An Annotated Content Index
The Arminian Magazine, Vols. 1–20 (1778–1797)

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Although publication did not begin until 1778, the origin of *The Arminian Magazine* can be traced to the Methodist Annual Conference of 1770 – specifically to some carelessly worded doctrinal assertions about the role of good works in the *ordo salutis* (order of salvation). The doctrinal statements were item ten in a list of steps intended to reverse the ebbing number of conversions among the Methodists. All of the steps were intended to spur the Methodists in their Gospel zeal. Under the general admonition "take heed to your doctrine," the disputed pararagraphs from the *Minutes* read:

> **Q**. We said in 1744, "We have leaned too much toward Calvinism." Wherein?
> **A**. (1) With regard to man's faithfulness. Our Lord himself taught us to use the expression: Therefore we ought never to be ashamed of it. We ought steadily to assert upon his authority, that if a man is not "faithful in the unrighteous mammon, God will not give him the true riches."
> (2)With regard to "working for life," which our Lord expressly commands us to do. "Labour," *ergazesthe*, literally, "work, for the meat that endureth to everlasting life." And in fact, every believer, till he comes to glory, works for as well as from life.
> (3) We have received it as a maxim, that "a man is to do nothing in order to justification." **Nothing can be more false**. [emphasis added] Whoever desires to find favour with God, should "cease from evil, and learn to do well." . . . Whoever repents, should "do works meet for repentance." And if this is not in order to find favour, what does he do them for?[1]

These words from the minutes of conference were picked up by the Calvinian Methodists and published in the *Gospel Magazine*. The polemical tone of this periodical and its consistent emphasis on Calvinistic soteriology was a thorn in Wesley's side. After the carelessly worded *Minutes* were being widely read, Rev. Walter Shirley published a "Circular Letter"[2] inviting all those who disapproved of the *Minutes* of 1770 to attend the subsequent annual conference in Bristol, convening on August 6, 1771. Wesley set the third day of conference as the appointed time to discuss differences with the Calvinists. After only a small amount of give and take, the following resolution was approved by all in attendance (save Thomas Olivers, who dissented, and John Fletcher, who was not present at that time). It reads as follows:

> Whereas the doctrinal Points in the Minutes of a Conference held in London, August 7, 1770, have been understood to favour Justification by Works: Now the Rev. John Wesley and others assembled in Conference, do declare that we had no such Meaning, and that we abhor the Doctrine of Justification by Works as a most perilous and abominable Doctrine; and as the said Minutes are not sufficiently guarded in the Way they are express'd, we hereby solemnly declare in the Sight of God, that we have no Trust or

[1] *Minutes of the Methodist Confernce* (1770).
[2] Reproduced in Wesley's *Works* (Nashville: Abingdon, 1993), vol. 22, pp. 286-87, fn 42.

> Confidence but in the alone Merits of our Lord and Saviour Jesus Christ, for Justification or Salvation either in Life, Death, or the Day of Judgement; and though no one is a real Christian Believer, (and consequently cannot be saved) who doth not good Works, where there is Time and Opportunity, yet our Works have no part in meriting, or purchasing our salvation from first to last, either in whole or in part.[3]

This is where the controversy should have ended, but Wesley was relentless in his desire to see his version of Methodism vindicated fully. Prior to the Bristol Conference he had received from John Fletcher a lengthy letter (variously referred to as a "Letter" or a "Vindication" but eventually published as a *First Check to Antinomianism*). Satisfied that it reflected the position that he wanted the public to recognize as Wesleyan Methodism, Wesley placed the tract in the hands of James Ireland to forward to the printer, William Pine. Despite Fletcher's admonition not to publish, and over the protests of both Pine and Ireland, Wesley insisted on publishing the *First Check.* Its publication fanned the controversy into full flame. In addition to Fletcher's *Checks* that continued to be published, Wesley initiated *The Arminian Magazine* to theologically represent and spiritually reflect the Wesleyan-Arminian distinctives of his Methodism, especially the promotion of the doctrine of God's offer of "universal redemption."

Wesley edited the periodical until his death in 1791. The earliest volumes of the periodical reflect a concerted effort to establish an evangelical Arminianism, especially through the reproduction of edited pieces by and about Jacobus Arminius (1559-1609). First, there is an extract from Peter Bertius' funeral oration for Arminius, followed by an extract from Brandt's *History of the Reformation*, clearly an Arminian apologetic. In succession, Wesley included Bishop Womack's (Woback/Womac) account of 'Tilenius before the Triers,' [4] extracts from Thomas Goad's *A Disputation . . . concerning the nature and contingency of events in respect of God's eternal decrees,* John Plaifere's *Divine Predestination*, and Samuel Hoard's *God'sLove to Mankind*. In every edition Wesley edited there was a piece on universal redemption, including: John Goodwin's treatist on Romans 9, *Of Predestination* by Sebastian Castellio, *Serious Considerations concerning the Doctrines of Election and Reprobation* from Isaac Watts, and Daniel Whitby's *Five Points* (the longest piece of all, running from 1785 to 1789).

Regardless of the piece chosen for inclusion the theme is consistent – an affirmation of the Arminian notion of the universal offer of redemption and a refutation of strict Calvinism. The following annotated index is intended to provide readers both a guide to *The Arminian Magazine* and a sense of its emphases.

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[3] Cf. W. Stephen Gunter, *Limits of Love Divine* (Nashville: Kingswood , 1989), 251-254, esp. footnote 80.
[4] This extract from Lawrence Womack, *Arcana Dogmatum Anti-Remonstrantus, Or the Calvinists Cabinet Unlocked* (London, 1659).

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The Arminian Magazine for the Year 1778
Consisting of Extracts and Original Treatises on Universal Redemption
Vol. I

Published**:** London: J. Fry and Co. in Queen-Street

To the Reader iii-viii

In this introductory essay Wesley lays out the structure and purpose of the *Arminian Magazine*. He states that the Arminian magazine is a response to those magazines (most notably *The Spiritual Magazine* and the *Gospel Magazine*) that claim, "[t]hat 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." He claims the *Arminian Magazine* will defend a different opinion, "[t]hat *God willeth all men to be saved*, by speaking the truth in love . . ." This goal will be accomplished through the Magazine's publishing of "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." He claims each issue will consist of four parts: (1) A defense of the "grand Christian doctrine, 'God willeth all men to be saved, and to come to the knowledge of truth.'" (2) An extract from the life of a holy person ("whether Lutheran, Church of England, Calvinist, or Arminian"). (3) Accounts and letters from the experience of pious persons (most of whom are still alive). (4) Verses explaining or confirming the "capital-doctrines we have in view."

The Arminian Magazine, for January 1778

Portrait: The Rev. John Wesley

A Sketch of the Life of Arminius (Extracted from the Oration spoken at his Funeral) 9-17

This oration is affixed to the works of Arminius and was spoken by Peter Bertrius; the article dates it to October 22, 1609. The oration provides a short description of the life of Arminius. It pays particular attention to his educational career, his arguments against the predestinarians, and his death.

An Account of the Synod of Dort (Extracted from Gerard Brandt's *History of the Reformation in the Low Countries*) 17-28

This extract begins by laying out a summary of the views of the predestinarians and the "favorers of Arminius." It then speaks of how the conflict led to the King of Great Britain demanding the States-General of the United Provinces to call a National Synod to determine the disputes between the two groups. (There had been numerous conferences between the two groups already, resulting in the name *Remonstrants* becoming attached to the Arminians and *Contra-Remonstrants*, or *Reformed*, becoming attached to the predestinarians.) The extract then begins to go into a day by day summary of the synod. It lists the conference's participants and officers (November 13-November 14). In the next sessions it was decided to call the Remonstrants to participate; they were called (November 15-November 16). In the earliest days of the synod the possibility of translating the Bible into Dutch was discussed and translators were appointed (November 19-November 26). The synod then determined the "Manner of Catechizing;" it was ordered that there should be three different Catechisms: one for Families, another for schools, and a third for churches (November 27-November 30). The Assembly then discussed the baptism of the children of heathens and examined the authorization of divinity students. It was decided that they could not administer baptism, and only adult heathens would be instructed and baptized (December 1-December 5). The thirteen Remonstrants who had been summoned then arrived (December 6). Episcopius (a Remonstrant) spoken for an hour and a half; all participants vowed—after this speech—to only use the word of God to talk of the five points (December 7). The following Sunday the Ministers preached

violently against the Remonstrants (December 8). The President ordered the Remonstrants to give in writing their sentiments about the Five Points. The writing that came from this acknowledged that the *Remonstrants* did not acknowledge the Synod to be their lawful judges and it mentioned twelve conditions they saw as necessary for the Synod to be true. The Remonstrants were then ordered to obey the Synod (December 10-December 12).
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Letters 28-39

Letter I. (Jan. 26, 1725; To John Wesley from Samuel Wesley) 29-30

In this letter Samuel responds to John's inquiry about taking holy orders. He warns John of the responsibility in doing so and advises not to do it hastily.

Letter II. (July 14, 1725; To John Wesley from Samuel Wesley) 30

Samuel addresses John on whether or not Thomas â Kempis can be read for value. Samuel concludes that â Kempis may be read for great advantage if some allowances are made.

Letter III. (Oct. 19, 1725; To John Wesley from Samuel Wesley) 31

Samuel addresses John's concern over the Athanasian Creed. He asks John to realize that their point is "leveled against, only against, obstinate Heretics." Samuel notes that while a distinction is undoubtedly to be made between what is "willful, and what is in some measure involuntary," this distinction must be left to God.

Letter IV. (Aug. 24, 1709; To a neighboring Clergyman from Susanna Wesley) 31-33

This letter is Susanna's account of the Epworth rectory fire.

Letter V. (June 8, 1725; To John Wesley from Susanna Wesley) 33-36

Susanna is responding to John's inquiry about â Kempis' book. She states that it is blasphemous to affirm that God has determined any person to be miserable in this life. She contends that this life is a "state of Probation" where people have a choice to be virtuous or sinful. Happiness is a reward for the former; misery is a consequence of the latter. Christ "directs us where to place our Joy, how to feel satisfaction durable as our Being."

Letter VI. (July 18, 1725; To John Wesley from Susanna Wesley) 36-38

Susanna responds to John's questions over the Article of Predestination. She claims that it is an abhorrent doctrine that charges the "most holy God with being the Author of Sin." She acknowledges that " I do firmly believe, That God from Eternity hath Elected some to Everlasting Life; but then I humbly conceive, that this Election is founded in his Fore-knowledge; according to that in the 8th of Romans, ver. 29, 30. Whom he did Fore-know, He also did Predestinate, to be conformed to the Image of his Son—Moreover, Whom He did Predestinate, them He also Called—and whom He Called, them He also Justified, and whom He Justified, them He also Glorified."

Letter VII. (Jan. 31, 1727; To John Wesley from Susanna Wesley) 38-39

Susanna suggests that the reason that so many seek to enter the Kingdom of Heaven but cannot is because they have a "Delilah," some one beloved vice with which they will not part. She admonishes John to be virtuous now; she claims that "Old Age is the worst time we can choose, to mend either our Lives, or our Fortunes."

Poetry 39-48

Eupolis's Hymn to the Creator 39-45

The hymn is prefaced with a dialogue between Eupolis and Plato, where the former attempts to persuade the others of the value of poetry. The hymn is one that acknowledges the majesty and grandeur of the "Author of Being."

Hymn: Salvation Depends not on Absolute Decrees 45-46

This is a hymn that praises the love and mercy of God and insists that God has not pre-ordained one's salvation or damnation.

Hymn: On Universal Redemption 47-48

This hymn asserts that Christ died for all sinners and salvation is universal.

The Arminian Magazine, for February 1778

An Account of the Synod of Dort (Brandt, continued from 28) 49-58

The Remonstrants, led by Episcopius, read their writing on the first point, against predestination. They then wrote and presented their doctrine on the four other Points (December 13-December 17). The Remonstrants were admonished by a local church, which brought complaints against them, and by the Synod (December 18-December 20). The Remonstrants presented their Remarks upon the Confession of Faith (December 21). The Remonstrants protested the Synod's unwillingness to let them present the Sentiments as they saw fit; the Remonstrants refused to change their position even after being ordered to submit (December 27-January 13). They were expelled from the Synod and their chairs were removed (January 14-January 15). The States General approved all that had transpired the past month, and the discussion about the Five Points continued. It was discovered that several foreign Divines were unhappy with the leaders' conduct. It was agreed the Remonstrants, though excluded from the Synod, would be given the liberty of writing (January 16-January 23). The account has several minor descriptions of arguments against the Remonstrants that appeared in the next several days (January 24-January 29).
(continued on 97)

The Examination of Tilenus before the Triers; in order to his intended Settlement in the Office of Public Preacher in his Commonwealth of Eutopia 59-68
(by one who was present at the Synod of Dort)

This is broken up into two parts: The first part (59-65) is a prefatory epistle where the author makes an apologetic for his Remonstrant views. He argues mainly against the actions of the Reformed delegates at the Synod, claiming that their behavior was abominable, while contending for the martyr-like quality of the Remonstrants. The second part of this section is a portion of a "play" about the "Examination of Tilenus before the Triers in Eutopia" (66-68). The play mocks the examiners; this is evident in the ironic names the writer gives the characters (Dr. Absolute is the chairman; others include Dr. Dam-man and Mr. Mean-well). It serves to mock predestinarian views and the conduct of the men involved at the Synod.
(continued on 107)

The Life of Martin Luther (orig. in German from John Daniel Hernnschmid) 68-77

This article details Luther's life from birth until about 1516. It deals with his birth and childhood, paying special attention to his education. The article also looks at his growing fear of God and the personal events in his life that fueled this fear and led him to joining a monastery at Erfurt. It speaks of Luther's removal to

Wittenberg and how it was there that he began to become much involved with Public Disputations. His method of argumentation was different than the norm, as he grounded all his arguments in the Word of God. His interest in scripture combined with his realization of the corruption of the Church on his journey to Rome led to his realization that salvation was not found in reason or experience; instead, it was in the Holy Scripture. When he argued against the Schoolmen's view on the "Natural Free-Will of Men" and labored to put his other views in a clear light, the Church began to see him as a heretic. (continued on 116)

Letters 79-91

Letter VIII. (May 14, 1727; To John Wesley from Susannah Wesley) 78-79

Susannah ponders the nature of love. She rejects the notion that the human soul has no passion but love and that all those passions which are distinguished by the names of Hope, Fear, and Joy, etc. are no more than various modes of love. She warns John that no matter how curious he is in discovering love's nature, he should not let this curiosity get the better of him in public. This would not serve the "true End of Preaching; which is to mend Men's Lives, and not fill their Heads with unprofitable Speculations." She concludes this thought by stating, "…every Affection of the Soul is better known by Experience, than any Description that can be given of it."

Letter IX. (July 26, 1727; To John Wesley from Susannah Wesley) 79-80

This letter was apparently written in response to some "suffering" that John was undergoing. Susannah tells John that suffering is a "regular and exact Performances of present Duty." She also commends him on his change away from his desire of dying before her. If he did so, he would never know of the work God may have had for him in the world.

Letter X. (Feb. 13, 1735; To John Wesley from Susannah Wesley) 81-84

Susannah writes in response to a question Wesley asked about whether he should confront someone who had spoken ill of him. She writes that human beings offended God, who was in his perfect right to be vengeful, but chose a way to save them instead. As Christians, we should do likewise, taking every occasion to demonstrate the excellence and perfection of the moral virtues of Christ and his apostles.

Letter XI. (Nov. 27, 1735; To John from Susannah) 84-85

Susannah is reveling in the supreme goodness of God. She is apparently ill; she prays for healing but only so God can take her at her best. She longs to be reunited with God and "go home."

Letter XII. (c. 1737; To a "studious young lady" from Mr. Gambold) 85-91

Mr. Gambold addresses the young lady on the issues of reading, demeanor, affliction, and faith in Christ. He tells her of the virtue of reading for amusement as a distraction or for the betterment of soul and heart. He warns her of the desire to be exalted above the world by it. He congratulates her on her softening demeanor. He notes that this can occur in two ways: by reading or "when your Philosophical Paradise withers under you, when your fine Notions no longer please, and you descend to the vulgar again." He also addresses her on issues of afflictions, warning her to distinguish between those which are real and those which have an edge "given them by ourselves." He concludes his letter by turning to the issue of faith in Christ, asking whether or not she has been cleansed by his blood.

Poetry 91-96

On Taking Up a Bird Shot Through the Wing In Going to Newnham (by Rev. Mr. Gambold) 91-92

This poem is about a boastful bird whose pride caused him to lose his wings.

Jesus Christ, the Saviour of All Men 92-95

This song deals with the all-atoning action of Christ in dying on the cross. It speaks of how Christ came to redeem the sin of Adam and, in doing so, died for each sinner.

The Rose-Bud. To a Young Lady. 96

A poem praising the fairness of a young lady.

The Arminian Magazine, for March 1778

An Account of the Synod of Dort (Brandt, continued from 58) 97-107

This extract begins by noting that a shorter method of proceeding was proposed and rejected (January 30). The examination of the second article of the Remonstrants occured with some haste (February 1-February 5). The third and fourth articles of the Remonstrants were examined, in which they maintained that the grace of God was irresistible (February 6-February 22). The Remonstrants presented a defense of the second article (February 25-March 4). The Moderator called the discussion of the Five Articles to an end (March 5). An argument broke out about whether or not to read the opinions aloud publicly or privately; it was decided to read them privately (March 6). The Moderator presented to the Assembly the first draft of the canons upon the first and second articles; the English and some South-Holland deputies, who thought a committee should draw them up, opposed the draft. It was designed that some Divines should join the Moderator in drawing them up (March 22-March 25).
(continued on 145)

The Examination of Tilenus before the Triers (continued from 68) 107-116

This continuation of the mocking dialogue about the examination of a *Remonstrant* minister pays particular attention to the Calvinist principle of irresistible grace as it relates to an Arminian application, and how the Calvinist doctrines impeach the wisdom, goodness, and justice of God.
(continued on 155)

The Life of Martin Luther (continued from 77) 116-127

This biographical sketch continues with an examination of Luther and the indulgence controversy. It also details his attempt to reconcile with the papacy and the tracts that began to come out against him. It deals with Luther's trip to Heidelberg and the increasing "heretical" reputation that began to follow him. It also deals with his appearance before Cardinal Cajetan at Augsburg. Cajetan wanted a full recantation. The article ends before the reader can learn of Luther's reaction to this demand.
(continued on 165)

Letters 127-137

Letter XIII. (Sept. 19, 1730; To John Wesley from Samuel Wesley) 127-129

Samuel writes in response to John's query about the eternity of hell's torments. He speaks out against the notion that the duration of the punishment is proportionate to the crime. He concludes that the Gospel attests to immortality of both kinds.

Letter XIV. (To John Wesley from Samuel Wesley) 129

Samuel gives John and Charles words of encouragement regarding their cause.

Letter XV. (To John Wesley from Samuel Wesley) 129-130

Samuel warns John to be careful that "Your Soul is too great for your body." He should be careful not to overexert himself as he has been doing.

Letter XVI. (Sept. 2, 1736; To John Wesley from the Rev. Mr. James Hervey) 130-132

Wesley states that these letters from Mr. Hervey are given to show Hervey before he was tinted with Calvinism. The first letter is of unyielding praise for all Wesley has done for him and to wish him great success in converting the Indians.

Letter XVII. (Dec. 1, 1738; To John Wesley from Rev. Mr. James Hervey) 132-134

Hervey asks Wesley whether or not the rumors that he is preaching strange doctrines that are contrary to Scripture and the Articles are true.

Letter XVIII. (Dec. 30, 1747; To John Wesley from Rev. Mr. James Hervey) 134-135

Hervey professes that he is neither attached to nor ever preaches on the points of disputations, especially Particular versus Universal Redemption. He agrees to join Wesley.

Letter XIX. (Nov. 29, 1758; To Rev. Mr. James Hervey from John Wesley) 136-137

Wesley chastises Hervey for not contacting him before he published against him. Wesley claims to have paid Hervey that favor earlier and to have published in as non-offensive a way as possible.

Poetry 137-144

The Loss of Eternal Life is Not Owing to Any Absolute Decree 137-139

This hymn emphasizes that God's love is all-redeeming and did not damn anyone from the beginning of time.

On God's Everlasting Life 139-140

This is a poem dealing with a sinner reluctant to embrace God's redeeming love and eternal life.

Upon My Father (by Rev. Samuel Wesley) 141-143

An ode to his father and a discourse upon the ills of atheism.

On His Own Picture (by Mr. Randolph) 143-144

This poem clams that while time may change us, the original "frame" in which we were created stays the same.

Sent to Mrs. B. on Her Birth-day 144

A poem wishing Mrs. B. health and joy, and praising the life to come.

The Arminian Magazine, for April 1778

An Account of the Synod of Dort (Brandt, concluded from 107) 145-154

On April 16, 1619, the Decrees of the Synod were read. The Articles were approved, but the English and some other foreign divines protested against them (April 16-April 18). The English had a clause put in the Conclusion which prevented it from being the binding law of the Church of England (April 19-April 22). The Members of the Synod signed the Canons, and a Sentence to be passed upon all who rejected the Doctrine of the Synod was passed (April 23-April 24). The Articles were read aloud, as was the Sentence against the Remonstrants (May 6). The Remonstrant churches were in a state of uproar, and they dispersed a letter of consolation that condemned predestinarian views and the Synod.

The Examination of Tilenus (continued from 116) 155-165

This is another installment of the trial of Tilenus. This installment primarily deals with the issue of predestination. The examiners defend their views of God's two wills (outward and revealed) and a discussion of whether one is able to distinguish between the Elect and Reprobate.
(continued on 193)

The Life of Martin Luther (Hernnschmid, continued from 127) 165-175

This deals with the life of Luther from the time of his trial before Cajetan to his kidnapping on the way back from the Diet of Worms. The article details Cajetan's attempts to get Luther to recant, Luther's protests to the Pope on the wickedness of the clergy, the Emperor's summons for Luther to appear at the Diet of Worms, and Luther's courage and integrity at this Diet, where he refused to recant from his beliefs.
(continued on 210)

Letters 176-186

Letter XX. (May 2, 1738; To Rev. John Wesley from the Rev. Mr. C. Kinchin) 176

John prefaces this letter with the comment, "I add here a short Letter from an Israelite indeed, whose race was soon run." In this letter, Mr. Kinchin is asking for prayers regarding his responsibilities over many souls. The letter exudes a deep piety, which is probably the reason for its being included in this section.

Letter XXI. (May 10, 1738; To Rev. John Wesley from Miss. M. Kinchin) 177-178

This letter is from the sister of the preceding correspondent. She is thanking John for his prayers which she believes have helped her greatly with her illness. She is asking John to continue to pray for her.

Letter XXII. (Nov. 8, 1739; To Rev. John Wesley from the Rev. Mr. George Whitefield) 178-179

John concludes this letter with a postscript that indicates that this letter is included to refute Mr. Rowland Hill. Wesley is attempting to show him that it was not until the time of this letter that Whitefield was "warping toward Calvinism." This letter is a brief description of Whitefield's ministry in Georgia, his plans of return, and an account of some of the "encouraging" reading he has been doing.

Letter XXIII. (Sept. 12, 1739; To Rev. John Wesley from Mr. J. Cennick) 179-181

This letter is included so that it might show the "spirit" Mr. Cennick was in before he converted to Calvinism. Mr. Cennick believes that Wesley has misinterpreted an earlier comment he has made about attributing the conviction of sin to Beelzebub. Cennick believes that Satan can offer humans a false peace that can enter into struggle with the peace of God, causing convulsions and cries during the height of the experience of conviction.

Letter XXIV. (Sept. 14, 1739; To Rev. John Wesley from the Rev. Mr. B. Ingham) 181-182

Mr. Ingham writes that all the lies and preaching against the (presumably) Arminian preachers is not worth notice; it is only making people more anxious and curious to hear the Arminians. Besides, Christians must love their enemies and, therefore, not retaliate with cruelty.

Letter XXV. (Sept. 20, 1740; To Rev. John Wesley from Rev. Mr. B. Ingham) 182-183

Ingham praises the Lord for all the work he is doing in Yorkshire and expresses that God's goodness has overwhelmed him.

Letter XXVI. (June 11, 1742; To Rev. John Wesley from Rev. Mr. John Whitelamb) 183-184

Whitelamb is a former pupil of John's; he married one of his sisters and succeeded his father at Wroote. Whitelamb, in this letter, praises John, asks to hear from him, and offers his service to him.

Letter XXVII. (Sept. 2, 1742; To Charles Wesley from the Rev. Mr. Whitelamb) 184-186

In this letter to Charles, Whitelamb states his distress in hearing that Charles has an ill opinion of him because of a dispute they had over Charles' doctrines. Whitelamb writes, "…in You, and the rest of the Leaders, who are Men of Sense and Discernment, what is called the Seal and Testimony of the Spirit, is something real: yet I have great Reason to think, that, in the generality of your Followers, it is merely the effect of a Heated Fancy." Whitelamb concludes the letter by asking Charles if he is indeed earnest in what he teaches.

Poetry 186-192

The Lucid Interval (by Mrs. Wright) 186-187

This poem is written as to a women named Stella. It implores her to enjoy the present rare peace.

A Mother's Address to her Dying Infant (by Mrs. Wright) 187-188

In this poem, a mother mourns the death of her newborn baby.

An Epitaph on Herself (by Mrs. Wright) 188

Mrs. Wright laments her troubled life.

The Resignation (by Mrs. Wright) 188-189

This poem deals with a troubled person asking for God's aid.

To the Memory of Her Sister (by Mrs. Wright) 190

In this poem Mrs. Wright praises her sister and mourns her death.

The Universal Love of Christ 191-192

This poem celebrates the atoning sacrifice of Christ as an example of universal love.

The Arminian Magazine, for May 1778

Examination of Tilenus (continued from 165) 193-201

This continues the mocking dialogue; it deals specifically with the issue of ministry. The title character that ministry is unnecessary if the Synod's definitions stand.
(continued on 241)

An Account of Sebastian Castellio, and Michael Servetus 201-209
(translated from Dr. Chandler's *History of Persecution*)

This article is designed as an attack on Calvin. Its goal is to prove "John Calvin was both in Principle and Practice, a Persecutor." Its use of *Castellio* and *Servetus* is to provide case studies as support for this thesis. The article gives examples of the cruel names that Calvin (in his writings) called Castellio and the crimes of which he accused him: theft of wood, pride, and being a scoffer of religion. The article demonstrates how Castellio answers these three charges, all the while demonstrating the saintliness of Castellio in midst of Calvin's persecutions. The portion of the article that deals with Servetus focuses its attention on how Calvin directly caused his death. It accuses Calvin of having drummed up charges both times that Servetus was imprisoned. It accuses Calvin, furthermore, of having prevented Servetus from any chance of success in the second trial and then attempting to step from all blame in the death.

The Life of Martin Luther (Hernnschmid, continued from 175) 210-218

This extract details Luther's life from the Elector's protection in the castle after the Diet of Worms to his return to Wittenberg. It recalls the Edicts the Emperor published against Luther's doctrine and how by the cities of Brunswick and Hamburgh embraced Luther's views and reformed according to his plan and received ministers from him. These things led to Protestantism becoming established.
(continued on 264)

Letters 218-233

Letter XXVIII. (Oct. 3, 1742; To Rev. John Wesley from Mrs. Sarah Perrin) 218-220

Mrs. Perrin, a former housekeeper of Wesley's, praises Wesley's ministry but states that she "cannot think it my duty to join in outward Communion." She expresses her desire to spend time with Wesley in Bristol so that she might be with "those whose Faith is stronger" than her own.

Letter XXIX. (Aug. 6, 1743; To Rev. John Wesley from Perrin) 220-221

Perrin notes that her "Spirit is weighed down exceedingly" but acknowledges that her pain is the necessary lot of those who serve the Church.

Letter XXX. (May 31, 1744; To Rev. John Wesley from Perrin) 222-223

Perrin is asking for John's advice and prayers in regard to a situation where a *Sister Williams* has a deep prejudice against a *Sally Coltson* and is trying to put her out of the house.

Letter XXXI. (June 10, 1744; To Rev. John Wesley from Perrin) 223-225

Perrin expresses her desire not to write too freely. She acknowledges that she does not want to hurt the cause of God but does not see why she should not express her love and thankfulness for the blessings she receives from Wesley's ministry. She also expresses her apologies for having written of her views of others in the previous letter, though she contends that she did so with some view of good.

Letter XXXII. (Sept. 23, 1743; To Rev. John Wesley from Perrin) 225-226

Perrin laments that her body grows weak and she feels as if she will soon "fall short of doing His will whom my soul desireth to love." She also expresses a concern that she can not talk to "thy brother or thee" on matters of spiritual things, though she claims that her every desire is to be "dutiful to thee."

Letter XXXIII. (Oct. 23, 1744; To the Rev. John Wesley from Perrin) 226-227

Perrin laments her unholiness. She wishes that she could feel satisfied and thankful in her situation.

Letter XXXIV. (Oct. 8, 1743; To the Rev. John Wesley from Mrs. Margaret Jenkins) 228-230

Mrs. Jenkins, in this letter, gives an account of her life since the Lord gave her a full assurance of pardon.

Letter XXXV. (Sept. 11, 1744; To the Rev. John Wesley from Mr. Henry Millard) 230-231

Mr. Millard recounts the problems that he has been having with the "Mob," noting that he has had to stop preaching until something is done.

Letter XXXVI. (Dec. 28, 1744; To the Rev. John Wesley from Mr. William Briggs) 232-233

Mr. Briggs expresses excitement of all the earnest Souls in this Society. He also expressed appreciation for Mr. Charles, who has been very effective at this Newcastle Society.

Poetry 233-240

A Farewell to the World (by Mrs. Wright) 233-235

This in an expression of joy by one who is about to leave this world and experience heaven.

Universal Redemption 235-240

This poem celebrates the offer of free grace to every human being.

The Arminian Magazine, for June 1778

The Examination of Tilenus (concluded from 201) 241-250

In this concluding section of the dialogue, Tilenus questions the purpose of the ministry of the predestinarians if they cannot even provide people with the knowledge that they are among the elect. He also questions what the purpose is of trying to convince all to believe in Christ if Christ's merit is not universal. He emphasizes the danger of falling into sin that a person who did not believe they could lose their salvation would have. Naturally, at the end of the dialogue Tilenus is found unfit for the ministry.

A Discourse Concerning the Necessity and Contingency of Events in the World, in Respect of God's Eternal Decrees (by Thomas Goad) 250-264

This piece, which is dated to around 1620, deals with the controversy of whether or not all things that have ever occurred were effected by an irresistible decree determined by God. The author concludes that those who hold that it does are undermining the infinite knowledge of God and are claiming God is the author of sin. They are doing the former by limiting what God can know (God only has to know a set number of decrees) and the latter by claiming that everything is brought into being by God's will. (concluded on 289)

The Life of Martin Luther (Hernnschmid, concluded from 218) 264-273

This concluding extract covers the years from 1530 until Luther's death in 1546. The general focus of the survey is on Luther's push for the German Princes to accept the overtures of peace some Catholics offered, his attempts to reconcile with Rome, his battle for his health, and his eventual death.

Letters 273-280

Letter XXXVII. (Nov. 13, 1744; To Rev. John Wesley from Mr. Thomas Willis) 273-277

Wesley prefaces this letter with the comment, "See a pattern of true Christian simplicity!" Mr. Willis contends that he does not follow all the rules the Band Societies gave. He then continues to list, throughout the letter, just how far he does keep the rules. His description of how he does and does not keep the rules confirms Wesley's prefatory comment.

Letter XXXVIII. (Nov. 12, 1744; To Rev. John Wesley from Mr. John Evans) 277-280

Mr. Evans relates to Wesley some of the "Lord's doings" in Ghent, a military base. He informs Wesley that they have divided the United Societies into Bands. He informs Wesley of how God acted on his conscience persistently until his eyes were totally opened and he could see the right way to salvation. It was at this point that he resolved to tell others.

Poems 280-288

To a Mother, on the Death of Her Children 280-281

This poem consoles a mother by telling her that her children are now in heaven and that is cause for rejoicing. "Mourn not that others bear for Earth, While you have peopled Heaven!"

An Epitaph on Miss Mary Lowth, Aged 14 Years 281-282

This first part of this Epitaph is in Latin. The second half gives up the child to heaven.

On Bishop Atterbury's Birth-Day 282-283

This is a praise for the day which brought the bishop into the world. It concludes by rejoicing that a second "Birth-Day" will bring the bishop into heaven.

On Retirement 284-285

This poem celebrates the peaceful end of life retirement brings.

Part of the 104th Psalm Paraphrased (by John Wesley) 285-285

A paraphrased section of the 104th Psalm.

The Arminian Magazine for July, 1778

A Discourse Concerning the Necessity and Contingency of Events in the World, In Respect of God's Eternal Decrees (Goad, concluded from 264) 289-302

This second part of the tract concludes that some actions in the world are necessary (things of the "greatest moment"), some are contingent (ordinary), and some are a mixture of the two (trivial). The author answers a variety of objections to his views. He clarifies that human beings cannot make decisions on matters of grace apart from the action of the Holy Spirit. He spends some time reiterating his former point, that the doctrines of "Opposites" make God the author of sin.

An Appeal to the Gospel for the true Doctrine of Divine Predestination, Concorded with the Orthodox Doctrine of God's Free-Grace, and Man's Free Will (by John Plaifere) 302-315

In this article, written in about 1630, Plaifere lays out five arguments concerning the Order of Divine Predestination.
(continued on 337)

The Life and Death of Bernard Gilpin 315-325

This is the first part of a brief biographical sketch of Bernard Gilpin. It details Gilpin's life from his birth in 1517 until his stay at the Diocese of Durham. It covers the earliest and most pivotal events in Gilpin's life such as his disputation with Peter Martyr (which led him to embrace Protestant doctrines), his sermon preached before the king, travel to Europe, struggle against popery, his return and attempts at reform.
(continued on 363)

Letters 326-331

Letter XXXIX. (Dec. 31, 1744; To Rev. John Wesley from Mr. Walter Sellon) 326-328

In this letter Mr. Sellon admits that he originally was prejudiced against Wesley without reason, but once he read "Scriptural Christianity" in print, he realized he had misinterpreted him. He asks for Wesley's forgiveness and condemns the clergy for spreading lies about him.

Letter XL. (March 16, 1745; To Rev. John Wesley from Mr. Thomas Meyrick) 328-331

Mr. Meyrick writes that he has indeed backslid—as Wesley had apparently admonished him at an earlier date—but that he was still speaking sound doctrine in the Church. He believes, however, that God is presently beginning to work in him again.

Poetry 332-336

A Hymn in Affliction (by Miss Kinchin) 332-333

This song laments the evil in the world but exalts Christ's death on the cross, recognizing how it will make everything right when "Heavenly Realms receive/The disembodied Soul."

The Lord's Controversy 333-336

This is a poem based on the contest Elijah had with the prophets of Ba'al at Mount Carmel.

The Arminian Magazine, for August 1778

An Appeal to the Gospel for the true Doctrine of Divine Predestination (Plaifere, continued from 315) 337-347

Plaifere starts this extract with the premise that God's first act of power was in the creation. He relates how this act of power culminated with the creation of human beings. Plaifere tells of how the law was written on the human hearts and of the subsequent fall from grace. Plaifere concludes the account by relating the covenant of grace instituted to counter this fallen state.
(continued on 385)

God's Love to Mankind. Manifested by Disproving his Absolute Decree for their Damnation (In a Letter to _____) 347-355

The author of this letter has changed his opinion in regard to some of the controversies between the Remonstrants and their opponents. The author attempts to analyze the main question of these controversies, "…what the decrees of God are touching the everlasting condition of men" (348). There are two sides to this issue, the author contends, those who affirm that there is an *absolute and peremptory decree* coming from the pleasure of God without any consideration of human being's final impenitency and unbelief, and those that believe God's decree of "casting men off forever" is grounded upon "*the fore-sight of their continuance in sin and unbelief*, both avoidable by grace, and consequently inferring no man's damnation necessary." Throughout the letter, the author explains the full nature of and the reasons why he has come to question the first of these views.
(continued on 393)

Thoughts on Absolute Predestination (extracted from Mr. Lesley) 356-363

Mr. Lesley examines whether or not there is an irresistible decree concerning the salvation of human beings, which nothing can ever alter. Lesley concludes that there is not, making an argument for the freedom of the will. Lesley concludes that there is no contradiction between this and God's foreknowledge or decrees. He concludes, furthermore, that to hold a predestinarian view is to claim that God is the author of sin.

The Life and Death of Bernard Gilpin (continued from 325) 363-374

This extract notes how many articles were written against Gilpin. There was a cry for his head, and he was only saved by his friendship with the Bishop of Durham who investigated him by only asking questions on points he knew he could answer. Queen Elizabeth nominated him for Bishoprick of Carlisle, but he turned it down. Offered the provost-ship of Queen's College in Oxford, he refused this as well. He built and endowed a grammar school, which flourished and sent several students to the universities. As pastoral care was much neglected, he visited the most neglected parish every year.
(concluded on 407)

Letters 375-379

Letter XLI. (March 4, 1745-6; To Rev. John Wesley from Mr. T. Wardrobe) 375-377

In this letter Mr. Wardrobe invites John to come preach. He admits that he does not see eye to eye with all of the Methodists doctrines, but he does think highly of their ministry and would like to have Wesley bring the word.

Letter XLII. (March 29, 1747; To Rev. John Wesley rom Miss Eliz. Mann) 377-379

A woman relates her troubles to Wesley but expresses hope in the eternal.

Poetry 380-384

To The Memory of an Unfortunate Lady 380-383

A poem that laments the death of a lady and expresses hope of unification with her in the hereafter.

Address to the Calvinists 383-384

This poem emphasizes that the death of Jesus is an atoning act for all human beings, not just for a few elect.

The Arminian Magazine, for September 1778

An Appeal to the Gospel for the true Doctrine of Divine Predestination 385-393
(Plaifere, continued from 347)

Plaifere notes in this article that conversion is the end God seeks. He explains what part a sinner plays in her own conversion. Plaifere also pays attention to how God's free grace relates to humanity's free will. Freedom from evil remains a possibility to human beings even after the fall. Human beings can only be saved through cooperation with the divine.
(continued on 433)

God's Love to Mankind. Manifested by Disproving his Absolute Decree for their Damnation 393-402 (continued from 355)

"Reasons that have convinced me of the untruth of absolute Reprobation, now follow." They may be referred to two heads: (1) Dishonor of God and (2) The Overthrow of Religion and Government. First, the author charges God with: (1) Men's eternal Torment in Hell and (2) Their Sins on Earth. This is a heavy charge contrary to Scripture, God's nature, and sound reason. "The question is not what an Almighty Sovereign Power *can* do, but what a Power that is just and good *may* do. By his absolute and naked Power, he can cast away the whole mass of Mankind; it is not repugnant to Sovereignty: but by that actual Power of his, which is always clothed with Goodness and Justice, he cannot." On the second point: (1) He is worse than the devil who only tempts. (2) He cannot punish sin, because no one can justly punish those offenses of which they are the authors. (3) He cannot be God, because he should not be just, nor Holy.
(continued on 444)

Bishop Patrick's *Picture of an Antinomian* 402-407

Patrick notes, "A *modist and courtly Faith* it is, which sits still, and yet sets you in the lap of Christ." Patrick argues against those who do not realize that the act of faith is based on cooperation, and that not waiting entirely for God to act upon them puts them in dire danger. It is important for sinners to analyze themselves and realize their own unworthiness. This must take place before conversion.

The Life and Death of Bernard Gilpin (concluded from 374) 407-417

This extract deals with the story of Gilpin's trouble with Bishop of Durham. It also emphasizes the frugality and hospitality with which Gilpin lived. Gilpin apparently dedicated most of his large salary to supporting universities and building an impressive school. He constantly welcomed travelers and held many public days. The extract concludes with noting how an ox ran Gilpin over, which led to his eventual death on March 4, 1583.

Letters 417-425

Letter XLIII. (Oct. 14, 1746; To Rev. John Wesley from the Rev. Mr. George Whitefield) 417-418

In this letter, Whitefield expresses hope that John and he can put their doctrinal differences behind them and be an example of "true Christian love abiding." He praises John for standing up against the recent spread of Antinomianism. Whitefield relates that his own task recently has been spreading the gospel in North America, and he relates that this is going very well.

Letter XLIV. (June 18, 1746; To Rev. John Wesley from Rev. P Doddridge) 419-425

Rev. Doddridge is writing in response to John's request for his "thoughts" on a Collection of Books which John wants to put together for young preachers. This letter is a long list of books he believes would be appropriate. He ends the letter by noting that he is aware that neither of them agree with the notions of every writer; he believes, however, that young ministers can benefit from knowing the strength of error.

Poetry 425-432

To a Young Lady (by Mrs. Talbot) 425-427

This poem encourages a young lady to rise early so that she does not waste the few precious hours that make up life.

Part of the Eight Chapter of Proverbs paraphrased (from the *Dublin Miscellany)* 427-429

A paraphrased version of Proverbs viii.

On the Coronation 429

A brief poem of a poor soul who fell asleep and missed some very important things.

On Seeing a Friend's Picture (by Mr. Concanen) 429-430

A poem focusing on aging and the petty significance of images.

Written after reading Mr. Hill's Remarks, and Farrago Double Distilled 430

A brief poem condemning "the zealots of Geneva."

On God's Everlasting Love 430-432

A poem expressing thankfulness for God's everlasting love especially as it exemplifies itself in sending the all-atoning Lamb.

An Answer to Several Objections Against this Work In a Letter to a Friend (June 5, 1778; *From John Wesley*) 1-4

In this letter, presumably attached to the October issue, John is responding to a letter sent from an anonymous correspondent regarding the *Arminian Magazine*. The letter writer criticizes the Magazine for being too short and lacking in variety. John responds the Magazine is short, but it is to be judged on quality not quantity. The writer also argues that the purpose of the Magazine is to treat Universal Redemption. There is, however, variety in the letters. The final criticism is that there are no pictures; to which John

replies, “It is true. But I will tell you what I have, (If you cannot figure it out without telling) such paper as no magazine in *England* was ever printed upon before.”

The Arminian Magazine, for October 1778

An Appeal to the Gospel for the true Doctrine of Divine Predestination 433-444

(Plaifere, continued from 393)

Plaifere analyzes how grace and free will are conjoined. In doing so, he contends that grace is foremost and free will operates within its perimeters. When grace works on human understanding, will, or affections, it works so as to preserve and use the natural Properties, Powers, and Motions of a reasonable Creature: “it doth not destroy our natural Powers, but perfect them.”
(continued on 489)

God’s Love to Mankind. Manifested by Disproving his Absolute Decree for their Damnation 444-459

(continued from 402)

This extract deals with the distinctions brought to free the *Supralapsarian* way from the charge of Absolute Reprobation. The author argues that all of the distinctions fall short. Ultimately, the problem that arises is that all of the distinctions bring dishonor to God and overthrow true religion and Government among human beings. The writer repeats some of the standard arguments against predestination. The writer contends that with this mindset, sin ceases to be sin and conscience of sin is taken away. The writer concludes by attempting to show that the way God’s love is portrayed in scripture speaks against predestinarian views.
(continued on 498)

The Life of Bishop Bedell 459-468

This extract begins a description of the life of Bishop William Bedell. It begins with his birth in 1570 and his education. The article also records his removal to St. Edmonsbury in Suffolk and his growing reputation, which was such as to recommend him to Sir Henry Wotton, Ambassador to Venice, who had Bedell go with him as his Chaplain while he dealt with quarrels of Pope Paul V and the Republic. During this time Bedell developed a rich friendship with Paulo (Divine of State).
(continued on 512)

Letters 468-479

Letter XLV. (Jan. 26, 1746-7; To Rev. John Wesley from Mr. C. Perronet) 468-471

Mr. Perronet comments on John’s talk of going to Scotland. He also writes of an incident where his brother has revealed “secrets” he had only made known to a few. The remainder of the letter is his commentary on faith as something to be continually increased. He asks repeatedly why, if Christ died for him, he has not received all Christ intended for him to have.

Letter XLVI. (March 7, 1746-7; To Rev. John Wesley from Mr. John Bennett) 471-473

This letter is a brief account of the work of God in the Societies at Cheshire and Lancashire.

Letter XLVII. (May 17, 1747; To Rev. John Wesley from Mrs. Jeannie Keith) 473-474

Mrs. Keith praises John for bringing her into the Orphan-house at Newcastle. She comments that there is much love and freedom there and that it is an excellent place for her to grow in faith.

Letter XLVIII. (Aug. 20, 1747; To Rev. John Wesley from Rev. Mr. William Grimshaw) 474-477

Rev. Grimshaw gives an account of his activities with the Societies in England.

Letter XLIX. (Sept. 11, 1747; To Rev. John Wesley from Rev. Mr. George Whitefield) 478-479

Whitefield expresses his desire for an outward as well as an inward union with Wesley. He laments the fact that this probably will not be until they believe the same things. He agrees, however, to give a universal offering to all poor sinners that "will come and taste the Waters of Life."

Poetry 479-488

Alcidor (by a Lady) 479-481

A poem about a person named Alcidor who would rather live and love in the shade than go to war.

To Health (by a Young Lady) 481

A poem in praise of having good health.

To Stella 482-484

A poem which reveals how love was faithful, even when humans lost their innocence in Garden of Eden.

To Aspacia. In Answer (by Miss. H--------) 484-487

This poem speaks of one who has become wary of trusting in friendships but is learning to do so again.

On Universal Redemption 487-488

This poem praises Jesus for shedding his blood for the atonement of all.

On the Appearance of Champio Dymoke At the Coronation 488

A epigram written in Italian, perhaps. Wesley asks anyone who can translate the passage to do so for him.

The Arminian Magazine, for November 1778

An Appeal to the Gospel for the true Doctrine of Divine Predestination 489-498
(Plaifere, continued 444)

In this installment, Plaifere seeks to understand whether "God or Man put the difference betwixt two persons, of whom it is supposed, that being equally called, the one is converted, the other is not." Plaifere determined that human beings "put the difference" and not God, "Because God judgeth not his own Acts, but the Acts of Men; and every righteous Judge finds a difference, and doth not make any between party and party."
(continued on 545)

God's Love to Mankind (continued from 459) 498-512

In this section, the author argues that reprobation crosses some principal attributes of God and, therefore, it cannot be true. In making this case the author assumes that God's chief attributes are mercy, justice, truth,

and holiness and that these things are the same in nature with those virtues in human beings. The author argues that if reprobation were true, it would make God the principal Cause of Sin, thus conflicting with God's holiness. It would also condemn human beings to hell for the action of the very first person, not their own action; this is incompatible with God's mercy. Reprobation is incompatible with God's justice because it makes God punish the righteous with the wicked, as it makes God require faith of those who are denied the power to believe.
(continued on 558)

The Life of Bishop Bedell (continued from 468) 512-527

Though his fame was not great in England, it did spread in Ireland. He was chosen, unanimously, to be Head of Trinity College, Dublin in 1627. Here are included letters written by H. Wotton to the king and Bedell's response to this letter. The conclusion of this ordeal is that the King commanded Bedell to take the charge. This article details his first years at the charge, his attempts at reform, his discouragement, and his settling into the position.
(continued on 569)

Letters 529-535

Letter L. (Sept. 26, 1747; To Rev. John Wesley from Mr. John Trembath) 528-529

Mr. Trembath gives his account of the first work in Dublin. He relates to John his concern with the Societies' adversaries and expresses hope that God will strengthen his faith.

Letter LI. (Feb. 1, 1747-8; To Rev. John Wesley from Mr. John Nelson) 529-530

An account of a great revival occasioned by the death of Brothers Homes.

Letter LII. (Jan. 31, 1747; To Rev. John Wesley from Mr. John Varley) 531

An account of the death of William Holmes.

Letter LIII. (June 27, 1748; To Rev. John Wesley from Mr. William Lunell) 532-533

A further account of the work being done in Dublin. Lunell reveals that the persecution seems to have ended.

Letter LIV. (Aug. 9, 1748; To Rev. John Wesley from Mr. William Spencer) 533-535

Spencer provides an account of the children at the Kingswood School.

Poetry 536-540

To Solitude 536-537

This poem praises the value of solitude for being a release from the world and for helping one aspire to God.

Ode to Content (by Mrs. Barbauld) 538-539

The poet praises value of contentment and remarks on its elusiveness.

Epigram Translated 540

Wesley expresses his appreciation of the person who translated the epigram listed in last month's issue; he seems to believe that gentleman was incorrect. He gives two possible translations of the epigram.

Epigram 540

Wesley asks for someone to translate another epigram.

A Short Account of Mr. Jaco (written by himself: in a Letter to John) 541-544
Portrait: Mr. Peter Jaco, *Æ*tatis 49

Jaco gives an account of his birth, his education, and his work in business. He relates to Wesley his deep faith since childhood and how his contact with Wesley and the Methodists has helped him expand his horizons. He talks of his hesitancy in getting involved in ministry and his experience with various circuits.

The Arminian Magazine, for December 1778

An Appeal to the Gospel for the true Doctrine of Divine Predestination 545-558
(Plaifere, continued from 498)

In this article, Plaifere delivers the "Substance of the Doctrine of Grace and Free-will." In accomplishing this task he has transcribed part of a book King Henry the Eighth published in 1543 and written by the Clergy. This book is entitled *A Necessary Doctrine and Erudition for any Christian Man*. In the book there is a Declaration of the Article of Free-will, and it is this part that Plaifere transcribes. The Article contends that human beings had a level of free will both prior to and after the Fall. It attempts to prove this from scripture and through tradition. Plaifere's second task in this extract is to analyze the Seventeenth Article of the Church of England and to show how it consents with free will.

God's Love to Mankind (continued from 512) 558-568

In this section, the author takes into account the arguments that may be raised against his foregoing premises (laid out in previous issue).

The Life of Bishop Bedell (continued from 527) 569-577

This article details more of Bedell's plans for reform, especially relating to the behavior of the clergy who lived near their parishes.

A Short Account of John Atlay (written by himself: in a letter to John) 577-581
Portrait: Mr. John Atlay, *Æ*tatis 41

Atlay gives an account of his birth, education, work in Hulbandry, and his conversion experience. After the conversion experience Atlay recounts his reluctance and eventual acceptance of riding a circuit and the encounters he had on the circuits.

Letters 581-590

Letter LV. (Aug. 13, 1748; To Rev. John Wesley from Mrs. Rebekah Bennet) 581-584

A woman (whom Wesley notes is a "servant of Kingswood school") speaks of her struggle with drunkenness and her learning that she could be fed by the learning grace of God.

Letter LVI. (Aug. 28, 1748; To Rev. John Wesley from Mrs. Eliz. Holmes) 584-586

Mrs. Holmes, another servant of Kingswood school, expresses her desire for holiness.

Letter LVII. (Oct. 10, 1748; To Rev. John Wesley from a clergyman lately awakened) 586-588

A man relates his story of how he was awakened through Wesley's writings.

Letter LVIII. (Oct. 13, 1748; To Rev. John Wesley from Colonel Gumley) 588-589

Colonel Gumley tells Wesley how God's will called him out of the country; he asks for John's continual prayers and support.

Letter LIX. (Oct. 17, 1748; To John Wesley From Colonel Gumley) 589-560

Gumley informs Welsey that God was indeed with him as he went to this new country. He praises God that he wants nothing.

Poetry 590-600

The Country Clergyman (by Goldsmith) 590-592

A poem about a virtuous country preacher who loved to aid the wretched.

Ode to Truth (by Mr. Mason) 592-594

A poem romanticizing truth.

Retirement: An Ode (by Dr. Beattie) 594-596

A praise of retirement, which helps one escape the toil of life.

By a Lady in America to Her Husband in England 596-597

A poem that deals with a wife missing her husband.

An Ode, Written at Sylvan Dale 597-598

An ode to nature and the winter season, as it appears at Sylvan Dale.

On Eternity 599

A praise of the nature of eternity.

Epitaph (translated from the French) 599

An epitaph that talks of someone who spent their life without thoughts of death.

The Epigram on Virgil (translated) 599

An epitaph on Virgil.

The Same Paraphrased (by a Friend) 599-600

An poem memorizing Virgil.

On Dr. Aldrich, Dean of Christ Church, Oxon. 600

Wesley asks anyone who can to translate this epitaph.

The Arminian Magazine for the Year 1779
Consisting of Extracts and Original Treatises on Universal Redemption
Vol. II

Published**:** London: J. Fry and Co. in Queen-Street

To the Reader i-viii

Wesley claims to have achieved his goal of publishing some of the best 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." Wesley then answers the objections made to his work. He claims to want to begin including more pictures in the work (as he began to in the final three issues of the previous year), he upholds the work against those who claim that the treatises are not practical enough (claiming that today a stand must be taken against predestination), and he defends the fact that all the poems are not original.

An Answer to Several Objections Against this Work. 1-4
(June 5, 1778; to a friend from John Wesley)

Wesley reprints his reply to an anonymous letter that prefaced the October 1778 issue.

The Arminian Magazine, For January 1779.

An Appeal to the Gospel for the true Doctrine of Divine Predestination 1-7
(Plaifere, continued from vol. 1, 558)

Plaifere examines the next part of the Article of Faith, which deals with the God's goal for his chosen, to bring people to everlasting salvation. Plaifere examines what it means to be chosen. He contends that all are elected in Christ, and we must chose to obey this call. Christ died so that all might attain everlasting salvation.
(concluded on 49)

God's Love to Mankind. (continued from vol. 1, 568) 7-18

The author continues to lay down objections to predestination. He argues that absolute reprobation is contrary to the use and end of God's gifts bestowed upon human beings. These gifts are divided up into two categories: gifts of nature and gifts of grace. The former are "our creation, preservation, together with health, strength, beauty, and wisdom." The latter are those gifts which "have a more immediate relation to everlasting life, and are means either of purchasing salvation or applying it." These means include the sacraments, which the author devotes a great deal of time to discussing.
(concluded on 60)

The Life of Bishop Bedell (continued from vol. 1 577) **18-24**

This chronicles two of Bedell's major conflicts while he was Bishop: one over the practice of suspending the Bishop's jurisdiction when the Metropolitical and Regal Visitations occurred and another with a Chancellor over lay abuses (Bedell had been holding trials and giving sentences to correct abuses).
(continued on 70)

An Account of Mr. John Pawson (written by himself: in a Letter to John) 25-40
Portrait: Mr. John Pawson, Ætatis 41

Pawson gives an account of his life. He deals some with his childhood, his early hatred of the people called Methodists and eventual sway over to the Methodists brought about by being exposed to their books, published sermons, and piety. His father's hatred of the Methodists and his threats to disinherit him, however, interrupted this conversion. His father eventually was converted and this would eventually lead to John Pawson's own conversion (experiences of feeling contrite and feeling assurance). Pawson also relates his induction to the ministry and his experiences on the circuits.

Letters 41-44

Letter LX. (Oct. 30, 1748; To John From the Housekeeper at Kingswood School) 41-42

The Housekeeper announces her astonishment at God's guiding hand in her life and the life of the school. She admits that she believes great leaders will come from the school.

Letter LXI. (Nov. 1, 1748; To John From a poor, happy Woman, then living in the Orphan-House at Newcastle) 42-44

A woman relates to Wesley that she has no problems with Sister M----, despite the rumors he has heard. She then speaks of her experiences at the Orphan-House and about her current feeling of awe in regard to God's work in the world.

Poetry 44-48

The Bachelor's Wish 44-45

A bachelor laments his inability to find a suitable wife in this mocking poem.

A Letter to a Clergyman 45-47

A poem about clergyman whose only desire is to please God.

On Reading the Checks and Other Polemical Works of Mr. Fletcher 47

A poem painting Fletcher as the heroic conqueror of Calvinism.

A Translation of the Verses of Dean Aldrich: (which were spoken by a Westminster School-Boy at the Election, soon after his Death). 47-48

Wesley claims that this is far from the original (translation). It praises Aldirch, to whom the students owe so much.

Cowley's Epitaph on Himself

Wesley asks for anyone who can provide a translation to do so.

The Arminian Magazine, For February 1779

An Appeal to the Gospel for the true Doctrine of Divine Predestination 49-60
(Plaifere, concluded from 7)

In this section of his work, Plaifere argues that God "for the merit of Christ will accept the sincere endeavors of all men who live according to their best abilities, though he was not pleased to bless all with the light of Revelation…" He makes this argument through use of scripture and examples of ancient and modern heathen. Wesley notes that it may even be fair to say that those who have had negative contact with Christianity may be counted.

God's Love to Mankind (concluded from 18) 60-70

The author gives his fourth reason against Absolute Reprobation, that it hinders piety. The author believes that the predestinarian view point greatly discourages holiness. It does this by taking away hope of attaining godliness and any fear of being hurt for wickedness. "For if events absolutely decreed be unavoidable; if men's actions about unavoidable ends be unprofitable; if in unprofitable employments men will have no hand willingly: whosoever they be that believe and consider this, will have nothing to do with the practice of godliness." The author argues that this discouragement of holiness is unscriptural. In the scripture Christ calls for his followers to be holy.

Life of Bishop Bedell (continued from 24) 70-77

This portion deals with Bedell's defending himself against the accusations that the Chancellor raised against him. Bedell asks to be tried before the Church, as opposed to submitting to civil authorities. This request and his defense appear in the two letters that have been transcribed to make up the extract.
(continued on 123)

An Account of the Life of Mr. Thomas Olivers (written by himself) 77-89

Olivers gives an account of the major events in his life culminating with his conversion. He writes about the tragic death of his parents and his wild early adult years which marred his early childhood. He recounts how despite the fact that he lied, cursed, and danced often, when he fell ill with a fever and almost died, a Methodist treated him free of charge. While this did not permanently cure him of his ways, it did leave an impression that was greatly strengthened when he heard Whitefield preach. It was at this point that he began to attend services at the Methodist Societies regularly. When he was admitted to the societies as a member, he recalls having an experience where a ray of light shone upon him, elevating him and casting his burden away.
(concluded on 129)

Letters 89-95

Letter LXII. (Nov. 22, 1748; To Rev. Mr. J. Wesley from Dr. Robertson) 89-91

Dr. Robertson is writing Wesley in regard to a question he asked him about natural philosophers. Robertson contends that they "busy themselves about two things, the history of facts, and assigning the causes of effects." He argues that the first of these tasks can be very helpful and good "*for life and godliness*." The second, however, "flatters man's vanity most." Robertson writes that this task seems impossible to complete. He claims that all who have attempted it, save Newton, have lost their credit. Not all of Newton's work, he claims, will last either.

Letter LXIII (Feb. 15, 1749;To the Rev. Mr. J. Wesley from Colonel Gumley) 91-92

Gumley writes of the need to sustain humility.

Letter LXIV. (April 8, 1749; To John from Mr. Charles Skelton) 92-95

Skelton recounts how he witnessed two men worshipping the saints and the Virgin Mary. He told them only Christ could save them, and this had a poignant effect on the men.

Poetry 95-104

Elegiac Stanzas, on the Death of an Infant (by its Father) 96-103

A poem that asks whether or not any parent can possibly believe that an innocent baby infant would die in eternal hellfire.

Translation of Cowley's Epitaph. 103-104

Epitaph mourning the loss of Cowley.

Ex Martiale 104

Wesley asks for a translation of this piece.

The Arminian Magazine, For March 1779.

The Scripture Doctrine Concerning Predestination, Election, and Reprobation 105-119

The author notes that it is plain from scripture that God has chosen some to life and glory from the foundation of the world. The author concludes that this does not mean that the Elect were chosen before their birth, before they believed. He states (from scripture), *"God calleth things that are not, as though they were."* God foreknew at the beginning of the world all persons who would believe and who would not believe. The author spends the remainder of the article answering objections to his viewpoint.

Thoughts on Salvation By Faith 119-123

Wesley reflects on his first coming to believe in salvation by faith alone. He notes that it was for this belief that he and fellow believers were mocked and oppressed. He warns believers that, "If, on the other hand, we deny all Absolute Decrees, and admit only the conditional one (the same which our blessed Lord hath revealed) *He that believeth shall be saved*; we must, according to *their* apprehension, assert Salvation by Works." By this he means that the very act of faith is considered to be works by predestinarians, therefore to be scriptural you must believe in salvation by works.

The Life of Bishop Bedell (continued from 77) 123-128

This extract deals with how the other Bishops did not stand by Bedell. Even still, he refused to cease holding the courts. The Chancellor decided to allow him to continue. The extract also addresses Bedell's character and dealings with the Irish, who were thought to not really be part of England.
(continued on 174)

An Account of the Life of Mr. Thomas Olivers (concluded from 89) 129-146

In this article Olivers recounts how it was that he began to preach. He tells of his career, thus far, as a preacher and recounts how God has blessed his work throughout his journey.

Letters 146-152

Letter LXV. (Jan. 10, 1779; To the Rev. Mr. J. Wesley from Mr. Richard Williams) 146-148

Williams, in a most creative and impassioned letter, speaks out against war and heresy.

Letter LXVI. (July 25, 1749; To the Rev. Mr. J. Wesley from Mr. John Martin Bolzius) 148-150

Bolzius gives an account of the German Settlement at Ebenezer in Georgia. He notes that God has maintained the settlers through some hard times.

Letter LXVII. (Sept. 14, 1749; To the Rev. Mr. J. Wesley from Mrs. Elizabeth Mann) 150-152

Mann expresses her humility before God and her thirst for a full salvation.

Poetry 152-160

The Pursuit of Happiness 152-154

This poem comments that the only happy people are the fools.

The Funeral Hymn 154-155

A hymn laid out for the mourning of Mr. John Hadden, who died Nov. 18., 1773.

The Epitaph of the Late Duke of Buckingham (written by himself) 156

An epitaph in which the Duke claims to venerate Christ and trust in God.

Psalm xlvi. 157-158

Psalm xlvi. transcribed.

Short Hymns

Genesis iii. 8 158

A short hymn about Adam and Eve hearing voice of God while walking in the garden of Eden.

Genesis xxiii. 20. 159

A short hymn about Abraham being given his first spot of ground for a burying place.

Genesis xlvi. 4. 159

A hymn which asks Christ to “bring me up” when I go down to the grave.

Exodus xix. 4 159

A hymn that claims that Jesus bears his people like an eagle.

Translation of the Epigram 160

An epigram lamenting the brevity of the life of a sixty-year-old person who has recently died.

Ex Martiali. 160

Wesley asks anyone who can to provide a translation.

The Arminian Magazine, For April 1779.

A Treatise Concerning Election and Reprobation (extracted from a late author by John Wesley) 161-174

This treatise considers the doctrine of unconditional election. In accomplishing this task, the article attempts to discern whether or not Adam's sin is unlimited and whether Jesus' saving act is limited. The author concludes that the doctrines of Unconditional, Irreversible Election and Reprobation are abominable. The majority of the article is his laying out proofs for these two claims.
(continued on 217)

The Life of Bishop Bedell (continued from 128) 174-182

This section on Bedell deals with his conflict with a man named Bailey and his subsequent conflicts with the Primate's Court. The section also deals with Bedell's efforts to get an Irish translation of the Bible, which were complicated by the translator's (Mr. King's) enemies spreading false rumors about him. These rumors caused Bedell to have to defend King to the Earl of Stratford and the Archbishop of Canterbury.
(continued on 229)

A Short Account of Mr. Thomas Rankin (by himself: in a letter to John) 182-198
Portrait: Mr. Thomas Rankin, *Ætatis* 41

Rankin's "Short Account" is broken up into three parts: (1) From childhood to being convinced of sin, (2) from being convinced of sin until he finds peace with God, and (3) from that time until the day of the writing (Nov. 16, 1778). He spends several pages retelling his early life of sin as it manifested itself in his temper and his love of dancing. He also writes of his early religious stirrings, especially as he took it upon himself to observe family worship once his father had passed away. These stirrings became more greatly manifest when he heard Whitefield preach, which led him to become deeply convinced of his own sinfulness. After becoming part of a Methodist society and struggling intensely within himself, Rankin found peace. Rankin then writes of his call to preach and the routes he was assigned at various conferences.

Letters 199-212

Letter LXVIII. (May 1772; *To the Rev. Mr. J. Wesley from Mr. Charles Perronet*) 199-212

Perronet writes about the importance of the Trinity in Christian Redemption. He insists, throughout this long letter, that each divine person plays a distinct role in relation to redemption in human beings. Rankin notes the paradox in the one Jehovah holding three distinct persons. Perronet spends the final portion of the letter writing about communion with the triune God.

Poetry 212-216

The Caution (by Mrs. ------) 212-216

A poem of warning to those who are attempting to serve God by going on to perfection. This woman warns these people to be lowly and gentle, not to be critical or arrogant, and to practice rather than applaud. She emphasizes that to be a true servant, one must be focused on doing God's work and not on glorifying themselves.

Translation of the foregoing Epigram 216

An Epigram noting that nothing matters once a person is dead; their ability to change their destiny is gone.

Epigram 216

Text in Latin.

The Arminian Magazine, For May 1779.

A Treatise Concerning Election and Reprobation (continued from 174) 217-229

In this extract the author considers the principal argument of the predestinarians. He does this by utilizing Bishop Burnet's definition of the predestinarians. The writer then argues against notions that God decreed the fall of human beings. He argues that these decrees do not prevent certain people from becoming righteous, either. The decrees do state, however, that the righteous shall be saved and the wicked damned.
(continued on 273)

The Life of Bishop Bedell (continued from 182) 229-239

This portion of Bedell's life deals with his moderate positions. It notes how he was a great supporter of Mr. Dury's design of reconciling the Lutherans and the Calvinists. It also writes of his use of the Common Prayer and of the Irish revolt against the English. It notes how Bedell was left unharmed because of his reputation among the Irish. It includes a letter Bedell wrote to the English on behalf of the County of Cavan.
(continued on 286)

A Short Account of Mr. Alexander M'Nab (by himself: To John) 240-249
Portrait: Mr. Alexander M'Nab Æ 33.

M'Nab gives an account of his life, beginning with his childhood. When a young man, M'Nab recalls that he went to sea with his uncle for a few years . He then recalls his hearing the Methodists and becoming convinced of his wretchedness. He writes of the sorrow of many of his friends and relatives when he joined the Methodist Society. He then recalls the emotional struggle he was engaged in against God. Then, after months, a heavenly peace and sweetness rested upon his spirit. In June 1766, he was unexpectedly appointed to speak in public. This led to further invitations, and at the August 1766 conference at Leeds, he was recommended to become a traveling preacher. He was examined at the London Conference in 1767 and sent on a series of circuit appointments.

Letters 250-261

Letter LXIX. (Feb. 15, 1749-50; To the Rev. Mr. J. Wesley from Mr. J. Brewste) 250-252

Brewster recalls that he was a big critic of Wesley until he read his *Earnest Appeal*. It was at this point that he realized that Wesley was a lover of souls who wanted all to be saved. He warns Wesley about being too cautious and asks for copies of his sermons and divine poems.

Letter LXX. (July 30, 1750; To Rev. Mr. J. Wesley from the Rev. Mr. Richard Lloyd) 252-256

Lloyd is relating to Wesley some complaints made to him about Wesley preaching in his church. The first letter is from Mich. Davis (Archdeacon) which claims that the Bishop has told him to let Lloyd know that no one who is not a licensed preacher should preach in his church. The second letter is from Lloyd to the Bishop. Lloyd confesses that he allowed Wesley to preach and defends this decision. The third letter is the Bishop's response, which encourages Lloyd to be cautious in the future.

Letter LXXI. (Sept. 7, 1750) 257

This letter is a short account of the death of Mr. John Jane, a Methodist Preacher. He fell ill while walking from Epworth to Hainton on an especially hot day. It records his piety even in the face of death, which soon followed.

Letter LXXII. (Oct. 31, 1750; To the Rev. Mr. J. Wesley from Mr. T. Butts) 258-260

This letter from Mr. Butts points out that some members in the Methodist societies are not paying their debts. He encourages the societies to expel their dishonest members or they will become sanctuaries for that type.

Letter LXXIII. (June 25, 1751; To the Rev. Mr. J. Wesley from Mr. John Cennick) 260-261

Cennick relates to Wesley his Christian love for him and his sincere desire to carry on an active correspondence.

Poetry 261-272

Christian Experience (by Miss -----) 261-265

A poem about the battle within to overcome sin, in which where grace must prevail. The poet expresses her thankfulness for this grace and eternal life.

Written in the Beginning of Mezeray's History of France 265-266

The author talks about the paradox of life: how all covet life but call it pain, and how all feel ill but shun the cure.

On Mrs. Martin (by Miss Th-----) 266-268

A poem expressing praise for the virtues of Mrs. Martin.

The Wish (by Miss T----) 268-270

A poem expressing the desire to be in heaven. Earth is not important compared to heaven's immortal grandeur.

Short Hymns

Exod. xxiv. 6. *Merciful and gracious* 271

A hymn praising God's mercy.

Do. xxiv. 6. *Abundant in goodness* 271

A hymn that praises God's goodness and truth.

Do. xxxiv. 6. *Abundant in truth.* 271

A hymn praising God for being the eternal truth.

Exod.xxiv. 7. *Keeping mercy for thousands.* 272

A hymn praising God's inexhaustible grace.

Translation of the Epigram on Mr. Harley. 272

A epitaph to Mr. Harley who was stabbed in the council-chamber.

Parce Sepultis 272

Text in Latin.

The Arminian Magazine, For June 1779.

A Treatise Concerning Election and Reprobation (continued from 229) 273-286

This extract discusses the death of Christ as a sacrifice for all human beings. This universal claim is demonstrated by an appeal to scripture. The argument basically shows that Christ came to die for all human beings; his intention was to not save the elect but to remove the curse of sin.
(continued on 329)

The Life of Bishop Bedell (continued from 239) 286-296

The Bishop of Kilmore came to Cavan, pretending to be there to protect the Bishop. He wrote him and asked to stay with Bedell. Bedell told him this would not be appropriate because his house was already crowded with others who were fleeing. Bedell, almost seventy at this time, informed the Bishop that no death for Christ would be bitter. The writer includes the last "paper of spiritual advice the Bishop ever wrote." It then talks of how he was dragged away with his two sons to the prison at the Castle of Lochwater and attests to his spiritual activities while a prisoner.
(continued on 344)

Account of Mrs. Sarah Ryan (by herself to John Wesley) 296-310

Mrs. Ryan gives an account of her life. In this account, Mrs. Ryan pays mention to her birth and childhood. As she becomes an adult, a deep fear of death possessed her; this fear leads her on a faith journey that culminates when she falls in with predestinarian family and marries twice. She manages to find direction only when she heard Wesley preach at the Foundery and was admitted into the Methodist Society. The remainder of the letter deals with Mrs. Ryan's intense struggle to find assurance.

Letters 310-321

Letter LXXIV. (Dec. 20, 1751; From John Wesley) 310-317

Wesley writes about the right method of preaching. He speaks of the need to "preach the Gospel." By this he means "preaching the love of God to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers." Wesley confesses that every sermon needs to have a mixture of law and gospel. He claims the right method of preaching is to first begin to preach, to declare the love of God to sinners and his willingness that they be saved, and to preach the Law in the most searching manner possible. When more and more people are convinced of sin then the gospel can be preached.

Letter LXXV. (Dec. 3, 1753; To the Rev. Mr. J. Wesley from Mr. George Whitefield) 318

Whitefield wrote this letter when he feared illness would take Wesley. He praised his ministry and emphasized the glory heaven has to hold for him.

Letter LXXVI. (June 7, 1755; To the Rev. Mr. J. Wesley from Rev. Mr. Baddeley) 319-321

A letter about some who were separating from the established church.

Poetry 322-328

The Garland 322-323

A poem about a beautiful garland and a dancing nymph.

Lines written on reading Stella's Account of the Deceitfulness *of Human Friendship* in *Vide Magazine* vol.1, 484. 323-326

A poem about the terrors of human friendship. It testifies that only Jesus offers a true friendship.

From a Lady at Bath to Her Husband 326-327

This is a poem from a dying woman to her husband in which she says farewell.

Short Hymns

Numb. vi. 24. The Lord bless thee and keep thee. 327

A hymn asking the Father, Son, and Holy Ghost to bring back the heavenly blessings that humankind has lost.

Verse 25. The Lord make his Face to shine upon thee, and be gracious Unto thee 327

A hymn asking the goodness of God to shine upon the sinner.

Numb. vi. 26. The Lord Lift up his Countenance upon thee, and give thee Peace 328

A hymn asking God for peace, holiness, and the joys of heaven.

Translation of the Epigram 328

An Epigram on Achilles dragging the dead body of Hector around the Walls of Troy.

Epigram 328

Text in Latin.

The Arminian Magazine, For July 1779

A Treatise Concerning Election and Reprobation (continued from 286) 329-343

This extract contains Chapters Four and Five of the work. In these chapters, the author asserts the universality of saving grace (Ch. 4) and that there is a "day of grace" for all persons, during which they may be saved (Ch. 5). The author demonstrates the former of these by scripture. He concludes that saving grace is given to all persons and is necessary and adequate for salvation, but it may be refused. The latter point, also shown from scripture, emphasizes that God desires every person to be saved.
(continued on 385)

The Life of Bishop Bedell (concluded from 296) 344-357

This extract deals with the final days of Bedell's life. It pays attention to Bedell's activities on the Sabbaths in the last weeks of his life. It notes how he preached and did the prayers and scripture lessons himself, despite the presence of other ministers. Bedell soon fell ill, during which time he called his sons and their wives to come to him. The article records Bedell's words, which he asked to be recorded. Bedell spoke little after this. The sickness eventually claimed him. The final pages of the extract are a further description of his character.

An Account off Mr. Benjamin Rhodes (by himself: to John Wesley) 358-366
Portrait: Mr. Benjamin Rhodes, Aged 53, Preacher of the Gospel

This account details Mr. Rhodes' life. There is a misprint at some point in either the account or the attached woodcarving. The former claims that Mr. Rhodes was born in 1743 and the latter claims he is fifty-three years of age. The account itself includes reference to his childhood religious experiences, his work experience in the wool and worsted business, and his teenage exploration into youthful vanities. It chronicles Rhodes' own fall into despair over religion and his eventual deliverance. It also deals with Rhodes becoming a Methodist, a class leader, and eventually a travelling preacher under the guidance and influence of Mr. Jaco. It chronicles his struggle to come to believe in universal redemption and details his preaching and circuit riding excursions.

Letters 366-377

Letter LXXVII. (Sept. 23, 1755; To the Rev. Mr. J. Wesley from Mr. T. Walsh) 366-367

Mr. Walsh relates to Wesley his sickness. He informs Wesley that "My soul is too great for my body." He is continuing his preaching activities despite his illness.

Letter LXXVIII. (Sept. 24, 1755; To the Rev. Mr. Walker From John Wesley) 368-371

In this letter Wesley answers Walker's questions about separating from the Church of England. Wesley lays out the reason that many want to separate (noting that they believe it is not lawful for them to stay in the Church). Wesley concludes that while he cannot answer all of their questions to his own satisfaction, he cannot give up his conclusion that it is lawful to continue in the Church.

Letter LXXIX. (Oct. 10, 1755; To John from Rev. Mr. Thomas Adam) 371-373

Adam is responding to Wesley's inquiry of his opinion about separation from the Church of England. Adam calls for the Methodists to repair the breach they have already made with the Church of England. He speaks out against lay preachers as well, feeling that they represent part of this breach.

Letter LXX. (Oct. 31, 1755; To the Rev. Mr. T. Adam from John Wesley) 373-376

This is a reply to the letter Adam sent. In it Wesley thanks Adam for his letter, and he notes that he agrees with him in the decision not to go out. Wesley asks Adam to consider whether or not he has gone far enough. He claims that many of the Anglican ministers do not even know the gospel, and hence the need for lay preachers. He writes, "Soul-damning clergymen lay me under more difficulties than soul-saving laymen!"

Letter LXXXI. (Dec. 21, 1755; To John From Mr. John Walsh) 376-377

Walsh admits his struggle with faith. The fact that no book of religious controversy takes into account the plurality of worlds particularly disturbs him.

Poetry 378-384

Birth-Day Reflections (by Miss. A.F.) 378-382

This poem, written Nov. 25, 1767, is the poet's reflection on her life on her birthday. It includes thoughts how Christ's light can overcome despair.

Faith, Hope, Charity 382

A poem which extols love as the greatest of the virtues and that which brings certainty of faith.

Short Hymns

Numb. xi. 27. There ran a young Man, and told Moses, and said, Eliad and Medad do prophesy in the Camp 383

A hymn about the pride of Eliad and Medad in prophesying to the camp.

Verse 28. My Lord Moses forbid them. 383

This deals with Moses forbidding them to prophesy.

Verse 29. Enviest thou for my Sake? 383

Moses rebukes them for their partial love.

Translation of the Foregoing Epigram 384

An Epigram designed to show that some persons will not let themselves be saved.

Epigram 384

Text in Latin.

The Arminian Magazine, For August 1779.

A Treatise Concerning Election and Reprobation (continued from 343) 385-405

This extract contains Chapters Six and Seven. The former deals with election and reprobation while the latter is where the author answers objections to his position. By election, the author means to say that there is an election to Life Eternal in Christ, who is the root and foundation of the election of believers. By reprobation, the author means those persons who are in their present state of unbelief. This is not irrevocable.
(continued on 441)

The Life of Dr. Donne 406-416

This essay deals with the birth, childhood, education, and travels of John Donne. It also devotes time to his marriage (and the circumstances surrounding it), his stay with Sir Francis Wolly, and his struggle about entering the ministry. It also chronicles the death of his beloved wife and his first years as a minister.
(concluded on 406)

An Account of Mr. John Oliver (by himself: to John) 417-432

Portrait: Mr. John Oliver, Ætatis 47

This letter gives an account of Oliver's life from his birth until 1779. Like the previous letters, it focuses on Oliver's conversion experiences. This experience was brought upon by his contact with the Methodists, whom he at one point despised. His father's violent temper and hatred of the Methodists interrupted this conversion. He eventually did find peace when his attempt at suicide was thwarted by divine intervention. After finding his peace he realized he was called to the public work as a circuit rider. Oliver gives an account of all the circuits he preached in and of some events that happened during those years.

Letters 432-435

Letter LXXXII. (Feb. 1, 1756; To the Rev. Mr. J. Wesley from Mr. John Walsh) 432-434

Walsh writes that Wesley has been helping to diminish his doubts. He writes that were it not for the strict rules, he would gladly apply for admission into a society.

Letter LXXXIII. (Feb. 5, 1756; To the Rev. Mr. Dodd from John Wesley) 434-435

Wesley has written Dr. Dodd asking for his opinion on Christian perfection. Wesley explains how he had reached such a view through reading scripture, and the history of his public proclamation of this opinion before the University.

Poetry 435-440

The Lady's Looking-Glass 435-437

A poem of infatuation and a shipwreck.

Part of a Paraphrase of Job 3 437-438

A poem lamenting life.

To a Robin 438-439

A poem of praise to a small bird who has taken residence in the Cathedral of Bristol (and who accompanies the service with her singing).

Short Hymn

Deut. vi. 13 The fire shall ever be burning upon the altar, it shall never go out 439

A hymn asking Jesus to burn like a fire, as "my heart's desire."

Epigram From the Greek 440

Croesus, a monarch who has died, is mocked by Diogenes in the underworld. For though he had much on Earth, he has nothing there.

On the Foregoing Epigram 440

A poem based on the preceding epigram.

Epigram 440

Text in Latin.

The Arminian Magazine, For September 1779.

Portrait: Mr. John Murlin, *Ætatis* 56.

A Treatise Concerning Election and Reprobation (continued from 405) 441-456

This chapter contains a portion of Chapter Six and Chapter Seven of the work. The author continues his exploration of objections to his viewpoint in the portion of Chapter Six he includes. In Chapter Seven the author answers yet more objections, hoping to prove that his doctrine is compatible with scripture. The author basically confronts those objections made from scripture, ranging from the hardening of Pharaoh's heart in Exodus to Paul's seemingly predestinarian claims in Romans. The author gives alternative explanations encouraging people not to read things into the text which are not explicitly stated. He notes that words like choice, election, and predestination more properly relate to God's foreknowledge. (concluded on 497)

The Life of Dr. Donne (concluded from 416) 456-468

This portion deals with Dr. Donne's mature ministry. It begins with his work at the Lincoln Inn and his posts as dean of St. Paul and the vicar of St. Dustan. He became a dean when he was fifty and almost died because of an illness he acquired. The article tells of Donne's charity, his piety, his writing, and his studies.

An Account of Mr. Thomas Tennant (by himself: to John) 469-474

Tennant begins the letter by describing how Whitefield's (and later Wesley's) preaching influenced his parents. Both parents joined the Society. Tennant relates his own attempts to flee from the conviction of sin that he had in childhood. Eventually, after hearing Wesley preach several times, he joined the Methodist Society too. He found the assurance he was looking for one day when he was given the courage to go to

the Lord's Table. Soon after, he became a lay preacher. The last part of the letter is where Tennant talks of his various circuit appointments.

Letters 475-481

Letter LXXXIV. (March 12, 1756; To the Rev. Mr. Dodd from John Wesley) 475-481

This letter is on Christian perfection. Wesley asks Dodd to give him more advice. He relates to Dodd his dislike of the term "perfection." He means for it to be understood as holiness. Wesley goes on to support his claims of perfection from scripture. Wesley proceeds to respond to some of Dodd's responses to his previous letter. He takes particular offense at Dodd having claimed that he disregarded all authority "ancient and modern."

Poetry 481-496

Henry and Emma, a Dialogue. 481-496

Henry and Emma are a young couple distraught when Henry has to go to war.

Translation of the Foregoing Epigram 496

On the death of Scipio, one who has murdered and destroyed much.

Epigram 496

A text in Latin.

The Arminian Magazine, For October 1779.

A Treatise Concerning Election and Reprobation (concluded from 456) 497-505

The author continues to answer objections to his position of universal atonement. He particularly addresses the complaint that this doctrine places too much on the will of human beings. The author contends that God restores human will so that it might chose salvation and that this is evident from scripture which continually calls people to repentance. The author concludes his article by noting that he has not given a comprehensive account of all of the arguments of predestinarians, but he has given and refuted all the arguments he believes have any weight.

Predestination Calmly Considered (by John Wesley) 505-519

Wesley begins his article by noting how easily one could reach a predestinarian view when observing God's love in action in the world. He quotes those who have reached this view listing the Protestant confession of faith (1559), Synod of Dort (1618), and the Confession of faith set forth by assembly of English and Scotch divines (1646). Wesley also considers those who assert the decree of Election but not Reprobation, imploring these people to consider whether one does not imply the other. Wesley then turns his arguments against predestination, asserting that he can only believe in a conditional election. Wesley concludes this first part of his article by listing and responding to all the scriptures that appear to assert predestination. He then lists all the scriptures that he believes show God's willingness for all to be saved. (continued on 553)

The Life and Death of Archbishop Usher (by Dr. Bernard) 520-529

This is the first of two parts of a biographical sketch of Archbishop James Usher. This portion deals with Usher's 1580 birth in Dublin, paying specific attention to his extensive education, his ordination, his first Church preferment as the Chancellor of St. Patrick's, and his eventual election as Primate of Ireland in 1624.
(concluded on 581)

A Short Account of Mr. John Murlin (By himself: To John) 530-536

Murlin gives an account of his life. The account gives special attention to Murlin's conversion which was wrought by Mr. Downe's preaching. Soon after, Murlin was given charge of the class near his home and eventually he became a travelling preacher (Wesley deconstructed all of Murlin's excuses not to be one). This account deals with Murlin's work in England and Ireland.

Letters 536-541

Letter LXXXV. (May 18, 1756; To the Rev. Mr. J. Wesley from Mr. Madan) 536-537

Mr. Madan relates that his father's death has indeed put more pressure on him. He acknowledges that his ability to get things done is not due to his own efforts but to the strength of God.

Letter LXXXVI. (May 21, 1756; To Rev. Mr. J. Wesley from Mr. Francis Fetherston) 537-538

A newly awakened student expresses his jubilation at feeling the love of Christ and expresses his hope that he and the other awakened students can nourish one another.

Letter LXXXVII. (June 28, 1756; To the Rev. Mr. J. Wesley from Mr. John Trembath) 539-540

Mr. Trembath, a backslider, is reviving in the Lord.

*Letter LXXXVIII. (June 29, 1756; To Rev. Mr. J. Wesley from Mr. Thomas Waterhouse)*540-541

Mr. Waterhouse expresses desire to know the truth and be strengthened in God.

Poetry 541-548

Verses by Miss Th--- 541-544

On her birthday, Miss T. praises God's redemptive work in Christ.

On the Birth-Day of a Child a Year Old 544

A poem praising the life of a one-year old child whose sisters had not lived to be that old.

On Being Asked, what is the Greatest Blessing on Earth? An Epigram 545

The greatest blessing is a life well spent. This means being devoted to God and being most alive when near death.

Epitaph on Lady Gertrude Hotham 545

An epitaph praising the life of a virtuous woman.

Short Hymns

Deut. xxii. 49, 50. Get thee up and die. 545-6

This hymn comforts by claiming that to die is to simply be in the soft arms of God.

Ruth ii. 3. Her hap was to light on a part of the field belonging to Boaz 546

All of our steps are directed and ruled by God.

1 Sam. xxviii.14. Saul perceived that it was Samuel 546-7

Saul realizes, in this hymn, that the person in front of him is Samuel.

Verse 19. To-morrow shalt thou and thy sons be with me 547

Saul is given a gleam of hope at the end; he will be content if he knows Jonathon is with him.

Translation of the Foregoing Epigram 547-8

Through the use of an epic battle scene, the epigram points out the power of the imagination.

Epigram 548

A Latin text.

An Extract From the Minutes Conference 549-552

A list of those preachers who were admitted that year, those preachers who were admitted on trial, those preachers who desisted form traveling and those preachers who had died. It is then asked if there are any objections to any of these preachers, and then it is listed how the preachers are stationed this year.

The Arminian Magazine, For November 1779.

Predestination Calmly Considered (Wesley, continued from 519) 553-580

In this article Wesley continues to consider arguments for predestination. He especially interprets these arguments in light of the attributes of God. Wesley proves how predestination contradicts these attributes and how free will is not contrary to these attributes. In accomplishing this task Wesley admits the unchangeableness, sovereignty, and justice of God, noting that in the act of salvation God does everything—human beings only have the power to resist.
(concluded on 609)

The Life and Death of Archbishop Usher (concluded from 529) 581-589

This second and concluding section of Usher's life deals with his life from 1626 until his death. It pays attention to his protest against the toleration of the Catholics, his losses due to the Irish rebellion and his work as preacher to the honorable Society of Lincoln's-Inn. The article also is an homage to Usher's character, noting examples of his piety, study, and devotion to the work of God.

An Account of Mr. William Hunter (by himself: To John) 589-598
Portrait: Mr. William Hunter, *Ætatis* 51

Hunter gives an account of his life, paying special attention to his conversion and ensuing ministry. Hunter notes that he began his struggle with his depravity while regularly listening to the Methodists. This struggle finally resulted in conversion when reading a book. After this conversion Hunter recollects that he could not be silent with what had been given to him, and this resulted in him becoming a preacher. He eventually was made a travelling preacher and was stationed at several places in England. In the postscript attached to the letter Hunter gives a fuller account of his encounter with grace and love immediately following his conversion.

Letters

598-605

Letter LXXXIX. (July 3, 1756; To the Rev. Mr. Clarke from John Wesley) 598-601

Wesley is responding to some problems Clarke had with his sermon "Catholic Spirit." Wesley particularly addresses Clarke's claim that the Episcopal form of Church government is prescribed in scripture. Furthermore, Wesley asks Clarke not to be so ready to believe that every "error in opinion" is heresy.

Letter XC. (Sept. 10, 1756; To Mr. Clarke from John Wesley) 601-605

Wesley responds to more of Clarke's problems with the Methodists' orthodoxy. Wesley argues for the validity and respectability of lay preachers; and he argues that orthodoxy, or right opinion, is a slender part of religion. True religion is in imitating Christ and loving and serving God.

Poetry 606-608

Ode on the Death of Dr. Boyce (Feb. 7, 1779) 606

A poem announcing Dr. Boyce's virtue and giving him to heaven.

An Epitaph on a Lady Who Died of a Consumption at Bristol Wells. (by her husband) 607

A man laments the death of his wife.

Short Hymns

2 Sam xviii.5. Deal gently for my sake with the young man, even with Absalom 607-608

David implores his officers to deal gently with the rebels, especially his son Absalom.

The Foregoing Epigram Imitated 608

An epigram admonishing people not to be envious or vengeful any longer, for death has its hold on everyone.

Epigram. Alexander et Xerxes. 608

A text given in Latin.

The Arminian Magazine, For December 1779.

Predestination Calmly Considered (Wesley, concluded from 580) 609-635

Wesley argues against predestination from the faithfulness of God. He attempts to show, from scripture, how anyone can fall from grace once having received it. Salvation, he contends, is not assured to those that fall from grace. He notes that salvation is conditional. While it is not something we can accomplish ourselves, through Christ's strengthening it can be reached. Wesley argues against the irresistibility of this strengthening. Wesley concludes the article by asking for believers to set aside their differences and unite in trying to destroy the works of the devil.

An Account of Mr. John Allen (By himself: To John) 635-640

Portrait: Mr. John Allen, *Ætatis* 42

Allen gives an account of his life. He apparently had religious education very early in his life, often going with his mother to Methodist meetings. These learnings were given up for youthful pleasures; his mother's death, however, awoke him to the necessity of repentance. Soon after, he joined the Methodists and he eventually had the experience of his sins being pardoned. Allen gives an account of how he came to be a travelling preacher and how he married. He also gives an account of his wife's death and his enduring faithfulness to God.

Letters 641-655

Letter XCI. (Aug. 16, 1756; To the Rev. Mr. J. Wesley from the Rev. Mr. Walker) 641-644

Walker is imploring Wesley to prevent the Methodists from becoming something they should not be. He asks Wesley to push harder to close the gap between the Church of England and the Methodists. He speaks out against non-ordained preachers. His last piece of advice is for Wesley to always bear in mind that Wesley should follow his own conscience, while having Christ's Church first in his mind.

Letter XCII. (Sept. 3, 1756; To Rev. Mr. Walker from John Wesley) 644-648

Wesley responds to Walker's letter by stating that his central goal is to promote vital, practical religion. Wesley contends that he has no desire to leave the Church of England but defends the lay preachers.

Letter XCIII. (Sept. 3, 1756; To Mr. N. from John Wesley) 648-655

Wesley is responding to N.'s charges that Wesley is "self-inconsistent," in tolerating lay preaching but not lay administering and that he is showing a spirit of persecution in denying his brothers the liberty of acting according to their own conscience. Wesley answers the first charge by contending that he is acting under the same principle with both. He writes, "I submit to every ordinance of man, wherever I do not conceive there is an absolute necessity for acting contrary to it." He believes lay preaching is a necessity but that lay administrating is not. Wesley says that he simply must act according to his conscience too. If he believes something one person does is a sin, he will act against it even if they performed it because of their conscience.

Poetry 655-664

On Winter 655-658

A poem that begins by lamenting the loss of summer and eventually embraces winter as another dimension of God's creation.

Psalm VIII 658-659

A psalm which praises God's great works.

For A Dying Friend (by Mr. Abraham Brown) 659-660

A man implores Jesus to save his friend's soul and take him up to heaven.

An Epitaph on Mrs. Ann Waterhourse in the Church-Yard at Epworth, Lincolnshire 660

A saintly person, who has died, forbids his friends to shed tears because he is going to heaven.

To the Memory of the Hon. Miss Booth 660-661

A memoir of a woman who always lived according to the will of God.

Short Hymns

2 Kings ii.11. As they still went on and talked, behold there appeared a chariot of fire, and horses of fire. 661

God shows suitable grace to Elijah by providing him with a chariot of fire when he had burned with so much zeal for God in his lifetime.

2 Kings ii.11. And parted them both asunder. 662

The chariot brings one to heaven where one can no longer be parted from loved ones.

Ibid. Elijah went up by a whirlwind to heaven. 662

Extols Christ as the true Elijah because he takes our souls up to heaven.

Verse 12. My father! My father! 662

A hymn which speaks of the anxiety we all have for Christ's return.

2 Kings ii.13. He took up the mantle that fell from him. 663

Elijah drops his mantle in his flight. Elijah does not need the mantle because he is soon to be given a robe of heavenly light.

Do. vi. 31. God do so and more also to me, if the head of Elisha shall stand on him this day. 663

Those who do not love or fear God will despise Christians.

Translation of the Foregoing Epigram 663

A Macedonian warrior weeps because no other worlds remain to be subdued. Xerxes, the Persian, weeps because "He millions, in an age no traces would remain."

Epigram. Pyramis. 664

A text given in Latin.

Translation of the Above Epigram. 664

An epigram which speaks of the mystery of a pyramid and compares it to faith.

The Arminian Magazine for the Year 1780
Consisting of Extracts and Original Treatises on Universal Redemption
Vol. III

Published**:** London: J. Fry and Co. in Queen-Street

Portrait: Mr. Jeremiah Robertshaw, Aged 54

To the Reader iii-viii

In this prefatory letter Wesley admits surprise that he is not yet finished with the Magazine. In this third volume he will attempt to keep the "controversial" part (Universal Redemption) to fifteen pages, increase the length of the section on the account of young pastors, and begin including some works that do not directly go with his original intention for the Magazine (Universal Redemption).

The Arminian Magazine, For January 1780.

An Exposition of the Ninth Chapter of the Epistle to the Romans 9-19
(extracted from John Goodwin)

In this extract Goodwin attempts to qualify earlier remarks (beyond the extract) he had made regarding the Jews. He does believe that the Jews are not saved. He attempts to prove this by noting his fraternal love for them and by showing how the covenant with Abraham has been realized in Christ. Only those who accept the doctrine of justification by faith can be saved.
(continued on 65)

The Life of Armelle Nicolas (written by her intimate friend) 19-24

This is the first part of the life of Armelle Nicolas. Nicolas, as a young woman, declined to be married away and instead was hired to work for a young gentleman. During her employment there she underwent a great spiritual struggle and a terrible sickness. The wife of the gentlemen she was employed by convinced her to labor despite the illness. Her duties actually increased at this time. The mistress became very unsympathetic and cruel in the work she assigned, but Armelle persevered through it all.
(continued on 81)

Some Account of the Life of Mr. Thomas Lee (by himself) 25-32
Portrait: Mr. Thomas Lee, *Ætatis* 60

Lee relates that he was religious and studious at a very young age. He became a Methodist only after hearing them preach and carefully comparing their doctrines to his Bible. He went through an intense time of despair, however, before finding peace and a call to become a preacher. He recalls how when he first began to preach he could not avoid the mobs. The mobs often undressed him, destroyed parts of their meeting place and instigated other atrocities.
(concluded on 140)

On the Eternity of God 33-41

The author supposes that having an infinite mind implies that all objects are understood at once. If a being has all things always and necessarily in view, this means that being must always will what is wisest and best (to not do this would contradict the infinite knowledge). The author supposes that this implies that this

Mind cannot have succession of ideas or changes of will. And lastly, it "must be as easy to infinite Power to *perform* according to the rule of infinite Reason as to *will* the Performance; for supposing *Difficulty* denies *Infinity* of Power. And hence the *actions* of such a Being occasion *no change* in the manner of his Existence; and yet, as *directed* by infinite Reason, they cannot be *physically necessary*" (41).

Letters 41-55

Letter CXIV. 41-46

The writer of this anonymous letter asks her audience, no matter their denomination, to realize the importance of sharing and respecting one another. She admonishes those who do not realize that conviction of sin and justification are the essential facets of Christianity.

Letter CXV. (Nov. 24, 1756; To the Rev. Mr. J. Wesley from John Fletcher) 46-48

Fletcher, in this letter, asks Wesley for advice concerning entering Holy Orders. Fletcher has already received his education and set out to get Orders at a very early age. He refrained from doing so due to having to subscribe to the article of predestination and his own feeling of inadequacy for the task. He is now reconsidering after several people have attempted to persuade him he should.

Letter XCVI. (Sept. 16, 1757; To the Rev. Mr. Walker from John Wesley) 48-54

Wesley, in this letter, is attempting to persuade Rev. Walker to give up his Methodist Societies to several ministers.

Letter XCVII. (Sept. 13, 1758; To the Rev. Mr. J. Wesley from Mr. Toplady) 54-55

Toplady is responding to a book of Mr. Hervey. He contends that Hervey's exclusion of the passive Obedience of Christ is an important omission. To imply that Christ's imputed righteousness is the sole requisite of salvation is erroneous.

Poetry 55-64

On the Church of England 55-57

A poem which implores God to make the Church of England holy, so it might become an example to all other churches.

Thoughts on Heaven (by Miss. E.T.) 58-61

A poem envisioning the great love that will characterize heaven.

Short Hymns

Job xii. 16. The deceived and the deceiver are his. 61-62

In this hymn the author contends that while crafty persons may trick others into being their "tool," all are ultimately under God's control.

Job xvi. 22. When a few years are come, then I shall go to the way whence I shall not return. 62

The hymn writer proclaims that when death overtakes us, our sorrow-filled time on earth will be over and we can experience the bliss of heaven.

Job xvii.1. My breath is corrupt, my days are extinct, the graves are ready for me. 62-63

The hymn writer proclaims that death is just going home.

Job xvii. 11. My days are past, my purposes are broken off, even the thought of my heart. 63

When death comes, one gains Jesus eternally.

Job xvii. 13. I have made my bed. 63-64

This hymn proclaims the comfort Christ brings in death.

A Specimen of our Ancient Poetry 64

An inscription from the Church of Campsall near Pontefract in Yorkshire that admonishes people to lift up their heart and remember the sacrifice of Jesus.

An Anecdote 64

An anecdote from the Church Warden's Book of Accounts (1518) which deals with the form of admitting Church Wardens into their office.

The Arminian Magazine, For February 1780.

An Exposition of the Ninth Chapter of the Epistle of St. Paul to the Romans (Goodwin, continued from 19) 65-81

Goodwin, in this section, inquires as to the nature of the apostle's scope in this chapter. Goodwin believes that the apostle's aim is not to establish predestination, but it is to prevent and satisfy objections which the Jews had or probably would make against the doctrine of justification by faith. Goodwin spends the entirety of this extract proving this point. In accomplishing this task he systematically goes through each verse in Romans 9 that he believes to be relevant. He pays particular attention to imagery dealing with Abraham, Isaac, Jacob, and Esau.
(continued on 121)

The Life of Armelle Nicolas (continued from 24) 81-91

Nicolas' health was eventually restored, but her mistress forbade her to go to Church except on holy days and Sundays. The mistress eventually came to realize and appreciate Nicolas' deep piety and allowed her to conduct her life as she saw fit. Armelle eventually left this employment and, though her health had been attenuated by her spiritual struggles, was employed as a maid for a convent. The nuns aided her in recovering from her weakness. Her deep peity also impressed the nuns. The extract also recounts the story of how she broke her leg and praised God through all of her infirmities.
(continued on 137)

An Account of Mr. Alexander Mather (by himself: to John) 91-99
Portrait: Mr. Alexander Mather, *Ætatis* 45

This chronicles Mr. Mather's life up until the time when his wife and he became Methodists. Mather recalls his childhood piety, his youthful follies, and meeting his wife. He recollects how he never was able to attain the level of religion he had always desired until he began to attend the Methodist Society meetings.

It was there he was convicted of sin and given the confidence to pray. His wife, who had attained some level of religion already, saw the pathway to salvation while hearing Charles Wesley preach.
(continued on 146)

Letters 99-112

Letter XCVIII. (May 26, 1757; To the Rev. Mr. J. Wesley from the Rev. Mr. Fletcher) 99-101

Fletcher writes a letter of humility, extolling Wesley's holiness.

Letter XCIX. (Sept. 20, 1757; To a Friend from John Wesley) 101-103

Wesley writes of how he has become convinced that the Methodists have unspeakable advantages in relation to worship services. He believes this to be the case because the Methodists always spend their services in pietistic sharing and in looking inward and upward to God. The singing is pietistic and the prayers are heartfelt. It is also wonderful to hear a preacher who lives as he speaks and to receive communion from one who fears God.

Letter C. (June 21, 1758; To the Rev. Mr. J. Wesley from Mr. John Walsh) 103-105

Walsh gives an account of the conversion of the Reverend Mr. Berridge.

Letter CI. (Aug. 25, 1758; To the Rev. Mr. J. Wesley from Mr. James Deaves) 105-107

Deaves writes a letter telling Wesley of some of the progress the Church has had. He encloses a letter informing Wesley of the setting out of a new minister.

Letter CII. (Sept. 4, 1758; To John Wesley from Mr. John Hodges) 107-108

Hodges found Wesley's answers to some of his objections to be very harsh in tone. Hodge refuses to respond to these, believing that all it will accomplish is to provoke Wesley further.

Letter CIII. (Feb. 12, 1779; To John Keed from Mr. Thomas Mendham) 109-112

Mr. Mendham defends Wesley's views of free will and argues against predestination. Mendham, who claims to not be a man who appreciates doctrine much, feels that Wesley's view has been misinterpreted.

Poetry 113-120

The Twenty-eighth Chapter of Job Paraphrased (by Mr. Ward) 113-116

A paraphrased version of Job 28, which deals with God appearing in the whirlwind.

Careless Content 116-119

A person claims to be completely carefree in relation to the opinions of the tempers of the world.

Short Hymns

Job.xix. 25, 26, 27. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 119-120

A hymn claiming Jesus will establish his kingdom upon the earth one day.

An Admonition Against Swearing 120

A poem addressed to an officer in an army asking soldiers what benefit they find in swearing.

Verses Designed for a Watch Case 120

A verse telling people to be true to nature. Health is a wonderful thing, but death still brings with it everlasting joy.

The Arminian Magazine, For March 1780.

An Exposition of the Ninth Chapter of the Epistle of St. Paul to the Romans (Goodwin, continued from 81) 121-137

Goodwin continues his argument concerning the scope of this passage. He is particularly interested in showing that there is no proof that Esau or Pharaoh (Exodus) were reprobate from eternity. (concluded on 177)

The Life of Armelle Nicolas (continued from 91) 137-140

This selection is an excerpt from Nicolas' journal. This extract is about how she went about her daily business. It reveals that she was a deeply pious woman who sought to glorify God in her every action. (concluded on 177)

Some Account of the Life of Mr. Thomas Lee (concluded from 32) 140-145

This section concludes Lee's short account of himself. It particularly emphasizes his preaching tours. He talks about how God gave him the strength to continue resisting the mobs. He concludes the account by giving his opinion on the Arminian/Calvinist controversy, noting that he can not fathom the predestinarian view.

An Account of Mr. Alexander Mather (continued from 99) 146-160

This section continues Mather's account of himself. It deals particularly with his growing involvement with the Methodist societies, becoming leader of a band and then a class. It also deals with his becoming a preacher, the various circuits he rode, and the various problems he encountered with mobs and persecution. (concluded on 199)

Letters 161-169

Letter CIV. (Feb. 21, 1759; To Miss---- from John Wesley) 161-162

Wesley admits that he does not want this woman to be a convert to his opinion but rather to God. He desires that she strive after holiness, allowing God to clear away her imperfections.

Letter CV. (March 20, 1759; To Miss---- from John Wesley) 162-164

Wesley writes this woman because he has heard she has inherited a large sum of money. He warns her of the dangers that newfound wealth can bring.

Letter CVI. (March 21, 1759; To the Rev. Mr. J. Wesley from Mr. Thomas Jones) 164-165

Jones responds to Wesley's offer of friendship with great affection. He warns Wesley that he is unequal to the task of giving sound advice, but that he will frequently inquire of sound advice from Wesley.

Letter CVII. (July 13, 1759; To the Rev. Mr. J. Wesley from Rev. Mr. Goodday) 165-168

Mr. Goodday relates to Wesley that he has not had an experience that confirmed his salvation. Goodday questions whether or not he is yet a Christian, despite his desire to be one.

Letter CVIII. (Aug. 21, 1759; To the Rev. Mr. J. Wesley from the Rev. W. Sh---y) 168-169

Sh—y thanks Wesley for the words of alarm he had sent to the seminaries.

Poetry 170-176

Amarantha (by Mr. Tooke) 170-173

Amarantha has died and is now residing with the Savior. The writer wishes that he could be with Christ now too.

Stanzas (by Miss Talbot) 173-174

The writer asks her soul why it has fallen into melancholy. She insists that the soul will last through eternity, while everything else will fade away.

Written on New-Year's Eve, while the bells were ringing out the old Year 174-175

Grace brings comfort in the face of new and past years.

Epigrams 175

Two Epigrams are given. The first deals with how time once past can never be recalled. The second advises that it is safer to reconcile with a foe than make a "conquest" of her.

Short Hymns

Job xxxii. 8. The inspiration of the Almighty giveth man understanding. 176

Only the Spirit, given by God, can show people how to get to God.

Job xxxv. 10. God giveth songs in the night. 176

God gives joy in the deepest distress.

The Arminian Magazine, For April 1780.

An Exposition of the Ninth Chapter of the Epistle of St. Paul to the Romans (Goodwin, concluded from 137) 178-194

In this concluding section, Goodwin writes of Paul's imagery of the potter and clay (v. 22-26). Goodwin argues that the vessels of wrath and vessels of mercy in these verses do not imply reprobation. Goodwin concludes that the vessels of wrath become such by ignoring God's long suffering (they fit themselves for

destruction). The vessels of mercy are those who allow themselves to be saved and glorified through it. Paul means to say, according to Goodwin, that when God's grace has prevailed in Jew or Gentile (they believe the Gospel) they become a vessel of mercy. These vessels of mercy are God's people (v. 25). The author concludes his discussion by talking about vs. 27-33, noting how only a remnant of Israel—those who believe in justification by faith—will be saved.

The Life of Armelle Nicolas (concluded from 140) 194-199

This concluding section features a continuation Nicolas' journal on her daily manner of life and concluding comments about her. In the journal section Nicolas talks about her daily worship activities, how she responded to scorn, and her experiences with God's divine presence. In the comments by her friend, one reads an overall testimony to her character and deep piety.

An Account of Mr. Alexander Mather (concluded from 160) 199-207

Mather gives an account of the majority of his preaching career. He continues to list the circuits he participated in at Paddiham, Coln, and Canterbury. He gives an extended account of his trial at Paddiham, where they laid the foundation for the preaching house only to be troubled by rioters. Mather gives an extended account of his re-establishment of peace there. The final section of the letter is added to address Mather's attaining salvation (a section Wesley asked him to add, as he had left it out originally).

A Short Account of God's Dealings with Mr. John Haime 207-217
Portrait: Mr. John Haime, Aged 70

This first installment extends from Haime's birth in 1710 to his experiences at war against the French. Haime gives an account of his lewdness in young adulthood, his enlisting in the Queen's Regiment of Dragoons, his conversion and the peace he attained to sustain him even in war.
(continued on 255)

Letters 217-227

Letter CIX. (Sept. 9, 1756; To Monthly Reviewers from John Wesley) 217-220

In this letter Wesley asks the Monthly Reviewers why they have to lump together and characterize all Methodism as bad. He recognizes that there are good and bad in all facets of society and the Methodists should at least be viewed this way. He asks, furthermore, if it is prudent to attack those who are not attacking and offer no resistance. Wesley also includes a poem from Count von Zinzendorf.

Letter CX. (Oct. 5, 1756; To Monthly Reviewers from John Wesley) 221-222

Wesley's earlier letter had been published, to his surprise. Wesley relates his concern at the poem by Zinzendorf having been published, as he is afraid the Moravians and the Methodists will then be confused with each other.

Letter CXI. (April 5, 1758; To Miss H---- from John Wesley) 223-227

In this letter, Wesley attempts to write about the doctrine of perfection. He clarifies that perfection means "perfect love." He attempts to prove that it is fit for a soul to be cleansed from all sin and made holy before it enters into eternal glory.

Poetry 227-232

To a Young Lady on her Birth-Day, being the first of April 227-228

Virtue binds, while youth and health do not.

To the Reverend Mr. J. Wesley (by M. Minutius Felix) 228-230

A poem about universal redemption.

On Reading Some Elegies 230-231

A poem about elegies on tombstones.

Resignation 231

God's perfect knowledge gives the poet wisdom and patience.

Mr. Gambold's Epitaph on himself 231

Gambold realizes that life is both vain and sacred.

On the right Manner of giving Reproof 231

To give reproof in anger is not a good way to give a "cure."

Short Hymns

Job xxxvi. 8, 9, 10. If they be bound in fetters, and be holden in cords of affliction, then he showeth them their work, and their transgressions, that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. 232

The poet asks for an obedient heart.

Job xl.4. Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth.

The writer asks to be able to blush at all his unrighteousness.

The Arminian Magazine, For May 1780.

Portrait: Mr. Thomas Brisco, Aged 46

Fate and Destiny, inconsistent with Christianity in eight Conferences between Epenetus and Eutychus (extracted from Mr. Edward Bird by John Wesley) 233-249

This abstract contains "Conference I." Eutychus is arguing for unconditional election and reprobation, and Epenetus is arguing for salvation due to the faith and obedience of human beings. They especially clash over Eutychus' argument that there is a vast difference between saving and common grace. Eutychus contends that it would be cold for there to be such a distinction. They also clash over Epenetus' view that grace strengthens but does not compel the will. They also argue about the implications of God's foreknowledge.
(continued on 289)

The Life of Gregory Lopez 249-255

This first installment of the Lopez's life deals with his birth and employment until he was twenty years old and his voyage to New Spain in 1562. The sketch implies that Lopez was blessed with uncommon grace from a very early age and was deeply rooted in fear of God.
(continued on 305)

A Short Account of God's Dealings with Mr. John Haime (continued from 217) 255-273

In this selection of his life, Haime recollects how he and several other soldiers began to gather together to study scriptures. This number eventually grew too large for a room to hold. Haime writes extensively of his military career. He continually recollects his devotion during this time and how the society continued to grow in their ranks. He eventually began to preach several times a day in these Societies, and eventually others began to preach as well. Eventually he fell back from his devotion, falling into great temptation.
(concluded on 307)

Letters 273-279

Letter CXII. (March 11, 1759; To the Rev. Mr. J. Wesley from Mr. G.) 273-274

Mr. G. gives an account of his salvation.

Letter CXIII. (June 9, 1759; To the Rev. Mr. J. Wesley from Mr. John Manners) 275-276

Mr. Manners gives an account of how he found salvation and the grace God that has filled him since then.

Letter CXIV. (July 1, 1759; To ----- from John Wesley) 276-277

Wesley admits the danger of "going to far." He asks for God to always guide him in understanding the limited nature of "general rules."

Letter CXV. (Oct. 1, 1759; To Miss F--- and Miss R---- from Fletcher) 277-278

Fletcher writes a "praiseful" letter. He asks for these two ladies to plunge themselves into the ocean of purity with him, to make God their all.

Letter CXVI. (Oct. 15, 1759; To the Rev. Mr. J. Wesley from Fletcher) 279

Fletcher gives Wesley an account of the death of the preacher Seccombe.

Poetry 280-288

On the Death of Mr. Thomas Adams 280

In death, the final debt is paid and before the deceased ascends to heaven.

The Law written in the Heart (by Miss F-----n) 280-281

The moral good is known to all, no matter how corrupt they are.

What is Religion (by Miss F----n) 281-282

Religion is true greatness; it purifies and strengthens people.

Behold the Man! (by Miss F---n) 282

A poem which asks those who enjoy great luxury to compare themselves to the suffering Jesus.

He dwelleth with *you, and shall be* in *you* 282-283

The Spirit of God dwells with us, and we should trust its guidance.

Verses sent to Miss Ritchie, when apparently near Death (by Miss T----) 284-285

In death, one gains the reward of heaven.

Hymn to Christ (by Miss T----) 285-287

A hymn of praise to Christ for his redemptive act.

Short Hymns

1 Chron. xxix. 15. We are strangers before thee, and sojourners: our days on the earth area s a shadow, and there is none abiding. 287

Earth is not our home; heaven is.

Nehemiah v. 9. Ought ye not to walk in the fear of our God because of the reproach of the heathen, our enemies? 288

An admonition to live an upright life with Godly fear.

Psalm xxxi.20. Thou shalt hide them in the secret of thy presence 288

A hymn where one asks to reside with God in eternity.

The Arminian Magazine, For June 1780.

Fate and Destiny, inconsistent with Christianity in eight Conferences between Epenetus and Eutychus (Bird, continued from 249) 289-304

This section of the abstract includes the remaining part of Conference I and most of Conference II. The former talks about Christ's sacrifice and how—if it was sufficient for all—it contradicts predestinarian views. The latter is a long discussion about whether human beings can do anything in the work of grace and salvation.
(continued on 345)

The Life of Gregory Lopez (continued from 355) 305-307

This brief section is Chapter Three of Lopez's life. It chronicles his spiritual conflicts as he attempted to conform himself to the will of God through meditation.
(continued on 362)

A Short Account of God's Dealings with Mr. John Haime 307-313

(concluded from 273)

After being released from the Army, Haime immediately became a travelling preacher with the Methodists. Wesley eventually took Haime to travel with him, as Wesley realized Haime had fallen from steadfastness. Eventually Haime began travelling on his own and found his salvation again.

A Short Account of the Life of Mr. Thomas Mitchell 314-325

Portrait: Mr. Thomas Mitchell, Aged 53

This chronicles the life of Thomas Mitchell. It pays attention to his childhood, and his reaching salvation while listening to Methodist preachers. It also details his early preaching career in Staffordshire, Rye, Sussex, Hawkhurst, Lincolnshire, Wiltshire, Devonshire, Cornwall, London, Norwich, and Rangdale. This career included encounters with mobs. He recalls how these times have all been very hard but still very wonderful.

Letters 326-337

Letter CXVII. (To Sir Thomas Hedley from Thomas Ward) 326-330

Ward gives an account of his two-hour stay at Gidding and inquires about what he had heard of the nuns there. He is told that they all believe the Pope is the antichrist and that they are virgins in order that they may give themselves up to prayer and fasting.

Letter CXVIII. (Oct. 16, 1759; To the Rev. Mr. J. Wesley from J. Walsh) 330-332

Walsh includes part of the letter from his sister, Mary Leadbetter, who has written about her departure from Antigua.

Letter CXIX. (Jan. 12, 1760; To the Rev. Mr. J. Wesley from the Rev. Mr. S-r-y) 333-335

Rev. Mr. S-r-y writes Wesley about the status of the Methodists within the Church of England. He believes they are still part of this church, despite some of the radicals.

Letter CXX. (May 6, 1760; To the Rev. Mr. J. Wesley from Mr. James Oddie) 335-337

Mr. Oddie gives an account of his activities. He relates a dispute that arose between him and a Mr. James Wild.

Poetry 337-344

Written in Temptation (by Miss F----) 337-339

The writer is feeling the full weight of temptation. She is afraid she will soon submit to something she knows to be wrong.

On hearing a Passing-Bell (by Miss M----) 339-340

A poem mourning the passing of a child.

A farewel Hymn (by Mr. Samuel Wells) 340-341

When death comes, heaven awaits.

Another 342-343

Restrain mourning tears, for heaven awaits the righteous.

Short Hymns

Ezekiel xvi. 62, 63. I will establish my covenant with thee and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God. 343-344

A hymn asking God to restore holiness and grant perfection.

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Daniel xii.13. Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. 344

When one reaches the end of their days, God has prepared a heavenly throne for them.

Prov.xi.22. As a jewel of gold in a swine's snout, so is a fair woman, which is without discretion. 344

If one has beauty but not wisdom, they are lost in the sight of God.

The Arminian Magazine, For July 1780.

Fate and Destiny, inconsistent with Christianity in eight Conferences, between Epenetus and Eutychus (continued from 304) 345-361

This extract concludes Conference II and contains the majority of Conference III. In the former, they argue about who is saved. In the latter, they argue whether every person has been made savable in Christ. This argument branches out into a discussion of God's omnipotence, especially as it relates to whether God has foreordained everything including sin.
(continued on 401)

The Life of Gregory Lopez (continued from 307) 362-367

This extract deals with Lopez's time at Amajac, focusing on his radical meditative practices there and how he repented and conformed to the will of God. Eventually it deals with his removal from Amajac and his travels to Mexico. While in Mexico, his strenuous habits caused him to fall under sickness.
(continued on 417)

An Account of the Life of Mr. Thomas Taylor (by himself: to John) 367-385
Portrait: Mr. Thomas Taylor, Aged 40

Taylor records his early childhood religious experiences, which he shunned so that sin could grow in his life. He recounts his contact with Methodists like Whitefield and the impression they left on him. Eventually he converted and subsequently felt a call to preach. Taylor began to preach and eventually became an itinerant.
(concluded on 420)

Letters 385-393

Letter CXXI. (March 10, 1760; To the Rev. Mr. J. Wesley from the Rev. Mr Maxfield) 385-386

Maxfield gives an account of the many blessings he and his congregation have received. He also expresses hope that the issue of whether to separate from the Church of England will be settled at Conference.

Letter CXXII. (May 10, 1760; A copy of the letter from Antigua) 387-389

A man gives an account of the activities going on in his area. He has recently moved there and has been relieved to discover that, though there are no church services, there are some religious people. He is attempting to discover, as well, whether he is called to preach.

Letter CXXIII. (Sept. 9, 1760; To the Rev. Mr. J. Wesley from the Rev. Mr. Newton) 390-391

Rev. Newton expresses hope that he and Wesley can begin corresponding, admitting his regret at having missed visiting with Wesley when Wesley was in Parkgate.

Letter CXXIV. (Oct. 3, 1760; To the Rev. Mr. J. Wesley from Mr. Thomas Tobias) 391-393

Tobias relates his trouble in reaching the Irish shores.

Poetry 393-400

A letter to a Friend verified (by Miss F----) 393-394

A poem which extols the necessity of holiness in reaching God.

Written at the approach of Spring 394-397

A poem expressing thankfulness for Winter's close. It compares Winter to lack of faith and Spring to being empowered by the grace of God.

An Old Man's Prayer 397-398

An old man asks to be cleansed of all his sins so he can partake in God's divine glory.

Another. 398-399

An old mans asks for Jesus to be with him in death.

Short Hymns

Canticles i. 7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon. 399-400

A hymn which praises Christ and asks for closer communion with him.

Isaiah xxxii. 2. A man shall be as a hiding-place from the wind and a covert from the tempest. 400

The hymn writer asks to be forgiven of all sins so that he might not have to suffer God's wrath.

The Arminian Magazine, For August 1780.

Fate and Destiny, inconsistent with Christianity in eight Conferences, Between Epenetus and Eutychus (continued from 361) 401-417

This extract contains the conclusion of Conference III, the entirety of Conference IV, and a portion of Conference V. In the conclusion of Conference III, Eutychus continues to give biblical examples to prove predestination such as John 7:39-40. Epenetus continues to argue that the people in these passages merely did not believe; it is not the case that they *could* not believe. In Conference IV, Eutychus argues that God can speak in Scriptures in such a way that wicked men cannot understand them. Epenetus argues that this is only due to "obstinacy," not the design of God. In the beginning of Conference V they argue whether or not God's way can be just while and seeming unjust to the eyes of human beings. Epenetus argues that God has given human beings the ability to distinguish between right and wrong.
(continued on 457)

The Life of Gregory Lopez (continued from 367) 417-419

This brief selection makes up Chapter Six of the account of Lopez's life. It deals with his travels to Atrisco where he remained for two years. It also details his return to Mexico.
(continued on 474)

An Account of the Life of Mr. Thomas Taylor (concluded from 385) 420-441

This selection consists of the majority of Taylor's ministry. It recounts the various circuits he has preached on and the success or "lack thereof" he has had at each of these posts. It also includes a short summary of his coming to be "what is called an Arminian." He did so after reading Wesley's *Predestination Calmly Considered*.

Letters 441-449

Letter CXXV. (Nov. 14, 1760; To the Rev. Mr. J. Wesley from the Rev. Mr. Newton) 441-444

Newton recounts to Wesley his thoughts as to whether or not to become an itinerant. He expresses his fear that he has neither the strength of mind nor the constitution to perform such a task.

Letter CXXVI. (Dec. 27, 1760; To the Rev. Mr. J. Wesley from Mr. Adam Milsam) 444-445

An account of the death of Mr. Robert Brewer written at the request of Mrs. Brewer.

Letter CXXVII. (May 16, 1759; To -------- from John Wesley) 445-447

Wesley attempts to distinguish between worldly and Christian prudence. Wesley writes that worldly prudence either pursues worldly ends or pursues Christian ends by worldly means. Christian prudence pursues Christian ends by Christian means.

Letter CXXVIII. (Aug. 17, 1760; To Mr. Trembath from John Wesley) 448-449

Wesley attempts to get Trembath to "recover" his power in God. He contends that one of Trembath's problems might be that he reads too little.

Poetry 450-456

To My Friends (by Miss F----) 450-451

A dialogue between Honeslus and Candida. This was written on an anniversary day of two friends and celebrates their marriage.

To Mr.----------, on his Wedding-Day, 1739 452-453

A man celebrates his marriage and expresses hope that it can extend into eternity.

A departing Minister's Prayer 453-456

A minister prays that after his death the ministry he has conducted here on earth will continue.

The Arminian Magazine, For September 1780.

Fate and Destiny, inconsistent with Christianity in eight Conferences, Between Epenetus and Eutychus (continued from 417) 457-473

This selection includes parts of Conference V and VI. The former continues the discussion of whether or not things that are just to God can appear unjust to human beings. It has evolved into a discussion of whether or not God brought people into a necessity of sinning and left them under this necessity. Conference VI revolves around Eutychus' claim that God's withholding grace from reprobates can be said to be an accidental but not a proper and direct cause of their sin. Epenetus argues that this is impossible. (continued on 513)

The Life of Gregory Lopez (continued from 419) 474-477

This extract consists of Chapter VII. After spending two years sick in Testuco, Lopez was admitted to the hospital of Guastepea in 1580. While at the hospital Lopez engaged in strict spiritual mediations and discipline. He also readily gave spiritual relief and comfort to all who sought it.
(continued on 529)

Some Account of the Life of Mr. Thomas Hanson 477-485
Portrait: Mr. Thomas Hanson, Aged 45

Hanson gives an account of his childhood, including his employment in his father's profession as a clothier. He often went to hear Methodist preachers. He recounts how in his young adulthood his self-righteousness was stripped away and he found salvation. He immediately began to speak about the glory of God constantly, eventually becoming a preacher.

A Thought on Necessity 485-492

This article assesses Dr. Hartly's doctrines of vibration of the brain. This doctrine basically argues for a deterministic world view. The author argues that Hartly's view holds up against human reason and free will, but not against the grace of God. It ends with a rave against the predestinarians who are sucked under this whirlpool with no hope for escape.

A Short Account of King Henry the VIII's first Queen 492-493

This brief article speaks of the piety of Queen Catherine.

Christian Experience 493-496

This is the account of a young person's coming to Christ. It includes his childhood religious experiences and the other events that left impressions on him over the years.

Letters 496-503

Letter CXXIX. (Dec. 17, 1760; To the Rev. Mr. J. Wesley from Mr. Alexander Mather) 496-498

Mr. Mather gives an account of the growth, numerically and spiritually, of the congregations in Staffordshire.

Letter CXXX. (April 18, 1760; To -------- from John Wesley) 499-501

Wesley writes a man who is full of his own self-sufficiency. Wesley contends that he is one of the most stubborn men with which he has had to deal.

Letter CXXI. (Sept. 30, 1778; To the Rev. Mr. J. Wesley from Mr. Samuel Wells) 501-503

Wells forwards a letter to Fletcher through Wesley (Fletcher is out of the country). This letter is in regard to Fletcher's Two-fold Essay. In the letter Wells gives Fletcher some suggestions of guidelines for limiting the competition between the two groups.

Poetry 504-512

On the Cause, Effects, and Cure of Sin (by Miss T-------) 504-506

Pleasure, greed, and envy have caused sin. The wages of this sin are damnation, death, and suffering but this has been alleviated by Jesus' redeeming grace.

Thoughts on the Constitution of Human Nature, as represented in the systems of modern Philosophers. 506-508

Human reason is limited. A right will shall acknowledge this and rely on God.

The Mystery of Life 508-509

In death the lofty goals that one has in life, such as to taste true virtue, will be attained.

A Thought on Christmas Day (by Miss F----) 509-510

The poet asks Jesus to fix her eyes on better things than the things of earth.

On Casting up my Accounts (by Miss F----) 510

God has taken up all of a sinner's debts.

Before Preaching 510-511

A preacher asks for God to bless their word, if what they are about to speak is indeed gospel truth.

A Caution 511

A short hymn admonishing people to not be slow to forgive.

Short Hymns

Isaiah i. 11. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations. 511-512

A hymn cursing impure worship.

Isaiah ii. 4. Neither shall they learn war any more. 512

A hymn asking Jesus, the prince of peace, to plant his kingdom of love in every person.

The Arminian Magazine, For October 1780.

Portrait: Mr. George Story, Aged 40

Fate and Destiny, inconsistent with Christianity in eight Conferences, Between Epenetus and Eutychus (continued from 473) 513-529

This extract contains parts of Conference VI and the entirety of Conference VII. In the former they continue their discussion on the nature of the foreknowledge of God. They attempt to discover whether or not God is the cause of sin. Epenetus, obviously, concludes that God is not. Conference VII revolves around Eutychus' reluctance in parting with the doctrines of absolute Election and Reprobation. He claims to receive much comfort from it. Epenetus cannot see why he has found this comfort and persuades him to think otherwise. Eutychus' comfort arises from his own beliefs about humanity's ability to do good.
(continued on 569)

The Life of Gregory Lopez (continued from 477) 529-508

This section is misnumbered. It properly extends from 529 until 538. This extract on Lopez includes Chapters VIII and IX. These chapters deal with how his illness forced him to return to St. Foy, Mexico. It also deals with Lopez's deep devotion and his belief that God infused knowledge and understanding of scripture into his mind.
(continued on 580)

A Short Account of the Life of Mr. Thomas Hanby (by himself: to John) 508-552
Portrait: Mr. Thomas Hanby, Aged 44

This section is numbered incorrectly. It properly extends from 538 until 552. The numbering corrects itself after page 514 (becoming 545 on the following page). Hanby, in this autobiographical sketch, gives an account of his life. He begins with his childhood and the intense guilt he felt concerning his worthiness in regards to confirmation. Upon hearing the Methodist preachers, notably Whitefield, he eventually felt converted. Soon after, he was persuaded to make a trial run as a preacher. Hanby gives an account of his work as a travelling preacher. He recounts his problems with mobs and individuals who violently opposed the Methodists.

Letters 552-560

Letter CXXXII. (Sept. 24, 1753; To Dr. Robertson from John Wesley) 552-558

Dr. Robertson has just read Mr. Ramsay's *Principles of Religion* with Wesley's attached notes. Robertson is convinced that Ramsay is just rehashing arguments scholastics made. Ramsay concludes that mathematical reasoning is simply unsatisfactory in reasoning on religious subjects. He then goes on to list pages of examples of what he either does not agree with or understand.

Letter CXXXIII. (Nov. 11, 1759; To the Rev. Mr. J. Wesley from Rev. Mr. J.H—n) 558-560

Mr. J.H—n realizes that he is in danger, ministering where he is now. He writes that he believes this is where God wants him.

Letter CXXXIV. (June 18, 1760; To the Rev. Mr. J. Wesley from the Rev. W. S.---y) 560

W. S.—y praises Wesley's ministry in Ireland and relates excitement concerning its further possibilities.

Poetry 560-568

A Soliloquy (by Rev. Mr. M----) 561-563

Reflections on the graves of a church cemetery.

By The Rev. Mr. Samuel Wesley 564

A poem of praise of "Good Berkley."

A Letter to Mr. Charles Wesley (by Rev. Mr. Samuel Wesley) 564-566

Samuel writes a letter of Charles in the form of a poem. He asks how his ministry proceeds, and whether John is going beyond the limits of his health.

For the Fast-Day, Feb. 10, 1779 566-568

A poem, apparently written in a time of war, asking for peace and for God to spare the faithful.

Short Hymns

Isaiah v.4. What could have been done more to my vineyard, that I have not done in it? 568

God's love could have never done less than offer universal salvation.

The Arminian Magazine, For November 1780.

Portrait: Mr. Dun. Wright, Aged 43

Fate and Destiny, inconsistent with Christianity in eight Conferences, Between Epenetus and Eutychus (concluded from 529) 569-580

The selection contains the entirety of Conference VIII. In this concluding conference, Epenetus and Eutychus argue as to whether or not God always and effectually renews the sinner to repentance again and

again. Epenetus argues that this cannot be the case, as God only gives that grace which is sufficient to obtain faith. By the end of the dialogue, Epenetus has converted Eutychus to his views.

The Life of Gregory Lopez (continued from 508/538) 580-592

This section includes Chapters X, XI, and XII. The first of these chapters deals with Lopez's skill in directing others. God gave him this skill through a constant clear sight of God. Chapter X focuses on Lopez's holiness. He mastered his tongue, never speaking a word that could be reproved. In Chapter XII, the writer deals with Lopez's patience and humility.
(concluded on 637)

Some Account of the Life and Death of Mrs. Sarah Brough 593-601
(by Barnabas Brough)

This is the account of the virtue of a woman, now deceased, written by her husband. It deals some with her childhood and marriage but focuses on her role in her husband's conversion experience and her death. Sarah Brough had been afraid of death her entire life, but in her own death, this fear was taken away. The family rejoiced, as she had no doubt of her salvation.

Letters 602-613

Letter CXXXV. (To Mr. L---- from John Wesley) 602-604

Wesley calls this letter the laying out of a "female course of study, only intended for those who have a good Understanding and much leisure." Wesley recommends two hours of reading the Bible every day. He suggests using Mr. Henry's Commentary and the "Explanatory Notes." He suggests five to six hours of study a day. Beyond the Bible, he suggests his own tracts and lists specific choices of texts on Arithmetic, Geography, Logic, Ethics, Natural Philosophy, and History.

Letter CXXXVI. (Dec. 19, 1729; To his father from John Wesley) 604-606

In this letter John Wesley writes on an essay he has read on the origin of Evil (attached to Mr. Ditton's "Discourse on the Resurrection of Christ"). Wesley concludes that since there cannot be two infinities it must be that the one infinity, being perfectly good, can imbue people with the liberty to chose whether or not to follow the eternal rules.

Letter CXXXVII. (January, 1731; To Dr. King from John Wesley) 607-611

This letter is described as "a little larger Answer to his famous Question, we have in a Treatise *De Origine Mali*, wrote by Dr. *King*, Archbishop of *Dublin*, of which I sent my Father the following Extract." Wesley again considers the origin of evil and reaches the same conclusion concerning liberty.

Letter CXXXVIII. (July 16, 1759; To the Rev. Mr. J. Wesley from the Rev. Mr. B.) 611-613

Mr. B. gives and account of his and Mr. H.'s preaching. He remarks how they are always scorned in the beginning but have great results after a while. He notes that there has been a great outpouring of the Spirit recently and that their ministry is going well.

Poetry 613-621

Ode to Health (by Miss T----) 613-614

A person praises health and implores Jesus to let her use this gift in his service.

God is Love (by Bishop Kenn) 615-618

A poem expressing praise for God's divine love. This love brings Being into existence, it brings repentance, and it led to God sending Christ to die for human iniquity.

The Wish (by Bishop Pearce) 618

A man claims that his last wish, when he dies, is to see God's glorious face.

The Beau and the Bedlamite 619

A man leaving Bedlam notices a man with a sword on his side. The man says the sword is to kill his enemies; the Bedlamite claims that "they'll die of themselves, if you'll let them alone."

On the Ear of D----- ------ 619

Virtue makes one far more nobler than a ribbon or embroidered star.

Short Hymns

Isaiah xi.6, 7. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatlin together, and a little child shall lead them. And the cow and the bear shall feed, and their young ones shall lie down together: and the lion shall eat straw like the ox. 620-621

A request for Christ to destroy the enmity of the world and bring peace.

An Extract From the Minutes of a Conference 621-624

The minutes provide a list of those preachers who were admitted that year, those preachers who remain on trial, those preachers who were admitted on trial, those preachers who are desisting form travelling and those preachers who have died. It is then asked if there are any objections to any of these preachers, and then it is listed how the preachers are stationed this year.

The Arminian Magazine, For December 1780.

Portrait: Mr. Robert Roberts, Aged 48

An Exposition of the Seventh Chapter of the Epistle of the Romans 625-636

(extracted from a late author)

This examination attempts to show that people who claim that they sin "unwillingly" justify themselves by a wrong understanding of the words of St. Paul in the seventh chapter of Romans. The writer contends that Paul was not giving a character of himself in this chapter, or of any regenerate person, but only of one who sins against her conscience and "transgresses with reluctance: one on whom the law of Moses had wrought some change, but could not work enough: being only able to *awaken his conscience*, but not to *reform his heart or practice*."

The Life of Gregory Lopez (concluded from 592) 637-650

This selection includes Chapters XII, XIV, and XV. It includes a description of his prayer life. The author believes that Lopez began to pray as soon as he could reason and gradually became stricter with himself. The selections also deal with Lopez's "Union with God, and the Fruits thereof." This union required him to want as few things as possible. Finally, the selection includes a description of the sickness and the events surrounding it, which led to Lopez's death.

Some Account of the Life of Mr. John Mason (by himself: to John) 650-655

Mr. Mason gives an account of own life. He gives some account of his childhood but focuses primarily on his conversion and ensuing ministry. It was the Methodist preachers, most notably Whitefield, who led to his convictions deepening and eventually his conversion. He began leading a class and eventually was led to become an itinerant preacher.

The very remarkable Speech of Sr. Gervase Ellwis at the time of his death 656-662

This speech was given in November, 1615, when Ellwis was being executed for not telling King James what he had heard concerning Sir Thomas Overbury's murder. Ellwis confesses his sinfulness and implores people to realize that worldly possessions and titles cannot rescue one from the justice of God.

Thoughts upon Taste (by John Wesley) 662-667

Wesley writes this essay because he has been disappointed in another author's treatment of the subject. In this essay, Wesley attempts to distinguish between the types of taste. A dull taste is one that is faint and languid. A bad taste is one that relishes dull things. A false taste supposes things to be excellent that are not. A good taste is one that discerns and relishes whatever is truly excellent.

The Victory of Religion over Vain Philosophy (extracted from a late author) 667-669

A praise of how Christ saves us from the darkness of the world, and a curse of those philosophers who try to write of the folly of believing in Christ.

Letters 670-676

Letter CXXXIX. (April 2, 1761; To Rev. Mr. G. from Rev. Mr. J. Wesley) 670-671

In this letter Wesley speaks against the term "Methodist" and claims the unity of the societies with the Church of England.

Letter CXL. (April 6, 1761; To Rev. Mr. D---- from John Wesley) 672-673

Wesley expresses concern that the few clergymen in England who preach Original Sin, Justification by Faith, and Holiness should not have enmity between them.

Letter CXLI. (March 14, 1761; To the Rev. Mr. J. Wesley from Mrs. E. Jackson) 673-674

Mrs. Jackson speaks of the mystery in knowing Christ crucified and relates disappointment that Christ is not more glorified in the world.

Letter CXLII. (April 6, 1761; To the Rev. Mr. J. Wesley from Mr. George Bell) 674-676

George Bell gives an account of his backsliding and becoming right with God again.

Poetry

Sent with a Nosegay (by Miss F-----) 676-677

A praise of virtue, which never dies but lives on in heaven.

Wrote on the same Occasion (by Miss F----) 677

Miss F--- praises union in variety (in flowers bringing pleasure) and hopes that in heaven love will join everything together.

A Prayer for King George 677-678

A prayer asking God to bless and fill King George.

It is appointed for Men once to die 679

A poem expressing realization that all human beings will die.

Short Hymns

Isaiah vi. 13. The holy seed shall be the substance of the oak 679-680

Jesus sustains his church like an oak sustains its leaves. In the end Christ will raise us up into heaven.

Isaiah xi. 13. Ephraim shall not envy Judah, and Judah shall not vex Ephraim 680

A prayer for union and peace to come quickly.

The Arminian Magazine for the Year 1781
Consisting of Extracts and Original Treatises on Universal Redemption
Vol. IV

Published**:** J. Paramore, at the Foundry

Portrait: Mr. John Mason, Aged 46

The Preface iii-vi

Wesley contends that *The Arminian Magazine* has maintained its high quality. He makes some suggestions he will implement in the upcoming year: he will insert some sermons (from Wesley and others), autobiographies of living preachers, tributes to departed Christians, and excerpts from the five volumes entitled *A Survey of the Wisdom of God in Creation*.

Advertisement vi

Wesley announces that Castellio's *Dialogues* are one of the best treatises on Predestination. They were written some two hundred years ago and--to his knowledge--have never been put into English. Wesley will publish these in English in the next few issues of the Magazine.

The Arminian Magazine, For January 1781.

Of Predestination (translated from Sebastian Castellio's *Dialogues*, between Lewis and Frederick) 7-15

Lewis and Frederick begin debating over predestination. Lewis, an advocate of it, argues for God's ultimate sovereignty, which means he created and dictates every action. Frederick argues that this would make null the existence of sin, if everything was governed and made law by God. Frederick then argues for the absurdity of the position of the two wills of God.
(continued on 65)

Original Sermons: Sermon I. On 1 Timothy vi. 9 (by the Rev. John Wesley) 15-23

In the first part of this sermon, which is recorded in this month's issue, Wesley attempts to explain the meaning of this verse. He concludes that it refers to those lovers of money who in desiring more than food and clothing, desire more than God.
(concluded on 73)

An Account of Mr. Christopher Hopper (By himself: To John) 23-34

Hopper humbly shares his life with Wesley's readers. He recounts his birth and his childhood melancholy. He then became a shopkeeper's apprentice and, eventually, an aspiring musician. After this passing fascination, he became involved with agriculture. He was converted upon being persuaded to listen to Wesley and then several other Methodists preach. He became leader of a Society Wesley formed in Low-Spenn.
(continued on 82)

An Extract from the Diary of Mrs. Bathsheba Hall 35-40

Mrs. Hall's very simple diary includes entries concerning her conversion, her peace with God, and her realization of a greater salvation to be sought after. It includes her constant seeking of the Holy Spirit to understand the will of God. Above all, Mrs. Hall makes it clear that seeking God is her one desire.
(continued on 94)

An Extract from *A Survey of the Wisdom of God in Creation* 41-46

This extract, curiously, deals with vision. It expatiates about glasses, blindness, and the peculiarities of eyesight.
(continued on 98)

An Account of Baron Swedenborg 46-49

This account of Baron Swedenborg tells of how Swedenborg became convinced he was the Messiah and how Mr. Brockmer, a close associate, had to bring him to a doctor. It ends with noting how Swedenborg's condition gradually became worse and worse.

Letters 50-57

Letter CXLIII. (Feb. 1761; To the Rev. J. Wesley from Miss B.) 50-51

A woman laments the difference between an outward and an inward Christian, through which she feels her own inadequacy.

Letter CXLIV. (April 18, 1761; To the Rev. J. Wesley from Mrs. W.) 52-53

A woman expresses her desire to always do the work of God and thanks the heavens for the number of souls God has blessed through her already.

Letter CXLV. (April 23, 1761; To the Rev. J. Wesley from Mrs. W.) 53-54

A woman thanks God for the salvation of her daughter, to which she believes she contributed through her prayers.

Letter CXLVI. (April 30, 1761; To the Rev. J. Wesley from Mrs. W.) 54-55

Mrs. W. talks about some conversions that occurred between her mother and her mother's maid.

Letter CXLVII. (May 2, 1761; To the Rev. J. Wesley from Mrs. W.) 55-56

A woman praises God for the blessings that have been showered upon her and prays for continuing strength.

Letter CXLVIII. (May 30, 1761; To the Rev. J. Wesley from Mrs. W.) 56-57

Mrs. W. writes of the sweetness of prayer and the wonders of serving God.

Poetry 58-64

Universal Good, the Object of the Divine Will; and all Evil, the necessary Effect of the Creature's Opposition to it. 58-59

False, perverted will causes humans to not focus on the universal good. Humans, however, are given the choice to freely accept or reject his grace and, therefore, have the ability to pursue what is good.

A Prayer. 59-60

A prayer asking God to spare one from pride and all corruption while thanking God for the love he gave humanity in Christ.

An Evening Walk from Richmond to Kew (by Miss E.N.) 60-61

A woman looking at nature is overwhelmed with her great debt to God for his works of grace.

To Sylvia (by Miss. C.) 62-63

The body, no matter how beautiful, will die; only the soul will live forever and it must be cared for.

An Old Man's Prayer 63-64

The death of Christ allows believers to live forever.

Short Hymns

Isaiah xxxii.3. As rivers of water in a dry place, as the shadow of a great rock in a weary land. 64

A person's soul is dry and barren before God's grace touches it.

The Arminian Magazine, For February 1781.

Portrait: Mr. Richard Boardman, Aged 42

Of Predestination (Sebastian Castellio, continued from 15) 65-72

In this extract Frederick attempts to convince Lewis that God has not foreordained some to damnation and some to salvation, as this would contradict the very nature of God. (continued on 121)

Original Sermons: Sermon I On 1 Timothy vi. 9 (concluded from 23) 73-81

In the second part of this sermon, Wesley attempts to apply his earlier conclusions about the desire wealth. Wesley warns those who desire to be rich or have wealth of the danger they are putting their soul in. He admonishes them to reevaluate their priorities in life.

An Account of Mr. Christopher Hopper (continued from 34) 82-94

In this section, Hopper examines his call to preach and his work as an itinerant. Hopper records the consequences he faced in becoming a preacher, including popular opposition to the Methodists. He also records his successes in building up congregations and his travels with Wesley into Ireland.

(concluded on 136)

An Extract from the Diary of Mrs. Bathsheba Hall (continued from 40) 94-97

In this diary extract Mrs. Hall states again that God is her all. She writes about the blessedness of Christian fellowship and public worship. She also gives account of some people with whom she has corresponded and prayed.
(continued on 148)

An Extract from *A Survey of the Wisdom of God in Creation* 98-103

This extract deals with the composition of the human body. The author attempts to show the wisdom of God in the human body, noting the convenience of its parts and the aesthetic and pragmatic advantage of the situation of the parts. The author also notes the wisdom of God in creating ample provision for the security of the principal parts and his protection against accidents and inconveniences. The writer also finds God's wisdom acting in the multitude of functions each part has and in the adaptability of human beings to the circumstances of their existence.
(continued on 155)

Thoughts on the Power of Music 103-107

The writer contends that modern music is not as moving as ancient music, as the ancients studied melody whereas modern composers study harmony. The modern composers do not aim at moving the passions but at varying and contrasting their notes in a thousand different ways.

Letters 107-113

Letter CXLIX. (March 7, 1761; To the Rev. J. Wesley from Miss B.) 107-108

Miss B. recalls how she has recently been on the hearts of many of God's servants. These prayers have delivered her and she is now redeemed from sin.

