

who were going on to perfection. When any seemed to have attained this, they were allowed to meet with a select number, who appeared so far as man could judge, to be partakers of the same 'great salvation.'

"8. From this short sketch of Methodism (so-called), any man of understanding may easily discern that it is only plain, 'Scriptural' religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantials all point to this. And as long as they are joined together in the people called 'Methodists, no weapon formed against them shall prosper. But if even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dung and dross.

"9. It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased (exceeding few are the exceptions), the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

"10. How, then, is it possible that Methodism, that is, the religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.