

spiritual" [1 Cor. 2:13]. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby being dead they yet speak. And what I thus learn, that I teach.

6. I have accordingly set down in the following sermons what I find in the Bible concerning the way to heaven, with a view to distinguish this way of God from all those which are the inventions of men. I have endeavoured to describe the true, the scriptural, experimental religion, so as to omit nothing which is a real part thereof and to add nothing thereto which is not. And herein it is more especially my desire, first, to guard those who are just setting their faces toward heaven (and who, having little acquaintance with the things of God, are the more liable to be turned out of the way) from formality, from mere outside religion which has almost driven heart-religion out of the world; and, secondly, to warn those who know the religion of the heart, "the faith which worketh by love" [Gal. 5:6], lest at any time they make void the law through faith [cf. Rom. 3:31] and so fall back into the snare of the devil.

7. By the advice and at the request of some of my friends, I have prefixed to the other sermons contained in this volume three sermons of my own and one of my brother's, preached before the University of Oxford.<sup>3</sup> My design required some discourses on those heads, and I preferred these before any others, as being a stronger answer than any which can be drawn up now to those who have frequently asserted that we have changed our doctrine of late and do not preach now what we did some years ago. Any man of understanding may now judge for himself when he has compared the latter with the former sermons.

8. But some may say I have mistaken the way myself, although I take upon me to teach it to others. It is probable many will think this; and it is very possible that I have. But I trust, whereinsoever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, "What I know not, teach thou me!"

9. Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Show me it is so by plain proof of Scripture. And if I linger

3. (1) "Salvation by Faith" (June 11, 1738); (2) "The Almost Christian" (July 25, 1741); (3) "Scriptural Christianity" (August 24, 1744); (4) "Awake, Thou That Sleepest," by Charles Wesley (Apr. 14, 1742).

in the path I have been accustomed to tread and therefore am unwilling to leave it, labour with me a little; take me by the hand and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace. I can go but feebly and slowly at best; then, I should not be able to go at all. May I not request of you, further, not to give me hard names in order to bring me into the right way? Suppose I was ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you and so get more and more out of the way.

10. Nay, perhaps, if you are angry, so shall I be, too; and then there will be small hopes of finding the truth. If once anger arise, ἡδὲ καπνός (as Homer somewhere expresses it),<sup>4</sup> this smoke will so dim the eyes of my soul that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell, much less blow it up into a flame. If we could discern truth by that dreadful light, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love? We may die without the knowledge of many truths and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels.

The God of love forbid we should ever make the trial! May he prepare us for the knowledge of all truth by filling our hearts with all his love and "with all joy and peace in believing" [Rom. 15:13].

### Catholic Spirit

*Editor's introduction.* This sermon appears here as in Volume III of *Sermons on Several Occasions* (1750), collated with the text in Wesley's final revision of the collection in 1787-88 (III, 181-201). It was republished separately in 1755, together with Charles Wesley's hymn, "Catholic Love." The "sermon register" records the text and theme as having been first developed at Newcastle (September 8, 1749), and again later in the same year at Bristol (November 3, 1749); it appears in *Sermons* (Sugden), II, 129-46, and *Works*, V, 492-504.

4. Cf. *The Iliad*, Bk. XVIII, l. 110: "wrath that, far sweeter than trickling honey, waxeth like smoke in the breasts of men."

The distinction between "opinion" and essential truth points to the basic difference in Wesley's mind between the fact of faith and all the conceptualizations of faith. In *The Character of a Methodist*<sup>1</sup> he had laid down the rule that, "as to all opinions *which do not strike at the root of Christianity*, we think and let think."<sup>2</sup> In *A Plain Account of the People Called Methodists*<sup>3</sup> he had pushed the point to an extreme — "orthodoxy, or right *opinions*, is at best a slender part of religion, if it can be allowed to be any part at all" — and this had been fiercely disputed by his critics.<sup>4</sup> Ironically enough, some of his defenders have assumed that care for correct doctrine could be safely cast aside — and have suited their actions to this notion. Wesley's point, here and elsewhere, is that religious reality lies deeper than religious conceptuality — as evidenced by those simple but true believers whose "opinions" may be incompetent and those impeccably "orthodox" persons whose hearts nevertheless remain estranged from God and man. Opinions, then, are ways of comprehending (or miscomprehending) reality. The important thing is that reflection upon reality not be confused with reality itself. Wesley is quite specific and quite adamant about the essential doctrines of Christianity — and quite "orthodox"! Yet his "catholic spirit" seeks to find that community of Christians which is constituted by faith and love ("thy 'heart' as my 'heart'"), and which is a necessary precondition to the fruitful negotiation of legitimate differences of opinion and practice.

