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# The social aspects of Wesley's works

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SENIOR THESIS

THE SOCIAL ASPECTS OF WESLEY'S WORK.

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John Wesley's Journal

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THE SOCIAL ASPECTS OF WESLEY'S WORK.

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Introduction.

John Wesley was a many-sided man. He had a genius for religion and organization. Moreover, without intention on his part, he became not only the greatest social reformer of his day, but possibly the greatest in all the history of England. This conclusion must be based upon the practical results of his work, and not upon his theories of socialism or democracy.

Leckey, in his History of England in the Eighteenth Century, plainly indicates that England was saved from the throes of a French Revolution by the great Evangelical Movement sweeping over England during that period. This movement was largely embodied in the work of Wesley. In speaking of the conditions of France, he says, "Religion, property, civil authority and domestic life were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of a religion. England, on the whole, escaped the contagion. Many causes conspired to save her, but among

them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the antichristian tenents that were associated with the révolution of France".

John S. Simon, in his *The Revival of Religion in the Eighteenth Century*, says, "The revival of religion in the eighteenth century in England was a national event. The far-seeing historian gives it a prominent place in his description of the reigns of the Georges, because he perceives its profound influence on the social, moral and religious condition of the country. The man who writes upon the eighteenth century without a knowledge of the existence and work of John Wesley is unfit for the task he has too precipitately taken in hand".

John Richard Green declares that Puritanism wrought out through Wesley and the revival of the eighteenth century the work of religious reform. Slowly but steadily it introduced its own seriousness and purity into English society, literature and politics. John Wesley made men think, and thus assailed their ignorance. Moreover,

he made them think not so much about themselves and their own rights as about others and their rights. He created in the minds of multitudes of Englishmen the true conception of freedom.

The work of Wesley was largely among the poor and common people. He was ever in close contact with these people. He studied their needs and sought in every way to make life more worth living for them. This led him in the doing of many things in the way of improvement of conditions and the formation of social ideals. Hall, in his *The Social Meaning of Modern Religious Movements in England*, declares, "Probably no factor, nay no four or five factors together, may be said to have had the same social significance for the future of England's empire as the Methodist phase of the Evangelical Revival".

It is well for us to take a general survey of the social and moral conditions of England which Wesley found, coming upon the scene. In this way we can best understand the social significance of his work.

Professor Rogers, in his *Six Centuries of Work and Wages*, pictures for us the conditions of the working classes. The inhabitants of the ugly villages were sorely afflicted with apathy; the houses in which people herded

defied every law of sanitary science; the women were given to drudgery; most of the people were uneducated; ignorance was rampant. The laboring people were extremely poor and were herded to themselves away from the upper classes.

Poverty was an acute problem in England in the eighteenth century. A German minister to England at that time wrote, "There are in no country such large contributions raised for the support of the poor as are raised in England, yet there is nowhere so great a number of them; and their condition, in comparison with the poor of other countries, appears truly the most miserable. They never seem to be apprehensive or to think of making any provision for a time of want. The lower classes of people have no disposition to be frugal or provident". So we see that these people were not only poverty stricken, but were pauperized. It is said that there were more beggars in England than any other country. Dr. Franklin declares that the large sums raised annually for the poor, through fraud and corruption increased their numbers as well as their wretchedness.

The criminal law procedure of the time indicates the brutality of thought and practice prevalent at the time. Romilly declares that there were one hundred and sixty felonies calling for the penalty of death. The most

horrible forms of execution were sometimes used, although hanging was the usual form. Women were strangled and burned in public, for murder or petit treason. It is impossible to exaggerate the loathsomeness of the prisons in which men and women were confined for the most petty crimes. Human life was held cheaply.

The morals of the people were as low as these facts would indicate. The theatre furnished the most of the amusement for the masses. Addison does not hesitate to point out the lewdness and immorality of the stage. John Wesley said himself that the English theatre of his day was, "the sink of all profaneness and debauchery".

