

LIST OF WORKS

REVISED AND ABRIDGED FROM VARIOUS AUTHORS,

BY THE REV. JOHN WESLEY, M.A.*

WITH THE PREFACES BY WHICH THEY ARE ACCOMPANIED.

I. *pp. 199-210*

THE CHRISTIAN'S PATTERN; or, a Treatise of the Imitation of Christ. Written originally in Latin, by Thomas à Kempis. With a Preface, containing an account of the usefulness of this Treatise, directions for reading it with advantage, and likewise an account of this edition. Compared with the original, and corrected throughout, by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxon. 8vo., pp. 319. 1735. *4pp 304-306*

PREFACE.

THE four first articles of this Preface are extracted from, 1. *ROSWEIDI Vita Thomæ à Kempis*: 2. *Peritia Libelli de Imitatione Christi*, subjoined to the Antwerp edition of 1634: 3. The Preface to the English edition, printed at London in 1677: And, 4. *Præmonitio ad Lectorem*, prefixed to that printed at Cologne in the year 1682.

I. Of the author.

II. Of this treatise.

III. Of the temper requisite in order to read it with improvement.

IV. Of the manner of reading it.

V. Of this edition.

I. 1. THOMAS HEMERKEN was born at Kempis, a little village of Germany, in the diocese of Cologne, from whence he took the name of à Kempis. His parents were poor, but

* It is very probable that the following list will be found not to contain all the tracts that Mr. Wesley abridged and adopted from different writers. It is as complete as I have been able to make it; and will serve to show, when viewed in connexion with his own writings, the astonishing mass of information which he placed within the reach of general readers, and of comparatively poor people.—
EDIT.

pious. They had two sons; of whom Thomas, the younger, was born in the year 1380. Having spent his first years with his parents, at the age of thirteen he was sent to Deventer, the chief town of Overysse, in the Low Countries, then a flourishing seminary of learned men.

2. His first care at Deventer was, to find out his brother, who had settled there several years before, that he might be by him directed and assisted in the pursuit of his studies. By him he was recommended to Florentius, the Vicar of the church of Deventer, and instructor of the students, who repaired thither from all parts for that purpose. Florentius received him with the kindness of a parent, kept him for some time in his own house, and then procured him a lodging in a religious family, and furnished him with books and all other necessities.* Having now the advantage of daily converse with his fellow-students, persons no less eminent for piety than learning, he made that progress in both, of which his writings will be an abundant testimony to all ages.

3. After having spent seven years in this happy society, in the year 1400 (wherein Florentius died) he retired to St. Agnes's Mount, near Zwolle, where a monastery of Augustines was newly erected. He was gladly received by his brother, the first Prior of the house; but, that he might not do anything without the utmost deliberation, he passed five years in his novitiate, in the sixth he assumed the habit, and in the seventh took the vow upon him.

4. He was here very eminent for piety towards God, reverence to his superiors, and love to his brethren. His employment was partly reading the holy Scriptures, partly in transcribing them, (for he had learned the art of writing

* "Florentius, in a conversation with Thomas à Kempis, observed to him three temptations to which beginners in a spiritual life are exposed. The First was, when a person, recently converted, returns to associate with his worldly friends on the pretence of endeavouring to convert them. Of ten who yield to this temptation, scarcely one (Florentius used to say) does not relapse into his former habits. The Second is, when a lowly layman wishes to enter into holy orders. This, according to Florentius, proceeds too often from a secret pride, which makes the layman wish for a higher occupation than that of his humble lot. The Third temptation is, when a Priest, who is gifted with talents and learning, seeks for the dignities of the Church only from a wish, as he flatters himself, of being useful to his neighbours. This was often described by Florentius as a most dangerous illusion. To seek for dominion over others, he used to say, is a strong mark of reprobation."—EDIT.

in great perfection at Deventer,) and partly composing books. His behaviour in the church was highly exemplary. While he repeated the psalms, his face was always raised towards heaven, and he frequently appeared rapt above himself, and quite in an ecstasy. All his discourse was upon God and the holy Scriptures. When any in his presence spoke of worldly affairs, he never (unless necessity required) opened his mouth, having no desire of such knowledge. But where the conversation turned upon God and heavenly things, his words flowed like a stream from an inexhaustible fountain. He never declined it, when desired to speak upon an improving subject, only desiring a little time to prepare himself for it by meditation: And the ease and eloquence with which he spoke were so great, that many came from remote places to hear him.

5. His cheerful patience under affliction of any kind, his gentleness in bearing, and kindness in excusing, the faults of others, the sobriety and modesty of his whole conversation, his unwearied diligence in promoting the good of the society, and the constancy and fervour of his prayers, were the admiration of all that observed them; insomuch that, being yet in the flower of his age, he was unanimously elected Sub-Prior. Some time after, he was chosen Steward or Treasurer; but finding the careful attendance on that employment too great an avocation from contemplation and writing, he desired and procured leave to resign it.

6. It often happened, that, while he was engaged in business or conversation with some of his brethren, he felt so powerful an impression upon his mind, that he was obliged to leave them, and to retire into his chamber; and there freely pouring out his soul before God, he received from Him the wisdom which shines forth in his writings.

7. In the year 1441 he composed his treatise, "Of the Imitation of Christ." In 1448 he was again elected Sub-Prior, of which his own account * is as follows:—"Brother Henry of Deventer being elected the fourth Prior of Mount Agnes, after three days convened his brethren, and proposed their electing a new Sub-Prior, agreeably to the statutes. Accordingly, on the feast of St. James the Apostle, after a short scrutiny, was elected Thomas Kempis, one of the

* In his Chronicle of M. Agnes, c. 26.

seniors, aged sixty-seven years. And although he knew his own unfitness, and excused himself upon that account, yet, obedience requiring it, he submitted to the determination of his brethren; not refusing to undergo labour for their sakes, and for the love of Jesus Christ; earnestly imploring all their prayers, and trusting not in himself, but in the grace of God."

8. As to his person, he was low of stature, of a ruddy but brown complexion, and a lively, piercing eye. Notwithstanding his night labours, both in transcribing the Bible, and writing out his own meditations, he never used spectacles; but continued to the end of his life of a clear, strong sight.

9. Being now in the ninety-second year of his age, seventy-one years of which he had passed on Mount Agnes, on the 25th of July, 1471, he was called forth by God to the mount of eternity, on which he had so often fixed his eye, which he had so long panted after; and his blessed soul, forsaking its house of clay, passed into the unfading mansions, to enjoy its God for ever.

II. 1. The style of this treatise is the most plain, simple, and unadorned, that can be conceived; yet such is the strength, spirit, and weight, of every sentence, that it is scarce possible, without injury to the sense, to add or diminish anything.

2. The whole treatise is a complete and finished work, comprehending all that relates to Christian perfection, all the principles of that internal worship with which alone we worship God "in spirit and in truth." A serious mind will never be sated with it, though it were read a thousand times over; for those general principles are as fruitful seeds of meditation, and the stores they contain can never be exhausted. And herein it greatly resembles the holy Scriptures, that, under the plainest words, there is a divine, hidden virtue, continually flowing into the soul of a pious and attentive reader, and, by the blessing of God, transforming it into His image.

3. Whatever relates to Christian perfection, may be reduced to one of these three heads; (1.) The essence of it: (2.) The ways and degrees by which it is attained: And, (3.) The means or instruments of it.

4. The scope of this treatise is, that perfection which every

Christian is bound to aspire to. Now, although the whole essence of this consists in love, which unites the soul to God; yet, because perfect love implies, (1.) Entire humility, (2.) Absolute self-renunciation,* (3.) Unreserved resignation, (4.) Such a union of our will with the divine as makes the Christian one spirit with God; a great part of it describes these tempers, whereby he that loves God is made partaker of the divine nature.

5. And, First, because none can attain to the least degree of Christian perfection without humility, the author describes the nature, the several degrees, properties, and effects, of it. (Book I. chap. 2, 19; II. 2, 6, 10; III. 5, 8, 9, 10, 36, 45, 46, 47, 52, 53, 54, 55, 57.)

6. With the same copiousness of thought, he treats of self-renunciation; showing the absolute necessity of it, inasmuch as without it we can have no true peace, or joy, or liberty of spirit; (I. 6; III. 31, 37, 47;) describing it under great variety of expressions; (I. 6, 17; II. 8, 9; III. 11, 13, 17, 18, 32, 33, 37, 42, 46, 47, 49, 58, 61;) and, lastly, proposing two widely different species of it, whereby the latter cannot be attained to but by long exercise in the former. The one restrains and moderates the appetite of earthly and sensible things, such as riches, honours, and pleasures; (I. 7, 22; III. 13, 22, 31, 42, 46, 47, 58; IV. 15;) the other, which is of a far sublimer nature, known to few, and by still fewer practised, cleanses the soul from that impurity which is apt to adhere even to her desires of heavenly and spiritual things. (I. 15; II. 9, 10, 11, 12; III. 12, 54.)

7. He speaks, Thirdly, of resignation, or the giving ourselves up into the hands of God without any reserve or limitation, throwing ourselves wholly upon him, and being alike ready to receive whatever his providence chooses for us. (II. 11; III. 16, 19, 24, 29.)

8. Lastly: The union of our will with the divine, the highest degree of Christian perfection, he describes with regard to its principal properties and effects, under these and the like expressions:—Turning our heart wholly to God; going out of ourselves; sacrificing, offering up, ourselves to

* N.B. This word is preferable to "self-denial" on two accounts: 1. Because it is a more general term, including both "self-denial" and "taking up the cross:" 2. Because it is a more literal translation of our Saviour's expression, *Ἀπαρνησάσθω ἑαυτὸν*, *Abrenuntiet sibi ipsi*.

him; honouring, glorifying, praising, him; referring all things to him; seeking, finding, drawing near to, God; enjoying, rejoicing, delighting in, God; rest in God; pure love; having God for our all. (I. 3, 7, 13, 14, 15, 16, 17; II. 1, 2, 3, 4, 5, 10, 11, 31; III. 7, 10, 15, 16, 17, 18, 27, 29, 30, 31, 32, 33, 36, 37, &c.; IV. 7, 8, 9, 12, 13, 15, 16.)

9. In order to attain this perfect love, there are several stages to be passed through: For it is necessary, not only that the soul be fully purged from all wilful, habitual sin; but likewise that it be enlightened by the knowledge and practice of all virtue, before it can be united to God.

10. The first step towards a purgation from sin is, to conceive a hatred of it; to excite which, he treats of compunction of heart; (I. 21;) of death, and the pains of hell; (I. 23, 24;) of the vanity of the world; (II. 1;) of the love of it; (III. 3;) and of the joy of a good conscience. (II. 6.) He next animates us to a wary and vigorous resistance of the sins we have in some measure conquered; (I. 2, 13; III. 7, 13, 26, 40; IV. 10, 18;) to a zealous endeavour to root out all ill habits, particularly those to which infant Christians are most subject; (I. 4, 7, 8, 9, 10, 13, 20, 22; II. 5; III. 38, 48, 50, 62, 63;) and, lastly, to mortify our passions, which is a considerable branch of self-renunciation, and completes the purgation of the soul from sin.

11. The constant practice of all the virtues we know, is the only way to be enlightened with fuller knowledge. To this head, therefore, belongs what is said of humility; (II. 2; III. 5, 8, 9, 10, 15, 22, 45, 46, 51, 55;) of patience; (I. 22; II. 3, 10, 11, 12; III. 13, 20, 21, 33, 34, 35, 41, 51, 52, 56, 61, 62;) of love to our neighbour, and the fruits of it; (I. 15, 16;) and of hope and trust in God. (II. 11; III. 35, 44, 46.)

12. As to the union of the soul with God by love, it is described in the most experimental manner, in the chapters above referred to, concerning the conformity of our will to the divine.

13. The chief instruments or means of Christian perfection are, above all and in all, the grace of God; and, in subserviency to this, prayer, self-examination, reading the Scriptures, and the holy communion.

14. And first, by the grace of God, our corrupted nature, of itself always prone to evil, is healed, strengthened, and

enabled both to avoid all sin, and steadily to practise all virtue. To this he accordingly teaches us to ascribe all our strength. (III. 59.) This he fervently implores of God, as being utterly unable to obtain it, but by His free gift; (III. 4, 17, 26, 27, 31, 32, 35;) and acknowledging the absolute necessity of it, in order to the recovery of either knowledge or love. (II. 8, 12; III. 9, 15, 17, 60.)

15. Concerning prayer, the great instrument of procuring the grace of God, he does not lay down any rules; but it is easy to collect many from those examples with which he everywhere abounds; especially in the third and fourth books, wherein is expressed all the energy of devout affections.

16. With regard to self-examination, he directs not only to have an eye to gross sins, but to labour to distinguish good thoughts from evil. More particularly he advises, (1.) Diligently to consider the inward motions of our souls, whether they be of God; and, whenever we are in doubt concerning them, to commit ourselves wholly to him. (III. 12, 16.) (2.) Carefully to examine the contrary motions of nature and grace, lest self-love deceive us under the colour of love of God. (III. 59.) (3.) To examine our virtues, whether they are true and solid, or false and imaginary. (I. 9, 11, 15, 17, 19; III. 5, 22.) (4.) Not to judge of our progress either by the frequency or rareness of our consolations. And, (5.) To be especially watchful over our hearts, when sensible comforts are either given, (II. 9; III. 6, 8,) or taken away. (II. 9, 10, 11, 12; III. 8, 35, 55; IV. 15.)

17. In the fifth chapter of the first book, and forty-eighth of the third, we are directed how to read the holy Scriptures: And the whole fourth book instructs us how to make the holy communion an effectual means of Christian perfection.

III. From what has been said of the main design and scope, the matter and argument, of this treatise, we may easily perceive what temper is requisite, in order to read it with improvement. For, since what every part of it points at is simply this, the being transformed into the image of God; or, in the author's language, the imitation of Christ, in humility, self-renunciation, resignation, and love; it cannot be received by those who are enemies to the cross of Christ, and alienated from the life of God. Although

nothing is more excellent than the resemblance of God, who is the first and supreme excellency; than the imitation of Christ, who is the effulgence of his glory, the most perfect Pattern of all holiness; yet, if there be no recovering this resemblance without "denying themselves, and taking up their cross daily," those who are immersed in self-love and love of the world will never be at the pains of recovering it. They would, indeed, be advantaged by the death of Christ, but not care for living his life. They do not care for being "planted with him in the likeness of his death," by crucifying the flesh and all its affections, and nailing all its desires to the cross of Christ; so that they should no longer live, but Christ live in them. These, therefore, can never relish a treatise which tells them plainly that their naming the name of Christ will profit them nothing, unless they "so walk even as he walked," and follow his pattern both in their hearts and lives.

2. It is no wonder, if such as these see no more form or comeliness in this treatise of the Life of Christ, than those of the like spirit saw in his person, when he was upon earth.* The great practical truths so strongly enforced herein, are doctrines very grievous to them, as being directly contrary to that love of the world which is the ruling principle in them. These doctrines are a reproof to such spiritual Pharisees, and discover their being short of the true power of godliness. And this, it is certain, they are; for they will not close with God, unless he will abate something of his conditions. They will not purchase even the pearl of great price at so high a rate as the parting with all for it. They are for a more easy and cheap religion, one that costs less than the plucking out their right eyes, and cutting off their right hands; less than the giving up their dearest, their most convenient sins, the rooting out their favourite passions; in short, less than the zealous observance of all those rules delivered by our Lord in his Sermon on the Mount.

3. Nor is there anything in this treatise to gratify those who are fond of controversy. These are they who have

* "It is the finest work," says Fontenelle, "that hath proceeded from the pen of man; the Gospel being of Divine original."

"The Imitation," says Leibnitz, "is one of the most excellent treatises that have been composed. Happy is he who puts its contents in practice, and is not satisfied with merely admiring them."—EDIT.

learned to dispute, not to live; who prefer the knowledge which puffeth up, to the charity which edifieth. They "provoke one another," not "to love and to good works," but rather to wrath, strife, and envy. They are always ready, by starting unnecessary doubts and questions, to turn a spiritual conference upon the most clear, practical truths, into a wholly unspiritual debate upon some point or mere speculation. Whosoever they are, who love thus to "darken counsel with words," here is no business for them; they have neither lot nor part in this treatise.

4. But if there be any of a teachable and humble temper, it is they who may expect improvement from it. Here they will find what they seek for,—the simplicity of the knowledge of Christ; for the excellency of which, if all things else are accounted as dung and dross, they are abundantly honoured. If there be any who searches for the understanding of divine truths in the path of obedience and experience, who carefully observes the kingdom of God, and the workings of the Holy Spirit in his own soul, and who continually endeavours after an entire conformity to the life of his great Master; they may hope, by the blessing of God on this treatise, to attain to a more full and inward knowledge of Christ.

5. If there be any who desires direction and assistance in the several exercises of his Christian warfare, in the several tempers and states he may be in, the variety of difficulties and temptations which he must expect to pass through, while he is in the wilderness, before he enters into the rest of God; here he will find what will be, by the goodness of God, sufficient to direct and assist him, to strengthen and stablish his heart, and, in a word, seasonably and fully to minister to the several exigencies of his condition.

6. But though all who earnestly desire "the sincere milk of the word," will find it, and "grow thereby;" yet it must be remembered, that the great practical truths of religion, the mysteries of the inward kingdom of God, cannot be fully discerned, but by those readers who have read the same things in their own souls. These cannot be clearly known, but by those who derive their knowledge, "not from commentaries, but experience;" who, by living the life of Christ, by treading in his steps, and suffering the will of God to rule in them as it did in Him, have attained to what the heart

of a natural man cannot conceive,—the knowing of God as they ought to know. This is that inward, practical, experimental, feeling knowledge, so frequently commended by our author; for the attainment of which he has occasionally scattered up and down many excellent directions.

7. The more of this knowledge any reader hath, the less careful will he be about the language of what he reads. For when his mind once comes to be immersed, if one may so speak, in the spirituality of the inward sense; when he once comes to converse with the very soul of all that practical truth contained in this treatise; he cannot think it worth while to be a nice observer of the body, of the outward dress, the style and language. He then knows how to prize this rich treasure, though brought in an earthen vessel; nor will he at all disesteem the precious pearl, for the meanness of the shell.

IV. 1. It is to these alone who, knowing they have not yet attained, neither are already perfect, mind this one thing, and, pressing towards the mark, despise no assistance which is offered them, that the following advices are proposed, concerning the manner of reading this (or any other religious) treatise.

2. First: Assign some stated time every day for this employment; and observe it, so far as you possibly can, inviolably. But if necessary business, which you could not foresee or defer, should sometimes rob you of your hour of retirement, take the next to it; or, if you cannot have that, at least the nearest you can.

3. Secondly: Prepare yourself for reading, by purity of intention, singly aiming at the good of your soul, and by fervent prayer to God, that he would enable you to see his will, and give you a firm resolution to perform it. An excellent form of prayer for this very purpose, you have in the second or third book of this treatise.

4. Thirdly: Be sure to read, not cursorily or hastily, but leisurely, seriously, and with great attention; with proper pauses and intervals, that you may allow time for the enlightenings of the divine grace. To this end, recollect, every now and then, what you have read, and consider how to reduce it to practice. Further, let your reading be continued and regular, not rambling and desultory. To taste of many things, without fixing upon any, shows a vitiated

palate, and feeds the disease which makes it pleasing. Whatsoever book you begin, read, therefore, through in order: Not but that it will be of great service to read those passages over and over that more nearly concern yourself, and more closely affect your inclinations or practice; especially if you press them home to your soul, by adding a particular examination of yourself upon each head.

5. Fourthly: Labour to work yourself up into a temper correspondent with what you read; for that reading is useless which only enlighthens the understanding, without warming the affections. And therefore interperse, here and there, earnest aspirations to God, for his heat as well as his light. Select also any remarkable sayings or advices, and treasure them up in your memory; and these you may either draw forth in time of need, as arrows from a quiver, against temptation, (more especially against the solicitations to that sin which most easily besets you,) or make use of as incitements to any virtue, to humility, patience, or the love of God.

6. Conclude all with a short ejaculation to God, that He, without whom "neither is he that planteth anything, nor he that watereth," would so bless the good seed sown in your heart, that it may bring forth fruit unto life eternal.

V. 1. Although this edition of the "Christian Pattern" be the same, as to the main of the translation, with that printed at London in the year 1677; yet it differs from it in the following particulars:—

2. First: In being divided, like the Latin, into distinct sentences. It is enough barely to mention this to the serious reader: His experience will speak the rest.

3. Secondly: In being closer to the original. Even the edition above-mentioned is, in many places, rather a paraphrase than a translation; by which means, not only much of the beauty, but of the strength and spirit, of the original is lost. Those paraphrastical expressions, so highly injurious to the nervous brevity of the author, are here removed; and the words rendered in as literal a manner as the nature of our tongue will bear.

4. Thirdly: In being plainer. When two equally literal phrases occurred, the more simple has always been chosen. Of all paraphrases, none is more destructive of the sense, none more contrary to the spirit, of this author, than that

which attempts to polish his style, and refine his simplicity into eloquence. This has been attempted in our own tongue, but has not been universally approved; and therefore it has been judged proper to revise this literal translation, and make it as perfect as we could, by purging it from such phrases as by length of time were grown antiquated.

5. Lastly: In being clearer. As the most plain, so the fullest and strongest, terms are here preferred before those that are less so. If anything can injure our author more than making him speak finely, it is the making him speak ambiguously. But neither the original, nor (it is hoped) this translation, is guilty of this fault. Expect no softening here; no mincing or palliating of evangelical truths. Here is no countenance cruelly given to half Christians; no false hopes to those of a double heart, to the trimmers between God and the world, who love to term religion the *main* end of their lives, who say they do make it their *chief* business, and are willing to allow God the larger *part* of their affections. Nay, but He hath told thee, O man, as by his Son, so by this his faithful follower, that it will nothing avail thee to be *almost*, unless thou goest on to be *altogether*, a Christian; that He abhorreth faint hearts and feeble hands, and the sinner that goeth two ways; that thou must serve Him, if at all, with *all* thy strength; that this is the *whole* of man! that thou hast one, *only one*, end to regard on earth; that thou hast one, *only one*, business to pursue; that, since but *one* thing is needful, on that *alone* thou art to fix thy single eye; namely, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The good God be merciful unto me and thee, and give us so to run, that we may obtain the prize of our high calling!

II.

Two Treatises: The First, on Justification by Faith only, according to the Eleventh Article of the Church of England: The Second, on the Sinfulness of Man's Natural Will, and his utter inability to do works acceptable to God, until he be justified, and born again of the Spirit of God; according to the doctrine of our Ninth, Tenth, Twelfth, and Thirteenth Articles.

They are part of the works of the learned and judicious

Dr. Barnes, who had been for many years famous as a great reviver of learning in the University of Cambridge. He afterwards became a Protestant, and was martyred for the faith in Smithfield, in the year 1541.

To which is prefixed a Preface, containing some Account of the Life and Death of Dr. Barnes, extracted from the Book of Martyrs, by JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 99. 1739.

III.

Serious Considerations concerning the Doctrines of Election and Reprobation. Extracted from a late Author. 12mo., pp. 12. 1740.

IV.

The Scripture Doctrine concerning Predestination, Election, and Reprobation. Extracted from a late Author. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 16. 1741.

V.

Serious Considerations on Absolute Predestination. Extracted from a late Author. 12mo., pp. 24. 1741.

VI.

Reflections upon the Conduct of Human Life: With reference to Learning and Knowledge. Extracted from Mr. Norris. The Second Edition. 12mo., pp. 36. 1741.

VII.

An Extract of the Christian's Pattern: Or, a Treatise of the Imitation of Christ. Written in Latin by Thomas à Kempis. Published by JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 130. 1741.

VIII.

An Extract of the Life and Death of Mr. Thomas Haliburton. 12mo., pp. 92. 1741.

PREFACE.

1. "THE kingdom of God," saith our blessed Lord "is within you." It is no outward, no distant thing; "but a well of living water" in the soul, "springing up into ever-

lasting life." It is "righteousness, and peace, and joy in the Holy Ghost." It is holiness and happiness.

2. The general manner wherein it pleases God to set it up in the heart is this: A sinner, being drawn by the love of the Father, enlightened by the Son, ("the true light which lighteth every man that cometh into the world,") and convinced of sin by the Holy Ghost; through the preventing grace which is given him freely, cometh weary and heavy laden, and casteth all his sins upon Him that is "mighty to save." He receiveth from Him true, living faith. Being justified by faith, he hath peace with God: He rejoices in hope of the glory of God, and knows that sin hath no more dominion over him. And the love of God is shed abroad in his heart, producing all holiness of heart and of conversation.

3. This work of God in the soul of man is so described in the following treatise, as I have not seen it in any other, either ancient or modern, in our own or any other language. So that I cannot but value it, next to the holy Scriptures, above any other human composition, excepting only the "Christian Pattern," and the small remains of Clemens Romanus, Polycarp, and Ignatius.

