

lieve it to be an inward thing, namely, the life of God in the soul of man; a participation of the divine nature; the mind that was in Christ or the renewal of our heart after the image of Him that created us.

"Lastly, They speak of the new birth as an outward thing; as if it were no more than baptism, or at most, a change from outward wickedness to outward goodness; from a vicious to what is called a virtuous life. I believe it to be an inward thing; a change from inward wickedness to inward goodness; an entire change of our inmost nature from the image of the devil, wherein we were born, to the image of God; a change from the love of the creature to the love of the Creator, from earthly and sensual to heavenly and holy affections; in a word, a change from the tempers of the spirits of darkness to those of the angels of God in heaven.

"There is therefore a wide, essential, fundamental, irreconcilable difference between us; so that if they speak the truth as it is in Jesus, I am found a false witness before God. But if I teach the way of God in truth, they are blind leaders of the blind."

The Methodist Society, as that name distinguishes the people who to this day acknowledge Mr. Wesley as their founder under God, was properly speaking, as a Society specially under his pastoral charge, collected in the year 1740, at the Chapel in Moorfields, London, where he regularly preached, and where by the blessing of God, upon his and Mr. Charles Wesley's labours, the Society rapidly increased. For this and the Societies in Bristol, Kingswood, and other places, he, in 1743, drew up a set of Rules, which continue in force to the present time, and the observance of which was then, and continues to be, the condition of membership. They enjoin no particular opinions, and relate entirely to moral conduct, to charitable offices, and to the observance of the ordinances of God. Churchmen or Dissenters, walking by these Rules, might become and remain members of these Societies, provided they held their doctrinal views and disciplinary prepossessions in peace and charity.

The extraordinary manner in which some persons were frequently affected under Mr. Wesley's preaching, as well as that of his coadjutors, now created much discussion, and to many gave great offence. Some were seized with trembling; others sunk down and uttered low and piercing cries; others fell into a kind of agony. In some instances whilst prayer was offered for them, they rose up with a sudden change of feeling, testifying that they had "redemption through the blood of Christ the forgiveness of sins, according to the riches of his grace." Mr. Wesley however never attached any weight to outward agitations; he contended that he was bound to believe the profession made by many who had been so affected, of an inward change, because that had been confirmed by their subsequent conduct and spirit. Mr. Watson's argument on this subject shall be given in a future page.

Several preachers were now employed by Mr. Wesley to assist in the