

1915

The social reactions of the Wesleyan movement

<https://hdl.handle.net/2144/46900>

Downloaded from DSpace Repository, DSpace Institution's institutional repository

1915

THE SOCIAL REACTIONS OF THE WESLEYAN MOVEMENT.

Thesis by Harry Elmore Hurd-Boston. University 1914.
School of Theology.

1 THE ENGLAND TO WHICH WESLEY SPOKE. A Study of the Problem. P1

A Statement of the Field of this Thesis-P 1.

A-ENGLAND'S POLITICAL AND ECONOMIC LIFE. P 1.

1-Political morality and men in Public Life. P1

2-Political Expansion and the new Social Problem. P 2.

B-ENGLAND'S SOCIAL LIFE. P 1.

1-United States: Slavery, Moralities and Fleet

2-England: Slavery, Moralities, Public Amusement. P 3.

3-England: Slavery, Moralities, Public Amusement. P 4.

C-ENGLAND'S CULTURAL LIFE. P 7.

1-The Peculiar Weakness of Moral Agencies in Society.

Literature, Art, Music. P 7.

2-The Influence of Fine Arts and Music. Index to

The Field, to the Point of the Art. P 8.

3-The Influence of Fine Arts and Music. P 9.

2 JOHN WESLEY'S CONTRIBUTION TO THE SOCIAL REGENERATION

OF ENGLAND. P 11.

A- WAS WESLEY A SOCIAL REFORMER? P 11.

B-THE CONTRIBUTIONS OF WESLEY MAKING FOR THE SOCIAL

REGENERATION OF ENGLAND. P 13.

1-IN THE CHURCH. P 13.

A-IN THE SUNDAY SCHOOL. P 13.

B-REVIVAL MISSIONS. P 14.

C-SPREADING THE SCRIPTURES. P 14.

D-BELIEF OF PRIZE AND LITERATURE. P 14.

2-IN THE FIELD OF EDUCATION. P 14.

A-PUBLIC LENDING LIBRARIES. P 14.

Thesis Outline No. 2.

B-PUBLIC SCHOOLS. P 14.

3-WORK FOR THE SOCIAL UPLIFT OF THE MASSES. P 15.

A-Institutional Churches. P 15.

E-Voice Lifted Against Slavery. P 16.

C-Work in Prisons. P 16.

D-Medical Aid. P 17.

E- Building, Loan, and Burial Funds. P 17.

F-Opposes Political Corruption. P 17.

KINDLING THE BRANDS. P 18.

3-THE SOCIAL REACTIONS OF THE WESLEYAN MOVEMENT. P 19.

General Introductory Observations. P 19.

A-THE DYKAMO CHRISTIANIZING THE SOCIAL ORDER. P 19.

. THE REACTIONS.

B-REACTIONS UPON THE CHURCH. P 20.

C-REACTIONS UPON ENGLAND'S NATIONAL LIFE. P 21.

1-Arrested Moral and Spiritual Decline in
England. P 21.

2-Changed the "Wollenschamung" of England's
Society. P 21.

3-Averted a Similiar Revolution to the One
in France. P 22.

4-General Social Uplift and Amelioration of
The Condition of the Masses. P 23.

5-Re action Upon the Individual. P 24.

-CONCLUSION-

LET ANOTHER WESLEY COME TO US IN OUR PRESENT NEED. P 25.

BIBLIOGRAPHY

Historics.

Locky-England in the 18th Century. P 1-654. 25 hrs. 30 M.

Green-Short History of England. 334-352 3

Biographies of Wesley.

Wedgwood-"John Wesley" 1-400 10

Ris-The Living Wesley. 1-239 8

Tremmer-Life of W. Wesley. Portions 8 40

De Field-Life of W. Wesley 3

Southy-Life of W. Wesley. 7

Watson Life of W. Wesley. 8

Journals-Total Reading- 9

Overton-Evang. Rev. 18th Cent. 1-205 4

Magazine Articles and Notes.

Wesley Journals-Total Reviewed. 4 30

London quarterly

Eccll. Review

Scribners

Review of Rev. Eng.

The Methodist Review.

British quarterly.

Knisey.

Spectator.

Littell's Living Age.

Used Library Class. Read everything printed
on Wesley in this form. Total-----7

Time spent in arranging notes and in writing 14.

TOTAL TIME SPENT-----
111 Hours 40 M.

THE SOCIAL REACTIONS OF THE WESLEYAN MOVEMENT.

