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The social service spirit in the Wesleyan revival

THE SOCIAL SERVICE SPIRIT

IN

THE WESLEYAN REVIVAL.

Senior Thesis

of

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Along with the new interest that has been shown in the social service work of the Christian Church during the last decade there has also been a rather large degree of opposition on the ground that the social service work is an innovation, that it is an "adding to" the Gospel and so does violence to it. It has been asserted that the new emphasis is not in harmony with the teachings of Jesus. And, along with this contention that it is not a part of the teaching of Jesus it has been maintained also that it is contrary to the teaching and the preaching of the great leaders of the Christian Church in the past, some of the more conservative of our own Methodists, especially, saying John Wesley and his great co-workers did not so understand the Gospel and that he would look with horror on the social service program of the Church to-day. A part of this criticism and opposition may be due to the fact that too much, probably, has been said about social service rather than simply going ahead and putting it into practice. Perhaps we don't find John Wesley and his helpers saying a great deal about social service but a fair study of the spirit and practices of these great reformers shows that they did have a program that in spirit was not greatly unlike what the

Church is undertaking to-day. On the contrary, we find that Wesley was often criticized for the work that he did along this line on much the same grounds that are taken by present day social service opposers, and on such occasions we find Wesley saying that it is his desire to do as much good as he can and that he will do it in any way that he can.

The aim of this paper is to show that the social service spirit did exist, and that in rather large meaure, in the great English revival under Wesley and his co-workers. Something has already been done along this line; Professor North's recent book on "Early Methodist Philanthropy" furnishes us an excellent discussion of one phase of the subject. D.D. Thompson's work on "Wesley as a Social Reformer" shows another phase of it. Practically all of the many biographers of Wesley as well as those of his colleagues, give the subject more or less attention as they necessarily must do in treating of their work. Several magazine articles also have treated the subject either directly or indirectly. In the preparation of this paper as many as possible of these sourses have been consulted and all have helped to stimulate interest in the work before us. Surely the Church today needs to catch anew

the social spirit of her Master and of her great leaders of the past and to express that spirit in meeting the needs of human society to-day.

In order to attain a proper understanding of the social service spirit in the Evangelical Revival we must first note what the real social conditions were in England at the time when the revival broke out. All the historians who treat of this period and all the biographers the subjects of whose writings lived at this time agree in painting the social, moral and political picture of the era in the most sombre colors. Carlysle says that it was a time when the soul was extinct and the stomach very much alive. Walpole was in the ascendency in politics and his policy was such as to recognize only material motives while he sneered at religion and purity of life. He was accustomed to telling the best and most high-minded young statesmen that came to Parliament that they would soon get over their foolish ideals of honesty and morality. His was a dollar diplomacy recognizing only the economic law - the matter of supply and demand, and while it must be admitted that he did much for England from a commercial standpoint, even that he laid the foundation of the present industrial England, he also brought to the front the

the great problem of the working man and among the most significant of Walpole's characteristics was the fact that he always proved himself to be in opposition to the labor classes and to favor the capitalistic and commercial classes. The problem of the working man became more complex than it had ever been before and through her prime minister England showed herself to care but little for his welfare. It came to be recognized also that the metter of child labor was a menace and a problem but the attitude of Walpole was one of indifference at best. We find that Wesley speaks of the danger of the child being compelled to labor by the great system of which he was a part. In short, Walpole's ministry neglected shamefully the social and moral interests of the country and the people and emphasized commercial and political aims exclusively. Lecky, the historian, pronounces his view-point and aim as a fallacy. Morover, Walpole was himself a gross violator of the moral law, perfidy seemed to be general and on the part of nearly all who were not themselves guilty there was an appalling apathy.