### The Catholic Spirit \* \* \*

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him, and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand (2 Kings 10:15).

1. It is allowed even by those who do not pay this great debt that love is due to all mankind — the royal law, "Thou shalt love thy neighbor as thyself" [Mt. 19:19, 22:39; cf. Lev. 19:18], carrying its own evidence to all that hear it — and that not according to the miserable construction put upon it by the zealots of old times: "Thou shalt love thy neighbour (thy relation, acquaintance, friend) and hate thine enemy." Not so. "I

1. *Works*, VIII, 340-47.

2. Italics added.

3. *Works*, VIII, 249-68.

4. Cf. *Works*, VIII, 244-46, 340; IX, 57-58; X, 347-48; XIII, 215-16.

say unto you," saith our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children (may appear so to all mankind) of your Father which is in heaven, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" [Mt. 5:43-45].

2. But it is sure, there is a peculiar love which we owe to those that love God. So David: "All my delight is upon the saints that are in the earth and upon such as excel in virtue" [cf. Ps. 16:3, ~~Ps. 16:3~~]. And so a greater than he: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" [Jn. 13:34-35]. This is that love on which the Apostle John so frequently and strongly insists: "This," saith he, "is the message that ye heard from the beginning, that we should love one another" [1 Jn. 3:11]. "Hereby perceive we the love of God, because he laid down his life for us," and we ought, if love should call us thereto, "to lay down our lives for the brethren" [1 Jn. 3:16]. And again: "Beloved, let us love one another, for love is of God. He that loveth not, knoweth not God, for God is love" [1 Jn. 4:7, 8]. "Not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" [1 Jn. 4:10-11].

3. All men approve of this, but do all men practice it? Daily experience shows the contrary. Where are even the Christians who love one another as he hath given us commandment? How many hindrances lie in the way? The two grand, general hindrances are, first, that they cannot all think alike; and, in consequence of this, secondly, they cannot all walk alike; but in several smaller points their practice must differ in proportion to the difference of their sentiments.

4. But although a difference in opinions or modes of worship may prevent an entire external union, yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt we may. Herein all the children of God may unite, notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and in good works.

5. Surely in this respect the example of Jehu himself, as mixed a character as he was of, is well worthy both the attention and imitation of every serious Christian. "And when he was departed thence, he lighted

on Jehonadab the son of Rechab coming to meet him. And he saluted him and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is.' 'If it be, give me thine hand.' "

The text naturally divides itself into two parts. First, a question proposed by Jehu to Jehonadab: "Is thine heart right, as my heart is with thy heart?" Secondly, an offer made on Jehonadab's answering, "It is." "If it be, give me thine hand."

I. 1. And first, let us consider the question proposed by Jehu to Jehonadab, "Is thine heart right, as my heart is with thy heart?"

The very first thing we may observe in these words is that here is no inquiry concerning Jehonadab's opinions. And yet it is certain he held some which were very uncommon, indeed quite peculiar to himself, and some which had a close influence upon [his] practice; on which, likewise, he laid so great a stress as to entail them upon his children's children, to their latest posterity. This is evident from the account given by Jeremiah, many years after his death:

I took Jaazaniah and his brethren and all his sons and the whole house of the Rechabites . . . and set before them pots full of wine and cups and said unto them, Drink ye wine. But they said, We will drink no wine, for Jonadab (or Jehonadab) the son of Rechab, our father<sup>1</sup> commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents. . . . And we have obeyed, and done according to all that Jonadab our father commanded us [cf. Jer. 35:3-10].

