

LIST OF POETICAL WORKS

PUBLISHED BY

THE REV. MESSRS. JOHN AND CHARLES WESLEY.

WITH THE PREFACES CONNECTED WITH THEM.

I.

A Collection of Psalms and Hymns. 12mo., pp. 84. 1738.

II.

Hymns and Sacred Poems. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. 12mo., pp. 223. 1739.

PREFACE.

1. SOME verses, it may be observed, in the following Collection, were wrote upon the scheme of the Mystic Divines. And these, it is owned, we had once in great veneration, as the best explainers of the gospel of Christ. But we are now convinced, that we therein greatly erred, not knowing the Scriptures, neither the power of God. And because this is an error which many serious minds are sooner or later exposed to, and which indeed most easily besets those who seek the Lord Jesus in sincerity, we believe ourselves indispensably obliged, in the presence of God, and angels, and men, to declare wherein we apprehend those writers not to teach "the truth as it is in Jesus."

2. And First, we apprehend them to lay another foundation. They are careful indeed to pull down our own works; and to prove, that "by the deeds of the law shall no flesh be justified." But why is this? Only "to establish our own righteousness" in the place of our own works. They speak largely and well against expecting to be accepted of God for our virtuous actions; and then teach, that we are to be accepted for our virtuous habits or tempers. Still the ground of our acceptance is placed in ourselves. The difference is

only this: Common writers suppose we are to be justified for the sake of our outward righteousness; these suppose we are to be justified for the sake of our inward righteousness; whereas, in truth, we are no more justified for the sake of one than of the other. For neither our own inward nor outward righteousness is the ground of our justification. Holiness of heart, as well as holiness of life, is not the cause, but the effect of it. The sole cause of our acceptance with God, (or, that for the sake of which, on the account of which, we are accepted,) is the righteousness and the death of Christ, who fulfilled God's law, and died in our stead. And even the condition of it is not (as they suppose) our holiness either of heart or life; but our faith alone; faith contradistinguished from holiness, as well as from good works. Other foundation therefore can no man lay, without being an adversary to Christ and his gospel, than faith alone; faith, though necessarily producing both, yet not including either good works, or holiness.

3. But supposing them to have laid the foundation right, the manner of building thereon which they advise is quite opposite to that prescribed by Christ. He commands to build up one another. They advise, "To the desert! to the desert! and God will build you up." Numberless are the commendations that occur in all their writings, not of retirement intermixed with conversation, but of an entire seclusion from men, (perhaps for months or years,) in order to purify the soul. Whereas, according to the judgment of our Lord, and the writings of his Apostles, it is only when we are knit together that we "have nourishment from Him, and increase with the increase of God." Neither is there any time, when the weakest member can say to the strongest, or the strongest to the weakest, "I have no need of thee." Accordingly our blessed Lord, when his disciples were in their weakest state, sent them forth, not alone, but two by two. When they were strengthened a little, not by solitude, but by abiding with him and one another, he commanded them to "wait," not separate, but "being assembled together," for "the promise of the Father." And "they were all with one accord in one place," when they received the gift of the Holy Ghost. Express mention is made in the same chapter, that when "there were added unto them three thousand souls, all that believed were together, and con-

tinued steadfastly" not only "in the Apostles' doctrine," but also "in fellowship and in breaking of bread," and in praying "with one accord." Agreeable to which is the account the great Apostle gives of the manner which he had been taught of God, "for the perfecting of the saints, for the edifying of the body of Christ," even to the end of the world. And according to St. Paul, all who will ever come, in "the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ," must "together grow up into Him: From whom the whole body fitly joined together and compacted" (or strengthened) "by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephesians iv. 14, 16.)

4. So widely distant is the manner of building up souls in Christ taught by St. Paul, from that taught by the Mystics! Nor do they differ as to the foundation, or the manner of building thereon, more than they do with regard to the superstructure. For the religion these authors would edify us in, is solitary religion. "If thou wilt be perfect," say they, "trouble not thyself about outward works. It is better to work virtues in the will. He hath attained the true resignation, who hath estranged himself from all outward works, that God may work inwardly in him, without any turning to outward things. These are the true worshippers, who worship God in spirit and in truth." For contemplation is, with them, the fulfilling of the law, even a contemplation that "consists in a cessation from all works."

5. Directly opposite to this is the gospel of Christ. Solitary religion is not to be found there. "Holy solitaires" is a phrase no more consistent with the gospel than holy adulterers. The gospel of Christ knows of no religion, but social; no holiness but social holiness. "Faith working by love" is the length and breadth and depth and height of Christian perfection. "This commandment have we from Christ, that he who loves God, love his brother also;" and that we manifest our love "by doing good unto all men; especially to them that are of the household of faith." And in truth, whosoever loveth his brethren, not in word only, but as Christ loved him, cannot but be "zealous of good works." He feels in his soul a burning, restless desire of spending and being spent for them. "My Father," will he say, "worketh

hitherto, and I work." And at all possible opportunities he is, like his Master, "going about doing good."