4. Yet this great servant of God at some times fell back from the glorious liberty he had received into the spirit of fear, and sin, and bondage. But why was it thus? because the hand of the Lord was shortened? No, verily; but because he did not abide in Christ; because he did not cleave to Him with all his heart; because he grieved the Holy Spirit, wherewith he was sealed, by some, perhaps undiscerned, unfaithfulness; who thereupon for a season departed from him, and left him weak and like another man.

5. But it may be said, "The Gospel covenant does not promise entire freedom from sin." What do you mean by the word "sin?" those numberless weaknesses and follies, sometimes (improperly) termed sins of infirmity? If you mean only this, we shall not put off these but with our bodies. But if you mean, "It does not promise entire freedom from sin, in its proper sense, or from committing sin," this is by no means true, unless the Scripture be false; for thus it is written: "Whosoever is born of God doth not commit sin;" (unless he lose the Spirit of adoption, if not finally, yet for a while, as did this child of God;) "for his seed remaineth in him, and he cannot sin, because he is

born of God." He cannot sin so long as "he keepeth himself;" for then "that wicked one toucheth him not." (1 John iii. 9; v. 18.)

6. We see, then, how to judge of that other assertion, "that the mercy of God to his sons in Christ Jesus extends to all infirmities, follies, and sins; multiplied relapses not excepted." We grant, many of the children of God find mercy, notwithstanding multiplied relapses: But though it is possible a man may be a child of God who is not fully freed from sin, it does not follow, that freedom from sin is impossible; or, that it is not to be expected by all: For it is promised. It is described by the Holy Ghost as the common privilege of all; and "God will be mindful" (O let us be so!) "of his covenant and promise which He hath made to a thousand generations."

7. This caution is necessary to be remembered, that ye who are weak be not offended. Neither be ye offended, when ye hear the wisdom of the world pronounce all this mere enthusiasm: A hard word, which most of those who are fondest of it, no more understand than they do Arabic. Ask, in the spirit of meekness, him who calls it so, "Is the kingdom of God set up in your soul? Do you feel that peace of God which passeth all understanding? Do you rejoice with joy unspeakable and full of glory? Is the love of God shed abroad in your heart by the Holy Ghost which dwelleth in you? If not, you are no judge of these matters. You cannot discern the things of the Spirit of God. They are enthusiasm, madness, foolishness, to you; for they are spiritually discerned."

8. Ask such a one, (but with meekness and love,) "Are you taught of God? Do you know that he abideth in you? Have you the revelation of the Holy Ghost" (they are the words of our own Church) "inspiring into you the true meaning of Scripture? If you have not, with all your human science and worldly wisdom, you know nothing yet as you ought to know. Whatever you are in other respects, as to the things of God, you are an unlearned and ignorant man. And if you are unstable too, you will wrest these, as you do also the other scriptures, to your own destruction."

9. Be not then surprised, ye that wait for peace, and joy, and love, through faith in the blood of Jesus, that such judges as these are continually crying out, "Enthusiasm!"

if you speak of the inward operations of the Holy Spirit. And as to you who have already peace with God, through our Lord Jesus Christ; who now feel his love shed abroad in your hearts, by the Holy Ghost which is given unto you; with whose spirit the Spirit of God beareth witness that ye are the sons of God; it is your part to confirm your love towards them, in all lowliness and meekness; (for who is it that maketh thee to differ? Or what hast thou, which thou hast not received?) and to plead earnestly for them at the throne of grace, that the Day-star may appear in their hearts also, and the Sun of Righteousness at length arise upon them, with healing in his wings!

LONDON,

JOHN WESLEY.

February 9, 1738-9.

IX.

An Extract of the Life of Monsieur de Renty, a late Nobleman in France. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 67. 1741.

X.

A Short Account of Mrs. Hannah Richardson. 12mo. Fourth Edition. 1741.

XI.

A Practical Treatise on Christian Perfection. Extracted from a late Author. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxon. 12mo., pp. 115. 1743.

XII.

A Serious Call to a Holy Life. Extracted from a late Author. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 230. 1744.

XIII.

Extract of Count Zinzendorf's Discourses on the Redemption of Man by the Death of Christ. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 78. 1744.

XIV.

The Life of God in the Soul of Man: Or, the Nature and Excellency of the Christian Religion. Abridged by JOHN WESLEY, M.A. 12mo., pp. 48. 1744.

XV.

A Brief Account of the Occasion, Process, and Issue, of a late Trial at the Assize held at Gloucester, the third of March, 1743, between some of the People called Methodists, Plaintiffs, and certain Persons of the Town of Minchin-Hampton, in the said County, Defendants. Extracted from Mr. Whitefield's Letter. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 12. 1744.

TO THE READER.

ONE great reason of my publishing this Extract is, to declare to all mankind, that I entirely concur in Mr. Whitefield's judgment with regard to this whole affair. For I am convinced that to prevent open violations of the law, is a part of my duty both to God and the King; and that I am as much obliged to give information to "the powers that be" against rioters, as against highwaymen, traitors, or murderers.

May 1, 1744.

JOHN WESLEY.

XVI.

A Narrative of the late Work of God at and near Northampton, in New-England. Extracted from Mr. Edwards's Letter to Dr. Coleman. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 48.

XVII.

The Distinguishing Marks of a Work of the Spirit of God. Extracted from Mr. Edwards, Minister of Northampton, in New-England. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 48. 1744.

XVIII.

Thoughts concerning the Present Revival of Religion in New-England. By Jonathan Edwards, A.M., Pastor of the Church of Christ at Northampton. Abridged by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo., pp. 124. 1745.

XIX.

The Case of John Nelson. Written by himself. 12mo., pp. 36. 1745.

XX.

An Extract of Mr. Richard Baxter's Aphorisms of Justification. Published by JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 36. 1745.

TO THE READER.

I HAD not heard that there was such a book in the world as Mr. Baxter's "Aphorisms of Justification," when it was sent me by a bookseller to whom I had sent for another tract on the same subject: But before I had read many pages therein, I saw the wise providence of God; and soon determined (notwithstanding a few expressions which I do not altogether approve of) to reprint the substance thereof, in as small a compass, and at as low a price, as possible.

O may He who hath so solemnly declared, "Think not that I am come to destroy the Law or the Prophets: Verily I say unto you, Not one jot or one tittle shall pass from the Law, till heaven and earth pass away,"—give the same blessing to this little treatise now as he did near an hundred years ago! May He once again make it a powerful antidote against the spreading poison of Antinomianism; and thereby save many simple, unwary souls from "seeking death in the error of their life!"

NEWCASTLE-UPON-TYNE,
March 25, 1745.

JOHN WESLEY.

XXI.

The Nature and Design of Christianity. Extracted from a late Author. The Fifth Edition. 12mo., pp. 16. 1746.

XXII.

Lessons for Children. [In Three Parts.] 12mo., pp. 76, 108, 124. 1746.

TO ALL PARENTS AND SCHOOLMASTERS.

1. I HAVE endeavoured in the following Lessons to select the plainest and the most useful portions of Scripture; such as children may the most easily understand, and such as it

most concerns them to know. These are set down in the same order, and (generally) the same words, wherein they are delivered by the Spirit of God. Where an expression is less easy to be understood, I have subjoined a word or two by way of explication; but taking care not to detain you from your great work with comments longer than the text.

2. I cannot but earnestly intreat you to take good heed how you teach these deep things of God. Beware of that common, but accursed, way of making children parrots, instead of Christians. Labour that, as far as is possible, they may understand every single sentence which they read. Therefore, do not make haste. Regard not how much, but how well, to how good purpose, they read. Turn each sentence every way; propose it in every light; and question them continually on every point: If by any means they may not only read, but inwardly digest, the words of eternal life.

3. Meantime, you will not fail with all diligence to commend both yourselves and your little ones to Him without whom, you well know, "neither is he that planteth anything, nor he that watereth." You are sensible, He alone giveth the increase. May He both minister bread for your own food, and multiply your seed sown, and increase the fruits of your righteousness!

February 24, 1745-6.

XXIII.

A Short Account of the Death of Samuel Hitchens. By James Hitchens, Tinner. 12mo., pp. 11. 1746.

XXIV.

Instructions for Children. The Third Edition. 12mo., pp. 36. 1747.

TO ALL PARENTS AND SCHOOLMASTERS.

1. I HAVE laid before you in the following tract the true principles of the Christian education of children. These should, in all reason, be instilled into them as soon as ever they can distinguish good from evil. If the fear of the Lord is the beginning of wisdom, then it is certainly the very first thing they should learn. And why may they not be taught the knowledge of God, and the knowledge of letters, at the same time?

2. A great part of what follows is translated from the French; only it is here cast into another form, and divided into sentences, that it may be the more easily understood either by the Teacher or the learners. And although the great truths herein contained are more immediately addressed to children, yet are they worthy the deepest consideration both of the oldest and wisest of men.

3. Let them be deeply engraven in your own hearts, and you will spare no pains in teaching them to others. Above all, let them not read or say one line without understanding and minding what they say. Try them over and over; stop them short, almost in every sentence; and ask them, "What was it you said last? Read it again: What do you mean by that?" So that, if it be possible, they may pass by nothing, till it has taken some hold upon them. By this means they will learn to think, as they learn to read: They will grow wiser and better every day. And you will have the comfort of observing, that by the same steps they advance in the knowledge of these poor elements, they will also grow in grace, in the knowledge of God, and of our Lord Jesus Christ.

XXV.

A Short Account of the Death of Thomas Hitchens. By James Hitchens, Tinner. 12mo., pp. 12. 1747.

XXVI.

A Companion for the Altar. Extracted from Thomas à Kempis. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxon. The Fourth Edition. 12mo., pp. 24. 1748.

XXVII.

A Word of Advice to Saints and Sinners. Fourth Edition. 12mo., pp. 12. 1748.

XXVIII.

The Doctrine of Salvation, Faith, and Good Works. Extracted from the Homilies of the Church of England. The Tenth Edition. 12mo., pp. 12. 1748.

XXIX.

Thomæ à Kempis de Christo imitando Libri Tres. Inter-

prete Sebast. Castellione. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 143. 1748.

XXX.

Historiæ et Præcepta selecta. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 79. 1748.

XXXI.

Desiderii Erasmi Colloquia selecta. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 85. 1750.

XXXII.

Phædri Fabulæ selectæ. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 35. 1750.

XXXIII.

Mathurini Corderii Colloquia selecta. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 51. 1748.

XXXIV.

Instructiones Prælectiones Pueriles. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 39. 1748.

XXXV.

Excerpta ex Ovidio, Virgilio, Horatio, Juvenali, Persio, et Martiali. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 242. 1749.

XXXVI.

Caii Sallustii Crispi Bellum Catilinarium et Jugurthinum. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 110. 1749.

XXXVII.

Cornelii Nepotis excellentium Imperatorum Vitæ. In Usum Juventutis Christianæ. Edidit Ecclesiæ Anglicanæ Presbyter. 12mo., pp. 100. 1749.

XXXVIII.

Nicodemus: Or, a Treatise on the Fear of Man. Written in German by August Herman Franck. Abridged by

JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford.
The Fourth Edition. 12mo., pp. 32. 1749.

XXXIX.

A Treatise on Christian Prudence. Extracted from Mr. Norris. By JOHN WESLEY, A.M., Fellow of Lincoln College, Oxon. The Third Edition. 12mo., pp. 35. 1749.

XL.

The Manners of the Ancient Christians. Extracted from a French Author. By JOHN WESLEY, A.M., Fellow of Lincoln College, Oxford. 12mo., pp. 24. 1749.

XLI.

✓ A Christian Library: Consisting of Extracts from, and Abridgments of, the choicest Pieces of practical Divinity which have been published in the English Tongue. In Fifty Volumes. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. 12mo. 1749-1755.

PREFACE.

1. WE commonly believe, that there is not in the world a more complete body of practical divinity, than is now extant in the English tongue, in the writings of the last and the present century. And perhaps this belief is not altogether owing to a natural prejudice in favour of our own country. It seems rather to be grounded on the truth of things, on solid, rational observation.

2. Indeed there can be no reasonable doubt hereof in any who do but calmly consider, (even before they are acquainted with the writings themselves,) that we have not wanted men of natural abilities, no ways inferior to those other countries have produced, whether in earlier or later ages. Whatever assistances art could give, we have also largely enjoyed. And may we not add, (not unto us, O Lord, but unto thy name be the praise!) that the piety which has shone in many of our countrymen has been equal to their learning? They were indeed burning and shining lights, in their successive generations; men whom the Spirit of God endued with the truest wisdom, and taught to understand even the deep things of God.

3. Hence we have in English as great a variety of books,

on every branch of religion, as is to be found (I believe it may be said) in any language under heaven. And this variety has been abundantly increased, particularly in the present age, by numerous translations from all languages, ancient as well as modern. So that were a man to spend fourscore years, with the most indefatigable application, he could go but a little way toward reading over what has been published in our own tongue within these last hundred and fifty years.

4. But this very plenty creates a difficulty. One who desires to make the best of a short life, is lost among five hundred folios, and knows not where to begin. He cannot read all, and would willingly read those only that will best reward his labour. But who will point out these? Who will give him a clew, whereby he may guide himself through this labyrinth?

5. This is needful in the highest degree. And not only because of the immense variety, the endless multiplicity of books, with which he is surrounded on every side; but likewise, because in many of these more is spoken than is true. There is much truth; but there is much falsehood also; and these are frequently so intermixed, so (casually or designedly) blended together, that it is **not** an easy thing to separate them. Again: Many, though true, are of little use: Being chiefly, if not wholly, controversial, they rather tend to promote vain jangling, than holiness either of heart or life. Others, not controversial, are wrote in such a style as is scarce intelligible to the bulk of mankind; a fault which it is not easy for men of learning to avoid, which they cannot avoid without great attention, it being so natural to imagine, that what is plain to themselves must needs be so to their readers also.

6. Those who have avoided this fault have frequently fallen into another: Their thoughts are as common as their expressions. They speak plain, but mean time they speak nothing; nothing but what the meanest of their readers might have said for them. All their observations are trite and superficial; they just skim over the surface of religion, but declare nothing of the height or depth of those great truths which are brought to light by the Gospel

7. From this some have run into the opposite extreme. They are not too superficial, but too mystical. They find hidden meanings in everything, which God never taught, nor

the ancient children of God ever knew. They seek mysteries in the plainest truths, and make them such by their explanations. Whereas the Christian religion, according to the scriptural account, is the plainest, clearest thing in the world; nothing stranger, or harder to be understood than this, "We love Him, because He first loved us."

8. There is yet another inconvenience arising from the vast variety of the authors in the English tongue. They do not always agree; they do not all speak the same things in the same manner. Even in points of practical religion, yea, and those of the highest concern, writers of no small eminence speak not only in a manner different from, but contradictory to, each other. One bids us go on; another, stop; one directs to the right hand, another to the left; insomuch that unless the reader be endued, not only with a good understanding, but with some experimental knowledge of the things of God, he is in danger of being quite bewildered. Nay, some unhappy men have been induced hereby to throw away all religion; imagining there was nothing therein but jargon and self-inconsistency.

9. Now who will be at the pains to extract the gold out of these baser mixtures? Who will separate the pure, genuine divinity out of this huge, mingled mass? I have made, as I was able, an attempt of this kind. I have endeavoured to extract such a collection of English divinity, as (I believe) is all true, all agreeable to the oracles of God; as is all practical, unmixed with controversy of any kind, and all intelligible to plain men; such as is not superficial, but going down to the depth, and describing the height, of Christianity; and yet not mystical, not obscure to any of those who are experienced in the ways of God. I have also particularly endeavoured to preserve a consistency throughout, that no part might contradict any other; but all conspire together to make "the man of God perfect, thoroughly furnished unto every good word and work."

10. But, in order to this, I have been obliged, not only to omit the far greatest part of several eminent authors, but also to add what was needful, either to clear their sense, or to correct their mistakes. And, in a design of this nature, I apprehend myself to be at full liberty so to do. I therefore take no author for better, for worse; (as indeed I dare not call any man Rabbi;) but endeavour to follow each so

far as he follows Christ. And not (knowingly) one step farther.

11. I follow (nearly, not scrupulously) the order of time, wherein these authors wrote. And that for two reasons,—first, that the serious reader may be the more clearly satisfied, that the genuine religion of Jesus Christ has been one and the same from the beginning; and, secondly, that if it should please God to call me hence, before the work is brought to a period, any who thinks good to pursue the same design, may the more easily go on where I leave off.

May the Giver of every good gift give it his blessing, and write his love in every reader's heart!

KINGSWOOD-SCHOOL,

March 25, 1749.

Preface to the Epistles of the Apostolical Fathers, St. Clement, St. Ignatius, St. Polycarp; and the Martyrdoms of St. Ignatius and St. Polycarp. Vol. I., p. 17.

TO THE READER.

1. THE authors of the following collection were contemporaries of the holy Apostles; one of them bred under our Lord himself, and the others well instructed by those great men whom He commissioned to go forth and teach all nations. We cannot therefore doubt, but what they deliver to us is the pure doctrine of the Gospel; what Christ and his Apostles taught, and what these holy men had themselves received from their own mouths.

2. Nor had they only the advantage of living in the apostolical times, of hearing the holy Apostles and conversing with them, but were themselves of a very eminent character in the church; men raised to the highest honour and authority; chosen by the Apostles to preside in their several sees; and those some of the most eminent then in the world: Such men therefore, we may be well assured, must have been carefully instructed in the mystery of the Gospel, and have had a most comprehensive and perfect knowledge of the faith as it is in Jesus.

3. Had they been men of no note, no authority in the church, yet the very age wherein they lived would have rendered their discourses justly venerable to us. But now, having to do with men not only instructed in common by the Apostles, with the other Christians of those days, but

particularly bred up and instituted by them; having here the writings of men who had attained to so perfect a knowledge of the mystery of godliness, as to be judged worthy by the Apostles themselves to be overseers of the great churches of Rome, Antioch, and Smyrna; we cannot with any reason doubt of what they deliver to us as the Gospel of Christ; but ought to receive it, though not with equal veneration, yet with only little less regard than we do the sacred writings of those who were their masters and instructors.

4. Yet farther: They were not only such eminent men, and bred up under such mighty advantages, and so thoroughly instructed in the knowledge of the Gospel, but they were also persons of consummate piety; adorned with all those Christian virtues which they so affectionately recommend to us. But especially they were zealous watchmen over their churches, careful to instruct them in the true faith of Christ, and to preserve them from the contagion of those heresies which even then began to corrupt it. Hence we read in Eusebius, with what a holy zeal Ignatius first, and then his fellow-disciple St. Polycarp, set themselves against those who taught other doctrines than what the Apostles had delivered unto them; what wise directions they gave for the discovery of false teachers, and how earnestly they exhorted all the churches to keep firm to their respective Bishops and Presbyters, and to the apostolical doctrine derived from them.

5. To this general piety of their lives, and care for the purity of religion, we may add their courage and constancy in the maintaining of it. And two of them, after having spent their lives in a careful administration of the great charge to which they were called, were at last made perfect through martyrdom, which they underwent with a calmness and resolution, worthy both the religion they professed, and the eminent characters they had obtained in the church.

6. Such reason have we to look on the writings of these holy men, as containing the pure, uncorrupted doctrine of Christ. But, to advance higher yet, they were not only thus qualified by these ordinary means to deliver the Gospel to us, but were likewise endued with the extraordinary assistance of the Holy Spirit.

7. To be satisfied of this, we need only consider, first, that the extraordinary gifts of the Holy Ghost, which the Scriptures themselves tell us were conferred on other believers as well as

on the Apostles, continued still in the church after their departure, as is expressly testified by Justin Martyr. And that we may be assured he spoke nothing but what was undeniable, we find him urging it against Trypho the Jew, as an unanswerable argument for the Christians against the Jews, from whom those gifts had been long departed.

8. The same St. Clement declares, in his Epistle to the Corinthians; where he reproves those who prided themselves in them. And St. Ignatius not only supposes, (in his salutation to the church of Smyrna,) that such gifts might be in others, but in his letter to the Philadelphians plainly intimates, that he himself was endued with a large portion of them.

9. Which being so, we cannot doubt, secondly, but that the Apostles were careful to set those over the several churches who were most eminent for these gifts; and that God was also pleased to grant to such persons a more than ordinary portion of his Spirit, for the better discharge of those eminent offices to which they were called.

10. One of the qualifications which the Apostles required, even in those who were to be ordained Deacons, we know, was, that they should be "men full of the Holy Ghost." And accordingly it is recorded of St. Stephen, that he was "full of faith and power, and did signs and wonders among the people;" nor could the Jews stand against the wisdom and Spirit by which he spake. How much more careful must they have been, not to admit any into the highest authority, but who were yet more eminently endued with the same gifts!

11. The plain inference is, not only that they were not mistaken in their interpretations of the Gospel of Christ; but that in all the necessary parts of it, they were so assisted by the Holy Ghost, as to be scarce capable of mistaking. Consequently, we are to look on their writings, though not of equal authority with the holy Scriptures, (because neither were the authors of them called in so extraordinary a way to the writing them, nor endued with so large a portion of the blessed Spirit,) yet as worthy of a much greater respect than any composures which have been made since; however mer have afterwards written with more art, and a greater stock of human learning, than is to be found not only in the following pieces, but even in the New Testament itself.

12. Indeed the manner in which they are written, the true primitive simplicity which appears in all the parts of them, is no just objection to them, but rather a strong recommendation to all considering men. They knew the excellency of their doctrine, and the importance of the revelations which it made of the future state; and therefore they contented themselves to declare these things in a plain and simple manner; and yet with such efficacy and power as surpassed all the rhetoric in the world.

Preface to St. Clement's Epistle to the Corinthians. Vol. i., p. 21.

It is no small commendation which the Holy Ghost by St. Paul has left us of the writer of this Epistle, Philip. iv. 3: Where the Apostle not only mentions him as his fellow-labourer in the work of the Gospel, but as one whose name was written in the book of life.

He was made Bishop of Rome, by the express direction of one or both the Apostles, St. Peter and St. Paul. The occasion of his writing this letter seems to have been, first, the division of the church at Corinth on account of their teachers; and, secondly, their mistakes concerning the resurrection. St. Paul had not long before put a stop to the one, and set them right as to the other. But the evil beginning to break out afresh, St. Clement, in the Epistle before us, first takes notice of the rise of those new seditions, and exhorts them to unity; and then, by many arguments, establishes the certainty of the future resurrection.

It is most probably judged to have been written about seventy years after Christ, shortly after the end of Nero's persecution, and a little before the Jewish war broke out, which ended in the destruction of Jerusalem.

Preface to St. Polycarp's Epistle to the Philippians. Vol. i., p. 24.

THE character of St. Polycarp, the angel or Bishop of the church in Smyrna, sufficiently appears from the words of our Lord, in the Revelation ii. 9, &c.: "I know thy works and tribulation and poverty; but thou art rich—fear none of these things which thou shalt suffer—be thou faithful unto death, and I will give thee a crown of life."

He writ this letter to the Philippians, as appears from

several passages of the letter itself, about or a little after the time of the martyrdom of St. Ignatius; that is, at the end of the year 116, or in the beginning of 117; when he had not as yet heard the particular circumstances of the sufferings of that glorious martyr.

It is here placed before the Epistles of St. Ignatius, although it was wrote after them, both because it is a fit introduction to them, and because it was probably so placed by Polycarp himself. For thus he speaks to the Philippians: "The Epistles of Ignatius we have sent unto you,—which are subjoined to this Epistle."

Preface to St. Ignatius's Epistles. Vol. i., p. 31.

EUSEBIUS informs us, that as Ignatius* was on his way to Rome, in order to be cast to the wild beasts, he not only confirmed the churches through which he passed, but wrote to the chief of those that were near, in the following order:—

First, from Smyrna, where he tarried some time with his fellow-disciple, St. Polycarp, he wrote to the Ephesians, Magnesians, Trallians, and Romans; and being gone on to Troas, he thence wrote to the churches of Philadelphia and Smyrna, and a particular letter to Polycarp.

And with the descriptions which Polycarp and Eusebius have left us of the Epistles of this holy man, the following fully agree, as they do likewise exactly with those numerous quotations (produced at large and compared together by Bishop Pearson) which the ancient Fathers have made out of them.

Preface to Fox's Acts and Monuments of the Christian Martyrs. Vol. ii., p. 209.

TO THE READER.

AFTER the venerable remains of Ignatius and Polycarp, closed with the artless, yet lively, discourses of Macarius, and John Arndt's nervous account of true Christianity, worthy of the earliest ages, I believed nothing could be more acceptable to the serious reader, than to see this Christianity reduced to practice. I was therefore easily determined to subjoin to these, "The Acts and Monuments of the Christian Martyrs." Here we see that pure and amiable religion

* *Historia Ecclesiastica*, lib. iii., c. 36.

evidently set forth before our eyes; assaulted, indeed, by all the powers of earth and hell, but more than conqueror over all.