2. And yet Jehu, although it seems to have been his manner, both in things secular and religious, to "drive furiously" [cf. 2 Kings 9:20], does not concern himself at all with any of these things, but lets Jehonadab abound in his own sense. And neither of them appears to have given the other the least disturbance touching the opinions which he maintained.

3. It is very possible that many good men now also may entertain peculiar opinions, and some of them may be as singular herein as even Jehonadab was. And it is certain, so long as we know but "in part," that all men will not see all things alike. It is an unavoidable consequence of the present weakness and shortness of human understanding that several men will be of several minds, in religion as well as in common life. So it

1. [Au.] "It would be less ambiguous if the words were placed thus: 'Jehonadab our father, the son of Rechab,' out of love and reverence to whom he probably desired his descendants might be called by that name."

has been from the beginning of the world and so it will be "till the restitution of all things" [cf. Acts 3:21].

4. Nay, farther, although every man necessarily believes that every particular opinion which he holds is true (for to believe an opinion is not true is the same thing as not to hold it), yet can no man be assured that all his own opinions, taken together, are true. Nay, every thinking man is assured they are not, (seeing *humanum est errare et nescire*)—to be ignorant of many things, and to mistake in some, is the necessary condition of humanity.<sup>2</sup> This, therefore, he is sensible is his own case. He knows in the general that he himself is mistaken; although in what particulars he mistakes he does not, perhaps he cannot, know.

5. I say, "perhaps he cannot know," for who can tell how far invincible ignorance may extend or (that comes to the same thing) invincible prejudice, which is often so fixed in tender minds that it is afterwards impossible to tear up what has taken so deep a root? And who can say unless he knew every circumstance attending it, how far any mistake is culpable, seeing all guilt must suppose some concurrence of the will, of which he only can judge who searcheth the heart?

6. Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions than he would have them to insist on his embracing theirs. He bears with those who differ from him and only asks him with whom he desires to unite in love that single question, "Is thy heart right, as my heart is with thy heart?"

7. We may, secondly, observe that here is no inquiry made concerning Jehonadab's mode of worship, although it is highly probable there was, in this respect also, a very wide difference between them. For we may well believe Jehonadab, as well as his posterity, worshipped God at Jerusalem, whereas Jehu did not; he had more regard to state-policy than religion. And, therefore, although he slew the worshippers of Baal and "destroyed Baal out of Israel," yet from the convenient "sin of Jeroboam," the worship of "the golden calves, he departed not" [cf. 2 Kings 10:25-30].

8. But even among men of an upright heart, men who desire to "have a conscience void of offence" [Acts 24:16], it must needs be that as long as there are various opinions, there will be various ways of worshipping God, seeing a variety of opinions necessarily implies a variety of practice. And as in all ages men have differed in nothing more than in their opin-

2. Cf. Seneca, *Quaestiones Naturales*, Bk. IV, c. 2.

ions concerning the Supreme Being, so in nothing have they more differed from each other than in the manner of worshipping him. Had this been only in the heathen world, it would not have been at all surprising, for we know these by their "wisdom knew not God" [cf. 1 Cor. 1:21]. Nor, therefore, could they know how to worship him. But is it not strange that even in the Christian world, although they all agree in the general — "God is a Spirit and they that worship him must worship him in spirit and in truth" [Jn. 4:24] — yet the particular modes of worshipping God are almost as various as among the heathens?

9. And how shall we choose among so much variety? No man can choose for or prescribe to another, but every one must follow the dictates of his own conscience in simplicity and godly sincerity. He must be fully persuaded in his own mind, and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no right to any of the children of men thus to lord it over the conscience of his brethren. But every man must judge for himself, as every man must give an account of himself to God.