Thesis by

Harry Timore Hurd-1914.

In the realm of mechanics we are told that "action and reaction are equal and opposite in direction". There is likewise an action and reaction in the realm of a nation's moral and religious life, having definite laws. But these laws can not be traced with the clock-like certainty of the student in the mechanical laboratory. Many factors enter into complex social reactions, like many threads woven into the pattern of an Oriental Tapestry. It is our problem in this paper to trace, as far as possible, the fruits of John Wesley's work in English society, endeavouring at the same time to give an insight into the social work of the man himself. In order to do this we must study the condition of English society in the eighteenth century, analyzing her political and economic, her social, and her moral and religious life. We shall then throw the work of Wesley against this century, watching carefully the reaction, in the hope that we may measure the resultant angle of reaction. Even then, we do not claim for John Wesley all of the credit, but he was certainly the greatest single factor, or personality, in bringing about the Evangelical Revival of the Eighteenth Century.

1-THE ENGLAND TO WHICH JOHN WESLEY SPOKE. A Study of The Problem.

A- England's Political and Economic Life.

A-Political Morality and Men in Public Life. We can not understand a nation's political life aside from a study of her leading personalities. The reaction against the Puritan

rule of the preceding century had not spent its force. Mr Woodward says "A thick gloominess hath overspread our horizon." In no place is the gloom thicker than over England's national political life. The perfid~~ity~~ of men in public office is astounding. The duke of Marlborough would sell anything for gold. It is said that he walked home through a storm to save his fare. He was a miser. He cheated the soldiers. It was a common thing for Englishmen to sell their votes to the king. The wealth of the Whig houses was spent in borough representation and in parliamentary bribery.

From 1721 to 1742 the policies of Robert Walpole were dictated in the belief that material motives are the only ones to be recognized in the motivation of society. His political and economical philosophy were materialistic. He used to say to youngsters who came to Parliament "Are you going to be Saints or Romans?" His policies gave England a period of political stagnation, of "dollar discipline". Material progress and lost out of individuality. It was a day when people were false to country, to king, to party and to God. Dr. Overton says "The influence of the materialist spirit was more than all the other causes combined, of the religious apathy of the early Georgian Era, that man was the all-powerful minister, Sir Robert Walpole." Greer writes "In Walpole, the Squire underlay the statesman to the last. Appeals to the loftier or purer motives of action he laughed at as "schoolboy flights!" For young members who talked of public virtue or patriotism he had the good-natured answer: "You will soon come off that and grow miser." He rose in the general wreck of his rivals who were submerged by the fall of the South Sea Bubble. It ought to be said however that he resolutely kept England at peace. "I will not be the Minister, to enforce taxes at the

expense of blood," said "Alpole. Even his son has made the admission that he "Never was thought honest till he was out of power." He lived in open adultery and when the Queen died told his servants to bring in the King's mistresses to lighten his mind. "We need to remember however, as Professor Giddens pointed out that in order to be able to estimate moral progress in a country, we must look upon it as account of age - the "reflecting" to be seen on the surface of his age." B-England's condition as to her Social Problems. The stage of civilization is that of a civilized world lived to say at it, late in "Alpole" administration. This was an age of invention, the use of power machinery, as Lecky the of tech'nic, inaugurated Industrial era. In the eighteenth century England became a capitalist State. A swarm of social evils sprang into existence. We shall see what these evils were in a study of England's Social Life.

B-ENGLAND'S SOCIAL LIFE.

Intemperance, Gin drinking, Gambling, Robbery, Immorality, character of Amusements. "What multitudes," says Wesley in 1745, "both in Kingswood and the fells about Newcastle, some years since, spent the Lord's day either in the alehouse, or in idle diversions, and never troubled themselves about going to church, or to any public worship at all." (Rigg 151) Gibbon says of Oxford at this time "While the student lounged away his time in the coffee-house and the tavern, whilst the dice-box supplied him with a serious pursuit, and the bottle a relaxation, he was called upon at every step in his degree to take a solemn oath of observance of the adadematical statutes." Indeed, Mr. Wedgwood claims that one of the stories against John Wesley was that he was guilty of selling gin without a license. This is at least that in your traffic was

common. Some advertised, inviting passers by "to get drunk for a penny or dead drunk for two pence."