The very social and moral status of the nation status of the nation was dangerous as is always the case when a nation cannot get enthusiastic about high

and good things. Even in the administration of the law justice was the exception rather then the rule and that human life was not rated very high is shown by the frequency of the death penalty as well as by the many acts of violence;even as late as 1800 over two hundred crimes in England were punishable by the death penalty. Gin drinking was one of the great and common evils of the time; Lecky holds that the great increase in the death rate, in poverty, crime, etc. were directly due to drunkenness and this evil was practically as common among men prominent in public life as among the lower classes. Another of the great social evils was the clandestine marriage which was often performed by ministers who had been or were in jail for debts, or similar reasons and had escaped. As is indicated by this and many other considerations even the Church at this time was guilty of having a large part in maintaining these evil conditions. It should also be noted that popular amusements were of the basest type, the stage was immoral to such a degree that few women attended the plays un-masked. Nearly every one including the ladies of the higher classes gambled; Westminster Bridge was built and the British Museum was founded by lottery systems. The finer qualities of human nature

such as pity and the humanitarian instinct seemed to have died out if we are to judge by the frequency of such diversions as the bull-fight, the cock-pit, bear-bating, etc. Macaulay insidiously attacks the Puritans of a later age by saying that they hated bear-bating not because it gave pain to the bear so much as because it gave pleasure to the man but after all even if such was the case wasn't the Puritan right? When men come to take pleasure in such a diversion it is sufficient to arouse our hatred. Not only was immorality common but it was also coming to be thought of as a necessary part of even cultured living. No less a personage than Lord Chesterfield who was regarded as a lion in society, writes to his son making elaborate endeavors to convince him that polish is of more importance than principle and then remorselessly fills out the curriculum of a genteel education by instructing him in the arts of seduction.

Before closing this sketch of the state of English society before the revival it should be noted that Commerse, which has its diabolical phases in every age included at this time in England some items of peculiar enormity. Up to the middle of the century a flourishing slave trade went on, with scarcely an opposing

voice to challenge the iniquity. According to Lecky, "It has been computed that between 1680 and 1700 the English tore from Africa about 300,000 negroes, or about 15,000 every year. In discussion upon the methods of making the traffic more effectual, which took place in the English Parliament in 1750 it was shown that 46,000 negroes were at this time annually sold th the English colonies alone."

What would be the attitude of one like Wesley towards such astonishingly immoral and irreligious conditions? Could we really think of him as living in such an age and not raising his voice in opposition? Let us find the answer to our question in his own words as they are recorded in his "Appeal to Men of Reason and Religion" published in 1745: "What can an impartial person think concerning the present state of religion in England? Is there any nation under the sun which is so deeply fallen from the very first principles of religion? Where is the country where is found so utter a disregard of even heathen morality; such a thorough contempt of justice and truth and all that should be dear and honorable to rational creatures? What species of vice can possibly be named, even of those which nature itself abhors, of which we have not

had for many years a plentiful and still increasing harvest? What sin remains either in Rome or Constantinople, which we have not imported long ago (if it was not of our native growth), and improved upon ever since? Such a complication of villanies of every kind, considered with all their aggravations; such a scorn of whatever bears the face of virtue; such injustice, fraud and false-hood; above all, such perjury and such a method of law, we may defy the whole world to produce." And naturally enough, we should expect to find Wesley seeking to overcome such conditions and to bring in a new social order though of course we do not find him characterizing his work in just these words. With such a keen insight into human affairs as was his and with such a remarkable foresight in the consideration of the results of social sin together with the ever-burning desire to do as much good as he could how could such a man as John Wesley be other than a social worker - a seeker after a better social order?

In taking up the investigation of the spirit of social service in the life of Wesley and in the revival in which he was the main figure we note first of all the philanthropic phase of the movement. This is the natural and logical starting point for it was out

their philanthrophy that the most of the other social service naturally grew. They began with charity and in a sense they ended with charity but the type of the help that they bestowed was greatly different at the last from the beginning for as these friends of humanity gained experience the spirit and form of their charity became more noble and effective.