2. In abridging this vast work I have purposely omitted, not only all the secular history, but likewise those accounts, writings, and examinations of the martyrs, which contained nothing particularly affecting or instructive.

3. Whoever attends to the power of God, which was so eminently shown both in the lives and deaths of these his saints, will easily excuse that manner of expression which might give disgust to a curious reader. Near two hundred years cannot but make a very considerable change in a living language; so that many phrases which were then both clear and beautiful, have now lost both their elegance and perspicuity. I had not leisure to alter the language much; only to change some obsolete expressions for such as are now in common use, and therefore more intelligible to ordinary readers.

4. May we all learn from these worthies, to be, not almost only, but altogether, Christians! to reckon all things but dung and dross for the excellency of the experimental knowledge of Jesus Christ! and not to count our lives dear unto ourselves, so we may finish our course with joy!

Preface to Extracts from the Works of the Puritans. Vol. vii., p. 2.

1. AFTER an account of the lives, sufferings, and deaths of those holy men who sealed the ancient religion with their blood, I believed nothing would either be more agreeable or more profitable to the serious reader, than some extracts from the writings of those who sprung up, as it were, out of their ashes. These breathe the same spirit, and were, in a lower degree, partakers of the same sufferings. Many of them took joyfully the spoiling of their goods, and all had their names cast out as evil; being branded with the nickname of Puritans, and thereby made a by-word and a proverb of reproach.

2. I have endeavoured to rescue from obscurity a few of the most eminent of these: I say a few; for there is a multitude of them, which it would be tedious even to name. Nor have I attempted to abridge all the works of these few; for some of them are immensely voluminous. The

works of Dr. Goodwin alone would have sufficed to fill fifty volumes. I have therefore selected what I conceived would be of most general use, and most proper to form a complete body of practical divinity.

3. I am sensible, even these excellent writers are not without their blemishes. Their language is not so smooth and terse as that of the present age. Many of their expressions are now quite out of date, and some unintelligible to common readers. The whole language of Bishop Hall (if we rank him in that number) is too stiff, laboured, and affected. That of most of the rest runs into the other extreme,—is too low, and purposely neglected. Add to this, that they are exceeding verbose, and full of circumlocutions and repetitions. But I persuade myself, most of these defects are removed in the following sheets. The most exceptionable phrases are laid aside; the obsolete and unintelligible expressions altered; abundance of superfluous words are retrenched; the immeasurably long sentences shortened; many tedious circumlocutions are dropped, and many needless repetitions omitted.

4. But it should not be concealed, that there are other blemishes than these, in the greater part of the Puritan writers. One of these is, that they drag in controversy on every occasion, nay, without any occasion or pretence at all. Another is, that they generally give a low and imperfect view of sanctification or holiness. The former of these it was easy to remedy, by leaving out all that but glanced upon controversy; so that now all that fear God, though of various opinions, may read them both with advantage and pleasure. The latter defect, I trust, is fully supplied by the preceding and following tracts.

5. But abundant recompense is made for all their blemishes by the excellencies which may be observed in them. Such is the spirit wherewith they write; they appear, one and all, to be quite possessed with the greatness and importance of their subject, to be thoroughly in earnest, and as serious as if they were just returned from, or launching into, eternity. Their judgment is generally deep and strong, their sentiments just and clear, and their tracts on every head full and comprehensive, exhausting the subjects on which they write.

6. More particularly, they do indeed exalt Christ. They set Him forth in all his offices. They speak of Him as those

that have seen his glory, full of grace and truth. They sum up all things in Christ, deduce all things from Him, and refer all things to Him.

7. And, next to God himself, they honour his word. They are men mighty in the Scriptures, equal to any of those who went before them, and far superior to most that have followed them. They prove all things hereby. Their continual appeal is, "to the law and to the testimony." Nor do they easily form a judgment of anything, till they have weighed it in the balance of the sanctuary.

8. Hence it is, that they are continually tearing up the very roots of Antinomianism, by showing at large, from the oracles of God, the absolute necessity, as of that legal repentance which is previous to faith, so of that evangelical repentance which follows it, and which is essential to that holiness without which we cannot see the Lord.

9. But the peculiar excellency of these writers seems to be the building us up in our most holy faith. It is frequently observed, that, after the first joy of faith wherein the young believer rides as upon the wings of the wind, he either suddenly or gradually sinks down, and meets as it were a vast vacuity. He knows not what to do with his faith, or how to exercise himself unto godliness. There appears μέγα χάσμα, a great gulf, an huge chasm, between the first and the perfect love. Now this Mr. Bolton, Dr. Preston, Dr. Sibbs, and their contemporaries, above all others, instruct us how to pass through; how to use the faith which God has given, and to go from strength to strength. They lead us by the hand in the paths of righteousness, and show us how, in the various circumstances of life, we may most surely and swiftly grow in grace, and in the knowledge of our Lord Jesus Christ.

Preface to the Works of Mr. John Smith. Vol. xix., p. 177.

I AM sensible some parts of the following discourses are scarce intelligible to unlearned readers. But I could not prevail with myself, on that account, to rob those who can understand them of so great a treasure.

JOHN WESLEY.

March 10, 1752.

Preface to the Whole Duty of Man. Vol. xxi., p. 5.

TO THE READER.

WHOEVER reads the following treatise, should consider the time wherein it was written. Never was there more talk of faith in Christ, of justification by faith, and of the fruits of the Spirit: And scarce ever was there less practice of plain, moral duties, of justice, mercy, and truth. At such a time it was peculiarly needful to inculcate what was so generally neglected. And this is well done in the ensuing tract, (particularly with regard to the extracts of religion,) which far better deserves its title than that miserable thing which has lately usurped the name.

I do not apprehend that any one page herein contradicts that fundamental principle, "By grace ye are saved, through faith; being justified freely through the redemption which is in Jesus." Nor am I afraid that any who have read the preceding volumes should be induced by any part of this to build again the things which they had thrown down, to seek salvation by their own righteousness. But I trust, many who have already experienced the free grace of God in Christ Jesus, may hereby be more fully instructed to walk in Him, and more thoroughly furnished for every good word and work.

JOHN WESLEY.

Preface to Whateley's Directions for Married Persons. Vol. xxii., p. 3.

TO THE READER.

THE following tract did not come to my hand soon enough to be inserted in its proper place; namely, between Bishop Hall's and Mr. Bolton's Works, with whom the author of it was cotemporary. But it can never be unseasonable nor unacceptable to those who love plain, sound, practical religion. I have seen nothing on the subject, in any either ancient or modern tongue, which is in any degree comparable to it. It is so full, so deep, so closely, so strongly wrote, and yet with the most exquisite decency, even where the author touches on points of the most delicate nature that are to be found within the whole compass of divinity. I cannot therefore but earnestly recommend it to the most serious and attentive consideration of all those married persons who desire to have

a conscience void of offence, and to adorn the Gospel of God our Saviour.

LONDON,

JOHN WESLEY.

January 6, 1753.

Preface to Clark's Lives of Eminent Persons. Vol. xxvi., p. 3.

TO THE READER.

1. IN order to illustrate, by examples, the rules already laid down, I at first only designed to abridge the Lives which Mr. Clark had collected. But upon a closer inspection, it was easy to perceive, many of them would not answer the pains of abridging. Many of the persons of whom he speaks were no ways eminent, either for piety or understanding. The accounts he has given of many of the rest contain few matters worth relating; and even these are generally related in a low and injudicious manner.

2. On the other hand, I found he had omitted the Lives of some of the most eminent men in our nation. Such were Archbishop Usher and Bishop Bedell in particular: Such were many others of the Established Church, who had no scruple in respect of conforming both to her doctrine and discipline.

3. I have therefore been obliged to vary from my first design, both by omitting many Lives which Mr. Clark has inserted, as containing either nothing exemplary, or nothing but what occurs with more advantage in the Lives of others; and by inserting some which he had omitted, although they were men famous in their generations, highly esteemed by all those who love the image of God, in whomsoever it may be found.

4. Perhaps it may be useful, as well as agreeable, to those who are broke loose from that miserable bigotry which is too often entailed upon us from our forefathers, to observe how the same Spirit works the same work of grace in men upright of heart, of whatever denomination. These, how widely soever they differ in opinion, all agree in one mind, one temper. How far distant soever they are from each other, with regard to the circumstances of worship, they all meet in the substance of all true worship, "the faith that worketh by love."

Preface to an Extract from the Works of Archbishop Tillotson.
Vol. xlv., p. 295.

TO THE READER.

I HAVE the rather inserted the following Extracts for the sake of two sorts of people,—those who are unreasonably prejudiced for, and those who are unreasonably prejudiced against, this great man. By this small specimen it will abundantly appear, to all who will at length give themselves leave to judge impartially, that the Archbishop was as far from being the worst, as from being the best, of the English writers.

XLII.

Thoughts upon Infant Baptism. Extracted from a late Writer.
12mo., pp. 21. 1751.

XLIII.

Some Account of the Life and Death of Matthew Lee, executed at Tyburn, October 11th, 1752; in the 20th year of his Age. 12mo., pp. 24. 1752.

XLIV.

An Extract of the Life and Death of Mr. John Janeway, Fellow of King's College, in Cambridge. By JOHN WESLEY, M.A. 12mo., pp. 35. 1753.

XLV.

The Complete English Dictionary, explaining most of those Hard Words which are found in the Best English Writers. By a Lover of Good English, and Common Sense. N. B. The Author assures you, he thinks this is the best English Dictionary in the World. 12mo. 1753.

TO THE READER.

As incredible as it may appear, I must avow, that this Dictionary is not published to get money; but to assist persons of common sense, and no learning, to understand the best English authors; and that with as little expense of either time or money as the nature of the thing will allow.

To this end, it contains, not a heap of Greek and Latin words, just tagged with English terminations; (for no good

English writer, none but vain and senseless pedants, give these any place in their writings;) not a scroll of barbarous law expressions, which are neither Greek, Latin, nor good English; not a crowd of technical terms, the meaning whereof is to be sought in books expressly wrote on the subjects to which they belong; not such English words as *and*, *of*, *but*, which stand so gravely in Mr. Bailey's, Pardon's, and Martin's Dictionaries; but "most of those hard words which are found in the best English writers." I say *most*; for I purposely omit, not only all that are not hard, and which are not found in the best writers; not only all law words, and most technical terms; but likewise all the meaning of which may be easily gathered from those of the same derivation. And this I have done, in order to make this Dictionary both as short and cheap as possible.

I should add no more, but that I have so often observed, the only way, according to the modern taste, for any author to procure commendation to his book, is, vehemently to commend it himself. For want of this deference to the public, several excellent tracts, lately printed, but left to commend themselves by their intrinsic worth, are utterly unknown or forgotten: Whereas, if a writer of tolerable sense will but bestow a few violent encomiums on his own work; especially, if they are skilfully ranged in the title-page; it will pass through six editions in a trice: The world being too complaisant to give a gentleman the lie; and taking it for granted, he understands his own performance best.

In compliance, therefore, with the taste of the age, I add, that this little Dictionary is not only the shortest and cheapest, but likewise, by many degrees, the most correct, which is extant at this day. Many are the mistakes in all the other English Dictionaries which I have yet seen: Whereas I can truly say, I know of none in this: And I conceive the reader will believe me; for if I had, I should not have left it there. Use, then, this help, till you find a better.*

XLVI.

The Trial of Spirits, both in Teachers and Hearers. Wherein is held forth the clear Discovery of all that are Carnal and

* Mr. Wesley's explanation of the word *Methodist*, in this Dictionary, is worthy of notice. It is, "One that lives according to the method laid down in the Bible."—EDIT.

Antichristian Teachers in these Nations: Testified from the Word of God, before the University Congregations in Cambridge. By the Rev. Mr. W. D., Master of Gonvil and Caius College, Cambridge. Extracted by a Member of the Church of England. 12mo., pp. 31. 1753.

XLVII.

Explanatory Notes upon the New Testament. By JOHN WESLEY, M. A., Late Fellow of Lincoln College, Oxford. 4to., pp. 765. 1755.

PREFACE.

1. FOR many years I have had a desire of setting down and laying together what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting anything of this kind, by a deep sense of my own inability; of my want not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when, by much importunity, I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

2. But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt anything of this kind at all, I must not delay any longer. My day is far spent, and (even in a natural way) the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else; being prevented by my present weakness from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!

3. It will be easily discerned, even from what I have said already, and much more from the notes themselves, that they were not principally designed for men of learning, who are provided with many other helps; and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother tongue, and yet reverence and love the word of God, and have a desire to save their souls.

4. In order to assist these in such a measure as I am able, I design, first, to set down the text itself, for the most part, in the common English translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, it is incapable of being brought, in several places, nearer to the original. Neither will I affirm that the Greek copies from which this translation was made are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

5. I am very sensible this will be liable to objection; nay, to objections of quite opposite kinds. Some will probably think the text is altered too much; and others, that it is altered too little. To the former I would observe, that I have never knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where, First, the sense was made better, stronger, clearer, or more consistent with the context; Secondly, where, the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not prevail upon myself to do: So much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity; yet is it not an excusable infirmity to be unwilling to part with what we have been long accustomed to, and to love the very words by which God has often conveyed strength or comfort to our souls?

6. I have endeavoured to make the notes as short as possible, that the comment may not obscure or swallow up the text; and as plain as possible, in pursuance of my main design,—to assist the unlearned reader: For this reason I have studiously avoided, not only all curious and critical inquiries, and all use of the learned languages; but all such methods of reasoning and modes of expression, as people in common life are unacquainted with: For the same reason, as I rather endeavour to obviate than to propose and answer objections; so I purposely decline going deep into many

difficulties, lest I should leave the ordinary reader behind me.

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward,) Bengelius, than I entirely changed my design, being thoroughly convinced, it might be of much service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest. Those various readings, likewise, which he has showed to have a vast majority of ancient copies and translations on their side, I have, without scruple, incorporated with the text; which, after his manner, I have divided all along, (though not omitting the common division into chapters and verses, which is of use on various accounts,) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such an help in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations to Dr. Heylin's "Theological Lectures;" and for many more to Dr. Guyse, and to the "Family Expositor" of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoke only according to its own intrinsic value.

9. I cannot flatter myself so far (to use the words of one of the above-named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line, with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison. Would to God that all the

party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot ; and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own !

10. Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other Prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote. This is what we now style the Holy Scripture : This is that "word of God which remaineth for ever ;" of which, though "heaven and earth pass away, one jot or tittle shall not pass away." The Scripture, therefore, of the Old and New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God ; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixed to it, which contains also the sum thereof, and may be of more use than prefixing the argument to each chapter ; the division of the New Testament into chapters having been made in the dark ages, and very incorrectly ; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human composures sink into nothing before it : God speaks not as man, but as God. His thoughts are very deep ; and thence his words are of inexhaustible virtue. And the language of his messengers, also, is exact in the highest degree ; for the words which were given them, accurately answered the impression made upon their minds : And hence Luther says, "Divinity is nothing but a grammar of the

language of the Holy Ghost." To understand this thoroughly, we should observe the emphasis which lies on every word, the holy affections expressed thereby, and the tempers shown by every writer. But how little are these, the latter especially, regarded! though they are wonderfully diffused through the whole New Testament, and are in truth a continued commendation of him who acts, or speaks, or writes.

13. The New Testament is all those sacred writings in which the new testament or covenant is described. The former part of this contains the writings of the Evangelists and Apostles; the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven; then, the institution and history of the Christian Church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the Church, and the universe, till the consummation of all things.

BRISTOL HOT-WELLS,

January 4, 1754.

XLVIII.

A Preservative against Unsettled Notions in Religion. By JOHN WESLEY, M.A. 12mo., pp. 246. 1758.

TO THE READER.

My design in publishing the following tracts is not to reclaim, but to preserve; not to convince those who are already perverted, but to prevent the perversion of others. I do not therefore enter deep into the controversy even with Deists, Socinians, Arians, or Papists; much less with those who are not so dangerously mistaken, Mystics, Quakers, Anabaptists, Presbyterians, Predestinarians, or Antinomians. I only recite, under each head, a few plain arguments, which, by the grace of God, may farther confirm those who already know "the truth as it is in Jesus."

XLIX.

An Extract of a Short and Easy Method with the Deists. 12mo., pp. 12. 1758.

L.

A Treatise concerning the Godhead of Jesus Christ. Translated from the French. 12mo., pp. 36. 1758.

LI.

A Short Exposition of the Ten Commandments. Extracted from Bishop Hopkins. 12mo., pp. 96. 1759.

PREFACE.

1. "WHOSOEVER will be saved, before all things it is necessary that he keep the catholic faith;" that faith which is enjoyed by all the children of God, at all times and in all places. But still, "if I have all faith, and have not charity," that is, love, "I am nothing." And if I have, or seem to have, all charity, yet, "without holiness I cannot see the Lord." Without universal holiness, both of heart and life, I cannot see the face of God in glory. This is the purport of that solemn declaration, "In Christ Jesus," in the Christian dispensation, "neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love:" Or, (as the Apostle varies the expression,) "Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God."

2. This manifestly refers to those ten words or commandments which God, in person, pronounced on Mount Sinai, and then wrote on two tables of stone, to be delivered down to his Church in all ages. These are no other than a divine compendium of the whole duty of man. These, when the Son of God "was made flesh, he came not to destroy, but to fulfil." And "not one jot or tittle" of these "shall pass away, till all things are fulfilled."

3. These abundance of writers have attempted to explain; but most of them in a dry and superficial manner. And even those who have penetrated deeper into their meaning, yet generally fail here: Either they speak of faith and love, the soul of all the commandments, slightly and, as it were, by the by; or they treat of them as of any other particular commandments, standing in the same rank with the rest. Perhaps Bishop Ken alone, of all the late English writers, is clear of this charge; who has so beautifully resolved every commandment into love, and so strongly shown, that this is "the fulfilling of the law." Yet even he is less explicit than might be desired on faith, the foundation of the law; the one foundation of the law written in the heart, without which we can neither love nor obey.

4. But this defect, also, is fully supplied by the labour of

Bishop Hopkins. He has not only shown, with the highest exactness, the true and the whole meaning of every commandment, the literal and the spiritual meaning, in its length and breadth, its depth and height, but has continually built on the true foundation, living faith in the Son of God, and continually pointed us to love, the life, the soul, the end, of every commandment. He shows these in their true point of view, not as two distinct commandments, but as prevailing, influencing, enlivening, and perfecting the whole, without which all our religion is a dead carcass. His Exposition, therefore, I can safely recommend to all that believe on the Lord Jesus Christ; and, indeed, to all that long to believe on Him, that know and bewail their want of faith. The former it may direct and quicken in his law; the latter it may, by the blessing of God, convince more deeply of the need they have to be washed in "the fountain opened for sin and uncleanness."

JOHN WESLEY.

June 21, 1759.

LII.

Christian Instructions, extracted from a late French Author. 12mo., pp. 54. 1760.

LIII.

Directions for Married Persons: Describing the Duties common to both, and peculiar to each of them. By William Whateley. 12mo., pp. 70. 1760.

LIV.

The Desideratum: Or, Electricity made plain and useful. By a Lover of Mankind, and of Common Sense. 12mo., pp. 72. 1760.

PREFACE.

1. IN the following tract, I have endeavoured to comprise the sum of what has been hitherto published on this curious and important subject, by Mr. Franklin, Dr. Hoadly, Mr. Wilson, Watson, Lovett, Freke, Martin, Watkins, and in the Monthly Magazines. But I am chiefly indebted to Mr. Franklin for the speculative part, and to Mr. Lovett for the practical: Though I cannot in everything subscribe to the sentiments either of one or the other.

2. Indeed, I am not greatly concerned for the philosophical part, whether it stand or fall. Of the facts we are absolutely assured; although they are of so surprising a nature, that a man could not have asserted them a few years ago without quite giving up his reputation. But who can be assured of this or that hypothesis, by which he endeavours to account for those facts? Perhaps the utmost we have reason to expect here is, an high degree of probability.

3. I am much more concerned for the physical part, knowing of how great importance this is; how much sickness and pain may be prevented or removed, and how many lives saved, by this unparalleled remedy. And yet with what vehemence has it been opposed! Sometimes by treating it with contempt, as if it were of little or no use; sometimes by arguments, such as they were; and sometimes by such cautions against its ill effects as made thousands afraid to meddle with it.

4. But so it has fared with almost all the simple remedies which have been offered to the world for many years. When Sir John Floyer published his excellent book on Cold Bathing, many for a time used and profited by it. So did abundance of people by cold water, when it was publicly recommended by Dr. Hancock. The ingenious and benevolent Bishop of Cloyne brought tar-water likewise into credit for a season; and innumerable were the cures wrought thereby, even in the most desperate and deplorable cases. Nor was it a little good which was done by the use of sea-water, after Dr. Russel had published his tract concerning it. Indeed, each of these did wonders in its turn. But alas! their reign was short. The vast party which were on the other side, soon raised the cry, and ran them down. In a few years they were out of fashion, out of use, and almost out of memory; and the foul, hard-named exotics took place again, to the utter confusion of common sense.

5. Must not electricity, then, whatever wonders it may now perform, expect soon to share the same fate? And yet it is absolutely certain, that in many, very many, cases, it seldom or never fails. "I can truly say," says Mr. Lovett, "I scarce ever knew any who made the trial and did not succeed. Not that all disorders will yield thereto: Neither in this, any more than the common way, will the same treatment of the same disorder in different persons have always the same

success." Indeed, there cannot be in nature any such thing as an absolute panacea,—a medicine that will cure every disease incident to the human body. If there could, electricity would bid fairer for it than any thing in the world; as it takes place in such a vast number of disorders, some of them so widely different from the others.

6. And yet there is something peculiarly unaccountable, with regard to its operation. In some cases, where there was no hope of help, it will succeed beyond all expectation; in others, where we had the greatest hope, it will have no effect at all. Again: In some experiments, it helps at the very first, and promises a speedy cure; but presently the good effect ceases, and the patient is as he was before. On the contrary, in others it has no effect at first: It does no good; perhaps seems to do hurt. Yet all this time it is striking at the root of the disease, which in a while it totally removes. Frequent instances of the former we have in paralytic, of the latter, in rheumatic, cases.

7. But still one may, upon the whole, pronounce it the *Desideratum*, the general and rarely-failing remedy, in nervous cases of every kind, (palsies excepted,) as well as in many others. Perhaps if the nerves are really perforated, (as is now generally supposed,) the electric ether is the only fluid in the universe which is fine enough to move through them. And what, if the nervous juice itself be a fluid of this kind? If so, it is no wonder that it has always eluded the search of the most accurate naturalists.

8. Be this as it may, Mr. Lovett is of opinion, "the electrical method of treating disorders cannot be expected to arrive at any considerable degree of perfection, till administered and applied by the gentlemen of the faculty." Nay, then, *quantâ de spe decidi!** All my hopes are at an end. For when will it be administered and applied by them? Truly, *ad Græcas calendas*.† Not till the gentlemen of the faculty have more regard to the interest of their neighbours than their own; at least, not till there are no Apothecaries in the land, or till Physicians are independent of them.

9. Therefore, without waiting for what probably never will be, and what, indeed, we have no reason to expect, let men of sense do the best they can for themselves, as well as for

* From how great expectations am I fallen!—EDIT.

† At no future time.—EDIT.

their poor, sick, helpless neighbours. How many may they relieve from racking pain or pining sickness, by this unexpensive and speedy remedy! restoring them to ease, health, strength, generally in a few minutes, frequently in a moment! And if a few of these lovers of mankind, who have some little knowledge of the animal economy, would only be diligent in making experiments, and setting down the more remarkable of them, in order to communicate them one to another, that each might profit by the other's labour; I doubt not but more nervous disorders would be cured in one year, by this single remedy, than the whole English *Materia Medica* will cure by the end of the century.

10. It is not impossible, but the *Gentlemen Reviewers* may bestow a compliment on me as well as on Mr. Lovett. If they are so kind, I would only beg them not to plume themselves upon a discovery, which I have helped them to myself; namely, that the following is little more than an extract from others: I intended it so to be. I designed only to collect together the substance of the most celebrated writings on the subject; and to place them in one connected view, for the use of those who have little time or money to spare. I only wish some who has more leisure and ability than me would consider it more deeply, and write a full practical treatise on electricity, which might be a blessing to many generations.

November 1, 1759.

LV.

The Life and Death of Mr. Thomas Walsh, composed in great part from the Accounts left by Himself. By James Morgan, a Member of the Church of England. 12mo., pp. 270. 1762.

PREFACE.

I HAVE carefully read the following account, and believe it to be strictly true. I think it will need no other recommendation to the children of God.

JOHN WESLEY.

January 20, 1763.

LVI.

Letters wrote by Jane Cooper. To which is prefixed, some Account of her Life and Death. 12mo., pp. 41.