They writes—"We seem to be steeped in liquor, not to the dizzy island. We drink as if we were nothing but a mere vessel of wine in our family. We are the grape-sucker of the earth. The old nobleman, a young man, his father was accustomed to pour into his glass a double portion of wine saying, "Come Robert, you shall drink twice while I drink once; for I will not permit the son in his sober days to be drunker than the father." When beer and ale was the popular drink, one-third of the bar-berry crop was used in its production. It is a wholesome taste.

Immorality was the fashion. "A paper in the Spectator" presents us with the image of a pretty fellow, pleading a resignation as an excuse for not attending afternoon prayer; when the false pretences of a young man to vice are made a matter of ridicule. A periodical especially designed for the amusement of ladies, is it a wonder that Addison and Steele lifted their voices? The duke of Craft is the model of appearing with his mistress at the play. "Virtue secures its own marriage, nor runs a race with fashion; no one Courtier, in a word, instructs him in the art of seduction, as part of a polite education." Immorality is nowhere better illustrated than by the FLEET and LAZAR. Before the Marriage Act of Lord Hardwick, the more common parties, filled by cohabitation, constituted for all purposes, a valid marriage. A multitude of clerymen, usually prisoners for debt, made it their business to celebrate clandestine marriages in or near The Fleet. They performed the ceremony without objection or question, sometimes

without knowing the names of the persons united in public
concessions, or parrets. One person averaged six-thousand
such marriages every year.

Robbery was frightfully common. We are struck by
the amount of apparently causeless cruelty brought out in
the criminal records of the day. The frequent highway
robberies, the excursions of the road and most atrocious
crimes. A party tells of a club of young men from the higher
class, called "chicks", who sallied forth at night drunk, to
rob. One of their favorite amusements was called "Tipping
the Lion", in which they squeezed their victims' faces flat
upon his face and bored out his eyes with their fingers.
"Proctors", "panel masters" and similar savage diversions
are mentioned. Horace "Albion" circa 1751, "One is forced to
travel with arms as if one were going to battle." Paper
money - Sir John Evelyn on the "The game of gambled, indeed
the game of speculation, illustrate the... the
Bubble. Public lotteries were in vogue. Westminster Bridge
and the British Museum were built by lottery.

Tyerman points out the extravagance and luxury of
the people. Money-making and pleasure-seeking is the goal of
life.

"The clearest index," says Miss Edgewood, "to the
moral state of any class or nation, is generally to be found
in its amusements prevalent among them. Tried by this test,
the class which was to yield Wesley his converts appears to
have been singularly brutal. The amusements of the lower
orders consisted entirely in tormenting animals. Bear-baiting
and bull-baiting seem to have been the most popular diversions
amongst the entirely uneducated; and the amusement of cock-
turning (battering to death a cock tied to a stake) by which

every Shrove Tuesday was celebrated, and which was a diversion void of every element but that of inflicting pain, was thought a sufficient compensation for the personal injuries." Another writer says of these days, "How many arms, legs, and skulls have been broken by the missiles intended for the merriment of the strings? It is dangerous in some places to pass the streets of Shrove Tuesday." "The brutal weekler who sacrificed life to a practical jest is spoken of in the same way as "f-l-y" or "ill-luck". Riots, and the chief of the inevitable result."

The lower classes of the upper classes were also rough and ready. "The lower classes were violently and cruelly treated; and the ability of the state to enforce the law was so small that the lower classes were able to do as they pleased." "The lower classes were so much more numerous than the upper classes that they were able to do as they pleased."

2-Social Injustice. In the face of prevalent crime the experiment of a severe penal code was not left untried. Men were hung for stealing and the scenes at the pillory proved to the common sense of the populace to gain a rescue did not imply compassion for the criminal. Green writes-"With in the terms this was a hard law. There was no effective police; and in great outbreaks, the mob of London or Birmingham burnt houses, flung open prisons, and sacked and pillaged at their will. The criminal class patrolled boldness and numbers in the face of ruthless laws which only testified to the terror of society, laws which made it a capital crime to cut down a cherry tree." We feel tempted to ask-"What would George Washington do with it in the eighteenth century?"

It does not seem to note

... their husbands were sometimes

... of a river ... stake until they straggled and ...
 ... the ... military was used ... public dragging
 ... until 1820. Fifteen hundred or
 ... death.

From our study of England's social life, we may
 say with Carlyle of England in the eighteenth century "Soul
 extinct, stomach well alive." But again as Frazer or Jell has
 warned his classes at Boston University, we must remember that
 "society was not nearly so foul as the slime at the bottom
 and the ... at the surface-there is always a clearer stream
 in the middle."

0-ENGLAND'S MORAL AND RELIGIOUS LIFE.