Their philanthropic work really began with the organization of the Holy Club during the days at Oxford. The club was originated in 1729 after Wesley's return from Epworth where he had been serving as his father's curate. In spite of the derision in which they were held by the other students of the University the club gradually grew in numbers and purpose and one of the first requirements was the practicing of self-denial that they might be able to carry on the work of charity that was to be a part of their work. Thus this philanthropic work became a mark of the club at its very beginning and much of the time of the members was spent in visiting the the prisoners and the sick and poor of the city.

William Morgan, one of the members of the club, was the first to take up this work. In his Journal Wesley tells how Morgan began the work and how the

other members of the club including himself came to be interested; following is the entry: "Mr. Morgan told me he had called at the gaol to see a man condemned for killing his wife; and that, from the talk he had with one of the debtors, he verily believed it would do much good, if any one would be at the pains of now and then speaking to them. This he so frequently repeated, that, on the 24th of August, 1730, my brother and I walked with him to the Castle. We were so well satisfied with our conversation there that we agreed to go there once or twice a week; which we had not done long before he desired me to go with him to see a poor woman in the town who was sick. In this employment too, when we came to reflect on it, we believed it would be worth while to spend an hour or two in a week; provided the minister of the parish, in which any such person was, were not against it." Thus the philanthropy began and while the work was not of any great proportions, it was still a great beginning and was the putting into operation of a principle that is still bearing fruit in the Methodist Church as well as the other great Protestant bodies. In writing home to his father and telling him why he did not want to be his successor at Epworth, one of the reasons that he

gives is that there is so much good to be done at Oxford in the way they have started. "Here", he says, "is room for charity in all its forms; there is scarcely any possible way of doing good for for which there is not daily occasion". How well they made use of this occasion is shown by the records they have left us in the form of letters, financial accounts, diaries, etc. On one occasion while Wesley was in London Mr. Morgan wrote to him to bring spelling books to use in their work with the prisoners. In another latter Mr. Clayton writes to Wesley that two of the prisoners had been discharged and both of them able to read "mighty well", and also stated that there were only two in the gaol who lacked this accomplishment and that they were learning it

In addition to this work of education in the prison they undertook to give instruction to the poor children of the town. At first Morgan seems to have been the leader in this work as in that of visiting at the gaol. The teaching began with what instruction they could find time to give and then in time developed into a school whose teacher was paid by the society. That the work was not all done by Morgan is shown in a letter of Mr. Gambold after he had left Oxford in

which he said that the school was of Wesley's founding or at all events it was Wesley who paid the expenses both of the teacher and for the clothing of many of the children. The members of the club were accustomed to calling at the school to see what progress was being made. They would question the children, hear them read, instruct them in prayers and the catechism, etc. Among others who seem to have had much to do with these efforts was Whitefield who had the direct care of the school for a time during Wesley's absence.

The members of the Holy Club seemed to be aware of the unfairness of the laws of the time by which unfortunate persons were imprisoned for debts that were insignificant in themselves. Once imprisoned they were unable to meet their obligations because there was no opportunity of earning the money. Consequently along this line the Methodists were especially helpful. Help was given both in the form of money and influence. While Wesley was in London on one occasion, Morgan writes to him directing him to secure the release of one of the prisoners and to use his influence with a rich friend in behalf of another. In other cases they raised money for the payment of the debts of those who were most deserving. This money they raised by

the practice of self denial among them selves and by taking subscriptions among those who were in sumpathy with the work and willing to help. At a later period in his life Wesley wrote that a certain one of their Number at Oxford "had thirty pounds a year. He lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds he still lived on twenty-eight and gave away thirty-two. The third year he received ninety pounds and gave away sixty-two. The fourth year he received a hundred and twenty pounds; still he lived as before, on twenty-eight, and gave to the poor all the rest." This "one", says Thompson, "was John Wesley; and the rule here laid down he observed to the end of his life, never spending upon himself more than twenty-eight pounds a year." Many of the persons thus helped came to be life-long friends and adherents of the Methodists. Still, it was not only those who seemed to be most worthy or who seemed to promise the most returns in the future that were helped. The Methodists were friends to all; they were not respecters of persons; there was in them that which tended to call out the best there was in any man no matter what may have been his past or present condition. This was real social service.