6. This then is the way: Walk ye in it, whosoever ye are, that have believed in his name. Ye know, "other foundation can no man lay than that which is laid, even Jesus Christ." Ye feel that by grace ye are saved through faith; saved from sin, by Christ "formed in your hearts;" and from fear, by "his Spirit bearing witness with your spirit, that ye are the sons of God." Ye are taught of God, "not to forsake the assembling of yourselves together, as the manner of some is;" but to instruct, admonish, exhort, reprove, comfort, confirm, and every way "build up one another." "Ye have an unction from the Holy One," that teacheth you to renounce any other or higher perfection, than "faith working by love;" faith "zealous of good works;" faith, "as it hath opportunity, doing good unto all men." "As ye have therefore received Jesus Christ the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, and abounding therein more and more." Only, "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For "ye are complete in Him. He is Alpha and Omega, the beginning and the ending, the first and the last." Only "continue in Him, grounded and settled, and be not moved away from the hope of the Gospel: And when Christ, who is our life, shall appear, then shall ye also appear with him in glory!"

III.

Hymns and Sacred Poems. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. The Second Edition. 12mo., pp. 160. 1739.

IV.

Hymns and Sacred Poems. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. 12mo., pp. 209. 1740.*

* In the year 1743 this Hymn Book was reprinted with the second, mentioned p. 319, so as to form one volume with it.—EDIT.

PREFACE.

1. "By grace," saith St. Paul, "ye are saved through faith." And it is indeed a great salvation which they have received, who truly "believe on the name of the Son of God." It is such as "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," until God "hath revealed it by his Spirit," which alone showeth these "deep things of God."

2. "Of this salvation the Prophets inquired diligently, searching what manner of time the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow;" even that glorious liberty from the bondage of corruption, which should then be given to the children of God. Much more doth it behove us, diligently to inquire after this "prize of our high calling;" and earnestly to "hope for the grace which is brought unto us by the revelation of Jesus Christ."

3. Some faint description of this gracious gift of God is attempted in a few of the following verses. But the greater part of them relate to the way, rather than the end; either showing (so far as has fallen under our observation) the successive conquests of grace, and the gradual process of the work of God in the soul; or pointing out the chief hinderances in the way, at which many have stumbled and fallen.

4. This great gift of God, the salvation of our souls, which is begun on earth, but perfected in heaven, is no other than the image of God fresh stamped upon our hearts. It is a renewal in the spirit of our minds after the likeness of Him that created us. It is a salvation from sin, and doubt, and fear: From fear; for, "being justified freely," they who believe "have peace with God through Jesus Christ our Lord, and rejoice in hope of the glory of God:" From doubt; for "the Spirit of God beareth witness with their spirit, that they are the children of God:" And from sin; for being now "made free from sin, they are become the servants of righteousness."

5. God hath now "laid the axe to the root of the tree, purifying their hearts by faith, and cleansing all the thoughts of their hearts by the inspiration of his Holy Spirit." Having this hope, that they shall soon see God as he is, they

“purify themselves even as He is pure;” and are “holy as he which hath called them is holy, in all manner of conversation.” Not that they have “already attained” all they shall attain, either “are already,” in this sense, “perfect.” But they daily go on “from strength to strength: Beholding now as in a glass the glory of the Lord, they are changed into the same image, from glory to glory, as by the Spirit of the Lord.”

6. And “where the Spirit of the Lord is, there is liberty;” such liberty from the law of sin and death as the children of this world “will not believe, though a man declare it unto them.” The Son hath made them free, and they are free indeed: Insomuch that St. John lays it down as a first principle among true believers, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” And again: “Whosoever abideth in Him” (in Christ) “sinneth not.” And yet again: “Whosoever is born of God, doth not commit sin. For his seed remaineth in him, and he cannot sin, because he is born of God.”