1-The Peculiar Weakness of Moral Agencies in Society!

The influence of "Voltaire" Day, took the polish of France and
 ... not true to England. Pope in verse and
 ... attacked the vicious elements in English
 ... on the side of vice. Bishop
 Lightfoot ... "Obscene, wanton, and profane
 books find no good market as to encourage the trade of
 publishing them. Every kind of sin has found a writer to
 teach and vindicate it, and a book-seller and harper to
 diverge and spread it." Writers in the day did things by
 rule, as a inner expression. Intellectual force and
 ... of imaginative power. ~~XXX~~

... ART, he artly used painting for dramatic purposes,
 ... the character of the time. He gets nearly all of
 ... and low classes of society, it
 ... to lead folly and to brand vice. His
 ... terrible vice. His earlier works are largely
 characters. He believed vanity and vice characteristic of
 English society at the time. In "Progress of Cruelty" he

and the barbarous treatment of animals. Other notable works are "Herbert's Progress", "Marriage a la Mode" and "A Hagar's Progress." In his work to establish a single remedial system, he had moral and political influence.

(Note - his analysis of Herant is largely taken from Dr. Cell's really good notes.)

In this period there was very little congregational singing. When singing was introduced into Scotland it was called sinful and harmful. Handal aimed to restore sacred music to its proper place. He played before empty houses and "Malpole" sneered at his work. Handal and Wesley both played their part in the religious reawakening.

The Gravitation of the THEATRE was downward. It was considered by some as the devil's Chancel. Lord Chesterfield in a letter to Lady Fortescue wrote "However virtue, and reputation, which we used to hear of in the nursery, are as much laid aside as crumpled ribbons." He also said "the licentiousness of the stage, the cause of the present decay of a general decay of virtue and morality among the people."

Garrick did much in lifting the theatre out of the mire. With this, a revival of interest in Shakespeare made for social uplift.

2-The Philosophy of Hume and Kant as An Index To Religious Thought of the Eighteenth Century. The outcome of Hume's and Locke's Philosophy ~~was the reduction~~ *was the reduction* of the mind's synthetic power ~~to reduce~~ to the vanishing point. Hume said, "Throw away that book which contains reflections that rise above the ~~plane~~ *ordinary experience* of human understanding, throw that book into the fire. Let not that book which would ~~degrade~~ *degrade* humanity."

But I admit that to rub the reason of the intellect to take away the very subject of human life. It is the fault of the age that never properly displayed our intellect. "I found a spark in Hume's writings, and I fanned it into a flame." Hume's philosophy shows us the rationalizing tendency of the eighteenth century. In Kant the voice of the will and the feeling again becomes potent.

3-The "Weakness of the Church and Clergy. Green says "The church was quiet." Never had religion seemed at a lower ebb. J. H. Overton writes "The Church continued to be a lane to congregate with, but her whole tone was perceptibly lowered, --The morbid dread of falling either into the Scylla of Romanism on the one hand, or the Charybdis of Puritanism on the other, tended to make her value unduly the virtues of caution and quiet....To avoid suspicion men preached on the reasonableness of Christianity, which was hardly adapted to awake men's spiritual consciousness." The union of church and state was largely responsible for spiritual apathy. The clergymen were Tories, regarding the divine right of kings and the absolute sinfulness of all resistance. Royal touch had the power of God. The clergy, helped to depose King Charles and set us a war with no claim to the throne, their souls became morally unstable. They paid lip-service to doctrine of non-Resistance. The worship of success seemed to be their idol. The clergymen are branded "As the most feeble in Europe". "The most remiss of their labors in private, and the least severe in their lives." They were negligent in social standing, in social activity and in political life. "They were not expected to

... at the table ... would come by some guests.
 ... "Whether zeal or moderation
 of the point we aim at, let us keep fire out of the one and
 frost out of the other." "A fashionable church" she continues;
 "at this date, was a convenient resort for whispering
 scandal, for displaying skill in the management of the fan,
 or exhibiting diamonds, toupées, and 'lace heads'; a good
 opportunity of putting a modest girl to the blush by staring at
 her through a spy-glass; anything but a place for prayer
 or even for religiousatory."

A French visitor in England observed "in the
 higher circles, every one laughs if one talks of religion."
 ... a sermon against Wesley
 ... treated the Methodist
 ... twelve ...
 ... were scattered
 ...
 ... that religious
 ... reveals ...
 ... proving religion, establishing it speculatively
 of the finest of firm bases, but speculation was not
 carried into practice. The doctrine was accepted, but
 the life was not lived.