10. Although, therefore, every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other (some church, as it is usually termed), which implies a particular manner of worshipping God — for "two cannot walk together unless they be agreed" [cf. Amos 3:3] — yet none can be obliged by any power on earth but that of his own conscience to prefer this or that congregation to another, this or that particular manner of worship. I know it is commonly supposed that the place of our birth fixes the church to which we ought to belong; that one, for instance, who is born in England ought to be a member of that which is styled the Church of England and, consequently, to worship God in the particular manner which is prescribed by that church. I was once a zealous maintainer of this, but I find many reasons to abate of this zeal. I fear it is attended with such difficulties as no reasonable man can get over — not the least of which is that if this rule had took place, there could have been no reformation from popery, seeing it entirely destroys the right of private judgment on which that whole reformation stands.<sup>3</sup>

11. I dare not, therefore, presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical. But my belief is no rule for another. I ask not, therefore, of him with whom I would

3. Cf. Wesley's refutation of Richard Challoner's defense of Rome (*The Grounds of the Old Religion* [1742]) in his *Journal*, III, 72; see also *ibid.*, 243, and *An Earnest Appeal*, below, pp. 404-07.

unite in love, "Are you of my church, of my congregation? Do you receive the same form of church government and allow the same church officers with me? Do you join in the same form of prayer wherein I worship God?" I inquire not, "Do you receive the Supper of the Lord in the same posture and manner that I do, nor whether, in the administration of baptism, you agree with me in admitting sureties for the baptized, in the manner of administering it, or the age of those to whom it should be administered?" Nay, I ask not of you (as clear as I am in my own mind) whether you allow baptism and the Lord's Supper at all. Let all these things stand by — we will talk of them, if need be, at a more convenient season. My only question at present is this, "Is thine heart right, as my heart is with thy heart?"

12. But what is properly implied in the question? I do not mean what did Jehu imply therein, but what should a follower of Christ understand thereby when he proposes it to any of his brethren?

The first thing implied is this: Is thy heart right with God? Dost thou believe his being and his perfections, his eternity, immensity, wisdom, power, his justice, mercy and truth? Dost thou believe that he now "upholdeth all things by the word of his power" [cf. Heb. 1:3], and that he governs even the most minute, even the most noxious, to his own glory and the good of them that love him? Hast thou a divine evidence, a supernatural conviction, of the things of God? Dost thou "walk by faith, not by sight," looking not at temporal things but things eternal [cf. 2 Cor. 5:7, 4:18]?

13. Dost thou believe in the Lord Jesus Christ, "God over all, blessed for ever" [cf. Rom. 9:5]? Is he revealed in thy soul? Dost thou "know Jesus Christ and him crucified" [cf. 1 Cor. 2:2]? Does he "dwell in thee and thou in him" [cf. 1 Jn. 4:13, 15]? Is he "formed in thy heart by faith" [cf. Gal. 4:19; Eph. 3:17]? Having absolutely disclaimed all thy own works, thy own righteousness, hast thou "submitted thyself unto the righteousness of God" [cf. Rom. 10:3], which is by faith in Christ Jesus? Art thou "found in him, not having thy own righteousness, but the righteousness which is by faith" [cf. Phil. 3:9]? And art thou, through him, "fighting the good fight of faith, and laying hold of eternal life" [cf. 1 Tim. 6:12]?

14. Is thy faith <sup>ἐνεργουμένη</sup> δι' ἀγάπης, "filled with the energy of love"?<sup>4</sup> Dost thou love God — I do not say "above all things," for it is both an

4. Cf. Gal. 5:6; A.V.: "faith which worketh by love." The Greek reads, *πίστις δι' ἀγάπης ἐνεργουμένη*. Wesley has reversed the word order to make a rather different point.

unscriptural and an ambiguous expression, but — “with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength” [Lk. 10:27]? Dost thou seek all thy happiness in him alone? And dost thou find what thou seekest? Does thy soul continually “magnify the Lord, and thy spirit rejoice in God thy Saviour” [Lk. 1:46, 47]? Having learned “in everything to give thanks” [1 Thess. 5:18], dost thou find “it is a joyful and pleasant thing to be thankful” [cf. Ps. 147:1, B.C.P.]? Is God the centre of thy soul, the sum of all thy desires? Art thou accordingly “laying up” thy “treasure in heaven” [cf. Mt. 6:20] and “counting all things else dung” and dross [cf. Phil. 3:8]? Hath the love of God cast the love of the world out of thy soul? Then thou art “crucified to the world” [cf. Gal. 6:14]; thou art dead to all below and thy “life is hid with Christ in God” [Col. 3:3].