The literature read by the people was of a low level. Jeffrey, in his Essays, says, "A greater mass of trash and rubbish never disgraced the press of any country". Sydney informs us that these productions were "rotten" and "trashy" to the extreme.

Gambling was a national pastime. Trevlyan declares that English society was one vast "casino". Cock-fighting was also a favorite diversion. This indicated a lack of humane feeling. Drunkenness was rampant even before this time, but many authorities agree that it came to a climax about the middle of the eighteenth century. Mark

Pattison, in his essay on Tendencies of Religious Thought in England says, "The historian of moral and religious progress is under the necessity of depicting the period as one of decay in religion, licentiousness of morals, public corruption, profaneness of language. It was an age destitute of depth of earnestness; an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character". Thus did John Wesley find the England of his day.

We are now ready to study the direct influences of Wesley's work upon these conditions. First let us consider the Wesleyan movement and the unfortunate.

#### The Wesleyan Movement and the Unfortunate.

As early as 1725 John Wesley was interested in "anatomy and physic". Although there was no great demand for the Holy Club to minister to the sick, yet we find Wesley interested in that work. When the field preaching began, however, he came in contact with the multitudes of the poor afflicted with all manner of diseases. He could not ignore the needs of the suffering. With the motive to do all the good he could, he set about to relieve

distress as well as preaching the Gospel. His diary from 1738 to 1741 reveal his visits to people stricken with various diseases. Many of these were poor, needing charity. In 1741 during the epidemic ten members of this society volunteered to help him in this work. The regular method of visiting was commenced. It was during this year that the first collection for the poor was received. It was distributed to the needy sick by these helpers. This work was really done by the stewards who were cramped for time to carry out the plans laid down by Wesley. Wesley then chose forty- six fit members to assist them.

In 1748 the class leaders were required to give notice each week of any sick. Rules were formulated by Wesley governing the conduct of the visitors of the sick. Some of them were as follows:-

- " To inquire as to the state of their souls".
- " To inquire as to their disorder, and procure advice for them"
- " To inquire if they are in want and relieve them".
- " Be mild, patient and tender".
- " Be cleanly in all that you do for them. Be not nice".

In his sermon on visiting the sick, he emphasized the religious service in this work, but also urges the

importance of caring for the physical needs. Knowing the bad condition of many of these homes, he urged the promoting of "industry and cleanliness". Much wholesome advice and help were given in this way to members and also to strangers. Mr. Wesley himself records, "We have ever since had great reason to praise God for his continued blessing on this undertaking. Many lives have been saved, many sicknesses healed, much pain and want prevented or removed, Many heavy hearts have been made glad, many mourners comforted, and the visitors have found from Him whom they serve a present reward for all their labor".

Mr. Wesley offered some very practical advice and help for the sick. In 1748 we find him advising and writing against the drinking of strong tea which was wrecking the nerves of thousands. About this time Wesley included in a library for the ministers four volumes on medical themes. His practical turn of mind was shown in his efforts to solve hard problems. He first tried hospitals and later the hiring of physicians for the poor, and found these unsatisfactory. Then he decided to use his own knowledge of medicine and give the people "physick" himself. However, he would not advise for acute or serious cases. In the first six months six hundred applied and the

number s increased limited only by the lack of funds. He was compelled to defend this work against criticism. This, however, was a great boon to the poor sick.

In 1745 Wesley published a Collection of Receipts for the use of the poor (price two pence). In 1748 his Primitive Physic was published. There were thirty-two editions of this famous work. In it were many simple remedies and advices for preserving the health. Patients were always advised in complicated or dangerous cases to consult with "a physician that fears God". Other works of this character followed in 1759 and in 1774. In 1783 Thoughts on Nervous Disorders was published in the Arminian Magazine.

Wesley was one of the first to see the value of electrical treatments and to utilize them for the poor. Apparatus were purchased and the poor were treated without cost. He was criticized for meddling with the innovation, but answered, "While hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child, who has received any hurt thereby". In 1730 he published the Desideratum, or Electricity Made Plain and Useful.