We have shown but flashlights of the England to
 which Wesley spoke. England needed a saviour so God raised
 a Wesley. Let us focus the searchlight of inquiry upon
 The Man and His Work.

2-JOHN WESLEY'S CONTRIBUTION TO THE SOCIAL REGENERATION OF ENGLAND. A Study of His Work.

A-Was Wesley a Social Reformer?

The Reverend J. W. Johnson calls Wesley "The Last of the Great Reformers." "With a prescience simply marvelously akin to that of the Hebrew prophets, Wesley ANTICIPATED the great amatorial and philanthropic movements of this generation, not only speaking and writing of them, but actually carrying them out." Dr. Johnson correctly uses the word "Anticipated". This is exactly what Wesley did but in the opinion of the author Wesley was not a Reformer. Locky is nearer right when he writes "He does not rank in the first line of the great religious creators and reformers, and although what he is associated with, was accomplished by other men; but it is no exaggeration to say that he has a wider and more pervasive influence in the sphere of practical religion than any other man who has appeared since the sixteenth century." Our conception of Social Service is JUSTICE. A man takes his employees from a twelve hour shift and gives them a eight hour shift-this is justice not charity. Wesley's conception of Social Service was Charity and much of his earlier charity work was done to save his own soul. In his catechism he asks "Have I thought anything too dear to part with to serve my neighbors?" His was more the work that converts the drunkard and leaves the saloon. He lacks the positive attitude. It is instructive to study the thought of his biographers on this question:-

"Like his contemporary Dr. Johnson, he was a Tory who at times was consumed with wrath at the existence of social wrongs, and wrote and spoke as a kind of fervid political evangelist."

Dr. Riggs implies that he ~~he~~ thinks of Wesley as
 a Reformer when he writes "Even after Mr. Tyerman's diligence
 there is yet need for a critical standard life of the
 Methodist FIFTEENTH."

A writer in "Illustrated Magazine," 1870, calls
 Wesley "the greatest of his age."

Wesley published a series of questions in which
 we catch a glimpse of social reform at Oxford;—in this
 query:—"May we not try to do good to those who are hungry,
 naked or sick? If we know any necessitous family, may we not
 give them a little money, clothes or physic, as they want?"
 To do this, on one occasion Wesley denied himself a haircut,
 in order that he might devote the proceeds to charity.

It will be seen from these quotations that Wesley
 has been thought of as a Reformer. If these paragraphs use
 "Reformer" in the sense that the word was used in the
 day, then we may agree with them. The new force of meaning for
 social regeneration and uplift mark the really significant
 outcome of his work and a scientific study must fix attention
 upon permanent results. As Professor Cell puts it "In a
 sound historical study of Wesley's preaching and work as a
 whole, a student must be guided by the HARVEST OF SOCIAL
 IMPROVEMENTS IN ENGLISH SOCIETY, and not animal concomitants
 or his reliance upon signs and supernatural wonders."
 We will consequently give ourselves to a study of Wesley's
 specific contributions to the social regeneration of English
 Society, believing that, although he is not a social reformer
 in the present day use of the term, nevertheless the resultant
 reactions upon the masses, are but lengthened shadows of
 Wesley's early work.

B-THE CONTRIBUTIONS OF WESLEY MAKING FOR SOCIAL REGENERATION
IN ENGLAND.

B-IN THE CHURCH.

A-THE SUNDAY SCHOOL. Much of the credit for the modern Sunday School belongs to John Wesley, personally, and to the Wesleyan movement in general. Throughout his life he was keenly appreciative of the strategic importance of the child in the work of the church. The Sunday School exerted a counter influence to the demoralizing influences of brutal amusements and intellectual starvation. At the first Methodist Conference, held in London 1744, thirty-six years before Raikes opened his Sunday School, the following question was asked, "What can be done for the children of the poor who are brought into a little society?" The question in practice. Tyerman quoted a letter of Wesley's in 1788 in which he says "I verily think, these Sunday Schools are one of the noblest specimens of charity, which have been set in England since the time of William the Conqueror."

