

In Kingswood, inhabited by colliers, and, from its rudeness, a terror to the neighbourhood, the preaching of the two brothers, and of Mr. Whitefield was eminently successful. The colliers were proverbial for wickedness; but many of them became truly exemplary for their piety. These had been exhorted, it seems, to go to Bristol to receive the sacrament; but their numbers were so considerable that the Bristol clergy, averse to the additional labour imposed upon them, repelled them from the communion, on the plea that they did not belong to their parishes.

After visiting London, and preaching to vast multitudes in Moorfields and other places, some of whom were strangely affected, and many awakened to a sense of sin, Mr. Wesley had a pressing invitation to Wales, where, though the churches were shut against him, he preached in private houses, and in the open air, and was gladly received by the people.

About this time he stated his doctrinal views, in perhaps as clear a manner, though in a summary form, as at any period subsequently.

“A serious clergyman desired to know in what points we differed from the church of England. I answered, ‘to the best of my knowledge, in none; the doctrines we preach are the doctrines of the church of England, indeed the fundamental doctrines of the church, clearly laid down, both in her prayers, articles, and homilies.’

He asked, ‘In what points then do you differ from the other clergy of the church of England?’ I answered, ‘In none from that part of the clergy who adhere to the doctrines of the church; but from that part of the clergy who dissent from the church (though they own it not,) I differ in the points following:—

‘First, They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it.

‘Secondly, They speak of our holiness or good works as the cause of our justification, or that for the sake of which, on account of which, we are justified before God. I believe neither our own holiness nor good works are any part of the cause of our justification; but that the death and righteousness of Christ are the whole and sole cause of it, or that for the sake of which, on account of which, we are justified before God.

‘Thirdly, They speak of good works as a condition of justification, necessarily previous to it. I believe no good work can be previous to justification, nor, consequently, a condition of it; but that we are justified (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone; faith, without works; faith, though producing all, yet including no good works.

‘Fourthly, They speak of sanctification, or holiness, as if it were an outward thing; as if it consisted chiefly if not wholly, in these two points. 1, The doing no harm. 2, The doing good, as it is called, that is, the using the means of grace, and helping our neighbour. I be-