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THE PREFACE.

1. THE good Armelle has been heard of far and wide. Her Life has been written at large, containing several hundred pages, translated into various languages, and published almost in all parts of Europe by persons of various persuasions. Her deep, solid, unaffected piety has recommended her to those of all denominations who regarded not mere opinions, but the genuine work of God,—“righteousness, and peace, and joy in the Holy Ghost.”

2. But it is impossible to give so full an account of the good woman, whose station in life was the same for some years. She had no such director of her conscience, who was informed (like those in the Roman Church) of the minutest particulars, relating either to her internal or external walking with God. And she wrote no circumstantial account of herself. We have only some hints occasionally written, for her own private use, or the satisfaction of her friends. And the greatest part even of her letters is lost; particularly of those which she took most pains in writing: So that what follows is little more than fragments.

But though they're little, they are golden sands ;

in several respects not inferior to anything in the life of Armelle Nicholas; in others, greatly superior thereto. For, first, all here is genuine; which I fear is not the case in the account given us of Armelle. For words are there put into her mouth which I think she could not possibly utter. For instance: She is made to say, “I had always such a sense of my sins, that I never felt pride in my life.” Could any one born of a woman say this? Is it not an embellishment added by her historian?

3. Secondly. All here is strong sterling sense, strictly agreeable to sound reason. Here are no extravagant flights, no mystic reveries, no unscriptural enthusiasm. The sentiments are all just and noble; the result of a fine natural understanding, cultivated by conversation, thinking, reading, and true Christian experience. At the same time they show an heart as well improved as the understanding; truly devoted to God, and filled, in a very uncommon degree, with the entire fruit of his Spirit.

4. Thirdly. This strong genuine sense is expressed in such a style as none would expect from a young servant-maid:

A style not only simple and artless in the highest degree, but likewise clear, lively, proper: Every phrase, every word, being so well chosen, yea, and so well placed, that it is not easy to mend it. And such an inexpressible sweetness runs through the whole, as art would in vain strive to imitate.

So Jane Cooper wrote, and spoke, and lived. Thou that readest, "go and do likewise!"

JOHN WESLEY.

LVII.

Explanatory Notes upon the Old Testament. By JOHN WESLEY, M. A., late Fellow of Lincoln College, Oxford. In Three Volumes. 4to. 1765.

PREFACE.

1. ABOUT ten years ago I was prevailed upon to publish *Explanatory Notes upon the New Testament*. When that work was begun, and indeed when it was finished, I had no design to attempt anything farther of the kind. Nay, I had a full determination not to do it, being thoroughly fatigued with the immense labour (had it been only this; though this indeed was but a small part of it) of writing twice over a quarto book, containing seven or eight hundred pages.

2. But this was scarce published before I was importuned to write *Explanatory Notes upon the Old Testament*. This importunity I have withstood for many years. Over and above the deep conviction I had of my insufficiency for such a work, of my want of learning, of understanding, of spiritual experience, for an undertaking more difficult by many degrees than even writing on the New Testament, I objected that there were many passages in the Old which I did not understand myself, and consequently could not explain to others, either to their satisfaction or my own. Above all, I objected the want of time; not only as I have a thousand other employments, but as my day is near spent, as I am declined into the vale of years. And to this day it appears to me as a dream, a thing almost incredible, that I should be entering upon a work of this kind when I am entering into the sixty-third year of my age.

3. Indeed these considerations, the last in particular, still appear to me of such weight, that I cannot entertain a thought of *composing* a body of Notes on the whole Old

Testament. All the question remaining was, "Is there extant any Exposition which is worth abridging?" Abundantly less time will suffice for this, and less abilities of every kind. In considering this question, I soon turned my thought on the well-known Mr. Henry. He is allowed by all competent judges to have been a person of strong understanding, of various learning, of solid piety, and much experience in the ways of God. And his exposition is generally clear and intelligible, the thoughts being expressed in *plain* words: It is also *sound*, agreeable to the tenor of Scripture, and to the analogy of faith. It is frequently *full*, giving a sufficient explication of the passages which require explaining. It is in many parts *deep*, penetrating farther into the inspired writings than most other comments do. It does not entertain us with vain speculations, but is *practical* throughout; and usually *spiritual* too, teaching us how to worship God, not in form only, but "in spirit and in truth."

4. But it may be reasonably inquired, "If Mr Henry's exposition be not only plain, sound, full, and deep, but practical, yea, and spiritual too, what need is there of any other? Or how is it possible to mend this? to alter it for the better?" I answer, Very many who have this have no need of any other, particularly those who believe (what runs through the whole work, and will much recommend it to them) the doctrine of absolute, irrespective, unconditional predestination. I do not advise these much to trouble themselves about any other exposition than Mr. Henry's; this is sufficient, through the assistance of the blessed Spirit, to make private Christians "wise unto salvation," and (the Lord applying his word) "thoroughly furnished unto every good work."

5. But then it is manifest, on the other hand, every one cannot have this exposition. It is too large a purchase: There are thousands who would rejoice to have it; but it bears too high a price. They have not six guineas, the London price, in the world, perhaps from one year's end to another. And if they sometimes have, yet they have it not to spare; they need it for other occasions. How much soever, therefore, they desire so valuable a work, they must content themselves to go without it.

6. But suppose they have money enough to purchase, yet they have not time enough to read, it; the size is as unsur-

mountable an objection as the price itself. It is not possible for men who have their daily bread to earn by the sweat of their brows, who generally are confined to their work from six in the morning till six in the evening, to find leisure for reading over six folios, each containing seven or eight hundred pages. These therefore have need of some other exposition than Mr. Henry's. As excellent as it is in its kind, it is not for their purpose; seeing they have neither money to make the purchase, nor time to read it over.

7. It is very possible, then, to *mend* this work, valuable as it is, at least by *shortening* it. As the grand objection to it is the *size*, that objection may be removed; and they who at present have no possibility of profiting by it, while it is of so great a bulk and so high a price, may then enjoy part, at least, of the same advantage with those who have more money and more leisure. Few, I presume, that have the whole, and leisure to read it, will concern themselves with an extract. But those who cannot have all will, for the present at least, be glad to have a part. And they who complain it is too *short* may yet serve themselves of it till they can procure the *long* work.

8. But I apprehend this valuable work may be made more valuable still by making it *plainer* as well as shorter. Accordingly what is here extracted from it, which indeed makes but a small part of the following volumes, is considerably plainer than the original. In order to this, not only all the Latin sentences occasionally interspersed are omitted, but whatever phrases or words are not so intelligible to persons of no education. Those only who frequently and familiarly converse with men that are wholly uneducated can conceive how many expressions are mere Greek to them which are quite natural to those who have any share of learning. It is not by reading, much less by musing alone, that we are enabled to suit our discourse to common capacities. It is only by actually talking with the vulgar, that we learn to talk in a manner they can understand. And unless we do this, what do we profit them? Do we not lose all our labour? Should we speak as angels, we should be of no more use to them than "sounding brass or a tinkling cymbal."

9. Nay, I apprehend what is extracted from Mr. Henry's work may in some sense be more sound than the original.

Understand me right; I mean more conformable to that glorious declaration, God "willeth all men to be saved, and to come to the knowledge of his truth." And let it not be objected, that the making any alteration with regard to a point of doctrine is a misrepresentation of the author's sense, and consequently an injury done to him. It would be so, if an alteration were made of his words, so as to make them bear a different meaning; or if any words were recited as his which he did not write. But neither of these is the case. Nothing is recited here as written by him which he did not write. Neither is any construction put upon his words different from his own. But what he wrote in favour of particular redemption is totally left out. And of this I here give express notice to the reader once for all.

10. Again: It is certainly possible that a work abundantly shorter than Mr. Henry's may nevertheless be considerably fuller in some particulars. There are many words which he passes over without any explanation at all, as taking it for granted that the reader already knows the meaning of them. But this is a supposition not to be made; it is an entire mistake. For instance: What does a common man know of an omer or a hin? Why, Moses explains his own meaning: "An omer is the tenth part of an ephah." True; but what does the honest man know of an ephah? Just as much as of an omer. I suppose that which led Mr. Henry into these omissions, which otherwise are unaccountable, was the desire of not saying what others had said before, Mr. Pool in particular. This is easily gathered from his own words: "Mr. Pool's English Annotations are of admirable use, especially for the explaining of Scripture phrases, opening the sense, and clearing of difficulties. I have industriously declined as much as I could what is to be found there."* I wish he had not; or at least that he had given us the same sense in other words. Indeed he adds, "Those and other annotations are most easy to be consulted upon occasion." Yes, by those that have them; but that is not the case with the generality of Mr. Henry's readers. And besides, they may justly expect that so large a comment will leave them no occasion to consult others.

11. It is possible likewise to penetrate deeper into the meaning of some scriptures than Mr. Henry has done.

* Preface, page 6.

Although in general he is far from being a superficial writer, yet he is not always the same. Indeed if he had, he must have been more than man, considering the vastness of his work. It was scarce possible for any human understanding to furnish out such a number of folios without sinking sometimes into trite reflections, and observations rather lively than deep. A stream that runs wide, and covers a large tract of land, will be shallow in some places. If it had been confined within a moderate channel, it might have flowed deep all along.

12. Nay, it cannot be denied, that there may be an exposition of Scripture more closely practical than some parts of Mr. Henry's are, as well as more spiritual. Even his exposition of the twentieth chapter of Exodus, where one would naturally have expected to find a complete scheme of Christian practice, does not answer that expectation. Nor do I remember that he has anywhere given us a satisfactory account of spiritual religion, of the kingdom of God within us, the fruit of Christ dwelling and reigning in the heart. This I hoped to have found, particularly in the exposition of our Lord's Sermon upon the Mount. But I was quite disappointed of my hope. It was not by any means what I expected.

13. I do not therefore intend the following Notes for a bare abridgment of Mr. Henry's exposition. Far from it: I not only omit much more than nineteen parts out of twenty of what he has written, but make many alterations and many additions, well nigh from the beginning to the end. In particular, I everywhere omit the far greater part of his inferences from, and improvement of, the chapter. They who think these the most valuable part of the work may have recourse to the author himself. I likewise omit great part of almost every note, the sum of which is retained; as it seems to be his aim to say as much, whereas it is mine to say as little, as possible. And I omit abundance of quaint sayings and lively antitheses; as, "God feeds his birds; shall he not feed his babes?" "Pharaoh's princes; his pimps rather." Indeed everything of this kind which occurred I have left quite untouched; although I am sensible these are the very flowers which numberless readers admire; nay, which many, I doubt not, apprehend to be the chief beauties of the book. For that very reason I cannot but wish they had never had a

place therein; for this is a blemish which is exceeding catching. He that admires it will quickly imitate it. I used once to wonder whence some whom I greatly esteem had so many pretty turns in preaching. But when I read Mr. Henry, my wonder ceased. I saw they were only copying after him; although many of them probably without designing or even advertent to it. They generally consulted his exposition of their text, and frequently just before preaching. And hence little witticisms and a kind of archness insensibly stole upon them, and took place of that strong, manly eloquence, which they would otherwise have learned from the inspired writers.

14. With regard to alterations, in what I take from Mr. Henry, I continually alter hard words into easy, and long sentences into short. But I do not knowingly alter the sense of anything I extract from him. I only endeavour in several places to make it more clear and determinate. I have here and there taken the liberty of altering a word in the text. But this I have done very sparingly, being afraid of venturing too far, as being conscious of my very imperfect acquaintance with the Hebrew tongue. I have added very largely from Mr. Pool, as much as seemed necessary for common readers, in order to their understanding those words or passages which Mr. Henry does not explain. Nay, from the time that I had more maturely considered Mr. Pool's "Annotations on the Bible," which was soon after I had gone through the book of Genesis, I have extracted far more from him than from Mr. Henry; it having been my constant method, after reading the text, first to read and weigh what Mr. Pool observed upon every verse, and afterwards to consult Mr. Henry's exposition of the whole paragraph. In consequence of this, instead of short additions from Mr. Pool to supply what was wanting in Mr. Henry, which was my first design, I now only make extracts from Mr. Henry, to supply, so far as they are capable, what was wanting in Mr. Pool. I say so far as they are capable; for I still found it needful to add to both such farther observations as have from time to time occurred to my own mind in reading or thinking on the Scriptures, together with such as I have occasionally extracted from other authors.

15. Every thinking man will now easily discern my design in the following sheets. It is not to write sermons, essays,

or set discourses, upon any part of Scripture. It is not to draw inferences from the text, or to show what doctrines may be proved thereby. It is this: To give the direct, literal meaning of every verse, of every sentence, and, as far as I am able, of every word, in the oracles of God. I design only, like the hand of a dial, to point every man to this; not to take up his mind with something else, how excellent soever; but to keep his eye fixed upon the naked Bible, that he may read and hear it with understanding. I say again, and I desire it may be well observed, that none may expect what they will not find, it is not my design to write a book which a man may read separate from the Bible, but barely to assist those who fear God in hearing and reading the Bible itself, by showing the natural sense of every part in as few and plain words as I can.

16. And I am not without hopes, that the following Notes may in some measure answer this end, not barely to unlettered and ignorant men, but also to men of education and learning; although it is true, neither these nor the Notes on the New Testament were principally designed for them. Sure I am, that tracts wrote in the most plain and simple manner are of infinitely more service to me than those which are elaborated with the utmost skill, and set off with the greatest pomp of erudition.

17. But it is no part of my design to save either learned or unlearned men from the trouble of thinking. If so, I might perhaps write folios too, which usually overlay rather than help the thought. On the contrary, my intention is to make them think, and assist them in thinking. This is the way to understand the things of God: "Meditate thereon day and night;" so shall you attain the best knowledge, even to "know the only true God, and Jesus Christ whom he hath sent." And this knowledge will lead you "to love Him, because He hath first loved us;" yea, "to love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." Will there not then be all "that mind in you which was also in Christ Jesus?" And in consequence of this, while you joyfully experience all the holy tempers described in this book, you will likewise be outwardly "holy as He that hath called you is holy, in all manner of conversation."

18. If you desire to read the Scriptures in such a manner

as may most effectually answer this end, would it not be advisable, (1.) To set apart a little time, if you can, every morning and evening for that purpose? (2.) At each time, if you have leisure, to read a chapter out of the Old, and one out of the New, Testament; if you cannot do this, to take a single chapter, or a part of one? (3.) To read this with a single eye, to know the whole will of God, and a fixed resolution to do it? In order to know his will, you should, (4.) Have a constant eye to the analogy of faith, the connexion and harmony there is between those grand, fundamental doctrines, original sin, justification by faith, the new birth, inward and outward holiness: (5.) Serious and earnest prayer should be constantly used before we consult the oracles of God; seeing "Scripture can only be understood through the same Spirit whereby it was given." Our reading should likewise be closed with prayer, that what we read may be written on our hearts: (6.) It might also be of use, if, while we read, we were frequently to pause, and examine ourselves by what we read, both with regard to our hearts and lives. This would furnish us with matter of praise, where we found God had enabled us to conform to his blessed will; and matter of humiliation and prayer, where we were conscious of having fallen short. And whatever light you then receive should be used to the uttermost, and that immediately. Let there be no delay. Whatever you resolve, begin to execute the first moment you can. So shall you find this word to be indeed the power of God unto present and eternal salvation.

EDINBURGH,
April 25, 1765.

LVIII.

A Treatise on Justification: Extracted from Mr. John Goodwin, by JOHN WESLEY. With a Preface; wherein all that is material in Letters just published under the name of the Rev. Mr. Hervey is answered. 12mo., pp. 207. 1765.

LIX.

The Pilgrim's Progress from this World to that which is to come. Abridged by JOHN WESLEY, M.A. The Fifth Edition. 12mo., pp. 52. 1766.

LX.

Extracts from the Letters of Mr. Samuel Rutherford. By the Rev. JOHN WESLEY, M.A., sometime Fellow of Lincoln College, Oxford. 12mo.

LXI.

Christian Letters, by Joseph Alleine. The Fourth Edition. 12mo., pp. 80. 1767.

TO THE READER.

THE Letters of Mr. Samuel Rutherford have been generally admired by all the children of God, into whose hands they have fallen, for the vein of piety, trust in God, and holy zeal, which run through them. The same piety, zeal, and confidence in God, shine through all the Letters of Mr. Alleine; so that in this respect he may well be styled, the English Rutherford. But yet there is a very discernible difference between them: In piety and fervour of spirit they are the same; but the fervour of the one more resembles that of St. Paul; of the other, that of St. John. They were both men of the most intrepid courage; but in love Mr. Alleine has the pre-eminence. He seems to excel in bowels of mercy, meekness, gentleness, in tenderness, mildness, and sweetness of spirit, even to his bitterest enemies. I do not therefore scruple to give these Letters the preference even to Mr. Rutherford's; as expressing, in a still higher degree, the love that is long-suffering and kind, which is not provoked, which thinketh no evil, and which hopeth, believeth, and endureth all things.

JOHN WESLEY.

London, March 7, 1767.

LXII.

An Extract of the Life of the late Rev. Mr. David Brainerd, Missionary to the Indians. By JOHN WESLEY, M.A. 12mo., pp. 274. 1768.

LXIII.

Advice with respect to Health. Extracted from a late Author. 12mo., pp. 218. 1769.

TO THE READER.

1. DR. TISSOT'S "Advice to People in General," published a few years since, is, I am persuaded, one of the most useful books of the kind, which has appeared in the present century. It plainly speaks a person of strong understanding, extensive knowledge, and deep experience. At the same time he shows great humanity, and a tender sense of the sufferings of his fellow-creatures; and doubtless a desire of preventing or lessening these, was at least one reason of this publication.

2. His descriptions of diseases are truly admirable, almost everywhere drawn from the life; and so clear, that even common people of tolerable sense will easily know any distemper thereby. His medicines are exceedingly few; so few that, at first sight, one would scarce think it possible they should suffice for so many disorders as he had treated of. And most of those few are quite simple; as simple as can well be imagined. The rest are seldom compounded of more than two or three simple and well-known ingredients.

A farther recommendation of them is, that the far greater part are of a moderate price. And as they are cheap, so most of them are safe; not likely to do hurt to any one.

3. It is another mark of his excellent judgment, that in all cases he lays so much stress upon regimen; and that on so many occasions he recommends outward applications, a method constantly observed by the ancient Physicians. Add to this, his earnest and repeated cautions against all spirituous and heating medicines; against keeping the patient too hot; and, above all, against keeping him in a close or foul air, whereby so many diseases are heightened or prolonged, and so many thousands of lives thrown away. Add his seasonable detection of so many vulgar errors, some of which have almost universally obtained; and which, nevertheless, scarce any Physician of note had before dared to expose.

4. Where there are so many excellent things, is there any defect? Possibly a few such might be observed. Some would esteem as such, his violent fondness for bleeding; his recommending it on the most trifling occasions; and prescribing very frequent repetitions of it, as indispensably necessary, in several diseases which may be perfectly cured

without ever bleeding at all. I instance in a pleurisy. Indeed thirty years ago, I was utterly astonished, when I heard Dr. Cockburn (of St. James's) say, "Sir, I never bleed in a pleurisy. I know no cause. I know no one intention it answers, which I cannot answer as well, or better, without thus wasting the strength of my patient." But I have now seen the proof of it over and over. Nay, I will say more. I have not seen a man in a pleurisy these twenty years, (and I have seen not a few,) whom I could not cure, not only without bleeding, but without any internal medicine whatever. Alas, alas! How few Physicians love their neighbour as themselves!

5. Might not one also rank among the less excellent things in this tract, the author's amazing love of glysters? One remarked of Dr. Swift, "In all his writings he shows an uncommon affection for the last concoction of the human nutriment." May not the same remark (in a little different sense) be made of Dr. Tissot? I wonder whether he ever himself submitted to, or performed, the operation? Undoubtedly in cases of extreme necessity, both modesty and cleanliness must give place; and either man or woman would sin against God, in not permitting an injection of any kind. But what, I pray, beside extreme necessity, would induce any but a beast of a man, either to prescribe to another, or admit himself, such a worse than beastly remedy?

6. Is there not an objection of the same kind to that uncleanly, stinking ointment, which he prescribes for the cure of the itch? And what need of this, when it may be cured just as well, by medicines which have no smell at all? Suppose by hellebore and cream, or by juice of lemons mixed with oil of violets. But there is another objection to all that the Doctor has wrote upon this disorder. Can it be thought that so great a man as Dr. Tissot never saw the "Transactions" of our Royal Society? But if he has seen them, how could he utterly forget the paper communicated by Dr. Mead, which puts it beyond all possible dispute, being a matter of ocular demonstration, that the itch is nothing but animalcule of a peculiar kind, burrowing under the scarf-skin? Yet, if he had not utterly forgot this, how came he to prescribe internal medicines for it? Does any man prescribe vomits or purges to kill fleas or lice?

7. May I be permitted to touch upon one point more, to which I cannot fully subscribe? I am sensible, it may be esteemed huge want of sense, if not of modesty likewise, to contradict the skilful in their own art; yea, some of the greatest names in Europe. But I cannot help it: When either the souls or lives of men are at stake, I dare not accept any man's person. What I refer to, is his vehement recommendation of the Peruvian bark, as "the only infallible remedy either for mortifications or intermitting fevers." He really seems transported with the theme, as are many Physicians beside. I object to this, (1.) It is not "an infallible remedy," either for one or the other; no, not even when administered by a very skilful Physician, after evacuations of every kind. I have known pounds of it given to stop a mortification; yet the mortification spread till it killed the patient. I myself took some pounds of it when I was young, for a common tertian ague, and that after vomiting; yet it did not, would not, effect a cure. And I should probably have died of it, had I not been cured unawares, by drinking largely of lemonade. I will be bold to say, from my personal knowledge, there are other remedies which more seldom fail. I believe the bark has cured six agues in ten; I know cobweb-pills have cured nine in ten. The bark has often stopped a mortification; and sometimes it has failed. But I could never learn, that Dr. Piper's method (of Essex) has failed in a single instance; though one of his patients was of a gross habit, and above sixty years old, and another above ninety.* Let them philosophize upon these things who please; I urge plain matter of fact. I object, secondly, that as it is far from being an infallible remedy, so it is far from being a safe one. Not that I affirm, as Dr. Tissot supposes the objectors do, that it occasions asthmas or dropsies. I do not think this at all improbable: However, I have not observed it. But this I affirm in the face of the sun; it frequently turns an intermitting fever into a consumption. By this means, a few years since, one of the most amiable young women I have known lost her life; and so did one, who was before one of the healthiest and stoutest young men in Yorkshire. I could multiply instances; but I need go no farther than my own case. In the last ague

* What his method is, any one may see in the last edition of the "Primitive Physic."

which I had, the first ounce of bark was, as I expected, thrown off by purging. The second, being mixed with salt of wormwood, stayed in my stomach. And just at the hour my ague should have come, began a pain at the point of my shoulder-blade. Quickly it shifted its place, began a little under my left breast, and there fixed. In less than an hour, I had a short cough; soon after, a small fever. From that time, the cough, the pain, and the fever, continued without intermission. And every night, very soon after I lay down, came first a dry cough for forty or fifty minutes; then an impetuous one, till something seemed to burst, and for half an hour more I threw up thick fetid pus. Here was expedition! What but a ball could have made quicker dispatch, than this infallible medicine? In less than six hours, it obstructed, inflamed, and ulcerated my lungs, and by this summary process, brought me into the third stage of a true pulmonary consumption. Excuse me, therefore, if, having escaped with the skin of my teeth, I say to all I have any influence over, Whenever you have an intermitting fever, look at me, and beware of the bark! I mean the bark in substance. If you love your lives, beware of swallowing ounce after ounce of indigestible powder, though it were powder of post. To infusions or decoctions, I have no objection.

8. The following pages contain the most useful parts of Dr. Tissot's book: I believe the substance of all that will stand the test of sound reason and experience. I have added little thereto, but have judged it would be of use to retrench a great deal; in particular, much bleeding, much Peruvian bark, and abundance of glysters. It is my belief, that one might retrench, without any loss, many more of the remedies he prescribes: In many cases half, in others three quarters; in some, eight or nine parts in ten; since a single (perhaps even outward) remedy would effect a perfect cure.

9. I have only to add, (what it would not be fashionable for a Physician to believe, much less to mention,) that as God is the sovereign disposer of all things, and particularly of life and death, I earnestly advise every one, together with all his other medicines, to use that medicine of medicines,—prayer. Dr. Tissot himself will give us leave to think this an universal medicine. At the same time, then, that we use all the means which reason and experience dictate, let us

seek a blessing from Him who has all power in heaven and earth, who gives us life and breath and all things, and who cannot withhold from them that seek Him any manner of thing that is good.

JOHN WESLEY.

LXIV.

An Extract of Letters on Religious Subjects. By Mrs. Lefevre. 12mo., pp. 106. 1769.

TO THE READER.