Robert Raikes, according to Sir Leslie Stephen, received the suggestion which led to the opening of his first Sunday school from a Methodist convert, Sophia Cooke. She marched with Raikes, "at the head of his troop of ragged urchins, on the first Sunday they were taken to the parish church." Eleven years before this, Hannah Ball, one of Wesley's converts and a schoolmistress at High Wycombe. Wesley visited Raikes and recommended his efforts to have the Sunday school popular. Hannah Cooke (the wife of Raikes) in "The Sunday School Journal" writes "The Sunday School was a result of the new philanthropy, which was itself a by-product of the Wesleyan movement for popular education, the impulse to which,

and in 1786, the first of a series of Wesley and his

B-FORIGN MISSIONS. Wesley sent missionaries before there was a missionary society. The work of Dr. Coke in 1786 led to the establishment in 1787 of what were termed "Missions Established by the Methodist Society." In 1817, "The Wesleyan Missionary Society was founded. The Church Missionary Society was founded in 1799.

C-SPREADING THE SCRIPTURES. Hannah More writes, "We saw but one Bible in the Parish of Cheddar and that was used to prep a flower-pot." The Bible Societies were formed. The Naval and Military Bible Society in 1780. Within twenty years 30,000 copies of the Bible were circulated. The British and Foreign Bible Society was founded 1804 but these grew out of an event in 1787 when a clergyman in Wales applied for a survey of Bibles in the Welsh Towns.

D-RELIGIOUS LITERATURE. The Religious Tract Society was founded in 1799, Rowland Hill being the chairman of its first committee. Wesley himself had distributed thousands of tracts, having established in conjunction with Dr. Coke, a sort of Tract Society in 1782.

2-IN THE FIELD OF EDUCATION.

of course much of the specifically church work is educational, indeed religion is the greatest stimulus to popular education. Wesley contributed directly to the list of educational standards.

A-PUBLIC LIBRARIES. Before the middle of the 18th century libraries were the gift of, Wesley established them in London and Bristol.

B-PUBLIC SCHOOLS. Green says "schools there were none, save the grammar schools of Edward and Elizabeth, and some

religious instruction." Wesley and Whitefield founded the Sunday School for the Christian education of the neglected children of the Colliers. The Sunday schools were educational and philanthropic in character. Wesley's preachers were required to preach at least one sermon for the charity schools. Wesley's most important work was done in the last ten years of his life. His most important works are: "Thoughts upon the Christian's Duty", "A Plain Account of the Christian Religion", "A Short History of the Christian Church", "A Short History of the Christian Church", "A Short History of the Christian Church", "A Short History of the Christian Church".

It cannot be said that his work with the children was successful or judicious. He prohibited all play, his maxim being "He that plays when he is a boy, will play when he grows to be a man." No child was allowed to speak in school except to the master. As the hours were from six to twelve in the morning, to five in the evening we may imagine what a hardship this must have been for the children. Children were prayed with and exhorted twice a week. These mistakes were errors of the head, it would have been good for Wesley if he had had of clerical, and that he gave a powerful stimulus to popular education.

3-WORK FOR THE UPLIFT OF THE MASSES.

A-INSTITUTIONAL CHURCHES. The supposed discovery of the Institutional Church was used by Wesley thirty years before the birth of the Industrial Revolution, which was the first building open for the poor. In the early days, which was the first building open for the poor, they had a house for the preacher, a school room for the sale of publications, accommodations for a day school and a dispensary from which medicine was given to the poor. He kept the unemployed from want and idleness. He charitable work which makes people objects of charity, without employment fails. The destitution of poverty or the idleness of charity are both wrong. About nine persons

were put into a row to card and spin cotton. In Bristol a Board of twelve stewards took charge; the vessels were set to 2.10 in.

The Board gave money for a poor, a collection was also taken at the North Table. They took care of those unable to care for themselves, providing little houses for many of them. They also cared for children and orphans, sending teachers to their homes. It has always been the aim of Methodism to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor.

RESOLVE LIFTED AGAINST SLAVERY. Sixty years before Wilberforce's

Redemption Bell, Wesley denounced slavery as a crime against both God and Man. Overton says "The abolition of the slave-trade is almost entirely due to Evangelical principles. The real successes were due to the unwearied efforts of Wilberforce whose energy was born in religious convictions awakened by the Evangelical School. Thornton, Macaulay and Colver were helpers of the same school."

Wesley denounced slavery as "the curse of all villainies" and this in an age when the pious John Newton was enjoying "Sweet converse with the Lord in the hold of a Slaver." The last letter he wrote was to Wilberforce encouraging him in his crusade. He writes, "Be not weary in well doing. Go on in the name of God, and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." Referring to the fact that a black man's oath was not taken in court to say "That villainy is this!"