The extent and effectiveness of the work of

Wesley for the sick cannot be determined. Aside from the immediate service and aid, there were other social values to be mentioned. It must have been a great blessing to those afflicted poor to have come under the helpful ministry and advice of those clean, joyous methodists who insisted upon proper and regular habits. Moreover, the whole of society were taught the real needs and conditions of the poor, and by these examples of noble sacrifice and service, were called to a more sympathetic attitude. The organizations for visiting the sick went through an evolution and culminated in a permanent and efficient organization that exists today.

A most important phase of the Wesleyan Movement was the ministry to the prisoners of that day. We have already spoken of the horrible conditions of the prisons of that period; also of the brutal criminal procedure. Wesley, with many others of the Methodist Societies, were noted for their work among the prisoners. Wesley while a member of the Holy Club read prayers and addressed the prisoners. Many a time after this did he stand by a prisoner at his execution to give him comfort. Charles Wesley and George Whitefield were just as zealous in this work. These men never neglected this part of

their duty, and never did their interest wane in doing good to these unfortunates. Preaching in prisons was a regular custom with them.

Wesley, moreover, gave material relief to many of these prisoners. At different times he raised money and relieved their sufferings and needs. Sarah Peters and Silas Todd, also Methodists, made their names famous for their heroic labors among the prisoners.

It may be asked, did the Methodists do any thing direct in the way of prison reform? There was no organization to carry on this work. We may say that the movement itself was primarily a religious one and that it could scarcely attempt an organized reform. These men were working for a wider reform which they hoped would really effect a reform in the prison conditions. There is one notable case of reform, however, in Newgate Prison. The keeper was converted which brought about a thorough reform in the conditions and methods of treatment in the prison. It is to be noted with interest that John Wesley was a great friend and inspiration to John Howard, perhaps the first great prison reformer of England and the continent.

We may add some points of significance concerning the general effect of the Wesleyan movement upon

the poor. We have already pointed out that it was the regular custom of these societies to collect funds to aid the needy poor. Wesley's sympathies were always with those  
" in need. His Journal is full of records of experiences with the poor and efforts to relieve them. He had enough social insight to see that these people were not wholly to blame for their unfortunate condition. The common slur that "they are poor only because they are idle", he branded as "wickedly, devilishy false". Large numbers from the poorer classes became members of the Methodist Societies.

" These societies were often hard beset with poverty.

Numerous and constant efforts were made to relieve the needs of the poor. Public collections were taken by Wesley many times for the relief of the poor. No complete record can ever be made of this great work. We know that this work was pursued with systematic and tireless effort. In 1744 over one hundred and twenty pounds were raised which supplied clothing, "linen, woolen and shoes", for three hundred and thirty poor. Late in his life in 1783, he spent a week in  
" Bristol "begging" for the poor. He raised ninety pounds which he used for their relief.

There were some constructive measures also employed to relieve poverty. Wesley and his societies

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endeavored to act as employment agencies for the unemployed. In cases work was provided and supervised by Wesley and his assistants. In 1740 such an experiment was made in London which Wesley records in detail. However, this attempt was really too much for the struggling societies to carry on successfully on a large scale.

Another means of relief was the lending of money to the poor. This was very successful and aided thousands to tide over the period of misfortune. These poor were carefully advised by Wesley to avoid debt. "Pawn nothing, no, not to save life", he urged. The lending system was well organized. Thirty pounds was first raised and placed in the hands of two stewards, who could be seen each Tuesday morning for loans up to twenty shillings. This was to be paid back week by week in a period of three months. More than two hundred and fifty were aided in the first eighteen months. The fund grew and the plan worked successfully for many years. Two years after these plans had been put into operation, Wesley noted a great improvement. He says, "I visited the societies and found a surprising difference in their worldly circumstances. Five or six years ago, one in three among the lower ranks of people was out of employment.....I did not now, after

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all the tragical outcries of want of trade that fill the nation, find one in ten out of business; nay, scarce one in twenty, even in Spitalfields". There was more or less organization growing out of this relief work. The "Christian Community" was one which exists to this day. In 1911 its income was about \$20,000 annually, administered through about five hundred volunteer workers.