The social and charitable work so well begun during the Oxford days could not be carried on to the same extent during the time spent in Georgia whither Wesley and some of his companions went in 1735 as agents and missionaries for the Society for the propogation of the Gospel in Foreign Parts. However, a careful consideration of the motives of Wesley in making the trip to America, of the manner in which he weighed the possibilities of such a trip, and of the good he expected to do shows that the spirit was about the same as that which characterized his work at Oxford. Even on the voyage some of the same type of work was carried on the children being instructed and regualr visits made to the sick on board. Such ministration as the bringing of food to the sick was also common and a regualr practive of the Methodists on the trip. After reaching America Wesley himself seems to have done but little of this kind of work but one of his cpmpanions, Charles Delamotte, was busily engaged in the instruction of the children of the colony. It is not clear just how many schools he had but it is certain that the work progressed and the number of pupils steadily increased. This educational work seems to have commenced within a month after they landed and the first scholars were a

few orphans in Savannah but within eight months the number had increased to forty. Wesley also helped to some extent with the training of these children, his part being to catechize them at certain regular intervals and to talk to them concerning the lessons. Delamotte remained in Georgia for something like six months after Wesley had returned to England and so was there a sufficient lenghth of time to have the work in shape for Whitefield upon his arrival. Whitefield seemed to think that Wesley had done more good in the colony than Wesley had allowed himself to imagine and gives him credit for it in his correspondence. With the arrival of Whitefield the work of education went on apace and in course of time the orphan house that was to attract so much attention throughout the colonies as well as England was inaugurated. True, the orphan house was not actually started at this time but the plan was inaugurated and it was to secure proper aid that Whitefield so soon returned to England.

After returning from Georgia Wesley came more strongly than ever under the influence of the Moravians. Those with whom he met in England seemed to have a rather low estimate of the value of the social and charitable work that the Wesleys and their companions

were doing but Wesley was not the person to be so easily influenced as to relinquish this important phase of their work. He had become too deeply attached to this kind of work and had seen too well its value to misguided by any such opinions as the Moravians expressed in seeking to minimize the worth of charitable works. While he was connected with the Moravian society the contention on this point waxed so strong that there was danger of disruption. Along with the dissention about works of charity there was also waged a contest concerning the value of the sacraments of the church and Wesley and his friends were too well aware of the good done in the Oxford days and too strongly attached to the Church to give up either.

In 1738 Wesley carried out a purpose that he had formed while in Georgia, that of visiting the moravians in Germany. Here he found them abounding in the very type of good works that he had been so zealous about himself. Three places in particular that he visited,- Halle, Marienborn and Herrnhut,- made deep impressions upon him. The Moravians in Germany were to a large degree influenced by Count von Zizendorf who had made a study of the charatible and philanthropic at Halle and was seeking to carry out a program of

a similar kind at Herrnhut and Marienborn. Both the orphan house and the system of education that they were carrying on were especially pleasing to Wesley and we find him writing concerning them to the effect that he regarded them to be the direct result of the extraordinary faith and religious experience which he was especially interested in studying. The extentsiveness and effectiveness of the German Eduvational work impressed him greatly but still there were some things that did not appeal to him and we find his own record concerning such: "I do not admire their confining their beneficence to the narrow bounds of their own society. This seems the more liable to exception, as they boast of possessing so immense riches. In his late book the Count particularly mantions how many hundred thousand florins a single member of their church has lately expended, and how many hundred thousand crowns of yearly rent the nobility and gentry only of the society enjoy in one single country. Meantime, do they, all put together, spend one hundred thousand, or one hundred, in feeding the hungry, or clothing the naked, of any society but their own?" So we see that Wesley saw the weaknesses and inconsistencies of their system as well as its excellencies and we can but naturally expect