CONFRONTATION WITH SLAVERY. "The first of these was a lad, Wesley was visited by a man who had been a slave, and who had been a relief to the prisoners,

and a healing to the authorities in their behalf.

D-OMPLIANT AIR. He opened a dispensary before the city authorities through of care. Locky writes "Although not a qualified practitioner, he gratuitously administered medicine to the poor. He was a strong advocate of inoculation, which was then coming into use, and of the application of electricity to medicine, and he attempted, partly on sanitary and partly on economical grounds, to discourage the use of tea among the poor."

BUILDING, LOAN AND BURIAL FUNDS. He established a Burial Fund before insurance was much thought of. Out of his early form of Building and Loan Funds has grown a more elaborate system—the present building and loan association being but a slight advance upon a fund established to help the poorer members of his societies.

He established a Banking system. Collected 50 £ (two stewards lent 20 shillings for three months.) The business increased to 250 £ in one year. Wesley says of this money, "All that is contributed or collected in every place, is both received and expended by others, nor have I so much as the benefit of it myself."

OPPOSITE POLITICAL OPINION. In this day when ministers are named by the majority of the nation, and is no reason for the... He... actively... that Old Sarum without one house or inhabitant should send two members to Parliament; that Looe, a town near half as large as Exeter, should send four members, while every county in North Wales sent only one." He made... effort to put down... that... which was

7
The very active, ... of
the ...

Such were John Wesley's contributions to the regeneration of English society in the eighteenth century. Such activity along the lines of Applied Christianity, spiritualized as it was by the tremendous preaching of this "brand plucker from the burning" could not return void. The fire spread, from human brand to other brands, until "The gates of hell could not prevail against it". The inevitable end must be social uplift, moral awakening and spiritual life. Thus we come to the study of THE SOCIAL REACTIONS OF THE WESLEYAN MOVEMENT.

The Puritan Spirit lived in the middle class, bursting forth into a flame. Green says "A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education. THE REVIVAL BEGAN IN A SMALL KNOT OF OXFORD STUDENTS, WHOSE REVOLT AGAINST THE RELIGIOUS DEADNESS OF THEIR TIMES SHOWED ITSELF IN ASCETIC OBSERVANCES, AND ENTHUSIASTIC DEVOTION, AND A METHODICAL RIGOROUSITY OF LIFE WHICH CALLED FOR THE ADOPTION OF 'METHODISM'. This is a great triumph. It gives us the key which unlocks the secret of a reaction which followed, the key is spiritual religion. "No man ever stood at the head of a great revolution whose temper was so anti-revolutionary", yet Wesley's work burst the old wine bottles and spilled the invigorating gospel of Jesus Christ over the masses."

THE REACTIONS OF THE WESLEYAN MOVEMENT

A-REACTIONS UPON THE CHURCH. —

If religion is the key, then we expect to find a deepening of the inner life of the church. This is just what happened. Again we turn to the two great historians of this period. Green writes, "In Walpole's day the English clergy were the idlest and most lifeless in the world. In our time no body of religious ministers surpasses them in piety, in philanthropic energy, or in popular regard. In the eighteenth century appeared a new moral enthusiasm which, rigid and ascetic as it often seemed, was still healthy in its social effects, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes, and the foulness which had infected literature, ever since the Restoration. A yet nobler result of the religious revival was

this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. IT WAS NOT UNTIL THE WESLEYAN IMPULSE HAD DONE ITS WORK THAT THIS PHILANTHROPIC IMPULSE BEGAN." "The whole spirit of the English Church was changed" writes Lecky. "They infused into it a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of CLERICAL DUTY, and completely altered the whole tone and tendency of the preaching of its ministers." If we might trace no other reaction than that upon the church, we might say to its prime movers, "Well done thou good and faithful servants."

B-REACTIONS UPON ENGLAND'S NATIONAL LIFE.

1-Arrested Moral and Spiritual decline in England.

As Rousseau roused Europe from dead beliefs to living ideas, so did Wesley rouse England from death in trespasses and sins to a new life of divine possibilities. Professor H. A. Lester declares that Wesleyanism, by penetrating the masses at the bottom of society helped to make impossible any radical revolt against all established things, such as disgraced the French revolution. It is evident that the religion that Wesley preached purified the state by uplifting the individual, and that it very distinctly included the civic virtues." He goes on to contrast the "Protestantism of the eighteenth century, which was not even a first step towards the moral and political regeneration of a nation with the Wesleyan movement, which was a first step towards the moral and political regeneration of a nation which had been deviated from its true course."