15. Art thou employed in doing “not thy own will but the will of him that sent thee” [cf. Jn. 7:16], of him that sent thee down to sojourn here awhile, to spend a few days in a strange land, till having finished the work he hath given thee to do, thou return to thy Father’s house? Is it thy meat and drink “to do the will of thy Father which is in heaven” [cf. Mt. 7:21]? Is “thine eye single” [Mt. 6:22] in all things? Always fixed on him? Always “looking unto Jesus” [Heb. 12:2]? Dost thou point at him in whatsoever thou doest, in all thy labour, thy business, thy conversation — aiming only at the glory of God in all “whatsoever thou doest, either in word or deed — doing it all in the name of the Lord Jesus, giving thanks unto God, even the Father, through him” [cf. Col. 3:17]?

16. Does the love of God constrain thee to “serve” him “with fear” [cf. Ps. 2:11], to “rejoice unto him with reverence”? Art thou more afraid of displeasing God than either of death or hell? Is nothing so terrible to thee as the thought of offending the eyes of his glory? Upon this ground, dost thou “hate all evil ways,” every transgression of his holy and perfect law and herein “exercise thyself to have a conscience void of offence toward God, and toward man” [cf. Acts 24:16]?

17. Is thy heart right toward thy neighbour? Dost thou love as thyself all mankind without exception? “If you love those only that love you, what thank have you” [cf. Lk. 6:32]? Do you “love your enemies” [cf. Lk. 6:27]? Is your soul full of good will, of tender affection, toward them? Do you love even the enemies of God? The unthankful and unholy? Do your bowels yearn over them? Could you “wish yourself” temporally “accursed” [cf. Rom. 9:3] for their sake? And do you show

this by “blessing them that curse you and praying for those that despitefully use you and persecute you” [cf. Mt. 5:44]?

18. Do you show your love by your works? While you have time, as you have opportunity, do you in fact “do good to all men” [Gal. 6:10], neighbours or strangers, friends or enemies, good or bad? Do you do them all the good you can, endeavouring to supply all their wants, assisting them both in body and soul to the uttermost of your power? If thou art thus minded — may every Christian say, “Yea!” — if thou art but sincerely desirous of it and following on till thou attain, then “thy heart is right, as my heart is with thy heart.”

II. 1. “If it be, give me thy hand.” I do not mean, “Be of my opinion.” You need not. I do not expect or desire it. Neither do I mean, “I will be of your opinion.” I cannot; it does not depend on my choice. I can no more think than I can see or hear as I will. Keep you your opinion; I, mine, and that as steadily as ever. You need not even endeavour to come over to me or bring me over to you. I do not desire you to dispute those points or to hear or speak one word concerning them. Let all opinions alone on one side and the other: only, “give me thine hand.”

2. I do not mean, “embrace my modes of worship” or “I will embrace yours.” This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God and I will do the the same. I believe the episcopal form of church government to be scriptural and apostolical. If you think the presbyterian or independent is better, think so still and act accordingly. I believe infants ought to be baptized, and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me that forms of prayer are of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is that I ought not to forbid water, wherein persons may be baptized, and that I ought to eat bread and drink wine, as a memorial of my dying master. However, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. “If thine heart is as my heart,” if thou lovest God and all mankind, I ask no more: “Give me thine hand.”

3. I mean, first, love me: and that not only as thou lovest all mankind, not only as thou lovest thine enemies or the enemies of God, those that

hate thee, that "despitefully use thee, and persecute thee" [Mt. 5:44], not only as a stranger, as one of whom thou knowest neither good nor evil. I am not satisfied with this. No, "if thine heart be right, as mine with thy heart," then love me with a very tender affection, as a friend that is closer than a brother, as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow soldier engaged in the same warfare under the same captain of our salvation. Love me as a companion "in the kingdom and patience of Jesus" [Rev. 1:9] and a joint heir of his glory.