Wesley not only labored indefatigably for the relief of the unfortunate in personal ministrations and the collecting of funds, but practically gave his entire income for that cause. He received an allowance of \$150 a year from the London Society, and the country societies occasionally paid his traveling expenses. His private charities, however, were drawn from the income of his Book Concern. These charities amounted to not less than \$5000 a year for several years prior to his death. During his life time they amounted to \$150,000. Moreover, this great soul could not rest until he had made public the conditions of the poor and unfortunate. In newspapers, magazines and pamphlets he pointed out the way for human betterment. His eyes and heart were always open to every need. We can not hope to canvass in so brief a review all the efforts of this great man for human welfare. We are

passing over his founding of homes for widows and orphans, which in themselves were philanthropic undertakings worthy of praise. His social vision was clear. Not only did he endeavor to relieve human want and suffering, but he tried to help men help themselves. His was a constructive policy for the unfortunates.

#### Wesley's Attitude Toward Industry and Wealth.

One cannot understand Wesley's attitude toward wealth and industry without knowing somewhat of his religious temperament and principles. He clearly saw the complexity of the problem when he wrote, "I fear wherever riches have increased the essence of religion 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". The only solution to the problem he felt to be in the following advice; "If those who gain all they can will likewise give all they can, then, the more they gain, the more they

will grow in grace, and the more treasure they will lay up on heaven."

So we see that Wesley's concern was in the proper use of wealth. All must live simply and plainly, using any surplus of wealth to do good unto those less fortunate. Mr Wesley was a worthy example of his doctrine. Speaking of wealth, he says, "Food and raiment I have,-- such food as I choose to eat and such raiment as I choose to put on; I have a place where to lay my head; I have what is needful for life and godliness; and I apprehend that this is all the world can afford....I desire it not; I seek it not, I only fear lest any of it should cleave to me, and I should not be able to shake it off before my spirit returns to God...If I leave behind me ten pounds above my debts and my books, or what may happen to be due on account of them, you and all mankind bear witness against me that I lived and died a thief and a robber". He kept his word. When nearing his departure he closed his cashbook with the following words written across the page: " For upwards of eighty-six years I have kept my accounts exactly; I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can,- that is, all I have".

Wesley's sermon on The Right Use of Money sets forth his ideals quite clearly. The outline is as follows:

I Gain all you can.

- (1) Without injuring the body.
- (2) Without injuring the soul.
- (3) Without injustice to your neighbors.
- (4) Without injuring their bodies or souls.
- (5) By diligence and common sense.

II Save all you can.

- (1) Do not spend carelessly.
- (2) Avoid luxury and praise seeking.
- (3) Avoid sensuality.
- (4) Do not squander it upon your children.
- (5) Leave it not to children to waste.

III Give all you can.

- (1) Because you are a steward of God.
- (2) In doing good unto all men.
- (3) Use care and give with the right motive.
- (4) Live reasonably and use any surplus for the glory of God.

When at Oxford his income was thirty pound a year. He lived on twenty-eight and gave away two pounds. In four years his income was quadrupled, yet he used only twenty-

eight pounds on himself, and gave away ninety-two pounds. His social nature would not allow him to hoard up wealth. He certainly practiced what he preached. Such sermons and such an example could not but be effective upon the lives of the growing societies and society in general. Green, in his History of the English People, says, "The noblest result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and poor". This was a result of not only a willingness to help, but also of Wesley's doctrine of Christian Stewardship. He inspired the wealthier to bestow their services and goods upon the poor. This was of course only meeting a practical situation of need. It was charity, and something more than charity was needed then as now. However, Wesley was powerless to do more than he did in a constructive way. He could but teach the broad principles that should control the proper distribution of wealth, which he did so effectively in his sermon on The Right Use of Money.