2-Changed the "Wellanschauung" of England's Society.

A. English writer registers his conviction that the "Wellanschauung" of a nation was never so rapidly transformed

as in England. "Think of the change from the aridity of the deistic controversy of Bolingbroke and Chesterfield to the green pastures and still waters of "Lyrical Ballads" and ask yourself what could have brought such a marvelous resurrection from the dead? The new literature and thought sprang from a new soil, watered by a new faith which once more saw the world to be divine, and meant to be vitally related in social bonds forged by God himself."

In the field of Literature a deep impress was made, producing poems by Cooper, Young, Brocke, Hervey, Hannah More, Milner, Scott, Newton, Romaine, Vener, as well as sermons and biography. The hymns of The Wesley's, Newton, Berridge, Shirley, ~~and~~ Rowland Hill and Toplady lifted society a little nearer God and gave vent to the new enthusiasms born of the bosom of the Evangelical Revival.

High Life was reacted upon Lady Huntington. She opened her parlour to Whitefield, Chesterfield, Bolingbroke, and members of Parliament, Lady Guilford and others listened to the two great preachers. Lady Huntington, Lady Chesterfield, Fanny Shirley, Glanville, Gordon and party to were ardent evangelists, and a revival began almost immediately. Is it a wonder that "the revival" was so rapid; that her brain was quickened and her soul warmed?

3-Averted a Similar Revolution to the One in France.

If we look in upon England during the close of the eighteenth century we see her farmers moving into the cities at the becom of mechanical invention. The lines of sympathy between the classes are being broken or strained, it is a period of disintegration. Industry has moved from

country to city. Labor became nomadic and workmen were bound to their employers only by interest. The fluctuations of wage and market encouraged gambling. The war between capital and labor began. Wealth was increased and the inequalities of distribution aggravated. Good influences were wrought but revolutionary symptoms were born. "THE TRUE GREATNESS AND WELFARE OF NATIONS DEPEND MAINLY ON THE AMOUNT OF MORAL FORCE THAT IS GENERATED WITHIN THEM. Mere money-tie will not maintain cohesion and patriotism. The State is in danger when rich and poor are widely separated." The Evangelical Revival acted as a Safety-Valve to the situation described by the historian. Locky says it opened a new spring of moral and religious energy among the poor, and at the same time gave a powerful impulse to the philanthropy of the rich." There was another grave danger, the sceptical spirit, born in France and kindled in England's loom. The goddess of reason had taken the place of the God of Christianity. The influence of such men as Voltaire, Rousseau, Diderot and Condillac and of Coleridge and Southey in England, was needed a counteract in the Gospel of the Wesleyan Movement. While the French could only relax their outworn structure by violent revolution, the English could transform theirs by peaceful means.

4-General Social Uplift and Amelioration of the Conditions of the Masses.

We have already suggested the general effect of the reaction of Wesleyanism upon the masses in outlining the work of Wesley. We simply touch upon them to make this part of our study complete. The Sunday School, the day Schools, the libraries, the books written by Wesley stimulated popular education and hence lifted society out of the blackness of

human right, is necessary in the hour of death.--The doctrine of justification by faith, which diverts the wandering mind from all painful and perplexing retrospect, concentrates the imagination on one Sacred Figure, and persuades the sinner that the sins of a life have in a moment been effaced, has enabled thousands to encounter death with perfect calm. This doctrine was revived by the evangelical party. It is impossible to say how largely it has contributed to mitigate some of the most acute forms of human misery. Historians are too apt to regard us simply in classes or communities or corporations, and to forget that the keenest of our sufferings as well as the deepest of our joys take place in those periods when we are most isolated from the movements of society. "THE WORLD",

wrote Wesley, "MAY NOT LIKE OUR METHODISTS AND EVANGELICAL PEOPLE, BUT THE WORLD CANNOT DENY THAT THEY DIE WELL."

Wesley was attracted to the Moravians by their calmness in the face of threatened shipwreck, is it a wonder that the movement to which he ministered ^{to the individual} is the fair of trial and death? In the last analysis "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

As we finish this study of God's use of a great, big-hearted, large-brained, spirit-actuated man, we are soberized. We long to go away into Arabia or into the Wilderness to think through what we have learned. May it not be that one long we shall need another Wesley and another Revival? Do we not need the awakening touch now? We answer in the phrase uttered by Patrick Henry of the Revolution, "Let it come. Let it come."