4. Love me (but in a higher degree than thou dost the bulk of mankind) with the love that is "long-suffering and kind,"<sup>5</sup> that is patient — if I am ignorant or out of the way, bearing and not increasing my burden — and is tender, soft, and compassionate still; that "envieth not," if at any time it please God to prosper me in this work even more than thee. Love me with the love that "is not provoked," either at my follies or infirmities, or even at my acting (if it should sometimes so appear to thee) not according to the will of God. Love me so as to "think no evil" of me, to put away all jealousy and evil-surmising. Love me with the love that "covereth all things" (that never reveals either my faults or infirmities), that "believeth all things" (is always willing to think the best, to put the fairest construction on all my words and actions), that "hopeth all things," either that the thing related was never done, or not done with such circumstances as are related; or at least that it was done with a good intention, or in sudden stress of temptation. And hope to the end that whatever is amiss will, by the grace of God, be corrected, and whatever is wanting, supplied through the riches of his mercy in Christ Jesus.

5. I mean, secondly, commend me to God in all thy prayers, wrestle with him in my behalf that he would speedily correct what he sees amiss and supply what is wanting in me. In thy nearest access to the throne of grace, beg of him who is then very present with thee that my heart may be more as thy heart, more right both toward God and toward man, that I may have a fuller conviction of things not seen and a stronger view of the love of God in Christ Jesus, may more steadily walk by faith, not by sight [cf. 2 Cor. 5:7], and more earnestly grasp eternal life. Pray that the love of God and of all mankind may be more largely poured into my heart, that I may be more fervent and active in doing the will of my Father which is in heaven, more zealous of good works and more careful to abstain from all appearance of evil.

5. Cf. in this paragraph echoes from 1 Cor. 13:4-7.

6. I mean, thirdly, provoke me to love and to good works. Second thy prayer, as thou hast opportunity, by speaking to me in love whatsoever thou believest to be for my soul's health. Quicken me in the work which God has given me to do and instruct me how to do it more perfectly. Yea, "smite me friendly, and reprove me" [Ps. 141:5, B.C.P.], whereinsoever I appear to thee to be doing rather my own will than the will of him that sent me. O speak and spare not, whatever thou believest may conduce either to the amending my faults, the strengthening my weakness, the building me up in love, or the making me more fit, in any kind, for the Master's use.

7. I mean, lastly, love me not in word only but in deed and in truth. So far as in conscience thou canst (retaining still thy own opinions and thy own manner of worshipping God), join with me in the work of God, and let us go on hand in hand. And thus far, it is certain, thou mayest go. Speak honourably, wherever thou art, of the work of God, by whomsoever he works, and kindly of his messengers. And, if it be in thy power, not only sympathize with them when they are in any difficulty or distress, but give them a cheerful and effectual assistance, that they may glorify God on thy behalf.<sup>6</sup>

8. Two things should be observed with regard to what has been spoken under this last head: the one, that whatsoever love, whatsoever offices of love, whatsoever spiritual or temporal assistance I claim from him whose heart is right as my heart is with his, the same I am ready, by the grace of God, according to my measure, to give him: the other, that I have not made this claim in behalf of myself only, but of all whose heart is right toward God and man, that we may all love one another as Christ hath loved us.

III. 1. One inference we may make from what has been said: we may learn from hence what is a catholic spirit.

There is scarce any expression which has been more grossly misunderstood and more dangerously misapplied than this, but it will be easy for any who calmly consider the preceding observations to correct any such misapprehensions of it and to prevent any such misapplication.

For, from hence we may learn, first, that a catholic spirit is not *speculative* latitudinarianism. It is not an indifference to *all* opinions. This is the

6. Edition of 1786 reads: "my behalf."

7. Cf. Norman Sykes, *From Sheldon to Secker* (Cambridge, 1959), 146-52, for a brief review of the contemporary latitudinarian controversies that lie back of this disavowal.