Letter CL. (July 30, 1761; To the Rev. J. Wesley from Mrs. W.) 109

Mrs. W. recounts a drunken carriage accident of which she was a victim. She gives credit to God for her perseverance through her injuries.

Letter CLI. (May 2, 1761; To the Rev. J. Wesley from Mr. J. C. M.) 110-111

Mr. J.C.M. gives an account of how he came to realize that he had a covenant with the Father through the Son.

Letter CLII. (May 30, 1761; To the Rev. J. Wesley from -----) 112-113

The writer of this letter tells of his problems with being a Christian. While he is often communing with God, he notes that it is difficult to devote himself fully to inward reflection.

Letter CLIII. (Jan. 8, 1761; To the Rev. J. Wesley from Mrs. E. S.) 113

Mrs. E. S. gives an account of how God is continuing to strengthen her.

Poetry 114-120

A Prayer used by Francis the First, when he was at war with the Emperor Charles the First 114

Francis asks God to guide the army and be with them if their cause were true.

On Attention 115

Sacred attention is the ultimate aim of the soul.

An Elegy on Death (written by the Author when he was a Deist) 115-117

A man asks to be made blest by blessing others. He laments the uncertainty in life and the leveling that occurs at death.

A Prayer 117-118

The writer talks about the difficulty in loving the Lord with her entire person, asking for God's strength in accomplishing this.

Short Hymns

Isaiah xli. 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. 119

The Lord will supply needy souls with God's love when they search for it.

Isaiah xlii. 3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 119-120

God will not crush the poor and weak but raise them up.

Isaiah xlix. 8. I will give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. 120

Every treaty between God and human beings is found in the person of Christ.

The Arminian Magazine, For March 1781.

Portrait: Mr. Thomas Carlill, Aged 45

Of Predestination (Sebastian Castellio, continued from 72) 121-128

In this dialogue, Frederick argues for the absurdity of those predestinarians who punish those who disagree with them. After all, he contends, their disagreement is ordained by God. He then attempts to show Lewis that God has not foreordained everything.
(continued on 177)

Sermon II. On 1 John v. 20 129-136
Wesley seeks to argue, from this text, that Jesus is the true God and that Jesus is Eternal Life. Wesley focuses on the first of these in this first part of the sermon. He argues that Jesus is one with the Father and, therefore, is the Creator and Preserver of all things. (concluded on 184)

An Account of Mr. Christopher Hopper (concluded from 94) 136-148

In this concluding section of his account, Hopper spells out the rest of his preaching career. He notes, especially, his work in Ireland and later work in England and Scotland. This portion also pays attention to his marriage and the interaction his wife had with his ministry.

An Extract from the Diary of Mrs. Bathsheba Hall (continued from 97) 148-152

In this extract Mrs. Hall continues to express her desire to have God first in all things. She records, in these entries, how great the presence of God was to her on particular days.
(continued on 195)

An Account of Mrs. Jane Muncy 153-154

This account deals with the righteous death of a faithful woman. Mrs. Jane Muncy was a band leader with the Methodists and died in a pious state of mind.

An Extract from *A Survey of the Wisdom of God in Creation* 155-160

This extract deals with embalming and mummies. It focuses on the account of one that was dug up at Auvergne. The author argues that mummies can be of societal great use, as people can go see them and be humbled by the fleetingness of existence.
(continued on 201)

Letters 160-168

Letter CLIV. (March 19, 1761; To the Rev. J. Wesley from Miss B.) 160-162

Miss. B. talks about how her doubt and uncertainty are lessening, and she feels herself growing in Christ.

Letter CLV. (June 4, 1761; To ----- from John Wesley) 162-165

In this letter a man writes of how he and his wife found God's justifying love.

Letter CLVI. (July 10, 1761; To the Rev. J. Wesley from Mrs. H.C---k) 165-166

A woman praises God for everything he has done for her.

Letter CLVII. (July 29, 1761; To the Rev. J. Wesley from Mrs. H.C.—k) 166-167

Mrs. H.C.—k praises God and talks about how He is her one desire.

Letter CLVIII. (Jan. 25, 1781; To a Friend from Mr. Wesley) 167-168

Wesley writes this letter concerning a passage in a Monthly Review. He writes in response to an argument defending "Sir William's Vindication." Wesley believes the defense was unfair and that the Vindication was no more than a feeble attempt of Sir William to defend his reputation.

Poetry 168-176

The Italian Bishop 168-170

A righteous Bishop kept his actions from greed by always keeping heaven first in mind.
Religious Discourse 170-174

The poet sings the praises of religion. He especially emphasizes the glory of divine truth and the limits of human capability.

From the Olney Collection 174-175

With faith in Christ one walks with God; this is the only meaningful conversation one can have.

Short Hymns

Isaiah lvii. 15, 16, 17. Thus faith the high and lofty One that inhabiteth eternity. 176

A request for unbelief to end and Christ to reign supreme.

The Arminian Magazine, For April 1781.

Of Predestination (Sebastian Castellio, continued from 128) 177-184

In this section, Frederick argues that if persons were necessarily drawn by God's will to sin, it would be absurd for Christ to command people not to sin. Frederick continues in his insistence that God wills all person to be saved.
(continued on 233)

Sermon II On 1 John v. 20 (concluded from 136) 184-189

In this concluding section of the sermon, Wesley attempts to draw inferences from what he has previously shown. He shows that there is but one God in heaven, that happy knowledge of the true God is the other name for Christian Religion, that none but a Christian is happy, and that every Christian is happy. He then inquires whether or not the readers are living proof of this text.

Some Account of Mr. Richard Whatcoat 190-195

Whatcoat writes about his humble beginnings and his loss of religion as an adult. He recounts how he began to listen to the Methodists and the fear of damnation in death that began to fill him. He soon had an experience of conversion. He eventually sought to share this happiness and began to do so through preaching. He lists several circuits he participated in, continually emphasizing the presence of God with him in those endeavors.

An Extract From the Diary of Mrs. Bathsheba Hall (continued from 152) 195-198

This extract continues to emphasize Mrs. Hall's deep piety. She talks about, in very vague terms, some inward demons God has helped her deal with and her continual desire to be more like God.
(continued on 256)

An Account of Sarah Whiskin 198-201

This is the account of Whiskin's death. It recounts how she was praying and seeking God throughout her last days and moments.

An Extract from *A Survey of the Wisdom of God in Creation* 201-206

In this extract, the writers are investigating the human body. They spend this section dealing with the "solid" parts. They explain such things as the system of bones, hair, veins, head, glands, muscles, etc. (continued on 263)

Thoughts upon Baron Montesquieu's *Spirit of Laws* 206-209

The writer has little respect for Montesquieu's work. He seems to believe that Montesquieu deals irreverently with the Jewish law givers, makes many unjust remarks, and that much of the book deals exclusively with the French legal system.

An Account of the Brothers' Steps 209-211

John Walsh gives an account to Wesley of a sight near Montague-House where two brothers had, years past, dueled over a woman. The prints of their feet are still there, and nothing will vegetate to disfigure them.

Remarks on the Nature and Design of an Oath (by Dr. S.) 211-213

A short essay which insists than an oath is a solemn appeal to Almighty God. An oath is binding, and anyone who makes one falsely will be punished severely.

An Address to Prisoners and Captives (by the late Mr. Charles Perronet) 213-217

Mr. Perronet reflects on prisons. He begins by lamenting the woes of some prisoners, then talks of the deepest dungeon being the jail within the heart. Redemption can free us from this deep prison. This can only be found in Christ.

Letters 217-226

Letter CLIX. (April 1, 1761; To the Rev. J. Wesley from Miss B.) 217-218

In this letter Mrs. B. writes about her relationship with God.

Letter CLX. (March 8, 1762; To the Rev. J. Wesley from Mr. Thomas Rankin) 218-219

Rankin gives an account of the work of God in his Society.

Letter CLXI. (April 10, 1761; To ------ from John Wesley) 219-226

In this letter Wesley attempts to give an account of how the "Methodists" began. He continues to contend that they are not a movement against the established religious order and that they do not violate the Church of England's Constitution.

Poetry 226-232

A Stricture on the Bishop of Gloucester's Doctrine of Grace 226-227

The Bible does not spell out historical accounts but only provides directions.

An Old Man's Prayer 228

An old man asks to have the grace to testify to God and then dies peacefully.

For the Church 229-230

The church, victorious because of its head, will conquer all the powers of hell.

Verses from the tomb-stone of Margaret Scott 230

This is the inscription from a tombstone which talks of the desolation a woman has seen in her lifetime.

From the Cliney Collection 231

A reflection on 2 Samuel iii.5. A poem where the author asks to bear more of the image of God.

Short Hymns

Jeremiah xlix11. Leave the fatherless children, I will preserve them alive, and let thy wisdom trust in me. 231-232

A person asks God to keep their children safe from endless death.

Matthew v.13. If the salt have lost its savour, wherewith shall it be seasoned? 232

A reflection on how a soul can fall from grace.

The Arminian Magazine, For May 1781.

Portrait: Mr. Samuel Randle, Aged 34

Of Predestination (Sebastian Castellio, continued from 184) 233-238

In this extract Frederick attempts to justify the power of God in the face of free will. He begins to explain those passages which seem to oppose the theory he advances.
(continued on 289)

A Letter to the Printer of the Public Advertiser 239-242

This letter is in response to the act passed in favor of popery. Wesley argues that no government should tolerate people of the Roman Catholic persuasion. This is because one of the tenets of the Roman Catholics is not to keep faith with heretics. Therefore, the members of that Church can give no security to any Government. Wesley insists, however, that he is not supporting persecution of them or of any person.

Sermon III. On 1 John v. 21. 242-250

In this sermon Wesley seeks to understand the idols of which John speaks in this passage. Wesley concludes that the idol spoken hereof is properly understood as greed, as it refers to both wealth and the "desire of the eye." This section, the first part of the sermon, describes what the apostle meant by "idols," whereas the second part of the sermon will deal with what can be done to resist these things.
(concluded on 300)

Some Account of Mr. William Green 251-255

Green begins his account by describing his childhood battle between religion and sin. He reveals that he was educated at the Foundry-School and, thus, religion heavily influenced him. He recalls how God eventually opened his eyes through the Methodists meetings (especially the account of the Kingswood school), making him aware of his sinfulness.
(concluded on 304)

An Extract From the Diary of Mrs. Bathsheba Hall (continued from 198) 256-259

This continues the diary of the pious Mrs. Hall. These entries deal specifically with Mrs. Hall falling ill. She seems anxious to pass on to the eternal realm and graciously praises God for all of his blessings in her life.
(continued on 309)

An Account of John Wolley 259-263

This deals with the death of a thirteen-year-old boy. Wolley had apparently run away from his parents but upon hearing Wesley preach on disobedience to parents and battling with God and the devil, he returned to his parents and became an obedient child. As he fell ill he constantly prayed and had pious conversation. He continued to praise God as he died.

An Extract from *A Survey of the Wisdom of God in Creation* 263-268

This extract continues the discussion of the human body. The investigation primarily revolves around skin, lips, teeth, gall-bladder, intestines, and eyes.
(continued on 316)

Thoughts upon Jacob Behmen (by John Wesley) 268-274

In this short reflection, Wesley argues that Behmen was a good man but nothing extraordinary. He means this in reference to his life, death, and work. Wesley argues against Behmen's whole foundation, which was that a philosophical theory can explain religion.

A Narrative of Capt. Kennedy's Distress and Deliverance 274-275

This narrative, written by Capt. Kennedy, deals with a ship lost at sea. The men aboard, having little water and food, were somehow preserved. Kennedy remarks at how each of the men excreted the same amount of urine everyday that they would have if they had a proper amount of water.

An Exposition of Three Great Articles of the Creed (by Charles Perronet) 275-278

Perronet writes about God as Father, Christ as Lord, and the power of the Holy Spirit.

Letters 278-283

Letter CLXII. (April 6, 1761; To the Rev. J. Wesley from Miss B.) 278-279

Miss B. gives an account of the Lord's action among them. She gives an account of prayer at Mr. Jay's and of Mr. M.'s preaching at Spittlefields.

Letter CLXIII. (July 23, 1761; To the Rev. J. Wesley from Mr. J. D.) 279-282

Mr. J. D. gives an account of how he came to faith after a struggle brought upon by the preaching of Whitefield and John and Charles Wesley.

Letter CLXIV. (Sept. 30, 1761; To the Rev. J. Wesley from Mrs. H. H.) 282-283

Mrs. H. H. gives an account of her conversion after being convinced she was an "Almost Christian."

Poetry 284-288

A Meditation for Passion Week (by Dr. Byron) 284-285

A poem praising the love of God, especially as it was represented in Christ.

From the Olney Collection 285

This poem focuses on the text of 1 Kings 3:5. The poem asks God to bestow his image on the writer.

Ode in Praise of a Country Life (by John Seymour) 286

A poem praising the quiet country life.

A Version of the First Chapter of St. Paul's Epistle to the Hebrews 287-288

A poem based on the first chapter of Hebrews. It exalts Christ's divine kingship.

Wise Epicurism 288

One is able to live in pleasure if one lives in God.

Short Hymns

Matt.viii. It fell not, for it was founded upon a Rock. 288

Something built on the eternal rock, Christ, can never fall.

Matt.x. 30. The very hairs of your heard are all numbered. 288

God watches over the whole and the particular.

The Arminian Magazine, For June 1781.

Portrait: Jacobus Arminius

Of Predestination (Sebastian Castellio, continued from 238) 289-294

In this extract, Frederick attempts to understand what possible good could come from predestination. He argues that it could not glorify God, deconstructing the arguments which claim that it does. He argues that the doctrine would actually undermine the justice of God as opposed to glorifying it.
(concluded on 345)

On Popery

295-300Letter I:

In this letter, Wesley continues to argue that the Roman Catholics should not be tolerated. While he insists he does not want them persecuted, he does want them "hindered" from doing any harm. This letter is written in response to Mr. Leary's letter that John feels did not properly rebut Wesley's previous letter.
(continued with Letter II on 352)

Sermon III on 1 John v. 21 (concluded from 250) 300-303

In this concluding section of the sermon, Wesley seeks to understand how one may be kept from the idol of wealth. This requires accepting that everything besides God is ultimately vain and resolving to seek Him out.

Some Account of Mr. William Green (concluded from 255) 304-309

This concluding part of the account begins with Green recalling how this conviction of sin turned into renewal. Mr. Green eventually began to preach and was called into the number of local preachers. Green also recounts his illness and his work in the country after this.

An Extract From the Diary of Mrs. Bathsheba Hall (continued from 259) 309-311

Mrs. Hall, in these entries, writes of the various illnesses she is plagued with and the perseverance God gives her through these. She also writes about God's reviving work in the area around her and her own growing piety.
(concluded on 372)

An Short Account of Mrs. Susannah Wesley 312-316

These excerpts (July 20, 1742, July 30, and Aug. 1) from John Wesley's diary deal with the death of his mother. To show her piety, he also includes a letter Susannah had written to her husband (Feb. 6, 1711-12).

An Extract from *A Survey of the Wisdom of God in Creation* 316-319

This selection continues to reflect on the human body. It focuses on those organs related to the senses of taste, smell, and hearing.

A Scheme of Self-Examination 319-322

The first Methodists at Oxford used this scheme. It focuses on whether or not the participant has been simple in all things, whether they have adequately prayed, whether they have been zealous in doing good, and whether they have done good to their neighbor.

An Account of Mr. Studly taken from Mr. Turner's Remarkable Providences 322-327

Mr. Turner gives an account of how Mr. Studly came to Christ after being raised by a father who was an enemy of religion.

Narrative of a Storm 327-329

An account of the storm that happened at Athlone on October 27, 1697. It focuses on the piety those in the storm exhibited, and the remarkable preservation of so many in the midst of the immense destruction.

Righteousness the Path of Peace: Suffering the Means of Purity 329-333
(by Charles Perronet)

This article notes that God meets his own people through the way of holiness, not through amassing worldly goods.

Letters 333-340

Letter CLXV. (April 6, 1761; To the Rev. J. Wesley from Miss B.) 333-336

Miss B. gives an account of the Love-feast on Easter Day.

Letter CLXVI. (Jan. 26, 1762; To the Rev. J. Wesley from Mr. Coughlan) 336-337

Mr. Coughlan proclaims that Christ is his all in all, the sole motivating factor in his life.

Letter CLXVII. (April 12, 1762; To the Rev. J. Wesley from Mr. Coughlan) 337-338

Mr. Coughlan gives an account of his two nights at Chester. He notes that it was particularly moving when Mr. W. preached. W. kept insisting that Christ's salvation was *now*, and this left a great impact on Coughlan.

Letter CLXVIII. (Feb. 27, 1762; To the Rev. J. Wesley from Erasinus Middleton) 338-340

Mr. Middleton announces that he received pardon last Good Friday. He announces all of the things God has blessed him with since that time.

Poetry 340-344

No longer Pipe, no longer Dance 340

A poem praising George III.

From the Olney Collection 341

A poem focusing on the passage Nehemiah 8:10. It talks of the joy that comes with knowing Christ.

The Potter and the Clay 342-343

This hymn is broken up into two parts. Dr. W writes the first. It talks of God's justice and sovereignty, extolling predestinarian views. The contrast, or the second part, is written by Dr. B., telling of God's love and universal salvation.

An Epitaph on Edward Hearne, of Moamouth, who died April 28, 1776 344

An epitaph praising the virtue of Hearne.

Short Hymns

Mark iii.5. He looked round about on them with anger, being grieved for the hardness of their hearts. 344

A hymn expressing the necessity of righteous anger against sin.

The Arminian Magazine, For July 1781.

Of Predestination (Sebastian Castellio, concluded from 294) 345-352

In this selection, Frederick argues for the absurdity of believing that God has ordained some, who have yet to be created, to eternal damnation. He then attempts to explain the texts in scripture that seem to support predestination.

On Popery. Letter II. 353-360
(concluded from Letter I on 296f.)

Wesley restates his argument that the Roman Catholics should not be tolerated because of the Council of Constance. He responds to Mr. O'Leary's last letter that attempted to answer Wesley's claim.

Sermon IV On 1 John v.8. 360-366

In this sermon, Wesley seeks to understand what John meant when he spoke of Christ coming to destroy the works of the devil. He spends this first part of the sermon attempting to discover what these works of the devil are. He concludes that these works are sins and the fruits of sin. Wesley illustrates this understanding by giving an account of the Fall.
(concluded on 408)

Some Account of Mr. Duncan Wright. 367-372

This account begins with Wright's childhood and young adulthood. He notes how he knew very little of what it meant to be a Christian. He began gaining interest in religion through reading religious tracts with a fellow soldier. Eventually he began to attend Methodist Society meetings. It was there that he converted.
(continued on 414)

An Extract from the Diary of Mrs. Bathsheba Hall (concluded from 311) 372-375

These extracts from Mrs. Hall's diary revolve around false accusations that have been spread against her. She states that God gives her strength and that she should always keep her eyes fixed on him.

A Short Account of Mrs. S---- (from Mr. Wesley's journal) 375-376

Mrs. S--- had apparently left her husband. Upon Wesley's admonition she returned to him.

An Extract from *A Survey of the Wisdom of God in Creation* 377-379

This brief extract analyzes respiration.
(continued on 425)

An Instance of Divine Providence to Mr. David Anderson 379-381

Mr. Anderson, a minister, and his family came to a new place to live. They ran out of food, and a godly person in the community provided for them.

A Plain Account of Kingswood School 381-384

In this article, Wesley gives an account of his reasons for starting the Kingswood school. He notes that he felt that many other schools were flawed because of their location (in cities there were too many distractions), the lack of religion among scholars and masters, and the promiscuous admission of all sorts of children.
(continued on 432)

An Arian Antidote 384-385

The writer argues, in this brief article, that Arian principles shut everyone out of heaven by denying the Savior's divine nature and the atonement.

Philanthropy (a fragment, by Mr. Charles Perronet) 386-387

This fragment is the table of contents of a work refuting predestination and antinomianism.
(concluded on 494)

Letters 388-396

Letter CLXIX. (April 17, 1761; To the Rev. J. Wesley from Miss B.) 388-390

Miss B. praises God for his blessings, recognizes her inadequacy to procure her own salvation, and admonishes Wesley to realize that God cares for his body as well as his soul.

Letter CLXX. (Dec. 28, 1761; To the Rev. J. Wesley from Mrs. H. H—n) 390-391

A woman gives an account of her attempts to continue in doing good.

Letter CLXXI. (Jan 20, 1762; To the Rev. J. Wesley from Mrs. H. H.—n) 391-392

Mrs. H.H—n talks about her unwavering devotion.

Letter CLXXII. (May 12, 1762; To the Rev. J. Wesley from Mrs. H. H—n) 392-393

Mrs. H. H—n, having recently fallen ill, announces that she is always happy in the Lord.

Letter CLXXIII. (March 11, 1762; To the Rev. J. Wesley from Mrs. E. M—n) 393-396

A woman gives an account of how she came to Christ. She notes that the search for salvation was a long process that stretched out over a number of years.

Poetry 396-400

St. Cecilia's Hymn (by Dr. Byron) 396-397

This hymn, written from the perspective of St. Cecilia, praises Christ's purity and witnesses a desire to model that purity.

From the Olney Collection 397-398

This poem is based on Psalm 6. It is a plea for God to have mercy.

Inscription near a Sheep-Cot, 1745. 398-400

A poem extolling the value of simple pleasures.

Short Hymns

John ix.4. The night cometh when no man can work. 400

The poet realizes their time of death is near and asks for the work of grace to be finished in them.

John xviii.20. In secret have I said nothing. 400

The writer asks to be like Jesus, noble in heart.

The Arminian Magazine, For August 1781.

Dialogue II. Of Election (Sebastian Castellio, continued from 352) 401-408

This selection begins Castellio's second dialogue. Frederick and Lewis turn their discussion from predestination to election. They discuss whether or not Christ's sacrifice elects all to salvation or only some.
(continued on 457)

Sermon IV. On 1 John v.8 (concluded from 366) 408-414

In this concluding section of the sermon, Wesley seeks to understand how the Son of God was manifested in order to destroy these works of the devil. The sermon emphasizes that Christ was manifested as equal to the Father. Wesley hypothesizes how Christ appeared throughout scripture, prior to the incarnation. Christ is willing and able to destroy sin in all those who come to him.

Some Account of Mr. Duncan Wright (continued from 372) 414-419

Mr. Duncan continues to give an account of his life. He talks of how he began to pray with fellow soldiers. He writes about the success of the little society that they began in Galway. When marching to the North of Ireland he fell ill and was left behind at the Carrick on Shannon. The little Methodist Society there took care of him.
(continued on 469)

A Short Account of Mr. Thomas Joyce 419-421

Mr. Joyce gives a brief sketch of how he came to Christ.

An Account of Mrs. Alice Benden 422-425

This is an abstract from Mr. Fox's *Acts and Monuments.* In sixteenth century Kent, Mrs. Benden was burned to death for refusing to go to Church because of the idolatry there (she was Protestant).

An Extract from *A Survey of the Wisdom of God in Creation* 425-429

This extract deals with the nature of digestion. It explains the process but then lists several examples of odd cases of problems with digestion.
(continued on 484)

An Account of the Deliverance of Mr. John Rogers 429-431

Sir Richard Cradock was a violent persecutor of the dissenters and a justice of the peace. Cradock's grand-daughter, who pitched such a fit that Cradock reconsidered, rescued Rogers and others, who pitched such a fit that Cradock reconsidered.
(continued on vol 5, 31)

Account of Kingswood School (continued from 384) 432-435

Wesley continues to discuss the founding of Kingswood school. Wesley recounts how he procured proper Masters and Scholars, and the general rules of the house that were laid down. Wesley begins listing these very strict rules.
(concluded on 486)

Philanthropy. Unfinished. (Perronet, continued from 387) 436-439

Perronet begins by claiming that human beings were created to walk with God. Through redemption, after the fall, this walk can be achieved anew. The purpose of this second creation, however, is a holiness that can only be achieved in good works. Perronet then begins to give an account of the evils of antinomianism that began to creep into Christian understanding.
(continued on 494)

On the Motto of a Seal 439-442

This article attempts to explain the motto "Believe!—Love!—Obey!" The author gives the meanings of each of these words and discusses their importance for Christianity.

Letters 442-452

Letter CLXXIV. (To the Rev. J. Wesley from Miss B.) 442-444

Miss B writes on what it means to love God with one's whole mind. She gives an account of Mrs. Jay receiving a clean heart and she talks about the temptations with which she still has to deal.

Letter CLXXV. (April 14, 1762; To the Rev. J. Wesley from Mrs. E. M---n) 444-446

Mrs. E. M---n gives an account of her peace with God and the struggles she has had with the Enemy.

Letter CLXXVI. (May 24, 1762; To the Rev. J. Wesley from Mrs. E. M—n) 446-447

Mrs. E. M—n expresses a desire to be swallowed up in God. She writes of how God continually writes His words on her heart.

Letter CLXXVII. (July 29, 1761; To the Rev. J. Wesley from Mrs. E.M—n) 447-448

Mrs. E. M—n writes of her desire to be ever more faithful. She praises God for cleansing her of pride, anger, and vain desire.

Letter CLXXVIII. (March 18, 1762; To the Rev. J. Wesley from Mrs. Sarah Oddie) 449-452

Mrs. Oddie gives an account of how she became acquainted with the Methodists and found salvation in Christ.

Poetry 452-456

A Penitential Soliloquy (by Dr. Byron) 452-453

Dr. Byron asks God to always make his inward soul God's Seat of Mercy and Throne of Grace.

From the Olney Collection 453-454

This is based on Psalm lxxiii.25. It revolves around the desire the writer feels for Jesus.

A Prayer 455-456

This prayer was written at the time of the insurrection in June, 1780. It asks God to bless those who are fighting the rebels.

On the Messengers of God 456

A hymn that admits all are messengers of God.

A Short Hymn

Rom. xv.2. Let everyone of us please his neighbor, for his good, to edification. 456

A person asks to be given the ability to be generous to their neighbor with their time and abilities.

The Arminian Magazine, For September 1781.

Portrait: Mr. Charles Boone, Aged 29

Dialogue II. Of Election (Sebastian Castellio, continued from 408) 457-463

In this selection Frederick distinguishes between three different elections. The first is the election God made of every person at the beginning of the world. The second election is when a person chooses to accept that first election. And the third election is that when a person is tried and approved of by the cross of Jesus Christ. This abstract discusses how this three-fold scheme of election matches scripture.
(continued on 513)

Sermon V On Galatians iv.18. 463-469

This sermon has as its topic "zeal." Wesley announces the importance of zeal and spends the first part of the sermon attempting to understand the nature of zeal in general and Christian zeal in particular. Wesley concludes that zeal is like being on fire; the flame of love fires Christian zeal. Wesley also discusses the properties of zeal, which are equivalent to the properties of love.
(concluded on 520)

Some Account of Mr. Duncan Wright (continued from 419) 469-476

Mr. Wright gives an account of some of the problems he encountered with being a Methodist in the army. He never ceased preaching, however, and eventually came to travel with Wesley. Wright visited the Societies all throughout Ireland and had encounters with numerous Irish papists.
(concluded on 526)

A Short Account of Mrs. Ruth Hall 477-480

Mrs. Hall gives an account of her youthful struggles and discouragement with religion. She also writes of how she became involved with the Methodists. Through her interaction with them she became convicted of her sinfulness and was redeemed from it.

An Account of Mr. Julius Palmer 481-484

This gives an account of Mr. Palmer's life. It focuses on his change from a Catholic to a zealous Protestant. It also reflects on his fellowship at Magdalen College, Oxford, and his work as a school master.
(continued on 530)

An Extract from *A Survey of the Wisdom of God in Creation* 484-486

This extract focuses on "death." The writer concludes that death is the separation of the soul from the body. He notes that many who seem to be dead, may be recovered (noting examples of respiration ceasing).
(continued on 538)

A Plain Account of Kingswood School (concluded from 435) 486-493

In this concluding section of the account, Wesley lays out the students' curriculum. He then goes on to answer objections to the school.

Philanthropy (Perronet, continued from 439) 494-496

In this selection, Perronet writes about how the heathen principles came to infiltrate the church (particularly the Stoical doctrine of Fate or Necessity). It also writes about Count Zinzendorf, who Perronet claims was the first person to make the Law of God appear contemptible without the doctrine of Absolute Predestination. Perronet then talks about the revival of true religion which John and Charles Wesley brought.

Letters 497-504

Letter CLXXIX. (May 1, 1761; To the Rev. J. Wesley from Miss B.) 497

Miss B. admits her worry that her mind is not "continually stayed on God." She desires that blessing and does not want her mind to be frequently hurried and distressed.

Letter CLXXX. (Jan. 10, 1759; To the Rev. J. Wesley from Mrs. Ruth Hall) 497-498

Mrs. Hall rejoices at the beginning of a new year. She then attempts to answer some questions Wesley has asked her about her own sanctification. Hall contends that the witness of sanctification was quite clear the moment it she received it.

Letter CLXXXI. (Sept. 9, 1759; To the Rev. J. Wesley from Mrs. Ruth Hall) 498-499

Mrs. Hall gives an account of recent blessed meetings she has had with her "little company." Hall then gives an account of the state of her soul, which is without sin, pride, or anger.

Letter CLXXXII. (Oct. 12, 1759; To the Rev. J. Wesley from Mrs. Ruth Hall) 500-501

Mrs. Hall notes that her soul is not merely preserved, but strengthened daily.

Letter CLXXXIII. (May 11, 1762; To the Rev. J. Wesley from Mrs. D. King) 501-502

Mrs. King writes of how the bar of unbelief was removed from her.

Letter CLXXXIV. (June 4, 1762; To the Rev. J. Wesley from Mrs. D. King) 502

Mrs. King relates thoughts on her own inadequacy but praises God for continuing to bestow blessings upon her.

Letter CLXXXV. (June 15, 1762; To the Rev. J. Wesley from Mrs. D. King) 503

Mrs. King relates her conviction that she will not lose sight of God, and recounts her anxiety at being accused of saying something out of pride.

Letter CLXXXVI. (July 5, 1762; To the Rev. J. Wesley from Mrs. D. King) 504

Mrs. King talks about her own unworthiness. She witnesses that God continually blesses her and speaks to her despite this.

Poetry 505-512

The Beggar and the Divine (by Dr. Byron) 505-508

A Divine, who has been studying and praying for many years, confronts a beggar who reveals the essence of true religion to him.

From the Olney Collection 508-509

This is a reflection on Psalm xci. It relates how God protects and strengthens believers.

The Swallows 509-511

A poem comparing a soul's flight into heaven with the flight of a bird.

On Old Age 511-512

This poem reflects on the graciousness of God to save despite human weakness.

Short Hymns

1 Cor.xv.42. It is sown in corruption, it is raised in incorruption. 512

This hymn is a reflection on the blessed hope of the life to come.

1 Cor.xv.43. It is sown in dishonour, it is raised in glory. 512

A body, eaten by worms in death, shall be glorified in heaven.

The Arminian Magazine, For October 1781.

Portrait: Johannes Uitenbogaert

Dialogue II. Of Election (Sebastian Castellio, continued from 463) 513-519

In this dialogue, Frederick continues to show that his views do not contradict scripture. The discussion revolves around the texts in Paul's Epistle to the Romans.
(continued on 569)

Sermon V on Galatians iv.18 (concluded from 469) 520-525

In this concluding portion of the sermon, Wesley attempts to draw some inferences from his previous conclusions about zeal, particularly Christian zeal. He determines that Christian zeal manifests itself as Charity. It cannot relate to evil or indifferent things. True zeal should ascend higher and higher, seeking perfection in love for God and human beings.

Some Account of Mr. Duncan Wright (concluded from 476) 526-528

Wright gives an account of his ministry in Scotland. He highlights language issues and how he came to preach in Gaelic.

Some Account of the Death of Mr. Charles Perronet 528-529

This account emphasizes the piety and strength of will with which Perronet dealt with his illness and his death.

An Account of Mr. Julius Palmer (continued from 484) 530-533

This selection highlights the problems with his family that arose for Palmer because of his Protestant views. It also deals with the false letters that were written against him accusing him of treason, sedition, murder, and adultery. He disproved these accusations. This led to charges of heresy against him.
(concluded on 590)

A Short Account of Mr. Thomas Clark 533-534

This brief letter is about how Mr. Clark came to be saved. This happened after a childhood spent searching for salvation. Soon after being saved, Clark became a preacher.

An Account of Remarkable Deliverance 535-538

A young woman gives an account of her salvation, which was achieved after listening to the Methodist Ministers several times.

An Extract from *A Survey of the Wisdom of God in Creation* 538-542

This extract continues the discussion on death. It concludes that death, no matter how prolonged, is the ultimate goal of all things and persons. It claims that death should not be feared unless our lives have been lived poorly.
(continued on 596)

Reflections on the Sabbath-Day 542-546

The writer claims that it is the perfect, perpetual Law of God to sanctify the seventh day as the Sabbath.

Thoughts on the Propriety of the Methodists attending Divine Service In the Church of England (by Mr. Samuel Wells) 546-549

Mr. Wells attempts to convince those who are Methodists to continue attending public worship in the Church of England. He contends that it is important because God has ordained worship on the Sabbath and because public worship is vital for receiving the sacrament.
(continued on 601)

Thoughts on Perfection (by Mr. J. B.) 549-553

Mr. J. B. argues that Christian perfection is attainable. It is something that God desires of each Christian, and nothing in reason or scripture denies its possibility.

Letters 554-561

Letter CLXXXVII. (May 5, 1761; To the Rev. J. Wesley from Miss B.) 554-555

Miss B. admits the importance of looking first to Jesus in all things. She acknowledges that her will is corrupt and she is prone to fall. All she can do is rely on God to help guide her through situations.

Letter CLXXXVIII. (Feb. 26, 1760; To the Rev. J. Wesley from Mrs. Ruth Hall) 555-556

Mrs. Hall answers some questions that Wesley has posed to her. She attempts to testify how she sees God through the eye of faith. She claims that she now sees God in all things and all things in God. She further admits that she has no connection with this world but now sees all things through an eternal lens.

Letter CLXXXIX. (April 18, 1760; To the Rev. J. Wesley from Mrs. Ruth Hall) 556-557

Mrs. Hall writes of her desire to be made perfect.

Letter CXC. (May 30, 1760; To the Rev. J. Wesley from Mrs. Ruth Hall) 557-558

Mrs. Hall relates her desire to be conformed totally to the will of God and admits her faith that God will continually strengthen her.

Letter CXCI. (May 14, 1757; To the Rev. J. Wesley from Mrs. S. C---) 559-560

Mrs. S. C— tells Wesley that he is a chosen vessel that God will speak through. She admits being at peace and happy.

Letter CXCII. (June 18, 1751; To the Rev. J. Wesley from Mrs. S.C---) 560-561

Mrs. S. C--- realizes that the more she sees of God, the less she knows.

Poetry 561-568

A Dying Speech (by Dr. Byron) 561-562

The poem is about a dying person who has lived their life in the Church of England. This person trusts that he has not erred by being in this Church and now trusts his soul to heaven.

From the Olney Collection 562-563

A reflection on Psalm xcii. The writer admits that they will be at home no matter where they go as long as God is with them.

An Elegy on Evening 563-565

The soul that keeps heaven in mind can triumph over any obstacle.

An Ode to Spring (by Miss F.) 566-567

A poem in praise of Spring.

For Love 567-568

The writer prays for God, who is Love, to be revealed and reign in her heart.

A Short Hymn

1 Cor.xv.43. It is sown in weakness, it is raised in power. 568

The soul being raised up to heaven counteracts the weakness of the corpse.

The Arminian Magazine, For November 1781.

Portrait: Simon Episcopius

Dialogue II. Of Election (Sebastian Castellio, continued from 519) 569-574

In this dialogue, Frederick attempts to prove to Lewis that it is blasphemous to suggest that God could hate any person without that person deserving or meriting that hatred. Love can be gratuitous but hatred is not.
(continued on 625)

Sermon VI On 1 Corinthians xiv.20. 575-580

In this sermon Wesley seeks to understand the abilities and limits of reason. He concludes that reason can be a valuable tool in both civil and religious matters.
(continued on 630)

Some Account of the life of Mr. Thomas Payne (by himself: to John) 580-587

Mr. Payne gives an account of his life. The account focuses on the various events that led up to Payne's conversion. Payne recounts the trials and tribulations he encountered and his various falls into sin.
(concluded on 637)

A Supplement to the Life of Mr. Thomas Taylor 587-590

Taylor believes that the account that he wrote on his life, published in last year's Magazine (367 and 420) was missing "the great salvation of sin." Taylor notes that he did not include this because he has not attained it yet; he does not have full salvation. He expresses hope and faith that God will recreate in him God's whole image.

An Account of Mr. Julius Palmer (concluded from 528) 590-596

This account details Palmer's examination and subsequent burning.

An Extract from *A Survey of the Wisdom of God in Creation* 596-601

This extract continues the discussion on death. The writer contends that the pains of death are not as great as we have imagined them to be. The writer also spends a great deal of time in the extract explaining why human beings do not live as long as they once did. According to the author, it relates to the population of the earth and the climate (people live longer in warmer climates).
(continued on 646)

Thoughts on the Propriety of the Methodists attending Divine Service In the Church of England (Wells, continued from 549) 601-604

Wells continues to answer objections some have in regard to attending services at the Church of England. He attempts to convince the objectors that going to services is important because of the need to worship God. This takes precedence over problems that worshippers might have with the minister.
(concluded on 652)

Of the right Method of Meeting Classes and Bands in Methodist-Societies (by Charles Perronet) 604-606

In this article, Perronet attempts to discern the particular design of the classes and bands. The former are designed to inspect the Society members' lives and to inquire into their inward state. The latter are designed to inquire into whether people now believe and whether they aim at being wholly devoted to God.

Necessity Considered as Influencing Practice (by Bishop Butler) 606-609

Butler considers "necessity," or the belief that things cannot be otherwise. He remarks of the danger of this doctrine and how it can be destructive if put into practice.
(concluded on 649)

Letters 609-616

Letter CXCIII. (May 16, 1762; To the Rev. J. Wesley from Miss B.) 609-610

Miss B. relates S. Ryan's accounts from Bristol to Wesley. The accounts revolve around souls that have been recently justified.

Letter CXCIV. (Aug. 4, 1761; To the Rev. J. Wesley from Mrs. Ruth Hall) 610-611

Hall answers two questions Wesley has asked her. She confirms that she does ask for God to forgive those that trespass against her (though she relates that she does not know anyone that does this and, therefore, prays for God to forgive whatever is amiss). She then relates to Wesley her thankfulness that her dreams are sanctified.

Letter CXCV. (Sept. 20, 1760; To the Rev. J. Wesley from Mrs. Ruth Hall) 611-612

Mrs. Halls relates her journey in moving closer to living through God's will and not her own.

Letter CXCVI. (Dec. 30, 1760; To the Rev. J. Wesley from Mrs. Ruth Hall) 612

Mrs. Hall claims that of late it has become easy to distinguish between sin and temptation. Originally, she claims, it was not.

Letter CXCVII. (Dec. 31, 1757; To the Rev. J. Wesley from Mrs. S. C---) 613-614

Mrs. S. C--- writes of the glory of living in God. She writes about how God is all-sustaining and is helping her through a great crisis in her life.

Letter CXCVIII. (March 14, 1758; To the Rev. J. Wesley from Mrs. S. C---) 614-615

Mrs. S. C--- writes that she has but one desire, which is the full fruition of God within her soul.

Letter CXCIX. (March 30, 1758; To the Rev. J. Wesley from Mrs. S. C---) 615-616

Mrs. S. C--- writes of her desire to continue to grow in God. She implores for Wesley's help in aiding her strengths and dismantling her weaknesses.

Poetry 615-620

On Trinity Sunday (by Dr. Byron) 616-618

A poem praising the Christian doctrine of the Trinity. This doctrine, according to the writer, makes it possible to understand the prophets and ancient writers.

From the Olney Collection 618-619

This poem is based on Ecclesiastes 1:2. It notes how sin has filled the earth with great woe. Believers must learn to remove their sights from the earth and look toward heaven.

On Friendship (by Miss J.) 619-620

Next to heaven, friendship is the greatest blessing one can have.

Altered from a celebrated SONG 620

A poem asking people to seize the moments that are flying by.

To a Friend 620

A person writes that religion now lives in her heart, filling it with peace, joy, and love.

An Epitaph on Peter Jaco 621

A Short Hymn on I Cor. 15:44 621-622

An Extract from the Minutes of Conference (Leeds, 1781)
A Listing of Preachers in Conference 622-624

The Arminian Magazine, For December 1781.

Picture/Portrait: A Southwest View of the Rev. Mr. John Wesley's New Chapel in the New City Road London

Dialogue II. Of Election (Sebastian Castellio, continued from 574) 625-630

In this article, Frederick contends that God's sovereignty does not mean that God's will is just. (continued in vol. 5, p. 3)

Sermon VI On 1 Corinthians xiv.20 (concluded from 580) 630-636

Whereas in the last extract Wesley sought to understand the capabilities of reason, in this extract Wesley seeks to understand the limits of reason. Wesley argues that reason cannot produce faith. As such, we should be careful to not rely excessively on reason.

Some Account of the life of Mr. Thomas Payne (concluded from 590) 636-642

Payne gives an account of how he began to prosper in wealth and lost much of his religion. His religion was only restored when he was discharged of his duty and relocated to England. In England he began to attend services at the Foundry. He re-enlisted in the army and began to preach there. It was soon after that he began to fill in for circuit riders, eventually admitted as a travelling preacher himself.

An Account of Mr. Thomas Eden (by Rev. Mr. B---) 642-643
This is an account of the death of the bricklayer, Thomas Eden. It gives an account of his honesty and generosity.

A Short Account of the Death of Elizabeth Marsh and two others 644-646
This is the account of the death of a pious young woman and the death of two others. Marsh's death inspired piety in two young men who took ill and were saved on their deathbeds.

An Extract from *A Survey of the Wisdom of God in Creation*. 646-648
This extract is concerned with the eyes. It reflects on the number, situation, and flexibility of eyes in various animals.

Necessity Considered as Influencing Practice (Butler, concluded from 609) 649-650

In this extract, Butler attempts to disprove necessity by arguing that God created human beings with a moral capability and that he governs them on system of reward and punishment.

Thoughts on the Propriety of the Methodists attending Divine Service In the Church of England (Wells, concluded from 604) 651-655

In this article Wells continues to impress upon his readers the necessity of attending Church of England services. He answers objections about those clergy who hate the Methodists, contending that people should attend church for God, regardless of the conduct of the clergy.

Captain Spencer's Account of the taking and retaking of his ship 655-657

This pious captain's ship was taken from him. He was kept on board to pilot the ship. He witnessed to the pirates and was able, by divine providence, to find rescue from another ship.

On War 658-660

This article argues that war is the work of the devil. Christian persons should not instigate it.

Letters 660-671

Letter CC. (May 25, 1762; To a Friend from Miss B.) 660-662

Miss B. witnesses to a friend, whom she admonishes to understand that only Jesus can save them and that they need him desperately.

Letter CCI. (Feb. 1, 1762; To the Rev. J. Wesley from Mrs. Ruth Hall) 662-663

Mrs. Hall reports that she has gained a great deal of ground over her natural temper.

Letter CCII. (May 12, 1762; To the Rev. J. Wesley from Mrs. Ruth Hall) 663-664

Mrs. Hall writes about the assurance of her eternal life she has received.

Letter CCIII. (June 22, 1762; To the Rev. J. Wesley from Mrs. Ruth Hall) 664-665

Mrs. Hall asks Wesley if she is sinful in eating more pleasant food than is necessary to sustain her.

Letter CCIV. (July 7, 1762; To the Rev. J. Wesley from Mrs. Ruth Hall) 665-666

Mrs. Hall recounts that she can find no trace of what she was before conversion. God has taken all of that away and made her new.

Letter CCV. (April 25, 1758; To the Rev. J. Wesley from Mrs. S .C---) 667-668

Mrs. S. C--- expresses relief at still being free from selfish aims. She claims that she does nothing that pleases herself in opposition to God of other human beings.

Letter CCVI. (May 17, 1758; To the Rev. J. Wesley from Mrs. S. C---) 668-669

Mrs. S. C--- expresses desire to continue growing in God; she wants God to be her only thought and desire.

Letter CCVII. (Sept. 15, 1762; To Rev. Mr. F--- from John Wesley) 670-671

Wesley writes that even those who have been perfected need Christ.

Poetry 671-680

On Church-Communion (by Dr. Byron) 671-673

Jesus is the essence of Christianity and the Church. Without Christ there can be no saving act, and without Christ the Church will fall apart.

From the Olney Collections 673-674

The text is Solomon's Song i.3. The poem is written about how sweet Jesus' name is to the believer.

A Prayer 674-675

This prayer was written at the time of the insurrection in June, 1780. It asks for God to protect the true Christians from their persecutors (those rebelling).

On the Death of a Child, five years of Age (by Phillis Wheatly, a Negro) 676

Sorrow for this child should be turned into praise; the child is now in heaven.

On the death of a young Gentleman 676-677

The young man's death should be a time of rejoicing as he is in heaven.

Thoughts on the Works of Providence 677-680

God rules over all aspects of the universe. Creation is a witness to wondrous power and love.

A Short Hymn

Colossians iii.8,9. But now you also put off all these; anger, wrath, blasphemy, filthy communication out of your mouth. Lie not to one another. 680

The holiest person can fall into the "tempter's snare." Everyone must be careful, therefore, to rely on Christ's judgment and not their own.

The Arminian Magazine for the Year 1782
Consisting of Extracts and Original Treatises on Universal Redemption
Vol. V

The Arminian Magazine, For January 1782.

Portrait: Mr. Christopher Hopper, Ætatis 59

Of Election (Castellio, continued from vol. 4, 630) 1-7

In this dialogue Frederick attempts to prove to Lewis that God created no person for destruction. He argues that the scriptural cases of God "hardening hearts" is based in that person's disobedience as opposed to God preordaining them to damnation.
(concluded on 57)

Sermon VII. Free Thoughts on the Brute Creation: A Sermon on Romans viii. 19, 20, 21, 22 (by John Wesley) 8-14

In this sermon Wesley seeks to uncover three things: "I. What was the original state of Brute Creation? II. In what state is it at present? And III. In what state will it be at the manifestation of the children of God?" In the portion of the sermon given in this issue, Wesley seeks to explore the first two of these inquiries. Wesley concludes that in the original state of brute creation, human beings were possessed of an innate principle of self-motion, understanding, a will, and the power of choice. When human beings sinned, they ceased being a conduit for the blessings of God to flow to all inferior creatures. Instead, this left all creatures in the present state, subject to vanity and separated from their perfection.
(continued on 63)

A Short Account of Mr. George Story (written by himself) 14-20

Mr. Story gives an account of his life, beginning with his birth and childhood in Yorkshire. Story recounts his childhood religious experiences, his struggles with his own depravity, and his job with a bookseller. Story became a voracious reader and student. But his reading and his new work at a printing office continued to distance him from God.
(continued on 70)

Some Account of the Death of Mary Cook 20-21

Mary Cook, a pious young woman, praised God into the last moments of her illness. She claimed to be happy to be going to heaven soon.

Some Account of the Death of Mary Thomas 21-22

Mary Thomas seemed to have found assurance that her sins were forgiven in the last few hours of her life.

Some Account of the Death of Isaac Kilby 22-23

Isaac Kilby was given great consolation from the Lord in the last few hours before illness took him.

An Extract from *A Survey of the Wisdom of God in Creation* 24-26

In this extract the author attempts to understand brutes, i.e. animals. The author pays specific attention to their ears, nose, teeth, windpipe, and their "vegetative and sensitive motions."
(continued on 81)

Remarks upon Mr. Locke's Essay on Human Understanding 27-30

The author of this "review" praises the work. The author notes that Locke's many useful reflections outweighed his few mistakes. The purpose of this review is to show what some of those mistakes and useful reflections are. The review merely lists several assertions that it agrees with and several that it does not.
(continued on 86)

An Account of John Okey: taken from a Tomb-stone in Bolton Church-Yard 31

This account praises Okey as a holy man. The account goes on to list some of the altercations (civil wars, etc.) that occurred during his lifetime, as well as some of Okey's successes.

An Account of the Surprising Deliverance of Mr. J. Rogers (concluded from vol. 4, 431) 31-34

This section is actually about the deliverance of Mrs. Tooly. Tooly fell into a deep uneasiness. This uneasiness was heightened when her diversion did her no good, and she was tricked into reading a New Testament. A dream eventually propelled her to go to the Methodist Meeting House. There she found conversion.

French Mercy: Exemplified in the Case of Monsieur Isaac Lefevre 34-39

This is the account of the life of Mr. Isaac Lefevre. The title "French Mercy" is obviously intended to be a slur against the French as the account painfully details their cruelty in this case. Lefevre was, soon after receiving his degrees, made an Advocate of the Court of Parliament (in Paris). When the Edict of Nantz was revoked he was arrested and thrown into prison. Soon after, he was stripped of all he had and thrown into a dungeon. He eventually was assigned to labor aboard some galleys. The article is careful to detail how badly Lefevre was mistreated in all things and how his spirit, devoted to God, managed to stay strong throughout at it all. He died in June 1702, finally relieved from his sufferings.

The Cause and Cure of War 39-43

This article focuses on all the reasons that nations have chosen war against Britain (specifically the Americans, Spanish, Dutch, and French). The article concludes that all of these wars, and all wars in general, would have been avoided if love of God above all things was preserved.

Letters 43-49

Letter CCVIII. (May 29, 1762; To a Friend from Miss. B.) 43-44

In this letter Miss B. attempts to comfort a friend. She announces that her friend's burden is her own and that soon all of her friend's soul will be aflame for God.

Letter CCIX. (Aug. 10, 1757; To the Rev. J. Wesley from Mrs. S. R.) 44

Mrs. S. R. relates that she has decided to accept Wesley's proposal. She believes that is the will of God.

Letter CCX. (Nov. 13, 1757; To the Rev. J. Wesley from Mrs. S. R.) 45-46

Mrs. S. R. pays Wesley thanks for his guidance and rules. She also thanks John for his unfailing confidence in her.

Letter CCXI. (Nov. 22, 1757; To Mrs. S. R. from John Wesley) 46-47

Wesley praises S. R. for her simplicity and love of God. He closes his letter by asking her a series of questions revolving around whether God is everything to her.

Letter CCXII. (June 6, 1781; To the Rev. J. Wesley from Rev. Mr. J. Fletcher) 47-48

Fletcher relates his illness to Wesley. He announces that unless he can get some help, it is likely that he will have to give up his circuit. He also praises the *Arminian Magazine* and Wesley's creativity and ingenuity in putting it together.

Letter CCXIII. (June 24, 1781; To the Rev. J. Wesley from Rev. Mr. J. Fletcher) 49

In this letter Fletcher writes of an encounter he had with three ministers in a city near Geneva. One of these pastors kept his pulpit open to Fletcher and helped stop the persecution of the Methodists.

Poetry 50-56

On Church-Communion. Part II. (by Dr. Bryom) 50-51

True church membership takes place in the heart.

From *the Olney Collection* 51-52

This poem is based on Jonah chapter iv. 7. in which God gave Jonah a pleasing gourd that Jonah loved too much. God sent a worm to destroy this gourd.

The Wish (by Mrs. B-----, of Limerick) 52-54

Mrs. B---- claims that if she was given one wish like Solomon, it would be to feel God's love at every moment and to always know His will.

On the Death of a Much-Loved Wife (by the Rev. Mr. G.) 54-55

Rev. Mr. G. praises the fact that his wife is in heaven but mourns her loss.

Short Hymns

Rom.xv.2. Let every one of us please his neighbour for his good to edification. 56

The writer prays to be able to serve her neighbors with a willing heart.

2 Tim.iv.18. The Lord shall deliver me from *every evil work, and will preserve me unto his heavenly kingdom.* 56

The writer asks Jesus to bestow upon him steadfast love divine. He asks to never fall into temptation.

The Arminian Magazine, For February 1782.

Portrait: Johannes Bogerman

Of Election (Castellio, continued from 7) 57-61

This section concludes the second dialogue, in which Frederick attempts to show that while the Israelites were once God's people, now the Christians are. He answers Lewis' objections and questions that follow from this point.
(continued on 113)

Sermon VII Free Thoughts on the Brute Creation (Wesley, concluded from 14) 61-69

In this concluding portion of the sermon, Wesley continues his discussion of the deplorable present state of brute creation. He concludes that at the manifestation of the children of God, creation will be restored.

A Short Account of Mr. George Story (continued from 20) 70-78

In this section Story gives an account of his struggles to find happiness. His earliest experiences with the Methodists were not overly positive (he notes he could find little differences between Whitefield's preaching and seeing a tragedy in the theatres), but eventually his mother reintroduced him to the preachers. It was among them that he realized his own misery, and this set him on course to find salvation.
(continued on 112)

A Short Account of a Child (by John Wesley) 78

This child found awareness of sin and holiness at a very early age (three).

A Short Account of the Rector of Wensley (by Henry Thornton) 79

An account of the illness and death of Mr. Clayton.

Some Account of Francis Coxon (by John Wesley) 79

Coxon was a grand supporter of the Society at Biddick. He backslid from his duties, claiming he did not have the time. God inflicted him with a great injury for abandoning his duties. He was restored only after repenting.

An Extract of *A Survey of the Wisdom of God in Creation* 81-85

An extract that reflects on the nature of elephants.
(continued on 142)

Remarks upon Mr. Locke's Essay on Human Understanding 85-88
(continued from 30)

This review continues the reflections on Locke's work. This portion primarily focuses on Locke's understanding of pleasure and pain.
(continued on 144)

French Mercy: Some Account of Peter Mauru 88-91

This account, again aimed at deriding the French, focuses on the life of Peter Mauru. Mauru was condemned to the galleys forever when the edict of Nantz was repealed. Mauru was treated poorly and tortured for over ten years before his suffering brought an end to his life.

Some Thoughts upon an Important Question 92-93

Wesley attempts to answer a letter written by several members of a Methodist Society. These members were pushing Wesley towards leaving the Church of England. Wesley admits that their reasons (especially the Calvinist preaching in the Church) were very persuasive. This extract includes their letter and Wesley's brief answer. His answer is that if the preaching is harmful, then do not listen.

Some Account of Mr. Patrick Hamilton 93-95

Hamilton became acquainted with Martin Luther and Philip Melanchton. He began preaching about faith and good works. His growing reputation brought him to the attention of James Beaeton, archbishop of St. Andrew's. He was asked to come to St. Andrew's where the bishop seemed to approve of his doctrines, noting that much reform was needed. He was, however, seized by the bishop's office anyway and burnt to death anyway. He died singing praises to God.

Some Account of Mr. Wishart 95-98

Wishart was a successful preacher who Cardinal Robert Mill forbid to preach. He continued to resist these admonitions. Eventually he was even forced to foil an assassination attempt on his life.
(concluded on 138)

Letters 98-106

Letter CCXIV. (June 5, 1762; To a Friend from Miss. B.) 98-99

Miss B. admonishes a friend to flee to Christ. She expresses deep concern over the state of her friend's soul.

Letter CCXV. (Nov. 29, 1757; To the Rev. J. Wesley from Mrs. S. R.) 99-101

Mrs. S. R. expresses concern over Wesley's recent burdens. She states that her soul has been doing well and she can honestly say she finds joy in the Lord always.

Letter CCXVI. (Nov. 30, 1757; To Mrs. S. R. from John Wesley) 101-102

Wesley insists that even those who are saved from sin are not saved from the possibility of making a mistake.

Letter CCXVII. (Dec. 1, 1757; To the Rev. J. Wesley from Mrs. S. R.) 102

Mrs. S. R. remarks that if called to do so, she could give up all her friends for God.

Letter CCXVIII. (Jan. 17, 1763; To the Rev. J. Wesley from Mr. John Manners) 103-105

Mr. Manners gives an account of the growth and progress of his Society. He notes the growth in numbers, the losses to death, and the place provided to house them.

Letter CCXIX. (Jan. 22, 1763; To the Rev. J. Wesley from the Rev. J. Rouquet) 105-106

Rouquet writes of his struggle to believe.

Poetry 106-112

On Church-Communion, Part III. (by Dr. Byrom) 107-108

Byrom writes that true Church-Communion is a spirit of Christian love and unity.

From *the Olney Collection* 108-109

This poem is a reflection on Zechariah 2:10. It focuses on the presence of God, especially as it is manifest in Christ's promise to return.

The Arbour: an Ode to Content (by Mr. Thomas Cole) 109-111

Cole reflects on the majesty of nature.

The Lord's Prayer (by the Rev. Dr. Gibbons) 111-112

A poem which explicates the Lord's prayer.

A Short Hymn

Titus ii.14. He gave himself for us, that he might redeem us from *all iniquity.* 112

Only the death of God can purge a person's inward sins.

The Arminian Magazine, For March 1782.

Portrait: Mr. John Prickard, Aged 37

Of Free Will (Castellio, continued from 60) 113-117

This extract begins Dialogue III. The subject of the third dialogue is free will. More broadly, Frederick is attempting to turn the conversation from God's responsibility to human beings to human being's responsibility to God. Frederick argues, in this extract, that God wills all persons to be saved. (continued on 169)

Sermon VIII on Ephesians v. 16. Redeeming the Time (by John Wesley) 117-122

In this sermon, Wesley attempts to do three things. He seeks to understand what it is to redeem the time from sleep, to show the evil of not redeeming it, and to show the most effectual manner of doing so. In the portion of the sermon included here, Wesley carries out the first two tasks. Wesley concludes that to take only that measure of sleep each night that it most conducive to health is what it means to redeem the time from sleep. Wesley claims, secondly, that the evils in taking more sleep than is necessary are as follows: it hurts one's character, it hurts one's health, and it hurts God (i.e. this idleness is a sin against God). (concluded on 173)

A Short Account of Mr. George Story (concluded from 78) 122-128

Story continues the account of his life. He writes primarily of his calling to go into the ministry. He then turns his attention to describing some of his work in the circuits and some temptations he dealt with in this time.

Some Account of Sarah Peters 128-136

This account recollects how Peters witnessed to and helped save the souls of six prisoners. She was unable, however, to procure for them a pardon, and they were executed. She fell ill and died shortly thereafter.

An Account of Some Remarkable Deaths 136-137

This section is apparently made up of extracts from Wesley's journal. It gives account of the death of several persons who were right with God.

Some Account of Mr. Wishart (concluded from 98) 138-141

This extract details Wishart's defense of his doctrines and subsequent execution.

An Extract from *A Survey of the Wisdom of God in Creation* 142-144

This extract deals with baboons, chimpanzes, and other kinds of monkeys.
(continued on 186)

Remarks on Mr. Locke's Essay on Human Understanding (continued from 88) 144-146

This extract from Mr. Locke's work deals with perception. It argues that perception is what distinguishes the animal kingdom from the inferior parts of nature. Perception is the first step and degree towards knowledge.
(continued on 190)

On the Origin of the Soul 146-149

In this article, Wesley argues that human bodies can produce souls (under the blessing of God) in the birth process.
(concluded on 197)

A Letter written by Oliver Cromwell 149-150

Cromwell recounts his own wretchedness. He praises God for blessing him and saving his rotten soul.

How far is it the Duty of a Christian Minister to Preach Politics? 151-152
(by John Wesley)

Wesley contends that it is the duty of every minister to preach politics. The minister must make the congregation understand the scriptural admonitions about politics, including the scriptural commandment to not speak evil of the ruler of the people.

On Hearing Ministers who Oppose the Truth 152-153

Wesley concludes that it if the "Absolute Decrees" are being preached, it is best for Methodists to quietly leave the service. They should attend again at the next opportunity.

Letters 154-160

Letter CCXX. (June 16, 1762; To a Friend from Miss B.) 154-155

Miss B. laments that while she was in the world she had more power over all things in the world. She worries that she now cleaves to certain persons and things too much.

Letter CCXXI. (Dec. 13, 1757; To the Rev. J. Wesley from Mrs. S. R.) 155

Mrs. S. R. asks Wesley if she profits him. She does not simply want to please him; if that were the case their relationship would be futile.

Letter CCXXII. (Dec. 14, 1757; To Mrs. S. R. from John Wesley) 155-156

Wesley relates to S. R. that Mr. P---n's last letter reveals that Wesley deeply offended him. He then asks Mrs. S. R. about her wandering thoughts.

Letter CCXXIII. (Feb. 1, 1763; To the Rev. J. Wesley from Mr. Thomas Westell) 156-157

Mr. Westell gives an account of his ill wife. He also relates that his daughter has received the pardoning grace of God.

Letter CCXXIV. (March 15, 1763; To the Rev. J. Wesley from Rev. Mr. B. Colley) 157-158

Rev. Colley wonders if he can find favor again, despite having been an Enthusiast.

Letter CCXXV. (May 16, 1763; To the Rev. J. Wesley from Mr. Francis Gilbert) 159-160

Mr. Gilbert gives account of his soul and his preaching aboard a ship. He then writes of his preaching career since this time.

Poetry 161-168

On Church Communion. Part IV. (by Dr. Byrom) 161-162

Dr. Byrom laments the separation in the Church. He contends that true freedom is not in choosing a denomination but in obedience to Christ.

From *the Olney Collection* 163

This is a reflection on Zechariah 8:1. It focuses on the redeeming blood of Christ.

The Arbour: an Ode to Content. Part II. (Cole, continued from 111) 164-167

This praises God as the creator of all things. Furthermore, it looks to God for strength to overcome temptation and vice.

A Motion of the Minority 167

A mocking poem that claims that if Britain gives up America, eventually all of its empire will fall.

Short Hymns

Heb.iv.16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 167-168

God is the giver of a pardoning, redeeming grace.

Heb.xiii.20, 21. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect. 168

A praise of the sanctifying blood of Jesus.

The Arminian Magazine, For April 1782.

Portrait: Mr. John Pritchard, Aged 33

Of Free Will (Castellio, continued from 117) 169-173

Frederick attempts to show Lewis that God does not command anything that is impossible. If a commanded action is impossible by fleshly standards, it is not impossible by spiritual ones (God will provide the means).
(continued on 225)

Sermon VIII on Ephesians v. 16 (concluded from 122) 173-179

The primary focus of this concluding section of the sermon is to discern how the time may be best redeemed. Wesley insists that his readers must not rely on their own strength but God's. Wesley admonishes people to use the most rational means to attain their purpose and to be consistent about their hour of rising. Wesley concludes the sermon by noting that rising early is not sufficient to make one a Christian; it is only one step of many.

A Short Account of Mr. Robert Wilkinson 179-183

Wilkinson gives an account of his struggle to find salvation. He found it in the Methodist Society where he had several people pray and read scripture with him.
(concluded on 230)

An Account of a very remarkable Child, who died some years ago, at Stockton upon Tees (by John Pawson) 183-184

Pawson gives an account of a remarkable child who kept great happiness and faithfulness in the face of her illness.

An Account of a very extraordinary Deliverance, which happened to Ann Watson, of Thorner, near Leeds, in Yorkshire (by John Pawson) 184-185

Pawson gives the account of a remarkable woman who was great in soul but feeble in body. She nearly died attempting to walk to her son's house. She was making that journey in hopes of saving her son's soul.

An Extract from *A Survey of the Wisdom of God in Creation* 186-190

This extract deals with the opossum, the ichneumon (a type of weasel), the jackal, and the sable mouse.
(continued on 245)

Remarks upon Mr. Locke's Essay on Human Understanding (continued from 146) 190-195

This extract deals with the issues of attention and repetition as Locke treated them. The author attempts to understand these concepts as they relate to fixing ideas in the memory.
(continued on 247)

On the Origin of the Soul (concluded from 146) 195-197

In this extract the author argues that God, through the parents, creates each soul.

A Disavowal of Persecuting Papists (by the Rev. Mr. Wesley) 197-199

Wesley argues that he is convinced that many Catholics in past and present were good, holy persons. He does not believe this is normal, though. He does not want them persecuted, but he does not want to give them the power to hurt anyone either. Therefore, they should be given no more rights than they already have.

An Account of the Passions, or Natural Affections (extracted from Dr. Watts) 200-202

Watts attempts to give an explanation of the passions and to propose a general division of them. They are "those sensible commotions of our whole nature, soul, and body, which are occasioned by the perception of an object, either rare and uncommon, or good and agreeable, or evil and disagreeable: or at least we must have such an apprehension of it, before it can excite any passion in us." Watts spends the remainder of the abstract distinguishing the chief passions.
(continued on 249)

An Extract from Mr. Vincent's Account of the Plague in London 203-206

This account argues that God's people died with great peace in this plague. It also recounts how people were more courageous and faithful and how ministers preached with more fury because everyone was scared that their last day was approaching.

A Specimen of the Divinity and Philosophy, of the highly-illuminated Jacob Behmen 207-211

This extract shows how Behmen attempted to analyze the Lord's Prayer syllable by syllable.

Letters 211-217

Letter CCXXVI. (July 6, 1762; To a Friend from Miss B) 211-212

Miss B. promises that Jesus has taken away all her temptation concerning John Wesley. She admonishes Wesley to fly to Jesus if she is in anyway a temptation for him.

Letter CCXXVII. (Dec. 20, 1757; To the Rev. J. Wesley from Mrs. S. R.) 212-214

Mrs. S. R. relates that in prayer she does often have to deal with impertinent thoughts. She relates that these thoughts do not distract her though.

Letter CCXXVIII. (Jan. 20, 1758; To Mrs. S. R. from the Rev. Mr. Wesley) 214-215

Wesley writes to Mrs. S. R. asking her how she did with her last trial. Some people have apparently been giving a bad report about her recently.

Letter CCXXIX. (May 20, 1763; To Mr. L. C. and Mr. T. B. from Mr. Theophilus Oakes) 215-216

Mr. Oakes relates how Christ rules in his heart.

Letter CCXXX. (June 7, 1763; To the Rev. J. Wesley from Rev. Mr. Conyers) 216-217

Mr. Conyers relates to Wesley that his home will always be open to him and that he can stay at any time except when the Archdeacon is there (he only has one extra bed).

Poetry 218-224

Thoughts on Imputed Righteousness (by Dr. Byrom) 218-219

The reading of Rev. Mr. Hervey's *Dialogues between Theron and Alpasio* occasioned this poem. Byrom attempts to understand the importance of imputed righteousness. He concludes "Why *Righteousness*, for man to rest upon/Must be a *real* not *imputed* one."

From *the Olney Collection* 219-220

This poem reflects on Matthew 9:12. It asks the great physician to heal a sin-sick soul.

Fortitude (by the Rev. Dr. Gibbons) 220-221

This poem argues that adversity strengthens the believer.

Paradise Regained (by H.T.) 221-224

Wherever love and virtue guide, they lead us to a state of heavenly bliss.

A Short Hymn

Heb.xiii.21. Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, amen. 224

A hymn where the author asks for every work and word he does to express the tempers of God.

The Arminian Magazine, For May 1782.

Portrait: William Thompson, Aged 47

Of Free Will (Castellio, continued from 173) 225-230

In this extract, Frederick argues that the Spirit of God was sent down in the Son in order for that which is wanting in human beings to be restored. This restored nature could, therefore, fulfill the requirements of the law.
(continued on 281)

Sermon IX on Genesis iii.19 (by John Wesley) 230-236

In this sermon Wesley considers the origin of evil and pain in the world. Evil and pain are both products of sin. Sin came into the world as a result of human free will. Wesley also considers the words of Gen. iii.19, "Dust thou art."
(concluded on 286)

A Short Account of Mr. Robert Wilkinson (concluded from 183) 236-242

Wilkinson writes about the great test that befell him when he wrestled with whether Wesley's views or the Calvinist views were correct. Wilkinson eventually came to reject the Calvinist views, despite the persecution this forced him to endure. Wilkinson apparently died before finishing this account, so a friend of his concluded it. This friend writes of Wilkinson's displeasure with the absolute decrees and his righteousness as a human being.

Some Account of Joseph Taylor (by John Pawson) 242-243

Taylor was seemingly on his death bed when Wesley came to him. Everyone was convinced that Taylor would not open his heart to Christ. He did so and was healed soon thereafter. He lived several years longer before dying in peace.

A Short Account of Mrs. Ann Hall 244-245

This brief account of Mrs. Hall details her holiness from the time of her conversion at seventeen through her marriage and death.

An Extract from *A Survey of the Wisdom of God in Creation* 245-247

This section reflects on the horns of diverse animals.
(continued on 303)

Extracts from Locke on Human Understanding with short Remarks 247-249
(continued from 195)

This includes an extract from Chapter XI of Locke's work. The subject matter of this extract is the difference between wit and judgment.
(continued on 307)

An Account of the Passions, or Natural Affections (extracted from Dr. Watts) 249-251
(continued from 202)

In this section, Watts gives begins his task of giving account of "each general or original Passion, with the particulars contained under it." In this section he discusses Admiration and begins an account of Love and Hatred.
(continued on 311)

A Narrative of an extraordinary Cure, wrought in an infant upon Mrs. Elizabeth Savage 251-257

This is the account of how Mrs. Elizabeth Savage was cured of the palsy on her right side, which she had been afflicted with since she was an infant. She apparently had lived with this palsy for twenty-eight years before the Lord healed her of it. The narrative is complete with affidavits written by Elizabeth Savage and John Savage (her husband).

A Sermon On 1 John ii. 3, 4 (by Dr. Cudworth) 257-261

In this portion of his sermon, Cudworth argues that true Christianity cannot be measured by one's knowledge of theology or books. It can only be measured by one's keeping of the commandments.
(continued on 318)

Sion's prevalent Prayer (by Capt. Williams) 261-265

The Deity's goal is to heal a sin-sick universe. God, therefore, desires the salvation of all persons.

Letters 265-274

Letter CCXXXI. (July 16, 1762; To a Friend from Miss B.) 265-266

Miss B. writes about the profit and heaviness she gains from the cross.

Letter CCXXXII. (Jan. 27, 1758; To the Rev. J. Wesley from Mrs. S. R.) 266-268

Mrs. S. R. informs Wesley that she really was filled with heaviness in their last encounter.

Letter CCXXXIII. (Jan. 27, 1758; To Mrs. S. R. from John Wesley) 268-269

Wesley writes of an encounter with an anonymous party (presumably his wife) who had threatened to leave him.

Letter CCXXXIV. (Oct. 1757; To the Rev. Mr. Walker from John Wesley) 269-271

Wesley relates some of his own ambiguity concerning the Church of England.

Letter CCXXXV. (Dec. 26, 1761; To Miss Elizabeth Hardy from Wesley) 271-272

Wesley considers whether or not people can be saved from all sin.

Letter CCXXXVI. (April 5, 1762; To the Rev. J. Wesley from -----) 273

The writer talks about their journey with God. They debate whether they have loved God with all their heart or not.

Letter CCXXXVII. (May 28, 1762; To the Rev. J. Wesley from -----) 274

A person writes of their desire to "sit at the Savior's feet."

Poetry 275-280

Thoughts on Imputed Righteousness. Part II. (By Dr. Byrom) 275-276

The first parent's sin has been imputed to all human beings.

From *the Olney Collection* 276-277

This poem is a reflection on John vi.67-69. It praises Christ's ability to save from sin.

Verses to the Memory of the late Rev. Mr. Smith Dunning, by Miss E----) 277-280

A poem praising the saving power of Christ that overcomes the terrors of death.

A Short Hymn

James ii.21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar. 280

Abraham was justified when he offered up his child.

The Arminian Magazine, For June 1782.

Portrait: Mr. Thomas Vasey, Aged 36

Of Free Will (Castellio, continued from 230) 281-285

Frederick continues to attempt to show how human beings have freedom of choice about all things.
(continued on 337)

Sermon IX on Genesis iii.19 (concluded from 236) 286-291

Wesley argues that human beings are cursed to death because of sin. They are redeemed because God, who loved his creation, sacrificed his own son.

Some Account of Mr. William Ferguson: aged 47. 292-297

This account deals with Ferguson's conversion. The struggle to find salvation began in Ferguson's childhood and continued through some of his adult years. Ferguson was forced to deal with the duality of what it meant to be religious and what it meant to be justified.
(concluded on 346)

An Extract from the Journal of Mr. G--- C--- 298-301

This extract is prefaced by a "To the Reader" section Wesley wrote. Wesley praises the following journal as a "remarkable account." Mr. G--- C--- lived a life of sin and excess. His children died of smallpox and his wife died of consumption soon thereafter. It was only at this point that Mr. G--- C--- found salvation.

(continued on 351)

A Short Account of Mr. Samuel Massey 301-303

Mr. Massey was a bitter enemy of the Methodists until a Charles Wesley sermon converted him. At this time he was already eighty years of age. Many doubted his conversion; but he held to it and eventually his enemies vanished. He died at peace with God several years later.

An Extract from *A Survey of the Wisdom of God in Creation* 303-307

This extract considers what wisdom is displayed in the motions and variety in shape and color observable in various animals.
(continued on 357)

Extract from Locke on Human Understanding and Short Remarks 307-310

In this extract, the writer considers Chapter XIII. This chapter deals with simple modes of space. It particularly aims at showing the difference between space and body.
(continued on 361)

An Account of the Passions, or Natural Affections (by Dr. Watts) 311-312

This extract deals with esteem, which is the first sort of love. Esteem's opposite is contempt. Esteem arises from consideration of some excellency in an object (either a person or thing). Contempt arises from the consideration of a worthless object.
(continued on 363)

A Narrative of the Cure of Susannah Arch. 312-318

Susannah Arch was afflicted with an extraordinary itching and scurf on her head that eventually spread all over her body. She was told that it was leprosy and that it was incurable. After several years, God cured her of this terrible affliction.

A Sermon On 1 John ii. 3, 4 (Cudworth, continued from 261) 318-321

In this portion of his sermon, Cudworth contends that a good conscience is more valuable to a Christian than anything else.
(continued on 371)

A Tale of Real Woe 321-325

This tale focuses on a woman who refused to stay in a house. She instead succumbed to some wild instinct inside herself and only slept in hay stacks. This eventually withered away all her sensibilities. Wesley was induced to visit the "wretch." He confirmed the story and asks for any who are able to identify and aid her.

Letters 326-332

Letter CCXXXVIII. (Feb. 1, 1758; To the Rev. J. Wesley from Mrs. S. R.) 326-327

Mrs. S. R. praises God for all God has done for her and begs to continue being a blessing to Wesley.

Letter CCXXXIX. (Oct. 7, 1762; To the Rev. J. Wesley from Miss M.) 327-329

Miss M. writes of her thirst for God and asks John to help her worship God.

Letter CCXL. (Oct. 16, 1762; To the Rev. J. Wesley from Miss M.) 329-330

Miss M. relates her desire to have God rule over her every action.

Letter CCXLI. (Feb. 8, 1763; To the Rev. J. Wesley from Miss M.) 330-331

Miss M. expresses her doubt that anybody is truly sinless before God.

Letter CCXLII. (Jan. 8, 1763; To the Rev. J. Wesley from Mr. A. O.) 331-332

Mr. A. O. gives John a report of the little Society in Manchester. He expresses hope that the Society is growing in holiness and becoming more like Christ Jesus.

Poetry 332-336

Thoughts on Imputed Righteousness. Part III. (by Dr. Byrom) 332-333

If the sin of Adam was imputed to all of his descendents, then surely Christ's righteousness is powerful enough to be imputed to all.

A Serious Reflection on New Year's Day 333-334

It is important for people to correct their faults in time.

To a Young Gentleman 335-336

Time will soon destroy youth.

On an Urn at Worville in Shropshire 336

The gist of the inscription is the admonition to be virtue's friends like poor Shenstone (owner of this urn).

A Short Hymn

James ii.22. Thou seest that faith wrought together with his works,
and by works was faith made perfect. 336

The power of faith grows with works.

The Arminian Magazine, For July 1782.

Portrait: Mr. John Floyd

Of Free Will (Castellio, continued from 285). 337-341

Frederick gives scriptural evidence to support his claims about free will.
(continued on 393)

Sermon X on Genesis i. 31 (by John Wesley) 341-346

In this portion of his sermon, Wesley attempts to show the works of God on earth before it sin depraved it. Wesley concludes that everything was perfect, death and pain did not exist, there were no violent seasons, and all countries produced what was necessary for their sustenance.
(concluded on 397)

Some Account of Mr. William Ferguson: aged 47 (concluded from 297) 346-351

Ferguson recounts the jubilation he felt when he realized he was justified. He then was called to become a preacher. He tried preaching first in London (in front of where men were being executed). He then went to Holland. After some success he returned home where he had many invitations. He began to travel and preach in England and Holland.

An Extract from the Journal of Mr. G---- C--- (continued from 301) 351-355

Mr. G--- C--- writes of his struggles, after finding God, to rid himself of his sinfulness. He recounts constantly contending with doubts and fear. The journal shows Mr. G--- C---'s struggle. Some days he felt rejuvenated before the Lord and other days he felt the full extent of his wretchedness.
(continued on 404)

An Account of a very remarkable Deliverance 355-357

A sailor writes the story of his crewmates and their shipwreck and near death at the hands of the sea. They were only saved by the providence of God, which provided a brig for them after many days of waiting.

An Extract from *A Survey of the Wisdom of God in Creation* 357-361

This extract looks at the generation of birds.
(continued on 410)

Extracts from Locke on Human Understanding with Short Remarks 361-363

This extract considers Chapter 15. The topics considered are duration and expansion. In expansion, the idea of length is turned every way to make shape, breath, and thickness. Duration is the length of one straight line, extended in infinity, not capable of multiplicity, variation, or figure. It is the one common measure of all.
(continued on 413)

An Account of the Passions, or Natural Affections (by Dr. Watts) 363-365

This extract deals with benevolence and malevolence. Benevolence is the second sort of love. Its object is "a thing of person fit to receive good from me." Malevolence implies a desire for some evil to fall upon the hated object.
(continued on 417)

A True Relation of the Chief Things which an Evil Spirit Did and Said At Mascon, in Burgundy (by Monsieur Pereaud) 366-371

This is the first part of the account. Letters between Robert Boyle (who is providing a French manuscript of Pereaud's work) and translator Peter Du Moulin regarding issues of faithful translation preface it. The gist

of the first part of the account is that a minister (Pereaud) and his wife heard a great stirring in their home one night. They followed it and saw things being hurled and disrupted. They know it could only be an evil spirit doing these things.
(continued on 421)

A Sermon On 1 John ii. 3, 4 (Cudworth, continued from 321) 371-374

Cudworth insists that knowledge is indeed a wonderful thing to be desired more than riches. It is not, however, the source of true happiness. Happiness, rather, is found in piety.
(continued on 419)

Of Attending the Church 374-375

In this "letter to the editor of the *Arminian Magazine*," the writer asks Wesley whether or not he advises Methodists to cease going to the Church of England services. Wesley answers "no" to this and related questions.

A Remarkable Story 376-380

This is the story of a poor woman married to a pagan. The two scrape together fifty pounds which she convinces her husband to give to poor widows. God rewards them for this deed.

Fragments 377-378

There are three fragments. The first of these deals with the need for the mediatorship of God even if perfection is attained. The second deals with the need to sacrifice one's time to the Lord. The third fragment has the writer confessing that the more they speak (preach), the more God strengthens them.

Praise Due From All (by Capt. Williams) 378-380

God's will is for every living creature to worship Him.

Letters 380-387

Letter CCXLIII. (Feb. 8,1758; To the Rev. J. Wesley From Mrs. S. R) 380-381

Mrs. S. R. praises the faithfulness of God.

Letter CCXLIV. (Feb. 10, 1756; To Mrs. S. R. from the Rev. J. Wesley) 381-382

Wesley writes about the humility he feels and how he constantly yearns to be purified from his sinfulness.

Letter CCXLV. (May 14, 1763; To the Rev. J. Wesley from Miss M.) 382-383

Miss M. praises the character of Jenny Cooper. She admits regret that she has not written more in the last six months.

Letter CCXLVI. (June 18, 1763; To the Rev. J. Wesley from Mr. Francis Gilbert) 384-386

Gilbert asks Wesley about what methods he should take up to instruct the Negroes.

Letter CCXLVII. (July 18, 1763; To the Rev. J. Wesley from the Rev. Mr. B. Colley) 386-387

Rev. Colley admits great remorse at his former conduct. He notes that while Wesley can forgive him, he cannot forgive himself.

Poetry 388-392

Thoughts on Imputed Righteousness. Part IV. (by Dr. Byrom) 388-389

Byrom writes how the doctrine of imputation has been the source of many mistakes, most notably the doctrine of predestination.

Elegy on the Death of a Sister, who died in the sixteenth year of her age 390-391

The writer mourns the death of a fair young woman and praises religion for wiping away death's bite.

Solon's Cure for Grief 392

A friend leads a person with "unmanly tears" to a tower above Athens. The man looks out and sees much woe. He realizes that woe is the common lot of human beings.

Short Hymns

Jam. ii.23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God. 392

Abraham, returning from the sacrifice, was filled with much jubilation and was perfected in faith and love.

The Arminian Magazine, For August 1782.

Portrait: Mr. Joseph Benson, *Ætatis* 32

Of Free Will (Castillio, continued from 341) 393-397

When God makes promises to either individuals or to a people that require human action, then God makes conditional promises. Furthermore, God restores the soul so that it can do its part.
(continued on 449)

Sermon X on Genesis i.31 (Wesley, concluded from 346) 397-403

In this concluding portion of his sermon, Wesley continues to describe creation as it was before sin. He clarifies these remarks by stating that a dominant misconception is that creation is the same now as it was then. The evil that human beings chose corrupted Creation.

Advertisement 403

Wesley asks for exclusion of the Manuscript of a Preacher's Life to be forgiven. He apparently did not have it ready to publish.

An Extract from the Journal of Mr. G---- C--- (continued from 355) 404-408

These journal entries continue to illumine us as to Mr. G--- C---'s journey with God. Mr. G--- C--- records those days when he is full of love and those days when sorrow over takes him. He is seeking to love God with his whole person. Some days he attains that goal and other days he does not.
(continued on 465)

Christian Experience (by Jane Cooper) 408-409

Cooper relates her prayer to be nothing. She desires for God to be her everything.

An Extract from *A Survey of the Wisdom of God in Creation* 410-412

This extract deals with the types and nature of birds.
(continued on 472)

Extracts from Locke on Human Understanding with Short Remarks 413-417

This extract is from Chapter XXI of Locke's work. It deals with power especially as it relates to free agents. The writer contends that everyone has a power to "begin or forbear, continue or put an end to several actions" concerning herself.
(continued on 476)

An Account of the Passions, or Natural Affections (by Dr. Watts) 417-418
(continued from 365)

This extract deals with the third form of love and hatred, complacence and displicence [discontent]. The article also seeks to understand those passions which spring directly from benevolence and complacence and their contraries. These passions are desire and aversion.
(continued on 478)

A Sermon on 1 John ii. 3, 4 (Cudworth, continued from 374) 419-421

Cudworth contends that the great design of God is to bring believers out of sin and into the light. He emphasizes God's ability to bring people out of sin.
(continued on 481)

A True Relation of the Chief Things which an Evil Spirit Did and Said at Mascon, in Burgundy (continued from 369) 421-425

In this portion of the account, the demon converses with the minister and the Church Elders (who have joined the minister in his home to confront the demon). The demon gives accounts of some events he has caused to transpire and blasphemes against God.
(continued on 482)

Mr. Bedford's Account of Thomas Perks: in a Letter to the Bishop of Gloucester 425-429

Mr. Bedford gives an account of Thomas Perks' involvement with astrology and spirits and his repentance.

An Answer to Mr. Dodd (by John Wesley) 429-434

Wesley has written Dr. Dodd asking for his opinion on Christian perfection. Wesley explains how he had reached such a view through reading scripture and gives the history of his public proclamation of the doctrine before the University. Reprinted from vol. 2, 434-435.

An Answer to Several Important Questions 434-437

In this letter the author attempts to answer questions about his current dealings with pride and anger.

Letters 427-443

Letter CCXLVIII. (Feb. 17, 1756; To the Rev. J. Wesley from Mrs. S. R.) 437-438

Mrs. S. R. begs Wesley to continue in faithfulness and not lean upon the "arm of flesh." She praises God for the sense of humility fills her.

Letter CCXLIX. (Feb 20, 1758; To Mrs. S. R. from the Rev. J. Wesley) 438-439

Wesley asks Mrs. S. R. if her mind is single. He asks as to whether she is focused on God alone.

Letter CCL. (Sept 25, 1764; To the Rev. J. Wesley from the Rev. Mr. Whitefield) 439-440

Whitefield both praises and laments the life of the itinerant and begs for Wesley's prayers.

Letter CCLI. (July 15, 1764; To Rev. Mr. Furly from the Rev. J. Wesley) 440-442

Wesley considers what is the best style of preaching, emphasizing the importance of clarity.

Letter CCLII. (July 25, 1763; To the Rev. J. Wesley from Lady Frances Gardiner) 443

Lady Gardiner praises Wesley for having sent ministers to her area. She recounts what a blessing they have already been.

Poetry 444-448

On the Nature of Free Grace, and the Claim to Merit for Performance Of Good Works (by Dr. Byrom) 444-445

Dr. Byrom writes about the absurdity of one thinking they can gain merit. Whatever they have received, God has given.

A Translation of a Latin Epigram (by Sir Richard Blackmore) 445-446

A husband says goodbye to his wife, who has passed on to heaven.

A Translation of a Latin Epigram (by Sir Richard Blackmore) 446

The writer laments the emptiness of his life that is only filled by God's gracious love. He imagines the grandeur and joy he will feel when taken into heaven.

On General Wolfe 447

This poem praises the prowess and courage of General Wolfe.

For the Statue of Health 447

This appears under an ionic pavilion in the King's bath. It asks the springs to be blessed daily.

Short Hymns

James ii.26. For as the body without the soul is dead, so faith without works is dead also. 448

A poem reiterating the meaninglessness of faith without works.

The Arminian Magazine, For September 1782.

Portrait: Mr. Richard Whatcoat, Aged 45

Of Free Will (Castellio, concluded from 397) 449-452

In this concluding section of the dialogue, Frederick argues that those who are saved are saved by no merit of their own, but by the free mercy of God. Those who are condemned perish for no other reason than because they would not obey the commandments of God.
(continued on 505)

Sermon XI. On Romans v.15 (by John Wesley) 453-459

In this sermon, Wesley argues that the sin of the first person, Adam, was allowed because God knew it was best not to prevent it. "He knew, that *not as the transgression, so the free gift:* that the evil resulting from the former, was not as the good resulting from the latter, not worthy to be compared to it." Wesley contends that the fall of Adam has led to human beings gaining a capacity of attaining more holiness and happiness on earth than would have been possible if Adam had not fallen.
(concluded on 509)

Some Account of Mr. John Furz, aged 65 460-465

Mr. Furz gives an account of his conversion to the Church. A deep internal struggle in which he attempted to come to terms with his unbelief prefaced this conversion. This feeling of faith in Christ became a reality when God directed him to attend the Methodist Society meetings. There he found the salvation for which he had been looking.
(continued on 515)

An Extract from the Journal of Mr. G--- C--- (continued from 408) 465-468

This extract from his journal continues to show Mr. G--- C---'s spiritual journey. It shows his continuing attempt to make God his all and the obstacles that barred the way, including illness and a difficult relationship with his "girl."
(continued on 465)

An Account of John Warrick, aged ten years 468-472

This account deals primarily with the death of a young boy. It records how Warrick died at peace with God after having born a terrible illness faithfully. Warrick wanted to be a preacher throughout the last months of his life.

An Extract from *A Survey of the Wisdom of God in Creation* 472-475

This extract reflects on the generation of birds. It argues that because birds lay eggs and do not bring live young, there is clear evidence of divine providence designing their preservation.
(continued on 526)

Extract from Locke on Human Understanding with Short Remarks 476-478

This extract continues the discussion of power. The discussion focuses primarily on the question of whether the will has freedom. The author concludes that the question is misconceived. The will is a power distinct from freedom and vice versa.
(continued on 528)

An Account of the Passions, or Natural Affections (by Dr. Watts) 478-480

This extract deals with the second and third sets of passions that arise from Love and Hatred. The second set is hope and fear, while the third set consists of joy and sorrow.
(continued on 534)

A Sermon On 1 John ii. 3, 4 (Cudworth, continued from 421) 481-482

Cudworth reiterates his point that Christ is better known through keeping his commandments than through books.
(continued on 535)

A True Relation of the Chief Things which an Evil Spirit Did and Said At Mascon, in Burgundy (continued from 423) 482-485

This extract details many of the tricks the evil spirit played on the family, servants, and friends.
(continued on 538)

An Account of the Apparition in the North of England 485-488

This gives an account of the "ghost" of Henry Cooke that a certain family saw several times in their house.

Christian Experience (by Jane Cooper) 489-490

Ms. Cooper asks to behold God in glory and to increase in spiritual blessings.

Two Anecdotes 490

The first anecdote is the story of a young girl who died the day after she asked her father to set her a new copy. The second story deals with a man who died while talking of the Lottery (begging for 5,000 pounds).

Remarks on the Count de Buffon's *Natural History* 491-492

The author of this review argues against Buffon's work. He disagrees with Buffon's understanding of the composition of the strata, stones, and inner part of the earth.
(concluded on 541)

Letters 493-499

Letter CCLIII. (March 11, 1758; To the Rev. J. Wesley from Mrs. S. R.) 493-494

Mrs. S. R. praises the wisdom of God and prays for Wesley's safety and encouragement.

Letter CCLIV. (April 4, 1758; To Mrs. S. R. from the Rev. J. Wesley) 494

Wesley tells Mrs. S. R. that he wishes he could be of some help to her in her spiritual journeys.

Letter CCLV. (June 22, 1765; To the Rev. Mr. V--- from the Rev. J. Wesley) 495-499

Wesley addresses the distance that has come between him and Mr. V. He attempts to answer some of Mr. V's concerns, particularly those dealing with perfection.

Poetry 499-504

Thoughts on Predestination and Reprobation. Part I. (by Dr. Byrom) 499-500

Byrom condemns these doctrines, praising notions of universal salvation.

Written on the Declaration of Lord C---, that the Conquest of America by Fire and Sword is not to be accomplished. 500-502

A poem expressing the futility of trying to subdue America with fire and sword. The poem praises a man named Carlton, who is a person of peace. It believes he can establish peace.

To Religion 502-503

Religion is the path that leads to rest and bliss.

Epitaph on Mr. Shenstone 503-504

This epitaph is on an urn in the Hales-Owen Church, Salop. It bids people to tread with reverence among the "mansions of the dead."

Short Hymns

James iii.17. The wisdom that is from *above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.* 504

Wisdom from above produces faith that gives peace.

The Arminian Magazine, For October 1782.

Portrait: Mr. James Rogers, Aged 33

A Discourse on Romans viii.29, 30 (by John Wesley) 505-509

This discourse was originally delivered and published in Ireland. Wesley attempts to explain this passage in which Paul writes of God's foreknowledge and predestination. Wesley, in this portion of the discourse, takes up the topic of God's foreknowledge. He argues that God does not operate by cause-effect rules but sees all things at once. He argues, furthermore, that God's foreknowledge of events does not imply that God foreordains them.
(concluded on 561)

Sermon XI on Romans v.15 (concluded from 459) 509-515

Wesley continues, in this portion of the sermon, to argue that the presence of natural and moral evil in the world (which Adam's sin brought) provides persons the possibility of exercising their will in order to increase "both their Holiness and Happiness." Furthermore, Adam's sin proves to be beneficial because now Christ answers for believers. Prior to the Fall, each person would have been held accountable.

Some Account of Mr. John Furz, aged 65 (continued from 465) 515-519

Furz gives an account of how John Kirby came to faith. Kirby and he became great supporters of one another. Furz closes this section of the account by beginning to tell of how a group of dissenters came to realize the truth of the gospel.
(continued on 569)

An Extract from the Journal of Mr. G--- C--- (continued from 468) 519-524

Mr. G--- C--- continues to give an account of his spiritual journey. These extracts from his journal show Mr. G--- C--- alternating between feeling God's presence and absence.
(continued on 639)

Miss Hatton's account of her Sister's Death 525-526

Miss Hatton gives an account of the death of her sister. The woman died anxiously awaiting the opportunity to spend an "eternal Sabbath" with God.

An Extract from *A Survey of the Wisdom of God in Creation* 526-528

This extract continues the writer's reflection on the generation of birds. The writer concludes that the fact that the birds know of nests and the need to sit upon their eggs helps show the reality of a creator.
(continued on 582)

Extracts from Locke on Human Understanding with Short Remarks 528-534

In this extract, the writer continues to argue that it is absurd to talk about the will as free or not free. The will is nothing more than a power or ability to prefer or chose. "This then is evident, that in all Proposals of present Action, *a Man is not at liberty to will, or not to will, because he can forbear willing:* liberty consists in a Power to act, or forbear acting, and in that only."
(continued on 585)

An Account of the Passions, or Natural Affections (extracted by Dr. Watts) 534-535

This section deals with those passions derived from love and hatred, anger and gratitude. Anger is made up of lack of complacency and some degree of malevolence. Gratitude is made up of complacency and benevolence.
(continued on 587)

A Sermon On 1 John ii.3, 4 (Cudworth, continued from 482) 535-537

In this section of the sermon Cudworth argues that nothing Christ did can save us unless Christ's spirit dwells within us.
(continued on 593)

A True Relation of the Chief Things which an Evil Spirit Did and Said At Mascon, in Burgundy (continued from 485) 538-541

The writer continues to tell of the spirit's tricks and temptation. The residents of the house called upon God to constantly rebuke the demon.
(concluded on 597)

An Anecdote (collected by the Rev. Mr. A---) 541-542

The story of how a young person of Edinburgh lost his hearing and sight but learned how to read, write, and speak.

Remarks on the Count de Buffon's *Natural History* (concluded from 492) 542-548

The article continues to rebuff Buffon's *Natural History*. The article's author attempts to show a variety of places where Buffon uses incorrect sources and exaggerated facts.

Letters 548-553

Letter CCLVI. (March 20, 1758; To the Rev. J. Wesley from Mrs. S. R.) 548-550

Mrs. S. R. examines her longing to constantly do the will of God.

Letter CCLVII. (July 14, 1763; To the Rev. J. Wesley from the Rev. Mr. J. Chapman) 550-551

Chapman was a Presbyterian minister who was a dear friend of Dr. Doddridge. Chapman, expressing love for the Methodists, relates to Wesley a story concerning an answer to prayers regarding Doddridge's being chosen as Pastor of Northampton.

Letter CCLVIII. (Oct. 24, 1768; To the Rev. J. Wesley from T.H—ll) 552-553

T. H. expresses regret at having missed Wesley's visit to Shrewsbury. He presents an invitation to Wesley to come and speak at his Society-Room.

Poetry 553-557

Thoughts on Predestination and Reprobation. Part II. (by Dr. Byrom) 553-555

In their zeal to be free of Rome, many of the reformers have chosen poor doctrines.

To Mr. ---- On reading his verses on the Charitable Man (by Miss Th---) 555-556

True charity is heavenly love; it is the genuine source of the virtues.

The Shepherd and the Kid 556-557

A shepherd brings back a stray sheep. The shepherd beats the sheep to death in anger, learning the dangers of anger's excess.

Short Hymns

James iii.1. From *whence come wars and fighting among you? Come they not hence, even of your lusts?* 557

A hymn lamenting the horror of lust of fame and power.

An Extract from the Minutes of a Conference, Held at London in August 1782 558-560

A list of those preachers who were admitted that year, those preachers who remain on trial, those preachers who were admitted on trial, those preachers who are desisting form travelling and those preachers who have died. It is then asked if there are any objections to any of these preachers, and then there is a list of where the preachers are stationed this year.

The Arminian Magazine, For November 1782.

Portrait: Mr. John Fenwick, Aged 53

A Discourse On Romans viii. 29, 30 (Wesley, concluded from 509) 561-565

In this concluding section, Wesley considers Paul's meaning of "predestination." Wesley concludes that both the word and reference to God's "foreknowledge" are simply God's way of speaking in the "manner of men." Therefore, they should not be taken literally.

Sermon XII on Mark ix. 48 (by John Wesley) 565-569

In this sermon, Wesley considers the punishment of those who, despite all their warnings, do not choose God. Two types of loss occur, the *Paena damni* and the *Paena senûs*. The former deals with "what they lose" and the latter with "what they feel." In this first part of the sermon Wesley considers the former. He is particularly concerned with the loss of the senses, friends and family, and the loss of one's place in God's Paradise.
(concluded on 623)

Some Account of Mr. John Furz, aged 65 (continued from 519) 569-575

In this extract, Furz gives an account of his preaching in the early part of his career.
(concluded on 632)

An Extract from the Journal of Mr. G--- C---- (continued from 524) 575-580

Mr. G--- C--- continues to give an account of his journey with God. In this extract, he particularly pays attention to his struggle with inbred sin.
(continued on 639)

John Nelson's Account of the Death of Joseph Lee 580-581

Joseph Lee was a professed Antinomian. He seemed to fall ill and eventually die suddenly. This account is provided in order that backsliders might open their eyes.

Two Remarkable Deaths (Richard Williams) 581-582

This piece gives an account of two men who died. One died while being drunk on the Sabbath. The second died in a hot-house. His nose and "blasphemous tongue" were burnt off, but everything else was preserved.

An Extract from *A Survey of the Wisdom of God in Creation* 582-585

This extract deals with fishes. It especially relates to the senses and abilities that fish have in the water.
(continued on 644)

Extracts from Locke on Human Understanding with Short Remarks 585-587

In this extract, the writer considers whether a person is at liberty to will "which of the two he pleases, Motion or Rest." The author concludes that the "Will is nothing but a Power in the Mind to direct the operative faculties of a Man to Motion or Rest, as far as they depend on such direction." The Mind, most properly, determines the Will.
(continued on 646)

An Account of the Passions, or Natural Affections (extracted from Dr. Watts) 587-593

In this extract, Watts considers the general design and use of the passions. Watts contends that the passions were given to assist the feeble influences of reason in the practice of duty. Watts spends the remainder of the extract discussing the function of specific passions.
(continued on 648)

A Sermon On 1 John ii. 3, 4 (Cudworth, continued from 537) 593-596

Cudworth continues to ask his readers (and presumably listeners) what has been keeping them from true religion. He encourages people to stop looking at outward signs, but understand that it occurs *within* a person.
(concluded on 655)

A True Relation of the Chief Things which an Evil Spirit Did and Said at Mascon, in Burgundy (Perreaud, concluded from 541) 597-599

The author gives an account of the demon's actions prior to leaving, particularly his stone throwing. He notes that God did not allow the demon to do any harm, though. Attached to this concluding section is an approbation of the author by the synod of Burgundy.

Thoughts on the Character and Writings of Mr. Prior 600-603

This brief work praises Mr. Prior in the face of the criticism he has received from Mr. Pope and Mr. Spence. He believes that Mr. Prior lived more to the Christian ideal than the latter two and that his writings showed more learning and natural understanding.

Letters 603-611

Letter CCLIX. (Sept. 26, 1758; To the Rev. J. Wesley from Mrs. S. R.) 603

Mrs. S. R. witnesses that in the midst of her troubles the power of God comforts her.

Letter CCLX. (May 24, 1764; To the Rev. J. Wesley from Mr. Samuel Wells, Jun.) 603-605

Mr. Wells is forwarding to Wesley a letter from his father, who notes that his prejudice is now completely removed and that he hopes to be a member of the Methodist Societies. Samuel Wells also notes his struggle with the pardoning love of God.

Letter CCLXI. (Sept. 18, 1764; To the Rev. J. Wesley from Nathaniel Gilbert, Esq.) 605-607

Mr. Gilbert relates to Wesley the story of his near death. He laments his own lack of justification. His location makes it difficult to attend Society meetings, but he is going as often as he can.

Letter CCLXII. (Oct. 12, 1764; To Mrs. A.F— from the Rev. J. Wesley) 608-609

Wesley writes that one does not necessarily have to be sanctified at the same time they are justified. This can occur later.

Letter CCLXIII. (Nov. 4, 1769; To the Rev. J. Wesley from Mrs. E. M.) 610-611

Mrs. E. M. writes of her experience in the will of God.

Poetry 611-616

Thoughts on Predestination and Reprobation. Part III. (by Dr. Byrom) 611-613

Byrom argues that not only do sense and reason nullify the doctrine of reprobation, but so does God's goodness.

Epigram I. (by Dr. Byrom) 613

Using the illustration of flint and steel, Byrom argues that without faith and works salvation cannot arise.

Epigram II. (by Dr. Byrom) 613

Using the illustration of storms assaulting a ship at sea, Byrom argues that without meekness zeal is dangerous.

Epigram III. (by Dr. Byrom) 613

Using the example of diamond and a pebble, the author argues that just because a heated fancy may be mistaken for inspiration does not mean inspiration does not exist.

Epigram IV. (by Dr. Byrom) 614

Love all sinners for the sake of Christ.

Procrastination (by the Rev. Mr. G.) 614-616

While you are still young, resist the urge to procrastinate.

On the Death of an Epicure 616

Now that the "feast of life is o'er," the Epicure must pay a price.

A Short Hymn

James v.15. The prayer of faith shall save the sick. 616

With Jesus all things are possible.

The Arminian Magazine, For December 1782.

Portrait: Mr. Thomas Simpson, A. M., Aged 39

Serious Considerations concerning the Doctrines of Election and Reprobation (extracted from Dr. Watts) 617-623

In this essay, Watts attempts to show that there is a sufficiency of grace provided for all human beings through Jesus Christ.

Sermon XII on Mark ix. 48 (Wesley, concluded from 569) 623-632

In this portion of his sermon Wesley attempts to discuss what divine punishment will feel like. He concludes that there may be unquenchable immaterial fire that does not consume the human being but causes much pain.

Some Account of Mr. John Furz, aged 65 (concluded from 575) 632-639

Mr. Furz discusses his mature ministry. He tells of his marriage (and the death of his wife), the various circuits he rode, and some congregations he helped build. He recounts how God worked through him at Liverpool, Manchester, Macclesfield, Congleton, Borshlem, Bolton, and York.

An Extract from the Journal of Mr. G--- C--- (continued form 580) 639-641

In these journal extracts Mr. G--- C--- reflects on the freedom from sin he has received through Jesus Christ.
(continued in vol. 6, p. 19)

An Account of the Death of Mr. Richard Blackwell (by W. Smith) 641-642

Blackwell took ill after preaching on Sunday. He died the following Saturday. During his intervals of consciousness he spoke of the glory of God.

An Account of the Death of Mrs. Doyle (by Mary James) 642-643

Mrs. Doyle died July 28, 1782. She had an impression on her mind that she would die soon for some time after her delivery to God. She bore her affliction and subsequent death with remarkable patience and holiness.

An Extract from *A Survey of the Wisdom of God in Creation* 644-646

This extract continues the discussion on fishes. It especially deals with their eating habits and biological framework.
(This feature continued in vol. 6, p. 28)

Extracts from Locke on Human Understanding with Short Remarks 646-648

In this extract, the writer attempts to show several places where Locke contradicts himself in regard to power. The writer contends that Locke's contention that pain determines a person's actions is misleading and that pleasure to determine a person's actions. He also contends that Locke's argument that happiness determines desire alone contradicts the whole of Locke's discussion on power.
(This feature continued in vol. 6, p. 30)

An Account of the Passions, or Natural Affections (extracted from Dr. Watts) 648-651

In this extract, Watts discusses those directions that relate to all of the passions. He divides these directions into two sorts: Moral and Religious. In this selection, he discusses only the former; these relate to "rooting up" the negative passions in younger years, practicing self-denial, never letting passions determine esteem or opinion, observing which passions are strongest within persons and taking care not indulge in negative passions.

An Answer to a Report (by John Wesley) 651-652

In this "Answer" Wesley exalts the character of Elizabeth Hobson and upholds the authenticity of her account dealing with spirits. He does so in the face of reports claiming that she falsified the accounts.

A Sermon Preached by Mr. Dodd of Dedham 652-653

This sermon was preached to some students of Oxford who met him on the road to England. Supposedly, he preached this sermon from inside a hollow tree on MALT. He divides the word into letters standing for Moral, Allegorical, Literal, Theological, and then explains the meaning and purpose of each of these.

A Sermon Preached by an Old Minister to Three Highwaymen 654

Supposedly these highwaymen who plundered four gentlemen and an old minister agreed to give the money back if one of them would preach a sermon. In this sermon, the old minister compares these highwaymen to the apostles.

A Sermon On 1 John ii. 3, 4 (Cudworth, concluded from 596) 655-660

In this concluding section of his sermon, Cudworth argues that true zeal does not make one a persecutor, it simply fills them with the law of love. He admonishes his listeners to not place faith in themselves but in God.

Thoughts on the Character and Writings of Mr. Prior (concluded from 603) 660-665

The writer continues to exalt the ability and work of Mr. Prior. A defense of the dialogue *Henry and Emma* is the principal object of this particular abstract.

Letters 665-672

Letter CCLXIV. (Sept. 28, 1758; To the Rev. J. Wesley from Mrs. S. R.) 665-666

Mrs. S. R. admits that there is much to mend in her conduct. She continues to praise God for trying her faith.

Letter CCLXV. (Dec. 10, 1764; To the Rev. J. Wesley from Mr. Chapman) 666-667

Mr. Chapman expresses his love for Wesley and his admiration for the Society rules. He also expresses his Society's willingness to accept any preacher that Wesley sends.

Letter CCLXVI. (July 28, 1767; To the Rev. J. Wesley from Mr. J. Burley) 667-668

Mr. Burley relates to Wesley the story of the death of his only son.

Letter CCLXVII. (Nov. 4, 1767; To Mrs. King from Mr. John Smith) 668-669

Smith writes of a great revival that occurred in the North when he helped the people understand their inbred sin.

Letter CCLXVIII. (June 18, 1764; To the Rev. J. Wesley from Mrs. Jackson) 669-670

Elizabeth Jackson requests Wesley's opinion as to whether or not she is wrong when she claims to be perfectly happy, lacking nothing. She has offended several in her community with these words.

Letter CCLXIX. (Nov. 20, 1764; To John Wesley from Mr. Richard Blackwell) 671-672

Blackwell relates to Wesley the work of God in the Society at Bandon. Many souls are being saved after a long dry spell.

Poetry 672-680

Thoughts on Predestination and Reprobation. Part IV. (by Dr. Byrom) 672-674

In this poem Byrom questions how anyone could claim that any ill (i.e. predestination and reprobation) could come from an all-perfect mind.

Epigram V. (by Dr. Byrom) 674

Prayer and thanksgiving are vital in keeping person from eternal death.

Epigram VI. (by Dr. Byrom) 675

Idolatry boils down to having gods with no power.

Epigram VII. (by Dr. Byrom) 675

Nothing is more tender than the love between God and human beings.

An Ode to the Rev. Mr. John Pinhorne (by Dr. Gibbon) 675-679

Those who do not love God waste their lives.

On Eternity (by Dr. Gibbon) 679-680

Eternity is too much for our minds to contain.

A Short Hymn

1 Peter iii.8. Be pitiful. 680

The writer pleads for pitying grace so that she may learn true love.

The Arminian Magazine for the Year 1783
Consisting of Extracts and Original Treatises on Universal Redemption
Vol. VI

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The Arminian Magazine, For January 1783.

Portrait: Mr. Thomas Payne, Aged 40

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort 3-6

This extract consists of the preface to the work and part of the work itself. The preface simply gives the normal arguments for why predestination is an absurd notion. The article itself begins by identifying itself as a product of Mr. Baxter's Vindication of the Synod of Dort against the Examination of Tilenus. The writer then proceeds to list the differences among the Members of the Synod. There are four opinions as to how God considers human beings. Either he considers them: (1) as to be created, (2) as created and not fallen, (3) as created and fallen in Adam, or (4) as restored in Christ. The author then proceeds to list the four heads to which the doctrines of the first sort of supralapsarians can be reduced. These heads are: (1) God has absolutely decreed the salvation of some particular people by God's mercy, and the condemnation of others by God's justice. (2) God ordained the creation of Adam and all people in him. God also decreed that Adam should sin. (3) God has ordained those who are to be saved to be brought to Jesus Christ by an irresistible power. (4) God has decreed to deny grace to those who have been preordained to destruction.
(continued on 57)

Sermon XIII on Hebrews i.14 (by John Wesley) 6-13

In this sermon Wesley seeks to understand angels. Wesley examines the nature of their bodies (not fleshy but of a flame-like substance) and the abilities of angels (i.e. causing pain or healing).
(concluded on 61)

A Short Account of Mr. Sampson Staniforth (by himself: to John) 13-19

This portion of Staniforth's account chronicles his life from birth until his twenty-fifth year of life. It speaks of his early apprenticeship as a baker, his struggle with apathy about his own state of sinfulness, his enlistment into the army, the various places his regiment marched, and his continuing growth in sinfulness.
(continued on 66)

An Extract from the Journal of Mr. G--- C--- (continued from vol. 5, 641) 19-22

Mr. G--- C--- continues to record his spiritual ups and downs. This set of entries deals specifically with Mr. G--- C---'s attempt to find comfort. His inability to do so caused him to doubt the authenticity of his salvation.
(continued on 73)

A Short Account of the Death of Mr. Richard Boardman 22-23

This records the events which preceded the death of Richard Boardman. Boardman dealt with fits and disorders on and off for a week prior to dying. During this week he never stopped preaching or otherwise performing his duties.

A Narrative of the Death of the Hon. Fr. N----t, Son to the late ------- 24-28

This is an extract from an account Wesley first became aware of fifty years ago. It was entitled *the Second Spira*. This dialogue deals with a young man struggling with the truth of religion as he takes ill. His colleagues convinced him of the absurdity of religion, but he comes to question this decision as he becomes sick.
(continued on 79)

An Extract from *A Survey of the Wisdom of God in the Creat*ion 28-30

This extract continues the discussion of fish. It seeks to understand a fish's means of motion, the fins.
(continued on 84)

Extracts from Locke on Human Understanding with Short Remarks 30-31
(continued from vol. 5, 648)

True liberty does not mean that one is less determined by wise consideration.
(continued on 86)

An Account of the Passions, or Natural Affections (extracted from Dr. Watts) 31-33

In this section, Watts discusses the religious directions, which include: 1) never believe that you are sufficiently guarded against any vicious passion, 2) allow God to gain the supreme place in your heart, 3) maintain a constant fear of offending God, 4) set God always before you in His majesty and mercy, 5) commit your soul to the keeping of Christ, 6) try your passions by prayer, and 7) make every irregular passion a matter of humble mourning before the mercy seat.
(concluded on 90)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 33-36
(by John Hilldrop)

A reflection on the greatness of God in creating animals and human beings.
(continued on 98)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters, to the Rev. Mr. Wesley (by Joseph Benson) 37-40

This series of letters by Benson is prefaced by a letter Wesley had written where he thanks Benson for his criticisms of this book. Benson spends the first letter, which makes up this first part of this article, describing what Madan has attempted to do in this book. The book attempts to prove that it is lawful for a man to have as many wives as he pleases and that marriage is based on carnal knowledge.
(continued on 92)

A Most Remarkable Story 40

This is Ugolino's account of being imprisoned with his children by the Archbishop of Ruggiari. His children, one by one, died of starvation.

The True Original of the Soul 41-43

The writer justifies the quest to answer the question of the true origin of the soul, vowing to avoid both curiosity and negligence and to stick to the scriptures.
(continued on 96)

An Account of Mr. Booty (extracted from Captain Spink's Journal, and from Records Of King's Bench) 43-44

This is the account of how Mr. Booty ran into a burning mounting, being chased by a person dressed in black. The captains all concluded that Booty was running into hell.

Letters 44-48

Letter CCLXX. (Dec. 23, 1764; To the Rev. J. Wesley from Mrs. E. M.) 44-45

Mrs. E. M. recounts how her soul is strengthened even through her sleep.

Letter CCLXXI. (April 19, 1765; To the Rev. J. Wesley from Mrs. Elizabeth Jackson) 46-47

God has been constantly renewing the grace in Mrs. Jackson's soul. She believes she has lived every moment of the past six years as if it were her last.

Letter CCLXXII. (Dec. 20, 1767; To the Rev. J. Wesley from Mr. Dancer) 47-48

Mr. Dancer relates to Wesley the state of Sister Smith, who has fallen ill and is expected to die soon. She is, however, in good spirits and continues to praise God.

Letter CCLXXIII. (Jan. 3, 1768; To the Rev. J. Wesley from Mr. Smyth) 48-49

Mr. Smyth reports that things are coming well on his circuit (Newry). The end of this letter (49) begins a handwritten section.

Poetry 49-56

On the Death of Mr. Thomas Lewis: who died at Bristol, 1782. 49-51

From page 49 through page 56 the text is all hand written (presumably Wesley's pen). This poem praises God's work throughout the life of Thomas Lewis. It also praises God's final resting place for the man in Heaven.

Written at Dawgreen, near Wakefield, Feb. 28, 1781 51-53

A poem of the salvation of a wretched man.

A College Life (by the Rev. Mr. G.) 53-56

A youth takes each hint seriously and daily grows wiser.

A Short Hymn

1 Peter 3:8 Be courteous. 56

Those who live righteously show the world how angels live.

The Arminian Magazine, For February 1783.

Portrait: Mr. John Broadbent, Aged 30

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 3) 57-61

This is a list of the five points of the Synod of Dort and the Remonstrants' modification of these points.
(continued on 113)

Sermon XIII on Hebrews i. 14 (concluded from 13) 61-66

In this section of his sermon, Wesley continues his discussion of angels by inquiring as to how they discharge their office. Wesley contends that God's many blessings are often bestowed by way of angels. These wonderful beings must not be worshipped but esteemed. Part of God's reason for using angels is so that they might endear themselves to us for better communion in the life yet to come.

A Short Account of Mr. Sampson Staniforth (by himself; continued from 19) 66-72

Mr. Staniforth, in this portion of the dialogue, discusses his coming to Christ. A young man in the army with him by the name of Mark Bond brought him to Christ. This man witnessed to him and brought him to hear the preaching.
(continued on 122)

An Extract from the Journal of Mr. G--- C--- (continued from 22) 73-76

This continues to record Mr. G--- C---'s spiritual journeys. This set focuses on the death of his father, his advice to others, and the struggle with the evil in his soul.
(continued on 125)

An Account of the Death of Elizabeth Dunting, aged Thirteen (by T. Rankin) 76-77

A child finds Christ early in life. She dies singing His praises.

An Account of the Death of Ann Belton (by T. Rankin) 77-79

Ann Belton was about 18 years old when she died. God was working in her long before her death and she died with a good soul.

A Narrative of the Death of the Hon. Fr. N----t, Son to the late ------- 79-83
(continued from 24)

The young man's illness progresses further, and he continues to struggle with his disavowed faith. His family and friends pay him a visit, and he implores them to learn from his mistake.
(concluded on 132)

An Extract from *A Survey of the Wisdom of God in the Creation* 84-86
(continued from 28)

This extract continues the discussion of fish. This extract deals particularly with an instance the author records of a Banticle in a jar. The Banticle is completely unsociable but will go to any measures for food.
(continued on 134)

Extracts from Locke on Human Understanding with Short Remarks 86-89
(continued from 31)

The natural foundation of liberty is the careful and constant pursuit of true and solid happiness. The more we are tied to this goal, the less other emotions can determine our choices.
(continued on 136)

An Account of the Passions, or Natural Affections (Watts; concluded from 33) 89-90

Watts concludes his work on the passions by noting two more religious directions. First, one must call upon oneself continually to account for every irregular passion. Secondly, one should live with the expectation of death.

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 90-92
(Hilldrop, continued from 36)

This extract continues to extol the goodness of the original creation. It ends with a cliffhanger, asking how this perfectly good creation could fall.
(continued on 141)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters, to the Rev. Mr. Wesley (Benson; continued 33) 92-96

Benson continues to list Madan's "proofs" for the justness of his claims of the scriptural basis of polygamy. In this section, Benson responds to Madan's contention that a person is properly married to anyone they sleep with. Benson argues against the scriptural validity of Madan's claim.
(continued on 144)

The True Original of the Soul (continued from 43) 96-98

The author discusses how it is possible for anyone to be guilty of original sin if their soul came immediately from God. The writer concludes that propagation is the main if not the only source of original sin.
(continued on 149)

An Extract from the Dispositions of William Floyd & Co. 98-99

This extract details a slave trading operation (the Indian Queen).
(continued on 151)

Witchcraft (from the *Dumfries Weekly Journal*) 100-102

This begins the account of the power of a witch that enslaved a woman for twenty weeks. She went into convulsions and many other things occurred. The most skilled surgeons could do nothing to help her.
(concluded on 153)

Letters 102-108

Letter CCLXXXIV. (March 18, 1760; To Lady ---- from John Wesley) 102-104

Wesley laments that this Lady has lost God. He pleads with her to try and recapture that Christianity which she once had.

Letter CCLXXXV. (June 7, 1761; To Mr. Hosmer from John Wesley) 104-105

In this letter Wesley attempts to answer some of Hosmer's objections to perfect love. Wesley contends that the Law of Love, which Christ calls the whole law, is only one branch of that perfect law which was given to Adam in the beginning.

Letter CCLXXXVI. (July 7, 1761; To Mr. Alexander Coats from John Wesley) 105-107

Wesley writes that the perfection he teaches is "perfect love; loving God with all the heart: receiving Christ as Prophet, Priest, and King." He claims that the Papists are not believers and he warns against antinomianism.

Letter CCLXXXVII. (Oct. 13, 1762; To Mr. S. F. from John Wesley) 107-108

Wesley answers Mr. S. F., who asks what a person could need the atoning blood for if they are cleansed from sin. Wesley answers that they need it because of their negligence and ignorance.

Poetry 108-112

On the Death of Mr. B. who died on Sunday April 23, 1782 108-110

A praise for the reward that Mr. B. is now receiving for living in Christ.

An Elegy, written in a Garden 110-112

An elegy that praises the reward that comes in death.

On Preaching (by Dr. Byrom) 112

A true preacher must preach against our vices with Christian grace.

A Short Hymn

Rev. iii.18. I counsel thee to buy of me gold tried in the fire, &c. 112

The poet claims to want to buy that richest dress, the dress made pure in grace.

The Arminian Magazine, For March 1783.

Portrait: Mr. James Wood, Aged 31

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 61) 113-117

Mr. Baxter objects to the teaching that only a small number of persons are to be saved and the majority damned. The author quotes persons from the synod who defend the following doctrines: 1) that election has no regard for foreseen faith; 2) that reprobation is without regard for foreseen impenitency or infidelity; 3) that Christ died for the elect only; and 4) that Christ did not intend to save the whole world.
(continued on 169)

Sermon XIV on Ephesians vi.11 (by John Wesley) 117-121

Wesley discusses the properties and nature of evil spirits or fallen angels.
(concluded on 173)

A Short Account of Mr. Sampson Staniforth (by himself; continued from 72) 122-125

Mr. Staniforth writes to his mother apologizing for his past disobedience and relating his conversion. He is ordered to the front lines to fight the French and prays for protection. He recounts fighting the battle of Fountenoi.
(continued on 181)

An Extract from the Journal of Mr. G--- C--- (continued from 76) 125-127

His mind is consumed with a woman whom he wishes to marry. He prays to know whether it is God's will and is confirmed that it is. They are married on February 15.
(continued on 186)

An Account of the Death of Ann Dunn (by T. Rankin) 128-129

An Account of the Death of Mr. John Morgan (by J. Robinson) 129-131

A Supplement to the former Account, written by his Widow 131

A Narrative of the Death of the Hon. Fr. N----t, Son to the late ----- 132-133
(concluded from 83)

The dying man is tormented and in great pain. He dies feeling certain he will go to hell.

An Extract from *A Survey of the Wisdom of God in the Creat*ion: Of Fishes 134-136
(continued from 86)

On how snails excrete their shells, and how lobsters and crabs re-grow their limbs.
(continued on 194)

Extracts from Locke on Human Understanding with Short Remarks 136-138
(continued from 89)

Human beings are at liberty with respect to doing or not doing as we will, but we are not free with respect to what we will. Our wills are informed by physical aches and pains and by desire for goods that we do not have. These sometimes lead us away from virtue.
(continued on 197)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 138-141

Mr. Bryant's philological study shows how the languages of several ancient cultures relate to the names in the Bible.
(continued on 200)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 141-144
(Hilldrop, continued from 92)

The Fall subjected animals as well as humans to death. Humans were allowed to eat animals only after the Flood, which had decimated the earth's vegetation. Before the Fall, animals were neither dangerous to humans, nor did humans subject them to difficult labor. We should treat animals well and allow them, as well as ourselves, a Sabbath rest.
(continued on 202)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. Mr. Wesley (Benson; continued from 95) 144-149

Mr. Benson makes the distinction between adultery and fornication/prostitution. Mr. Madan's proposal confuses these definitions and makes almost every type of sex licit.
(continued on 204)

The True Original of the Soul (continued from 98) 149-151

Chapter III: The soul is at the same time immortal (from God) and sinful (from humanity). The soul and body are not opposed. Mortality is the punishment of sin, not a result of generation. The soul never dies because God created it (and God can only destroy it).
(continued on 208)

An Extract from the Dispositions of William Floyd & Co. 151-153
(continued from 99)

In the Court of King's Bench: Little Ephraim and Ancona testify to being captured by Captain Bevan, sold as slaves to a French doctor, and later tricked into boarding a ship to Virginia, where Mr. Mitchell bought them.
(concluded on 211)

Witchcraft (from the *Dumfries Weekly Journal*) (by T.H. concluded from 102) 153-156

The possessed woman has fits every time someone tries to pray for her. By the fourth prayer, she sees the devil, renounces him, and she is healed.

Brief Thoughts on Christian Perfection (John Wesley) 156-157

The author defines perfection and states that it is possible to fall from perfection. One attains it instantly (at death), but there is a gradual process before and after this instant. Justification precedes perfection by an unknown amount of time.

Letters 157-164

Letter CCLXXXVIII. (Feb. 9, 1782; To Mr. P---d from Mr. S. B---n) 157-159

Mr. S. B. feels sympathy at the trials of his brother. He advises that afflictions are good for the soul.

Letter CCLXXXIX. (To the Rev. J. Wesley from Mr. J. V.) 159-161

Mr. J. V. recommends visiting people in their homes in addition to preaching. He believes Perfection should be the content of all preaching, as he has seen proof that this preaching has produced freedom from sin in several believers.

Letter CCXC. (June 17, 1764; To the Rev. J. Wesley from Mr. Pennington) 161-162

Society meetings and street preaching are having a great effect in his community.

Letter CCXCI. (July 26, 1764; To Lord ---- from John Wesley) 162-164

Wesley writes frankly to Lord ---- that his envy, jealousy, pride, and credulity stand in the way of the unity of the clergy.

Poetry 164-168

On the death of Mr. ------- -------, who died on Sunday April 28, 1783. Part II. 164-166

An Elegy on the Search of Happiness (addressed to Miss Loggin) 166-167

Happiness is found in virtue

A Contrast between two eminent Divines (by Dr. Byrom) 168

A Short Hymn

Rev. iii.18. I counsel thee to buy of me gold tried in the fire, & c. 168

The Arminian Magazine, For April 1783.

Portrait: The Rev. Thomas Coke, LLD, Aged 36

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 117) 169-172

The author provides quotations from the Synod that argue that humanity lost its free will in the Fall and that God's grace is, therefore, irresistible.
(continued on 225)

Sermon XIV on Ephesians vi.11 (concluded from 121) 173-181

Wesley describes the activities of the evil spirits or fallen angels. They govern the world, wait for people to slip into sin, disguise themselves as angels of light, and try to dampen our love for God and neighbor by insinuating evil thoughts and arousing evil passions in us. The Devil also causes pain, illness, and accidents.

A Short Account of Mr. Sampson Staniforth (by himself; continued from 125) 181-186

Mr. Staniforth turns down an offer to be the servant of the lieutenant because he would have less time for preaching and visiting with the Society, and he would be obliged to violate the Lord's Day. He is sent to the Artillery with two friends. He searches out Methodists wherever he goes. He gains permission to go to London several times a week to hear Mr. Wesley.
(continued on 237)

An Extract from the Journal of Mr. G--- C--- (continued from 127) 186-189

Self-will prevents Mr. G---- C---- from attaining perfection. He is troubled by gossip from Mrs. A that he had deserted her for his present wife because she had more money, when in fact it was Mrs. A who had turned down his marriage proposal.
(continued on 244)

An Account of the Death of Mr. J. P. (by a near relation, D. P----t) 189-190

The Words of a dying Saint, who departed this life July 25, 1759 190-191

This article recounts the death of Jonathan Handy.

An Account of Elizabeth King, aged 13 years (as given by Rev. Mr. John Oakes, in her Funeral Sermon on 2 Tim. 4:7,8, preached about a hundred years ago) 191-194

An Extract from *A Survey of the Wisdom of God in the Creat*ion: Of Fishes 194-197
(continued from 136)

On the birth and molting activities of the lobster.
(continued on 252)

Extracts from Locke on Human Understanding with Short Remarks 197-120

Human beings desire the absent good in order to gain happiness. However, virtue and religion are the exceptions. People think they are already happy enough without them and do not wish to change. In this case, immediate satisfaction outweighs the promise of future reward.
(continued on 254)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* (continued from 141) 199-201

Mr. Bryant continues his philology of the names of the ancient gods.
(continued on 256)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 202-203

God's laws and judgments show compassion for animals. Animals have souls. They were immortal before the Fall by virtue of being God's very good creation. (continued on 259)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series Of Letters to the Rev. Mr. Wesley (Benson; continued from 149) 204-208

Mr. Benson uses biblical case studies to support his definitions of marriage, adultery, whoredom, and concubinage.
(continued on 262)

The True Original of the Soul (continued from 151) 208-210

The author cites scriptures to prove the soul's immediate creation.
(continued on 265)

An Extract from the Depositions of William Floyd & Co. 211-212
(concluded from 153)

The court liberated the former slaves court. Mr. Charles Wesley visits them and instructs them in Christianity. They ask to be baptized. They set sail for their own country again. A storm sends them back to England for a while, where they learn new skills. Finally, they return to their country and begin reading the Bible to their people.

An Extract from Mr. Baxter's Certainty of the World of Spirits: fully evinced by unquestionable Histories of Apparitions and Witchcraft, &c. 212-215

This is the preface to Mr. Baxter's work. He comments that God does not always allow people to observe the spirit world, but that this realm has much to teach us about God's power, wisdom, justice, and love.
(continued on 267)

Letters 216-221

Letter CCXCII. (Nov. 28, 1764; To the Rev. J. Wesley from Miss P. T.) 216-217

Miss P. T. begs Wesley to fast and pray for her on her birthday that God will deliver her from the Devil.

Letter CCXCIII. (Dec. 23, 1764; To the Rev. J. Wesley from Mr. J. Morgan) 217-218

Mr. Morgan relates the case of Miss T----, who was quite depressed until she saw a vision of Christ fighting Satan for her soul.

Letter CCXCIV. (Dec. 22, 1764; To the Rev. J. Wesley from Miss T. H.) 218-219

Miss T. H. has love, joy, peace, and power over sin; but she still struggles with pride, anger, and self-will, which are contrary to the mind of Christ.

Letter CCXCV. (June 13, 1765; To the Rev. J. Wesley from Mr. John Dillon) 220-221

Mr. Dillon reports the conversion of a maid upon attending a Methodist meeting, and her progress in the faith.

Poetry 221-224

Captain ----'s Excuse for not fighting a Duel 221

The captain is afraid of sinning, not of fighting.

To the Memory of a Lady who was lost at Sea, in the Year 1780 222-223

A description of Maria's death at sea.

In Memory of Mr. Charles Perronet, who died Monday August 12, 1776, aged 53. 224

An Epigram (by Dr. Byrom) 224

The love of God is like all of the love of all of the mothers in the world.

The Arminian Magazine, For May 1783.

Portrait: Mr. John Hampson, Aged 53

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 172) 225-229

The author provides quotations illustrating the Calvinist tenet of perseverance of the saints. He is setting out to disprove that Mr. Baxter's defense of the Synod is not true to Calvinism or the Synod itself. Mr. Baxter objects to the statement that one cannot lose one's election because of one's sins, but the quotations show that this was the position of the Synod.
(continued on 281)

Sermon XIV on 2 Thessalonians ii.7 229-237

The love of money is the source of iniquity in the church. In Acts, the believers shared everything in common, but expelled Ananias and Saphira, who kept money for them selves. Since then, partiality and contention, schisms and heresies have arisen throughout the church.
(concluded on 285)

A Short Account of Mr. Sampson Staniforth (by himself; continued from 186) 237-243

Mr. Staniforth meets his future wife at Foundry Chapel and marries her. He is sent back to battle in Scotland. After several battles, he receives a letter from his wife, begging him to ask for a discharge. His colonel grants the discharge, and Mr. Staniforth returns to Deptford.
(continued on 294)

An Extract from the Journal of Mr. G--- C--- (continued from 189) 244-246

Mr. G---- C---- relates finally receiving the assurance of his salvation, despite continuing temptations.
(continued on 299)

Some Account of Mrs. Oddie 247-249

This is the biography of Sarah Oddie. The Holy Spirit led her to the church, where she became convinced of her sins and eventually was assured of her salvation. Her husband died, leaving her destitute with seven children. She took comfort in the Lord as her Shepherd.
(continued on 302)

An Account of the Death of William Stafford 249-250

Mr. Stafford never missed a Society meeting. He died urging his wife to convert to the faith.

A Remarkable Account of the Death of Two Sisters 251

Agnes Payne was sick and could not speak. Suddenly, she called out for her sister Johan to get ready to come with her. Johan became ill half an hour later, and the sisters died that same night.

An Extract from *A Survey of the Wisdom of God in the Creat*ion: Of Fishes 252-254
(continued from 197)

This article describes the annual migration of the crabs of the Caribbean from the mountains to the sea to spawn and molt.
(continued on 309)

Extracts from Locke on Human Understanding with Short Remarks 254-256
(continued from 199)

Humans subject themselves to misery through wrong judgments. Good and bad are determined by whether they cause pleasure or pain. The error comes when we misjudge in our comparison between present pleasure or pain and that in the future.
(continued on 310)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* (continued from 201) 257-258

Mr. Bryant continues to demonstrate that the names of the Greek deities are derived from more ancient languages.
(continued on 313)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 259-261
(Hilldrop, continued from 204)

God called the creation good, and it would be contrary to perfect wisdom to postulate that God wills the destruction of any part of creation. Rather, all of creation will be renewed and transformed.
(continued on 315)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series Of Letters to the Rev. Mr. Wesley (Benson, continued from 208) 262-264

Mr. Benson points out that Mr. Madan postulates that polygamy in the Bible prevented abuse and remedied unlawful sexual conduct to lawful marriage. This fallacious reasoning makes it appear that God not only permitted polygamy but commanded it.
(continued on 318)

The True Original of the Soul (continued from 210) 265-267

Chapter V: The biblical command to "be fruitful and multiply" concerns the soul as well as the body. When God rested on the seventh day, God also ceased creating any new souls. Therefore, when Adam "begat a son in his own likeness," he propagated a new (corrupted) soul.
(continued on 321)

An Extract from Mr. Baxter's Certainty of the World of Spirits: fully evinced by unquestionable Histories of Apparitions and Witchcraft, &c. (continued from 215) 267-269

The Earl of Orery tells of a soldier who was visited by a headless specter until he confessed that he had committed murder. In Honyton, Elizabeth Brooker, after refusing to give a pin to a customer, felt a pin thrust into her leg by an unseen force. A doctor, Anthony Smith, later extracted the pin.
(continued on 324)

A Remarkable Account of two Brothers (extracted from Linschoten's *Voyages*) 270-272

The crew of a sinking ship had to decide which men to let live and which to cast overboard. A young man begged to be killed in his older brother's place. When cast overboard, he tried to hang on, but the crew cut off both his hands. They felt pity and saved him.

Letters 273-277

Letter CCXCVI. (Sept. 12, 1769; To the Rev. J. Wesley from Rev. Mr. Whitefield) 273-274

Mr. Whitefield begs for Wesley's prayers as he leaves on his thirteenth missionary journey to America.

Letter CCXCVII. (Oct. 16, 1764; To the Rev. J. Wesley from Rev. Mr. J. T—d) 274

Mr. J. T. wishes to avoid disputes and simply follow Christ.

Letter CCXCVIII. (Nov. 21, 1769; To the Rev. J. Wesley from Mr. J. D---) 275

Mr. J. D. gives an account of the Society in Dublin.

Letter CCXCIX. (Oct. 31, 1769; To the Rev. J. Wesley from Mr. Joseph Pilmoor) 276-277

Mr. Pilmoor reports on the field preaching and societies in Philadelphia.

Poetry 277-280

An Evening Hymn 277-278

Divine Instructions given to a loose Ode of Horace 279-280

The poet advises Philetus not to worry about the Divine Decree, for peace will follow death for the wise.

On the Death of the Rev. Mr. Notcutt, Minister at Ipswich aged 84, who died July 17, 1756. 280

The Arminian Magazine, For June 1783.

Portrait: Mr. George Shadford, Aged 41

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 229) 281-284

Mr. Baxter objects to a distinction between God's negative act (denial of grace) and positive act (destination to punishment) in the doctrine of Reprobation. The distinction is designed to set forth two divine attributes: power and justice. This is merely a way to soften the doctrine, but there is no distinction: denial of grace leads to damnation.
(continued on 337)

Sermon XV on 2 Thessalonians 2:7 (by John Wesley, concluded from 237) 285-294

The churches in Smyrna and Philadelphia were less corrupt than the other early churches because they were less wealthy. Likewise, the privilege of the church from Constantine through the Reformation caused it to fail to convert people from wickedness. Even after the Reformation, Christians have reformed their opinions, but not their lives. True Christians must guard against the love of money.

A Short Account of Mr. Sampson Staniforth (by himself, continued from 243) 294-299

Mr. Staniforth feels the call to preach and goes to work in Mr. Wesley's parish. He is ordained in 1764. He barely escapes being crushed when a building collapses. He aids in the deathbed conversion of Mr. B., a dissenting minister.
(continued on 348)

An Extract from the Journal of Mr. G--- C--- (continued from 249) 299-302

These entries make mention of opposition within his church. Nearly two hundred members have left, apparently over the issue of Christian Perfection.
(continued on 352)

Some Account of Mrs. Oddie (continued from 249) 302-304

Praise for Mrs. Oddie as a paragon of the Christian virtues.
(continued on 359)

An Account of the Death of Mrs. Dawson, of Dublin (by D.K--) 305-306

An Account of the Death of Mr. Charles Greenwood, of London 306-309

An Extract from *A Survey of the Wisdom of God in Creation*: Of Fishes 309-310
(continued from 254)

Discussion of the Soldier Crab of the West Indies.
(continued on 364)

Extracts from Locke on Human Understanding with Short Remarks: Of Our Complex Ideas of Substances (continued from 256) 310-312

The human senses are ideally suited for existence in the world.
(continued on 366)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 312-314
(continued from 258)

On the erroneous etymology of the Greeks in naming their gods.
(continued on 368)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 315-317
(by John Hilldrop, D.D., continued from 261)

The author marvels at the intricate physiology of various animals. He concludes that God created them, out of infinite wisdom, for some purpose, i.e. the beauty and harmony of the whole creation, or the necessity of their rank among other creatures.
(continued on 370)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 264) 318-321

Mr. Benson argues that biblical marriage is constituted primarily by the marriage contract (dowry, betrothal, and oath) rather than by sexual union.
(continued on 372)

The Original of the Soul (continued from 267) 321-323

Using Job 10:8, 10, 12; Psalm 139:13-16; Psalm 51:5; and Jeremiah, the author concludes that body and soul originate together at the same time – at conception. The soul is corrupt since it is conceived in sin, yet it is sanctified by grace.
(continued on 375)

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 322-324
(continued from 269)

In 1691, in Beckington, Mary Hill had an illness where she vomited up nails, crooked pins, pieces of brass, etc. She recovered after going to live with Mr. Baxter.
(continued on 377)

An Anecdote regarding Sir John Mason, Privy-Counsellor of Henry VIII 326

Letters 327-331

Letter CCC. (June 18, 1765; To the Rev. Mr. Wesley from Miss M. Dale) 327

Margaret Dale writes that she is relieved that she need not sin anymore.

Letter CCCI. (July 20, 1765; To the Rev. Mr. Wesley from the Rev. Mr. Colley) 328-329

Rev. Colley has recently gone through difficult inward trials due to his own sin. He reports that now his London churches are doing well, and many backsliders have repented.

Letter CCCII (July 22, 1765; To the Rev. Mr. Wesley from Nathaniel Gilbert, Esq.) 329-331

Mr. Gilbert relates the conversion of Rear Admiral T----ll and hopes that Mr. Wesley will be able to meet him and answer his questions.

Letter CCCIII. (June 10, 1765; An Extract from one of Admiral T----ll's letters to Nathaniel Gilbert) 331

The Admiral struggles with spiritual dryness due to his isolation from the comfort of books or friends.

Poetry

The Nightingale and Glow-Worm (anon.) 331-333

A conversation between a glow-worm and a bird who is going to eat him; an appeal for Christians to live in peace.

Verses, supposed to be written by Alexander Selkirk, during his solitary Abode in the Island of Juan Fernandes 333-334

The poet laments his isolation on the island.

The Cricket (anon.) 334-335

The cricket is a model of contentment.

A Comparison (anon.) 335-336

The poet compares time to a river.

An Epitaph on the Death of Mr. Charles Perronet 336

The Arminian Magazine, For July 1783.

Portrait: Mr. Sampson Stanniforth, Aged 62

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 284) 337-341

The author continues to poke holes in the doctrine of Reprobation. He objects that the doctrine is fixed on the Fall of humanity in general rather than the infidelity or impenitency of individual persons.
(continued on 393)

Sermon XVI On Isaiah 9:11 (by John Wesley) 341-348

Wesley deliberates whether we will ever see a Christian world, considering the godlessness of most people on earth. He gives examples of the revivals he has witnessed as proof of God's power to bring it about.
(concluded on 397)

A Short Account of Mr. Sampson Staniforth (by himself, concluded from 299) 348-352

Mr. Staniforth becomes an itinerant preacher and helps build a church at Rotherhithe. He turns down more lucrative church positions in order to continue preaching in his home and elsewhere. He describes his typical day of prayer, scripture reading, and preaching.

An Extract from the Journal of Mr. G--- C--- (continued from 302) 352-355

Mr. G--- C--- reports participating in an exorcism through fasting and prayer. He describes his experiences of mystical union with Christ and freedom from sin.
(continued on 407)

Some Account of Mrs. Oddie (by James Oddie, concluded from 304) 355-357

Summary of the conclusion of her saintly life.

Some Account of the Late Mr. Dodd (by John Wesley) 358-360

Mr. Dodd first wrote to Mr. Wesley with his objections to Christian perfection. Later, when he was in prison, he called for Mr. Wesley and they had several spiritual discussions. Even when he went to be executed, Mr. Dodd displayed inner peace and tried to comfort the other prisoners.

An Account of the Death of Mr. Charles Greenwood, of London 361-363
(concluded from 309)

Mr. Greenwood blesses his relatives and dies with praises on his lips.

An Extract from *A Survey of the Wisdom of God in Creatio*n 364-366
(continued from 310)

The author describes the Pholades Bollani, a shellfish that makes its home inside rocks.
(continued on 415)

Extracts from Locke on Human Understanding with Short Remarks: Of Our Complex Ideas of Substances (continued from 312) 366-368

Our ideas come from sensory perception and reflection. Therefore, it is not possible to know anything about, for example, angels, except by drawing on what we have experienced.
(continued on 418)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 368-369
(continued from 314)

Of the Hellenistic and other Grecian writers: ignorance of their own history caused the Greeks to invent fables and adopt tales from other lands as their own.
(continued on 421)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 370-372
(by John Hilldrop, D.D., continued from 317)

If creatures were created with a purpose and contribute to the harmony of the world as a whole, evolutionary ideas are a blasphemy of the creator's infinite wisdom. God preserves creatures so that they remain the same as he created them. (continued on 424)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 321) 372-375

If sexual union determines marriage, then many marriages would be the result of imprudent passion and short-lived. The oath ensures that marriage is not taken lightly and will endure. The first marriage (Adam and Eve) involved an oath: "You are bone of my bone..." Sex is only the "lowest part of the union," but marriage is about "a rational, pure, and constant affection."
(continued on 427)

The Original of the Soul (continued from 323) 375-377

Chapter VI: Testimonies of the New Testament. The New Testament also maintains the unity of body and soul. In human beings, both body and soul are corrupt and sinful until reborn of the Spirit.
(continued on 431)

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 377-379
(continued from 326)

From the Duke of Lauderdale: Mr. John Weems knew of an illiterate woman who spoke Latin when possessed. A pastor in Edinburgh had a ghost in the house who made noises and rearranged their clothes and dishes. A maid threw a half-cannon bullet at the ghost one night and it was never seen again.
(continued on 435)

A Thought on the Manner of Educating Children (by J. Wesley) 380-383

Wesley objects to the theory that children should not be brought up too strictly or given more Religion than they want. True religious education consists of more than books and doctrines; it involves training one in the "holy tempers." This education should begin as soon as possible to counteract the corruption of Nature.

A Remarkable Instance of Honesty 383

Edward Bishop has left his Methodist Society. Any future misconduct should not be blamed on the Society or the Gospel.

Letters 384-388

Letter CCCIV. (Sept. 26, 1765; To the Rev. Mr. Wesley from Miss C. M.) 384-386

Miss C. M. thanks Wesley for his admonitions, but remarks that he has misunderstood her. She and her friends are not enthusiasts, and they believe they have not reached perfection yet; although they have received a great deal of grace.

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Letter CCCV. (Oct. 19, 1765; To the Rev. Mr. Wesley from Miss Perronet) 386-387

She is discouraged because of her failings.

Letter CCCVI. (Aug. 24, 1766; To the Rev. Mr. Wesley from Captain Scott) 387-388

Captain Scott implores Mr. Wesley to send Mr. B. again, as people of all denominations love to hear him preach.

Letter CCCVII. (June 22, 1765; An Extract from one of Admiral T----ll's Letters to Nathaniel Gilbert) 388

The Admiral recounts being visited and refreshed by "the Beloved."

Poetry

Lines on the Lord's Pillar (anon.) 389-390

From a pillar topped by a human skull: a poem about the worthlessness of money and fame in the face of death.

Lines on the Lady's Pillar (anon.) 390

Virtue and morality are more lasting than youth and beauty.

Ode to Peace (anon.) 391

Human Frailty (anon.) 391-392

On the Death of Mr. Charles Greenwood by Miss T----n 392

The Arminian Magazine, For August 1783.