Wesley's influence upon labor has been less direct but not less important than his influence in other lines. Mr. Threlfall, Secretary of the Labor Electoral Association,

points out that the miner has been the leader and the pioneer in the labor movement. The miners were first aroused and enlightened by the Wesleyan Movement in England. Thousands of them were brought into the church, which best represented to them an ideal democratic church. Threlfall continues, "Its spiritual zeal aroused him, its democratic instincts were in keeping with his political aspirations, and its organizing ability educated him in the principles of unity". The local preachers of the movement became their industrial leaders. No one can read the history of the great strikes in the mining world without observing how many of the leaders are connected with some branch of the Methodist Church. Recently the five members of the House of Commons representing the miners, were all men brought up in the Methodist Church. Four of these were local preachers. In a great convention recently held of leaders and delegates representing about four hundred thousand miners in England fully one half of these were men who had had training as local preachers in the Methodist Church. Thomas Burt, one of England's greatest labor leaders, has always been a devout methodist. Next to Mr. Burt, Joseph Arch, organizer and head of the Agricultural Union, which has so greatly improved the

conditions of the peasant class, was also a local preacher. The first two parliamentary secretaries of the British Trade Congress were Methodists. Henry Broadhurst, Charles Fenwick, William Abraham and many others, who have written their names high in British labor circles, have been Methodists.

Thorold Rogers, in *Six Centuries of Work and Wages*, in speaking of the progress in England, says; "I do not believe that the mass of peasants could have been moved at all had it not been for the organization of the Primitive Methodists". Principal Fairbairn remarks, "Methodism, in its several branches, has done more for the conversion and reconciliation of certain of the industrial classes to religion than any other English Church". "Methodism today is furnishing more leaders and inspiration for the cause of labor in England than any other religious organization.

#### The Democracy of the Movement.

Simon, in his *The Revival of Religion in England in the Eighteenth Century*, says, "It must be remembered that long before the French Revolution had convulsed the

world, John Wesley had preached the doctrines which led to the emancipation of the minds and souls of men". Liberty, equality and fraternity are the underlying ideas of such a movement. Wesley preached these quietly and effectively for fifty years before the French Revolution. We cannot say that he was always consistent with these ideas in practice, but the faults were more the faults of the age and training than of the man. The spiritual doctrine of the Fatherhood of God led to a new sense of value for each individual soul. Hence, out of this, came the movement for democracy.

Wesley was a democrat in one sense at least. Men were to him "souls" whether poor or rich, whether in Fetterlane or King's Palace. He laid the foundation for democracy by appealing to the best in man. This democracy was based upon self respect and respect for others.

There was a practical democracy in the Wesleyan Movement itself. While Wesley had been brought up as a Tory, yet his sympathies were always with the masses. He never insisted upon rights for himself that could not be enjoyed by all his people. The responsibility which fell upon the Methodists of building their chapels without state aid gave them lessons in independence and self-

control. Moreover, the remarkable absence of intolerance and bigotry on the part of the great leader was an impulse for true democracy hardly to be exaggerated. The hymns and Methodist literature spread broadcast over the country, produced a "consciousness of kind" which fostered a spirit of brotherhood and democracy.

It might be said that Wesley was undemocratic in his attitude toward the American controversy, and other political democratic movements in England. This was probably true. It was simply a case of a man not being able to fully break away from his early training. He was a bitter opponent to slavery in any form, and wrote and used his influence against it. He gave the laity a larger representation in the church than had ever been known before. But more than that he instilled a spirit and principles into the church itself that are gradually working out a larger democracy. Wesley felt that every soul should have an opportunity for right development. This in essence is pure democracy. The missionary spirit of Methodism was but the spirit of democracy. In the development of the movement every barrier of custom and tradition had to give way, which stood in the way of human welfare.

### Wesley and Education.

John Wesley received the best education in Oxford, that England could afford in his day. He was a tireless student throughout his long life. He was Greek lecturer and moderator of classes at Lincoln college, Oxford for many years. We are not so much concerned with this, however, as we are with his educational work in connection with the Methodist Movement.