a broader and more consistent Chriatian policy in the future work of the Methodists as well as one that will also have something of the Moravian effectiveness and efficiency. Wesley is able to see not only the strong points of a practical working Christianity but when it fails to measure up to the full requirements he is also able to detect the failure and with his thoroughness and systematic way of carrying out his work he cannot but be expected to surpass even the Moravians.

With the launching of the Methodist Organizations, first the societies, then the United Societies, and finally, the Conference this work of social Service went on apace. Wesley was always alert for any opportunity to help all the needy and not only to give them money but also, and what was even better, to provide employment for those who were out of work. This, as he said, kept them not only from want but from idleness as well. So we see that the social service work was really making progress in the ideal as well as in the practical sense.

With the formation of the classes in Bristol the work of charity begins to come more and more into its own rights. The matter of providing for the poor is put on a systematic foundation by the arrange-

ment for the stewards to have full charge of this phase of the Methodist work. The following from North's "Early Methodist Philanthrophy" will add something to our store of information as to the extent of this work: "How large was the average weekly collection for the poor cannot be determined save in a few instances. The collection book of the West Street Society, London, gives us information for that society for the period from 1764 to 1796. In the first nine months of 1764 the distribution to the poor was 126 pounds, 17 shillings, 3 pence. For the twenty-three years between 1764 and 1787, during which the fund was applied entirely to the needs of the poor, more than 3,000 pounds was given through the weekly collection. The amounts raised by special collections were not included in this." In addition to this the same society was giving largely to other phases of the benevelont work of the organization and it may be that the liberality of this society was exceptional but the probability is that it was not. Mr. Wesley speaks of another single collection taken at another society as being a little short of eight pounds a week and another particular instance is referred to by Wesley in his Journal as follows: "I have not seen such another (instance of liberality) in

England. In the class paper (which gives an account of the contributions for the poor) I observed one gave eight pence, a week; another sometimes one, sometimes two shillings. I asked Micah Elmoor, the leader (an Israelite, indeed who now rests from his labors), 'How is this, are you the richest society in England?' He answered, 'I suppose not; but all of us who are single persons have agreed together to give both ourselves and all we have to God. And we do it gladly; whereby we are able to entertain from time to time all the strangers that come to Tetney, who often have no food to eat nor any friend to give them a lodging'." this was the work of the little village class of Tetney, in Lincolnshire.

Even before this, however, special efforts were made for the relief of the poor or distressed during the more trying times. Tyerman tells us that in 1740 when a severe frost threw many of the people of Bristol out of work and reduced them to a condition bordering on starvation, Wesley made collections and fed from a hundred to a hundred and fifty a day. Later in the same year he helped the poor of London by asking all who were able to give what clothing they were able to spare and then having it distributed among the needy.

Again, about a year later, when he perceived that many in London were without needful food and convenient clothing, he appointed twelve persons to visit every alternate day, to provide things needful for the sick, and to consider what might be done further. It was this matter of considering what might be done further that led to more important measures from the standpoint of social service which we will consider later. Thus it was that the work went on all through the years and in view of the vast amount of help that the common people received from the Wesleyan movement can it be wondered at that so many of them have attached themselves to it. And if the Methodist Church of today is to live up to the spirit of her founder and her early practice and traditions she must still be a friend of the common people, those who work with their hands; she must ever strive to improve their lot in the world, ever seek to see their hardships and to give them help not only in the form of charity but also in the from of better opportunities for helping themselves and improving their conditions.