Portrait: Mr. Francis Wrigley, Aged 35

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 341) 393-397

The author objects to the idea that God foreknows who will believe and obey before these persons receive a revelation or call to the gospel. If this is so, then the Lord's Prayer is contradictory: "Thy will be done" and "Forgive us our trespasses" cannot simultaneously apply to the non-elect.
(continued on 449)

Sermon XVI on Isaiah 9:11 (by John Wesley, concluded from 348) 397-403

Wesley is certain that eventually the Catholic nations will be converted, and the stumbling block of temptation will be removed. After the lives of Christians cease to stand in the way, and after God raises up preachers, every non-Christian nation will convert as well. This is a vindication of divine goodness.

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 404-407

Mr. J. V. gives his autobiography starting with his birth. He came under the influence of a Methodist woman and was converted. A letter from Mr. Wesley encouraged him to pray for deliverance from sin.
(continued on 459)

An Extract from the Journal of Mr. G---- C---- (continued from 355) 407-410

Mr. G---- C---- recounts receiving the assurance of his salvation. He receives a vision of the Judgment in which he is at the right hand of God. He struggles with a nervous disorder. One of his sons dies. He becomes ill but is healed after following a treatment in the *Primitive Physic*.
(concluded on 464)

A Remarkable Instance of Divine Justice, in the Death of a Drunkard 411-412
(by W. Collins)

A drunkard, who refused his wife's pleas to pray and read scripture, left his wife and children destitute at his death. She had a vision of him in hell, in which he foretold a better future for her.

An Account of Elizabeth Booth 412-413

This is a description of the conversion and death of Elizabeth Booth.

A Short Account of Benjamin Wood, of Sheffield 414-415

This is a description of Benjamin Wood's conversion and death. He was a Free Mason who hated Methodists until he heard a Methodist preacher. He persuaded others to come and listen as well.

An Extract from *A Survey of the Wisdom of God in Creatio*n: Of Whales 415-418
(continued from 366)

Whales are superior to other fish because of their size and their physiology which resembles that of other beasts. Their senses are advanced, and it appears that they communicate with each other using sounds. The author gives a detailed description of the Norway Whale.
(continued on 480)

Extracts from Locke on Human Understanding with Short Remarks: Of Our Complex Ideas of Substances 418-420
(continued from 312)

It is just as difficult to understand the workings of the body as it is to understand the soul. Locke wonders whether air (ether) is the cause that holds solid objects together.
(continued on 480)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 421-423
(continued from 369)

Of Ancient Worship: Mr. Bryant shows that current names of places are derived from ancient deities who were thought to live there. He gives special attention to worship at caverns and high places.
(continued on 484)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 424-427
(by John Hilldrop, D.D., continued from 372)

Dr. Hilldrop considers whether animals have souls.
(continued on 487)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 374) 427-430

Polygamy precludes the idea of marriage as "rational" or "spiritual", reducing it to the physical act of sex.

Letter II: Mr. Madan distinguishes between two types of polygamy: that by men (which is allowed in scripture) and that by women (which is abhorrent). Mr. Benson's first objection to polygamy is the familial strife it caused in the Bible.
(continued on 489)

The Original of the Soul 431-435

Chapter VII: The Propagation proved from the Doctrine of Original Sin. The author propounds the doctrine of original sin from scripture and reason. It is 'original' because it was with Adam and it is with everyone at conception. He defines creation as God's activity of creating from nothing; and he distinguishes divine creation from propagation, which is nature's manner of generation.
(continued on 492)

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 435-437

(continued from 379)

Rev. Davis reports that mysterious lights called "corpse candles" sometimes appear as omens of death.
(continued on 494)

Thoughts on the Writings of Baron Swedenborg 437-441

This is a biography of the Baron with excerpts from his own journal. He recounts his mystical conversations with the Society of Angels. During an illness, the Baron ran naked through the streets proclaiming himself the Messiah. The author believes that his mystical exegeses, such as a selected passage on the Ten Commandments, are absurd and contrary to reason.
(continued on 494)

Letters 441-445

Letter CCCVIII. (Oct. 15, 1766; To the Rev. Mr. Wesley from Capt. S----) 441- 442

Capt. S. appreciates Mr. B.'s preaching, but asks that Wesley also send another preacher to Bedford Circuit.

Letter CCCIX. (Oct. 26, 1766; To the Rev. Mr. Wesley from Mr. T. J.) 443- 444

Mr. T. J. recently recovered from an illness although his heart was prepared to die if necessary.

Letter CCCX (April 14, 1767; To the Rev. Mr. Wesley from Mr. A. M.) 444

Mr. A. M. reports briefly on the church in Sligo and his own difficulties with his conduct.

Letter CCCXI. (June 25, 1765; An Extract from one of Admiral T----ll's letters to Nathaniel Gilbert) 445

The Admiral meets Mr. Gilbert in the spirit of prayer (although not face to face) every morning.

Poetry

On the Death of Dr. Middleton, an eminent Physician in Bristol, who died Dec. 16, 1760 445- 448

The poet compares Dr. Middleton to several biblical characters, including Jesus.

Dr. Arbuthnot's Character verified 448

Dr. Arbuthnot cautioned Pope against Sheffield's plan. He was humorous, sensible, and benevolent.

The Arminian Magazine, For September 1783.

Portrait: Mr. William Thom, Aged 31

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 397) 449-452

The author believes that the only way one can be damned is to reject the grace God extends to all. This is in opposition to the Synod's teaching that God does not give sufficient grace for salvation to the non-Elect. The only "grace" the non-Elect receive is "grace" that convinces them of their neglect of the gospel, renders them inexcusable, and hardens them in their blindness and condemnation.
(continued on 505)

Sermon XVII on Joshua xxiv. 15 (by John Wesley) 452-458

Wesley stresses the importance of the decision, "I and my house will serve the Lord." Christians must bring up their children in the faith, or the revival will only last for one generation. Wesley unpacks the terms “to serve” and “my house,” and provides practical examples of how to serve God as a family.
(concluded on 508)

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley (continued from 407) 459-464

Mr. J. V. recounts various trials, temptations, and doubts, and the visions that sustained him.
(continued on 514)

An Extract from the Journal of Mr. G---- C---- (concluded from 410) 464-468

An editorial note holds up Mr. G---- C----’s experiences as an example of the struggle between the flesh and the Spirit.

A Short Account of Martha Thompson, near York 468-471

This is Martha Thompson's autobiography. It tells of her misery at the death of her friend and later her husband, and the grace that sustained her. She progresses toward holiness as the result of Methodist preaching. She states that watchfulness is the key to swift progression.

Mr. Boardman's Account of the Death of his Wife (by R. Boardman) 472-473

Mrs. Boardman was gravely ill but afraid to die because she did not feel the assurance of her salvation. She asked for a sign, which she received when she opened her Bible and read, "Thou shalt die in peace" (Jer. 3:4).

The Death of Cyrus 474-477

The author retells Xenophan's account of the death of Cyrus, concluding that this Cyrus is the one mentioned in the Bible as the rebuilder of Jerusalem. Cyrus was no polytheist; he worshipped the God of Israel.

An Extract from *A Survey of the Wisdom of God in Creation*: Of the Hippopotamos, or River-Horse (continued from 418) 477-480

The author describes the physiology and behavior of the hippopotamus. (continued on 538)

Extracts from Locke on Human Understanding with Short Remarks: Of Our Complex Ideas of Substances (continued from 420) 480-484

Locke marvels at the complexity of physical substances and the human body. For example, How is the mental idea of motion translated into physical action? The body is as much of a mystery as the mind, and sensation can barely even begin to unlock these mysteries.
(continued on 534)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 484-487
(continued from 423)

Mr. Bryant discusses the origin of sun deities and dog-headed deities.
(continued on 536)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 487-489
(by John Hilldrop, D.D., continued from 427)

Mr. Hilldrop continues to defend his thesis that animals have souls.
(continued on 538)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 431) 489-492

Mr. Benson produces scriptural arguments against polygamy.
(continued on 540)

The Original of the Soul (continued from 435) 492-494

Chapter VIII: How the nature of sin descending confirms the soul's propagation. Original sin consists of depravity; guilt only follows afterward. It is corruption of nature propagated through nature. Sin affects the body (through disease, etc.) as well as the mind.
(continued on 544)

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 494-495
(continued from 437)
This is another account of "corpse candles" appearing as an omen of death.
(continued on 547)

Thoughts on the Writings of Baron Swedenborg (continued from 441) 495-498

The author criticizes the Baron's definitions of charity and faith. The Baron also denies the Trinity and has erroneous views about heaven.
(continued on 550)

Letters 498-502
Letter CCCXII. (March 27, 1764; To the Rev. Mr. H. from the Rev. Mr. Wesley) 498-500

Mr. Wesley has read Mr. H.'s book and takes exception to several parts of it. First, he encourages Mr. H. to abandon his attachment to the mystics because their teachings are contrary to scripture. Secondly, he complains that Mr. H. has misconstrued Wesley's own teachings, for he has written that Wesley sees "convulsions" as a mark of the New Birth.

Letter CCCXIII. (Feb. 10, 1767; To the Rev. Mr. Wesley from Mr. Cornelias Bastable) 500

Mr. Bastable's illness is getting worse, but his faith comforted him.

Letter CCCXIV (June 20, 1767; To the Rev. Mr. Wesley from Mr. Cornelias Bastable) 501

Mr. Bastable laments that perhaps he has wasted his life; yet he still rejoices in God.

Letter CCCXV. (July 1, 1765; An Extract from one of Admiral T----ll's letters to Nathaniel Gilbert) 501-502

The Admiral knows his sins are forgiven, but he wishes to be delivered from temptation.

Poetry

On the Death of Dr. Middleton, an eminent Physician in Bristol, who died Dec. 16, 1760 502-504

Part II: Dr. Middleton speaks of his redemption before he dies.

Verses wrote by Mrs. D. K----, of Dublin 504

The poet praises God morning and night and looks forward to seeing Jesus.

The Arminian Magazine, For October 1783.

Portrait: Mr. Jonathan Harn, Aged 39

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 452) 505-508

The author emphasizes the importance of human initiative in accepting and working out salvation.
(continued on 561)

Sermon XVII on Joshua xxiv. 15 (by John Wesley, concluded from 458) 508-514

Christian parents should frequently instruct their children at an early age in language that children can understand. Wesley encourages parents to send their sons to private rather than public schools. Daughters should be trained in the home rather than at boarding schools. Treasures in heaven, not wealth, should be the motivation in choosing professions and marriage partners for sons and daughters.

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 514-521
(continued from 464)

Mr. J. V. accepts the forgiveness of sins but wrestles with the devil over sanctification. Rev. Darney gives him some poor advice, denying that freedom from sin could be attained in this life and prescribing marriage as a solution for his woes.
(continued on 574)

The Experience of Mr. Robert Roe 521-524

This is Mr. Roe's autobiography. Having Methodist parents, he had great spiritual pride for being seen as a pious young man. He resented the reforms Rev. Simpson brought to his town. He attended a class and his own spiritual state began to trouble him.
(continued on 580)

A Short Account of Martha Thompson, near York (continued from 471) 524-528

She recounts suffering trials for her faith and ultimately attaining freedom from sin and temptation.

Some Account of Sarah Clay, Written by Herself, in a Letter to the Rev. John Wesley 528-530

Miss Clay reports hearing Mr. Wesley and Mr. Whitefield preach and becoming convicted of her sins. However, she did not yet feel that she was forgiven.
(continued on 582)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Fishes (continued from 480) 530-534

The author describes the physiology and behavior of the flying fish, the ink fish, the starfish, the torpedo fish, the sea nettle, and the limpet.
(continued on 588)

Extracts from Locke on Human Understanding with Short Remarks: Of Our Complex Ideas of Substances (continued from 484) 534-536

Locke believes that there is immaterial spirit in addition to the material body, but that all our knowledge of these comes through the physical senses.
(continued on 590)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 536-538
(continued from 487)

Mr. Bryant analyzes the mythological origins of ancient temples and the rites performed there.
(continued on 594)

An Extract from a Book entitled *Free Thoughts on the Brute* 538-540
(by John Hilldrop, D.D., continued from 489)

Mr. Hilldrop continues to defend his thesis that animals have souls. It is not for us to decide where the material world ends and the spiritual begins, whether among people or among animals.
(continued on 596)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 492) 540-544

Mr. Madan maintains that polygamy was allowed under the law of Moses and that Christ did not change the law. In response, Mr. Benson cites examples of ways in which Christ has changed the law (i.e. with regard to circumcision) and says that polygamy is no longer permitted.
(continued on 598)

The Original of the Soul (continued from 494) 544-547

Chapter IX: That a newly created soul cannot justly be united to a sinful body. Original sin is not a result of having a body, nor does it come from the soul alone. Rather, original sin comes from the union of the two, for in this union we are united with Adam and inherit his sinfulness.
(continued on 603)

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 547-549
(continued from 495)

This is Rev. Tilson's account of Mary Goffe. On the eve of her death, she appeared in two places at once--in her sick bed and at home with her children.

Thoughts on the Writings of Baron Swedenborg (continued from 498) 550-552
The author criticizes the Baron's views on Christ and Redemption.
(continued on 607)

Letters 552-556

Letter CCCXVI. (Jan. 30, 1766; To the Rev. Mr. Wesley from the Rev. Mr. Pasche) 552-553

Rev. Pasche offers a critique of Wesley's sermon, "The Lord our Righteousness," in which Wesley appears to be on the road to antinomianism.

Letter CCCXVII. (July 9, 1767; To the Rev. Mr. Wesley from Miss M.) 554-556

Miss M. wishes she could be a good influence ("salt") to the people around her. She reports on her spiritual state and that of her family.

Letter CCCXVII (Aug. 11, 1967; To the Rev. Mr. Wesley from Mr. J. Chapman) 556

Mr. Chapman thanks God for Wesley and the other Methodist preachers and offers his services to them.

Poetry

On the Death of Dr. Middleton, an eminent Physician in Bristol, who died *557-558*
Dec. 16, 1760

Part III: Dr. Middleton asserts his faith in response to accusations of the devil and dies.

Ode to Wisdom 558-560

The poet praises wisdom above all folly and pleasure.

The Arminian Magazine, For November 1783.

Portrait: The Rev. John Wesley, MA, Aged 80

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 508) 561-566

The author argues against Mr. Baxter's idea that salvation for the Elect is absolute. Rather, it is a conditional salvation, dependent on individual response.
(continued on 625)

Sermon XVIII on Proverbs xxii. 6 (by John Wesley) 566-574

Wesley discusses how to "train up a child in the way that he should go." This must involve teaching children the ways of Christianity. Secular education does not instill knowledge of God, truth, or justice; nor does it cure the diseases of pride, self-will, love of the world, or anger. Atheism, not an “innate idea of God,” is the natural state of the soul.
(concluded on 628)

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 574-579
(continued from 521)

Mr. J. V. recounts sin tormenting him, and eventually feeling that God had taken it away. Even after this, however, Satan continued to assault him.
(continued on 635)

The Experience of Mr. Robert Roe (continued from 524) 580-582

Mr. Roe believes in Christ and receives peace and joy in the Spirit.
(continued on 638)

Some Account of Sarah Clay, Written by Herself, in a Letter to the Rev. John Wesley (continued from 530) 582-584

Miss Clay experiences conversion after hearing a sermon at the Foundry.
(continued on 641)

William Blake's Account of his Wife 584-586

Mr. Blake tells of his wife's emotions before her death.

A Copy of a Letter from the Rev. Mr. Mompesson, Rector of Eyam, in Derbyshire, during the time of the Plague, to his Patron, Sir George Savile 586-587

Living a pious life is the only happiness to be found in this vale of tears. Mompesson writes to make arrangements for his children and church after his death.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Reptiles (continued from 534) 588-590

This is a discussion of worms and various kinds of snakes.
(continued on 646)

Extracts from Locke on Human Understanding with Short Remarks: Of Our Complex Ideas of Substances (continued from 536) 590-594

The author begins a critique of Locke's ideas, starting with the hypothesis that thinking and consciousness are what defines personhood. Instead, the author postulates that the soul constitutes identity.
(continued on 650)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 594-596
(continued from 538)

Mr. Bryant describes ancient heroes, showing the derivation of their names from biblical characters.
(continued on 653)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 596-598
(by John Hilldrop, D.D., continued from 540)

God will restore all the lower parts of creation to their original perfection and immortality.
(continued on 654)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 544) 598-602

Mr. Benson relates the outlawing of polygamy to Christ's ruling against divorce. He criticizes Mr. Madan's exegesis of the passages on divorce.
(continued on 658)

The Original of the Soul (continued from 547) 603-606

Chapter IX: That Original Sin cannot pass but by propagation. The author uses scripture to prove that 1) sin passes to all people through propagation; and 2) propagation creates body and soul, both of which (the whole person) are affected by sin.
(continued on 664)

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 606-607
(continued from 549)

This is Daniel Williams' account of the niece of Alderman Arundel. A noisy ghost followed her to each of her successive residences. This ended after a great deal of prayer.
(continued on 667)

Thoughts on the Writings of Baron Swedenborg (continued from 552) 607-614

The author criticizes the Baron's views on the Holy Spirit, Justification, the realm of spirits, and Creation.
(concluded on 669)

An Extract from the Council of Chalons 614

This extract contains prohibitions against attending plays, dances, sporting events, and the like. Clergy should set the example by not participating.

Letters 614-617

Letter CCCXIX. (Dec. 26, 1767; To the Rev. Mr. Wesley from Mrs. E. M----n) 614-615

Mrs. M.'s family is concerned about the letters she writes to Mr. Wesley. They call her a tattler, but she is simply seeking instruction and correction.

Letter CCCXX. (Jan. 1, 1768; To the Rev. Mr. Wesley from the Rev. Mr. B----ge) 616

Mr. B. does not wish to have disputes with Mr. Wesley, as they serve the same Master.

Letter CCCXXI (Feb. 14, 1768; To the Rev. Mr. Wesley from Mr. John Dillon) 616-617

Mr. Dillon reports his hardships on the preaching circuit.

Poetry

An Invitation in Winter(To Miss Smith, of B----) 618-619

A Hymn (by D.K. of Dublin) 619-620

This hymn expresses anticipation of the joys of heaven

Another (Hymn) (by D.K. of Dublin) 620

An Extract from the Minutes of a Conference, held at Bristol, in July 1783, Between the Rev. Mr. John Wesley, and Others 621-624

These Conference minutes include a list of where each preacher was stationed that year.

The Arminian Magazine, For December 1783.

Portrait: Mr. Joseph Bradford, Aged 35

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 566) 625-628

Saying that Christ's death is sufficient to forgive all sin, but that God did not will to forgive the sin of all, unduly separates the ends and the means of God's decrees.
(continued in vol. 7, p. 3)

Sermon XVIII on Proverbs xxii. 6 (by John Wesley, concluded from 574) 628-635

Wesley's advice for breaking the will of a child and bringing it into subjection to the parent is to never give it for which what it cries. Children should not cry aloud after they are one year old. Parents should also not praise children to their face, as it feeds their pride. Parents may cure their children of love of the world by not spoiling them with excesses in food, drink, and dress. Parents should also counter any anger, falsehood, injustice, ill-nature, and mercilessness in their children.

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 635-638
(continued from 579)

Mr. J. V. continues his account of his spiritual ups and downs. (continued in vol. 7, p. 13)

The Experience of Mr. Robert Roe (continued from 582) 638-641

Mr. Roe is converted and experiences the opposition of some of his family and acquaintances.
(continued in vol. 7, p. 19)

Some Account of Sarah Clay, Written by Herself, in a Letter to the Rev. John Wesley (concluded from 584) 641-643

Miss Clay found sanctification two years after she was justified; yet she still continually learns from Christ and grows in him.

Some Account of Mrs. Crask 643-645

Mrs. Crask was relieved of her illness after Mr. Wesley prayed with her. This article describes her faith and her condition before she died.

An Authentic Account of the last Moments of Voltaire 645-646

Voltaire, an irreligious man, died in a shameful, dissolute state.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Reptiles (continued from 590) 646-650

This is a description of the body and behavior of the rattlesnake and of the effects of its bite.
(continued in vol. 7, p. 28)

Extracts from Locke on Human Understanding with Short Remarks: Of the Association of Ideas (continued from 594) 650-652

Locke considers what causes persons to become unreasonable, suggesting that education, prejudice, madness, and habitual association of certain ideas play a part.
(continued in vol. 7, p. 32)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 653-654
(continued from 596)

Of Ancient Heroes: Mr. Bryant debunks the myth of Cadmus, who is said to have introduced writing to Greece.
(continued in vol. 7, p. 34)

An Extract from a Book entitled *Free Thoughts on the Brute Creation* 654-657
(by John Hilldrop, D.D., concluded from 598)

Mr. Hilldrop discusses the coming new creation and its effects on the animal kingdom.

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 602) 658-665

Mr. Madan's own exegesis of divorce passages stands against his method of exegeting polygamy passages. He does not have a consistent way of dealing with the law of Moses. Madan has not proved that God ever approved of either practice, or that the present dispensation is not superior to the Old Testament.
(continued in vol. 7, p. 37)

The Original of the Soul (concluded from 606) 664-667

Chapter X: Natural reasons, proving the soul's propagation. God ceases to use his creative power (i.e. by creating new souls) and allows the laws of nature to govern reproduction. Adam is, therefore, the father of our bodies and souls.

An Extract from Mr. Baxter's *Certainty of the World of Spirits*: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, etc. 667-669
(concluded from 667)

Mr. Emlin reports that a woman killed in Belfast appeared to a lawyer in order to bring about the prosecution of her murderer.

Thoughts on the Writings of Baron Swedenborg (concluded from 614) 669-680

The author takes issue with Baron Swedenborg's thoughts on the afterlife.

Letters 681-684

Letter CCCXXII. (May 23, 1768; To the Rev. Mr. Plendelieth from the Rev. Mr. Wesley) 681-683

Wesley refutes a rumor that he had recommended the use of a crucifix to a parishioner. He also remarks that he does not believe anymore that the doctrine of Predestination is "subversive of all religion," although he does not believe in reprobation. Contention is much more damaging to the church. Wesley then defends his position on Christian Perfection and Justification.

Letter CCCXXIII. (June 26, 1768; To the Rev. Mr. Wesley from Mrs. J. H.) 683

Mrs. J. H. rejoices in the joy she has found.

Letter CCCXXVI. (June 28, 1768; To the Rev. Mr. Wesley from Mrs. J. H.) 683-684

Mrs. J. H. rejoices some more.

Letter CCCXXV. (Dec. 28, 1768; To the Rev. Mr. Wesley from the Rev. Mr. Whitefield) 684

Mr. Whitefield does not wish to argue with or be distant from Mr. Wesley. He reports about a new orphanage he is building.

Poetry

An Elegy on leaving the River of Plate, after the unsuccessful attack of Nova Colina de Sacramento, by the Lord Clive, the Ambuscade, and the Gloria: the former of which was lost with most of her crew 685-686

An Elegy on the Use of Poetry (inscribed to the Rev. Randle Darwall, M.A.) 686-688

A Reflection on some Lines of Horace, which seem to represent Life only as a Scene of Luxury (extracted from a late author) 688

The Arminian Magazine for the Year 1784
Consisting of Extracts and Original Treatises on Universal Redemption
Volume VII

London: printed by J. Paramore, at the Foundry, Moorfields

To the Reader i-iv.

Wesley marvels that the magazine is in its seventh year and subscriptions are increasing. He had only intended it to run for two or three years. He responds to the following objections: 1) that the magazine lingers too much on controversy; 2) that its content does not reflect its title, "Treatises on Universal Redemption"; 3) that the tracts contained in it are not new; 4) that the feature "The Wisdom of God in Creation" is in wide circulation, so there is no need to reprint it here; 5) that some of the selections are too arcane for a general audience; and 6) that the serial nature of the magazine is unsatisfactory to the readers.

The Arminian Magazine, For January 1784.

Portrait: Mr. Samuel Bardsley, Aged 37

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from vol. 6, 628) 3-7

The author sees a contradiction in Mr. Baxter's defense of the Synod: he says that it is the reprobates' own fault that the reprobates do not respond to the gospel, yet their inability to respond is also a punishment from God. He also objects to Mr. Baxter's distinction between general grace (available to all) and special grace (the grace of salvation, offered only to the elect).
(continued on 61)

Sermon XIX on 1 Corinthians vii. 35 (by John Wesley) 7-13

Wesley considers the meaning of a word in popular circulation at the time: dissipation. He defines dissipation as distraction from our focus on God by the world. A dissipated age or nation is one where God has been forgotten.
(concluded on 66)

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 13-19
(continued from vol. 6, 638)

Mr. J. V. is tormented and distressed. He recounts an episode where he is saved from drowning.
(continued on 70)

The Experience of Mr. Robert Roe (continued from vol. 6, 641) 19-22

Mr. Roe learns to be dependent on God. In this extract, he describes some of his feelings and prayers.
(continued on 76)

A brief Account of Mr. J. Guildford, from Saturday the 10th of May, 1777, to the Friday following 23-24

This account describes the last days before Mr. Guildford's death, in which he only wished to sing and pray with his wife.

A Short Account of the Life and Death of Emmanuel Jowit 24-25

In the last stages of his illness, he held prayer meetings in his home where he sang with and exhorted his family and neighbors.

A Short Account of the Death of John Hatton (written by his mother) 25-28

The young man resisted the urgings of his uncle and his mother to turn to God; but he experienced the forgiveness of sins during a fatal illness.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some particular Sorts of Fishes (continued from vol. 6, 650) 28-32

This is a description of crocodiles, alligators, and various kinds of chameleons.
(continued on 87)

Extracts from Locke on Human Understanding with Short Remarks: Of the Association of Ideas (continued from vol. 6, 652) 32-33

In this extract from section 7, Locke notices that many of our aversions are a result of a negative experience that we associate with a certain sight, taste, or sound. He warns that parents should try to prevent these types of "wrong connections of Ideas" in their children's minds.
(continued on 91)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 34-36
(continued from vol. 6, 654)

Mr. Bryant catalogs accounts of the Flood in Gentile sources.
(continued on 93)

Of the Sybills 36-37

This passage suggests that the Sybills are the Greek personification of Jewish Cabals.

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from Vol. 6, 665) 37-41

Letter III: Moving away from scriptural arguments, Mr. Benson contends that polygamy is contrary to the laws of nature. The number of men and women in the world is roughly equal, and data from Africa that says otherwise is suspect.
(continued on 96)

Thoughts concerning Hercules (extracted from a late author) 42-43

The name Hercules is derived from Hebrew words for 'armed hero,' and mythological representations of Hercules resemble the foretold Messiah.

Spanish Generosity 43-44

During the war with Spain, an English ship ran aground on the Spanish coast. The captain offered to surrender the ship and his crew, but the Spanish said that they were not prisoners of war because they had not been captured at sea. The captain was allowed to fix his ship and sail home.

An Account of an African Negro: taken from Capt. Seagrove's Journal of his Voyage to Guinea 44-45

This tale relates an instance where William Murray, a trader, was stranded in an African village; and the chief Cudjo prevented his neighbors from killing him. He convinced the other Africans that he was a good man and not like those who took their families into slavery.

An Account of the Work of God at Epworth 45-50

This is a description from 1781 of the revival at Epworth. Mr. Robert Leister's rebellious children all repented. Numerous other instances of the outpouring of the Spirit are listed, along with the names of those who converted.
(concluded on 103)

Letters 50-55

Letter CCCXVI. (Aug. 20 , 1767; To the Rev. Mr. Wesley from Mr. J. V.) 50-52

Mr. J. V. describes the struggle between Nature and Grace in him after the remission of his sins. Much of this information parallels his journal entries also published in this volume.

Letter CCCXVII. (Aug. 6, 1768; To the Rev. Mr. Wesley from Capt. M.) 52-53

The Captain thanks Wesley for his encouragement to be more than an "almost Christian." He has experienced God's power manifest in his own weakness. He has experienced much derision from priests because he has taken up preaching. His motive is only the will of God.

Letter CCCXXVIII. (Jan. 27, 1769; To the Rev. Mr. Wesley from Mrs. J. H.) 53-54

Mrs. J. H. rejoices in her trials and longs for the spiritual virtues.

Letter CCCXIX. (April 13, 1769; To the Rev. Mr. Wesley from Mrs. E. J.) 54-55

Mrs. E. J. believes in the importance of Christian perfection and is striving toward it.

Poetry 55-59

To the Rev. Mr. J. Langhorne, on reading his Visions of Fancy, &c. 55-57

The poet wishes blessings on Mr. Langhorne.

Ode on Friendship 57-59

On the Death of Alexander Harford, who departed this life January 24, 1783 59-60

The Arminian Magazine, For February 1784.

Portrait: Jeremiah Brettal, Aged 28

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 7) 61-66

The author argues with the premise that the damnation of the reprobate is not due to any insufficiency in Christ's work. It certainly could not have been God's purpose to offer Christ to those who could not accept him. "Sufficient grace" is that which "bringeth salvation unto all men, to whom it hath appeared." Therefore, it is due to the lack of human response that people are not saved, not because of God's will. He concludes this section contesting the Calvinist assertion that grace is irresistible when offered.
(continued on 117)

Sermon XIX on 1 Corinthians vii. 35 (by John Wesley, concluded from 13) 66-70

Wesley prescribes the cure for dissipation: faith that works by love and steadfastness in this faith. Simplicity and introversion (listening to the voice of Christ within you) also characterize this life.

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 70-75
(continued from 19)

Mr. J. V. feels inner peace and receives answers to prayer in the midst of a grave illness. He mentions undergoing a period of temptation that lasted eighteen months. He helps a friend who is going to be arrested for debts by borrowing money to pay it for him.
(continued on 127)

The Experience of Mr. Robert Roe (continued from 22) 76-81

Mr. Roe recounts a visit to his hometown. Some of his relatives were making progress in the faith, but his father wanted nothing to do with him and cut him off from financial support. Mr. Roe counted it a blessing to suffer for his faith. At the end of this extract, he reports moving to London.
(continued on 132)

A Short Account of the Death of Mr. Thomas Payne, who departed this life, Jan. 6, 1783 (by Charles Boon) 81-83

In the months before his death, Mr. Payne greatly desired sanctification. He came to the realization that many of his good works had not been done out of the meekness and gentleness of Christ, and he repented. He died with his thoughts directed toward heaven.

A Short Account of the Life and Death of William Adams 83-85

Mr. Adams was a sinful youth, but he gradually gained a sense of God's wrath. Even though he reformed his outward actions, he knew he needed to be free from inward sin. He eventually found inner release. He was very pious and served as a mentor to some younger Christians.
(continued on 138)

An Account of the Life of Mrs. Margaret Baxter 85-87
(by her husband, Mr. Richard Baxter)

Chapter I: Her parentage and the occasion of our acquaintance. She was born to a rich family in the same region where Mr. Baxter's poor family lived. She came to live with her widowed mother near Mr. Baxter after the Civil War.
(continued on 143)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some particular Sorts of Fishes (continued from 32) 87-91

This extract begins with a discussion of salamanders and moves to the subject of regeneration (of limbs, jaws, etc). Tadpoles, earthworms, aquatic boatworms, and snails exhibit regeneration.
(continued on 145)

Extracts from Locke on Human Understanding with Short Remarks: Of the Association of Ideas (continued from 33) 91-92

Locke gives examples of the irrational association of ideas. Painful or frightening experiences often cement these in our minds.
(continued on 148)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 93-96
(continued from 36)

Mr. Baxter continues with his chronicle of the appearance of the Great Flood in Gentile sources, using philology to make connections to Noah and the Ark. Idolaters have worshipped Noah as a God under many names.
(continued on 149)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 41) 96-101

Mr. Benson examines the first institution of marriage. Adam and Eve were charged to be fruitful and multiply, but they did it within the confines of monogamy. If God had willed polygamy in order to speed the growth of the human race, he would have instituted it at the beginning. God also said that TWO (not more) should be one flesh and that man shall cleave to his WIFE (not wives). God also created all the animals in pairs.
(continued on 151)

An Account of Thomas Perks (by W. Collins) 101-103

This describes the great difference between the time after Mr. Perks' conversion and the time before, when he was a drunkard. He changed his ways after having a dream that the devil was trying to snatch him away. He committed the rest of his life to hard work and charity.

An Account of the Work of God at Epworth 103-107
(concluded from 50)

This chronicles more instances of conversions in response to Methodist preaching. Several women, including Ann Fields and Ann Towris, preached as well. They spoke to the girls of the local factory with great success.

An Account of a Wild Man, (given by M. Le Roy) 108

Near Yuary lived an uncivilized man who ran through the forests with the animals and subsisted on herbs. He was cheerful and quite harmless.

A few Observations addressed to young people of great genius in any art or science (Music in particular) who swallow praise too greedily 108-110

Prodigies should know that the great wonder at their talent is due to their age, not their ability. They should not presume that their fame will last forever. Music is an inferior science to the more useful fields of philosophy, divinity, law, physics, chemistry, etc. Isaac Newton should be the model for young people. He mastered a useful science, yet he was modest.

Letters 111-113

Letter CCCXX. (Feb. 25, 1769; To the Rev. Mr. Wesley from Mr. J. V.) 111-112

Mr. J. V. reports the justification of Mrs. S. and Mrs. O.

Letter CCCXXI. (April 3, 1769; To the Rev. J. Wesley from Mr. Henry Ince) 112-113

Mr. Ince reports on the church he started in Gibraltar. The Royal Scotch there did not like the Methodist Hymns or Wesley's sermons, so they stopped attending. Yet, there were 37 people currently attending his services.

Letter CCCXXII. (July 1, 1769; To the Rev. J. Wesley from Mr. J. Chapman) 113

It has been seven years since the preachers started coming to Mr. Chapman. He is thankful and loves Wesley "dearer than my life."

Poetry 114-116

The Jackdaw 114-115

A poetic description of a happy bird called the jackdaw.

To T. H., Esq. on the Death of his Daughter 115-116

The father can be comforted by remembering his daughter's virtues and her present bliss.

A Translation of a Latin Epitaph on a Foreign Bishop 116

The Arminian Magazine, For March 1784.

Portrait: Mr. John Brettal, Aged 39

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 66) 117-120

The author cites examples from the early church and scripture to prove the importance of human response in salvation. These examples include Matt. xi. 20-24 and the story of Jonah.
(continued on 173)

Sermon XX on James i. 4 (by John Wesley) 121-127

Like Christ, all Christians will undergo temptation. This develops patience and other spiritual virtues. The "perfect work" of patience is developing the love of God in us. Renewal of the soul in the image of God is the essence of salvation or sanctification.
(concluded on 178)

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 127-132
(continued from 75)

This excerpt covers a period of three years. The highlights include his turning down a job with a local Earl so that he could preach, taking up the practice of medicine (physic) to treat the poor, and "giving up all" to go preach again.
(continued on 182)

The Experience of Mr. Robert Roe (continued from 81) 132-137

Mr. Roe receives a kind letter from his father, but his family still misunderstands him. The College suspends his "Grace," giving him a failing grade, because his association with Methodist lay preaching is in opposition with the teachings of the Church. They agree that he is morally unexceptionable, but they will not allow him to enroll in another college.
(continued on 186)

A Short Account of the Life and Death of William Adams 138-143
(continued from 85)

Mr. Adams was a preacher on the Baltimore circuit during a time when the Methodists were persecuted. Others believed he had attained Christian perfection. He became ill, but was more concerned about the spiritual state of his family.
(concluded on 190)

An Account of the Life of Mrs. Margaret Baxter 143-145
(by her husband, Mr. Richard Baxter, continued from 85)

Chapter II: This extract describes her conversion from her youthful vanity, a sickness, and recovery. Those around her believed in the power of prayer to heal her, as it had healed Mr. Baxter and others of their ailments recently.
(continued on 194)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 91) 145-147

This extract begins with a discussion of tarantulas and moves to a discussion of the power of music to heal. (The prescribed remedy for a tarantula bite is to play music to the victim and have the victim dance until they are too tired to dance any more.)
(continued on 198)

Extracts from Locke on Human Understanding with Short Remarks: Of the Association of Ideas (continued from 92) 148-149

The discipline children receive at school causes an aversion to books and the ideas therein. In another example, custom sometimes inextricably assigns figure and shape with the idea of God. (continued on 201)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 149-151
(continued from 96)

Mr. Baxter continues with his chronicle of the appearance of the Great Flood in Gentile sources. He associates the Ark with egg and mother imagery in these sources, and Noah with mythological father figures.
(continued on 202)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 101) 151-154

It is not possible for a man to "cleave" to more than one woman; and if they are to be "one flesh," they must not be separated. Instances of saints practicing polygamy are due to "the inferiority of their dispensation," not because God approved of it.
(continued on 205)

Of the Renovation of All Things 154-155

The renovation of the earth will not be toward an "angelic state," but toward the renewal of the original perfection of nature. Scripture shows that this state will be characterized by peace, sanctity, and knowledge of God.
(concluded on 209)

A Remarkable Deliverance 156-157

In 1672, the Dutch Republic was saved from destruction when an unusual shift in tide and a big storm diverted the French and English fleets. The author calls this a miracle, an act of divine providence.

A Short Account of Aotourou, a Native of O-Taheitee 157-159

Mr. Bougainville took a native person back to Europe with him from O-Taheitee. Aotourou was not adept at learning French or European customs.

A Remarkable Instance of Honor 159-160

A Spaniard slew a Moor and took refuge in the house of a man who turned out to be the dead man's father. The Moor showed him mercy because he had given his word, and helped the Spaniard escape.

A Strange Account 160-162

John Taylor, a drunk, fainted dead away. When he awoke, he reported going to hell and being tormented there; but an angel led him to the gates of heaven. This event transformed his life.

Letters 163-169

Letter CCCXXIII. (Nov. 4, 1769; To the Rev. Mr. Wesley from Mr. Richard Boardman) 163-164

Mr. Boardman recounts his voyage to Philadelphia and New York. He preached to many Methodists there, including a good number of black people.

Letter CCCXXIV. (April 24, 1769; From Mr. S. at Armagh) 165-167

Wesley gives Mr. S. instructions for his health and for his preaching in Ireland. He is to visit from house to house, avoid familiarity with women, preach the law, be neat and clean, and refrain from tobacco, snuff, and dram.

Letter CCCXXV. (July 26, 1769; To the Rev. J. Wesley from Miss A. B.) 167-169

The sister of Mr. S. had a hurt arm, which was not cured by electricity, but by prayer. She turned to the Lord and would not stop praising him.

Poetry 169-172

Heroism 169-172

A poem about Aetna and a volcano.

Verses under a Picture of Mr. Poyntz, by Lord L---- 172

Praise of the virtues of Mr. Poyntz.

The Arminian Magazine, For April 1784.

Portrait: Mr. Joseph Harper, Aged 52

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 120) 173-178

The author argues against the necessity of a "determining grace" because 1) people bear fruit according to what they really are; 2) this "grace" would supersede the will; 3) it destroys the nature of duty; and 4) it makes preaching superfluous. He quotes scriptures that show that people must first turn to God before God grants salvation. Sinners might use the Calvinist doctrine to persist in their sin, saying that if a special grace must be given them before they turn to God, the matter is out of their power.
(continued on 229)

Sermon XX on James i. 4 (by John Wesley, concluded from 127) 178-182

Wesley discusses questions of the means and mode of entire sanctification with reference to his own experiences and those of the people he knows. It appears that the change occurs instantaneously. The change does not occur by works but by faith that 1) God promised to save you from sin; 2) God is able to do so; 3) God is willing; and 4) God is willing to do it now. If you truly believe this, you will be perfect.

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley (continued from 132) 182-186

Mr. J. V. served in the Oxfordshire circuit (where there were some antinomians), and then the Gloucestershire, Bristol, and Manchester circuits. He encountered rioting and danger after preaching in the village of Clodwick.
(continued on 241)

The Experience of Mr. Robert Roe (continued from 137) 186-189

Mr. Roe's family urges him to disassociate himself with the Methodists so that perhaps the Bishop will allow him another chance at the College. He reports an earthquake on May 8th.
(continued on 244)

A Short Account of the Life and Death of William Adams 190-194
(concluded from 143)

Mr. Adams continued singing and preaching even on his deathbed. He was barely twenty years old when he died.

An Account of the Life of Mrs. Margaret Baxter 194-197
(by her husband, Mr. Richard Baxter, continued from 145)

Chapter III: After she recovered from her sickness, Mrs. Baxter presented a paper about all the things for which she was thankful. She resolved to resist sin and renewed the covenant of her baptism.
(continued on 249)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 147) 198-200

This extract describes the noises that several insects (the Death-watch and the Louse) make during mating season. It also describes experiments with cockroaches and other beetles. One beetle never ate, and the author concludes that it was able to subsist on air.
(continued on 252)

Extracts from Locke on Human Understanding with Short Remarks: Of the Association of Ideas (continued from 149) 201-202

From Section 18: Some unnatural associations of ideas make it impossible to reconcile different sects of Philosophy and Religion. These associations make people blind to reason and common sense.
(continued on 254)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 202-204
(continued from 151)

This excerpt discusses the Argonautic Expedition, or the myth of Jason and the golden fleece. The story is full of inconsistencies, and is probably a transmuted form of the original flood account.
(continued on 256)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 154) 205-209

Letter IV: This section examines Christ's teachings on marriage and divorce. Benson's argument centers on the statement that a divorced woman who marries again becomes an adulteress.
(continued on 258)

Of the Renovation of All Things 209-211
(concluded from 155)

When the earth is renewed, there will be no physical or moral evil. It will be a state of "universal, permanent felicity." The biblical texts about this renewal are intended in a physical as well as spiritual sense.

An Account of a Revival of the Work of God, At St. Just, in Cornwall 211-213

People experienced the Spirit intensely at this revival. Even the critics who called it all “hypocrisy” fell under the Spirit's influence. The revival spread to neighboring towns. It centered on the preaching of Mr. Watkins in Bussorne and meetings at Gabriel Thomas' house in St. Just.
(concluded on 266)

An Account of the Man whose hands and legs rotted off, in the parish of Kings-Swinford, in Staffordshire. (By James Illingworth, B.D. who was an eye and ear-witness of most of the material passages in it) 213-215

John Duncalf, after stealing several items and being caught, made the spurious oaths that he would "never set his feet in Kings-Swinford" again and that his hands might rot off if the accusation were true. Soon, his flesh began to rot on his wrists and ankles. Thousands of people came to see the spectacle.
(concluded on 268)

A Discourse on God's Judgments: occasioned by the preceding Account 215-218
(by Simon Ford, D.D. Rector of Old Swinford, Worchestershire)

Psalm ix.16: The Lord is known by the judgment which he executeth. God's judgments on offenders are of two sorts: judgments prescribed in God's law; and special judgments like the preceding account, which appear to be supernatural.
(continued on 268)

Some Account of an Eminent Man (by John Wesley) 218

Wesley praises Dr. Philippus Verheyen, who left orders to be buried in the churchyard rather than in the church because he might infect the church with "unwholesome vapors." Wesley himself had left similar orders regarding his own burial.

Letters 219-224

Letter CCCXXVI. (Feb. 21, 1770; To the Rev. Mr. Wesley from Mrs. A. F.) 219-221

Mrs. A. F. longs to be in heaven, for even the best worship and greatest joys on earth are no match for heaven.

Letter CCCXXVII. (March 25, 1770; To the Rev. Mr. Wesley from Mrs. M. M.) 221-222

Mrs. M.M. gives her thoughts on Christian perfection and the possibility of backsliding.

Letter CCCXXVIII. (May 5, 1770; From Mr. J. Pilmoor to the Rev. J. Wesley and all the Brethren in Conference) 222-224

This is an account of the Society in New York. Mr. Pilmoor misses England, but remarks that his true home is in heaven. The Methodist congregations in America are large, "which makes the Presbyterian bigots mad." There is a shortage of preachers, and he asks the conference to send more.

Poetry 225-228

To S. M. a young African Painter, on Seeing his Works 225

The poet admires some pencil drawings.

Life: an Elegy 226-228

There is much that is good and beautiful in this life, but it all pales in comparison to heaven.

The Arminian Magazine, For May 1784.

Portrait: Mr. John Easton, Aged 51

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 178) 229-233

Mr. Baxter has misinterpreted the Synod, which said that after the Fall, humans lost their free will and became bound to sin. Baxter has contended that humans are "under necessity to do good or evil." The author uses a case study to disprove Baxter's statement. He concludes this section with a critique of the proceedings of the Synod: it condemned the Remonstrants before they had opportunity to state their case.
(continued on 285)

Sermon XXI on 1 Corinthians xiii.10 (by John Wesley) 233-241

"We know in part." The human desire for knowledge is a gift from God, although our knowledge itself has limits. We know what we need to know for survival, and the limits keep us from pride. As an example, Wesley mentions how little we know of the eternity and omnipresence of God. Even our knowledge of God through creation (i.e., knowledge of outer space, light, air, earth, geography, biology, and the soul) has limits.
(concluded on 290)

An Account of Mr. J. V---- in a Letter to the Rev. Mr. Wesley 241-243
(concluded from 186)

Mr. J. V. reports a recent revival at his new circuit in Birstal. This church gained two hundred members in the last year.

The Experience of Mr. Robert Roe (continued from 189) 244-248

Mr. Roe's mother writes that he may come home only after ceasing to associate with Methodists. He has forfeited his inheritance through his decision, and is running out of money. He reports hearing Wesley preach in Whitney, where they narrowly escaped injury from the riots.
(continued on 303)

An Account of a Woman who died in the Lord, Nov. 7, 1783, in Whitchurch, Hampshire 248-249

This is a report by John Haim about a woman's deathbed conversion.

An Account of the Life of Mrs. Margaret Baxter 249-252
(by her husband, Mr. Richard Baxter, continued from 197)

This account relates more of Mrs. Baxter's paper for her Day of Thanksgiving. She desires sanctification for herself and her loved ones and looks forward to the life to come.
(continued on 310)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 200) 252-253

This extract describes the larva state of the Drone Fly and the physiology and habits of the Jamaican Firefly.
(continued on 312)

Extracts from Locke on Human Understanding with Short Remarks: Of the Association of Ideas (continued from 202) 254-256

This section contains "short remarks" on the second volume of Locke's essay, which the author finds unequal to the first. He criticizes a number of specific statements. He takes issue especially with how Locke defines his terms and with Locke's apparent hatred of logic.
(concluded on 314)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 256-258
(continued from 204)

Mr. Bryant concludes his examination of the Argonautic Expedition, calling it a mere fable. He explains that his lengthy discussion of the Deluge has been to prove that it was a universal flood and that every living being on the earth died. This is why the story is known in so many cultures, although the meaning of the story is lost on them.
(continued on 314)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 209) 258-263

This section refutes Mr. Madan's interpretations of Matthew 19 and Paul's teachings on marriage. One of Benson's main points is that Christ, as lawgiver, makes (and thus is not made by) the law. Therefore, he has the authority to contradict Old Testament teachings on polygamy.
(continued on 319)

Of God's Universal Love 263-265

God is no “respecter of persons.” God calls people from all nations, as the instance of Cornelius the centurion and the testimony of Justin Martyr illustrate. Paul's argument against Peter regarding the Gentiles was that the Spirit had been poured out on them as well as the Jews.
(continued on 322)

An Account of a Revival of the Work of God, At St. Just, in Cornwall 266-268
(concluded from 213)

Stephen Hervey's words to several youths in Bossvarges effected their conversion. There were many more conversions at Humphreys as well. The traveling preachers had a small part, if any, in this revival.

An Account of the Man whose hands and legs rotted off, in the parish of Kings-Swinford, in Staffordshire. (By James Illingworth, B.D., concluded from 215) 268-270

The man with the rotting limbs begged for and received forgiveness from those from whom he had stolen. His legs fell off at the knees, and his hands at the wrists. The author of this piece encouraged him to look to the Great Physician and witnessed his death. The man's eternal fate is in God's hands.

A Discourse on God's Judgements: occasioned by the preceding Account 270-273
(by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 218)

Some “penal events” (like the one recounted above) cannot be mere chance; they are the workings of divine providence. Mr. Ford enlists a number of Old Testament examples in support of his point.
(continued on 324)

To John Beilby, Esp; giving an Account of the Plague, at Eyam, in Derbyshire 273-274

The pastor writing the letter lost his wife and 259 parishioners to the awful plague. He reports on the measures the villagers took to purify their houses and clothing after the plague was over.

Letters 274-279

Letter CCCXXIX. (Feb. 14, 1770; To the Rev. Mr. Wesley from Mr. T. E----n) 274-275

Mr. T. E. struggles with whether he truly desires sanctification. He reports recovering from an illness.

Letter CCCXXX. (----, 1770; To ---- from the Rev. Mr. Wesley) 275-278

Wesley refers to a previous letter in which he may have appeared somewhat rough. He discusses his own reputation with the acquaintances of the man to whom this letter is addressed. He touches on Christian Perfection and urges his addressee to be more than a common Christian (who will be saved by fire) by living the full Gospel-holiness.

Letter CCCXXXI. (May 29, 1770; To the Rev. J. Wesley from Lady W. Gl—n--hy) 278-279

The Lady thanks Wesley for sending her a Christian innkeeper and schoolteacher.

Poetry 279-284

The Hermit's Vision 279-282

On A Young Woman, found dead in St. George's Fields (by Miss Portia Young) 283-284

The poet wonders who the dead woman could have been.

A Translation of Lucretius' Address to the goddess Venus, transferred (with a few Alterations) to the True God 284

Praise of God's lordship over creation.

The Arminian Magazine, For June 1784.

Portrait: Mr. John Moon, Aged 32

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 233) 285-289

In this extract, the author argues with Mr. Baxter on original sin. The author believes that we receive original sin through human generation from Adam, but that Christ gives a new power to resist sin. Mr. Baxter is also too quick to call his opponents Pelagians. The author enlists quotations from St. Augustine, St. Austin, St. Ambrose, and Hierome in order to show that the ancients taught "election upon God's foreknowledge of faith and piety, which is against the doctrine of the Synod."
(continued on 341)

Sermon XXI on 1 Corinthians xiii.10 (by John Wesley, concluded from 241) 290-298

We do not know God any more fully through works of providence than through the works of creation. Wesley cites instances of human misery around the world and cannot fathom how providence is at work in such places. This excerpt shows Wesley's contempt or pity (at best) for non-Europeans. The rise and fall (dispensations) of various nations, families, and individuals are likewise incomprehensible. The works of grace are also difficult to understand. The lessons to be learned are humility, confidence in God, and resignation.

An Account of Mr. Richard Rodda: in a Letter to the Rev. Mr. Wesley 298-303

Mr. Rodda gives an account of his spiritual experiences from very early childhood. He became a society member after hearing the Methodists at St. Just. He wrote a poem, which appears in this excerpt, after receiving justification.
(continued on 353)

The Experience of Mr. Robert Roe (continued from 248) 303-307

Mr. Roe goes to Oxford for an examination and refuses to forswear the Methodists. He struggles with a call to the ministry. He has his first speaking opportunity and hopes that Mr. Pugh will help him get ordained.
(continued on 358)

The Rev. J. Godwin, Pastor of a Dissenting Congregation, at Wisbeach, gives the following remarkable account (by W. A—TS—D) 308

A man fell sick and had two dreams. In the first, the devil told him he would die and go to hell. In the second, Christ forgave his sins and told him the hour of his death. The man died at the foretold hour.

An Account of the Life of Mrs. Margaret Baxter 310-312
(by her husband, Mr. Richard Baxter, continued from 252)

This portion contains more extracts from Mrs. Baxter's paper. After her sickness she resolved to maintain a sense of God's mercy, do her duty, and pray for the sins of her nation, her family, and herself. There is also an excerpt from her reproach to a family member.
(continued on 362)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 253) 312-314

This extract describes Ephemeron, a fly whose life span is shorter than a day.
(continued on 366)

Extracts from Locke on Human Understanding with Short Remarks: (by John Wesley, concluded from 256) 314-316

Wesley continues his evaluation of specific statements from Locke's treatise, pointing out where Locke seems opposed to logic.

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* (continued from 258) 316-318

Mr. Bryant discusses the Tower of Babel story from Genesis. He concludes that this was the origin of different pronunciations that in turn led to the mutation of biblical narratives into the myths of various cultures.
(continued on 369)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 263) 319-322

This section refutes Mr. Madan's interpretations of Matthew 5 and 19. The issue of "putting [one's wife] away" pertains only to divorce, not to taking a second wife while keeping the first.
(continued on 371)

Of God's Universal Love (continued from 265) 322-324

Universal grace is apparent in Romans, where Paul says that all people should be able to know God through creation. It is a deliberate choice on the part of these people if they fail to recognize and turn to God. "This is the terrible and beautiful system of nature and grace, which the Predestinarians have turned into particular preferences, preteritions, and fatalistic decrees . . ."
(continued on 375)

A Discourse on God's Judgements: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 273) 324-326

Mr. Ford demonstrates how irrational creatures are often the instruments of divine judgment, as in the plagues in Egypt.
(continued on 376)

An Account of the Massacre of Paris: translated from the French of M. Bossuet, Bishop of Meaux 326-328

Charles IX invited the Protestants to his sister's marriage in Paris as a pretext to destroy them. He hired an assassin to shoot at the Admiral, and then set about trying to “find” the culprit.
(continued on 379)

An Account of a Strange Phenomenon 329-330

This is an account of a strange event in 1596 in Kent, where over a period of eleven days, the hills and trees rearranged themselves.

An Epitaph near Port-Royal, in Jamaica 330

It is the epitaph of Lewis Galdy, who came to Jamaica from France for religious reasons and survived the earthquake of 1692.

Letters 330-334

Letter CCCXXXII. (May 5, 1770; To the Rev. Mr. Wesley from C. M. Wrangel, D.D.) 330-332

Mr. Wrangel has been a chaplain in America and now in Sweden. He is Privy-Counselor to the king of Sweden and will soon be named the king's Almoner.

Letter CCCXXXIII. (July 26, 1770; To the Rev. Mr. Wesley from Mrs. M. Marston) 332-333

Mrs. Marston asks Wesley what hindrances she can expect to encounter in the Christian life.

Letter CCCXXXIV. (July 28, 1770; To the Rev. J. Wesley from Mrs. E. Johnson) 333-334

Mrs. Johnson reports on her physical and spiritual health.

Poetry 335-340

Life: an Anacreontic Ode 335-337

The poet considers various metaphors for life.

On the Death of Mrs. Pawson 337-338

The poet imagines Mrs. Pawson in heaven.

An Elegy on Miss Mary Penrose, who died Dec. 18, 1764, in the nineteenth year of her age 339-340

The Arminian Magazine, For July 1784.

Portrait: Mr. William Ashman, Aged 46

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 289) 341-316

The author objects to the fourth article, which states that because God elected some, the rest are necessarily excluded. The author contends that in addition to God's omnipotence, which is infinite, there are secondary causes (influxes of God) which allow for some influence of grace upon the non-elect. He also makes distinctions between the passive, “obediential,” and natural (related to the will) powers. His main objection is that the Synod effectively portrays God as unwilling to give sufficient grace to the reprobate. Mr. Baxter has apparently attempted to mitigate some of the Synod's statements in this respect.
(continued on 397)

Sermon XXII on Romans xi.33 (by John Wesley) 346-352

Wesley distinguishes between the wisdom and the knowledge of God. Both were most evident in the early church. Wesley traces the decline of the church, which did not improve much even in the Reformation or in the founding of the Anglican Church. Finally, after William Law published his books around 1725, God enabled simple people to live holy lives and preach the gospel.
(concluded on 402)

An Account of Mr. Richard Rodda: in a Letter to the Rev. Mr. Wesley 353-358
(continued from 303)

Mr. Rodda fell away from his good life. He became ill and had a near-death experience where he saw the "Eternal Sun of Righteousness." A pacifist Quaker helped him escape being impressed to serve in the Navy. He worked in a tin-pit, where one day he was buried alive by stones while praying. The fact that he was kneeling saved his life.
(continued on 410)

The Experience of Mr. Robert Roe (continued from 307) 358-362

Mr. Roe and his father meet with the Bishop regarding ordination, but to no avail. He struggles with illness and realizes the importance of strong faith.
(continued on 417)

An Account of the Life of Mrs. Margaret Baxter 362-366
(by her husband, Mr. Richard Baxter, continued from 312)

This portion contains more extracts from Mrs. Baxter's paper. She reflects on the danger of being overly attached to worldly things. In portions written when she believed she was close to death, she reproaches herself for not living up to God's will for her life.
(continued on 419)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 314) 366-369

This extract describes metamorphoses in various types of caterpillars.
(continued on 421)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 369-371
(continued from 273)

Of the Migration and Dispersion of Nations: Mr. Bryant speculates about the identity of the "sons of Chus," who built the city of Babel.
(continued on 425)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 322) 371-374

Mr. Benson criticizes Mr. Madan's translation of various Greek words in Matthew 19.
(continued on 426)

Of God's Universal Love (continued from 324) 375-376

The author continues with Romans 2 in order to show that God's love is universal. The “pagans,” who do not have the law, naturally do what the law commands. This proves that God has written the law on their hearts.
(continued on 431)

A Discourse on God's Judgments: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 326) 376-379

Both reason and scripture attest to the hand of God in “judicial providences.” They demonstrate God's existence, attributes, justice, mercy and goodness, omnipotent power, truth, omniscience, and infinite wisdom.
(continued on 433)

An Account of the Massacre of Paris: translated from the French of M. Bossuet, Bishop of Meaux (continued from 328) 379-380

The Hugenots gathered at the dying Admiral's house and requested guards for the Admiral. Thus, they were all trapped in military custody. The King chose the following night for the massacre of all the Protestants and their supporters.
(continued on 437)

A Description of the Clock and Clock-House, at Strasburg 381-383

This is a description of a clock which shows the movements of the sun, moon, and planets, as well as the holidays, current time, and moving figurines.

A Description of the Poison-Tree, in the Island of Java: translated from the original Dutch of N. P. Foresch 384-386

The Malayans call the tree Bohon-Upas. No plants or animals survive near it. Convicted criminals are sent to gather the poison (as punishment) so that the warriors may dip their arrows in it.
(concluded on 439)

The Valour of an Atheist 386

An atheist fell ill. He protested, "God! I won't die," and died immediately.

The Christian and the Heathen 386-387

A Christian in Pennsylvania refused to give food or drink to an Indian at his door. Later, the same Indian showed him hospitality.

Letters 387-391

Letter CCCXXXV. (July 31, 1770; To the Rev. Mr. Wesley from the Rev. Mr. J. Chapman) 387-388

Rev. Chapman commends Wesley on his teaching that God wills for all to be saved, and for his "Bible Religion." He also notes that the name “Methodist” is not new, but was actually used in the lifetime of Wesley's own grandfather.

Letter CCCXXXVI. (July 26, 1770; To the Rev. J. Wesley from the Rev. R. DeCourcy) 388-389

Rev. DeCourcy marvels at the difficulty of the itinerant life and reports that he has found hospitality in Newcastle.

Letter CCCXXXVII. (March 9, 1771; To the Rev. J. Wesley from Miss E.B.) 389-391

Miss E. B. has known the love of Jesus for six years.

Poetry 391-396

Conversation: Part I 391-394

A true conversation is a gift from God.

To the Right Honorable William, Earl of D—t—th, when Secretary of State for North America (by Miss Phyllis Wheatly, a Negro) 394-395

The poet praises freedom, from which she was snatched in Africa at an early age.

An Elegy on leaving ---- (by Miss Phyllis Wheatly) 395-396

The poet laments leaving a wooded place.

An Epitaph 396

An epitaph for an unnamed good woman.

The Arminian Magazine, For August 1784.

Portrait: Mr. Lancelot Harrison, Aged 35

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 346) 397-402

The author disagrees with the Synod's (and, in a slightly different way with Mr. Baxter's) view of human agency. He also resists the Synod's tendency to identify God's foreknowledge with God's decree. (continued on 453)

Sermon XXII on Romans xi.33 (by John Wesley, concluded from 352) 402-410

With time, those converted in earlier revivals (including preachers) fell from the true faith. The "deceitfulness of riches," or love of the world, was the principal cause. This is a call for preachers to repent so that their labor will be fruitful. God is faithful and will save backsliders.

An Account of Mr. Richard Rodda: in a Letter to the Rev. Mr. Wesley 410-416 (continued from 358)

Mr. Rodda felt the call to preach, but resisted for a while. He became a well-liked itinerant preacher. He expanded the borders of his circuit to a wicked town called Bishop's Castle, and survived dangerous riots in Tenbury. In Hereford, he sought justice and tolerance with the magistrate after a man threw dirt in his eyes.

(concluded on 464)

The Experience of Mr. Robert Roe (continued from 362) 417-419

Mr. Roe experiences various trials, illnesses, and temptations; but the Lord is near to him.
(continued on 469)

An Account of the Life of Mrs. Margaret Baxter 419-421
(by her husband, Mr. Richard Baxter, continued from 366)

Chapter IV: Of her Temper occasioning troubles of Mind. Mr. Baxter describes his wife's natural dispositions. She was fearful of death and subject to intense passions (love, melancholy, discontentment, etc.).
(continued on 474)

An Extract from *A Survey of the Wisdom of God in Creation*: 421-424
Of Insects (continued from 369)

This extract discusses the bodies and living/mating habits of ants.
(continued on 478)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 425-426
(continued from 371)

Of the Migration and Dispersion of Nations: Mr. Bryant relates the Wars of the Titans to various biblical narratives. An editor concludes this passage with the comment that such an ingenious man as Mr. Bryant is ill employed in trying to "extract a little sense out of this egregious nonsense."
(continued on 481)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 374) 426-431

Letter V: Mr. Benson considers passages in the Epistles (here, 1 Corinthians 6) on the subject of marriage, showing that monogamy and celibacy are normative modes of life.
(continued on 484)

Of God's Universal Love (continued from 376) 431-433

Circumcision benefits Jews only if they keep the law. The true circumcision is of the heart, consisting of knowledge of the evangelical law and represented by baptism. The truth of the Old and New Testaments are entrusted to the church, but God also provides an inner testimony to persons outside the church.
(continued on 490)

A Discourse on God's Judgements: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 379) 433-436

Mr. Ford establishes criteria for discerning which providential events are divine judgments. In general, bad things can happen to the righteous, and evil people can experience blessings. Direct divine punishment is more rare today than in the Bible. We should not be too eager to identify specific instances as divine judgments, although God may still inflict them.
(continued on 494)

An Account of the Massacre of Paris: translated from the French of M. Bossuet, Bishop of Meaux (continued from 380) 437-438

The King begins to feel some remorse at his plan, so the Queen gives the order to begin the massacre. The Duke of Guise begins by assembling his soldiers. The Admiral and Teligni are the first victims. (concluded on 497)

A Description of the Poison-Tree, in the Island of Java: translated from the original Dutch of N. P. Foresch (concluded from 386) 439-441

The author witnessed the execution by poisoned arrows of thirteen of the king's concubines. He describes the effect the poison had on them. He experimented on puppies, a cat, and a bird to further learn about the poison.

A Narrative of Captain Kennedy's Losing his Vessel at Sea 441-443

The Captain describes how he survived a shipwreck.

Wholesome Advice 443

This is a diagram with moralistic aphorisms.

Divine Retribution 443-444

A young farmer suddenly felt the urge to go to the barn, where he found his father hanging himself and cut him down. The father had done the same with his own father twenty-three years ago.

Letters 444-448

Letter CCCXXXVIII. (Mar. 16, 1771; To the Rev. J. Wesley from Miss D. Perronet) 444-445

Miss Perronet describes her inward struggles leading to her justification. She had seen that others experienced 'the blessing,' but had not understood it herself.

Letter CCCXXXIX. (Mar. 24, 1771; To the Rev. J. Wesley From Miss P. B----) 445-446

Miss P. B. reports similar experiences to those of Miss Perronet in the preceding letter.

Letter CCCXL. (May 9, 1771; To the Rev. J. Wesley from Mr. J. Morgan) 446-448

Mr. Morgan has a medical condition that prevents him from always acting in ways that society accepts.

Poetry

Conversation: Part II 448-452

Good conversation is hindered by much in this sinful world. It is best to speak of "gospel themes."

A Prayer for Holiness 452

The Arminian Magazine, For September 1784.

Portrait: Mr. John Acutt, Aged 28

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 402) 453-457

God's sending of Christ and preachers is evidence that God truly wishes to convert all sinners. This sending would be ineffectual if divine decree made it impossible for sinners to convert. The "odious inference" from this decree is that God is a hypocrite. Therefore, the author wants to maintain the distinction between foreknowledge and causality.
(continued on 509)

Sermon XXIII on Colossians iii.20 (by John Wesley) 457-464

"Children, obey your parents" seems to be a universal principle. However, even among Protestant circles, children only rarely obey. They might obey because of fear or natural affection, but rarely because it is their duty to God. Children are to continue to obey even after they are grown and married (Wesley felt this obligation toward his mother even in his fifties). To obey them in all things means to obey positive and negative commands. This commandment is paralleled by the admonition to parents to bring up their children in the Lord. They are not to spare the rod and spoil the child. The wills of children must be broken at an early age.
(concluded on 514)

An Account of Mr. Richard Rodda: in a Letter to the Rev. Mr. Wesley (concluded from 416) 464-468

Mr. Rodda describes his various appointments, including preaching to "noisy assemblies" in Cornwall and getting a warrant for a troublemaker in Bodmin. In Wood-green, he was led to prophesy; and soon lightning struck two persons. This event led to a great repentance and awakening. He concludes by enumerating the doctrines that he teaches.

The Experience of Mr. Robert Roe (continued from 419) 469-473

Mr. Roe details his various travels and acquaintances. He meditates on his own mortality during the sickness and death of Mrs. P.
(continued on 523)

An Account of the Life of Mrs. Margaret Baxter (by her husband, Mr. Richard Baxter, continued from 421) 474-478

Chapter V: Of our Marriage, and our Habitations. They had a happy marriage for nineteen years, despite allegations that he (a poor nonconformist pastor) had married her for money and honor. She suffered through his censure by the church, many moves, and imprisonment. She maintained a happy spirit, and everyone they met loved her.
(continued on 527)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 424) 478-481

This extract discusses the insect called "anteater."
(continued on 531)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 481-484
(continued from 426)

Of the Scythae, Jones and Hellenes: Mr. Bryant locates Scythia in the north and postulates that the descendents of Cuth and Chus inhabited. They colonized the ancient world.
(continued on 535)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 431) 484-490

Mr. Benson criticizes Mr. Madan's liberal rendering of the Greek in key passages.
(continued on 539)

Of God's Universal Love (concluded from 433) 490-494

The author turns to Romans 10, pointing out that God is the God of all. Everyone, Jew or Greek, who turns to God will be saved.

A Discourse on God's Judgements: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 436) 494-496

Mr. Ford enumerates his criteria for direct divine punishment. It must be 1) severe and public; 2) a fitting punishment for the crime committed; and 3) recognized by the offender as judgment. Ford gives biblical examples.
(continued on 545)

An Account of the Massacre of Paris: translated from the French of M. Bossuet, Bishop of Meaux (concluded from 438) 497-498

The slaughter lasted several days. Many noble persons were killed. Others escaped or recanted.

True Generosity 499

Mr. St. George is reunited with his estranged brother.

The Epitaph of Pope Adrian 499-500

Adrian, pope at the beginning of the Reformation, was poisoned. He desired the good of the church and regretted that he had to reign over it.

The Epitaph engraved on the Tomb of Cyrus 500

Cyrus composed his own epitaph. It entreats the reader to allow the conquerer of the Persian Empire to keep at least his small burial plot.

A Prayer of Thomas Aquinas before Study 500

This is a prayer for wisdom, comprehension, and memory.

Letters 501-503

Letter CCCXLI. (Apr. 6, 1771; To the Rev. J. Wesley from Miss J. C. M.) 501-502

Miss J. C. M. has been free from sin by the grace of God for ten years.

Letter CCCXLII. (May 15, 1771; To the Rev. J. Wesley from Miss J. C. M.) 502-503

After writing the above letter, Satan made her question whether she had actually been delivered from sin. It is possible that she is not meek enough; but she feels her indignation is like that of Jesus, and she never has difficulty forgiving.

Letter CCCXLIII. (May 15, 1771; To the Rev. J. Wesley from Miss D. P.) 503

Miss D. P. "pants for God," but feels that she has too many shortcomings.

Poetry 504-508

Conversation: Part III 504-507

Christian conversation centers on the experience of God.

The Glow-Worm 507-508

The light of the glow-worm has a purpose in creation. This should teach the reader humility.

On the Death of Mr. Addison: supposed to be written in Westminster Abbey 508

The Arminian Magazine, For October 1784.

Portrait: Mr. William Collins, Aged 48

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 457) 509-513

This extract discusses the issue of perseverance of the saints. It is possible for even the regenerate to fall into enormous sins (by the Synod's account); therefore, it is also possible for them to fall away completely. The author rejects the Synod's assertion that the sins of the regenerate are different from those of the "graceless man."
(continued on 565)

Sermon XXIII on Colossians iii.20 (by John Wesley, concluded from 464) 514-518

Wesley challenges parents to break their children of self-will, laziness, cowardice, and vanity. He also presses the children to obey their parents, as it is a matter of utmost spiritual importance.

Some Account of Mr. George Brown (written by himself) 518-523

Mr. Brown recounts key events of his wicked childhood, culminating in the theft of some horses, which eventually led to his repentance. His family opposed his call to the ministry, so he became a class leader instead. His family eventually converted, and he could no longer resist the call to preach.
(continued on 577)

The Experience of Mr. Robert Roe (continued from 473) 523-527

Mr. Roe meets up with his father, who criticizes his ruined life and his choice not to marry for money. The two of them head for Macclesfield (home) together. Mr. Roe tries not to vex his father, who is in poor health.
(continued on 579)

An Account of the Life of Mrs. Margaret Baxter 527-529
(by her husband, Mr. Richard Baxter, continued from 478)

Chapter VI: Of her exceeding desires to do good. Mrs. Baxter used her money for charity. She bought a Market House in St. Martin's parish and paid a second pastor to come help Mr. Baxter start a church there. One night the house began to collapse, which made her resolve to keep the anniversary of the event as a memorial and to build a safer place.
(continued on 588)

An Account of the Death of Sarah Utley 530-531

Sarah had a difficult Christian life because her husband and family did not believe. She died well.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 481) 531-535

This extract discusses the Polypus, a creature that seems to be part plant and part animal. It exhibits spontaneous regeneration.
(continued on 592)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 535-538
(continued from 484)

Mr. Bryant links the Indus Valley and African civilizations to Cuthite (Ethiopian) ancestry. Egypt was first inhabited by Mizraim and then taken over by the Cuthite Shepherds.
(continued on 594)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson, continued from 490) 539-545

Mr. Madan has argued that Paul was addressing married men in his injunction to marry to avoid fornication. He also states that the practice of choosing husbands of *one* wife to be bishops and deacons indicates that polygamy was common in the early church. Mr. Benson points out the flaws in these arguments.
(continued on 596)

A Discourse on God's Judgements: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 496) 545-548

Mr. Ford advises that our discernment of God's judgment of others should be according to just and charitable principles. "Judge not, for you shall be judged" is a stern warning to be cautious. Job's friends are the chief examples of hasty judges. Yet, the Bible indicates that God is known through God's judgments, and that many righteous people have been commended for their ability to discern.
(continued on 603)

An Account of the Disturbances in my Father's House (by J. Wesley) 548-550

The servants and sisters in the house saw and heard strange things that had no visible cause.
(continued on 606)

Thoughts Concerning Gospel Ministers 550-553

The author defines "gospel minister," a term that was in popular use at the time. Gospel ministers preach the whole gospel (justification, sanctification, and salvation for all), while pretenders usually omit some essential part.

A Providential Event 553-554

The prank of a schoolboy becomes an opportunity to save a man's life.

Remarkable Generosity 554

A Roman named Rhetogenes decided not to attack a town because of the potential loss of life. This caused other towns to submit to him willingly.

The Dying Speech of Andrees Zekerman, who (with three others) were executed at Dublin, a few years ago, for the Murder of Captain Glass 554-555

The young man believes his Calvinist upbringing and the doctrine of predestination to be the causes of his ruin. He now believes that there is a God, but it is not God's fault if a man becomes vicious.

A Cure for the Cancer in the Breast 555

"Keep it moist with linseed oil, and often wash it with milk."

Letters 555-559

Letter CCCXLIV. (June 22, 1771; To the Rev. J. Wesley from Miss J. C. M.) 555-556

Miss J. C. M. reports feeling inclined to “first table duties” (love of God) more than her “second table duties” (love of neighbor). She also has been tempted to doubt eternity. She asks Wesley to explain two passages she does not understand.

Letter CCCXLV. (Sept. 4, 1771; To the Rev. J. Wesley from Miss J. C. M.) 557-558

She asks what dispensation we are currently under, and what particular errors and blessings we can expect in it.

Letter CCCXLVI. (Aug. 9, 1771; To the Rev. J. Wesley from Miss M. A. Phillips) 558-559

She wishes to be more spiritual.

Poetry 559-564

A Tale 559-560

The poet relates the Muslim prohibition against pork to the Christian injunction to renounce the world. Both are violated bit by bit.

The Feats of Friendship: an Elegiac Ode, sacred to the Memory of several deceased Friends 560-564

The poet is sad because all of his/her dearest friends are dead.

A Specimen: An original epitaph, taken from a tomb stone in Arbroth Churchyard 564

This epitaph is an example of bad grammar and spelling on a tombstone.

The Arminian Magazine, For November 1784.

Portrait: Mr. Thomas Warrick, Aged 38

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (continued from 513) 565-569

Mr. Baxter had defended the Synod against several doctrines that the author of this piece believes were either at the heart of or natural outcomes of the Synod's proposals. These include that 1)"the most heinous sins do not hinder the salvation of the Elect;" 2) "the Reprobate cannot be saved though they truly perform all the works of the saints;" 3) "God created and predestinated most of the world to damnation;" 4) Reprobation is the cause of impiety and Election the cause of faith; 5) many of the infants of believers go to hell; and 6) God is the author of sin.
(continued on 621)

Sermon XXIV on 2 Corinthians vi.17,18 (by John Wesley) 569-577

This text is not a call to separate from the Church when it is “unclean,” which would contradict the example of Christ and the apostles. If Christians were to refrain from contact from all “sinners,” it would make life in society impossible. Wesley interprets the text as a prohibition of "having any more intercourse with unholy men than is absolutely necessary." Good company has a good effect; association with godless people lures us into sin.
(concluded on 626)

Some Account of Mr. George Brown (written by himself, continued from 523) 577-582

Mr. Brown and his brother began to preach, facing a great deal of danger. A local Presbyterian minister was withholding the sacrament from any who heard the Methodists. Mr. Brown became ill and gained a sense of the eternal, wishing to die a martyr's death. After he recovered, he became a traveling preacher.
(continued on 632)

The Experience of Mr. Robert Roe (continued from 527) 582-587

Mr. Roe attends to his sick brother William, who became interested in scripture and prayer before his death. Mr. Roe's father also dies, saying that he forgives all his children. Mr. Roe is now certain he must preach, whether inside or outside the Church.
(continued on 635)

An Account of the Life of Mrs. Margaret Baxter 588-590
(by her husband, Mr. Richard Baxter, continued from 529)

Chapter VI: Of her exceeding desires to do good. Mrs. Baxter often tried to raise money for others and ended up paying most of it herself. Chapter VII: Of her mental qualifications and her infirmaries. Mr.

Baxter lists her many virtues. Her one shortcoming was her fear of hypocrisy that prevented her from speaking of her own faith.
(concluded on 638)

A Short Account of two Children at Amsterdam: in a letter from their Mother (by H. Christina Roodenbeck) 591-592

The mother reports the peaceful deaths of her children.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Insects (continued from 535) 592-594

This extract discusses the transformations that various animals undergo during their lifecycles.
(continued on 644)

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 594-596
(continued from 538)

Mr. Bryant discusses the origin of the Dorians and names more of the Cuthite colonies.
(continued on 647)

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson continued from 545) 596-603

Letter VI: Mr. Madan's alleged motive has been to "prevent the ruin and prostitution of women." Mr. Benson looks to divine grace and prayer, not polygamy, as the solution to fleshly temptation. He attempts to foresee the effects of permissible polygamy upon men, believing it would only fuel their carnal desires and allow them to mistreat women.
(concluded on 650)

A Discourse on God's Judgements: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, continued from 548) 603-606

We should be more inclined to identify God's judgments on ourselves than on others. However, if a public judgment matches great public sin (like Sodom and Gomorrah), we can see God's hand in it. We should not rejoice over the punishment of others but treat them with pity.
(concluded on 652)

An Account of the Disturbances in my Father's House 606-608
(by John Wesley, continued from 550)

Wesley's mother and father begin to witness the strange phenomena as well. They appeared to be linked to the mother's earlier oath that she would never say Amen to prayers for the now deceased King William. The Vicar came and heard the knocking as well.
(concluded on 654)

A Remarkable Instance of Divine Providence 608-609

In 1681, a gentleman had an urge to go to Rotterdam. When he got there, a preacher that was exiled there saved him from drowning. The gentleman provided for the preacher and helped him get reinstated.

Some Account of a Young Man who lost his Speech and Hearing 609-610

Mr. Braidwood was successful in teaching young Mr. Sherriff to read, speak, and learn sign language, despite the fact that the boy had lost his speech and hearing at age five.

A Remarkable Anecdote 610-611

In 1599, a mysterious black man visited a beautiful Lady in France. She told her friends she would soon be gone, and soon afterward she lost all her beauty and died.

A Specimen of the Rabbinical Traditions 611

This extract mocks a Jewish tradition about the superhuman height of Moses.

A Remarkable Decision of Charles the Fifth 612

The emperor showed wisdom in adjudicating between two vain ladies.

Letters 613-615

Letter CCCXLVII. (Sept. 17, 1771; To the Rev. J. Wesley From Miss H. B----) 613

The preaching of Mr. Wells strengthened Miss B.

Letter CCCXLVIII. (Oct.10, 1771; To the Rev. J. Wesley from the Rev. Dr. Wrangel) 614-615

Rev. Wrangel was appointed Almoner and Chaplain in the King of Sweden's court. The King died a few weeks ago. Rev. Wrangel enclosed a report on the Methodist Society (in German) with this letter.

Poetry 615-620

Liberty, an Elegy inscribed to Miss Loggin: feigned to be written from the happy Valley of Ambara 615-616

On the Death of J.C., an Infant 616-617

A cherub assures the grieving mother that baby James is in heaven.

An Extract of the Minutes of a Conference held in Leeds, July 27 &c. 1784, between the Rev. John Wesley and Others 617-620

The minutes detail which preachers were admitted, were on trial, stopped travelling, or died that year. This is followed by a list of preachers and their stations.

The Arminian Magazine, For December 1784.

Portrait: Mr. Richard Rodda, Aged 41

The Calvinist-Cabinet Unlocked: in an Apology for Tilenus, Against a Vindication of the Synod of Dort (concluded from 569) 621-626

The author quotes the Synod in order to refute Mr. Baxter's defense of the Synod on each of the points raised in the November issue.

Sermon XXIV on 2 Corinthians vi.17,18 (by John Wesley, concluded from 577) 626-632

Wesley continues to argue that association with worldly people leads to conformity to the world. Men should beware of conversing with ungodly women; they are even more insinuating than men! The means of separating from the world are as follows: 1) invite no ungodly person into your house; 2) accept no invitation from an ungodly person; 3) if former acquaintances will not convert, disassociate yourself from them; and 4) be circumspect in your conversations with family.

Some Account of Mr. George Brown (written by himself, concluded from 582) 632-635

Mr. Brown describes his various circuits. After his brother's death, he married Ann Develin. This letter concludes with his thoughts and experiences of sanctification.

An Account of Mr. R. Roe's Death (concluded from 587) 635-638

Mr. Roe's cousin writes the account of Roe's final sickness and death. Mr. Roe became assured of his sanctification before he died.

An Account of the Life of Mrs. Margaret Baxter 638-642
(by her husband, Mr. Richard Baxter, concluded from 590)

Chapter VII: Of her bodily infirmities and her death. Mrs. Baxter had various ailments. A dose of Barnet waters with amber put her into a delirium from which she never recovered. They had been married nineteen years. Chapter VIII: Some uses of this story proposed to the reader. Mr. Baxter draws conclusions regarding original sin, temptation, sanctification, and virtue.

Some Account of the Death of William Burton (by B. C----) 642-644

Mr. Burton was an alcoholic and felt himself to be on the road to perdition. He repented during his final illness and died a blessed death.

An Extract from *A Survey of the Wisdom of God in Creation*: General Observations and Reflections on Animals (continued from 594) 644-647

The vast number of species and the intricacies of their inner workings attest to the wisdom of the creator.

Extracts from Mr. Bryant's *Analysis of Ancient Mythology* 647-649
(concluded from 596)

Mr. Bryant discredits the myth of the Amazons, for no nation of only women ever existed. He names several other civilizations that he believes to be descended from the Cuthites. He concludes by restating his thesis that true history is hidden and distorted in ancient mythology.

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley (by Mr. J. Benson concluded from 603) 650-652

Mr. Benson shows how polygamy would be oppressive to single and married women alike.

A Discourse on God's Judgements: occasioned by the Account of the Man whose hands and legs rotted off (by Simon Ford, D.D. Rector of Old Swinford, Worchestershire, concluded from 606) 652-653

God's judgments will be universally known at the end of history.

An Account of the Disturbances in my Father's House 654-656
(by John Wesley, concluded from 608)

The disturbances continued, and people encouraged the Wesleys to move. His father refused, saying, "Let the devil flee from me; I will never flee from the devil." Soon afterward, the spirit left the house for good. (concluded on 654)

Of the Malais: from the Travels of a Philosopher 656-660

The traveler describes the customs, lifestyle, and government of the Malais people of Asia.

An Account of the Early Lotteries in England 660-661

A history of the English lottery from 1569 to the reign of Queen Anne.

A Singular Instance of Justice in a Turkish Magistrate: from a late publication 661-662

A Turkish judge resists taking a bribe in the case of a rich man who had usurped a poor man's property.

On the Effects of Music 662-663

A cruel Ottoman prince repents of his decision to execute some subjects when one of them plays beautiful music for him.

On the Improvement of Time (from a late author) 663-667

The author notices the strange paradox that we always wish for more time, yet we long for the present time (our youth, our working years) to end. He advises that we spend our time practicing virtue, charity, and prayer. These not only pass the time but influence the life to come. Useful and innocent diversions are also acceptable, including conversation, reading, and various hobbies.

Letters 667-672

Letter CCCXLIX. (Oct. 14, 1771; To the Rev. J. Wesley from the Rev. Mr. L.) 667-669

The people on the islands of Sicily are in sore need of ministers.

Letter CCCL. (Oct.15, 1771; To the Rev. J. Wesley from Mrs. E. B.) 669-671

Mrs. B. marvels that she has been chosen to inherit the kingdom and escape the drudgery of horse races and balls that consume her society.

Letter CCCLI (Oct. 20, 1771, To the Rev. J. Wesley from Mrs. M. S.) 671-672

Mrs. S. feels entirely dependent on God.

Poetry 672-676

On Imagination 672-673

Praise of imagination.

An Epitaph on Sir Thomas Hanmer 673-675

Praise of Hanmer's virtuous life.

A Hymn (by a young lady) 675-676

A Second Specimen of Doggerel: taken from a Tombstone in Crail Churchyard in Scottland 676

An example of poor grammar on a tombstone.

The Arminian Magazine for the Year 1785
Consisting of Extracts and Original Treatises on Universal Redemption
Volume VIII

London: printed by J. Paramore, at the Foundry, Moorfields

The Arminian Magazine, For January 1785.

Portrait: Mr. Samuel Bradburn, Aged 32

An Extract from Dr. Whitby's Discourses on the Five Points 3-7

Discourse I: Concerning Election and Reprobation; The State of the Question

There is no medium between predestination and reprobation; if you believe in one, you must necessarily believe in the other. There are many arguments against the doctrine. First, God is by nature merciful to fallen humanity; therefore, God would not will that most people be damned. Second, the "sufficient grace" which is supposedly offered to the reprobate is actually not sufficient if God has prevented them from accepting it. Whitby juxtaposes these doctrines with the “evangelical doctrine” of repentance leading to salvation.
(continued on 65)

Sermon XXV on 1 Corinthians viii. 1-3 (by John Wesley) 8-16

Wesley considers the nature of the charity in this chapter, and the common misuses of it. Translating agape as “charity” instead of “love” has caused the misconception that the word refers mainly to outward actions. This love springs from the love of God. Wesley examines each of the attributes of love in the chapter. People try to substitute love with eloquence, faith, or works. All of these are important, but love is even greater.
(concluded on 70)

An Account of Mr. William McCornock in a Letter to the Rev. John Wesley 16-19

Mr. McCornock describes his dissipated youth, in which he drifted from job to job and rebelled against his father. He ended up in the company of persons who liked to ridicule the Methodists.
(continued on 77)

A Short Account of the Death of John Haim (by John Story) 19-20

This passage describes the death of a seventy-eight year old pastor in the presence of Society members.

A Short Account of Mrs. Martha Rogers (written by Mr. J. Rogers) 20-24

Mr. Rogers details his wife's youth, marriage, conversion, and illness. He quotes her blessings to him and the children after she knew she would die of consumption.
(continued on 81)

An Account of Mr. John Hoskins: in a Letter to the Rev. John Wesley 24-27

Mr. Hoskins gives a brief autobiography. He pastors a church in Newfoundland, where the people are ignorant of religion. However, he is teaching them to sing and pray; and some have been “awakened.”
(continued on 85)

Of the Foreknowledge of God (extracted from a late Author) 27-29

We only know God through analogy. God's omniscience is an exercise of grace toward us. God is not constrained to know all things, although he does have the power to know everything. God may limit his knowledge and power as he sees fit.
(continued on 88)

An Extract from a Sermon, on God is Love 28-32

This is from a sermon that Wesley found remarkable on 1 John 4:8. All of God's perfections (goodness, grace, mercy, patience, wisdom, creation, providence, and redemption) are but modifications of God's love.
(continued on 90)

A Relation of a wonderful Discovery of Murder by an Apparition 32-33

The ghost of Anna Walker haunted a man until he told the magistrate of her murder by the man who had gotten her pregnant and his accomplice. This led to the discovery of her body and the conviction of the two perpetrators.

A Late Memorable Event 34-35

A band of ruffians captured the King of Poland. Their leader, a miller, saved him from death and declared himself the king's servant. The king executed all the other assassins, but rewarded the miller.
(concluded on 96)

The Real Character of Montanus 35-36

Montanus, who was declared a heretic in the second century, was really a good man whose attempts to reform the church were quite orthodox.

The Shipwreck 37-38

This passage describes the love story of a captain and his wife in the midst of a shipwreck.

From the Philosophical Transactions 39-41

This is an account of an early trading expedition in Tibet, Bengal, and India. The reporter mentions meeting the Dalai Lama.
(concluded on 105)

An Account of the Sunday Charity Schools, lately begun in various Parts of England (by R. Raikes) 41-43

Sunday schools for the working poor children in Glouchester have been successful in keeping "the little savages" from playing in the streets on the Sabbath. Their behavior has undergone a radical transformation as a result of the training and discipline they receive at Sunday school.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 44-48
(by Henry Maundrell, M.A. late Fellow of Exeter College and Chaplain of the Factory at Aleppo)

Mr. Maundrell describes the conditions (lodging, geography, etc.) of his pilgrimage. He reports having to pay steep taxes to the local Turks on the way. (continued on 108)

A Memorial for Miss Nancy Bissaker: written in the seventh year of her age by the late Mr. C. Perronet 48-51

At the end of his life, Mr. Perronet passes on his wisdom to young Nancy. He especially tells her to be thankful for her mother and to discipline herself in the faith.
(continued on 111)

Letters 52-59

Letter CCCLII. (Dec. 14, 1771; To the Rev. Mr. L. from the Rev. J. Wesley) 52-53

Wesley upbraids Mr. L. for wasting his talent by not preaching the Gospel. Apparently Mr. L. is reluctant to "leave the church," and he may be waiting for a vacancy in one of the circuits.

Letter CCCLIII. (Jan. 1, 1772; To the Rev. J. Wesley from Mrs. Mary Jones) 53-55

Mrs. Jones describes her spiritual experiences and desires.

Letter CCCLIVI. (Jan. 5, 1772; To the Rev. J. Wesley from Mrs. M. S.) 55-56

Wesley's letter and his writings on perfection encouraged Mrs. S.

Letter CCCLV. (Jan. 7, 1772; To the Rev. J. Wesley from Mrs. Margaret Wood) 56-59

Mrs. Wood first heard Wesley preach several years ago, and he seemed to know everything about her. She longed to join a Society, but her husband would not let her. In the next few years, her husband and three of her sons died. Finally, she started going to preaching and Society meetings again.

Poetry 59-64

To Lord ---- : by Lord L----n 59-61

The poet wishes to renew their friendship now that he has returned from many travels.

Rural Happiness (to a Friend) 61-64

A Prayer for One Grievously Tempted 64

This is a prayer for Jesus to help in times of temptation.

The Arminian Magazine, For February 1785.

Portrait: The Rev. James Creighton, Aged 45

An Extract from Dr. Whitby's Discourses on the Five Points 65-70
(continued from 7)

Chapter I: Concerning the Decree of Reprobation. Dr. Whitby sets about proving that the doctrine 1) has no foundation in scripture and 2) is contrary to scripture. First, the word *adoximos*, which is translated as “reprobate,” denotes God's disapproval for their actions, not their eternal damnation. The term shows that the reprobate have rejected God, but God did not reject them. God's exhortation to all to believe outweighs the passages usually given in support of the doctrine. (continued on 121)

Sermon XXV on 1 Corinthians viii. 1-3 (by John Wesley, concluded from 16) 70-76

Wesley gives examples to illustrate his point that without love, prophecy, knowledge, faith, charity to the poor, and martyrdom are worthless.

An Account of Mr. William McCornock in a Letter to the Rev. John Wesley 77-80
(continued from 19)

Mr. McCornock heard a Methodist preacher who had a similar background as his. This led him to his conversion, followed by a struggle with and release from his sins. He felt great joy and desired to become a preacher.
(continued on 135)

An Account of Mrs. S. Standering (by C. Hopper) 80-81

This is a brief biography, from birth to burial, of Mrs. John Standering.

A Short Account of Mrs. Martha Rogers (by Mr. J. Rogers, continued from 24) 81-85

This is an account recorded by the woman who attended Martha in her last days. It recounts Martha's readiness to die, her last sentimental moments with her son Jemmy, and her concern for her caretaker.
(continued on 139)

An Account of Mr. John Hoskins: in a Letter to the Rev. John Wesley 85-88
(continued from 27)

Mr. Hoskins reports some remarkable instances leading to many conversions.
(continued on 143)

Of the Foreknowledge of God (extracted from a late Author, continued from 29) 88-90

God limits divine foreknowledge by giving human beings free will. However, God can in one moment see all the possible choices every person might make. "He forsees not all that will happen, but all that can happen." This is a more complex idea of providence than that which postulates that God has a fixed order of events that will fulfill his plans.
(concluded on 146)

An Extract from a Sermon, on God is Love (continued from 32) 90-93

God's power, holiness, goodness, etc. are all functions of divine love. It is important to remember this, or we will develop “hard” ideas about God.
(continued on 148)

An Account of the Apparition of Major Sydenham 93-96

Sydenham's ghost appeared to Captain William Dyke in order to settle an argument about the immortality of the soul.

A Late Memorable Event (concluded from 35) 96-99

This is an extract from the King's speech before the court trying the assassins. He praises John Kusma's (the leader) kindness to him. He also forgives the other criminals, attributing their actions to vicious rumors that his enemies had spread about him.

The True History of Robinson Cruso 99-102

This is a tale of how a man survived when stranded on an island.

A Remarkable Will (by G. Psalmanazar) 102-104

Mr. Psalmanazar left his possessions to Sarah Rewalling. He also requested that he not be buried in a coffin.

Remarkable Courage 104-105

This passage relates the courage of a wounded soldier named Vidal in the 1746 battle of Roucoux.

From the Philosophical Transactions (concluded from 41) 105-108

The author describes the geography and inhabitants of Tibet.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 48) 108-111

The pilgrims get caught in a rainstorm and convince the local Turks to give them shelter. Maundrell notes that the Muslim shrines are more “orthodox” than Catholic shrines, as the Muslim address their prayers only to God and not to the saints buried there.
(continued on 160)

A Memorial for Miss Nancy Bissaker: written in the seventh year of her age by the late Mr. C. Perronet (continued from 51) 111-112

Mr. Perronet advises Nancy regarding family and religion. She must associate with Methodists and "of all evils, avoid Calvinism."
(continued on 163)

Letters 113-116

Letter CCCLVI. (Apr. 2, 1771; To the Rev. J. Wesley from Mr. R. Boardman) 113-114

Mr. Boardman reports on the growth of the Societies in New York. Recently, a young Negro encouraged him by his words before he died in the Lord.

Letter CCCLVII. (Jan. 1, 1772; To the Rev. J. Wesley from Mr. J. Southcote) 114

Mr. Southcote reports that Mr. Murlin and Mr. Pawson have brought unity to his city (Bristol). He also writes of his hopes for the children there.

Letter CCCLVIII. (Jan. 17, 1772; To the Rev. J. Wesley from Mrs. S. Pywell) 115

Mrs. Pywell responds to Wesley's inquiry about her spiritual wellbeing.

Letter CCCLIX. (Feb. 28, 1772; To the Rev. J. Wesley from Mrs. S. Pywell) 115-116

Mrs. Pywell feels the presence of God even when others are around her. She prays without ceasing.

Poetry 116-120

To Mr. Poyntz, Ambassador at Soissons 116-117

The poet entreats Mr. Poyntz to seek rest and retreat from his busy life.

To the Earl of Oxford: sent him when he was in the Tower, before his Trial (by Dean Swift) 118

It is a blessed thing to die for one's country.

On a Late Shipwreck on the Coast of Cumberland 118-120

The Arminian Magazine, For March 1785.

Portrait: The Rev. Richard Dillon, A.B., of Trinity College, Dublin

An Extract from Dr. Whitby's Discourses on the Five Points 121-125
(continued from 70)

Chapter I: Concerning the Decree of Reprobation. Dr. Whitby demonstrates that God's foreknowledge has no influence on human will. If it did, 1) all human action would be necessary; 2) virtue and vice would be empty names; and 3) judgment and recompense must be discarded. He explains passages from Isaiah, Matt. xxxiii. 13-14, and 1 Peter to defend his thesis.
(continued on 175)

Sermon XXVI on Hebrews vi.1 (by John Wesley) 125-135

"Let us go on to perfection." Wesley defines Christian perfection. It is not the same as the perfection of angels or the first humans, as it coexists with ignorance and other human infirmities. It consists in loving God, having the mind of Christ, and demonstrating the fruit of the Spirit. Wesley then answers some objections to his definition. He shows that God has promised to bring this perfection about in believers and save them from sin. It is not possible through human effort, but through the power of God. Finally, he gives his definition of sin, discarding the idea that sin is connected with the body.
(concluded on 179)

An Account of Mr. William McCornock in a Letter to the Rev. John Wesley (continued from 80) 135-139

Mr. McCornock recounts witnessing several conversions through his preaching, including the conversion of several of his family members. His parents ran a public house, which provided him with both temptations and opportunities to share the gospel.
(concluded on 186)

A Short Account of Mrs. Martha Rogers (by Mr. J. Rogers, continued from 85) 139-143

This passage gives an account of some of Martha's last words to friends and gives the verses of some hymns that were comforting to her. (continued on 189)

An Account of Mr. John Hoskins: in a Letter to the Rev. John Wesley 143-144
(continued from 88)

Mr. Hoskins reports the violence done to him and Mr. Thomy when they tried to preach. Some sailors were also beating Methodist converts.
(concluded on 194)

An Account of the Death of Mr. John Ellis (by Benjamin Smith) 144-145

Mr. Ellis, a preacher, died suddenly only days after drafting his will.

An Account of the Death of Mr. D. Jenkins (by J. Southcote) 145

Mr. Jenkins had a vision of his family in heaven before he died.

Of the Foreknowledge of God (extracted from a late Author, concluded from 90) 146-148

In keeping with his emphasis on human free will, the author writes that all God's predictions are conditional. God makes predictions based on the decisions humans are likely to make, given certain contingencies. The other believes this to be a happy medium between either God's predetermination of all events or God's leaving the world entirely to secondary causes.

An Extract from a Sermon, on God is Love (continued from 93) 148-150

The author attempts to show that God's punitive justice (that which has destruction rather than reformation as its aim) is not something to be feared, as it is part of divine love. Good laws prevent sin; therefore, penal sanctions are necessary in making the law efficacious.
(continued on 206)

Some Remarks on Article X of Mr. Maty's New Review for Dec. 1784 151-154
(by John Wesley)

Wesley is disputing points in a letter by a Mr. Badcock, who wrote about the Wesley family. Mr. Badcock had made numerous mistakes regarding the beliefs of Samuel, Susannah, and John, as well as factual errors regarding events and publications.

An Account of the Drummer of Tedworth 155-157

A constable confiscated the drum of a man who was drumming illegally in the town. After this, drumming noises at bedtime haunted his house. The spirit would even pick the children up in their beds and follow them around the house.
(continued on 202)

Dr. Hamilton's Account of a Great Deliverance (by J. H.) 157

A ship was struck by lightning, but all the sailors survived.

Anecdote of Archbishop Sharpe 157-159

The Archbishop, when held up for money at gunpoint, told the man to come to his residence and get the sum he needed to pay the creditors. Later, the man came back to repay the sum, thanking the archbishop for saving his family and his soul.

A Remarkable Account taken (verbatim) from a Grave-Stone, in Dundee 159

The gravestone marked the grave of an entire family (parents and twenty children) who all died close enough in time to be buried in one grave.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 111) 160-163

The pilgrims continue their journey, visiting mosques and churches on the way.
(continued on 220)

A Memorial for Miss Nancy Bissaker: written in the seventh year of her age by the late Mr. C. Perronet (concluded from 112) 163-165

Mr. Perronet predicts that Nancy will be a teacher and encourages her to teach the word of God. He concludes by prescribing spiritual reading material.

Letters 165-169

Letter CCCLX. (Feb. 29, 1772; To the Rev. J. Wesley from Mr. J. H.) 165-166

Mr. H. writes from Worcester College about some of the promising youths there.

Letter CCCLXI. (Feb. 29, 1772; To the Rev. J. Wesley from Miss D. Perronet) 166-167

In order to enjoy Christ's love more, Miss Perronet abstains from "many a lawful enjoyment, as well as from all that God hath forbidden."

Letter CCCLXII. (April 1, 1772; To the Rev. John Wesley from Mr. Jonathan Bryan) 167-168

Mr. Bryan writes from New York about the success of Whitefield's preaching. Wesley is considering a visit to America. Bryan believes he would be a great help to the building of schools and the improving the conditions of the Negroes.

Letter CCCLXIII. (April 18, 1772; To the Rev. C. Wesley from the Rev. Vincent Perronet) 169

Rev. Perronet prays for the life and health of Charles's brother.

Poetry 169-174

To the Rev. Dr. Ayscough; by Lord L----n. 169-173

The poet muses about philosophy and other pastimes.

Bishop Corbet to his Son Vincent Corbet, two years of age. 174

The poet states his hopes for his son.

English Doggerel. An Epitaph 174

Poor spelling on a tombstone.

The Arminian Magazine, For April 1785.

Portrait: Mr. Henry Moore, Ætatis 32

An Extract from Dr. Whitby's Discourses on the Five Points 175-179
(continued from 125)

Chapter I: Concerning the Decree of Reprobation. Dr. Whitby examines more of the texts commonly cited to support the doctrine of reprobation. He maintains that the "Book of Life" is not eternal election but a symbol of the "present right of the just person to life." The passage in Thessalonians about the gospel being hidden to the lost is only about the Jews who rejected Christ. Salvation stems from belief (not election), and damnation stems from unbelief (not decree).
(continued on 231)

Sermon XXVI on Hebrews vi.1 (by John Wesley, concluded from 135) 179-186

Wesley answers the objection to the doctrine of Christian Perfection, that there are no examples of people who have achieved it. He grants that there are not many and that there is a danger of hypocrisy. However, if we allow for "the weakness of human understanding," we can see genuine instances of perfection. He argues against those who object to the doctrine that there is nothing objectionable about loving God, having the mind of Christ, etc. No one should fear or be averse to such things. If anything in this is sinful, it is the attitude of those who oppose the doctrine.

An Account of Mr. William McCornock in a Letter to the Rev. John Wesley (concluded from 139) 186-189

Mr. McCornock attracted a crowd, as they thought he was mad. However, his message converted many. The rest of his account tells of various happenings while he was on the Clones circuit.

A Short Account of Mrs. Martha Rogers (by Mr. J. Rogers, continued from 143) 189-194

In this passage, Miss Roe (Martha's nurse) tells of Martha's readiness to die, and her delight that her son Jemmy would be waiting for her in heaven. Mr. Rogers relates the passages of scripture that comforted her and the messages that she wished him to give her friends and family members.
(continued on 244)

An Account of Mr. John Hoskins: in a Letter to the Rev. John Wesley 194-196
(concluded from 144)

Mr. Hoskins was arrested when trying to preach in a churchyard where there had not been services for about a year. He claimed his authority to preach was from the Bible. Later, he found a venue in private residences, where neighbors and sailors came to hear him.

An Account of the Life and Death of Thomas Slater (by Jonathan Hern) 197-199

Mr. Slater was a pious child, but after hearing the Methodists he believed that all his praying and pious reading and church attendance were worthless unless he were "born again." After joining a class, he became convinced of the sinfulness of working on Sunday. At first he lost much of his business, but God caused it to return because he was faithful. He died of diabetes and consumption.

An Account of the Death of Mr. T. Cappiter (by Benjamin Rhodes) 199-200

This pastor was full of celestial joy before his death.

A Remarkable Account of Jane Wildbore, of Nighton, near Leicester 200-202
(by C. Watkins)

A cow fell on Jane, leaving her limbs paralyzed. She decided to believe that God was willing and able to heal her, and soon she regained use of her limbs. She joined the Society out of gratitude for this answer to prayer.

An Account of the Drummer of Tedworth (continued from 157) 202-206

The disruptive spirit answered Mr. Mompesson's questions, revealing that the drummer was the cause of the disturbance. They left some ashes on the floor to see what kinds of impressions it would leave, but they could not make anything of the markings they found.
(continued on 250)

An Extract from a Sermon, on God is Love (continued from 150) 206-210

Sin causes misery, therefore laws and punishments that restrain sin actually lead to happiness. There cannot be laws without penalties for breaking them. The eternal punishment for breaking God's laws seems unduly harsh, but the severity of the penalty simply illustrates the ardor of the love of God.
(continued on 254)

Of Eternal Providence (extracted from a late author) 210-213

Providence is "that almighty wisdom, goodness and power, by which God knows, wills and employs all the means necessary to accomplish his designs in creating." God, therefore, is the final (not immediate) cause of all that happens. The author rejects the Deist (Epicurean) notion of secondary causes, whereby God is separated from creation and leaves it in the control of natural agents. He also rejects the Predestinarian doctrine, which makes God cruel and malicious for leaving the greater part of humanity to perdition. Rather, God loves and enlightens all creatures.

A Remarkable Punishment of Murder (by Thomas Hanby) 213-214

A dying man unburdened his soul by confessing his part in a murder ten years earlier. The other murderers had suffered unusual deaths soon after the event.

Of Planting Potatoes (by Joseph Wells) 215-216

A letter to the Editor of the *Arminian Magazine*. Mr. Wells has not found the cause of the potato blight, but he recommends a method for selecting good seed using a hotbed.

An Account of the remarkable Conversion of an Indian Priest to Christianity in the year 1763 (by the Rev. Mr. George Henry Hutteman, Protestant Missionary at Cudulore, in the East Indies) 216-219

This passage contains Tondaman Mudaly's own account of his life and conversion. He was offended by the imperfections of the Hindu gods, the promiscuity in their worship, etc., and wanted a more reasonable religion.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 163) 220-222

The pilgrims continue their journey, observing the ruined cities and churches.
(continued on 263)

A Method of Saving Frozen Limbs (by a native of Russia) 222

In Russia, people look for frostbite on the faces of others, since they cannot feel it themselves. A poultice of snow usually helps. The author describes his experiments, in which he discovered that fresh water could heal frostbitten animals and thaw frozen fruit.

Letters 223-225

Letter CCCLXIV. (May 12, 1772; To the Rev. J. Wesley from Miss H. B.*)* 223-224

Miss B. reports an illness and a desire to take part in all the means of grace, especially fasting.

Letter CCCLXV. (May 15, 1772; To the Rev. J. Wesley from Miss A. B.*)* 224-225

Miss B. wonders how a new convert might hold on to the initial feeling of God's love in his or her heart, as it seems that most people eventually lose this state and again feel the "evil tempers."

Poetry 225-230

The Three Warnings: A Tale 225-228

This story illustrates that the older one is, the less willing one is to die.

A Midnight Hymn (by Miss Steel) 228-229

To Sylvia 229-230

Jesus is the dearest friend one can have.

The Arminian Magazine, For May 1785.

Portrait: Mr. Barnabas Thomas, Aged 46

An Extract from Dr. Whitby's Discourses on the Five Points 231-236
(continued from 179)

Chapter II: Arguments against the Absolute Decree of Reprobation. Dr. Whitby demonstrates that the doctrine is contrary to the nature and will of God. God's will and power are governed by the divine attributes of justice, holiness, goodness, and mercy. Therefore, God wills that all be saved and acts with patience and compassion toward them. God continually extends the call to repent to all human beings.
(continued on 287)

Sermon XXXVII on Hebrews xiii.17 (by John Wesley) 236-241

This sermon centers on obedience to the authorities. The authorities are those whom we consent to allow to guide us spiritually. These pastors are to watch over the souls of their flock. Wesley denies that one's guide is necessarily the pastor of the local church. Because the safekeeping of the soul is of utmost importance, one should attach oneself to a worthy guide.
(concluded on 291)

An Account of the Experiences of the Rev. James Creighton, B.A. 241-244
(written by himself)

Mr. Creighton wrote this autobiography when he was ill for the benefit of his own family. He was ordained to the priesthood when he was not yet fit to teach others the way of salvation, for he did not yet know it himself.
(continued on 297)

A Short Account of Mrs. Martha Rogers (by Mr. J. Rogers, continued from 194) 244-247

This passage records more of Martha's admonitions to the people who visited her on her deathbed.
(continued on 302)

An Short Account of Ann Roylands 247-249

Ann came down with consumption at a young age. She had always shown spiritual sensitivity, but only felt assured of her justification after becoming ill.
(concluded on 305)

Elizabeth Henson's Account of the Death of her Mother 249

Ms. Henson's mother died speaking of her precious savior.

An Account of the Drummer of Tedworth (concluded from 206) 250-254

This passage describes more disturbances in the house. The drummer admitted to being the cause and said it would not stop until he received restoration for the loss of his drum.

An Extract from a Sermon, on God is Love (continued from 210) 254-258

Many seek salvation out of fear for the divine law. The punishment of the wicked is a work of God's love to warn the greater part of humanity to turn away from sin.
(continued on 312)

Of Human Liberty (extracted from a late author) 258-260

Human freedom is the only explanation for moral evil, for only free beings could depart from the happiness the divine order intends for them. Human freedom is demonstrated by the necessity of laws and punishments, which attempt to direct the choices that humans make.
(concluded on 315)

To the Memory of Sir John Mason 260-261

Sir Mason was Privy-Counselor to four princes. After his experiences, he realizes the virtue of seriousness and temperance and says he would trade his position for the cloister if he could live his life again.

The History of the Inquisition 261-263

This passage describes the spread of the Inquisition through Europe at the initiative of Pope Innocent III and the Dominican order. The inquisitors usurped all real authority of the bishops and magistrates. Pope Sixtus brought the inquisition to its height in order to defend the Roman faith against all opposition.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 222) 263-266

The pilgrims spend a week with a Greek congregation in Tripoli.
(continued on 330)

Thoughts upon some late Occurrences (by John Wesley) 267-269

Wesley describes the evolution of the Conference from a group of people he invited to confer with him to a governing body of one hundred preachers, which he appointed. He writes to defend himself against protests over this "Deed of Declaration." He wrote this deed so that the Conference could continue after he died.

A Description of St. Winefred's Well at Holy-Well in Flintshire, North Wales 269-271

In the year 700, a prince beheaded a virgin named Winifred who would not give up her chastity. The priests placed her head back on her body and she came back to life. At the same time, a spring and a well appeared. The author tells of experiments proving the extraordinary nature of the well.

Some Particulars concerning the Council of Constance, held November, 1414 (from Dr. Southwell's New Book of Maryrs) 271-273

This is a roll of all the persons who attended the council.

A Helvetic Tale 273-276

A one-legged man tells a shepherd boy the story of his losing a leg in a battle and of his desire to repay the man who saved his life. It turns out that the boy's dead father was that man. In order to repay him, the one-legged man adopted the boy as his own son.

Letters 277-280

Letter CCCLXVI. (Feb. 13, 1772; To the Rev. J. Wesley from Miss A. B.*)* 277-278

Miss B. tells of a wonderful outpouring of the Spirit on the select band in Witney.

Letter CCCLXVII. (May 15, 1772; To the Rev. J. Wesley from Miss H. B.*)* 278-279

Miss B. gives glory to God for the freedom and power she feels and for the prospering of God's work.

Letter CCCLXVIII. (June 19, 1772; To the Rev. J. Wesley from the Rev. Mr. Graves) 279-280

Mr. Graves has been offered several parishes in Virginia, but had to turn them down. He visits three Societies on his circuit. He thanks Wesley for the sermons he sent.

Poetry 281-286

To Sickness: An Elegy (by Mr. Delap) 281-283

On Chance and Predestination 283

Providence is a much more reasonable belief than chance or fate.

Hymn to Solitude 284-286

Spring and Autumn 286

Virtues must grow out of early buds, or else the beauty of youth is worthless.

The Arminian Magazine, For June 1785.

Portrait: Mr. Samuel Hodgson, *Ætatis* 25

An Extract from Dr. Whitby's Discourses on the Five Points 287-291
(continued from 236)

Chapter III: Concerning Predestination or Absolute Election. Dr. Whitby argues against the doctrine that a certain number of persons are destined for eternal life without respect to their foreseen faith or perseverance. This doctrine states that all persons are in an originally graceless condition, so it is an act of grace that God chooses any of them. In his refutation, Whitby says that in the Bible, election pertains to churches and nations, not particular persons. It is an election to the means of grace rather than to the certainty of their being saved by these means. Election is conditional upon our perseverance in holiness.
(continued on 343)

Sermon XXXVII on Hebrews xiii.17 (by John Wesley, concluded from 241) 291-297

Ultimately, our submission is only to our Teacher in heaven. We may disobey earthly teachers if their commands contradict the Word of God. We must obey our spiritual leaders in things that are indifferent (neither enjoined nor forbidden). Wesley urges the people to examine themselves to see whether they are obedient to their spiritual leader (i.e., him). He especially urges them to take his advice regarding plain dress.

An Account of the Experiences of the Rev. James Creighton, B.A. 297-302
(written by himself, continued from 244)

Mr. Creighton writes of his opposition to (but not persecution of) the Methodists and his discussions via letter with Wesley. Wesley's *Appeals* showed him the true plan of salvation. He felt God's providential leading as he prepared his sermons. He experienced three impulses like electricity in his sleep, which led him to believe he was reconciled with God.
(continued on 354)

A Short Account of Mrs. Martha Rogers (by Mr. J. Rogers, continued from 247) 302-304

Martha grew weaker and more sick and called out continually for Jesus.
(concluded on 359)

An Short Account of Ann Roylands (concluded from 249) 305-306

Ann died professing her love of Jesus.

Some Account of Mrs. Hannah Wood (written by her son) 307-309

The death of her husband and her own illness turned her mind away from worldly things. The author includes a pious excerpt from her diary in which she praises God on her birthday for her spiritual rebirth.
(concluded on 307)

Some Account of Robert Dennis: in a Letter to the Rev. J. Wesley 309-312

Mr. Dennis was only nineteen when he died. He worried much about the salvation of his soul, but received assurance and great joy three weeks before his death.
(concluded on 366)

An Extract from a Sermon, on God is Love (continued from 258) 312-315

"Criminals are incompetent judges of vindictive justice." Their self-love prevents any objectivity with regard to their sentences. Good government, including severe punishments, is an essential part of the goodness and benevolence of a ruler.
(concluded on 369)

Of Human Liberty (extracted from a late author, concluded from 260) 315-318

The author contends with those who deny that humans are really free. Even when we appear to be compelled by some reason, or when we suspend our judgment, we still exercise freedom of choice. The Fall has impaired our freedom but not destroyed it.

A Relation of Witchcraft discovered in the Village of Mohra, in Sweden 318-321

About seventy adults and three hundred children were condemned for witchcraft, and many of them were put to death. The account tells of the testimony of the witches. They report conversing with the devil and being able to fly and carry off children from their beds.
(continued on 375)

Of Judge Jefferies, on the Trial of Mr. Richard Baxter in the Court of King's Bench 321-325

Mr. Baxter was found guilty of subversion of the King and the Church of England for producing a paraphrase of the New Testament.

A Letter from the late President Montesquieu to the Author of the View of Lord Bolingbroke's Philosophy 325-327

Montesquieu does not like Bolingbroke's attack on revealed religion.

A Remedy for the Palsy 327

Mr. William Morris was cured of palsy in his hand by rubbing it with egg-yolk and water.

Method of curing a violent Sprain 327-328

This piece prescribes various exercises and soaking in vinegar to cure sprains.

A Singular Case, related by Thunansas, in his History of the Civil Wars of France 328-329

Francis Civile providentially lived through a number of calamities and injuries, including being buried alive twice, once in his dead mother's womb.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 266) 330-333

Mr. Maundrell describes the formalities and manners to be observed when visiting a Turk of importance. He gives the itinerary for the next stretch of the journey.
(continued on 388)

Letters 334-337

Letter CCCLXIX. (July 23, 1772; To the Rev. J. Wesley from Mr. George Williams) 334

Mr. Williams congratulates Wesley on the recovery of his ill son. He also extends an invitation to preach at Cardigan.

Letter CCCLXX. (May 15, 1772; To the Rev. J. Wesley from Miss J. S.) 335

Miss S. gives an account of her spiritual progress.

Letter CCCLXXI. (Aug. 10, 1772; To the Rev. J. Wesley from Mr. Cornelius Winter) 336-337

Mr. Winter has been preaching in England and Wales. He reports taking a stand against the invectives of Mr. Fletcher.

Poetry 337-342

Lord Guilford Dudley to Lady Jane Gray: both under sentence of death for high treason 337-339

Dudley prays that an angel will protect his wife in her martyrdom.

A Summer Landskip of Dunstar Castle 339-340

A poem about the greatness of this castle

A Ship in a Storm: by a Sailor 341-342

The Arminian Magazine, For July 1785.

Portrait: Mr. William Horner, Ætatis 33

An Extract from Dr. Whitby's Discourses on the Five Points 343-349
(continued from 291)

Chapter III: Concerning Predestination or Absolute Election. Peter's use of the term “election” indicates that it applies to the visible church, which at least outwardly professes Christ. Paul especially uses it to refer to the entire body of Jewish converts; "the rest were blinded" refers to Jews who did not convert. This election is not eternal, as Paul speaks of apostates in this group fears that others will fall away. The passages regarding Jacob's election and Esau's rejection refer to the nations that descended from them, not the individuals themselves.
(continued on 389)

Sermon XXXVIII on John i.47 (by John Wesley) 349-354

Wesley is arguing against Mr. Hutchinson's premise that benevolence (love of neighbor) is the root of virtue. This is only the second commandment. Real virtue stems from the love of God. The text is Nathaniel's assertion, "Behold, an Israelite, in whom there is no guile." Wesley takes this to mean that Jesus was true in heart, but primarily in relation to God.
(continued on 393)

An Account of the Experiences of the Rev. James Creighton, B.A. 354-359
(written by himself, continued from 302)

Rumors were spreading that Mr. Creighton was mad. On his circuit, he had to preach in fields, barns, and ruined churches. He had to defend himself against charges of false prophecy. He received a seal to his ministry when his prayers healed an afflicted woman. After convincing some Papists to convert, one of their relatives nearly assaulted him with a hatchet.
(concluded on 398)

A Short Account of Mrs. Martha Rogers (by Mr. J. Rogers, concluded from 304) 359-361

Martha suffered from severe coughing fits and convulsions but was comforted that soon she would suffer no more. She was twenty-nine when she died.

Some Account of Mrs. Hannah Wood (written by her son, concluded from 309) 362-366

The son recounts Hannah's last exhortations to him. She spoke and sang about heaven before she died.

Some Account of Robert Dennis: in a Letter to the Rev. J. Wesley 366-368
(by Joseph Benson, concluded from 312)

Mr. Dennis spoke of glory often before he died. He especially appreciated the hymn, "Jesus, lover of my soul."

An Extract from a Sermon, on God is Love (concluded from 315) 369-371

God is Ruler as well as Father of all creatures; therefore, we must act as God's obedient subjects. The author concludes that all of God's acts are love; and we should, in turn, love God in return.

The Will of the late Lady Palmerston, endorsed for the Lord Palmerston 371-372

The Lady leaves her husband her thanks as well as her possessions, including some chocolate cups used to remember the dead.

A Copy of an Original Letter (written by Mr. Solomon DaCosta, and sent to the Trustees of the British Museum with a present of near two hundred curious manuscript volumes in the Hebrew Language, which were originally intended by the Jews as a present to King Charles II) 372-375

Mr. DaCosta praises London, the museum, and the king as he presents these rare copies of biblical books and other sacred writings to the museum's collection.

A Relation of Witchcraft discovered in the Village of Mohra in Sweden 375-378
(concluded from 321)

This passage describes the practice of witchcraft at the assembly place, Blockula. The witches renounced religion and swore to serve the devil. They ate and danced with the devil and fought with each other. They tormented children and ministers with voodoo practices. They lost their powers after confessing

A Strange Account (by Mr. James Hamilton, from Mr. Lundie's copy) 378-381

The ghost of the Laird of Cool appeared to a servant to enjoin him to keep a promise. Meanwhile, they have a conversation about the afterlife. The ghost indicates that purgatory, guardian angels, and other good and evil spirits are real.
(concluded on 378)

Some Account of the Right Hon. Laurence, late Earl Ferrers 382-385

Lord Shirley was a lunatic who acted crazily and was cruel to his wife. This piece tells about him shooting his tenant Mr. Johnson. Mr. Johnson did not die, but Lord Shirley threatened to shoot anyone who came to get him.
(continued on 420)

An Essay to prove that the Chinese are an Egyptian Colony (written in French by M. deGuignes, member of the Royal Academy of Belles Lettres) 385-386

The evidence for this thesis consists of a perceived similarity between Phonecian and Chinese writing. The spoken Chinese language apparently has no relation to the more complex written language.
(concluded on 423)

A Feast made by George Nevil, Chancellor of England and Archbishop of York, in the Reign of Edward IV, 1470 (from Fuller's *Church History*) 387

This lists the amount of food and personnel needed for the feast. Judging by the numbers, it was a huge guest list.

The Character of an Atheist 388

Atheists are libertines and knaves.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 333) 388-392

The pilgrims see the river Adonis, which turns red once a year. Maundrell attributes this to red earth on the banks rather than the myth of Adonis's blood. He recounts a legend that the descendents of some crusaders, the Druses, live nearby. He describes the residence of the Emir of Beirut, where they stayed on the journey.
(continued on 429)

Letters 393-396

Letter CCCLXXII. (Aug. 10, 1772; To the Rev. J. Wesley from Miss B.) 393

Miss B. is looking for advice in how to deal with her friends. Some of the young ladies in the Society have charged her with partiality.

Letter CCCLXXIII. (Aug. 24, 1772; To the Rev. J. Wesley from Mr. Thomas Eden) 394

Mr. Eden wishes Mr. Wesley to write to his son to come home, as he fears that his rich, influential acquaintances are making him too proud.

Letter CCCLXXIV. (Oct. 10, 1772; To the Rev. J. Wesley from Mr. Samuel Wells) 394-396

Mr. Wells wonders whether the Methodists live out their beliefs. From personal experience, he knows it is hard to live every moment as if he were in the presence of God.

Poetry 396-398

The Tulip and the Violet 396-397

The tulip is an arrogant flower, but the violet is humble.

Trusting in the mercy of God with humble submission and hope (by Miss Steele) 398

The poet trusts in God to sustain her.

An Epitaph on an Infant, found dead in a field, who was denied Christian burial 398

A poem from the perspective of the infant.

The Arminian Magazine, For August 1785.

Portrait: Mr. George Whitfield, *Ætatis* 32

An Extract from Dr. Whitby's Discourses on the Five Points 398-393
(continued from 349)

Chapter III: Concerning Predestination or Absolute Election. The New Testament terms foreknowledge, purpose, and fore-appointment never apply to individual persons but the whole church. The fore-appointment is, essentially, the gospel message of salvation, which is worked out through sanctification. Whitby considers John vi. 37-39: "All that the Father giveth me shall come to [i.e. believe in] me." This does not mean that God gave them faith, because this would logically become an excuse for those who did not believe. Rather, it means that God prepared their hearts to believe.
(continued on 445)

Sermon XXXVIII on John i.47 (by John Wesley, concluded from 354) 393-398

Wesley moves his discussion of Jesus as "an Israelite indeed" to consider three types of lies: malicious, harmless, and officious. There is no place for lies in the Christian life, even if the liar intends to do good. Likewise, Christians should be sincere, avoiding both kinds of cunning (simulation and dissimulation). Simplicity is another virtue, meaning that we also may not speak the truth in order to deceive.

An Account of the Experiences of the Rev. James Creighton, B.A. 398-403
(written by himself, concluded from 359)

Two doctors in divinity affirm Mr. Creighton's doctrine, but encourage him to abstain from irregular preaching. He continued to associate with Methodist groups, and after fourteen years he accepted the call to leave his parishioners and go to London to work with Wesley.

A Brief Account of the Lord's Dealings with Sarah Powell, who departed this life on Friday, May 21, 1784, aged Twenty-eight Years 404-407

This recounts conversations between the dying woman and visitors from the Society. Sarah became convinced of her sin and learned to call on Jesus. She believed she would soon be in heaven.
(concluded on 458)

Account of Mr. Joseph Sherwood 407-410

Mr. Sherwood was cited for not going to church, but he did not go because there was never any preaching. He was a pastor himself and was sent to jail for preaching a "rebellious text." He foretold that Mr. Robinson would die an unusual death; Robinson's bull disemboweled him the following week.

Account of Mr. John Syms 410-411

Mr. Syms was a preacher whom God protected from his enemies and provided for in times of want.

To ---- from an English Merchant, giving an account of the Adventures of his Voyage 411-412

The merchant felt an unusual affinity for a slave on a Spanish trading ship, so he bought him and set him free. The man told him that he could claim a ransom from his wealthy family in Constantinople, but the merchant refused to take any monetary gain. The freed man wanted to serve him voluntarily but had filial obligations that required that he go home.
(concluded on 464)

An Important Question Answered 413-414

The passage considers whether all persons who commit suicide are "distracted" and whether a capital punishment for (attempted) self-murder would be effective.

A Remarkable Story of a Gentleman Walking in his Sleep 414-416

This gentleman could dress himself, ride a horse, and play the virginal in his sleep.

A Strange Account (by Mr. James Hamilton, concluded from 381) 416-420
The ghost tells more about the afterlife. He asks O. to go to his wife and have her repay the debts he left behind him. Wesley adds an editorial note saying he does not understand these things, but they might be true.

Some Account of the Right Hon. Laurence, late Earl Ferrers 420-422
(continued from 385)

Mr. Johnson died of the bullet wound, and the neighbors arrested the Earl. He was tried and hanged for the crime.
(concluded on 420)

An Essay to prove that the Chinese are an Egyptian Colony (written in French by M. deGuignes, member of the Royal Academy of Belles Lettres; concluded from 386) 423-425

M. deGuignes continues to argue that Chinese writing derives from Phoenecian or Hebrew script. His purpose is to disprove the antiquity of Chinese culture and prove the primacy of the Mosaic books.

Some Remarks on Mr. H.'s account of the Gentoo Religion in Indostan 425-428

Mr. H. mistakenly calls the Gentoo (Hindu) scriptures “Koran”. He sets about showing that the content of the scriptures are ridiculous and that they cannot be more ancient than the Mosaic scriptures. Because they do not have ancient written histories, their nation must be of recent origin. Likewise, because they believe in the transmigration of souls, their religion is primitive as well.
(concluded on 474)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 392) 429-432

The pilgrims visit Tyre and Sidon and stay with the French consul to Jerusalem in Sidon. They visit more ruins of churches.
(continued on 481)

A Remarkable Adventure 432-433

A group of men invited themselves to a Lady's card playing party and forced her to sign a document stating that she would reform her ways and become religious.

A Remarkable Instance of Courage 433-434

A young French nobleman survived a wolf attack.

Letters 434-439

Letter CCCLXXV. (Aug. 23, 1772; To the Rev. J. Wesley from Mrs. P. Newman) 434-437

As a youth, Mrs. Newman attended Baptist meetings and fell into a cycle of sinning and repenting. She was reluctant to hear the Methodists because she heard they drove people mad. When she heard Mr. Wells, she resisted the idea that she was sinful by nature, but she was eventually convicted, justified, and sanctified.

Letter CCCLXXVI. (Oct. 25, 1772; To the Rev. J. Wesley from Miss M. B.) 437-439

Miss B. thanks Wesley for his advice and gives an account of her Class. She is often prevented from writing or hearing Wesley preach because her children take up all of her time.

Poetry 439-444

An Elegy; on the Death of Mrs. Margaret Johnston, late of Listeen 439-442

The poem describes Margaret's character, how she died, and the poet's hopes for her happiness in heaven.

A Highland Fragment 442-444

A poem of grief for a deceased man named Connal.

The Comforts of Religion 444

The Arminian Magazine, For September 1785.

Portrait: Mr. Andrew Inglis, Ætatis 31

An Extract from Dr. Whitby's Discourses on the Five Points 445-450
(continued from 393)

Chapter III: Concerning Predestination or Absolute Election. The "ordination to eternal life" in Acts xiii.48 does not signify a fixed number of persons and does not exclude the necessity of preaching the gospel. Dr. Whitby considers other uses of the words "disposed" and "ordained" in the Bible to show that they do not mean absolute election. He concedes that "those whom God foresaw would be true lovers of him, he predetermined to render conformable to the image of his Son . . . them also in due time he called to the salvation offered in the Gospel . . .", etc., but he emphasizes that Christians will conform to the Lord's image, not only behold his glory. Finally, he considers 2 Tim. ii.19.
(continued on 501)

Sermon XXXIX on Philippians ii.12-13 (by John Wesley) 450-454

Wesley delineates what it means to "work out your own salvation." It means to have the mind of Christ in us. It is God who works in us to bring this about, so no one can boast. "To will and to act" implies both inward and outward holiness.
(concluded on 506)

Some Account of Mr. John Pritchard (written by himself) 454-458

Mr. Pritchard's memories of his youth include being whipped for swearing. He also remembers the story of the murder of the Nangle household in a neighboring town (which he recounts in detail). He began to fall away from his faith when he worked as a builder in Longford and went off to attend drawing school in Dublin.
(continued on 512)

A Brief Account of the Lord's Dealings with Sarah Powell, who departed this life on Friday, May 21, 1784, aged Twenty-eight Years (concluded from 407) 458-461

Society members inquire about the state of Sarah's soul and find her prepared to die.

Account of Mr. Thomas Wadsworth 461-464
A eulogy for a saintly young pastor.

Account of Mr. Richard Wavel 465-467

A eulogy for a minister who was often arrested and on trial for his preaching.

To ---- from an English Merchant, giving an account of the Adventures of his Voyage (concluded from 412) 467-469

A Turkish pirate captured the ship was captured and the crew was taken to Constantinople to be sold as slaves. The man whom the merchant had once freed saw him in his bondage, paid his ransom, and gave him his sister in marriage (the whole family had become Christians).

A Question concerning Dew on Coach-Glasses 469-470

An explanation of the laws of condensation, which are the cause of foggy coach windows.

An Account of an Expedition 470-472

A description of some of the battles in which Admiral Blake redressed the wrongs of the Turks against the English.

Sir Robert Southwell's Method to make Fruit and Flowers grow in the Winter; also his manner of preserving Fruit and Flowers the Whole Year 473

Southwell describes his method of growing plants indoors.

Some Remarks on Mr. H.'s account of the Gentoo Religion in Indostan 474-476
(concluded from 428)

The author repudiates the Hindu's assertion that he believed only that which coincides with "every religious creed," for this assertion caused him to reject the law of Moses, the prophets, the martyrs, and everything in the New Testament not spoken by Christ. The author lists Mr. H's "twelve original truths" and comments on the "jumble of truth and falsehood" in them.

Pharamond's Edict against Duels 477-478

The King of the Gauls in 420 ruled against dueling in favor of due process in the courts.

Of Pedantry (extracted from a late author) 479-480

The author describes as pedantic any that talk incessantly about books or that cannot "think outside of his profession and peculiar way of life." This includes the "man of the town," military men, lawyers, and politicians. Of these, the learned pedant is the least shallow and has the most common sense.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 432) 481-485

Mr. Maundrell recounts the history and geography of Acra and Mount Carmel. Disputes among the local Arabs made travel difficult.
(continued on 540)

A Story taken from Josephus 485

Glaphyra, whose two former husbands had died, had a dream in which her first husband predicted her death. The editor takes this as proof of the immortality of the soul.

Of the Immortality of the Soul 485-488

Proofs for the immortality of the soul are: 1) its immateriality; 2) its fear of death; 3) God's nature; and 4) the progress of the soul toward perfection.

Letters 489-492

Letter CCCLXXVII. (Sept. 16; To the Rev. J. Wesley from the Rev. Mr. R. M.) 489-490

Rev. M. married a widow out of constraint; she threatened to poison herself if he did not. He left for London; and meanwhile, she married another man and moved to Ireland. Rev. M. gives his reasons for leaving her and lawfully remarrying.

Letter CCCLXXVIII. (Nov. 4, 1772; To the Rev. J. Wesley from the Rev. L. Coughlan) 490-492

Rev. Coughlan is a Methodist missionary in Newfoundland. He inquires as to how he ought to make his living when he returns to England.

Poetry

To the Memory of Lady Littleton (by Lord Littleton) 492-500

A long poem about this Lord's love for his wife.

Desiring a firmer Affiance in God under Affliction (by Miss Steele) 500

The Arminian Magazine, For October 1785.

Portrait: Mr. James Hall, *Ætatis* 34

An Extract from Dr. Whitby's Discourses on the Five Points 501-505
(continued from 450)

Chapter IV: Arguments Against Absolute Election to Salvation. Whitby's arguments rest on the ideas that Christ was sent to be the savior of the world, that anyone who hears the gospel has the ability to believe, and that the decree is contrary to the nature of the will of God.
(continued on 557)

Sermon XXXIX on Philippians ii.12-13 (by John Wesley, concluded from 454) 506-511

Wesley delineates what it means to "work out your own salvation." Preventing grace and convincing grace (repentance) are the initial means of salvation, but we must work it out by serving our Master in heaven wholeheartedly and going on to perfection. He answers the objection that if God works in us, we need not work, by stating that God's work *enables* us to work. God's work (or lack thereof) is also not an excuse for those who continue to sin. We must "be workers together with him."

Some Account of Mr. John Pritchard (written by himself, continued from 485) 512-516

Like the prodigal son, hard times called Pritchard back to God after he moved to London. After trying several churches, he found comfort with the Methodists.
(continued on 566)

An Account of Mr. Thomas Vincent 516-518

Mr. Vincent was a minister who stayed in good health in the midst of the plague.

Account of Mr. John Nosworthy 519-522
This account gives some of the more notable hardships in the scholarly and saintly Mr. Nosworthy's career.

A Short Account of the Death of Michael Onions (by Mary Fletcher) 522-525
This reports the deathbed conversion of a fifteen-year-old boy.

Of Exercise (extracted from a late Author) 525-528

Exercise is labor undergone for pleasure. The author describes in the medical language of the day how exercise leads to improved health. He considers several types of exercise, including riding and dumb bells.

Eudoxus and Leontine 528-530

An account of the fortunes of two good friends.
(concluded on 579)

The Visions of Mirza (extracted from a late Author) 530-533

This describes the mystical experiences of Mirza, in which he discovers that the Christian life is fraught with pitfalls.
(concluded on 580)

A Thought upon Marriage (by J. Wesley) 533-535

Wesley advises that the same longings that people feel for marriage can better be filled through the conviction of sin and the love of God.

A Table of Specific Gravities 535-536

This is a list of "gravities" of various precious metals, stones, and animal substances.

A Translation of an Epistle from Philip Melancthon to Caspar Peucer 537
(Book ii, Epistle 416) lamenting the state of the Church at Geneva

Disputes about "Stoical Necessity" were obscuring the message of salvation.

A Translation of an Epistle from Philip Melancthon to Herbert Languet 537-539
(Book ii Epistle 572) declaring that Madness is occasioned by Evil Spirits

Melancthon recounts several instances of women possessed by evil spirits, attests to the reality of demon possession, and recommends that the church seriously undertake exorcisms while dispensing with other "magical" ceremonies.

A Translation of an Epistle written by Erasmus about ten years before his Death 539

Erasmus seeks to prepare his conscience for Christ's judgment.

A Translation of an Epistle written by Erasmus a little before his Death to Darnianus a Goës 539-540

Erasmus is in much pain and is not afraid to die.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 432) 540-543

The pilgrims pass through Samaria and encounter several sacred sites.
(continued on 594)

A Wise Fool 544

An anecdote about Francis V's expedition over the Alps.

An Extract the Minutes of a Conference held at London, July 1785 between the Rev. John Wesley and Others 545-551

These minutes relate which preachers were admitted, on trial, stopped travelling, or died that year, and where each was stationed. Wesley drew up a deed "to give legal specification of the phrase 'the Conference of the People called Methodists.'"

Letters 551-554

Letter CCCLXXIX. (Nov. 23, 1772; To the Rev. J. Wesley from Miss F. Owen) 551-552

Miss Owen reports on her school in Publow, which Wesley encouraged her to start.

Letter CCCLXXX. (Dec. 10, 1772; To the Rev. J. Wesley from the Rev. F. Okely) 552-554

Rev. Okely thanks Wesley for his admonishment. He reports on discussing theology with the Baron Swedenborg.

Poetry

Charity 554-556

God's charity is evident in Society, human rights, commerce, nature, and art. (to be continued)

Lines written on a Pane of Glass in one of the Windows of Bishop Bedell's House, adjoinging the Church Yard till a few Years ago, when the Sash was taken down. (supposed to be written by Dr. Sheridan in 1731) 556

The dead are happy because they are free from persecution and the earth's evils.

The Arminian Magazine, For November 1785.

Portrait: Mr. Joseph Taylor, *Ætatis* 33

An Extract from Dr. Whitby's Discourses on the Five Points 557-560

(continued from 505)

Chapter IV: Arguments Against Absolute Election to Salvation. Whitby attempts to disprove the doctrine in two parts: 1) that God elects some and leaves others to damnation; and 2) that the means of this decree is to give grace to some that will infallibly bring them to salvation, and withhold it from others. All scriptural exhortations to stay steadfast, not fall from the faith, and to believe contradict these ideas. Whitby maintains that there is no election without a reprobation of the non-elect.
(continued on 613)

Sermon XXX on Revelation xxi.5 (by John Wesley) 560-566

Wesley considers the passage, "Behold, I make all things new" in light of the expectation for a new heaven and a new earth. The (third) heaven where God resides will not undergo change, but only the starry heaven and the earth's atmosphere, where there is currently much chaos (meteors, comets, hurricanes, etc.). Fire and the other elements will take on other (less destructive) qualities. He disagrees with Behme, who says the earth will be transformed into crystal or glass.
(continued on 618)

Some Account of Mr. John Pritchard (written by himself, continued from 516) 566-570

As a class leader, Mr. Pritchard organized men's prayer meetings. He traveled with Wesley for a time before being appointed to his own circuit. At times, he struggled with a weakness in public speaking.
(continued on 622)

An Account of Mr. Samuel Lee 570-572

The French captured Mr. Lee, a missionary to New England, on his voyage home. He died in captivity.

Account of Mr. George Fawnes 572-573

Mr. Fawnes (a dissenting minister) was imprisoned on false charges of rioting and kept in prison even after a jury acquitted him. He died of an illness while in prison.

A Short Account of the Life and Death of Jane Ogilby 574-577

This gives a brief biography and account of Jane's conversion and death.

Jedidiah Buxton's Prediction (to the editor of the *Arminian Magazine* from S. Saunders) 577-578

Jedidiah accurately predicted the day of his death.

Eudoxus and Leontine (extracted from a late author, concluded from 530) 579-580

Eudoxus's son Florio and Leontine's daughter Leonilla fell in love and were married, at which time their true lineage was revealed and they inherited a great estate.

The Visions of Mirza (extracted from a late Author, concluded from 533) 580-582

Mirza's vision continues with a revelation of the spiritual dangers in life and the paradise that virtue makes available after death.

The Character and Prayer of Prince Eugene 582-584

This prayer reveals a pious, repentant devotion.

A genuine Copy of an Order of King Henry VIII for a day's provision for one of the Ladies of Honour to one of his Queens 584-585

This is a menu for the lady, written in Henry's old English.

To the Memory of the Rev. and learned Joseph Trapp, D.D. 585
(transcribed from the Monument of Dr. Trapp)

The editor comments that this doggerel on the tombstone is a disgrace to the great doctor's memory.

Some Account of Second Sight (extracted from a late author) 586-588

Second sight, or prescience, is an occasional occurrence that can be either good or evil. Scotland houses several people with this ability.

The History of Inkle and Yarico (From Ligon's *Account of Barbados*) 588-591

The sailor Inkle was shipwrecked in America. A native named Yarico cared for him, and they fell in love. Once she found him an English ship, he abandoned his plan to take her home with him. She was pregnant, yet he sold her into slavery.

Reflections supposed to be made by an Indian King, then in London 591-593

The Indian describes the history of his country and recent encounters with "monsters" called Whigs and Tories who dislike each other and threaten the Indians. He comments on their mode of dress, their diversions, and the appearance and complexion of the women.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 485) 594-599

The pilgrims visit Jacob's Bethel. Maundrell reports on ancient modes of agriculture that are still evident on the hillsides. The pilgrims finally reach Jerusalem on Good Friday. They spend the weekend in the Church of the Sepulchre, which is guarded by Turks. Maundrell gives a lengthy description of the church. (continued on 650)

An Extract the Minutes of a Conference held at London, July 1785 between the Rev. John Wesley and Others (concluded from 551) 600-604

These minutes relate which preachers are stationed in America. A Letter from Bristol to Brethren in North America (Sept. 10, 1784) reports on the state of those Societies. Because there is little ecclesiastical structure and too few pastors, Mr. Coke, Mr. Asbury, and others, have been appointed to go serve the Lord's Supper. Wesley has considered whether to try to have the Church of England ordain American ministers, but has deemed that they should not be entangled in the slow proceedings, hierarchy, and governance of the Anglican Church. They are at liberty "simply to follow the Scriptures and the Primitive Church."

Letters 604-609

Letter CCCLXXXI. (Dec. 18, 1772; To the Rev. J. Wesley from the Rev. Mr. Rees) 604-605

John Rees has appreciated Wesley's writings on Dr. Taylor's doctrines and wishes to read more of Wesley's ideas.

Letter CCCLXXXII. (Jan. 30, 1773; To the Rev. J. Wesley from Mrs. Mary Jones) 606-607

Mary has little time for private prayer, but is almost constantly communing with God in mental prayer.

Letter CCCLXXXIII. (Sept. 2, 1773; To the Rev. J. Wesley from Mrs. Mary Jones) 608-609

Other Christians around Mary cause her to rely even more upon Christ.

Poetry 610-612

Charity (concluded from 556) 610-612

The poet continues to reflect on what true charity is.

The Arminian Magazine, For December 1785.

Portrait: Mr. John Hampson, Junior, Aged 30

An Extract from Dr. Whitby's Discourses on the Five Points 613-618
(continued from 560)

Chapter IV: Arguments against Absolute Election to Salvation. God's eternal decree is not election, but that people should believe and be saved and that they will be judged according to their works. This decree, not election, is what manifests God's glory and justice.
(continued on vol. 9, p. 3)

Sermon XXX on Revelation xxi.5 (by John Wesley, concluded from 566) 618-621

Wesley enumerates the changes that will happen to the "new earth." There will be no more extreme temperatures or "destructive principles" (cliffs, earthquakes, thorns and thistles). More importantly, death, pain, and killing will be absent, and human beings will be in constant communion with God.

Some Account of Mr. John Pritchard (written by himself, continued from 570) 622-624

Mr. Pritchard preached against antinomianism in his short stay in Norwich. He felt inadequate to preach to a large congregation. Later, he started to experience hardships and poverty in his circuits.
(continued on vol. 9, p. 15)

A Short Account of the Death of Alderman Parks (by Joseph Pescod) 624-626

This is a eulogy and account of the final days of a preacher in Bedford.

A Short Account of Mary Crosdall (by Christopher Hopper) 626-628

Mary was a religious girl and after her conversion set aside everything that was contrary to God's will. Her father appeared to her in a dream, predicting the age of her death (which came true at age twenty-five).

From Mr. John Hoskins, to Mr. Squire, giving an account of the work of God in Newfoundland 628-630

The societies in Newfoundland continue to grow. Hoskins reports a judgment on three men who tarred him on a ship: all died an unnatural death. Now no one opposes him when he comes to preach.

Thoughts upon Government (by the Honorable Robert Boyle) 630-632

In this set of aphorisms, Boyle reflects upon the importance of reason and virtue in good government.

Remarks on the planting of trees (by a gentleman near Cardiff) 632

From his experiences in pruning trees, the gentleman deduces that there are two types of saps: those which flow upward from the roots and those that flow downward through the leaves.

The Remarkable Speech of the Great Czar of Muscovy, Peter I, to King William III when he met him at Utrecht 633

Peter venerates and pledges his loyalty to the English King.

On the Eternity of God (extracted from a late author) 634-637

The author faults Locke's empirical denial of duration and eternity. There is no succession in God's absolute essence; this is why God can be eternal. God's free (i.e. not necessary) acts and their effects do occur in succession. Therefore, there are two types of duration: immutable/eternal and temporal.

Mutual Generosity exemplified in a curious Anecdote of the Grand Vizir, Topal Osman 637-640

Vincent Arnaud freed Topal Osman, a slave, on his word that he would pay him back. Topal became the Grand Vizir of the Ottoman Empire and was a model of generosity that Christians would do well to follow.

An Account of the Island of Iona, or Icolmkill, one of the Western Islands of Scotland 641-643

A traveler reports on the churches and history of this island. The people there now are poor and in need of ministers.

Thoughts upon Dissipation (by J. Wesley) 643-646

Wesley seeks a precise definition of dissipation. The common usage seems to mean the enjoyment of the pleasures of sense and imagination. According to Wesley, human dissipation stems from disunion with God, or atheism, which leads to eternal separation from God's presence.