THE person who published these Letters about twelve years ago, observes, "The writer of them never supposed they would be made public, but put down the sentiments of her heart in the confidence of friendship. This may excuse the inaccuracies some may find. Besides, they are not recommended as patterns of polite epistolary correspondence. Their merit is of another kind. It consists neither in the fineness of the language, nor in the elegance of the manner." I really think it does, as well as "in the goodness of the sentiment." I am not ashamed to recommend them as "patterns of truly polite epistolary correspondence;" expressing the noblest sentiments in the most elegant manner; in the purest, yea, and finest, language. Yet undoubtedly, even the beauty of language is nothing, compared to the spirit which breathes throughout. Happy they who both taste her spirit, and are partakers of it; who "walk in the light as He is in the light," and know that "the blood of Jesus Christ his Son cleanseth from all sin."

JOHN WESLEY.

LXV.

Some Account of the Experience of E. J. 12mo., pp. 11. 1770.

LXVI.

The Christian Sacrament and Sacrifice. Extracted from Dr. Brevint. The Sixth Edition. 12mo., pp. 32. 1771.

LXVII.

Directions to Children and Servants. 12mo., pp. 38. 1771.*

* This tract, and the nineteen which follow it, were inserted by Mr. Wesley in a uniform edition of his own Works.—EDIT.

LXVIII.

An Extract from Mr. Law's Case of Reason, or Natural Religion, fairly and fully stated, in Answer to a Book entitled, Christianity as Old as the Creation. 12mo., pp. 107. 1772.

LXIX.

An Extract from Mr. Law's Serious Answer to Dr. Trapp's Four Sermons on the Sin, Folly, and Danger of being Righteous overmuch. 12mo., pp. 63. 1772.

LXX.

Some Animadversions upon Dr. Trapp's late Reply. 12mo., pp. 52. 1772.

LXXI.

A Short, but Sufficient, Confutation of Bishop Warburton's projected Defence (as he calls it) of Christianity, in his "Divine Legation of Moses." In a Letter to the Lord Bishop of London. 12mo., pp. 80. 1772.

LXXII.

An Extract from Mr. Law's Spirit of Prayer. 12mo., pp. 106. 1772.

LXXIII.

An Extract from Mr. Law's Spirit of Love. 12mo., pp. 57. 1772.

LXXIV.

An Extract from Mr. Law's Letters. 12mo., pp. 65. 1772.

LXXV.

An Extract from Mr. Law's Address to the Clergy. Published a little after his Death. 12mo., pp. 45. 1772.

LXXVI.

An Extract of Miss Mary Gilbert's Journal. 12mo., pp. 91. 1772.

TO THE READER.

1. AMONG the innumerable novelties which have appeared in the world, within half a century, I do not remember to have seen the experience of a child written by herself. Herein much variety is not to be expected, nor any art or

ornament at all; as she set down, from time to time, merely for her own use, just what occurred between God and her own soul. But on this very account, persons of understanding will set the greater value upon it; because it contains only genuine Christian experience, painted in its native colours.

2. The reflections occasionally interspersed are always just, frequently strong and affecting; particularly those on death, or the shortness of life; especially from the mouth of a child. And the language wherein they are expressed, although plain and altogether unstudied, is yet pure and terse in the highest degree, yea, frequently elegant; such as the most polite either of our Lawyers or Divines would not easily alter for the better. Such language I hardly know where to find, unless in the almost inimitable letters of Jane Cooper; between whom and Miss Gilbert there was a remarkable resemblance, both in sentiment and expression. And had it pleased the all-wise Disposer of all things to give her a few more years on earth, and an increase of grace in proportion to her years, she would have been another Jane Cooper. p 244

LIVERPOOL,
April 7, 1768.

JOHN WESLEY.

LXXVII.

An Extract from the Journal of Elizabeth Harper. 12mo.,
pp. 58. 1772.

TO THE READER.

1. To set the doctrine of Christian perfection too high is the ready way to drive it out of the world. Let a man only describe it as implying a freedom from mistakes and human infirmities; and whoever knows there is no such freedom in this life naturally concludes, "There is no perfection." Hence we should always carefully guard against this, by insisting, it is no more and no less than giving God all our heart; loving Him with all our heart, and our neighbour as ourselves.

2. This is well consistent with a thousand infirmities, which belong to every soul while in the body. To place this in the clearest and fullest light, I have published the following extract from the artless Journal of a plain woman, wrote merely for her own use. I have no doubt but God had all her heart. But yet how many were her infirmities!

And these are the more apparent, because she was a person of no uncommon endowments; one that had just plain, natural understanding, without any advantage of education, and who wrote down daily just what she felt, with all possible artlessness and simplicity. The chief of these are wandering thoughts; (whether natural or preternatural;) listlessness in private prayer; (I believe, entirely owing to bodily disorder;) hurry in business; (it seems, not apparent to others, though frequently felt by herself;) want of a steady, invariable advertence to the presence of God; speaking too many words, more than were strictly necessary; speaking, through ignorance, a word not strictly true; speaking sometimes too quick, so as to have the appearance of anger; omission of things which had better be done. Perhaps one might mention, likewise, under this head, such vehement temptations to anger, to impatience, to fretfulness, to immoderate sorrow, and to follow her own will, that at divers times she escaped with the skin of her teeth, and scarce knew whether she escaped or not. So particular a detail of these things may be of singular use to those who find the same temptations; and who may be encouraged thereby, to "hold the beginning of their confidence steadfast unto the end."

3. But it may be objected, "If perfection means only that love which is consistent with all these infirmities, then how does it differ from what is experienced by every believer?" I answer, (1.) Many are delivered from these infirmities, in a far greater measure than she was. I judge her to have been a real witness of Christian perfection, but only in a low degree. (2.) Whom do you know that experiences even what she did,—that never-failing love of God and man; that uninterrupted calmness of mind; that invariable meekness, gentleness, humility; that continual hunger and thirst after righteousness, after the entire image of God; above all, that absolute, unreserved dependence upon Christ, as the fountain of every good and perfect gift, of all holiness and happiness? Does every believer experience this? I will be bold to say, not one in a thousand. I suppose, not one upon earth, unless he has received another gift, widely different from what he received when he was justified. At least, I know no one in the three kingdoms who comes up to this experience, (besides a few in their first love,) unless, after justification, he has found a second change wrought in a

moment. However, concerning that circumstance we need not dispute, whether it be wrought gradually or instantaneously; only let the change be wrought; only let our souls be renewed in the whole image of God; only let all that mind be in us which was also in Christ Jesus; let Him reign in our hearts without a rival, at all times, and in all places. Let us be all devoted to Him in soul and in body; and let all our thoughts, and words, and actions be continually offered up to God, as holy sacrifices acceptable to God through Christ.

4. A few more circumstances relating to this amiable woman may not be unacceptable to the reader. Elizabeth, the daughter of William and Joan Tuck, was born at Penzance, December 20, 1734. She was brought to Redruth when about four years old; and, as she grew up, lived as other harmless people did. June 30, 1755, she was married to one Andrew Harper, a shop-keeper of Redruth; and, three or four years after, she became weak and sickly. At the same time she grew distressed in her mind, which she strove to remove by various ways; but all to no purpose. In the latter end of the year 1763, a fever brought her to the brink of eternity. She was greatly afraid to die; and hearing there were some in the town who had no fear of death, she entreated her husband, without delay, to send for one of the Preachers. Conversing with him, she saw the way of conquering the fear of death. She soon recovered her health, and from that time sought the Lord with her whole heart, till, on Easter-day, (having joined the society before,) as she was receiving the Lord's supper, these words were strongly applied to her soul: "It is God that justifieth: Who is he that condemneth?" She went home, called her husband, and said, "Now all my sins are forgiven. I am not afraid to die now; for I love God, and I know He loves me."

5. From this time she walked closely with God, and was hearty and zealous in his cause. There was nothing in her power which she was not ready to do for the servants or children of God. She was exceedingly tempted, after she believed God had cleansed her from inbred sin. Of this she gives a large account in her Journal; but she did not cast away her confidence. When she saw death approaching, she was not moved, but calmly looked up to God. She exhorted

her husband, and all near her, not to love the world, or the things of the world. A little after she said, “‘Lord, thou knowest all things: Thou knowest that I love thee.’ Thou knowest it hath been my only desire to please thee: Come, Lord Jesus! Come, and sanctify me throughout, spirit, soul, and body! O come quickly!” In a little time she cried, “He is come! He is come!” and presently fell asleep.

LXXVIII.

A Short Account of Ann Johnson. By John Johnson. 12mo., pp. 11. 1772.

LXXIX.

A Short Account of Ann Rogers. By John Johnson. 12mo., pp. 13. 1772.

LXXX.

A Short Account of the Death of Mary Langson, of Taxall, in Cheshire; who died January 29, 1769. 12mo., pp. 11. 1772.

LXXXI.

A Letter to the Rev. Mr. John Wesley. By a Gentlewoman. 12mo., pp. 20. 1772.

LXXXII.

An Extract of Two Discourses on the Conflagration and Renovation of the World. Written by James Knight, D.D., late Vicar of St. Sepulchre, London. 12mo., pp. 31. 1773.

LXXXIII.

A Short Account of John Dillou. 12mo., pp. 13. 1773.

LXXXIV.

Christian Reflections. Translated from the French. 12mo., pp. 60. 1773.

LXXXV.

Instructions for Members of Religious Societies. Translated from the French. 12mo., pp. 50. 1773.

LXXXVI.

An Extract from Dr. Cadogan's Dissertation on the Gout, and all Chronic Diseases. 12mo., pp. 49. 1774.

ADVERTISEMENT.

A FEW things in this excellent tract have been censured with some reason. These are omitted or altered in the following extract; which I therefore recommend to men of understanding, as the most masterly piece upon the subject which has yet appeared in the English language.

TO THE READER.

1. WE may give the due praise to Dr. Cadogan's tract, without undertaking to defend it in every point. It may be allowed, that he sometimes paints too strongly; though I believe with a good design. He knows how apt the generality of people are to aim a little below the mark; and on this account, perhaps, sometimes places it higher than otherwise he would have done. With this view he seems a little to exaggerate upon the unwholesomeness of smoked or salted meats. Undoubtedly these are hard of digestion to all sorts of people, and extremely unwholesome for sedentary persons, as well as those of a weak and tender constitution. Yet I would not condemn them in so strong terms, considering how many thousands in the kingdom live chiefly upon them for many years, and still remain in perfect health.

2. Another instance of this exaggeration we have, in what he says concerning pickles. It may be allowed, that they are not wholesome to persons of a delicate constitution. Perhaps, too, the using them in large quantities may impair a good constitution. But still I cannot commend the condemning them universally, as no less than poison. I really believe a man of a firm constitution might use a small quantity of them daily, yea, for forty or fifty years together, without hurting himself at all.

3. Perhaps yet another instance of the same kind is his assertion, that there are no hereditary distempers; that, in particular, there is no such thing in the world as an hereditary gout. He must certainly mean no more, than that distempers are not near so often hereditary as we imagine; and that the gout in particular is generally owing to one or more of the three causes he assigns; consequently, is contracted by ourselves, and not derived from our parents. This may be allowed; and it is a very important truth, though little attended to. The far greater part of our

chronical distempers are doubtless contracted by ourselves. But not all: I am a living witness of the contrary, even with regard to the gout itself. Those who know me, do not charge me with intemperance, either in meat or drink. I am not indolent; I never travel much less than five thousand miles in a year. And I bless God I have no violent passions. Yet I have, within these thirty years, had frequently the gout, (of which my father was frequently ill, and my mother died,)—nine or ten times.

4. If, therefore, the Doctor really means, that there are absolutely no hereditary distempers, I cannot subscribe to his opinion; neither to his condemning of wine in general, several sorts of which, as Dr. Hoffman shows at large, are so far from being unwholesome, that they are some of the most powerful medicines yet known, in some very dangerous diseases. I myself was ordered by Dr. Cheyne, (not the warmest advocate for liquors,) after drinking only water for some years, to take a small quantity of wine every day. And I am persuaded, far from doing me any hurt, it contributed much to the recovery of my strength. But it seems, we are to make a pretty large allowance for what the Doctor says on this head; seeing he grants, it will do you little or no harm to take “a plentiful cup now and then.” Enough, enough! Then it will certainly do you no harm, if, instead of drinking that cup in one day, (suppose once a week,) you divide it into seven, and drink one of them every day.

5. I cannot but think, if your wine is good in kind, suited to your constitution, and taken in small quantities, it is full as wholesome as any liquor in the world, except water. Yet the grievous abuse of it, which almost universally prevails, might easily prejudice a benevolent man against it; and make him endeavour to prevent the abuse, by forbidding the use of it. But what could prejudice him against so harmless a thing as bread? “Nay, he thinks, it is not harmless; for if it stand but two or three days in water, it will turn the water quite sour.” What, if it did? Does not the Doctor know, that most vegetables are acescent? And are they ever the less wholesome for that? But, in fact, it does not. I have occasionally (not through design, but forgetfulness) made the experiment over and over. I have in London let a large toast lie several days in water, and the water did not contract the least sourness. So that I cannot but still

conceive, of all vegetable food, there is none more wholesome than well-made wheaten bread.

6. If anything in his excellent tract is more whimsical than even his prejudice against bread, it is what he says concerning the unwholesomeness of flesh thoroughly roasted or boiled. One would wonder any one should imagine, that flesh is more wholesome by being half raw. I regard no theory upon this head: I appeal to matter of fact. Now, how many persons has the Doctor known, with whom a proper quantity of such flesh as suited their constitution agreed well when little boiled, and disagreed when much boiled? Has he found twenty such? To this day I have found but one, among the many thousand persons with whom I converse every year. Yea, and I doubt the fact with regard to him: I doubt, it is pure imagination, arising from reading the Doctor's book. And this may be the case with others also.

7. But allowing the Doctor is not infallible, allowing him to be mistaken in these and a few other particulars, his general plan is truly excellent. No reasonable man who looks round about him can doubt but ninety-nine chronical distempers in an hundred are occasioned by one or other of the causes which he has so judiciously assigned. He cannot doubt but ninety-nine in an hundred of those distempers which are supposed to be hereditary, are really owing to one of these three causes, intemperance, indolence, or irregular passions.

8. The first of these, intemperance, extends much farther than is commonly imagined. For that may be intemperance to one, which is not so to another. To every individual, it is intemperance to use any kind of food, or such a quantity of any, either meat or drink, as in any degree impairs his health; yea, though the effect do not immediately follow, though it do not produce any present inconvenience. But, if this be intemperance, how exceeding few practise temperance even in food! And how many gouty, scrofulous, and scorbutic disorders, are owing to the want of it!

9. The most fruitful source of chronical distempers, next to intemperance, is indolence. But this word also we are to understand in a very wide extent: It here means, the want of due exercise; the not using such a kind and such a degree of exercise, at least once in every day, as each constitution

requires. One would imagine indeed that common sense would induce every one to use this. But experience shows it does not; although it is hardly credible to what a degree it is neglected, even by those who have the greatest need of it. "To how many hundreds," said Dr. Friend to my eldest brother, "if not thousands, have I prescribed exercise! And how many have punctually followed my prescription? To this day, I know not one."

10. Not that any one particular kind of exercise is necessary for all persons. Indeed Dr. Cheyne supposes the natural exercise of walking, where the strength suffices, to be preferable to any other. But it should be used every day, not less than an hour before dinner, or after supper. Where the strength will not admit of this, the want of it may be supplied by riding two hours at least on horseback every day before dinner or supper. If neither of these can be borne, the end of both may be answered by riding in a carriage. But then it must be constant and long continued; and it will have surprising effects. Dr. P., of Essex, has cured almost all his neighbours who were afflicted with the gout, by advising them to ride in their carriages eight hours a day, four in the morning and four in the afternoon. Those who cannot afford this, may use a chamber-horse, which will suit every constitution. Add to this a strictly temperate diet, and few chronical diseases will remain long.

11. I believe none will, provided the passions be regular, as well as the diet and exercise. But violent passions indulged, without any other cause, will destroy the firmest constitution. As acute passions, anger and joy for example, have been known, in a thousand instances, to bring on acute distempers, so lingering passions occasion chronical disorders. How often does grief or hopeless love produce incurable consumptions! So true it is, "the sorrow of this world worketh death," temporal as well as eternal.

12. So far the Doctor could go. None could more skillfully point out the source of our disorders. But where is the cure for either lingering or impetuous passions, that either furiously overturn this house of earth, or sap the foundations of health and life, by sure though slow approaches? Who knows not, that the whole *materia medica* is of no avail in this case? The poor patient must cry out still, as did those, two thousand years ago, *Hei mihi, quod nullis amor est*

medicabilis herbis.* Grief, desire, "hope deferred, make the heart sick," with a sickness which drugs cannot cure. What can cure it, but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind? And this the poor may attain as well as the rich; for it is to be bought "without money and without price." It is purchased for us already, "not with silver and gold, but with the blood of a Lamb without spot or blemish." It is purchased for all: "Ask, and it shall be given: Every one that asketh receiveth."

This the universal bliss,
Bliss for every soul design'd;
God's original promise this,
God's great gift to all mankind:
Blest in God this moment be;
Blest to all eternity!

LXXXVII.

A Treatise on Religious Affections: In Three Parts.

Part I. Containing the Nature of the Affections, and their Importance in Religion. Part II. Showing what are no certain Signs that Religious Affections are gracious, or that they are not. Part III. Showing what are distinguishing Signs of truly gracious and holy Affections.

By the Rev. JONATHAN EDWARDS, A.M., President of the College of New-Jersey. Abridged by the Rev. JOHN WESLEY. 12mo., pp. 69. 1773.

TO THE READER.

1. THE design of Mr. Edwards, in the treatise from which the following extract is made, seems to have been chiefly, if not altogether, to serve his hypothesis. In three preceding tracts, he had given an account of a glorious work in New-England, of abundance of sinners of every sort and degree who were in a short time converted to God. But in a few years, a considerable part of these "turned back as a dog to the vomit." What was the plain inference to be drawn from this? Why, that a true believer may "make shipwreck of the faith." How then could he evade the force of this? Truly, by eating his own words, and proving, as well as the

* This quotation from Ovid may be thus rendered:—

"Woe is me, that no medicinal herbs are capable of curing love!"—EDIT.

nature of the thing would bear, that they were no believers at all!

2. In order to this, he heaps together so many curious, subtle, metaphysical distinctions, as are sufficient to puzzle the brain, and confound the intellects, of all the plain men and women in the universe, and to make them doubt of, if not wholly deny, all the work which God had wrought in their souls.

3. Out of this dangerous heap, wherein much wholesome food is mixed with much deadly poison, I have selected many remarks and admonitions which may be of great use to the children of God. May God write them in the hearts of all that desire to walk as Christ also walked!

JOHN WESLEY.

BRISTOL,

September 1, 1773.

LXXXVIII.

A Short Roman History. 12mo., pp. 155. 1773.

LXXXIX.

A Collection of Forms of Prayer for every Day in the Week.
The Sixth Edition. 12mo., pp. 76. 1775.

PREFACE.

THE intention of the collector of these prayers was, First, to have forms of prayer for every day in the week, each of which contained something of deprecation, petition, thanksgiving, and intercession. Secondly, to have such forms for those days which the Christian Church has ever judged peculiarly proper for religious rejoicing, as contained little of deprecation, but were explicit and large in acts of love and thanksgiving. Thirdly, to have such for those days which from the age of the Apostles have been set apart for religious mourning, as contained little of thanksgiving, but were full and express in acts of contrition and humiliation. Fourthly, to have intercessions every day for all those whom our own Church directs us to remember in our prayers. And, Fifthly, to comprise in the course of petitions for the week the whole scheme of our Christian duty.

Whoever follows the direction of our excellent Church, in the interpretation of the Holy Scriptures, by keeping close to

that sense of them which the Catholic Fathers and ancient Bishops have delivered to succeeding generations, will easily see that the whole system of Christian duty is reducible to these five heads:—

First: The renouncing ourselves. “If any man will come after me, let him renounce himself,* and follow me.” This implies, 1. A thorough conviction that we are not our own; that we are not the proprietors of ourselves, or anything we enjoy; that we have no right to dispose of our goods, bodies, souls, or any of the actions or passions of them. 2. A solemn resolution to act suitably to this conviction: Not to live to ourselves; not to pursue our own desires; not to please ourselves; nor to suffer our own will to be any principle of action to us.

Secondly: Such a renunciation of ourselves naturally leads to the devoting of ourselves to God. As this implies, 1. A thorough conviction that we are God’s; that He is the proprietor of all we are, and all we have; and that not only by right of creation, but of purchase; for He died for all, and therefore “died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them.” 2. A solemn resolution to act suitably to this conviction: To live unto God; to render unto God the things which are God’s, even all we are, and all we have; to glorify Him in our bodies, and in our spirits, with all the powers and all the strength of each; and to make his will our sole principle of action.

Thirdly: Self-denial is the immediate consequence of this. For whosoever has determined to live no longer to the desires of men, but to the will of God, will soon find that he cannot be true to his purpose without denying himself, and taking up his cross daily. He will daily feel some desire which this one principle of action, the will of God, does not require him to indulge. In this, therefore, he must either deny himself, or so far deny the faith. He will daily meet with some means of drawing nearer to God, which are displeasing to flesh and blood. In this, therefore, he must either take up his cross, or so far renounce his Master.

Fourthly: By a constant exercise of self-denial, the true follower of Christ continually advances in mortification. He is more and more dead to the world, and the things of the

* Ἀπαρνησάσθω ἑαυτὸν. Matthew xvi. 24.

world, till at length he can say, with that perfect disciple of his Lord,* "I desire nothing but God," or, with St. Paul, "I am crucified unto the world; I am dead with Christ; I live not, but Christ liveth in me."

Fifthly: Christ liveth in me. This is the fulfilling of the law, the last stage of Christian holiness: This maketh the man of God perfect. He that being dead to the world is alive to God; the desire of whose soul is unto his name; who has given Him his whole heart; who delights in Him, and in nothing else but what tends to Him; who, for his sake, burns with love to all mankind; who neither thinks, speaks, nor acts, but to fulfil his will,—is on the last round of the ladder to heaven: Grace hath had its full work upon his soul: The next step he takes is into glory.

May the God of glory give unto us who have not already attained this, neither are already perfect, to do this one thing; forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of our high calling in Christ Jesus!

May He so enlighten our eyes, that we may reckon all things but loss for the excellency of the knowledge of Christ Jesus our Lord; and so stablish our hearts, that we may rejoice to suffer the loss of all things, and count them but dung, that we may win Christ!

XC.

A short Account of the Life and Death of Nathanael Othen, who was shot in Dover Castle, October 26th, 1757. 12mo., pp. 12. 1775.

XCI.

Some Account of the Life and Death of Nicholas Mooney. 12mo., pp. 36. 1776.

XCII.

A Concise History of England, from the Earliest Times, to the Death of George II. By JOHN WESLEY, A.M. In Four Volumes. 12mo. 1776.

PREFACE.

1. THE grand objection which every thinking man naturally makes to most of the Histories that are extant, and to the Histories of England in particular, is, that they are

* Marquis de Renty.

unimportant; that they are well nigh filled with incidents. the knowledge of which brings the reader neither profit nor pleasure. For instance, it no more concerns us to know nine parts in ten of what is contained in Rapiu's History, than to know that on such a day "a bird dropped a feather on one of the Pyrenæan mountains."

2. A contrary objection may nevertheless be made to the generality of our historians. Although they are far too prolix on most occasions, yet on others they are too concise. They do not in anywise copy after Tacitus, (although some of them profess to do it,) who lightly passes over a thousand circumstances, which less judicious writers would have related at large, while he gives a very minute detail of those striking incidents which have a tendency either to improve the understanding or to amend the heart.

3. This certainly arises from want of judgment. a fault very conspicuous in most of our historians. Either they had not a good natural understanding, (and then what could be expected from them?) or they had not the opportunity of improving their understanding by a liberal education. Hence even when they transcribe from the most sensible authors, they betray their own littleness of sense. They do not know what to take and what to leave, or how to weave together what they have taken. Much less do they know how to amend what they think wrong, which they generally alter for the worse.

4. But a greater fault still is partiality. And how very few are free from it! Even in relating the uninteresting transactions which occurred many hundred years ago, most authors vehemently espouse the cause either of one party or the other; as naturally as, in reading Homer, some are earnest for the Trojans, others equally earnest for the Grecians. How much more vehemently may we expect men of a warm temper to espouse the cause of one or the other party, when they speak of those who lived near our own times, in the past or the present century! Accordingly, some violently attach themselves to the cause of King Charles the First; others with equal violence defend and extol the Long Parliament, or Oliver Cromwell. Many suppose the whole family of the Stuarts to have been good men, and excellent Princes; others paint them as the worst of men, and the vilest of tyrants.

