

Wesleyan, Primitive, and the like; but holding fast the same doctrines, the same usages, and largely the same discipline, we can still sing—

“ONE family we dwell in Him.”

So much for the name. Of that which the name represents, or should represent, Mr. Wesley gives the following definition in his “Complete English Dictionary,” published in 1753 :—“METHODIST,—One that lives according to the method laid down in the Bible.”

In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London.

The year above-mentioned defines the true beginning of the Methodist movement. Some have dated it from the time when Wesley and his friends began to meet together at Oxford, others from the time of his ordination, others again from the time of his separation from the Moravians in 1740. The English Conference, after a thorough investigation, fixed upon 1839 as the centenary year. Those who came to Mr. Wesley were not, as some have said, disaffected members of existing religious societies, but persons who had been awakened at the Foundery or open-air preaching.

They desired that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads.

We could scarcely desire better evidence that the work was of God than is supplied in the above statement. In the case of every truly awakened soul there is not only a deep conviction of sin—a deep sense of personal guiltiness—but also a just apprehension of “the wrath to come,” and the first question of such an one will be—“What must I do to be saved? How shall I flee from ‘the wrath to come?’” There be teachers now-a-days who labor to convince troubled souls that there is no danger—that their fear arises from “wrong thoughts of God;” that they *are* God’s children, but don’t know it; and that all they have to do is to believe that Christ died for sinners, and all will be well. Thus they ignore one-half of the Gospel—“repentance toward God,” and pervert the other half—“faith in our Lord Jesus Christ.” They cry “Peace, peace! when there is no peace.” From such daubing “with untempered mortar” the Lord deliver us.

He appointed a day when they might all come together.

The place where they came together was the “Foundery,” a spot destined to have an historical renown in connection with Methodism. How this building came into Mr. Wesley’s possession is thus related by himself :—

“In November, 1739, two gentlemen, then unknown to me, (Mr. Ball and Mr. Watkins), came and desired me, once and again, to preach in a place called the Foundery, near Moorfields. With much reluctance I at length complied. I was soon after pressed to take that place into my own hands. Those who were most earnest therein lent me the purchase money, which was one hundred and fifteen pounds. Mr. Watkins and Mr. Ball then delivered me the names of several subscribers, who offered to pay, some four or six, some ten shillings a year toward the repayment of the purchase money, and the putting the buildings into repair. . . . The united Society began a little after.”