7. The son hath made them free, who are thus born of God, from that great root of sin and bitterness, pride. They feel that all their sufficiency is of God; that it is he alone who is in all their thoughts, and “worketh in them both to will and to do of his good pleasure.” They feel that it is not they who speak, but the Spirit of their Father which speaketh in them; and that whatsoever is done by their hands, “the Father which is with them, he doeth the works.” So that God is to them all in all, and they are as nothing in his sight. They are freed from self-will; as desiring nothing, no, not for one moment, (for perfect love casteth out all desire,) but the holy and perfect will of God: Not supplies in want; not ease in pain; * not life or death, or any creature; but continually crying in their inmost soul, “Father, thy will be done.” They are freed from evil thoughts, so that they cannot enter into them; no, not for one instant. Aforetime, when an evil thought came in, they looked up, and it vanished away. But now it does not come in; there being

* This expression, and several others which follow, are far too strong, as Mr. Wesley afterwards perceived and acknowledged. They are corrected and qualified in Vol. XI., pp. 379, 380, of this edition of his Works, where a part of this preface is quoted.—EDIT.

no room for this in a soul which is full of God. They are freed from wanderings in prayer. Whensoever they pour out their hearts in a more immediate manner before God, they have no thought of anything past, or absent, or to come; but of God alone; to whom their whole souls flow in one even stream, and in whom they are swallowed up. In times past, they had wandering thoughts darted in; which yet fled away like smoke. But now that smoke does not rise at all, but they continually see Him which is invisible. They are freed from all darkness, having no fear, no doubt, either as to their state in general, or as to any particular action: For, their eye being single, their whole body is full of light. Whatsoever is needful, they are taught of God. They have an unction from the Holy One which abideth in them, and teacheth them every hour, what they shall do, and what they shall speak. Nor have they therefore any need to reason concerning it; for they see the way straight before them. The Lamb is their light, and they simply follow him, whithersoever he goeth. Hence, also, they are, in one sense, freed from temptations; for though numberless temptations fly about them, yet they wound them not, they trouble them not, they have no place in them. At all times their soul is even and calm; their heart is steadfast and unmovable; their peace, flowing as a river, "passeth all understanding;" and they "rejoice with joy unspeakable and full of glory." For they are "sealed by the Spirit unto the day of redemption;" having the witness in themselves, that "there is laid up for them a crown of righteousness, which the Lord shall give them in that day;" and being fully persuaded, through the Holy Ghost, that "neither death nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus their Lord."

8. Not that every one is a child of the devil, (as some have rashly asserted, who know not what they speak, nor whereof they affirm,) till he is, in this full sense, born of God. On the contrary, whosoever he be, who hath a sure trust and confidence in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; he is a child of God, and, if he abide in him, an heir of all the great and precious promises. Neither ought he in any wise to

cast away his confidence, or to deny the faith he hath received, because it is weak, because hitherto it is only "as a grain of mustard-seed;" or because "it is tried with fire," so that his soul is "in heaviness through manifold temptations." For though "the heir, as long as he is a child, differeth nothing from a servant, yet is he lord of all." God doth not "despise the day of small things;" the day of fears, and doubts, and clouds, and darkness; but if there be first a willing mind, pressing toward the mark of the prize of our high calling, "it is accepted" (for the present) "according to what a man hath, and not according to what he hath not."

9. Neither, therefore, dare we affirm (as some have done) that this full salvation is at once given to true believers. There is, indeed, an instantaneous (as well as a gradual) work of God in the souls of his children; and there wants not, we know, a cloud of witnesses, who have received, in one moment, either a clear sense of the forgiveness of their sins, or the abiding witness of the Holy Spirit. But we do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, a clean heart.

10. Indeed, how God *may* work, we cannot tell; but the general manner wherein he *does* work, is this: Those who once trusted in themselves that they were righteous, who were rich and had need of nothing, are, by the Spirit of God, applying his word, convinced that they are poor and naked. All the things that they have done are brought to their remembrance, and set in array before them; so that they see the wrath of God hanging over their heads, and feel they deserve the damnation of hell. In their trouble they cry unto the Lord, and he shows he hath taken away their sins, and opens the kingdom of heaven in their hearts, even "righteousness, and peace, and joy in the Holy Ghost." Fear, and sorrow, and pain are fled away, and sin hath no more dominion over them. Knowing they are justified freely through faith in his blood, they have peace with God through Jesus Christ; they rejoice in hope of the glory of God; and the love of God is shed abroad in their hearts.