An Extract of a Letter from a Person in Maryland to his Friend in Philadelphia 646-649

The author opposes the slave trade. He once owned a slave who was an African prince, whose grateful letter after his emancipation is reprinted here.

An Account of a Strange Deliverance, occasioned by an Apparition 649-650
(by William Moore)

John Thomas fell into a pit and was found when an apparition led his rescuer to the place.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 599) 650-655

Maundrell discusses the conflicts between the Greek and Latin Christians at the Church of the Sepulcher. He describes the ceremonies and pageantry of the Good Friday and Holy Saturday celebrations in the church.
(continued on Vol. 9, p. 45)

Divine Justice 655

King Ferdinand IV of Spain died suddenly after unjustly putting two men to death.

A Cure for a Common Swearer 656

A duke cured a man of swearing by yelling "Amen" every time he took God's name in vain.

Letters 657-660

Letter CCCLXXXIV. (Jan. 10, 1774; To the Rev. J. Wesley from Mrs. Mary Jones) 657-659

Mary has survived illness and temptations.

Letter CCCLXXXV. (Mar. 10, 1774; To the Rev. J. Wesley from Mrs. Mary Jones) 659-660

Light and love, as well as suffering and trials, purify Mary's soul.

Poetry 661-668

A Letter to a Person in High Life 661-662

The poet exhorts the reader not to store up treasures on earth.

A Remarkable Epitaph (of Johannes Spurrell) 663-664

The epitaph (here in Latin and English) tells of Spurrell's industriousness and large fortune. The editor notes that he should have left less of the fortune to family and more to the poor.

An Elegy, written by a Father on the death of his Child 665-667

This poem expresses the parent's grief and heavenly comfort.

The Benefit of Affliction, Job v. 6, 7, 8 668

Affliction leads to the confession of sins and manifests God's justice.

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Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
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The Arminian Magazine, For January 1786.

Portrait: Mr. Thomas Longley, Ætatis 40

An Extract from Dr. Whitby's Discourses on the Five Points 3-8
(continued from vol. 8, 618)

Discourse II. Concerning the Extent of Christ's Redemption. Whitby rejects the distinction that "Christ died sufficiently for all, but intentionally only for the Elect." Christ died equally for all, conditionally for all. His death did not purchase actual reconciliation, but put persons in the position to turn to God for reconciliation. Christ's death does not give the Elect faith, repentance, or sanctification. It represents a pardon from punishment, but it does not make people holy. Faith and repentance appear unnecessary in the scheme of election.
(continued on 65)

Sermon XXXI on Ephesians iv.1-6 (by John Wesley) 8-15

Wesley seeks to define “church” using scripture, concluding that it means the Universal Church, which includes all Christians under heaven. The true church is united by the same Spirit, the same Lord, the same content of faith, the same baptism, and the same God and Father. There are also national and local churches. The Church of England is the church only insofar as it exhibits the unity described above. Wesley hesitates to exclude from the Church those churches who preach unscriptural doctrine or do not duly administer the sacraments.
(concluded on 71)

Some Account of Mr. John Pritchard (by himself, continued from vol. 8, 624) 15-18

Mr. Pritchard describes his circuits in Ireland and England. In one circuit, his horse died and he walked about 1200 miles one winter and spring.
(concluded on 75)

A Short Account of the Death of John Henry of Killtycohel in Ireland 18-20

Mr. Henry died with tortured conflict of the soul, although he was finally assured of his salvation.

An Account of Ann Green 20-21

Ann mysteriously survived her execution by hanging for the crime of extramarital relations and lived a reputable life afterward.

The Remains of John Nelson 22

Mr. Nelson left a fragment telling that his sixteen-year-old granddaughter died in the Lord.
(continued on 208)

Of God's Immensity (extracted from a late author) 22-25

When we think of God's immensity, we must not use our categories of extension and diffusion. God's immensity is even greater than infinite space. God is immaterial, and therefore different from extended, material substances.

The Unsearchableness of God's Judgments 25-29

Paul spoke of the unsearchableness of God's judgments when wondering why God rejected most of the Jews for salvation and opened it up to the Gentiles. It is impossible (for various reasons listed in this article) for humans to fully grasp the God's rules of wisdom and justice.
(concluded on 85)

Of Liberty or Freedom (extracted from a late author) 30-31

Freedom (especially of choice) is more that a gift of God; it is essential to human nature. Reason, although impaired by original sin, guides our free choices (i.e. – we choose based on what appears the best). This great faculty can help us overcome our sinful passions.

Account of Sir Philip Sidney 31-32

Sidney, Governor of Flushing, showed his superior spirit when wounded in battle.

Account of an extraordinary Fish of the Eel Tribe, which the Author calls the Torporific Eel (from Mr. Bancroft's essay on the Natural History of Guinea) 32-33

A description of a freshwater eel's ability to transmit a shock.

A Description of the famous Copper Mine belonging to his Grace the Duke of Devonshire, at Ecton Hill in the Country of Stafford 33-36

A description of an unusually productive mine.

Of Inspiration (extracted from a late author) 36-37

Inspiration is a "supernatural light," an act of God upon human insight.

An Extract of an Extraordinary Child 37

Charles Charlesworth had the strength of a man by age five, but lost it by age seven.

A Wonderful Account Given by Dr. Cheyne 37-38

A man exhibits the ability to die at will and come back to life up to half an hour later.

An Extract from Three Dialogues (by a late author) 39-43

Dialogue I: This extract gives a history of the friendship between Callistus and Sophronius. The dialogue begins as Callistus is on his deathbed.
(continued on 89)

The Mysterious Cure of a Dutch Woman 43-44

God appeared to a lame woman and healed her.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from vol. 8, 655) 45-47

Easter arrives in Jerusalem. The pilgrims visit a crypt supposed to contain the kings of Israel and Judah.
(continued on 101)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Hair 47-49

A detailed description of the makeup and function of hair.
(continued on 106)

On the Church: in a Letter to the Rev. ---- (by John Wesley) 50-51

Wesley puzzles over what obedience is due to priests that do not belong to (what he considers to be) the true Church. Part of this discussion involves a question of what constitutes the Church of England, and whether law requires obedience to its leaders.

Thoughts on Nervous Disorders; particularly that which is usually termed Lowness of Spirits 52-54

Some nervous disorders are from the hand of God or the conviction of sin; others are purely natural. For the latter, the author describes the causes and remedies for these disorders.
(concluded on 94)

A Short Account of the Work of God in the Country of Fermanagh in Ireland (by Mr. S. M.) 54-56

This relates instances of revival and conversion in 1783.
(continued on 97)

Letters 57-60

Letter CCCLXXXVI. (June 7, 1774; To the Rev. J. Wesley from Mrs. Mary Jones) 57-58

Wesley has inquired from what temptations she has been delivered. She lists thoughts that she did not need the ordinances or the class, thoughts that suffering (rather than faith alone) would save her, and illness as her recent temptations.

Letter CCCLXXXVII. (Aug. 6, 1774; To the Rev. J. Wesley from Mrs. Mary Jones) 59-60

Mary is learning to cast everything at the Lord's feet.

Poetry 60-64

The Messiah: A Sacred Eclogue written in imitation of Virgil's Pollio 60-63

The poet assembles and enhances various Old Testament prophecies about the Messiah.

Adoration (by E. P.) 63-64

A hymn of praise to the creator.

The Arminian Magazine, For February 1786.

Portrait: Mr. Jonathan Coussins, Ætatis 28

An Extract from Dr. Whitby's Discourses on the Five Points 65-70
(continued from 8)

Discourse II. Concerning the Extent of Christ's Redemption. The scriptures teach that Christ died for all, whereas the doctrine of election would teach that God actually intended to damn everyone. Whitby considers possible interpretations of Romans v.12-18, John x.15, and other excerpts from Paul, rejecting any sense of a limited atonement.
(continued on 121)

Sermon XXXI on Ephesians iv.1-6 (by John Wesley, concluded from 13) 71-75

Wesley considers what it means for the church to "walk worthy of the vocation wherewith we are called." This walk refers to all inward and outward action. It is characterized by lowliness, humility, meekness, patience, love, and unity.

Some Account of Mr. John Pritchard (by himself, concluded from 18) 75-78

Pritchard reports on the reception of the gospel in his various circuits. He married Hannah Day in 1783. He concludes by praising the goodness of God.

A Short Account of the Death of Mr. Howel Harris 79

The author recalls Mr. Harris' last words: a greeting to Mr. Wesley. The author judges that Mr. Harris' will is honest and satisfactory.

A Short Account of the Death of Mr. Pigot (by Robert Swindalls) 79-80

Mr. Pigot died only six weeks after receiving a sense of pardon.

An Account of Thomas Wright of Sevenoaks: a Child of Twelve Years of Age (by W. Boothby) 80-82

Thomas, a saintly boy who admonished his parents and suffered the persecution of a neighbor, died of smallpox.

That Matter Cannot Think (extracted from a late author) 83-84

The author opposes the materialist assertion that perception, reason, and volition are the result of the motions of matter. These require a metaphysical explanation, as they stem from 1) a soul which is united to the body and 2) divine activity.
(concluded on 148)

The Unsearchableness of God's Judgments (continued from 31) 85-87

We may not understand God's judgments because God sees into human hearts as we cannot, God has perfect foresight of contingent events that we do not have, and our moral defects hinder our own insight. (continued on 144)

An Account of Dr. Saunderson 88-89

Dr. Saunderson was blind since he was a small child. He excelled in Greek and mathematics and became a master of philosophy. His senses of touch and sound were extraordinarily refined.

An Extract from Three Dialogues (by a late author, continued from 43) 89-94

Dialogue I: Sophronius convinces Callistus that he will face a judge after he dies. Wealth and public applause are not the measure of his merit. They remember his virtuous youth and recount the ways in which he fell into excesses later in life.
(continued on 166)

Thoughts on Nervous Disorders; particularly that which is usually termed Lowness of Spirits (concluded from 54) 94-97

Other causes of these disorders include intemperance (in drink, food, and sleep) and irregular passions. No medicine, but only the help of God and a healthy lifestyle (described in this passage), can cure nervous disorders.

A Short Account of the Work of God in the Country of Fermanagh in Ireland (by Mr. S. M., continued from 56) 97-100

The revival continues through February and March, especially in the homes of James Shearman, John Dunbar, and Robert Mitchell.
(continued on 152)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 47) 101-103

The pilgrims visit Lazarus's castle, Mary Magdalene's residence, the place where Christ was tempted, the fountain of Elisha, and Jericho. They are prevented from climbing the precipice of Christ's temptation by the exorbitant fees of the Arabs.
(continued on 156)

An Account of the Disturbances of Glenluce 103-106

The devil harassed Gilbert Campbell's family by various means, including setting fire to the house. When the minister came to pray, the devil told those assembled the names of the witches of Glenluce and also recommended certain actions that would make him leave. However, they refused to take any advice from the devil.
(continued on 155)

An Extract from *A Survey of the Wisdom of God in Creation*: Reflections on Instinct (continued from 49) 106-109

The instincts of animals and young humans exhibit God's care for the helpless. The author also reflects on the providential changes in the coats and skins of the animals through the seasons. (continued on 159)

God's Eyes are over all the Earth (by John Wesley) 110-111

Wesley reports uncovering a "mad doctor" abusing a young woman. He witnessed the doctor forcing the woman to come with him, and three days later found her locked in the doctor's dark basement as a "patient."

A Remarkable Providence (by John Wesley) 111-112

A young woman, confined in the town of Bedlam by her uncle in order to prevent her marriage, seeks the help of a visitor in contacting her fiancé.

An Account of Michael Vivian: sent to Dr. Fuller from Alderman Atkins 112-113

Mr. Vivian, at age 110, showed signs of returned youth, including improved eyesight, teeth, and hair. He also fathered five children after he was eighty years old.

Letters 113-116

Letter CCCLXXXVIII. (Feb. 4, 1774; To the Rev. J. Wesley from Mr. S. Wells) 113-115

Samuel reports on the fruit of his preaching. At Stow, he felt led to put his notes aside and preach "experimentally."

Letter CCCLXXXIX. (Feb. 20, 1773; To the Rev. J. Wesley from Miss M. A---) 115-116

Miss A's sister Nancy has converted and joined the Society after hearing Wesley preach.

Poetry 116-120

The Juggler 116-118

A juggler's magic turns out to be a work of vice and deception.

The Vision (from the Fourth Chapter of Job) 119-120

A reflection on Job's challenge of God.

On Sleep 120

Sleep is a foretaste of death.

Death: An Epigram 120

The Arminian Magazine, For March 1786.

Portrait: Mr. Joshua Keighly, Ætatis 24

An Extract from Dr. Whitby's Discourses on the Five Points 121-125
(continued from 70)

Discourse II, Chapter I: Concerning the Extent of Christ's Redemption. Whitby employs more Pauline passages in his argument that Christ died for and gave saving grace to all. He also quotes Peter's exhortation to "make your election sure" to show that election is not absolute. (continued on 177)

Sermon XXXII on Luke xii.7 (by John Wesley) 125-131

This is a sermon on divine providence. Ancient and modern “heathens” have some sense of providence, but only the Bible gives a perfect account of it. God "numbers the hairs on your head," which means nothing is too insignificant for God's attention. Wesley goes on to enumerate various classes of things that God knows minutely. Divine wisdom and power work together to manage creation for the good of the creatures.
(concluded on 185)

A Short Account of Mr. Matthias Joyce (by himself) 132-136

Mr. Joyce recounts various injuries he received and sins he committed in his youth. He ran away from his master (he was an apprentice in a print shop) and traveled with various poor companions.
(continued on 194)

A Short Account of the Death of Mrs. S. Bumsted (by D. Bumsted) 136-137

Mrs. Bumsted died singing hymns and praising God.

A Short Account of the Death of Catharine Lions (by Duncan Wright) 137-139

Catharine was a Methodist from childhood. She died quietly in the Lord.

A very particular Account of the Execution of Mary Queen of Scots by an Eyewitness (to Knight William Cecill, Lord Burghlye, and the Lord High Treasurer of England) 139-143

The queen went to her death with joy and grace, true to her religion. This passage describes her walk to the scaffold and conversations with various persons who pledged their loyalty to her.
(concluded on 201)

The Unsearchableness of God's Judgments (continued from 87) 144-146

The author uses biblical examples to illustrate the fact that God's plans are not readily apparent in all events. God's providence "doth not hurry along like an impetuous torrent, but glideth on as a smooth and still current, with an irresistible, but imperceptible force." God shapes human hearts so that they will act, but the divine agency behind these acts often goes unperceived.
(continued on 203)

Curious Remarks on the Different Degrees of Heat imbibed from the Sun's Rays by Clothes of Different Colors (from Dr. Franklin's Experiments and Observations on Electricity) 147-148

Franklin describes his experiments in which he discovers that dark clothes absorb more heat than light clothes. His application is to prescribe light colored clothing and hats for warm weather and to line fruit gardens with black in the winter.

That Matter Cannot Think (extracted from a late author, concluded from 84) 148-149

The author locates his argument in the debate between Spinoza and the Idealists and Locke and the Materialists.

Thoughts on Creation (extracted from a late author) 150-152

"Creation is a representation of God by external beings." The author deduces from God's "absolute essence" that God only creates what God loves, and, therefore, what resembles God. Consequently, in order to know the essence of things, we must know the perfection for which God intended them. The author argues (against Locke) that soul and body are different substances.

A Short Account of the Work of God in the Country of Fermanagh in Ireland (by Mr. S. M., continued from 100) 152-154

This account shifts from individual conversions to the preaching experiences of the author.
(continued on 209)

An Account of the Disturbances of Glenluce (continued from 106) 155-156

The minister and others continue to argue with the evil spirit.
(continued on 211)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell continued from 103) 156-159

The pilgrims visit the Jordan River and the Dead Sea.
(continued on 214)

An Extract from *A Survey of the Wisdom of God in Creation*: Reflections on the Sagacity of Brutes (continued from 109) 159-162

The author admires the ability of various animals to build homes. He also perceives a balance in the numbers and life spans of animals in nature. He comments on the cycles of destruction and reparation, saying, "The total quantity of life in the universe is therefore perpetually the same."
(continued on 217)

Memoirs of Mr. Henry Haddick, Captain of a Custom-House Shallop at Rye in Sussex, who was shot by some Smugglers on the 19th of August, 1783 162-164

This is a brief spiritual biography. Mr. Haddick began preaching at the Methodist Chapel out of impure motives, but was eventually truly drawn to Christ.
(concluded on 219)

Of the Inquisition 165-166

This passage considers the beginning of the Inquisition and the initial protest of the Bishops against the Inquisitors. There was a short period of voluntary confession and conversion before the inquiry and executions began. Many Jews fled Spain, abandoning their wealth (which the King used in wars against the Moors).
(continued on 221)

An Extract from Three Dialogues (by a late author, continued from 94) 166-168

Dialogue I: On his deathbed, Callistus can no longer see any justification for his follies. He envisions death rushing toward him.
(continued on 222)

An Account of Jeffery Hudson 168-169

Hudson, a midget, was taken to court for the amusement of royalty.

An Account of Thomas Topham 169

This passage describes feats of Topham's extraordinary strength.

On the Resurrection 170

Nature demonstrates a resurrection every spring; therefore, it should not be hard to believe in the resurrection of the dead.

Letters 171-173

Letter CCCXC. (Feb. 21, 1773; To the Rev. J. Wesley from Mrs. P.N.) 171-172

Mrs. N. prayed for a way to serve God more, and subsequently was blessed to be a successful class leader.

Letter CCCXCI. (Feb. 22, 1773; To the Rev. J. Wesley from Miss A. B.) 172-173

Miss B. mentions a visit by Samuel Wells' father, who has been assured that God has freed him of inbred sin.

Poetry 173-176

On the Death of an Infant 173-174

This poem begins, "Blooming innocence adieu!" and laments an early death.

A Paraphrase on the last words of David (2 Sam. xxiii. 1-7) 175-176

The Arminian Magazine, For April 1786.

Portrait: Mr. Joseph Cole, Ætatis 36

An Extract from Dr. Whitby's Discourses on the Five Points 177-185
(continued from 125)

Discourse II, Chapter I: Concerning the Extent of Christ's Redemption. Whitby quotes and exegetes John to show that Christ died for the whole world.
(continued on 233)

Sermon XXXII on Luke xii.7 (by John Wesley, concluded from 131) 185-193

The larger circle of divine providence includes all humans; a smaller circle, which is nearer to God's concerns, includes all who profess Christ; and the innermost circle contains only the Real Christians, to whom God pays the most attention. Wesley argues against the idea that God looks on all with "equal eyes." God usually acts according to the laws of nature, but makes exceptions "in favor of those who love him." However, Wesley rejects a distinction between General Providence and Particular Providence.

A Short Account of Mr. Matthias Joyce (by himself, continued from 136) 194-198

Matthias encounters kind people in the midst of his misfortune. He returns home to his family and his master. He falls into the sins of gaming and drunkenness.
(continued on 244)

An Account of the Death of M. D. (by N. L.) 198-199

N. L. led M. D. to conversion before she died.

An Authentic Account of Lord ----'s Death 199-200

Lord ---- mocked a ghost's prediction of his death, but the prediction came true.

A very particular Account of the Execution of Mary Queen of Scotts by an Eyewitness (to Knight William Cecill, Lord Burghlye, and the Lord High Treasurer of England, concluded from 143) 201-202

This passage repeats the Queen's final prayers and describes her demeanor as she is executed.

The Unsearchableness of God's Judgments (continued from 146) 203-205

God's plans do not always take the most direct ways, often causing us to complain about injustice and cry out, "How long?"
(continued on 257)

Thoughts on Sensation (extracted from a late author) 205-206

Sensations of pleasure and pain are meant to teach us whether we should seek or shun material objects. However, in our sinful state, these are often confused.

An Account of some Experiments by Mr. Miller of Cambridge on the sowing of Wheat (by W. Watson, addressed to the Royal Society) 206-207

Repeated division of seedlings can multiply a single grain of wheat into an entire field.

The Remains of John Nelson 208

In this fragment, John Nelson describes the death of Sarah Scools.
(continued on 256)

A Short Account of the Work of God in the Country of Fermanagh in Ireland (by Mr. S. M., continued from 154) 209-211

More conversions occur from September to December. The author of this account preaches at his grandmother's funeral, attends several love feasts, and conducts a Watch Night.
(concluded on 260)

An Account of the Disturbances of Glenluce (continued from 156) 211-213

The devil continues to try to get people to follow his instructions, but they refuse. The Synod of Presbyters held a "solemn humiliation" on behalf of the family. Eventually, the disturbances ceased.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 159) 214-217

Through his observations, Maundrell confirms some and denies some of the popular rumors about the Dead Sea. The pilgrims then visit sites on the road from Jerusalem to Bethlehem.
(continued on 266)

An Extract from *A Survey of the Wisdom of God in Creation*: Farther Reflections (continued from 162) 217-219

The author reflects on the providential ordering of the elements: "the design and will of the Creator is the only physical cause of the general economy of the world."
(continued on 269)

Memoirs of Mr. Henry Haddick, Captain of a Custom-House Shallop at Rye in Sussex, who was shot by some Smugglers on the 19th of August, 1783 (concluded from 164) 219-221

Haddick struggled with a "trifling spirit," and "deistical thoughts;" but scripture and prayer helped him. He was engaged to be married, but was killed in a skirmish with smugglers on a ship before the wedding took place.

Of the Inquisition (continued from 166) 221-222

This extract enumerates the major and minor officials of the Inquisition.
(continued on 271)

An Extract from Three Dialogues (by a late author, continued from 168) 222-225

Dialogue I: Callistus, suffering with remorse, confesses his sin of seducing another man's wife and ruining their marriage.
(continued on 273)

A Fair Revenge 226

The emperor plays a trick on a dishonest jeweler.

Fine Courage 226

Malcolme, King of Scots, nobly diffuses an assassination plot.

Vanity in Death 226

This passage describes the elaborate coffin and riches buried with Empress Mary.

Letters 227-229

Letter CCCXCII. (Dec. 6, 1774; To the Rev. J. Wesley From Mrs. Mary Jones) 227-228

Mrs. Jones writes about her spiritual condition and asks for correction if needed.

Letter CCCXCIII. (Mar. 18, 1773; To the Rev. J. Wesley from Miss P. B.) 228-229

Miss B. is distressed because her friends either flatter her, or they blame her for things that are not her real faults.

Poetry 229-232

A Letter to the Rev. Mr. ---- on the Faith of Assurance 229-231

Faith can banish doubts and lead to assurance

To a Young Lady on her Birthday, being the First of April 231-232

Life, health, youth, and love are fleeting like an April day.

The Weather Cock: An Epigram 232

The weather cock is an emblem of the changeable human mind.

The Arminian Magazine, For May 1786.

Portrait: Mr. Joseph Algar, *Ætatis* 27

An Extract from Dr. Whitby's Discourses on the Five Points 233-237
(continued from 185)

Chapter III: Concerning the Extent of Christ's Redemption. Whitby lists passages that state that Christ died for those that perish (and therefore died for all) and answers arguments against these passages.
(continued on 289)

Sermon XXXIII on I Cor. xxi.25 (by John Wesley) 238-244

Wesley defines the nature of schism. It is not separation from the Church of Rome or the Church of England, but separation *within* a church. According to Paul's usage, schism is the true meaning of "heresy." Schism, or one's separation from a body of living Christians, is evil in itself; for the nature of love is to bind us together. It brings forth evil fruit (uncharitable judging, anger, etc.).
(continued on 293)

A Short Account of Mr. Matthias Joyce (by himself, continued from 198) 244-248

Matthias hears Mr. Wesley in Dublin and begins attending worship. He reads about the conversion of a Catholic priest and is convinced to leave the Roman Catholic Church. He and his fellow apprentices join the Society, he is convicted of depravity, and he receives victory over outward sin.
(continued on 298)

A Short Account of Mary Parkinson of Lisburn in Ireland 247-249

An account of Mary's conversion and death.

Some Account of the Death of Mr. John Tregellas of St. Agnes in Cornwall (by Joseph Taylor) 249-252

An account of John's sickness and death in the Lord.

An Extract from the Life of Mr. Thomas Firmin (with a note from J. Wesley remarking that Mr. Firmin's erroneous trinitarian beliefs did not prevent him from being a very pious man) 253-256

This is an account of the virtues and habits of Mr. Firmin, a Puritan.
(continued on 302)

The Remains of John Nelson (continued from 208) 256-257

This fragment concerns the mystical experiences of S. H. of Hanging Heaton.
(continued on 305)

The Unsearchableness of God's Judgments (continued from 205) 257-260

God permits bad things to happen when they are of instrumental use for good ends. Therefore, providence is often obscure and intricate. All this is a means of making us rely on faith rather than sight.
(continued on 305)

A Short Account of the Work of God in the Country of Fermanagh in Ireland (by Mr. S. M., concluded from 211) 260-263

Mr. M. recounts the conversions of January through June, 1785.

Some Account of M. Jackson's Witchcraft 263-265

This relates the bewitching of Mary Glover. She continued to be possessed even after the witch was put to death until fasting and prayer cast out the demon.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 217) 266-269

The pilgrims visit Bethlehem and return to Jerusalem for the Descent of the Holy Fire. A mob attended the latter and was considered (by the Latin Christians and Dr. Maundrell) to be a farce rather than a miracle.
(continued on 308)

An Extract from *A Survey of the Wisdom of God in Creation*: Farther Reflections (continued from 219) 269-271

God has ordered nature in such an intricate way that we should never expect to be able to understand it all. The author marvels at the hidden things we can only see with a microscope, the variety of human languages, and the immensity of the heavens.
(continued on 312)

Of the Inquisition (continued from 222) 271-273

This excerpt describes the Inquisition's method of apprehending and imprisoning criminals.
(continued on 315)

An Extract from Three Dialogues (by a late author, continued from 225) 273-276

Dialogue I: Callistus tells his friend about his rape of Lucinda and her letter requesting that they keep their shame a secret.
(continued on 318)

Of the Action of God and the Creatures (extracted from a late author) 276-277

God's creatures have a being distinct from his, have spirits, and are able to move and act by secondary causes.

An Uncommon Murder 278-279

Four people murdered everyone on board an English ship, sunk the ship, and took its treasure. They confessed after the ship floated to the surface again and people became suspicious about their new wealth.

Brotherly Love 280

Two brothers love each other so much that they each attempt to die in the other's place.

Conjugal Affection 280-281

A love story about Julius Sabinus and his wife Eponina.

A Remarkable Will 281

A poor man named Eudamidas bequeathed his mother and daughter to his rich friends.

Letters 282-285

Letter CCCXCIV. (Mar. 19, 1773; To the Rev. J. Wesley from Mr. Samuel Wells) 282-283

Mr. Wells reports on the work of God in his circuit.

Letter CCCXV. (Apr. 16, 1773; To the Rev. J. Wesley from Miss A. B.) 284-285

Miss B. discloses her temptations and testifies that love feasts, classes, and bands increase her union with God.

Poetry 285-288

Written in May: after a Seasonable Shower of Rain 285-286

The poet praises the God of nature.

Written at Ocriculum in Italy 286-288

A poem about the remains of a once-great city.

The Arminian Magazine, For June 1786.

Portrait: Mr. William Sanders, *Æ*tatis 31

An Extract from Dr. Whitby's Discourses on the Five Points 289-293
(continued from 237)

Chapter IV: Concerning the Extent of Christ's Redemption. The gospel obligation to believe in Christ for salvation speaks against the doctrine of election.
(continued on 345)

Sermon XXXIII on I Cor. xxi.25 (by John Wesley, concluded from 244) 293-298

Wesley enumerates the evils that come from schism. The only reason to separate from a church or society is if you cannot remain in it without committing sin (Wesley applies this to his own continuing commitment to the Church of England).

A Short Account of Mr. Matthias Joyce (by himself, continued from 248) 298-302

Mr. Joyce describes his doctrinal doubts about God, Christ, the Bible, the soul, and the Methodists.
(continued on 351)

An Extract from the Life of Mr. Thomas Firmin (continued from 256) 302-304

This passage recounts Mr. Firmin's generosity during the Plague. He employed hundreds of poor people in order to sustain them.
(continued on 356)

The Remains of John Nelson (continued from 257) 305

This fragment concerns the death of Mrs. Crowder.

The Unsearchableness of God's Judgments (concluded from 260) 305-308

God's delay in punishing the wicked and rewarding the righteous allows us to look forward to the judgment at the end of history. God will judge the final product of our lives rather than the intermediary stages. This is also a cause for us to withhold our own judgments of others, to be modest about our own limited insights, and to work for righteousness and seek God.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 269) 308-312

The pilgrims visit famous New Testament sites around Jerusalem.
(continued on 360)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants (continued from 271) 312-315

The author gives a scientific description of the bodies of plants and their means of sustenance.
(continued on 364)

Of the Inquisition (continued from 273) 315-318

This passage describes the Inquisition's methods of torture.
(continued on 366)

An Extract from Three Dialogues (by a late author, continued from 276) 318-321

Dialogue I: Callistus speaks of his remorse for his crime. He does not believe that Christ will save him after what he has done.
(continued on 369)

Marraton and Yaratilda (extracted from a late author) 321-323

This story illustrates the Native American belief that all things have souls. It begins with a tale about a chief named Marraton, who made his way through a wood full of illusionary objects.
(continued on 372)

An Interesting Story of Lady Harriet Ackland, Sister to the present Earl of Ilchester, who went to America with her Husband, Colonel John Dyke Ackland, Son of Sir Thomas Ackland (by General Burgoyne) 324-326

Lady Harriet traveled through Canada with her husband and his troops and witnessed many of his battles. The excerpt ends with her fearing that he has been killed.
(continued on 374)

French Liberty: or an Account of the Prison of Bicetre in France 326-328

The author begins his account by describing his visit to the estate of Mr. Buhot.
(continued on 376)

An Extract from a Circumstantial Narrative of the loss of the Halsewell 328-330

On a voyage in 1785, the Halsewell encountered a storm. This portion lists the passengers on board and enumerates the casualties of the first night of the storm.
(continued on 379)

A Letter from Mr. Howell Harris, to a Friend 331-332

In this spiritual letter dated Dec. 4, 1741, Mr. Harris speaks of the narrow way, which "almost Christians" fail to tread.

Of the Apparition of Sir George Villiers 332-333

Sir George appeared to his son's servant to warn him that he would soon be murdered. The son (a duke) paid no attention and was, indeed, killed.

Rare Fidelity 333-334

The king of Cochin harbors some Portugese in a war with the king of Calecut.

A Generous Enemy 334

Emperor Conrade wins back the rebellious Polish king Mysias by warning him of a plot against him.

A Noble Instance of Generosity 334-335

The love story of Eginardus and the daughter of Charlemaigne.

Murder Discovered 335-339

This is the tale of the murder of Lady Mazel by Mr. Le Brun and Mr. Berry.

Letters 339-342

Letter CCCXCVI. (May 4, 1773; To the Rev. J. Wesley from Miss H. B.) 339-340

Miss B. aids Charles Dean in his conversion before his death.

Letter CCCXVII. (May 12, 1773; To the Rev. J. Wesley from Mrs. C. M.) 341-342

Mrs. M gives an account of her conversion and sanctification experiences.

Poetry 343-344

A Thought on Life and Death 343-344

Mortal cares are vain, but there is a nobler life to come.

To Silvia (by Miss Steele) 344

A prayer for Sylvia's emotional well-being.

The Arminian Magazine, For July 1786.

Portrait: Mr. John Peacock, Ætatis 53

An Extract from Dr. Whitby's Discourses on the Five Points 345-351
(continued from 293)

Chapter V: An Answer to Arguments from Scripture against Universal Redemption. Whitby answers arguments based on Rom. viii.34, 32, and Rom. v.9. The crux of his refutation is that these passages do not specify that Christ died only for those who would be saved. Christ died for the ungodly, which includes everyone.
(continued on 401)

A Short Account of Mr. Matthias Joyce (by himself, continued from 302) 351-355

Mr. Joyce gained a very sensitive conscience. The biography of John Janeway helped him realize that his doubts were from the devil. A preacher taught him that he needed to be justified before he could be sanctified.
(continued on 418)

An Account of the Death of Mr. Christopher Peacock (by Mrs. Rogers) 355-356

Mrs. Rogers attended the preacher in his last illness.

An Extract from the Life of Mr. Thomas Firmin (continued from 304) 356-359

This passage is a survey of the working conditions at Mr. Firmin's factory. It approvingly notes Mr. Firmin's kindness to his workers: distributing "charity," giving them extra coal, providing warm clothes, and teaching them the spinning trade. He was supported by generous donors and patrons who were willing to buy his product, which was more expensive than others, because it helped the poor.
(continued on 431)

The Remains of John Nelson (continued from 305) 360

This fragment is about the awakening, conversion, and death of J. B. of Kirkheaton.
(continued on 433)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 312) 360-364

The pilgrims visit more biblical sites, including the place where Stephen was stoned, the Mount of Olives, and the Garden of Gethsemane.
(continued on 434)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 364-366
(continued from 315)

This passage discusses leaves and the sustenance of plants through earth and water.
(continued on 437)

Of the Inquisition (continued from 318) 366-368

When one confessed to the Inquisitors, they were sentenced to harsh penance. This passage gives the story of the forced confession of Lewis Pezoa of Genoa and his subsequent punishment.
(continued on 440)

An Extract from Three Dialogues (by a late author, continued from 321) 369-371

Dialogue II: Sophronius begins to tell the tale of his modest life.
(continued on 442)

Marraton and Yaratilda (concluded from 323) 372-373

In this world, which turns out to be the afterlife, Marraton encounters his beloved wife waiting for him.

An Interesting Story of Lady Harriet Ackland, Sister to the present Earl of Ilchester, who went to America with her Husband, Colonel John Dyke Ackland, Son of Sir Thomas Ackland (by General Burgoyne, concluded from 326) 374-375

Harriet's husband was captured, and she gained permission to go to the enemy's camp and attend him. She is held up as a model wife in her ability to withstand hardship.

French Liberty: or an Account of the Prison of Bicetre in France 376-379
(continued from 328)

Mr. Buhot deceives the author into taking a tour of the prison and has him detained there for his supposed association with Jesuits.
(continued on 445)

An Extract from a Circumstantial Narrative of the loss of the Halsewell 379-383
(continued from 330)

The ship begins to sink, and some of the passengers escape.
(continued on 449)

Walking in Sleep (by D.D.) 383-384

Placing a tub of water in the bedroom of a sleepwalker is an effective cure.

The Apparition of Edward Avon to his Son-in-Law, Thomas Goddard 384-386

The ghost attempts to give Thomas money for Sarah, a child he had neglected in his lifetime. He also confesses to having committed murder. (The editor discounts the story.)

An Account of a vast number of Trees found underground in Lancashire, and a Human Body, preserved in a surprising manner, in the same place; in a letter from a Gentleman on the Spot 387-389

The author describes a subterranean forest, which was apparently felled by the Romans but had not rotted, and a body from that time, which the chemicals there had preserved as well.

An Account of a Method of preparing a Spiritous Liquor of the nature of Arrack, from the Juices of some American Trees (by a gentleman from New England) 389-391

The author tells how arrack liquor is made from the juice of the cocoa tree.

A Description of the Mines of Salt in Wiliska, in Poland 391-394

This passage describes an old mine near Krakow, its extraordinary product, and the miners that work there.

Rare Fidelity 395

Flectius of Portugal (1243 A.D.) was unusually loyal to his prince Alphonsus.

Disinterested Friendship 395-396

Cardinal Pole willed his estate to his friend, who did not use it but returned it to the cardinal's own family.

Letters 396-399

Letter CCCXCVIII. (June 23; To the Rev. Mr. Wesley from Mr. Joseph Marshall) 396-397

Mr. Marshall attests to constantly feeling the power of God.

Letter CCCXCIX. (June 29, 1773; To the Rev. Mr. Wesley from the Rev. Devereux Jarratt) 397-399

Rev. Jarratt begs Wesley to send more ministers to Virginia.

Poetry

On the Last Judgment 399-400

An imaginative rendering of what the last judgment will be like.

The Arminian Magazine, For August 1786.

Portrait: Mr. Joseph Pescod, Aged 35

An Extract from Dr. Whitby's Discourses on the Five Points 401-404
(continued from 351)

Chapter VI: Arguments from Reason for Universal Redemption. Whitby reasons that the doctrine of Limited Atonement contradicts various biblical statements about God's care for creation, God's mercy, and the nature of salvation.
(continued on 465)

Sermon XXXIII on James iv.4 (by John Wesley) 404-417

Wesley defines "friendship with the world" and contrasts it with "friendship with God," pointing out that it is sinful and has dreadful consequences. He infers from this the necessity of marrying, having as friends, and doing business only with spiritual people.

A Short Account of Mr. Matthias Joyce (by himself, continued from 355) 418-422

Mr. Joyce began depriving himself of food, sleep, and Select Society meetings (i.e. in order to keep himself from gluttony and pride); but later he realized that only God could replace his heart of stone with a heart of flesh.
(continued on 475)

An Account of Mrs. Elizabeth Murlin, late Wife of Mr. John Murlin 422-428
(by John Murlin)

Mr. Murlin describes his wife's spiritual journey, including her marriage to her first husband, who forbade her to hear the Methodists. She was very devoted in personal prayers and service to the Society. She died at age 75.

An Account of the Behavior of Three Malefactors who were executed at Reading in Berkshire on the 25th of March 428-431

The three criminals came to know God while in prison. They went cheerfully to their death.

An Extract from the Life of Mr. Thomas Firmin (continued from 359) 431-433

Mr. Firmin applied all of his profit to helping the poor and debtors in prison.
(continued on 490)

The Remains of John Nelson (continued from 360) 433

This fragment is about S. Chaster's reputation for faith and good works.
(continued on 494)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 364) 434-437

The pilgrims spend time in Bethlehem and Nazareth. Mr. Maundrell reports being in perpetual fear of the Arabs in the area.
(continued on 494)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 437-440
(continued from 366)

This passage describes how sap circulates in plants.
(continued on 498)

Of the Inquisition (continued from 368) 440-442

This passage tells of the penalties for relapsed penitents and those who will not confess. The author distinguishes between "negative heretics" and "fugitive heretics," both of whom are falsely accused.
(continued on 500)

An Extract from Three Dialogues (by a late author, continued from 371) 442-445

Dialogue II: Sophronius describes his engagement to his wife Urania.
(continued on 504)

French Liberty: or an Account of the Prison of Bicetre in France 445-449
(concluded from 379)

The author longs for England, where there are not such horrible prisons and where religious people can rely on justice and clemency.

An Extract from a Circumstantial Narrative of the loss of the Halsewell 449-452
(continued from 383)

Most of the passengers perished as the ship sunk, but some men managed to land on a rock under a steep precipice, where they were stranded.
(continued on 509)

On the Appearance of Samuel unto Saul at Endor – I Sam. xxviii 453-454
(extracted from a late writer.)

The author believes that the witch really did conjure up Samuel for Saul.
(concluded on 512)

The Death of Richard the First 454-455

Richard pardons the man who mortally injured him with a poison arrow, as Richard had killed this man's father and brothers.

Impartial Justice 455

A king punishes judges in an inefficient judicial system.

Righteous Judgment 455-456

Thomas Moore allows a dog to choose its true master.

Patience of Reproof 456

An anecdote about Augustus Caesar.

Intrepidity and Obedience 456-457

This is the story of a judge of Henry IV who was not afraid to administer justice even to the king's son.

Reproof well given and taken 457

A prisoner is set free after showing his concern for king Philip of Macedon.

Letters 458-460

Letter CCCC. (Oct. 13, 1773; To the Rev. J. Wesley from Miss B. C.) 458-459

Miss C. reports on her progress in sanctification and the blessings the young women in Society have received.

Letter CCCCI (Nov. 28, 1773; To the Rev. J. Wesley from Mrs. M. S.) 459-460

Mrs. S. is in ill health and looks forward to serving God in Heaven.

Poetry 460-464

Communion with God in Affliction (by Mr. John Murlin) 460-461

Afflictions are God's merciful way of chastising people and drawing them to God.

To Silvia, Pensive 461

The pensive Sylvia ought to be happy and grateful for her blessings.

A Whimsical Epitaph 462-463

Katherine Gray's tombstone is inappropriately silly.

An Unexpected Reward 463-464

Dorus fails at fishing but finds treasure buried in the ground.

The Arminian Magazine, For September 1786.

Portrait: Mr. Robert Swan, *Ætatis* 52

An Extract from Dr. Whitby's Discourses on the Five Points 465-469
(continued from 404)

Chapter VI: Arguments from Reason for Universal Redemption. Whitby reasons that if Christ did not die for all, 1) he never intended to save all as he said, 2) the non-elect are not obliged to believe in him, 3) no one may be condemned finally for unbelief, and 4) God has not given sufficient means to save all to whom the gospel is presented.
(continued on 521)

Sermon XXXIV on Matt. xxv.36 (by John Wesley) 469-475

Wesley argues that works of piety and mercy such as visiting the sick are really means of grace. He defines "the sick" as any who are physically or mentally afflicted. It is necessary to visit them in person if possible. As for the manner of visiting, one should rely on God for meekness and gentleness, ask about the condition and needs of the sick person, and offer to help with those needs.
(continued on 525)

A Short Account of Mr. Matthias Joyce (by himself, continued from 422) 475-480

Mr. Joyce entered into the book-selling business. He "sold all" in order to repay some of his debts. He traveled to Ireland with Mr. Boardman, where he had two near-death experiences. One of these was when the floor fell in at a meeting and two hundred men were injured.
(continued on 532)

An Account of Ambrose Gwinett (well known to the public as the lame beggar man, who for many years swept the way between the Mews Gate and Spring Gardens, who in 1710 was condemned at Maidstone for a supposed murder, executed and hung in chains; but came to life again and lived many years . . . by himself) 480-484

Mr. Gwinnett recounts the strange circumstances leading to his conviction for a murder he did not commit.
(continued on 535)

Some Account of the Life and Death of Thomas Ramsey, executed at Wexford, November 20, 1784 (by T. Tattershall) 485-490

Rev. Tattershall tells of Ramsey's wicked youth and his conversion prior to his execution.

An Extract from the Life of Mr. Thomas Firmin (continued from 433) 490-494

Mr. Firmin begged about five hundred pounds a year. He distributed this to London's poor and gave an account of this to his donors. He also helped poor ministers and French Protestant refugees. The king also entrusted him with a great deal of money to distribute.
(continued on 537)

The Remains of John Nelson (continued from 433) 494

This fragment is about the conversion of H. Booth of Cleck-heaten and her husband.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, concluded from 437) 494-497

Mr. Maundrell remarks that all biblical events represented in the Holy Land are supposed to have taken place in grottos, regardless of the nature of the event (including, for example, the Transfiguration). He describes the view from Mt. Tabor and some other sites in Nazareth.
(continued on 544)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 498-500
(continued from 440)

This extract observes the reproduction of certain vegetables, offering evidence that there are "male" and "female" plants.
(continued on 547)

Of the Inquisition (concluded from 442) 500-504

This extract describes the procedure of the trials and executions in graphic detail.

An Extract from Three Dialogues (by a late author, continued from 445) 504-506

Dialogue II: One of Urania's other suitors is so angry about her engagement to Sophronius that he pledges revenge against her if she marries him.
(continued on 554)

An Extract from a Charge delivered to the Clergy by the Rev. Dr. Kay, Archdeacon of Nottingham and Almoner to the Queen 507-509

Rev. Kay recommends that Sunday Schools be the means of "domesticating" those discharged from the military so that they can become virtuous citizens. He notes the pervasive positive influence of Sunday Schools where they have been established.

An Extract from a Circumstantial Narrative of the loss of the Halsewell 509-511
(continued from 452)

This extract describes the efforts to rescue the survivors, in which more of the crew died.
(continued on 558)

On the Appearance of Samuel unto Saul at Endor – I Sam. xxviii 512-514
(concluded from 454)

The author answers arguments against the veracity of this account of Samuel's ghost.

Remarkable Clemency of Julius Caesar 514

Domitius, Caesar's enemy, attempted to commit suicide when Caesar conquered his town, but Caesar was kind and let him go free.

Wise Advice 514-515

A Chinese governor uses a clever trick to discover a thief.

A Happy Thought 515-516

Emperor Rodolph of Norimberg brings justice to a merchant who was robbed.

Covetousness Well-Rewarded 516

An ironic anecdote about gifts given to Lewis XI.

A Remarkable Birth 516

A child "slipped" from his dead mother's womb at her funeral.

Remarkable Humility 517

The peasant husband of a Bohemian princess reminds himself of his roots.

Letters 517-518

Letter CCCCII. (June 16, 1773; To the Rev. J. Wesley from Miss A. B.) 517-518

Miss B. recalls her experience of entering into "a deeper acquaintance with God."

Letter CCCCIII (Aug. 23, 1773; To the Rev. J. Wesley from Miss M. B.) 518

Miss B. has been reading a Quaker book and asks Wesley about how to avoid "unscriptural quietism."

Poetry 519-520

To Silvia (by Miss Steele) 519

The poet encourages young Silvia to use her mental and active powers for God.

Desiring a Cheerful Resignation to the Divine Will (by Miss Steele) 520

The poet reproves herself for unhappy emotions and desires to be resigned cheerfully to providence.

The Arminian Magazine, For October 1786.

Portrait: Mr. William Dufton, Ætatis 36

An Extract from Dr. Whitby's Discourses on the Five Points 521-525
(continued from 469)

Chapter VI: Arguments from Reason for Universal Redemption. Christ's reproofs for those who did not believe indicate that they had the ability to believe.
(continued on 577)

Sermon XXXIV on Matt. xxv.36 (by John Wesley, concluded from 475) 525-531

Those who visit the sick should bring religious tracts with them. They should also endeavor to teach cleanliness and industry. As for who should do this, Wesley says it is necessary for all who desire to enter heaven, regardless of age, gender, or wealth (although the wealthy have a special responsibility).

A Short Account of Mr. Matthias Joyce (by himself, continued from 480) 532-535

Wesley affirms Mr. Joyce's call to preach and sends him to Limerick. He is disappointed at not experiencing as many "seals to the ministry" as he had expected.
(continued on 588)

An Account of Ambrose Gwinett (by himself, continued from 484) 535-537

Gwinett relates how he survived his hanging and how his relatives discovered the fact, removed him from the gibbet, and kept it all a secret.
(continued on 592)

An Extract from the Life of Mr. Thomas Firmin (continued from 494) 537-539

This extract lists public positions that Mr. Firmin held (governor of Christ Hospital, member of the Society for the Reformation of Manners) and some of his public charitable works.
(continued on 595)

A more particular Account of the Life and Death of Mr. Christopher Peacock (by Mr. James Rogers) 540-542

This is a more detailed biography of Mr. Peacock than the one on page 355.
(continued on 599)

Some Thoughts on an Expression of St. Paul in the first Epistle to the Thessalonians, v. 23 543-544

This passage considers Paul's distinction between spirit, soul, and body.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 497) 544-547

The pilgrims visit sites in Cana, Sepharia (where the home of the parents of the Virgin is), Acra, and Sidon.
(continued on 607)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 547-551
(continued from 500)

This extract observes the changing position of plant leaves throughout the day. The author is uncertain about what causes this motion.
(continued on 611)

Copy of a Letter from Christopher Columbus, or Colon, to the King of Spain 551-554

In this letter dated Nov. 2, 1530, Columbus laments the illness and mutiny that trouble him. He is on his last voyage and feels that his country has been ungrateful despite the great service he has rendered in discovering a new world for Spain.

An Extract from Three Dialogues (by a late author, continued from 506) 554-557

Dialogue II: Sophronius and his rival Sebastian reconcile their differences via letter.
(continued on 617)

The Last Letter of Mary Queen of Scots to Queen Elizabeth 557-558

Mary makes some final requests regarding her burial, death, and surviving servants.

An Extract from a Circumstantial Narrative of the loss of the Halsewell 558-560
(concluded from 511)

This conclusion counts the number of survivors and those who perished. The editor notes that this story should be a warning to those who would leave home to seek riches, and to parents who send their daughters to sea to get husbands.

On Goodness of the Heart (extracted from a late author) 560-562

The author opposes the common insinuation that someone with a "good heart" is intellectually deficient. Goodness of heart is actually the highest form of wisdom.
(concluded on 620)

Uncommon Gratitude 562-564

Thomas Cromwell repays a Florentine who had been generous to him.

King Alfred's Dying Words to his Son 564-565

The dying father exhorts his son to virtue.

A Bold Adventure 565

A condemned man rows away in a coffin in order to avoid a lifetime of exile and solitude on St. Helen's island.

Excellent Courage 565-566

An anecdote about testing one's pedigree by exposure to a hungry lion.

Treachery Punished 566

A story about Aurelian's conquest of Thyana.

A Wonderful Instance of Art 567

Mark Scaliot, a blacksmith, made an incredibly lightweight chain and lock of gold.

Letters 567-569

Letter CCCCIV. (August 25, 1773; To the Rev. J. Wesley from Mr. F. Gilbert) 567-568

Mr. Gilbert tells about the Society, composed of blacks, whites, and mulattos, on the island of Antigua.

Letter CCCCV (Aug. 28, 1773; To the Rev. J. Wesley from Miss P. B.) 568-569

Miss B. asks for advice on how to direct children to Jesus. She has read Madame Guion, but finds her suggestions impractical.

Poetry 570-576

Elegy written in a Country Church Yard (by Mr. Gray) 570-573

A long poem at the end of the day, reflecting primarily upon death.

The Epitaph 573-574

The Hermit (by Dr. Beattie) 574-575

Compassion 575-576

The plea of a poor old man who seeks hospitality at someone's door.

The Arminian Magazine, For November 1786.

Portrait: Mr. Christopher Watkins, *Ætatis* 42

An Extract from Dr. Whitby's Discourses on the Five Points 577-582
(continued from 525)

Chapter VI: Arguments from Reason for Universal Redemption. Whitby argues that God's sovereignty never contradicts God's mercy, truth, and sincerity. He answers several objections, including that God is a debtor to no one. Whitby argues that God is indebted to God's own qualities, so that God could never will humans to be "inevitably miserable." He quotes voices from antiquity in support of universal redemption. (continued on 633)

Sermon XXXV on Psalm xc.2 (by John Wesley) 582-588

Wesley discusses God's eternity in two parts: past (from everlasting) and future (to everlasting). (continued on 636)

A Short Account of Mr. Matthias Joyce (by himself, continued from 535) 588-592

Mr. Joyce tried to abandon traveling in the circuit, but was eventually given "a willingness to sacrifice my all for the sake of the gospel."
(continued on 642)

An Account of Ambrose Gwinett (by himself, continued from 537) 592-594

Gwinett leaves England, endures some time as a prisoner of the Spaniards in Florida, and becomes a prison warden. Amazingly, the man whose murder he was accused of ended up in his prison.
(concluded on 645)

An Extract from the Life of Mr. Thomas Firmin (continued from 539) 595-599

Mr. Firmin was in charge of distributing alms to Irish Protestant refugees and later equipped them to return home. This passage contains a grateful letter from an Irish archbishop. He became a governor of St. Thomas Hospital in Southwark.
(concluded on 647)

A more particular Account of the Life and Death of Mr. Christopher Peacock (by Mr. James Rogers, continued from 542) 599-603

This portion enumerates the circuits in which Mr. Peacock preached and praises his character.
(concluded on 651)

Some Account of the Conversion and Death of Miss Barham of Bedford 603-607

This contains excerpts from Miss Barham's journal from the time of her illness and conversion.
(concluded on 653)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 547) 607-611

The pilgrims make their way to a convent in Damascus.
(continued on 655)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants (continued from 551) 611-615

The author compares plant and animal anatomy, finding many functional similarities.
(continued on 658)

A Letter from Howel Harris to John Cennick 615-617

In this letter dated Oct. 7, 1741, Harris praises Christ and expresses his desire to give all to him.

An Extract from Three Dialogues (by a late author, continued from 557) 617-619

Dialogue II: Sophronius finishes his account of his life for Callistus. Callistus reports having had a nightmare the previous night, which caused him to believe in God as creator, judge, and redeemer.
(continued on 666)

On Goodness of the Heart (concluded from 560) 620-622

The author contrasts two characters: one who was rich in matters of business but poor in personal relations, and another who followed his heart and was truly happy.

A Proper Return for an Injury 622-623

A brave and clever soldier obtains recompense for ill-treatment by an officer.

Affection for Inanimate Objects 623-624

"The affections of a generous heart are extended . . . to almost every surrounding object."

Skepticism Condemned 624-625

An anecdote about Sophron and Euphronius and the qualities of sound.

A Motto 625

From a church in Bruges: "the sun could not rule the day if it was not first ruled itself."

An Extract from the Minutes of a Conference held at Bristol, July 25 &c. 1786 between the Rev. Messrs. Wesley and Others 625-629

These minutes give an account of the ministers admitted and assigned to circuits that year. (concluded on 673)

Letters 629-631

Letter CCCCVI. (August 30, 1773; To the Rev. J. Wesley from Mr. T. Rutherford) 629-630

Mr. Rutherford reports on an awakening when he preached at Perth.

Letter CCCCVII (Sept. 18, 1773; To the Rev. J. Wesley from Miss P. N.) 630-631

She and her Society are growing in conformance with God's will.

Poetry 631-632

The Progress of Life 631-632

A grim description of the scenes of life, beginning with "all the world's a stage . . ."

The Praise of Virtue 632

On Christ being bound to the Marble Pillar 632

The Arminian Magazine, For December 1786.

Portrait: Mr. Jaspar Robinson, *Ætatis* 58

An Extract from Dr. Whitby's Discourses on the Five Points 633-636
(continued from 582)

Chapter VI: Arguments from Reason for Universal Redemption. Whitby considers objections made from reason against universal redemption including 1) that if Christ died for all, his death is in vain with respect to the majority of people; 2) that the doctrine impugns the wisdom of God; 3) that the doctrine makes God appear to not be omnipotent; and 4) that no one would pay to redeem persons who would not be better off afterwards.
(continued on vol. 10, p. 3)

Sermon XXXV on Psalm xc.2 (by John Wesley, concluded from 588) 636-637

Wesley contemplates the eternity in store for human beings, remarking that it is folly to prefer present things to eternal things. It is our choice whether our eternity will be one of happiness or of misery.

A Short Account of Mr. Matthias Joyce (by himself, concluded from 592) 642-645

After recovering from an illness and working through a spiritual struggle, Mr. Joyce writes a letter contrasting his former state with his present spiritual condition.

An Account of Ambrose Gwinett (by himself, concluded from 594) 645-647

The supposedly murdered man recounts the circumstances of the night he disappeared. Pirates abducted him and impressed him into slavery.

An Extract from the Life of Mr. Thomas Firmin (concluded from 599) 647-650

This passage gives an account of Firmin's death and a eulogy describing his character.

A more particular Account of the Life and Death of Mr. Christopher Peacock (by Mr. James Rogers, concluded from 603) 651-653

The account concludes with the report of Mr. Peacock's death and several letters attesting to his character.

Some Account of the Conversion and Death of Miss Barham of Bedford 653-655
(concluded from 607)

Miss Barham expressed her joy in Jesus and cried out for him until she died.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, continued from 611) 655-658

The pilgrims discover sites in Damascus, including the Church of John the Baptist and the place on the wall where Paul escaped in a basket.
(continued on vol. 10, p. 27)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 658-660
(continued from 615)

The author contemplates the fruitfulness of plants.
(continued on vol. 10, p. 29)

Strange Occurrences at Newry in Ireland 660-662

This account tells of odd apparitions, sounds, and happenings in the house of Frances and Elizabeth Dixon.

Of the Origin of Our Ideas (extracted from a late author) 662-663

The author disagrees with Locke, who confines the actions of objects upon human minds to material agents. He also argues against the "Malebranchian doctrine," allowing only three sources of ideas: God (inspiration), natural causes (sensation), and the mind itself (reflection).

A Short Account of the Revival of the Work of God at Manchester 664
(by J. Allen)

Mr. Allen reports on the fruit of the preaching and love feasts in Manchester.

Second Account of the Work of God at Manchester (by J. Allen) 664-665

This is written in Feb. 1783, a month after the previous account. It reports more conversions. Mr. Allen is happy about this, although "we have sometimes had more noise than I liked."

An Extract from Three Dialogues (by a late author, continued from 619) 666-669

Dialogue II: Calistus recounts an incident where he befriended a poor, sick, old woman and her beautiful daughter.
(continued on vol. 10, p. 32)

An Instance of Disinterestedness 669-670

Doctor Wallis of Ireland turned down an appointment to be Bishop of Derry and accepted a lower post, as other Protestants had suffered more and deserved the position more than he.

A Providential Escape of the Protestants in Ireland from Queen Mary's Persecution 670-671

Elizabeth Mattershead saved many Protestants by secretly replacing the Queen's commission to persecute them with a pack of cards.

An Extract from the Will of Mr. Richard Baxter 671-672

Mr. Baxter willed his spirit into the hands of Jesus.

A Copy of the Will of the Rev. Dr. Samuel Annesly, who departed this life Dec. 31, 1696, in the 77th year of his age 672

Rev. Annesly willed each of his children one shilling. In his will, he also sets out his beliefs about the afterlife.

A Motto 673

From a church in Huntingtonshire: "Light is the Shadow of God."

An Extract from the Minutes of a Conference held at Bristol, July 25 &c. 1786 between the Rev. Messrs. Wesley and Others (concluded from 629) 673-675

These minutes list the superintendents in America and announce that the next conference will be held in a year.

Of Separation from the Church (by J. Wesley) 675-677

Wesley defends himself against charges that he has separated from the church, listing the steps that led him out of necessity to send lay persons to administer the sacraments in America. He also relates his guidelines for when lay persons may take on service in the church.

Letters 679-684

Letter CCCCVIII. (Jan. 20, 1786; To the Rev. J. Wesley from the Rev. John Pawson) 679

Mr. Pawson recommends the Brimstone-Plaister as a remedy for cold and consumption.

Letter CCCCIX (July 10, 1786; To the Rev. J. Wesley from Miss A. L.) 679-680

Miss A.L. believes it is possible to "stand still" rather than progress or regress in the faith. She desires to progress and wishes there were a "lively" Society, good class leaders, and a preacher in Shrewsbury.

Letter CCCCX. (Mar. 20, 1784; To the Rev. J. Wesley from the Rev. Francis Asbury) 680-682

Rev. Asbury describes his travels in North America. He reports on the conditions of the churches and ministers there and asks Wesley to send preachers if he can.

Letter CCCCXI. (Oct. 2, 1773; From Mrs. M.H---- to the Rev. J. Wesley) 683-684

Mrs. H. reports on her spiritual state.

Poetry 684-688

Stanzas from the French of Malherbe 684-685

A poem recommending not to set stock in worldly things.

On the Monument of the Honorable Robert Digby and of his Sister Mary: erected by their Father, Lord Digby, in the Church of Sherborne in Dorsetshire 685

Digby's children died as "fair examples of untainted youth."

Wishing for Real Pleasure 686-687

Real pleasures are heavenly pleasures.

The Blind Man's Petition 687

A Reflection on the Close of the Year: occasioned by hearing the Bells at Midnight 688

The Arminian Magazine for the Year 1787
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume X

London: Printed by J. Paramore at the Foundry, Moorfields

The Arminian Magazine, For January 1787.

Portrait: Mr. William Myles, Ætatis 30

An Extract from Dr. Whitby's Discourses on the Five Points 3-8
(continued from vol. 9, 636)

Of Sufficient and Effectual, Common and Special Grace. Chapter I: Whitby begins by defining grace as that which "imports [God's] favor and kind affection to us." According to scripture, grace brings salvation, is available to all, works through belief in Christ, and endows us with spiritual gifts. Secondly, he describes the manner of the working of grace on the soul. This entails conversion of the soul toward what is good.
(continued on 57)

Sermon XXXVII on I Corinthians x.13 (by John Wesley) 8-13

Regarding this passage on temptation, Wesley stresses that temptation is only dangerous when one only "*thinks* he stands firm" or "*seems* to have X," implying that the one who falls did not really have assurance. He describes the nature of temptation for those who fear God, and considers that even persons who are perfected can be a cause of temptation for others.
(concluded on 61)

A Short Account of the Life and Death of Mr. Christopher Middleton 14-18
(written by his brother)

This account describes the role of the author in his brother's conversion, mostly through letters quoted here.
(continued on 67)

A Short Account of the Conversion and Death of Caster Garret: in a Letter to a Friend 18-21

Mr. Garrett resisted conversion until he was afflicted with a serious illness. He died blessing Jesus.

A Short Account of the Life and Death of Elizabeth Frances of Birmingham, who died July 17, 1785 22-25

Elizabeth was a "professed enemy" of the Methodists. She gradually converted as a result of illness, fits of delirium, and visions of heaven and Jesus. She called Jesus her "nurse" before she died.

A Short Account of the Death of a Daring Sinner (by Mr. J. F. of Leeds) 26

A drunken farmer, after telling his wife he was "going to hell, if the devil can find room," left the house and was killed by his cart.

A Short Account of a Yorkshireman who dug a pit for his Wife and fell into it himself (by Mr. J. F. of Leeds) 26-27

This man tried to kill his wife with arsenic, but ended up killing himself instead.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, M.A., continued from vol. 9, 658) 27-29

The pilgrims visit sites in Sydonaia, including the place where Cain slew Abel and the homes of some of Paul's hosts.
(continued on 82)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 29-32
(continued from vol. 9, 660)

The author describes the means of sowing seeds that are naturally employed by various plants, flowers, and berries.
(continued on 86)

An Extract from Three Dialogues (by a late author, continued from vol. 9, 669) 32-35

Dialogue II: Callistus tells of the past misfortunes of Eugenia and her daughter. He soon fell in love with the daughter. This passage ends with his lament that he "ruined" her.
(continued on 89)

A Miraculous Cure 35-36

A woman with palsy had faith that she would be healed, predicted the time it would happen, and was healed.

An Extraordinary Cure 36-37

John Trebble, a cripple, was cured after a dream told him to wash in a certain well.

Murder Prevented by a Three-Fold Dream (by J. Wesley) 37

Three people had the same premonition that a certain servant would murder his mistress, so the master fired him.

A Remarkable Dream 38

A man learned of his father's death through a dream.

An Account of Curious Insects (by a gentleman in Kent) 38-39

This is a description of a wasp that sprouts a plant from its head when it dies.

Love of Learning, in a Great Man 39

King Alphonsus of Naples' love for learning improved his character even more when he obtained a thirst for divine wisdom as well.

An Account of a Poor Clergyman 40-41

Lord Orrery discovered and rewarded the merit of an obscure clergyman named Ashbury.

On the Shortness of Life and Uncertainty of Riches (extracted from a late author) 41-43

The author gives examples from scripture and Seneca of the folly of setting store by material things.

Letters 44-51

Letter CCCCXII. (May 23, 1774; To the Rev. J. Wesley from Anthony Benezet) 44-48

Mr. Benezet of Philadelphia approves of Wesley's tract, "Thoughts on Slavery." He includes two letters, from Nathaniel Gilbert and John Mosely, on the same subject.

Letter CCCCXIII (May 23, 1774; To the Rev. J. Wesley from Miss E. R.) 48-49

Miss R. is attempting to imitate Miranda (a character in one of Wesley's sermons).

Letter CCCCIX. (Oct. 18, 1774; To the Rev. J. Wesley from Miss E. R.) 49-51

Miss R. answers Wesley's queries regarding her awareness of God's presence and her sense of unworthiness.

Poetry 51-56

To Mr. Addison 51-53

The poet reflects on the decline of great civilizations.

Epistle to James Craggs, Esq., Secretary of State 54

A warning against pride.

The Happiness of God's Children 54-56

A reflection on 2 Corinthians vi.18: "I will be a Father unto you."

An Ode 56

The poet's only wish is for a free, reasonable mind.

The Arminian Magazine, For February 1787.

Portrait: Mr. Henry Foster, *Ætatis* 40

An Extract from Dr. Whitby's Discourses on the Five Points 57-61
(continued from 8)

Of Sufficient and Effectual, Common and Special Grace. Chapter I: Whitby is arguing against the proposition that the outpouring of the Holy Spirit (and sanctification of believers) was only a special dispensation of the early church. In order for the gospel of Spirit to truly replace the law, the Spirit must

continue to work in the same ways now. He goes on to describe the manner of the Holy Spirit's work upon the soul. It enlightens us to the truth and helps us see what is good.
(continued on 113)

Sermon XXXVII on I Corinthians x.13 (by John Wesley, concluded from 13) 61-67

Wesley discusses God's faithfulness to us amidst temptation and the ways in which God provides an escape from it. He draws three points of instruction from this: we must not murmur, "tempt" God, or be unfaithful when we are tempted.

A Short Account of the Life and Death of Mr. Christopher Middleton 67-70
(written by his brother, continued from 18)

This extract cites more of Christopher's letters. He became a preacher and experienced joy and progress toward sanctification.
(continued on 122)

A Short Account of the Death of Mr. Thomas Lee, in a Letter to the Rev. John Wesley (by Mrs. Mary Lee) 70-71

Mr. Lee was a preacher who died of a pain (possibly rheumatism) that spread upward from his foot.

An Account of Mr. Silas Told (written by himself) 72-75

Mr. Told tells of his parentage, some experiences of early childhood, and his miserable apprenticeship on a ship that sailed to Jamaica and Cuba.
(continued on 125)

An Account of the Death of Mr. Hadden, Innkeeper in Bath, in a Letter to the Rev. J. Wesley (by Miss M. B.) 75-76

Mr. Hadden had "deadness toward the world" and assurance of salvation before he died.

A Short Account of the Death of Mrs. Moore of Baltimore in Virginia 77
(by Mr. George Shadford in a letter to a Friend)

Mrs. Moore, who was awakened a year before, died a death to be emulated.

A Letter from a Person who was an eye-witness of the Death of the Rev. Mr. Rochette, and the three Noblemen who were executed with him at Thoulouse, the 19th of February, 1762, for professing the Protestant Religion 78-81

This is a description of the martyrdom of some honorable men.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, M.A., continued from 29) 82-86

In Balbeck, the pilgrims are very cautious, as a man from Maundrell's factory had previously been forced to "redeem his life with a large sum of money" during his own visit. Maundrell describes the Corinthian ruins and temples there.
(continued on 137)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 86-89

(continued from 32)

This passage describes the parts of fruits and grains and the perspiration of plants.
(continued on 140)

An Extract from Three Dialogues (by a late author, continued from 34) 89-92

Dialogue II: Callistus offered to act as guardian for Eugenia and Melinda and to provide them with a place in London.
(continued on 143)

An Extract from a Discourse concerning the Mercy of God in preserving us from evil Angels (by Lord Chief Justice Hale at Cambridge, Mar. 26, 1661, upon occasion of a Trial of certain Witches) 92-94

In this extract, the judge attests to the reality and power of evil angels, primarily through scriptural evidence.
(continued on 145)

An Account of some Disturbances in the County of Down 94-95

The home of three elderly women, Elizabeth and Margaret Mathers and Isabella Mitchell, was plagued by a force that moved objects and threw stones.
(continued on 147)

An Account of a Collier who was confined more than seven days without sustenance in a coal pit near Manchester 95-97

A man named Travis survived a pit caving in on him. The account describes his physical condition when he was rescued.
(continued on 149)

Bishop Hall's Account of a Remarkable Dream 97

Bishop Hall and his brother Henry both had a dream that their mother would not come to commencement; and when they awoke, they learned that she was dead.

An Uncommon Monster 97-98

Lazarus Colloredo was born with his "little brother," a misshapen Siamese twin, attached to his chest.

Mr. Valton's Account of a Revival of the Work of God 98-100

This is the account of a revival in Batley, Childshill, Hanging-Heton, and the surrounding area in early 1783.

Thoughts upon Methodism 100-102

The author fears that Methodist will become a "dead sect" if they abandon the doctrine, spirit, and discipline with which they first started. This passage lists four fundamental tenets of the doctrine and gives a history of the beginning of the movement.
(continued on 155)

Letters 102-106

Letter CCCCXV. (July 19, 1774; To the Rev. J. Wesley from Miss E. Ritchie) 102-103

Mrs. Ritchie praises Christ, blesses Wesley, and gives an account of her recent trials.

Letter CCCCXVI (July 29, 1774; To the Rev. J. Wesley from Mr. G. Clark) 103-105

Mr. Clark gives a testimony of his faith over the past thirty years. He writes because some of the people in his area have given up the doctrine of deliverance from inbred sin and no longer do field preaching or caring for the poor.

Letter CCCCXVII. (Aug. 4, 1774; To the Rev. J. Wesley from Mr. J. Downes) 105-106

Mr. Downes is growing old and finds it difficult to be a traveling preacher, although he wants to serve God until he dies. (The editor adds that he died in the pulpit shortly after writing this.) He asks Wesley where he draws the line between faith and enthusiasm.

Poetry 107-112

A Real Character 107-111

An Epitaph on an Infant 111-112

On the Death of Alexander the Great 112

The Arminian Magazine, For March 1787.

An Extract from Dr. Whitby's Discourses on the Five Points 113-116
(continued from 61)

Of Sufficient and Effectual, Common and Special Grace. Chapter I: Humans are not entirely passive when the Spirit works on them. Neither the devil nor God are irresistible; rather, the devil tempts, and God induces through "exciting grace." Common grace is unconditional (e.g., the call to the Gospel), but special grace is conditional (e.g., remission of sins comes only to those who have faith and repentance).
(continued on 169)

Sermon XXXVIII on I Peter iii.3-4 (by John Wesley) 117-122

Wesley emphasizes the importance of simple dress. The harm in costly array is that it leads to pride, vanity, and anger.
(concluded on 172)

A Short Account of the Life and Death of Mr. Christopher Middleton 122-125
(written by his brother, continued from 70)

Christopher's letters tell of his perseverance through coming down with lingering consumption.
(continued on 181)

An Account of Mr. Silas Told (written by himself, continued from 75) 125-130

A hurricane destroyed the fleet in Jamaica, and this was followed by a great pestilence that killed thousands of natives. A captain Jones helped Silas recover, and Silas then served on his ship. Later, he served a brutal captain, Timothy Tucker, who beat him severely.
(continued on 183)

An Account of Mrs. Vaughan (written by her son E.V.) 130-132

When Mrs. Vaughan was a Baptist, she longed for a "better way" until she met the Methodists. The son recounts her faith, illness, and death.

An Account of the Life and Death of Thomas Thompson, late of Barrow in the county of Lincoln, who died Nov. 20, 1785 (by R. Scott) 132-134

Thompson struggled with suicidal thoughts after his leg was amputated, but he was secure in his salvation at the time he died naturally.

A Short Account of Ann Nichols of Wigan, in Lancashire (written by a friend) 134

Ann was "a spotless pattern of Christian Perfection," and she never lost her sense of assurance.

The Experience of Rachel Bruff of Talbot County, Maryland (by herself) 135

Rachel recalls her conversion, a dream in which Jesus called her to service, and her first encounter with the Methodists.
(continued on 193)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, M.A., continued from 86) 137-140

The pilgrims travel to Tripoli.
(continued on 193)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 140-142
(continued from 89)

This extract discusses the extremes of heat and cold that plants can bear.
(continued on 195)

An Extract from Three Dialogues (by a late author, continued from 92) 143-144

Dialogue II: Callistus struggles with whether to marry Melinda. He introduces her to a young man who came to the residence to play music with her.
(continued on 199)

An Extract from a Discourse concerning the Mercy of God in preserving us from evil Angels (by Lord Chief Justice Hale at Cambridge, Mar. 26, 1661, upon occasion of a Trial of certain Witches, continued from 94) 145-147

The judge describes the powers and advantages the evil one has over the human soul.
(continued on 202)

An Account of some Disturbances in the County of Down 147-148
(continued from 95)

The evil spirit begins physically hurting the inhabitants of the house with its projectiles.
(continued on 205)

An Account of a Collier who was confined more than seven days without sustenance in a coal pit near Manchester (continued from 97) 149-151

The author discusses the conditions the miner faced in the pit and how remarkable it is that he survived.

Thoughts on the Misery of Man (extracted from a late writer) 151-153

Much of life consists of trying to forget, by various diversions, our true miserable state.
(continued on 207)

On Allegorical Writings in General, and especially the Parables of our Lord 154-155

The author distinguishes parables from allegories, apologues, and aphorisms. He defines what a parable is and begins to consider the merits of that manner of instruction.
(continued on 207)

Thoughts upon Methodism (concluded from 102) 155-156

Methodism, as it began, was "only plain, scriptural religion." The author fears that wealth will ruin this and enjoins the Methodists to be frugal and diligent. They must "gain all they can, save all they can, and likewise give all they can."

Account of Botany Bay (extracted from Captain Cook's *Voyage*) 157-159

This extract relates encounters with the natives.
(continued on 210)

Letters 159-162

Letter CCCCXVIII. (Aug. 5, 1774; To the Rev. J. Wesley from Miss A. Bolton) 159-160

Miss Bolton is "learning to walk a narrower path."

Letter CCCCXIX (Aug. 6, 1774; To the Rev. J. Wesley from Mr. Henry Brooke) 160-161

Mr. Brooke's uncle is submitting some volumes for Wesley to edit.

Letter CCCCXX. (Aug. 8, 1774; To the Rev. J. Wesley from Mr. John Prickard) 162

Mr. Prickard gives reasons why it will be good for him to be a traveling preacher.

Poetry 162-168

Liberty: Part I 162-167

A Contemplation on Night (by Mr. Gray) 167-168

The Arminian Magazine, For April 1787.

Portrait: Mr. John Barber, Ætatis 29

An Extract from Dr. Whitby's Discourses on the Five Points 169-172
(continued from 116)

Chapter II: Arguments against Irresistible Grace. The contradiction in this doctrine is that the purported universal (preventing) grace and call to the gospel are only grace to the elect.
(continued on 225)

Sermon XXXVIII on I Peter iii.3-4 (by John Wesley, concluded from 122) 172-180

Continuing his invective against costly dress, Wesley maintains that it invites lust, is the opposite of being adorned with good works, and is contrary to forming the inward image of God.

A Short Account of the Life and Death of Mr. Christopher Middleton 181-183
(written by his brother, continued from 125)

Christopher came home to die. His brother retells some of their conversations.
(concluded on 236)

An Account of Mr. Silas Told (written by himself, continued from 130) 183-186

Silas tells about the practices of a certain tribe he encountered. They treated him for his headache with unusual methods. He gives more illustrations of Captain Tucker's cruelty.
(continued on 240)

A Short Account of Ann Wright (written by Mr. A. B. of Birmingham) 187-188

The persistence of Mrs. Parks eventually led Ann to convert. She died shortly afterward.

A Short Account of the Death of Mrs. Peck of Ensham (by Mr. William Shepherd) 189-190

Mrs. Peck died of scarlet fever shortly after delivering twin boys.

Mr. Priest's Account of an Old Woman 190-191

Mr. Priest discovered an old woman who had assurance of her salvation, even though she lived where the gospel was not preached.

The Experience of Rachel Bruff of Talbot County, Maryland (by herself) 191-192
(continued from 137)

Rachel begged Jesus for "the blessing" and received it. She became sick, but received assurance of God's care for her in a dream.
(continued on 243)

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, M.A. continued from 140) 193-194

Mr. Maundrell goes to see the cedars of Lebanon and visits a convent at Canobine.
(continued on 247)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants (continued from 142) 195-198

The author makes an extended analogy of the propagation of plants and that of animals.
(continued on 249)

An Extract from Three Dialogues (by a late author, continued from 144) 199-202

Dialogue II: Callistus becomes engaged to Melinda (he had hesitated because his wealthy family might not approve).
(continued on 251)

An Extract from a Discourse concerning the Mercy of God in preserving us from evil Angels (by Lord Chief Justice Hale at Cambridge, Mar. 26, 1661, upon occasion of a Trial of certain Witches, concluded from 147) 202-205

The judge sets forth four "bounds" on the power of the Adversary: the law of their subjection to God, providential dispensation, ministerial impediments (angels), and natural impediments (human free will, the inability of devils to harm the physical body directly).

An Account of some Disturbances in the County of Down (concluded from 148) 205-206

It is discovered that a certain man is responsible for the disturbances, and after a judge reproved him, the disturbances ceased.

Thoughts on the Misery of Man (continued from 153) 207-209

No matter how one tries to avoid it, one must face the question of one's eternal fate. Self-reflection is inevitable.
(continued on 256)

On Allegorical Writings in General, and especially the Parables of our Lord (continued from 155) 209-210

The author lists the advantages of using parables for instruction. They give concrete form to moral or divine things, they have a surprise-factor, they can convey offensive truths in a less offensive manner, and they are easily remembered.
(continued on 259)

Account of Botany Bay (from Captain Cook's *Voyage*, continued from 159) 210-214

This passage tells of more encounters and skirmishes with the natives.
(continued on 264)

On Virtue (extracted from Hawkesworth's Almoran and Hamet) 214

A conversation about the lasting worth of virtue.

Letters 215-219

Letter CCCCXXI. (Oct. 21, 1774; To the Rev. J. Wesley from Mr. Thomas Taylor) 215-216

Mr. Taylor's father died recently in a sinking ship.

Letter CCCCXXII (Oct. 30, 1774; To the Rev. J. Wesley from Mrs. S. N.) 216-217

Mrs. N. is distressed by the "withdrawing of the ecstatic joy" that she used to feel.

Letter CCCCXXIII. (Nov. 22, 1774; To the Rev. J. Wesley from Miss A. B.) 217-218

Miss B. reports on her practice of confession.

Letter CCCCXXIV. (Nov. 24, 1774; To the Rev. J. Wesley from Miss M. B.) 218-219

Miss B. has been reproached for being too reserved. She does not enjoy company, although she fears that this might be a sin of "self-occupation."

Poetry 220-224

Liberty: Part II 220-224

An Argument in Favor of the Immortality of the Soul, taken from its activity in sleep 224

A Paraphrase on a Latin Couplet on Sleep 224

The Arminian Magazine, For May 1787.

Portrait: Mr. Zachariah Udall, *Ætatis* 35

An Extract from Dr. Whitby's Discourses on the Five Points 225-229
(continued from 172)

Chapter II: Arguments against Irresistible Grace. God's pleas for the reformation of the people, commands to repent, and condemnations of the wicked prove that grace is resistible.
(continued on 285)

Sermon XXXIX Luke xxii.19 (by John Wesley) 229-236

This is a sermon Wesley wrote fifty-five years ago. It shows the Christian's duty to receive the Lord's Supper (Christ commands it, and there is great benefit in it) and answers some objections against the duty to receive it constantly, or as often as possible.
(concluded on 290)

A Short Account of the Life and Death of Mr. Christopher Middleton 236-239
(written by his brother, concluded from 184)

This is an account of Christopher's last days before he died in the Lord.

An Account of Mr. Silas Told (written by himself, continued from 186) 240-243

Silas tells about circumstances surrounding a mutiny by the slaves. During the scuffle, he beheaded a native with his sword.
(continued on 296)

The Experience of Rachel Bruff of Talbot County, Maryland (by herself) 243-246
(concluded from 192)

Rachel reports having a burden to pray for her friends and neighbors. A revival came among them soon afterward. The extract concludes with pious notes from her journal.

A Short Account of Miss Sarah Butler 246-247

Sarah was an unusually pious girl. She died at age eight.

An Extract from a Journey from Aleppo to Jerusalem; at Easter, A.D. 1697 (by Henry Maundrell, M.A. continued from 194) 247-249

The pilgrims return home to Aleppo the way they came. Maundrell notes that very little misfortune befell them on their pilgrimage.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 249-251
(continued from 198)

This extract reports on experiments attempting to grow plants in substances other than soil (moss, sand, etc.). He also talks about the effort required in growing figs.
(continued on 310)

An Extract from Three Dialogues (by a late author, continued from 202) 251-254

Dialogue II: Callistus and Melinda live happily together without being married. When she implores him to marry her and save her from shame (she was pregnant), he determines to leave her with plenty of money and end the relationship. When she finds out, she falls down and dies. Callistus has never forgiven himself.
(continued on 312)

Dr. Pordage's Defense concerning Apparitions (extracted from Lord Chief Justice Hale's *Collections of Matters of Fact*) 254-255

Dr. Pordage argues from scripture that the apparitions in his house speak to his strong faith (i.e. they are a challenge to pray and fast), rather than his malice in somehow conjuring them up.
[pages 257-260 do not exist in this volume]

Thoughts on the Misery of Man (continued from 209) 256-261

The author continues to denounce sport and diversion as ways of avoiding the question of one's own inner condition. (concluded on 316)

On Allegorical Writings in General, and especially the Parables of our Lord (continued from 210) 263-264

The author notes the superiority of Jesus' allegories to those of other ancient teachers in their simplicity, clarity, morality, and adaptation to the audience.
(concluded on 320)

Account of Botany Bay (from Captain Cook's *Voyage*, continued from 214) 264-266

This extract tells of an unsuccessful attempt to converse with the natives.
(concluded on 321)

An Extract from *God's Revenge against Adultery* (edited by J. Wesley) 267-270

Wesley remarks that he wishes Mr. Reynolds had not changed the names of the offenders in his account of divine justice against adultery. The extract begins a tale of French nobility.
(continued on 325)

An Extract from Johnson's Prince of Abyssinia 271

An exhortation to act morally.

Ingratitude (extracted from a late author) 271-272

An allegory for our insensibility to divine blessing.

The Fall and Lamentation of Origen 271-272

Origen was forced to sacrifice to an idol and was then excommunicated. This passage contains his lamentation for the loss of his ministry and his cries of repentance.

Letters 278-281

Letter CCCCXXV. (Nov. 29, 1774; To the Rev. J. Wesley from Mrs. S. N.) 278

Self-examination has revealed that when Mrs. N. did not formerly enjoy Christ's uninterrupted presence, it was caused by "severe exercises of the mind."

Letter CCCCXXVI (Dec. 18, 1774; To the Rev. J. Wesley from Mrs. S. N.) 279-280

Mrs. N. reveals to Wesley that although she lives a "private life," she has not been secluded from wicked people who have caused her grief.

Letter CCCCXXVII. (Nov. 22, 1774; To the Rev. J. Wesley from Mr. Charles Perronet) 280-281

Mr. Perronet turns down Wesley's invitation to the Foundry for health reasons.

Poetry 281-284

Hymn to Humanity (by Dr. Langhorne) 281-283

A Father to his Son: Sent with his Nursing-Chair 284

A father's hopes for his son's well-being.

The Arminian Magazine, For June 1787.

Portrait: Mr. William Simpson, Ætatis 30

An Extract from Dr. Whitby's Discourses on the Five Points 285-289
(continued from 229)

Chapter II: Arguments against Irresistible Grace. God would not require much (i.e. obedience or faith) where nothing (no grace) is given. People are not passive in their conversion; if they were, no ministry would be necessary, and no sinner could be held responsible for their delay in converting. Whitby concludes by showing that his opinion glorifies God more than the doctrine of irresistible grace does.
(continued on 449)

Sermon XXXIX Luke xxii.19 (by John Wesley, concluded from 236) 290-295

Wesley refutes various reasons people give for not attending the Lord's Supper, including unworthiness, inability to live up to what it requires, lack of preparation, reverence for the sacrament, lack of perceived benefit, and the Church's requirement to commune (at least/only?) "three times a year".

An Account of Mr. Silas Told (written by himself, continued from 243) 296-300

Silas reports the death (by poisoning) of his captain and being plundered by the Spanish.
(continued on 346)

An Account of Mrs. Spencer, who died January 16, 1787 (by her husband John) 300-301

This is Mr. Spencer's eulogy for his wife.

An Extract of the Experience and happy Death of Mrs. Sarah Bulgin 301-303

This is a description of Sarah's childhood spirituality, including her love of Charles Wesley's hymns.
(continued on 351)

An Account of Mr. Samuel Tapper 303-306

This is a description of the character and ministry of an Anglican priest.

An Account of a Journey from Aleppo to the River Euphrates, the City of Beer, and to Mesopotamia (by Henry Maundrell, M.A.) 306-307

The journey began in April, 1699. Here, Maundrell makes some notes about the towns of Bezay, Bab, and Bambych.
(continued on 356)

An Account of the Turks, in a Letter from the Rev. Mr. Maundrell to the Rev. Mr. Osborn 308-310

Mr. Maundrell attests that the Turks, among whom he lives, do not deserve the bad reputation Christianity gives them. However, he goes on to criticize their morality and religiosity, assessing them as "a perfect, visible comment upon [Jesus'] description of the Jewish pharisees."

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 310-311
(continued from 251)

This is a description of certain kinds of seaweed, hops, and exotic herbs.
(continued on 361)

An Extract from Three Dialogues (by a late author, continued from 254) 312-315

Dialogue II: Eugenia went mad after the death of Melinda. Her son pledged revenge on Callistus, demanding a duel.
(continued on 365)

Dr. Pordage's Defense concerning Apparitions (extracted from Lord Chief Justice Hale's *Collections of Matters of Fact*, continued from 255) 315-316

Dr. Pordage gives an account of the first three frightening apparitions that visited him.

Thoughts on the Misery of Man 316-319
(concluded from 261)

It seems that troubles and misfortunes are the only thing that can bring the mind back from its diversions and make it consider the reality of evil.

On Allegorical Writings in General, and especially the Parables of our Lord (concluded from 264) 320

There are three classes of parables: those that discuss the progress and growth of the gospel dispensation, those that aim at the rejection of the Jews, and those that convey moral or religious instruction.

Account of Botany Bay (from Captain Cook's *Voyage*, concluded from 266) 321-323

Cook recounts seeing many kinds of vegetation (hence the name Botany Bay) and enormous stingrays called leather jackets.

An Extract from *God's Revenge against Adultery* (edited by J. Wesley, continued from 270) 323-328

Grand-Pre suspects his wife Mermanda of adultery due to his sister's vengeful schemes. He challenges the Baron Betanford to a duel, in which both are injured. Grand-Pre finds out that the Baron and his wife are innocent. Hautefelia then poisons Mermanda, framing her brother. Mermanda's brother challenges him to a duel.
(continued on 369)

A certain Cure for Arsenic, or the Bite of a Viper 329

Salad oil is an effective antidote for a viper bite.

Superstition and Religion (by a late author) 329-331

The author relates vivid dreams in which two women personify Superstition (ugly and deathlike) and Religion (young and beautiful).
(continued on 372)

Letters [sic] 331-330

[The pages are misnumbered here in the periodical]]

Letter CCCCXXVIII. (Dec. 30, 1775; To the Rev. J. Wesley from Miss J. C. March) 331-329

Miss March congratulates Wesley on his recovery from an illness. She is discouraged because some "brethren" have withdrawn from the Society, saying, "Lo! Christ is here or lo! Christ is there."

Letter CCCCXXIX (Dec. 14, 1775; To the Rev. J. Wesley from Mrs. M. L.) 329-330

Mrs. L. asks Wesley to tell her all her faults as an act of friendship, which will aid her in sanctification.

Poetry 331-336

The Dove and the Ant 331-334

The dove pitied the ant and helped it with its labors. Helping others causes joy and leads to reward.

On Happiness 334-335

On Contentment 335-336

The Arminian Magazine, For July 1787.

Portrait: Mr. John Furz, Ætatis 69

An Extract from Dr. Whitby's Discourses on the Five Points 337-340
(continued from 289)

Chapter III: Answering the arguments produced to prove that man is purely passive in the work of conversion and that it is done by an irresistible act of God. Whitby answers scriptural arguments and refutes his opponents' understanding of the new creation and regeneration
(continued on 393)

Sermon XL on 1 Corinthians xxi.31 (by John Wesley) 341-346

Extraordinary spiritual gifts (as were exhibited in the early church) are desirable, but there is a more excellent way. Wesley contrasts the daily habits of most Christians with his program for a more rigorous discipline. Here he considers sleep and prayer.
(concluded on 398)

An Account of Mr. Silas Told (written by himself, continued from 300) 346-351

Silas and his crewmates get shipwrecked and stranded without fresh water.
(continued on 406)

An Extract of the Experience and happy Death of Mrs. Sarah Bulgin 351-354
(continued from 303)

Sarah "wrestles for a blessing" and receives it. She has become ill and is preparing to die.
(concluded on 410)

An Account of the Death of Francis Spira 354-356

Spira, a Venetian who became convinced of the truths of Luther's reformation, struggled with whether to defend these truths to his persecutors and die, or renounce them to live and to protect his family.
(continued on 412)

An Account of a Journey from Aleppo to the River Euphrates, the City of Beer, and to Mesopotamia (by Henry Maundrell, M.A., continued from 307) 356-359

The travelers reach the town of Beer on the Euphrates. They visit a castle and go to the country of Mesopotamia.
(concluded on 416)

An Account of Gehazi's Distemper; and of a Notion entertained in the Greek Church, concerning the bodies of persons dying under Excommunication (in a Letter from the Rev. Mr. Maundrell to the Rev. Mr. Osborn) 359-361

Mr. Maundrell reports seeing people in the Holy Land afflicted by a disease called Gehazi's Distemper. He is uncertain about any real descent of the people there from the biblical Gehazi. He also reports that the Greeks believe that the body of one who dies without absolution will not decompose until someone prays for its soul.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 361-365
(continued from 311)

This extract discusses unusual trees, including the Cocoa, Tallow, Palm, and Horse Chestnut trees.
(continued on 420)

An Extract from Three Dialogues (by a late author, continued from 315) 365-367

Dialogue II: Callistus recalls the duel in which he killed Melinda's brother. His remorse seems to have driven him mad, and he falls into convulsions from which he never recovers.
(continued on 424)

A Relation of a Yarmouth Witch, who (with fifteen more, convicted upon their own confessions) was Executed in 1644 (an extract from Lord Chief Justice Hale's Collections of Matters of Fact) 368-369

A witch signs an agreement with a black man (the devil?) to get revenge on a particular household.

God's Revenge against Adultery (edited by J. Wesley, continued from 328) 369-372

Malleray dies in the duel, and Hautefelia pays Fresnay to kill Grand-Pre. Fresnay, under indictment for another crime, reveals Hautefelia's crimes. They both get a just punishment.
(continued on 430)

Superstition and Religion (by a late author, continued from 331) 372-374

The lady Religion tells the author about the proper, reasonable way to enjoy the world.
(concluded on 432)

On Drunkenness (extracted from a late author) 374-376

The author contemplates the wretchedness of the lifestyle of a drunkard.

A Meditation on the Passion of our Lord (extracted from a late author) 377-379

The author enjoins Christians to meditate on the benefit of our redemption, the sufferings that Christ underwent, and our complicity in Judas' betrayal.

A Pattern for Christian Wives 379-380

Augustine's mother Monica, who quietly endured an abusive husband, is held up as an example for Christian women to emulate, for she finally won her husband over to the faith.

A Good Servant 380

A servant of Augustine's mother Monica disciplined her so that she would not become a drunk. Wesley uses this as an example for "mothers, daughters, and servants" in their "low station."

A Great Desire for Wisdom 381

Augustine was inspired to gain wisdom after reading Cicero.

On the Abuse of Holy Days (extracted from the Works of Cardinal Bellarmine) 381-382

Bellarmine laments that holidays, which should be the most sacred days, have become the occasion of revelry and sin.

Letters 383-387

Letter CCCCXXX. (Nov. 15, 1775; To the Rev. J. Wesley from Miss E. Ritchie) 383-384

Miss Ritchie has lately been in the company of those who oppose Christian holiness. She prays for them. She believes that she can serve God best, for the time, as an unmarried woman.

Letter CCCCXXXI (Nov. 8, 1775; To the Rev. J. Wesley from Alexander Forbes) 384-387

Mr. Forbes, a preacher in America, writes a brief autobiography.

Poetry 387-392

The Forty- Third Chapter of Ecclesiasticus (paraphrased by the Rev. Mr. Broome) 387-391

Hymn to Adversity (by Gray) 391-392

The Arminian Magazine, For August 1787.

Portrait: Mr. William Boothby, Ætatis 38

An Extract from Dr. Whitby's Discourses on the Five Points 393-397
(continued from 340)

Chapter III: Answering the arguments produced to prove that man is purely passive in the work of conversion and that it is done by an irresistible act of God. Although God *requires* faith and repentance, God does not *give* these to humans as if they were passive.
(continued on 449)

Sermon XL on 1 Corinthians xxi.31 (by John Wesley, concluded from 346) 398-406

Wesley continues to suggest a "more excellent way" than the daily practices of most Christians. Here, he considers the manner of doing one's business, eating, conversation, diversions, and use of money.

An Account of Mr. Silas Told (written by himself, continued from 351) 406-410

Mr. Told spends an agreeable four months in New England with righteous people.
(continued on 459)

An Extract of the Experience and happy Death of Mrs. Sarah Bulgin 410-412
(concluded from 354)

Sarah pleads with her relatives and servants for them to turn to God. She died rejoicing in her assurance of going to Jesus.

An Account of the Death of Francis Spira (continued from 356) 412-413

Spira renounces his “errors” to the Catholic Church, but then falls ill from remorse for denying Christ's truth.
(continued on 465)

An Account of a Journey from Aleppo to the River Euphrates, the City of Beer, and to Mesopotamia (by Henry Maundrell, M.A., concluded from 359) 416-419

Mr. Maundrell gives the itinerary for the conclusion of the trip.

An Account of the Valley of Salt (extracted from *Maundrell's Travels*) 419-420

In this valley, water evaporates to leave a thick crust of salt residue.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Plants 420-423
(continued from 365)

This passage continues the discussion of plants that are not native to England, including cotton, pepper, and other spices and trees.
(continued on 471)

An Extract from Three Dialogues (by a late author, continued from 367) 424-428

Dialogue III: Sophronius, Urania, and their Sons and Daughters. Sophronius returns home to his happy, virtuous family; he becomes deathly ill and prepares to say goodbye to them.
(continued on 472)

An Account of an Apparition (extracted from Beaumont's *Treatise on Spirits*, 398) 428-429

The daughter of Sir Charles Lee was told by her mother's ghost that she would die the next day, and she did.

God's Revenge against Murder and Adultery (continued from 372) 430-432

Christineta declares her love for Pisani when he comes to bring overtures from his friend Gasparino. Her persistence causes him to forget about his friend.
(continued on 478)

Superstition and Religion (by a late author, concluded from 374) 432-434

Lady Religion tells the author that he does not need to be confined to a cell or closet to be religious (that is a doctrine of superstition). Wesley's editorial note states that this description of the beauty of religion is accurate, but that the author does not seem to know HOW to attain that blessedness (i.e. through faith in Jesus).

The Campden Wonder 434-437

This is the tale of the mystery of the murder of Mr. Harrington.
(continued on 485)

The Great Question Decided, viz. Whether a Salve continues so in Great Britain? 437-439

This is a legal debate over whether a slave is still legally a slave when he or she comes to England, where slavery is illegal.
(continued on 489)

Water-Finding (an extract of a Letter from Charles de Salis, Esq. at St. Trone, near Marseilles, to his brother, the Rev. Mr. de Salis in England, dated June 17, 1772). 439-441

A boy had the ability to detect whether and where water flowed underground.

The Immensity of the Works of Creation: Of Creation in General and the Mosaic Account of it 442-443

This passage considers the direct communication from Adam to Methuselah to Shem to Isaac to Amram to Moses, by which the eyewitness account of creation was transmitted.
(continued on 483)

Letters 443-445

Letter CCCCXXXII. (July 27, 1775; To the Rev. J. Wesley from the Rev. Dr. Ford) 443-444

Dr. Ford praises Wesley for being "a nursing father to thousands," even in his old age.

Letter CCCCXXXIII (July 9, 1775; To the Rev. J. Wesley from the Rev. Dr. J. Jones) 444-445

Dr. J. is worried about Wesley's recent illness and entreats him to preach less.

Poetry 445-448

The Wish (by Mr. Merrick) 445-446

Hymn to Benevolence (by Mr. Blacklock) 446-447

To the Memory of the Immortal Ptolemy 447-448

The Thracian 448

The Arminian Magazine, For September 1787.

Portrait: Mr. Robert Johnson, *Ætatis* 24

An Extract from Dr. Whitby's Discourses on the Five Points 449-453
(continued from 397)

Chapter III: Answering the arguments produced to prove that man is purely passive in the work of conversion and that it is done by an irresistible act of God. Whitby answers arguments from Jeremiah xxxii.39-40, Philippians ii.13, and 1 Corinthians iv.7.
(continued on 505)

Sermon XLI on Romans xv.2 (by John Wesley) 453-458

Wesley considers Paul's command to "please our neighbors for their good". This consists of 1) removing hindrances in their way; and 2) using the means that directly work for that end. The primary means of doing this is by abstaining from all vice, dishonesty, and flattery.
(concluded on 510)

An Account of Mr. Silas Told (written by himself, continued from 410) 459-462

The crew returns to England, but poverty forces Silas to go back to sea on more dangerous *Voyage*s.
(continued on 515)

A Short Account of the Life and Death of Mrs. Susannah Bridgment 462-465
(by J.D.)

This tells of Susannah's upbringing, conversion, and death.

An Account of the Death of Francis Spira (continued from 415) 465-468

Spira believes that he is damned to hell for his apostasy.
(continued on 526)

An Account of Sarah Wright, written in the year 1647 468-470

Sarah dwelt constantly on thoughts of suicide and could not find peace for her soul.
(continued on 523)

The Backslider's Return: or Mr. Thomas Bond's candid account of himself in a letter to the Rev. John Wesley 470-471

Bond has found the following letters between Wesley and himself from ten years ago and wishes them to be published as a testimony of God's work in him.
(continued on 521)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 423) 471-472

This passage discusses the Machineel apple tree, whose fruit and sap is poisonous.
(continued on 529)

An Extract from Three Dialogues (by a late author, continued from 428) 472-475

Dialogue III: Sophronius says farewell to his wife and children on his deathbed.
(continued on 530)

A Relation of the grievous affliction of Faith Corbet by the wicked practices of Alice Huson and Dol. Biley (from a collection of modern relations of Matters of Fact) 476-478

Young Faith suffered from an incurable condition after a former servant (Alice Huson) put a spell on her.

God's Revenge against Murder and Adultery (continued from 432) 478-483

Gasparino kills Pisani in a duel, and Christineta has Gasparino killed in revenge. She is then sentenced to a fitting death.
(continued on 535)

The Immensity of the Works of Creation (continued from 443) 483-485

This extract considers the wonder of the heavenly bodies.
(continued on 538)

The Campden Wonder (continued from 437) 485-489

On the testimony of John Perry, his mother and brothers are convicted and executed for the supposed murder of Mr. Harrison, but Mr. Harrison turned up alive two years later.
(continued on 539)

The Great Question Decided, viz. Whether a Salve continues so in Great Britain? (continued on 439) 489-490

This passage contains the arguments of those who maintained that the master-servant/slave relationship is *not* altered when these persons enter England.
(concluded on 545)

The Preface of a Book entitled *The Socinian Controversy Discussed* 491-493
(by Charles Leslie, Chancellor of the Cathedral of Connor)

This is the preface to Leslie's book, which defends the Christian faith against the Unitarians. (However, the following extracts argue the Unitarian position.)
(continued on 542)

Short Extracts from Lord Bacon 493-494

This passage contains short bits of advice on growing plants and flowers.

Some Rules of Holy Living (extracted from a late author) 494

The author suggests what kinds of attitudes and intentions must underlie one's daily activities.

An Exhortation to Personal Godliness (extracted from a late author) 495-496

The author lists the inward and outward dispositions that lead to godliness.

Letters 496-500

Letter CCCCXXXIV. (July 6, 1775; To the Rev. J. Wesley from Mr. G. Robinson) 496-498

Mr. Robinson gives his autobiography, starting with his association with the Methodists thirteen years earlier. He has recently inherited a house, which he will make available for preaching.

Letter CCCCXXXV (July 7, 1775; To the Rev. J. Wesley from Miss A. B.) 499-500

Miss B. is happy that Wesley has recovered from his illness. She tells of her happy spiritual state.

Poetry

Edwin and Angelina (by Dr. Goldsmith) 500-504

A poem about a hermit.

The Arminian Magazine, For October 1787.

Portrait: Mr. William Warrener, *Ætatis* 35

An Extract from Dr. Whitby's Discourses on the Five Points 505-510
(continued from 453)

Chapter III: Answering the arguments produced to prove that man is purely passive in the work of conversion and that it is done by an irresistible act of God. Whitby considers the argument that we are saved by grace rather than works. He maintains that while the grace of preaching, etc., puts us in "a state of salvation," "our actual salvation depends upon good works, or on sincere obedience to be performed after faith." Faith is the condition of justification, but good works are the condition of salvation. Paul's insistence on salvation by grace is to preclude anyone from boasting. With respect to the argument that Whitby's position fails to give full glory to God, he notes instances where Christ commends good works.
(continued on 561)

Sermon XLI on Romans xv.2 (by John Wesley, concluded from 458) 510-514

Wesley enjoins his listeners to live constantly in love, humility, gentleness, pity, and courtesy, always declaring their affection to others and speaking the truth to them.

An Account of Mr. Silas Told (written by himself, continued from 462) 515-518

Silas gets married and resolves to leave his seafaring life. He starts a school and tries to teach the children their catechism, but eventually gets fired. He then finds work as a bricklayer.
(continued on 572)

A Short Account of Martha Brewton 518-520

This passage tells of Martha's natural disposition, her awakening to her sin and her Savior, and the beginnings of her mortal illness.
(concluded on 576)

The Backslider Restored (by Thomas Bond, continued from 471) 521-522

For years after he received the forgiveness of sins, Bond continued to fall into sin. In his letter to Wesley, he says that he has recently been freed from inward sin, but he still has trials and needs advice.

An Account of Sarah Wright, written in the year 1647 (continued from 470) 523-525

Sarah struggled much with depression and desired for God to give her peace. She received the blessing she sought in the course of an illness that caused her to sleep for days at a time.
(concluded on 579)

An Account of the Death of Francis Spira (continued from 468) 526-529

Spira became convinced that he was a reprobate and would not be saved. He tried to pray the Lord's prayer, but this only increased his grief.
(continued on 582)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 472) 529-530

This passage discusses the effects of an African poison and its antidote.
(continued on 586)

An Extract from Three Dialogues (by a late author, continued from 475) 530-533

Dialogue III: Sophronius gives final advice to his wife and eldest son.
(continued on 587)

A Relation of the grievous affliction of Faith Corbet by the wicked practices of Alice Huson and Dol. Biley (extracted from a collection of modern relations of Matters of Fact, continued from 478) 533-535

Corbet's daughter insisted she could never be well as long as the witch was at liberty; accordingly, she recovered after the witch was apprehended.

God's Revenge against Murder and Adultery (continued from 483) 535-538

A noble's son falls in love with the daughter of one of the tenants. He promises marriage to seduce her; but after she becomes pregnant, he becomes engaged to a noblewoman. Her father dies, disinheriting her; and she becomes homeless.
(continued on 590)

The Immensity of the Works of Creation (continued from 485) 538-539

This extract considers the minerals of the earth.
(continued on 592)

The Campden Wonder (continued from 489) 539-511

Mr. Harrison tells how he was abducted and impressed into service on a ship.
(concluded on 596)

The Preface of a Book entitled *The Socinian Controversy Discussed* 542-545
(by Charles Leslie, Chancellor of the Cathedral of Connor, continued from 493)

This excerpt begins to set forth the Unitarian position (explicitly allied with the objections of Islam against Christianity), which was put forward in a conference on Christianity and the "Mahometan Religion."
(continued on 593)

The Great Question Decided, viz. Whether a Slave continues so in Great Britain? (concluded from 490) 545

The court decided that slavery is never valid; therefore, Britain would not recognize the master's 'right' to a slave that has arrived in its borders.

An Exhortation to Family Godliness (extracted from a late author) 546-547

The author enjoins heads of household to make religion be "the standing business of the house." The family should pray, read the Bible, sing songs, give mutual account of their progress, admonish each other, and observe the Sabbath.
(concluded on 602)

An Account of the Pyramids of Egypt 547-549

This is a detailed description of the pyramids, including measurements of the largest of them.
(concluded on 599)

A Turkish Story 550-552

This is a tale about an Emperor who went in disguise to discover the injustices of his governor against the people.

Letters 552-555

Letter CCCCXXXVI. (July 8, 1775; To the Rev. J. Wesley from Miss J. T.) 552-554

Miss T. describes her Society's sorrow at hearing about Wesley's illness and their joy at his recovery.

Letter CCCCXXXVII (July 7, 1775; From Miss P. B. to the Rev. J. Wesley) 554-555

Miss B. tells Wesley of her solicitude for him in his illness.

Poetry

Bedlam (by the Rev. Mr. Fitzgerald) 555-560

A poem about the importance of controlling the passions.

The Arminian Magazine, For November 1787.

Portrait: Mr. Phillip Hardcastle, *Ætatis* 30

An Extract from Dr. Whitby's Discourses on the Five Points 561-566
(continued from 510)

Of the Freedom of the Will of Man, Chapter I. The world is in a dispensation of trial. In other words, God requires that humans prove whether they will obey, remain faithful, repent, and resist temptation. Persons must be free agents and have the capacity to do good in order to undergo such a trial.
(continued on 617)

Sermon XLII on Ecclesiastes vii.10 (by John Wesley) 566-572

Wesley considers the general supposition that the world used to be better than it currently is. He denies this based on ancient writings, which reveal that people were not more wise or virtuous then than now.
(concluded on 620)

An Account of Mr. Silas Told (written by himself, continued from 518) 572-576

Silas recalls some experiences from childhood that had led him to consider his eternal destiny, including a near-death, out of body experience in which he envisioned heaven.
(continued on 626)

A Short Account of Martha Brewton (by M. J., concluded from 520) 576-579

This passage recalls Martha's words on the day she died.

An Account of Sarah Wright, written in the year 1647 579-581
(by J. P., concluded from 525)

Sarah becomes well again, believing that the passage, "Damsel, I say unto thee arise" (Mark v.41) was intended for her.

An Account of the Death of Francis Spira (continued from 529) 582-585

A priest and bishop come to try to exorcise Spira and give him the Eucharist, which he refuses. He warns his friends that "it is not an easy matter to be a Christian," as it requires diligence not to fall eternally away like he did.
(concluded on 634)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 530) 586-587

This passage discusses the usefulness of the aloe plant.
(continued on 637)

An Extract from Three Dialogues (by a late author, continued from 533) 587-590

Dialogue III: Sophronius advises his son about the proper way to raise children and how to provide charity to people in the neighborhood.
(continued on 638)

God's Revenge against Murder and Adultery (continued from 538) 590-592

The noble's new mistress shuns him and helps the poor woman and her baby. He then has both of them killed, but the mercenary is apprehended.
(continued on 641)

The Immensity of the Works of Creation (continued from 539) 592

This extract considers the great variety of plants on the earth.
(continued on 642)

The Preface of a Book entitled *The Socinian Controversy Discussed* 593-596
(by Charles Leslie, Chancellor of the Cathedral of Connor, continued from 545)

Here, the Unitarians link their monotheism to that of the earliest biblical patriarchs and show that the Trinitarian error originated in the first few centuries, C.E. Therefore, they are more orthodox than the Catholic Church.
(concluded on 643)

The Campden Wonder (concluded from 511) 596-598

Mr. Harrison concludes his story, wondering why John Perry would falsely accuse himself and his family.

An Account of the Pyramids of Egypt (concluded from 549) 599-601

In this passage, the author continues to describe what he saw of the pyramids, including their interior decorations.

The Confession of Alice Huson on the 28th of April, 1664, to Mr. Tim. Wellset, Vicar of Burton Agnes, as it was given in to the Judges at York Assizes 601

Alice confesses her association with the devil and her involvement in tormenting Faith Corbet with Doll Bilby, another witch.

An Exhortation to Family Godliness (concluded from 547) 602-604

The author discusses family prayer and catechesis.

An Extract from the Minutes of a Conference held at Manchester, July 31 &c. 1787, between the Rev. J. Wesley and Others 604-608

These minutes list the ministers and their stations for that year.

Letters 608-609

Letter CCCCXXXVIII. (Aug. 2, 1775; To the Rev. J. Wesley from Miss A. B.) 608-609

Miss B. has found hope in her recent trials.

Letter CCCCXXXIX (Sept. 16, 1775; To the Rev. J. Wesley from Mrs. S. D.) 609

Mrs. D. contrasts her weakness with her desire to glorify God more.

Poetry 610-616

The Fire-Side (by Dr. Cotton) 610-612

The Miser and Plutus (a Fable by Gay) 613-614

The Lawyer's Prayer 614-615

On the Shortness of Human Life 615-616

The Arminian Magazine, For December 1787.

Portrait: Mr. John McGeary, Ætatis 34, A Sinner Saved by Grace

An Extract from Dr. Whitby's Discourses on the Five Points 617-620
(continued from 566)

Of the Freedom of the Will of Man, Chapter I. The doctrine that humans were utterly disabled in the fall and cannot do good without special grace from God is contrary to the biblical instances when God puts humans to the test through trials.
(continued on vol. 11, p. 3)

Sermon XLII on Ecclesiastes vii.10 (by John Wesley, concluded from 572) 620-625

Wesley gives examples from the last century, the time of Constantine, and the apostolic age to show that people were not more virtuous or religious then. In fact, he thinks that much has improved and that the present time is the most glorious outpouring of God's salvation since the apostles.

An Account of Mr. Silas Told (written by himself, continued from 576) 626-628

Silas' boss, a bricklayer, introduces him to the Methodists. After hearing Wesley, he became devoted to his ministry despite persecutions from his old acquaintances.
(continued on vol. 11, p. 12)

A Short Account of Robert Calverley (by T. T.) 629-631

Before becoming a Methodist, Robert used the doctrine of Reprobation to justify his careless lifestyle. He was awakened, became a Class leader, became sick, and died in the Lord.

A Short Account of God's Dealings with Mary Rounsevill of Trewalder, in the Parish of Lantegloss in Cornwall (by W. M.) 631-634

This is a spiritual biography of a woman who died when she was eighty-seven years old.

An Account of the Death of Francis Spira (concluded from 585) 634-637

Spira's exhortations to his friends did not sound like the words of a reprobate, but he died thinking that he was.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 592) 637

This passage describes the ephemeral flower of the Prickly Pear.
(continued vol. 11, p. 22)

An Extract from Three Dialogues (by a late author, concluded from 590) 638-641

Dialogue III: Sophronius blesses each of his children, says goodbye, and expires.

God's Revenge against Murder and Adultery (continued from 592) 641-642

The noble is found out through the testimony of his mercenary in court. The editor notes that these are character studies for young men and women *not* to emulate.
(continued vol. 11, 23)

The Immensity of the Works of Creation: Of Animals (concluded from 592) 642-643

The author classifies the animals in four categories: birds, beasts, fishes, and insects.

The Preface of a Book entitled *The Socinian Controversy Discussed* 643-645
(by Charles Leslie, Chancellor of the Cathedral of Connor, concluded from 596)

The author notes how European Trinitarians persecuted their Unitarians neighbors. The "philosophical plainness and freedom" of the former will serve to persuade others.

An Account of a Remarkable Mummy 645-646

This mummy was embalmed in a different manner than the Egyptian mummies, as its skin and organs had remained light-colored and supple.

An Instance of Second Sight (extracted from Mr. Boswell's *Tract*) 646

A servant accurately foretells a trivial incident that would happen the next day.

A Remarkable Instance of Sagacity in Crows (by H. B.) 647

These crows moved their nests from a tree that was going to be cut down to one that would be left alone.

Thoughts upon the Seventh Chapter of Romans (extracted from a late author) 648-649

The author considers contradictions in Paul's writings about regeneration and sin. He believes that when Paul, who was regenerate, speaks in the first person about the sin in him, it is merely a rhetorical device.

Of the Satisfaction of Christ (extracted from a late author) 649-652

The transaction that took place between Christ and God the Father in the atonement is ultimately a mystery, although certain anthropomorphic examples (ransom, debt, etc.) try to convey the reality. We are to adore God, not cavil about the technicalities of redemption.

On Despising Death (extracted from a late author) 652

The only way one can be content to die is through trust in God's mercy.

On the Power of the External Absorption of the Human Body 652-654
(by Dr. Wilkinson)

The human body becomes heavier after being immersed in water, due to the absorption of water through the skin. Likewise, thirst can be cured without drinking if one goes in the water. Water may be the cure for certain diseases.

A Copy of a Letter to Dr. C. from Mr. T. dated Oct. 17, 1786 655-656

Mr. W. H. T. is a missionary in India who commends the work of the Methodists there.

Beasts Taught Strange Things 657

The author attests to deer carrying riders, leopards acting like hunting dogs, and elephants dancing.

A Curious Description of Malleable Glass 657-658

Someone found a way to make an unbreakable glass that could be reshaped without heating.

Teaching Dumb Persons to Speak 658

This passage cites instances of deaf and dumb persons learning to talk.

An Extract from the Minutes of a Conference held at Manchester, July 31 &c. 1787, between the Rev. J. Wesley and Others 658-660

These minutes list the ministers and their stations in America for that year.

Letters 661-663

Letter CCCCXL. (Sept. 14, 1775; To the Rev. J. Wesley from Miss E. R.) 661-662

Miss R. enjoys the fellowship of the Trinity but marvels at the price Jesus paid for it. There has been a revival recently at Horton.

Letter CCCCXLI (Oct. 1, 1775; To the Rev. J. Wesley from Mr. J. H---son) 662-663

Mr. H. thanks Wesley for his solicitude for him in recommending readings to keep him out of the Arian and Socinian errors.

Poetry 664-672

The Second Satyr of Persius (translated by Mr. Dryden) 664-666

From one of Plato's Dialogues, this passage notes that righteousness will lead to acceptance by God. The editor notes that is as far as 'heathenism' can go without knowing that faith is counted as righteousness.

An Ode Inscribed to the Memory of the Hon. Col. G. Villiers, drowned in the River Piava in the Country of Friuli, 1703 667-670

Death and Eternity 670-671

An Ode from the Second Book of Horace 671-672

The Arminian Magazine for the Year 1788
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XI

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The Arminian Magazine, For January 1788.

Portrait: Thomas McGeary, A.M., Ætatis 27

An Extract from Dr. Whitby's Discourses on the Five Points 3-7
(continued from vol. 10, 620)

Of the Freedom of the Will of Man, Chapter I. The only way that anyone can deserve punishment is if they have the free will to choose whether to do wrong. Likewise, only the actions of one in a state of trial (as opposed to an "elect angel") can be rewarded.
(continued on 57)

Sermon XLIII on Leviticus xix.17 (by John Wesley) 8-12

Wesley points out there are many wise moral precepts among the ceremonial laws in the Old Testament. Here, he considers what it means to rebuke or reprove our neighbors (i.e. to point out their faults on essential points in a loving manner). We should do this for everyone, as each is a soul that may be saved. Wesley begins to consider the right manner of reproving others.
(concluded on 60)

An Account of Mr. Silas Told (written by himself, continued from vol. 10, 628) 12-14

Silas relates some stories about his wife and tells how he came to be a teacher at the Foundry School.
(continued on 66)

An Account of the Death of Mr. Edward Avison, Organist of St. Nicholas in Newcastle-Upon-Tyne, who died in the year 1776 15-16

This text attests to the security of Mr. Avison's soul when he died.

A Short Account of Mrs. Jane Cumberland of Lisburn in the North of Ireland 16-17

This account tells of Jane's association with the Methodists, her kindness to the preachers, and her assurance at her death.

A Short Account of Thomas Spear (by Thomas Tattershall) 18-21

Thomas was a child who had a prodigious spirituality and moral sensitivity. He exhorted his siblings before he died.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from vol. 10, 637) 22-23

This passage speculates about how mushrooms propagate themselves.
(continued on 73)

God's Revenge against Murder and Adultery (continued from vol. 10, 642) 23-26

A Spanish woman has her fiancé killed so that she can be with the man she loves.
(continued on 74)

An Extract from a Treatise called *The Refined Courtier* 27-28

The passage begins with the quotation, "Avoid anything that annoys the senses." It suggests rules of conduct that will not offend refined sensibilities (i.e. no yawning in public, making rude noises, etc.).
(continued on 77)

The History of Honey 28-29

An explanation of how bees extract nectar and make honey.

Anecdote of the Count de Lauzun 29-30

The count, a prisoner in the Bastille, diverted himself by training a spider. He never forgave the guard who squashed it.

The Strange Preservation of Gregory Crow 30-32

Captain Crow threw away his money and preserved his Bible when he got shipwrecked. His life was miraculously saved.

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" 33-36

The author extracts two contradictory passages about whether the mind is controlled by causes external to it. He goes on to consider whether the will is ever necessarily controlled by a certain motive, or whether humans have freedom of choice.
(continued on 80)

An Original Letter of Mrs. Wesley to her Son, the Late Mr. Samuel Wesley, when at Westminster School, written about the year 1706 36-38

Susannah writes of the benefit of receiving the sacrament and instructs him on how to prepare himself to do this. She advises him to foster a continual awareness of God's presence and of the glory that awaits the virtuous.
(concluded on 83)

The Surest and Safest Way of Thriving (extracted from a late author) 38-40

This is an exposition of Matt. x.41-42, concerning what it means to "welcome a prophet" and "a righteous man." This involves accepting the teaching of and showing kindness to ministers and those who interpret the Word. We are to be kind to all, but especially to ministers, who have a special relationship to Christ.
(continued on 86)

Thoughts on Genius (by J. Wesley) 41-43

Wesley defines genius as "An Extraordinary Capacity for Philosophy, Oratory, Poetry, or any other Art or Science: the constituent Parts whereof are a strong Understanding, and a lively Imagination; and the essential Property, a just Taste."

Warning Given in Vain 44

The Duke of Guise disregarded the warning of an ambush and was killed.

Remarks on the Swiftness of Time (extracted from a late author) 44-47

The author notes how suited for human beings the earth is in its distance from the sun, length of days, and the marking of the passage of seasons.

Letters 47-51

Letter CCCCXLII. (Feb. 7, 1776; To the Rev. J. Wesley from Miss M. Bosanquet) 47-48

Miss Bosanquet reveals her solicitude for Mr. Fletcher in his recent illness.

Letter CCCCXLIII (Feb. 8, 1776; To the Rev. J. Wesley from Mr. R. C.) 48-50

Mr. C, a preacher, rejoices at the conversion of his mother and of a couple he met on the road.

Letter CCCCXLIV (Feb. 9, 1776; To the Rev. J. Wesley from Miss A. B.) 50-51

Miss B. describes how God gently chastens her.

Poetry 51-56

Ode to the New Year (by Cunningham) 51-53

A Hermit, Meditation 53-55

On Death 55-56

Dr. Doddridge's Epigram on his Family Vault 56

The Arminian Magazine, For February 1788.

Portrait: Mr. John Price, Ætatis 42

An Extract from Dr. Whitby's Discourses on the Five Points 57-60
(continued from 7)

Of the Freedom of the Will of Man, Chapter I. Whitby argues that irresistible grace and the inability to do good without it have no basis in scripture. He quotes five propositions of Protestant doctrine, as laid out in LeBlanc's *Theses of the Liberty of Man*, which he will proceed to disprove.
(continued on 113)

Sermon XLIII on Leviticus xix.17 (by John Wesley, concluded from 12) 60-65

Wesley discloses the proper manner for reproving our neighbors. It must be done in the spirit of love, humility, meekness, and prayer. One should be outwardly serious, fit one's approach to the occasion, and not hesitate to approach people when they are drunk.

An Account of Mr. Silas Told (written by himself, continued from 14) 66-69

Silas brings some students to visit prisoners at Newgate on the day of their execution. Mr. Lancaster died a Christian. The Methodists took up a collection for his shroud and coffin after some ruffians disgracefully disposed of his body.
(continued on 120)

A Short Account of the Death of Mr. Andrew Delap (by A. Brown) 69

Mr. Delap regained his reason long enough to tell the state of his soul before he died.

An Account of John Wynn, who was executed at Bedford, April 4, 1785 69-71

Mr. Wynn, a soldier, was sentenced to death for robbery. The author of this piece visited him and aided in his conversion.
(continued on 124)

The Experience of J. B. of St. Hellier's in the Isle of Jersey 71-73

J. B. gives an account of her interior struggles and blessings, including several visions of God.
(continued on 127)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 23) 73-74

This passage describes coral.
(continued on 133)

God's Revenge against Murder and Adultery (continued from 26) 74-77

Alfemero catches his wife with another man and kills them both.
(continued on 134)

An Extract from a Treatise called *The Refined Courtier* (continued from 26) 77-79

This passage gives rules for blowing one's nose, not breathing on others, and not scratching oneself.
(continued on 136)

The History of Bees Wax 79-80

An explanation of how pollen becomes wax.

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 36) 80-83

The author takes issue with Priestly's definition of cause and effect. Using the example of the agency of God, he refutes the idea that effects are inherent in or necessary to the causes themselves.
(continued on 140)

An Original Letter of Mrs. Wesley to her Son, the Late Mr. Samuel Wesley, when at Westminster School, written about the year 1706 83-86
(continued from 38)

Susannah enjoins her son to meditate on the brevity of life. He has complained about his classmates; but she asks him to refrain from judging them, for he does not know the circumstances of their upbringing. He should also consider his own faults before shunning them.

The Surest and Safest Way of Thriving (continued from 40) 86-88

God takes notice of each one of the saints and will reward any kindness shown to them. It is better to be charitable and poor than to hoard your possessions.
(continued on 145)

An Account of Eight Sailors in Greenland 88-91

These sailors survived in the cold for an entire winter after their ship left them behind.

An Account of S. Mallitt (by Mr. William Mallitt) 91-93

William's niece, who lived with him, was very sick. The unusual thing was that whenever she would have a “fit”, it would end with her preaching a sermon and praying.
(continued on 130)

The Voyage of Life: an Allegory (extracted from a late author) 93-98

This is a dream of a boat's voyage. The scenes and adventures through which it passes are an allegory for the stages of life. It is like *Pilgrim's Progress* on water.

A Remedy for Corns on the Feet 98

An application of roasted garlic is the cure.

A Letter from Dr. Thomas Secker, late Archbishop of Canterbury, to the deceased Dr. Wallace, one of the Ministers of Edinburgh 98-100

"Thomas Canterbury" praises the *Appeal* of Dr. Oswald.

How to Restrain Mad People 100

Prolonged, steady eye contact will subdue a mad person.

Letters 100-106

Letter CCCCXLV. (Feb. 8, 1777; To the Rev. J. Wesley from Miss E. R.) 100-101

Miss E. R. muses that soon she and Wesley might "sit together round the throne and dwell where Jesus is."

Letter CCCCXLVI (March 4, 1777; To the Rev. J. Wesley from Miss M. B.) 101-104

Miss B. is considering starting a boarding school, for the day school children "unlearn" at home what they learn from her. She is worried, however, that she is too anxious and that she may become too successful. She writes that it is against her better judgment to teach wicked children the liturgy of the Lord's Supper, as they do not understand its mystery.

Letter CCCCXLVII (March 14, 1777; To the Rev. J. Wesley from Miss E. R.) 104-105

Miss R. thanks Wesley for his observations of her enviousness, and she invites further instruction.

Letter CCCCXLVIII (Apr. 24, 1777; To the Rev. J. Wesley from Miss E. R.) 105-106

Miss R. has become sick and feels that she may be "on the wing for heaven."

Poetry 107-112

A Night Piece on Death 107-109

The Resignation 110-111

Flying Fowl and Creeping Things, Praise Ye the Lord 112

The Arminian Magazine, For March 1788.

Portrait: Mr. N. Price, Ætatis 40

An Extract from Dr. Whitby's Discourses on the Five Points 113-115
(continued from 60)

Of the Freedom of the Will of Man, Chapter I. Whitby enlists Aristotle, Seneca, and other ancients in support of free will.
(continued on 169)

Sermon XLIV on Matt. xvi.3 (by John Wesley) 115-120

In this sermon on discerning "the signs of the times," he describes (via Old Testament prophecy) what the time of the Messiah was like. He proceeds to discuss the times presently at hand, the time of "the latter day glory." As the kingdom of God comes imperceptibly at times, it is sometimes difficult to perceive. However, its marks include the preaching of the gospel to the poor, which is evidenced by the revival in England and elsewhere.
(concluded on 172)

An Account of Mr. Silas Told (written by himself, continued from 69) 120-122

Silas was experiencing unrest in his soul until one day someone struck him on the head, and he instantly began praising God.
(continued on 178)

A Short Account of the Death of Mr. Joshua Keighley (by James Grey) 123-124

Mr. Grey describes the last few days of this preacher's life. Apparently he had had a previous premonition that he would die in Scotland, which he did.

An Account of John Wynn, who was executed at Bedford, April 4, 1785 124-127
(by Joseph Pescod, concluded from 71)

Mr. Wynn went to the gallows singing hymns and praying. The Methodists held a funeral for him.

The Experience of J. B. of St. Hellier's in the Isle of Jersey 127-130
(continued from 73)

J. B. describes her close communion with God through prayers and dreams. God let her know in advance that she would soon be with him.
(continued on 182)

An Account of S. Mallitt (by Mr. William Mallitt, continued from 93) 130-133

This extract contains S.'s own spiritual autobiography, given to her uncle in a letter. She was tempted for a time to murder her sister. She was converted after hearing the Methodists and having a vision of angels who showed her heaven and hell.
(continued on 185)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 74) 133-134

This passage discusses sugar: how it is extracted and whether it is bad for teeth.
(continued on 192)

God's Revenge against Murder and Adultery (continued from 77) 134-136

Alfemero is acquitted for his murder of his wife and her paramour, but he was sentenced to death after killing another man in a duel.
(continued on 194)

An Extract from a Treatise called *The Refined Courtier* (continued from 79) 136-138

Of things repugnant to the inclinations and appetites of the generality of mankind: The passage discusses general manners to follow when in the company of others.
(continued on 196)

Of the natural increase of bees and of our bad management of them, which prevents it 138-140

When humans harvest honey and wax improperly, they kill the bees.
(continued on 197)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 83) 140-144

The author says that the laws of gravity and other invisible impulses cannot be called *causes* of visible effects. The ultimate cause is an intelligent agent (God), who controls whether the laws of nature will be suspended or not.
(continued on 198)

The Surest and Safest Way of Thriving (continued from 88) 145-148

The author lists scriptural promises of divine blessing for generosity to the poor.
(continued on 203)

The Case of Birstal House 148-150

Wesley gives a history of houses built for preaching and expresses his concerns about the deed for the new house in Birstal. The issues are 1) who will be the heirs of the property and 2) whether the trustees will retain the right to place and displace preachers when they like (Wesley opposes this).
(concluded on 203)

On the Folly of Misspending Time (extracted from a late author) 151-155

The author observes that most of people's time is spent in fruitless, petty employment. He cites Erasmus as an example of someone who made good use of his time. One philosopher remarked that time was his estate, which would produce nothing without cultivation, but would abundantly repay the labors of industry.

Account of Dr. Johnson's Shipwreck (written by himself) 155-158

Dr. Johnson was shipwrecked twice on the same trip to Norway.

Letters 158-163

Letter CCCCXLIX. (Apr. 28, 1777; To the Rev. J. Wesley from the Rev. Richard Moss) 158-160

Rev. Moss makes reference several times to the godless, bloodthirsty Americans.

Letter CCCCL (June 24, 1777; To the Rev. J. Wesley from Miss E. R.) 160-161

Miss R. (who appears to be dying) is looking forward to her inheritance in heaven.

Letter CCCCLI (June 29, 1777; To the Rev. J. Wesley from Mrs. S. N.) 161-162

Mrs. N. has been tempted with worry about the future.

Letter CCCCLII (June 30, 1777; To the Rev. J. Wesley from Miss E. M.) 162-163

Miss M. reports a conversation in which she defended Methodists to her music teacher, who spoke badly of them.

Poetry 164-168

Know Thyself 164-165

The Character of a Good Parson (imitated from Chaucer) 165-168

Fools Make a Mock at Sin – Proverbs xiv.18 168

The Arminian Magazine, For April 1788.

Portrait: W. West, Ætatis 37

An Extract from Dr. Whitby's Discourses on the Five Points 169-172
(continued from 115)

Arguments to prove the Freedom of the Will as well as from Necessity as from Co-action: Chapter II. Here, Whitby gives scriptural examples where people are asked to choose between alternatives (Paul letting people choose virginity or marriage, Joshua asking Israel to choose whom they would serve), thus proving that people have free will.
(continued on 225)

Sermon XLIV on Matt. xvi.3 (by John Wesley, concluded from 120) 172-178

Those who cannot discern the signs of the times are "an adulterous and sinful generation." It is a result of their sin that they are cannot see. Christians must "let [their] light shine" before others in order to give witness to the reign of God.

An Account of Mr. Silas Told (written by himself, continued from 122) 178-181

Silas recalls some of the prisoners he encountered in his twenty-one years of preaching at the debtor's prison.
(continued on 232)

The Experience of J. B. of St. Hellier's in the Isle of Jersey 182-184
(continued from 130)

J. B. describes how she came to be entirely free from self-will and sin. She continues to have mystical experiences.
(continued on 235)

An Account of S. Mallitt (by Mr. William Mallitt, continued from 133) 185-188

S.'s letter recounts the various places she lived when she was sick and the spiritual temptations she overcame (including the belief, “once saved, always saved”).
(concluded on 238)

Some Account of the Death of Mrs. Walker, late Mrs. Clapham, of Leeds 188-191
(by John Booth)

Mr. Booth, a preacher, recalls Mrs. Walker's words in the last days of her life. She exhorted each of her eight children and sang hymns.
(continued on 242)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 134) 192-194

This passage discusses Ambergris, apparently a yellow volcanic rock that is found in the sea. It also speculates that the air causes corruption or putrefaction in animal and vegetable life, especially when the air is "impregnated" by water.
(continued on 246)

God's Revenge against Murder and Adultery (continued from 136) 194-195

Alibius, a dissolute man, having taken an interest in another woman, attempts to kill his wife.
(continued on 249)

An Extract from a Treatise called *The Refined Courtier* (continued from 138) 196-197

This extract gives rules for apparel, focusing on modesty and simplicity.
(continued on 251)

The French and Dutch manner of preserving their Bees (continued from 140) 197-198

This method of harvesting honey keeps the bees alive so there will always be a honey supply.
(continued on 253)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 144) 198-203

Priestly has argued that every action has an external cause. However, the author insists that humans have the ability of self-determination, so that they can decide whether and how to respond to external things. Likewise, God is free, and not tied down to "necessary actions."
(continued on 255)

The Surest and Safest Way of Thriving (continued from 88) 145-148

The author continues to list scriptural passages promising rewards for charity and generosity.
(continued on 259)

The Case of Birstal House (concluded from 150) 205-208

Wesley gives his reasons for his opposition to giving the Trustees the power to place ministers: 1) itinerant preaching will cease; 2) preachers may be less likely to speak the truth due to their power over them; and 3) placing ministers is the priority of the Conference.

Resolutions of the Society for the Purpose of Effecting the Abolition of the Slave Trade 208-209

This is a document from the Society in Manchester, resolving to oppose the African Slave Trade through circulating petitions. They are following the Society in London, which was the first to take up this cause.

Zeal in the Propagation of Infidelity Inexcusable 209-211

The author opposes writers who write stories of infidelity. Even if they are only writing the truth, as they say, it is a rule of common decency that people should not say everything they think is true.

On the Beauties of the Psalms 211-212

This passage claims that the poetry, content, comfort, and truth of the Psalms are unparalleled in other literature. People should spend hours meditating on them and become acquainted with their beauty.

On the Love of Life 212-214

The author notes that with age comes an increased love for life and attachment to it. He compares this to a prisoner who had been in prison for a long time and preferred to stay there than to be free.

The Great Bell in Vienna 215

This huge bell is made from the canons used by the Turks during the siege of the city.

Letters 215-218

Letter CCCCLIII. (June 31, 1777; To the Rev. J. Wesley from Lady ----) 215-216

The Lady gives an account of her spiritual well-being.

Letter CCCCLIV (July 10, 1777; To the Rev. J. Wesley from Mr. W. P) 216-217

Mr. P. wishes for Wesley to relay to his readers his concern about the dangerous use of chimney boards.

Letter CCCCLV (July 2, 1777; Mr. J. W. S. to the Rev. J. Wesley) 217-218

Mr. S. wishes to become a preacher and asks Wesley how to proceed.

Poetry 218-224

Hymn to Contentment 218-221

An Extract from an Elegiac Poem on the Death of Mr. Grey, who died July 31, 1771, aged 55 221

Verses Addressed to his Royal Highness Prince Adolphus Frederick on his Birthday, Feb. 24, 1787 (by the English Gentlemen at Gottingen) 222-223

On Riches 223-224

Epitaph on a Man and his Wife 224

The Arminian Magazine, For May 1788.

Portrait: Mr. Thomas Ellis, *Ætatis* 32

An Extract from Dr. Whitby's Discourses on the Five Points 225-228
(continued from 172)

Arguments to prove the Freedom of the Will as well as from Necessity as from Co-action: Chapter II. Salvation is conditional upon faith and repentance; decree does not dictate it. Whitby uses Judas as an example of this maxim.
(continued on 281)

Sermon XLV on Psalm viii.3-4 (by John Wesley) 228-232

Wesley, in his exposition of "what is man that you are mindful of him?", dwells on the insignificance of human beings on the grand scale of the universe and in their short life span.
(concluded on 285)

An Account of Mr. Silas Told (written by himself, continued from 181) 232-234

Silas tells the story of four prisoners: Morgan, Whalley, Brett, and Dupree. They were reprieved, but Silas found one of them backsliding into card playing and reproached him.
(continued on 290)

The Experience of J. B. of St. Hellier's in the Isle of Jersey 235-237
(continued from 184)

The author advises J. B. not to become proud on account of her revelations, and she agrees to try to increase in humility. A letter from her recounts her spiritual experiences in March and April.
(continued on 295)

An Account of S. Mallitt (by Mr. William Mallitt, concluded from 188) 238-242

S. realizes that she must continue to preach, whether she gets better or not, despite the opposition of the devil and others. She struggles with spiritual pride as well as with a sense of inadequacy. This is one of the first accounts of a woman preaching in this magazine.

Some Account of the Death of Mrs. Walker, late Mrs. Clapham, of Leeds 242-246
(by John Booth, concluded from 191)

Mrs. Walker continued to pray and sing until she died.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 194) 246-248

This passage concludes the discussion of how plants rot and begins an examination of the parts of vegetable anatomy.
(continued on 301)

God's Revenge against Murder and Adultery (continued from 195) 249-250

Alibius finally resorts to beating his wife to death so that he can be with Philatea, who is by now pregnant.
(continued on 303)

An Extract from a Treatise called *The Refined Courtier* (continued from 197) 251-253

The author gives reasons for not detracting from anyone behind their back. He also advises to be neither too reserved nor too familiar with others.
(continued on 305)

The French and Dutch manner of preserving their Bees (concluded from 198) 253-255

The French and Dutch provide cases for the beehives to keep them warm in the winter. They also know how to revive a frozen bee.

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 203) 255-258

Priestly has tried to prove necessity from God's prescience. The author counters that God knows all possibilities, but not what will inevitably happen. God does not need to control events in order to foresee them. He begins to refute Priestly's scriptural evidence.
(continued on 307)

The Surest and Safest Way of Thriving (continued from 148) 259-262

The author states that we cannot assume that promises of plenty for the generous imply a *temporal* blessing. This may be, but the only thing that is sure is the eternal blessing. He quotes a number of ancient and recent authorities to support this assertion.
(continued on 307)

On the Slave Trade 263-264

In this letter from Thomas Walker, dated January 1, 1788, the Manchester Society declares their opposition to the slave trade and asks for the support of the recipient.

An Answer to an Important Question (by J. Wesley) 264-266

Wesley considers why it is that the clergy in England and Ireland do not appreciate or avail themselves of the help of the Methodist preachers. He answers that perhaps they do not like the serious demeanor of the Methodists. Secondly, Jesus told his disciples that the world would not accept them. Also, the Methodists go beyond outward piety to the more rigorous discipline of the heart, which is not practiced in much of the church.

Admonition Against Sabbath Breaking 267-268

The author reminds the readers of the imperative to keep the Sabbath. It is designed to be a blessing, and those who break it turn it into a curse.

Enthusiasm less pernicious to the mind then Coldness and Indifference in Religion 268-270

Enthusiasm accompanies all of the great virtues, whereas indifference leads to indolence and a slippery slope to sin. The passage concludes with an extended example of a lady who does not see the need to avoid conformity with the world.
(concluded on 312)

The Punishment of Homicide: a Dissertation from the French on Genesis Chapter IV 270-272

The passage considers Cain's threefold punishment: 1) a curse, 2) to be a vagabond; and 3) to be unable to cultivate land. Several ancient cultures appear to have used banishment as the punishment for murder as well. Vengeance was prohibited.
(concluded on 314)

A Strange Birth 272

A pregnant woman was shot in half by a canon, and someone simply lifted the baby out of her.

Letters 273-276

Letter CCCCLVI. (July 3, 1777; To the Rev. J. Wesley from Mr. R. C.) 273-275

Mr. C. gives an account of two encouraging Methodist meetings and a dangerous sea voyage.

Letter CCCCLVII (July 10, 1777; To the Rev. J. Wesley From Miss A. C.) 275-276

Miss C. expresses her concern for Miss M., who is very sick and seems to think that Wesley's last sermon was directed at her.

Poetry 277-280

An Ode Sung at the Anniversary Meeting of a Fraternity 277-278

The Day of Judgment (attempted in the Manner of Dr. Watts) 279

Epitaph 280

Epigram: From the Greek 280

On the Foregoing Epigram 280

The Arminian Magazine, For June 1788.

An Extract from Dr. Whitby's Discourses on the Five Points 281-284

(continued from 228)

Arguments to prove the Freedom of the Will as well as from Necessity as from Co-action: Chapter II. Whitby appeals to the church fathers (Justin Martyr, Cyprian, Tertullian, etc.) for support in his argument that humans must choose obedience or disobedience and the concomitant reward or punishment.
(continued on 337)

Sermon XLV on Psalm viii.3-4 (by John Wesley, continued from 232) 285-289

Wesley considers God's special concern for the earth in a universe where there may be millions of other inhabited worlds.

An Account of Mr. Silas Told (written by himself, continued from 234) 290-295

Silas recounts the execution of Mary Edmonson and the circumstances surrounding her wrongful conviction.
(continued on 348)

The Experience of J. B. of St. Hellier's in the Isle of Jersey 295-297
(concluded from 237)

J. B. overcomes her doubts and again enters into mystical rapture.

A Short Account of Joseph Symes (by Benjamin Rhodes) 297-298

This is the account of the death of an impecunious Society member.

Some Account of ----- ----- 298-301

The author was born to Dissenting parents. When they died, she had a difficult time keeping work, as her relatives were cruel to her and the cotton industry was so dangerous. Finally, she became a teacher. She gradually became convicted of her sins through Methodist sermons. She lost all of her pupils when the parents found out she was allowing the Methodists to preach in her house.
(concluded on 352)

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 248) 246-248

This extract discusses the function of bark, leaves, branches, etc. It also considers the tiny parts of mosses and other plants.
(continued on 357)

God's Revenge against Murder and Adultery (continued from 250) 303-305

Alibius goes to trial and his daughter accuses him of her mother's murder. Finally, he confesses.
(continued on 359)

An Extract from a Treatise called *The Refined Courtier* (continued from 253) 305-307

Scholars should not muse with their arms crossed, unless in private. Men should not take exception at every little omission or offense.
(continued on 361)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 258) 307-309

The author takes issue with Priestley's interpretation of scriptures about God's foreknowledge and election, including 1 Peter i.2, and Acts xv.18.
(continued on 363)

The Surest and Safest Way of Thriving (continued from 262) 309-311

The author warns that when one receives a blessing, one should not attribute it to one's own merit, but only to God's grace and mercy. Likewise, we should not do good in order to receive a reward, but out of obedience and for conscience's sake. He proceeds to hold up the Shunamite woman's kindness to Elisha and Job's generosity to the poor as examples.
(continued on 367)

On Enthusiasm (concluded from 270) 312-314

The author condemns the common excuses that cause people to waste their time on earth with frivolities, to the neglect of charity and solitude.

The Punishment of Homicide: a Dissertation from the French on Genesis Chapter IV (concluded from 272) 314-315

God's original intention for a murderer was to put him or her to death, but exile was permitted so as not to feed the fierceness and barbarity of the times. However, for Cain, exile was worse than death.

Admonition against Drunkenness 315-317

This passage gives religious, social, and scriptural reasons to abstain from drunkenness.

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M.) 317-319

This is an exposition of Paul's contrast between Adam and Christ in Romans 5. It begins by considering the state of nature after the sin of the first humans. The result of sin was a corruption of the image of God in which they were created.
(continued on 370)

An Example of Historical Narration from Sallust 320-321

This narration gives a brief history of the formation of the Roman Commonwealth.

The Real Character of Epicurus 321

A eulogy for Epicurus.

Dr. Beatie's Account of an Extraordinary Deliverance 321-322

A dog brought help when its master fell through the ice.

Presages of Death 322-323

A Duke had a premonition that he would die, and his sister also dreamed of his death.

Letters 323-328

Letter CCCCLVIII. (July 11, 1777; To the Rev. J. Wesley From Miss J. B.) 323-325

Since Christmas, Miss B. has loved Jesus with her whole heart. She describes her inner state at length.

Letter CCCCLIX (July 12, 1777; To the Rev. J. Wesley from Miss E. A.) 325-326

With Jesus, Miss A. is able to rejoice rather than grieve in her troubles.

Letter CCCCLX (Jan. 17, 1778; To the Rev. J. Wesley from Mrs. M. W.) 326-328

Mrs. M. answers Wesley's questions by giving a brief spiritual autobiography. She did not have a chance to meet him when he was in Ireland but is pleased to receive his letters.

Poetry 328-336

The Progress of Error (continued on 368) 328-334

The Believer's Portion 334-336

The Monument 336

Doggerel: or a good story badly told (from the tomb of R. Pendrell) 336

The Arminian Magazine, For July 1788.

Portrait: Mr. Robert Armstrong, *Ætatis* 34

An Extract from Dr. Whitby's Discourses on the Five Points 337-340
(continued from 284)

Arguments to prove the Freedom of the Will as well as from Necessity as from Co-action: Chapter II. Whitby continues his appeal to the church fathers, this time citing St. Austin and Eusebius.
(continued on 393)

Sermon XLVI on I Samuel ii.17 (by John Wesley) 340-348

Wesley asks whether God ever blesses the ministry of ungodly men and says that if not, the Methodists should separate from the Church of England. He uses the examples of Eli's wicked sons, the priests in the Babylonian exile, the state of Judaism before Pentecost, and the condition of Christianity before the Reformation to show that bad leaders often precede excellent ones.
(concluded on 393)

An Account of Mr. Silas Told (written by himself, continued from 295) 348-351

Silas tells the story of Mr. Anderson, who was executed wrongfully, and his wife, who was left with three children and no money. Silas and his wife took Mrs. Anderson into their home for a time and found her a job. (continued on 403)

Some Account of ----- ----- (concluded from 301) 352-355

The author struggled with a lack of assurance until she heard Wesley preach on 1 Cor. xiii. She tells of being tempted by a predestinarian who told her she could not fall from grace.