*a way of life marked by such broad and liberal standards that it burdens on*



spawn of hell, not the offspring of heaven. This unsettledness of thought, this being "driven to and fro and tossed about with every wind of doctrine" [cf. Eph. 4:14], is a great curse, not a blessing; an irreconcilable enemy, not a friend, to true catholicism. A man of a truly catholic spirit has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. It is true he is always ready to hear and weigh whatsoever can be offered against his principles. But as this does not show any wavering in his own mind, so neither does it occasion any. He does not halt between two opinions, nor vainly endeavour to blend them into one. Observe this, you who know not what spirit ye are of, who call yourselves men of a catholic spirit only because you are of a muddy understanding, because your mind is all in a mist, because you have no settled, consistent principles, but are for jumbling all opinions together. Be convinced that you have quite missed your way; you know not where you are. You think you are got into the very spirit of Christ when, in truth, you are nearer the spirit of anti-christ. Go first and learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit.

2. From what has been said we may learn, secondly, that a catholic spirit is not any kind of *practical* latitudinarianism. It is not indifference as to public worship or as to the outward manner of performing it. This, likewise, would not be a blessing but a curse. Far from being an help thereto, it would, so long as it remained, be an unspeakable hindrance to the worshipping of God in spirit and in truth. But the man of a truly catholic spirit, having weighed all things in the balance of the sanctuary, has no doubt, no scruple at all, concerning that particular mode of worship wherein he joins. He is clearly convinced that *this* manner of worshipping God is both scriptural and rational. He knows none in the world which is more scriptural, none which is more rational. Therefore, without rambling hither and thither, he cleaves close thereto and praises God for the opportunity of so doing.

3. Hence we may, thirdly, learn that a catholic spirit is not indifference to all congregations. This is another sort of latitudinarianism, no less absurd and unscriptural than the former. But it is far from a man of a truly catholic spirit. He is fixed in his congregation as well as his principles. He is united to one, not only in spirit but by all the outward ties of Christian fellowship. There he partakes of all the ordinances of God. There he receives the Supper of the Lord. There he pours out his soul in public prayer, and joins in public praise and thanksgiving.

There he rejoices to hear the word of reconciliation, the gospel of the grace of God. With these his nearest, his best-beloved brethren, on solemn occasions he seeks God by fasting. These particularly he watches over in love, as they do over his soul, admonishing, exhorting, comforting, reproving and every way building up each other in the faith. These he regards as his own household, and therefore, according to the ability God has given him, naturally cares for them and provides that they may have all the things that are needful for life and godliness.

4. But while he is steadily fixed in his religious principles, in what he believes to be the truth as it is in Jesus, while he firmly adheres to that worship of God which he judges to be most acceptable in his sight, and while he is united by the tenderest and closest ties to one particular congregation, his heart is enlarged toward all mankind, those he knows and those he does not; he embraces with strong and cordial affection neighbours and strangers, friends and enemies. This is catholic or universal love. And he that has this is of a catholic spirit. For love alone gives the title to this character: catholic love is a catholic spirit.

5. But if we take this word in the strictest sense, a man of a catholic spirit is one who, in the manner above-mentioned, gives his hand to all whose hearts are right with his heart: one who knows how to value and praise God for all the advantages he enjoys with regard to the knowledge of the things of God, the true scriptural manner of worshipping him, and, above all, his union with a congregation fearing God and working righteousness; one who, retaining these blessings with the strictest care, keeping them as the apple of his eye, at the same time loves — as friends, as brethren in the Lord, as members of Christ and children of God, as joint partakers now of the present kingdom of God and fellow heirs of his eternal kingdom — all, of whatever opinion or worship or congregation, who believe in the Lord Jesus Christ, who love God and man, who, rejoicing to please and fearing to offend God, are careful to abstain from evil and zealous of good works. He is the man of a truly catholic spirit who bears all these continually upon his heart; who, having an unspeakable tenderness for their persons and longing for their welfare, does not cease to commend them to God in prayer as well as to plead their cause before men; who speaks comfortably to them and labours by all his words to strengthen their hands in God. He assists them to the uttermost of his power in all things, spiritual and temporal. He is ready "to spend and be spent for them" [cf. 2 Cor. 12:15], yea, "to lay down his life for" their sake [Jn. 15:13].