5. There is yet another objection which may be made to all the Histories of England which I have seen; (I mean the general Histories; for this objection does not lie against several particular Histories, such as Lord Clarendon's History of the Rebellion, or Mr. Neal's History of the Puritans;) that is, they seem calculated only for atheists, for there is nothing about God in them. Who would gather from these accounts, who would have the least suspicion, that it is God who governs the world? "that his kingdom ruleth over all, in heaven above, and in earth beneath? that He alone changeth the times and the seasons, removeth Kings and setteth up Kings, and disposes all things by his almighty power, according to the counsels of his own will?" Nay, rather from the whole tenor of their discourse, one would suppose that God was quite out of the question; that the King of heaven had no more to do in the revolutions of England than the Emperor of Japan; and that his power over Great Britain was as effectually extinguished as that of the Danes and Saxons.

6. In such a History as I wish to see, unimportant incidents should have no place; at most, they should be very briefly and slightly touched, just to preserve the thread of the narration. Something of the kind is attempted in the following volumes, which contain the substance of the English History, extracted chiefly from Dr. Goldsmith, Rapin, and Smollet, only with various corrections and additions. But ten thousand dull passages are omitted, which could be inserted for no other purpose than to enlarge the volume, and consequently the price; to oblige the bookseller, rather than the reader.

7. Those incidents which are of greater importance, which tend either to improve the understanding, or to inspire the heart with noble and generous sentiments, are recited at large with all their circumstances. And this it was easy to do from one or other of the historians above-mentioned. If Dr. Goldsmith happens to be too concise, on any of these occasions, the defect is abundantly supplied either by Smollet or Rapin. With what judgment this is done in the following papers, must be submitted to the candid reader. For I cannot herein comply with the mode; I cannot prevail upon myself, although I am convinced how fashionable it is, to make a laboured panegyric upon my own understanding.

8. With all the understanding I have, I have endeavoured to avoid that other rock whereon so many split, partiality. As I have for fifty years read and considered the eminent writers on both sides, that I might not be biassed by either; so I have laboured, like Dr. Warner, the most impartial writer of English history I ever saw, to steer between the two extremes, the bigotry on one side and on the other. And I am in hopes this will appear to all who are divested of prejudice, and who are lovers of naked truth.

9. Wholly to divest one's self of prejudice and partiality is indeed a difficult thing. And I have found it equally difficult to see God in all the affairs of men; among the multiplicity of visible causes still to see Him that is invisible, the one Great Cause, sitting on the circle of the heavens, and ruling all things in heaven and earth. How few patterns have we in this kind! Who takes God into his account, or seems to think He has any concern in the transactions of the lower world? I wish to habituate the readers of English history to a nobler way of thinking: As I desire myself to see God pervading the moral as well as the natural world; so I would fain have others to see Him in all civil events as well as in all the phenomena of nature. I want them to learn that the Lord is King, be the earth never so impatient; that He putteth down one and setteth up another, in spite of all human power and wisdom. Let there be at least one History of England which uniformly acknowledges this; let there be one Christian History of what is still called (though by a strong figure) a Christian country.

LONDON,

August 10, 1775.

XCIH.

An Extract of the Life of Madam Guion. By JOHN WESLEY,
M.A. 12mo., pp. 230. 1776.

PREFACE.

1. SUCH another Life as that of the celebrated Madam Guion, I doubt whether the world ever saw. I am sure, I never did: I have seen many worse; and I have seen a few better. But I never saw one, either ancient or modern, which contained so wonderful a mixture. It contains abundance of excellent things, uncommonly excellent; such as

may greatly tend to the spiritual advantage of the children of God: And, at the same time, it contains several things which are utterly false and unscriptural; nay, such as are dangerously false; such as have a natural tendency to hinder the progress of the children of God; to prevent their growth in grace; yea, to turn them out of the plain, scriptural way, into that of imagination and delusion.

2. How is it then that almost all the publishers of this Life have given us all together, good and bad, food and poison? Was none able to separate the precious from the vile? what is of God, from what is of nature? At least, could none furnish in a few notes an antidote against that poison?

3. This I have endeavoured to do in the following tract, which contains all that is truly excellent, all that is scriptural and rational in her Life; all that tends to the genuine love of God and our neighbour. In the mean time, most of what I judged to be contrary to Scripture and reason is omitted. If any one ask, "And why not all? Why is anything inserted that is unscriptural and irrational?" I answer, That there might be an opportunity of more effectually guarding against it. I have attempted this in the notes subjoined; which, I am in hopes, may be of use also to some who have read her Life at large, and perhaps swallowed good and bad together.

4. As to Madam Guion herself, I believe she was not only a good woman, but good in an eminent degree; deeply devoted to God, and often favoured with uncommon communications of his Spirit. But I know, from her own words, she was far from infallible; yea, that she was actually deceived in many instances; the more frequently, because she imagined herself to be infallible, incapable of being deceived. She had naturally a most fertile imagination, together with vast impetuosity of spirit. Hence, she rushed forward, taking everything for divine which was strongly impressed upon her; whereas, much of it was from her own spirit, and much from the grand deceiver. It is true, the anointing of the Holy One taught her of all things which were necessary to her salvation. But it pleased God to leave her to her own judgment in things of a less important nature.

5. I believe, therefore, the following extract of her Life

may be recommended to all serious persons, not only as safe, but as helpful in a high degree, to those that are going on to perfection. They have here the gold without the dross, the food without the poison. Or if any of this remain, it is pointed out, and sufficiently guarded against, in the notes; which may be of use, not only to the readers of this extract, but to those who have read the *Life* at large, and perhaps imbibed unawares some of those dangerous mistakes which are here guarded against.

6. And inasmuch as there are scarce any errors of *Madam Guion*, which are not espoused by most of the mystic writers, (in particular by *Madam Bourignon*,) the same remarks may guard unwary and unexperienced readers against the same errors wherever they occur. Yea, and they may remind even wary and experienced Christians, not to be wise above that is written; and to bring all the seeming heights of religion down to that one plain standard, beyond which no saint, no Apostle, could go, "We love Him, because He first loved us."

7. The grand source of all her mistakes was this, the not being guided by the written word. She did not take the Scripture for the rule of her actions; at most it was but the secondary rule. * Inward impressions, which she called inspirations, were her primary rule. The written word was not a lantern to her feet, a light in all her paths. No; she followed another light, the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon the Scriptures. But she then read them, not to learn, but to teach; and therein was hurried on by the rapid stream of her overflowing imagination. Hence arose that capital mistake, which runs through all her writings, that God never does, never can, purify a soul, but by inward and outward suffering. Utterly false! Never was there a more purified soul than the Apostle John. And which of the Apostles suffered less? yea, or of all the primitive Christians? Therefore all she says on this head, of "darkness, desertion, privation," and the like, is fundamentally wrong.

8. This unscriptural notion led her into the unscriptural practice of bringing suffering upon herself; by bodily austerities; by giving away her estates to ungodly, unthankful relations; by not justifying herself, than which nothing could

be more unscriptural or uncharitable; and by that unaccountable whim, (the source of numberless sufferings, which did not end but with her life,) the going to Geneva, to convert the heretics to the Catholic faith.

9. And yet with all this dross, how much pure gold is mixed! So did God wink at involuntary ignorance! What a depth of religion did she enjoy! of the mind that was in Christ Jesus! what heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find, of exalted love to God and our neighbour; of genuine humility; of invincible meekness, and unbounded resignation! So that, upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness.

LONDON,

JOHN WESLEY.

November 9, 1776.

XCIV.

A Short Account of the Death of Elizabeth Hindmarsh, who died September 6th, 1777; in the twenty-first year of her age. The Third Edition. 12mo., pp. 12. 1778.

XCV.

A Brief Narrative of the Revival of Religion in Virginia. In a Letter to a Friend. The Fourth Edition. 12mo., pp. 35. 1779.

XCVI.

A Word to whom it may Concern. 12mo., pp. 17. 1779.

XCVII.

The Arminian Magazine: Consisting of Extracts and Original Treatises on Universal Redemption. Fourteen Volumes. 8vo., 1778—1791.

General Preface. Vol. I., p. 3.

TO THE READER.

1. AMIDST the multitude of Magazines which now swarm in the world, there was one, a few years ago, termed "The Christian Magazine," which was of great use to mankind, and did honour to the publishers. But it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called

"The Spiritual Magazine;" and not long after it, its twin-sister, oddly called "The Gospel Magazine." Both of these are intended to show, that God is not loving to every man; that his mercy is not over all his works; and, consequently, that Christ did not die for all, but for one in ten, for the elect only.

2. This comfortable doctrine, the sum of which, proposed in plain English, is, God, before the foundation of the world, absolutely and irrevocably decreed, that "some men shall be saved, do what they will, and the rest damned, do what they can," has, by these tracts, been spread throughout the land with the utmost diligence. And these champions of it have from the beginning proceeded in a manner worthy of their cause. They have paid no more regard to good nature, decency, or good manners, than to reason or truth. All these they set utterly at defiance. Without any deviation from their plan, they have defended their dear decrees with arguments worthy of Bedlam, and with language worthy of Billingsgate.

3. In "The Arminian Magazine" a very different opinion will be defended in a very different manner. We maintain that "God willeth all men to be saved," by "speaking the truth in love;" by arguments and illustrations drawn partly from Scripture, partly from reason, proposed in as inoffensive a manner as the nature of the thing will permit. Not that we expect those on the other side of the question will use us as we use them. Yet we hope nothing will move us to return evil for evil, or, however provoked, to render railing for railing.

4. Our design is, to publish some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century. Some of these are now grown very scarce; some have not appeared in English before. To these will be added original pieces, wrote either directly upon this subject, or on those which are equally opposed by the patrons of particular redemption.

5. We know nothing more proper to introduce a work of this kind than a sketch of the life and death of Arminius; a person, with whom those who mention his name with the utmost indignity are commonly quite unacquainted; of whom they know no more than of Hermes Trismegistus. It is true

there is no such account of his life extant, as one would expect to be given of so great a man; at least none such has come to our knowledge; but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

6. Since the first proposals for this work were published, we have been much solicited, and by some for whose judgment we have a great regard, to give poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford some entertainment, but may be of real use to many serious readers who have a taste for verse as well as prose. We acknowledge it may, and accordingly purpose, at the close of every number, to fill up what is wanting in the pages proposed with one or more copies of verses. But we faithfully promise not to insert any doggerel, nothing which shall shock either the understanding or the taste of the serious reader.

7. Each number will therefore consist of four parts: First, a defence of that grand Christian doctrine, "God willeth all men to be saved, and to come to the knowledge of the truth." Secondly, an extract from the Life of some holy man, whether Lutheran, Church of England man, Calvinist, or Arminian. Thirdly, accounts and letters containing the experience of pious persons, the greatest part of whom are still alive; and, Fourthly, verses explaining or confirming the capital doctrines we have in view.

8. Let the gentle reader excuse us, if we cannot prevail upon ourselves to comply with the fashionable custom, of magazine-writers in particular, of adding here a laboured panegyric upon our own work. Such as it is, we trust it will, by the blessing of God, be useful as well as acceptable to men of understanding.

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently advised to "give it another appellation, rather than one that will give a general offence." We answer, It will not give so general offence as some are apt to imagine. In Roman Catholic countries, it must be allowed, the patrons of particular redemption are very numerous. Not only the whole body of Dominican and Augustine Friars, with several other religious orders, are, to a man, firm and zealous asserters of particular redemption; not only the Jansenists, who abound in several

parts of France as well as throughout Flanders; but great numbers of the laity, in all those parts of Europe, who acknowledge the Roman Pontiff. And it would be no wonder, if all Romanists, who have any religion at all, should be of that opinion, considering the profound reverence they have for Thomas Aquinas, a more vehement defender of the decrees than their grand saint, Augustine. But we have no reason to believe that there is so general a reception of those decrees in Protestant countries. Whatsoever was the case in times past, very few now receive them even in Holland. And in Geneva they are universally rejected with the utmost horror. The case is nearly the same in England. Not one in ten, not one in a hundred, if we look through the nation, have the least esteem for absolute predestination; so that nine in ten, yea, ninety-nine in a hundred, will take no offence at an open, avowed opposition to it.

LONDON,

November 1, 1777.

Preface to Vol. II., p. 3.

TO THE READER.

1. A YEAR ago I proposed to publish, in what was entitled "The Arminian Magazine," some of the most remarkable tracts on the universal love of God, and his willingness to save all men from all sin, which have been wrote in this and the last century; and to add some original pieces, wrote either directly on this subject, or on those which have a near relation to it.

2. What I then promised, I have since performed in the best manner I was able. And I flatter myself that every sensible and impartial reader will allow that the tracts already published are some of the best, if not the very best, that were wrote on the subject in the last century; at least, I shall be easily credited when I affirm, that they are the best which ever came under my notice. And every one may see that the writers were men of deep understanding, and perfect masters both of the arguments and of their own tempers.

3. I proposed to publish, in the Second place, the Lives of some persons, eminent for understanding and piety. I began with that of Martin Luther, wrote in Latin, and never published in English before. I went on with that of Bernard

Gilpin, and then subjoined that of Bishop Bedell; three of the most eminent men whom God has raised up in Europe for several centuries.

4. To these I proposed to add a collection of letters, chiefly experimental. And as I had an immense variety of these, perhaps greater than any person in England, (not to say in Europe,) I judged it most advisable to select a few of them, such as I believed would be of most general use, and to place them in the order wherein they were written. And I take upon me to say, that (if I know anything either of good writing or of Christian experience) this is by far the best collection of letters which has been published in the present century. I except none beside those inimitable ones of Jane Cooper and Mrs. Lefevre.

5. After the first proposals for this work were published, I was much solicited to give poetry a place therein. I consented; and accordingly promised, at the close of every number, to fill up what was wanting in the number of pages, with one or more copies of verses. I promised, at the same time, (though I was aware some of my well-meaning correspondents would be offended,) not to insert any doggerel; nor anything that would shock either the understanding or the taste of the serious reader. This also I have fully performed, I hope, to the satisfaction of all competent judges.

6. It is a surprise to me, that, in the course of a whole year, I have heard so few objections to the work. Those that came to my knowledge I immediately answered, partly in June, partly in August. In June, it was objected, (1.) "It is too short." I answered this by adding eight pages to every number. It was objected, (2.) "There is not variety enough." I answered, "Here is all the variety I promised. I promised the bulk of the Magazine (as the very title implies) should treat of universal redemption. And hence you had reason to expect that the greatest part of every number would turn upon that single point." But I will add more variety to the historical part, by inserting some account of our Preachers. "In the letters there is certainly as much variety as any reasonable man can expect."

7. It was objected, (3.) "There are no pictures." This objection is now removed; but it is not removed to my satisfaction; far, very far, from it. I am utterly dissatisfied with the engravings for October, November, and December;

and I will have better, whatever they cost. It was objected, (4.) That "some of the tracts are hard to be understood." I allow they were; but those that follow will be plainer and plainer; so that I trust they will be easily understood by any one of a tolerable capacity. It was objected, (5.) That "the letters are not spiritual enough." Now, I think they are some of the most spiritual that have been published in England for many years. If any one thinks otherwise, I cannot help it. But does not the defect lie in his own understanding?

8. Lately I have heard an objection to the poetical part; namely, that all the verses are not originals. I never once intimated, much less promised, that any of them should be so. Therefore, by inserting so many original copies of verses, (indeed, the far greater part are such,) I have performed more than I promised, and more than any one had reason to expect.

9. I have just now heard another objection, and one that strikes at the very root of the whole design: "We want only practical treatises: We have no need of any more controversial writings." This is home to the point. Only make this good, and you will save me a great deal of trouble.

But is there no need of controversial writings, even on this very subject? Are, then, all the serious men in the nation already established in the truth? Are there no Calvinists left in the land? And are no more endeavours used to propagate Calvinism? Is "The Gospel Magazine," so called, at an end? Do you not think it is still continued? And if poison is still spreading on every side, is there not need to spread the antidote too? Yea, and is it not needful, if it can be done, to spread it in the same channel? Certainly, never was there more need, in the memory of man, of opposing the horrible decree than at this day.

10. Perhaps you will say, "But I am established in the truth; so that I need no more help." I am not sure of it; I doubt it much. I fear you have more need of help than you are aware of. If an able patron of the decrees was to attack you, you would find it hard enough to answer him. You would find your need of a great deal more help, more arguments, than you are yet master of.

11. But suppose you are sufficiently established in the truth, so as to be utterly out of danger; (which, I own, I am

not;) is every one else so too? every one of your neighbours and acquaintance? O no! you cannot imagine they are. There are thousands in every part of England, who have a measure of the fear (if not the love) of God, who are totally unestablished; who are still halting between two opinions, and exceedingly perplexed upon the account. Suffer them, then, to use the most probable means of escaping from that perplexity. Nay, encourage them so to do; to read and consider what has been written on the subject. Do not persuade them that they have no need of any farther antidote. Rather furnish them with it, whether they have already drank the deadly thing, or are in danger of drinking it. Yea, do everything which is in your power to propagate it throughout the nation, till all shall own, that "the Lord is loving unto every man," and that "his mercy is over all his works."

January 1, 1779.

Preface to Vol. III., p. 3.

TO THE READER.

1. WHEN I was first desired to add another to the large number of Magazines which travel through Great Britain, I consented, upon the supposition that a few months would probably conclude my labour. But herein I find myself mistaken; I do not see land yet. I am come now to the end of a second year; and yet not to the end of my work.

2. In the two last years, I have published some of the best tracts which I ever met with upon the Arminian controversy; such as, I am fully persuaded, never were and never will be fairly answered. I have given you the Lives of some of the most eminent persons who have lived at or since the Reformation. To these has been added, a short account of many of those young men (such most of them were when they first set out) who have given up their little all, and have not "counted their lives dear unto themselves, so they might testify the Gospel of the grace of God." And I have the satisfaction to observe, that the engravings this year are far better executed than they were the last. Many of the likenesses are really striking; as all must acknowledge who know the persons.

3. Of the letters likewise which follow those accounts, I

have no reason to be ashamed. Most of them are closely practical and experimental; and the experience contained in several is both sound and deep. Even those which may seem to border upon controversy have a near relation to Christian practice, and may serve to remove several scruples which have disquieted the minds of pious men.

4. With regard to the poetry, some have objected to a poem published in the September Magazine.* And it is granted, it is not strictly religious. But it must be granted on the other side, (1.) That there is nothing in it contrary to religion, nothing that can offend the chastest ears. (2.) That many truly religious men and women have both read it and profited thereby; and, (3.) That it is one of the finest poems in the English tongue, both for sentiment and language; and whoever can read it without tears, must have a stupid, unfeeling heart. However, I do not know that anything of the same kind will appear in any of the following Magazines.

5. In the following, some pages will always be bestowed (as was originally designed) in proving the grand doctrine of universal redemption, and clearing it of all objections. But this will not take up so large a compass as it has done in some of the preceding numbers. I do not intend that the controversial part of any future number shall exceed sixteen pages. By this means there will be more room for what is more to my taste, and I believe more for the profit of the serious reader; I mean, such Lives as contain the height and depth of genuine, scriptural, rational religion.

6. There will likewise be room for inserting a longer and more particular account of some of the Preachers. Indeed I studiously avoid the swelling of these accounts by circumstances that are neither useful nor entertaining. But in several of those that I have by me, there are many striking incidents, which deserve to be related at large; particularly such as respect the difficulties and dangers which they have gone through; and out of which nothing could have delivered them, but the almost miraculous providence of God.

7. I have still abundance of letters in my hands, equal to any that have yet been published. Indeed there is a peculiar energy of thought and language in many of those which were wrote in the year 1758, and a few of the following

* Prior's "Henry and Emma."—EDIT.

years, suitable to that unusual outpouring of the Spirit, with which both London and many parts of England and Ireland were favoured during that happy period. Happy I cannot but call it; notwithstanding the tares which Satan found means of sowing among the wheat. And I cannot but adopt the prayer of a pious man in Scotland upon a similar occasion, "Lord, if it please thee, work the same work again, without the blemishes. But if that may not be, though it be with all the blemishes, work the same work."

8. I have likewise still in my hands abundance of verses, many of them original. And most of those which have been printed before are such as very few persons have either seen or heard of. Such are those in particular which are extracted from the Works of Dr. Byrom. It cannot be denied, that he was an uncommon genius, a man of the finest and strongest understanding. And yet very few even of his countrymen and contemporaries have so much as heard his name.

9. I have again maturely considered the objection so frequently made from want of variety. And, in order to obviate this objection, I will submit to the advice of my friends, and occasionally insert several little pieces that are not immediately connected with my main design. Only let me beg, that the variation itself may not be improved into an objection; let it be remembered, that if I wander a little from my subject, it is in compliance with the judgment of my friends. It has been my manner, for nearly fifty years, when I speak or write, to keep close to one point. But so far as it can be done with innocence, I desire to "become all things to all men."

10. But some perhaps will ask, Is it not time to have done? How many more Magazines will you publish? This is a question which I am not able to answer. Humanly speaking, I have already one foot in the grave; I stand on the verge of eternity. Who, therefore, can tell how little a time it will be till I go hence and am no more seen? But as long as I am in this tabernacle, it shall be my endeavour by this, as by every other means, as I have opportunity, "to do good unto all men, especially to them that are of the household of faith."

LONDON,

January 1, 1780.

ADVERTISEMENT.

As many of my friends have long desired to see John Goodwin's "Exposition of the Ninth Chapter of the Epistle to the Romans," and as the book is become so scarce that it is seldom to be found, I judge that it will be both acceptable and profitable to them, to give an extract of it in this, and some following numbers.

N.B.—Only his short Paraphrase is given in this number; the Exposition itself will begin in the next.

Preface to Vol. IV., p. 3.

THE PREFACE.

1. It is a general complaint, and, it seems, a just one, that most of our periodical publications do not continue the same as they began, but in a little time lose their spirit. In a few years, perhaps in a few months or weeks, the publishers have (as we say) wrote themselves out. They have exhausted their stock, or at least the most useful and valuable part of it; and what remains is little calculated either to entertain or to profit the sensible reader.

2. For many years this remark has been made concerning Magazines in particular. An immense multitude of these has lately appeared in England, Scotland, Ireland, and America. But how small a number of them has retained the same spirit for any considerable time! Yet some have done it: I believe the last of the Christian Magazines was not inferior to the first; and I suppose "The Gentleman's Magazine" has preserved its spirit for upwards of forty years together.

3. And I believe the impartial reader will allow, that "The Arminian Magazine" has not declined hitherto. He will easily observe, that neither the prose nor verse published in November and December last are inferior to any of the preceding compositions. Certainly the letters are not; many of which contain the height and depth of Christian experience, expressed in the most easy and natural, yet strong and significant, language.

4. And there is no danger that I should write myself out, that I should ever exhaust my stock of materials; as I have still by me a large number of compositions, both in verse

and prose, the greatest part of which never yet saw the light; nor probably ever would have done, had they not been brought out of obscurity by the present publication. Add to this, that I have had, for many years, and have at this day, a greater number of pious correspondents, than any person in England, or perhaps in Europe.

5. But still want of variety is objected; yea, and it ever will be objected. For I dare not fill up any publication of mine with bits and scraps, to humour any one living. It is true, I am not fond of verbose writers, neither of very long treatises. I conceive, the size of a book is not always the measure of the writer's understanding. Nay, I believe if angels were to write books, we should have very few folios. But neither am I fond of tracts that begin and end before they have cleared up anything. There are inserted as many articles in each of these Magazines as can be treated of therein to any purpose. If any one wishes rather to read a hundred incoherent shreds, he may suit himself in abundance of authors.

6. But so far I can comply with those who desire a little more variety, as to add two or three entirely new branches to the Magazines of the following years. Several of my friends have been frequently importuning me to write a few more sermons. I thought, indeed, I might now have been fairly excused, and have remitted that work to my younger brethren. But as they are not satisfied with this, I submit to their well-meant importunity, and design to write, with God's assistance, a few more plain, practical discourses, on those which I judge to be the most necessary of the subjects I have not yet treated of. The former part of one of these is published this month; the latter will follow in February: And so every two months, so long as God spares my life and health, I shall publish another.

7. I believe another addition will not be unacceptable to the serious reader. After the Life of each Preacher will be inserted part of the Life of some of those real Christians who, having faithfully served God in their generation, have lately finished their course with joy. One of these (a specimen of the rest) was inserted in the last November Magazine.

8. One more article may, I apprehend, be inserted both for the profit and entertainment of the reader. The five

volumes entitled, "A Survey of the Wisdom of God in the Creation," are but in few hands: It is not convenient for many to purchase them. But particular passages of these will be carefully selected, and inserted in each Magazine. I believe they will fall in naturally enough between the history and the letters: And these will all illustrate His wisdom and goodness, for whom all things are and were created.

9. Many of the portraits are not yet such as I desire. I will have better, or none at all; although this will imply some delay; especially with regard to the prints of those Preachers who are at a great distance from London: For I cannot trust country engravers.