A Short Account of Mrs. Hannah Kay 355-357

This is the hagiography of a woman who professed to have attained Christian Perfection.

An Extract from *A Survey of the Wisdom of God in Creation*: Of Some Particular Plants (continued from 303) 357-359

This extract discusses the adaptations that ensure the survival of various plants. These adaptations include seeds that go dormant, protective prickers and thorns, and the ability to climb walls and trees.
(continued on 412)

God's Revenge against Murder and Adultery (continued from 305) 359-361

Victorina's parents forced her to marry Souranza (this is held up as an example of bad parenting). Her lover Sypontus killed Souranza, and soon he and Victorina were imprisoned.
(continued on 416)

An Extract from a Treatise called *The Refined Courtier* (continued from 307) 361-363

This passage delineates the etiquette of familiar discourse. One should not talk too much, gossip, or be obscene. The author gives examples of each of these vices from Greek literature.
(continued on 420)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 309) 363-367

The author uses Exodus xiii.17 and other biblical stories to show instances when God did not foreknow what course of action people would take. He insists, contrary to Priestly, that divine prescience is not incompatible with human self-determination.
(continued on 423)

The Surest and Safest Way of Thriving (continued from 311) 367-370

The author provides examples from ancient and modern history to illustrate that God rewards generosity to the poor.
(continued on 426)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 319) 370-372

God allowed creation to fall from its perfect created state only by a limitation of divine power. Taylor raises questions about divine goodness, omnipotence, and preservation of the world. Only by revelation can we know how the world got to its present state and what hope it has for a remedy.
(continued on 430)

An Admonition against Swearing: to all whom it may concern 372-373

Swearing profanes God's name and is contrary to good manners.

Religion the Foundation of Content: an Allegory 373-376

The Caliph Almalic tells Hassan that he cannot give him any more than he already has, as he has contentment. Afterward, Hassan becomes discontented with his station in life and loses his peace of mind.
(concluded on 433)

The Art of Happiness 376-378

A story about Arachne and Melissa illustrates the benefit of looking on the "bright side" of life.

A Summary View of the Slave Trade 379-381

Slaves are acquired by means of 1) war; 2) punishment for crime; 3) the "right of empire" of the prince; and 4) kidnapping. All are unjust and inhumane.
(continued on 436)

Letters 382-388

Letter CCCCLXI. (April 16, 1778; To the Rev. J. Wesley from Mr. J. Baxter) 382-383

Mr. Baxter, a minister in Antigua, reports that God has preserved him from American pirates. The churches there are thriving. Two black women lead one.

Letter CCCCLXII (May 17, 1778; To the Rev. Messrs. John and Charles Wesley from the Rev. J. Fletcher) 384-386

Fletcher discusses his difficulty with the people in Marseilles and enumerates their vices. Most of them are Deists and reject true morality. He entreats the Wesleys to use their influence against the theories of Voltaire, Rousseau, Hume, and Hobbes.

Letter CCCCLXIII (May 18, 1778; To the late Rev. Dr. Conyers from the late Rev. John Fletcher) 386-388

Fletcher exhorts Conyers to stand firm, especially against the Philosophers of the Continent.

Poetry 388-392

The Progress of Error (concluded from 334) 388-390

Time, An Elegy: Written near the Ruins of Elgin-Cathedral (by Robert Alves, A.M.), Part I 390-392

Lines from Edward VIth Statue in St. Thomas's Hospital, London 392

The Arminian Magazine, For August 1788.

Portrait: Mr. John Horne, Ætatis 34

An Extract from Dr. Whitby's Discourses on the Five Points 393-397
(continued from 340)

Chapter III: Argument from Reason to evince the Freedom of the Will. Observation tells us that persons are not constrained to either only do good or only do evil, but that people can and do choose both. One's free actions may be subject to a command, but the command does not predetermine those actions. It would be unjust to condemn someone for breaking a law if they did not have the power to obey it.
(continued on 449)

Sermon XLVI on I Samuel ii.17 (by John Wesley, concluded from 348) 397-403

Wesley appeals to Jesus' teaching and example to prove that while Methodists should oppose sin in the church, they should not separate from it. Likewise, the Reformers did not leave, but were thrust out of the church. The sacraments convey grace to believers regardless of the worthiness of the priest. Even the ministry of wicked men can do some good. Splits within the church only lead to evil consequences. Therefore, the Methodists must spread the gospel within the church as it exists.

An Account of Mr. Silas Told (written by himself, concluded from 351) 403-406

Silas relates the cases of Mr. Gibson and Mr. Slocomb. The passage ends with an editorial note about the good work Mr. Told accomplished in spite of adversity. He died at age sixty-eight.

An Account of the Death of the Late Rev. Charles Wesley in a Letter to the Rev. John Wesley (by Miss S. Wesley) 407-409

In this letter dated April 4, 1788, Charles' daughter writes of the last few weeks of his life. He was in great pain and ready to die. His last words were, "Lord – my heart – my God!"

A Short Account of the Death of Mrs. M'Donald, many years Servant at the Foundry, near Moorfields, London (by Peter Jaco) 409-410

The account of her death is dated June 28, 1778. "Though weak in her mental powers . . .I do not think she has left many behind her so simple and upright of heart."

An Account of the Death of William Quayle, who died in the Ninth Year of his Age 410-412

This child reproved sinners, prayed fervently, and wept over the sins of others.

An Extract from *A Survey of the Wisdom of God in Creation*: Of the Propagation of Plants (continued from 359) 412-416

This passage describes how the principles of water, air, and earth interact to make plants. It discusses how plants propagate and obtain nourishment.
(continued on 470)

God's Revenge against Murder and Adultery (continued from 361) 416-420

Victorina, having been acquitted of her husband's death, marries again. As her husband Fassino is an unfaithful drunkard, she poisons him and frames her maid Felicia. However, the apothecary testifies; and Victorina is hanged.
(continued on 472)

An Extract from a Treatise called *The Refined Courtier* (continued from 363) 420-422

This extract enumerates various "errors of the tongue," giving concrete examples of these errors.
(continued on 475)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 367) 423-426

The author agrees that material objects follow the laws of nature. However, humans, who are able to make choices, are not so predictable. In an extended illustration, he demonstrates that a man's preference for apples over peaches does not constrain him out of necessity to always choose the apple when offered both. (continued on 477)

The Surest and Safest Way of Thriving (continued from 370) 426-430

The author provides examples from contemporary England to illustrate that God rewards generosity to the poor. (continued on 478)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 372) 430-433

Taylor contemplates the Fall and God's promise to raise creation to an even higher happiness than that which it first lost. It is not for us to question God's wisdom in allowing the Fall to occur. (continued on 481)

Religion the Foundation of Content: an Allegory (concluded from 376) 433-436

Hassan complains to the Caliph that he had taken what he never had (contentment) by raising his expectations. The Caliph gives him a life of luxury, but then Hassan missed the pleasure of working and earning his food. He was miserable again when the luxuries were withdrawn. The angel of instruction tells him to be thankful for everything and return cheerfully to his work.

A Summary View of the Slave Trade (concluded from 381) 436-440

Part I: The author points out that cultivation of Africa's crops would benefit all of England (it would compensate for the loss of America), whereas the slave trade makes only a few rich. He goes on to list reasons why the slave trade is actually harmful to merchants, manufacturers, and seamen. For example, it has aided France in cultivating St. Domingo. Part II: The author lists the advantages of abolition, including the saving of lives and the possible conversion of the slaves to Christianity.

Letters 440-444

Letter CCCCLXIV. (May 19, 1778; To the Rev. J. Wesley from Miss A. B.) 440-441

Miss B. inquires about the relation between right belief and right practice, fearing she overemphasizes obedience.

Letter CCCCLXV (May 20, 1778; To Miss E. Johnson from Mrs. S. Nind) 442

Mrs. Nind testifies to God's support in her illness and her consuming love for Jesus.

Letter CCCCLXVI (May 21, 1788; To the Rev. J. Wesley from Miss E. R.) 443-444

Miss R. thanks Wesley for his friendship. She reports on her spiritual condition and asks for advice on how "to improve the flying moments as they pass."

Poetry 445-448

Time, An Elegy: Written near the Ruins of Elgin-Catherdral (by Robert Alves, A.M.), Part I, (continued from 392) 445-446

Verses by the late Rev. Charles Wesley a little before his Death 446-447

These verses are a meditation on Hosea iv. 2.

The Presence of God, the only Comfort in Affliction 447-448

The Ant turned into a Gem (from Martial) 448

On God's Omnipotence 448

The Arminian Magazine, For September 1788.

Portrait: Mr. Thomas Wride, Ætatis 55

An Extract from Dr. Whitby's Discourses on the Five Points 449-453
(continued from 397)

Chapter V: Showing that these late Notions concerning the Liberty, or rather Servitude of the Will of Man, were generally condemned by the Primitive Christians. Whitby quotes Justin Martyr, Origen, and others. He outlines St. Austin's refutation of the Manichees in four points. St. Austin's definition of sin is "the Will to do that from which we have the liberty to abstain."
(continued on 505)

Sermon XLVII on 2 Corinthians i.12 (by John Wesley) 453-458

Wesley spends some time defining the word conscience. It has three offices: witness, judge, and executor of sentences. It is a gift from God that tells Christians what agrees with the will and word of God.
(concluded on 508)

An Account of Mr. John Prickard (written by himself) 459-461

Mr. Prickard tells of his childhood and fall away from the faith. The death of a cousin and some severe sermons started to prick his conscience.

A Short Account of Phebe Moses (by H. A. Rogers in a letter to J. Wesley) 461-465

Phebe was raised a Jew, but she left her family and converted. She remained true to Christianity until her death, despite the pleas of her mother.

An Account of the Death of Rebecca Thornton of Dover, who departed this life March 1, 1787, aged fifteen years 466-470

When she first became ill, Rebecca was too attached to her earthly friends; but she was resigned to God when she died.

An Extract from *A Survey of the Wisdom of God in Creation*: Of the Propagation of Plants (continued from 416) 470-472

This extract tells how seeds are "impregnated" and how plants propagate in different climates.
(continued on 521)

God's Revenge against Murder and Adultery (continued from 420) 472-475

Two sisters loved Antonio; but as he loved the younger Berinthia, the elder, Catalina, tried to poison her. The attempt failed, and Berinthia found out about it.
(continued on 521)

An Extract from a Treatise called *The Refined Courtier* (continued from 422) 475-476

This extract discusses the vice of falsehood.
(continued on 526)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 426) 477-478

Of the Cause of Volition and the Nature of the Will. The author finds a contradiction in Priestly's work. Priestly contends that the better reason will dictate one's choices, but he uses the word deliberation. The author says that there is no deliberation in a system where the will is bound to choose what reason dictates.
(continued on 528)

The Surest and Safest Way of Thriving (continued from 430) 478-480

The author provides examples from modern England of people's habits regarding tithing ("Lord's Day fees") and charitable donations.
(continued on 532)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 433) 481-484

Continuing to contemplate why God would allow sin despite divine foreknowledge of it, Taylor proposes that only intelligent creatures, with the choice of whether to obey, can truly enjoy God.
(continued on 536)

Thoughts upon Dress (by J. Wesley) 484

Wesley responds to complaints about the line in *The Refined Courtier* (April, 197) that enjoins people to dress decently and according to the custom of the place where one lives. Wesley thinks this is an appropriate rule.

Extracts of Several Letters received from America by the Rev. John Wesley, &c., to which is prefixed a Preface by Dr. Coke 485-489

Coke provides an introduction to each of the authors of the letters: Rev. Dickens, Mr. Philip Cox, Rev. O'Kelly, and Mr. Hope Hull. Each of them reports great numbers of persons coming to Christ in America.

An Account of a Sunday School 489-490

The Sunday School in Bolton has 40 masters and 800 students. It has been successful in teaching literacy and morality to the children there.

An Account of the Work of God begun among the Children at Whittlebury (by S. W.) 491-494

S. W. tells of the conversion of two children, John Stones and John Weston, in 1774.

A Prophetic Dream 495

Emperor Mauritius dreamed about the execution of himself and his entire family. A soldier named Phocas led a mutiny and carried this out.

Warnings Slighted 495-496

James IV did not heed a warning about his coming defeat in battle.

A Cure for the Bite of a Mad Dog 496

An application of dry salt will cure the bite.

Letters 496-499

Letter CCCCLXVII. (July 4, 1778; To the Rev. J. Wesley from Mr. John Valton) 496-497

Mr. Valton wonders whether he is too weak to travel his circuit. He leaves it up to Wesley and the will of God.

Letter CCCCLXVIII (July 6, 1778; To the Rev. John Wesley from Miss D. Perronet) 497-498

Miss Perronet has tried to dissuade Mr. F. from following a "false meteor." She asks Wesley to encourage the ministers to visit the prisons as often as possible.

Letter CCCCLXIX (July 29, 1778; To the Rev. J. Wesley from the Rev. Peter Lievre) 498-499

Wesley's nephew Peter is considering going abroad.

Poetry 500-504

Time, An Elegy: Written near the Ruins of Elgin-Cathedral *500-503*
(by Robert Alves, A.M.),Part II, (continued from 392)

The Indian Philosopher 503-504

The Arminian Magazine, For October 1788.

Portrait: Mr. Samuel Mitchell, *Ætatis* 30

An Extract from Dr. Whitby's Discourses on the Five Points 505-507
(continued from 453)

Chapter V: Showing that these late Notions concerning the Liberty, or rather Servitude of the Will of Man, were generally condemned by the Primitive Christians. Whitby cites Justin, Macarius, Cyril, and others to show that they believed free will was a prerequisite for Vice and Virtue. Again, he relies heavily on St. Austin. (continued on 561)

Sermon XLVII on 2 Corinthians i.12 (by John Wesley, concluded from 458) 508-513

Wesley differentiates between good, tender, scrupulous, and hardened consciences. He quotes extensively from his grandfather Annesley's sermon on the topic.

An Account of Mr. John Prickard (written by himself, continued from 461) 513-516

Mr. Prickard is not convicted of his sin until he hears Mr. Wesley preach. He was afraid to receive the sacrament, but received a great blessing from it.
(continued on 570)

An Account of Mr. Henry Foster (by P. M., in a letter to J. Wesley) 516-518

P. M. remarks that it is unfortunate that Mr. Foster could not write his thoughts before he died and that his friends "neglected" to record his last days. However, P. M. includes here a passage that Foster wrote about God's mercy to his sinful soul.
(continued on 570)

An Account of the Death of Mr. Seward (by D. J., in a letter to J. W.) 518

This young man was resigned to God's will in his death.

A Short Account of the Death Miss Griffiths (by A. B., in a letter to J. Wesley) 519-521

Miss Griffiths had requested that Miss B. write this account. She was afraid that she would to die without the assurance of her salvation, but she received it shortly before her death.

An Extract from *A Survey of the Wisdom of God in Creation*: Of the Propagation of Plants (continued from 472) 521-524

This extract observes how the decomposition of dead plants aids in growing new plants.
(continued on 583)

God's Revenge against Murder and Adultery (continued from 475) 524-526

Berinthia and Antonio arrange by letter for him to come and take her away from her dangerous sister.
(continued on 587)

An Extract from a Treatise called *The Refined Courtier* (continued from 476) 526-528

This gives examples from classical literature to illustrate his teaching on falsehood.
(continued on 591)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 478) 528-532

Of the Cause of Volition and the Nature of the Will. This passage discusses the relationship between motives and action. Contrary to Priestly, the author maintains that human self-determination is stronger than any influences on the will.

The Surest and Safest Way of Thriving (continued from 480) 532-535

(continued on 595)

The author lists the reasons that God rewards generosity. These are 1) God's goodness; 2) God's faithfulness; and 3) scriptural promises. The application of the doctrine is, first of all, to reprove all unmerciful people, especially the vast majority of the rich.
(continued on 598)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 484) 536-538

Freedom of choice and action is part of the image of God in humanity and reflects on the glory of God. Taylor uses this as an argument against election.
(continued on 603)

Lieutenant Walsh's Account of a Remarkable Transaction (by John Walsh) 538-539

Someone was warned in a dream to detain Dr. Harvey the next day to prevent him from being drowned.

An Account of Mr. Silvester (by P. Maber) 539-540

Mr. Silvester appeared to have died, so he was put in a coffin and prepared for burial. His wife sensed that he was not dead, so she delayed his burial; and two weeks later he woke up and recovered.

An Extraordinary Instance of Integrity in a poor, but honest, Man 540-541
(by T. Dobson)

A man, having found a bag of money, searched the paper for a "Lost" ad and returned it to its owner.

Thoughts on the Consecration of Churches and Burial Grounds 541-543
(by J. Wesley)

Wesley condemns the practice of consecrating church property. It is wrong in itself, not enjoined by the law of God or state, and mere "Romish superstition."

Mr. Vagg's Plan for the Improvement and Preservation of the Culture of Turnips 543-548

Henry Vagg discusses common garden pests and how to get rid of them. He also gives tips on growing turnips and other seeds.

Letters 549-553

Letter CCCCLXX. (Aug. 29, 1778; To the Rev. J. Wesley from Mrs. S. W.) 549

Mrs. W. has experienced freedom from temptation; but she asks for prayers for Mrs. M., who is undergoing trials.

Letter CCCCLXXI (July 6, 1778; To the Rev. John Wesley from Mrs. D. K.) 550

Mrs. K. asks for information about the Kingswood school and reports on her spiritual condition.

Letter CCCCLXXII (Sept. 25, 1778; To the Rev. J. Wesley from Miss E. R.) 550-552

Miss R. admits that the reason she has never had full assurance is that she has never fully sought it.

Letter CCCCLXXIII (Sept. 26, 1778; To the Rev. J. Wesley from Miss E. M.) 552-553

Miss M. has begun a reading program that Wesley suggested to her. She wants to learn Logic, Natural Philosophy, History, and Metaphysics.

Poetry 554-560

Time, An Elegy: Written near the Ruins of Elgin-Catherdral *554-556*
(by Robert Alves, A.M.),Part III, (continued from 503)

On the Death of the Rev. Charles Wesley (by Miss A. C. in the Thirteenth Year of her Age) 557

An Extract from a Poem on Slavery (by Miss Hannah More) 558-560

This poem is concluded in the next issue.

The Arminian Magazine, For November 1788.

Portrait: The Rev. John Fletcher

An Extract from Dr. Whitby's Discourses on the Five Points 561-565
(continued from 507)

Chapter I: Concerning the Perseverance of the Saints. Those who profess this doctrine only show that saints are preserved through divine assistance, not that God is absolutely committed to doing so. Whitby agrees with the first proposition, stipulating that God helps those who continue in righteousness and use the means of grace. He thinks the idea is absurd that people (like Noah, David, and Peter) could fall into sins while not falling away totally. If they really had the new birth, this would not happen.
(continued on 617)

Sermon XLVIII on Hebrews xi.6 (by John Wesley) 565-570
Wesley defines faith and discuses several types of faith, including that of the Materialist, Deist, Heathens/Mahometans, Jews, and Protestants. The latter believe "only those truths as necessary to salvation, which are clearly revealed in the Oracles of God." However, true faith consists of more that believing certain truths.
(concluded on 622)

An Account of Mr. John Prickard (written by himself, continued from 516) 570-573

John joined the Society, became Class Leader, and exhorted on occasion. He tells of a dispute over the Brecon chapel in 1770 regarding who would be allowed to preach there. The incident led to "a separation of the Society."
(continued on 626)

An Account of the Death of John Nelson 573-574

This is a description of how one of "the first instruments of the great revival of religion in our day" was "called away."

Account of the Death of Jeremiah Robertshaw 574

Jeremiah grew brighter through the fires that he endured in this life.

An Account of Mr. Henry Foster (continued from 518) 575-578

This is an excerpt of a prayer that Mr. Foster wrote. It expresses his desire to consecrate mind, body, will, and possessions to the service of God.
(concluded on 629)

An Account of the Death of Mr. Harry Tarboton (by Mr. John Pawson) 578-583

Tarboton is Pawson's brother-in-law. The account contains some episodes that demonstrate his spirituality and a description of his last illness.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 524) 583-587

This extract compares the rough structure of artificial (human made) substances under a microscope to the beautiful, smooth structure of natural substances. The author attributes this to the perfection and glory of the Creator. Human ignorance makes us think some natural things are useless, but God's wisdom has a reason for it all.
(continued on 636)

God's Revenge against Murder and Adultery (continued from 526) 587-591

Berinthia's brother Sebastiano kills Antonio in a duel and takes his sister home.
(continued on 640)

An Extract from a Treatise called *The Refined Courtier* (continued from 528) 591-594

This extract provides illustrations to show the merit in being humble and refraining from boastfulness.
(continued on 643)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 532) 595-598

Of the Cause of Volition and the Nature of the Will. Priestly believes that motives are something external to the mind, but the author of this review disagrees. The reviewer distinguishes between judgment, which

is the "necessary and involuntary result or product" of the mind's perceptions, and will, which is not constrained by necessity. (continued on 645)

The Surest and Safest Way of Thriving (continued from 535) 598-603

This passage considers the punishment in store for the unmerciful. It then exhorts those who have money to make the best use of it; that is, to use their money to ensure their eternal estate by giving to the poor. The rich who horde their money cannot take refuge in their faith, for there is no true faith without good works. (continued on 647)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 538) 603-605

While the fitting punishment for human sin would be annihilation, God is merciful (although not in God's primary nature, as mercy presupposes sin). Therefore, humans are allowed to live. However, God's justice demands satisfaction. Without a ransom, this would mean that all humans would suffer eternal judgment for their sins.
(continued on 651)

An Extract from the Minutes of a Conference, held in London, July 29 &c. 1788 between the Rev. J. Wesley and Others 605-607

These minutes tell which ministers died (Charles Wesley is among them) and provide a brief eulogy for each. The minutes also list where everyone was stationed that year.
(concluded on 659)

Letters 608-612

Letter CCCCLXXIV. (Oct. 26, 1778; To the Rev. J. Wesley from the Rev. J. C.) 608-609

Rev. C., a minister in Ireland, is ashamed that he has not worked zealously enough for the awakening of his flock. He laments the persecution of the Methodists there and advises Wesley not to leave the Church of England.

Letter CCCCLXXV (Oct. 27, 1778; To the Rev. J. Wesley from the Rev. J. A.) 609-610

Rev. A. reveals that he is starting to believe that assurance and freedom from sin are possible before death.

Letter CCCCLXXVI (Oct. 28, 1778; To the Rev. J. Wesley from Lady ----) 611-612

The Lady entreats Wesley to visit Scotland one more time. She gives a short update on their Society.

Poetry 612-616

An Extract from a Poem on Slavery (by Miss Hannah More, concluded from 560) 612-616

An Epitaph on Mr. Elijah Penton 616

The Arminian Magazine, For December 1788.

Portrait: Mr. Lawrence Kane, Ætatis 30

An Extract from Dr. Whitby's Discourses on the Five Points 617-622
(continued from 565)

Chapter II: Concerning the Perseverance of the Saints. Whitby lists scriptures that illustrate the possibility of believers falling away and dying in their sin.
(continued vol. 12, p. 3)

Sermon XLVIII on Hebrews xi.6 (by John Wesley, concluded from 570) 622-626

Wesley discusses the difference between servants of God and children of God. The faith of the latter is the superlative form of faith. He goes on to show the poverty of the other types of faith listed in the last extract.

An Account of Mr. John Prickard (written by himself, continued from 573) 626-628

John answers the call to preach. He recalls Howell Harris' last encouraging words to him.
(continued vol. 12, p. 14)

An Account of Mr. Henry Foster (by P. M. concluded from 578) 629-630

This passage describes Henry's demeanor on the last days of his life and quotes a letter that he wrote during that time.

An Account of the Death of Richard Russel, who departed this life June 13, 1787, in the 80th year of his age (by J. D.) 630-632

Richard witnessed to everyone he met. He also risked being fired for not working on the Lord's Day.

A Short Account of the Death of Miss Ann Ritson, who died March 23, 1788 632-635

This young lady was willing to die and ready for heaven.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 587) 636-640

This extract contrasts the original creation of plants and animals from the earth, and their subsequent reproduction from themselves. This process attests to the wisdom and power of God.
(continued vol. 12, p. 26)

God's Revenge against Murder and Adultery (continued from 591) 640-643

This passage is a welter of revenge. Catalina is struck by lightning and confesses her crimes. Berinthia stabs her brother and is soon hanged.

An Extract from a Treatise called *The Refined Courtier* (continued from 594) 643-645

This extract denounces flattery and boasting. Calumny and reproach are healthy antidotes to the pride that these engender.
(continued vol. 12, p. 28)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 598) 645-647

Of the Cause of Volition and the Nature of the Will. Dr. Priestly defines desire as a wish (or volition) to obtain some apprehended good. The circumstances the agent is in, therefore, determines the will. The reviewer denies that every desire is an act of will, as the will is that which decides whether or not to act.
(continued vol. 12, p. 31)

The Surest and Safest Way of Thriving (continued from 603) 647-651

This passage gives scriptural advice for giving charity and tithing.
(continued vol. 12, p. 33)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 605) 651-654

This passage considers the satisfaction necessary to "pacify the wrath of an angry God." Humans were incapable of initiating reconciliation; only the mediator sent through God's mercy could do this. The author emphasizes the mystery of the "unaccountable condescension of God in making his only son a sacrifice to rescue from misery a perverse and sinful generation."
(continued vol. 12, p. 37)

Account of Thomas a Kempis (by "the ingenious author of the Aramanth, a Collection of Religious Poems, printed in the year 1767) 654-655

This gives Thomas' known biography and a maxim on peace that is attributed to him.

A Caution Against Indecent Behavior: (To the Editor of the *Arminian Magazine*) 655-656

This reader appreciates the extracts from *The Refined Courtier*, as they teach appropriate behavior for Christians, especially the poor. The reader adds a few more rules of conduct that he or she has seen violated.

Mr. Increase Mather's Account of the wonderful Deliverance of Mr. Ephriam How of New Haven, in New England 657-659

Mr. How survived stormy seas, shipwreck, and the illness that killed his sons and his good friend.

An Extract from the Minutes of a Conference, held in London, July 29 &c. 1788 between the Rev. J. Wesley and Others (concluded from 607) 659-662

These minutes continue to list the stations of the English ministers. The statistics for the American preachers were not available.

Letters 662-666

Letter CCCCLXXVII. (Oct. 29, 1778; To the Rev. J. Wesley from Lady ----) 662-663

The Lady testifies about her spiritual experiences.

Letter CCCCLXXVIII (Oct. 30, 1778; To the Rev. J. Wesley from Miss A. B.) 663-664

The first five years after Miss B.'s conversion were relatively free of trials, but she has suffered adversity over the last three years.

Letter CCCCLXXIX (Nov. 1, 1778; To the Rev. J. Wesley from Mrs. D. D.) 665-666

Mrs. D. writes on the occasion of the completion of a new chapel. She advises Wesley of her spiritual state.

Poetry 666-672

Time: an Elegy. Written near the Ruins of Elgin Cathedral *666-669*
(by Robert Alves, M. A., concluded from 556*)*

A Night Piece on a Sick Bed 669-671

An Imitation of Horace's fourteenth Ode. Book II. 671-672

An Epitaph on Mr. Gay in Westminster Abbey, 1732 672

The Arminian Magazine for the Year 1789
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XII

London: Printed and Sold at the New Chapel, City Road

The Arminian Magazine, For January 1789.

Portrait: Mr. William McCornock, *Ætatis* 40

An Extract from Dr. Whitby's Discourses on the Five Points 3-6
(continued from, vol. 11, 622)

Chapter II: Concerning the Perseverance of the Saints. Whitby lists scriptures that attest that believes have fallen away and died in their sin.
(continued on 57)

Sermon XLIX on Isaiah v.4 (by John Wesley) 6-14

"What could have been done more to my vineyard that I have not done in it?" Here, Wesley calls the Methodists God's vineyard. He cites various sources for Methodist doctrine, including the Bible and Book of Homilies, focusing on their unique emphasis on sanctification. God also provided "spiritual helps" to guide the first preachers and set up the first classes.
(concluded on 62)

An Account of Mr. John Prickard (continued from vol. 11, 628) 14-17

Mr. Prickard wants to go to the West Indies, but Wesley sends him on an English circuit. Later, he has the desire to go to Africa.
(continued on 68)

A Short Account of the Death of Mr. Charles Spear 17-19

Mr. Spear fell away from his faith and married a non-believer. However, he turned back to the Lord during his illness from cancer.

A Short Account of the Death of Charles Steward, who died on Saturday, the 9th of June 1787, aged 18 years (by Miss S. W. of Lincolnshire) 20-21

Charles converted only two days before his death. The author and her mother prayed with him and witnessed his death.

A Short Account of Mr. Matthew Errington, who died in Newcastle-upon-Tyne, Feb. 5, 1788: in a letter to the Rev. J. Wesley 22-25
(by Mr. James Wood)

This tells of Matthew's conversion and work at the Foundry, the opposition he encountered as a Methodist, and his death.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from, vol. 11, 640) 26-27

The Laws of Nature Sufficient for the Production of Animals and Vegetables. God is like a clockmaker, who acts once and then lets the creation "regularly move onward . . . without putting a new hand to it ten thousand times every hour." It is due to divine wisdom and art that animals and plants reproduce to make others as perfect as the first.
(continued on 80)

An Extract from a Treatise called *The Refined Courtier* 28-31
(continued from vol. 11, 645)

Of Ceremonies and Compliments: Ceremonies (including religious ceremonies) have deteriorated into "specious pageantry and pretenses." Compliments are a type of ceremony that serve to deceive and betray others.
(continued on 84)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from vol. 11, 647) 31-33

Of the Supposed Consciousness of Liberty and the Use of the Term Agent. Common experience testifies that people have choice and free will, although Priestly tries to attribute this to imperceptible influences that make their choices inevitable.
(continued on 86)

The Surest and Safest Way of Thriving (continued from vol. 11, 651) 33-37

This passage continues to list scriptures related to almsgiving. It then discusses how to incline the heart toward the grace of Christian charity. One must value the next world more that the present and realize how merciful and generous God is.
(continued on 89)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from vol. 11, 654) 37-40

A divine agent was necessary for reconciliation, both because of the creaturely nature of the world and because of the sinfulness of humanity. The author maintains that, in fact, Christ was both the author and the end of creation.
(continued on 92)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author) 41-45

This is from a sermon on Hebrews ix.27: "It is appointed unto men once to die, but after this the judgment." The human body was once free from sickness and death, but sin destroyed this condition. Even after redemption, the infirmity of our bodies reminds us of "our former rebellion" and the penalties for sin. However, there will be a resurrection of the dead. Sin and death do not have the final word.
(continued on 95)

Thoughts on Separation from the Church (by J. Wesley) 45-46

Wesley renews his opposition to formal separation from the church and admonishes his readers not to stop attending church if there are not Methodists preaching nearby, as some have done.

Thoughts upon a Late Phenomenon 46-49

In this evaluation of Church History, the arrival of the Methodists is called a new phenomenon. They "will not separate from the Church, although continually reproached for doing it." They also do not require profession of any particular doctrine for admittance to their Societies other than a desire to save their souls. "Is there any other Society in Great Britain or Ireland that is so remote from bigotry?"

Instances of Longevity 49-50

A married couple lived to the ages of 172 and 164, being married 147 years.

Letters 50-53

Letter CCCCLXXX (Nov. 17, 1778; To the Rev. J. Wesley from Miss E. A.) 50-51

Miss A. has, through unwatchfulness, lost her deep communion with God. Hearing Wesley preach made her want to regain it.

Letter CCCCLXXXI (Nov. 25, 1778; To the Rev. J. Wesley from Miss A. B.) 51-52

Although Miss B. has sometimes wished for a quiet life of reading and contemplation, she believes her current station in life has "in a greater degree weaned my heart from the world."

Letter CCCCLXXXII (Nov. 27, 1778; To the Rev. J. Wesley from Mrs. S. C.) 52-53

Mrs. C. prays for Wesley's health and the peace of Jerusalem. She praises God for the progress in her Society.

Poetry 53-56

The Character of Paulinus 53-55

The Character of Paulina 55-56

The Sweet Passion 56

What is Conscience? 56

The Arminian Magazine, For February 1789.

Portrait: Mr. Peter Mill, *Ætatis* 38

An Extract from Dr. Whitby's Discourses on the Five Points 57-61

(continued from 6)

Chapter II: Concerning the Perseverance of the Saints. Whitby makes reference to scriptures that predict destruction for those who fall away and caution believers to be "steadfast to the end."

(continued on 113)

Sermon XLIX on Isaiah v.4 (by John Wesley, concluded from 14) 62-68

Wesley details the Methodist discipline and the opposition they encountered. God did this work in the "vineyard," yet wild grapes have sometimes come from it (enthusiasm, pride, judging, and love of pleasure and money). With a censorious tone, he encourages the Methodists to hear the word of the Lord and repent.

An Account of Mr. John Prickard (continued from 17) 68-72

Mr. Prickard goes to Ireland, where he disciplines sixty-three obstinate backsliders by putting them out of the Society for a year. (They had plundered a sinking ship.) Many of them made restitution and joined the Society again, and the whole incident reflected well on the Methodists.
(continued on 122)

A Short Account of Mrs. Mary Beaumont 72-74

Mary's conversion took place after working in a home where she had thought there was "too much praying, and so little of the pleasures of the world." The author praises her plain dress and tells of her last remarks.

A Short Account of Mr. Nathaniel Norwall 75-76

This is a preacher's eulogy for a faithful Society member.

A Short Account P---- T----: in a letter to the Rev. J. Wesley (by P. T.) 76-78

P. T. tells of his unsuccessful spiritual struggle before hearing Wesley preach.

A Short Account of the Death of Bishop Gardiner 78-80

This account contrasts the death of this bishop (who was anxious for advancement, drank and womanized, and put reformers to death) with that of the martyrs.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 27) 80-83

This portion, entitled "Of the Nourishment and Growth of Plants," emphasizes divine providence in causing plants to grow in such wondrous variety.
(continued on 132)

An Extract from a Treatise called *The Refined Courtier* (continued from 31) 84-85

Of Ceremonies and Compliments: The author complains that titles such as Sir and Madam are overused and have lost their original import.
(continued on 134)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 33) 86-89

Of the Supposed Consciousness of Liberty and the Use of the Term Agent. Priestly appears to admit that the mind can be the cause of judgment or choice, which the reviewer takes to be an assent to free will.
(continued on 136)

The Surest and Safest Way of Thriving (continued from 37) 89-92

This passage gives instructions for tithing, using both scripture and contemporary models.
(continued on 138)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 40) 92-95

Christ took on human nature to atone for human error. Taylor considers whether the death of one man was sufficient for the infinite penalty required by sin. He concludes that Christ's sacrifice is of infinite worth because he was divine.
(continued on 141)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 45) 95-98

The author explains the effect of the Fall on the human spirit. After death, souls go to "hell," which is not a place for the damned, but a resting place for souls until the resurrection. This place is divided for good and bad spirits. The punishment for the bad spirits consists in their "trembling reflection on their past follies and . . . their future judgment."
(continued on 144)

The Story of Alcander and Septimious (taken from a Byzantine historian) 99-102

An odd story of a man who gave his wife to his friend who was dying out of love for her, and the circumstances that followed.

Of the Docility of Elephants 103

Aristotle and other ancients attest to the tricks that trained elephants can do.

A Remarkable Dog 103

This dog seemed to be able to read minds.

Letters 104-107

Letter CCCCLXXXIII (Jan. 13, 1779; To the Rev. J. Wesley from Miss E. M.) 104

Miss M, having returned from Wales where she stayed with a minister, asks for the favor of Wesley's cautions and reproofs.

Letter CCCCLXXXIV (Jan. 15, 1779; To the Rev. J. Wesley from Miss E. R.) 105

Miss R. has become more resigned to God and experiences close fellowship through the Lord's Supper.

Letter CCCCLXXXV (Jan. 15, 1779; To the Rev. J. Wesley from W. H., Esq.) 106-107

W. H. tells of his standards for dress and his reliance on the Bible as a "practical book."

Poetry 107-112

The Vale and Lake of Keswick (by W. C.) 107-108

On Parting with a Friend 108-110

The Necessity of Renewing Grace 110-111

To Belinda 111-112

Prior on Himself 112

The Arminian Magazine, For March 1789.

Portrait: Mr. Benjamin Pearce, *Ætatis* 35

An Extract from Dr. Whitby's Discourses on the Five Points 113-117
(continued from 61)

Chapter II: Concerning the Perseverance of the Saints. Jesus' teachings and Paul's warnings to the church lest they fall away disprove the doctrine of perseverance.
(continued on 169)

Sermon L on Matt. xix.24 (by John Wesley) 117-122

In this sermon on the difficulty of a rich man getting into heaven, Wesley discusses wealth as a hindrance to holiness. The rich include "any one that possesses more than the necessaries and conveniences of life." Faith, meekness, humility, and patience are the virtues that lead to holiness.
(concluded on 174)

An Account of Mr. John Prickard (continued from 72) 122-125

John recounts some memorable experiences, including a destructive thunderstorm and a lingering illness. Wesley paid for him to come to London for medical care.
(concluded on 180)

A Short Account of the Death of Mr. King: in a Letter to the Rev. John Wesley (by John Valton) 126-129

This recounts Mr. King's final exhortations to his family, minister, and neighbors.

A Short Account of Rebecca Smith (by Mr. M. Pawson) 130-132

Rebecca was Mr. Pawson's aunt, whom he brought to live near him when he discovered her impoverished condition. He tells of some of her spiritual experiences.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 83) 132-133

This portion, entitled "Of the Nourishment and Growth of Animals," notes how the earth provides for the nourishment of all animals. (continued on 191)

An Extract from a Treatise called *The Refined Courtier* (continued from 85) 134-135

Of Ceremonies and Compliments: The author continues to condemn formalities and unmerited titles. They are exercises in flattery and deceit.
(continued on 194)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 89) 136-137

Whether Liberty be essential to practical Virtue, and of Moral and Practical Necessity. The author defends Dr. Price's definition of the will over that of Dr. Priestly. Volition comes from one's own mind, not from some external cause. This is the only way one can be held responsible or punishable for one's actions.
(continued on 196)

The Surest and Safest Way of Thriving (continued from 92) 138-141

This passage answers objections to tithing. To those that say that the size of their family prevents them from giving to the poor, he says that a charitable example is the best thing one can provide for one's children. To those who object that many who are Christian in name do not do good works, the author contends that they are not true Christians.
(continued on 198)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 95) 141-144

Taylor gives scriptural proofs that Jesus was divine, which lead to his conclusion that his sufferings are more that sufficient to atone for human sin.
(continued on 201)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 98) 144-150

The author points out how easy it is for a soul to forfeit eternal happiness. One must be diligent throughout life. The author denies that many death-bed conversions are actually efficacious, as they are usually brought on by fear rather than duty.
(continued on 203)

On the Hebrew Points (from Mr. Blackwall's *Sacred Classics*, an excerpt from C. Bayley's *Hebrew Grammar*) 150-155

Bayley believes that the theory that the vowel points were only lately inserted into the Hebrew text is a Jewish ploy to obscure passages that attest to the truth of Christianity. He contends that the points are actually the most important part of the text.

An Extract from the Rev. Mr. Easterbrook's Account of George Lukins 155-159

No doctors could cure the fits that Mr. Lukins suffered for eighteen years, so Mr. Easterbrook prepared to pray and perform an exorcism. A letter, printed here, appeared in the newspaper, describing the man's condition.
(continued on 205)

An Extraordinary Circumstance 160

A boy fell out of the same window twice, unharmed. The editor attributes his safety to a guardian angel.

Letters 161-164

Letter CCCCLXXXVI (July 6, 1779; To the Rev. J. Wesley from Mr. W. M.) 161

Mr. M. is convinced of the doctrine of Christian Perfection, although he has yet to attain the "abiding witness of the Spirit."

Letter CCCCLXXXVII (July 22, 1779; To the Rev. J. Wesley from Mr. A. B.) 162

The editor uses this letter as an example of the integrity of Methodist preachers. In it, Mr. B. hesitates to take a circuit appointment because he feels he needs a "larger degree of grace."

Letter CCCCLXXXVIII (July 27, 1779; To the Rev. J. Wesley from Mr. T. Payne) 163-164

Mr. Payne reports on the success of his preaching.

Poetry 164-168

Retirement (continued on 223) 164-167

To Mrs. R. S. on her recovery from a dangerous illness (continued on 220) 167-168

On Content 168

The Arminian Magazine, For April 1789.

Portrait: Mr. Matthew Lumb, *Ætatis* 27, A Child of many mercies

An Extract from Dr. Whitby's Discourses on the Five Points 169-173
(continued from 117)

Chapter III: An Answer to those texts which are produced to prove that true Saints cannot finally fall from Grace. Whitby deals with the following passages: 1) that false Christs "shall deceive, if it were possible, the very elect"; 2) that "everyone that believes shall not perish" (John 3:16); 3) that God "seals them up to the day of redemption" (Eph. 4:30); and 4) that "they who are kept by the power of God through faith to salvation cannot fall away".
(continued on 225)

Sermon L on Matt. xix.24 (by John Wesley, concluded from 122) 174-180

Wesley discusses the temptations to which riches expose us. These include atheism, idolatry, greed, pride, self-will, resentment, and fretfulness.

An Account of Mr. John Prickard (concluded from 125) 180-182

John was blessed with many friends when he was ill. He muses that while he served God through action when young, he serves God through suffering now that he is old and sick.

A Short Account of the Death of Mrs. Mary Howard: in a Letter to the Rev. John Wesley (by Joseph Pilmoor) 182-184

Mary was a strong supporter of the Methodists for twenty years. She professed that she was ready to die.

Some Account of the last Sickness and Death of Miss Cockle 184-187

Upon examining herself, Miss Cockle found she was at liberty and resigned to death. She prayed, sang, and exhorted until she died.

A Short Account of the Death of Sarah Cadman (written by S. B.) 187-189

Sarah caught a fever when visiting the sick. She died praising God.

A Short Account of Mr. William Kingston: in a Letter to the Rev. J. Wesley (by John Valton) 189-191

One of Valton's converts, Mr. Kingston, was born without arms. He used his feet and teeth so skillfully that he could take care of himself, write, and run a farm.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 133) 191-194

Of the Nourishment and Growth of Animals. The author marvels at the variety of body parts one finds even on the same animal. He observes the similarity in the foods humans and animals eat. (continued on 245)

An Extract from a Treatise called *The Refined Courtier* (continued from 135) 194-195

Of Ceremonies and Compliments: The author discusses "Ceremonies of Duty," which are required by law or custom, particularly the prohibition against addressing honored persons in the singular. (continued on 249)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 137) 196-198

The author questions the justice of punishing someone who supposedly acted out of necessity (as Priestly argues we all do). Priestly maintains that the punishment is justified, if not by the crime, then by the disposition that caused it. The author says that this kind of punishment is only vengeance and can "answer no good end whatsoever" (i.e. reformation, etc.). (continued on 251)

The Surest and Safest Way of Thriving (continued from 141) 198-201

Charity "must not exclude any who are in want and distress," but Christians have a special obligation to ministers who are in need. The author supports this assertion with Old and New Testament scriptures. (continued on 255)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 144) 201-203

Taylor delves into early Christological arguments in order to show the merit of Christ's death. (continued on 257)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 150) 203-205

Souls in hell will be able to talk to each other and upbraid each other for their sins, which will add to their misery. (continued on 262)

An Extract from the Rev. Mr. Easterbrook's Account of George Lukins 205-210
(continued from 159)

Mr. Easterbrook and several others prayed two hours and exorcised Mr. Lukins. There was considerable publicity about it, so Mr. Easterbrook printed an account in the paper.
(continued on 264)

A Clear and Concise Demonstration of the Divine Inspiration of the Holy Scriptures 211

Either the Bible is put out by good men (in which case they lie when they write "Thus says the Lord"), or bad men (which does not account for the good laws in it) or God. Therefore, it must be divinely inspired .

The Rev. Mr. W. D---'s advice to his servants when absent from them 212

Mr. D., himself a "very unworthy but very affectionate Master," tells his servants to turn to Jesus in their difficulties and to be constant in prayer.

The Sufferings of Thecla, which happened about the year 67 213-215

Wesley appeals to the church fathers for verification of this story. The account begins with Paul's visit to Onesiphorus.
(continued on 269)

Letters 215-220

Letter CCCCLXXXIX (Jan. 30, 1779; To the Rev. J. Wesley from Miss E. R.) 215

Miss R. tells Wesley how God has been at work in Otley.

Letter CCCCXC (Feb. 2, 1779; To the Rev. J. Wesley from Mr. Charles Delamotte) 217-218

Charles writes of his hatred of Voltaire's works. He reports that some have been "forsaking the assembly." He attests that Wesley was the cause of his coming to know Jesus.

Letter CCCCXCI (Feb. 4, 1779; To the Rev. J. Wesley from Mr. J. Valton) 218-220

Valton tells of the awakenings in Paulton and Littleton.

Poetry 220-224

To Mrs. R. S. on her recovery from a dangerous illness (concluded from 168) 220-223

Retirement (continued from 167) 223-224

On Good Friday 224

The Arminian Magazine, For May 1789.

Portrait: Mr. Robert Gamble, *Ætatis* 25, A Child of many mercies

An Extract from Dr. Whitby's Discourses on the Five Points 225-230
(continued from 173)

Chapter IV. An Answer to the Supposed Promises of the Saint's Perseverance. These passages speak of the perseverance of nations in general, not individuals. Also, the frequent warnings not to fall away indicate that God's people may do so. Whitby goes into detail to refute particular interpretations of several passages.
(continued on 281)

Sermon LI on Psalm viii.4 (by John Wesley) 230-234

This sermon begins with a curious illustration of Wesley's science of physiology. He considers the combinations of the four elements, the capacity for reason, and the passions in the human body.
(concluded on 285)

An Account of Mr. Joseph Jones: from the time of his birth to his finding peace with God (written by himself) 234-237

Mr. Jones became hardened to sin in his youth. He was a blacksmith's apprentice, but he ran away twice. He also fell into drunkenness and cursing.
(concluded on 289)

A Short Account of John Taylor: in a Letter to the Rev. John Wesley (A.B.) 237-239

Mr. Taylor's biography shows "first, that the strongest believers are in danger of apostasy; and secondly that penitent apostates need not despair."

A Short Account of Mr. John Harvy (by J. R.) 239-240

This is a short spiritual biography, ending with blessed death.

An Account of Mrs. Norman: in a Letter to the Rev. John Wesley 240-245
(by J. Ireland)

This account tells of Mrs. Norman's fall into poverty, conversion, and exemplary Christian character.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 194) 245-249

The Similar Operations of Plants and Animals. Plants and animals both know what behavior is necessary for survival. This is due to the wisdom of the Creator.
(continued on 304)

An Extract from a Treatise called *The Refined Courtier* (continued from 195) 249-250

Of Ceremonies and Compliments: We should not judge the ceremonies of others too hastily, as we are prejudiced toward the customs of our own place and time. The author gives examples of how people show honor in different countries.
(continued on 306)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 198) 251-254

Priestly judges that the identical actions of two men are equally virtuous. His reviewer argues that inward dispositions and tempers are rarely the same. Some are virtuous by nature, but others have to work at it.
(continued on 308)

The Surest and Safest Way of Thriving (continued from 201) 255-257

Reasons for supporting ministers include their service of God, the quality of their character, their extraordinary portion of suffering, the giver's gratitude to God, and the future reward for this charity.
(continued on 312)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 203) 257-261

Taylor emphasizes the importance of Christ's divinity for our redemption.
(continued on 317)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 205) 261-263

The author tells his readers that the souls in hell wish that they still had the opportunity and ability to do what is right. People need to work for their salvation while they are still able.
(continued on 321)

An Extract from the Rev. Mr. Easterbrook's Account of George Lukins (continued from 210) 264-266

A controversy sprang up over George's exorcism, so Easterbrook returned to the town to gather proof of the testimony he had given.
(continued on 324)

The Evidence of Christianity Drawn from the Character and Conduct of Judas Iscariot 267

Judas's remorse proves that Jesus was innocent.

The Nature of Inspiration, clearly explained and considered, as applicable to the Old and New Testament 267-269

"Inspiration is a discovery of a thought of God to the mind of man, and which thought came into the mind, not by common sense, nor by reason or education, nor by human information, but by the impression of the Spirit of God on the common sense of Moses, Isaiah, and Paul."

The Sufferings of Thecla, which happened about the year 67 269-271
(continued from 215)

The virgin Thecla, after hearing Paul, wanted to break off her engagement with Prince Thamyris. Demas and Hermogenes told the officials that Paul was corrupting the women by telling them not marry. Paul was then imprisoned.
(continued on 327)

Letters 271-277

Letter CCCCXCII (Feb. 5, 1779; To the Rev. J. Wesley from Miss F. O.) 271-273

Miss O. tells of the difficulty of training children, which is not a task conducive to the solitude she needs for spiritual growth. She agrees hesitantly with Wesley's choice for an appointment in her circuit.

Letter CCCCXCIII (Feb. 13, 1779; To the Rev. J. Wesley from the Rev. Peter Lievre) 274

Wesley's nephew Peter is very sick and wishes to see him. He writes, "the blessed Jesus loves me severely."

Letter CCCCXCIV (Feb. 20, 1779; To the Rev. J. Wesley from the Rev. John Kennedy) 274-277

Rev. Kennedy's practice is to simply explain the fundamental truths of scripture rather than focusing on controversial arguments. This is the best way to dispel people's prejudices. Kennedy observes that there are some hindrances preventing the Methodists from uniting and thriving.

Poetry 277-280

Retirement (continued from 224) 277-279

A Hymn of Charles Wesley on Matt. i.16, previously unpublished 279-280

The Arminian Magazine, For June 1789.

Portrait: Mr. Adam Clarke, Ætatis27, God is Love

An Extract from Dr. Whitby's Discourses on the Five Points 281-285
(continued from 230)

Discourse VI, Chapter I: An Answer to Three Objections against the Doctrines Asserted. Objection 1 is that Whitby's arguments conclude "against God's foreknowledge of future contingencies, as against his absolute decree." He cites LeBlanc in response: "Prescience is not the cause that things are future, but their being future is the cause they are foreseen." God's foreknowledge is of future possibilities; it does not influence our actions.
(continued on 337)

Sermon LI on Psalm viii.4 (by John Wesley, concluded from 234) 285-289

Wesley continues to ponder, "What is man?" He is body and soul, he has free will, he is sinful and needs to believe in Christ to be saved. The end of his being is to be reconciled, with the world, to God.

An Account of Mr. Joseph Jones: from the time of his birth to his finding peace with God (written by himself, concluded from 237) 289-291

This excerpt tells of Joseph's conversion, baptism by John Wesley, and instruction under Charles Wesley.

A Short Account of Isaac Shearing: in a Letter to the Rev. John Wesley 291-293

Isaac was a young Christian who died of smallpox.

An Account of the Conversion and last Illness of W. F. Esq., who departed this Life the 31st of October 1768 294-297

This account tells of Mr. W. F.'s longing to die in the Lord.

An Account of Sarah Spirit 297-303

This recounts Sarah's spiritual progress and her full conversion during her final illness.

Some of the Last Words of the late Mrs. Ruth Hall, who, a few years ago, died at York 303

Mrs. Hall thanked God that she could partake in Christ's sufferings as she died.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 249) 304-306

The Similar Operations of Plants and Animals. After a discussion about instinct, the author asserts that reason is what sets humans apart from the animals.
(continued on 361)

An Extract from a Treatise called *The Refined Courtier* (continued from 250) 306-308

Of Ceremonies and Compliments: Different manners apply depending on the occasion and the age and condition of the other person.
(continued on 362)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 254) 308-312

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. Priestly denies prayer has any effect, for whatever is, is that way out of necessity. Priestly also denies supernatural causes. The author maintains that this is a "very narrow notion of the Almighty's power."
(continued on 365)

The Surest and Safest Way of Thriving (concluded from 257) 312-317

For a Word of Application. Focusing on the instructions of Christ to his followers, the author gives his final arguments for generosity to the poor.

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 261) 317-320

Taylor gives more arguments for the divinity of Christ. If Jesus had only been an exemplary man, then his death would have been meaningless.
(continued on 367)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 263) 321-324

The author speculates about what happens to a Christian soul at death. Christians know they must "set things in order" before they die. Therefore, they examine themselves and cease to fear death.
(continued on 370)

An Extract from the Rev. Mr. Easterbrook's Account of George Lukins (continued from 266) 324-327

Mr. Easterbrook lists witnesses of good character to attest to what happened to Lukins. This is necessary because there have been publications casting aspersions on him and the religious community.
(concluded on 373)

The Sufferings of Thecla, which happened about the year 67 (continued from 271) 327-328

Thecla visited Paul in prison at night. A judge sentenced her to death when she refused to answer regarding her engagement to Thamyris. However, a rain and hail storm providentially put out the fire as she was being burned at the stake.
(continued on 376)

Letters 329-333

Letter CCCCXCV (Mar. 6, 1779; To the Rev. J. Wesley from the Rev. J. B.) 329-330

J. B. introduces himself to Wesley, giving an account of his move from Calvinism into the Church of England.

Letter CCCCXCVI (Mar. 20, 1779; To the Rev. J. Wesley from Mr. A. B.) 331

Mr. B. comments that a Mrs. Wesley's letter (published in this magazine) after her children were spared from a house fire illustrates the paternal tenderness of God. God would not have any one of his children perish.

Letter CCCCXCVII (Mar. 26, 1779; To the Rev. J. Wesley from Mr. John Furz) 331-333

Mr. Furz' prayers for J. H. cured her of an uncommon bodily disorder.

Poetry 334-336

A Hymn on Matt. i.21 (by Charles Wesley) 334

Retirement (continued from 279) 334-336

Inconstancy 336

The Arminian Magazine, For July 1789.

Portrait: Mr. Thomas Owens, *Æ*tatis 23

An Extract from Dr. Whitby's Discourses on the Five Points 337-341
(continued from 285)

Discourse VI, Chapter I: An Answer to Three Objections against the Doctrines Asserted. Whitby maintains that humans cannot know everything about God's omniscience, and therefore should not rule out the possibility that it is compatible with human free will. However, he denies the possibility that predestination and the other doctrines under discussion are compatible with God's justice, holiness, goodness, mercy, etc. A second objection to Whitby's position is that it weakens the providence of God if God may not move human wills. Whitby contends that God has other ways of accomplishing divine purposes.
(continued on 393)

Sermon LII on Hebrews xi.1 (by John Wesley) 341-346

In opposition to the idea that the only way to gain knowledge is through the senses, Wesley puts forward propositions that can only be known by faith, including the existence of angels, the nature of God, heaven, and the coming judgment.
(concluded on 400)

A Short Account of Mr. James Rogers (written by himself) 346-350

James recounts childhood events (mostly fears of death and judgment) that led to a concern for his soul.
(continued on 404)

An Account of Mrs. D. B., who departed this life on the 26th of September, 1781 350-355

This account gives Mrs. B's background and recalls some of her testimonies when she was sick.
(concluded on 408)

Some Account of the Death of Mr. Charles Spear, late of Kilkenny, in Ireland (by M. J.) 356-357

Mr. Spear was calm and resigned despite the very painful death he suffered.

A Short Account of Mr. Simon Parsons, in a Letter to the Rev. J. Wesley (by William Carter) 357-358

This child professed that he was happy and that Christ was precious to him as he died.

An Account of Miss C. B., a young lady about eighteen years of age 358-360

Miss B. converted during the last seven months of her illness from consumption. She testified to having wonderful visions of heaven.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 306) 361-362

The Similar Operations of Plants and Animals. The author wonders whether animals have immortal souls, and thinks that it is at least possible, if not probable.
(continued on 419)

An Extract from a Treatise called *The Refined Courtier* (continued from 308) 362-365

Of the Moderation of the Tongue. The tongue is the best and worst member of the body. It is better to first learn to be silent and then learn to speak when it is fitting. The author argues against always giving one's opinions, entering into arguments, and criticizing others, for these seldom do much good.
(continued on 420)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 312) 365-376

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. The author argues from Descartes' "I think, therefore I am" in order to prove that individuals are the subjects of their own consciousness and that they have the power of self-determination. Neither consciousness nor choice is the result of necessity.
(continued on 422)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 320) 367-369

The authority of divine revelation, not reason, should be the ultimate test of the veracity of the incarnation.
(continued on 424)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 324) 370-373

When the Christian dies, the soul enters eternal bliss. The soul contemplates with joy the good it did in its lifetime and the temptation it avoided. All the spirits in heaven congratulate each other and think that their sacrifices in life were very small.
(continued on 426)

An Extract from the Rev. Mr. Easterbrook's Account of George Lukins 373-375
(continued from 327)

This extract prints the signed testimonies of three witnesses regarding the case of George Lukins.

The Sufferings of Thecla, which happened about the year 67 376-377
(continued from 328)

Thecla followed Paul on his way and was again sentenced to death. The first time she went before the wild beasts, the lion laid down at her feet.
(concluded on 430)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents 377-383

Letter I: An Account of their Voyage from Denmark to the Cape of Good Hope. This extract tells of the course the ship sailed, the storms and other ships that endangered it, the interesting fishes the sailors saw, and the misery of the godless (but hospitable) Hottentots they met.
(continued on 432)

A Brief Account of the Great Flood at Cork, which happened in January, 1789 (by H. R.) 383-384

This is an account of an extraordinarily destructive flood, which many people only barely escaped in their boats.

Letters 385-389

Letter CCCCXCVIII (Apr. 3, 1779; To the Rev. J. Wesley from Mr. T. Payne) 385-386

Mr. Payne tells of God's work in his circuit around Athlone. His family has been stricken with smallpox, but God has comforted them.

Letter CCCCXCVIX (Apr. 23, 1779; To the Rev. J. Wesley from the Rev. C. W.) 386-388

Charles writes to his brother about various church matters. He has heard Mr. Madan preach and wishes John could reconcile with him. However, John remarks in a footnote that Madan is a polygamist.

Letter CCCCC (Apr. 27, 1779; To the Rev. J. Wesley from Mr. J. Valton) 388-389

Mr. Valton reports on the thriving society at Poulton. He requests that Wesley give him a short circuit at the next conference, as he would like to continue traveling as long as he can.

Poetry 385-389

A Hymn on Matt. v.23 (by Charles Wesley) 390

Retirement (continued from 336) 391-392

The Arminian Magazine, For August 1789.

Portrait: John Reynolds, Ætatis 28

An Extract from Dr. Whitby's Discourses on the Five Points 393-399
(continued from 341)

Discourse VI, Chapter II: An Answer to Three Objections against the Doctrines Asserted. The third objection is that God's punishment for the heathens who never heard the truth is the same punishment for the reprobate. Whitby replies that scripture does not tell us what will happen to heathens, but it does reveal what happens when people reject salvation. He illustrates this statement at length.
(continued on 449)

Sermon LII on Hebrews xi.1 (by John Wesley, concluded from 346) 400-404

Wesley distinguishes between the faith of a servant and the faith of a son. He describes the latter as effecting a change in the heart and leading to perfection.

A Short Account of Mr. James Rogers (continued from 350) 404-408

James' father died, leaving him destitute. His neighbor ran off and lives prodigally as a sailor until he converted to the Methodists. He returned, urging all to flee the wrath to come; and his words led to James' conversion. James also tells of the conversion of a woman who threatened them with an ax when they were at prayer.
(continued on 460)

An Account of Mrs. D. B., who departed this life on the 26th of September, 1781 (concluded from 355) 408-414

Mrs. B. continues to testify to God's goodness until she dies. This account includes some journal entries and prayers that she wrote.

The Experience of Mrs. A. B. 414-417

Mrs. B, a Catholic, struggled with a melancholy that the priest and bishop could not cure. She found "liberty for her soul" as a Methodist, but suffered persecution from the Catholics for it.
(concluded on 463)

A Short Account of Mrs. Susannah Strong (by Mr. Thomas Wride) 417-418

This is the minister's account of Susannah’s character and death.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 362) 419-420

Of Metals, Minerals, and Fossils. The author speculates as to the cause of the malleability and great weight of metals. He lists the weights of several substances in order to show how heavy metal is.
(continued on 478)

An Extract from a Treatise called *The Refined Courtier* (continued from 365) 420-421

Of the Moderation of the Tongue. The author enjoins others from making loud exclamations, mocking others, and making fun of serious matters.
(continued on 480)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 367) 422-423

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. The reviewer asks Priestly, if motives are the cause of all action, what causes motives? Eventually Priestly will need to arrive at a First Cause, and he will not be able to prove that this cause acts under necessity.
(continued on 483)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 369) 424-425

"God has a right to impose any points of belief to our understanding. It is not for us to demur or resist, because it is a hard saying; for it is the difficulty that makes the virtue and entitles the obedience of our faith to that blessing . . .". Self-will and pride, not reason, are impediments to faith.
(continued on 487)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 373) 426-429

The author begins to describe the last judgment, using scripture as the starting point for his speculations about the horrors it will hold for the sinner.
(continued on 488)

The Sufferings of Thecla, which happened about the year 67 430-431
(continued from 377)

The second time Thecla was put into the theatre, the wild beasts destroyed each other. She was set free and began to teach other women. She sought Paul out to learn more from him.

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 383) 432-434

Letter II: The missionaries sail from the Cape of Good Hope and arrive at Tranquibar in the East Indies. The letter reports on "the gross ignorance of the Malabarians" who live there.
(continued on 492)

Anecdote of Peter the Great, Czar of Muscovy 434-436

Peter enforces a soldier's duty to care for his father.

Mrs. A. Brown's Account of a Strange Occurrence: in a Letter to the Rev. J. Wesley 436

Mrs. Brown tells of a strange flash of light and the sensation that someone was in the room with her.

The Origin of Image Worship among Christians 437-438

Images were first used for instruction, then they were put on altars and it looked like priests were worshiping them, and eventually image worship became defended as part of the faith.

Letters 439-443

Letter CCCCCI. (June 10, 1779; To the Rev. J. Wesley from Mr. J. Baxter) 439-440

Women and drink tempted Mr. Baxter in Antigua. He is doing everything he can to avoid reproach. The inhabitants of the island seem eager to come to preaching and society meetings.

Letter CCCCCII (Apr. 23, 1779; To the Rev. J. Wesley from the Rev. C. W.) 441-442

Others have opposed Charles' preaching at the New Chapel twice every Sunday. Charles defends his decision to do so, but he says he will submit to John's ruling about it when John has heard both sides.

Letter CCCCCIII (June 24, 1779; To the Rev. J. Wesley from Miss H. R.) 443

Miss R. professes her love for God.

Poetry 443-448

A Hymn on Matt. ii.2 (by Charles Wesley) 443-444

Retirement (concluded from 392) 444-447

Verses found on a Tablet in the Temple of Venus in Lord Jersey's Wood 447

On the Tomb of Mrs. Mary Voguell in Camberwell Church, who died *Feb. 28, 1775, aged eighteen years* *448*

An Epitaph on a Man who was drowned by bathing in the Sea at Brighthelmstone 448

The Arminian Magazine, For September 1789.

Portrait: Mr. Thomas Rutherford, *Ætatis* 36

An Extract from Dr. Whitby's Discourses on the Five Points 449-454
(continued from 399)

Discourse VI, Chapter II: An Answer to Three Objections against the Doctrines Asserted. Whitby considers the issue of “heathens” who have not heard God's law. He concludes, "those Heathens to whom only the law of nature hath been given, can be judged only for the violations of that law." He also assumes that the same mercy of God toward “idiots and infants” apply to these people. "God will deal with them in respect both to the reward of their good, and the punishments of their evil actions, according to the measures of their ignorance and knowledge, the abilities, motives and inducements afforded to them to do or to avoid them." (continued on 505)

Sermon LIII on Jeremiah xxiii.24 (by John Wesley) 454-460

This sermon considers the omnipresence of God. People cannot see God with their physical eyes, only with the eyes of their spirits.
(concluded on 512)

A Short Account of Mr. James Rogers (continued from 408) 460-463

James fell into sin as a teenager, but felt much remorse. After speaking with a preacher, he prayed for and received liberty for his soul.
(continued on 514)

The Experience of Mrs. A. B. (concluded from 417) 463-466

Mrs. B. ran away from a forced marriage. After ten years of sickness, breast cancer, and poverty, she married her husband. She hopes to continue to do God's will in spite of hardships.

A Short Account of Mrs. Elizabeth Shacklock (written by her husband) 466-469

This is a spiritual biography of an earnest Christian.
(continued on 518)

A Short Account of Mr. Jonathan Simpson of Horsley upon Tyne 470-475
(written by his widow)

This account emphasizes Jonathan's natural piety and the encouragement he received from the Wesleys.

An Account of Mrs. C. Bretterg 475-478

Mrs. Bretterg and her husband were a pious pair. They suffered persecution from their Catholic neighbors.
(continued on 521)

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 420) 478-479

Of Metals, Minerals, and Fossils. This extract discusses the "nutrition of metals," or how they form and grow. There are two current opinions: that metals have existed as they are since the flood (or creation), or that the ground generates them. This moves into an exposition of the metal antimony.
(continued on 530)

An Extract from a Treatise called *The Refined Courtier* (continued from 421) 480-483

Of the Moderation of the Tongue. The author discusses the art of storytelling. He advises that one should use "plain and significant" words, not complex, out of date, or foreign terms. One should also avoid words with vile or sordid connotations.
(continued on 532)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 423) 483-486

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. Priestly's use of the word “judgment” reveals a weakness in his argument. Judgment is the result of determination or choice, which are not necessarily dictated by external motives. (continued on 534)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 425) 486-488

The proper attitude toward divine mystery is one of adoration and wonder, not scrutiny and disquisition.
(continued on 538)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 429) 488-492

The author elaborates on the destruction of the earth at the last judgment. The author hopes that these striking images will cause the readers to become serious about the future of their souls.
(continued on 542)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 383) 493-496

Letter II: The letter goes into detail about the philosophy, or "the gross ignorance," of the polytheistic people called Malabarians. From the description or the three major deities, "Bramma, Wischtnum, and Ispara," it is evident that they are Hindus.
(continued on 492)

On the Manners of the Times 496-497

This article blames the rich and opulent for the degeneration of the populace.

Letters 498-501

Letter CCCCCIV. (June 16, 1779; To the Rev. J. Wesley from Mrs. M. W.) 498-499

There was a "falling off" in her congregation, accompanied by a "tartness of spirit" in the minister. News of trouble with France and Spain alarmed the people, and they have reformed their ways.

Letter CCCCCV (July 30, 1779; To the Rev. J. Wesley from Dr. Hamilton) 499-500

James Hamilton has accepted Wesley's recommendation for a governess for his children. He is considering remarriage, as family and business are keeping him from Conference affairs.

Letter CCCCCVI (July 30, 1779; To the Rev. J. Wesley from Miss A. B.) 500-501

Miss B. reflects on her current spiritual condition.

Poetry 501-504

A Hymn on Matt. iii.9 (by Charles Wesley) 501-502

To Sappho: a Young Lady of Thirteen Years 502-503

On St. Ardalio, who from a Stage Player became a Christian and Suffered Martyrdom 503-504

The Duel Recanted 504

The Arminian Magazine, For October 1789.

Portrait: Mr. Daniel Jackson, Ætatis 38

An Extract from Dr. Whitby's Discourses on the Five Points 505-511
(continued from 454)

Postscript: Whitby sets out to disprove Jonathan Edward's assertion of the ancient origin of Calvinist doctrine. He refers to Edwards' citations of the church fathers and attempts to show that these do not mean what Edwards thinks they mean.
(continued on 561)

Sermon LIII on Jeremiah xxiii.24 (by John Wesley, concluded from 460) 512-514

Because God is omnipresent, we should humble ourselves before him and take care never to offend him, for God sees and knows all.

A Short Account of Mr. James Rogers (continued from 463) 514-518

James felt that he had been cleansed from sin, but he still longed for the joy he thought should accompany it. He recounts a dreaming of a large serpent, which made him resolve to find a new place to live.
(continued on 572)

A Short Account of Mrs. Elizabeth Shacklock (continued from 469) 518-520

Elizabeth began to doubt and lost her joy, but she soon regained it.
(concluded on 577)

An Account of Mrs. C. Bretterg (continued from 478) 521-522

This extract tells of Mrs. Bretterg's struggles with illness, conscience, and the devil.
(concluded on 578)

A Short Account of Abishua Mayo (written by his father) 523-525

Abishua died when he was eighteen years old of an illness he contracted while working in the cold.

A Short Account of the Experience of Mrs. S. N. (written by herself) 525-530

Mrs. N. describes her fluctuating spiritual condition from ages three to nineteen.
(continued on 581)

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 479) 530-531

Of Metals, Minerals, and Fossils. This extract discusses the properties of gold.
(continued on 586)

An Extract from a Treatise called *The Refined Courtier* (continued from 483) 532-534

Of the Moderation of the Tongue. The author gives instructions on clarity of speech, voice level, and other matters of courtesy in conversation. (continued on 589)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 486) 534-538

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. This passage evaluates Priestly's ideas about educating children from the perspective of necessity and motives.
(continued on 591)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 488) 538-541

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor delineates features of the old covenant of justice and the new covenant of mercy. Because humans broke the first covenant, the second has a mediator who acts as an advocate with God the Father.
(continued on 595)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 492) 542-545

This extract vividly describes Jesus coming to judge all souls.
(continued on 598)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 434) 545-548

Letter III: The Gross Ignorance of the Malabarians. The missionaries learn Portuguese and begin to catechize the Malabarians. They have central doctrinal tenets translated into Malabarick. The Roman Catholics there oppose their efforts.
(continued on 601)

Anecdote of Dr. Barrow and the Duke of Buckingham 548-551

The duke upbraids the brilliant Dr. Barrow without knowing who he is.

Letters 551-556

Letter CCCCCVII. (Aug. 6, 1779; To the Rev. J. Wesley from Miss S. J.) 551-552

Miss J. thanks Wesley for his advice. She has decided to part with her family and go live in Brecknockshire, where there are more "true Christians."

Letter CCCCCVIII (Aug. 7, 1779; To the Rev. J. Wesley from Miss H. A. R.) 553-554

Miss R. rejoices in God's mercies to her soul.

Letter CCCCCIX (Sept. 15, 1779; To the Rev. J. Wesley from the Rev. R. B. Collins) 554-555

Rev. Collins reports on the success of preaching at the New Chapel, and praises the brothers and sisters he has met there.

Letter CCCCCX (Oct. 15, 1779; To the Rev. J. Wesley from Miss H. A. R.) 555-556

Miss R. has become very sick and will welcome death. Mr. S. is also too ill to continue with his circuit, and she doubts he will recover.

Poetry 557-560

A Hymn on Matt. iii.17 (by Charles Wesley) 557-558

Truth (to be continued . . .) 558-560

The Arminian Magazine, For November 1789.

Portrait: Mr. John Goodwin, Ætatis 46

An Extract from Dr. Whitby's Discourses on the Five Points 561-565
(continued from 511)

Postscript: Whitby continues to contend with Jonathan Edwards over whether Calvinist doctrine has its roots in the church fathers. Here, he considers Article Four.
(concluded on 617)

Sermon LIV on Luke xvi.31 (by John Wesley) 566-571

Wesley expounds on the story of the rich man and Lazarus. In this portion, he recites the parable, inserting his own comments and explanations.
(concluded on 621)

A Short Account of Mr. James Rogers (continued from 518) 572-576

James began preaching in the streets, and he started a Society in Lythe. He describes a dangerous riot that happened at their preaching house. He also recounts some memorable moments from a later circuit appointment.
(continued on 628)

A Short Account of Mrs. Elizabeth Shacklock (concluded from 520) 577-578

Mr. Shacklock recalls his wife's words to visitors as she died.

An Account of Mrs. C. Bretterg (concluded from 522) 578-581

Mrs. Bretterg, aged 22, died praising the Lord.

A Short Account of the Experience of Mrs. S. N. (concluded from 530) 581-585

Mrs. N. recounts her conversion and justification. She has enjoyed the constant presence of God ever since.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 531) 586-589

Of Metals, Minerals, and Fossils. This extract discusses the properties of silver and a metal called platina.
(continued on 640)

An Extract from a Treatise called *The Refined Courtier* (continued from 534) 589-591

Of Neatness and Elegancy of Manners: The author emphasizes the importance of training and upbringing. He proceeds to give instructions for how one ought to walk.
(concluded on 644)

An Extract from a volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 538) 591-595

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. The author debunks Priestly's assessment of the possibility of educating a free agent.
(continued on 647)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 541) 595-598

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor wonders why God did not establish the covenant of mercy first, and save everyone a great deal of hardship. Perhaps it was because mercy is only possible after the breach in the first covenant. Secondly, he wonders why God did not stop the spread of sin after Adam and Eve.
(continued on 651)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 545) 598-601

This extract paints a colorful picture of the resurrection of the dead.
(continued on 654)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 548) 601-604

Letter III: The Gross Ignorance of the Malabarians. The Malabarians are deterred from Christianity by the immorality of the Christians around them, the lack of idols to stimulate the senses, the "underhanded" practices of the Roman Catholics, and social ostracism. The missionaries have begun a school for poor children.
(continued on 657)

An Extract from the Minutes of a Conference, held in Leeds, July 28 &c., 1789, between the Rev. J. Wesley and Others 604-608

These minutes list the stations of the Methodist ministers this year.

Letters 608-614

Letter DXI. (Oct. 16, 1779; To the Rev. J. Wesley from Mr. F. O.) 608-611

Mr. O. is learning the meaning of Christian love and hopes for the salvation of all. He is looking for certain translations of Castellio for his book collection.

Letter DXII (Oct. 27, 1779; To the Rev. J. Wesley from Mr. J. B.) 611-613

Mr. B. is reassembling the Society in Bandon, which has fallen apart in recent years.

Letter DXIII (Oct. 28, 1779; To the Rev. J. Wesley from Mr. S. W.) 613-614

Mr. W. writes about politics. He values the English system of government as "a happy medium between republicanism and absolute monarchy," both of which can be dangerous. In the case of the Americas, he does not believe that taxation and representation are inseparable.

Poetry 614-616

A Hymn on Matt. iv.5 (by Charles Wesley) 614-615

On Truth (continued from page 560) 615-616

The Arminian Magazine, For December 1789.

Portrait: Mr. Thomas Tattershall, *Ætatis* 33

An Extract from Dr. Whitby's Discourses on the Five Points 617-620
(concluded from 565)

Postscript: Whitby continues to contend with Jonathan Edwards over whether Calvinist doctrine has its roots in the church fathers. He concludes his discussion of the fourth point, and observes that Edwards cannot find any support for point five (perseverance of the saints).

Sermon LIV on Luke xvi.31 (by John Wesley, concluded from 571) 621-628

Wesley seeks to apply the parable of the rich man and Lazarus. He observes that wealth sets snares for the soul. The story enjoins Christians to be merciful to beggars and predicts future damnation for those who are not. Finally, he considers the statement that "Moses and the Prophets" should be sufficient testimony for the living to obey God.

A Short Account of Mr. James Rogers (concluded from 576) 628-632

James meets Mr. Fletcher, who dispels rumors that he has recanted his arguments against Calvinism. James meets and marries Miss Martha Knowlden in 1778. She and her youngest son die, and he remarries. He concludes with a description of his latest circuit in Dublin and the current condition of his soul.

A Short Account of Mr. John Stephens (by Mr. Matthias Joyce) 632-634

This account records some of John's journal entries before he died.

A Short Account of the Death of Mr. Hugh Pue (by Mr. John Gillis) 635-638

Hugh, a man of "sweetness by natural disposition," became ill and died while on trial as a traveling preacher.

A Short Account of a Child 638-640

This tells of the character and death of Joseph Stones, a four-year-old who had made prodigious progress in his faith.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 589) 640-644

Of Metals, Minerals, and Fossils. This extract discusses the properties of copper and iron, and describes several experiments involving metals.
(continued vol. 13, p. 22)

An Extract from a Treatise called *The Refined Courtier* (concluded from 591) 644-646

Of Neatness and Elegancy of Manners: This extract gives rules about eating and physical gestures.

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 595) 647-650

Whether Liberty be Essential to Practical Virtue; and of Moral and Practical Necessity. Priestly has claimed that one who acts from free will, independently of motives, will do good only by chance, and is therefore unworthy of praise for those actions. The reviewer argues that virtue done out of free will is more virtuous than the same action done when constrained by outside influences.
(continued vol. 13, p. 26)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 598) 651-654

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor guesses that God did not stop sin from spreading after the Fall because this would have required continual suspension of the laws of nature. He proceeds to muse whether this was too severe a punishment.
(continued vol. 13, p. 28)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 601) 654-657

The righteous approach the judgment seat boldly, while the unrighteous tremble with consternation.
(continued vol. 13, p. 32)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 604) 657-661

Letter IV: An Account of the Conversion of a Malabarian Gentleman. This letter contains the testimony of a young man who worked for the missionaries, renounced his former religion, and embraced Christianity.
(continued vol. 13, p. 36)

Of the Rainbow 662-663

This article gives scientific and mythological accounts of rainbows.

The Translation of an Inscription on the Monument of the Duke of Wirtemberg, erected to his own memory in his hermitage at Hohenheim 663

A lament for a misguided life.

Letters 664-669

Letter DXIV. (Nov. 4, 1779; To the Rev. J. Wesley from Mr. J. G.) 664-666

Mr. G. is learning obedience through his sufferings and illness.

Letter DXV (Nov. 9, 1779; To the Rev. J. Wesley from Mr. H. M.) 666-668

Mr. M. would like Wesley to perform his marriage ceremony. Mr. M. has been busy putting the Society and Bands together at Coleraine.

Letter DXVI (Dec. 5, 1779; To the Rev. J. Wesley from Mrs. S. N.) 668-669

Mrs. N. has been depressed because she has been "deprived of the blessings of health and ease."

Poetry 669-672

A Hymn on Matt. iv.6 (by Charles Wesley) 669

On Truth (continued from page 616) 669-672

On Plutarch's Statue (by Mr. Dryden) 672

The Arminian Magazine for the Year 1790
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XIII

London: Printed and Sold at the New Chapel, City Road

To the Reader iii.

In response to a letter he has received, Wesley remarks that it is impossible to please everyone in a magazine such as this.

The Arminian Magazine, For January 1790.

Portrait: Mr. George Gibbon, *Ætatis* 39

The Carnal Man's Character: An Illustration of Part of the Seventh 1-4

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline)

By way of introduction, Rev. Smith begs for a fair reading and anticipates opposition. He contends that not every part of Romans 7 pertains to the character of a true Christian; rather, the characteristics of the unregenerate are mixed in with the characteristics of a saint. Misinterpretation of this text has been very harmful to Christians.
(continued on 57)

Sermon LV on 2 Corinthians v.7 (by John Wesley) 5-9

"We walk by faith, not by sight." Most of the world lives by sight, or the senses, in respect to the material world. The lights that give witness to the truth have grown dim and fail to teach people about the invisible God.
(concluded on 63)

A Short Account of Mr. George Shadford (written by himself) 10-13

George confesses the sins of his youth. He tells of leaving home to join the militia.
(continued on 69)

An Account of the Death of Mr. William McCornock: in a Letter to the Rev. Mr. Wesley (by John Crump) 14-15

Mr. McCornock was a beloved missionary in Dominica.

An Account of the Death of Matthew Lamplough 15-17

Matthew became a Methodist in spite of violent opposition. He made his home available to preaching as often as possible.

An Account of the Death of Mr. D---- (written by one who was often with him during his last illness) 17-22

This is the story of the deathbed conversion of a wicked apothecary.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from vol. 12, 644) 22-25

Of Metals, Minerals, and Fossils. This extract discusses the properties of quicksilver. It also tells which properties set metals apart from other substances.
(continued on 86)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from vol. 12, 650) 26-28

Whether Liberty be essential to Practical Virtue; and of Moral and Practical Necessity. The author continues the extended metaphor of children A and B in order to show that only one with free will can be praised or blamed for their actions.
(continued on 90)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from vol. 12, 654) 28-32

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Human nature remains weak and susceptible to sin under the new covenant. However, Jesus leads us back and assists us by his Spirit to become heirs of God. We should not "entertain such unworthy notions of God as can set bounds to his mercy" by wondering why salvation is given to such a small portion of humanity. Taylor argues for several pages against the doctrine of the “absolute decree.”
(continued on 94)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from vol. 12, 657) 32-35

This extract describes the throne of judgment and two books: one with the names of the good, and another that contains a record of good and bad deeds.
(continued on 98)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from vol. 12, 661) 36-41

Letter V. Although the Malabarian (Hindu) scriptures contained ridiculous stories, their lifestyle was much more virtuous than that of the Christians living there. The missionaries destroyed some of the images at a temple in order to show their folly, but they were told that the purpose of the images is only to lead the common people to higher truth. Their mission work is hindered because the Malabars will not eat with Christians (probably because of caste differences).
(continued on 101)

Thoughts on the Work of Sanctification (by Mr. G. C.) 42-45

From his experiences in London, Mr. C. testifies to the possibility of falling from great faith, and also the possibility of true deliverance from inward and outward sin.

Anecdote of Queen Elizabeth 46-47

This is the tale of Margaret Lambrun, would-be assassin of Elizabeth after Elizabeth put Queen Mary and Margaret's husband to death.

An Extract from Bishop Latimer's Sermon against Corruption 47-48

This is an anecdote about golden apples.

Letters 48-53

Letter DXVII (Dec. 11, 1779; To the Rev. J. Wesley from Miss H. A. R.) 48-49

Miss R. has had a sore throat. She feels she is "travelling as fast as the wings of time will bear me forward to my celestial journey."

Letter DXVIII (Dec. 15, 1779; To the Rev. J. Wesley from the Rev. Dr. C.) 50-51

Rev. C. used to think badly of Charles Wesley, but he has changed his mind. He confesses that he misrepresented Charles' words about hating band meetings – Charles had meant the meetings at Bath, where there was sometimes a "false fire" in some of the members, not the institution itself.

Letter DXIX (Dec. 21, 1779; To the Rev. J. Wesley from Miss E. R.) 51-53

Miss R. has been taking care of her ill parents. She had a dream of Wesley preaching an encouraging sermon to her.

Poetry 53-56

A Hymn on Matt. iv.6 (by Charles Wesley) 53

On Truth (continued from vol. 12, 672) 54-56

The Arminian Magazine, For February 1790.

Portrait: Mr. James Thom, *Ætatis* 41

The Carnal Man's Character: An Illustration of Part of the Seventh 57-63

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter
(by James Smith, Minister in Dumfermline, continued from 4)
An Enquiry into the General Scope of the Passage. Smith discusses the internal differences between the unregenerate person and the believer. The main difference with regard to this passage is that "the corruption which remains in the one is of the same nature with that which rules in the other." Paul is describing the "general tenor of his conduct" before his conversion.
(continued on 113)

Sermon LV on 2 Corinthians v.7 (by John Wesley, concluded from 9) 63-68

Wesley encourages his readers to live by faith, not by sight. He speaks in favor of what is commonly called enthusiasm, and denounces the dissipation of the world, which is "the art of forgetting God."

A Short Account of Mr. George Shadford (continued from 13) 69-74

George tells of his conversion and the death of his fiancee.
(continued on 125)

An Account of the Death of Mrs. Dorothy Wright: in a Letter to the Rev. John Wesley (written by her husband D. W.) 74-80

Mr. Wright glowingly recalls his wife's character. She converted to Methodism when she heard him preach before they were married.

An Account of the Awful Death of a Backslider: in a Letter to the Rev. J. Wesley (by J. F.) 80-82

This account is "a memento for those who trifle with the grace of God." M. W., an adulteress and drunkard, blew up her house while opening a cask of gunpowder that she thought was liquor.

An Account of the Illness and Death of Mrs. Trimnell (by her sister, A. B.) 81-86

A. B. gives an emotional description of her sister's last days.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 25) 86-89

Of Metals, Minerals, and Fossils. This extract discusses the purpose of fissures in the earth's surface. It also begins a description of fossils.
(continued on 193)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 28) 90-93

How far the Belief in the Doctrine of Necessity will influence Men's general Conduct. The reviewer maintains that belief in necessity leads to indifference.
(continued on 140)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 32) 94-97

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor exposes the errors of predestinarianisim.
(continued on 144)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 35) 98-101

The author imagines how the damned souls will feel when they are separated from the righteous at the last judgment. The Jews and Heathens who crucified Christ will be especially miserable.
(continued on 148)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 41) 101-103

Letter VI. The missionaries established a Charity School to help support their converts, who were ostracized from their people and impoverished. They report that they have had to buy children (?) from their parents.
(continued on 152)

The Case of Dewsbury House: Recommended to the Consideration of the People called Methodists (by John Wesley) 103-104

Wesley reviews the history of Methodist circuit preaching. He has wished to pass on the responsibility of appointing circuits to someone else, but no one will do it. Preaching houses had been established with the understanding that Wesley's ministers would preach there. However, in the case of the new house at Dewsbury, the Trustees have taken the house and refused to follow the Methodist Plan. Wesley proposes two courses of action: "either to sue for this House, or to build another." He prefers to build, and pledges fifty pounds.

Letters 105-109

Letter DXX (Jan. 1, 1782; To the Rev. J. Wesley from Mr. J. V.) 105-106

Mr. V. is sending his quarterly plan for his circuit. His people have observed a fast, which was a blessing to them. God has assured him there will be a revival there soon. He asks Wesley to send two "wives" to the circuit next year to lead a class.

Letter DXXI (Jan. 4, 1782; To the Rev. J. Wesley from the Rev. T. D.) 106-107

Rev. D. lists several doctrines he knows are true, but he testifies that his experience has given him additional insight.

Letter DXXII (Jan. 6, 1782; To the Rev. J. Wesley from Miss H. A. R.) 107-109

Miss R. meets with two bands and is also blessed by the love feasts. Many backsliders have been restored under their preacher, Mr. L.

Poetry 109-112

A Hymn on Matt. iv.7 (by Charles Wesley) 109-110

On Truth (concluded from page 56) 110-112

Epigram on the Ministry 112

Epigram on Players and Ballad Singers (by Fran. Quarles) 112

The Arminian Magazine, For March 1790.

Portrait: Mr. Thomas Dixon, Ætatis 42

The Carnal Man's Character: An Illustration of Part of the Seventh 113-119

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline, continued from 63)

An Enquiry into the General Scope of the Passage. In this passage, Paul recalls his former state with thanksgiving for his deliverance from it. When he says, "I am carnal," and "I do evil," he is referring to his unregenerate state, which is in direct opposition to the state of grace. The use of the present tense is merely Paul's rhetorical style.
(continued on 169)

Sermon LVI on Mark xii.33 (by John Wesley) 119-125

Wesley deduces God's eternity, omnipresence, omnipotence, omniscience, holiness, and incorporeality from the statement that God is one. Christians must forsake all idols and worship only God.
(concluded on 175)

A Short Account of Mr. George Shadford (continued from 74) 125-131

George has a second, true conversion and discovers the power of prayer for the conversion of others.
(continued on 180)

A Short Account of Mr. John Penrith (by Mr. James Wood) 131-134

Mr. Penrith, a Christian for twenty years, lost his confidence in his salvation but regained it again before his death.

An Account of the Death of Thomas Legge (by J. Morgan) 134-137

Thomas' conversion was so violent that people thought he was mad. He exhorted in Society meetings frequently before he died.

Some Account of Elizabeth Waller 137-138

Elizabeth died at age nineteen. The footnote remarks that Wesley will try to include excerpts from her journal in a later issue.

A Strange Account of a Sleeping Woman: in a Letter to the Rev. J. Wesley (by Thomas Tattershall) 138-140

This woman sleeps for weeks on end and cannot be awakened.

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 93) 140-144

Of the Moral Influence of the Doctrine of Necessity. The doctrine supports the belief that whatever is, is right. In such a world, vice is apparently impossible.
(continued on 197)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 97) 144-148

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor defines God's prescience as more than simple intelligence; God knows future contingencies as well as future events. It is a dishonor to God to fix eternal decrees on God's foreknowledge.
(continued on 202)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 101) 148-152

The author continues to imagine how sinful souls will feel when confronted with the Judge whom they crucified.
(continued on 206)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 103) 152-156

Letter VI. The missionaries ask their king and their fellow Christians to support them with charity. Letter VII. The missionaries begin to learn the native language. Roman Catholic tracts help them find the words to express the truths of Christianity in that language.
(continued on 210)

An Account of an Extraordinary Negro Slave in Maryland 156
(by Dr. Rush of Philadelphia)

Thomas Fuller exhibited prodigious mathematical ability.

A Moral and Physical Thermometer, or A Scale of the Progress of Temperance and Intemperance 157

This is a chart that matches types of drink with virtues, vices, diseases and punishments.

On Premature Death, occasioned by the Abuse of Vinous or Spirituous Liquors (extracted from a late author) 158-160

This extract describes the effects of liquor on the body.

Letters 161-165

Letter DXXIII (Jan. 10, 1782; To the Rev. J. Wesley from Miss E. Ritchie) 161-163

Miss Ritchie reports a stirring of the Spirit among her Society.

Letter DXXIV (Jan. 15, 1782; To the Rev. J. Wesley from the Rev. T. Davenport) 163-164

Rev. Davenport discusses his favorite books, which include works by Marshall and Fletcher. He is sixty years old and regrets not praying enough for power over sin.

Letter DXXV (Jan. 26, 1782; To the Rev. J. Wesley from Mrs. S. Nind) 164-165

Mrs. Nind invites Wesley for a visit and advises that she is recovering from her illness.

Poetry 165-168

A Hymn on Matt. iv.18 (by Charles Wesley) 165

An Epistle from Laura to her Seducer (by the Rev. Mr. G.) 166-168

The Arminian Magazine, For April 1790.

Portrait: Mr. Jonathan Trecortha, *Æ*tatis 23

The Carnal Man's Character: An Illustration of Part of the Seventh 169-175

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline, continued from 119)

A more particular Explanation of the Several Verses. In this explanation of verses 14 through 21, Smith defines the carnal nature. Paul's famous words, "for what I would, that I do not," he attributes to the conflict within the *unregenerate* will. However, "when order is restored to the soul by regeneration, then the enlightened understanding determines the judgment, and the decisions of judgment, enforced by the voice of conscience, determine the will. . . so that the good man would he doth, and the evil he hates he doth not."
(continued on 225)

Sermon LVI on Mark xii.33 (by John Wesley, concluded from 125) 175-180

True religion consists of gratitude to God and benevolence toward humanity. Because there is "but one God, there is but one happiness, and one religion."

A Short Account of Mr. George Shadford (continued from 131) 180-185

George attests to the conversion of several family members. He begins to preach and travel, forming many new Societies.
(continued on 235)

An Account of the Death of Jane Nancarrow (by Mr. John Moon) 185-193

This account tells of Jane's childhood, awakening, and faith in the midst of illness. She spoke boldly to everyone about their need to turn to God.
(concluded on 240)

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 89) 193-197

Of Metals, Minerals, and Other Fossils. This passage wonders how rocks "grow:" "There is no room to doubt that they are organized and draw their nutritious juice from the earth . . . "
(continued on 310)

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (continued from 144) 197-201

Of the Moral Influence of the Doctrine of Necessity. There is no difference between virtue and vice in a necessary world. If the doctrine is true, then punishment, shame, reward, and honor have no real meaning. (continued on 248)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 148) 202-206

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Ultimately, God's foreknowledge is impenetrable to human reason. The passage expatiates about God's incomprehensible being. (continued on 253)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 152) 206-210

The passage "whatever you did to the least of these, so you did to me" does not mean that charity is sufficient to atone for unrepentant wickedness. "But his account means only this, that if other graces of the Christian life are not wanting, this will greatly recommend us to the favor of our Judge." The author imagines Christ's demeanor and voice at the judgment.
(continued on 256)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 156) 210-214

Letter VII. The missionaries built a stone church among the Malabarians and practiced bilingual preaching and catechism there. By the time of this letter, over sixty had been baptized.
(continued on 260)

Farther Thoughts on Separation from the Church (by John Wesley) 214-216

Wesley affirms his loyalty to the Church of England but confesses to the "irregularities" of open air preaching and extemporaneous prayer. It has been the position of the Methodists for fifty years, despite the number of Dissenters who joined them, not to separate from the Church.

Letters 216-222

Letter DXXVI. (Jan. 28, 1782; To the Rev. J. Wesley from Miss A. Loxdale) 216-219

Miss Loxdale testifies to her entire devotion to God.

Letter DXXVII (Feb. 12, 1782; To the Rev. J. Wesley from Mr. T. Simpson) 219-220

Mr. Simpson has passed through the deep waters of temptation and has peace in his soul.

Letter DXXVIII (Feb. 24, 1782; To the Rev. J. Wesley from Mrs. Eliza Bradburn) 220-222
Eliza and her husband recently lost their three-year-old son to a fever.

Poetry 222-224

A Hymn on Matt. iv.22 (by Charles Wesley) 222-223
On the Death of Mrs. Joanna Turner (by Miss C.) 223-224
The Primrose Bank 224

The Arminian Magazine, For May 1790.

Portrait: Mr. John Gaultier, *Ætatis* 24

The Carnal Man's Character: An Illustration of Part of the Seventh 225-230

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline, continued from 175)

A more particular Explanation of the Several Verses. From verse 16, Smith infers that even the in the unconverted state, people see that God's law is right. He continues to assert that the entire passage, including the parts about "delighting in the law of God after the inward man," is about Paul before his conversion.
(continued on 281)

Sermon LVII on Hebrews v.4 (by John Wesley) 230-235

Wesley engages the argument against lay preaching that stems from the words, "no man taketh this honour unto himself, but he that is called of God, as was Aaron." He notes that preaching (i.e. prophecy) and priesthood are two distinct offices in the Bible. Only after Constantine were the two offices combined, to the great detriment of the church. Wesley only appoints ministers to preach, not to administer the sacraments.
(concluded on 286)

A Short Account of Mr. George Shadford (continued from 185) 235-240

George tells of the dangers and blessings he encountered on his circuits, both in England and America.
(continued on 290)

An Account of the Death of Jane Nancarrow (concluded from 193) 240-246

Jane went to her death rejoicing.

The Experience of Mr. ----: in a Letter to the Rev. J. Wesley 247-248

Mr. M. has experienced the presence of all three persons of the Trinity in an "almost" beatific vision, and he feels that Wesley would not find anything unscriptural in these experiences.

An Extract from a Volume entitled "A Review of Dr. Priestly's Doctrine of Philosophical Necessity" (concluded from 201) 248-252

Priestly's doctrine of necessity makes God the author of sin. Priestly's God is constituted by free agency and dominion over the creatures, but he does not attribute these characteristics to those who are created in God's image. The reviewer notes that Adam's first transgression is a clear example of human free will.

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 206) 253-256

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor defines grace as a favor that is universal. There are graces of the natural order, but the grace of the new covenant is necessary to regenerate sinful souls.
(continued on 313)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 210) 256-259

The author limns a formidable picture of Jesus casting the wicked into hell and destroying the earth.
(continued on 317)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 214) 260-263

Letter VII. The missionaries covet the prince's palace to house their charity school. They are in need of supplies and ask for books that might interest the Malabarians, who have been engaging them in religious and philosophical dispute. (continued on 321)

An Account of the Rock in Horeb 263-265

The rock, supposedly the one from which Moses drew water, shows physical evidence of this miracle.

Thoughts on Making Wills: in a Letter to the Rev. J. Wesley (by D. W.) 265-267

Money belongs to God; therefore, Christians should not leave it in the hands of the ungodly through their wills. They will have to give an account of this at the judgment.

An Account of the Burning of a Gentoo Lady with her Husband's Body 267-270

This is a description of the sati ritual, wherein a devoted wife is burned with the body of her deceased husband. This woman insisted on it, despite the law of the Muslim government forbidding the practice.

Letters 270-276

Letter DXXIX. (Feb. 23, 1782; To the Rev. J. Wesley from Miss A. Bolton) 270-272

Miss Bolton hopes to "become wise to win souls." She also is trying to find a happy medium between severity and complacency toward others.

Letter DXXX (Mar. 16, 1782; To the Rev. J. Wesley from Mr. J. Salmon) 272-273

In this Good Friday letter, Mr. Salmon reflects upon God's work on his soul.

Letter DXXXI (Apr. 1, 1782; To the Rev. J. Wesley from Lady ----) 273-274

The lady regrets the "poverty of language" that restricts her speaking of the goodness of the Lord.

Letter DXXXII (Mar. 28, 1782; To the Rev. J. Wesley from Mrs. K.) 274-276

Mrs. K. asks for Wesley's advice. She longs to "feel the inward power of religion" and thinks too much about death.

Poetry 277-280

A Hymn on Matt. iv.23 (by Charles Wesley) 277-278

The Man of Sorrow (by the Rev. Mr. G.) 278-279

The Violet (by the Rev. Mr. Wotey) 280

The Arminian Magazine, For June 1790.

Portrait: Mr. John Leech, *Ætatis* 50

The Carnal Man's Character: An Illustration of Part of the Seventh 281-285

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline, continued from 230)

A more particular Explanation of the Several Verses. When Paul says, "it is not I who do it, but sin dwelling in me," he simply shows "why the impressions of the word and voice of conscience were ineffectual to excite him to the habitual practice of holiness" when he was yet unconverted. There was no conflict between grace and corruption in Paul after his conversion.
(continued on 337)

Sermon LVII on Hebrews v.4 (by John Wesley, concluded from 235) 286-290

Wesley maintains that as long as the Methodists do not allow their lay preachers to perform the sacraments, they cannot separate from the church. He defends himself against charges that some of his other practices have constituted a separation.

A Short Account of Mr. George Shadford (continued from 240) 290-294

A man in Philadelphia has a dream telling him to find George. This leads to the man’s conversion and his return to the family he has abandoned. In Virginia, his preaching convinces a "dancing master" to quit his ignoble profession.
(concluded on 349)

An Account of the Life and Death of E. Richardson (by Mr. A. Mather) 295-300

This tells of Elizabeth's conversion and her death from childbirth (she was over the age of forty).

An Account of the Revival of the Work of God at Petersburg in Virginia 300-307
(by Mr. R. Garrettson)

The revival led to a four-fold increase in the Society and many conversions, even in the absence of a preacher. The usual manner of conversion looked like this: "Many . . . people fell to the earth and lay in agonies till evening; and some, especially the blacks, lay struggling till they beat the earth with their hands, head and feet, while others kicked holes in the ground."

The Experience of Samuel Paynter, a Negro of Antigua (by S. P.) 307-309

Samuel tells of his conversion and his master's cruelty to him when he found out he was a Methodist. Samuel eventually bought his own freedom, but his wife and children were still slaves.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 197) 310-313

Of Metals, Minerals, and Other Fossils: This passage describes what we now call rust or oxidation: "It is certain that water impregnated with metallic particles . . . covers [other materials] with a metallic coat." (continued on 416)

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., continued from 256) 313-317

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor insists on God's desire for universal salvation. God, who provides so abundantly for the natural world, will certainly provide even more for the moral world. Taylor concludes this excerpt with a discussion about prayer. (concluded on 372)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 259) 317-320

The author describes heaven as God's palace.
(continued on 376)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 263) 321-324

Letter VII. The missionary describes his daily routine, much of which is engaged in studying the local language and debating with the locals about philosophy and religion. The key hang-up is that "If Christians find one error in the doctrine of the Heathens, these will find ten in the life of the Christians." He is working on the difficult task of translating scripture into their language.
(continued on 380)

A Genuine Letter from an Italian Gentlemen, concerning the Bite of the Tarantula (by Stephen Storace, translated from the Italian) 324-328

The tarantula's bite drives the victim into a madness that is only relieved by a wild dance and bleeding.

A Word to Whom it May Concern (by John Wesley) 328

Wesley answers some misunderstandings regarding a Mr. Atlay, a matter of stock, and the Dewsbury House.

Letters 328-332

Letter DXXXIII (Apr. 7, 1782; To the Rev. J. Wesley from Miss H. A. Roe) 329-330

Wesley's sermon on present salvation has received mixed reviews. Some were sure God led him to preach those words at that time; others object that this is a new doctrine.

Letter DXXXIV (Apr. 24, 1782; To the Rev. J. Wesley from Mr. J. Allen) 331-332

After hearing Methodist preaching, a jeweler's wife went home and struggled so hard her husband thought she was dying. She finally prayed and received the forgiveness of her sins.

Poetry 333-336

A Hymn on Matt. v.14 (by Charles Wesley) 333

An Epistle to a Friend (by Miss T.) 333-336

Anagram 336

The Arminian Magazine, For July 1790.

Portrait: Mr. John King, *Ætatis* 36

The Carnal Man's Character: An Illustration of Part of the Seventh 337-343

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline, continued from 285)

A more particular Explanation of the Several Verses. This extract considers verses 24 and 25. Paul's "O wretched man that I am" refers to persons in their unconverted state.
(concluded on 393)

Sermon LVIII on Jeremiah viii.22 (by John Wesley) 343-349

Christ is the "balm in Gilead" that restores spiritual health. Likewise, Christianity should be (but has not always been) the balm that heals the world.
(concluded on 399)

A Short Account of Mr. George Shadford (concluded from 294) 349-354

George preaches to the Americans but suffers resistance when he prays for the King. He escapes several dangerous situations and returns to England.

Some Account of Mrs. Mahony of Cork and Mrs. Mahony's Journal 354-365

Mrs. Mahony sought God because of her wicked husband. This account describes her conversion and death and contains excerpts from her journal.

An Account of the Death of Mrs. Mather: in a Letter from her Husband to the Rev. J. Wesley (by Alexander Mather) 365-372

Alexander eulogizes his dead wife.

The Two Covenants of God with Mankind: or the Divine Justice and Mercy Explained and Vindicated (by Thomas Taylor, A.M., concluded from 317) 372-376

Chapter II: A Consideration Concerning the Inscrutability of Divine Providence. Taylor considers the relationship between prayers and providence. God answers prayers through both natural and supernatural means.

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 320) 376-380

This extract portrays "rapturous scenes of triumph" such as those in Revelation.
(continued on 424)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents (continued from 324) 380-381

Two other missionaries arrive at the Cape of Good Hope. Their letter tells of their preparation in the Portuguese and Malabarick languages.
(continued on 428)

A Letter from a Friend at Copenhagen, concerning the Progress of the Mission 381-383

The writer of this letter considers the mission to be quite successful. He comments on the Malabarians' progress in science and law and their concept of God.
(continued on 428)

Thoughts on Memory (by John Wesley) 383-384

Memory has two forms: reminiscence and recollection. The latter is a more complex activity, involving the retrieval of memorized facts.

Epitaph on John Viscomti, an Italian Prince 384

Riches are of no use to a dead man.

Letters 385-391

Letter DXXXV (June 1, 1782; To the Rev. J. Wesley from Miss A. Loxdale) 385-387

Miss Loxdale gives her spiritual autobiography, including justification, receiving and losing "the blessing", and her progress in holiness. She is avoiding a particular author who has been called a mystic.

Letter DXXXVI (June 6, 1782; To the Rev. J. Wesley from Mr. J. Wood) 388-389

Mr. Wood gives an account of the revival at Thurlton, where "as in most revivals, a great deal of wild fire is mixed with the genuine."

Letter DXXXVII (July 7, 1782; To the Rev. J. Wesley from Mrs. Fletcher) 390-391

She compares her husband's current ministry in Madeley with their experiences in London and Yorkshire.

Poetry 391-392

A Hymn on Matt. v.17 (by Charles Wesley) 391

The Prodigal's Return (by the Rev. Mr. G.) 391-392

On the Pope, written by Buchannan when he was travelling in Italy 392

The Arminian Magazine, For August 1790.

Portrait: Mr. John Bredin, Ætatis 44

The Carnal Man's Character: An Illustration of Part of the Seventh 393-399

Chapter of the Epistle to the Romans, from verse 14 to the end of the chapter

(by James Smith, Minister in Dumfermline, concluded from 343)

The purpose of this passage is to show that even people in the deplorable condition Paul describes can become saints and arrive at perfection. Those who contemplate Paul's former character will desist from trying to attain righteousness through the law. The text has nothing to do with Paul after his conversion.

Sermon LVIII on Jeremiah viii.22 (by John Wesley, concluded from 349) 399-404

The early church in Jerusalem and the Quakers illustrate that Christians can provide for the poor in their midst. Christianity has failed to do much good in society because of a lack of self-denial (i.e. fasting, simple dress, and charitable giving).

A Short Account of Mr. William Ashman (written by himself) 404-408

William's parents were among the first generation of Wesley's converts. As a child, he got in trouble at school for leading the other children in extemporaneous prayer.
(continued on 460)

An Account of the Work of God at Baltimore, in a Letter to ----- 409-411
(by Ezekiel Cooper)

In his description of this revival, Cooper attests: "The Country-Circuits are flaming: the Preachers are much alive: the fire runs as in a stubble."

A Strange Account of Thomas Plummer of Frederick County in Maryland (by Mr. James Toole) 412-416

Thomas lost his faith and ran away from his family for a time. He found his faith again and returned shortly before his wife died.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 313) 416-419

Of Metals, Minerals, and other Fossils. This extract ponders precious stones and the presence of shells in rock quarries.
(continued on 476)

A Full Account of the Attempt to Assassinate the King of Poland 419-424
(extracted from a late author)

This account describes the religious war that was the backdrop of this story. In this section, the assassins kidnap the king.
(concluded on 478)

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, continued from 381) 424-428

This extract illustrates the miseries of hell.
(concluded on 485)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents: A Letter from a Friend at Copenhagen, concerning the Progress of the Mission (continued from 383) 428-431

The writer of this letter comments on the worship of the Malabarians and describes the functions of various gods. He discusses their ideas on creation, rebirth, and the afterlife.
(continued on 489)

Profanation of the Sabbath 432

This piece testifies to cases of supernatural punishment for Sabbath breakers.

An Original Letter from the Younger Villiers Duke of Buckingham upon his deathbed to Dr. Barrow 433-434

The Duke laments that he squandered his life with disrespect for religion.

Thoughts on that phrase (in the 110th Psalm) "Thy people shall be willing in the day of thy power" (extracted from an ancient author) 435-436

The original context of the psalm was a procession in Jerusalem, but it also applies to Christian willingness to follow Christ into "battle."

A Strange Providence in an Earthquake at Callao in Peru 436-439

A man watched the earthquake from a boat and saved his lover when she floated out to him in the ensuing storm.

Letters 439-444

Letter DXXXVIII (June 10, 1782; To the Rev. J. Wesley from Mr. John Baxter) 439-440

John attests to the shaky state of the Society in Antigua. Enemies assaulted them, and many are only superficially converted.

Letter DXXXIX (June 13, 1782; To the Rev. J. Wesley from Miss H. A. Roe) 441-442

Miss Roe has felt especially close to the Holy Spirit, "swallowed up in communion with the eternal Trinity," during her illness. She reports on several conversions that occurred when she visited Nantwich. Her cousin Robert, a preacher, and others have obtained Perfection.

Letter DXL (July 15, 1782; To the Rev. J. Wesley from Mrs. M. Ward) 442-445

Mrs. Ward thanks God for her recovery.

Poetry 444-448

A Hymn on Matt. v.18 (by Charles Wesley) 444-445

Elegy on the Death of Mrs. Mahony of Cork 445-447

On the Happy Recovery of His Majesty (by a journeyman shoemaker) 448

The Arminian Magazine, For September 1790.

Portrait: Mr. James Bogie, *Ætatis* 30

Predestination Clearly Stated (by Dr. King, Archbishop of Dublin, in a sermon on Romans viii.29-30) 449-457

Dr. King sets out to explain this central text to the doctrine, which the Church professes in its articles. First, he considers the way the text represents God, with particular reference to "foreknowing" and "predestinating." He emphasizes that scripture uses human analogies for God's being, which is ultimately a mystery. Their central import is that God will punish wickedness and reward obedience and that the outcomes of history do not surprise God. King concludes that this is not inconsistent with free will or the contingency of events.
(continued on 505)

Sermon LIX on 2 Corinthians v.16 (by John Wesley) 457-460

Wesley ponders what it means to "know Christ after the flesh." He is cautious about being too familiar with him in our speech and hymns because we now know Christ as God, not a mere human.
(concluded on 513)

A Short Account of Mr. William Ashman (continued from 408) 460-464

William recounts the spiritual ups and downs that led to his commitment to be a circuit preacher. He writes, "I believe the Preachers called Methodists to be one of the most useful body of men in these kingdoms; and the plan hitherto followed by them to be the best that ever was laid down since the apostles' days."
(continued on 517)

An Account of Death of Samuel Newman (by Mr. William Horner) 465-476

In this extended biography, we learn of Samuel's sinful youth, his conversion, and his death in the Lord.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 419) 476-478

Of Metals, Minerals, and other Fossils. This extract discusses "spars" (precious stones), turquoise, and magnetic lodestones.
(continued on 530)

A Full Account of the Attempt to Assassinate the King of Poland 478-485
(extracted from a late author, concluded from 424)

A remorseful would-be assassin frees the king and obtains pardon for his crime. The other criminals are executed.

An Extract from a Course of Sermons upon Death, Judgment, Heaven, and Hell (by a late author, concluded from 428) 485-488

The author meditates on the torments of hells, commenting that fear of this scene will compel people to become religious.

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents in Europe (continued from 431) 489-492

A Letter to a Friend at London: This letter reports the baptism of a Malabarian who had been very helpful in their translation efforts. It tells of the opposition he faced from his family and countrymen.
(continued on 541)

An Extract from the Minutes of a Conference held in Bristol, July 27 &c. 1790, between the Rev. J. Wesley and Others 492-496

The minutes tell which preachers died that year and where they all were stationed.

Letters 497-501

Letter DXLI (July 7, 1782; To the Rev. J. Wesley from Miss H. A. Roe) 497-498

Miss Roe feels assured of God's promises to answer prayer. Her cousin Robert has preached in his new house, and "many were greatly established."

Letter DXLII (July 29, 1782; To the Rev. J. Wesley from Mr. Thomas Bond) 498-500

Thomas repents of the times he has opposed Wesley's ideas in writing and asks forgiveness.

Letter DXLIII (Aug. 15, 1782; To the Rev. J. Wesley from Miss E. Ritchie) 500-501

Miss Ritchie feels like her soul is in heaven, but she longs to expand her capacity to comprehend the love of God.

Poetry 501-504

A Hymn on Matt. v.24 (by Charles Wesley) 501

On the Slave Trade 502-503

Address to the Summer 504

Epitaph 504

The Arminian Magazine, For October 1790.

Portrait: Mr. William Holmes, *Æ*tatis 33

Predestination Clearly Stated (by Dr. King, Archbishop of Dublin, in a sermon on Romans viii. 29-30, continued from 457) 505-512

King considers why scripture represents God in the language of predestination. He emphasizes the metaphorical nature of biblical language about God. "Foreknowledge and decrees are only assigned to God to give us a notion of the steadiness of the Divine actions." If taken literally, these lead to inherent contradictions.
(continued on 561)

Sermon LIX on 2 Corinthians v.16 (by John Wesley, concluded from 460) 513-517

Wesley objects to the use of the word "dear" in addressing God, as it is too "familiar."

A Short Account of Mr. William Ashman (concluded from 464) 517-521

William lays out his rules for preaching and the doctrines to which he adheres.

An Account of Death of Prudence Williams (by Mr. F. G.) 521-530

This is the lengthy biography of a Methodist woman from Delaware.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 478) 530-533

Of Metals, Minerals, and other Fossils. The author discusses lodestones and the laws of magnetism.
(continued on 584)

An Account of the Escape of the Chavalier after the Battle of Cullodon 533-537

Prince Charles Edward endeavored to escape disguised as a woman. Some faithful servants then hid him in their boat.
(continued on 586)

An Account of the Sufferings of Cyrillus Lucaris (extracted from a late author) 537-540

The Roman Catholics attempted first to win over, then to corrupt, then to destroy the reputation of Cyrillus, an Orthodox Christian acquainted with the Reformers.
(concluded on 590)

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents in Europe (continued from 492) 541-545

A Letter to a Divinity Professor at Hall and a Letter to a Minister at Berlin. The missionaries report on a journey to Madras, during which they stayed with Brahmins and met some of the "Thomas Christians."
(continued on 595)

Thoughts on a Late Publication (by J. Wesley) 545-547

Wesley castigates "An Account of the Pelew Islands" for being contrary to the biblical doctrine of original sin.

A Letter from a Gentleman at Rome 547-550

The gentleman traces the history of "religion" from creation to Christ, attesting to its divine origin.

An Account of a Providential Deliverance (by Mr. B. Marchant) 551-553

When Mr. Marchant's ship was saved from a storm, he resolved never to set sail on a Sunday again.

Letters 553-558

Letter DXLIV (Aug. 28, 1782; To the Rev. J. Wesley from Mr. M. L.) 553-554

Mr. L. is growing "in strength and stability," despite not having the abundant joy he used to experience.

Letter DXLV (Sept. 9, 1782; To the Rev. J. Wesley from Miss A. Bolton) 555-556

Miss Bolton attests to her close inner relationship with God.

Letter DXLVI (Oct. 4, 1782; To the Rev. J. Wesley from Mr. John Trembath) 556-558

Mr. Trembath laments the time he has wasted in sin but praises God for affliction and forgiveness.

Poetry 558-560

A Hymn on Matt. v.27 (by Charles Wesley) 558

A Morning Dream (by Mr. W. Cowper) 558-560

Epitaph on Mrs. Eliz. Wastfield, late of Mile End, near London 560

The Arminian Magazine, For November 1790.

Portrait: Mr. Robert Dall, *Ætatis* 42

Predestination Clearly Stated (by Dr. King, Archbishop of Dublin, in a sermon on Romans viii.29-30, continued from 512) 561-569

King compares knowledge of God with natural knowledge. Both are formulated in terms of how things affect humans, not in terms of what things are in themselves. We ascribe foreknowledge, predestination, and absolute freedom to God in order to "give him all the perfection we can." He makes a distinction between analogy and figurative language. By way of application, King postulates that all apparent contradictions in scripture can be reconciled.
(concluded on 617)

Sermon LX on Matt. vi. 22-23 (by John Wesley) 569-575

Wesley considers the passage, "If thine eye be single, thy whole body shall be full of light," making the analogy that "what the eye is to the body, the attention is to the soul." Complete attention to God leads to heavenly thoughts and holy conduct. The only other alternative is an "evil eye", which gives way to sensual pleasures and greed.
(concluded on 626)

A Short Account of Mr. Jasper Robinson (written by himself) 575-579

Jasper tells of his conversion, career as a traveling preacher, and experiences of being sanctified.
(concluded on 630)

A Short Account of the Death of Elizabeth Flook (by Mr. John Valton) 580-584

Elizabeth, a meek and prayerful woman, professed that dying was "going home."

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 533) 584-586

Of Metals, Minerals, and other Fossils. This passage considers the properties of various "bituminous stones."
(continued on 650)

An Account of the Escape of the Chavalier after the Battle of Cullodon (continued from 537) 586-590

This part of the escape includes talk of politics and political intrigue.
(concluded on 653)

An Account of the Sufferings of Cyrillus Lucaris (concluded from 540) 590-594

Cyril's enemies attempt to get him in trouble with the Turkish government because of a book printed on his press. Eventually, they inflame the Sultan against him and he is banished to exile and put to death.

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents in Europe (continued from 545) 595-598

A Letter to a Friend at London. The missionary sends his gratitude for recently received support from London and reports on his evangelistic efforts.
(continued on 661)

Thoughts on Suicide (by J. Wesley) 598-599

Wesley believes that the court system, which consistently rules that people who attempt to kill themselves are insane, is ineffective in preventing suicide. He proposes a deterrent such as that in Sparta, where they displayed the bodies of those who killed themselves naked in the streets.

A Conjecture concerning the Peopling of America 599-605
(by the Rev. Alexander Catcott, M.A.)

Catcott argues, based on the religious ideas and lack of literary or technological skills of the natives, that America was populated soon after the Flood. He also appeals to Plato and other ancient writings to conjecture that "Africa and America were once joined, or at least separated from each other but by a very narrow gulf."

Anecdote of Lewis the XIVth 605-606

A young boy was shut up in the Bastille for opposing the Jesuits' excessive veneration of the king.

Anecdote of Arius (extracted from Bishop Bull's *Works*) 607

This anecdote reveals how Arius pretended to subscribe to the Nicene Creed.

Thoughts on the Magic Art (extracted from a late writer) 607-608

There are three types of magic art: natural/philosophical, artificial (legerdemain), and diabolical (assisted by the devil). The devil tricks people by affecting the eyes and the brain and by manipulating natural causes.

Letters 609-613

Letter DXLVII (Oct. 28, 1782; To the Rev. J. Wesley from Mrs. M. Ward) 609-610

Mrs. Ward testifies to the revival among the Bands in Cork.

Letter DXLVIII (Nov. 1, 1782; To the Rev. J. Wesley from Mr. Thomas Taylor) 610-611

Mr. Taylor, writing from Florida, believes that American independence is now inevitable.

Letter DXLIX (Nov. 11, 1782; To the Rev. J. Wesley from Miss E. Ritchie) 612-613

Miss Ritchie reports to Wesley on the Societies she has encountered in her recent travels.

Poetry 613-616

A Hymn on Matt. v.39 (by Charles Wesley) 613-614

The Winter's Night, an Elegy (by Robert Alves, M.A.) 614-616
(concluded on 669)

The Arminian Magazine, For December 1790.

Portrait: Mr. Abraham Moseley, *Ætatis* 28

Predestination Clearly Stated (by Dr. King, Archbishop of Dublin, in a sermon on Romans viii.29-30, concluded from 569) 617-626

King advises caution in "deductions concerning things of whose nature we are not fully apprised." Perceived contradictions in scripture and in the divine attributes are "the effects of our ignorance and partial knowledge." He proceeds to point out flaws in the approaches of both the Predestinarians and "Free-willers" and ends with an affirmation of the 17th Article.

Sermon LX on Matt. vi. 22-23 (by John Wesley, concluded from 575) 626-630

Wesley applies the idea of a "single eye" to parents seeking employment or marriage for their children. Methodists need to have their gaze fixed on heaven, not on the things of this world.

A Short Account of Mr. Jasper Robinson (concluded from 579) 630-636

This extract includes journal entries discussing God's grace to Jasper's ministry. On Nov. 23, he writes that many mistakenly and prematurely believe themselves sanctified. Faith should anticipate the blessing but leave the time and manner to God.

A Short Account of Mr. John Appleton 636-640

This account tells of John's conversion, death, and an experience in which he felt "the likeness of a spirit" passing through him, which he discerned to be "the seal" of the image of God in him.

The Experience of Mrs. Phebe Blood (written by herself) 640-646

Phebe describes her thoughts and emotions during her conversion.

An Account of Mrs. Elizabeth Mather (by Mr. D. Jackson) 646-650

Mr. Jackson reports on the death and last words of this Methodist woman.

An Extract from *A Survey of the Wisdom of God in Creation*: General Reflections (continued from 586) 650-652

Of Metals, Minerals, and other Fossils. This extract contains a discussion about the properties of asbestos.

An Account of the Escape of the Chavalier after the Battle of Cullodon (concluded from 590) 653-657

Prince Charles and his trusted servant Malcolm trek through the mountains and arrive safe at the Laird of McKinnon in Scotland.

An Enquiry into the Situation of the Terrestrial Paradise (by a late writer) 657-661

The author believes it is possible to find the original Garden of Eden. He evaluates several hypotheses and concludes that it is near the juncture of the Tigris and Euphrates, where two channels (the other two rivers in Genesis) sometimes originate.

An Extract from the Success of two Danish Missionaries to the East Indies: in several letters to their correspondents in Europe (concluded from 598) 661-664

A Scheme Containing the Management of the Malabar Children at Tranquebar, Oct. 19, 1709. This letter gives the daily schedule at the missionary school.

Letters 665-668

Letter DL (Dec. 14, 1782; To the Rev. J. Wesley from the Rev. T. Davenport) 665-666

Rev. Davenport is wrestling for the peace of his soul. In the meantime, he is entrusted with caring for the souls of his flock, which is greatly tempted by Mammon.

Letter DLI (Dec. 22, 1782; To the Rev. J. Wesley from Mrs. M. Ward) 666-667

The revival at Cork continues.

Letter DLII (Dec. 27, 1782; To the Rev. J. Wesley from Miss A. Bolton) 667-668

Miss Bolton believes that her adversities are "something permitted to raise and advance my soul in holiness."

Poetry 669-672

A Hymn on Matt. v.44 (by Charles Wesley) 669

The Winter's Night, an Elegy (by Robert Alves, M.A., concluded from 616*)* 669-672

On Conscience 672

The Last Lines composed by the Rev. Charles Wesley, M. A., a little before he went hence, which he dictated to his Wife, but could scarcely articulate 672

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Portrait: Mr. George Baldwin, *Ætatis* 26

An Essay on the Liberty of Moral Agents (extracted from a late author) 3-8

The Notions of Moral Liberty and Necessity Stated. The author lays out his definition of free will, which consists of the liberty to act or not to act without constraint, and the capacity for judgment and reason. Only those with moral liberty can be held accountable for their actions.
(continued on 57)

Sermon LXI on Luke xii.20 (by John Wesley) 9-12

Wesley exegetes this passage about the folly of storing up earthly possessions instead of doing good works.
(concluded on 64)

An Account of Mr. William Black (written by himself) 12-16

As William begins his autobiography, he tells of his family's emigration to Nova Scotia and the process by which he became convicted of sin.
(continued on 68)

A Short Account of the Death of Mrs. Martha Cook (by Mr. Robert Sydserff) 17-22

Martha endeavored to obey God in her life and praise God in her death.

An Account of the Death of Mrs. Hester Wells 22-26

Hester was twenty-nine when she died after delivering her baby.

A Comparison of Ancient Fable with the Sacred Writings 26-29
(by Mr. William De'Lavaur)

De'Lavaur contends that ancient mythology is a demonic corruption of biblical truth. He attempts to show the derivation of mythological characters from biblical sources (e.g. Orpheus as a corruption of Moses).
(continued on 83)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 29-34
Lundie asserts that this passage about salt losing its saltiness is about when Christians abandon the spirit and practice of their faith, retaining only the form. He applies this especially to a discussion of the qualities of a good and faithful pastor. The holiness of the life of a good pastor seasons the world around him.
(continued on 87)

An Extract of the Life of Dr. Watts 34-38

This extract discusses Watts' childhood, prodigious academic ability, and ordination. He had a gift for verse, but was his father discouraged him from writing poetry.
(continued on 92)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 38-41
(by Captain Henry Wilson)

Wesley notes that this account is considerably embellished, as "such a generation of men as are here described never yet existed on the earth." This introductory passage recounts the voyage of the Antelope to the islands in question.
(continued on 95)

A Remarkable Account of a Murder, for which an innocent man was nearly condemned upon circumstance 42-48

One of the jurymen, who had actually killed the victim himself in self-defense, helped acquit the prisoner.

Letters 48-52

Letter DLIII (NO DATE; To C. B. from the Rev. Mr. John Fletcher) 48-49

In response to a letter from C. B., Fletcher advises that C. B. does not have complete faith in Christ, has not learned to hold fast to what he has while waiting for more, and does not make proper use of joy and hope.

Letter DLIV (Jan. 3, 1783; To the Rev. J. Wesley from Miss A. Bolton) 49-50

Miss Bolton rhapsodizes about God's help to her soul.

Letter DLV (Jan. 13, 1783; To the Rev. J. Wesley from Lady ----) 51-52

God has given the Lady a "true estimate of the world" as she strives toward holiness.

Poetry 52-56

A Hymn on Matt. v.45 (by Charles Wesley) 52

To Mr. ----, on the Death of his Sister (by the Rev. Mr. G.) 52-56

On Hope 56

The Arminian Magazine, For February 1791.

Portrait: Mr. Thomas Bartholomew, *Ætatis* 29

An Essay on the Liberty of Moral Agents (continued from 8) 57-64

Of the Influence of Motives. Advocates of the doctrine of necessity maintain that all actions are governed by motives and that free agency implies that all action is mere caprice. The author counters that the influence of motives does not amount to efficient cause, for the human intellect determines which motives are stronger and chooses whether or not to act on them. (continued on 113)

Sermon LXI on Luke xii.20 (by John Wesley, concluded from 12) 64-68

Wesley applies this passage by advising us to see all of our possessions as belonging to God. We should store up treasure in heaven, not on earth.

An Account of Mr. William Black (continued from 16) 68-73

William wavered between belief and unbelief, comfort and misery, lamenting the inconstancy of his soul.
(continued on 121)

A Short Account of Mr. Robert Windsor (by Mr. Mr. David Lander) 73-79

This is a eulogy and spiritual autobiography of Robert Windsor, who died at age eighty-six.

A Short Account of the Death of Mrs. Langridge of Sunderland 79-83

Mrs. Langridge was serene amidst adversity, and she died with the assurance of going to be with Jesus.

A Comparison of Ancient Fable with the Sacred Writings 83-86
(by Mr. William De'Lavaur, continued from 29)

De'Lavaur gives several hypotheses for how biblical material made its way into the mythology of other nations. Solomon's marriage to an Egyptian princess and the two exiles contributed to this migration. "Nothing else is wanting, but to arrange these dispersed pieces and to remove the veils from them, to see there . . . a principal part of the body of the Old Testament."
(continued on 133)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 (continued from 34) 87-91

The "salt" of ministers is also useful for preserving that which is likely to become corrupt (i.e. the doctrines and practices of their flocks). Lundie concludes that the church needs a new sense of the dignity, necessity, usefulness, and difficulty of the pastoral office.
(continued on 138)

An Extract of the Life of Dr. Watts (continued from 38) 92-95

This extract extols Watts' character, especially his solicitude for the moral condition of society. He published a great deal of theological work.
(concluded on 143)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 95-101
(by Captain Henry Wilson, continued from 41)

This extract tells of the first few days on the island. The crew meets some of the Malay natives, who are friendly and already know how to communicate with Europeans.
(continued on 146)

Remarks on Public Singing (by J---- S----, Organist) 101-104

The organist notes that Methodists need strong singers to lead them, as they have the tendency to deviate from the proper time, tune, and pronunciation of the music. He enumerates his complaints in detail.

Filial Affection Rewarded 104-105

Frederick of Prussia, having discovered that his page sent his wages home to his mother, rewarded him with a large sum of money.

Letters 104-105

Letter DLVI (Jan. 18, 1783; To the Rev. J. Wesley from Mrs. Ruth Hall) 105-107

Mrs. Hall relates the stirrings of the heart leading to her conversion.

Letter DLVII (Jan. 29, 1783; To the Rev. J. Wesley from Miss A. Bolton) 108-109

Miss Bolton is learning to rely more upon God and to improve herself so as to be more useful to her family.

Poetry 109-112

A Hymn on Matt. v.48 (by Charles Wesley) 109-110

A hymn on the command to be perfect.

An Ode to Wisdom 110-111

On the Conversion of Galen 112

Epitaph on the Rev. Samuel Love, M.A., Felow of Baliol College, Oxford, who died October 18, 1773, aged 29 (by Miss Hannah More) 112

The Arminian Magazine, For March 1791.

Portrait: James Gore, *Ætatis* 29

An Essay on the Liberty of Moral Agents (continued from 64) 113-117

Of the Influence of Motives. The author distinguishes between rational motives and animal motives. Neither type is strong enough to make any action necessary. He cites as evidence the fact that people break good laws all the time, despite the goodness of the law or the severity of the punishment.
(continued on 169)

Sermon LXII on Matthew xxii.12 (by John Wesley) 117-120

In this sermon on the parable of the wedding banquet, Wesley denies the common interpretation that it is about the necessity of preparation to receive the sacraments. He also denies that the "wedding garment" is a righteousness other than one's own that allows one to enter into the glory of God. Rather, the garment is the same as in Revelation, where the linen is "white and clean, which is the righteousness of the saints."
(concluded on 173)

An Account of Mr. William Black (continued from 73) 121-125
William discovers that he is not free of evil desires and aversion from duty as he thought he would be after conversion. However, God delivered him from his temptations and doubts.
(continued on 177)

Some Farther Account of Mr. Robert Windsor in a Letter to the Rev. Mr. Wesley (by Mr. T. Windsor) 125-132

Robert's nephew gives several anecdotes to illustrate Robert's piety and character.

The Experience of Mr. John Burnet, who died in the first year he traveled as an Itinerant Preacher, in a letter to his Spiritual Father 132-133

In this letter dated Oct. 22, 1785, John testifies that Christ is all to him and that God has delivered and preserved him.

A Comparison of Ancient Fable with the Sacred Writings 133-137
(by Mr. William De'Lavaur, continued from 86)

De'Lavaur postulates that the word El (found in a temple at Delphos), other ancient creation myths, and the Greek gods (Saturn, Mercury, etc.) are derived from the Old Testament.
(continued on 192)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 (continued from 91) 138-143

As the salt of the earth, pastors have the duties to study scripture, keep their hearts full of grace and the Spirit, serve as a moral example to others, teach the gospel truths, and visit families in their homes.
(continued on 196)

An Extract of the Life of Dr. Watts (concluded from 95) 143-146

This extract describes how Watts died. He was nearly seventy-five years old.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 146-151
(by Captain Henry Wilson, continued from 101)

This passage recounts the fascination each group had for the other's appearance. The Antelope had sunk, so the Malay helped the English prepare for a stay on the island. Tom Rose, who knew the Malay language, acted as a translator.
(continued on 203)

Thoughts on Making Wills (by a lawyer) 152-157

The lawyer discusses the history of wills and the problems with primogeniture. He advises that people should not wait until they are dying to make their wills.

A Letter from a Gentleman at Rome 158-162

This letter is a traveler's guide to visiting Rome.

Letters 162-165

Letter DLVIII (Feb. 21, 1783; To the Rev. J. Wesley from M. F. S.) 162-164

M. S. has prepared to receive Wesley as a guest. He professes his love for true religion, charitable people, and the Methodists.

Letter DLIX (April 11, 1783; To the Rev. J. Wesley from Miss A. Loxdale) 164-165

Miss Loxdale gives an account of her current spiritual life.

Poetry 165-168

A Hymn on Matt. vi.18 (by Charles Wesley) 165-166

On the Death of Dr. Levet (by Dr. Johnson) 166-167

Inconstancy (by a young lady) 167-168

Lines which were hung on the Bough of a venerable Walnut Tree, which overshadows the Burial Ground of the Poet Waller 168

The Arminian Magazine, For April 1791.

Portrait: Mr. James Byron, *Æ*tatis 28

An Essay on the Liberty of Moral Agents (continued from 117) 169-173

Liberty consistent with Government. The author makes a distinction between mechanical government (government of beings with no active power, like puppets or a ship) and moral government (government of intelligent and active beings). There is only true obedience when there is also the power to disobey. Civil government deals with this kind of voluntary activity.
(concluded on 225)

Sermon LXII on Matthew xxii.12 (by John Wesley, concluded from 120) 173-177

Wesley enumerates some of the ways the devil has tried to trick Christians into thinking that less than the pure white wedding garment of their own righteousness is necessary. These include idolatry and the spirit of persecution. Wesley defends himself against charges that he has deviated from the doctrine of salvation by grace through faith. He maintains that he has held the same judgment on the matter for over sixty years.

An Account of Mr. William Black (continued from 125) 177-182

William began preaching in Society and then on circuit. He encountered the dangers of antinomianism and congregationalism. The Society in Cumberland was "torn apart" by the teachings of a man who encouraged the Methodists to give up their discipline and form a congregational church of their own.
(continued on 233)

The Experience of Elizabeth Scaddan: in a Letter to the Rev. Mr. Wesley 182-188

Elizabeth recounts her vacillating spiritual state before her conversion.

An Account of the Death of Grace Maltby (by Mr. J. Pawson) 189-192

Grace was in a "holy ecstasy" for some time while she was dying. She felt like her soul was "set at liberty."

A Comparison of Ancient Fable with the Sacred Writings 192-195
(by Mr. William De'Lavaur, continued from 137)

De'Lavaur proposes that the myths of Saturn and Janus are derivations of the story of Noah.
(continued on 244)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 (continued from 143) 196-200

A pastor's speech should always be grave and serious in order to "convey a serious sense of God and religion into the minds of all we converse with." The life of the pastor must be an example to others; and he must try to preserve others from corruption by cautioning, warning, and reproving them.
(continued on 247)

An Account of the Burning Mountain Vesuvius 201-203

This is a history of the eruptions of this famous volcano and a description of its current appearance.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 203-208
(by Captain Henry Wilson, continued from 151)

Several natives died from drinking out of the ship's medicine cabinet, but their king was not angry. This extract recounts Mr. Wilson's visit to the village, where he enjoyed the tribe's hospitality. The natives were fascinated with the Englishman's weapons.
(continued on 258)

The Danger of an Honest Man in Much Company (by Mr. Cowley) 208-213

An honest person must be careful not to be overcome by those furnished with "the defensive arms of worldly prudence." Cowley uses an extended military analogy and several hypothetical examples to make his case.

Hospitality of the Druzes, a tribe of people inhabiting Syria 213-214
(taken from *Volney's Travels*)

The Druzes share liberally with all visitors, saying, "God is liberal and great, and all men are brethren."

Astronomical Observations (by T. B., a gentleman in Dublin) 214-215

T. B. has observed stars changing position with respect to each other. He illustrates his findings with a crude diagram.

Anecdote of the Emperor Theodosius (from Bishop Bull's Works) 215

A bold bishop makes a theological point by failing to honor the Emperor's son equally with the Emperor.

Anecdote of Mr. Hogarth 216-217

The aged artist Hogarth completed his "tail piece" as a tribute to the end of all things.

Letters 217-220

Letter DLX (Nov. 21, 1783; To the Rev. J. Wesley from Miss H. A. Roe) 217-218

Miss Roe finds herself coming down with the same nervous disorder that killed her cousin. She remarks that "the Select Band is now the most precious meeting in which I ever assembled."

Letter DLXI (May 24, 1783; To the Rev. J. Wesley from Mr. E. Drumgoole) 219-220

Mr. Drumgoole tells about his conversion from Catholicism. He reports that the work of the Methodist preachers has greatly increased in America since the war started.

Poetry 221-224

A Hymn on Matt. vi.22 (by Charles Wesley) 221

Joseph made known to his brethren (Gen. xlv. 3-4) 221-223

On the Swiftness of Time (by a young lady when she arrived at the age of fifteen) 223-224

On Envy 224

The Arminian Magazine, For May 1791.

Portrait: Mr. John Booth, Ætatis 40

An Essay on the Liberty of Moral Agents (concluded from 173) 225-228

The author demonstrates that divine government, administered through the laws of nature, takes into account human reason and free agency. These are the endowments that set humanity apart from the rest of creation.

Sermon LXIII on Psalm lxxiii.20 (by John Wesley) 229-232

"Even like a dream when one awaketh, so shalt thou make their image to vanish out of the city." Wesley exegetes this passage as a promise that the prosperity of the wicked will vanish in eternity. He then moves into a discussion of dreams.
(concluded on 288)

An Account of Mr. William Black (continued from 182) 233-235

This and the next article are hand-written. In this account, William recounts some of his preaching experiences on circuit in present-day Canada.
(continued on 294)

An Account of the Death of Mrs. Trotter (by M. J. Trotter) 235-244

Mrs. Trotter had a premonition that she would die in childbirth several months before it happened. This account contains her lengthy profession of faith.

A Comparison of Ancient Fable with the Sacred Writings 244-246
(by Mr. William De'Lavaur, continued from 195)

De'Lavaur shows how the three sons of Noah were transmuted into the sons of Saturn (Jupiter, Neptune, and Pluto) in Greek mythology.
(continued on 310)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 (continued from 200) 247-251

Lundie moves into a description of the character of the unworthy minister, the salt that has lost its savor.
(continued on 312)

A Narrative of the Inhuman Treatment of Captain Richard Chase, in the East Indies, in a Letter to his Mother 251-258

Richard recounts his captivity in the prisoner camp of Hydr Ali Cawn. He was released in 1784.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 258-263
(by Captain Henry Wilson, continued from 208)

The natives agree to let Wilson and his crew build a vessel so that they can return home. They are quite impressed with the English tools and are amused by their dogs, which they had never seen before.
(continued on 322)

An Account of the Ancient City of Herculaneum, destroyed by an Eruption of Mount Vesuvius, with Descriptions of some of the Antiquities found there 264-269

This extract describes artifacts and artwork found in the excavations of the city.

Anecdote found in an Arabic Manuscript 270-271

A rich man discovers that he has given asylum to a murderer but, not wanting to violate this favor, tells him to flee.

A Libertine suddenly Reclaimed 271

The philosopher Zenocrates' lectures on morals convinced a young man to reform his ways.

A Warning to Wicked Parents not to Curse their Children 271-272

A father's horrible curse comes true.

Letters 272-276

Letter DLXII (June 8, 1783; To the Rev. J. Wesley from Mr. T. Taylor) 272-274

Mr. Taylor complains about the peace terms following American independence and writes scornfully about the Congress. He is in Florida, where they sorely need clergy.

Letter DLXIII (June 7, 1783; To the Rev. J. Wesley from Mr. J. Brown) 274-275

Mr. Brown reports that his friend has recently received a pure heart and is free from sin. He also remarks on a woman's eleven day fast "for the rebellious".

Letter DLXIV (July 31, 1783; To the Rev. J. Wesley from Miss A. Bolton) 275-276

Miss Bolton feels that she needs admonishment about her busy schedule, which has been taxing on her "tender frame." She recently enjoyed some solitude and was refreshed by it.

Poetry 277-280

A Hymn on Matt. vi.33 (by Charles Wesley) 277

On the Death of Mr. Robert Boyd 277-278

Lines Written by John Thornton, Esq. Of Clapham in Surrey, some time before his death, upon receiving a Mourning Ring for a Cousin of his own name 278-279

Desiring the Presence of God 279-280

Advice to the Fair Sex (by Dr. S. Johnson) 280

The Arminian Magazine, For June 1791.

Portrait: Mr. Charles Bland, *Ætatis* 35

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester) 281-288

The General Argument: Here Woback summarizes the gist of the dialogues, which is that the articles of religion regarding God's decrees, inserted by supralapsarians, are "not profitable in the exercise of the ministerial function, not serviceable to the interest of souls, not according to godliness."

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. This is a dialogue between Paganus and Diotrephes, a missionary. Paganus is almost converted until Diotrephes tells him that Christ did not die for all (only the elect) and that "historical faith" may not be "saving faith". Paganus perceives this to be unjust.
(continued on 337)

Sermon LXIII on Psalm lxxiii.20 (by John Wesley, concluded from 232) 288-293

Wesley advises that this "dream of life" will soon end and true life will begin, either in heaven or hell. Pages 290 through 294 are absent from this volume.

An Account of Mr. William Black (continued from 235) 294-298

William tells of his dangerous circuit journeys and the results of his preaching. In Tantramar, he fought the evils of mysticism and antinomianism.
(continued on 312)

An Account of Andrew Laffan (by Mrs. Ward) 299-302

Andrew, an orphan, learned to trust God when he worked for a Methodist master. Later, his wife was converted when she read his journals. He lived a virtuous life and died at age 65 after a stroke.

Account of a Child, in a Letter to the Rev. Mr. Wesley 303-307
(by William Simpson)

Mr. Simpson and his wife set about breaking the "self will and passion" of their daughter Nancy before she was one year old. Their training and example caused her to become a serious, pious child. She died of a stomach ailment.

An Account of the Revival at Blidworth near Nottingham, in a Letter to the Rev. J. Wesley (by Mr. John Moon) 307-309

This revival in 1790 led to the conversion of distressed people, including some who came to mock the Methodists.

A Comparison of Ancient Fable with the Sacred Writings 310-312
(by Mr. William De'Lavaur, continued from 246)

De'Lavaur gives the biblical derivations of the myths of Pluto, Mercury, Vulcan, Japetus, and Minerva.
(continued on 365)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 (continued from 251) 312-317

Lundie observes that at a church's beginnings and in periods of reform, pastors do well; but they soon degenerate into all kinds of slothfulness, greed, and corruption. He reflects on the "dreadful doom here pronounced upon all such unfaithful pastors." Unfaithful pastors should be "cast out" of the church like useless salt.
(concluded on 368)

An Account of General Dykern (by the Rev. Dr. Fresenius, Senior of the Clergy at Frankfurt) 318-321

General Dykern, wounded in the Battle of Bergen, was a minister as well as a general. He relied on philosophy rather than the Bible until the author of this piece spoke with him on his deathbed.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 322-327
(by Captain Henry Wilson, continued from 263)

At the king's request, several musket-bearing Englishmen went into battle with his men.

(continued on 373)

A Description of the Banyan, or Indian Fig Tree 327-330

These trees have broad foliage under which Brahmins and armies make camp.

Letters 330-333

Letter DLXV (July 14, 1783; To the Rev. J. Wesley from Mr. M. H.) 330-332

Mr. H. gives his reasons for not wanting to go on circuit this year. He needs to cultivate his faith and learning before he does.

Letter DLXVI (Aug. 31, 1783; To the Rev. J. Wesley from Mr. T. Olivers) 274-275

Mr. Olivers has been encouraged by Wesley's equanimity in his recent illness. He advises Wesley, "Leave things of small importance to inferior characters; and let no thought, desire, word or work of yours be employed but about the deepest, weightiest, and most important things. And in doing these, remember your very great age."

Poetry 334-336

A Hymn on Matt. vii.1 (by Charles Wesley) 334

Lines inscribed to the Rev. J. Wesley (by Miss C.) 334-336

Imitation of the thirty-seventh Ode of Anacreon 336

The Arminian Magazine, For July 1791.

Portrait: Mr. George Highfield, *Ætatis* 26

Dialogues on Predestination (by Dr. Woback, continued from 288) 337-343

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. Paganus is deterred from conversion by God's "unreasonable commands" (i.e. to believe even if not elect), which are "an impeachment of his justice and sincerity." He is further turned off by the idea that he has no means to believe apart from God's irresistible grace.
(continued on 393)

Sermon LXIV on Hebrews xi.1 (by John Wesley) 344-349

Wesley defines faith as "a divine conviction of the invisible and eternal World," or a belief in immortal spirits, heaven, and hell.
(concluded on 400)

An Account of Mr. William Black (continued from 298) 349-356

William speaks out against the unscriptural enthusiasm he observes in his congregations. He continues to describe the revivals on his circuit.
(concluded on 407)

A Short Account of Elizabeth Lowes (by Nicholas Lowes) 356-360

Elizabeth was raised as a Christian, but became a "real Christian" when she heard Methodist preaching. She died of consumption at age twenty-six.

A Brief Account of Coriolanus Copleston (by Mr. S. Copleston) 360-365

This account contains a spiritual biography and extracts of Coriolanus' journal in which he professes his assurance in death.

