *Majesty's Wisdom or Piety* in Question ; whose *Business and Custom* it is, as Head of the Church, frequently to pass Dispen-sations of this Nature. And this, Canon the 41st allows with good Reasons ; supposing, that the Beneficed Clergyman has under him, a Preacher, *in the Benefice* where he does not reside, *lawfully allow'd*, that is able *sufficiently* to teach and instruct *his People*. So egregiously out was you (*Page your last*) in calling " *these the most important Arti-cles,*" and charging " *the Generality of our Clergy*" from hence, " *with notoriously breaking both Canons and Rubricks.*" And yet this is all the Foundation of your witty Retort ; (*ib.*) " *Physician, heal thyself*"—tho' (as I told you before) these Back-Rubbs on the Clergy, will never wipe your own Conscience clean : Nay, tho' you are retorting on the *inferior* Clergy what you are in no wise sure *came from them*, but even believe, did not ; which is absurd and ill-natur'd.

THUS ends your Railing ; and, like a *Woman* that has *fought her-self out of Breath*, when you can *spit no more of your Malice*, you tell us (*Page last*) " *you have done---You would not bring a railing Accu-sation against any.*"---What a monstrous Fibb is that ! " *Neither would I,* (add you) " *my Lords, when giving a Reason of the Hope that is within me,*" of which Reason you have given an *excellent Specimen* above, " *do it any otherwise than with Meekness and Fear.*" There you fib again most desperately ! Why—*my dear meek Soul of a sudden*, you have certainly forgot yourself : And your darling *Spirit of Bitterness*, that has *possessed you thro' the whole Letter*, at length seems to be *jaded* : However, it can't help *fibbing still* ; and there is not a more remarkable Instance of this, than in your *last Judas's Kiss*, where you would have their Lordships believe, " *you are their most dutiful Son and Servant.*" That God may send you *wiser and better*, is the hearty Prayer of the Author, who is (*more than you seem to be*)

*Your's and your Followers Souls*

*Sincere Friend, and humble Servant,*

J. B.

I F I have seem'd too *warm* in any Part of my Letter, *thank yourself for it*. When you *reason honestly*, you may expect *all reasonable Deference*. Be as *witty* as you please upon me: I shall only observe, with Respect to the *Diction* of your Letter, one most egregious Blunder, that makes you guilty of Falshood and Absurdity. Instead of the Acts against Field-preaching being intended as Remedies of the dangerous Practices of seditious Sectaries, &c. you have quoted in the Preambles of those Acts, (*pa. 11.*) that they are intended for prohibiting those very Remedies. But pray, let not the *little Game* I play, divert you from *more noble Aims*. In short, let yourself immediately to answering the 2d and 3d Parts of the late Pamphlet, which you promis'd; to which, it's generally believed, *all the wise Pates* of you and your Saints cannot contrive a *Sham-Answer*: This will be doing Things in Order; if you can *once submit* to any Thing like *Regularity*. And then afterwards, whilst you are *devising* a Reply to my *humble Endeavours*, I'll try if I can't *properly expose* your Answer to the *other Parts of the late Pamphlet*.

The E N D.