10. These things will we do, if God permit. But who knows what we may do or be to-morrow? For what is our life? Is it not a vapour that just appears and vanishes away? O let us secure a permanent life! a life that will remain when heaven and earth flee away!

LONDON,

January 1, 1781.

ADVERTISEMENT.

NUMBERLESS treatises have been written in this and the last age on the subject of predestination; but I have not seen any that is written with more good sense and good humour than Castellio's Dialogues, wrote above two hundred years ago: Yet I know not that they have ever appeared in our tongue. I believe, therefore, the putting them into an English dress will give pleasure to every impartial reader.

JOHN WESLEY.

Preface to an Extract from the Journal of Mr. G—— C——.
Vol. V., p. 298.

TO THE READER.

I do not remember ever to have met with a more remarkable account than is contained in the following Journal. What an amazing instance of divine mercy does it set before us; especially considering all the difficulties he had to grapple with in his infancy, his childhood, and his youth! Was not this indeed a brand plucked out of the burning? And who then can despair? For,

"May not every sinner find
The grace that found out thee?"

The Journal itself is abundantly larger. But as the same experience occurs over and over, I judged it advisable to select out of it only the most material parts; those especially which artlessly describe the struggle between the flesh and the spirit, even in a true believer; and those which relate to the accomplishment of that grand promise, which is the quintessence of the Gospel,—“I will circumcise thy heart, to love the Lord thy God with all thy heart, and with all thy soul.”

JOHN WESLEY.

MACCLESFIELD,
April 1, 1782.

Preface to a true Relation of the Chief Things which an Evil Spirit did and said at Mascon, in Burgundy. Vol. V., p. 366.

WITH my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world; I mean, that of witchcraft and apparitions, confirmed by the testimony of all ages. I do not think any unprejudiced men can doubt of the truth of the following narrative. The truth of it was in the last century acknowledged by all Europe; against which, the unaccountableness of it is no objection to those who are convinced of the littleness of their own knowledge.

Preface to an Extract from Dr. Hildrop's Free Thoughts on the Brute Creation. Vol. VI., p. 33.

FROM the title of the following Essay, one might be inclined to think, that it was only an ingenious trifle, a matter of mere amusement. But upon a serious and attentive consideration, it will appear to be far otherwise. It is a vindication of the wisdom and goodness of God, in an instance that few advert to; that even pious persons suffer to pass unnoticed, if they are not rather prejudiced against it. But whoever calmly and impartially weighs what is here advanced will soon lay aside those prejudices. Truth will break through the mists of vulgar errors, and shine clear as the noon-day.

Preface to an Answer to Mr. Madan's Treatise on Polygamy and Marriage, by Joseph Benson. Vol. VI., p. 37.

To Mr. Joseph Benson.

DEAR SIR,

MANY have inferred from my not answering Mr. Madan's book, that I was of the same judgment with him. But it was owing to another cause, my want of time. I am glad you have supplied my lack of service; and that you have done it with temper; though not with that complaisance, which is quite unseasonable on such an occasion. I have read over your Remarks with attention, and believe they will satisfy any impartial reader. I commend you and your labours to the God of truth and love; and am

Your affectionate friend and brother,

March 30, 1782.

JOHN WESLEY.

Preface to Vol. VII., p. 3.

TO THE READER.

1. I COULD not very easily have believed, had one told it me long ago, that this work would have grown under my hands, so as to extend to the beginning of a seventh year! When I was first prevailed on to enter upon it, (after much importunity,) I did not expect, suppose my life should continue, to continue it above two or three years. I imagined, that if I had patience to write, few would have patience to read, much longer; seeing the name of the Arminian Magazine would in that time be trite and threadbare; and most people would expect little therein, but the same things repeated over and over again.

2. But I have been very agreeably disappointed. Instead of the number of subscribers decreasing, as I concluded it would do in a little time, it has increased continually; and last year so much, as made it necessary to print six hundred copies more than the year before. Nor is this enough; for I am obliged to add six hundred more, even at the beginning of the present year. And I expect a greater number still will be called for, before the end thereof.

3. Yet abundance of objections have been made to the Magazine from the very beginning of the publication of it. Many of these have been answered in the Prefaces to the second, third, and fourth volumes. It may not be improper to say a few words here, in answer to those that have been since urged.

4. And, first, it has been earnestly asked, "Is it not now high time to drop the controversial part?" Do not you see, that this is in effect to say, "Is it not time to drop the Arminian Magazine, and in the room thereof to substitute another work; a Magazine of another kind?" Nay, others may have time to begin new works; but my day is too far spent. I may possibly continue this a little longer. But it is too late for me to begin a new work.

5. There is room for a contrary objection, arising from the very title-page: "The Arminian Magazine, consisting of Extracts and Treatises on Universal Redemption." At present this is not strictly true; for it does not consist of Extracts and Treatises on Universal Redemption. These are but a very inconsiderable part of it; seldom above nine or ten pages in a number: And fewer than these there cannot be with any propriety. Nay, there cannot be so few, without an alteration in the title-page. Therefore I will order it to run thus for the time to come:—"The Arminian Magazine, consisting chiefly of Extracts and Treatises on Universal Redemption."

6. Another objection which has been frequently urged is, "that the tracts whereof it consists are not new." I answer, First, I never promised they should; I never intended it. The Preface to the very first volume disclaims any such intention. The words are, "My design is, to publish some of the most remarkable tracts which have been wrote in this and the last century." Indeed it follows, "To these will be added original pieces." I answer, Secondly, so there are. Many original pieces, both prose and verse, are added in every number.

7. It is particularly objected, that "The Wisdom of God in the Creation," from which several extracts are made, is already in the hands of many people, so that in buying this they buy the same things twice over. In the hands of how many? Out of forty or fifty thousand, vulgarly called Methodists, are there one thousand who have those five little volumes? I believe, not above one hundred! I therefore purposely publish these short extracts, to give a specimen of the whole; which hereby many may be induced to procure; and the reading of which will well reward their labour.

8. Perhaps it may be said, "But part of these, as well as some other articles, particularly the extracts from Mr. Bryant,

and the extracts from and remarks upon Mr. Locke, are not intelligible to common readers." I know it well; but did I ever say this was intended for common readers only? By no means. I publish it for the sake of the learned as well as the unlearned readers. But as the latter are the greater number, nine parts in ten of the work are generally suited to their capacity. What they do not understand, let them leave to others, and endeavour to profit by what they do understand.

9. One objection remains: "Why is so little of each treatise given in each Magazine? Would it not be better to say more upon each head? Would it not be more satisfactory to the readers?" Truly, I thought it would be far better, and more satisfactory to most readers. But matter of fact proves that I was mistaken. For, from the time the tracts have been thus divided, and consequently the number of articles in each Magazine increased, the number of subscribers has increased in every part of England.

10. I pray the Giver of every good and perfect gift, to give both to me and my readers, "that by his holy inspiration we may think the things that are rightful, and by his merciful guidance perform the same!"

LONDON,

January 1, 1784.

Preface to an Extract from the Life of Mr. Thomas Firmin.
Vol. IX., p. 253.

I WAS exceedingly struck at reading the following Life; having long settled it in my mind, that the entertaining wrong notions concerning the Trinity was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man; although his notions of the Trinity were quite erroneous.

JOHN WESLEY.

Preface to an Extract from "God's Revenge against Adultery and Murder." Vol. X., p. 266.

TO THE READER.

MR. REYNOLD'S book, entitled, "God's Revenge against Adultery and Murder," has passed through several impressions, and contains many very remarkable instances of divine justice. But one cannot help wishing, that he had given us

the real names of all the offenders, instead of altering them, to save the honour of the families; and that he had been less verbose. The former defect is now incurable; the latter I have attempted to remedy, by retrenching generally half, sometimes two-thirds, or even three-fourths, of the narrative.

JOHN WESLEY.

February 3, 1787.

Preface to Selections from the Rev. Charles Wesley's Short Hymns. Vol. XII., p. 279.

TO THE READER.

MY brother has left several manuscript volumes of Short Hymns, upon various passages of Scripture; particularly on the Four Gospels and the Acts of the Apostles. Many of these are no ways inferior to those that have been already published. A specimen of them I purpose to publish in the ensuing Magazine. The whole will probably see the light in some future period.

JOHN WESLEY.

Preface to an Extract from an Essay on the Liberty of Moral Agents. Vol. XIV., p. 3.

I do not remember to have ever seen a more strong and beautiful treatise on moral liberty than the following; which I therefore earnestly recommend to the consideration of all those who desire

To vindicate the ways of God with man.

JOHN WESLEY.

May 3, 1790.

Preface to an Extract from an Account of the Pelew Islands. Vol. XIV., p. 38.

TO THE READER.

THAT the following curious Account, which has been so greatly admired, is grounded on truth, cannot be doubted; most of the eye-witnesses being yet alive, and willing to satisfy any inquirer. Yet I dare not deny that it has been embellished; and, I suppose, to a considerable degree. For such a generation of men as are here described never yet

existed upon earth; nor ever will, until the new heavens and earth appear, "wherein dwelleth righteousness."

JOHN WESLEY.

CITY-ROAD,
January 8, 1790.

XCVIII.

The Saints' Everlasting Rest; or, A Treatise on the Blessed State of the Saints in their Enjoyment of God in Glory. Extracted from the Works of Mr. Baxter. By JOHN WESLEY, A.M., late Fellow of Lincoln College, Oxford. 12mo., pp. 335.

XCIX.

The History of Henry Earl of Moreland. Abridged by the Rev. JOHN WESLEY, M.A. In Two Volumes. 12mo. 1780.

TO THE READER.

THE whimsical title prefixed to this book gave me such a prejudice against it, that I expected to find nothing in it worth reading. So I just opened it, and threw it aside. But some time after, having read one page, I was clearly convinced it would be worth while to read the whole. I was indeed a little disgusted with the spinning out of the story, so as to fill five volumes; and wished some of the digressions had been pared off, that it might have come within a reasonable compass.

This is now done, by retrenching at least one-third of what was published in those five volumes, more to the satisfaction of the bookseller than of the judicious reader. I have omitted, not only all the uninteresting dialogues between the Author and his Friend, but most of the trifling and ludicrous incidents, which would give little entertainment to men of understanding. I likewise omit the remarks upon the feudal government, which are of little use to the generality of readers; as also great part of the mystic divinity, as it is more philosophical than scriptural.

I now venture to recommend the following treatise as the most excellent in its kind of any that I have seen, either in the English or any other language. The lowest excellence therein is the style, which is not only pure in the highest degree, not only clear and proper, every word being used in its true genuine meaning, but frequently beautiful and elegant,

and, where there is room for it, truly sublime. But what is of far greater value is the admirable sense which is conveyed herein; as it sets forth in full view most of the important truths which are revealed in the oracles of God. And these are not only well illustrated, but also proved in an easy, natural manner; so that the thinking reader is taught, without any trouble, the most essential doctrines of religion.

But the greatest excellence of all in this treatise is, that it continually strikes at the heart. It perpetually aims at inspiring and increasing every right affection; at the instilling gratitude to God, and benevolence to man. And it does this, not by dry, dull, tedious precepts, but by the liveliest examples that can be conceived; by setting before your eyes one of the most beautiful pictures that ever was drawn in the world. The strokes of this are so delicately fine, the touches so easy, natural, and affecting, that I know not who can survey it with tearless eyes, unless he has a heart of stone. I recommend it therefore to all those who are already, or desire to be, lovers of God and man.

BRISTOL,

JOHN WESLEY.

March 4, 1780.

C.

Reflections on the Rise and Progress of the American Rebellion. 12mo., pp. 96. 1780.

CI.

An Account of the Conduct of the War in the Middle Colonies. Extracted from a late Author. 12mo., pp. 55. 1780.

CII.

An Extract from a Reply to the Observations of Lieut. General Sir William Howe, on a Pamphlet, entitled, Letters to a Nobleman. 12mo., pp. 104. 1781.

CIII.

An Extract of a Letter to the Right Honourable Viscount H**e, on his Naval Conduct in the American War. 12mo., pp. 27. 1781.

CIV.

A Concise Ecclesiastical History, from the Birth of Christ, to the Beginning of the present Century. In Four Volumes. 12mo. 1781.

PREFACE.

1. For many years I have been earnestly importuned to compile and publish an Ecclesiastical History; as it was urged that no tolerable one was yet extant in the English language. I answered, We have already an English History of the Church, wrote by Archdeacon Echard. But it was replied, "This is allowed by impartial judges to be not only extremely imperfect, but also to be so exceeding dull, that one can hardly read it without falling asleep."

2. But I could in nowise think of compiling such an history. Want of time was an insuperable hinderance. Abridging I might possibly have found time for; but I knew no history of the Church worth abridging, till, a few years since, a worthy man presented me with one, published thirty or forty years ago, by Dr. John Lawrence Mosheim, Chancellor of the University of Gottingen. This I read at leisure, with the greatest attention; and it partly answered my expectations. Much of what was wanting in Mr. Echard, his vast learning and unwearied industry supplied. And he is not a dull writer. Much of his History is as lively as the nature of the subject will bear.

3. But what is all this to the English reader? Dr. Mosheim writes in Latin. Hence his work might have been long enough concealed from those who do not understand that language, had not a learned and ingenious man, Dr. M'Laine, undertook the translating of it into English. This he performed some years since, in an accurate manner, with the addition of many notes. But one inconvenience followed this, a large addition to the price. The price of the Latin work was six shillings, that of the English thirty.

4. I have endeavoured, if not wholly to remove, yet to lessen, this inconvenience, by reducing the price of this valuable work to one third. It may be observed, that part of the following History is translated from Dr. Mosheim; part abridged from Dr. M'Laine; but so as not to insert a single paragraph without any alteration. And the far greater part of his numerous notes, I do not meddle with. They may satisfy the curious; but would be of no use to the unlearned reader.

5. Yet even in Dr. Mosheim's History, many articles are neither instructive nor entertaining. Among these we may

rank nine parts in ten of what relates to the heresies that were propagated in the several ages of the church, and in the several provinces of the empire. As the greatest part of these were the mere whims and absurdities of senseless or self-conceited men, it was certainly doing them too much honour, to mention them in a serious history. And if they were not wholly passed over, it was sufficient barely to mention them, without entering into any detail of the nonsensical reveries of those idle dreamers. For if at the time when they fluttered about in the world, it was needful just to mention them, it is not worth our while now to collect into one heap all the rubbish of seventeen hundred years.

6. I have likewise some objection to what Dr. Mosheim writes concerning the internal state of the church. He does not seem clearly to understand what the internal state of the church means. He tells you the state of learning, the form of government, the doctrine, the rites and ceremonies, in each century; but certainly all these put together teach us very little of its internal state. The internal state of individual Christians, and the Christian church in general, is undoubtedly something far deeper, and widely different from this. When righteousness, and peace, and joy in the Holy Ghost abound therein, then the internal state of the church is good. When these are generally wanting, the internal state of the church is certainly bad. Consequently, by the increase or decrease of these, its internal state is to be estimated.

7. To speak without reserve my naked sentiments, I do not find proof in any of his writings, that Dr. Mosheim himself (though a very learned man) was much acquainted with inward religion. Perhaps it is owing to this, that he so severely condemns all the Mystic writers in a lump. Perhaps to this are owing several other passages, which I can by no means approve of. But I choose rather to leave them out, than to insert and censure them; especially considering he has many excellencies to balance a few blemishes; and that he is, upon the whole, one of the best writers that we have upon the subject.

8. A little objection I have also to the style, partly of the original, but chiefly of the translation. Many of the sentences are far too long, spun out with abundance of unnecessary words. Probably both the author and his

translator were admirers of Ciceronian periods. And it is allowed, they are not improper in orations; but in history they should have no place. Sallust, not Cicero, is the standard for the style of an history. This I have studiously endeavoured to correct, by paring off the superfluity of words, and leaving only so many in every sentence, as sufficed to convey the meaning of it.

9. But there is yet another objection, which appeared to me more considerable than either of the former. I fear that sometimes the author, sometimes the translator, and now and then both the one and the other, have not done justice, either to the transaction which they relate, or to the character of truly good men. In these instances I hope to be excused for taking the same liberty with them both, which Dr. M'Laine has frequently taken with Dr. Mosheim; especially as I always endeavour to speak with modesty, and with due respect to both those ingenious men. I take this liberty with the less scruple, because, though they have read many books which I have not seen; yet, on the other hand, I have read many within these fifty years, which probably they never saw.

10. After all, there is one thing of which I judge it absolutely needful to apprize the pious reader, (that he be not offended,) before he enters either upon this or any other history of the church. Let him not expect to find an history of saints, of men that walked worthy of their high calling. It is true, there were a few in every age of these burning and shining lights. But they shone in a dark place, in a benighted world, a world full of darkness and cruel habitations. As the mystery of iniquity began to work even in the days of the Apostles, so, not long after they were removed from the earth, it brought forth a plentiful harvest. It overspread the face of the earth; so that well-nigh all flesh corrupted their ways before the Lord. And from that time to this, it might truly be said, "The whole world lieth in the wicked one;" meaning thereby not only the Mahometan and Pagan, but also the Christian, world.

CV.

A Call to the Unconverted. By Richard Baxter. 12mo., pp. 76. 1783.

CVI.

Directions for renewing our Covenant with God. The Third Edition. 12mo., pp. 23. 1784.

CVII.

A Survey of the Wisdom of God in the Creation: Or, A Compendium of Natural Philosophy. In Five Volumes. The Fourth Edition. By JOHN WESLEY, A.M. 12mo. 1784.

THE PREFACE.

1. I HAVE long desired to see such a compendium of natural philosophy as was, (1.) Not too diffuse, not expressed in many words, but comprised in so moderate a compass, as not to require any large expense, either of time or money: (2.) Not maimed or imperfect; but containing the heads of whatever (after all our discoveries) is known with any degree of certainty, either with regard to the earth or heavens. And this I wanted to see, (3.) In the plainest dress; simply and nakedly expressed, in the most clear, easy, and intelligible manner, that the nature of the things would allow; particularly, free from all the jargon of mathematics, which is mere heathen Greek to common readers. At the same time, I wished to see this short, full, plain account of the visible creation directed to its right end: Not barely to entertain an idle, barren curiosity; but to display the invisible things of God, his power, wisdom, and goodness.

2. But I cannot find such a treatise as this in any modern, any more than ancient, language; and I am certain there is none such in the English tongue. What comes nearest to it, of anything I have seen, is Mr. Ray's "Wisdom of God in the Creation;" Dr. Derham's "Physico and Astro Theology;" Nieuentyt's "Religious Philosopher;" Mather's "Christian Philosopher," and "Nature Delineated." But none of these, single, answers the design. And who will be at the pains to extract the substance of them all, and add the later discoveries, of which they had little knowledge, and therefore could take but little notice? This is a desideratum still; and one that a lover of mankind would rejoice to see even tolerably supplied.

3. I am thoroughly sensible, there are many who have far more ability, as well as leisure, for such a work than me.

A FEW weeks ago I bought two volumes by John Wesley entitled "A Survey of the Wisdom of God in the Creation: or, a Compendium of Natural Philosophy." When were they written, and what qualifications had Wesley for writing them? (Rev. J. H. Roberts, Newbury.)

Rev. Frank Baker, B.A., B.D.: Wesley's two volumes (later expanded to three, and then to five) giving an outline of scientific knowledge are little known to-day except as museum pieces, although even into the Victorian era they continued to provide a popular scientific background for young students. As early as 1758 he had gathered material for the work, though it was not published until 1763, enlarged editions following up to 1842. Wesley's qualifications for writing (or, rather, compiling) the work were his indefatigable search for scientific facts, and his logical skill in marshalling those facts for popular consumption.

In spite of jibes about his credulity, John Wesley was undoubtedly a worthy eighteenth century exponent of the scientific method, seeking to describe things rather than to account for them. (The phrase "natural philosophy" in his day meant what "science" means for ours, with its philosophical aspect quite subsidiary.) Wesley believed (as he claims in the preface) that a knowledge of science, "free from all the jargon of mathematics, which is mere heathen Greek to common readers," would serve "to display the amazing power, wisdom, and goodness of the great Creator; to warm our hearts, and to fill our mouths with wonder, love, and praise!" Even his scientific researches were directed towards a practical religious end, as is revealed by the very title of the book, though this was in part a borrowing from one whom we might call a pure scientist—John Ray's *Wisdom of God in the Creation*. Wesley's own work was indebted to many other scientific books, as he acknowledged both in preface and text, being largely a condensation of current scientific literature, including the *Transactions of the Royal Society*, which he regularly perused.

it, I have myself made some changes. Herein following Dr. [unclear] into text and notes.* The [unclear] is taken from the Latin work of the late celebrated Professor of [unclear] Jena, in Germany. But I [unclear] enlarge, or alter every [unclear] ion: So that it is now, I [unclear] nothing false or uncertain; [unclear] expected to be, which is common and likewise plain, clear, and [unclear] understanding. The notes [unclear] valuable in the above-named [unclear] the choicest discoveries both of [unclear] societies. These, likewise, I [unclear] as the nature of the things [unclear] ne of them, I know, will not [unclear] or inattentive reader.

the reader, that I have something both uncommon appearing in instances of art: And yet from the main design I have appearances also, the wisdom of that manifold wisdom, which is [unclear] by so various means. And art do likewise reflect glory in giveth that wisdom whose [unclear] ng.

that I endeavour throughout, only to describe them. I [unclear] what appears in nature; not [unclear]. The facts lie within the [unclear] anding; the causes are more [unclear] know with certainty; but

In many cases we cannot [unclear], the more we are perplexed [unclear] done his works, that we may [unclear] cannot search them out to

perfection.

6. And does not this open to us another prospect; although one we do not care to dwell upon? Does not the same

* So it was in the first edition. Many of these are now taken into the text.

But as none of them undertakes it, I have myself made some little attempt in the ensuing volumes. Herein following Dr. Derham's plan, I divide the work into text and notes.* The text is, in great measure, translated from the Latin work of John Francis Buddæus, the late celebrated Professor of Philosophy, in the University of Jena, in Germany. But I have found occasion to retrench, enlarge, or alter every chapter, and almost every section: So that it is now, I believe, not only pure, containing nothing false or uncertain; but as full as any tract can be expected to be, which is comprised in so narrow a compass; and likewise plain, clear, and intelligible, to one of a tolerable understanding. The notes contain the sum of what is most valuable in the above-named writers: To which are added, the choicest discoveries both of our own and of the foreign Societies. These, likewise, I trust, are as plain and clear as the nature of the things spoken will allow; although some of them, I know, will not be understood by an unlearned or inattentive reader.

4. Meantime, I must apprize the reader, that I have sometimes a little digressed, by reciting both uncommon appearances of nature, and uncommon instances of art: And yet this is not properly a digression from the main design I have in view. For surely in these appearances also, the wisdom of God is displayed; even that manifold wisdom, which is able to answer the same ends by so various means. And those surprising instances of art do likewise reflect glory upon Him, whose Spirit in man giveth that wisdom whose inspiration teacheth understanding.

5. It will be easily observed, that I endeavour throughout, not to account for things, but only to describe them. I undertake barely to set down what appears in nature; not the cause of those appearances. The facts lie within the reach of our senses and understanding; the causes are more remote. That things are so, we know with certainty; but why they are so, we know not. In many cases we cannot know; and the more we inquire, the more we are perplexed and entangled. God hath so done his works, that we may admire and adore; but we cannot search them out to perfection.

6. And does not this open to us another prospect; although one we do not care to dwell upon? Does not the same

* So it was in the first edition. Many of these are now taken into the text.

survey of the creation, which shows us the wisdom of God, show the astonishing ignorance and short-sightedness of man? For when we have finished our survey, what do we know? How inconceivably little! Is not every thinking man constrained to cry out, "And is this all? Do all the boasted discoveries of so enlightened an age amount to no more than this?" Vain man would be wise; would know all things; but with how little success does he attempt it! How small a part do we know even of the things that encompass us on every side! I mean, as to the very fact; for as to the reasons of almost everything which we see, hear, or feel, after all our researches and disquisitions, they are hid in impenetrable darkness.

7. I trust, therefore, the following sheets may, in some degree, answer both these important purposes. It may be a means, on the one hand, of humbling the pride of man, by showing that he is surrounded on every side with things which he can no more account for, than for immensity or eternity: And it may serve, on the other, to display the amazing power, wisdom, and goodness of the great Creator; to warm our hearts, and to fill our mouths with wonder, love, and praise!

JOHN WESLEY.

March 25, 1775.

1. I HAD finished the additions which I designed to make to the System of Natural Philosophy, before I saw Dr. Goldsmith's "History of the Earth and Animated Nature." I had not read over the first volume of this, when I almost repented of having wrote anything on the head. It seemed to me, that had he published this but a few years sooner, my design would have been quite superseded; since the subject had fallen into the hands of one who had both greater abilities and more leisure for the work. It cannot be denied, that he is a fine writer. He was a person of strong judgment, of a lively imagination, and a master of language, both of the beauty and strength of the English tongue.