A Comparison of Ancient Fable with the Sacred Writings 365-368
(by Mr. William De'Lavaur, continued from 312)

De'Lavaur finds traces of the Moses story and other biblical fragments in the myth of Bacchus.
(continued on 423)

A Sermon preached at the Synod of Lothian and Tweedale, November 1, 1726 by the Rev. Archibald Lundie on Matthew v.13 (continued from 317) 368-372

Lundie concludes with a final appeal for pastors to persevere as the salt of the earth.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 373-378
(by Captain Henry Wilson, continued from 263)

This extract contains the account of the first battle in which the English helped their island hosts. Their muskets effectively scared away the enemy. Some of the Malay respectfully attended a Sunday service with the English.
(continued on 433)

The Character of a True Missionary, in a Funeral Oration on Francis Xavier (translated from the French of Monsieur Esprit Flechier, Bishop of Nimes; by Henry Moore) 378-383

True missionaries work under God's command, are supported by courage from God, and are blessed in their efforts. The bishop demonstrates that Xavier exhibited all these qualities.
(concluded on 427)

Of the Round Towers in Ireland 384

These towers may have been the residence of hermits or military watchtowers.

A Remarkable Judgment 384

Three men took horrible oaths when defaming Narcissus, bishop of Jerusalem. All of them came true.

Letters 385-389

Letter DLXVII (Sept. 20, 1783; To the Rev. J. Wesley from Mr. F. Asbury) 385-387

Regarding his evangelistic efforts in East and West Jersey, Asbury remarks, "I could not have thought that reformed churches had so much policy and stubborn prejudices." He notes which areas in America are strongholds of Calvinism

Letter DLXVIII (Sept. 10, 1783; To the Rev. J. Wesley from Miss A. Bolton) 387-389

Miss Bolton gives "news of Zion's prosperity" in Witney.

Poetry 389-392

A Hymn on Matt. vii.2 (by Charles Wesley) 389

Wishing for Real Pleasure 389-390

Elegy on the Death of Prince Alfred 391-392

On the Departure of the Nightingale 392

Reproach: An Epigram 392

The Arminian Magazine, For August 1791.

Portrait: Mr. Thomas Cooper, Ætatis 28

Dialogues on Predestination (by Dr. Woback, continued from 343) 393-400

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. Paganus argues from the Christian scriptures against predestination, but Diotrephes tells him, "your natural reason, without a supernatural illumination, is not competent judge of the holy Scripture." Diotrephes maintains that God's denial of grace is according to God's will or pleasure, but the denial of glory (i.e. damnation) is according to law. All this contributes to God's own glory.
(continued on 449)

Sermon LXIV on Hebrews xi.1 (by John Wesley, concluded from 349) 400-406

In this, Wesley's last written sermon, he discusses good and evil angels and the afterlife. He gives thanks that God has given "evidence of things unseen" so that people might know about the spiritual world and the life to come.

An Account of Mr. William Black (concluded from 298) 407-413

Mr. Black brings the reader up to date on his circuit travels in northern America, including fears of an “Indian” attack and his marriage to Mary Gay.

Account of the Work of God at Newry, in a Letter to the Rev. J. Wesley 413-416
(by J. McDonald)

Many people were "justified" and "set at liberty" in this revival of 1790.

Postscript, A Letter to Mr. Bradford 416

An Account of Mrs. Planche (written by herself sometime before her death) 416-423

Mrs. Planche, widowed at an early age, moved between France, England, and Scotland. She describes her conversion during this time. Later, Wesley stayed with her and her brother, blessing them with his preaching. A Mr. W. Hunter adds a postscript giving the circumstances of her death.

A Comparison of Ancient Fable with the Sacred Writings 423-427
(by Mr. William De'Lavaur, continued from 368)

The mythology of demigods, which De'Lavaur derides, derives from Genesis 6. Hercules is none other than Samson, and Orpheus and Euridice are Lot and his wife. (continued on 469)

The Character of a True Missionary, in a Funeral Oration on Francis Xavier 427-433
(concluded from 383)

The speaker continues his encomium on Francis Xavier's character and life, detailing his missionary efforts in Japan and India, where he died. He commends his zeal and fervor to those listening.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 433-438
(by Captain Henry Wilson, continued from 378)

Wilson recounts the meeting with the king, which was accompanied by much gift-giving and entertainment. One sailor entertained the natives by sketching portraits of the women. Mr. Sharp and others were greeted with warm hospitality when they visited the main village.
(continued on 472)

An Extract from the Rev. Mr. Kennedy's *Chronology* 439-441

Chronology is essential to history, as astronomy is essential to chronology. Kennedy attempts to apply these studies to the Israelite's exodus from Egypt. He maintains that the Jewish Sabbath was originally the first day of the week (now "most gloriously and triumphantly re-assumed in its original station and now observed by the whole body of Christians"), but the Jews unintentionally changed it to the seventh day.
(continued on 483)

Letters 441-445

Letter DLXIX (Sept. 16, 1783; To the Rev. J. Wesley from Miss A. Bolton) 441-442

Miss Bolton testifies to God's work in some of the new members in her Society.

Letter DLXX (Nov. 20, 1783; From Mrs. Mary Gilbert to the Rev. J. Wesley) 443-445

Mrs. Gilbert reports that the new preacher is doing great work in Antigua. She has prayer meetings and preaching at her house. The congregation consists of both blacks and whites.

Poetry 445-448

A Hymn on Matt. vii.2 (by Charles Wesley) 445

An Elegy on the Rev. John Wesley, M. A. (by Mr. Z. Cozens) 445-447

A poem commemorating Wesley's work and spirit.

Epitaph 448

Epitaph on a Miser 448

Epigram 448

The Arminian Magazine, For September 1791.

Portrait: Mr. William Stevens, Ætatis 25

Dialogues on Predestination (by Dr. Woback, continued from 400) 449-455

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. Paganus and Diotrephes discuss Paganus' questions about free will and whether God (as first cause) gives "permission" to sin. (continued on 505)

A Sermon on Proverbs xxiii.26 (by the Rev. Valentine Valson, M. A.) 455-460

"My son, give me thine heart." God condescends to ask for what God could command. Therefore our hearts should "burn within us" and turn willingly to God. Valson goes into detail about what it means to give one's heart. It is effectively a surrender of the whole self to God. He illustrates this with the example of a child's feelings for a "tender and indulgent father."
(continued on 512)

An Account of Mr. Matthew Lumb (written by himself) 461-465

Matthew describes his spiritual stirrings as a child and the circumstances of his first acquaintance with the Methodists. (continued on 516)

A Short Account of Mr. Thomas Kinley (by Mr. Samuel Mitchel) 465-467

Mitchel gives the circumstances of Kinley's conversion and death.

A Sudden Cure (by Charles Kyte) 468-469

A woman in Winchelsea was cured of her illness when she prayed that God would show her proof of the forgiveness of her sins.

A Comparison of Ancient Fable with the Sacred Writings 469-472
(by Mr. William De'Lavaur, continued from 427)

De'Lavaur traces the myth of Philemon and Baucis to the story of Lot's escape from Sodom in Genesis.
(continued on 528)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 472-477
(by Captain Henry Wilson, continued from 438)

This extract gives the details of a second battle in which the English assisted their hosts.
(continued on 539)

An Account of the Production of a Large Island out of the Sea between the Canary Islands in the Year 1707 (by Mr. James Harris, Surgeon of an English ship who was then upon the neighboring island of Santerini) 477-483

Mr. Harris records his observation of the emergence of a new island from the sea. Earthquakes and volcanic activity accompanied it. He and others went to the island to take measurements when the activity seemed to have abated. The heat of the water killed several people.

An Extract from the Rev. Mr. Kennedy's *Chronology* (concluded from 441) 483-488

Kennedy attempts to reconstruct the night of the Last Supper and the day of the crucifixion in order to demonstrate that Christ did not celebrate the "legal Passover," but "died on the month, day, hour, and minute in which by the law of Moses the paschal lamb was ordered to be slain."

An Extract of the Minutes of a Conference held at Manchester, July 26, 1791 489-494

The minutes list the preachers' stations in England, Scotland, Ireland, and America for the year.

A Remarkable Account of Suicide (by W. Hamilton) 494-496

Mary Sharp, distraught when her father forbade her to marry her love, cut herself open and strewed her own entrails all around her room. She professed to her family that she had no hope of salvation.

Letters 497-501

Letter DLXXI (Dec. 13, 1783; To the Rev. J. Wesley from Mr. J. Pawson) 497

Mr. Pawson laments the recent death of his wife.

Letter DLXXII (Jan. 12, 1784; To the Rev. J. Wesley From Mr. G. Shadford) 498

Mr. Shadford's Society had a wonderful love feast on Christmas Day. He remarks that he is going on toward perfection, but some of the other Leaders are neglecting to do so.

Letter DLXXIII (Feb. 7, 1784; To the Rev. J. Wesley from Mrs. Mary Gilbert) 499-501

Mrs. Gilbert tells of the plight of a family that ended up on her island (Antigua) after indenturing themselves to a cruel captain headed for Virginia.

Poetry 501-504

A Hymn on Matt. vii.7 (by Charles Wesley) 501-503

On the Sudden Death of a Friend (by Ann Yearsley, milkwoman) 503-504

The Arminian Magazine, For October 1791.

Portrait: Mr. Richard Reece, Ætatis 22

Dialogues on Predestination (by Dr. Woback, continued from 455) 505-511

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. Diotrephes says that God's "permission of sin" means that God withdraws divine grace and assistance and actually inclines the sinner's will toward sin. Paganus can see nothing good in this teaching, as it makes God the author of sin and negates God's commands against sin.
(continued on 541)

A Sermon on Proverbs xxiii.26 (by the Rev. Valentine Valson, M. A., continued from 460) 512-516

Valson emphasizes the free, voluntary nature of the act of giving one's heart to God. He then exhorts the readers to give their hearts to God, as it is their duty out of justice, gratitude, and "natural spiritual affection."
(continued on 547)

An Account of Mr. Matthew Lumb (continued from 465) 516-522

For a long time, Matthew knew that he was not a full Christian, although he went to the Society meetings. Finally, God relieved him of this anguish of his soul, and he converted fully. He began to speak at the daily prayer meetings that the Society was holding.
(continued on 554)

A Short Account of the Death of Joseph Moscrop 522-527

This account includes extracts from the seventy-seven-year-old man's journal and testimony from those who witnessed his blessed death.

A Comparison of Ancient Fable with the Sacred Writings 528-532
(by Mr. William De'Lavaur, continued from 472)

The myth of Iphigenia bears resemblance to the biblical story of Jepthah and his daughter.
(concluded on 562)

A Relation of the Cure of Marry Maillard, Lame almost since She was Born (by J. Wellwood and Mary's parents John Mallard and Charlotte Dognon) 532-538

The lame girl's leg was restored to wholeness as she read the story of the healing in Mark chapter 2. This article includes affidavits signed by a doctor and the girl's parents, who confirm the details of the miracle.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 539-543
(by Captain Henry Wilson, continued from 477)

Because the natives enjoyed the help of the English in avenging their enemies, the English were able to secure their help in getting supplies and setting the conditions of warfare.
(continued on 578)

The History of the Pod of the Pistachio Tree 543-547

The pods are made by an odd animal called a puceron, which lives in these trees. This extract describes the observed behavior of the animal.

An Extract from the Life of the Rev. Richard Rothwel 548-552

Rothwel, a skilled preacher, faced hard opposition from unbelievers and the devil. This extract recounts a conversation he had with the devil, who was inhabiting a man whom Rothwel later exorcised.

Thoughts Concerning Souls Departed (extracted from an ancient author) 552-553

The author suggests that after death humans have "ethereal bodies" like angels or apparitions.

Letters 553-555

Letter DLXXIV (April 17, 1784; To the Rev. J. Wesley from Mrs. M. Ward) 553-554

The Society in Cork is growing in numbers and in grace and knowledge of God. Mrs. Ward is thankful that God did not abandon her to death when she was sick during the past winter.

Letter DLXXV (May 7, 1784; To the Rev. J. Wesley from Mr. R. Rodda) 554-555

Rodda describes the work of God in the Society members on his circuit.

Poetry 556-560

A Hymn on Matt. vii.8 (by Charles Wesley) 556-557

A Monody to the Memory of the Rev. Mr. Wesley (during the funeral) 557-560

This poem for Wesley's funeral also mentions Ritchie and Fletcher, two other great Methodist preachers.
(concluded on 593)

The Arminian Magazine, For November 1791.

Portrait: Mr. John Ogylvie, Ætatis 27

Dialogues on Predestination (by Dr. Woback, continued from 511) 541-547

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. Diotrephes and Paganus cavil over God's part in individual sins, with Paganus pointing out the flaws in the Calvinist position.
(continued on 597)

A Sermon on Proverbs xxiii.26 (by the Rev. Valentine Valson, M. A., continued from 516) 547-553

We are bound by justice to give our hearts to God, both as our Creator and our Redeemer. We are likewise actuated by gratitude and by a "natural spiritual affection" for God. Valson goes on to show that giving one's heart to God is conducive to human happiness and holiness.
(concluded on 604)

An Account of Mr. Matthew Lumb (continued from 522) 554-556

Matthew tells how his heart was moved to become a travelling preacher. He received circuit appointments beginning in 1783.
(concluded on 609)

Some Account of Mrs. Harcourt (by H. M., a friend who attended her in her last illness) 557-562

This in a spiritual biography and eulogy for a Christian woman, containing most of the usual elements of a Methodist conversion account.

A Comparison of Ancient Fable with the Sacred Writings 562-564
(by Mr. William De'Lavaur, concluded from 532)

De'Lavaur attempts to show that the "auguries, sacrifices, and other divinations among the heathens" have their origin in the narratives of Abraham and Elisha.

Account of a French Preacher 565-568

This account extols Monsieur Bridaine as the paragon of eloquence and power in a missionary. The author remarks that it would be a great error to banish "evangelical ministry" of this sort from the land.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 568-574
(by Captain Henry Wilson, continued from 543)

Wilson narrates the third war expedition with his native hosts, ending with a formal feast according to the custom of the island.
(continued on 635)

Thoughts on Restitution (by Dr. Kidder, sometime bishop of Bath and Wells) 574-579

When we offend God and neighbor, we are obliged to make restitution and amends in order to gain pardon. This is the sign of true penitence. Using concrete examples, Kidder gives several rules for restitution, including that one must account for wrongs he or she committed or indirectly caused and that one is not obliged beyond what one is able to do. A rule of proportion applies; and sometimes the descendants or heirs of the offender should make restitution for property offenses (but not personal offenses).

Account of a Fire Damp in a Tin Mine in Cornwall 579-582
(by the Superintendent of the Works)

Small, glowing globes called “damps” appeared in this mine. The superintendent eliminated some of them by burning, but one exploded and killed several miners.

Ejected Ministers 582-584

This is an account of Wesley's grandfather, Samuel Annesley, who was ejected from St. Gile's Cripplegate for his “non-conformity”.

An Account of the Miraculous Growth of a Woman's Hair 584-586
(by Mr. Adam Clarke)

Margaret Horne, a woman in her seventies, underwent electric shock; and soon her hair was growing ten inches per night. She took this as a "token of [God's] mercy." Six people signed their names to the account to attest to its veracity.

An Extraordinary Example of Parental Love 586-587
(extracted from Ellis's *Voyage to Hudson's Bay*)

This is a tale of a Native American couple who were both willing to sacrifice their life so that their child could live.

A Remarkable Judgment upon a Scorner 587

A youth who was mocking Scotch minister John Welsh dropped dead at Welsh's prediction.

Letters 588-593

Letter DLXXVI (June 20, 1784; To the Rev. J. Wesley from -----) 588

The writer, who gives an account of their current happiness in living for and with God, hopes that Wesley's travels in Holland will be successful.

Letter DLXXVII (June 22, 1784; To the Rev. J. Wesley from Miss A. Bolton) 589-590

Miss Bolton wishes she could write of something other than "the weight of the cross, the pain of suffering, etc.", but she has again passed through some severe trials with God's help. Miss Talbot's *Essays* have encouraged her.

Letter DLXXVIII (July 3, 1784; To the Rev. J. Wesley from the Rev. Mr. Kunze) 590-593

Kunze, a German Lutheran minister in America, writes approvingly of the work of Wesley's preachers there. However, he objects when they induce his members to leave him for the Methodist Society, as God works through ministers of other churches as well. (Wesley has added an approving note to the end of this letter.)

Poetry 593-596

A Monody to the Memory of the Rev. Mr. Wesley (during the funeral solemnities) 593-596
(concluded from 560)

The Arminian Magazine, For December 1791.

Portrait: Mr. Simon Day, Ætatis 37

Dialogues on Predestination (by Dr. Woback, continued from 547) 597-603

Dialogue I: Calvinism a Scandal to the Pagans and a Discouragement to Christianity. In this passage, which concludes Dialogue I, Paganus accuses God of hypocrisy for offering pardon and eternal life with a condition that the reprobate cannot fulfill. Diotrephes agrees that ministry is "not only ineffectual, but mischievous and deadly to the greater part of those that are called," but he accepts it as a mark of a powerful and sovereign deity. Paganus prefers to emphasize God's mercy and grace, and finally rejects the missionary. The extract ends with "The Syllogism," which summarizes the arguments of the dialogue.

A Sermon on Proverbs xxiii.26 (by the Rev. Valentine Valson, M. A., concluded from 553) 604-609

Valson concludes the sermon by detailing the benefits (holiness, happiness) to the believer when one gives one's heart fully to God.

An Account of Mr. Matthew Lumb (concluded from 556) 609-613

Matthew narrates the physical hardships and spiritual blessings he encountered on the circuit, ending with his most recent appointment to the West Indies, where he preached twelve to fourteen times a week.

The Experience of Mrs. M. Taylor (written by herself) 613-619

Mrs. Taylor engaged herself with dancing and card playing until she moved to America and heard Dr. Coke and Mr. Hammet preach. She then joined the Society and served a "new master."

A Short Account of Mr. Duncan Wright, during his last illness 620-624
(by the Rev. Mr. J. Creighton)

Wright recounted his experiences as a Christian to Rev. Creighton before he died, and this testimony and his final illness are recorded in this account.

A Letter to the Rev. Dr. Priestley (by "Philalethes") 625-634

Priestly published a number of letters between Wesley and others with an account of the Methodists that was less than truthful. The author chides Priestly for publishing them at all and for falsely characterizing the Methodists as Enthusiasts and denying their distinctive spiritual character. The author accuses Priestly of not believing the central tenets of Christianity himself and of publishing this work solely for political ends.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 635-640
(by Captain Henry Wilson, continued from 574)

The crew decides to leave Madan Blanchard behind on the islands to maintain the guns and other provisions they had given the king. The English finally finish their boat and set sail, mutually exchanging honors and offices with their island hosts.
(continued on vol. 15, p. 38)

Resolutions at Cork (signed by William Jones, Town Clerk) 641-643

Wesley notes that these resolutions of 1787 ought to be imitated in Ireland and Britain. The resolutions concern the charitable distribution of an annual fund of two hundred pounds from the donation of Mayor Samuel Rowland.

Letters 643-647

Letter DLXXIX. (May 25, 1771; To Miss S.---- from Miss P. B.) 643-645

Miss B. describes her relationship with Jesus in glowing language and urges Miss S. to develop the same spiritual state.

Letter DLXXX (July 15, 1783; To the Rev. J. Wesley from Mrs. H. A. L.) 645-647

Mrs. L., who hosted Wesley on his last trip to Utrecht, remembers their time together fondly and hopes he will return every other year. She has suffered reproach from others for supporting his ministry but believes this is good for her soul.

Poetry 647-652

An Elegy on the Death of the Rev. John Wesley, A. M. (by Mr. T. R.) 647-652

The Arminian Magazine for the Year 1792
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XV

London: Printed and Sold at the New Chapel, City Road

The Arminian Magazine, For January 1792.

Portrait: Rev. Peard Dickinson, A.M., Late, of Hertford College, Oxford, Ætatis 33

Preface

The Editors note the passing of John Wesley. They express their intention to continue to take the magazine in the direction in which Wesley was taking it when he passed the previous year.

The Judgment of Arminius, touching the Divine Decrees 1-5

God has four absolute decrees: to appoint Jesus Christ to abolish sin through his death, to accept those who are penitent into heaven, ordain sufficient means (sacraments), and the salvation of persons through exercising preventing grace. The author discusses providence, man's will, the grace of God, justification, assurance, perfection of believers, and perseverance. The author then asks the reader to not object to his teachings so much as to cause another schism in the Christian church.

Sermon LXV on Jeremiah xvii.9 (by John Wesley) 5-10

Wesley exegetes this passage to show Satan is the source of the wickedness of the world through self-will, pride, and love of the world. Humans are different than any other creature because God made humans capable of rationality. He begins to address the deceitfulness of the human heart as well because the human heart is "desperately wicked."
(concluded on 61)

A Short Account of Mr. William Adams (written by a friend) 10-13

William Adams, born in Virginia in July 23, 1759, sought out hearing Methodist preachers from the beginning of his childhood. He constantly prayed for the salvation of his relatives and friends but soon realized the corruptness of his own heart. After addressing this, he was accepted at a Traveling Minister to the Baltimore area where he was closer to God than ever.
(concluded on 66)

A Short Account of Jane Plumridge (by R. Rodda) 14-17

Jane was born on June 3, 1768. At age of 14, she fell very ill and her friends encouraged her to pray to God. She was awakened to her sinfulness and continually prayed for forgiveness. Soon after, she encouraged all her friends and relatives to do likewise, to fear and serve the Lord. She died soon afterwards "very happy."

Extract of a Letter on Education 17-23

Education is useless unless it is founded upon religion. Parents should show trust in their kids or else they will not want to learn religion. Parents should not educate their children on their own. The parents must find a trustworthy teacher, but should not depend on the teacher too much to raise their children in all respects. They should learn poetry, history, and literature, but all in moderation so that they do not get wrapped up in one area too much. The children need guidance but not too much for they will learn to resent their teacher and parents for being overbearing.

A Treatise, concerning the Godhead of Jesus Christ 23-28

(translated from French)

(It was the particular desire of Mr. Wesley a few months before his death, that this Treatise should be inserted in the *Arminian Magazine*.)
Section I, Chapters 1 and 2. The Godhead of Christ and the truth of the Christian religion must both be proved correct or else they are both wrong. In order to establish these as truths, the issue of worshipping Jesus as a separate entity of God must be addressed. Jesus must be seen as the same as God or else worshipping Jesus is idolatry. Wesley speaks highly of Mahomet in that he addressed this early belief of Christians. Wesley then says that if we do not believe that Jesus is part of the Godhead then Mahomet is correct in his "superstition" religion and all of Christianity is wrong.
(continued on 75)

A Copy of the late Rev. Mr. Wesley's Will 28-31

Wesley divides his books, furniture, and other ministry materials amongst his good friends, namely Thomas Coke, George Whitfield, John Whitehead, and Henry Moore. The only things given to his family were to his nieces, Charles' daughters. Wesley gave a good deal of possessions, money, and anything not specifically mentioned to traveling preachers and churches to help the continuation of the Methodist movement.

Moral Maxims 31-33

Strive for unity amongst all Christians. Reason and faith go hand-in-hand with each other, not in opposition. Strive for not only purity in actions, but also in thoughts and desires. Be wise in your time, devoting your entire life to God. Live and Fear God and keep His commandments.

Ejected Ministers 33-38

Two accounts are given, one of Mr. Bartholomew Wesley and Mr. John Wesley. The account of Mr. Bartholomew Wesley shows that he was ejected from the church because he was more inclined to be a physician than a minister. The account of Mr. John Wesley shows that John was ejected for refusing to pray from the Book of Common Prayer. He continued his preaching in whatever town he was accepted and wherever a congregation would form to hear him preach.

An Extract from an Account of the Pelew Islands, in the Pacific Ocean 38-42

(by Captain Henry Wilson; continued from vol. 14, 640)

Captain Wilson tells of how the King's nephew wished to go back to England with the Captain, but the King denied his request because he was a bad son to his mother. He also gives an account of a fight on board, one for which he apologized to the King. Wilson and his crew left the island on November 12, 1783.
(continued on 92)

An Account of the Revolution which happened in Denmark, about a Century ago 42-46

This account tells of how the Commons and Clergy came to oppose the taxation of the King upon them. After four days of formal protesting and negotiations, the King threatened their lives for not following the King's orders. The Commoners and Clergy then vowed loyalty to the King to preserve their lives while at the same time betraying the people they represented.

An Anecdote of his present Majesty, when Prince of Wales 46-48

An account of a garden of carnations predicted the death of the Princess by withering and dying just before the Princess died herself.

Letters 48-52

Letter DLXXXI (NO DATE; To Miss H. from the Rev. Mr. F) 48-49

In order to cure her cold heart, Miss H. should refrain from useless talk and actions. If it is not being used for the glorification of God, she needs to avoid it at all costs.

Letter DLXXXII (July 16, 1783; To the Rev. J. Wesley from Miss M. T. L.) 50-51

Miss M. T. L. expresses her thankfulness and love for her brothers, John and Charles.

Letter DLXXXIII (Aug. 10, 1784; To the Rev. J. Wesley from Miss A. B.) 51-52

Miss A. B. thanks Rev. Wesley for all his help and asks if he has any recommendations on books for her congregation.

Poetry 52-56

The 43rd Chapter of Ecclesiasticus paraphrased (by Dr. Broome)

The Arminian Magazine, For February 1792.

Portrait: John Poole, Ætatis 63

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worchester, continued from vol. 14, 603) 57-61

Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Diotrephes argues against Carnalis that if humans do not have free will, then there is no reason for preachers to try to convert people. Similarly, criminals could not rightly be sentenced or executed because they can claim that they have no free will and, therefore, cannot control their actions.
(continued on 113)

Sermon LXV on Jeremiah xvii.9 (by John Wesley, concluded from 10) 61-66

The human heart is so deceitful and wicked that only the grace of God can make it otherwise. Do not try to deceive others with good works because God is the only one that knows your heart. Therefore, you must try to change the deceitfulness of your heart by praying to and devoting yourself to God.

A Short Account of Mr. William Adams (concluded from 13) 66-70

This accounts of the final living days of Adams, whose family surrounded him while singing and praising God until his death.

Mr. -----'s Account of the last Illness and Death of his Wife 71-75

This article recounts how Mr.----- fell ill and his wife died because what they thought was death "knocking" at them in their sleep. They both went to the Methodist church in Bristol where they repented and his wife died soon after.

A Treatise, concerning the Godhead of Jesus Christ 75-83
(translated from French, continued from 28)

Section I, Chapters 3 and 4. Wesley first gives more reasons why Mahomet is a great prophet, but not as great as Jesus Christ. Jesus is God because he is the alpha and omega, from the beginning, etc. Furthermore, Jesus claimed to be of God and Mahomet did not. Thus, if we are to believe in Jesus, we have to believe he is of God.
(continued on 132)

Copy of a Letter to the Rev. Dr. Coke, from a respectable Gentleman in the East Indies, respecting a Mission thither 83-88

Dated Feb. 19, 1785. The Gentleman tells Mr. Coke that Hindustan (probably modern day India) is infested with "Hindoos" (Hindus) and "Pagans" (Mahometans/Muslims), both who love money and power, are "cunning, lying," and dishonest. The Mahometans have some good morals, but their source (Mahomet) is what poisons them. The main problem is the Bramins, whose power hold is threatened by the missionaries. The Gentleman's goal is to convert not only the people, but also to take over their land as well.
(continued on 138)

The Inscription on Mr. Wesley's Tomb 89

The inscription remembers Wesley as a preacher who strived to teach the teachings of the Primitive Church for more than 50 years.

A Letter on Panegyric (by a late eminent Writer) 90-91

A Panegyric should be not only a praise, but also a call to reform morals. The Orator should be careful not to exalt a Saint at the expense of another one.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 92-95
(by Captain Henry Wilson, continued from 42)

The previous fight on board prompted the King to demand any and all ammunitions from the ship to be in his possession until the ship left permanently. Captain Wilson agreed to take the King's son, Lee Boo, on the ship with him knowing that Wilson would treat him like his own son.
(continued on 146)

Maxims on the State 96-98

Princes should love the people over which he rules while keeping order at the same time. Extremes on both ends doom a kingdom. Kings are to relate to other countries as well; they should not refuse help of other countries, but also should not "marry" them either.

The Confession of Faith of the late King of Prussia, which he cause to be addressed to all the Protestant ministers in the Diet of the Empire at Ratisbon 98-100

He does not affiliate himself with any title – Catholic, Lutheran, or Methodist – other than Christian. The Pope, Luther, and Calvin were all men and therefore can be mistaken, but the Bible is not mistaken. That is why he is simply a Christian.

An Instance of Extraordinary Gratitude (translated from L'Histoire Generale des Voyages) 100-102

An account of a Spanish woman named Maldonata from Buenos-Aries who was taken as a slave by Indians only for the Spaniards to retake her to Buenos-Aries. However, she was ordered to be fastened to a tree to die but a lioness guarded her against all the other animals.

An Account of the restoration of a Gentleman from drowning 102-103
(by Mr. R. Hall, Surgeon of Manchester)

An account of W. Tidd, Esq., being rescued forty minutes after being swept to sea. It took nearly three hours for him to recover.

Anecdote of Lewis XIVth 103

A story of how the King's soldiers robbed her of her cattle and the King ordered that she be compensated justly.

Letters 104-105

Letter DLXXXIV (March 16, 1787; To the Rev. J. Wesley from Mr. Adam Clark) 104-108

Mr. Clark recounts his visit to Island *Alderney* where he was warmly taken in and preached to virtually the entire Island. He asserts that it was a day of fasting beforehand that produced his journey and preaching, and he encourages Wesley to engage in the practice more often.

Letter DLXXXV (Sept. 23, 1784; To the Rev. J. Wesley from Miss E. Ritchie) 108-109

Miss Ritchie tells of her growing faith and wishes Wesley the best.

Poetry 109-112

A Hymn on Matt. vii. 8 (by Charles Wesley) 109-110

God is always there when you seek Him out.

A Sonnet (by Signor Abate Metestasio, translated from the Italian by a Young Lady) 110-112

Heavenly Contemplation 112

The Arminian Magazine, For March 1792.

Portrait: Charles Kyte, Ætatis 32

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worchester, continued from 61) 113-117

Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Carnalis argues that the willingness of a human heart cannot override the desire of God's heart. Furthermore, Carnalis says that God calls all to repent and then God makes a decision on who God will allow into Heaven, a decision that is made before the person is born. Diotrephes says that if a person does not repent, then they are not allowed into Heaven no matter what God previously decided. Thus, the person has free will over whether they repent or not.
(continued on 169)

Sermon LXVI on 2 Corinthians iv. 7 (by John Wesley) 117-120

We are taught that every man is born with a carnal mind, which goes against God. However, through Jesus dying on the cross for our sins, we can overcome this mind only with the continual help from God.
(concluded on 173)

The Journal of Mr. William Black, in his visit to Newfoundland 120-123

Mr. Black tells of his journey to Newfoundland with an anti-religious captain. After arriving, Mr. Black preached in St. John's, where many people were either converted or were deeply affected. He also preached in Carbonear and Harbour-grace.
(continued on 176)

A Short Account of the Last Days of the Right Honorable, Selina, Countess Dowager of Huntingdon (by the Rev. T. Haweis, L. L. B.) 124-129

This account details the last days of Ann Erksine, the Countess of Dowager of Huntingdon. It tells of her unfailing faith and love for God even as she passed away. It also includes a letter from J. C. Lettsom that tells his side of her unfailing faith.

A Short Account of Matthias Owner (by R. Rodda) 129-132

Matthias Owner grew up in a Christian household in Germany. His travels took him to England where he sought out happiness. He ran a successful business but became an alcoholic because we had not found happiness. He fell back on his Christian upbringing, became happy, stopped drinking, and donated a great deal of his business income to the poor. He died singing praises to Jesus.

A Treatise, concerning the Godhead of Jesus Christ 132-138
(translated from French, continued from 83)

Section III, Chapters 1 and 2. Jesus was merely a creature if the Sanhedrin had a right to judge him, he was a blasphemer, or he was justly put to death. But all of these are wrong because the disciples and Paul say differently. Next, the attributes of the Savior are mentioned from the Old Testament. These attributes are seen in the words and actions of Jesus, therefore confirming Jesus in the Godhead.
(continued on 192)

Copy of a Letter to the Rev. Dr. Coke, from a respectable Gentleman in the East Indies, respecting a Mission thither (continued from 88) 138-142

The Gentleman asks Rev. Coke for extra money for the mission, specifically for the care, housing, and employment of the new converts. He also says that he believes the "Hill" people are more inclined to be converted than the Hindoos because they are less inclined to superstition like the Hindoos.
(continued on 192)

Extracts concerning the words Anathema Maranatha (by A. Clarke) 142-144

Clarke talks about the roots of the words going back to the original Hebrew and Greek texts.

Copy of a Deed 145-147

A copy of John Wesley's deed for his books, tracts, pamphlets, and his Copy-Right. It also shows to whom he gave these things upon his death.

Statement respecting the Executors (by Thomas Coke et al.) 147-149

This statement recounts some of the battles over Wesley's lands and possessions between Wesley's followers upon his death.

An Account of the Expulsion of the Moors, by Philip the Third, King of Spain 149-151

Recounts the 1609 Inquisition that expelled the Moors from Spain because of the belief that they were bringing in troops and arms for a war against Spain.
(continued on 204)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 152-155
(by Captain Henry Wilson, continued from 95)

Captain Wilson tells of a few problems before their launch, so the King provided them with extra provisions. The King soon went to the ship himself to embrace Captain Wilson before they departed.
(continued on 200)

A Mode of exciting Fermentation in Malt Liquors, without Yeast 156-161

The unknown author tells of the discoveries, including his own, of producing alcoholic, frothy beverages with and without the aid of yeast.

Letters 161-165

Letter DLXXXVI (Oct. 25, 1783; To the Rev. J. Wesley from ------) 161-162

A letter to J. Wesley thanking him for his advice and stance on temper and this person's previous actions.

Letter DLXXXVII (Oct. 14, 1789; To the Rev. J. Wesley from John Bausell) 162-165

Mr. Bausell praises God and asks that the church be built upon the house of Jacob.

Poetry 166-168

A Hymn on Matt. vii.8 (by Charles Wesley) 166

Christ's Passion. An Ode (by Mr. Pitt) 167-168

The Arminian Magazine, For April 1792.

Portrait: John Valton, Ætatis 52

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worchester, continued from 117) 169-172

Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Diotrephes and Carnalis address the issue of the unregenerate person and their salvation. Carnalis says that the unregenerate person will be shown their sin and be brought to salvation. Diotrephes, on the other hand, says that the unregenerate person must ask to be shown their sin before they realize it.
(continued on 235)

Sermon LXVI on 2 Corinthians iv.7 (by John Wesley, concluded from 120) 173-176

Wesley continues to say that the human body is just as fragile as a China plate. If we are not constantly strengthening our mind in Christ, our minds will be just as fragile. Also, he says that pain and suffering are not punishments from God, but rather should be seen as blessings for we must rely on our mind even more, which draws us closer to God.

The Journal of Mr. William Black, in his visit to Newfoundland 176-181
(continued from 123)

Mr. Black tells of sermons in Carboneer, brother Stretton's house, and Port de Grave and the peoples' convictions coupled with weeping and crying that ensued.
(concluded on 233; note the May issue starts on page 235, goes to 242, then reverts to 233)

A short Account of William Lanktree (by Mr. Matt. Lanktree) 181-185

This account tells of William Lanktree's lack of desire for religion in his early life but was later awakened. He struggled with his faith his entire life, but he found peace upon his deathbed.

A Treatise, concerning the Godhead of Jesus Christ (by John Wesley) 185-191
(translated from French, continued from 138)

Section III, Chapter 3 and 4. Jesus is Son of God because St. Paul and the apostles said he was. If they said he was and he was *not* the Son of God, then they would be dishonoring God. Therefore, they must be telling the truth about Jesus. Also, the way the disciples worshipped Jesus showed that Jesus was the Son of God. Otherwise, the disciples would have been idol worshippers.
(concluded on 240)

Copy of a Letter to the Rev. Dr. Coke, from a respectable Gentleman in the East Indies, respecting a Mission thither (continued from 142) 192-194

The Gentleman goes into greater detail of the expenses of the missionaries and the money for which he is asking. Also, he says that only missionaries that can adapt to a lower lifestyle are the only ones that should try to come to the East Indies because the standard of living is much lower there.
(concluded on 244)

A Copy of the Bargain and Sale of Books, belonging to the late Rev. J. Wesley 194-198

A continuation of the proof that Wesley left his books, pamphlets and Copy-Right to his trustees. They confirm that they will use the said items for the benefits of the Society called the Methodists.

Of Friendship 198-200

A friend is your very self, so you must treat your friend as yourself. True friends are small in number, so be sure to choose them wisely.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 200-204
(by Captain Henry Wilson, continued from 155)

Captain Wilson details their launch from the island and the King's visit to each ship before its departure. The act of Captain Wilson taking the King's son, Lee Boo, with his clearly moved the King to tears.
(continued on 253)

An Account of the Expulsion of the Moors, by Philip the Third, King of Spain (continued from 151) 204-208

This explains how the Moors and virtually any non-Christians were forced to leave any and all territories the crown of Spain controlled within three days. Some Moors were allowed to stay under rare circumstances, such as being the wife of a Christian and all of her children were Christian as well. The Moors could not realize the grace they had been granted by expulsion versus the alternative – execution.
(concluded on 257)

Extract of a private Letter received by the Hawke, lately arrived from India 208-209

This accounts of Major Gowdie, who was taken prisoner in a war over in India. His captors eased when he showed them love, and perhaps more importantly, gave them some meat.

Hospitality Rewarded 209-212

A story of the Russian Czar Ivan, who, acting as a beggar, was welcomed into a poor man's household and give shelter and food. Ivan returned the favor by being a godfather to the man's next child, raising him in his palace in Moscow.

Historical Anecdote of a remarkable Duel 213-214

A story of Aubri de Mondidier's dog, who witnessed his master's murder and burial. The dog recognized the murderer, Macaire, and attacked him every time he saw him. The story reached King Louis VIII, thus prompting a duel between the dog and the murderer. The dog attacked Macaire until he confessed in front of the King and was beheaded.

Anecdote of Casimer second King of Poland 215

While Prince, Casimer won a man's money gambling. The man hit the prince and fled. Upon capture, Casimer pardoned him stating that he was at fault for causing the man's misery by winning his money.

An Answer to a Correspondent in Cornwall 215

A statement saying that numerous correspondents were recovered from a fire in Cornwall. They were from the Mr. Wesley's correspondents in Cornwall and will published in upcoming issues.

Letters 216-220

Letter DLXXXVIII (Sept. 2, 1784; To the Rev. J. Wesley from Miss E. Ritchie) 216-217

Miss Ritchie gives thanks for Wesley's preaching and the influence it had on her and her father's life. She prays for Wesley everyday.

Letter DLXXXIX (Oct. 31, 1788; To the Rev. J. Wesley from Mrs. Ann Joyce) 217-220

Mrs. Joyce recounts her move to "the valley" and how Mr. Wesley's preaching was the only thing that made her feel welcome and happy.

Poetry 220-224

A Hymn on Matt. vii. 9 (by Charles Wesley) 220-221

On the Dutchess of Mazarin's retiring into a convent (by Dr. Langhorne) 221-224

On Sugar 224

The Arminian Magazine, For May 1792.

Portrait: The Late Rev. Charles Wesley, A.M.

(Note: The page numbers skip from 224 at the end of April to 235 at the beginning of the May issue. It then goes backwards from page 242 to 233 and then proceeds accordingly. So there are two sections of 235-242 in the May issue.)

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worchester, (continued from 172) 235-239

Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Carnalis says that the Synod of Dort refutes Diotrephes' argument about an unregenerate man. Also, the act of believing comes from God, so therefore humans need the will of God, not their own free will, to believe. The dialogue then turns to the issue of whether people deserve eternal damnation or not based on the issue of free will. Diotrephes says that anyone damned deserves it because they chose not to receive God's saving grace.
(continued on 281)

Sermon LXVII on Ephesians ii.12 (by John Wesley) 239-233

Wesley addresses the issue of atheists in the world. He thinks there are only a few real "practical atheists" in the world, those that do not have God in their thoughts. He says that these people have a thick veil between them and the invisible world. They are incapable of feeling the things Christians feel and experience.
(concluded on 285)

The Journal of Mr. William Black, in his visit to Newfoundland 233-237
(concluded from 181)

Mr. Black continues to tell of his travels to Harbour-grace, Black-head, and St. John's. He speaks of people being moved and those converted.

A short Account of George Rutter, jun. (by Sarah Rutter) 238-240

Mr. Rutter was brought up to fear God, but strayed away and became a heavy drinker. When his health failed him, he drew upon God to save him. He continued to sway back and forth in the strength of his faith, but died in peace, praising the Lord.

A Treatise, concerning the Godhead of Jesus Christ 240-243
(translated from French, concluded from 191)

Section III, Chapter 5. The Old Testament gives credence to Jesus being the Son of the Supreme God. St. Peter gives more reasons why Jesus is the Son of God, and to say that St. Peter is wrong is blasphemous in that you are discounting St. Peter as a saint and, thus, his assessment that Jesus is the Son of God.

Copy of a Letter to the Rev. Dr. Coke, from a respectable Gentleman in the East Indies, respecting a Mission thither 244-246
(concluded from 194)

The Gentleman concludes by describing what kind of person is needed to continue the mission in the East Indies.

Of Conversation 246-247

This is a list of maxims on conversation that revolves around partaking in conversation as a Christian at all times.

The excellence of a public spirit: in a sermon preached at the funeral of the Rev. Dr. Samuel Annesley: who departed this life Dec. 31, 1696, in the 77th year of his age. With a brief account of his life and death. 248-253
(by Daniel Williams, Minister of the Gospel)

This recounts the life of David and how much of a public servant he was. Mr. Williams says that Rev. Dr. Annesley reflected the life of David in his life of poverty and service. Furthermore, he challenges others to look at their lives to see if they are living the same way.
(continued on 297)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 253-257
(by Captain Henry Wilson, continued from 204)

Captain Wilson tells of their sea journey up to China. He also tells of Lee Boo including his demeanor, character, and even his sea-sickness. (continued on 307)

An Account of the Expulsion of the Moors, by Philip the Third, King of Spain (concluded from 208) 257-260

This recounts the rape, murder, and pillage of the Moors by the shipmen who transported the Moors from Spain to Africa. The King thought he was saving the Moors by expelling them instead of executing them, but they would have been better off simply executed than be tortured and murdered the way they were.

A Letter from the Rev. Dr. Priestley, To the editor of the Arminian Magazine 261-264

Dated Jan. 9, 1792, Dr. Priestley addresses the issue of the Methodists speaking ill of him. He notes that the only aspect of Jesus upon which he and the Methodists disagreed was *who* Jesus was. They agreed on most everything else. He does not wish a rift to exist between he and the Methodists, but an amiable relationship.

Thoughts on Dancing (by A. Clarke) 264-272

Dancing in any and all forms should are prohibited. Any person that partakes in dancing or sends a family member to learn dancing will be expelled from the Society. The reasoning behind this is that dancing is not done with Christ in mind, pleasing Him. Also, women learning to dance inhibits them from learning and doing their domestic duties at home, displeasing her husband.

Letters 272-277

Letter DXC (Nov. 18, 1791; To Dr. Coke from a lady in Jamaica) 272-276

The lady recounts the preaching and death of brother Werrill in Jamaica.

Letter DXCI (Nov. 5, 1783; To the Rev. J. Wesley from Mrs. D. D.) 276-277

Mrs. D. D. writes to encourage Wesley and asks that she continue to do God's work.

Poetry 277-280

Habakkuk, Chap. iii. Paraphrased: An Ode (by Dr. Broome) 277-280

The Arminian Magazine, For June 1792.

Portrait: The Late Mr. Thomas Walsh, Aged 28

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, continued from 229) 281-285

Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Diotrephes and Carnalis discuss the differences between common grace, special grace, and saving grace, and how God or people administer them. Carnalis says that since grace comes from God, only God can administer it and people cannot do anything about it. Diotrephes says that people have the choice of accepting or refusing it. (continued on 337)

Sermon LXVII on Ephesians ii.12 (by John Wesley, concluded from 233) 285-288

An atheist becoming spiritually alive in the Son of God is called a New Birth. It does not matter how just, happy, or true an atheist is, "they are but Atheists still." In order to experience the same thoughts, feelings, and happiness, the atheist must convert.

Some Account of the Work of God in America (by Mr. Allen) 288-293

Mr. Allen gives two accounts of conversions in America, one of a man whose wife and children converted before him. The second account is a woman who felt something missing in her life after hearing some sermons preached.
(continued on 346)

An short Account of Hannah Higgins (by R. Rodda) 293-296

This account tells of how Miss Higgins thought she was leading a good and righteous life, but then realized that she was still missing something that all of her friends had – Jesus. She soon converted, had struggles through her life, but died content.

Of Censure and Detraction 295-296

This gives some maxims about blaming others and speaking before thinking of the consequences.

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, continued from 253) 297-306

A public spirit should constantly strive to do what is best for the community, not for their own needs. They should have a great love of God and should not be afraid to hold others accountable, but should lead such a highly moral life that others should not have to keep them accountable.
(continued on 357)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 307-310
(by Captain Henry Wilson, continued from 257)

Captain Wilson and the shipmates reached Macao, and they rejoiced at the sight of land. He tells that Lee Boo celebrated with the crew as if he were one of them.
(continued on 365)

Extracts from the Charge of the Bishop of St. David's to the Clergy of his Diocese, delivered at his primary Visitation in the year 1790 310-316

The Bishop says that faith and practice are inseparable. He then addresses this issue of morality of preachers. He also addresses that religion is different than morality.

A Letter from a Father to his Daughters at a Boarding-School: conveying to them a refusal of their request for a week's vacation 317-324

The father tells his daughters that they need not rest because they need that time to continue to learn and should not get used to relaxing. Knowing this will disappoint them, he tells a story of two women who survived the wilderness with their knowledge.

Experiments made in the Grotto del Cane or Dog Grotto in Italy 324-326

This tells of a modified gunpowder vapor still fires even when damp.

An Extraordinary instance of Maternal Affection in a Savage Animal: observed by several of the Gentlemen and Seamen belonging to the Carcass Frigate, on a late voyage Discovery towards the North Pole 327-328

This extract tells of how a mother polar bear died while trying to nurse her wounded cubs back to health.

Filial Affection 328

A tale of Metellus and how he offered his life in place of his father's.

Letters 329-333

Letter DXCII (Nov. 10, 1784; To the Rev. J. Wesley from Miss E. Ritchie) 329-330

Miss Ritchie tells of her faith and continues to encourage Wesley.

Letter DXCIII (Jan. 25, 1786; To Mr. ------ at Moldai, Bengal from Dr. Coke) 331-333

Dr. Coke addresses the missionaries in the West Indies about the converts there.

Poetry 333-336

A Hymn on Matt. v.27 (by Charles Wesley) 334

On the Day of Judgment (by the Earl of Roscommon) 334-335

Morning (by Cunningham) 335-336

The Arminian Magazine, For July 1792.

Portrait: Mr. John Watson, *Ætatis* 42

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, continued from 285) 337-340

Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Diotrephes argues that God would not have made covenants and rules for humans if they were not able to obtain salvation based on their own free will. Carnalis says that they are made for the elect only and non-elect people still should follow them. Also, Diotrephes says that he cannot accept the idea that a person can do any and everything possible for salvation and God would still reject them.
(continued on 393)

Sermon LXVIII on Psalm lxii.10 (by John Wesley) 341-345

Wesley defines a rich person not as merely one with money, but rather as one who is able to pay off their debts and feed their family. Anything more than this, thanks should be given to God and excess money given to the poor. He emphasizes remembering God in one's wealth and not to forget other people that have less than you. (concluded on 398)

Some Account of the Work of God in America (by Mr. Allen, continued from 293) 346-351

Mr. Allen's account centers on people that accepted Christ near their death or on their deathbed. He notes nearly four hundred people he had proclaimed as saved near their death, not to mention all the other people other preachers on the circuit proclaimed saved. His travels took place mostly in North Carolina and Georgia. (concluded on 403)

A Short Account of the Death of Griffin Clark (by Mr. Joseph Patrick) 352-355

Born in Hammerton in 1736, Mr. Clark was brought up poor and did not attend church. As he grew up, he developed strong sentiments against the church institution. However, upon hearing the preaching of the Methodists, he soon converted and sought to lead others to salvation. He died content.

Of Injuries and Revenge 355-356

One should always give people the benefit of the doubt if they injured you. Do not seek vengeance or revenge, but you may seek reparations for anything you lost.

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, continued from 253) 357-365

A public spirit should be humble in everything they do. They should embrace persecution because that means they are doing something right, and they should not seek revenge for it. They should constantly seek out true wisdom in God to be able to be the public spirit they need to be.
(continued on 415)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 365-369
(by Captain Henry Wilson, continued from 310)

Captain Wilson and the men went upon shore at Macao to meet the natives and the King. They were very cordial people and took a special liking to Lee Boo. Lee Boo discovered a shipmate intoxicated. Thinking he was gravely ill, he notified the surgeon. It was then that Lee Boo discovered spirits, which he never personally took part in.
(continued on 428)

Intellectual Flowers, or Select Sentences and Observations collected out of several authors of the first eight Centuries 370-371

The First Century: Covering various and non-related topics, this extract gives many maxims about life and Christianity in general.
(continued on 424)

To the Editors of the Daily Advertiser, in Kingston, Jamaica (by A. Fusileer) 372-373

The author tells of how a company of soldiers was attacked during a parade. He says that if they are not allowed to retaliate in the future to defend themselves, they may be forced to give up their post in Jamaica.

To the Printers of the Daily Advertiser (by An Old Soldier) 374-375

A response letter to the previous letter, this old soldier says that the account given was not accurate. The soldiers who were "attacked" were never in any serious danger. The religious information the person gave was highly inaccurate too.

An Extraordinary Instance of Divine Providence 375-377

An account of a massive storm that killed the Lady of the house, the nurse, and several other servants when the house collapsed. However, the eldest and youngest children were found alive completely unhurt.

A Description of the ancient and famous Grotto of Antiparos: an Island of the Archipelago (by a late Traveller) 378-384

The traveler tells of hiking around on the island and some of the sights they saw.

Letters 385-388

Letter DXCIV (Feb. 21, 1754; To a Christian Society from the Rev. W. Grimshaw) 385-387

Rev. Grimshaw says that if they are facing troubles, they are near the Lord because Satan is tempting them more and more to draw them away. He prays for them and asks for prayer in return.

Letter DXCV (Sept. 17, 1784; To the Rev. J. Wesley from Mrs. D. Johnson) 387-388

Mrs. Johnson thanks Wesley for his letter and praises God.

Poetry 388-392

A Hymn on Matt. viii.3 (by Charles Wesley) 388-389

A Sacred Ode (supposed to be written by Dr. Marriott) 389-391

Noon (by Cunningham) 391-392

The Arminian Magazine, For August 1792.

Portrait: Mr. Robert Crowther, *Ætatis* 27

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, continued from 340) 393-397
Dialogue II: Calvinism a cloak for the Carnal, and an obstacle to Conversion. Diotrephes says that there is no change in the creature if predestination is true. Carnalis says that creatures do not have the power to override what God has already written. The dialogue ends with Carnalis asking Diotrephes to try not converting him because he is shaken with the dialogue.
(continued on 449)

Sermon LXVIII on Psalm lxii.10 (by John Wesley, concluded from 345) 398-402
Wesley says that it is not how much or how little money you make. It is what you do with your money that is important. Spending money on desires of the flesh is sinful. Saving money wisely and spending it according to how God wants you to spend it is the correct and pleasing way to God.

Some Account of the Work of God in America (by Mr. Allen, concluded from 351) 403-408

Mr. Allen concludes by telling more accounts of the revivals he performed and the numerous people that wept and received God in their lives.

A Short Account of Jane Finlay (by Samuel Mitchel) 409-413

Jane Finlay converted at a young age. She made her parents extremely proud in her faith, which never left her, even at her death.

Of Counsel and Counsellors 413-415

This lists maxims concerning who one should seek for counsel and who should be counselors. They all revolve around having God as the supreme counselor.

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, continued from 365) 415-423

A public spirit is one who fights the good fight and leads an honest life. The spirit is constantly working for the kingdom of God in such a way that God would be able to tell them that God was proud of them upon their entrance into Heaven.
(continued on 453)

Intellectual Flowers, or Select Sentences and Observations collected out of several authors of the first eight Centuries (continued from 371) 424-428

The Second Century: More quotations from emperors and intellectuals of the second century, mostly pertaining to Christianity and the impact on peoples' lives.
(continued IN NEXT VOLUME)

An Extract from an Account of the Pelew Islands in the Pacific Ocean (by Captain Henry Wilson, continued from 365) 428-430

Captain Wilson continues to make relations with the natives of Canton and Macao. Lee Boo shows them how to hunt with a spear.
(continued on 476)

An Account of an extraordinary Duel, taken from a Manuscript found in the library of Mr. Goodwin, author of the Life of Henry ------, in the latter end of whole reign the affair is supposed to have happened. 431-435

This is a detailed account of a duel between Lord B----- and Lieutenant De'Lee with swords. Both men died from wounds suffered.

A few Words to the People called Methodists (by John Bausell) 435-436

Mr. Bausell addresses whether the Methodists are totally devoted and willing to take up their cross daily. If not, he encourages them to do so.

Generous Forgiveness 436-438

This is an account of the French General Carleton who was most generous towards British soldiers in the Revolutionary War between America and Britain. He was so kind that the British soldiers would not raise a sword against the French, even back on British ground.

The Justice of a Sultan 438-439

A soldier of the Sultan Masoud stole from a poor man. The Sultan ordered the soldier to become the slave for the poor man as restitution.

Letters 440-442

Letter DXCVI (Undated; To the Mr. John Bausell from Rev. J. Wesley) 440

This is a response from Wesley to Bausell concerning his letter earlier in this month's issue.

Letter DXCVII (June 18, 1786; To the Rev. J. Wesley from Mr. A. Clarke) 440-442

This is a letter concerning the conviction of John Nile.

Poetry 442-448

A Hymn on Matt. vii.12 (by Charles Wesley) 442-443

An Elegy, occasioned by the Death of a young Lady (by Dr. Beattie) 443-446

Evening (by Cunningham) 446-447

Charity Begins At Home 447-448

Epigram 448

The Arminian Magazine, For September 1792.

Portrait: John Nelson, Ætatis 66

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, continued from 397) 449-453

Dialogue III: Calvinism a sanctuary for the Secure, and a supersedeas unto Duty. This dialogue is between Diotrephes and Securus. The conversation starts out concerning people doing work for the Lord in an over zealous way and, thus, doing more harm than good. Diotrephes says that they are not fully knowledgeable about the way to do work. Securus says that they are doing it wrong because they are not elected.
(continued on 505)

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, continued from 423) 453-465

A public spirit cannot be deceiving, untrustworthy, or disobey the laws of the land. If they have any of those characteristics, they are useless and should be ashamed of themselves.
(continued on 510)

The Life of the Rev. Mr. John Flavel, formerly Minister at Dartmouth 465-470

Rev. Flavel was called to ministry in a special manner. This recalls his genealogy and his studies in meditation and languages.
(continued on 525)

The Experience of Christiana Malenoir (by herself) 470-476

Miss Malenoir recounts her lifetime struggle with the concept that Jesus is the eternal Son of God.
(continued on 530)

An Extract from an Account of the Pelew Islands in the Pacific Ocean 476-480
(by Captain Henry Wilson, continued from 430)

Captain Wilson describes some of the islands discovered and the humanity that inhabited them. He notes that the people lived simple lives. Although they had no knowledge of God, they still led peaceful lives toward each other.
(continued on 545)

An Extract from the Rev. Mr. Francis' Letters to George Gibbon, Esq. Author of the History of the Decline and Fall of the Roman Empire 481-485

Mr. Francis attests that the fall of the Roman Empire was because of Christianity. The Roman Empire was based on worship of dog-gods and fish-gods, not the true God of Heaven and Earth.
(concluded on 537)

An Extraordinary Instance of Justice 486-487

The Sultan Sandjar accidentally killed a youth. He offered gold and even his life to the boy's father. The father refused both, so the Sultan made him a governor.

Of Frugality and Expenses 487-488

One should not compare one's expenses to that of others, but should rather only spend what they need to spend. Whatever is left over, help the poor and needy.

An Extract from the Minutes of a Conference, held in London, July 31, &c. 1792. 489-495

Note to reader: The page numbers go from 489 to 496, then repeat 489 to 496.

This contains the attendance of the ministers at a Conference along with the number of Methodists that belonged in their respective districts in England, Scotland, Ireland, and America for the year.

Simplicity of Mr. Addison's Style 495-496

This talks about how Mr. Addison is an expert in the English language.

A Serious Reply to Triflers 496-497

Secretary Walfingham says that since God is serious all the time, how can one find time to be gay?

Letters 497-500

Letter DXCVIII (Undated; To C. B. from Rev. Mr. F.) 497-500

Rev. Mr. F. tells that he is of Jewish faith and walks through some Scripture to attest that Jesus was real.

Poetry 500-504

The Genealogy of Christ, as it is represented on the East Window of Winchester College Chapel (written at Winton School, by Dr. Lowth, late Lord Bishop of London) (concluded on 557) 500-504

The Arminian Magazine, For October 1792.

Portrait: Mr. William Fish, *Ætatis* 28

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, continued from 453) 505-510

Dialogue III: Calvinism a sanctuary for the Secure, and a supersedeas unto Duty. Securus and Diotrephes discuss whether an elect person needs to lead a holy life or not because they will be going to Heaven since they are elected.
(continued on 561)

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, continued from 465) 510-525

Anyone that has given their life to Christ is a pastor and public spirit to the people of the community. They must realize that all of their gifts, talents and resources are a gift from God and, thus, should striving to spread the Gospel at all times in all aspects of their life. However, if one does not apply his/her gifts to all aspects of their life and partakes in spirits or other ungodly activities, he/she will most definitely reap the punishments later.
(continued on 565)

The Life of the Rev. Mr. John Flavel, formerly Minister at Dartmouth 525-530
(continued from 470)

Rev. Flavel moved out of Dartmouth when all non-conforming pastors were ordered to leave but continued to sneak back to Dartmouth on a regular basis to preach despite the danger. His second wife died, but he married a third time to have two more sons. When King James II became more strict against pastors, Rev. Flavel only preached more.
(continued on 578)

The Experience of Christiana Malenoir (by herself, continued from 476) 530-537

Miss Malenoir recounts her reluctancy to accept Jesus into her life. Once she did, she relied on Jesus to bring her through sickness and numerous outward trials that brought her poverty and public humiliation.
(concluded on 583)

An Extract from the Rev. Mr. Francis' Letters to George Gibbon, Esq. Author of the History of the Decline and Fall of the Roman Empire 537-540
(continued from 485)

Rev. Francis again says that Mr. Gibbon's assessment of the Fall of the Roman Empire due to Christianity is a contortion of power structures and truth of history.

A Letter from the Rev. John Flavel, to his Kingman, Mr. John Flavel, of London, Merchant, and his virtuous Consort 541-544

Rev. Flavel expresses his apologies to his kinsman for not constantly expressing the gospel to him when they are together. He still wishes for his kinsman and his entire family to accept Christ into their lives.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 545-547
(by Captain Henry Wilson, continued from 480)

Captain Wilson gives descriptions of key people on the Pelew Islands, namely the General, Minister, the Rupacks class. He also describes the owning of property on the islands.
(continued on 590)

Farther Conjectures concerning the Peopling of America 548-551
(extracted from a late publication)

The author says that we need not know exactly how the original inhabitants of America got there, but only need to know that the Bible says multiple times that God spread humanity to the four corners of the earth and people should be fruitful and multiply the entire earth.

Letters 552-556

Letter DXCIX (Feb. 23, 1788; To the Rev. J. Wesley from Mrs. M. P.) 552-554

Mrs. M. P. apologizes for not contacting Rev. Wesley sooner, but still seeks his "fatherly instructions".

Letter DC (Nov. 9, 1789; To the Rev. J. Wesley from Mrs. ------) 554-556

Mrs. ------- expresses her concern over the fact that she is not more deeply in tune with God's love, but asks Wesley to pray for her and everyone so that they may feel God's love continuously.

Poetry 557-560

The Genealogy of Christ, as it is represented on the East Window of Winchester College Chapel (written at Winton School, by Dr. Lowth, late Lord Bishop of London, concluded from 504) 557-560

The Arminian Magazine, For November 1792.

Portrait: Mr. William Hainsworth, *Ætatis* 37

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, continued from 510) 561-565

Dialogue III: Calvinism a sanctuary for the Secure, and a supersedeas unto Duty. Diotrephes and Securus discuss whether a person is justified through their belief (Diotrephes) or if their faith is the reason of their justification via election (Securus). Both men use different Scriptures and the Synod of Dort to refute the other and support their own claims.
(concluded on 617)

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, continued from 525) 565-577

The public spirit should not refuse criticism of his/her behavior, but should embrace it as long as he/she devotes himself/herself to change according to God's will. One must remember to keep serving the public in order to please God, not the public. The more the public servant focuses their duties to please God, the greater the reward will be on earth and in heaven.
(concluded on 622)

The Life of the Rev. Mr. John Flavel, formerly Minister at Dartmouth 578-583
(continued from 530)

The author tells that Rev. Flavel was not just a good Christian in the pulpit and in public but was a great Christian "in his closet" as well. To support this, the author recites various passages from Rev. Flavel's diary. He also retells a story of Rev. Flavel ministering to a man that tried to commit suicide.
(concluded on 633)

The Experience of Christiana Malenoir (by herself, concluded from 537) 583-588

Miss Malenoir tells of other sicknesses and backslidings later in her life, all of which did nothing but strengthened her faith in God.

Hints to promote the Happiness of Human Life 589-590

A simple list of maxims that will help one lead a happier life.

An Extract from an Account of the Pelew Islands in the Pacific Ocean 590-594
(by Captain Henry Wilson, continued from 547)

Captain Wilson describes specific trees and wildlife of the Pelew Islands. He speaks specifically of the Ebony tree and a tree resembling a cherry tree. There are not many animals on the islands beyond rats of which he knows, but the natives fish quite often, finding shark a delicacy. He also notes that the islands are quite wooded with no room to grow grain.
(concluded on 651)

Thoughts on 1 Cor. xv. 28 (by a late eminent Writer) 594-596

St. Paul notes that the Son delivered up the kingdom to God while in his human nature, so we must follow suit. Also, God will use us all in different ways, but withhold nothing from anyone because God is all in all extended down to us.

An Account of the Conversion and Experience of a Negro 596-599

This is an account of a man who met a slave of a Quaker. While the master taught the slave to read the Bible, he did not explain it to him. The author found out though that the slave had found the meaning of the Bible through his own experience in life and, thus, had a very loving heart.

A Hanged Person restored to Life (by Mr. Church) 599-600

Dated Sept. 3, 1786, from Farningham. Mr. Church gives credit to the Humane Society for reviving a young boy that was hanged for 20 minutes before being discovered.

Anecdote of Richard the Second 600

This anecdote tells of a sign of a dog and Richard's interpretation for his reign.

An Anecdote of their present Majesties 601-603

This is a story of the King and Queen meeting a poor woman with thirteen children and an ill husband. Hearing her story, the King and Queen gave her money for food and sent a physician to cure her husband.

Spanish Generosity 603-604

This is a story of Captain Edwards' ship, the *Elizabeth*, springing a leak during a storm and being forced to land in Havana, Cuba. Even though Spain and England were at war, the General in Havana let Captain Edwards and his crew to fix his ship, leave and not be held prisoners because it was an act of God, not warfare, that forced them to port.

On Internal Religion (by the late Mr. Fletcher) 604-606

Extracted from a Letter wrote to his Brother in Switzerland. Translated from the French, by Rev. Mr. Gilpin. Mr. Fletcher tells of how wicked and evil internal religion can be simply because the human heart is naturally evil and wicked. Therefore, one must act out their religion in accordance to God's laws.

A Scene of Distress 607-608

A minister witnessed the scene of a father with seven children and the mother who just died during the birth of the seventh child. The kids were naked and with no food. The author stresses that this experience is something that cannot be learned from any lecture or moral lesson.

A Strange change of Fortune 608

This story recounts the murder of King Henry IV of France. He held the power of one of the largest armies, but was killed by a peasant with a dagger.

Letters 609-612

Letter DCIX (July 15, 1778; To James Ireland, Esq. from the Rev. Mr. Fletcher) 609-610

Rev. Fletcher tells a story of teaching children and siblings, then continues recounting the deaths of Voltaire and Rousseau.

Letter DCX (Sept. 25, 1778; To James Ireland, Esq. from the Rev. Mr. Fletcher) 610-612

Rev. Fletcher tells of his visit to France where he attended a missionary revival.

Poetry 612-616

The Negroe's Petition 612-614

A slave asks Christian white men to live up to what they preach and have mercy on slaves by freeing them.

On the determination made in the British House of Commons, for putting an end to the Slave Trade 614-615

On the Vanity of the World 615-616

O that Ishmael might live before thee! Gen. xvii. 10 616

The Arminian Magazine, For December 1792.

Portrait: Daniel Graham, Ætatis 32

Dialogues on Predestination (by Dr. Woback, sometime Bishop of Worcester, concluded from 565) 617-621

Dialogue III: Calvinism a sanctuary for the Secure, and a supersedeas unto Duty. Diotrephes and Securus concluded this dialogue discussing the intention and meaning behind good works. Both men agreed that good works are necessary. Then they examine the lives of Daniel and Peter and discuss whether their good works were a result of their faith or vice versa.

The excellence of a public spirit (by Daniel Williams, Minister of the Gospel, concluded from 577) 622-633

Mr. Williams gives three final warnings to his listeners: equal nothing with the public good; neglect yourselves for the public good; disregard the first or least declinings. He concludes by telling of a minister's character in various situations, being an example of a good public spirit.

The Life of the Rev. Mr. John Flavel, formerly Minister at Dartmouth (concluded from 578) 633-637

Rev. Flavel preached ceaselessly up until the final week of his life, when he appeared to die of a stroke. The article concludes praising the character of Rev. Flavel.

The Experience of Thomas Basker, of Ashby near Spilsby, in Lincolnshire 638-643

Mr. Basker first felt sin at the age of seven because of his profanity. He struggled to change, but then rebelled against God for nearly 20 years beginning in his teenage years. A traveling Methodist minister sincerely prayed with him one night and he began to change his ways. He struggled, but continually grew in God till his death.

The Character of the Rev. Mr. Fletcher (by the Rev. Mr. Joshua Gilpin) 643-651

Mr. Fletcher came from a high-class French family, thus receiving a thorough education in Geneva. This education and his successes made him blind to his sin and proud in his accomplishments. Upon seeing his sin, however, he tackled the Christian faith with vigor. Although not always liked publicly, he continued to grow in his faith.
(continued in vol. 16, p. 3)

An Extract from an Account of the Pelew Islands in the Pacific Ocean (by Captain Henry Wilson, concluded from 594) 651-655

Captain Wilson talks about in detail some of the delicacies of the natives of the Pelew Islands, including three kinds of "sweetmeat" and fish from the sea. He tells of their normal eating habits and their expertise in fishing.

A Dreadful Calamity 655-657

This is a story of an Irish Roman Catholic family that was known for their Sabbath-breaking and foul mouths. One evening, the evening fire sparked and caught the house on fire. Because of their pride, they tried to extinguish the fire instead of running. As a result, they all perished in the fire.

The Rev. Mr. Darracott's solemn Farewell to all things here below 657-660

Rev. Darracott remembers his family and friends as he is about to pass on into heaven. He remembers the goodness of everyone and asks them not to weep for him, for he is going to heaven.

An easy Method of purifying Rooms from Infection: from Mr. Howard's Account of the European Lazarettos 661-663

Mr. Howard gives an account of how washing the walls of an infected room with lime instead of normal boiling water is highly and quickly effective.

A Striking Anecdote of the late King of Sweden 663-664

A young man asked the king to pardon his father because he was sick in jail. Because of the son's love for his father, the king let his father go and soon appointed the son to his advisory board.

Humanity and Courage 664-665

Count Romanzow of the Russian army showed compassion love for humanity in defying orders and not burning all the towns and villages he came across because the people were kind.

Letters 665-669

Letter DCXII (Feb. 11, 1779; To William Wase from the Rev. Mr. Fletcher) 665-666

Rev. Fletcher is sad to hear of Mrs. Wase's illness and wishes her to take refuge in the Lord.

Letter DCX (Dec. 25, 1779; To Rev. Mr. Greaves from the Rev. Mr. Fletcher) 667-669

Rev. Fletcher reminds Rev. Greaves of God's love for us to give us eternal life. He then passes good wishes onto the soldiers over which Rev. Greaves looks.

Poetry 669-672

On Thunder 669-670

Isaiah lxv.24
to the Slave Trade 670-671

On a Moth 671-672

Who can understand his errors? Psm. xix.12 672

The Arminian Magazine for the Year 1793
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XVI

London: Printed and Sold at the New Chapel, City Road

The Arminian Magazine, For January 1793.

[Note to reader: Beginning with this issue, the format of The Arminian Magazine altered slightly. While mostly aesthetic, the main structural differences are twofold: (1) there are one-third more lines per page, and (2) within the Letters section, the letters are no longer numbered and do not necessarily have a date or to whom the letter was written.]

Portrait: Parson Greenwood, Ætatis 66

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 3-7
(continued from vol. 15, 651)

The article continues to praise Mr. Fletcher from the perspectives of his friends and family. Even though he was anti-religious in his early years, his new found faith never wavered.
(continued on 58)

A Short Account of the Experience of Mr. James Hall (written by himself) 7-14

Mr. Hall recounts stories of his cousin's recovery from illness, his conviction about hunting, his conversion to Methodism despite his parents' ridicule, and his continued growth.
(continued on 62)

The Character of the late John Thornton, Esq. (from an anonymous writer) 14-19

Mr. Thornton, Esq., epitomized the economical Christian. Being wealthy, he generously gave his wealth to the poor and for missionary work while remaining frugal and ascetic in his personal life.

An Account of the Penitent Death of John Atherton, Bishop of Waterford 19-23

Mr. Atherton was a vile and greedy doctor, practicing and living unethically for many years. He eventually became imprisoned for his actions, and soon after his release he came across a Methodist minister. Although his conversion was slow and long, he was prepared for his death peacefully.
(concluded on 73)

Thoughts on the Doctrine of Universal Restoration, In a Letter to a Friend 24-27

The author here discusses another author's book about universal restoration and salvation, attempting to refute his claims. Saying the book author is probably a passive man, he has trouble believing that God can be harsh and punishing. Thus, the article author shows many references to the Old and New Testaments stating that God will serve justice to those that do not believe.
(concluded on 69)

A Short Account of Mrs. Beeton, of Bury St. Edmonds, Who finished her course on earth, April 29, 1782 (by Mr. James Wood) 28-29

From her childhood, Mrs. Beeton was constantly feeling guilty for sins committed and pleading with the Lord for forgiveness. When she fell fatally ill, Mr. Wood prayed with her and on her behalf. Because of this, Mrs. Beeton died with a peaceful heart and mind.

An Account of the Moving Pillars of Sand in the Desert of Nubia 30-34
(from Mr. Bruce's Travels)

Mr. Bruce tells stories of phenomena of the desert while he and his fellow travelers struggled on their journey.

The Sufferings and triumphant Death of Mr. Hugh M'Kail, Minister of the Gospel, at Edinburgh, in the infamous reign of Charles II 34-40

Mr. M'Kail was heavily persecuted for his convictions concerning the Gospel, but refused to convert or conform to his persecutor's beliefs. Rather, he stood steadfast in his faith until he was executed.

An Account of the Experience and Death of Mrs. Mortimer, of York, who died March 6th, 1781, aged seventy-seven 40-45

This is an account of the early struggles but late confidence in faith of Mrs. Mortimer. She was found constantly in prayer or meditation and was of high spirits before she passed.

A Letter on the Spiritual Manifestation of the Son of God 45-52
(by the Rev. Mr. Fletcher)

Rev. Fletcher gives three background areas showing spiritual cultivation of the Son of God: "Scripture, our Church, and Reason." Rev. Fletcher shows that through the senses (taste, smell, feel, etc.), the Son of God was able to cultivate spiritually.
(continued on 88)

Letters 53

May, 1766; (To Miss Hatton from Mr. Fletcher) 53

Mr. Fletcher sends his wishes for Miss Hatton to recover from her illness and gives her encouragement to grow in her faith.

Poetry 54-56

Gen. xxxii.26 54

Exod. xxxiii.19 54-55

Psalm lxxiii.25 55-56

The Arminian Magazine, For February 1793.

Portrait: William Bramwell, *Ætatis* 32

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 57-62
(continued from 7)

Mr. Fletcher was the embodiment of Scripture from the Genesis to Revelation. All of it can be seen though Paul's description of the armor of Jesus in the Book of Ephesians.
(continued on 113)

A Short Account of the Experience of Mr. James Hall (written by himself, continued from 14) 62-69

Mr. Hall tells of his first encounter with the Methodists at the age of nineteen, thus causing the first time he felt guilty for his sins. His new guilt worried his parents, but he continued to pursue Methodism despite their worry and further distractions from the "grand adversary."
(continued on 119)

Thoughts on the Doctrine of Universal Restoration, In a Letter to a Friend 69-73
(concluded from 27)

The author discusses evil and misery in the world. Topics covered include the origin of evil, how long evil persists, and how long people will feel misery in the afterlife. Finally, at the end of his arguments, the author says that the doctrine of Universal Restoration is not possible within the Methodist faith, but is only "an object of our belief."

An Account of the Penitent Death of John Atherton, Bishop of Waterford 73-79
(concluded from 23)

Even though he was sentenced to death because of his past sins, Bishop Atherton remains penitent before God in his cell. He knows that he faces death on earth, but his sins are forgiven in heaven. Included in this section are two letters he wrote the night before his execution, one to his wife and one to his children.

The happy Death of Miss Lewis, daughter of the late Captain Thomas Lewis; who departed this life July 8, 1792, aged seven years 79-81
(from the Funeral Sermon preached on the occasion at Highgate, near London, by the Rev. Mr. Porter)

Miss Lewis was stricken with a fever and blisters, which eventually took her life. Just before her passing, she tried to comfort her mother by saying that she could see Jesus and that she was going to a better place.

The Conversion of a dissipated young Gentleman, resembling the Prodigal Son, of whom his Relations had not heard near four years. With an Account of his Call to the Ministry in the East-Indies, and a Work of God in the Army there. In a Series of Letters, to his Parents in England 82-88

A young man tells his father detailed accounts of his journey to the East-Indies where he fell into a lifestyle of a heathen before he began his conversion in late 1791.
(continued on 133)

The Second Letter on the Spiritual Manifestation of the Son of God 88-94
(by Rev. Mr. Fletcher, continued from 52)

Rev. Fletcher continues his first letter by stating that we come into contact with the divine spiritually through our senses, the same senses that the human Son of God felt and used when he walked the earth.
(continued on 147)

A Short Account of the Life and Death of Mrs. Pawson, who died at York, December 9, 1783 (by James Pawson) 94-100

Using many of her own words and writings, Mr. Pawson recounts his wife's faith in the Lord. Included is an autobiographical statement from Mrs. Pawson as well as some journal entries.
(concluded on 155)

A Discourse on 1 Tim. i.5 100-105

The author explicates Paul's writing that says love is the end of the commandment. By this he explains that love should be felt and shown to all people at all times. This is best exemplified with an unfeigned faith.
(concluded on 126)

The following singular Relation, is transcribed from the History of Northamptonshire 105

This is a short account of Rev. Mr. Jones of Wellingborough. Soldiers kept him captive for his preaching twice, eventually starving him to death.

Letters 106-109

Oct. 30, 1765, in Bath; (A Pastoral Letter, from the Rev. Fletcher) 106-108

Rev. Fletcher gives strong, pastoral encouragement to the entire church community of Bath.

1775, in Madeley; (To Miss Mary Cartwright from Rev. Mr. Fletcher) 108-109

Rev. Fletcher encourages Miss Cartwright to continually strive for Christ until her death.

Poetry 109-112

The Hymn of Cleanthes, to the Supreme God (translated from the Greek, by Gilbert West, Esq.) 109-111

The Prayer of Solomon (from Prior) 111-112

A Midnight Meditation 112

The Arminian Magazine, For March 1793.

Portrait: Isaac Brown, Ætatis 66

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 113-119
(continued from 62)

Mr. Fletcher looked upon each person with equal status and love whether they were a child or elderly person, man or woman, sinner or congregant. He was not afraid of conflict when it came to moral matters and his congregants. Also, despite his public life, he would frequently reside in private to pray.
(continued on 169)

A Short Account of the Experience of Mr. James Hall (written by himself, continued from 69) 119-125

Mr. Hall recounts becoming more confident in his faith and salvation. He tells of the process he went through to become confident in his Christian knowledge that included reading and studying the Bible, other books, and Mr. Wesley's sermons.
(continued on 175)

A Discourse on 1 Tim. i.5 (concluded from 105) 126-132

The second necessary thing for love is a good conscience, which is tender and not guilty. The third necessity is a pure heart, allowing God's Spirit to inhabit the heart. When all of this is done, a person can fully live out love as the end commandment.

Letter II, From a young Gentleman in the East Indies (continued from 88) 133-139

The young Gentleman tells his father of how he and his fellow Christians meet daily to read scripture, pray and go over Mr. Wesley's sermons together. Also, he tells daily stories of his growing faith as encouragement to his father.
(continued on 188)

Anecdotes of John Henderson, B. A. 140-144

Mr. Henderson was a brilliant man, being learned in most every topic available. He led an innocent life until his late twenties where he rebelled, and began smoke, drink, and take opium. Just before his death at the age of 32, he realized his mortality and repented to Jesus.

A Short Account of the Life and Death of Ann Brooke, of Oldham 144-147
(by Thomas Hanby)

The simple reading of the stories of Jesus caused Miss Brooke to burst into tears as a child. After her sister, of whom she took care, died, she became deeply depressed. She was admitted to the Society shortly afterwards, but then fell ill to an eye disease. Her only cure was a dream she had in which a preacher touched her eyes as Jesus did. She awoke healed.

The Third Letter on the Spiritual Manifestation of the Son of God 147-153
(by Rev. Mr. Fletcher, continued from 94)

Rev. Fletcher goes into detail concerning misconceptions of the spiritual manifestation of the Son of God that lead to gross sin. This includes misinterpretations of the sensibility of the Son of God and looking to outside sources for knowledge of God. (continued on 203)

An Account of the Life and Death of Mr. James Wigget, of Norwich; who departed this life October 3, 1792 (by William Ashman) 153-155

Mr. Wigget grew up a strong Christian, strongly witnessing to people through his actions by the age of fourteen. Even if it was against his will, he tried to follow God's will his entire life.

A Short Account of the Life and Death of Mrs. Pawson, who died at York, December 9, 1783 (by James Pawson, concluded from 100) 155-160

Mr. Pawson recounts the last three weeks of his wife's life, which she was painless and thankful to the Lord. Included are two letters from Mr. Pawson's friends giving him condolences.

Letters 160-164

Sept. 23, 1766, to Oakhall; (A Pastoral Letter, from the Rev. Fletcher) 160-163

Rev. Fletcher encourages the community of Oakhall to pray more, remember that they live in the Lord, and warns them of having invisible idols in their lives.

1775, in Madeley; (To Mr. Michael Onions from Rev. Mr. Fletcher) 163-164

Rev. Fletcher wishes that Mr. Onions becomes a possessor of the "real inward kingdom of grace."

Poetry 164-168

The Slave 164-168

A poem condemning slavery and all the sinful acts that are associated with slavery.

A Hymn 168

The Arminian Magazine, For April 1793.

Portrait: Timothy Crowther, *Ætatis* 35

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 169-175
(continued from 119)

While Mr. Fletcher was known to go a pray privately, he also gave thanks for everything. He preached God's love and also used fire and brimstone preaching in hopes of bringing people to God. Even with his great stature, he remained a person of humility.
(continued on 225)

A Short Account of the Experience of Mr. James Hall (written by himself, continued from 125) 175-182

Mr. Hall recounts convincing his father to let his brother and he pray in their house, also allowing neighbors to attend. He also tells of the difficulty the Methodists faced when trying to build a church in their town, and speaks of some backsliding that took place among the parishioners.
(continued on 230)

A Sermon, On the Eternity of Hell's Torments (by Rev. Jonathan Edwards) 182-188

Rev. Edwards starts off by talking about how God has a right to punish sinners eternally. Even though God punishes sinners eternally, it is still against his will because God is pure does not want to cause misery, but is forced to because of the sinners' rebellion against God.
(continued on 236)

Letter III, From a young Gentleman in the East Indies (continued from 139) 188-191

The young gentleman tells of a battle that is being fought in the East Indies, one which is helping out in medically. He has been witnessing to many people and getting people to convert before they die. He falls sick to a liver ailment at the end and says that he shall not be heard from again.
(continued on 243)

The Conversion of Mr. John Swail, Druggist, in York (by J. Allen) 191-193

Mr. Swail died at the age of twenty-two. Just days before his death, however, Mrs. Pollard noticed him ill riding on his horse. She took care of him and he expressed his own wishes to seek out salvation, which he did before his death.

An Account of the Engagement at Paris on the 10th of August, 1792, with the subsequent proceedings on the 3rd of September, &c. 194-202

This account tells of the fighting and bloodshed between the Swiss soldiers, French soldiers and French common people during the French Revolution in Paris. In a matter of days, tens of thousands were killed and, afterwards, priests were killed as well.

The Fourth Letter on the Spiritual Manifestation of the Son of God 203-208
(by Rev. Mr. Fletcher, continued from 153)

Rev. Fletcher writes about why different people have different rates of growth in their spirituality. He says that the Son of God presents himself to the Church through the Holy Spirit, and this is the only way one can truly experience God.
(continued on 260)

An Account of the Experience of Mrs. Lucy Walton, of Newcastle-upon-Tyne 208-211

Mrs. Walton had a strong faith until some professors convinced her temporarily that she no longer needed to feel the grace of God. When she found out that she still needed God's grace, she formed lasting relationships with her fellow Christians so that they may support each other if they come across the same type of people.

The Life and Death of Mrs. Rebecca Scudamore, Extracted from the 211-218

Account published by Mrs. Sarah Young; including also her own experience

Mrs. Scudamore grew up in a Christian household, but her father disliked the Methodist teachings. Leaving home at twenty-one, she was able to grow in her faith with help of her friend, Mrs. Young. Mrs. Scudamore married (thus becoming Mrs. Scudamore) causing the two to hardly see each other. Mrs. Young tells of her faith and how she grew in it with the advice of Mrs. Scudamore.
(continued on 254)

Letters 218-220

Oct. 28, 1792; (To Mr. Thompson from the Rev. Dr. Coke) 218-220

Rev. Coke writes of one of his sea voyages. He laments the death of a canary on board as well as telling of his ups and downs in his faith during the voyage.

Poetry 221-224

The Pond (by Mr. Byrom) 221-223

On Friendship 223-224

The Arminian Magazine, For May 1793.

Portrait: John Crook, Ætatis 49

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 225-230
(continued from 175)

Mr. Fletcher always tried to resolve conflicts, especially those that cause divisions or factions. He stressed a striving for unity amongst the Calvinists and Methodists. He always resisted praise and insisted people praise God instead of humans. The only praise he sought was from God.
(continued on 281)

A Short Account of the Experience of Mr. James Hall (written by himself, 230-235
continued from 182)

Mr. Hall recounts how it was easy but wrong to hold harsh feelings towards those people that wished to discount their Christian faith. He remembers not having a pure heart because of past sins he had not repented for yet.
(continued on 284)

A Sermon, On the Eternity of Hell's Torments (by Rev. Jonathan Edwards, 236-243
continued from 188)

Rev. Edwards tells of the eternal punishment that the sinner will suffer if he/she does not lead a life of holiness. They shall suffer two types of death, one on earth and the other in hell. However, Rev. Edward asserts that sinners never die a second death in hell, but rather suffer eternally, "for ever and ever."
(concluded on 290)

Letter IV, From a young Gentleman in the East Indies (continued from 191) 243-245

The young gentleman expresses his gratitude towards God for letting him still be alive in the East Indies. He tells his father that he hopes to return home soon to see him. One of the neighboring sites exploded and left nothing but ruins, leaving a lasting impression in the young man's mind about suffering and death. (continued on 295)

Some Account of the Life and Death of Isaac Duckworth 246-250
(by Mr. John Allen)

Isaac Duckworth was an extremely devout and sincere man in Jesus. He constantly refused praise and redirected it towards Jesus. The numerous visitors to his bedside gave testimony to how many lives he effected during his own.

Distinguishing Evidences of a Work of Grace (Extracted from a late writer) 250-254

Some of the evidences of works of grace include deeds instead of words, piety, virtuous affection, sincerity and overall holy practice, such as keeping the commandments.
(concluded on 299)

The Life and Death of Mrs. Rebecca Scudamore, Extracted from the Account published by Mrs. Sarah Young; including also her own experience (continued from 218) 254-259

Mrs. Scudamore was not a woman to get caught up in religion, but rather kept true to just the bible and the established liturgies of the church. She cried for repentance for every sin committed, truly asking for full and complete forgiveness from God. (continued on 307)

The Fifth Letter on the Spiritual Manifestation of the Son of God 260-268
(by Rev. Mr. Fletcher, continued from 208)

Rev. Fletcher uses this letter to give Old Testament proof of the spiritual manifestation of the Son of God. Included are the stories of Adam, Moses, Abraham, and Baal. All of these stories talk about the "Angel of God" appearing, the same angel that is found in the New Testament. (concluded on 313)

Extracts from Mr. Bartram's Travels 268-273

Mr. Bartram tells of the various types of trees, brushes and fruits that he finds when exploring and traveling. He quickly learned that camping near alligators was not a wise decision, for he spent a great amount of time and energy escaping them on land and boat. (continued on 321)

Letters 274-277

Feb. 5, 1793; A Letter from Mr. T. Taylor 274-277

Mr. Taylor talks about some of the low points in his spiritual life where the evil one tempted him, and he questioned his duty as a witness to people. However, he found joy and purpose in his dwellings, for they eventually made him closer to God.

Poetry 277-280

Moses' Vision (by Byrom) 277-278

On the Disposition of Mind, requisite for the right Use and Understanding of the Holy Scriptures 278-279

The Way-Faring Man (by E. Perronet) 279-280

The Soul's Wish and *The Answer (by Byrom)* 280

The Arminian Magazine, For June 1793.

Portrait: Edward Jackson, Ætatis 51

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 281-284
(continued from 230)

Mr. Fletcher practiced a universal love towards everyone, whether they were a stranger or one of his family members. Even though he possessed a universal love, his love towards others of the Christian faith was extremely warm and compassionate. And even those that wavered in the faith, he still allowed them the same privileges as Christians as he did any other Christian.
(continued on 337)

A Short Account of the Experience of Mr. James Hall (written by himself, 284-290
continued from 235)

Mr. Hall tells of his brother John's struggles in the faith and how he was able to be there for him as a witness to God. Something that greatly helped Mr. Hall was the Methodist Band Rules. He also gives accounts of his itinerant preaching.
(continued on 284)

A Sermon, On the Eternity of Hell's Torments (by Rev. Jonathan Edwards, 290-295
concluded from 243)

Rev. Edwards gives some positive endings about hell's torments, mostly concerning heaven and things that do not pertain to hell. Rev. Edwards then says to think about how long Eternity is and how miserable it would be to be in hell. Also, he notes that through their suffering, they will not be able to call out to God for their sufferings and cries. Finally, justice is not served in your damnation, but rather in Christ.

Letter V, From a young Gentleman in the East Indies (continued from 245) 295-299

The young gentleman and his fellow soldiers made their way to Bombay, where they spent Easter. He and some of the other soldiers wish there was a Rev. Wesley or a Rev. Coke there to help preach to the heathen natives. However, as the number of soldiers joining the Society grows, the more the Commander tries to suppress their movement by punishing his own soldiers.
(continued on 295)

Distinguishing Evidences of a Work of Grace (Extracted from a late writer, concluded from 254) 299-304

Some evidences of grace is a person that is able to control their temper and one who practices their spiritual practice as well as their good works. The best evidence for grace, though, is that God still allows believers into heaven not because of their good works or control of temper, but because of God's grace.

A Short Account of Mr. John Parkinson (by Mr. John Allen) 304-307

Mr. Parkinson became a Christian after he fell ill and became overly burdened by sin. He never wavered in his faith and remained a true and loyal member of the Society. He was "a Pattern of Godliness, and an Ornament to the Christian Religion."

The Life and Death of Mrs. Rebecca Scudamore, Extracted from the Account published by Mrs. Sarah Young; including also her own experience (continued from 254) 307-313

Mrs. Scudamore's conversion and growth centered around Jesus' prayer for not the world, but for only his disciples. She describes this prayer helping her through her illness. However, she had a questioning of faith where she even called herself Judas. She then realizes that nothing can separate her from the love and grace of Jesus.
(continued on 357)

The Sixth Letter on the Spiritual Manifestation of the Son of God 313-321
(by Rev. Mr. Fletcher, concluded from 268)

The sixth and final letter intends to prove the spiritual manifestation of the Son of God through specific revelations in both the Old and New Testaments. Rev. Fletcher uses the stories of the virgin birth, angels appearing to Joseph and Mary, and the numerous stories of Jesus healing the sick throughout his lifetime. Even up to his death on the cross, Jesus denied using his divine powers and utilized his spiritual manifestation to make it through the death and resurrection. Finally, the spiritual manifestation continues today through the Holy Spirit piercing peoples' hearts daily.

Extracts from Mr. Bartram's Travels (continued from 273) 321-328

Mr. Bartram continues with stories of alligators and bears invading his camp. He is constantly under attack from alligators whether on land or water. He describes their nests, the babies and even their mating calls.
(continued on 363)

An Account of the Experience and Death of Mrs. Rebecca Mosley, of New-Mills, near Chapel-en-le-Frith, in Derbyshire (by William Myles) 328-330

Rebecca Mosley grew up in a Christian home, but moved to live with a Quaker family in her teens because of her father's death. Some of the actions of the Quakers disturbed her, particularly buying and selling goods on Sunday. She became ill at 18 and resigned in the Lord. She joined the Methodist society when it was still young. She battled illness her entire life, finally passing away at 62.

Letters 331-333

A Letter from a Soldier in America, to his Wife in England; Written immediately after the battle of Bunker's-Hill (communicated by Mr. Miles Martendale) 331-333

This letter was written hours before the soldier's death. He tells his wife that he became a Christian (Methodist, to be specific) on his journey over to America. He asks for her forgiveness for not being a good husband and pleads with her to give her life over to God.

Poetry 333-336

A Divine Pastoral 333-335

On the Cause, Consequences, and Cure of Spiritual Pride 335-336

The Arminian Magazine, For July 1793.

Portrait: Andrew Blair, Ætatis 44

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 337-341
(continued from 284)

Mr. Fletcher made England his home because of the greater religious freedom than other European countries, which he used to his advantage to preach as often as he could. He always urged his fellow Christians not to look down on non-Christians, but always show them love even if they persecuted them.
(continued on 393)

The Journal of Mr. James Hall (continued from 290) 342-347

Mr Hall recounts the determination of some people to always make it to meetings despite physical ailments. He also tells of how an Antinomian mob repeatedly tried to stop him from preaching in the same town. He is thankful for the many people of different doctrines confronted him because he learned of their doctrines, which, in turn, strengthened his own faith.
(continued on 396)

A Sermon, On the Unsearchableness of God's Judgments 347-354

Christians need to remember that God was here before any human being and has only revealed some of God's knowledge to us through the Scriptures. Anything that cannot be found in the Scriptures cannot be found at all. In fact, we cannot even understand all the Scriptures because we are all tainted with sin.
(concluded on 401)

Some Account of Margaret Smith (by John Allen) 354-357

Even though her father looked down upon religion, Miss Smith was raised to fear God, have a reverence for the Sabbath and live a morally strict life. She was frequently convicted of her sins and fallen nature, repenting continually. She died with a peaceful and joyous heart.

The Life and Death of Mrs. Rebecca Scudamore, Extracted from the Account published by Mrs. Sarah Young; including also her own experience (continued from 313) 357-362

Mrs. Scudamore was divorced from her husband in 1771 for not obeying him appropriately with respect to religious matters. She always had compassion for those that had less than her or were ill; thus, she could frequently be found visiting prisoners and the hospitalized. She loved and had compassion for everyone, attempting to live as Jesus lived.
(concluded on 418)

Continuation of Mr. Bartram's Voyage up the River St. Juan, in East-Florida (continued from 328) 363-369

Mr. Bartram continues to tell of the various trees he discovered along the beautiful banks of the river. He tells of horrific storm that nearly stranded him because of damage to his boat and supplies. He finally reached his friend's plantation only to find the plantation nearly leveled from the storm too. In a separate story, he tells of how he miraculously escaped an attack from a wolf.
(continued on 428)

Some Account of Mr. Joseph Scarf, of Morley, near Leeds 369-370
(by John Valton)

Mr. Scarf became a Christian because of a conversation that turned onto the topic of religion. A few weeks later, he entered the Methodist Society. His struggles with faith are compared to those of Jacob wrestling with the angel of God.

Mr. Fletcher on the Prophecies 370-376

Note: This is a letter that was donated to the Arminian Magazine because of its author. The author is Rev. Mr. Fletcher and the addressee is believed to be Rev. Wesley.

Mr. Fletcher mathematically and chronologically deals with a great deal of the Old Testament prophecies, specifically Daniel. Through all of his calculations, his hope is to predict future prophecies, the next being around 1770. (concluded on 409)

On Christian Humility 377-380

Humility is based on a Christian's sense of "insufficiency, despicableness, and odiousness." When evangelizing, one should remember to be humble and not claim to be better than the other person. Most importantly, a Christian must truly be humble in their heart, not just be humble on the outside to non-Christians. It is essential to have a true sense of the Christian Spirit.

The Experience of Mr. Richard Townroe (written by himself) 381-385

The sentence, "If you do not make good use of the time allotted you in the world, what would you give, in the Day of Judgment, to have it to go over again?", convicted Mr. Townroe since he was a child. However, he did not have faith in Jesus until his late twenties. He continued to have doubts about his faith, but he eventually was convinced to have a full faith in Jesus.

Dr. Coke's Journal in America and the West-Indies 385-389

Dr. Coke is amazed at the kindness and resourcefulness of the Americans, who got him to the General Conference in Philadelphia on time. He speaks vaguely about the Conference and tells when the next one is planned (November 1, 1796). His journey to the West-Indies was filled with conflict, where a Methodist minister held slaves and beat them. Despite this, Dr. Coke believes the church will prevail on the islands.

Poetry 390-392

To a Lady, with a Withered Rose (by Thomas Drummond, L. L. D.) 390-392

Written After a Storm 392

The Arminian Magazine, For August 1793.

Portrait: Mr. Robert Hopkins, *Ætatis* 34, Preacher of the Gospel

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 393-396
(continued from 341)

Despite Mr. Fletcher's love for all humanity, he expressed an even greater love for the children of God. Likewise, he always expressed great concern about newly established churches throughout the world. With respect to the poor, Mr. Fletcher rarely passed the poor without offering them food, money, or simply providing comfort.
(continued on 449)

The Journal of Mr. James Hall (continued from 347) 396-401

Mr. Hall tells of how he met his wife. He continues to tell of her conversion experience and how her holiness was an attraction for him. They started evangelizing together in Wales, where he cites many difficulties, most notably Calvinism. On a dangerous sea voyage to Dublin, Mr. Hall was able to convert many of the sailors.
(continued on 455)

A Sermon, On the Unsearchableness of God's Judgments 401-407
(concluded from 354)

One can see in multiple places throughout the Old Testament that God's judgments are unpredictable. God sometimes allows bad things to happen because God can see the greater good and knows that good will prevail in the end. However, as humans, we cannot see this and, therefore, cannot predict what God will do. God's greatness should teach us humility, among numerous other attributes.

A Short Account of Mrs. Blewitt (by John Valton) 407-408

Mrs. Blewitt had not heard Mr. Wesley preach until late in her life. However, upon hearing him, she was convicted of her sins and repented. For the rest of her life, she still continued to struggle with her faith, frequently relapsing. Despite these lapses in faith, she died with a peaceful heart.

Mr. Fletcher on the Prophecies 409-416
(concluded from 376)

Mr. Fletcher tells of how the surviving Christians will be sought out to be killed by sword, famine, or any other means possible. The true Church (not the Catholic Church, the author points out) will be cast out into the desert. Plagues, famines, and troubles will cover the earth, affecting all people. All will end with the Second Coming of the Son of Man, which is spoken of numerous times in the New Testament. A thousand year reign of the Son of Man on earth will follow. Mr. Fletcher then emphasizes that we cannot predict when this will occur because the disciples thought it would occur in their lifetime. Therefore, we must be always be prepared.

A Short Account of the Life and Death of Mr. Thomas Berry 417-418
(by Christopher Hopper)

Mr. Berry lived in vanity in his youth. Upon growing older, he became convicted of his sins and grace abounded in him. He continued to live a life of piety and died with a peaceful heart.

The Life and Death of Mrs. Rebecca Scudamore, Extracted from the Account published by Mrs. Sarah Young; including also her own experience (concluded from 362) 418-423

Mrs. Scudamore lived a life filled with spiritual highs and lows. Everyone should use her determination to get reconcile her relationship with God as an example for their own lives. Mrs. Young tells of Mrs. Scudamore's last living days and how Mrs. Scudamore claimed to see both Jesus and her deceased husband right before her death.

An Angel to the Prophane (by J. Valton) 424

A man that said, "I will sooner go to Hell than be a Methodist," was immediately stricken with a pain in his side, causing him to die several days later.

An Account of some extraordinary Instances of Piety among the Children in Silesia 424-428

Three hundred children, mostly fourteen years of age, resolved to meet three times a day everyday to pray. Their parents tried to confine their children inside so that they may not be able to make the prayer meetings. However, the children would fall ill until their parents allowed them to leave again. They prayed mostly for the Emperor, that he might give the people back their churches.
(concluded on 466)

Continuation of Mr. Bartram's Voyage up the River St. Juan, in East-Florida (continued from 369) 428-435

Mr. Bartram continued up stream where the water suddenly became clear, allowing him to see hundreds of fish. He could visibly distinguish tens of species of fish and they all seemed to be living together harmoniously. He also tries to overcome the stereotypes of rattlesnakes, saying that they never strike unless a human provokes them. Even so, a human, even a child, can easily outrun a rattlesnake.
(continued on 473)

The different Ends of Religion and Infidelity 435

The author wants to emphasize that unbelief with respect to God will cause unending misery for anyone.

An Instructive Fable 435-436

Death needed to choose a Prime Minister. In the midst of choosing, a woman name Intemperance, got up and danced half-naked to music. She was awarded the position.

The remarkable Deliverance of Capt. Alexander Cannon, of Dunbar, from Shipwreck, near Whitby, in Yorkshire (by Alexander Cannon) 436-439

Capt. Alexander was at sea when a violent storm approached. Being too close to rocks, he was unable to set anchor. He tried to sail into shore, but the waves were too violent. Some men on shore saw him on board, managed to get a rope to the ship and saved Capt. Alexander and his two crew members. The ship was destroyed and sunk shortly after their rescue.

Dr. Coke's Journal in America and the West-Indies 439-442

(continued from 389)

Letter III: Dr. Coke gives an account of a slave that was taken to the whipping-post because she attended a Methodist prayer meeting. He tells of how the beaten and the other slaves rejoiced in their persecution, their faith never wavering. Mr. Lamb, the minister of the slaves on the island of St. Vincent, "broke the Law" and continued to preach. He was immediately imprisoned.

Letters 442-444

Dated Aug. 21, 1766: (To Miss A ---- from the Rev. Mr. Wesley) 442-443

Rev. Wesley says that he is pleased to receiver her Miss A.'s letters. He rejoices in her faith and tells her to be sure not to reason against God and spend time in prayer every day.

Letter II: Dated Jan. 15, 1767: (To Miss A ---- from the Rev. Mr. Wesley) 443

Rev. Wesley continues to encourage Miss A. in her faith and place in this world.

Letter III: Dated Nov. 20, 1767 (To Miss A ---- from the Rev. Mr. Wesley) 444

Rev. Wesley asks Miss A. to continually give her heart to God.

Poetry 444-448

Reflections, in a Moon-Light Walk, near the Sea Shore (by Miles Martendale) 444-448

Humility (by Mr. Cowper) 448

The Arminian Magazine, For September 1793.

Portrait: Mr. Joseph Sutcliffe, Ætatis 30, Preacher of the Gospel

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 449-455
(continued from 396)

Mr. Fletcher had great pity on the vicious. He never looked down upon sinners as sinners, but rather saw them as people that needed Jesus Christ the most. Even with his love of children and fellow believers, he spent the most time with non-believers, either simply talking to them or talking about God with them. He never shied away from intellectual debates concerning Truth. Though he may not have converted those he was arguing against, they respected him afterwards.
(continued on 505)

The Journal of Mr. James Hall (continued from 401) 455-459

Mr. Hall and two farmers were attacked by Methodist opponents. One tried to slice Mr. Hall into two pieces, but Mr. Hall's horse interfered to save him. Mr. Hall continued his journey in and around Dublin, but fell terribly ill because of his travels.
(continued on 621)

How we are to Reprove, that we may not Partake of other Men's Sins, a Sermon on 1 Tim. v. 22 459-466

The author says that one does not have to personally commit the sin, but rather only has to consent with the action to be guilty of the sin, e.g., Saul was guilty of St. Stephen's death because he consented his stoning. If one does not openly oppose the sin, then it is the same as consenting it. A Christian also has the obligation to try to pull people from their sinful lives as well out of charity, pity, and a piety to God.

An Account of some extraordinary Instances of Piety among the Children in Silesia (concluded from 428) 466-470

A gentleman writes on behalf of the children, stating that their faith was unwavering. Whether faced with bad weather, imprisonment, or even death, the children continued to meet and pray.

An Account of the Conversion and happy Death of Mrs. Elizabeth Taylor, of Halifax in Yorkshire 470-473

Mrs. Taylor had the fear of God in her eyes since she was in infant. Lovingly raised by moral parents, their death when she was 21 greatly affected her. She soon joined the Methodist Society and married. She had a battle with Satan before her death, but confessed that she had a happy and content heart at her death.

Extracts from Mr. Bartram's Travels (continued from 435) 473-479

Mr. Bartram tells of how the water level changes as the seasons change from summer to fall. He also notes changes in the behavior of the fish and alligators. Included are selected entries from his Journey to Talahosochte in Siminole country, which he describes as very pleasant.
(continued on 534)

A Short Account of the Experience of Mr. John Boothby 479-484
(written by himself)

Mr. Boothby figured that he would be damned if he heard the Methodist preaching as well as being damn if he did not hear the Methodist preaching. Eventually, he heard them preach and quickly concluded that the Methodists were the most religious people. He converted and though he faced financial hardships, he was able to help convert his wife, mother and sisters. At the writing of this account, he has been a local preacher for 23 years.

A Pastoral Letter from the Rev. Mr. Fletcher to the Parishioners of Madeley 484-486

Dated Jan. 17, 1777. Mr. Fletcher tells the people of Madeley how he is constantly reminded that God's Son died for his sins. Therefore, he reminds the parishioners of the same thing and wishes that they continue to grow in their faith.

The triumphant Death of Mr. John Eastwood (by Mr. Valton) 486-488

Mr. Eastwood converted just a few months before his death. He was comforting his brother over the death of a friend when his own wife fell ill and died. Mr. Eastwood died shortly thereafter from the same disease that took his wife's life.

Anecdote of a French Attorney 488

Note: The following is inserted in order to caution honest men against consulting mercenary Attorneys, through whose Ignorance and Wickedness, too many have been entirely ruined.

A small French town lived in peace and harmony until a French attorney arrived and tried to convince people to sue each other. Causing much distress on the town, he was kicked out and order was restored almost immediately.

Oriental Anecdote 488

An anecdote of two young men at their father's' graves. The rich man boasted of his father's ornate gravestone. The poor man boasted that his father will not have to move his headstone to reach Paradise.

Extracts of the Minutes of the Conference, held at Leeds, July 25, 1793 489-496

Information includes current preachers, men that are up for ordination, and preachers that died since the last conference. Also included is the status and number of preachers in England, Scotland, Ireland, America and the West Indies. President John Pawson and Secretary Thomas Coke wrote a letter to be read to all congregations stating things are continuing to go well despite Rev. Wesley's death nearly 2 years ago.

Sicilian Generosity 496

The King of Sicily released 102 captured men because the Marquis de Palluchi requested the body of his deceased son. The King released the men based on the story of Sodom and Gomorrah, stating that God would have spared the city if only 10 righteous men lived there. Therefore, he released all 102 men because of one man's righteousness.

Anecdote of a Murder (by Capt. Alexander Cannon, of Dunbar) 497

A passenger, Mr. Atkinson, was sailing to America to run away from the cries of his child who he accidentally murdered while he was drunk. He constantly tried to commit suicide, which the others prevented. He was imprisoned in America, but escaped and was never heard from again.

Extract of a Letter from one of the Assistant Preachers 498-499

The author talks about two different kinds of men: one is wicked and evil and never confesses his sins; the other is evil but confesses his sins to God and man. He then includes a letter from a member that confessed of a murder and feels he can never return to the church.

Letters 499-501

Letter IV: Dated April 20, 1767: (To Miss A ---- from the Rev. Mr. Wesley) 499

Rev. Wesley tells Miss A that he sees no problem in marrying anyone that has the fear of God.

Letter V: Dated Aug. 8, 1767: (To Miss A ---- from the Rev. Mr. Wesley) 500

Rev. Wesley warns Miss A of listening to preachers that do not benefit her.

Letter VI: Dated Oct. 14, 1767: (To Miss A ---- from the Rev. Mr. Wesley) 500-501

Rev. Wesley encourages Miss A, telling her that grace constantly surrounds her.

Letter VII: Dated Nov. 2, 1767: (To Miss A ---- from the Rev. Mr. Wesley) 501

Rev. Wesley advises Miss A to do two things with respect to her upcoming meeting: 1) to do everything to oblige him/her as long as she keeps a clear conscience, and 2) not to do anything that would displease him/her as long as she keeps a clear conscience.

Poetry 501-504

On the Birth of a Son (by the Rev. Mr. Davies, of New England) 501-502

The Christian's View of Pleasure (by Mr. Cowper) 502-503

The Libertine (by Mr. Cowper) 503

The Backslider's Complaint 504

The Arminian Magazine, For October 1793.

Portrait: Mr. Theophilus Lessey, Ætatis 35, Preacher of the Gospel

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 505-511
(continued from 455)

Mr. Fletcher was always gracious and forgiving when it came to other peoples' sins. On the other hand, he was most severe with himself. The focus shifts to his relationship with his wife, concentrating on how holy their bond was, both of them constantly working for the glory of God.
(continued on 551)

A Short Account of the Dealings with God with Mr. Marmaduke Pawson (written by himself) 511-516

Mr. Pawson grew up with a fear of God, but never had any knowledge about salvation. Because of this, he was always tempted to do everything forbidden in the bible. He eventually came to know the path of salvation through his brother. The rest of his family was extremely reluctant to hear the Methodist preachers, but when many members fell ill, Mr. Pawson's father sought out Mr. Hosmer, a Methodist minister. Despite this, Mr. Pawson never truly felt redeemed until a prayer meeting in 1760.
(continued on 556**)**

How we are to Reprove, that we may not Partake of other Men's Sins, a Sermon on 1 Tim. v. 22 (concluded from 466) 516-523

There are no sins that can be overlooked. Whether they are Church-sins, National-sins, or Family-sins, they must be avoided and renounced at all costs. A person should pray that they be directed away from other peoples' sins, and if they are still involved, they must pray for forgiveness. Furthermore, they should reprove all other people's sins impartially, compassionately, charitably, meekly, seriously, and scripturally.

Reflections on Friendship (written by William Melmoth, Esq.) 523-528

Mr. Melmoth emphasizes the importance of friendship in one's life. Not only does he emphasize importance of friendship, but how important it is to have friends as well. He notes Jesus' sayings such as, "ye are my friends if ye do as I command you," "Greater love than this, hath no man, than that he layeth down his life for a friend." He also notes Jesus' friendship with John the Baptist and Lazarus.

An Account of Mary Wales, of Coalpit-bank, near Wellington, Shropshire (by Mr. Suter) 528-532

Mary Wales became a widow with four small children. She was given enough money through other's charity that she started a store that helped her support her children and her mother for several years. A few years after her husband's death, she came to hear Mr. Fletcher's preaching. Even though she originally disliked his preaching, she eventually grew to like his preaching and the Methodist way. Her son died shortly thereafter, which eventually drew her closer to God. In her older years, her asthma greatly afflicted her, causing her death at the age of 69.

A Letter on the Slave-Trade (written by Anthony Benezet) 532-533

Anthony Benezet writes to Charlotte, the Queen of England, asking her to no longer support the current slave-trade, for it is in opposition to what the bible preaches, specifically being kind and generous to others.

Extracts from Mr. Bartram's Travels (continued from 479) 534-539

Now in the Western Georgia, Mr. Bartram came across a Siminole (Seminole) Indian. The Indian charged him, but did not attack him. He asked Mr. Bartram to tell the other whites that he came across an Indian that did not attack him, but was peaceful and pleasant. Also included are notes about the discussions between the Georgians and the native Creek and Cherokee Indians. He also notes the different types of vegetation in Western Georgia and Savannah.
(continued on 576)

Family Disagreements 539-543

Family disagreements are bound to happen, but they should also be avoided at all costs. Disagreements do nothing but tear family trust apart. Virtually all disagreements are because the children did not follow their parents' orders. Therefore, it is up to the children to obey their parents. It is also the wife's duty to keep the husband happy so that he does not go outside of the house to seek pleasure.

A Continuation of the Journals of Dr. Coke's fourth Tour through the West India Islands (continued from 442) 543-549

Dr. Coke visited the island of Grenada, which he notes is much kinder to their slaves than any other island. He also tells of his visits to Guaave, Cariacou, St. Kitts, St. Christopher's, Tortola, Barbados, and about a small conference the local preachers held before his arrival.
(continued on Vol. 17, p. 47)

Singular Instance of Justice in a Turkish Governor 550

Abd-allah was a governor in Jerusalem where he often tested his soldier's conduct by disguising himself as a poor man. One day when he was disguised, a soldier stole his plate of lentils. Abd-allah found the soldier later robbing a woman and ordered his execution on the spot.

A Pastoral Letter from the Rev. Mr. Fletcher to the Parishioners of Madeley 551-553

Dated Nov. 26, 1777. Rev. Fletcher fears that he did not do as much as he could have to the people of Madeley. He further advises them to "have lower thoughts of yourselves, higher thoughts of Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you."

The evil Consequences of Party-Spirit 553-555

Whether a party's cause is birth, death, politics, or dispute, it always brings violence and disrupts the peace of a community. A man of party encompasses the vices of the party itself. However, a man of moderation overcomes these vices and lives a peaceful, virtuous life.

A Slave's Muzzle 555-556

This article describes the muzzle similar to an iron bit used on a horse. The purpose of it is to control and silence and unruly slave. A separate section tells of a revengeful slave, who was muzzled and beaten, capturing his master's three sons and throwing them from the roof of the house.

Poetry 556-560

The Groans of the Creation shall have and end. – A View taken of the Restoration of all things. – An Invocation and an Invitation of Him who shall bring it to pass. (from Mr. Cowper's Poems, Vol. II. B. VI.) 556-560

The Slave 560

The Arminian Magazine, For November 1793.

Portrait: Mr. William Stevenson, *Ætatis* 34, Preacher of the Gospel

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 551-556
(continued from 511)

Whenever Mr. Fletcher felt he was in a trial is when he called upon his faith in the Lord the most. He did not care whether he lived or died, just as long as he was the Lord's. He always worked with the greatest of zeal no matter what calamities or illnesses plagued him.
(concluded on 617)

A Short Account of the Dealings with God with Mr. Marmaduke Pawson (written by himself, concluded from 516) 556-560

Mr. Pawson recalls that whenever he sinned, he wondered if he was really a child of God because he continued to sin. He later realized that he would always sin, but that Jesus already died for those sins as well. Whenever he was preaching, he would always call for God to guide him and people would ask him to continue. When he contracted a fever, he meditated on the Book of Revelation and he soon recovered.

A Sermon on Isaiah xlvi. 12 (by Christopher Hopper) 561-568

This sermon describes the type of people who are far from righteousness, which include people who swear and are drunkards, adulterers, liars, Sabbath-breakers, and lovers of pleasure. These people will never inherit the kingdom of heaven.
(concluded on 627)

An Account of the Life and Death of Elizabeth Radden, of Whitchurch, Hants (by Mr T. Bingham) 568-575

Miss Radden always had a great compassion for working with kids younger than her. She helped with Sunday school by reading books to kids. She did not feel redeemed until she was 20 years old. Shortly thereafter, she fell ill with fever. She survived for several weeks, but eventually succumbing to the fever while she continued to praise and pray to God.

Extracts from Mr. Bartram's Travels (continued from 539) 576-581

Mr. Bartram traveled from Charleston, South Carolina, to Cherokee country. He notes various types of shells and biting flies. He describes pleasant relations with the Cherokee and his survival of a hurricane. Finally, he mentions various types of snakes in Florida including the Water Moccasin, Pine, and Bull.
(continued on 636)

A Narrative Of the Sufferings of Lieut. George Spearing, who lived Seven Nights in a Coal-Pit without any Sustenance except from Rain-water (written by himself) 582-587

Mr. Spearing was in the woods when he fell in a 51-foot pit. He suffered greatly from thirst and hunger, but was able to save enough water from a heavy downpour to survive for seven days. His friends found him when they were merely searching for his body for his funeral. He stayed nearby for six weeks trying to recuperate before heading back home to Glasgow. He, however, ended up loosing his leg below the knee.

An Account of the Conversion of Two Malefactors, at Jedborough, in Scotland; in a Letter from Mr. William Hunter, Senior 587-590

Mr. Hunter met three malefactors on his first visit to Jeborough. He gave a Bible to two of them in hopes that they would read it. Upon his return, he found the two reading the bible and learned that they had converted. He walked with them to the execution platform. Mr. Hunter left before they were to be hanged, but later learned that both ropes broke when the platform dropped, leaving both men living. The guards invited Mr. Hunter back to preach to everyone.

A Dissertation upon the Name *christos*, the Messiah, or the Christ, in English rendered, according to the etymology of the word, the Anointed 590-596
(extracted from Dr. Campbell's Translation of the Four Gospels)

Dr. Campbell says that both the Hebrew word for "Messiah" and the Greek word for "Christ" refer to the same thing, the anointing of a priest. In the Old Testament, these words are used almost interchangeably. However, in the New Testament most people in Jesus' time accidentally used "Christ" as Jesus' surname. This is false but is the reason that Jesus came to be called "Jesus Christ," "Jesus the Christ," or "Jesus the Messiah."
(concluded on 626)

Pastoral Letters, from the Rev. Mr. Fletcher to the Society at Madeley 596-599

Dated Dec. 2, 1777: Rev. Fletcher writes to let the people of Madeley that he constantly prays for them.
Dated 1778: Rev. Fletcher asks his congregation to be diligent, frugal, and to pray always.
Dated July 18, 1778: Rev. Fletcher encourages his congregation to continue to spread the Word of God. He also asks them to write in return.
Dated Sep. 15, 1778, to Mr. Thomas York: Rev. Fletcher thanks him for looking after his home and other temporal duties during his absence.

Extract from "Letters from an American Farmer" (by J. Hector St. John, a farmer in Pennsylvania, published in 1787) 599-600

Mr. St. John was walking through the forest when he came upon several men taunting a slave that was locked up inside a cage where he was left to die for killing the overseer at the plantation at which he worked. Mr. St. John shot at the white men to make them flee and then released the slave.

Anecdote 601

Mr. Wood, a merchant of Decca, lent a local man 50 rupees to clear some forest so he could build his own home. When the man saw Mr. Wood again to repay him, Mr. Wood refused and gave him more money. This happened a third time as well. With all the money Mr. Wood gave the man, he was now the head of five villages.

Letters 601-603

A Letter from Mr. George Lowe 601-603

Mr. George Lowe writes about the conversion of his brother, Robert Lowe shortly before his death.

Poetry 604-606

The Prophecy of Balaam. Num. Chap. Xxiii, xxiv. A Pindaric Ode 604-606

Thoughts on Death 606

The Arminian Magazine, For December 1793.

Portrait: Mr. Richard Rodda, Ætatis 51, Preacher of the Gospel, "Less than the least of all Saints"

The Character of Mr. Fletcher, from Mr. Gilpin's Portrait of St. Paul 617-621
(concluded from 556)

Rev. Fletcher refused to let his ailing health keep him from preaching at any time. The last time he preached, he preached for four hours. Afterwards, he had to be helped home to bed, where he never left until his death. Thousands of people passed by to see him before and after his death.

The Journal of Mr. James Hall (continued from 459) 621-627

Mr. Hall writes of a Catholic man who came to him asking how to receive absolution from his sins other than paying a Catholic priest. On a trip to Liverpool from Dublin, Mr. Hall examined his life at that moment compared to five years previous. He examined his reading of Scripture, his prayer life, and his preaching. He also tells of a poor woman that came to them for aid, where a Physician among them helped her for free.

A Sermon on Isaiah xlvi. 12 (continued from 568) 627-636

The worst of the unrighteous are the hypocrites and formalists. God speaks to those unrighteous through the Holy Spirit, the Bible, and messengers. The author then writes that the Son of God wants to save the unrighteous.

Description of the Persons, Characters, and Customs of the American Indians (from Mr. Bartram's Travels, continued from 581) 636-642

Mr. Bartram describes the gentlemen of the Indian tribes as very robust and powerful men. They are all very political because of their war against Spain and their wars against each other. Despite their occasional hostility and violence, they are all extremely gentle, compassionate and forgiving people.

A Dissertation up one the Name *christos*, the Messiah, of the Christ, in English rendered, according the of the etymology of the word, the Anointed (concluded from 596) 642-646

It is possible that the order of the Greek words in the New Testament could mean "Jesus who is called Christ" as well as the other meanings listed last month. Dr. Campbell continues to list examples of Paul's usage and the Gospels' usage of *Christ, Messiah, Jesus,* and *Anointed.*

The Conversion of a dying Soldier, who was shot at Woodhouse in Leiceshterhire, March 8, 1793 (by Mr. Benjamin Squire) 646-650

A sergeant went looking for a soldier, Thomas Kirkman, who was on furlough. Once found, an argument ensued and Kirkman was shot in the back because the sergeant thought he was trying to escape. Before he died, Mr. Squire told him about the sinfulness of humans, where he converted shortly afterwards.

Italian Anecdotes 650-652

Mr. Watkins writes that the Venetians know a great deal about St. Mark, the patron saint of Venice. He says that the people of Rome and Naples do nothing but live in violence, where men are constantly killing each other.

An Account of the Life of Mr. David George, from Sierra Leone in Africa; extracted from the account given by himself in a conversation with Brother Rippon of London, and Brother Pearce of Birmingham 653-659
(from the Baptist Annual Register, June, 1793)

Mr. George gives accounts of the beatings of his mother, brother, and himself. He eventually ran away from his cruel master. He was captured but sold to a much more humane master who treated him well and taught him how to read. He was sent up to Nova Scotia when the English evacuated Charleston, South Carolina. Here he was converted to Christianity. His master, Governor Clarkston, brought Mr. George back to Liverpool with him.

Pastoral Letters, from the Rev. Mr. Fletcher 659-663

Dated Oct. 1776: Rev. Fletcher tells of how is trying to return to Madeley but keeps getting delayed. He tells his parishioners to continue to love one another.

Dated Dec. 28, 1776: Rev. Fletcher's return has been delayed because of personal illness. He fears he is near death and asks his parishioners to confess of any recent sins and make their hearts right with God.

Poetry 663-668

A General Hymn of Praise: A Paraphrase of part of the Song of the Three Children, recorded in the Apocrypha 663-665

Happiness to be found in our own Minds 666-667

A Hymn for Noon 667

A Hymn for Morning 668

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The Arminian Magazine for the Year 1794
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XVII

London: Printed and Sold at the New Chapel, City Road

The Arminian Magazine, For January 1794.

Portrait: Mr. William Thompson, Aged 54, Preacher of the Gospel

The Experience and Travels of Mr. Freeborn Garretson, Minister of the Gospel, in North America (extracted from the Narrative written by himself, and printed at Philadelphia in 1791) 3-9

Mr. Garretson, a born Anglican, lost his mother and sister when he was young. After two near death experiences, he gave his life to God. He faded away, but the words of a Methodist evangelist, "Awake Sinner! For you are not fit to die!," convicted him once again.
(continued on 57)

A Sermon, Preached at the Conference held at Leeds, July, 1793, by Joseph Benson, and published, with some enlargement, at the desire of the Preachers 9-18

Mr. Benson's sermon addresses the issue of spreading the Gospel message according to Mark 16.15-16. Mr. Benson addresses what is implied in preaching the Gospel, who should preach it and to whom should those said people preach. Lastly, he addresses what is required of those that hear the Gospel message preached to them.
(continued on 63)

A Short Account of the Experience and Death of Mr. John Hatton 18-21
(written by his Son)

Mr. Hatton was a semi-religious man all his life, but he followed the preaching of the Moravians for most of his life. While hunting, he met a Methodist preacher who fed him and preached to him. From that moment, Mr. Hatton fully devoted his life to God. Weeks before getting sick, he had a premonition that he was to die soon, so he prayed constantly. Weeks later he fell ill and died.

The Authenticity of the Gospels demonstrated, From Dr. Campbell's Preface to the Gospel according to St. Matthew 19-27

Dr. Campbell discusses the authorship of the Gospel of Matthew, citing some of the early fathers (Papius, Eusebius, Ireneus, Origen) of the Church. He then discusses the validity and authenticity of the Gospel of Matthew, citing that the composer of the Gospel very likely had a close and personal relationship with Jesus. Dr. Campbell also presents arguments for whether the Gospel was written in Hebrew or Greek.
(continued on 78)

A Letter from Mr. William Stephens, giving an Account of the Experience and Death of John Cole 27-31

John Cole's parents ran a public house, so he was exposed to evil and deception at an early age. He had a fear of the "powers of Darkness" from early childhood, but still performed bad deeds. He was convicted of his sins at the age of 12 at a Methodist funeral. Even though he married a woman of God, they were not happily married. He eventually found solstice in God on his own when he began to hear the Methodist preachers regularly. Though he had troublesome times in his life afterwards, he always stayed close to the Lord.

The Dreadful End of a Blasphemer 31-32

A man the Duke of Sully knew prospered at everything he did. He spoke numerous languages, possessed a vast knowledge of subjects, excelled at any and all athletic events, and was successful in business. However, despite all this, he was a drunkard, liar, cheater and atheist. Even on his deathbed, he cursed and denied God.

A detail of the Massacre of the English, by the French Indians, at Fort William Henry, in America, in 1757 (by Capt. J. Carver) 33-38

Capt. Carver retells the story of the surrendering of the English at Fort William Henry to the French and the French Indians. While the French promised them no harm and allowed them to leave with the guns but no ammunition, the French Indians planned an ambush on them. The French Indians attacked the English, murdering over 1,500 men, women and children. Many were taken hostage and never heard from again. Capt. Carver also includes his escape from captivity.

On Private Prayer 38-42

One should not neglect the thanksgiving part of prayer. People often ask God for things but forget to thank God when they are delivered or answered. People must also remember that God is a jealous God, so they must not forget to praise God's name. Finally, they need to remember to pray everyday in private, not just at the dinner table or family prayer.

Mr. Fletcher's Pastoral Letters 42-46

Dated Feb. 18, 1777; To Mr. William Wase: Mr. Fletcher says that he is recovering from his illness, and that death has lost its sting. He offers Mr. Wase money for a room. He also thanks him for his encouragement through his illness.

Dated July 8, 1777; To Mr. Michael Onions: Mr. Fletcher thanks Mr. Onions for this thoughtfulness concerning Mr. Fletcher's illness and recovery. Mr. Fletcher encourages him to continue with his faith and remember to pray privately every day.

Dated November, 1777; To Mr. Thomas York and Daniel Edmunds: Mr. Fletcher thanks them for their previous letter. He asks Mr. York to report on Mr. Fletcher's money accounts, for he does not want to leave England without his accounts settled.

The Negro-Trade. A Fragment 46

This excerpt describes a slave trade on the shores of Africa. Many are murdered if they refuse to become slaves. At the end, the author says that the only reason the slave trade exists is to make sugar and alcohol, both of which should be avoided.

Continuation of Dr. Coke's Journal through the West India Islands 47-52
(continued from Vol. 16, p. 549)

Dr. Coke traveled up to Kingston, Jamaica, where several Christians lived. He tells of the beautiful land of Jamaica and how romantic it is. He also tells of numerous people he met while there.

The Unfeeling Father 52-53

A father refused to let his daughter and grandchildren into his house because the daughter left him, married and had two children. The father was not willing to forgive his daughter for her actions. She waited outside overnight with her children. In the morning, the father found his grandchildren weeping over their deceased mother.

Poetry 53-56

A Hymn for Evening (by Parnell) 53-54

The Soul in Sorrow (by Parnell) 54-55

The Happy Man (by Parnell) 55-56

The Arminian Magazine, For February 1794.

Portrait: Mr. Alexander Suter, Aged 36, Preacher of the Gospel

The Experience and Travels of Mr. Freeborn Garretson, Minister of the Gospel, in North America (extracted from the Narrative written by himself, and printed at Philadelphia in 1791, continued from 9) 57-62

Mr. Garretson tells of some of his temptations from the "Evil One." He also tells of his conviction to not hold slaves any longer. He promptly freed all of his slaves with compensation and continued to preach to others to carry out the same actions. He was beaten as a result of his preaching. A Methodist preacher then confronted him for preaching when he was not properly ordained. Afterwards, Mr. Garretson started his ordination.
(continued on 113)

A Sermon, Preached at the Conference held at Leeds, July, 1793, by Joseph Benson, and published, with some enlargement, at the desire of the Preachers (concluded from 18) 63-74

The fact that Silus, Timothy, Titus and others preached the gospel shows that all Christians are called to preach the gospel, not just the disciples. The gospel that is preached in the bible must be trusted as accurate because the writers were eyewitnesses to all the events that occurred. This only emphasizes the importance of preaching the gospel. Further, Mr. Benson gives reasoning for all Christians to preach the gospel in their lives, mainly that if one does not live the gospel out in their lives, it is a sign that they are not believers; furthermore, all non-believers shall be damned.

A Short Account of the Experience and Death of Barbary Styan 74-78
(by Samuel Hodgson)

Miss Styan was devoted to God her entire life. She was constantly in prayer and deep meditation. When visiting her aunt, she fell off a horse and suffered a head wound. She never fully recovered from the wound, further developing a cough from which she eventually died.

The Authenticity of the Gospels demonstrated, From Dr. Campbell's Preface to the Gospel according to St. Matthew (continued from 27) 78-84

Dr. Campbell continues to discuss the language in which the Gospel according to St. Matthew was written. He covers the tongues of Abraham, Jacob and David. Even though they may not have spoken Hebrew, it was still referred to as Hebrew. Thus, even though Jesus may not have spoken in Hebrew or the Gospel according to St. Matthew not written in Hebrew, it is still referred to as Hebrew.
(continued on 127)

An Account of the Earthquakes in Calabria, Sicily, and other pars of Italy, in 1783. Communicated to the Royal Society, by Sir William Hampton 84-90

The earthquake in Sicily left over 40,000 people dead along with serious building and landscape damage. Farming fields were destroyed either by the quake itself or the tidal waves that the quake produced. Hundreds of people were killed from the tidal waves as well, where some of them came from hot springs and lakes, scalding people to death with hot water.
(continued on 152)

On Providence 90-94

This article addresses how often people underestimate or simply forget the power of God's Providence. People in the Old Testament constantly doubt the power of God as people still do today. Thus, the article shows how God always came through for people in the Old Testament and will continue to do so today.

The Way by which the Children of Israel passed the Red Sea, at the time of their Deliverance from the Land of Egypt (from Mr. Bruce's Travels, Vol. I, 229) 94-99

This article describes the most probable route that the people of Israel traveled when they were leaving Egypt. Included are the names of mountains that they maneuvered around and cities they went through or avoided. He also speaks of the parting of the Jordan River, and says that the parting of the Red Sea is no greater a miracle than the parting of the Jordan River.

The Importance of possessing and exercising Religious Affections 100-102

Religious affections in this case are having a love and respect for God, having a tender heart and so forth. When these things are not possessed, the grief exemplified in the Gospel of Mark over hard hearts can be seen again.

Mr. Fletcher's Pastoral Letters 102-105

Dated Sept. 15, 1780; To the Rev. Mr. Greaves: Mr. Fletcher regrets to tell Rev. Greaves that he will not be arriving as planned due to his manuscript and ill health. He wants to return to England to help, but fears for his health. He, therefore, asks Mr. Greaves to continue to preach but to be careful because some preachers had been beheaded.

Dated Sept. 15, 1780; To the Societies in and about Madeley: Mr. Fletcher encourages the people of Madeley to continue to stay strong in the Lord.

Dated Feb. 14, 1781; To Mr. John Owen: Mr. Fletcher encourages Mr. Owen in the reclaiming of the backsliders in the church.

The Prostitute. A Fragment 105-106

The narrator tells of a prostitute, Magdalene, and how sick, hungry, and poor she was. Instead of chastising her, he clothed, fed, and helped her.

Poetry 107-112

The Hermit (by Dr. T. Parnell) 107-112

The Arminian Magazine, For March 1794.

Portrait: Mr. John Beaumont, Aged 31, Preacher of the Gospel

The Experience and Travels of Mr. Freeborn Garretson, Minister of the Gospel, in North America 113-119

(extracted from the Narrative written by himself, and printed at Philadelphia in 1791, continued from 62)

Mr. Garretson tells of him substituting for another preacher on his circuit in Philadelphia. Mr. Garretson found out how tiring traveling preaching was, fainting several times in a matter of days from heat and exhaustion. He was ordained at the Baltimore Conference as a Traveling Preacher. He battled numerous non-Methodist preachers about salvation and the truth of Scripture. He prayed for the armor of God. He continued to preach and have trials, but consistently grew more and more confident in his faith and preaching.
(continued on 169)

A Sermon, On the Nativity of Christ 120-127

This sermon talks about the nativity of Christ and how all the angels rejoiced at Christ's birth and the benefits of their rejoicing was "Glory to God in the Highest; and on earth Peace; Good-will towards men." When people put their faith in Christ to become Christians, this brings glory to God. When Christians further live out their lives according to how Christ said, it again brings peace on earth and glory to God. The main hindrance for glorifying God is ignorance spread over Christians, causing them not to see the glory of God at work in the world. Other hindrances include unbelief and non-repenting Christians.
(concluded on 175)

The Authenticity of the Gospels demonstrated, From Dr. Campbell's Preface to the Gospel according to St. Matthew (continued from 84) 127-134

Dr. Campbell continues to discuss the language in which Jesus spoke and the language in which the Gospel according to St. Matthew was written, specifically referring to Syrian in this section. In the end, Dr. Campbell emphasizes that anything Christians read today are translations and are going to be in error. As for the authorship of the book of Matthew, Dr. Campbell says that Matthew is the least questioned authorship of the four gospel books.
(continued on 184)

An Account of the Hindoos, in the East Indies, and of the possibility of spreading the Gospel among them; extracted from the Narrative drawn up by Rev. John Thomas, and addressed to the Rev. Mr. Rippon 134-141

Rev. Thomas gives an account of several Brahmans in the East Indies and his preaching to them. As many as four Brahman actually convert on hearing that the Bible is the only word of God and that Jesus is the only Savior for people. Included is a prayer from one Brahman where he confesses he is a vain idol worshipper and asks for forgiveness. Mr. Thomas describes three types of "torture" (Hindu rituals) that often take place in villages.

A Short Account of Mrs. Valton, who died Nov. 16, 1793 141-146
(by Mr. John Valton)

Mrs. Valton grew up in the established Church under God-fearing parents. When she married, she met Miss Johnson, a Methodist, and kept up correspondence with her for many years. Mrs. Valton, not being proud of her husband's material wealth, sold virtually everything soon after his death. She then joined Miss Johnson and joined the Methodists a year later. Years later she was told of Mr. Valton, but they did not marry for years since Mr. Valton was a traveling preacher. When they finally married, they were married for seven years before her death.

The History and Description of the Tree which produces the Balm of Gilead. From the Travels of James Bruce, of Kinnaird, Esq. 146-152

The Balm of Gilead most likely received its name from the products it produced for trade, specifically Cinnamon, Myrrh, and Frankincense. Pliny and others referred to the fertile area as Balsamum Judaicum, which evolved into Balm of Gilead.

An Account of the Earthquakes in Calabria, Sicily, and other pars of Italy, in 1783. Communicated to the Royal Society, by Sir William Hampton (continued from 90) 152-158

Sir Hampton continues to tell of the devastation that covered the island. Springs sprung forth from the ground causing flooding, and once fertile lands are not overturned with unfertile soil. He tells of how people and animals are managing to live amidst the destruction.
(continued on 193)

A remarkable Dream of Dr. Doddridge; preserved by the Rev. Samuel Clarke, son of the late Dr. Clarke, of St. Alban's 158-160

Dr. Doddridge dreamt that he entered a great palace that was paralleled to Heaven. Grapes and bread were seen on the altar mirroring the altar in church. The Lord of the palace was extremely gracious and loving. The Lord of the palace also spoke in similar phrases that are found in the bible.

Letters 160-164

Dated Aug. 31, 1791; To ----- from Mr. Abraham John Bishop: Mr. Bishop tells of his dangerous voyage to America. Upon his arrival, he is told that he would be allowed to seek ordination if he so pleased.

Dated Nov. 1, 1791; To ------ from Mr. Abraham John Bishop: Mr. Bishop tells of his preaching in Halifax and of other Christians there, both black and white. He requested from Dr. Coke some relief so that he might preach further inland.

Dated April 1, 1792; To ------from Mr. Abraham John Bishop: Mr. Bishop tells of hundreds of converts and his travels up river despite falling ill.

Dated April 19, 1793; To ------from Mr. Abraham John Bishop: Mr. Bishop tells of his continuing preaching to black soldiers and others. He expects relief soon.

Poetry 165-168

Peace among the Nations recommended on the ground of their common fellowship in sorrow – Prodigies enumerated – Sicilian Earthquakes – Man rendered obnoxious to these calamities by sin – God the Agent in them – The Philosophy that stops at secondary causes, reproved 165-168
(From Mr. Cowper's Time Piece)

The Arminian Magazine, For April 1794.

Portrait: Mr. Jonathan Crowther, Aged 32, Preacher of the Gospel

The Experience and Travels of Mr. Freeborn Garretson, Minister of the Gospel, in North America (extracted from the Narrative written by himself, and printed at Philadelphia in 1791, continued from 119) 169-175

Mr. Garretson continued preaching in Virginia, where he preached against the practice of slavery. He continued to find more opponents to the Methodist preaching. Even though he was bed-ridden with illness, he continued to preach. This practice almost led to imprisonment. He tells of the death of his brother John and who he was there at his bedside at his death.
(continued on 225)

A Sermon, On the Nativity of Christ (concluded from 127) 175-183

For peace on earth, one must live a righteous life. Jesus is the king of righteousness and, therefore, the king of peace as well. He is also the king of peace because he takes away our sins, uniting people with God and creating peace. Those that are not united with and at peace with God will suffer turmoil in their lives. It is God's will to have people at peace with God so that they may lead peaceful lives on earth.

The Authenticity of the Gospels demonstrated, From Dr. Campbell's Preface to the Gospel according to St. Mark (continued from 134) 184-189

Papias was the oldest witness to the Gospel according to St. Mark. He supported the claim that the Book of Mark was the second book written about the life of Jesus, written after the Gospel according to St. Luke. Papias testified that everything St. Mark put in his account of Jesus was true as he heard it from Jesus' disciple Peter. It is widely accepted that Mark wrote his Gospel in Greek.
(continued on 236)

On Gratitude for divine Mercies 189-193

Christians should always remember to be thankful for the mercies that Jesus and God have bestowed upon them. The greatest mercy is that of salvation and forgiveness of sins. Just as importantly though, Christians should remember to thank God for the smaller mercies and gifts in life, such as simply being born a human, personal safety, and so forth.

An Account of the Earthquakes in Calabria, Sicily, and other parts of Italy, in 1783. Communicated to the Royal Society, by Sir William Hampton (continued from 158) 193-200

The entire town of Mollochi di Sotto fell into a ravine the earthquake created. The areas of Oppido and Terra Nuova were affected greatly. The land shifted such that two rivers were stopped and now formed two large lakes. Another small mountain (250 feet high) was moved over four miles from its original position. Another area that produced and stored oil was hit, spilling thousands of barrels of oil into the sea. (concluded on 250)

The Stations of the Preachers, and Number in Society, in the United States of America 200-204

This list gives the names of preachers and number of members in the Society in Virginia, North and South Carolina, Georgia, Kentucky, Maryland, Pennsylvania, New York and New Jersey. Total number of members was 66,191.

On Education (from Dr. Beattie's Elements of Moral Science, Vol. II) 204-207

Children should be educated in a way that they make their own decisions and opinions. Moreover, these decisions and opinions should reflect a moral, Christian lifestyle. This type of education is more confidently found in private schooling, but can also be found in public schooling.

The Spanish Bull (from a Collection of Letters written from Barcelona) 207-208

A Spanish Bull is necessary for anyone to be properly buried in Spain. Even if a person has a Bull, but it cannot be found, the person will be denied burial. The Bull opens the gates of heaven to the cruelest villain. This bull, however, is not given or earned, but must be bought from the king of Spain or from the Catholic Church.

The Method of treating the Small Pox (by Paidagogos) 208-213

Paidagogos suffered from smallpox. His treatment was "Inoculation," which consisted of a diet of nothing more than bread and water and isolation from others. After ten days, he escaped his quarantine for fresh air. He fell into a creek to where he was completely submerged in water. Shortly thereafter, his smallpox had diminished. He began preaching but found a second career publishing his cure for smallpox. He also developed a medicine (called "salts") for smallpox consisting of grains, herbs and spices.

Dr. Doddridge's Account of the Death of a remarkable Malefactor 213-215

An Irish papist was accused of murdering a young man. He was convicted based on the testimony of a woman who lived with him in adultery for years. Even though he was still convicted and executed, the prisoner expressed his thankfulness to Dr. Doddridge for ministering to him.

A remarkable Cure of a Gutta Serena (by W. Churchey) 215-216

A nineteen-year-old woman, Elizabeth Watkins, developed a severe case of Gutta Serena (an eye disease). Numerous surgeons could not fix her ailment. Upon hearing a public prayer, she confessed that she had sinned and asked for repentance. Her eyesight was restored immediately.

Letters 216-220

Dated May 1, 1793; From Mr. Abraham John Bishop, to the Rev. Dr. Coke: Mr. Bishop tells Dr. Coke that they have purchased a house and converted it into a chapel. Mr. Bishop asks for help in his preaching because his health is failing.

Dated July 13, 1793; From Mr. Francis-Hallett, to the Rev. Dr. Coke: Mr. Francis-Hallet gives the account of the death of Rev. Mr. D.

Dated Nov. 24, 1756; From Mr. Fletcher, to Mr. John Wesley: Mr. Fletcher tells Mr. Wesley of the two options of life before him: to go forth in ministry in a foreign land or to stay near home and minister to people there. He says that he will do whatever Mr. Wesley instructs him to do.

Poetry 220-224

The Country Fellows and the Ass: A Fable (by Dr. Byrom) 220-221

Exhorting Sinners 222-223

Incitement to Pity (by Myrantha) 223-224

The Arminian Magazine, For May 1794.

Portrait: Mr. William Blagborne, Aged 38, Preacher of the Gospel

The Journal of Mr. Freeborn Garretson (continued from 175) 225-231

Mr. Garretson gives an account of converting a Quaker preacher and many of his fellow congregants. He traveled to Dover, Queen's Ann, and Somerset, where a woman tried to shoot him. He also tells of a sheriff that was afraid to arrest him because of the eternal consequences from God. Mr. Garretson starts preaching to the effect of almost having revivals at every sermon.
(continued on 281)

A Sermon, on Psalm cxix. 136 (by Dr. Leighton) 231-236

Dr. Leighton shows that love is the strongest of all passions with all passions following it. Rather than showing the great possibilities of letting love lead, Dr. Leighton rather concentrates on what happens when people do not let love lead in following God's laws. He gives examples from the Old Testament (Jeremiah and the Philistines) about what happens when people do not follow God's law out of love.
(concluded on 287)

The Authenticity of the Gospels demonstrated, From Dr. Campbell's Preface to the Gospel according to St. Luke (continued from 134) 236-245

Dr. Campbell gives evidence for Luke being the third book written, after Matthew and Mark. He asserts that Luke was a Jewish convert to Christianity rather than being a Gentile convert. The original text of Luke was written in Hebrew, not Greek. The authorship of Luke has even more credibility than Matthew or Mark because Paul writes in his letters about Luke and his written Gospel. Dr. Campbell also notes some of the stories unique to the Gospel according to Luke.
(continued on 292)

Some Account of the Life and Death of Mr. Samuel Ibbs, of Margate, in Kent (by Z. Cozens) 245-250

Mr. Ibbs was sent to be a draper and taylor apprentice. He stayed years after his apprenticeship despite severe mistreatment. He went to London afterwards where he came across the preaching of the Methodists. Despite this, Mr. Ibbs became an alcoholic that put him into a grave state of health. Upon receiving physical treatment, he once again came across the Methodist Society. This time Mr. Ibbs converted as a result, but was unable to recover from his alcohol-induced illness.

An Account of the Earthquakes in Italy (concluded from 200) 250-257

The town of Reggio was completely leveled. Despite this, the death toll was only 126. Messina suffered much in the way that Terra Nuova and Oppido did with severe ravines going through the city. The mortality was much higher in Messina because of the fires that scorched the city. Finally, Sir Hampton notes how several villages and towns were destroyed as a result of volcanic lava rivers that were exposed after the earthquakes.

The Method of Walking with God 257-259

In order to walk with God, one must ask for divine help. One must concentrate on doing every action or speaking every word for the Glory of God. One must also try to eliminate any hindrances in their life, i.e. any sin in their lives.

A Cure for a recent Scald (by William May) 259-261

The best and most recent discovered cure for a recent scald is to apply cold water. Application of either oil or vinegar will only worsen the burn because they conduct the heat and dry out the skin, respectively.

