

My father then cried out, "Suky, do you not hear? All the pewter is thrown about the kitchen:" But when they looked, all the pewter stood in its place. There then was a loud knocking at the back-door. My father opened it, but saw nothing. It was then at the fore-door. He opened that; but it was still lost labour. After opening first the one, then the other, several times, he turned, and went up to bed. But the noises were so violent all over the house, that he could not sleep till four in the morning.

14. Several gentlemen and Clergymen now earnestly advised my father to quit the house; but he constantly answered, "No; let the devil flee from me: I will never flee from the devil." But he wrote to my eldest brother at London to come down. He was preparing so to do, when another letter came, informing him the disturbances were over; after they had continued (the latter part of the time, day and night) from the second of December to the end of January.

HILTON-PARK,
March 26, 1784.

JOHN WESLEY.

CALVINISTIC CONTROVERSY.

HAVING found for some time a strong desire to unite with Mr. Whitefield, as far as possible, to cut off needless dispute, I wrote down my sentiments, as plain as I could, in the following terms:—

There are three points in debate: 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance.

With regard to the first, unconditional election, I believe, That God, before the foundation of the world, did unconditionally elect certain persons to do certain works; as Paul to preach the Gospel.

That he has unconditionally elected some nations to receive peculiar privileges, the Jewish nation in particular.

That he has unconditionally elected some nations to hear

the Gospel ; as England and Scotland now, and many others in past ages.

That he has unconditionally elected some persons to many peculiar advantages, both with regard to temporal and spiritual things.

And I do not deny, (though I cannot prove it is so,)

That he has unconditionally elected some persons, thence eminently styled "the elect," to eternal glory.

But I cannot believe,

That all those who are not thus elected to glory, must perish everlastingly ; or

That there is one soul on earth who has not, nor ever had, a possibility of escaping eternal damnation.

With regard to the second, irresistible grace, I believe,

That the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment.

That most believers may remember some time when God did irresistibly convince them of sin.

That most believers do, at some other times, find God irresistibly acting upon their souls.

Yet I believe, that the grace of God, both before and after those moments, may be, and hath been, resisted ; and

That, in general, it does not act irresistibly, but we may comply therewith, or may not.

And I do not deny,

That in those eminently styled "the elect," (if such there be,) the grace of God is so far irresistible, that they cannot but believe, and be finally saved.

But I cannot believe,

That all those must be damned, in whom it does not thus irresistibly work ; or

That there is one soul on earth who has not, and never had, any other grace, than such as does, in fact, increase his damnation, and was designed of God so to do.

With regard to the third, final perseverance, I believe,

That there is a state attainable in this life, from which a man cannot finally fall.

That he has attained this who is, according to St. Paul's account, "a new creature;" that is, who can say, "Old things are passed away ; all things" in me "are become new."

And I do not deny,

That all those eminently styled "the elect" will infallibly persevere to the end.*

QUERIES RESPECTING THE METHODISTS.†

QUESTION 1. Whether the number of the Methodists is considerable among the students and learned men.

ANSWER. The number of the Methodists is not considerable among the students and learned men.

Q. 2. Whether at Oxford, where the Methodists first sprung up, there be still many of them among the scholars.

A. There are very few of them now left among the scholars at Oxford.

Q. 3. Whether they are all of one mind, and whether they have the same principles. Especially,

Q. 4. Whether those Methodists that are still at Oxford approve of the sentiments and actions of Mr. Whitefield and Messrs. Wesley.

A. They are all of the same principles with the Church of England, as laid down in her Articles and Homilies; and, (4.) do accordingly approve of the sentiments of Mr. Whitefield and Mr. Wesley, and of their publishing them elsewhere, since they have been shut out of the churches.

Q. 5. How they came to revive those doctrines, hitherto neglected by the Clergy of the Church of England, of predestination, the new birth, and justification by faith alone. And,

* Mr. Moore says, "Mr. Wesley told me, that, at the time he wrote this, he believed, with Macarius, that all who are perfected in love, 1 John iv., were thus elect. But he afterwards doubted of this."—*Life of Mr. Wesley*, vol. i., p. 503.

The entire document, which appears to have been written at an early period of Mr. Wesley's public life, shows, to great advantage, his logical acumen and love of peace; but "evidently leans too much towards Calvinism," as will appear on comparing it with his later writings, and especially with his "Predestination calmly considered."—EDIT.

† These Queries seem to have been addressed to Mr. Wesley by some person in Holland or Germany. The document bears the date of 1741; and appears to have been written before Mr. Whitefield's separation from him. See Mr. Moore's *Life of Mr. Wesley*, vol. i., p. 543.—EDIT.