We now pass to the consideration of some of the advance steps that grew out of the initial works of charity. As was stated above when help had been bestow-

ed by supplying the immediate needs the committee appointed for the work was to consider what might be done further. The result of this was that many of those who were out of work were provided with employment. The women were given knitting to do and many others were employed at carding and spinning cotton. Thus Wesley sets himself about to solve the problem of umemployment! Would any Methodist of to-day accuse him of attracting the crowds by opening a free dining room or an employment agency and urge him to preach the simple Gospel? But Wesley was not satisfied to stop at this. He observed that there were many who needed help in a way from still different from any that have been noted. There were some persons who were not poor enough to need alms and yet who at times did not have the ready money to provide for immediate needs. Persons in this danger were liable to be cast into prison and Wesley, with his practical common sense thought it would be an excellent thing to have a loan fund for the relief of such persons. We find the following entry in his Journal: "I made a public collection towards a lending stock for the poor . Our rule is to lend only twenty shillings at once which is repaid weekly within three months. I began this about a year and a half ago. Thir-

ty pounds sixteen shillings were then collected, and fifty-five persons have been relieved in eithteen months." Later the amount which one person might borrow was increased to five pounds and the amount of good done can hardly be comprehended. A single instance cited by D.D. Thompson will suffice to show the possibilities of such a fund. "Among its beneficiaries was a cobbler named James Lockington, who in 1775 borrowed five pounds with which to start a second hand book shop in connection with his shop. This new business grew more rapidly than his cobbling, and in the course of time he gave up the latter. The book business developed into the largest second hand book store in London if not in the world. It made its propietor immensely wealthy and the year that Wesley died Lackington's profits from his business amounted to twenty-five thousand dollars." Besides this Tyerman tells us that hundreds of honest poor were aided by this fund and either kept out of prison or enabled to get a start to real self support. Surely Wesley was living up to his motto of going all the good he could and it can be said that the work of some of our great institutional churches today are only carrying out the principle which he inaugurated in the early days of Methodism.

Another important preventive measure that Wesley undertook was the treatment of disease. We speak of this as a preventive measure because it was one of the means by which Wesley thought that he might diminish the amount of poverty and want. A large part of the help that had been bestowed was on those who had come to want from sickness. Consequently we find him going about as a veritable good physician encouraging cleanliness as a preventive of disease and giving treatment to the sick. He was the author of a book of family medicine entitled, "Primitive Physic" of which twenty-three editions were published during his life time and nine more afterwards. A competant physician has said that while there was much nonsense and useless material in this book it was still far ahead of any other of the kind at that time. Besides this Wesley also wrote five other medical works and these books were sold at a much lower price than was customary with such works. In 1746 he founded the first free public dispensary in London; Tyerman even suggests that this was the first in the world. Six hundred patients were treated here during the first six months and the good accomplished seemed to be so great that later another dispensary was founded at Bristol. This work was re-

garded as a bold step in-as-much as Wesley was not a legally recognized physician and many called him a quack. No doubt some of this opposition was from the physicians themselves ahd Wesley was not to be turned from his good course without more reason than had been thus far shown. He replied to the charges by saying that many had testified that he had done them good and that he knew of none who had died under his treatment and challenged any who did know of a single fatility to let it be known together with the circumstances. He as also said that the physicians did not help many of the sick and that there prices were such that others could not afford to go to them. In 1756 he began giving patients electric treatment having had a machine set up for his own use. How much good was done is a question but there can be no question about his motive or his spirit. When some one rebuked him and asked why he ever meddled with electricity, he replied, "For the same reason that I published the Primitive Physic, - to do as much good as I can". Here again we have a suggestion that some of the work that is being done by criticized churches today is not unlike that done by the early Methodists. Wesley was a friend of the ones who most needed friends and was not afraid of the

criticism that was so continually heaped upon him. Let us have more of his desire to do good and of his unflinching bravery in the face of opposition.