An Account of the Plague, or Malignant Fever, at Philadelphia, in 1793; extracted from the Narrative written by Matthew Carey, and printed in Philadelphia 261-268

Before the plague hit Philadelphia, the city was expanding rapidly. When the plague arrived, however, people were afraid to leave their homes and businesses pummeled. Although the source was never positively identified, possible sources were a bad shipment of coffee, an infected boatload of workers from Tobago, and others. Infected people were isolated in their homes or hospitals. The streets and public places were cleansed. Included are some specific cases of infection and how it affected the uninfected.
(continued on 301)

The Necessity of giving the whole Heart to Christ 268-270

The necessity of giving one's whole heart to Christ is that otherwise one will be subject to becoming infected with sin. If one only gives half of their heart to Christ it is the same as not giving any of their heart.

To make black Writing Ink 271

To make good black writing ink, the author provides an extensive procedure that covers several days. Also included are tips on how to keep the ink preserved along with what not to do to the ink.

Anecdote of the Rev. Mr. Berridge (by J. Suttcliffe) 272-274

When the Rev. Mr. Berridge began to preach, people from other towns came to hear him. He also preached to five or six men in another town. Surprisingly, Rev. Berridge was accused of preaching outside his parish and the bishop scolded him for it. When Rev. Berridge told the bishop that he could not confine himself to preaching in just his own parish with a good conscience, the bishop was convinced. He ordered the man who accused Rev. Berridge in the first place to be ignored by the Church.

Letters 274-277

Undated: A Letter from a Gentleman, on the Revolution in France: This letter talks about links between the French Revolution and the prophecies of the Book of Revelation.

Poetry 278-280

The Cameleon: A Fable (by Merrick) 278-279

1. This world is not our rest. 2. The self-righteous shall not be justified. (by a Lady, published by William Cowper, Esq.) 280

The Arminian Magazine, For June 1794.

Portrait: James Hamilton, M.D., Fellow of the Royal College of Physicians, Edinburgh, Ætatis 53

The Journal of Mr. Freeborn Garretson (continued from 231) 281-287

Mr. Garretson recounts visits he made to various families during his travels. Included are stories of a woman that said he could not help her, a man who did not know where Jesus lived on Earth, and more converts. Also included are stories of several mobs that tried to apprehend Mr. Garretson for his preaching. (continued on 337)

A Sermon, on Psalm cxix. 136 (by Dr. Leighton, concluded from 236) 287-291

One must imagine the tears the flow from God's eyes when God's laws are not followed. Furthermore, tears should flow from one's own eyes when similar actions occur. The greatest cause of people not following God's law is that they are ignorant of God's laws. Therefore, those that know God's law should mourn the most. Furthermore, those that mourn should go out and inform the ignorant of God's law in the hope that they will start to follow God's laws. Overall, one must mourn for sin's as a motivation to go tell others about God's laws.

The Authenticity of the Gospels demonstrated, From Dr. Campbell's Preface to the Gospel according to St. John (continued from 245) 292-297

John did not feel that it was necessary to give Jesus' lineage because he felt Jesus' divine acts were proof enough. As a whole, the Gospel according to St. John is drastically different because of a believed different audience and different belief on behalf of the author. John did not feel it necessary to list all of Jesus' miracles because he did not feel Jesus' divinity needed proving. Although the style in which the Gospel according to St. John was written seems to explain things for non-Jews, it contains many Hebrew idioms. Because of this latter fact, Dr. Campbell asserts that John wrote his gospel in Hebrew.

A Short Account of the happy Death of Sarah Cartlidge, of Shafton, near Barnsley Yorkshire (by James Wood) 297-300

Sarah Cartlidge grew up in a Christian household. She never included herself in sinful acts like other children of her age. At the age of seventeen, she became ill and doubted whether she would go to Heaven. After a week of prayer with her father, she believed she would go to Heaven. Her health improved for a few days, but then it quickly diminished, and she passed away a few days later.

An Account of the Plague, or Malignant Fever, at Philadelphia, in 1793 (continued from 268) 301-306

Panic seized Philadelphia as the plague worsened and spread. The dead and dying were put together in slaughterhouses. Government ceased to function because the politicians left town in fear. Riots erupted out of fear and lack of supplies and food. Three months after the plague hit the city, fear, violence and sickness still blanketed the city. Although the sickness did not discriminate on whom it affected, the poor were affected greatly.
(concluded on 363)

The Scripture Method of attaining Purity of Heart and constant Union with God 307-311

Any person that wishes to attain a pure heart can do so. If one wants to have a pure heart, one should imagine that he/she could die any moment. This will cause the person to always live in holiness and purity, casting away all carnal desires and sensual delights. Finally, people should wear the armor of God and follow the cross daily.

Anecdotes of the Rev. John Thorpe, of Masborough, near Rotherham, Yorkshire 311-313

Rev. Thorpe began as a persecutor of Mr. Wesley and Mr. Whitefield. At the time, Mr. Thorpe attempted to mock Mr. Wesley and the Bible, but instead was convicted of his sins. He soon followed Mr. Wesley and joined the Methodists. After years of training, Rev. Thorpe started his own congregation, which numbered 45 at the time of his death.

An uncommon method of cure for an inveterate Head-ach; communicated by Dr. John Bell, of London, to Dr. Duncan, President of the College of Physicians, Edinburgh 313-314

A Colonel suffered from a severe headache that several people could not cure. After months of suffering, a person told him to simply drink six quarts of spring water a day. After a few weeks, he was cured. He drinks water daily and has not had an attack in several years.

Mr. Bruce's Journey through the Desert of Nubia to Grand Cario in Egypt 314-319

Mr. Bruce discovered the source of the Nile, but the Governor of Teawa almost murdered him in the process. He later saved his own life again by saving the life of a black eunuch on his way to Chendi. Mr. Bruce traveled across desert and through forest oases, constantly encountering danger. He talks of both pleasant Muslims (simply referred to as "Arabs") and violent, blood-shedding Muslims.
(continued on 371)

Mr. Fletcher's Letters 319-323

Dated May 26, 1757; From Mr. Fletcher to Mr. John Wesley *319-320*

Mr. Fletcher expresses a feeling of unworthiness to Mr. Wesley. He prays that God will strengthen his faith.

Dated April 18, 1758; From Mr. Fletcher to Mrs. Glynne 320-322

Mr. Fletcher writes to Mrs. Glynne to inquire about the state of her soul. Although he does not accuse her of lukewarmness, he warns her of it. Finally, he encourages her to take up her cross daily.

Dated Dec. 12, 1758; From Mr. Fletcher to Mr. Charles Wesley 322-323

Mr. Fletcher talks about the death of his dear friend Bernon.

The danger of delaying to close to Christ 323-327

A person's life can end at any moment, so they must be sure at any and all times whether they are going to Heaven or not. If a person says that they are saved, they must constantly make sure their actions show it because of the surprise of death. Some people are afraid to give up their lustful and sinful desires because they feel they will not find joy or pleasure in their lives afterwards while others are simply ignorant.

Letters 328-332

Dated Feb. 5, 1792; From Mr. E. C. to Mr. B. Rhodes 328-329

Mr. E. C. thanks Mr. Rhodes for his encouragement on repenting and setting his heart straight. He is continuing to do so.

Undated; From Mrs. M. H. to Miss D. 329-331

Mrs. M. H. encloses an excerpt from a letter written to her encouraging her to give her life to Jesus and only Jesus. It is through him that she will find God.

Undated; From Mrs. H. to Mrs. S. 331-332

Mrs. H. encourages Mrs. S. to pray for faith, humility and love.

Poetry 333-336

The Soul's Farewell to Earth, and Approaches to Heaven (by Mrs. Cowper) 333

The Gardener (by Mrs. Cowper) 333-334

The Transfiguration 334-336

The Lawyer's Prayer 336

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Portrait: Mr. Charles Atmore, Aged 33, Preacher of the Gospel

The Journal of Mr. Freeborn Garretson, in North America, in the years 1779, and 1780 (continued from 287) 337-343

Mr. Garretson gives the story of a young Quaker woman who was struck dumb because of her sins. However, upon hearing Mr. Garretson's preaching, she was cured. He recounts several other encounters with Quakers in which he was able to convert several to the Methodist teachings. During one of his trips in Maryland, a mob seized him and threw him in jail for several weeks. He was released because the Governor of Delaware agreed to allow him preach in Delaware if he was released.
(continued on 393)

The Three-fold Relation of Christian Ministers: Being the Substance of a Sermon preached at the Conference held at Leeds, Aug. 7, 1793 (by Samuel Bradburn) 343-355

Some of the worst persecutors of Christ in the time of St. Paul were those that supposedly believed the gospel but watered it down and did not follow it completely. The true ministers of Christ and Paul, e.g., Titus and Timothy, were partners, messengers of the Gospel, and glory of God. They worked in conjunction with each other, spreading the gospel of Jesus in the attempt to make a unified Church of and for God and Jesus. They not only had to go out to the people, but also had to go back to God in prayer. The ministers of today need to follow this example.
(concluded on 398)

Some Account of the Life and Death of Ann Taylor 355-357

Ann Taylor was taken to a religious meeting when she was a little girl. Her parents struggled with their own salvation, but her mother was saved before she passed away. Upon her mother's death and her own illness, Ann wished she were a Christian.

A Dissertation on Schism (by Dr. Campbell) 358-363

The author notes that the Greek word for 'schism' is used more often in Greek than it is used in the translated English version. The Greek word always refers to a breach or separation. Paul primarily uses the word in a negative fashion referring to schisms among Christians in a church with their faith.

An Account of the Plague, or Malignant Fever, at Philadelphia, in 1793 363-368
(concluded from 306)

Despite rumors, the plague was not as contagious as everyone originally thought. Non-infected people had to be exposed for a long period of time before they became infected. The plague seemed to infest the town with death and putrid smells, but the author notes that the rate of death was not much higher during the plague. The smell was horrid because the camphor and other pleasant smelling agents ceased to be put out in the streets to cover the smell. The plague was much less severe than in London. Finally, the author notes several people, including Reverends of the Methodist Society, who worked tirelessly to combat the plague.

Hindrances in the Way of Salvation 368-371

Some of the greatest hindrances include material idolatry, sensuality, pride, social status among others, vanity, and too great a care for earthly things.

Mr. Bruce's Journey through the Desert of Nubia to Grand Cario in Egypt (continued from 319) 371-378

Mr. Bruce and his party came across some tents in the desert filled with a man and two women, all of who were naked. Through brutal life-threatening interrogation, the man confessed to murdering a man and further informed them of the closest camp of "barbarins." Mr. Bruce explained that he meant no harm to the woman, but only sought for his own safety. They continued their journey until a Simoom hit them, causing several of them to fall ill and killing one camel.
(continued on 427)

The Conversion and happy Death of Mary Agnes, of Cavan Circuit, in Ireland (by Mr. Thomas Ridgeway) 378-381

Mary Agnes grew up with pious Christian parents and she led a morally good life in her childhood. No one knows of her conversion point, but everyone knew that she was a strong Christian. Upon her death bed, she constantly sang praise songs to God and continually thanked God for forgiving her sins.

Mr. Fletcher's Letters 381-386

Dated Mar. 22, 1759; From Mr. Fletcher to Mr. Charles Wesley 381-382

Mr. Fletcher asks Mr. Charles Wesley to pray for him because he feels he is a useless weight on the earth, not effectively or honorable proclaiming the Gospel to people.

Dated April 1759; From Mr. Fletcher to the Rev. Mr. Charles Wesley 382-383

Mr. Fletcher continues to preach even though he does not have the confidence to. He doubts his own salvation. Lastly, he prays for Mr. Charles Wesley's health because he does not want him to die and leave him.

Dated July 19, 1759; From Mr. Fletcher to the Rev. Mr. Charles Wesley 383-384

Mr. Fletcher is living the life of a hermit, meditating on scriptures and praying constantly. He is regaining his confidence in God and in himself.

Dated May 17, 1778; From Mr. Fletcher to the Rev. Mess. John and Charles Wesley 384-386

Mr. Fletcher's preaching improved to the point of where he is calling people on their sins and blaspheming of the Christian religion.

Letters 386-388

Dated May 1, 1758; From the Rev. William Grimshaw, to the Societies in Newcastle-upon-Tyne and the Neighbourhood 386-388

Rev. Grimshaw encourages the people of Newcastle to put forth all their effort to living a life of holiness. Their duty should be for God, brethren, neighbor, and their selves.

Poetry 388-392

God the Son (from a Latin poem of Bishop Veda) 388-392

Hope in the Lord (by Mrs. Cowper) 392

The Arminian Magazine, For August 1794.

The Journal of Mr. Freeborn Garretson, in North America, in the years 1779, and 1780 (continued from 343) 393-398

Mr. Garretson continues his preaching in Maryland, where he delivered numerous sermons at which scores of people repented of their sins. Places Mr. Garretson preached included Little York, Colchester, and two Lutheran ministers' homes. Mr. Garretson healed a burn victim by simply reading the Bible to him. He also saved the lives of many children because he found out their mother plotted to murder them. (continued on 459)

The Three-fold Relation of Christian Ministers: Being the Substance of a Sermon preached at the Conference held at Leeds, Aug. 7, 1793 398-411
(by Samuel Bradburn, concluded from 355)

The final relation for Christian ministers is that they do their job for the glory of God. This means that they should hold their position in a holy manner, not like the heathenish Catholic priests that sell indulgences. Christians need to look to scripture to find out how to be ministers of God because the Catholic Church has not led by example. Finally, ministers should not take credit for anything, but rather give all glory to God. Whatever God gives to Christians, they must increase it like the servants with their master's tenants.

A Remarkable Account of Three Jewish Children 412-415

Three Jewish children came to the house of Rev. Mr. Rollman and asked him to take them into his home so that they may become Christians and live in a Christian household. Rev. Rollman at first refused, telling the kids they should respect their parents and go live with them. After the children refused, Rev. Rollman took them in. The German King appointed a council to determine the fate of the children. The council ordered the children to be instructed in the Church away from their parents.

A Dissertation on Heresy (by Dr. Campbell) 415-421

The Greek word translated as 'party' or 'sect' is used indiscriminately in the New Testament. The Christians used this word to talk about non-Christians just like Jews used it for non-Jews. It was not originally used in a negative connotation, but rather showing that one was simply not a Christian or Jew. Over time, however, the term was used for Stoics, Platonists, and other non-Christian thinkers who the Church deemed heretics. Thus, the term evolved to identify heretics rather than just non-Christians. Despite this, it still can be used to either distinguish a class of people or identify a person and lay blame. (concluded on 466)

A short Account of Miss Martha Rose (by Mr. Charles Boone) 421-427

Miss Rose's father died when she was young. Although she led a morally upright life, she did not give her life to Christ until close to her young death. Included are two letters, one to her sister and the other to her mother, that thanks them for their prayers and assures them that she is going to be with God upon her death.

Mr. Bruce's Journey through the Desert of Nubia to Grand Cario in Egypt (continued from 378) 427-432

Mr. Bruce continued his journey towards the site of the murder of Mahomet Towash. Midway in his journey, both camels and companions fell ill due to malnutrition and dehydration. Mr. Bruce discarded all his collections and artifacts that he collected in hopes of surviving. His prisoner, Mahomet Towash's murderer, was even released from his chains, but not custody, in hopes of his survival as well. (continued on 478)

Letters 432-438

Dated Oct. 18, 1758; From Mr. Grimshaw to the Christian Brethren in Newcastle -upon-Tyne, and elsewhere in the North 432-433

Mr. Grinshaw encourages the Christian brethren to lean upon the Lord because the Lord has always provided for Mr. Grimshaw and will do so for the people of Newcastle as well.

Dated Jan. 27, 1761; From Mr. Grimshaw to the Societies in Newcastle 434-436

Mr. Grinshaw reminds the people of Newcastle that they are the chosen people of God, a holy nation. He tells them to resist temptation and pray. He gives the families a daily routine to follow that will allow them to resist temptation and live every moment for the Lord.

Dated April 22, 1794; Addressed to Mr. J. W. by the Rev. Mr. -----, in answer to a Note received from him, relative to a Sermon preached April 13, 1794 436-438

Rev. Mr. ----- recounts the substance of his April 13 sermon, the one to which Mr. J. W. is opposed. Mr. J. W. apparently proposed a different view of hell to Rev. Mr. ----- because there is ample discussion about this topic. Finally, Rev. Mr. ----- says that he is allowed to preach his views just like Mr. J. W. is allowed to preach his, but neither are allowed to restrict the other.

The Conversion of a Person born deaf and dumb (by Samuel Mitchel) 438-440

William Heazley was born deaf and dumb, causing him to receive torment from others in his childhood. Upon meeting some Methodist preachers, he was able to learn of the Methodist way. He grew fast in his faith and organized the first Methodist society in his town. Whenever preachers come, he runs from house to house to notify people. He is seen as a sage in the town.

An Account of Mr. Thomas Delve, of Bristol (by Mr. Thomas Tennant) 440-441

Mr. Delve was seen as a man who truly feared the Lord and was convicted of his sinfulness. He was extremely sincere in everything he did and the community respected his integrity.

Letters 441-444

Dated Mar. 9, 1778; From Mrs. Nind, to Miss R----- 441-444

Mrs. Nind tells of her conversion experience and her growth since then.

Dated Apr. 29, 1757: From Mr. Thomas Walsh, to Mr. James Vine, of Sevenoaks 444

Mr. Walsh says that they are longing for a preacher to come and stay with their congregation.

Poetry 445-448

A Summer Evening's Meditation (by Mrs. Barbauld) 445-447

Written early on a Sunday Morning (by Eliza) 447-448

Court of King's Bench (from the London Papers of Thursday May 29, 1794) 448

Instigators of a riot at a Methodist meeting were convicted and fined one hundred pounds by the King's court. Although the court wishes the Methodists follow the Church of England, they have a right to practice whatever they feel.

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Portrait: Mr. Thomas Rankin, *Ætatis* 56, Preacher of the Gospel

The Journal of Mr. Freeborn Garretson (continued from 398) 449-454

At the Conference, Mr. Garretson was appointed to the Sussex Circuit in Virginia. With cannon fire heard in the distance, he took to preaching against violence and the slave trade. He then tells of several meetings at which many backsliders came back to the Christian faith. He is excited about increasing membership among both black and white people.
(concluded on 505)

A Sermon preached at the Conference held at Leeds, July 1793 455-466
(by Joseph Benson, published at the desire of the Preachers)

The author notes that there are different kinds of proverbs, so one must be careful which proverb one follows. The righteous follow the correct proverbs, thus making them wise and win souls. To win a soul, the person must repent and ask for forgiveness. People must use wisdom and rationale of scripture to win peoples' souls. If this does not work, one must scare the person "as if with a drawn sword" into converting. They must also show the person that they are won themselves.
(concluded on 511)

A Dissertation on Heresy (by Dr. Campbell, concluded from 421) 466-472

Another place that the Greek word for heresy is used is when Paul talks about other teachings that will arise, and the fact that they will be false. The final place this word is used is when Paul is talking about the different sects of the flesh. Finally, Dr. Campbell says that even though the Catholic Church deemed numerous sects as heretical, this does not mean that they were. Dr. Campbell says that any sect that uses the Bible as their authority and uses it in a peaceful, loving, and harmonic way should not be considered heresy.

To the Editor of the Arminian Magazine (by John Gaulter) 472

Mr. Gaulter writes to the Editor stating that the following account of Mr. Joseph Cownley is a compilation of conversations, letters and manuscripts. Despite this, there are sure to be many errors, but he wishes the Editor to still publish it.

The Life of Mr. Cownley (by John Gaulter) 473-478

Mr. Cownley possessed a fear of God and sense of the Holy Spirit since he was a child. He grew up strong in his faith and soon found a Methodist Society near him. Becoming extremely involved, Rev. John Wesley congratulated him by making him an Itinerant Preacher. He preached in Bristol, Cornwal, and Newcastle. One of his greatest character traits is that he never wanted to say anything that would ever offend anyone at anytime.
(continued on 523)

Mr. Bruce's Journey through the Desert of Nubia to Grand Cario in Egypt (continued from 432) 478-484

Mr. Bruce and his companions continued their journey through the desert with little water or food. They came across a friendly party of people who joined their party. All of their camels were no longer travel worthy. Therefore, Mr. Bruce killed two of them for meat and water. The next day, they saw kites in the sky indicating that a town was nearby. Upon entering the town, they were treated extremely well and taken to the castle to recuperate.
(concluded on 533)

Providential Deliverance of a Collier, who was left in the bottom of a Coal-pit to be starved to Death, by an unnatural Nephew, near Bristol in Yorkshire 485-488

Joshua ----- was a man of violent passions before he heard the preaching of a Methodist preacher. He was quickly convicted and began a new career as a collier. His nephew, also a collier, annoyed at his uncle's persistent religious talk, decided to leave him in a coal pit to die. After being in the pit for 15 hours, his wife and a search party found him and rescued him.

The happy Death of a pious young Woman, near Cross Hall, in Yorkshire 488

A young woman led a pious life but never gave her life to God. On her deathbed, she heard Methodist preaching and converted. Being overjoyed, she began to shout praises to God and rise from her bed, but died in the process.

Mr. Fletcher's Letters 489-492

Dated Sept. 14, 1759; To the Rev. Mr. Charles Wesley 489-490

Mr. Fletcher tells Rev. Mr. Charles Wesley that he fells like he is nothing more than dust and should not be preaching. He does not feel worthy to be placed in such a high authority position for the work of God.

Dated Sept. 29, 1759; To the Rev. Mr. Charles Wesley 490-492

Mr. Fletcher says that he realizes he should stop complaining because Rev. Charles Wesley is suffering more than he is. He thanks Rev. Wesley for his brotherly love. Lastly, he is beginning to realize that he should be more thankful for the little things in life, which are still blessings from God.

Dated Oct. 24, 1759; To the Rev. Mr. Charles Wesley 492

Mr. Fletcher hopes that Rev. Charles Wesley's health is not failing him. Mr. Fletcher realized he is filled with unbelief and pride. He prays for Rev. Wesley's health and well-being.

On Sacred Attention 492-496

Sacred attention is when one is constantly attentive to their mindset and motives for their actions. More importantly, that attention should be focused on God alone. One should always be convicted of their sins, always asking for forgiveness, and always doing actions that will bring glory to God.

Letters 496-500

Undated; From the Rev. Mr. Berridge, to the Rev. Mr. Simeon 496-498

Rev. Mr. Berridge gives some unwritten rules about Itinerant preaching such as hours during one should preach or not preach, the need to indulge members to tithe and the importance of moving from town to town because there simply are not enough preachers to go around.

Dated Jan. 12, 1762: From Mr. Grimshaw, to the Societies in Newcastle 498-499

Mr. Grimshaw says there are six things one should love: the Lord, the Lord's Word, the Lord's people, the Lord's ways, the Lord's works and the Lord's cross. The best way to do this is to pray and meditate for the Lord to grant it to you.

Dated Sept. 14, 1755; From Mr. Christopher Hopper, to the Rev. Mr. George Whitefield 499-500

Mr. Hopper asks Rev. Mr. Whitefield to pray for him so that God will forgive him and bless him.

Poetry 500-504

The Pulpit, not satire, the proper engine of Reformation – Petite-maitre Parson. The good Preacher – Picture of a theatrical clerical Coxcomb – Jesters in the pulpit reproved. Apostrophe to popular applause 500-503
(from Mr. Cowper's Time-Piece)

To Disease (by Eliza) 503-504

Resignation 504

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Portrait: Mr. Thomas Broadbent, Aged 28, Preacher of the Gospel

The Journal of Mr. Freeborn Garretson (concluded from 454) 505-511

Mr. Garretson gives thanks for the growth of the Society to over 600 members during his preaching tenure. After being appointed to the Northern Circuit, Mr. Garretson met a new wave of persecutors of the Methodist way. He concludes his account with continued thankfulness for his ability to be in the Methodist Society and to be able to be a child of God. He wonders how people can preach any doctrine about God other than eternal love.

A Sermon preached at the Conference held at Leeds, July 1793 511-523
(by Joseph Benson, published at the desire of the Preachers, concluded from 466)

People that attempt to win souls for the kingdom of heaven are wise. Before souls are won, they are lost. Convincing someone that Christian wisdom is the highest form of wisdom and, thus, winning their soul is like saving a child from the mouth of a lion. People that have particular responsibility for winning souls are preachers, parents, masters, and magistrates. People must finally remember that they are doing this work for God.

The Life of Mr. Cownley (by John Gaulter, continued from 478) 523-529

Mr. Cownley continued to preach in Ireland despite many obstacles and distractions. Included is a letter from Rev. John Wesley telling Mr. Cownley to avoid these distractions and preach nothing but the Gospel according to scripture. He returned to Newcastle to preach and met George Whitefield who was impressed with Mr. Cownley's integrity and preaching abilities. Mr. Cownley fell ill with a severe headache, one which no doctor could cure. Both Rev. John Wesley and Mr. Whitefield sent letters to Mr. Cownley wishing and praying for his recovery.
(continued on 561)

The pious Minister's Covenant with God (by James Hay) 529-533

James Hay was a minister of the Gospel in Northern Scotland and was loved by many. Upon his death, a covenant that Mr. Hay wrote out was found in his home. It states that Mr. Hay would always prostrate himself before God in obedience and prayer. He thanks God for everything in his life. He further promises God to always seek God out in all that he does and says until his death.

Mr. Bruce's Journey through the Desert of Nubia to Grand Cario in Egypt (concluded from 484) 533-541

The Aga of Syene was extremely hospitable and respectful to Mr. Bruce and his companions despite Mr. Bruce not having any verification of identity since it was left behind in the desert. After a week, they retrieved their documents previously left behind. They stayed in Syene for almost a month before departing down the Nile. They arrived in Cairo a month later. They were immediately taken into custody and taken to Mahomet Bey Abuo Dahab. Mahomet Bey treated him extremely well and gave Mr. Bruce a Firman allowing his ships, as well as other English ships, to pass through Suez and the Nile.

Mr. Fletcher's Letters 541-545

Dated Oct. 1, 1759; To Mrs. Ryon and Miss Furley 541-542

Mr. Fletcher tells the women that since they are unable to comprehend God, they should allow themselves to be comprehended by God.

Dated Nov. 15, 1759; To the Rev. Mr. Charles Wesley 542-543

Mr. Fletcher thanks Rev. Charles Wesley for his welcoming to London. He further thanks him for his advice in surrendering and seeking out God.

Undated; To the Hon. Mrs. ----- 543-545

One who claims to be a Christian must love God wholeheartedly.

On Self-Examination 545-549

Christians continually must examine themselves because if they do not, they are at danger of falling into temptations of the flesh. One must look carefully at one's heart and mind in everything they do from visiting family to listening to a sermon. If they do not, they will suffer the most dreadful consequences.

Remarks on the Story of Dives and Lazarus (by Dr. Campbell) 549

The story of the rich man and Lazarus is not to give permission to Christians to condemn sinners to eternal damnation. Rather, it shows what can happen to a person, Christian or not, when they neglect their duties in life.

Critical Observations on the Word translated Tares, in our Lord's Parable, Matt. xiii. 25 (by Dr. Campbell) 550

"Tares" is a type of corn commonly mistaken for wheat. It is important to note the difference because tares is not a healthy supplement for wheat for cows, animals, or humans.

Extracts of the Minutes of the Conference Held at Bristol, July 29, 1794 551-557

In this extract are listed the current preachers and their stations, preachers on trial for admission, and preachers that have left since the last Conference. Stations included are England, Scotland, Ireland, America and the West-Indies.

Poetry 557-560

St. Dennis: or the Vanity of Human Greatness (by Tho. Drummond) 557-558

Written in a Garden 559

The Retrospect (by Mr. Cowper) 559-560

The Arminian Magazine, For November 1794.

Portrait: Mr. Thomas Warwick, Aged 47, Preacher of the Gospel

The Life of Mr. Cownley (continued from 529) 561-567

Mr. Cownley continued to be confined to his bed with his severe headache for years. However, this did not prevent him from remaining interested and involved in the Society. Included are several letters to and from friends and preachers concerning any and all backsliding amongst members of the Society. Another concern is false doctrine, mainly the doctrine of George Bell, infiltrating the Society.
(concluded on 617)

A Sermon, by Mr. Christopher Hopper, On Isaiah li. 1. 567-575

This sermon deals with righteousness and those that do and do not follow the path of righteousness. Those that strive for righteousness are those that believe in the Bible and not the lies that the heretics tell about it. They also seek out the Holy Spirit for guidance and stand in fear of God.
(concluded on 627)

The Life and Conversion of John Christopher Leberecht, a Jew, who died in the Faith of the Son of God, Nov. 13, 1776, at Koningsberg in Prussia (translated from the German) 576-581

Mr. Leberecht, formally known as Abraham Hertz, was born a Jew. Because his parents died when he was young, he moved around from Jewish family to Jewish family. Despite this, he ended up in captivity and was used as a translator. After his release, he was troubled about the Christian faith and his Jewish faith. Seconds away from committing suicide, a Christian neighbor found him, stopped him, and prayed for him.
(concluded on 634)

A Critical Dissertation on the Word Blasphemy (from Dr. Campbell) 581-587

Some common translations for the Greek word of blasphemy are reproachable and abusive language. The majority of its usage in the New Testament is language against other people, not against God. Catholics use it against Protestants and vice versa. The usage in the Bible that is important is when people are talking abusively towards God, Jesus, or the Holy Spirit.
(concluded on 637)

A Remarkable Anecdote of Charles II. and his Cook 587-589

At a dinner, King Charles II cheered out towards God in a drunken manner. Queen Catherine cried out blasphemy. The chaplain agreed with the Queen, but the cook turned directly to scripture (Judges ix. 13) that supported the King's cheering. Furthermore, the cook proved the chaplain wrong again on the interpretation of the text.

An account of the Visit of the Queen of Sheba to Jerusalem, and the consequences of that visit, viz. the foundation of an Ethiopian monarchy, and the continuation of the Sceptre in the Tribe of Judah, down to this day (from Mr. Bruce's Travels, vol. I, 471) 589-592

When the Queen of Sheba visited Jerusalem, she discovered the type of rule there. She brought this idea back to Ethiopia, telling her husband. Upon his death, she gained all governmental control over Ethiopia. Upon her death, she gave all power to her son, thus creating a monarchy in Ethiopia.

The Advantages of Thinking 593-596

Humans have two advantages over animals – speaking and thinking. The ability of thinking allows humans to attain knowledge. There are hindrances to attaining knowledge such as things one learns in infancy, wrong perceptions of things, ambiguity of terms and phrases, and superstitious attachment to authority. The greatest advantages of thinking include improvement of morals, increased wisdom, and clear presence of mind.

Fevers successfully treated by washing with cold Water and Vinegar 596-597

Washing a person infected with a fever greatly reduces their symptoms and delirium.

Mr. Fletcher's Letters 597-601

Dated Sept. 26, 1760; To the Rev. Mr. Charles Wesley 597-598

Mr. Fletcher asks Rev. Charles Wesley to write him back. He also includes a letter he wrote to a woman in his congregation based on the advice Rev. Wesley game him.

Dated Mar. 10, 1761; To the Rev. Mr. Charles Wesley 599

Mr. Fletcher again conveys severe doubts about his faith and his call to ministry in the church.

Dated Apr. 27, 1761; To the Rev. Mr. Charles Wesley 599-600

Mr. Fletcher rejoices that despite his feeling of inadequacy, the congregation at Madeley continues to grow.

Dated Aug. 19, 1761; To the Rev. Mr. Charles Wesley 600-601

Mr. Fletcher recalls the Archbishop's sermon being directed towards him. He also recalls how some of his congregants tried to oppose Mr. Fletcher, but he successfully refuted them.

Observations on the Pruning of Orchards (from the Translations of the Society for the encouragement of Arts, etc.) 601-603

Pruning trees that have branches with curled or dead leaves results in the healthy branches producing larger fruit and living longer.

Letter from Mr. A. Mather, giving an Account of the late Revival of Religion at Hull, in Yorkshire 603-607

The people in Hull heard of a revival in a nearby town and became interested themselves. Though generally a Christian community, Mr. Mather says that the people possessed an attachment to material vanity. However, the people sought out Mr. Mather, requesting prayer meetings and love feasts. These produced numerous converts, and the movement continued to grow for over 4 months.
(concluded on 649)

The happy Death of Mr. Thomas Wyne, of Worcester (by Geo. Baldwin) 607-609

Mr. Wyne never wavered from his constant praise of God. He affected both the adults and the children with his attitude and faith in God. Even on his deathbed, he refused to listen to anything but spirituals.

A Letter from a Gentleman to the Rev. Mr. Wesley 609-610

The gentleman thanks Rev. Mr. Wesley for his preaching and knowledge of the gospel because the gentleman continues to have discussions about the Society with non-believers. His conversations often result in the conversion of the skeptic.

A Letter from the celebrated Dr. Samuel Johnson to a Friend, on the Death of his Wife 611-612

Dated Mar. 17, 1752; To the Rev. Dr. Taylor: Dr. Johnson reminds Dr. Taylor that no one can predict the future or what God has planned. He reminds him to call upon personal revelations to help him through the death of his wife and further encourages him.

Poetry 613-616

Retailers of ancient Philosophy expostulated with – Sum of the whole matter – Effects of the sacerdotal mismanagement of the laity (from Mr. Cowper's Time Piece) 613-615

Verses by a pious Clergyman in Virginia, who preaches to seven congregations, the nearest of which meets at the distance of seven miles from his House, as he was returning home in a very rainy night 615-616

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Portrait: Mr. Joseph Cole, Aged 45, Preacher of the Gospel

The Life of Mr. Cownley (concluded from 567) 617-627

Mr. Cownley was out of town in 1774 when his wife fell ill while pregnant. She died before he could arrive to see her. He lamented her death greatly, but with the encouragement of Charles Wesley, he began preaching, studying, and visiting the sick soon after. He was given the cities of Edinburgh, Glasgow, Dunbar, and several other cities to preach to. In 1794, he fell ill with a cold then stomach ailments, both of which he never recovered. He is remembered as one an extremely honest and fair man amongst all his congregants.

A Sermon, by Mr. Christopher Hopper, On Isaiah li. 1. (concluded from 575) 627-634

Those that are unrighteous must beware because they will suffer at the hand of God like people of the Old Testament if they do not turn their ways. If one is faithful like Abram was with his son Isaac, the Old Testament shows that "God will provide." As Abram looked to God for support, one must also look to Jesus for support in turning from sin to righteousness. One must not delay in turning to God and Jesus because no one knows when they might feel the wrath of God.

The Life and Conversion of a Jew (concluded from 581) 634-637

The Christian that saved Mr. Hertz's life explained the Book of Acts and the gospel to him, which convinced Mr. Hertz to convert. He was baptized as John Christopher Leberecht and began to live a pious Christian life. He, however, backslid and kept his sins secret. With his sins being a heavy burden, he confessed to God and a preacher, relieving him of his burdens. He soon married and lived a happy life until his death.

A Critical Dissertation on the Word Blasphemy (from Dr. Campbell, concluded from 637) 637-644

Even if a person blasphemes out of ignorance, it is still blasphemy and is subject to repentance. The multiple times the Pharisees accuse Jesus of blasphemy, the Pharisee use the word out of context since Jesus was not talking maliciously about God.

Mr. Bruce's Account of a detestable practice among the Abyssinians of eating live Flesh; and which, perhaps, elucidates the justice and propriety of the divine command against eating Blood 644-649

Mr. Bruce did not believe the Jesuit claim that the Abyssinians practiced eating live flesh until he saw for himself. This observation spurs the discussion of why or why not Christians should eat live meat or any meat at all. Citing Genesis, the author notes that God made vegetation to be meat for humans. At the same time, however, he notes that animals were made for the same purpose. People eat meat in the Old Testament but only after certain rituals are followed in its preparation. Mr. Bruce then gives a detailed description of the eating of live flesh that he observed.

An Account of the late Revival of Religion at Hull, in Yorkshire 649-654
(concluded from 607)

Many people accused Hull of not practicing true religion because of the fast growth. The revival continued, converting most of the town of Hull and continued further to Riverbridge. When moral situations and questions arose, the community decided together whether those practices should continue or not.

Mr. Fletcher's Letters 654-659

Dated Oct. 12, 1761; To the Rev. Mr. Charles Wesley 654-655

Mr. Fletcher again thanks Rev. Wesley for his encouragement and tells him of how he handled a situation with the Bacchanalians.

Dated May 16, 1762; To the Rev. Mr. Charles Wesley 655-656

Mr. Fletcher conveys his sorrow and comfort to Rev. Wesley over the death of his daughter, Sukey. He says he will pray for comfort for both Rev. Wesley and Mrs. Wesley.

Dated July, 1762; To the Rev. Mr. Charles Wesley 656-657

He thanks Rev. Wesley for his advice on what to say to the papists, but admits that Rev. Wesley's letter arrived too late. He feels he lost the debate but learned a great deal in return. He rejoices in Rev. Wesley's safe arrival in London.

Dated Aug., 1762; To the Rev. Mr. Charles Wesley 657-658

Mr. Fletcher rejoices in Dr. Taylor's successful treatment of Rev. Wesley. He hopes that Dr. Taylor will have the same success as Rev. Wesley. He admits to having spiritual trials along with pressure for increasing his congregation size.

Dated Sept. 4, 1762; To Mr. Vaughn 658-659

Mr. Fletcher encourages Mr. Vaughn in his faith and prays that he will continue his prayer life and increase in wisdom.

Anecdote of a Merchant at St. Eustatia 659-660

A merchant heard of the capture and punishment of St. Eustatia. He soon realized that he was a man of wealth and success, but of no religion. He was found writing, “No money, no goods, no trade, no credit, no reputation, and only a poor broken heart!”

A remarkable Instance of Human Depravity 660-661

A robber was sentenced to death by a wheel, but miraculously survived. With both legs and one arm amputated, he resulted in begging for money. However, he tried to murder a man giving him money. The guards discovered that there were several robbers with him. He was then executed and the other robbers punished.

On Formality 661-664

Formality in practicing religion is completely void if one does not do it with a true and meaningful heart.

Poetry 664-665

A Hymn of Praise: I Will Sing of Mercy (by Maria de Fleury) 664-665

The Arminian Magazine for the Year 1795
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XVIII

London: Printed and Sold at the New Chapel, City Road

The Arminian Magazine, For January 1795.

Portrait: Mr. William Jenkins, Aged 29, Preacher of the Gospel

Some Account of the Life and Ministry of the Rev. Mr. William Grimshaw, Vicar of Haworth, in Yorkshire 3-9

The author begins by noting that any person who is willing to devote their lives to the glory of God as much as Rev. Grimshaw should be remembered as a great person. Anyone who believes that their works can honestly make a drastic change on earth should be honored.
Rev. Grimshaw was aware of the sufferings of Christ as a child. Attending Christ's College in Cambridge, he lost all sense of religion, sinking into drunken debauchery and gambling. Years later, convicted of his sins, he regained his passion for God and began to preach effectively. Rev. Grimshaw appealed to the poor by offering a Sunday evening service that did not require nice attire. He preached at least thirty times per week along with visiting the sick and needy.
(concluded on 57)

A Sermon on Glorying in the Cross of Christ (from the Rev. Mr. John Mc. Laurin, one of the Ministers of Glasgow; published from his M. S. S. by the Rev. Mr. Gilles) 10-18

This sermon addresses the issue of both despising and loving objects out of ignorance, specifically the cross. One must remember both the glory and the shame of the cross. Likewise, both the positive and negative aspects of Jesus' crucifixion need to be examined along with the causes and effects of it. In all the shame of the cross, one often wonders where the glory is. Jesus suffered on the cross so that his followers could enjoy glory.
(continued on 64)

The Life of Mr. John Morris, of Manchester (written by himself) 18-23

Mr. John Morris was born to Roman Catholic parents, but at an early age experienced the love of God personally. His parents tried to make him a priest, but the violent death of an evil man and a dream of his friend's death convicted him of his own sins, and he repented. In addition, fellow church members convicted him of dancing and other sins, sending him into isolate prayer for six weeks.
(continued on 71)

Mr. Boardman's remarkable Deliverance 23-24

Mr. Boardman became caught on the beach between Mould in Flintshire and Park-Gate while the tide was coming in, but two gentlemen came to his rescue. The previous night, one of the gentlemen had a dream that he should go to the hill and rescue a man from the tide. All three men agreed that the Lord was with Mr. Boardman.

A Letter from the Rev. Mr. Joseph Belcher, late of Dedham in New-England, to a Friend, in answer to the Question, "How shall we live in this World, so that hereafter we may live in Heaven?" 24-26

Rev. Belcher says that there are two core attributes that will keep a person from going to Heaven: one is Pride and the other Rev. Belcher never mentions. It is necessary to keep a steady Faith, for nothing can steady a person better. Many things can be gained by praying, but nothing can be lost.

The History of the Sufferings of our Lord Jesus Christ, as recorded by the four Evangelists, Section I 26-36

Note to reader: This article is a new type of article in the *The Arminian Magazine*. Divided into sections, a text is taken from Dr. Doddridge's *The History of the Sufferings of our Lord Jesus Christ.* The texts are paralleled with each other and paraphrased for easier reading for the reader. Furthermore, notes from Dr. Campbell and the Rev. John Wesley follow the text. Finally, each article is concluded with an "Improvement" section, which reflects on and concludes the passage. Overall, this is a modern day Bible study for the readers.

Text: Matt. XXVI. 36-46; Mark XIV. 32-42; Luke XXII. 40-46.

The authors attempt to bring attention to the emotion that Jesus felt at Gethsemane, from annoyance and anger with the disciples falling asleep to the sympathy and compassion of finally letting the disciples rest. They emphasize the amount of time Jesus spent praying, and that he repeated the process three times. Overall, the authors seem to be stressing the humanity of Jesus must be seen in conjunction with his divinity.
(continued on 82)

Method of hunting the Elephant, Rhinoceros, and Buffalo, in Abyssinia 36-42

(from Mr. Bruce's Travel's, Vol. IV, 293)

The method of hunting elephants simply consists of two hunters riding horseback with a sword and a switch. One hunter distracts the elephant while the other slashes the elephant's Achilles' tendon, crippling the elephant, leaving it to bleed to death. Mr. Bruce tells of how the elephants, rhinoceros and buffalo eat, and that this is the best chance to kill them. He concludes with the slaying of a buffalo in order to save a friend's life.
(continued on 94)

The experience of Mrs. Ann Gilbert, of Gwinear, in Cornwall 42-46

Mrs. Gilbert led "a moral and inoffensive life" for much of her childhood and adolescent years. However, her life was still void of love. After hearing many Methodist sermons, she was convicted of her sins and repented. Even though she found love and pleasure in God, she had no one with which she could share it. Throughout her life, her love for God increased. And whenever she felt she sinned, she repented and knew that God's grace was sufficient enough for her.

On Brotherly Love 46-47

If one does not give love, one does not receive love in return. Therefore, it is vital that one always shows love to sisters and brothers in the Lord. Showing love includes being kind in words and actions, but also kindly showing them when they are in the wrong.

Mr. Fletcher's Letters 48-52

Dated Nov. 1, 1762; To Miss Hatton 48-49

Mr. Fletcher compliments Miss Hatton for her repose in a poor fellow sinner. He then reminds her that we are all sinners, and that we cannot become lazy in our faith, thinking that we are saved without repenting.

Dated Nov. 22, 1762; To the Rev. Mr. Charles Wesley 49-50

Mr. Fletcher tells Rev. Charles Wesley that he does not believe the accusations against his correspondents Mr. Maxfield and Mr. Bell. He believes in their word and faith. Concluding, Mr. Fletcher encourages Rev. Wesley to remain steadfast in faith

Dated Jan. 5, 1763; To the Rev. Mr. Charles Wesley 50-51

Mr. Fletcher expresses his happiness in Rev. Wesley's faith and strength. He tells of Miss A-----d, a woman who is constantly tempted with suicide and seeks advice in the situation.

Dated Jan. 28, 1763; To Miss Hatton 51-52

Mr. Fletcher tells Miss Hatton that troubles are often rewarded with the joy that follows them. He gives her advice telling her to remember the divine and Spirit in everything and warning her of lukewarmness, drowning in other's sorrows. This will cut temptations at the root.

Dated Mar. 14, 1763; To Miss Hatton 52

Mr. Fletcher rejoices in Miss Hatton's actions of taking up her cross daily. He also consoles her, saying that Mr. Wesley's words are sometimes too tenacious.

Poetry 52-56

A Letter from a Guardian to a young Lady 52-56

The Invitation (by Mr. Cowper) 56

The Arminian Magazine, For February 1795.

Portrait: Mr. William Dieuadie, Aged 38, Preacher of the Gospel

Some Account of the Life and Ministry of the Rev. Mr. William Grimshaw, Vicar of Haworth, in Yorkshire (concluded from 9) 57-64

Rev. Grimshaw constantly praised and adored God in his words and actions. Despite illness he preached tirelessly, often preaching twenty to thirty times per week. He often convicted listeners with his preaching, and he preached and witnessed to all Christians no matter what denomination to which they adhered. He was extremely humble. He was married twice. He died of malignant fever. All of his congregations sincerely mourned his death.

A Sermon on Glorying in the Cross of Christ (from the Rev. Mr. John Mc. Laurin, one of the Ministers of Glasgow; published from his M. S. S. by the Rev. Mr. Gilles, continued from 18) 64-71

The cross represents more glory, honor, suffering, justice and mercy than any other object in the world. It magnifies God's law. God's incomprehensible wisdom, love, and omnipotence are all displayed. Everything divine in the world can be traced back to the cross. Even the four thousand years before Christ can be linked to and found in the glory of the cross.
(concluded on 114)

The Life of Mr. John Morris, of Manchester (written by himself, continued from 23) 71-76

Mr. Morris and his preacher, Mr. John Nelson, also a new Methodist, were persecuted heavily in their congregation. Mr. Morris' family continually tried to bring him back to the Catholic Church, but to no avail. Mr. Morris continued to struggle in his faith to the point of chest pains, but again had a dream in which an angel placed a Bible in his breast pocket to comfort him. He soon realized that since Jesus died for all sinners, Jesus died for him as well. However, for three years he backslid into the thoughts and ways of mysticism, which emphasizes "slavish fear" and "a slovenly, dirty appearance." Mr. Morris again came back to the Methodists and purposefully went to persecuting towns such as Northwich, Middleton, Chorlton, Davy-hulme and Warrington to hold prayer meetings.
(concluded on 122)

Testimonies in favour of the BIBLE 76-78

Ten testimonies are listed, all of which praise the Bible and/or lament that the person wasted time on another activity than reading the Bible. The testimonies are from Picus Mirandula, Sir Matthew Hale, Salmasius, John Selden, Mr. Boileau, Mr. Robert Boyle, Rousseau, Count Struensee, Sir Isaac Newton, and John Locke.

An affectionate Address to rational Beings 78-81

Do non-Christians ever consider that they have an eternal soul?; that as long as they live in the world, they profane God's holy Name? The apostle James reminds us that if one of God's Laws is broken, all are broken. Sinners are not forgiven because they are sorry. One cannot earn any part of salvation through works. One must believe in Christ to be forgiven.

Medical Acedote 81

Chirac, a physician, felt his own pulse before he died and predicted the death of one of his patients. Also, when a body requires immediate evacuation of its bowels, a Lancet and a liberal dose of bark and antiseptics are used.

The History of the Sufferings of our Lord Jesus Christ, as recorded by the four Evangelists, Section II (continued from 36) 82-92

Text: Matt. XXVI. 47-56; Mark XIV. 43-52; Luke XXII. 47-53; John XVII. 2-13.

Issues that are explained include why Judas kissed Jesus, Jesus' speech when captured, the symbolism of cutting a person's ear off with a sword, and Jesus' healing of the man's ear. The "Improvement" reminds the reader about the calmness with which Jesus surrendered, knowing he was going to die.
(continued on 133)

Bishop Horne's judicious observation on Lord Chesterfield 92-94

Bishop Horne retells of how the Jews fell into idolatry numerous times not because they were serving, but they were serving something or someone other than God. Bishop Horne reminds us that if we strive to attain wealth and power for another reason other than God, then we fall into idolatry as well. Bishop Horne notes Lord Chesterfield's ascetic lifestyle as a way to live for God and not power and money.

Mr. Bruce's Journey from the Nile, across the Desert of the Thebaid, through the Marble Mountains, to Cossier, on the Red Sea, previous to his entrance into the kingdom of Abyssinia (continued from 42) 94-99

Mr. Bruce entered the Desert of Thebaid with over 200 armed men on horseback, but he doubted their bravery. Mahomet Abdel Gin joined him near Legata. Upon meeting "hostiles," Mr. Bruce was glad that being English overpowered the fact that he was a Christian, for the "hostiles" did not like Christians. After Legata, they traveled to Main el Masarek. They came across numerous types of rocks including porphyry. (continued on 141)

The Experience of Miss Mary Stokes, in a Letter to Mr. Tho. Rankin 99-101

Miss Stokes was extremely appreciative of Mr. Rankin's encouragement and accountability when he lived in Bristol with Miss Stokes. Her faith decreased and doubting increased when he left. She became depressed, but a visit to her sister revived her faith. She encourages Mr. Rankin to continue to praise God and asks him to pray for her.

Mr. Fletcher's Letters 102-105

Dated Aug. 19, 1763; To Miss Hatton 102

Mr. Fletcher praises Miss Hatton for avoiding "religious chit chat," for talking about religion in a superfluous way is damaging to peoples' faith.

Undated; To Miss Hatton 102-104

Mr. Fletcher rejoices about the news that Miss Hatton has a true faith (Mr. Fletcher implies she was not a Christian previously). He gives her seven evangelical points: 1) it is better to perish from wrong belief than no belief at all, 2) accept Christ as a mighty Lord and as an suckling infant, 3) Christ forgives mountains of sin, 4) do not desire peace, but only Christ, 5) you have nothing to do with sin and self, 6) reject good from your own heart and live by faith, and 7) remember Christ at low times and high times in your life.

Dated Apr. 22, 1763; To Mr. Samuel Hatton 105

Mr. Fletcher is glad to hear of Mr. Hatton's faith as well as his wife's. He tells him to ignore what professors say about the Bible. He also tell him that Mr. B---n's notion that salvation is conditional is wrong.

Poetry 106-108

Part of Psalm XC. Paraphrased 106-107

The Speech of St. Paul, to the Athenians, Acts xvii. 22 107-108

The Arminian Magazine, For March 1795.

Portrait: Mr. John Broadbent, Aged 40, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall 109-114

Mr. Yewdall grew up in a Quaker family. Only when he heard a Methodist preached speak did he think of whether he was going to Heaven or Hell. After a Quaker friend died without repenting, Mr. Yewdall attempted to convert all the Quakers. Mr. Yewdall successfully converted his brother a mere two days before his death from alcoholism. After converting other friends, Mr. Yewhall became aware of sin in his own life. With the help of preacher Mr. Colebeck, he and his brother repented.
(continued on 161)

A Sermon on Glorying in the Cross of Christ (from the Rev. Mr. John Mc. Laurin, one of the Ministers of Glasgow; published from his M. S. S. by the Rev. Mr. Gilles, concluded from 71) 114-122

All that we do in the lifetime should be centered on the glory of the cross. During Jesus' life on earth, people did not realize the significance of the cross. If one properly realizes the cross in their life, they will meditate on it for every action and thought, making sure it is pure and towards the glory of God. The cross is necessary for salvation and deliverance. The world is represented as silent to the Lord, but through the cross, we let the Lord hear it through our praises. Even though many condemn the cross now, when the Lord comes again, all will praise the Lord and the cross.

The Life of Mr. John Morris, of Manchester (written by himself, concluded from 76) 122-126

Mr. Morris continued to witness to Catholics, attempting (both successfully and unsuccessfully) to convince them that sanctification was not dependent on works at the Catholic Church taught. When struck with a grave fever, Mr. Morris told the doctors about Scripture rather than seeking comfort in a preacher by his side. He recovered, but fell ill again, finally succumbing to a fever on November 8, 1793.

Devout Meditations on 1 John iii.2 126-129

Even though people are not capable of having a perfect knowledge of the Lord, they can "see Him as He is" when they devout themselves to meditating on the Lord and Scriptures. Three main reasons to meditate on Scripture in general are to make people wise, happy, and good.

The Duties which cordial Friendship requires, and the Methods by which it may be cultivated to most Advantage 129-133

"The fundamental qualities of True Friendship are Constancy and Fidelity." A person must be constant in their faith as well as their relationship to their friend. A friend cannot expect their friend to be perfect nor for them to agree in opinion all the time. While tempers and manners may differ, each person must cultivate them to their best ability. Be careful not to believe rumors about your friend until you hear their side of the story. Finally, one should never desert their friend in any time of distress.

The History of the Sufferings of our Lord Jesus Christ, as recorded by the four Evangelists, Section III (continued from 92) 133-141

Text: Matt. XXVI. 57, 58, 60, to the end; Mark XIV. 53, 54, 66, to the end; Luke XXII. 54, 62; John XVIII. 13-18, 24-27.

This section discusses Jesus' journey to see Caiaphas, Peter's following and denial. The "Improvement" section tells people to remember the sorrow that Jesus went through when he was convicted and when Peter denied him. Through remembering Jesus' sorrow, people shall find joy.
(continued on 185)

Mr. Bruce's Journey from the Nile, across the Desert of the Thebaid, through the Marble Mountains, to Cossier, on the Red Sea, previous to his entrance into the kingdom of Abyssinia (continued from 99) 141-146

Three Arabs approached Mr. Bruce's party in peace and desired to know their reason for being in their country. Mr. Bruce explained and the party left. They traveled to Tersowey where they found small mountains of red, green and gray granite. They finally ascended to Cosseir near the Red Sea. After exploring the granite and marble mountains extensively, Mr. Bruce set sail for Jidda on April 5th. They arrived at Tor days later and continued to Tyrone. They finally arrived at Cairo, where the governor guaranteed his safety because he was a Christian.
(continued on 192)

On the Trinity (from Bishop Horne's Sermons Vol. IV) 146-148

It is true that no one can see any part of the Trinity, but one must trust in the Scriptures and use faith and reason to understand their existence. The only objections towards the Trinity have come from humans' arrogance and failure to follow Scripture.

A Short Account of the Death of Mr. Paul Greenwood; by Mr. Pawson 148-149

Mr. Greenwood was an extremely pious man. He preached tirelessly, going from town to town literally till the night of his death.

Mr. Fletcher's Letters 149-155

Dated July 26, 1763; To the Rev. Mr. Charles Wesley 149-150
Mr. Fletcher gives Mr. Wesley an update of his preaching circuit and asks him when he is coming to Madeley.

Dated Aug. 31, 1763; To Miss Hatton 150
Mr. Fletcher expressed joy over Miss Hatton's convictions and emphasizes that her spiritual wants are actually spiritual needs. He continues to encourage her.

Dated Sept. 2, 1763; To Mrs. Glynne 150-151
Mr. Fletcher thanks Mrs. Glynne for her hospitality during his visit. He encourages her to resign from her daily duties to pray and meditate because one hour's prayer and meditation is better than a month's worth of reading Scripture.

Dated Sept. 9, 1763; To the Rev. Mr. Charles Wesley 151-152
Mr. Fletcher outlines four pros and four cons towards matrimony.

Undated; To Mr. Vaughn 152-153
Mr. Fletcher is happy that the Lord has begun a good work in Mr. Vaughn's heart. However, he encourages him to resist backsliding to his old, non-Christian ways.

Dated Mar. 5, 1764; To Miss Hatton 153-155
Mr. Fletcher expresses concern over Miss Hatton's lack of desire to pray in private. He tells her to approach prayer like a conversation with her best friend. The most important thing is recollection. Recollection will lead to silence and solitude, the two most important things that are required for prayer. Her prayer life will take discipline and time, but she will see the fruits of it.

A Letter from a Gentleman to the Rev. Mr. Wesley 155-156

This letter concerns what a person should do when calamities plague a nation. The simple answer is to be still, look up and follow Providence. It was written 1755 when Great Britain was faced with the possible invasion of France.

The Triumph of Oeconomy 156-157

This is a story of an extremely frugal man. He scolded a servant for throwing away an unused match, but gave away over 400 guineas to the poor the next moment. He said that those who keep their house in order can afford to give to the poor.

Poetry 157-160

Verses spoken at the breaking up of the Free Grammar School, in Manchester 157-158
(by Dr. Byrom)

By Faith we live on God, by Works we live to God, ad by Love we live in God 158
(by a young lady)

Chap. VII of Proverbs, Paraphrased 158-160

The Setting Sun (by J. C. B. Campbell) 160

Solitude (by J. C. B. Campbell) 160

The Arminian Magazine, For April 1795.

Portrait: Mr. John Wiltshaw, Aged 46, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall (continued from 114) 161-167

Mr. Yewdall grew up in a Quaker family. Only when he heard a Methodist preached speak did he think of whether he was going to Heaven or Hell. After a Quaker friend died without repenting, Mr. Yewdall attempted to convert all the Quakers. Mr. Yewdall successfully converted his brother a mere two days before his death from alcoholism. After converting other friends, Mr. Yewhall became aware of sin in his own life. With the help of preacher Mr. Colebeck, he and his brother repented.
(continued on 213)

An Alarm to Great Britain, with an Invitation to Repentance from the Respite of Judgment, represented in a SERMON, on a day of general and public Fasting, Humiliation, and Prayer 167-173
(by the Rev. Mr. Robert Gilbert, from Jeremiah XVIII 7,8)

This sermon talks about the actions a nation takes and whether they follow scripture or not. The Old Testament does not support taking over a sovereign nation for simple conquering purposes. Further, if a nation has wronged another, the nation in the wrong can repent to the other nation and the Lord. If done so, the other nation has no right to react or attack with vengeance. Rev. Gilbert says that Britain and the Protestants are blessed because they possess freedom of religion and civil liberties. However, both parties have abused their blessings from God. Britain and its people have wrongly inhabited and conquered other nations, and worse yet, have not repented for their sins.
(concluded on 219)

The Life of Mrs. Jane Kerr (written by her husband) 173-177

Mrs. Jane Kerr was born in County Down, Ireland, to God-fearing Protestant parents. As a child she lived a moral life, but fell into a worldly lifestyle during her teenage years. Believing in the redemptive power of God, she repented and gave up her worldly lifestyle. She soon found Grace and felt pardoned. She constantly grew in her faith in Jesus as a redeeming power, becoming a woman of "unfeigned piety, deep humiliation, and calm resignation to the Will of God." Included are a few excerpts of her letters to friends.
(concluded on 226)

On Truth (from Lord Bacon's essays) 178-179

A person telling the truth is one of the greatest things he/she can do. The ultimate truth is revealed in the Bible, and since people should follow the Bible, they should be truthful. Furthermore, nothing depraves a person more than when their lie is found out.

The Presence of God in a Future State (extracted from Dr. Blair's Sermons, Vol. IV, 142) 179-181

There is no doubt that God can be present in one's future state, but one must understand what that means and will it to happen. In order to do this, one must understand that God is love and Light. God as Light brings happiness to one's life, and God as Love means that one can live in God. These combined will bring "fullness of joy."

The Vanity of the World 181-185

While it is easy to get caught up in the vanities of the world, one will undoubtedly find greater pleasure in rejecting the world and finding solace in God. One runs out of breath trying to find happiness in the world; one gains breath when searching for happiness in God.

The History of the Sufferings of our Lord Jesus Christ, as recorded by the four Evangelists, Section IV (continued from 141) 185-192

Text: Matt. XXVI. 59-68; Mark XIV. 55-65; Luke XXII. 63-end; John XVIII. 19-28.

Jesus is condemned at the High-Priest's Hall, and afterwards condemned by the Sanhedrin on confessing himself to be the Messiah. The "Improvement" section talks about how we should follow Christ's example of not denying who we are, but be proud yet humble concerning our faith.
(continued on 236)

Mr. Bruce's Travels (continued from 146) 192-198

Mr. Bruce arrived in the Port of Yambo on April 16th. The constant fighting within the town was caused by "a camel" or a very evil man who lived outside the town, not within it. They soon sailed from Yambo to Jidda, wanting passage into India. Philip de la Cruz, the son of a Portuguese lady, helped Mr. Bruce obtain visitation to the market and an apartment within Jidda. However, the Vizir ordered all of Mr. Bruce's possessions to be taken for his own pleasure. However, Mr. Bruce's connections to the governor of Tigre, Michael, through his friend Medical Aga, prompted better treatment from the Vizir.
(continued on 246)

An Extract from the Bishop of London's Charge to the Clergy of the Diocese, at the Visitation in 1794 (from Bishop Horne's Sermons Vol. IV) 199-203

This extract addresses the present state of religion in foreign countries. Some of the greatest enemies of Christianity are philosophers. Philosophers do not believe in God, no resurrection and no existence after death. Philosophers attempted and continue to attempt to wipe Christianity from the face of the earth and replace it with atheistic paganism. The speaker says this is impossible because people will always realize that Christianity is natural and real. The only way to make sure Christianity prospers is to proclaim that Christianity is a real revelation from Heaven, not a human-made conception.
(concluded on 251)

A Letter from the Rev. Mr. Berridge, to N. G. Esq; on the Way of Obtaining Holiness of Heart 203-205

Dated March 23, 1761 – Rev. Berridge tells N. G. that living in a dilapidated house will only help him think of the eternal house in heaven. He also advises him to have Christ at the front of his battles, not behind him as a backup. This will ensure victory and a greater reward in heaven.

Mr. Fletcher's Letters 205-208

Dated Sept. 3, 1764; To Miss Hatton 205-206

Mr. Fletcher advises Miss Hatton to get up early every day to put on the armor of God. He also advises her to steal minutes throughout the day to give her heart and mind to God in order to make it through the day properly.

Dated December, 1764; To Miss Hatton 206-207
Mr. Fletcher tells Miss Hatton that there is no sin in speaking or dressing freely as long as she listens to Christ and her conscience is God-directed.

Dated Jan. 31, 1765; To Miss Hatton 207-208
Mr. Fletcher asks Miss Hatton if she approaches temptation with fear of giving in to sin or with confidence knowing that "the blood of the Lamb" has already conquered the sin.

Dated June 2, 1765; To Miss Hatton 208
Mr. Fletcher tells Miss Hatton that if she walks daily with Jesus, the talk of others will not matter. All that matters is what Jesus tells her.

Poetry 209-212

Psalm CIV. Paraphrased 209-212

The Arminian Magazine, For May 1795.

Portrait: Mr. Thomas Rutherford, Aged 41, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall (continued from 167) 213-219

As soon as Mr. Yewdall felt that he was sanctified of his sins and wanted to tell everyone, the evil one tempted him to keep quiet among his Quaker family and friends. However, the Lord conquered this fear for Mr. Yewdall. Mr. Yewdall professed his faith amongst the Quaker community and began to withdraw himself from it with some converted Quakers. The Society started a chapel in May of 1775, which was finished in November under the leadership of Mr. Brammah and Mr. Allen. The new meetings brought real awareness to everyone concerning the true state of their souls. Mr. Allen appointed Mr. Yewdall a leadership role, and Mr. Yewdall continued converting Quakers to Methodism, most often during funerals. (continued on 265)

An Alarm to Great Britain, with an Invitation to Repentance; A Sermon on Jeremiah XVIII 7,8 219-225
(by the Rev. Mr. Robert Gilbert, concluded from 173)

Rev. Gilbert gives an example (Amorites) of how an entire nation fasted in order to repent to God. This caused the people to realize the extent of their sin and beg for forgiveness even if God did not forgive them immediately. In the time of Judges, fasting allowed people to remember the covenants of Abraham and Jacob. Fasting will also cause God to realize the devotion of people of a nation and, hopefully, grant forgiveness to the sinners based on the devotion of the followers of God.

The Life of Mrs. Jane Kerr (written by her husband, concluded from 177) 226-230

Mrs. Kerr was always delighted and encouraged when friends visited her. They constantly prayed for her, but Mrs. Kerr resigned herself to the idea that she will always be ill until she dies and goes to Heaven. She preferred to be alone so she could draw strength from the Spirit. A doctor diagnosed her with pleuritic fever and continued to make her feel comfortable for many days. She still declined in health but continued to reassure her husband that she will soon be better with the Lord. She added that he should cease to worry about her and continue to do work in the Lord. She soon passed away. Included is a letter from Mr. McDonald.

The Stations of the Preachers, and Nubmers in Society, in North America 231-236

The Superintendents, Thomas Coke and Francis Asbury, give the names and locations of over 300 preachers in North America, including Nova Scotia and Canada. Included are membership numbers of each church, showing both black and white membership. Also included are obituaries for Philip Cox, Henry Birchet, and John Wilson.

The History of the Sufferings of our Lord Jesus Christ, as recorded by the four Evangelists, Section IV (continued from 192) 236-244

Text: Matt. XXVII. 1-14; Mark XV. 1-5; Luke XXIII. 1-4; John XVIII. 28-38.

These passages tell the stories of Jesus being brought before Pilate, the Jews demanding judgment on Jesus, and Pilate's decision. The "Improvement" section talks about *the truth* that Pilate's examination brought forth, that being Jesus' divinity.
(continued on 288)

An Account of an extraordinary Phenomenon said to have happened at Southerfell, in Cumberland, in the year 1744 (from Clarke's Survey of the Lakes) 244-245

Mr. Lancaster and his father's servant Daniel Stricket recount how they witnessed an extraordinary phenomenon of spiritual troops of men riding on horseback on Southerfell side during the hours of 7:30 P.M. and 10:00 P.M. on June 23rd, 1744. Daniel Stricket was the first to witness the visionary horsemen as he walked near the Lancaster residence. He, then, fetched Mr. Lancaster and the Lancaster family who confirmed that they too saw the extraordinary horsemen. Other individuals from the nearby town of Blake Hills also validated that they saw the horsemen in Southerfell side. At the end of the phenomena's account, Mr. Lancaster and Daniel Stricket provide their signatures to further prove that the phenomena did in fact occur. Thereafter, speculation is offered regarding whether the appearance of these spiritual horsemen is intended to warn humankind of the end times.

Mr. Bruce's Travels from the Port of Jidda, on the Red Sea, to Masuah on the Coast of Abyssinia (continued from 198) 246-250

Mr. Bruce provides a detailed account of his travels as the captain of an English vessel throughout the ports of the red sea. In Jidda, Mr. Bruce describes his fascination with the port's trading customs and describes the place as an "unwholesome" place to live. He, then, travels to Konsodah where he meets with a local governor. Next, Mr. Bruce briefly stops in the port of Loheia before sailing for the town of Masuah. On his way to Masuah, his ship runs abreast on a coral reef. A riot breaks out among the ship's crew regarding whether to abandon the ship or to attempt to free the ship from the reef. After Mr. Bruce calms the riot, the ship is successfully freed from the reef allowing the men to finally arrive at the port of Masuah.
(continued on 295)

An Extract from the Bishop of London's Charge to the Clergy of the Diocese, at the Visitation in 1794 (from Bishop Horne's Sermons Vol. IV concluded from 203) 251-254

In response to an unnamed European country's decision to sever all ties to religion in favor of only following the ordinances of philosophy, Bishop Horne criticizes this turn of events by asserting that if the state is divorced from Christianity, the state will fall into complete disarray. Bishop Horne, therefore, argues that the prosperity of the state is directly linked with the practice of Christianity by the state's citizens. Interpreting the aforementioned events as an initial sign of the end times, Bishop Horne calls on pastors to teach their parishioners to obey the laws of both Scripture and the state.

An Account of the happy Death of the Rev. Mr. John Harrison, of Weathersfield 254-256

Rev. Harrison died of a fever in 1749. This article provides a collection of Rev. Harrison's sayings prior to his death primarily focused on his desire to be with the Messiah and his love for his congregation and friends. Rev. Harrison's death is highlighted as the kind of "righteous" death all persons should long to experience.

Mr. Fletcher's Letters 256-261

Dated Aug. 8, 1765; To Miss Hatton 256-259

Mr. Fletcher offers five responses to Ms. Hatton's objections regarding Mr. Fletcher's confession of faith: first, God works all good in all men, second, works must accompany one's faith in order to receive salvation, third, unsaved sinners always have some ability to recognize what "truth" is and to acknowledge the abominable nature of their actions, fourth, God does not withhold the power to believe from a sinner in order to test a sinner's convictions, and fifth, Christianity both does not support antinomianism and does not enable the Christian to claim any degree of responsibility for her salvation.

Dated Jan. 13, 1766; To Miss Hatton 259-260

Mr. Fletcher explains to Ms. Hatton that we do not know the nature of our souls until we experience temptations, love, liberty, esteem, and bodily pain. In support of this point, Mr. Fletcher recounts a story of a 24 year old man from his congregation who refused to attend church and believe in the Christian faith despite Mr. Fletcher's attempts to persuade him otherwise. Soon after, the unrepentant young man fell ill and died. The letter concludes with Mr. Fletcher calling on God to direct all people to His eternal kingdom.

Dated Jan. 31, 1765; To Miss Hatton 260-261

Mr. Fletcher continues to respond to the theological questions of the now ill Ms. Hatton. First, Ms Hatton should not be concerned with why exactly her life has undergone certain kinds of suffering but should forget herself and take up the burden of the cross, second, all prayers are not acceptable to God as a proper prayer must be guided by the Holy Spirit, third, all prayers made by believers are entirely guided by the Holy Spirit. After answering her questions, Mr. Fletcher calls on God to heal Ms. Hatton of her illness.

Poetry 261-264

Armelle Nicholas's Account of herself (by Dr. Byrom) 261-263

Psalm CXLVI. Paraphrased. (by Mr. Needler) 263-264

The Moths. Addressed to my Child (by J. C. B. Campbell) 264

The Arminian Magazine, For June 1795.

Portrait: Mr. William Shelmerdine, Aged 33, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall (continued from 219) 265-271

Mr. Zechariah provides information about his family background, namely, how his older brother's wife died in 1778 and how his younger brother came to believe in Christ after a near-death experience. He, then, offers a chronological account of all the places he has preached. Key experiences from the many places Mr. Zechariah preached at include, first, the way the Lord helped him withstand the assaults of Satan while he preached to the people of Brecon, second, his visit to the home of Mr. Howel Harris and how his family's lifestyle exemplifies the Christian ideal of sharing all things in common, third, while preaching on the Glamorganshire Circuit, Mr. Zechariah recounts his many encounters with groups of "rioters" who opposed his preaching. Lastly, Mr. Zechariah remembers his years ministering alongside Mr. Boardman while serving at Waterford. Mr. Boardman eventually passed away. Mr. Zechariah offers the sermon at Mr. Boardman's funeral.
(continued on 317)

A Sermon on the Temper of Jesus towards His Enemies 271-276
(by Dr. Grosvenor)

This sermon is made up of two parts: in the first part, Dr. Grosvenor explains humanity's need for repentance and remission of sins. To this end, he states that repentance and remission of sins is only granted by Christ's death, that repentance and remission of sins cannot be separated from one another, that the offer of repentance and remission of sins is extended to all nations, and that it is the vilest of persons who God chooses to grant repentance and remission of sins to first. In the second part, Dr. Grosvenor argues that Israel, the Jews, and especially Jerusalem have the "greatest" sin since they killed Christ and blasphemed his name. Thus, Christians should first go to Jerusalem and the Jews to spread the Gospel.
(continued on 322)

A Remarkable Conversion between the Rev. Mr. Thomas, and some Brahmans belonging to a Hindoo College near Calcutta, in the East Indies, in the Year 1792 (Published by Rev. Dr. Rippon) 276-281

Mr. Thomas explains in this entry the process he followed to successfully evangelize to the Brahmans. He, first, asks a Brahman man what he (Mr. Thomas), a sinner, must do to attain salvation. After the Brahman man cannot provide Rev. Thomas with a satisfactory response, the man takes Rev. Thomas to a group of Brahman doctors to answer his questions. When Rev. Thomas asks the Brahman doctors the same question, the doctors offer him several methods he should pursue to purify himself of his sins in order to receive salvation. Chief among their suggestions is that Rev. Thomas should read the sacred words of the Vedas. Rev. Thomas demonstrates the inadequacy of their suggestions by referring to a story of the Brahman god Judisteer. Once the Brahman doctors' suggestions are shown to be lacking, Rev. Thomas preaches the Gospel to the Brahmans, gives them a Bible, and sets sail for England.

The Government of the Thoughts 281-286
(from the discourses of Dr. Horne, late Bishop of Norwich)

Dr. Horne warns that if improper thoughts are not kept from the mind, then an individual's personal life, as well as their family life, will fall to pieces. Dr. Horne lists the following as thoughts to keep from the mind: peevish and discontent, anxious and fearful, passionate and quarrelsome, silly and trifling, vain and fanciful, gloomy and melancholy, impure and lascivious, and propane and blasphemous thoughts. To keep such thoughts from the mind, Dr. Horne recommends a twofold solution: first, to use the power of reason aided by the grace of God to keep such thoughts from the mind and, second, to be "pre-engaged" with other wholesome tasks, thereby, leaving no room in the mind for self-degrading thoughts. (continued on 335)

An Account of the Death of Betty Mayer 286-288

(by her Brother, Mr. Henry Mayer, of Cheadle, near Stockport, in Cheshire)

Betty Mayer died of a "violent fever" on June 15th, 1794. Four years prior to her death, she became a Christian via the preaching of Mr. Hutton. During her last days, she, first, asked her brother Henry Mayer to pray for her to be forgiven of her sins. Thereafter, she repeatedly sang hymns to God and spoke often, even to her physician, of how she was about to go to heaven. In her last moments, she pronounced that she had arrived at heaven and then passed away.

The Sufferings of our Blessed Lord, Section VI 288-295

(continued from 244)

Text: Matt. XXVII. 15–16, 20–23; Mark XV. 6–14; Luke XXIII. 5–23; John XVIII. 39–to the end.

These passages tell the stories of Jesus being brought before Herod, Pilate's insistence that Jesus is innocent of all charges, the Jews' decision to release the robber Barabbas instead of Christ, and Pilate's ultimate decision to torture and crucify Christ. The "improvement" section explains that if we as Christians are called to share in Christ's suffering, then we should turn to God's Spirit for the strength to withstand the "rage" of our enemies and to not allow our enemies to cause us to sink into any "weakness of behavior."
(continued on 345)

Extract of Mr. Bruce's Journey from Masuah to Gondar in Abyssinia 295-301

(continued from 250)

Mr. Bruce's account opens with a description of the port of Masuah and its political history. He explains that the Naybe (i.e. governor) of Masuah had failed to pay tribute to the king of Abyssinia and to the Basha of Jidda, a colony of the Ottoman Empire. Due to the Naybe's lack of tributes, the king of Abyssinia wanted to lay waste to Masuah. Such was the situation when Mr. Bruce arrived at Masuah. The Naybe originally wanted to kill Mr. Bruce, as the custom of Masuah was to kill all foreigners. The Naybe, however, kept Mr. Bruce alive to see if he brought letters from Jidda or Abyssinia. Before meeting with the Naybe, Mr. Bruce met with the Naybe's nephew, Achmet. During his meeting with the Naybe, Mr. Bruce shows the Naybe his letters from other countries assuring his safe passage through Masuah. Mr. Bruce's also mentions that the people of Masuah are suffering from a plague of small-pox.
(continued on 356)

Mr. Fletcher's Letters 302-307

Dated May 27, 1766; to Miss Hatton 302

Mr. Fletcher encourages the sick Miss Hatton to continue to rely on the Lord throughout her illness. He, further, encourages her to find a sense of peace in God's Providence just as he does. He also mentions that he counts it a blessing that preachers such as Mr. Wesley have arrived in his area.

Dated June 21, 1766; to Miss Hatton 302-303

Mr. Fletcher comments that he has heard Miss Hatton's illness has grown notably worse. He reminds her that during their last meeting, she encouraged him to take care of his body. He, therefore, encourages her to take her own advice and do whatever is necessary to care for her body. Lastly, Mr. Fletcher reminds her that, since her body is the temple of the Lord, the Lord will meet her in the midst of her body.

Dated July, 1766; to Miss Ireland 303-305

Miss Ireland, a young virgin, has fallen gravely ill. Mr. Fletcher instructs her to not dream of living a long life as sometimes God takes young people at an early age to prevent them from remaining too long in this sinful world. He encourages her to remain near to the Lord while she is sick and to not give in to feelings of impatience or peevishness. He, further, reminds her that, even when she is at the hour of her death, she should strive with all diligence to enter the gates of heaven and not lose hope.

Dated July, 1766; to James Ireland 306-307

James Ireland sent Mr. Fletcher a coat and bottle of wine as a present. Mr. Fletcher thanks Mr. Ireland for these presents and then proceeds to refer to both as a spiritual metaphor. The coat he says symbolizes the righteousness of God which protects us each day. The wine is the Gospel which we should drink of each day heartily. Mr. Fletcher concludes by comforting Mr. Ireland that his daughter is likely now in heaven.

Letter from a Sailor in Lord Howe's Fleet 307-309

A soldier by the name of J. B. provides a brief account of a recent battle between the English and the French. He attributes the English's victory over the French to God's doing. He comments that before the battle, he and his companion read several verses from his prayer book which he lists in this letter. He also thanks God for saving him when, during the battle, he had a near-death experience.

A Short Account of the Life of Mr. Peter Oram 309-311

(by William Ashman; September 24, 1794)

While going to a fair, Mr. Oram's wife asked him to take her to hear the Methodist preacher speak on the Common. Not being a Christian, Mr. Oram reluctantly went to hear the preacher. Soon after, he became a Christian after realizing the depravity of his soul. As he deepened in his faith, he led a class of believers for a number of years. His wife eventually passed away but not before converting to be a Christian immediately prior to her death. As Mr. Oram neared death himself, he continued to lead his class in his home while he often prayed to God to allow him to die and go to heaven. His wish was granted by the Lord when he died at the age of 82 in July, 1794.

The Dreadful Punishment of a Wilful Liar 311-312

An unnamed man informed the magistrate of the town Hitchen that a young man had knocked him down and searched his pockets for money but, finding none, departed. In response to said charges, the magistrate called the young man to a hearing. By the end of the trial, it was clear by means of an *alibi* that the young man was innocent of all charges and, therefore, that the man was a lair. After the trial, the man went home and told his neighbor that he had not lied and, if he had, that "his jaws might be locked, and that his flesh might rot upon his bones." The man's very words came true that evening when he could not speak and, soon after, died causing his flesh "literally" to rot upon his bones.

Of Parents and Children (by Lord Bacon) 312-313

Lord Bacon offers general words of advice for raising children. Choice among his words are that children raised in the middle of the birth order should not be neglected, brothers should not be encouraged to emulate one another as this leads to quarrels when they are adults, and that parents should choose the career their child should pursue unless the child has a particularly strong leaning toward a specific profession.

Poetry 313-316

Isaiah LV. Paraphrased (by Dr. Ogilvie) 313-314

Psalm CXLVIII. Paraphrased (by Dr. Ogilvie) 314-316

A Sublime Thought (said to be written by a supposed idiot, at Cirencester) 316

On the Death of a Child (by J. C. B. Campbell) 316

The Arminian Magazine, For July 1795.

Portrait: Mr. John Braithwaite, Aged 23, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall 317-322
(continued from 271)

After hearing Mr. Zechariah's preaching during Mr. Boardman's funeral, many people convert to Christianity. Mr. Blair is assigned to replace Mr. Boardman's place as Mr. Zechariah's co-preacher. The two preachers go to the town of Brandon and speak there to a group of soldiers; many are converted. Thereafter, the two preachers speak at the towns of Youghall, where a society of 60 persons is initiated, Skiberen, and Dunmanway, where a society of 30 is created. The two men, next, go to the town of Bantry to preach. There, a Catholic priest opposes their ministry going so far as to encourage the people to stone the Methodist pastors. After attending a conference at Dublin to receive new orders, Mr. Zechariah sails for Liverpool to preach there. Mr. Zechariah, then, organizes a large revival in the town of Sheerness which is met by great success and, lastly, builds a new chapel with the help of the Sheerness townspeople.
(continued on 369)

A Sermon on the Temper of Jesus towards his Enemies 322-329
(continued from 276)

The sermon opens with the assertion that all sinners are deserving of God's forgiveness. With regard to this point, the sermon considers the question of why God chooses to forgive the vilest of the world's sinners before all other sinners. Five reasons are supplied: first, the vilest sinners are closer to damnation than all other sinners. As a result, the worst sinners need the assurance of salvation sooner than others so that they do not experience damnation. Second, the conversion of the worst sinners exemplifies God to be all the more glorious. Third, the conversion of great sinners encourages other sinners to be converted to the Christian faith and, thereby, prevents those sinners from continuing to cause mischief. Fourth, the conversion of great sinners causes God's sanctification to appear with "singular advantage and luster" to all. Lastly, the conversion of the vilest of sinners leaves the less-vile sinners with no excuse for why they did not choose to accept Christ's forgiveness when they stand before God on the Day of Judgment. Throughout the entire sermon, the Jews of Jerusalem are consistently referred to as the "worst of sinners."
(continued on 374)

The Voyage of the Missionaries, Meff. Thomas and Carey, to India, and their Proceedings in Bengal (extracted from the letters of Mr. Carey to his friends in England) 329-335

Mr. Carey and Mr. Thomas set sail from Dover for Calcutta. During their voyage, their ship experiences rough seas. At one point, the ship is almost pulled completely underwater. Once they arrive in Balafore Roads, Calcutta, Mr. Thomas preaches the Gospel to many Hindus who listen attentively. Mr. Carey expresses at this point that he and Mr. Thomas' main objective on this trip is to preach the Gospel to Hindus, Moors, and to the Roman Catholic Portuguese if they can learn how to speak Portuguese. Mr. Carey, then, provides advice for being a missionary and warns potential missionaries about the prejudices Europeans hold for the natives of other countries. Once finished in the town of Balafore Roads, the two missionaries head for Manicktullo where Mr. Carey debates with a Brahman about the Brahman religion and, to the approval of the townspeople, builds a house among the natives.

The Government of Thoughts (by Dr. Young) 335-338
(continued from 286)

Dr. Young describes the mind as a house which, if filled with good thoughts, leaves no room for evil thoughts to enter. The way to acquire good thoughts, so argues Dr. Young, is to turn to "Religion" whom will teach us the qualities of "Faith, hope, charity, patience, repentance, devotion, etc..." In addition, "Religion" will show us the way to Christ. Once the mind has been filled with good thoughts, Dr. Young stresses that the individual should purse with action those good thoughts. He concludes his letter by offering numerous points of advice: first, learn to talk reasonably and then your mind will be able to think reasonably as well, second, if you find it difficult to fill your mind with good thoughts of religion, your heart is likely not right before God, and third, be wary of thoughts of foolishness or evil as they are a sin to entertain in your mind.

General Observations on the Redemption of Mankind by Jesus Christ 339-344
(translated from the French of the late Mr. John Fletcher; by M. Martindale)

Mr. Fletcher attempts to prove via argumentation that Jesus Christ is the Son of God. To this end, he argues that humanity has sinned against the God of infinite justice and, as a result, must be punished before it can be pardoned. God took this punishment upon himself by creating a being of complete innocence to be used in God's plan for humanity's redemption. It makes sense that God would go this far to save humanity since, just as a father or mother would do anything to save his or her child, so too God goes so far as to sacrifice his incarnate Word in order to grant to humanity salvation. Mr. Fletcher, next, responds to three possible objections to his argument: first, it is not beneath an infinitely good God to forgive unworthy sinners, second, the "Prince of Life" did not "properly" die but only quit his body for 2 to 3 days, and third, Jesus Christ did in fact exist since both Christian and pagan authors confirm his existence. In addition, the fulfillment of Christ's prophecy from Matthew 24 that the Jerusalem temple would be destroyed further confirms Christ's existence.
(continued on 381)

The Sufferings of our Blessed Lord, Section VII. 345-355
(continued from 295)

Texts: Matt. XXVII. 19, 24-31; Mark XV. 15-20; Luke XXIII. 24-25; John XIX. 1-16.

These passages tell the stories the soldiers' scourging of Jesus, Pilate's ultimate decision to crucify Jesus due to the crowd's request, and the soldiers' mocking of Jesus prior to his crucifixion. The "improvement" section instructs the Christian to remember Christ was not just a man but the Son of God and that the Christian must be willing to submit to the sufferings of life just as Christ did. In addition, the improvement section prays for the "Curse" allotted to Jews for their murdering of the Son of Man to be transformed into a "blessing" so that they may submit themselves properly to God as their King.
(continued on 396)

Remarkable Providence (by Owen Davis) 355-356

A short account of a man named Mr. William Sims who, when he was a boy, was saved from drowning by a dog. The article accounts Mr. Sims' rescue as an act of "providential deliverance" since, as an adult, Mr. Sims went on to lead many individuals to become Christians and was one of the first Christians in his area to open his home to Methodist ministers.

Extract of Mr. Bruce's Journey from Masuah to Gondar in Abyssinia (continued from 301) 356-361

Mr. Bruce and his crew remain the captives of the Naybe (governor) of Masuah as the Naybe will not allow Mr. Bruce's ship to leave port. Achmet, the nephew of the Naybe who has been providing support for Mr. Bruce, has fallen gravely ill with a fever at his home in the town of Arkeeko. Mr. Bruce, who is a physician, tries to go to Achmet's aid but the Naybe prevents him from leaving. After a tense meeting between Mr. Bruce and the Naybe, Mr. Bruce learns that the Naybe has not restricted Mr. Bruce from going to see Achmet, but has restricted any boat from Masuah from transporting Mr. Bruce to Arkeeko. Realizing that the Naybe's mind will not be changed, Mr. Bruce asks a servant to go to Arkeeko to see how Achmet's illness is fairing. After the servant returns to inform Mr. Bruce that Achmet fears he is near death, Mr. Bruce leaves for Arkeeko and successfully treats Achmet's fever. Achmet assures Mr. Bruce that he will soon bring boats and men to free Mr. Bruce's crew from the Naybe's sanctions. Mr. Bruce concludes by explaining in detail how to use "bark" to treat "nedad fever."
(continued on 402)

Mr. Fletcher's Letters 361-365

Dated July 17, 1766; to Miss Hatton 361-362
Mr. Fletcher inquires of whether Miss Hatton has recovered from her recent illness. He, then, explains that the Christian faith should be both rational and affectionate. By rational, he means that the Christian should be rationally confirmed in her faith by Christ's miracles and fulfillment of divine prophecies. By affectionate, he means the love the Christian feels for Jesus Christ. Midway through his letter, Mr. Fletcher comments that he has received a letter from Miss Hatton and rejoices that she is feeling better. He, lastly, comforts her to not worry about feeling "slothful" while she recovers from her illness.

Dated July 28, 1766; to Miss Hatton 362-363
Mr. Fletcher comments that Mr. Perry has informed him of a recent down-turn in Miss Hatton's health. Mr. Fletcher continues to comfort Miss Hatton as she nears death and reminds her that he will keep her in his prayers.

Dated July 30, 1766; to Miss Hatton 363
Mr. Fletcher rejoices that Miss Hatton's health has improved once again and that she will continue to aid him with the advancement of God's kingdom on this earth. He encourages her to remain in a "comfortable state" and that she should continue to pray with Mr. Fletcher and his companions.

Not dated; to an unnamed woman 364
Mr. Fletcher remarks that he is not entirely satisfied with the unnamed woman's evasions of a "bill." He goes on to praise God for the temporal and spiritual blessings the woman has shown him in the past. He, lastly, asks the woman to answer a series of questions pertaining to her understanding of her faith when she writes a reply to his letter.

Poetry 365-368

An Ode on the Creation (by Miles Martindale) 365-368

The Arminian Magazine, For August 1795.

Portrait: Mr. Thomas Wood, Aged 27, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall 369-374
(continued from 322)

Mr. Zechariah continues to offer a town-by-town description of his attempts to spread the Gospel throughout Scotland. In the towns of Chatham and Canterbury, Mr. Zechariah has considerable trouble making converts but a few convert before he leaves. He, then, proceeds to the town of Margate where he successfully restores the health of a declining society. Thereafter, Mr. Zechariah heads for Dover where he also rejuvenates a society falling in numbers of members. He further mentions that in Dover a remarkable conversion took place where a woman who staunchly opposed the Christian faith came to believe. Mr. Zechariah, next, preaches in Edinburgh per Mr. Wesley's request and then heads for Messelburgh where he encounters a great deal of resistance from the townspeople to accept the Gospel's message. Soon after, Mr. Zechariah heads for Dalkeith where he starts a new society and works with the people to raise money to build a new Methodist chapel. Many townspeople resist the construction of a Methodist chapel, including "an old burgher minister" who states that Mr. Wesley deserves to be damned.
(continued on 421)

A Sermon on the Temper of Jesus towards his Enemies 374-381
(concluded from 328)

A series of points are listed regarding what benefits Christians gain via Christ's actions. First, the grace of God "prevents" the Christian from sinning. Second, Christ's crucifixion gives the Christian hope necessary to prevent her from falling into complete despair when she reflects on the fact that she is a sinner worthy of damnation. Third, Christ's crucifixion teaches us that we are only saved by "repentance and remission of sins." Fourth, Christ's offer of salvation dictates that salvation be offered to the "worst of sinners." Fifth, the "infinite merits" of Christ's death and suffering is reflected in Christ's offer of salvation. Sixth, Christ can "easily" handle the sins we face today since he defeated sin at his weakest when he was crucified. Seventh, Jerusalem is the "mother church" of all churches as the first disciples were formed here. Eighth, Christ's crucifixion inspires the Christian to resemble two key characteristics of God: his mercy and forgiving spirit. The sermon closes with a call for the Christian to be inspired to live a more devote life due to Christ's sufferings.

General Observations on the Redemption of Mankind 381-385
by Jesus Christ (translated from the French of the late Mr. John Fletcher; by M. Martindale; concluded from 344)

Mr. Fletcher restates his point from his last entry that the truthfulness and reasonability of Christianity is confirmed by the fact that Jews, Pagans, and Mahomadans acknowledge the existence of Jesus Christ. Stemming from this point, Mr. Fletcher examines a number of logical problems which result from thinking of Jesus as a false prophet: first, how could Jesus be a false prophet if his predictions are coming true today, second, the absurdity of thinking of Jesus as either an imposter or only as a virtuous man, third, the notion that Jesus only sustained his ministry via miraculous works. In light of these points, Mr. Fletcher argues that the individual must choose to either believe in such absurdities or acknowledge that Jesus Christ is the Incarnate Word of God. Mr. Fletcher closes with a warning aimed at Deists and their unorthodox beliefs.

The Duty and Importance of Inculcating Religious Principles among the Common People in these Nations (by Bishop Horne) 385-387

Bishop Horne calls attention to the evil which pervades society and the need for the individual to not sink to such a low mindset that she believes it impossible to expel such evil from society. To this end, he calls for evil persons to undergo correction and, if this fails, for attention to be paid to the younger, upcoming generation to ensure that they do not imitate the improper behavior of their predecessors. Bishop Horne, moreover, argues that the lower classes always imitate the behavior of the upper class. Therefore, the upper class must always watch their conduct so that the lower classes act accordingly.

The Blessed Fruits of Unwearied in Well-doing 387-389

Rev. Christian Henry Ruach was a missionary sent from Germany to preach the Gospel to the North American Indians. His ministry began on a positive note as the Indians were genuinely interested to hear the Gospel at first, especially the Indians named Tschoop and Shabash. Believing that the Indians' conversion to Christianity might challenge their personal interests, a group of white men attempted to turn the Indians against Mr. Ruach and the Gospel. In the end, their efforts failed and Tschoop became "an Indian teacher and interpreter" who played a pivotal role in the building up of the Indian Christian community. An additional story is also mentioned of a chief of Meniolagagomekah named George Rex who was originally converted to Christianity but later turned his back on the faith in pursuit of greater communal respect. By the end of his life, however, he repented of his sin and died a Christian.

A Remarkable Conversion 389-390

After attending a prayer meeting, a man is converted to become a Christian. When he arrives home that evening, he tells his wife of his conversion but she rebukes him for uttering such nonsense. The following Sunday, the man's wife attended church after a dream instructed her to do so. Moved by the preacher's words that morning, she felt the Lord absolve her of all her sins causing her to praise the Lord in the middle of the worship service. The preacher attempts to silence the woman but the woman accuses the preacher of being "as dead to God as the corpses lie in these graves." The woman and man were persecuted for being considered Methodists.

The Conversion of two Malefactors, Richard Crossby and Samuel Rhodes, who were Executed at Bedford, March 22, 1794, for a Robbery on the Highway 390-395
(by John Hickling)

At an early age, Richard Crossby lost the preventing grace of God by giving himself over to sin and crime. His more heinous crimes include robbery and setting fire to a neighbor's mill. On two occasions after being captured for his crimes, Mr. Crossby was sentenced to death but escaped prior to his execution. Upon his third time of being captured for stealing from a Mr. Palmer, Mr. Crossby and his accomplice Samuel Rhodes were once again sentenced to death. During their time of imprisonment, Mr. Hickling preached the Gospel to the two condemned men. Mr. Crossby quickly recognized his depraved nature leading to his conversion while Mr. Rhodes was slower to convert but eventually did so. On their day of execution, the two men prayed with Mr. Hickling before their execution. A letter from Mr. Crossby to his friends and family immediately prior to his execution is added at the end of this article wherein Mr. Crossby admonishes those who read the letter to learn from his mistakes and repent from their sins.

The Sufferings of our Blessed Lord, Section VIII 396-402
(continued from 355)

Text: Matt XXVII. 32-34, 38; Mark XV. 21-23, 25, 27, 28; Luke XXIII. 26-34; John XIX. 16-18

These passages tell the stories of Jesus' carrying of his cross and his ultimate crucifixion. The "improvement" section instructs the reader to imitate the women who wept for Christ as he carried his cross on Calvary road. The reader, however, should not weep for Christ but for her own sins and especially for the role she played in Christ's crucifixion.
(continued on 445)

Extract from Mr. Bruce's Journey from Masuah to Gondar in Abyssinia (continued from 361) 402-408

Mr. Bruce describes three diseases which plague the Arabians: first, tertian fever which is a common illness in Arabia and is not deadly, second, the infection of the Farenteit which is a parasitic worm that infects the host from drinking flagrant water. Mr. Bruce mentions that he suffered from this very illness himself while in Cairo. Third, Elephantiasis which involves the swelling of the leg with ripples which cause the leg to resemble that of an Elephant's trunk. Mr. Bruce, then, lists some points of advice for the Arabian traveler. Chief among his points of advice are to imitate the behavior of natives if you are having trouble adapting to the environment of their country, to only drink spring water whenever possible, to not throw yourself into the coldest river when you are hot as this might cause your skin's pores to close suddenly, and to not fatigue yourself if possible. Mr. Bruce also provides advice on which Arabian foods to eat or avoid.
(continued on 508)

Mr. Fletcher's Letters 409-412

Dated Sept. 1766; to Miss Hatton 409
Mr. Fletcher encourages Miss Hatton to rely on "simple faith" alone to bring forth the "glorious fruit" of the tree of life which leads to the happiness of heaven.

Dated Jan. 9, 1767; to Miss Hatton 409-411
Commenting that Miss Hatton has fallen ill, Mr. Fletcher explains that all persons must suffer the punishment of death as God permits such to happen. He adds, however, that Christ died for all of humanity's sins, thereby, enabling those who have faith in him to have eternal life. Mr. Fletcher also comments that, when Miss Hatton gets to heaven, she will see once again see her old friend Miss Fragena.

Dated Jan. 30, 1767; to Mrs. Hatton 411
Miss Hatton has just passed away from a stroke. Writing to her mother Mrs. Hatton, Mr. Fletcher assures Mrs. Hatton that her daughter's death was the will of God. He, moreover, adds that, if she morns for her daughter, she should only morn in hopes of seeing her daughter again in heaven.

Dated Feb. 1767; to James Ireland 411-412
Mr. Ireland's daughter has fallen ill. Mr. Fletcher informs Mr. Ireland that, if his daughter does good while she is ill, the Lord will spare her so that she may have eternal life. In an attempt to exemplify his point, Mr. Fletcher relates the story of Miss Hatton's death and how she praised the Lord up to her last breath.

Dated Feb 1767; to Miss Brain 412
Mr. Fletcher offers Miss Brian a number of points of spiritual advice: first, He instructs her to allow her love for God to grow even more, second, that in loving God more, she need not fear losing herself in the process, third, to not forget the depth of human depravity, and fourth, to continue to practice her faith with good deeds rather than to only practice her faith via words and writings.

A Letter from Mr. Rankin to Mr. John Staples, of New York, Containing an Account of the Penitent Death of his Son, Thomas Staples (dated Feb. 18, 1795) 413-415

Mr. Rankin relates to Mr. John Staples an account of his son's recent death. On the 15th of February, Mr. Staples son was brought to Mr. Rankin's house in a very weak state. After informing the young man that he was about to die, the young man asked to learn more about God. Mr. Rankin, along with Mr. Sause, then, taught Mr. Staples' son the truths of faith. In the hours leading up to his death, the young man praised the Lord and stated how ready he was to depart this life for heaven. Mr. Rankin concludes by hoping that Mr. Staples will find this account of his son's death of "infinite satisfaction" aside from the grief Mr. Staples feels for his son's death.

Letter from Mr. Moon, to the Rev. Dr. Coke (dated Aug. 22, 1794) 415-418

Mr. Moon provides an account of the recent developments of his ministry. One year prior to the writing of his letter, Mr. Moon's ministry began to grow steadily in size due to the Lord's blessing. Prayer-meetings were soon started which often lasted late into the night. As the meetings begin to grow further in size, Mr. Moon mentions that it became more and more difficult to run the meetings with a sense of proper order. During another prayer meeting when the Spirit was moving powerfully, people "mocked" the prayers as "Methodists" but the prayer session continued on. Mr. Moon also mentions that, in a three day period of prayer meetings, 100 persons were converted to the faith. After that time, the ministry's conversion rate began to decrease. Mr. Moon surmises that these Spirit-filled prayer meetings must be "a prelude" to the "conquest of Grace" which is soon in coming.

Poetry 418-420

Thoughts on Spring (written during the month of May; by R. D.) 418-419

The Dying Believer (lines found in the pocket of Mr. William McLean) 420

Hymn (by T. R.) 420

The Arminian Magazine, For September 1795.

Portrait: Mr. Thomas Kelk, Aged 24, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall 421-425
(continued from 374)

The chapel Mr. Zechariah mentioned in his last entry continues to be built in Dalkeith. During its construction, Mr. Wesley comes to preach in Dalkeith. To Mr. Zechariah's initial disappointment, he is reassigned to the Berwick circuit but soon learns that he can still visit Dalkeith. Soon after, the chapel in Dalkeith is finished. Mr. Zechariah, then, preaches in the towns of Glasgow, Air, and Dumfries. In the latter town, Mr. Zechariah encounters significant resistance by "the Kirk of Relief party" who oppose the presence of the Methodists in their town. Mr. Wesley also preaches in Dumfries and in the nearby town of Carlisle. While preaching on the Edinburgh circuit, Mr. Zechariah learns of Mr. Wesley's death causing him to worry about the future state of religion. Despite tremendous grief, Mr. Zechariah gives a funeral sermon for Mr. Wesley in Dalkeith. Thereafter, Mr. Zechariah preaches in Dunbar and the English circuit of Sunderland. He, then, leaves for conference in London by sea along with Mess. Pritchard. They experience rough seas on the way to the conference but, once at the conference, attend to "many weighty matters."
(continued on 473)

A Sermon Preached at Paul's-Crofs, in London, on Good-Friday, 1609, by the Pious and Venerable Bishop Hall 425-433

Bishop Hall states that Christians need to attain a deeper understanding of Christ's passion and his crucifixion. The way to expand Christians' understanding of Christ's suffering, so argues Bishop Hall, is to learn of the significance of Christ's final words "it is finished." First, "it is finished" signifies that Christ has fulfilled the prophecies of the Old Testament. Second, Christ abolished the Jewish "law of ceremonies" by observing the practice of the ceremonies perfectly throughout his life and, in so doing, abolished them. Third, Christ's final words upon the cross signified the end of his worldly sufferings. Neither human nor angel will ever be able to understand the severity of suffering Christ experienced throughout his lifetime. In addition, Christ's passion was further intensified by the "fullness of knowledge" he had of humanity's sins. Fourth, all sinners should be damned to hell but, since Christ suffered on behalf of sinners, humanity now can find salvation in Christ.
(continued on 480)

A Letter from a Gentleman to his Friend, on Christian Holiness 433-438

The unspecified author of this letter answers a series of questions his friend has posed to him pertaining to Christian holiness. First, the author confirms that a "justified person" is born of the Spirit of God. Second, after a person undergoes justification, the grace of God continues to refine the "dross" remaining in that person's soul before she enters heaven. Third, it is in fact possible for a person to attain complete separation from sin in this life as the Scriptures, especially the words of St. John and St. Paul, validate this point. Fourth, once a person has attained "perfect love," they will have attained complete freedom from sin since to practice perfect love means to faithfully practice all other "graces of the Holy Spirit." Lastly, the person's soul is not made completely perfect at the time of justification as the newly saved person still wrestles with the sins of this life and lacks the "degree" of love which a seasoned Christian possesses.
(continued on 487)

The Remedy for Anxiety and Worldly Care 439-445

The author states that the individual should not give into the anxiety of what tomorrow holds but should focus on her daily labors while placing her confidence in the Lord alone. The author, then, lists two additional ideas which the individual should look to in order to ease her anxieties of the future: first, since God has blessed the individual with life and a body, he will also bless her with the lesser gifts of clothing and food. Second, if God provides for the birds of the air, he will also feed humans. The author clarifies, however, that those persons who lead a righteous life will receive the blessings of food and clothing before those persons who do not practice righteousness. A few other points of advice are offered by the author, namely, that the individual should remember that her sufferings in this life will be rewarded in heaven and that the individual should practice letting go of the present day's stress before she falls asleep each night.

The Sufferings of our Blessed Lord, Section IX 445-452

(continued from 402)

Text: Matt XXVII. 35-37, 39-44; Mark XV. 24, 26, 29-32; Luke XXIII. 34-43; John XIX. 19-24

These passages tell the stories of the soldiers' casting of lots for Jesus' garments, the soldiers' and the first criminal's mocking of Christ while he was crucified, and Christ's assurance to the second criminal that he will enter into heaven with Christ that very day. The "improvement" section cautions the reader to not "abuse" the Scripture pertaining to the second criminal's receiving of salvation at the moment of his death to mean that a person can sin as much as he wants in this life and then, at the hour of his death, turn to Christ for repentance. The author clarifies that Christ's granting of salvation to the second criminal was a singular circumstance and, therefore, not an example which should be understood in too broad a sense.
(continued on 500)

The Measure and Division of Time 452-453

A basic overview of how time is measured is provided followed by a description of how time is measured by various countries of the world. The reader is, then, instructed to reflect on how much time she has wasted throughout her life while not centered on her "eternal welfare." In light of this chilling thought, the reader should pray to God to better learn how to manage her time in the future.

A Short Account of the Experience and Happy Death of Mr. Henry Robinson, of Padiham, in Lancashire 453-456

(by Mr. Joseph Entwistle)

Mr. Robinson, at an early age, fell victim to the temptations of Satan which persuaded him that he had time to sin as much as he liked throughout his life as he could obtain salvation at the hour of his death. While battling a severe fever, Mr. Robinson overcame this temptation by professing himself to be a Christian. Once he recovered from his illness, he grew in his faith eventually leading him to become a leader of a class and even a public speaker. In the spring of 1791, Mr. Robinson fell ill and died from what is only described as "consumption." Prior to his death, Mr. Robinson was asked what he wanted said of himself during his funeral. He responded that he did not want anything said of himself except that he loved Jesus Christ and that Christ died to save him from his sins.

Mr. Fletcher's Letters 456-461

Dated March 30, 1767; to James Ireland 456-457

Mr. Fletcher thanks Mr. Ireland for his recent letter and gift but asks him to refrain for a time from sending him more gifts. Mr. Fletcher, however, asks Mr. Ireland to continue to pray for him.

Dated April 27, 1767; to James Ireland 457

Mr. Fletcher thanks Mr. Ireland for finding Mr. Brown to take over his church during his absence. Mr. Fletcher clarifies that Mr. Brown has the full authority to do whatever he feels best for the church as the Lord directs him.

Dated July 30, 1768; to James Ireland 457-458

Mr. Ireland's daughter is ill and may have recently died. Mr. Fletcher, therefore, assures Mr. Ireland that all of God's plans are for the best, including the deaths of young persons as this means the youth are taken from this evil world sooner than others. In addition, Mr. Fletcher states that death is a "lovely" occurrence and is one of the "highest privileges" a Christian enjoys.

Dated Oct. 14, 1768; to James Ireland 458-459

Mr. Fletcher despairs that the farmers of Madeley in no way fear God. He continues to comfort Mr. Ireland about his dying daughter by writing that all things of this world die and, as such, it really doesn't matter if a Christian dies today or in thirty years as to die thirty years later means to remain away from heaven for that period of time. Mr. Fletcher also asks Mr. Ireland to convey to his son that Mr. Fletcher has recently buried three young men who all died of a "malignant fever."

Dated Dec. 5, 1768; to Miss Ireland 459-461

Mr. Fletcher offers Miss Ireland some words of comfort and advice as she continues to wrestle with her illness while still at the brink of death. He, first, tells her that God may want to grant her an early death in order to spare her from the "snares" and sufferings of this life. He, then, provides Miss Ireland with an example of extraordinary faith at the hour of death by recounting a story of one of his young parishioners who became a Christian only a week before his death. Thereafter, Mr. Fletcher cautions Miss Ireland to beware of her "unbelieving heart" as it is her greatest enemy to entering heaven and encourages her to surrender herself to Christ as he is her true "physician."

Extract of the Minutes of the Conference 462-472
(held at Manchester, July 27, 1795)

Several lists are provided including a listing of the new preachers who were admitted to the conference, preachers who have died since the last conference, and where each preacher of the conference is to serve for the next year. Thereafter, a section follows entitled "To the Members of the Methodist Society" which recounts how a committee was formed to establish a plan of "general pacification." The articles of this general pacification policy are then listed including regulations for the practice of sacraments and the discipline of preachers. An "addenda" section follows which lists further rules pertaining to the practice of sacraments and the preservation of the authority of the established rules. Finally, two letters are presented at the end of the article which praises those of the conference for all their efforts at the recent meeting and for working to preserve the unity of the Methodist community.

The Arminian Magazine, For October 1795.

Portrait: Mr. John Crosby, Aged 37, Preacher of the Gospel

The Experience of Mr. Zechariah Yewdall 473-480
(concluded from 425)

Mr. Zechariah has been assigned to the Otley Circuit. His first town to visit is Yorkshire where he is able to spend some time with friends. Second, he stops at Panal where he organizes a large revival. A woman preaches to listeners at the end of the revival of her visions of heaven and hell, thus, leading many to realize their innate sinfulness. Thereafter, Mr. Zechariah mentions that, after his first year of working the Otley Circuit, his "expectations were exceeded" as the revivals began to become a universal practice in all towns of the Circuit. He, further, comments that approximately 600 members have been added to the Otley Circuit since the last Conference meeting. Mr. Zechariah, then, tells a conversion story of a man who initially called the revival attendees as deserving to be locked up in a "mad-house" for "crying out" during the revivals but, due to the workings of the Lord's Spirit, eventually became a Christian himself after recognizing his sin. The article concludes with Mr. Zechariah hoping that the people of Otley will continue to be strengthened by the Lord and states that he hopes his continuing articles in the Arminian Magazine will prove useful for some persons.

A Sermon Preached at Paul's-Confs, in London, on Good-Friday, 1609, by the Pious and Venerable Bishop Hall 480-487
(concluded from 433)

Bishop Hall accuses humanity of re-crucifying Christ today via humanity's on-going sins. In order to counteract this problem, the Christian must imitate Christ by facing the sufferings of this life in order to attain salvation. Yet today, many unsaved sinners remain sick and must therefore look to Christ to heal them as he is the "physician" of the sick. The way the sinner is healed of his sickness is to adhere to Christ's precepts and, in doing so, become a believer in Christ. Bishop Hall, then, analyzes Christ's words at the time of his crucifixion in order to demonstrate how Christ allowed his life to be condemned in order that his soul might be given to God so that humanity would receive salvation. The martyrs of the early church are focused on as an example of what it looks like to fully imitate Christ's decision on the cross to give his spirit to God. Bishop Hall calls on the believers of today to imitate both Christ and the early church martyrs in being willing to give their souls to God with the full assurance that God will take care of their souls for all of eternity.

Letter II. From a Gentleman to his Friend, on Christian Holiness 487-491

(concluded from 438)

The letter begins with the affirmation that the Christian's only goal in life should be to glorify God. The author, then, proceeds to answer a series of questions posed by his friend. First, the author asserts that the only difference between a "babe" and "adult" Christian is that the babe Christian is only partially full of God in his spirit while the adult Christian is completely full of God in his spirit. Second, the babe Christian is not saved at the time of justification but is only saved once he has attained "perfect love" which the adult Christian possesses. Third, the way to attain perfect love is via faith. Fourth, there is no difference in the kind of faith between the babe and adult Christian. The two only differ in their "degree" of faith. The author concludes with a few points of advice, namely, that a "sincere person" will always find the way to salvation and that all Christians should daily practice emptying their hearts of the things of the world so as to fill their hearts with the things of God.

A Short Account of the Life and Death of Mrs. Mary Scott, of Windsor, in Nova Scotia 491-495

(by William Black)

Mrs. Mary Scott was born in Newtown, Yorkshire where she lived a moral life but was not a Christian. By the time she moved to Windsor, Nova Scotia she found great riches working as a farmer but still refrained from believing in Christ. When a man by the name of J. S. asked her if his church members could use her houses as gathering places for their upcoming meetings, Mrs. Scott began to feel the convictions of the Lord that she was a vile sinner in need of salvation. Soon after, she experienced a powerful conversion in which she sometimes felt like she was in her body and sometimes was not. As she advanced in her faith, she made prayer a regular practice for multiple hours before she slept, she held the ordinances of Christ dear to her, and often evangelized to all who entered her home of their need for salvation. Mrs. Scott did, however, have troubles in life as her child died when she first moved to Nova Scotia and had thoughts of suicide throughout her life.

(continued on 546)

The Magnificence of God in the Works of the Creation 496-497

The author states that humanity must cry out with praises toward God when it witnesses the beauty and complexity of God's creation. God was so gracious when he created the world that he made the world "inexhaustibly fruitful" so that all future generations of humans will be sustained by the nutrients of the earth. God, moreover, displayed his "infinite power" when he created the earth. These observations of the beauty of nature should inspire humanity to love and respect God all the more.

On Charity to the Brethren of Christ 497-500

The article opens with the doctrine that by faith a person is saved, but a person's faith is dead without works. An argument is then made in relation to this doctrine that love is the fruit of faith and, if true love is present in the heart of the Christian, the Christian will engage in all possible works of charity. These works of charity should not be committed for selfish purposes but out of a love and gratefulness for Christ who suffered for the benefit of humanity. Two additional points are then made: to show mercy to the poor is to show mercy to Christ and that if a person does not practice charity, she will experience damnation.

The Sufferings of our Blessed Lord, Section X 500-508
(continued from 452)

Text: Matt. XXVII. 45-54; Mark XV. 33-39; Luke XXIII. 44-48; John XIX. 25-30

These passages tell the stories of John taking the mother of Jesus under his care per Jesus' request, Jesus' last moments before his death on the cross wherein the onlookers continue to torment him, and the divine occurrences that followed Christ's death which astonished the crowd. The "improvement" section states that the Christian should consider, just as Mary and the Beloved Disciple did, the sorrow Christ experienced while he was crucified. The improvement section, furthermore, instructs the Christian to observe with astonishment how Christ acted in his last moments and for the Christian to strive to give her soul to God in her final moments just as Christ did when he died upon the cross.
(continued on 550)

Extract of Mr. Bruce's Journey from Masuah to Gondar in Abyssinia (continued from 408) 508-513

The Naybe devises a scheme to keep Mr. Bruce at port in Masuah by having one of his servants arrive while Mr. Bruce visits his palace to inform him that the towns Mr. Bruce is about to travel to have revolted. Mr. Bruce sees through this scheme since two of Achmet's servants earlier that morning informed Mr. Bruce that the towns are in fact in a state of peace. Upon hearing this news, the Naybe admits that he wanted to keep Mr. Bruce in Masuah in hopes that Mr. Bruce would cure Achmet and Emir Mahomet. Thereafter, Mr. Bruce leaves Masuah to arrive at Laberhey where he pitches tent for a day. Achmet, then, instructs Mr. Bruce to travel up the mountain Taranta which is under his rule. Taking Achmet's advice, Mr. Bruce heads for Taranta by traveling through a dense wood of acacia trees and the town Tubbo. As he and his men ascend the Taranta mountain, Mr. Bruce complains that his instruments might be damaged from the rugged road. He prevents this by helping to carry the instruments over the roughest part of the road. At the top of the mountain a small town and plain is discovered where Mr. Bruce and his men pitch tent.
(continued on 562)

Mr. Fletcher's Letters 513-518

Dated March 26, 1769; to James Ireland 513-514
Mr. Fletcher encourages Mr. Ireland in his faith by saying that the recent death of Mr. Ireland's daughter and the illness of his wife is meant to form Mr. Ireland into a "true disciple" of God.

Dated May 27, 1769; to James Ireland 514
Mr. Fletcher continues to comfort Mr. Ireland in his time of suffering by telling him that he needs to have patience and wisdom in this dark hour of his life.

Dated Dec. 30, 1769; to James Ireland 514-515
Mr. Fletcher comments that he is ready to travel to Montpelier with Mr. Ireland. He also mentions a conflict which arose recently between himself and a group of Papists in the town of Madeley.

Dated Jan. 13, 1770; to James Ireland 515-516
Mr. Fletcher writes that he recently preached a sermon speaking out against "popery" in the town of Madeley. A man named Mr. S-t-r replied at the end of the sermon that he would find someone to argue against Mr. Fletcher's popery sermon. Lastly, Mr. Fletcher tells Mr. Ireland that, unless his business demands that he travel to France, he should not do so on his (Mr. Fletcher's) account alone.

To Mr. ---- 516
Mr. Fletcher states that Mr. ----'s sufferings experienced while leaving Egypt and travelling through the wilderness may be meant by God to strengthen his faith. Mr. Fletcher also comments that Mr. ---- lacks two things: first, the confidence to seek after God in faith and, second, a genuine thankfulness for the gifts God has blessed him with.

[Fletcher's Letters cont.]

Dated Sept. 6, 1772; to Mr. Henry Brooke 517-518
Mr. Fletcher tells Mr. Brooke that he longs to realize more how all visible things of this reality are but "shadows" of the true, invisible things of God. In addition, Mr. Fletcher seeks Mr. Brooke's advice for how to live out his faith as a "Christian Stoic."

Part of a Letter from Mr. Alexander, to Mr. William Thoresby. (dated Baffiterre, St. Christopher's, Aug. 22, 1794) 518

Mr. Alexander remarks about how amazed he was at the faith of the Blacks of his society which he observed at a recent love-feast. He also thanks God for keeping him safe during his travels to St. Christopher's and for the increase in number of people who want to hear the Gospel.

Letter from Mr. Wood, to the Rev. Dr. Coke (dated June 7, 1794) 519-520

Mr. Wood provides a record of the rapid increase in number of believers in the Leeds circuit. 2,000 persons have been added to the circuit in the last year alone. Mr. Wood also describes how, during his society's prayer meetings, the members form a circle around the non-believer and pray for them until their souls are saved.

From Mr. Atmore, to the Rev. Dr. Coke 520-521

Mr. Atmore relates to Dr. Coke how the conversions of people in the town of Greetland has caused these newly converted persons to carry the Gospel to other surrounding towns. He also states that 700 persons have been added to his circuit in the last year and describes how his prayer meetings play a pivotal role in converting non-believers in his circuit.

Poetry 521-524

The Father's Advice to his Son 521-524

Written at Midnight in a THUNDER STORM (by Miss Carter) 524

The Arminian Magazine, For November 1795.

Portrait: Mr. Thomas Dobson, Aged 30, Preacher of the Gospel

The Life of Mr. Matthew Lowes of Newcastle-upon-Tyne; extracted from his own narrative 525-529

Mr. Lowes was born in Whitefield, Northumberland in 1721. At an early age, Mr. Lowes desired to imitate the prophet Jeremiah by leading people to God, but this desire quickly faded due to his sinful nature. While still existing in a state of sin, Mr. Lowes' sister started to listen to the Methodist preachers in her town. She would return home at night to try to convince her family to follow the Methodist way. It was not until Mr. Lowes heard Mr. Hopper preach about the Gospel that he gave himself to Christ. Soon after, while Mr. Lowes continued to work in the mines, he received a letter from John Wesley asking him to become a preacher. After paying off his family debts, Mr. Lowes left his hometown to serve as a preacher in the Leeds circuit. Some months later, Mr. Lowes returned to Newcastle to preach at his father's funeral. He, then, was appointed to the York circuit where he met his wife Isabella Perkyns. While preaching in Weardale, Mr. Lowes caught a serious fever but, despite this illness, still managed to preach to his congregation. Thereafter, Mr. Lowes returned to Newcastle to defend the Methodist doctrine against opponents.
(Continued on 577)

A Sermon on the Name of Jesus (by Dr. Grosvenor) 529-536

This sermon is divided into three parts. The first two parts are addressed in this article. First, the author offers a series of remarks concerning the purpose of Jesus' name. Chief among these points is that Jesus' name is the same name for Joshua in the Old Testament. The similarities, therefore, between Jesus and Joshua's names reflect the similarities between their actions to save their people from their enemies. The author also adds that God alone gave Jesus his name and that Christ's crucifixion signified the beginning of Christ's sufferings which would lead to the fulfillment of his purpose to save humanity from its sins. In the second section, the author analyzes the nature and causation of Jesus' salvation in order to better understand the meaning of Jesus' name. To this end, the author argues that Christ's salvation frees humanity from the wrath of Satan and God in order that humanity can enter heaven. Christ's salvation is enacted via grace, Scripture, and Christ's teachings for his followers to learn how to reject sin.
(Continued on 581)

Thoughts on Fanaticism (translated from the French of the Mr. John Fletcher; by Miles Martindale) 536-542

Mr. Fletcher argues that there is a difference between zeal and fanaticism with the former being a proper outflow of genuine faith in God. Unfortunately, states Mr. Fletcher, many Christian philosophers today mistakenly recognize zeal for fanaticism. In hopes of highlighting the folly of the Christian professors' incorrect beliefs, Mr. Fletcher analyzes "heathen" and "ancient" philosophers' thoughts on the function of the grace of God and the power of prayer in order to argue that, if these heathen philosophers believed in the power of God's grace and prayer, why do Christian philosophers not reach the same conclusions? With regard to God's Grace, Mr. Fletcher examines such philosophers as Seneca who argues that God's grace is necessary for the existence of humanity and M. de Voltaire. In terms of the power of prayer, Mr. Fletcher criticizes Rousseau for his lack of belief in prayer as expressed in his work *Emile*. Mr. Fletcher, further, contrasts Rousseau's heretical beliefs to that of the philosophers Zaleucus and Hierocles who believe prayer to God to have meaningful purpose.

The Duty of Considering the Poor (by Bishop Horne) 542-546

The author argues that there always has been and will always be into the future an "unequal" divide between the rich and poor classes of society. Yet, the rich are called to counteract this divide by imitating God in giving what they have for the benefit of those less-fortunate. The author assures that what the rich give is not in vain as it is the duty of the rich to give to the poor and the duty of the poor to work to support the rich. The author goes on to state that the "unequal" divide between the economic classes is the design of God but adds that God blessed the rich with wealth in order that they might share their monetary blessings with the poor. Two points of advice are added at the end of the article, namely, not to trust too much in one's riches and for the rich to be sure to practice charity regularly since riches will only benefit them after death if they have given generously to the poor throughout their lives.

An Account of Mrs. Scott (concluded from 495) 546-550

In the time leading up to her death, Mrs. Scott reached a definitive moment where she decided that she would pursue "purification" with all of her heart. She, then, began exhorting those around her to believe in God. On the Sunday prior to her death, she experienced a moment where the Lord hid himself from her to test her faith but she re-testified of her faith in God soon after. As Mrs. Scott continued to grow weak from her illness, she continued to exhort a boy who stood near her bedside and her own children to believe in the Gospel. She also insisted frequently that her family and friends remain in good spirits and not complain as she was about to go to heaven. Immediately before she died, Mrs. Scott raised her hands to heaven to indicate that she saw the glories of eternity opening up to her.

The Sufferings of our Blessed Lord, Section XI 550-557
(continued from 508)

Text: Matt. XXVII. 55-61; Mark XV. 40-to the end; Luke XXIII. 49-to the end; John XIX. 31-to the end

These passages tell the stories of Jesus' side being pierced and Joseph's taking of Jesus' body back to his sepulcher. The "improvement" section teaches that the Christian must look to the cross to remember to crucify the world to herself and to crucify herself to the world. In addition, the improvement section argues that God's providence was at work in the piercing of Jesus' side by the spear as this fulfilled the prophecies of the Old Testament.
(continued on 598)

Observations on the Rainbow (from Mr. Luc's Geological Letters) 557-560

Mr. Luc specifies that there are two kinds of rainstorms that occur in nature: "simple rain" and "tempestuous rain." It is of the latter kind that rainbows come forth. Mr. Luc argues that tempestuous rains only occurred after the flood reported in Genesis. After the rainbow started to occur, the Israelites, along with other peoples of the world such as the Chinese, started a "tradition" by interpreting the rainbow as a "sign." When Moses began his ministry, so argues Mr. Luc, he advanced this tradition by stating that the rainbow was a sign from God to signify that God would never again flood the earth.

On Accidental Events 560-562

All events have a cause and, therefore, there can be no accidents. The author supports this argument by stating that if the Christian believes the larger events of the world to be caused by Providence, then the Christian must also believe the accidental events of the world to be caused by Providence as well. Once the Christian acknowledges this truth, she may develop a deeper respect and trust in God, thereby, enabling her to more readily submit to God in her hour of need.

Extract of Mr. Bruce's Journey from Masuah to Gondar, in Abyssinia (continued from 513) 562-568

Mr. Bruce leaves Taranta for the town of Dixan. There, his guide Saloome of the Naybe approaches Mr. Bruce and his men to demand payment for his services. Hagi Abdelcader, a friend of Achmet, handles the matter and soon an agreement is reached that 16 pieces of cloth be paid Saloome. Continuing on his journey, Mr. Bruce arrives at the town Hadawi, located atop a mountain. There, a nobleman is ordered to provide Mr. Bruce and his men with dinner. After Mr. Bruce leaves Hadawi, he sets up camp and meets a man of the Baharnagash who's quality of character he admires greatly. Thereafter, Mr. Bruce arrives at the town of Kella where a group of farmers detain Mr. Bruce and his men to barter for goods. Mr. Bruce discovers that a "poor Moor" from among his men has a collection of "fashionable beads" which he is able to trade, along with some cloth, for flour, honey, and pumpkins. Mr. Bruce comments about how chaotic the trading of the goods was. Eventually the marketplace became so unorganized that a ship-blunderbuss had to be fired to calm the women in the midst of their excitement over the beads.

Mr. Fletcher's Letters 568-573

Dated Feb 11, 1773; to Mr. Vaughan 568-569
Mr. Fletcher asks Mr. Vaughan if he is truly willing to be delivered from sin. If he is, he must turn to Jesus for salvation and continually practice works of faith as one act of faith will not due. Mr. Fletcher also warns of the dangers of riches and hurry.

Dated Sept 21, 1773; to James Ireland 569-570
Mr. Fletcher compares himself to a cask of wine or a woman who is about to give birth to express how unable and ill-prepared he is to travel with Mr. Ireland and Mr. Wesley. He states that, if he was to travel with the two, such a decision would be a "sin against [his] conscious."

Dated Feb 6, 1774; to James Ireland 571-572
Mr. Fletcher explains to Mr. Ireland that he cannot go with him [to an unspecified place] for two reasons: first, he is currently visiting Lady Huntingdon and to leave her now would be detrimental to her and her reputation with her friends, second, he must "clear his name" of the accusation brought against him by antinominalists.

Dated March 27, 1774; to James Ireland 572-573
Mr. Fletcher reports that Lady Huntingdon has confronted Mr. Fletcher's accusers to argue that he is innocent of all charges. Unfortunately, she is then accused of antinomianism leading Mr. Fletcher to dedicate his work *An Essay on Truth* in an attempt to clear Lady Huntingdon's name of said charges.

Dated Jan, 1775; to the Rev. Mr. Charles Wesley 573-574
Mr. Fletcher thanks Mr. Wesley for not entirely disapproving his letter *Essay upon Truth*. Mr. Fletcher also adds that he is concerned that the faith of "perfect Christianity" is severely lacking, even among so-called believers. On this subject, Mr. Fletcher asks Mr. Wesley what the state is of the believers in London and agrees that he will follow Mr. Wesley's advice to be cautions of advocating "inferior dispositions" that will cause believers to fall short of true faith.

Poetry 574-576

Elegiac Stanzas (by Robert Dickinson) 574

The Teacher's Birth-day (by a clergyman of Philadelphia) 575-576

The Arminian Magazine, For December 1795.

Portrait: Mr. Walter Griffith, Aged 33, Preacher of the Gospel

The Life of Mr. Matthew Lowes of Newcastle-upon-Tyne; extracted from his own narrative (concluded from 529) 577-581

Mr. Lowes continued to preach in Yorkshire, Newcastle, and the Dales circuits. He, however, fell ill with "severe rheumatism" causing him to resign as a Methodist pastor. Thereafter, he continued to serve as a local pastor in Newcastle until his health failed him. When reflecting on the past 50 years of his ministry, Mr. Lowes remarked that God's mercy had been present with him the whole time. Eventually, Mr. Lowes fell ill once again. While he rested on his sickbed, he saw a vision of New Jerusalem. As Mr. Lowes illness continued to worsen, he professed to his friends and family that his ministry and salvation are based solely in Christ. He also emphasized to his children their need to remain true to Christ. In his final moments, Mr. Lowes tried to sing a hymn until his voice failed and then called on the Lord to "maintain his cause" among humanity until the day of redemption. He died February 8th, 1795.

A Sermon on the Name of Jesus (by Dr. Grosvenor; concluded from 536) 581-590

Dr. Grosvenor offers further insights into the significance of Jesus' name. He makes four points in this regard: first, that Jesus' name reflects his central aim which is to grant salvation to all of humanity, second, that Jesus took his name from nowhere else on earth except from God, third, Jesus saw beyond the sufferings and pleasures in this life in order to attain his goal of salvation, and fourth, Jesus entirely lived up to the expectations of his name, especially when he was crucified. With these points in mind, Dr. Grosvenor offers insights into how the Christian should practically use Jesus' name in her daily life. First, the Christian should act like she expects to be saved since she uses Jesus' name, second, Jesus should be her chief interest in life, third, Jesus' name should be used when praying, fourth, Jesus' name should always be loved and respected, and fifth, in the Day of Judgment, the Christian's decision to make Jesus' name her chief interest in life will be of great benefit to her.

The Duty of Considering the Poor by Bishop Horne (concluded from 546) 590-592

The Gospel calls on all Christians to care for the poor. The question arises, however, how the Christian can best care for the poor? Before offering a reply to this question, the stated question is criticized for being asked in the first place since, if all Christians truly had charity imprinted onto their hearts, such questions would not need to be asked. With that point in mind, Bishop Horne offers two answers: first, that a portion of the Christian's income be laid aside each year to be given to the poor and, second, that the Christian should purchase material goods of lesser quality so as to give any leftover money to the poor.

The Amiable Conduct of Archbishop Carnmer, towards an Ignorant Romish Priest 592-593

A priest located near Scarborough comments in a pub that Archbishop Cranmer was once a very ignorant man before he became great. The Earl of Essex, who is friends with the Archbishop, has spies in the pub who overhear the priest's demeaning remarks. After reporting to the Earl of the priest's remarks, the Earl has the priest taken into custody where, after the priest pleads to the Archbishop for forgiveness, is acquitted of his charges after the Archbishop himself proves to the priest that he is a far more learned man that he priest is. Before parting ways, the Archbishop comments to the priest that, if he cannot be a learned man, then he must at least strive to be an honest one.

Meditations on Christmas-Day 593-595

Christ cleansed humanity from the evils of its nature and, thereby, enabled humanity to receive salvation. The Christian should remember this fact on Christmas day and give herself entirely to God. The author also reflects on the importance of Bethlehem as the birthplace of Christ and the home city of other Biblical figures such as Jesse and Ruth. The author concludes with the statement that if more cities imitated Bethlehem by raising individuals who diligently practice piety, such works of piety would spread beyond the cities to the countryside.

Thoughts on the Trinity. A Fragment (translated from the French of the Mr. John Fletcher, by Mr. Martindale) 595-598

The author offers a series of insights into the unity of the Trinity. He, first, states that it is not a valid criticism against Christians to say that they are "superstitious" for believing they have a definable understanding of the Trinity as such a criticism can be applied to all systems of divine beliefs. The author further adds that no person can ever hope to fully comprehend the workings of the Trinity since to be able to do so would mean that God is an inferior being in comparison to humans. Thereafter, the author argues that, although humanity cannot altogether understand why doctrine is necessary, doctrine still serves a meaningful purpose for Christians and states that the Church was in a poor state of comprehension until it established a definable understanding of the Trinity.

The Sufferings of our Blessed Lord, Section XII 598-604
(concluded from 557)

Text: Matt XXVII. 3-10, 62-to the end.

These passages tell the stories of Judas' returning of the silver coins to the priests and the Jews petition to Pilate to set a guard over Jesus' tomb in order to prevent his disciples from stealing his body. The "improvement" section focuses on the anguish Judas feels after betraying Christ when he returns the silver pieces to the priests in order to demonstrate how a person's conscious can destroy a person after committing such heinous sins. In addition, the author adds that groups of people should never be punished for the sins of individual persons of a group. Lastly, the author points out the irony of Jesus' enemies placing guards in front of his tomb which only led to increased belief in Jesus as no one could accuse the disciples of stealing Jesus' body from the tomb after he was resurrected since his tomb was guarded.

Extract of Mr. Bruce's Journey from Masuah to Gondar, in Abyssinia 605-610
(continued from 568)

Mr. Bruce arrives at Adowa, the new capital of Tigre of which Ras Michael is governor. Upon visiting Ras Michael's mansion, Mr. Bruce observes that 300 men are kept in chains around the house for their debts to the governor. Since Ras Michael is out fighting battles, the landlord Janni meets Mr. Bruce who informs him that the people of Woggora are assaulting travelers on their way to Gondar; the very place Mr. Bruce is traveling. Mr. Bruce, however, learns that there is currently a calm of violence throughout Abyssinia so he departs Adowa. He soon arrives in the town of Axum where the Ark of the Covenant is said to be kept. Next, he arrives in the town of Sire where he learns that Ras Micahel has recently won a battle after killing 10,000 men and, thereafter, travels to the town of Tacazze which borders the Nile. As a result of its close proximity to the Nile, Tacazze, along with other nearby towns, is located on top of a mountain where it is said many robbers and assassins live.
(continued in Volume 18, p. 34)

A Remarkable Interposition of Divine Providence, in Preserving a Man and his Servant from being Murdered by Robbers (by Thomas Holmes, Local Pastor) 611-612

Thomas Holmes tells a story of how his friend escaped a near-death experience. Upon hearing a knock on the door, Mr. Holmes' friend opened the door at which time two men rushed in the house with horse-pistols to steal the family property papers and money. Mr. Holmes' friend immediately began praying to God for deliverance from his troubles. As he continued to pray, the man's servant ran out of the house calling for help. This caused the robbers to run as the citizens of the town chased them. One robber was caught who confessed before a jury that he intended to burn the house down with the family tied up inside so as to prevent them from telling of the robbers' deeds.

Mr. Fletcher's Letters 612-617

Dated Dec. 4, 1775; to the Rev. Mr. Charles Wesley 612-613
Mr. Fletcher states that he is at the "end" of his "controversial race" which likely refers to his dispute with the antinominalists and the charges they have brought against him. He also adds that, unlike years prior, he has now learned to be thankful to God for the mercies God shows him.

Dated Feb. 3, 1776; to James Ireland 612-613
Mr. Fletcher writes that he and many others have been praying for Mr. Vaughan who has recently fallen ill. In addition, Mr. Fletcher comments that he may be traveling soon and that he hopes Mr. Vaughan will share his insights into a piece of writing he is about to publish.

Dated March 21, 1776; to Mr. Vaughan 613-614
Mr. Fletcher tells Mr. Vaughan how much of a burden the charges raised against him by the Pharisees, antinominalists, and Gallios are having on him. He further tells Mr. Vaughan that he needs "meekness of wisdom" and warns Mr. Vaughan against falling prey to the temptations of the world.

Dated May 11, 1776; to the Rev. Mr. Charles Wesley 614-615
Mr. Fletcher informs Mr. Wesley that he is about to publish an article entitled *A Double Dissertation upon the Doctrines of Grace and Justice* which he hopes will restore a sense of doctrinal unity between the Methodists, Calvinists, and Arminians. He also asks Mr. Wesley for his reactions to his publication of one of Mr. Wesley's hymns entitled *The Last Wish* in his (Mr. Fletcher's) book *Perfection*.

Dated July 12, 1776; to Mr. Charles Perronet 615
Mr. Fletcher thanks Mr. Perronet for a recent favor and hopes that Mr. Perronet will continue to pray for him.

Dated Aug. 18, 1776; to James Ireland 615-616
Mr. Fletcher informs Mr. Ireland that he is continuing to recover from an illness and thanks Mr. Ireland for his recent favors.

Dated Aug. 24, 1776; to James Ireland 616-617
Mr. Fletcher tells Mr. Ireland how sorry he is for his recent loss of a child and how glad he is to hear of a new birth in Mr. Ireland's family. He further informs Mr. Ireland that Mr. R-q-t has died and that he cannot make the journey to Switzerland since he must attend to the demands of his present ministry.

Method of Curing Butter 617

A recipe for curing butter is listed along with the promise that this recipe will produce a butter far superior to other forms of butter.

Poetry 618-619

Midnight Reflections (by Miss Carter) 618-619

A Hymn (composed for the late general Fast-Day, and sung in the Methodist Chapel in Hull) 619

On the Divine Veracity 620-621

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Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
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The Arminian Magazine, For January 1796.

Portrait: Mr. John Riles, Aged 29, Preacher of the Gospel

A short Account of the Experience of Mr. James Buckley 3-7

Mr. Buckley was born in 1770 in Crampton, Lancashire. He can remember at the age of three wondering how God made all the fields and grass grow. He shuddered in horror at the mention of hell. At age fourteen, he started attending Methodist meetings. He prayed six times a day in private begging for forgiveness and grace. By the age of eighteen, he was called to preach for the Methodists but objected because he felt he was too young. He finally did preach on the Halifax circuit with regulation, but his health soon failed him, which he took as a sign from God not to preach. A fellow Methodist preacher and doctor healed him, and Mr. Buckley continued to preach at the time of writing this article.

Two Discourses on Christian Perfection: Discourse I (by Mr. Mather) 7-13

The first thing that Christians must do in order to strive towards perfection is to maintain the will of God rather than the will of the flesh. Anyone who says that a Christian should not strive towards perfection is an enemy of the Methodists and is not correctly reading the Bible. Perfection is sought by practicing holiness. One also must have a fear of God – not a fear of death and punishment, but a fatherly, filial fear. (concluded on 56)

The Fall and Death of Archbishop Cramner 13-17

Queen Mary ascended the throne July 6, 1553. In less than a year, Archbishop Cramner was thrown into the Tower of London and convicted of high treason. In a moment of weakness, Cramner signed a document stating he would follow the Catholic faith in order to stay his execution. Shortly thereafter, he realized he betrayed his faith and lived in anguish. He was taken to St. Mary's Church where a priest preached to him directly. Afterwards, Cramner expressed his sins and denounced the Catholic Church and the Pope, which immediately caused an uproar. He was immediately burned at the stake.

The Three Principles (translated from the French of Mr. Fletcher, by Mr. Martindale) 17-19

Any Christian should feel three principles in them: life, intelligence, and love. Life comes from God, intelligence comes from the Son, and love comes from the Holy Spirit. A Christian should properly embrace all three of these in order to lead a proper Christian life. Anyone who rejects God, the Son, or the Holy Spirit will lead a rejected life.

The Existence and Employment of the Holy Angels 19-23

We cannot fully fathom the existence of angels in this world because they are not made from the same earthy materials as humans. However, we know of their existence because of the bible. Angels are happy and glorious beings, ones that should be models to how to live one's life. Angels have played a significant role throughout history and will continue to do so until the second coming of Jesus. Christians become angels upon death. Therefore, they are like brothers and sisters in Jesus, and Christians should revere them as guardians in this world.

An Extract of A short and easy Method with the Deists 23-28

If it is true that Moses delivered the Israelites through the Red Sea, then he was sent from God. If the laws of Moses were invented after Moses lived and died, no one would seriously follow the invented rules and laws, e.g., no one would follow new rules and laws attributed to a King of England that lived 200 years ago. Also, God appointed the Levites to be preachers to the Jews just like Christ appointed ministers to preach to Christians.
(concluded on 74)

Anecdote of Dr. Conder and an Highwayman 29-30

A man attempted to rob Dr. Conder on a highway near Cambridge. The man took Dr. Conder's money and family watch. Afterwards, Dr. Conder talked to the man as if he never were robbed. This affected the man greatly to the point of insisting that he give Dr. Conder his watch and money back. Upon arriving in Cambridge, the man was arrested, convicted, and executed for past robberies. During his trial, Dr. Conder visited him and believed him to be a true convert before his execution.

Meditations upon the Ravages of Winter 30-32

The harshness of winter should be seen as sign of God's power. When nothing is able to grow during the winter, God still provides animals and humans with food, showing God's grace and mercy for God's creation. As one can see love in the death and resurrection of Jesus, one can also see God's omnipotence, omniscience, and love in creation.

A short Account of James Beswick, of Bolton (by Thomas Taylor) 32-34

Mr. Beswick started attending Bible study at the Methodist Chapel in Bolton at the age of eight, where he developed a great fear for God. When he was fifteen, he attained a cough and believed that God told him it was time for him to die. He prayed continually, attended church services when able, and read Mr. Wesley's sermons on sanctification. He eventually died of the cough just shy of his sixteenth birthday.

Extract of Mr. Bruce's Journey from Masuah to Condar in Abyssinia 34-40
(continued from Vol. XVIII, 610)

They passed through ruined villages, a result of Ras Michael's cruelty. They then camped at Addergey on January 30th, where they continually fought hyenas in order to protect their horses and mules. However, they could not fight off the black ants, which completely destroyed their carpets and bags in one night, and left several men severally ill from their bites. They left Addergey for Debra Toon, followed by Adama, Lamalmon, where they made numerous friends because of their accurate weapons and hunting talents. They left Lamalmon for Macara, Woggora, Azazo, Tzana, and finally Gondar. Neither Ras Michael, nor Janni's brother, nor the king were in Gondar, but one of the local leaders gave Mr. Bruce comfort because of his letters from said parties. Mr. Bruce's party still found little to eat because all the food was prepared by Mahometeans (Muslims), not Christians.
(continued on 90)

Reflections on War, From a Sermon preached at Whittlesea St. Mary's, in the Isle of Ely, on a late Fast day, by the Rev. Mr. Burgess, B. A. 40-42

There is no profit, glory, brotherly love, or lasting advantage to war. War is the ultimate loss of society. War is caused from unjustified principles such as avarice, jealousy, greed, and anger. War makes widows and fatherless children. Finally, Christians cannot live in Christian unity if they are fighting each other.

Mr. Fletcher's Letters 43-48

Dated Sept. 7, 1776; To James Ireland, Esq. 43
Mr. Fletcher praises Mr. Ireland for his decision to fight bigotry. He happily tells Mr. Ireland that his health is better but still not completely well.

Dated Sept. 15, 1776; To the Rev. Mr. Charles Wesley 44
Mr. Fletcher tells Mr. Wesley that his fevers were the result of too much close thinking and over preaching. Therefore, he has been ordered to reduce his duties. However, Mr. Fletcher desires nothing but to study God's Word and strive towards perfection, so he asks Mr. Wesley for help on finding a balance between his desires and doctor's orders.

Dated Jan. 19, 1777; To the Rev. Mr. Vincent Perronet 44-45
Mr. Fletcher thanks Mr. Perronet for his past and continued hospitality and wishes him great blessings in the future.

Dated Jan. 19, 1777; To Miss Perronet 45-46
Mr. Fletcher thanks Miss Perronet for taking care of him during his visit. He recalls God's care for humans in the sending of the Holy Spirit.

Dated Jan. 29, 1777; To James Ireland, Esq. 46
Mr. Fletcher is excited about taking medical advice from Dr. Turner, the doctor that saved him from grave illness twenty-three years beforehand. He is also thankful for Mr. Shirley, Mr. Rowland Hill, and Mr. Peckwell for their concern about his health.

Dated 1777; To Mr. Greenwood 46-47
Mr. Fletcher encourages Mr. Greenwood through his non-specific tribulations. He reminds him that Christ's death has already atoned Mr. Greenwood's sins.

Dated Feb. 24, 1777; To James Ireland, Esq. 47-48
Mr. Fletcher exhorts Mr. Ireland to be like Abraham, "a Son of God," even though both men are unworthy to be such. In the post-script, Mr. Fletcher expresses his sorrow over the death of Mr. Ireland's son. He tells Mr. Ireland that his son is in God's hands now and is suffering no more.

A Letter from the Rev. George Whitefield, to ----- at Newcastle upon Tyne 48-49

Mr. Whitefield repays a debt with this letter, a debt that is long overdue. He talks about the debt that humans owe to God and is thankful that it was paid in Jesus' death.

A Letter from Mr. T. R. to Mr. P. 49-50

Dated Nov. 21, 1786: People need nothing more than salvation. This is possible through "our Promise-making and Promise-fulfilling God."

Poetry 50-52

Charity and Philosophy Unites (by James Lyons) 50-51

Verses written by a young Lady 51-52

Written Under an Hour Glass, in a Grotto, near a stream of water 52

The Arminian Magazine, For February 1796.

Portrait: Mr. John Hickling, Aged 26, Preacher of the Gospel

The Experience of Mr. John Boyle (written by himself) 53-56

Mr. Boyle was born in Whitehaven in 1768 to a Scottish, God-fearing father. When he was six, he was sent to live with his grandmother on the Isle of Man. It was here during school that he increased in knowledge and lessened in faith. He returned to Whitehaven at age fourteen where he learned the trade of cabinet making, but this did not ease his internal strife. He became a sailor, but soon returned to the Isle of Man where he heard several Methodists conversing, preaching and praying. He figured out he was going to Hell for his sins and began weeping, hoping for salvation. After much prayer and guidance from the Methodist preachers, he became saved.

