

with God—determined not to let Him go till He emptied me of all sin and filled me with Himself.

This I believe He did, when I ventured upon Jesus as sufficient to save to the uttermost. He wrought in me what I cannot express, what I judge it is impossible to utter. Yet I was not long without reasoning: not concerning the work: of this I was absolutely sure: but whether such and such things as I soon discovered in myself were consistent with it? And this had its use, as it qualified me to advise others, who, though saved from sin, were tried in the same way.

Upon this head I consulted Mr. Walsh, and his advice helped me in some degree. But God helped me much more in private prayer: herein I was clearly satisfied—1. That deliverance from sin does not imply deliverance from human infirmities. 2. That neither is it inconsistent with feeling our natural appetites, or with the regular gratification of them; and 3. That salvation from sin is not inconsistent with temptations of various kinds. And all this you have clearly and fully declared in the “Plain Account of Christian Perfection.”

I have only to observe, that while my soul was following hard after God, I had frequent temptations to resume my Latin and learn the other languages: especially when I observed some of my brethren who had made some progress therein, though they had not the same advantages with me. But the comfort I found in spending all my time as above, and the thought, that however this might recommend them to some hearers, yet they were not hereby more instrumental than before, either in *awakening, converting, or building up* souls, made me quite easy about it. This I have considered as the only business and peculiar glory of a Methodist Preacher. Not that I think our brethren who have made this progress have not been useful in all these respects; but I think they are not more useful than they were when they were strangers to these things. And I doubt whether they are so useful as they might have been had they employed the same time, the same diligence, and the same intenseness of thought, in the several branches of that work, for which they willingly gave up all. For my own part, I want to feel the same principle ever

actuating me, which I felt the moment I set out.

Upon the whole, I find abundant cause to praise God, for the support He has given me under various trials, and the wonderful deliverance from them. I praise Him for so preserving me from impatience in them, that the enemy had no room to speak reproachfully. In all, He has given me free access to the throne of grace; often with a strong confidence of deliverance. I bless God, that the trials I have met with, even from my brethren, have never given me an inclination to decline the work: nor for any time together, to be less active in any branch of it. I always considered I had nothing which I had not received, and that the design of the Giver was, that all should be used with singleness of heart, to please God and not man. I praise Him, that though some of the affairs I have been engaged in, being quite new to me, so deeply employed my thought, as sometimes to divert me from that degree of communion with God in which is my only happiness, and without which my soul can never be at rest; yet He gives me always to see that the fulness of the promise is every Christian's privilege; and that this and every branch of salvation, is to be received *now*, by *Faith* alone. And it can only be retained by the same means, by believing every moment. We cannot rest on anything that has been done, or that may be done hereafter. This would keep us from living a life of faith, which I conceive to be no other, than the *now* deriving virtue from Jesus, by which we enjoy and live to God. My soul is often on the stretch for the full enjoyment of this, without interruption, nor can I discharge my conscience without urging it upon all believers now to come unto Him *who is able to save unto the uttermost!*

To this John Wesley appends the following note:—

“CITY ROAD, LONDON, Jan. 5, 1780.

“I earnestly desire that all our Preachers would seriously consider the preceding ‘Account.’ And let them not be content, never to speak against the *Great Salvation*, either in public or private; and never to discourage, either by word or deed, any that think they have attained it. No; but prudently encourage them to *hold fast whereunto they have attained*. And strongly and explicitly exhort all believers to go on to *perfection*—yea, to expect full salvation from sin every moment, by mere grace, through simple faith. JOHN WESLEY.”