2. Yet I could not altogether approve of this, that it seemed to be the design of the author to say all he could upon every article, rather than all he should say. Hence arose his numerous and large digressions, making no inconsiderable part of his work. Hence his minute descriptions of

cows, horses, dogs; of cocks, hens, and pigeons; and of abundance of animals equally known to every man, woman, and child: Descriptions that are of little or no use, and no more entertaining than useful; at least, useful only to the bookseller, by swelling the bulk, and consequently the price, of his book.

3. Indeed, this, the price of it, must ever remain a weighty objection to many readers. They cannot afford to purchase eight volumes, at six or seven shillings a volume. Ten or fifteen shillings they may possibly afford, for five or six smaller volumes; especially when they contain all that is curious, or useful, in the far more costly work. Nay, I hope, considerably more than all; as I have consulted abundance of authors, and taken abundance of passages from them, whom, I apprehend, the Doctor had not seen.

4. I have another objection to this ingenious book: I doubt some parts of it are not true. The author, indeed, has corrected many vulgar errors; but has, I fear, adopted others in their place. Many times he exposes the credulity of other writers; but does he not sometimes fall under the same imputation? As where he terms it presumption, to deny the existence of Bishop Pontopedan's cracken, and sea-serpent; the one a mile across, the other raising himself out of the water, higher than the main-mast of a man-of-war! Could one who made the least scruple of rejecting these gross absurdities accuse other writers of credulity?

5. Meantime, the accounts which he has given us of many animals, being taken from the best and latest authorities, are both more accurate, and more to be depended on, than any which had been published before. Many of these I have inserted in their proper places; (only contracting thirty or forty pages into four or five;) often in the room of those which were less accurate, and, probably, less authentic; as also several of his beautiful remarks, such as directly tended to illustrate that great truth,—“O Lord, how manifold are thy works! In wisdom hast thou made them all!”

CVIII.

The Sunday Service of the Methodists in the United States of America. With other Occasional Services. 12mo. 1784.

PREFACE.

I BELIEVE there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England: And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.

Little alteration is made in the following edition of it, except in the following instances:—

1. Most of the holy-days (so called) are omitted, as at present answering no valuable end.
2. The Service of the Lord's day, the length of which has been often complained of, is considerably shortened.
3. Some sentences in the offices of Baptism, and for the Burial of the Dead, are omitted; and,
4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

BRISTOL,

JOHN WESLEY.

September 9, 1784.

CIX.

The Doctrine of Original Sin. Extracted from a late Author. 12mo., pp. 40. 1784.

CX.

The Life of Gregory Lopez: Written originally in Spanish. Abridged by the Rev. JOHN WESLEY, A.M., sometime Fellow of Lincoln College, Oxford. 18mo., pp. 63.

CXI.

The Christian's Pattern: Or, A Treatise on the Imitation of Christ. Written in Latin by Thomas à Kempis. Abridged, and published in English, by the Rev. JOHN WESLEY, A.M., sometime Fellow of Lincoln College, Oxford. 24mo., pp. 218.

PREFACE.

As it is impossible for any one to know the usefulness of this Treatise, till he has read it in such a manner as it

deserves; instead of heaping up commendations of it, which those who have so read it do not want, and those who have not will not believe; I have transcribed a few plain directions how to read this (or, indeed, any other religious book) with improvement.

1. Assign some stated times every day for this pious employment. If any indispensable business unexpectedly robs you of your hour of retirement, take the next hour for it. When such large portions of each day are so willingly bestowed on bodily refreshments, can you scruple allotting some little time daily for the improvement of your immortal soul?

2. Prepare yourself for reading by purity of intention, whereby you singly aim at your soul's benefit; and then, in a short ejaculation, beg God's grace to enlighten your understanding, and dispose your heart for receiving what you read; and that you may both know what he requires of you, and seriously resolve to execute his will when known.

3. Be sure to read not curiously and hastily, but leisurely, and with great attention; with proper intervals and pauses, that you may allow time for the enlightenings of divine grace. Stop every now and then, to recollect what you have read, and consider how to reduce it to practice. Farther: Let your reading be continued and regular, not rambling and desultory. It shows a vitiated palate, to taste of many dishes without fixing upon, or being satisfied with, any: Not but what it will be of great service to read over and over those passages which more nearly concern yourself, and more closely affect your own passions and inclinations; especially if you add a particular examination upon each.

4. Labour for a temper correspondent to what you read; otherwise it will prove empty and unprofitable, while it only enlightens your understanding, without influencing your will, or inflaming your affections. Therefore, intersperse here and there pious aspirations to God, and petitions for his grace. Select, also, any remarkable sayings or advices, treasuring them up in your memory to ruminate and consider on; which you may either, in time of need, draw forth, as an arrow from a quiver, against temptation, against this or that vice which you are more particularly addicted to; or make use of as incitements to humility, patience, the love of God, or any virtue.

5. Conclude all with a short ejaculation to God, that he would preserve and prosper his good seed sown in your heart, that it may bring forth its fruit in due season. And think not this will take up too much of your time; for you can never bestow it to so good advantage.

CXII.

The Life of Silas Told. Written by Himself. 18mo., pp. 113. 1790.

TO THE READER.

MR. SILAS TOLD was a man of good understanding, although not much indebted to education. In his Life are many remarkable instances of Divine Providence, some of which are of an extraordinary kind; yet we may easily credit them, if we consider, on the one hand, that he was a person of eminent veracity; and, on the other, that he relates what he saw with his own eyes, and heard with his own ears. I believe those very passages will be of use to serious and candid readers.

CITY-ROAD,
November 8, 1789.

JOHN WESLEY.

CXIII.

A Short Account of God's Dealings with T. Hogg. 12mo.

CXIV.

The Spirit of Prayer. 12mo., pp. 24.

CXV.

The New Testament; with an Analysis of the several Books and Chapters. By the Rev. JOHN WESLEY, M.A. 12mo., pp. 424. 1790.

TO THE READER.

1. IN this edition the translation is brought as near as possible to the original; yet the alterations are few and seemingly small; but they may be of considerable importance.

2. Though the old division of chapters is retained, for the more easy finding of any text; yet the whole is likewise divided, according to the sense, into distinct sections: A little circumstance, which makes many passages more intelligible to the reader.

3. The analysis of every book and epistle is prefixed to it. And this view of the general scope of each will give light to all the particulars.

4. I advise every one, before he reads the Scripture, to use this or the like prayer:—

“Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.”

JOHN WESLEY.

CXVI.

A Short Account of the Life and Death of Jane Newland, of Dublin; who departed this Life October 22d, 1789. Third Edition. 12mo., pp. 12. 1790.

CXVII.

Conjectures concerning the Nature of Future Happiness. Translated from the French of Mons. Bonnet, of Geneva. 12mo., pp. 24. 1791.

TO THE READER.

I AM happy in communicating to men of sense in this kingdom, and at a very low price, one of the most sensible tracts I ever read.

DUBLIN,
April 7, 1787.

JOHN WESLEY.

CXVIII.

Primitive Physic: Or, An Easy and Natural Method of curing most Diseases. By JOHN WESLEY, M.A. The Twenty-Third Edition. 12mo., pp. 118. 1791.

THE PREFACE.

1. WHEN man came first out of the hands of the great Creator, clothed in body as well as in soul with immortality and incorruption, there was no place for physic or the art of healing. As he knew no sin, so he knew no pain, no sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the *divine particula auræ*,* abode, although

* The particle of breath divine.—EDIT.

originally formed out of the dust of the earth, was liable to no decay. It had no seeds of corruption or dissolution within itself. And there was nothing without to injure it; heaven and earth, and all the hosts of them, were mild, benign, and friendly to human nature. The entire creation was at peace with man, so long as man was at peace with his Creator. So that well might "the morning stars sing together, and all the sons of God shout for joy."

2. But since man rebelled against the Sovereign of heaven and earth, how entirely is the scene changed! The incorruptible frame hath put on corruption, the immortal has put on mortality. The seeds of weakness and pain, of sickness and death, are now lodged in our inmost substance; whence a thousand disorders continually spring, even without the aid of external violence. And how is the number of these increased by everything round about us! The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator. The sun and moon shed unwholesome influences from above; the earth exhales poisonous damps from beneath; the beasts of the field, the birds of the air, the fishes of the sea, are in a state of hostility; the air itself that surrounds us on every side is replete with the shafts of death; yea, the food we eat daily saps the foundation of that life which cannot be sustained without it. So has the Lord of all secured the execution of his decree: "Dust thou art, and unto dust thou shalt return."

3. But can nothing be found to lessen those inconveniences which cannot be wholly removed? to soften the evils of life, and prevent in part the sickness and pain to which we are continually exposed? Without question there may. One grand preventive of pain and sickness of various kinds seems intimated by the grand Author of nature in the very sentence that entails death upon us: "In the sweat of thy face shalt thou eat bread till thou return to the ground." The power of exercise, both to preserve and restore health, is greater than can well be conceived, especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either "bread, or the herb of the field," which God does not require them to do, yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength.

4. It is probable, physic, as well as religion, was in the

first ages chiefly traditional; every father delivering down to his sons what he had himself in like manner received concerning the manner of healing both outward hurts, and the diseases incident to each climate, and the medicines which were of the greatest efficacy for the cure of each disorder. It is certain this is the method wherein the art of healing is preserved among the Americans to this day. Their diseases indeed are exceeding few; nor do they often occur, by reason of their continual exercise, and, till of late, universal temperance. But if any are sick, or bit by a serpent, or torn by a wild beast, the fathers immediately tell their children what remedy to apply. And it is rare that the patient suffers long; those medicines being quick, as well as generally infallible.

5. Hence it was, perhaps, that the ancients, not only of Greece and Rome, but even of barbarous nations, usually assigned physic a divine original. And indeed it was a natural thought, that He who had taught it to the very beasts and birds, the Cretan stag, the Egyptian ibis, could not be wanting to teach man,

*Sanctius his animal, mentisque capacius altæ :**

Yea, sometimes even by those meaner creatures; for it was easy to infer, "If this will heal that creature, whose flesh is nearly of the same texture with mine, then in a parallel case it will heal me." The trial was made; the cure was wrought; and experience and physic grew up together.

6. And has not the Author of nature taught us the use of many other medicines by what is vulgarly termed accident? Thus one walking some years since in a grove of pines, at a time when many in the neighbouring town were afflicted with a kind of new distemper, little sores in the inside of the mouth, a drop of the natural gum fell from one of the trees on the book which he was reading. This he took up, and thoughtlessly applied to one of those sore places. Finding the pain immediately cease, he applied it to another, which was also presently healed. The same remedy he afterwards imparted to others, and it did not fail to heal any that applied

* This line from Ovid is thus translated by Dryden :—

"A creature of a more exalted kind
Was wanting yet, and then was man design'd:
Conscious of thought, of more capacious breast."—EDIT.

it. And, doubtless, numberless remedies have been thus casually discovered in every age and nation.

7. Thus far physic was wholly founded on experiment. The European, as well as the American, said to his neighbour, "Are you sick? Drink the juice of this herb, and your sickness will be at an end. Are you in a burning heat? Leap into that river, and then sweat till you are well. Has the snake bitten you? Chew and apply that root, and the poison will not hurt you." Thus ancient men, having a little experience joined with common sense, and common humanity, cured both themselves and their neighbours of most of the distempers to which every nation was subject.

8. But in process of time men of a philosophical turn were not satisfied with this. They began to inquire how they might account for these things; how such medicines wrought such effects. They examined the human body, and all its parts; the nature of the flesh, veins, arteries, nerves; the structure of the brain, heart, lungs, stomach, bowels, with the springs of the several kinds of animal functions. They explored the several kinds of animal and mineral, as well as vegetable, substances. And hence the whole order of physic, which had obtained to that time, came gradually to be inverted. Men of learning began to set experience aside, to build physic upon hypothesis, to form theories of diseases and their cure, and to substitute these in the place of experiments.

9. As theories increased, simple medicines were more and more disregarded and disused; till, in a course of years, the greater part of them were forgotten, at least in the politer nations. In the room of these, abundance of new ones were introduced by reasoning, speculative men; and those more and more difficult to be applied, as being more remote from common observation. Hence rules for the application of these, and medical books, were immensely multiplied; till at length physic became an abstruse science, quite out of the reach of ordinary men.

10. Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honour; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by

design which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of astronomy, natural philosophy, (and what not; some of them insisting on that of astronomy, and astrology too,) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to health, they branded with the name of empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chymicals, such as they neither had skill, nor fortune, nor time, to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. And thus both their honour and gain were secured; a vast majority of mankind being utterly cut off from helping either themselves or their neighbours, or once daring to attempt it.

11. Yet there have not been wanting, from time to time, some lovers of mankind who have endeavoured (even contrary to their own interest) to reduce physic to its ancient standard; who have laboured to explode out of it all the hypotheses, and fine-spun theories, and to make it a plain intelligible thing, as it was in the beginning, having no more mystery in it than this, "Such a medicine removes such a pain." These have demonstrably shown that neither the knowledge of astrology, astronomy, natural philosophy, nor even anatomy itself, is absolutely necessary to the quick and effectual cure of most diseases incident to human bodies, nor yet any chymical, or exotic, or compound medicine, but a single plant or root duly applied. So that every man of common sense (unless in some rare cases) may prescribe either to himself or his neighbour, and may be very secure from doing harm, even where he can do no good.

12. Even in the last age there was something of this kind done, particularly by the great and good Dr. Sydenham; and in the present by his pupil Dr. Dover, who has pointed out simple medicines for many diseases. And some such

may be found in the writings of the learned and ingenious Dr. Cheyne, who, doubtless, would have communicated many more to the world, but for the melancholy reason he gave one of his friends that pressed him with some passages in his works which too much countenanced the modern practice: "O Sir, we must do something *to oblige the faculty*, or they will tear us in pieces."

13. Without any regard to this, without any concern about the obliging or disobliging any man living, a mean hand has made here some little attempt towards a plain and easy way of curing most diseases. I have only consulted, herein, experience, common sense, and the common interest of mankind. And supposing they can be cured this easy way, who would desire to use any other? Who would not wish to have a physician always in his house, and one that attends without fee or reward? to be able (unless in some few complicated cases) to prescribe to his family as well as himself?

14. If it be said, "But what need is there of such attempt?" I answer, The greatest that can possibly be conceived. Is it not needful in the highest degree to rescue men from the jaws of destruction? from wasting their fortunes, as thousands have done, and continue to do daily? from pining away in sickness and pain, either through the ignorance or dishonesty of physicians; yea, and many times throwing away their lives, after their health, time, and substance?

Is it inquired, "But are there not books enough already on every part of the art of medicine?" Yes, too many ten times over, considering how little to the purpose the far greater part of them speak. But, beside this, they are too dear for poor men to buy, and too hard for plain men to understand. Do you say, "But there are enough of these collections of receipts." Where? I have not seen one yet, either in our own or any other tongue, which contains only safe, and cheap, and easy medicines. In all that have yet fallen into my hand, I find many dear and many far-fetched medicines, besides many of so dangerous a kind as a prudent man would never meddle with. And against the greater part of those medicines there is a further objection: They consist of too many ingredients. The common method of compounding and decomposing medicines can never be

reconciled to common sense. Experience shows that one thing will cure most disorders, at least as well as twenty put together. Then why do you add the other nineteen? Only to swell the apothecary's bill; nay, possibly, on purpose to prolong the distemper, that the doctor and he may divide the spoil.

But admitting there is some quality in the medicine proposed which has need to be corrected; will not one thing correct it as well as twenty? It is probable, much better. And if not, there is a sufficiency of other medicines which need no such correction.

How often, by thus compounding medicines of opposite qualities, is the virtue of both utterly destroyed! Nay, how often do those joined together destroy life, which single might have preserved it! This occasioned that caution of the great Boerhaave against mixing things without evident necessity, and without full proof of the effect they will produce when joined together, as well as of that they produce when asunder; seeing, (as he observes,) several things, which, separately taken, are safe and powerful medicines, when compounded, not only lose their former powers, but commence a strong and deadly poison.

15. As to the manner of using the medicines here set down, I should advise, as soon as you know your distemper, (which is very easy, unless in a complication of disorders; and then you would do well to apply to a physician that fears God,) First, use the first of the remedies for that disease which occurs in the ensuing collection; unless some other of them be easier to be had, and then it may do just as well. Secondly, after a competent time, if it takes no effect, use the second, the third, and so on. I have purposely set down, in most cases, several remedies for each disorder, not only because all are not equally easy to be procured at all times, and in all places, but likewise because the medicine which cures one man will not always cure another of the same distemper. Nor will it cure the same man at all times. Therefore it was necessary to have a variety. However, I have subjoined the letter *I* to those medicines which some think to be infallible. Thirdly, observe all the time the greatest exactness in your regimen or manner of living. Abstain from all mixed, all high-seasoned, food. Use plain diet, easy of digestion; and this as sparingly as you can, con-

sistent with ease and strength. Drink only water, if it agrees with your stomach; if not, good, clear small beer. Use as much exercise daily, in the open air, as you can without weariness. Sup at six or seven on the lightest food; go to bed early, and rise betimes. To persevere with steadiness in this course is often more than half the cure. Above all, add to the rest (for it is not labour lost) that old unfashionable medicine, prayer. And have faith in God, who "killeth and maketh alive; who bringeth down to the grave, and bringeth up."

16. For the sake of those who desire, through the blessing of God, to retain the health which they have recovered, I have added a few plain, easy rules, chiefly transcribed from Dr. Cheyne:—

I. 1. The air we breathe is of great consequence to our health. Those who have been long abroad in easterly or northerly winds should drink some thin and warm liquor going to bed, or a draught of toast and water.

2. Tender people should have those who lie with them, or are much about them, sound, sweet, and healthy.

3. Every one that would preserve health should be as clean and sweet as possible in their houses, clothes, and furniture.

II. 1. The great rule of eating and drinking is, to suit the quality and quantity of the food to the strength of our digestion; to take always such a sort and such a measure of food as sits light and easy to the stomach.

2. All pickled, or smoked, or salted food, and all high-seasoned, is unwholesome.

3. Nothing conduces more to health than abstinence and plain food, with due labour.

4. For studious persons, about eight ounces of animal food, and twelve of vegetable, in twenty-four hours, is sufficient.

5. Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most.

6. Strong, and more especially spirituous, liquors are a certain, though slow, poison.

7. Experience shows there is very seldom any danger in leaving them off all at once.

8. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water.

9. Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to tender persons.

10. Coffee and tea are extremely hurtful to persons who have weak nerves.

III. 1. Tender persons should eat very light suppers, and that two or three hours before going to bed.

2. They ought constantly to go to bed about nine, and rise at four or five.

IV. 1. A due degree of exercise is indispensably necessary to health and long life.

2. Walking is the best exercise for those who are able to bear it ; riding for those who are not. The open air, when the weather is fair, contributes much to the benefit of exercise.

3. We may strengthen any weak part of the body by constant exercise. Thus, the lungs may be strengthened by loud speaking, or walking up an easy ascent ; the digestion and the nerves, by riding ; the arms and hams, by strongly rubbing them daily.

4. The studious ought to have stated times for exercise, at least two or three hours a day : The one half of this before dinner ; the other, before going to bed.

5. They should frequently shave, and frequently wash their feet.

6. Those who read or write much should learn to do it standing ; otherwise it will impair their health.

7. The fewer clothes any one uses, by day or night, the hardier he will be.

8. Exercise, First, should be always on an empty stomach : Secondly, should never be continued to weariness : Thirdly, after it, we should take care to cool by degrees ; otherwise we shall catch cold.

9. The flesh-brush is a most useful exercise, especially to strengthen any part that is weak.

10. Cold bathing is of great advantage to health. It prevents abundance of diseases. It promotes perspiration, helps the circulation of the blood, and prevents the danger of catching cold. Tender people should pour water upon the head before they go in, and walk swiftly. To jump in with the head foremost is too great a shock to nature.

V. 1. Costiveness cannot long consist with health. Therefore care should be taken to remove it at the beginning ; and when it is removed, to prevent its return, by soft, cool, open diet.

2. Obstructed perspiration (vulgarly called catching cold)

is one great source of diseases. Whenever there appears the least sign of this, let it be removed by gentle sweats.

VI. 1. The passions have a greater influence on health than most people are aware of.

2. All violent and sudden passions dispose to, or actually throw people into, acute diseases.

3. The slow and lasting passions, such as grief and hopeless love, bring on chronical diseases.

4. Till the passion which caused the disease is calmed, medicine is applied in vain.

5. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity, and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life.

LONDON,

June 11, 1747.

POSTSCRIPT.

1. It was a great surprise to the editor of the following collection, that there was so swift and large a demand for it, that three impressions were called for in four or five years; and that it was not only republished by the booksellers of a neighbouring nation, but also inserted by parts in their public papers, and so propagated through the whole kingdom.

This encouraged him carefully to revise the whole, and to publish it again, with several alterations, which it is hoped may make it of greater use to those who love common sense and common honesty.

2. Those alterations are still in pursuance of my first design, to set down cheap, safe, and easy medicines; easy to be known, easy to be procured, and easy to be applied by plain, unlettered men. Accordingly, I have omitted a considerable number, which, though cheap and safe, were not so common or well known; and have added at least an equal number, to which that objection cannot be made, which are not only of small price, and extremely safe, but likewise easily to be found, if not in every house or yard, yet in every town, and almost every village, throughout the kingdom.

3. It is because they are not safe, but extremely dangerous, that I have omitted (together with antimony) the four Her-

culean medicines, opium,* the bark,* steel,* and most of the preparations of quicksilver. *Herculean* indeed! far too strong for common men to grapple with. How many fatal effects have these produced even in the hands of no ordinary physicians! With regard to four of these, the instances are glaring and undeniable. And whereas quicksilver, the fifth, is in its native form as innocent as bread or water; has not the art been discovered, so to prepare it as to make it the most deadly of all poisons? These, physicians have justly termed edged tools. But they have not yet taught them to wound at a distance; and honest men are under no necessity of touching them, or coming within their reach.

4. Instead of these, I have once more ventured to recommend to men of plain, unbiassed reason such remedies as air, water, milk, whey, honey, treacle, salt, vinegar, and common English herbs, with a few foreign medicines, almost equally cheap, safe, and common. And this I have done on that principle, whereby I desire to be governed in all my actions: "Whatsoever ye would that men should do unto you, the same do unto them."

5. At the request of many persons, I have likewise added plain definitions of most distempers; not indeed accurate or philosophical definitions, but such as are suited to men of ordinary capacities, and as may just enable them, in common simple cases, to distinguish one disease from another. In uncommon or complicated diseases, where life is more immediately in danger, I again advise every man without delay to apply to a physician that fears God.

BRISTOL,

October 16, 1755.

LONDON, November 10, 1760.

DURING the observation and experience of more than five years, which have passed since the last impression of this tract, I have had many opportunities of trying the virtues of the ensuing remedies. And I have now added the word *tried* to those which I have found to be of the greatest efficacy. I believe many others to be of equal virtue; but it has not lain in my way to make the trial.

In this course of time, I have likewise had occasion to collect several other remedies, tried either by myself or others, which are inserted under their proper heads. Some

* Except in a very few cases.

of these I have found to be of uncommon virtue, equal to any of those which were before published; and one I must aver, from personal knowledge, grounded on a thousand experiments, to be far superior to all the other medicines I have known; I mean electricity. I cannot but entreat all those who are well-wishers to mankind to make full proof of this. Certainly it comes the nearest an universal medicine, of any yet known in the world.

One grand advantage which most of these medicines have above those commonly used is this: You may be sure of having them good in their kind; pure, genuine, unsophisticate. But who can be sure of this, when the medicines he uses are compounded by an apothecary? Perhaps he has not the drug prescribed by the physician, and so puts in its place "what will do as well." Perhaps he has it; but it is stale and perished; yet "you would not have him throw it away. Indeed he cannot afford it." Perhaps he cannot afford to make up the medicine as the Dispensatory directs, and sell it at the common price. So he puts in cheaper ingredients; and you take, neither you nor the physician knows what! How many inconveniences must this occasion! How many constitutions are ruined hereby! How many valuable lives are lost! Whereas all these inconveniences may be prevented by a little care and common sense in the use of those plain, simple remedies which are here collected.

OTLEY, *April 20, 1780.*

SINCE the last correction of this tract, near twenty years ago, abundance of objections have been made to several parts of it. These I have considered with all the attention which I was master of; and, in consequence hereof, have now omitted many articles, and altered many others. I have likewise added a considerable number of medicines, several of which have been but lately discovered; and several (although they had been long in use) I had never tried before. But I still advise, in complicated cases, or where life is in immediate danger, let every one apply without delay to a physician that fears God. From one who does not, be his fame ever so great, I should expect a curse rather than a blessing.

Most of those medicines which I prefer to the rest are now marked with an asterisk.