Mr. Mather's first Discourse on Christian Perfection (concluded from 13) 56-63

While striving for Christian perfection is the key to Methodism, anyone that says they attained perfection has fallen into the sin of arrogance. One must still strive for perfection or else they will fall into temptation of the Devil and cease to do God's work. The only way to do this is to fully accept salvation and its responsibilities every day. Any person that tries to lead a Christian astray is of the Devil and should be witnessed to, otherwise avoided.

An Extract of the Conversion of a Deist, Written by himself, in a series of Letters to the Rev. Mr. John Newton 63-69

The author was born to and grew up in a very pious Christian family. He was sent to school to learn Latin and French, both of which he mastered. However, at the same time, he grew affectionate towards a young girl and his disciplined Christian life decreased; he ceased to pray and hardly ever read scripture. Instead of studying scripture, he read history, romance stories, and socialized with his friends. His bashfulness was the only thing that saved him from committing grave sins. He then suffered an accident that confined him to bed for several days, awakening his conscience and, thus, he began to read and pray everyday. As a result of his excellence in school, the author became arrogant and studied numerous subjects other than scripture. His parents wanted him to study theology and become a minister, but the author consented to simply studying theology. Rather, he studied philosophy and Oriental languages.
(continued on 119)

Reprehensible Conduct of some of the English Martyrs toward each other, when under sentence of death, in the beginning of bloody Queen Mary's reign 69

While imprisoned, many Protestants began to debate the subjects of free will and predestination. Archbishop Cramner decided not to take sides in the issue. Others, however, said that they should come to a conclusion before all were executed. Others still said that they should forget the arguments and fight together as Christians against Queen Mary and her Catholicism.

The Nature of Repentance (extracted from a late eminent writer) 70-72

"Repentance is a return, a treading back of our steps… a change of mind, operating in a change of conduct." One's sorrow leads to gradual conviction which, in turn, leads to repentance. When one repents, one must admit that they are sorry for their actions, confess, and state a resolution to amend their ways.

The Motives of Repentance 72-74

All human actions revolve around avoiding evil and obtaining good. Animals know the coming of the seasons, but humans do not know the time of the coming of judgment or death. Humans, however, will come to repentance sometime before they die if God so wills it.
(concluded on 134)

An Extract of A short and easy Method with the Deists (concluded from 28) 74-81

If a Deist truly looks at all the prophecy in the entire Old Testament and truly look at Jesus' life, the Deist would be unable to conclude that Jesus was not the Messiah. The Deists cannot deny several governments that tried to drive the Jews into extinction, but the Lord prevented their extinction. The Jews cannot deny Jesus' actions as miracles, yet they insist that the Gospel contradicts Jewish Law. All Christians should pray that all Jews convert to Christianity because it is obvious that the Lord protects them. As for Jesus, no one else in history could feed 5,000 with three loaves of bread, raise the dead, and heal the sick by uttering a few words. All of these Matters of Fact cannot be denied by any person of sound reason.

Some Account of the latter part of the Life of Mrs. Susannah Dunkerton, in a Letter to a Friend 81-90

Dated Aug. 28, 1795: This letter is about Mrs. Dunkerton, in which the author expresses deep sorrow over Mrs. Dunkerton's death. Despite this, the author is grateful that their family went nearly twenty-six years without a death in the family. Mrs. Dunkerton frequently read the scriptures and attended Mr. Wesley's sermons as often as possible. Although she led a very pious life, her mind was not satisfied with the knowledge of salvation; she wanted "the pure water of life." During the last days of her life, she would not listen to anything but psalms, hymns and scripture. She gained confidence and stability in her mind the closer to death she became. She kissed her relations goodbye about an hour before her death.

Extract of Mr. Bruce's Travels in Abissinia 90-95
(continued from 40)

Upon Mr. Bruce's arrival in Gondar, the Integhe, or queen, summoned him to take care of some of the royal family suffering from smallpox. When the king returned from suppressing a rebellion, he took no notice of Mr. Bruce's presence. The king then ordered the removal of eyes from 12 prisoners, and Mr. Bruce quickly learned of the king's manners and ruthlessness. Finally the king was informed of Mr. Bruce's presence, and Ras Michael informed the king of Mr. Bruce's importance. Mr. Bruce then describes events of the king's court, including the bringing of news and new servants.
(continued on 188)

Mr. Fletcher's Letters 96-99

Dated April 21, 1777; To Miss Perronet 96
Mr. Fletcher thanks Miss Perronet for her blessings and sends her condolences over the loss of her brother. He also notes that his soul is ready to depart earth and be with Jesus in Heaven.

[Fletcher's Letters cont.]

Dated May 28, 1777; To Mr. and Mrs. Greenwood 97
Mr. Fletcher thanks God at length for Mr. and Mrs. Greenwood's faith and kindness.

Dated 1777; To Mr. and Mrs. Greenwood 97-98
This letter from Mr. Fletcher is a blessing upon Mr. and Mrs. Greenwood. He never addresses Mr. and Mrs. Greenwood in the letter, but speaks and prays only to God, asking God to protect and bless them and their offspring.

Dated 1777; To Miss Thornton 98-99
Mr. Fletcher thanks Miss Thornton for taking care of him and praises her abilities and willingness to do so. He says that her love towards brothers and sisters in Jesus is greater than his own.

The necessity of exerting the Power to Believe, in order to receive the divine Blessings, A Letter from Mr. M. to Mr. P. 99-100

Dated Jan. 26, 1786: Mr. M. says that one should never let down in their faith or work in order to rest. There is no telling when Jesus will come back to earth, so one must be on guard and prepared at all times. Furthermore, in order to receive blessings from God, one must do everything in one's power to aid in the receiving of the blessings. Blessings do not come to the lazy.

A Letter from Mr. Fletcher to Mrs. Hughes 100-101

Dated Aug. 20, 1766: Mr. Fletcher thanks Mrs. Hughes for her kind letter of blessing and encouragement.

Poetry 101-104

Confidence in the Lord: Psalm XLIII. 5. 101-104

The Arminian Magazine, For March 1796.

Portrait: Mr. Thomas Hanby, Aged 61, Preacher of the Gospel

A Short Account of the Experience of Mr. William Aver 105-107
(written by himself)

Mr. Aver was born to God-fearing parents who introduced him to preventing grace at an early age. As he grew older, however, his piety diminished despite his constant fear of death and judgment. Several times he heard sermons that caused him to re-devote his life to God, but he attempted to do this on his own without the help of God. He soon found some Methodist meetings that helped him grow and sustain his faith.

Mr. Mather's second Discourse on Christian Perfection 107-119

Using 2 Corinthians vii.4 as his text, Mr. Mather advises one to examine himself/herself and strive towards perfection. Furthermore, he now says that perfection can be attained, but only with the help of God. He also gives reasons and objects that hinder one's attainment of perfection. Jesus came to earth to preach and offer himself as a guide towards perfection, so much that it cost him his life. Therefore, one should remember what Jesus did by striving towards perfection. In order to abstain from evil, one of the greatest things one can do is abstain "from the fleshy lusts which war against the soul." Other factors that lead to one not attaining perfection are doubting God's power, entertaining worldly pleasures and habits not spoken of in the scriptures, and failing to see the necessity of holiness by faith instead of by the law. (concluded on 160)

An Extract of the Conversion of a Deist, Written by himself, in a series of Letters to the Rev. Mr. John Newton (continued from 63) 119-125

The author achieved his Bachelor's, Master's, and Teacher of Philosophy degrees, causing him to thirst for a greater literary status amongst academics. Miss E. frequently wrote him letters stating that he needed to focus on the bible rather than his literary studies, saying that he would not be blessed until then. Furthermore, no matter the greatness of his love for her, she would not marry him unless he converted. Instead of taking her advice, he jested the bible during his lectures even in front of his Christian friends. He states that he luckily did not take the stance of Voltaire against revealed religion. Otherwise he may never have converted later in his life. His soul and mind became troubled, but never did he realize that "regeneration by the Spirit of God" was necessary for salvation. Because of his belief in God, he confessed himself as a Christian, but was still juvenile in his beliefs and convictions. Finally, falling through ice on a river made the author realize the importance of a true conversion.
(continued on 168)

The Communion of Saints 125-131

Nature is a wonderful creation of God, and humans are the pinnacle of nature, for humans are the only species that communicates and lives in civilized societies appointing leaders of all sorts, most importantly, religious leaders. For centuries people appointed the Pope as their religious leader, but the Reformation occurred and several leaders came to the forefront. Eventually Mr. Wesley became one of these leaders. Mr. Wesley was unlike any of his predecessors in that he prayed for each person on an individual basis and preached on the forgiveness of sins and justification by faith.
(concluded on 173)

A short Account of the Experience and happy Death of Betty Walsh, of Bolton, in Lancashire (by Benj. Rhodes) 131-134

Betty Walsh was raised in the Church of England and eventually married Ellis Walsh, to whom she bore ten children. It was during this time that she started attending Methodist meetings but did so for years before she joined the society. Her husband eventually passed away, leaving Mrs. Walsh with her only surviving daughter. Her affliction began in 1788, but did not take her life until 1795. She was 83.

The Motives of Repentance (concluded from 74) 134-137

No one can predict what will happen or what will be said the day one dies and faces God. All of one's earthly status is revoked and one's faith and works will determine their eternal fate. All have sinned, and, therefore, all must repent. "It is the voice of God calling you to repentance. Listen and obey." It is important to not just repent once, but realize that one sins subconsciously and must repent over and over.

A short Account of James Chimley, of Riverbridge, near Howden, in Yorkshire, who died April 20, 1795, in the 14th year of his age (by James Wood) 137-140

James Chimley was born in 1782 in Lincolnshire to parents who were members of the Methodist society. Even as a child in the schoolyard he called upon his classmates to repent and love God with their hearts. Even with his behavior as a child, it was not until he was in his teen years did he break down crying for days begging for mercy and forgiveness. In February 1794, his health began to fail, but his faith did not. He fought to stay alive, but was at peace and his mind pleased minutes before he died.

The Persecution of the Protestants in the Bishoprick of Saltzburg, in Germany, in the Year 1731 140-143

Tens of thousands of Protestants were forced to leave their homes in Germany and France simply because they were Protestants. They fled to towns that did persecute Protestants or left the country completely, mostly going to England. Those that stayed in their native countries were taken in by other Protestants or sympathizing Catholics. Some town and cities in which Protestants were safe from Catholic persecution were Wittenberg, Augsburg, Leipsic, and Potzdam.

Meditations on the daily proofs which God gives us of his Providence 143-144

One should hope that they can see God's work on earth on a daily basis. If not, and even if so, they should pray that they see more and more of God's work and grace.

An extract of a Letter from a Gentleman at Kerss, near Stockholm, Sweden, October 17, 1795, to his Friend at London 144-145

The author writes about his stay with his aunts on his mother's side, where they continually read the Word of God and sung hymns, both of which greatly increased his faith.

Mr. Fletcher's Letters 145-152

Dated 1777; To Miss Thornton 145-147

Mr. Fletcher writes about how God has blessed him by allowing him to live for so long. He also gives Miss Thornton encouragement and ways to seek her faith more abundantly.

Dated Oct. 21, 1777; To Right Hon. Lady Mary Fitzgerald 147-148

Mr. Fletcher is honored by the fact that Lady Fitzgerald wrote him. He prays for Lady Fitzgerald so she may recover quickly from her maladies.

Dated May 18, 1778; To the Rev. Dr. Conyers 148-149

Mr. Fletcher praises Dr. Conyers for his efforts directed towards reconciliation between Christians and non-Christians. Mr. Fletcher talks of utopian scenarios that can and will be achieved through reconciliation.

Dated June 2, 1778; To Mr. William Perronet 149-150

Mr. Fletcher writes to Mr. Perronet concerning two ladies of Mr. Perronet's family who have recently married. Mr. Fletcher blesses the unions but still hopes that they remain strong in their faith and prays for everyone's well-being.

Dated Sept. 25, 1778; To James Ireland, Esq. 150-152

Mr. Fletcher recounts an conversation with some Frenchmen in which the Frenchmen said that this is not the time of miracles, referring to converting to Christianity. He also writes of how a priest invited the missionaries to the pulpit, which was done in a very civil and cordial manner. Finally, Mr. Fletcher tells of how he preached to over 2,000 people the day of a criminals execution.

Letter from Miss B. to Miss M. 152

Dated 1776: Miss B. bluntly states that Miss M. must believe that God sent Jesus to die for her sins before she can achieve faith and holiness.

Letter from Mrs. S. to Miss M. 153-154

Dated 1793: Talking about religion is not practicing religion, Mrs. S. emphasizes. There is a straight way to practice one's faith, and that way is found only in scripture. When one practices this, they will become holy and gain confidence in their faith and God.

Poetry 154-156

A Hymn of Praise, From a View of Nature, occasioned by a Morning's Walk (by Probus) 154-156

Of Behaviour in Public Worship 156

The Arminian Magazine, For April 1796.

Portrait: Mr. John Pawson

The Life of Mr. John Tuffle, an Officer in the 44th regiment of foot, who died in Holland in the year 1794 (by Mr. James Anderson) 157-160

Mr. Tuffle led a clearly Christian pious life, not eating a single bite without giving thanks. Even though they were at war, Mr. Tuffle always found time for prayer and preaching. While in America, he frequently preached to his regiment with many of them converting. The author, Mr. Anderson, gives accounts of how God saved Mr. Tuffle in the field of battle as well as when they were at peace. Mr. Tuffle led an exemplary life, one that greatly influenced the men who fought under him.

Mr. Mather's second Discourse on Christian Perfection 160-168
(concluded from 119)

All Christians should not stop with their privileges but go on towards perfection. Christians should lead their lives in a manner in which the Communion of Saints, Fastings, Watchings, Sacraments and Ceremonies cannot do. One way to do this is to think of Death – Jesus' death on the cross and its meaning, as well as one's own death and the rewards/repercussions thereafter. When thinking of Christ's death, one must then think of his life and strive to lead their own as Christ led his – perfect. However, one must not welcome death in their own life because God gave humans life in order for them to lead a perfect life.

An Extract of the Conversion of a Deist, Written by himself, in a series of Letters to the Rev. Mr. John Newton (continued from 125) 168-173

A few years later, Miss E. became very ill, and the author started worrying about living without her and his own death as well. It was here that his heroes' words, Voltaire specifically, could not help him. The author started praying to his "unknown God" asking for the restoration of Miss E.'s health. He started to preach about the scriptures, and her health began to improve. However, when Mrs. E. relapsed in her sickness, the author was enraged and set off for the university to determine her illness and find a cure. Despite his diagnosis and help, Miss E. soon passed away, leaving the author in much despair and sorrow. Even after her death, the author did not consider converting to Christianity. On advice from a friend, the author read the writings of a skeptic towards natural religion. It was during this reading that the author realized the errors of his thoughts and convictions and accepted faith in Jesus Christ. To set his mind at complete ease, the author sought out two old friends with which he parted ways long ago because of their theological differences.
(continued on 225)

The Communion of Saints (concluded from 131) 173-182

A great religious leader is one that sympathizes and empathizes with all of his followers. A religious leader or saint leads people but at the same time is equal with all people. The leader is capable of sinning just like anyone else. Their actions are performed as if in a constant state of communion with God and community. Satan will tempt people of a strong Christian community more than others with such ideas that some sins are worse than others and that some sins cannot be forgiven. Finally, religious leaders know when a member of their community is in spiritual strife or uneasiness and, furthermore, knows how to help them return to a peaceful state of mind.

Advice to Young Ministers (by an aged Servant of God, in the last Century) 183-188

The author tells young ministers to mind Jesus Christ; teach people about God and God's plans for them; keep their own hearts well affected with the gospel; preach only according to scripture; be pious; let discourse be practical and experimental; remember Providence; and show love to all.

Mr. Bruce's Travels (continued from 95) 188-190

Mr. Bruce talks about a "ridiculous custom" in the court of Abyssinia in this passage. This custom is to bring foreigners and/or criminals to the window of the king at night and have them beg for mercy and forgiveness while the kings slept. Mr. Bruce greatly objected to this simply because he could not sleep at night.

On Christian Sobriety 190-192

Based on Titus ii.12, the author states that "soberly" can actually be translated as "of a sound mind." Therefore, when Paul instructs one to live "soberly" he is not telling them to simply refrain from alcohol, but rather to refrain from any action, thought, or substance that will hinder one's mind in the pursuit of God and perfection.

Mr. Fletcher's Letters 192-198

Dated Feb. 2, 1779; To James Ireland, Esq. 192-193
Mr. Fletcher laments Mr. Ireland's illness, but rejoices at his own health improvement. He tells of a few young people who have taken to Christian teachings. Finally, he thanks Mr. Ireland for the winter clothes he gave Mr. Fletcher for they have lasted him all winter long and are still in good shape.

[Mr. Fletcher's Letters cont.]

Dated May 22, 1779; To Charles Greenwood 193-194
Mr. Fletcher tells Mr. Greenwood that his health is good enough that he can ride almost daily. He fills the rest of the letter on request of Mr. Perronet with calls to Christian duty on preaching and spreading the gospel.

Dated Dec. 15, 1779; To a Nobleman 194-195
Mr. Fletcher argues that England does not need any part of the American Colonies or the West India Islands because England survived for centuries without them. Mr. Fletcher says that any expansion of Britain across the world is driven by greed and power. Finally, he mourns the death of Baron Haller, a Senator of Berne, a philosopher that set out to prove Christianity rather than disprove it.

Dated Sept. 3, 1781; To the Right Hon. Lady Mary Fitzgerald 195-196
Mr. Fletcher rejoices in Lady Fitzgerald's decision to devote her entire life to Christ. He assures her that God will provide for her in unimaginable ways, ways that no human could ever provide for her.

Dated Sept. 4, 1781; To Miss Perronet 196-197
Mr. Fletcher advises that the best way to grow in love is to practice love. Whenever God wants someone to show more love to others, God first shows more love to them.

Dated Sept. 29, 1781; To the Right Hon. Lady Mary Fitzgerald 197-198
Mr. Fletcher continues to encourage Lady Fitzgerald to offer her body as a living sacrifice to God, for it is good for one to suffer like Christ suffered.

The Use of Rain 198-200

Rain should be considered a "Present from Heaven." The way that rain cools the earth and spreads water and minerals over the earth cannot be by random chance, but can be only by divine planning and intervention. Therefore, when one thanks God for blessings on earth, one should not forget to thank God for rain.

Part of a Letter from Mr. R. to Mrs. R. A. 200-201

Dated Sept. 16, 1781: "Believest thou? Thou shalt see greater things than these." This quote should never be far from one's mind, says Mr. R. When one believes, blessings fall from Heaven, walls of separation will fall down, and grace will fill one's life abundantly.

From Miss R. to Miss F. 201-202

Dated Nov. 1, 1788: Miss R. thanks Miss F. for her letter of encouragement. She expounds on the duties of being a Christian at all times and emphasizes the necessity to continually seek to bring God into one's center of one's life.

Letter from Mrs. S. C. to Miss F. M. 202

Undated: The subjection of one's will to that of God is what creates harmony within the Christian and world communities. There is nothing to fear, not even Death and Hell, so one should not be afraid to do God's will.

From Miss E. H. to Miss F. M. 202-203

Undated: One should not be afraid of knowing oneself. Knowing oneself allows one to determine what actions are done out of self-will and what actions are done out of God's will.

From Mr. M. to Mrs. P. 203-204

Dated Dec. 1785: One should never be unthankful for something one enjoys. One should never have expectations of things to come that lie outside of faith. When people have expectations outside of faith, the results often disappoint them, and, as a result, blame the poor outcomes on their poor faith.

From Mr. M. to Mrs. P. 204-205

Dated May 9, 1793: Mr. M. praises Mrs. P. for her continual dependence upon Jesus, stating that her life is an example to all Christians. The more one depends on God for daily guidance, the more they become "lost and swallowed up in his plentitude of love."

On the Use of Hair Powder 205-206

The use of hair powder throughout Europe, specifically England, is the number one reason for the shortage of bread and rising bread costs. The powder used for hair is the same used in bread, and the amount of usage for hair treatments is almost as much as the amount used to make bread. Therefore, when one wonders about the poor going hungry, a major way they can contribute is to stop using hair powder.

Poetry 206-208

On Contentment 206-207

The following Lines were spoken by one of the Boys who has completed his education at the Asylum for Deaf and Dumb Children, before the Subscribers, at the Paul's-Head, Cateaton-Street, on Monday, January 4, 1796 208

Prizing my Solitary Opportunities above all Company 208

The Arminian Magazine, For May 1796.

Portrait: Mr. Alexander Mather, Aged 62, Preacher of the Gospel

Reasons for Methodism, briefly stated, in three Letters to a Friend 209-218
(by Disney Alexander)

Mr. Alexander expresses concern towards his friend over his hostility toward the author's Methodist beliefs. Mr. Alexander proposes that he give the reasons for his Methodist beliefs with the hope that his friend will listen with open ears, and at the conclusion, allow his friend to respond.

Letter I: Mr. Alexander recounts how he grew up convicted in the Catholic creed, but modern philosophy persuaded him to reject original sin, the atonement, and justification by faith to the point where he would not attend even a Unitarian Chapel. Upon reading Paley's *Evidences of Christianity,* Mr. Alexander began to question his beliefs, facilitated by conversations with Methodists. He confesses that he rejected all of Christianity because of a few minor details that he could not reconcile. Mr. Alexander devoted himself to studying *Evidences* again as well as the Holy Scriptures, particularly the unity of the Old and New Testaments.

Letter II: Mr. Alexander is fully aware of all the sects of Christianity and why the number is so large. The cause is worldly interests, asserts the author. He believes that worldly interests allow people to interpret the scriptures in a way that benefits their interests rather than interpreting the scriptures to see what they actually say. The most important things in the scriptures, and, thus, to the Methodists, are original sin,

[Alexander's 'Reasons for Methodism, cont.]

atonement, justification by faith, and the new birth. Mr. Alexander then spends pages quoting scripture and offering a strict and literal interpretation of the text as his basis for following Methodism.
(continued on 261)

A Discourse on Sanctification (by Mr. Pawson) 218-225

Text: John xvii. 19: The Lord knew that he would be sanctified and knew that humans would be sanctified as well, but Mr. Pawson still examines by what means the latter will be accomplished. Sanctification in the Old Testament means to separate, whereas in the New Testament it means to cleanse or purify. Jesus was sanctified in both senses of the word. By sanctifying people, the Lord wishes that people dedicate their whole lives to God, seeking purity. The Lord also wishes to separate the dedicated ones from those that wish to live seeking worldly pleasures.
(concluded on 269)

An Extract of the Conversion of a Deist, Written by himself, in a series of Letters to the Rev. Mr. John Newton (continued from 173) 225-232

The author's convictions continued, and he inquired about the state of Miss E.'s soul when she passed away. He learned that she gave her soul to God, which eased his grief and mind. He now hoped that he could suffer in the Lord. He rejoices in his studies, for it was his studies that made him read the book that converted him.
(continued on 273)

An extract of Capt. Bligh's Voyage from Tofoa, the north westernmost of the Friendly Islands, thro' the Pacific Ocean, to Timor, a Dutch Settlement in the East Indies 232-238

Captain Bligh's and his men lived on one ounce of bread and a quarter pint of water for 46 days while at sea. Within a day of leaving the islands, one of the mates, Mr. Christian, led a mutiny against Capt. Bligh. Capt. Bligh and twenty-one sailors were forced into a lifeboat and set adrift from the main ship. Capt. Bligh states that the revolt's cause was that the sailors believed the Otaheiteans offered a better life than they could have in England, specifically the women. Capt. Bligh rowed back to Tofoa to receive more food and supplies.
(continued on 280)

The Conversation and happy Death of Christopher Sinclair, of Fryup-Dale, near Whitby; written by his Father, Mr. John Sinclair 238-246

Christopher Sinclair was born August 28, 1769 near Whitby, making him love the seafaring life. Life threatening occurrences at sea caused him to call on God to save him numerous times. After serving in the military for a few years, he returned home and became very sick. He told his father that he was not prepared to die and asked for his uncle, John Collier. Mr. Collier guided Christopher to accept salvation in Jesus and was prepared to die, although he did not die until May 22, 1793. As he drew closer to death, he gave advice to all his family members with all advice pertaining to seeking God and salvation.

Mr. Fletcher's Letters 246-251

Dated Dec. 26, 1781; To the Hon. Mrs. C. 246-248
Mr. Fletcher rejoices in the marriage of two couples in his parish, one of which was his own. He also tells of numerous christenings and baptisms he performed during Christmas time. As a result, his health suffered greatly, but he does not mind because it is the work of God.

Dated Jan. 1782; To the Right Hon. Lady Mary Fitzgerald 248
He thanks Lady Fitzgerald for her congratulations on his marriage. He is extremely happy to have a partner who desires to serve the Lord like he does.

Dated Aug. 28, 1782; To the Right Hon. Lady Mary Fitzgerald 248-250
Mr. Fletcher tells of his illness due to influenza and his broken shin, both of which put him in bed for some time. He hopes that Lady Fitzgerald is suffering any ill health. He addresses her concerns about 'vile self,' stating that no matter how vile she feels, she is already redeemed in the Lord; all she has to do is repent.

Dated Dec. 19, 1782; To the Rev. Mr. Charles Wesley 250-251
Mr. Fletcher tells Rev. Charles Wesley that his new wife is actually better than the Church of Christ because she never leaves his side. He asks if Rev. Wesley has any insight, positive or negative, on his poem that is being presented to the Queen.

Dated March 3, 1783; To Mrs. Thornton 251
Mr. Fletcher sends condolences to Mrs. Thornton and Mrs. Greenwood over the death of Mr. Greenwood. He hopes they find joy in his life and they remember that he is with the Lord and much better off than he was before he died on earth.

Two Letters on Marriage 251-255

Letter I: The Unlawfulness of Believers Marrying with Unbelievers
Unbelieving and idolatrous Christians are just as evil as ones who purposefully practice wicked ways. Therefore, anyone who marries a Christian that is unbelieving or idolatrous, it is the same as one marrying someone who practices the ways of Satan. A union of good and evil is against the nature and wisdom of God. The author then gives examples from the Old Testament of people marrying evil spouses and the consequences.

Letter II: The inexpediency of a Believer marrying with one of another Opinion.
The author says that marrying a person of another opinion (denomination) is bad because it lays the foundation for perpetual jars and disputes. Believers of different opinions pray differently, therefore prohibiting a husband and wife to pray together. When children are born, the child is raised under two different opinions that causes a general disbelief in Christianity.

An easy and expeditious method of extinguishing Fire in Chimneys 255-256

An easy way to extinguish a fire in a chimney is to place a pitchfork full of moist manure in the fire. The moist manure and fire will produce steam to extinguish the fire.

An Account of the melancholy Death of one Joseph M----ge, of the Parish of S------y, near Wolverhampton, Staffordshire, some years ago 256-257

Joseph M-----ge lived an estranged life from God, living an evil life addicted to cock-fighting. At age 30, a fever possessed him, almost killing him. His conscience alarmed him and he confessed his sins. However, he later came across the opportunity to raise chickens for cock-fighting, an opportunity which he took. Within days, his fever returned and he died convinced that he was going to hell forever.

Poetry 257-260

A Paraphrase on Psalm LXVIII (by M. Martindale) 257-260

The Arminian Magazine, For June 1796.

Portrait: Mr. Jonathan Edmondson, Aged 28, Preacher of the Gospel

Reasons for Methodism, briefly stated, in three Letters to a Friend 261-269
(by Disney Alexander, continued from 218)

On the Atonement: Humankind committed sins against God and, therefore, is separated from God. However, God sent God's only Son to earth to live a human life. Even though he committed no sins, the Son gave himself up to death to forgive all the sins of the world. It is through this action that humans experience the love of God.

Christ rose for our Justification: Jesus gave himself up to death but rose himself back to life, thus conquering death for not only himself, but for all humankind.

Christ liveth to make Intercession for us: Jesus makes intercessions for those that believe in him so that they not spend eternity in hell. Therefore, Jesus performed the whole law, dying for the sins of all humans. All one needs to do is confess faith in God and Jesus to become a Christian. However, one must also justify their faith by their actions, i.e., lead a moral life according to God's laws.
(continued on 313)

A Discourse on Sanctification (by Mr. Pawson, concluded from 225) 269-273

We are not sanctified by allowing Jesus to dwell in our hearts. Rather, Jesus' decision to dwell in our hearts is what sanctifies us. The power of the Holy Spirit leading us away from sin further sanctifies us. We must act on influences of the Holy Spirit so that we do not fall into a state of sin or even find ourselves amongst sinners.

An Extract of the Conversion of a Deist, Written by himself, in a series of Letters to the Rev. Mr. John Newton (continued from 232) 273-279

The author had not professed his convictions to any of his friends that he knew were Christian. He slowly began to tell them and began to preach again. Shortly thereafter, a family friend died. Being the only Christian, he was the only not moved to tears because he knew the deceased was a Christian and was in heaven. Satan still tempted the author, but Hervey's *Theron and Aspasio* helped explain the gospel to him and grow in his faith. He soon received his first ordination while continuing to learn what it meant to live a daily life in Christ.
(concluded on 327)

An extract of Capt. Bligh's Voyage from Tofoa, the north westernmost of the Friendly Islands, thro' the Pacific Ocean, to Timor, a Dutch Settlement in the East Indies (continued from 238) 280-285

Capt. Bligh and his men sailed from Tofoa for as long as they could until they ran out of food. They landed on an island on which Indians lived. They stayed there for days looking for food but were fairly unsuccessful. However, the food they did possess was traded for what Capt. Bligh considered better food with the natives. Then one morning they awoke to their ship missing. The natives stole the boat but then returned it to Capt. Bligh when the natives realized the sailors were not a threat. However, the sailors not being a threat did not prevent the natives from eventually attacking all the men, some of which already started returning to the boat from shore. Only one man, John Norton, was killed in the attack and the rest of the sailors sailed safely away from the island.
(continued on 330)

Anecdote of a Gentleman at Bath (from Wills's Spiritual Register Vol. iii 1795) 286

A young woman was a servant to a man in Bath. She did not care for her master, but she still prayed for him especially during his fatal illness. After learning that she prayed for him, the master said that he truly believed in God and that God could forgive his sins if his servants could.

Mr. Fletcher's Letters 286-291

Dated Aug. 23, 1783; To the Right Hon. Lady Fitzgerald 286-287

Mr. Fletcher comforts Lady Fitzgerald through the death of Mr. Greenwood, reminding her that the life Jesus led was filled with suffering and death as well.

Dated Nov. 1783; To William Smyth, Esq. 287-288

On behalf of his wife as well, Mr. Fletcher thanks Mr. Smyth for being a generous benefactor from providing the Fletchers with large items such as clothes and lodging to small items such as paper and ink for writing letters.

Dated Nov. 1783; To the Society in Dublin 288-289

Mr. Fletcher rejoices in hearing good news from Dublin even though he has not served there for several years. Even though he cannot remember faces, he will always remember the parish's work ethic, love, prayers and constant fight in the Lord.

Dated Nov. 1783; To Mrs. Dolier 289-290

Mr. Fletcher does not feel worthy to be writing to Mrs. Dolier, but he thanks her for accepting his letter. He reminds her that even when she feels low in her faith, following her earthly wants is even lower.

Dated April 27, 1784; To Mr. Henry Brooke 290-291

Mr. Fletcher says that looking inward is better than outward, but a constant view of both make up the beauty of holiness.

To the Editor (by Mr. J. Pawson) 291-297

Dated March 15, 1796: This letter to the Editor concerns the account of Mrs. Sarah Tarboton. She was not raised Methodist and did not marry a Methodist man, but converted after she married. Her husband greatly disproved of this, so she made married life as difficult as possible for him since he was so against the Methodists. Mr. Pawson then tells of how Mr. James North came to preach to the Methodists to convert them, but the Methodists ended up converting him. Mr. Pawson gives his thoughts toward extravagance and loud praise to the Lord, saying that one should conduct themselves with "seriousness and solemnity." Continuing with Mrs. Tarboton's account, she was greatly distressed about her faith and worldly pleasures. She had a dream that she interpreted as a foretelling of her death, so she continually prayed for forgiveness. A short time later, she fell off her horse and was paralyzed. She died two weeks later, her mind at ease.

Letters between two Jews in Holland 297-301

Dated June 29, 1784; Joseph De L. to Israel C.: Joseph tells of how he was moved from a conversation between he and his Christian gardener William about Jesus loving his murderers, the Jews.

Dated July 6, 1784; Israel C. to Joseph De L.: Israel tells Joseph that the Christians are idolaters for deifying Jesus and saying Caiaphas was a blasphemer.

Dated July 20, 1784; Joseph De L. to Israel C.: Joseph shows his concern and thoughts that perhaps Jesus was truly sent from God and he is following the wrong religion now. He uses quotes from the New Testament to state his thoughts and arguments.

Dated Oct. 3, 1785; Israel C. to Joseph De L.: Israel admits that Christianity does provide great comfort at death, something Judaism does not do.

Reflections on the Healing of the Paralytic: Matt. ix. 2. 301-306
(Extracted from a late eminent Writer)

The author notes that Jesus healed the paralytic by forgiving his sins, not curing his illness. If humankind had never sinned, no one would ever be sick or ill, for "sickness is a part of the curse inflicted on disobedience." The author also posits that the man was confined to his bed because that is where his sins took place.

An Account of Thomas Ludford, of Barwell (by Mr. Longley) 306-308

Thomas Ludford was born in 1740 and became an apprentice to a frame-work knitter. He master made sure that he atteneded church with him. He married in 1759 and began a family. The Rev. Mr. Bowers soon came to preach at Hinkley, where Mr. Ludford began to convert to Methodism, joining the Society in 1788. He became sick and died shortly soon thereafter, passing away on June 9, 1793, eager to go to heaven.

Surprising Effects which followed a Concussion of the Brain 308-309

A man at St. Thomas's Hospital suffered from a concussion that caused him to forget English and remember only his native language, which he had not spoken in over thirty years.

Method of Keeping and Preserving Eggs 309

A recipe for a solution in which to keep eggs is given. The eggs will last at least two years in this solution.

Poetry 309-312

On the Eternity of God (by Boyse) 309-311

Love of Solitude, and Vanity of Worldly Pleasure (by Mrs. Cowper) 311-312

Verses to Lady ------- (by Mrs. Cowper) 312

The Arminian Magazine, For July 1796.

Portrait: Mr. J. S. Pipe, Aged 27, Preacher of the Gospel

Reasons for Methodism, briefly stated, in three Letters to a Friend 313-322
(by Disney Alexander, continued from 269)

Of the Institutions or Discipline of the Methodists: A general congregation of the Methodists consists of five to twenty members. When there is more than twenty, they divide themselves into smaller groups outside of the general meeting for biblical studies and confession as well as evening vigils and love-feasts. Lastly, they rotate their ministers every few months or years according to the Book of Acts.

On the Mode of performing Divine Service among the Methodists: When meeting, the first action is to sing hymns to "enforce sentiments of piety to God, love to our fellow creatures, and a due resignation of our own thoughts and dispositions." But singing hymns are pointless if one has not confessed any and all sins to God and has come to God with a stained heart. Sins must be confessed to God and others through prayer.
(continued on 365)

A Discourse on Luke X. 27 322-327

Love consists of three parts: esteem, desire and delight. The love one owes to God is one of religious homage, adoration, obedience, gratitude, confidence and complacency. Throughout the Old and New Testaments, God continually showed God's love for humankind. Therefore, humankind should repay that love back to God by loving God and all of God's creation, specifically other people. A person should be willing to give up their life to God both physically and mentally.
(concluded on 375)

An Extract of the Conversion of a Deist, Written by himself, in a series of Letters to the Rev. Mr. John Newton (concluded from 279) 327-330

The author expresses his joy and worries about being persecuted in various towns. Persecution scares him, but he rejoices in that he has stayed strong in his faith and duties. The author's identity is finally revealed as the final letter is signed 'Christodulus.'

An extract of Capt. Bligh's Voyage from Tofoa, the north westernmost of the Friendly Islands, thro' the Pacific Ocean, to Timor, a Dutch Settlement in the East Indies (continued from 285) 330-336

Capt. Bligh and his men continued their voyage at sea scared to stop on any islands because of hostile natives. A storm allowed the men to catch 34 gallons of water, which lifted spirits. However, the storm continued to last for 15 days during which the boat almost sank and men almost died repeatedly. After the storm, the men were able to catch a few birds that allowed them more food than normal.
(continued on 389)

An Account of the Conversion and Trials of Mr. Lawrence Spooner, who lived near Litchfield, in the County of Stafford, in a time of persecution: Taken from his own manuscript 337-342

Mr. Spooner was born to Christian parents, but both parents died when Mr. Spooner was still a child. Christian family friends raised Mr. Spooner properly, but he rebelled in his teen years causing him to cease praying for several years. However, a couple Christian friends were able to show him the error of his ways and he returned to the Christian faith. After Mr. Spooner revived his faith, governmental persecution began. He and his fellow Christians were able to meet in secret and eventually overcame the persecution. (concluded on 397)

Mr. Fletcher's Letters 342-347

Dated June 20, 1784; To Mrs. Greenwood 342
Mr. Fletcher thanks Mrs. Greenwood for the fight that Mr. Greenwood showed through his son. Mr. Fletcher wishes he could do more than say, "Thanks!," so he promises to continually pray for Mrs. Greenwood.

Dated Sept. 13, 1784; To James Ireland, Esq. 342-343
Mr. Fletcher admits that while he sometimes wishes he had more money and better health to travel more and preach, he is content with doing the work of the Lord from his bed.

Dated Jan. 21, 1785; To Mrs. Thornton 343-344
Mr. Fletcher wishes Mr. Greenwood better health and reminds the Thorntons and Greenwoods that they are welcome to Madeley anytime.

Dated Feb. 11, 1785; To the Right Hon. Lady Mary Fitzgerald 344
Mr. Fletcher prays for Lady Fitzgerald so that God will send forth peace and mercy to her.

Dated Feb. 20, 1785; To Mr. Henry Brooke 344-346
Mr. Fletcher admits that he often wants to know God's will for himself and humanity, but to seek after these are fruitless and wasteful. All he can and should do is seek to be righteous and follow the path God has laid before him.

Dated May 10, 1785; To Mr. Melville Horne 346-347
Mr. Fletcher praises Mr. Horne for his diligent reading and studying, but reminds him that prayer and meditation are just as important, if not more important than the former.

Dated July 19, 1785; To James Ireland, Esq. 347
Mr. Fletcher is pleased to report that he and his wife are healthy, both spiritually and bodily. Unfortunately, though, two of their neighbors died from a fever, which Mrs. Fletcher survived.

To the Editor of the Arminian Magazine (by Mr. J. Pawson) 347-351

Dated May 5, 1796: Mr. Pawson gives an account of his natural father and his spiritual walk. His father was always an extremely loving and compassionate man, giving of himself equally and freely to Christians and non-Christians. He never missed classes or sermons no matter what physical ailment suffered him. However, near the time of his death, he realized that all his religious duties were too formal and his soul was not at ease. Even though he never converted to Methodism -- he was adamantly opposed to John Pawson being a Methodist -- his sons' devotion to the Lord, to him, and to prayer set his mind and soul at ease.

The Blessing of a Cheerful Heart (extracted from a late eminent writer) 352-358

When one possesses a cheerful heart, they constantly see and admire the beauty of God's creation from animals to plants to other people. When thinking of Christianity itself, Christians should remember that they are spreading the 'good news.' How can one properly spread the 'good news' if one does not have a cheerful heart? Furthermore, any mourning repentance brings is brought on by the sinner, not the religion itself. As for passions, there is more joy in subduing a passion than in fulfilling it. One must not fall to infidelity, for anxiety about life after death may cause this.

A short Account of Mr. Samuel Hodgson (taken from his own Journals) 358-362

Mr. Hodgson was raised under strict, God-fearing parents. However, he rebelled at a young age by taking the Lord's name in vain as well as succumbing to pride, anger, malice, envy, deceit and disobedience. However, at age sixteen, Mr. Hodgson was guilty of mischief, and his father's reprimand and prayer for him changed Mr. Hodgson's heart. He quickly learned that Jesus died for *all*, not just a select few. He quickly grew in his faith and was on the preaching circuit within a matter of years. He married Miss Sarah Garhit, of Bradforth, who accompanied him on his preaching circuits. While appointed to Sunderland, he had to cross the river three times in one day. On the third crossing, his boat sank and twenty people drowned.

Rules of Conduct, drawn up by Dr. Doddridge, when a Student, and inserted in the blank-leaves at the beginning of his Bible 362-363

Dr. Doddridge provides a list of eighteen rules by which to live. The rules center around not wasting time and devoting everything one does to the Lord in some manner.

Poetry 363-364

The Spirituality of the Divine Being 363-364

The Arminian Magazine, For August 1796.

Portrait: Mr. John Furness, Aged 31, Preacher of the Gospel

Reasons for Methodism, briefly stated, in three Letters to a Friend 365-375
(by Disney Alexander, continued from 322)

We cannot truly love our neighbors as ourselves until we believe and realize how much God loves us. As the Bible states, the only way to know God is through Jesus Christ, and the Methodists stress the Bible more than any other group.

Of the General Character of the Preachers: The Lord promised before his death that he would send a comforter in the Holy Spirit, which was fulfilled on at Pentecost. All Methodist preachers are required to have experienced the pardoning love of God, to seek nothing but the glory of God, to have read the Scriptures, and to be able to convert others through his preaching. Preachers must also be able to tell when one is not spiritually healthy and/or lying about their spiritual health.

Of the influence of Methodism, on Human Happiness and Conduct: One cannot try to be a child of God and be a servant of the world at the same time. The human world always leaves a sting of pain behind whereas being a child of God brings nothing but happiness. "In short, a man without Religion, is like a ship without a pilot." This is not theory, but true in experience. Every true Christian is in a state of warfare against the world. Methodists are not proud people, but live humble and meager lives.
(concluded on 417)

A Discourse on Luke X. 27 (concluded from 327) 375-379

The love of neighbor can only spring from love of God, which is love of equity, charity, succour, and benevolence. The purpose of human life is to glorify God by contributing to the happiness of humankind. Loving one's neighbor is actually 'self-love,' but not the 'self-love' of fulfilling carnal desires. Rather, in 'self-love', "Love worketh no ill to his neighbour," meaning that true love of oneself is showing love to others. Lastly, if one practices this love through faith in Christ, they shall love and live forever.

To the Editor: The Life of Mr. Donald Cargil (by J. Pawson) 379-389

Mr. Cargil was born in 1610 in Rattray, Scotland. After schooling at University of Aberdeen and St. Andrews, he began his preaching career in Glasgow. When Charles II was restored to the throne, his church was extremely full. However, he preached that church was not a place to celebrate any king other than Jesus. After preaching this, authorities sought after him, forcing him to hide in various towns and preach privately to families. Mr. Cargil was taken prisoner at Bothwell in 1669, beaten with a sword and released. For many years, more often than not, he was forced to flee soldiers after he preached. Every time but the last he was caught and wounded but escaped or was released. His final capture found him before the council in Edinburgh, where he was sentenced to death by beheading.

An extract of Capt. Bligh's Voyage from Tofoa, the north westernmost of the Friendly Islands, thro' the Pacific Ocean, to Timor, a Dutch Settlement in the East Indies (continued from 336) 389-396

Capt. Bligh and his men increased their catch of fish, thus increasing food intake and sailor morale. They soon sailed upon New Holland where they landed to find food and make repairs to the ship. After storing as much food as possible, Capt. Bligh ordered to set sail, which they did moments before natives appeared to try to attack them. Capt. Bligh found another place to land where his men again gorged themselves on oysters and some on berries. Those that ate berries became very sick, stirring fear in the men that they all might die.
(concluded on 435)

An Account of the Conversion and Trials of Mr. Lawrence Spooner, who lived near Litchfield, in the County of Stafford, in a time of persecution: Taken from his own manuscript (concluded on 342) 397-401

Mr. Spooner did not take the great precautions as advised to hide his Christian faith from authorities, and all he and his wife's possessions were soon seized. Authorities tried to sell Mr. Spooner's possessions, but word spread quickly and no one dared to buy any items. King Charles II soon died and the persecution ended for two years. When it began again, Mr. Spooner performed his duties as before because he believed that is how Jesus lived his life.

Thoughts on being Well-Disposed 401-404

Well-disposed people are dedicated to listening to and spreading the gospel despite any and all opposition they might face. Well-disposed people are not people who lead a good public life but in private succumb to childish vanities and desires of the flesh. A true test of a well-disposed person is to interview them in private about their spiritual life.

The Christian Experience and happy Death of Love-Lovegrove, of Halifax, in Nova-Scotia; who departed this life, January 19, 1795, aged 28 (by her Brother, Mr. Hiram William Lovegrove) 405-409

Miss Lovegrove's spirit was awakened in August, 1789, by Mr. James Mann. The author asserts that he never knew anyone that lead a more upright life according to the gospel. She spent the last few years of her life in ill health, but it never hindered her spirit and faith. Even on the day she died, she professed that she was eternally happy and resigned to be with God. Included at the end is a short note from William Black.

Account of an Extraordinary Deliverance of Elizabeth Shaw, wife of Joseph Shaw, of Staincross, near Barnsley, in Yorkshire 409-411
(by J. Pawson)

Mrs. Shaw caught a severe cold as a result of getting caught in a cold rainstorm. Many doctors could not heal her, so she sought healing in prayer. She prayed earnestly to God to heal her, and upon doing so, she raised up and started cleaning the house.

To the Editor (by Thomas Taylor) 411-414

Dated May 5, 1796: Mr. Taylor gives his account of the revival of the Birstall Circuit in Yorkshire in 1778-1779. Mr. Taylor tells a story of how a man named Jack was converted by the chirping of a bird; how two non-Christians were allowed into a love-feast and were converted; how Mr. and Mrs. Waller were converted easily and were content in death.

Poetry 414-416

The Omnipresence of God 414-416

A Morning Song: Imitation of an old spiritual writer 416

The Arminian Magazine, For September 1796.

Portrait: Mr. Adam Clarke, Ætatis 33, Preacher of the Gospel

Reasons for Methodism, briefly stated, in three Letters to a Friend 417-423
(by Disney Alexander, concluded from 375)

Of my own Experience in Religious Matters: Mr. Alexander tells first of his turn onto Religion in general and then goes into specifics of why he started attending Methodist meetings. He feels that Methodism follows the Bible most accurately and gives him the best understanding of God.

The Nature and Practice of Mercy: A Sermon on Luke VI. 36 423-429
(Translated from the French of John Frederick Nardin, Minister of the Gospel at Blamont, in the province of Lorraine, by Adam Clarke.)

One of the essential qualities Christians must possess in order to be more loving is mercy. Mercy literally means "pain of heart" and supposes two things: first, a distressed object, and second, a disposition of the heart that is affected by such an object. That which comes from the heart is natural and freely flowing. Mercy does not show favoritism. Just like showing love to neighbors, people must ask God for mercy in order to show it to others.
(concluded on 476)

The Life of Mrs. Mary Churchman; containing an account of her conversion, and the difficulties she underwent from her own family, until the Lord appeared in her favour, and turned every on of them to himself. 430-435

Mrs. Churchman received must resistance from her family to such a degree that her father often promised to kill her if she continued to attend 'fanatic' Christian meetings. Kicked out of her home, Mrs. Churchman sought employment from a neighbor as a governess, but she suffered greatly physically for over three years. After suffering much persecution for years – Charles II was king of England at the time – she received a letter from her family asking her to come home and worship with them, which she gladly did.

An extract of Capt. Bligh's Voyage from Tofoa, the north westernmost of the Friendly Islands, thro' the Pacific Ocean, to Timor, a Dutch Settlement in the East Indies (concluded from 396) 435-443

Capt. Bligh and his men stored up on oysters and boobies as they prepared to leave New Holland. As they sailed, they were reduced to the normal amount of bread and water, but the stop for food at New Holland surely saved their lives. After sailing for several days, they came across the island Roti. A few days and islands later, they heard cannon fire and came across several English and Dutch ships and camps on the island. Capt. Bligh and his men were accepted, clothed, fed and treated immediately. Although they had food for eleven more days, Capt. Bligh believed that they would die if they had not come across the island Coupang. After resting for several months, Capt. Bligh and his men – with the exception of Mr. David Nelson, who died of fever on the island – set sail for Europe on August 20th. They reached the Cape of Good Hope on December 16th and Europe on March 14th.

Anecdote of Henry Prince of Wales 444

When asked about hunting and games, Prince Henry said, "all the pleasure in the world is not worth an oath."

Extract of a Letter from New York, dated December 1, 1795 444-446
(Extracted from Evang. Mag. IV. 242)

This letter concerns the plague of yellow fever that hit New York City in 1795. Carts of deceased people were being carried from the city for burial. The author informs his sister that their brother Joseph is one of the victims of yellow fever.

A Remarkable Conversion 446-447

After attending a funeral during the day, a man fell asleep and dreamed of a hydra serpent with nine heads. Disturbed, he asked for advice only to find his answer in a sermon preached on Genesis iii. 13-15. Several people assert he had a true change of heart.

The Life of Archibald Campbell, Marquis of Argyle 447-455

Religion fascinated Archibald Campbell and he always strove to understand all sides of Christianity. He engaged in public debates and his stances drew favor from Charles I. Noblemen of Scotland continually plotted against Archibald Campbell, but were unable to kill him. Mr. Campbell was the reason Charles II regained the throne of England, but Charles II appointed other men in power. Finally, Charles II repaid Mr. Campbell for his loyalty. However, the next king forgot all former promises made to Archibald Campbell and confined him to the Tower of London on charges of treason. Before his execution, he proudly clung to his Christian faith.

Mrs. Doddridge's Letter 455-457

Dated Nov. 11, 1751: Written a few days after the passing of Dr. Doddridge, Mrs. Doddridge tells her children of how grateful she is to have wonderful Christian friends to help her through her husband's death. She tells her children to remember their father and the devoted Christian life he led.

The General Duties of Man 457-462

(translated from a German Book, entitled "The Guide of Youth.")

The general duties of man are divided into three sections: duty toward the Creator, duty to ourselves, and duty to others. Three things constitute the meditation on duty toward the Creator: "the Nature, the Origin, and the End of Man." Humans' existence and knowledge comes for the Eternal Being as well as all of Creation from flowers to animals and food. One should love and fear the Supreme Being. For duties to ourselves, one should direct their views and thoughts toward Heaven. Flee from and repress evil, pride, anger, idleness, alcohol, and gluttony all while concentrating on Heaven and asking for wisdom through prayer. For duties to others, the most important virtue is obedience to parents. From childhood to adulthood, one should always obey their parents because they are the ones that gave them physical life on earth. As for the rest of humanity, one is always in debt to all, even the poor. One should lead a meager life and a life of integrity.

The Life and Death of Thomas Crosson (by John Kerr) 462-465

Thomas Crosson was a native of Derraghy in County Antrim, Ireland. After hearing a Methodist preacher in his town, his mind became troubled. While he was not convicted of his sinful state immediately, he continued to seek answers in both Methodist and Catholic circles. After several months, he agreed with the Methodist theology and converted. For the rest of his life, he was always resigned to die at any time but still lived life to the fullest.

Poetry 466

Written in Sickness 466

Evening Meditation on the Crucifixion 466

The Arminian Magazine, For October 1796.

Portrait: Mr. Samuel Bradburn, Ætatis 41, Preacher of the Gospel

The Life of Mr. James Renwick, Minister of the Gospel 467-476

Born in Nichdale on Feb. 15, 1662, Mr. Renwick was a child to pious parents. Since James was an answer to one of his mother's prayers, his parents were convinced he was destined to be a minister. After graduating college, he suffered public disgrace after refusing to say an oath of allegiance to his college saying that his allegiance was to God. He immediately trained for ordination and sought to be a righteous preacher. Because of his strict interpretation of the Bible, he was not welcomed within many churches causing him to preach in streets and fields. He soon took over Mr. Cargil's preaching areas – several years after Mr. Cargil's exectution – to revive Christianity. Persecution quickly elevated so Mr. David Houston and Mr. Alexander Shields joined him. However, shortly thereafter Mr. Renwick was apprehended, sentenced to death and executed.

The Nature and Practice of Mercy: A Sermon on Luke VI. 36 476-484
(Translated from the French of John Frederick Nardin, Minister of the Gospel at Blamont, in the province of Lorraine, by Adam Clarke, concluded from 429)

Jesus said to do no evil to one's neighbor as well as doing good to one's neighbor. A major thing one should not do is judge another person. Even if it is clear that one is guilty, a Christian should show mercy and pardon the sinner of their sins as God would do. However, if a Christian does not pardon sinners of their sins, then the Christian will by judged by God upon their physical death.

A short Account of Alice Entwistle, of Bolton (by Thomas Taylor) 484-485

Miss Entwistle's husband abandoned her and her four children when they were still young. Miss Entwistle did not know God – and proclaimed that she hated the Methodists – but still raised her children in a respectable way. After all four children were married, she moved in with her eldest daughter and they both converted to Methodism, four months before Miss Entwistle's death.

How to live Righteously and Godly in this World 485-490
(Extracted from a late eminent writer)

The primary way to live Godly in this world is to treat your neighbor as yourself. One should be concerned and involved in society because no matter how solitary one's life is, they still live in a society. Religion gives rules for living one's life, which is called morality. When one does the three things stated above, they are well on their way to living a Godly life.

Meditations on the Providence of God in respect to Natural Events, and the Disasters incident to Nature 491-493

God made every animal, plant, rock and sea in nature in perfect harmony. Even when calamities occur such as a drought or cold winter, God's love still overcomes all within humans. The world does not end because even with calamities, God's plan for the earth endures because destruction allows for new creations to come into being.
(continued on 557)

An Account of Samuel, and John Hindry, who were executed at Thetford in Norfolk, on Saturday the 2nd of April, 1796 (by Mr. T. Broadbent) 494-497

Samuel and John Hindry did not listen to their mother when she was trying to bring them up in the fear of God. They succumbed to wickedness when they robbed a man along a road. They were apprehended and sentenced to death. Their mother died when they were arrested. Mr. Furness and Mr. Broadbent talked to the brothers and both of them were awakened to their sins and repented before their execution.

Conversion and happy Death of Mary Pilling (by C. Hopper) 497-449

Mary Pilling appeared to most people as a Christian because she led a pious life as well as attended church regularly. However, she did not have a private life with God. When she came across Methodist teachings, she was convinced that she needed a personal relationship with God. Soon after she converted she began to fall to illness, four years later passing away while professing her love for God.

[Note to Reader: Pages 499-507 are misnumbered.]

On the Authority for believing the Bible to be the Word of God 449-453
(Extracted from the first Letter of the Bishop of Landaff, to Thomas Paine)

Thomas Paine's stance was that the Bible could not be the Word of God because the actions of God in the Old Testament contradict the 'moral justice' gospel proclaimed in the New Testament. The Bishop of Landaff asserts that God had to show God's justice in order for the Israelites to believe in God and not follow another nation's god.
(continued on 539)

An Account of Mr. William Price (by Thomas Ridgeway) 453-455

Mr. William Price of Ireland was a seasoned war soldier who was lucky enough to not ever be wounded in battle. However, he realized his luck and decided to prepare for eternity. He, however, did not know the way to salvation, so he simply tried to lead a righteous life and perform Catholic sacraments. He then found Mr. John Haime who showed and explained to him Methodist teachings. He soon met Mr. Wesley and began to travel with Methodist preachers. He lived his life proclaiming the gospel despite persecution and eventually died due to illness in March, 1795.

A seasonable Admonition to the People of God 455-508

The author praises loyal Christians for leading diligent lives constantly striving to be righteous and moral. However, there are many who still struggle and fail to do this on a daily basis. Along with leading moral lives, some are failing to constantly confess and proclaim their faith in God and Jesus.

Extract of the Minutes of the Conference, held in London, July 25th, &c. 1796: Between the Preachers late in Connection with the Rev. Mr. Wesley 508-518

This extract includes the names of all ministers admitted into the Society as well as those that passed away since the last Conference. The names of all ministers in all circuits are given in England, Scotland, Ireland, the West Indies, and the British Dominions in America. Also included are new rules as well as older rules that ministers are asked to follow so the Conference runs smoothly.

The Arminian Magazine, For November 1796.

Portrait: Mr. John Saunderson, Aged 32, Preacher of the Gospel

The Life of Mr. William Guthrie, Minister of the Gospel 519-526

Mr. Guthrie, of Pitfrothy, mastered Greek and Latin before studying at St. Andrews. Mr. Guthrie continued in his studies until he received his Master of Arts in Religion and began to preach on the Methodist circuit. His ways of bringing people to church – he would game, fish and ice skate with non-church goers – were controversial but highly effective. He traveled with the army while the English army was in Scotland preaching to English and Scottish alike. Mr. Guthrie was jailed several times for preaching, but he never stopped preaching. Upon his brother's death, Mr. Guthrie became severely ill himself. After ten days of illness, Mr. Guthrie died. Before his death, however, several bishops and ministers, showing how much they respected him, visited him.

The Character and Encouragement of Christ's Ministers: a Sermon 527-531
preached before the Conference at Leeds, August 6, 1793
(by Mr. Thomas Taylor)

Mr. Taylor asked his fellow ministers to respect the Promiser, to whom the Promise is made, and the Promise itself. With respect to the Promiser, one should remember that God is the source of wisdom, love, power, life, liberty and happiness. Ministers must remember that all Christians are exactly that – a Christian just like himself or herself and should always be treated with the greatest respect. As for non-Christians, ministers must do everything in their power to show the world the state of sin in which they live and their need for forgiveness and redemption.
(concluded on 576)

The Experience of Mrs. Rebecca Combe, eldest daughter of the Rev. Mr. David Clarkson (written by herself) 531-536

Mrs. Combe was raised in a strict Christian household and was convicted regularly, but she still insisted on falling away from God. When she was afraid that she might never be forgiven, she actively and honestly pursued God. She felt the forgiving hand of God but continued to struggle in her faith. She came across several of her father's, Rev. Mr. David Clarkson, manuscripts which greatly helped her in her faith. The loss of her husband troubled her greatly, but God was the only one who could comfort her.

To the Editor of the Arminian Magazine (by Du Pontavice) 537-539

Du Pontavice was a great soldier and General who never lost sight of his faith no matter what adversities faced him. In his letter, Du Pontavice tells of how he struggled with his faith in his youth and early adulthood until he met the Methodists. Mr. H. Taylor was the one that guided Du Pontavice to God.

Letter II. from the Bishop of Landaff to Thom. Paine 539-548
(continued from 453/503)

The Bishop of Landaff tells Thomas Paine that Euclid's Elements are invalid concerning the validity of the Bible. A book may be genuine and not authentic and vice versa, or it may be both at the same time. It is ludicrous to say the books of Moses are unauthentic because their history is accurate as well as being considered genuine for thousands of years. All of Mr. Paine's arguments do not apply to any other historical figure, thus, cannot accurately apply to Moses.
(continued on 595)

A short Account of the Life and Death of Mr. John Brettell 548-552
(by his Brother, Mr. Jeremiah Brettell)

Born in Worcestershire in 1742, Mr. John Brettell was raised by parents who were members of the Church of England. He was taught to remember the Sabbath and to pray in private. He left for college with the advice that if his teachers ever strayed from Scripture to leave immediately. He did so and found the new Methodist society and began preaching with them. He traveled and preached for twenty-six years until he fell ill and died in 1796.

Charity recommended on its true Motive (extracted from a late eminent writer) 552-555

After condemning the idea that Christianity is a topic of "barren speculation" meant only for the "pious" to study, the author argues that the heart of Christian doctrine is contained within the Scripture, "If God so loved us, we ought also to love one another." Branching off from this Scripture, the author examines whether the motives behind the Christian's practice of love toward her neighbor affects the sanctity of her loving actions. After listing a series of circumstances wherein the Christian's motives could invalidate her charitable acts, the author argues that the Christian's genuine love toward her neighbor is comprised of three characteristics: rationality, purity, and permanence. The first characteristic refers to the Christian's love for others stemming forth from the highest truths of her mind, the second characteristic refers to how true Christian love should reflect the Image of God in its execution, and the third characteristic emphasizes that the Christian's acts of charity should never cease since God's love for humanity never ceases.

Anecdote of the late General Putnam, of Pomfret, in the Province of Connecticut, North America (from the Life of the General, by Colonel Humphries) 556-557

When Mr. Putnam had to leave for Connecticut for an extended period of time, a she-wolf began terrorizing his flocks of sheep and goats. The she-wolf's patronizing of the sheep and goat flocks became so severe that Mr. Putnam had to return to Connecticut in order to help catch and kill the wolf. After a long hunt, Mr. Putnam and his men cornered the she-wolf in a cavern. Despite his friends' prohibitions, Mr. Putman descended via rope into the cavern at which time he killed the she-wolf with his musket.

Reflections on the Wisdom of God displayed in the Connection between the different parts of Nature (continued from 493) 557-559

The author comments about how remarkable it is that the basic elements of air, heat, and light satisfy the needs of the various species of the earth who each differ from one another in countless ways. Based on this characteristic of simplicity found within the larger, more complex world of creation, the author determines that only God could have divinely created the world and its many different species. The article concludes with the author praising God's wisdom as reflected in the creation of nature.

The Duty of those who are strong in Faith towards weak and poor Believers, and Backsliders 559-562

The author examines a series of points concerning how the strong in faith should use their lives to help those who either do not know God at all or have fallen away from the faith. First, the author cautions the person of faith not to use his understanding of liberty to cause the weaker man of faith to stumble. Second, the author criticizes general society for more highly favoring the rich and powerful Christians' "external" characteristics such as their wealth rather than the pious "internal" qualities of the poor Christian. Next, the author questions how Christians who have experienced Christ's love can forget to minister to those "lambs" that have not yet experienced salvation. Thereafter, the author exhorts his reader to never give up on the fallen brethren since, when we as Christians fell away from God in previous times of our lives, God did not abandon us. Finally, the author cautions Christians to not leave their congregations without just cause.

To the Editor (by J. Pawson) 562-563

After explaining that deism and atheism have caused general society to view a Christian's simple belief in God as "enthusiasm," Mr. Pawson provides a copy of a story of a poor man who underwent the divine healing of his bodily illnesses due to his profound faith. The poor man first experienced tremendous stomach pain and then a cold. He, however, was healed of both illnesses by waiting on the Lord to answer his prayers for bodily healing. Mr. Pawson concludes by encouraging Christians to, like the poor man, be willing to confess their faith in all circumstances.

A Short Account of John Martin 564-565

Born in Dublin, Ireland, Mr. John Martin was raised in the Foundling-Hospital with no parents. A widow helped take care of him like he was her own son. He fought in the war against France several times being captured three separate times. After his final release, he attended Methodist meetings, converted to Christianity and remained a Christian until his death.

Letter from Miss R-----, to Mr. T. T. 565-567

Dated September 25, 1777: Miss R---- is eternally grateful for God's love and forgiveness. Doing God's will brings her true pleasure but she cannot help but anticipate Heaven.

Poetry 567-570

The Omnipotence of God 567-570

Am I of the Flock? 570

The Arminian Magazine, For December 1796.

Portrait: Mr. William West, *Ætatis* 48, Preacher of the Gospel

A short Account of Mr. Richard Elliot, Preacher of the Gospel 571-577
(by Richard Elliot)

Born in Ashover in Derby in August, 1768, Mr. Richard Elliot was raised in the Church of England. He felt guilt as early as six about telling an "untruth" even though no one knew of it. He went through the external motions of the Church of England but did not find "true religion" until 1784 when he heard a Methodist preacher. He had convicting dreams and with the help of Rev. Mr. Curshom that orthodoxy was not faith. After several more negative dreams about the Church of England, Mr. Elliot joined the Methodist church and began preaching on the Bristol Circuit within five years. Married in 1793, Mr. Elliot was in Birmingham at the time of this letter.

Sermon on Matthew XXVIII. 20. The Character and Encouragement of Christ's Ministers (by Mr. Thomas Taylor, concluded from 531) 577-582

The promise of "Lo, I am with you always to the end of the world," is what Mr. Taylor addresses in this part of his sermon. Mr. Taylor recounts several stories in the Bible where the Lord was always with persons even when they did not follow the Lord (Judas Iscariot). Ministers that stay true to the Lord will see successes in their work. If a minister becomes a cast-away in society because he/she preaches the true gospel, then he/she will not be cast-away from heaven but rather welcomed.

Capt. Inglefield's Narrative, concerning the Loss of his Majesty's ship the Centaur, of 74 guns; and the miraculous preservation of the Pinnace, with the Captain, Master, and ten of the crew, in a traverse of near nine hundred miles on the great Western Ocean 582-589

Even though the Centaur was leaky leaving Jamaica, Capt. Inglefield was confident that they could make the trip. However, fierce gales forced the men to scrap all possessions on board in order not to sink. The Capt. relied on the Ville de Paris for help, but the ship could not provide assistance. The crew did what they could for seven days until the ship finally started to sink. With the boat half-submerged the men took rotations on who used the boat for flotation support and who was required to tread water. The wind finally shifted in the only direction in which the ship could sail allowing the Centaur to land near Fayall on the island of Pico within a half day.

The Experience of Mrs. Gertrude Clarkson, second daughter of the Rev. Mr. David Clarkson (written by herself) 589-595

Gertrude grew up in a strict household, a household that believed one should keep the Sabbath, pray privately, and perform other Christian duties. However, if she sinned, all she needed was to pray for forgiveness and she would be forgiven, a belief of which she took full advantage. After hearing a sermon on righteousness, she desired to cease her sin-and-repent lifestyle but found it extremely difficult and failed continuously. As she became more and more troubled, she sought out help in church. Sermons helped initially but it was the help of Rev. Mr. T. Gouge that awakened her soul. Rev. Gouge helped Mrs. Clarkson realize she was a child of God, which increased her confidence in God to where she found joy in things she previously had not. Mrs. Clarkson died April 23, 1701. Dr. Ridgley presided over her funeral at which time he said that Mrs. Clarkson passes with a full and unique understanding of God and God's love.

Letter III. from the Bishop of Landaff to Thom. Paine 595-600
(continued from 548)

The Bishop of Landaff tells Mr. Paine that he cannot reject the entire history of the Book of Genesis because a city named was different at the time of writing, specifically the city of Dan. The Bishop next addresses Mr. Paine's problems of the kinds that reigned Edom and how did those facts appear in Genesis if the occurred centuries after Moses died. The Bishop admits this problem but attributes it editing through the centuries. Mr. Paine both follows and rejects the philosophies of Spinoza to which the Bishop retorts, "This little Book (the Bible) alone exceeds the libraries of all the philosophers in the weight of it's *(sic)* authority, and in the extent of it's *(sic)* utility."

With respect to the Midianites, Mr. Paine says "that thirty-two thousand women-children were consigned to debauchery by the order of Moses." The Bishop replies, "Prove it," and that Mr. Paine is making facts out of his assumptions when the facts are clearly stated in the Book of Genesis.
(continued in Vol. 20, p. 31)

A Miraculous Cure: To the Editor (by J. Pawson) 600-601

In Glasgow in 1795, a young woman named McLean had an affliction with her eyes to the degree that she was blind. She said that she would denounce her faith if the Lord did not heal her. She regained her sight completely within a week.

A Short Account of the Life and Death of Mrs. Heath: 601-603
Who died the 29th, of March 1796 (written by her Husband)

Mrs. Heath was born in Harwich in Essex in 1756 to sober parents of the Church of England. Later in her life, she desired to hear the controversial preaching of the Methodists. Upon hearing several sermons, she realized that the Methodists followed Scripture more than the Church of England. She met Mr. Heath as he traveled on the Harwich Circuit. While married, she always supported Mr. Heath unless she felt God telling her to do otherwise, for which Mr. Heath was extremely grateful. After giving birth to a boy, who died soon thereafter, Mrs. Heath passed away from complications of the pregnancy and delivery.

A short account of Mrs. Ruth Kelly (by Mr. John Kerr) 603-607

Mrs. Ruth Kelly, a native of Grange O'Neiland in Ireland, was raised with her father providing their house as a preaching and lodging site for Methodist preachers. After the Methodist preachers were banned from her father's house, she began to live in the ways of the world. She found the Methodist preachers soon again, restored her pious life and entered into marriage. The Lord healed her many times after childbirth, but she learned her illness after her last child was mortal. She never feared death for she was confident that she would god to heaven upon her death on May 27th, 1794.

A short account of Henry Hindle (by T. Taylor) 607-608

Mr. Henry Hindle, born near Colne in Lancashire in 1758, was raised to live a strict, pious life. At age 19 he broke away from his church to attend a Methodist church. His soul being afflicted, he asked God for God's blessing to leave his home church and join the Methodists. However, after leaving home his quest for work took precedence over joining the Society, but ailing health brought him back to the Society soon thereafter. With his soul finally at ease, he passed into heaven.

The Happiness of doing Good (extracted from a late eminent writer) 608-612

Happiness is the goal of every person from birth to death. The problem lies within where people seek happiness. Some find it in having a child, but they are stricken with grief and sorrow when the child falls ill and dies. One thing that always makes people happy is to help others in need. God designed society so that people would be happy together. Money, social status, accomplishments, etc., are all useless when one is alone. If everything but doing good becomes useless then doing good is the primary action to do in order to make one truly happy.

Poetry 612-614

Going to the House of God (by. Mrs. Cowper) 612-613

An Elegiac Canzonet (by R. W. Southwell) 613-614

An Acrostical Epitaph 614

Index to Volume XIX. for 1796 615-622

The Arminian Magazine for the Year 1797
Consisting Chiefly of Extracts and Original Treatises on Universal Redemption
Volume XX

London: Printed and Sold at the New Chapel, City Road

The Arminian Magazine, For January 1797.

A short Account of Mr. Miles Martindale, Preacher of the Gospel 3-9

Mr. Miles Martindale was born in 1756 in Moss-Bank in Lancashire. Mr. Martindale read his Bible at a very young age but did not attend church. Whenever he knowingly sinned he feared to fall asleep out of fear that he would awake in hell. At age 20, he moved to Liverpool and married Margaret King, who introduced him to Methodist preaching. Mr. Martindale soon began to realize that immensity of God and nature, realizing that God created all. He began to remember events of his youth, specifically when he saw his friend, William Smith, standing in his room after William died. It was not until an unspecified Easter Sunday that Mr. Martindale first felt the mercy and peacefulness of God.
(continued on 53)

The substance of a Sermon preached some time ago at the New-Chapel, City-Road, London. (Published at the request of many of the hearers. By Mr. John Pawson, Minister of the Gospel.) (by Mr. Mather) 9-14

Mr. Pawson first notes that the text concerns the Jewish nation at the time but Christians of today should still remember its significance. In the text, God promises that God will take care of the Jewish nation if they trust in God and God's servants.

The first question of, "Who is God's servants?," is answered in the life of Jesus Christ but that fact that even though Jesus Christ was divine he was still obedient enough to wash other's feet and die on a cross. To the second question of, "Who are those that fear the Lord and obey his servants?," Mr. Pawson says that those who are redeemed by the blood of Jesus Christ and those that are seeking for redemption are the ones that truly fear the Lord.
(continued on 61)

A serious Address to the Preachers of the Gospel of Christ 15-20

This speech addresses four issues: the minister's 1) personal religion, 2) private studies and preparation for public service, 3) public labors, and 4) conversation in the world especially to other Christians. In the first section, the minister's personal religion, Dr. Watts notes that people, the world, and God all expect more from ministers. Therefore, ministers should have the strongest and most steadfast faith of all Christians. If they do not, people and the world will know, and the Christian religion and God will be misrepresented. Not only does the minister need to consider their representation to God and the public, but also their own personal salvation and personal journey with God.

The second section, the minister's private studies and preparation for public service, continues the concerns at the end of the first section. A minister should always be concerned with Godly matters not matters of the world and flesh. However, a minister should be aware of worldly issues, specifically those of science because they often attempt to contradict Christianity. Therefore, the minister needs to be aware of them to be able to refute them.
(continued on 69)

To the Editor: Life of John Gordon, Viscount of Kenmore (by J. Pawson) 20-25
John Gordon, born in 1599, grew up learning the depravity of human nature and lived in the ways of the world well into adulthood. In 1628, he married Jane Campbell, and Christian and sister to the Marquis of Argyle. Because of his marriage, King Charles I appointed him Viscount of Kenmore in 1633. Throughout his service, Mr. Gordon always publicly defended state matters instead of, and often at the expense of, religious matters. When he became ill, he became troubled. Mr. Samuel Rutherford, a former preacher, spoke with him on several occasions. Mr. Gordon expressed concern over his sins and his desire for forgiveness but admitted his reluctance about "giving his life to Jesus Christ." Even when Mr. Gordon decided to accept Jesus Christ, his past sins still haunted him to the point of him contacting those he had sinned against many years ago to apologize and ask for forgiveness.
(concluded on 75)

An extract of the Narrative of the Loss of the Grosvenor East-Indiaman, which was wrecked upon the coast of Cassraria, somewhere between the 27th and 32nd degree of Southern Latitude, on the 4th of August, 1782; compiled from the examination of John Hynes, one of the unfortunate survivors: by Mr. George Carter, historical portrait painter, upon his passage outward bound to India. 25-30
The Grosvenor set sail from Trincomale in the East Indies on June 13, 1782. It sailed smoothly until August 3rd when strong winds tossed the ship. Capt. Coxson thought they were several hundred miles from land but realized his miscalculations when the Grosvenor ran aground around 4 a.m. on August 4th. Being only 300 yards from shore, all but one person, the cook's mate, reached shore safely. The natives took whatever supplies they wanted but did not initially hurt anyone. The Captain said they were thirteen days from the Cape of Good Hope by land and began to prepare for the journey. One of the tribal leaders, a Dutchman named Trout, was still able to speak Dutch. The Captain tried to get Trout to lead them to the Cape, but Trout refused. All the survivors soon began their journey down the coast as the natives followed and became more violent with each passing day.
(continued on 84)

Letter IV. from the Bishop of Landaff to Thomas Paine 31-36

The Bishop of Landaff says that Euclid would be ashamed of Mr. Paine's assertion that the Book of Joshua has no authority because the author might be anonymous. The author of an almanac is anonymous but all the facts are not disputed. The Bishop goes on to argue the same way concerning the Books of Samuel, Judges and Ruth. Concerning the Book of Ruth, the Bishop points out that Mr. Paine did not look at the actual text and facts correctly, calling into question Mr. Paine's conclusions.
(concluded on 91)

Interesting Letters of the amiable and celebrated Philip Melancthon. To which are prefixed, The Life of that Reformer, comprising some account of the Work of the Reformation: together with a view of the General Apostacy of the Christian World, with the opposition occasionally made to the Reign of Antichrist, previous to the Reformation. (by P. Dickinson) 36-39

Philip Melancthon, who lived shortly after the beginning of the Reformation, was an extraordinary and unique Christian writer who wrote to all denominations favoring knowledge and wisdom over denominational politics. There are four books of Melancthon's letters, written in Latin and Greek, published over a span of nearly ninety years, the last in 1647. Mr. Dickinson says that he attempted to look strictly at what Melancthon said in his letters as opposed to any outside sources that look to corrupt Melancthon's reputation and knowledge.

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist. 39-41

The Reformation was the single most important even in the Christian world for over one thousand years. It was over these thousand plus years that errors were brought into the Christian world that eventually caused the great Apostacy. The teachers of the Christian religion, which teaches piety and love, reduced Christianity to a network of corruption and persecution by believing human minds more than that which was already written in the Bible. The Epistles of St. Paul, St. Peter, Jude, and St. John all warned that these perversions of Christianity would take place.

A Discourse with reflections on the Genealogy of Jesus Christ, as reported by the Evangelist St. Luke, ch. iii. 23-28: considered in connection with that of St. Matthew, ch. i. 1-16. (Translated from the French by Abbe Giraudeau, and considerably enlarged by Adam Clarke) 41-46

St. Matthew tells of Jesus Christ's genealogy from Abraham to Jesus Christ, where St. Luke goes from Jesus Christ to God. In St. Luke, two sons are improper because they are sons-in-law, not biological sons. One of these sons is Joseph, son-in-law of Heli, the same family from which Mary came, meaning Joseph and Mary were related but several generations apart. The Heli family descended from the House of David, so Jesus Christ was the reuniting of the family of King David, hence why Jesus Christ is called the Son of David.

Mr. Clarke's first point addresses Jesus Christ as the son of Adam where Mr. Clarke says that it shows God's greatness, wisdom, fidelity, goodness and mercy to Adam and humankind. Mr. Clarke's second point, Jesus Christ was the second Adam, shows how Jesus Christ was subject to a sentence of death as Adam was. The final point is that Jesus Christ removed the evils of Adam's sins by conquering death.

Letter from Mr. M. to Mrs. P. 47-48

Mr. M. tells Mrs. P. that despite many troubles and trials he and his wife have suffered, their faith remains strong in the Lord. He continually finds that the more they trust God the better the outcome generally is, but not always.

Letter from Miss R. to Mrs. P. 48

Miss R. encourages Mrs. P. to keep thirsting for God because God alone can quench her thirst.

The Arminian Magazine, For February 1797.

Portrait: Mr. Richard Reece, Preacher of the Gospel

A short Account of Mr. Miles Martindale, Preacher of the Gospel 53-60
(concluded from 9)

Mr. Martindale's faith was tested when he fell into company with an Antinomian. Mr. Martindale, however, realized Jesus Christ's sacrifice was for all people including himself. He remained in spiritual bliss for eighteen months until he fell again but not to the degree in which he was before. He continued to travel and preach for the next twenty years. In 1786 he was appointed as missionary to Wirrall. In 1789 he was appointed to the Leicester Circuit. Over the next several years Mr. Martindale studied the works of those who opposed Christianity. Authors such as Voltaire, Rousseau and Thomas Paine, he felt, put forth no strong arguments against Christianity.

The substance of a Sermon preached some time ago at the New-Chapel, City-Road, London. (Published at the request of many of the hearers. By Mr. John Pawson, Minister of the Gospel, continued from 14) 61-68

Not every person will feel or must feel the same torment over their sins before becoming a Christian. Some people see the grace and mercy of God from their moment of conviction while others wallow in guilt and sorrow. While feeling guilt and sorrow is not bad, they forget to look beyond to see the glory of God. But if one continues to walk in this darkness, then they are not truly walking with God. Walking in darkness, for the most part, means that one does not trust and believe in God's plan for him or her. For example, Mr. Wesley tells of how Jacob walked in darkness for a while because he failed to trust God's plan for him and his family. People in the New Testament walked under a cloud of darkness as well when persecution hit the Church.
(concluded on 113)

A serious Address to the Preachers of the Gospel of Christ (continued from 20) 69-75

When preparing a sermon one should always remember the ultimate view – the salvation of souls. One must always ask for heavenly advice through prayer. Worry about effectiveness over elegance in a sermon. A preacher is a messenger of God, not a heathen philosopher. Also, being a messenger of God means that a preacher is against Satan and all the evils Satan can and will do in people's hearts.
(continued on 120)

To the Editor: The Life of John Gordon (by J. Pawson, concluded from 25) 75-79

During the final days of his life, Mr. Gordon talked to as many people who would listen to him. If they were Christian he praised them for their faith. If they were not he would tell them to repent or spend eternity in Hell. The Viscount died in 1634 at the age of 35.

Narrative of the Methodist Missions to the Continent of America, and the West India Islands 79-84

At the Conference of Leeds in 1763, Mr. Wesley decided to start sending messengers to America and the West Indies. In 1769 Messengers Boordman and Pillmore landed in Philadelphia to aid Mr. Webb. By 1795, there were over 65,000 members in America.

In 1760, Nathaniel Gilbert was sent to the West India Islands to spread the Gospel. As the Society grew, more missionaries were sent to various islands in the West Indies. By 1789, there over 8,656 members.

Narrative of the Travels of the Grosvenor's Crew (continued from 30) 84-91

As the days passed, the women and children grew weaker and the sailors began to look out for themselves until Colonel James ordered them to help the others. The group again met Trout who continued to give directions and advice but refused to lead. The group traveled on and agreed to separate in hope of traveling faster. Mr. Hynes' group traveled further inland in hope of finding food but to no avail. They were forced to return to the coast for oysters and mussels. Continuing their journey, Mr. Hynes' group struggled to find sufficient food and water as well as being attacked by natives a few times. The two groups eventually rejoined and, realizing that they were better off together than separate, continued jointly.
(continued on 126)

Letter IV. from the Bishop of Landaff to Thomas Paine (concluded from 36) 91-95

Bishop of Landaff next addresses the two books of Samuel. He again tells Thomas Paine that is rationale for rejecting the authority of Samuel is flawed. Bishop of Landaff says that there are two ways to attain knowledge of the Supreme Being – by reason or by revelation. Thomas Paine rejects revelation and Bishop of Landaff's reasoning is different that that of Thomas Paine's. Thomas Paine believes that prophecies and miracles do not follow reason, but Bishop of Landaff says that it would be unreasonable not to follow prophecy when the prophecies in the Bible come true.
(continued on 134)

A short Account of James Rothwell, of Bolton in Lancashire (by T. Taylor) 95-96

Mr. Rothwell was awakened of his sinfulness after hearing Mr. Grimshaw's sermon followed by several conversations with Mr. Wesley. He began to see how the Lord protected him amongst the calamities of life. he prayed for forgiveness and passed away with a mind of peace.

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist. (continued from 41) 96-100

Any attempt to refine Christianity is a corrupting mistake. The testimony of St. Peter foretells of unholy men infiltrating the Church to bring it down. The Gnostics said their philosophy was greater than the message in the Gospel. Simon the Magician, Theodoret and Tillemont all attempted and sometimes succeeded to change the Church. Some men such as Irenaeus and Tertullian did their best to warn the Church and even point out specific people who were attempting to corrupt the Church.
(continued on 140)

Letter from Miss T. T. to Mrs. S. C. 100-102

Miss T. T. tells Mrs. S. C. that she is constantly battling unspecified temptations. She still attends sermons and bible studies to strengthen her faith and find encouragement, but the temptations return shortly thereafter. Despite her constant temptations and struggles she is happy to realize that God has not given up on her because God constantly delivers and strengthens her.

Poetry 102-104

The Wisdom of God 102-104

On seeing a large Oak Tree torn in pieces by Lightning, near Lime-Kilns, in Cheshire, on the 31st of May, 1796 104

The Arminian Magazine, For March 1797.

Portrait: Mr. Robert Roberts, Aged 64, Preacher of the Gospel

The Life of the Rev. Richard Cameron 105-110

Born in Falkland in the Shire of Fyfe to a merchant father. Mr. Cameron received a good education and became a schoolmaster. He was originally of Episcopalian faith and led a pious Christian lifestyle. After moving a couple times, Mr. John Walsh encouraged Mr. Cameron to enter the ministry. He preached in Annandale but was frequently summoned by the Church concerning his preaching and was often threatened with losing his preaching license. In 1680, Mr. Cameron returned to Scotland and preached near Comnock and New-Markland. He and his cohorts, Mr. Bruce and Mr. Hackstone, both support and opposition. One unfortunate day all three men came across a government mob where Mr. Cameron was killed on the spot while Mr. Bruce and Mr. Hackstone were taken prisoner and executed later.

A short Account of the Life and happy Death of Mary Leach, of Bury in Lancashire (by B. Rhodes) 111-113

Mary Leach grew up with a moral and spiritual life but had abandoned her spiritual life by the time she married. She rejoined the Lord in her married life. She bore many children that caused her many physical afflictions. When she was on her deathbed, she constantly spoke of how much work life and dying was but it was blissful work. She died on August 18, 1796.

The substance of a Sermon preached some time ago at the New-Chapel, City-Road, London. (Published at the request of many of the hearers. By Mr. John Pawson, Minister of the Gospel, concluded from 68) 113-120

No matter what sufferings and tribulations one may suffer, he/she can rest assured that God will deliver him/her. God has also promised to deliver humanity and the earth from evil because both are God's creations. There will be famines and such but God will deliver in the long run.

A serious Address to the Preachers of the Gospel of Christ 120-124

(continued from 75)

If the goal of all religions is to make people happy, then why have so many other religions waged opposition to Christianity? Christianity is different from other religions and preachers much teach these differences. Preachers cannot take for granted anyone's base knowledge of Christianity, Judaism, or any religion at all.

The preacher must remember that they are preaching to both Christians and non-Christians. One must not fall into the trap of speaking to just Christians because non-Christians need the message more than the Christians. A preacher should constantly remind Christians of their sins and why they need religion to remove those sins. Do not preach strictly on doctrine and belief but preach on the practicality aspects as well. Do not forget to preach about inward spirituality. Include your own experiences.
(continued on 175)

A short Account of Sarah Rigby of Bolton (by T. Taylor) 125-126

Mrs. Rigby grew up with honest parents but she never was truly convinced and convicted of her sins. After she married her husband, she became awakened and she soon followed. She grew in her faith but fell ill at a young age. She passed peacefully in her 25th year.

Narrative of the Travels of the Grosvenor's Crew (continued from 84) 126-131

The group again divided in search of fresh water. The lead group expected the rest to join them, but they never did. They continued to hunt for food and water till they found natives who were willing to trade and bargain. The group traded some of their food for other food because they had been eating the same thing for weeks.
(continued on 182)

On Judicial Astrology: To the Editor of the Arminian Magazine 132-134
(by A. Clarke)

Judicial Astrology pretends to predict the future by the alignment of the stars and planets. A. Clarke uses Barclay's attack on King Henry III saying that people die in war no matter what position in the heavenly bodies are. People born under the same stars live drastically different lives, therefore, the heavenly bodies have nothing to do with earthly events. Mr. Clarke concludes that astrology is pagan theology.

Letter V. from the Bishop of Landaff to Thomas Paine (continued from 95) 134-140

Bishop of Landaff discusses Ezra and Nehemiah. Thomas Paine says his calculations on the years of captivity and the numbers of those captive differ from the Bible. Therefore, the Bible is false. Thomas Paine says that some of the Psalms were not written by David, so we cannot read any of them because we cannot trust any of them.
(continued on 192)

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist. 140-144
(continued from 100)
Cerinthus followed skewed philosophical teachings from Asia as well as Greek mythology, which caused him to deny the divinity of Jesus and say he was merely a man. Ignatius suffered martyrdom under Trajan because he defended Christianity.
(continued on 196)

A Letter from Mrs. *** to Mr. G. S.** 144-147
Mrs. ***** says her faith was extremely strong, pointing out specific instances where which she was tempted but resisted. The death of her husband proved terrible, but because of the help from Mr. M---- and Mrs. M----, she pulled through and tackled her faith independently. She also says that she cannot consider a second marriage until she feels all her connections to her previous husband have passed.

Some persons, not remarkable for being volunteers in faith, or for an excess of that charity which hopeth all things, have doubted whether the late Mr. Wesley was ever truly awakened, and brought from trusting in his own righteousness. Let such persons read the following letter, and then let them judge. 147-149
To the Rev. William Law:
Mr. Wesley blatantly asks about Mr. Law's faith journey and the condition in which it stands today. Mr. Wesley specifically addresses Mr. Law's sermons on the Law and ardently opposes Mr. Law's views, saying that humans cannot possibly follow the Law accordingly. The way to justify the Law is through faith and belief. Mr. Wesley then asks why Mr. Law never told Mr. Wesley this and asks him what he truly believes.

How far Mr. Wesley is to be justified in writing the above Letter to Mr. Law, and whether he formed a right judgment of the state of his mind, will appear from Mr. Law's answer: It seems as if he did not understand Mr. Wesley at all. 149-152
To the Rev. John Wesley:

Rev. Law believes and trusts Mr. Wesley that he wrote his first letter out of good conscience and obedience. Rev. Law say that "Believe and thou shalt be saved" is true and that he wholeheartedly believes that teaching. As for not explicitly telling Mr. Wesley to submit to God one hundred percent, Rev. Law says that he felt Mr. Wesley was too young in his faith at the time, but always implicitly told Mr. Wesley to do so. Mr. Wesley simply never picked up on it. Rev. Law gave Mr. Wesley a book on German theology years ago concerning "saved by faith" theology, and Rev. Law affirms it in his book, Plain Account of the Sacrament. Rev. Law ends saying he believes he has the same faith as Mr. Wesley if only Mr. Wesley would believe him and not what others say about him.

Mr. Wesley returned the following Answer to the Rev. William Law 152-153

Mr. Wesley does recognize and admit Law's attempts but still says that Rev. Law never explicitly says that Christians are atoned through the blood of Jesus Christ but always talks around the subject implying it.

Poetry 153-156

On the Providence of God 153-156

The Arminian Magazine, For April 1797.

Portrait: Mr. Joseph Entwisle, Aged 29, Preacher of the Gospel

A short Account of Mr. Cleland Kirkpatrick (by Joseph Benson) 157-164

Born on January 12, 1763, in County of Down to Presbyterian parents, Mr. Kirkpatrick was spoiled as a kid and did not fear the Lord properly. He lived with several relatives before going off to sea where he was captured. After his wounds healed, he set out to sea again only to come near death. Afterwards, he vowed never to offend to God or his parents again – but he did. He remained out on the sea for years. In port in 1786, he heard Mr. John King preaching. His sermon moved him so much that he condemned swearing on any of the boats on which he traveled. Mr. Kirkpatrick left the seas and began traveling as an Assistant Preacher. In 1792, he was assigned to the Taunton Circuit. As of June 1796, Mr. Kirkpatrick was preaching on the Brecon Circuit.

A Sermon on 1 Cor. IV. 1-4. 164-172

Throughout history, humankind gave itself the power to condemn or acquit and inflict punishments. The Office of Minister job is not to pass judgment but to preach the Gospel. A minister is a servant of God, not the Devil or people. If serving God includes serving people, so be it; but people are worldly, not of God. A minister is a steward to the "mysteries of God" by which mysterious are things not yet revealed instead of things unable to be understood. Some mysteries are God in the flesh as Jesus Christ, Jesus Christ in our hearts as Spirit, believers married to Jesus Christ and the resurrection of Jesus Christ.

(concluded on 213)

The peculiar Advantages of Bengal, as a Field of Missions from Great Britain 172-176

What nation has the most souls to be saved and what nation will help spread the Gospel most are the two main questions taken into account when planning world missions. Bengal is the best place for missions because the population is immense, the state of the society is civilized, and it and the surrounding areas are under British control. The majority of the population is literate so they can learn the Bible on their own time as well as when the preachers are with them. The Hindus (spelled Hindoos) have knowledge of a Deity, a sense of good and evil, sin, and rewards and punishments in the after-life. The Catholics have succeeded, and, therefore, the Methodists surely can too. When many from Bengal are converted, they can spread the Gospel to China, Persia and other surrounding nations.

A serious Address to the Preachers of the Gospel of Christ 175-182
(continued from 124)

Impose only what the Lord has imposed on hearers. Do not practice or condone any rituals or creeds that are not explicitly talked about in Scripture. A word of advice to the hearer/reader is to keep a constant religious eye on the holy Scriptures to teach no more or less than what it says. Speak with clarity and understanding because not everyone knows about the Gospel. Use the "reasoning powers of man" to relate the Gospel to practical life issues.
(continued on 220)

Narrative of the Travels of the Grosvenor's Crew (continued from 131) 182-187

The group found a dead whale that provided them with much needed food. They encountered about forty elephants but no harm was done on either side. They then encountered the previously feared Caffrees, but the Caffrees treated them humanely and traded goods and food with them. The party found drinking water and hostile natives close by who injured several people and killed Mr. Hynes. They moved back to the shore and found another dead whale. Several days later, unable to find food and water, a child and Mr. Robert Fitzgerald died. Mr. Fruel was left at camp so that others could search for food. He was gone when they returned.
(continued on 228)

An Account of the Death of Mr. Thomas Hanby, Minister of the Gospel. To the Editor. (by T. Bartholomew and J. Pawson) 187-191

January 11, 1797: Mr. Bartholomew tells of how Mr. Hanby died of gallstones on December 29, 1796, at the age of 63. Mr. Pawson recounts his forty year relationship with Mr. Hanby and testifies that he had a humble and quiet spirit. Mr. Pawson eulogizes Mr. Hanby as a constant light to Christians, non-Christians and the world.

Letter V. from the Bishop of Landaff to Thomas Paine (concluded from 140) 192-196

Bishop of Landaff says that the Book of Isaiah gives Thomas Paine the most grief in arguments because of all the prophecies contained in it. As a result of the prophecies coming true – or so Bishop of Landaff asserts – the Book has divine authority and so does the Bible. Bishop of Landaff says that Christians need proof that the Bible is wrong whereas Thomas Paine says he needs proof that the Bible is correct.
(continued on 233)

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist. (continued from 144) 196-199

Carpocrates contributed to the idea that good and evil were judged by the opinion of men rather than, what Irenaeus argued, what God teaches in the Bible. From 138 – the death of Adrian – to the end of the Second Century gave rise to four main heresies – the Valentinians, Marcionites, Tatianists and Montanists.
(continued on 241)

A Letter from a Gentleman at Bristol, to the Rev. Mr. John Wesley 200-203

August 5, 1743: The Gentleman, Mr. H. D., gives Mr. Wesley his testimony starting seven years ago. Mr. H. D. bruised his knee and called on God to heal him. As a result, he heard Mr. Whitfield preach several times and was truly convicted when he heard Mr. Wesley preach. He has grown in faith over the years and now seeks help and direction concerning the preaching of Mr. Greaves on predestination.

The Remarkable Conversion and happy Death of John Patrick, a Collier, of Greasbrook, near Rotherham, in Yorkshire; communicated by Mr. Button in a Letter to the Editor (by George Button) 203-206

Mr. John Patrick was born in 1760 at Greasebrook. He frequently went on drunken rages throughout the town, many times purposefully on the Sabbath. Being of ill health in 1794, he promised to lead a better life if God spared his life. His health improved, and he broke his promise returning to drunken rages. A year later, again in ill health, Mr. Patrick again asked for divine intervention. He regained his health and became a widely known devout Christian and Methodist. He was extremely burned from an explosion at work, and the burns took his life ten days later.

Poetry 206-208

On the Passion of Christ (by M. Martindale) 206-208

Solitude (by R. Dickinson) 208

On the barbarous practice of putting out the Eyes of Singing-Birds, to increase the frequency and melody of the Notes 208

The Arminian Magazine, For May 1797.

Memoirs of William Myles, Preacher of the Gospel 209-212

Born on July 9, 1756, in Limerick, Mr. Myles' parents were already members of the Methodist Society. Even though he was raised properly he still fell into erroneous ways during his adolescent years. In May, 1773, Mr. Myles heard Mr. Wesley preach and was greatly affected. He joined the Society soon thereafter but fell away into laziness for a short while. Upon returning to Society Bible class, he felt true repentance and forgiveness. Though his faith went through many trials, he was admitted into the preaching circuit in 1777.
(continued on 261)

A Sermon on 1 Cor. IV. 1-4, on The Character and Office of the Ministers of the Gospel stated and explained, in a Sermon preached at the Conference held in London, July 25, 1796. 213-220
(by Joseph Benson, concluded from 172)

The Second General Head of Discourse is that stewards should be faithful. The most important person to which a steward must be faithful is himself/herself. They must be faithful in that they are truly called into the ministry because not everyone is fully equipped to be a minister, but rather fulfill other roles in the church. Stewards must dispense themselves according to God's calling. They must be faithful to the people in speaking the Truth fully and purely. Stewards must be willing to enforce obedience in their congregation instead of letting them go astray in faith and practice. They must also know how to offer privileges and blessing upon hearers so that the Truth can be spread beyond the stewards' lips.

The Third Head of Discourse is that just as stewards do not have the authority to judge others, they cannot judge themselves either. Everyone's judge is the Lord.

A serious Address to the Preachers of the Gospel of Christ 220-225
(continued from 182)

Preachers cannot let themselves give sermons from memory. Rather, they should always have their sermons completely written and clearly structured so that the hearers can understand more completely. Sermons should be written with the consciences, wills and afflictions of their hearers in mind. A preacher should form his sermons with efforts of persuasion but not condemnation. Do not simply go from passage to passage, but explain the passage and how it applies to hearers' lives. A sermon prepared in a hurry should not be given.
(continued on 270)

A short Account of the Conversion and happy Death of Dorothy Cellars, of Bolton in Lancashire; being one of the first who was by the Benevolent Society, begun in Bolton in the year 1793 (by T. Taylor) 225-227

One of Mrs. Cellars' four children passed away, prompting several people from the Society to offer pity and compassion. Although they did not originally intend to go and convert her, conversations ensued and she eventually joined the Society.

Narrative of the Travels of the Grosvenor's Crew (continued from 182) 228-233

The group was in extreme misery from dehydration and starvation. At least one person died every day. Some of the men decided to pretend to be dead by half-burying themselves in the sand. This attracted many shellfish and birds, which were caught by others for food. The surviving number dwindled to sex men when they were discovered by a Dutch settlement. The Dutch took them in giving them shelter and food.
(concluded on 275)

Letter VI. from the Bishop of Landaff to Thomas Paine (concluded from 196) 233-237
Bishop of Landaff says that Thomas Paine argues against the authenticity of Jeremiah the same way in which Spinoza did, a why that Christians refuted long ago. More specifically, Thomas Paine asserts that Jeremiah knew nothing of the destruction of Israel, and that people after Jeremiah's death wrote about it. Again, Bishop of Landaff says that all of Thomas Paine's conclusions are based on assertions and assumptions and cannot be deemed true.
(continued on 281)

Some Account of the Conversion and happy Death of Margaret Carr 237-241

Margaret Carr was born on January 18, 1769, at Tweedworth to parents who belonged to the Church of England. Although she had the knowledge of God she still sinned again and again until she heard Mr. Jeremiah Brettell, a Methodist preacher. Her story is continued by her brothers and sisters because in October, 1794, she was afflicted with consumption.

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist. (continued from 199) 241-244

Valentinian theology is blended Christian theology with Platonists, Pythagoreans and other Greek philosophies. Although they originally numbered thirty, their persistence through the ages was noticeable. Their organization, hierarchy and creed is briefed.
(continued on 286)

Letters 244-258

March 20, 1768; (From Mr. Wesley to Mr. Fletcher) 244-246
Mr. Wesley is responding to Mr. Fletcher's letter stating that Mr. Fletcher is growing tired of talking religion with people, two people specifically. Mr. Wesley extends his sympathies because he encountered the same problem with the same people. Mr. Wesley encourages Mr. Fletcher stating that Mr. Fletcher knows the Truth and know how to convince the others of the Truth, it is just a matter of time and patience.

Feb. 7, 1778; (From Mr. Wesley to Miss Bishop) 246-247
Mr. Wesley states that although he believes in Mr. Law's Doctrine of Atonement, he still does not understand it to the degree of which Mr. Law does. He tells Miss Bishop to read Mr. Law's 19th Volume of his works for explanation. Finally, he states he opposes Mr. Law's terminology of God being "wrathful," and prefers "merciful."

May 30, 1765; (From Mr. Wesley to Mr. Knox) 247-248
Mr. Wesley hopes that Mr. Knox reads this letter in the same good spirit in which it was written. He tells Mr. Knox that a lot of his fears of losing friends and business because of his Christianity may come true, but the reward of Heaven is much greater.

July 30, 1791; (From Miss R. to Mrs. P.) 248-250
Miss R. is glad that Mrs. P.'s faith continues to grow. She talks of how she longs for a greater fire in her heart to love God.

Sept. 12, 1777; (From Mrs. S. C. to Miss M.) 250-252
Mrs. S. C. tells Miss M. that even friends and family will try to bring down her faith through their ignorance. She encourages her to lie as low as the dust so that God can raise her up. She must not wait to express and live her faith but do it now.

Feb. 7, 1746; (From the Rev. Mr. Vincent Perronet, to Mr. John Wesley) 252-253
Rev. Perronet warns Mr. Wesley of self-sacrificing too much. It is better to take care of oneself to be able to preach longer than live a short life of ill health.

July 9, 1771; (From the Rev. Mr. Perronet to Mr. Wesley) 253-254
Rev. Perronet tells Mr. Wesley that the unnamed lady had no right to attack him the way she did. She withheld right that are given even to criminals in a Court of Law. Rev. Perronet praises Mr. Wesley for his steadfast faith and hopes that he will continue with his faith journey and preaching.

Nov. 22, 1777; (From Mr. Perronet to Mr. Wesley) 255-256

Rev. Perronet rejoices at eh union and civility of men from several Protestant denominations on matters of faith. Specifically he name Brother Fletcher for his constant loyalty to Calvinism and conversation between Calvinism and Methodism. Instead of people of differing opinions condemning one another to death, people are conversing to try to understand God more.

Feb. 10, 1797; (To the Editor, by J. Pawson) 256-258

Mr. Hanby read Scripture to numerous people on their deathbeds at their request. Mr. Hanby, when he was on his own deathbed, requested that his eldest daughter read him the sixteenth chapter of John, which comforted him greatly before his departure.

Poetry 258-260

On Mr. Thomas Hanby, Preacher of the Gospel (by A Young Lady, A. R. C.) 258-259

The Lord's Prayer Paraphrased (by R. Dickinson) 259-260

The Arminian Magazine, For June 1797.

Memoirs of William Myles, Preacher of the Gospel (continued from 212) 261-265

In 1779, Mr. Myles preached on the Lisburn Circuit before being transferred to Cork in 1780. A year later, Mr. Myles was appointed to the Belfast Circuit, which scared him because of the persecution in Northern Ireland. In June 1782, Dr. Coke approved him as a full minister, and Mr. Wesley moved him to the Macclesfield Circuit in England. Mr. Myles moved to Nottingham in 1783 and St. Austle in Cornwall in 1784. He moved to Botany-Bay in 1787 after a brief stint in Plymouth-Dock.
(concluded on 313)

An Original Sermon of Mr. Wesley's, on Isaiah I. 12. 265-269

This sermon was written specifically to the University of Oxford but it is unknown whether Mr. Wesley actually gave it or not. Mr. Wesley expresses his concern for his "Parent" (University of Oxford) about changes in their teaching of theology. They condoned a Bishop's argument of justification through good works and not faith alone. Mr. Wesley says that Oxford has also condoned other teachings that are clearly against Scripture, which troubles Mr. Wesley greatly.
(concluded on 317)

A serious Address to the Preachers of the Gospel of Christ 270-273
(continued from 225)

The Third Head is "Take heed to your public labours and ministrations in the Church." This is done by attending to one's work with true and pious delight. Get one's heart infected with divine love and be holy while trying to bring people to repentance and faith. Go forth in prayer with the strength of Jesus Christ with the goal to "work wonders of salvation on sinful creatures." If one does not know one's sermon well, the hearers will know and not listen. Therefore, pray, meditate and practice on each and every sermon. Lastly, pray for people in private so that all labors will not go in vain.

With respect to "The Conversation of a Minister," the Fourth Head, the author says that a minister needs to be blameless and inoffensive in not only his sermons but his actions as well.
(continued on 322)

Remarks on 1 Corinthians XIII. 13. 274-275

Justifying faith is hard to define. Hope is the child of the Christian experience and is an anchor by which the soul looks upward. Love is what conquers all the evil in the world, something the previous two cannot do. Therefore, faith and hope are great, but love is the greatest.

Narrative of the Travels of the Grosvenor's Crew (concluded from 233) 275-281

A man from the Dutch settlement, Mynheer Rooftoff, ordered a sheep to be killed to feed the surviving crew. The next day, Daniel Quin arrived with horses and a carriage to transport the crew to the Cape of Good Hope. The boy, Pride, stayed behind to allow his legs to recover. The other men slowly traveled to the Cape, but stopped at Swellendam. Wormington and Leary were put on a Dutch warship but bargained their transfer to a merchant vessel so they could go home. Captain Muller put together a search crew to look for possible survivors on the beach or as prisoners by the natives. DeLasso and Evans were part of the crew to help lead. They found Thomas Lewis, William Hatterly (or Habberly) and another. They also found nine others who were not part of the Grosvenor's crew. Monsieur Valliant tells of how he heard of the shipwreck and how he searched for survivors along the coast and in the Caffrees' camps, but found no one. The author, G. Carter, reflects and says that if people were truly looking for them, it would have been smarter to dock the ship when they could still save food and materials, set up camp on the coast, and wait for help.

Letter VI. from the Bishop of Landaff to Thomas Paine 281-285
(continued from 237)

Bishop of Landaff recounts the story of Jehoram becoming an idolator and Elisha's cursing of little children. Bishop of Landaff then jumps to say that any man who confuses the Book of Daniel to be true cannot turn around and not call himself Christian. Furthermore, the Books of Ezekiel and Daniel go hand-in-hand, so Thomas Paine cannot possible accept Daniel and Ezekiel. Bishop of Landaff says that Thomas Paine went through the Old Testament looking for difficulties, which there are many, and counts them as false, and therefore, saying the entire Old Testament and Bible are false.
(continued on 326)

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist. (continued from 244) 286-289

The author recounts many of the teachings of Irenaeus and their verity to his time and predictions for the future. It was the Church that did not take heed to the warnings in the Bible or if Irenaeus that ventured away from the Bible and allowed heresies such as the Valentinians to slowly corrupt the Church.

A short Account of Mr. Thomas Fowler (by Thomas Royland) 289-291

Mr. Fowler, as a kid, void of a religious education, still hid himself in bushes to pray to God. He fell victim to dancing because he was told it was innocent. By some manner, Mr. Fowler was brought to London where he soon joined the Society. He married and steadily grew in his faith. At 27, he was afflicted with a severe pain that took his life in less than a week, dying on March 6, 1797.

The Conversion of a Deist, To Mr. Benjamin Rhodes, Preacher of the Gospel 291-296

The author, J. N., was raised in a family that believed in and attended the established Church. When he left home to become an apprentice, he studied under a Unitarian. Therefore, his beliefs became Unitarian as well. Although he said he never fully became a Deist or Atheist, he was a Materialist. He then read excerpts from Thomas Paine's "Age of Reason" and believed most of what Thomas Paine said. He neglected virtually all points of the Christian life. One night he became drunk and did things he cannot mention. That night made him develop a conscience, which made want to seek answers.
(concluded on 344)

An Account of Mary Travis of the parish of Saddleworth in Yorkshire Yorkshire (by T. Taylor) 296-299

Miss Travis lived a normal adolescent life – not a church regular but not a complete heathen either. She attended a Methodist sermon and became concerned about the salvation of her soul. Despite her family's objection, she continued to attend. She received salvation in March 1788 and married a man from the Society in March 1790. She continued to grow in her faith and in the society. She fell ill in 1797 and died on February 1.

To the Editor of the Methodist Magazine: Account of Ann Clowes (by J. Brettell) 299-301

Born at Sandback in Cheshire in 1776, Ann Clowes had parents that taught her to read Scripture at young age. Her mother passed away when Ann was 17, so she left home to seek employment as a seamstress. She had many conversations concerning salvation of souls with her coworkers. After a few months, she found a Methodist Society and joined. Miss Clowes was extremely dedicated to the children of the Church, so much that she eventually died on July 28, 1796, from exhaustion.

Letters 302-309

Aug. 29, 1750; (From Mr. John Newton, to Mr. Wesley) 302-303
Mr. Nelson tells Mr. Wesley of three parishioners that have died: a woman in Baildon, a woman in Halifax and Mr. Farrer.

*Undated; (From Mr. Charles Perronet, to ****)* 303-304
Mr. Perronet writes Miss **** to express his condolences over the passing of her sister.

Sept. 14, 1766; (From the Right Honourable the Countess of Huntingdon to Mr. Wesley) 304-305
The Countess thanks Mr. Wesley for his continued Sunday service in Bristol. She wishes that she could meet regularly with Mr. Wesley and Mr. Whitefield in addition to the Sunday sermons they give.

Nov. 22, 1760; (From the Rev. Mr. Berridge, to Mr. Wesley) 305-306
Mr. Berridge asks Mr. Wesley if he is right in telling people to read nothing but the Bible and other Methodist readings.

*March 21, 1797; (From Mrs. ****, to Mrs. R****)* 306-309
Mrs. **** says that the love between a husband and wife should exceed every other attachment save God. Marriage requires wisdom from God, for which both husband and wife must explicitly pray. Marriage is the epitome of a human-human relationship and must be supported by God in order to be a true Christian relationship.

Poetry 309-312

The Goodness of God 309-312

Hymn before Preaching 312

The Arminian Magazine, For July 1797.

Portrait: Mr. John Gaulter, Aged 32, Preacher of the Gospel

Memoirs of William Myles, Preacher of the Gospel (continued from 265) 313-317

Mr. Myles arrived in Dublin on the Manchester Circuit in August 1787. Mr. Wesley came there for the last time on March 29, 1788. Mr. Myles left with Mr. Wesley for Parkdale on July 28, 1788. After preaching for twelve years, Mr. Myles began to want a more financially secure lifestyle until he traveled with Mr. Wesley, who renewed his faith as a minister through his actions and life. Mr. Myles was greatly distressed when Mr. Wesley passed on March 2, 1790. He was then appointed to the Stockport Circuit for two years. In 1793, he was sent to the Rochdale Circuit and then Wakefield in 1794. Through all his preaching, Mr. Myles gained a thorough view of the religious world. He examined other denominations and believes Methodism follows the Scriptures the closest.

An Original Sermon of Mr. Wesley's, on Isaiah I. 12. (concluded from 269) 317-322

Mr. Wesley laments that Oxford has become corrupt in both practice and doctrine. Mr. Wesley says that Oxford is not keeping the entire Sabbath day holy, and, furthermore, people are leading different lives during the week than what they do on the Sabbath. Other teachings at the college that were once viewed as opposing Christianity are not taught with the same reverence as the Bible. The Scholars of Oxford are not only leading less and less Christian lives but are violating rules of conduct of the college as well. Mr. Wesley laments that he preaches with such ill attitude towards his alma mater, but he does it out of Christ-like love.

A serious Address to the Preachers of the Gospel of Christ 322-326
(continued from 273)

A preacher must be willing and ready to rebuke immoral behavior. It is best to tell someone in private if they are violating Christian rules of ethics. It is also vitally important to not pass judgment on anyone because that is God's job. A preacher's conversation should always be serious and slated towards the divine. Do not enter any quarrels unless you are trying to be a peacemaker. Never visit anyone without talking Religion at some point.
(concluded on 378)

Letter VII. from the Bishop of Landaff to Thomas Paine 326-334
(continued from 285)

Thomas Paine is correct in saying that the New Testament is dependent on the Old Testament. A heathen from Athens can conclude that the Old Testament is correct, and, therefore, the New Testament is correct as well. The Jews, as Jesus taught, did not truly and fully understand the Old Testament and, hence, did not believe in Jesus Christ and the ensuing New Testament.

Thomas Paine says that if any part of a story is false, then the entire story is false. Even if all the facts are agreeable, the story can still be false. Thomas Paine points to the differing genealogies in Matthew and Luke. He says that one clearly is wrong because they both cannot be right. The Bishop of Landaff says

that just because they traced a thousand years of history differently does not take away from their ability to give witness to the life of Jesus Christ. Mr. Paine says that the four Gospel stories do not mention each other, so therefore, they did not even know about each other; they simply created their own legends based on the verbal stories of Jesus Christ. He also says that the four Gospel stories do not agree on what was put above Jesus Christ's head at his crucifixion. The Bishop of Landaff says this is merely a issue of translation because they were written in three different languages.
(continued on 384)

An Account of the Experience and happy Death of Ann Duck, of the parish of West Sheoffard, in the County of Berks (by A. C.***) 335-340

Mrs. Duck was awakened and joined the Society at Sheoffard in 1790. She was often afflicted with illness during which times she doubted her faith. Brother Mitchell and several others were able to convince her of her salvation as she praised God. In November 1796, she traveled to London and became ill with smallpox. Her body slowly deteriorated but her faith did not. She praised God and prayed for non-Christians until her death.

The Life of Philip Melancthon 340-344

Chap. I. Mr. Melancthon was born in Bretten, Germany in 1497. His father was in the Army so his maternal grandfather taught him Latin, and George Simlerus taught him Greek. He was at the University of Heidelberg at the age of 12. Between Heidelberg and Tubigen, he studied civil law, medicine, liberal arts and sciences, languages and philosophies. He had is Master's degree by 1513. Despite his studies, he still read the Bible wherever he went.

Chap. II. Frederic, Elector of Saxony, appointed Melancthon to Greek professor at Wirtemburg in 1518. Melancthon gained such esteem that Erasmus was in personal correspondence with him by 1519.
(continued on 391)

The Conversion of a Deist, To Mr. Benjamin Rhodes, Preacher of the Gospel (concluded from 296) 344-350

Mr. J. N. traveled with a heavy heart about his sins and came across a Methodist chapel where he heard singing and stopped to hear the sermon. Mr. Mather's sermon affected him greatly but Mr. N. continued his deist life but stopped drinking. He then read "The History of the Man after God's own heart" and began to convert his deist thoughts into more Christian ones. Mr. Thomas Taylor's answer to Thomas Paine's *Age of Reason* convinced Mr. N. that his deist thoughts were wrong. Mr. N. still refused to pray but expressed his feelings and convictions in his writings, which he gave to the Methodist congregation to read and sing. He was finally convicted of his sins while lying next to a dying man and seeing his peace at death because he knew his sins were forgiven.

On Looking at the Things that are not seen 350-351

Many times a person that meditates on the things that are not seen is judged as being slothful. However, the author says that this person is blessed because he/she have a grasp of things that are beyond this world even though they cannot see them with their corporeal eyes.

Letters 351-361

May 12, 1763; (From Mr. Wesley, to Mrs. Maitland) 351-352
Mr. Wesley says that Christian perfection means, "Rejoice evermore, pray without ceasing, and in every thing give thanks." He also says that the idea of perfection is scriptural, not his own.

[Fletcher's Letters cont.]

June 25, 1781; (From Mr. Fletcher, to Mr. T. Rankin) 352-353
Mr. Fletcher agrees with Mr. Rankin that it is easier to "get into the light" than to "stay in the light." A common mistake new Christians make is that they believe all their sins are forgiven, and, therefore, they can continue with their old lifestyle.

July 9, 1759; (From the Rev. Dr. Conyers, to Mr. Wesley) 353-354
Rev. Dr. Conyers thanks Mr. Wesley for being such a humble servant to God. He admires Mr. Wesley's ability to shun off all the false accusations and lies about him, and continue to grow in his faith.

June 1, 1778; (From Mr. John Haime to Mr. Wesley) 354-355
Mr. Haime thanks Mr. Wesley's confidence in him and his faith. Mr. Haime says it is hard to feel God's love sometimes but Mr. Wesley always expresses Godly love towards Mr. Haime, which Mr. Haime says is an extension from God.

April 3, 1758; (From the Rev. Mr. Newton, to Mr. Wesley) 355-357
Rev. Mr. Newton apologizes to Mr. Wesley if he offended him at all by refuting what Mr. Wesley said. By no means did he mean any disrespect and did not realize he was refuting Mr. Wesley in the first place. He greatly respects Mr. Wesley and would love to have a conversation about religion any time.

March 20, 1797; (From Mrs. P. to Mrs. R.) 357-360
Mrs. P. says that she believed the Methodists possessed the best scriptural faith and best way to attain sanctification twenty years ago and still does today. However, she is disappointed by the rate of growth of the Society not because of lack of new members, but rather members that slowly fall away from the Society. She says the cause of this is people not feeling the immediate conviction and forgiveness they felt when they first converted.

July 11, 1763; (From Mr. Wesley to Mr. Hart) 360-361
Mr. Wesley attempts to answer many of Mr. Hart's questions by posing questions of his own. Mr. Wesley believes that Mr. Hart can find these answers himself through faith and reason.

Poetry 361-164

The Journey of Life (by A. B.) 361-364

Written in Sickness (by Mrs. Cowper) 364

Prayer (by Mrs. Cowper) 364

The Arminian Magazine, For August 1797.

Portrait: Mr. Samuel Bardsley, Aged 51, Preacher of the Gospel

The Experience of Mr. Pipe 365-370

Mr. Pipe was born in Dudley in the county of Worchester on July 12, 1767. His parents were part of the established Church, so much that his mother's dying words were, "Into thy hands I commend my spirit." Mr. Pipe's father died when he was young so Mr.Pipe's relatives raised him. He was sent to Old-Swinford to attend Mr. Thomas Foley's school. Even though Mr. Pipe loved attending Church and studying the Bible, not every aspect of his life was pious. Extravagant books filled his free time making him fall in love with vanity. Mr. Pipe had a dream in which he fell into a pit and was not ready for death. He begged God for forgiveness. After school, he lived with the family of Mr. H. in Dudley, who showed him Christian love and introduced him to Methodist preaching.
(continued on 417)

An Original Sermon of Mr. Wesley's, on I Cor. xiii. 3. 371-378

Mr. Wesley gave this sermon in Savannah in America in 1736. He says that people that sacrifice everything they have, even their physical life, profit nothing if they do not do it out of love. If they are looking to be held in high esteem by society, they profit nothing. The love Mr. Wesley talks about is the love of God and man. While it is good to sacrifice things for other people out of love, the most important love to have is love for God and all God's creatures. Love is kind, not envious, vain or hurtful. A person cannot truly love God if they do not have faith in Jesus Christ. Without love, nothing can make death comfortable.

A serious Address to the Preachers of the Gospel of Christ 378-384

(concluded from 326)

In conclusion, the primary thing for preachers is to preach the Gospel of Jesus Christ with faithfulness. Secondly, a preacher must fulfill his ministry in the ways that were laid out before. Thirdly, profess the grace of God with a sacred zeal. A minister must take tender care of the body of the church and the blood of Christ. Uphold an honorable character while not taking advantage of the office. Preach the gospel as if the torments of hell are only a day away. Lastly, do all of this while maintaining focus on the glories of heaven.

Letter VIII. from the Bishop of Landaff to Thomas Paine 384-389

(continued from 334)

Bishop of Landaff asks Thomas Paine if he is ready to swear to God that Jesus Christ was not crucified, that the body of Jesus Christ was not resurrected, and that witnesses did not see Jesus Christ alive after several saw him die. Bishop of Landaff says that if Thomas Paine is not ready to swear to God all of those things, he has every reason to believe that it happened. While Thomas Paine points to inconsistencies in the four Gospels about who saw Jesus, who arrived at the tomb, etc., Bishop of Landaff points out that there are several consistencies between four independently written books to show that the story is true.
(continued on 427)

Anecdote of a Jersey Soldier 390-391

An invalid soldier heard Methodist preaching when he was away from the fort one day. The preaching greatly affected him. His sergeant, a non-Christian, did not like this and confined him to the fort on preaching days. The sergeant became very ill and the soldier brought him food to heal him in exchange for permission to attend church again, which was granted.

The Life of Philip Melancthon (continued from 344) 391-395

Chap. III. The centuries leading up to Mr. Melancthon's birth were very dark for the Church. Corruption and greed infiltrated the Church at a level never before seen. The Pope waged wars in foreign lands and told people they must give money in order to be saved. In 1377, Wickliff and others attempted to revive the Gospel but were put to death for their efforts. The Turks' capture of Constantinople forced scholars to return to western Europe bringing the study of Greek and Hebrew to what was the beginning of the Reformation.
(continued on 432)

The Experience and Sufferings of Mrs. Agnes Beaumont 395-402
(written by herself)

Mrs. Agnes Beaumont was born in Edworth in Hertfordshire. She was awakened at an early age and constantly walked with God. She would have bible verses stuck in her head for days when a situation would arise in which the passage was useful. The months before her father passed, he greatly objected to her attending the Methodist church, so much that he would not let her in his house. She was able to lock him inside his own house until he would submit to listen to his children.
(concluded on 446)

Letters 402-413

March 10, 1772; (From Mr. George Clark, to Mr. P.) 402-404
Mr. Clark tells Mr. P. that his faith is growing each and every day. He sees beauty in God's creation and love in people's hearts. Mr. Clark recognizes that he may be falling into the trap of becoming proud in his faith, but says that he truly does feel the way he does and is simply happy.

July 16, 1746; (From Mr. John Nelson, to Mr. Wesley) 404-405
Mr. Nelson writes Mr. Wesley to tell him that there is a great work happening in Newcastle over the past several weeks. Brother Brown's group is growing, and Sister Murry continues to be a great witness.

*Feb. 23, 1788; (From ******, to Mr. Wesley)* 405-407
The author tells Mr. Wesley that he rarely has time for his own personal studies in the Bible, and it weighs heavy upon him. The lack of personal time makes the temptations of walking away from the ministry that much more tempting. However, whenever he feels this, he also feels the grace and mercy of God even more. He feels that he may be inadequate for the ministry but that God keeps lifting him up for it.

Nov. 1, 1760; (From the Hon. and Rev. Mr. Shirley, to Mr. Wesley) 407-408
Rev. Mr. Shirley expresses his concerns and prayers for Mr. Wesley's brother, who is in ill health. Mr. Shirley gives updates on places where he preached.

Sept. 28, 1762; (From the Rev. Mr. Colley, to Mr. Wesley) 408-410
Rev. Mr. Colley remembers Mr. Wesley's observations on Ephesians that Christians must live up to God, not up to the world, no matter the difficulties. While some gratifications in faith are instantaneous, the overall growth in faith is a gradual one.

April 19, 1797; (From Mrs. P. to Mrs. S.) 410-413
Mrs. P. discovered the hard way that if she meditates on the Lord only at night, she is tempted during the day. Therefore, she now puts forth the effort to pray in the morning, during the day and at night to prevent temptations from the evil one. An assert she has learned is to recognize Satan's voice so she knows when she is being tempted rather than God's voice leading her in her faith.

Poetry 413-416

The Rectitude of the Supreme Being 413-416

Written Soon After a Heavy Loss 416

The Arminian Magazine, For September 1797.

Portrait: Mr. Benjamin Rhodes, Aged 53, Preacher of the Gospel

The Experience of Mr. Pipe (continued from 370) 417-422

Mr. Pipe was still embarrassed to show himself amongst the Methodists during the summer months because of their social reputation. He was struggling in his faith because his actions were often contradicting his beliefs. The death of Mrs. H---- greatly affected his convictions because she fell dead with no warning and was not a Christian. Reading Mr. F----'s "God's judgments on impenitent sinners" also awakened his mind. The more he heard Methodist preaching, the more troubled he became. Therefore, he stopped attending for a while only to realize the Methodist preaching is what he needed. He remained troubled until he heard Mr. Cooper preach, where all of Mr. Pipe's bonds were cut. He grew in his faith and read Mr. Fletcher's Address to Seekers of Salvation, which helped tremendously.
(concluded on 475)

An Original Sermon of Mr. Wesley's, on 2 Samuel, xii. 23 422-426

This sermon was preached in 1726 in Epworth at a funeral. Mr. Wesley says that grief is only present when the mind is uneasy. Therefore, people should not grieve but mourn the loss of a loved one. If the deceased was a Christian, then the living should be envious of that person because the deceased loved one is in heaven with God. It is of no use to the deceased to speak highly or lowly of him/her because God has already judged him/her. It is better to give words of comfort and praise to the survivors of the dead.

Letter VIII. from the Bishop of Landaff to Thomas Paine 427-432
(continued from 389)

Bishop of Landaff says Paul's testimony has great authority because he was once an enemy of the Christians. Bishop of Landaff also points out that Jesus Christ appeared before many of his enemies instead of his followers to prove the fact that he rose from the dead. Thomas Paine goes on to say that in no other book that he has read are there as many contradictions as the four gospels. Bishop of Landaff again attributes this as minor variations of the same story instead of blatant contradictions. Bishop of Landaff also says that Thomas Paine's conclusions about the bible are merely his opinion about Christianity, not a fact.
(continued on 490)

The Life of Philip Melancthon (continued from 395) 432-441

Chap. IV. God clearly protected God's Church by inspiring and enabling Martin Luther to see the errors of the Catholic Church and bring those errors to the forefront when he posted his 95 Theses in 1517. The Reformation may never have continued to spread if Frederick of Saxony did not protect Luther. It was when Luther's Theses spread throughout Germany and Italy that Melancthon learned of Luther's ideas and began corresponding directly with Luther. (continued on 498)

Narrative of a Shipwreck on the Island of Cape Breton, in a Voyage from Quebec, 1780 (by S. W. Prenties, Ensign of the 84th Regiment on Foot) 441-446

Mr. Prenties left Quebec to New York on November 17, 1780, aboard the St. Lawrence brigantine with General Haldimand's dispatches. The winds were not blowing in the direction they wanted to sail, causing them to anchor many times. The cold formed ice in and around the boat causing leaks. On December 3, they fired their guns towards the following schooner for help, but received no reply – the schooner had already sunk herself with every passenger perishing. On December 5, a massive wave cracked the hull causing them to take on much water. They realized they were close to the island of St. John's and steered towards in the hope of running aground and seeking shelter on land.
(continued on 516)

The Experience and Sufferings of Mrs. Agnes Beaumont 446-457

(written by herself, concluded from 402)
Mrs. Beaumont's father allowed her to come into the house as long as she promised never to attend a Methodist meeting again. She agreed never to attend without his consent, at which time she felt she betrayed God. The next day she told her father of her grief, which greatly moved him. After several conversations and seeing his daughter's devotion to God, Mrs. Beaumont's father began to ask for repentance. He then became very ill, and Mrs. Beaumont was afraid to leave him. He passed the next day, and Mrs. Beaumont did not know whether he received forgiveness before he died or not. Mr. F. accused Mrs. Beaumont of poisoning her father. A coroner and jury were summoned to examine the body to find the cause of death. They concluded that Mrs. Beaumont was innocent. Mr. F., who was the father's attorney, attempted to prohibit Mrs. Beaumont from receiving her inheritance, which she eventually received. Mr. F. continued through the years to accuse Mrs. Beaumont of other deaths and fires, all of which she was deemed innocent. She married twice and died November 28, 1720, at the age of 68.

Letters 457-473

August 29, 1758; (From the Rev. Mr. Newton, to Mr. Wesley) 457-458
Rev. Mr. Newton tells Mr. Wesley of Mr. Whitefield's passing as well as wishing Mr. Wesley good health.

May 27, 1760; (From the Hon. and Rev. Mr. Shirley, to Mr. Wesley) 459
Rev. Mr. Shirley laments the death of his brother, Earl Ferrars. Rev. Shirley thanks Mr. Wesley for his efforts in Ireland and hopes and prays his efforts will come to full fruition.

*July 21, 1786; (From Mrs. M. Clarke, to Mrs. *****)* 460-462
On Christian Perfection: Mrs. Clarke tells of how she fully believes that God can make a person perfect if they devote themselves wholly to God. She does tell of her struggles with it, thinking of how she could never reach perfection herself. It appears Mrs. ***** is struggling with the same thoughts because of the way Mrs. Clarke encourages her.

July 28, 1770; (From Mr. George Clark, to Mr. W. S.) 462-466
Mr. Clark tells Mr. S. that just because God has bestowed many great things upon Mr. S. does not mean he does not have less responsibility to God, but rather more responsibility. It is extremely dangerous to forget God when one has many possessions, something Mr. Clark fears Mr. S. is doing.

Letter from Mr. D. Bowell, one of the Missionaries to the Southern Islands, to Mr. Banks of Colchester; dated on board the Duff, Capt. Wilson, at Rio Janeiro, on the Coast of Brazil, South America, Nov. 16, 1796 466-469
Mr. Bowell tells of his sea journey from England to Brazil. There were very bad instances during the trip, and no authority has tried to impede on their missionary goals. He is very excited about his upcoming work.

June 28, 1797; (From Mrs. P. to Mrs. R.) 469-473
Mrs. P. believes that conformity to the world, vanity, pride in intelligence and failure to keep all eyes on Jesus Christ are reasons why people tend to become weaker in their faith as time passes.

Poetry 473-474

Reason Insufficient without Faith 473-474

The Arminian Magazine, For October 1797.

Portrait: Mr. George Holder, Aged 39, Preacher of the Gospel

The Experience of Mr. Pipe (concluded from 422) 475-482

Mr. Pipe definitely would not have the faith he does today if it were not for Mr. Wesley and Mr. Whitefield. They expressed their confidence in Mr. Pipe's faith and encouraged him to continue towards the ministry. He engaged in religious debates with professors and the only ones he agreed with were Methodist professors. Mr. Blair appointed Mr. Pipe a leader of Bible classes and prayer meetings. In 1790, Mr. Pipe was received as a trial minister at the Bristol Conference. Mr. Pipe discovered that the more personal time he spent with God, the more assistance he received in his works from others. Mr. Pipe admits that growing in his faith is a continuing struggle, but the rewards greatly outweigh his struggles.

An Original Sermon of Mr. Wesley's, on Amos III. 6 482-490

Mr. Wesley's three main points are, 1) there is no evil where the hand of God is present, 2) any evil present is a trumpet from God as a warning, and 3) whether people are truly afraid of these warnings and the possible outcomes. When one truly walks with God, their life is good and they are at peace. Any personal afflictions, mental or spiritual, are warnings from God that their spiritual life is heading in the wrong direction. As for a community, people must jointly recognize when there are warning signs present in the community so that evil will not begin to reside there.

Letter IX. from the Bishop of Landaff to Thomas Paine (continued from 432) 490-498

Thomas Paine says that the New Testament cannot be accurate because it was not written until three hundred years after Jesus Christ. Bishop of Landaff points out that the New Testament was simply not compiled for three hundred years, but all the books were written much earlier. Thomas Paine used Faustus as a source to denying the validity of the New Testament, but Bishop of Landaff points out that Faustus did not know Greek and used only the Latin translations, which undoubtedly caused errors in his conclusions. Thomas Paine said Paul's experience was not a true witness to Christianity. Bishop of Landaff says that there were witnesses to Paul being struck by lightning.
(continued on 531)

The Life of Philip Melancthon (continued from 432) 498-506

Chap. V. All Protestants owe respect to all the Reformers for their constant pursuit and dedication to knowledge and giving everyone access to that knowledge. Melancthon's goal was to weed out useless learning and show people only that knowledge that is useful. Luther published Melancthon's lectures on Romans. Melancthon dedicated himself to the Gospel of Jesus Christ as Paul gave it. He married shortly thereafter. The Bull of Excommunication was released in 1520 against Luther, Melancthon and all other Reformers. Luther stood up against the Catholic Church in public in Worms in 1521.
(continued on 539)

Letters 506-413

Sept. 6, 1776; (From Mr. George Clark, to Mrs. Downs) 506-508

One of the worst things a Christian can think is that they can never fall away from grace. The Christian life is one that requires a great deal of effort and devotion, both of which are trying on one's soul. Mr. Clark tells Mrs. Downs to keep close to God every day through prayer.

Dec. 15, 1781; (From Mr. George Clark, to Mr. Wm. G-----n) 508-510

Mr. Clark tells Mr. G-----n to not take offence to anyone that challenges his faith and where he stands. He cautions him to not let challenges steer him away from God but towards God. The person that challenges Mr. G-----n's faults has faults of his/her own.

Sept. 5, 1753; (From the Rev. Mr. Gillies, to Mr. Wesley) 511-512

Rev. Mr. Gillies thanks Mr. Wesley for writing his *Journals* because Rev. Gillies continues to learn from them. He prays that Mr. Wesley is in good health and awaits for their next meetings.

Jan. 11, 1750; (From the Rev. Mr. Milner, to Mr. Wesley) 512-514

Rev. Mr. Milner thanks Mr. Wesley for creating a Christian Library. A friend of Rev. Milner also expresses his thanks for Mr. Wesley's teachings and wishes to send his eldest son to study under Mr. Wesley. Rev. Milner's family has forsaken him because he is Methodist, but he does not care. He sends reports of Mr. Graves and Mr. Ingham and their works in Clapham.

Jan. 29, 1795; (From Mr. Mather, to Mr. G. Marsden) 514-516

Mr. Mather congratulates Mr. Marsden on several of his friends and family that have converted. In addition, Mr. Mather gives him several points of advice on how to make sure they do not backslide in their faith.

Mr. Prenties's Shipwreck on the Island of Cape Breton 516-520
(continued from 466)

The weather cleared and they were able to see the shoreline in the distance. The steered towards the land and ran aground about forty yards offshore. With the winter storm still blowing hard, several of the passengers froze to death that night on the boat. Risking the chilled waters, several men jumped off the boat to try to reach shore. Upon reaching shore, they built a fire. The fire, while comforting, put several men through much pain as it thawed out their frostbitten limbs.
(continued on 558)

Extract of the Minutes of the Conference, held at Leeds, July 26, 1797 521-524

The stations of the preachers are given for England, Scotland, and Ireland.

The Arminian Magazine, For November 1797.

Portrait: Mr. Thomas Roberts, Aged 31, Preacher of the Gospel

The Life of Mr. Robert Blair, Minister of the Gospel 519-525
*** Pages are misnumbered ***

Mr. Robert Blair was born at Irvine in 1593 to a prominent family. He attended the College of Glasgow and was admitted to be Regent of the College just two years after he graduated. He gave his trial sermon in 1616, which went very well and inspired him to study religion more intensely. Despite much antagonism from his peers, he stayed at Glasgow until 1623 when he was officially ordained and left to be a minister in the Church of England. Mr. Blair was a leader in the revival of the County of Down for many years until the Bishop suspended him and Mr. Livingston on orders from the king for not preaching accordingly. Mr. Blair was excommunicated from the Church shortly after his wife passed away. Mr. Blair traveled through Ireland, Scotland and France. He arrived in Edinburgh in 1638 and was assigned to St. Andrews by the General Assembly.
(concluded on 573)

Sermon: The following Sermon, preached at St. Mary's, Oxford, on Whitsunday, 1736, was found among the Papers of the late Mr. Wesley, on 2 Corinthians III. 17 525-530

The Law is indeed spiritual, but it does not give spiritual guidance. It only gives instructions on how to kill and mortify humankind. The Lord is the Spirit that gives people spiritual assistance. Mr. Wesley examines the fall of Adam, or when the Spirit of the Lord was not present. He also considers the person of Jesus Christ to show that Jesus Christ is the Spirit that guides, as well as the nature of the Holy Spirit.
(concluded on 577)

Letter X. from the Bishop of Landaff to Thomas Paine 531-536
(continued from 498)

Bishop of Landaff says the rest of Thomas Paine's arguments consist of "unsupported assertions, abusive appellations, illiberal sarcasm, strifes of words, profane babblings, and oppositions of science falsely so called." Thomas Paine says that Mahomet (Muhammad) offers just as much as Jesus Christ, therefore Jesus Christ cannot be the only Savior. Bishop of Landaff argues that Jesus Christ worked miracles and fulfilled prophecies, neither of which Mahomet did. The Bible teaches us to treat each other humanely instead of inflicting punishments towards one another.
(continued on 582)

A Short Account of Mr. William Elliot, who departed this Life, May 5, 1797; in a Letter from Mr. Dinnen, to the Editor 536-539

Mr. William Elliot was born in Cork on August 14, 1780. Although his parents were deeply religious and raised him properly, he lost focus on his faith and wandered away. He had an awakening of his conscience and revived his faith shortly before he became terminally ill.

The Life of Philip Melancthon (continued from 506) 539-553
*** Pages are misnumbered – Pages 543-548 do not exist – no content missing ***
Chap. VI. Melancthon assisted Luther in re-translating the New Testament. The martyrdom of John Huss is recounted. The Reformation was quickly spreading through Bohemia and slowly throughout Europe, reaching as west as Spain and as north as Sweden by 1523. Melancthon continued his studies at Wittemberg where he developed a system of Divinity based on Scripture rather than human ideas that

infiltrated the Catholic Church. Luther and Zuinglius debated about the presence of Jesus Christ in communion/Eucharist. Civil war erupted in Germany in 1525 because of the rise of Muncer and the Anabaptists. Frederick of Saxony, the protector of the Reformers, died with his brother John succeeding him. John pushed the Reformation forward with the Diet of Spires in 1526.
(continued on 597)

To the Editor of the Methodist Magazine: A Short Account of the Life and Death of John Finley (by J. Braithwaite) 553-558

Mr. John Finley did not believe that anyone could attain full forgiveness until he heard the Methodist teachings. His faith, piety and zeal were unshakable so much that he was a class-leader at his congregation. He was severely wounded in a mining accident, which rendered his body so weak that he eventually died. His body was weak but his mind was at peace.

Mr. Prenties's Shipwreck on the Island of Cape Breton 558-563

(continued from 520)
The crashing waves continued to break the boat apart allowing its contents to be washed ashore. The survivors built a small cabin with lumber and rationed food they had. They soon realized they crashed on Cape Breton, not St. John's Island. The storm finally ceased six days after they landed allowing them to better assess their situation. The men who suffered from severe frostbite began to die from their injuries. The number of survivors was down to fourteen. With no signs of any inhabitants, they unanimously voted to repair the lifeboat and begin a search for someone that could offer them help.
(continued on 603)

Letters 563-569

*June 19, 1771; (From Mr. Wesley, to Lady *****)* 563-564
Mr. Wesley addresses Lady *****'s concerns that Mr. Wesley contradicted himself in two different sermons concerning the statement, "Without holiness no man shall see the Lord."

August 28, 1784; (From Mr. George Clark, to a Gentleman on the Death of his Son) 564-566
Mr. Clark empathizes with the gentleman over the death of his son. Mr. Clark tells him that he must come a frame of mind that assures him that his son is in heaven, and furthermore, he will be reunited with him when he dies as well.

Sept. 29, 1764; (From Mr. Wesley, to Miss T.) 566-567
Mr. Wesley tells Miss T. that if she believes she can do anything through her faith, then she has salvation. It is more necessary to have faith than understanding though one should always be in the pursuit of understanding.

July 7, 1796; (From Miss R----, to Mrs. P----) 567-569
Miss R. longs for walking with God in heaven. Until then, she enjoys envisioning what it will be like as well as making the most of her time on earth. She discusses that status of her faith as well.

March 21, 1754; (From the Rev. Mr. Venn, to Mr. Wesley) 569
Rev. Mr. Venn is excited about being placed in London to preach. Rev. Venn hopes that he does not disrupt Mr. Wesley by writing him.

Poetry 570-572

Psalm VI. (by the Rev. Charles Wesley) 570-571

Psalm XXX. (by the Rev. Charles Wesley) 571-572

The Arminian Magazine, For December 1797.

The Life of Mr. Robert Blair, Minister of the Gospel 573-577

King Charles I burnt the Articles of his Treaty with the Scots and planned to invade. Mr. Blair was a chaplain for the army during the invasion as well as when the army suppressed a rebellion in Ireland. In 1646, Mr. Blair met with the king at Newcastle to convince him to change to a Presbyterian form of church government. When Charles II was restored to the throne in 1660, Mr. Blair was again a moderator to try to restore peace to a volatile situation. Mr. Blair put forth all his efforts in the hope of restoring peace and unity to the Church, but old age prevented him from his goal.

Sermon: The following Sermon, preached at St. Mary's, Oxford, on Whitsunday, 1736, was found among the Papers of the late Mr. Wesley, on 2 Corinthians III. 17 577-582 (concluded from 530)

A person can only receive salvation after they have truly felt the full guilt of their sins. This guilt and ensuing gratification is brought on by the Holy Spirit. The Spirit of God was exemplified in the life of Jesus Christ, which Christians need to use as a guide for a pious lifestyle. When there are questions and doubts within one's mind that the life of Jesus cannot answer, the Holy Spirit fills the person and guides them to the answers they seek.

Letter X. from the Bishop of Landaff to Thomas Paine 582-589
(concluded from 536)

Thomas Paine admits to believing in a God of the Universe but denies that Jesus Christ was God's son. Bishop of Landaff asks how he can believe in death and deny that humans die because Adam and Eve disobeyed God. Bishop of Landaff says that he could drive Thomas Paine from Deism to Atheism just as easily as he was driven from Christianity to Deism. However, Thomas Paine denial that he can be converted to Atheism, says Bishop of Landaff, should be proof that Thomas Paine can (and should, for that matter) be convinced to convert back to Christianity. Deists expect nothing from God. Christians have no doubt about what to expect from God. Bishop of Landaff concludes that he truly hopes that Thomas Paine will convert to revealed religion, specifically Christianity.

Experience and happy Death of Sarah Roberts, of Brambly, near Sheffield 589-592

Sarah Roberts' family was the first one in her town to allow Methodist preachers preach in their house. As a result, she was raised in the fear of God. Although she lived a pious and humane life, it was not until her teenage years that she realized the full extent of her sinfulness and repented. She bore several children and managed to raise them in the Lord as well. She suffered from a throat disorder that took eighteen years to prove mortal. Although her confidence in her faith never wavered, her outwardly disposition did. She was extremely happy to die, which she did on March 17, 1797, at the age of 54.

The Conversion and happy Death of a young Man. The account is taken from a Letter wrote by his Mother, to a Gentleman near London 593-597

The author, Mrs. M. W., tells of how her eldest son refused to hear her words about Christianity when he was near death. She prayed for him in private and when she returned several days, if not weeks, afterwards, he had read the Scriptures and stated he was at peace. He, however, still refused to see a minister, saying that a minister is no less a sinner than himself, so how can a minister help him? The young man was happy that he was near death so that he would suffer no more and be at peace with God in heaven. He died on July 27 at the age of 21.

The Life of Philip Melancthon (continued from 553) 597-603

Chap. VII. The Diet of Augsburg was disclosed on June 30, 1530. Because of the threats on Luther's life, Melancthon was the public leader of the Reformers. Melancthon gave three reasons for his letter to the Catholic Church, "Apology for the Confession of Augsburg," to the Emperor. The Emperor, who was still Catholic, told all princes and other rulers to submit to the Throne of Rome or risk war and death. However, a treat of peace was reached in 1532 at Nuremberg. The Reformers next big project was translating the entire Bible into the various languages of Europe so that everyone can read the Word of God.
(continued in the *Methodist Magazine*)

Mr. Prenties's Shipwreck on the Island of Cape Breton 603-609
(continued from 563)

The survivors traveled over eight miles in their first day of looking for civilization. A new storm forced them to land, which they did safely. They found a village, but it was abandoned years before. Weather prohibited them leaving for several days. When they did continue their journey, they did so for only a day until weather forced them to land again. This storm caused much damage to their boat and they were not able to set out to sea for over a week while they repaired the boat.
(continued in the *Methodist Magazine*)

Letters 609-613

April 3, 1773; (From Mr. George Clark, to Mrs. Davis) 609-610

Mr. Clark is happy to hear that Mrs. Davis received the Truth. He tells her that despite all the joys she has felt so far, she can expect many more in the future because she is walking with God now.

August 6, 1757; (From the Rev. Mr. Madan, to Mr. Wesley) 611

Rev. Mr. Madan says that he has many hearers at his sermons. His words have delighted some as well as infuriating some. He believes that if he preached in a church instead of someone's home, the Baptists and Quakers would not give him any objection. He gives happy reports of Lord and Lady D.

April 29, 1758; (From the Rev. Mr. Madan, to Mr. Wesley) 612-613

Rev. Mr. Madan says that he loves a Calvinist and Lutheran as much as he loves a Methodist. An Antinomian, however, he abhors. He finally relays a progress report from Mr. Berridge.

Poetry 613-616

Psalm XLIII. (by the Rev. Charles Wesley) 613-614

Psalm XLVIII. (by the Rev. Charles Wesley) 614-616

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