It would not be fair to Wesley in a paper such as this not to say something as regards his attitude to the matter of intemperamce. He had a large influence in his own as well as the succeeding generations in bringing about a reaction against drunkenness. Wesley regarded intemperance as one of the reasons for so much disease, remarking in one of his letters that many so called hereditary diseases were in truth the result of drinking intoxicants. One of his many publications was a pamphlet entitled "A Word to a Drunkard", and while he did not do much to oppose the drink business as a whole he does not let us have any doubt as to his attitude on the question.

Wesley was also one of the pioneers in the opposition of the slavery that was common in his time. Here, as in many other regards, he differed from some who were associated with him in his work. While Whitefield sought to condone the slave trade and himself owned a rather large number of slaves, Wesley called the slave trade the execrable sum of all villanies and says he reads of nothing like it in the heathen world'

either ancient or modern. He never, in his whole life, left any doubt as to where he stood on this question. He was one of the ardent anti-slavery agitators long before the time of those who are usually given the credit for the abolition of the trade. Tyerman says, however, that Wesley's record is on high in spite of the fact that statues and other honors of the nation have been erected to Wilberforce and that in time Wesley must be recognized for the influence he had in this field. It should certainly not be forgotten that the last letter ever written by Wesley was to Wilberforce and that in it he showed how great was the struggle into which the latter was going and then proceeded to give him encouragement for the great conflict, assuring him that it was God's work and that if God were for him all who might be against him could not avail.

We must now note something of the attitude of Wesley towards the laboring class of people and more especially towards the labor movement. The condition of the lower classes has already been referred to but we should note what Wesley himself said about the peasants: "The generality of English peasants, " he says, "are not only grossly, stupidly, I had almost said brutishly, ignorant as to all the arts of this life,

but eminently so with regard to religion and the life to come. Then note the sympathy that he showed for them, how he worked for them and let the Methodist preacher who desires to work only with the more cultured, appreciative class contrast his own spirit with that of the founder of the Methodist Church. It should not be forgotten , either, that Wesley was here speaking of the peasants and that the condition of the Miners was even much worse. These men were the ones to whom Wesley came especially as a friend and an apostle of Christ. They soon came to see his love for them and his desire to help them and responded to his efforts in a most gratifying manner. With the work of Wesley the condition of the miners came to a higher standard. Conditions in the mines were most deplorable, lives were lost nearly every day, children were compelled to stay underground days at a time and women also were engaged in work that was most miserable. And from the time that Wesley became their staunch friend Methodism has numbered the masses of the miners among her members. Nor has the loyalty of the laborers to the Methodist Church wavered. With the new religious experience that these men attained with the preaching of Wesley and his followers they seemed also to come into

possession also of new powers of speech and then they became the leaders in the work among their own classes,- leaders not only in the religious work but in industrial organizations seeking to make possible better conditions in the mines as well as in the homes and the churches. Many of the great labor leaders of England from the time that the laboring classes began to receive a fair recognition have been the lay preachers of Methodism. So we see that the Wesleyan spirit working in the lives of those who were touched by the Wesleyan movement has been identical with the social service spirit as it has been gradually working itself out in the face of all the opposition that could be offered.

In conclusion it remains only to say that one of the great attributes of the Evangelical Revival was the fresh impulse that it gave to humanitarian and benevelonent enterprises. Let us ponder well the truth contained in the statement of the English historian J.R. Green when he says, "But the Methodists themselves were the least result of the Methodist revival. . . In the nation at large appeared a new moral enthusiasm which, rigid and pedantic as it often seemed, was still healthy in its <u>social tone</u>, and whose

power was seen in the disappearance of the profligacy which had disgraced the upper classes, and the foulness that had infested literature ever since the Restoration. A yet nobler result of the religious revival was the steady attempt, which has not ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor". So the Methodist Church is not the greatest result of the Wesleyan revival; just as the Church is not an end in itself but rather the means to an end, and this end the bringing in of the Kingdom of God, and the Kingdom not only personal but social.