While yet a member of the Holy Club he founded a school for the children of the poor. He himself furnished the funds for this enterprise. We find him later in Georgia giving pains to the education of the young. After 1738, the date of his conversion, he is more zealous for the cause of popular education than before. In 1739 his school was founded at Kingwood for the children of the poor colliers. This was a pioneer undertaking and many of the ideas and customs were crude, but what a great good was wrought for those helpless poor! This school is still in existence. Wesley gave it careful supervision and raised funds for it. In 1748 he committed himself to a new departure in education. He then laid the foundation for perhaps the first real denominational school. He wished to

have the children educated in an atmosphere of religion congenial to methodists. In 1739 Wesley writes, "Kingswood comes nearer to being a christian school than any I know in the Kingdom". In 1781 he writes, " Kings wood is infinitely superior to either Oxford or Cambridge". Anyone acquainted with those schools in Wesley's day can easily believe this to be the truth.

We might here give a long list of schools founded by Wesley and the early Methodists. Suffice it to mention the one at Bristol, the Foundry at London, and the one at the "Horse Fair". Hundreds of children were gathered into these schools, and given a popular education as well as a christian training.

The Sunday Schools started and fostered by Wesley gave to many hundreds the opportunity to learn to read, write and cipher. Wesley's idea of the salvation for the people included salvation from ignorance.

Perhaps an even more important phase of Wesley's educational efforts is his books, pamphlets and tracts scattered everywhere. This was unusual in England. Wesley was the first discoverer of that much criticized form of literature, the "tract", and he anticipated that famous Religious Tract Society by many years. As early as

1742 he was busy publishing and circulating tracts by the thousand,- stirring appeals to wrong doers. By means of his helpers he scattered these as seed over three kingdoms. These were silent evangels calling the people to a better life, and lifting men to a better standard of living.

All the works published by Wesley were produced as a means to an end. He had in mind the educational and moral effects upon the people. He endeavored to bring within reach of his people the best literature of the world. He had an ambition to produce this literature so cheaply that all might have it. His "Christian Library" was an abridgment of fifty famous books arraigned to give a braad education.. Whatever knowledge he thought was needed or useful, he tried to get to the people. His sermons and notes were read far and wide. They were of good English and their educational value can scarcely be overestimated.

Wesley's publications numbered three hundred and seventy-one. He was not ambitious to achieve greatness in the literary world. His was a practical ideal of service. Farrar says, "The British and Foreign Bible Societies, The London Missionary Society, even The Church Missionary Society owe not a little to his initiative. He gave a

great extension to Sunday Schools, and the work of Robert Raikes. He gave a great impulse to national education and to technical education".

### Early Methodism and Social Ideals.

Wesley's social nature is seen in his quarrel with his old teacher, Law, and with the Moravians. Law taught a quiet contemplative mysticism; the Moravians a quiet waiting for salvation. Wesley protested on the ground that blessings came only in active service. We have already spoken of Wesley's treatment of all men alike as "souls". He really practices the brotherhood of man in this.

The wholesome advices given by Wesley included many of the social ideals of our day: "Be active, be diligent; avoid all laziness, sloth, indolence....Be cleanly. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house and all about you. Whatever clothes you have, let them be whole, no rents, no tatters, no rags. Cleanse yourself of lice. Purge yourself and family of the itch; a spoonful of brimstone will cure you. Use no tobacco; it is uncleanly and unwholesome self

indulgence. Use no snuff. Touch no dram. It is sure, though slow, poison."

In a tract entitled A Word to a Smuggler, he severely denounced that very common practice of his day. Slavery he would not tolerate. He believed it to be inherently wrong, and so denounced it. His ideals of wealth and use of money we have considered under another head. The social ideals to be found in his Character of a Methodist are ideal even for our present day. It is the New Testament standard of Christianity expressed toward God and man. In his Plain Words he urges temperance in all things; the avoidance of familiarity with women, and many other wholesome advices.