6. Thou, O man of God, think on these things! If thou art already in this way, go on. If thou hast heretofore mistook the path, bless God who hath brought thee back! And now run the race which is set before thee, in the royal way of universal love. Take heed, lest thou be either wavering in thy judgment or straitened in thy bowels. But keep an even pace, rooted in the faith once delivered to the saints [cf. Jude 3], and grounded in love, in true catholic love, till thou art swallowed up in love for ever and ever!

### *On God's Vineyard*

*Editor's introduction.* This sermon was first published in the eighth volume of *Sermons on Several Occasions* (1788), pp. 251-72, and then reprinted in *The Arminian Magazine* for 1789, pp. 6-14, 62-68 — there dated "Witney, October 17, 1787." It appears in *Works*, VII, 202-13. In the *Journal* we note that on October 9 Wesley had returned to London after an arduous and extended visitation of the Methodist societies in England, Ireland and the Channel Islands, a journey which had begun the previous February 25:<sup>1</sup>

Wed. [October] 10. — I retired and spent the rest of the week in answering letters and preparing matter for the Magazine.

Mon. 15. — I began a little tour through Oxfordshire. I preached at Wallingford in the evening, with much enlargement of heart.

Tues. 16. — . . . About one I preached at Oxford to a very quiet, deeply serious congregation. The house at Witney would nothing near contain the people in the evening; it was well filled at five on Wednesday morning [Oct. 17th]. I dearly love this people; they are so simple of heart and so much alive to God. After dinner we returned to Oxford. . . .

Nothing in the *Journal*, *Diary* or *Letters* suggests any particular "occasion" for this sermon — save the recent experience of having completed an intensive survey of the entire scope and spread of British Methodism. What he had found in his journeyings had left him with mixed feelings. The annual conference at Manchester (July 31-Aug. 4) had been marred by a struggle over the perennial issue of the ministerial status of the Methodist preachers and further bickerings about the hymnbook.<sup>2</sup>

One can, therefore, imagine the eighty-four-year-old evangelist, in

a brief but pleasant interlude in a charming Oxfordshire village, casting his mind back over the vicissitudes of Methodism in *time*, just as he had recently done in *space*. This sermon-essay, "On God's Vineyard," with its peculiar limitation of reference to "the body of people commonly called Methodists" and to "that Society only which began at Oxford in the year 1729, and remains united at this day," is the result. Save for the hortatory ending, it is an exercise in autobiographical retrospect, aimed at describing and assessing the Revival after fifty years, with a view to its further renewal by recalling it to its origins and essentials — and this by the one man who could speak of both with definitive authority.

Especially noteworthy are Wesley's comments on the correlations between the doctrines of justification and sanctification, as well as his insistence that, next to Scripture, the principal source of the Wesleyan notion of justification was, and always had been, The Homilies. Most of the motifs which Wesley had elaborated elsewhere are restated here in what is, in effect, a valedictory.

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What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes (Is. 5:4)?

The "vineyard of the Lord" [cf. Is. 5:7], taking the word in its widest sense, may include the whole world. All the inhabitants of the earth may, in some sense, be called "the vineyard of the Lord," who "hath made all nations of men to dwell on all the face of the earth that they might seek the Lord, if haply they may feel after him, and find him" [cf. Acts 17:26-27]. But, in a narrower sense, "the vineyard of the Lord" may mean the Christian world; that is, all that name the name of Christ, and profess to obey his word. In a still narrower sense, it may be understood of what is termed the Reformed part of the Christian Church. In the narrowest of all, one may by that phrase, "the vineyard of the Lord," mean the body of people commonly called Methodists. In this sense I understand it now, meaning thereby that Society only which began at Oxford in the year 1729, and remains united at this day. Understanding the word in this sense, I repeat the question which God proposes to the prophet: "What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

1. *Journal*, VII, 333-34.

2. Cf. Tyerman, *Life*, III, 496-99.