Wesley would always emphasize the need of cheerfulness. "I am convinced", he says, "that religion has nothing sour, austere, unsociable, unfriendly in it..... Do you endeavor to keep alive your taste for all the truly innocent pleasures of life? So do I believe". He declares that his rule is to refuse no pleasures which are not a hindrance to a greater good. Charles Wesley, in speaking of music and mirth, says, "Music, alas! too long has been pressed to obey the devil." Wesley had a deep appreciation of art and nature, and often described scenes of beauty

that impressed him as he turned aside for recreation.

With careful tolerance he stated why he will not engage in cards, horse-racing, theatre going and dancing. In all cases he has a practical reason for not doing so. At times he did turn aside for pure pleasure to hear an oratorio or play given at the university. Wesley's ideal was to do all that he did in the name of the Lord Jesus, - his recreation included.

We could not do justice to Wesley without mentioning his supreme moral courage. He faced opposition and danger under which most men would have quailed. He never faltered, but went unflinchingly into peril whenever he felt duty called him. His lay preachers soon caught the spirit of their leader and were called upon to suffer with him.

Some would class John Wesley as a christian socialist. This perhaps is saying too much considering his Tory tendencies. He did, however, anticipate many of their aims and methods. The rules governing the Holy Club anticipated many of the doctrines of Kingsley, Morris, Hughes and Ruskin, a hundred years later. Let us suggest only some of these principles, some of which we have already discussed. These are the principles advocated

today by many christian socialists.

(1) A sympathetic interest and ministry to the poor without pauperizing them.

(2) He denounced slavery of any sort.

(3) He was a temperance reformer.

(4) He denounced smuggling and bribery.

(5) He taught by precept and example the duty of the rich toward the poor,- not the equalization or socialization of capital, but the moralization of it.

(6) He taught and practiced christian stewardship of wealth.

(7) He planned to relieve unemployment and furnished opportunities for work.

(8) He taught mutual cooperation among the poor.

(9) He sought to lend dignity and self respect to the toiler.

(10) He taught employers to regard their employees not as hands but as souls.

(11) He did all he could to improve the health of the people.

(12) He sought to improve living conditions and to promote personal hygiene.

(13) He founded institutions for the care of the unfortunate.

(14) He anticipated savings banks and lending clubs for

the poor.

(15) He sought to give all an opportunity for an education, in the schools founded, and through "cheap" literature.

Meredith, in his *The Real John Wesley*, says, "He sought to reform society by first securing the regeneration of the individual." Perhaps he erred in not recognizing the importance of environment, but surely to get a beginning, he must use the method he used. Moreover, we are convinced that he did all he could to change and improve the environment."

The moral values of the movement cannot be over estimated. John Wesley made religion a practical thing, and in so doing brought about a moral regeneration. This was really a regeneration of the moral ideals of England. Simon declares, " We have, then, no hesitation in confirming our conviction that the great revival was the cause of the renaissance of England in the eighteenth century. The nation was born again, and born from above". It was the unsocial character of religion, - its formality and failure to tell on every day life that awoke the Methodists in England. Wesley knew man was social. "God made us for a social life", he writes to his father. He endeavored to help society by organizing it on the basis

of the religious experience he had known as real within himself.

We may close with a Quotation from Hall's The Social Meaning of Modern Religious Movements in England; " What gives Methodism its chief claim to gratitude from the brotherhood of christian churches is the organization of England's middle classes for the hour of industrial and political strain, when the danger that threatened was complete and lasting severance of bonds that held Europe's foremost protestant power together. The chapels that Methodism strewed over the land saved protestantism in the hours of Tory reaction and of Jacobin excitement. They were, moreover, the training schools for the political life beginning for the working men of England.....The noble appeal to love, to fellowship, and to purity of an associated life has been heard far past those chapel walls, ....It was this closely associated christian life that gave Methodism its peculiar character and power. Men were banded together in pursuit of holiness."

Such a purpose led to a holy zeal. The social significance of the movement lies in the fact that "holiness" was for them not only a certain attitude toward God, but also toward their fellowmen, resulting in a service

of love and mercy.