11. In this peace they remain for days, or weeks, or months, and commonly suppose they shall not know war any

more, till some of their old enemies, their bosom-sins, or the sin which did most easily beset them, (perhaps anger or desire,) assault them again, and thrust sore at them, that they may fall. Then arises fear, that they shall not endure to the end; and often doubt, whether God has not forgotten them, or whether they did not deceive themselves, in thinking their sins were forgiven, and that they were children of God. Under these clouds, especially if they reason with the devil, or are received to doubtful disputations, they go mourning all the day long, even as a father mourneth for his only son whom he loveth. But it is seldom long before their Lord answers for himself, sending them the Holy Ghost, to comfort them, to bear witness continually with their spirit, that they are the children of God. And then they are indeed meek, and gentle, and teachable, even as little children. Their stony heart was broken in pieces, before they received remission of sins: Yet it continued hard; but now it is melted down, it is soft, tender, and susceptible of any impression. And now first do they see the ground of their heart; which God would not before disclose unto them, lest the flesh should fail before him, and the spirit which he had made. Now they see all the hidden abominations there; the depths of pride, and self, and hell: Yet, having the witness in themselves,—Thou art “an heir of God, a joint heir with Christ;” thou shalt “inherit the new heavens and the new earth, wherein dwelleth righteousness;” their spirit rejoiceth in God their Saviour, even in the midst of this fiery trial, which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal in his image, in righteousness, and all true holiness. Then God is mindful of the desire of them that fear him: He remembers his holy covenant, and he giveth them a single eye and a clean heart. He stamps upon them his own image and superscription; he createth them anew in Christ Jesus; he cometh unto them with his Son and his blessed Spirit, and, fixing his abode in their souls, bringeth them into the “rest which remaineth for the people of God.”

V.

Hymns and Sacred Poems. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A.,

Student of Christ Church, Oxford. The Second Edition.
12mo., pp. 300. 1745.*

THE PREFACE.

1. PERHAPS the general prejudice against Christian perfection (the subject of many of the following verses) may chiefly arise from a misapprehension of the nature of it. We willingly allow, and continually declare, there is no such perfection in this life, as implies either a dispensation from doing good, and attending all the ordinances of God; or a freedom from ignorance, mistake, temptation, and a thousand infirmities necessarily connected with flesh and blood.

2. First. We not only allow, but earnestly contend, (as "the faith once delivered to the saints,") that there is no perfection in this life which implies any dispensation from attending all the ordinances of God, or from doing good unto all men, while we have time, though especially unto the household of faith. And whosoever they are that have taught otherwise, we are convinced they are not taught of God. We dare not receive them, neither bid them God speed, lest we be partakers of their evil deeds. We believe that not only the babes in Christ, who have newly found redemption in his blood, but those also who are grown up unto perfect men, unto "the measure of the stature of the fulness of Christ," are indispensably obliged, (and that they are obliged thereto is their glory and crown of rejoicing,) as oft as they have opportunity, to eat bread and drink wine in remembrance of Him; to search the Scriptures; by fasting, as well as temperance, to keep their bodies under, and bring them into subjection; and, above all, to pour out their souls in prayer, both secretly, and in the great congregation.

3. We, Secondly, believe, and therefore speak, and that unto all men, and with much assurance, that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptations, or from numberless

* These four Hymn Books have each the same title; but they are distinct publications; and at present are very rarely to be met with. They contain several of the hymns which have always been in general use among the Methodists; not a few of which are stated to be translations from the German. The late very intelligent daughter of Mr. Charles Wesley informed me, that none of these translations were understood to be made by her father; but by her uncle, Mr. John Wesley.—EDIT.

infirmities, wherewith the corruptible body, more or less, presses down the soul. This is the same thing which we have spoken from the beginning. If any teach otherwise, they are not of us. We cannot find any ground in Scripture to suppose that any inhabitant of a house of clay is wholly exempt from either bodily infirmities, or from ignorance of many things; or to imagine any is incapable of mistake, or of falling into divers temptations. No; "the disciple is not above his Master, nor the servant above his Lord." It is enough, that "every one who is perfect shall be as his Master."

4. "But what, then," it may be asked, "do you mean by one that is perfect? or, one that is as his Master?" We mean, one in whom is the mind which was in Christ, and who so walketh as He walked; a man that hath clean hands and a pure heart; or that is cleansed from all filthiness of flesh and spirit; one in whom there is no occasion of stumbling; and who, accordingly, doth not commit sin. To declare this a little more particularly: We understand by that scriptural expression, "a perfect man," one in whom God hath fulfilled his faithful word, "From all your filthiness, and from all your idols, will I cleanse you. I will also save you from all your uncleannesses." We understand hereby, one whom God hath sanctified throughout, even in body, soul, and spirit; one who walketh in the light, as He is in the light; in whom there is no darkness at all; the blood of Jesus Christ his Son having cleansed him from all sin.

5. This man can now testify to all mankind, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." He is holy, as God who called him is holy, both in life, and in all manner of conversation. He loveth the Lord his God with all his heart, and serveth Him with all his strength. He loveth his neighbour (every man) as himself; yea, as Christ loved us; them in particular that despitefully use him and persecute him, because they know not the Son, neither the Father. Indeed, his soul is all love, filled with bowels of mercies, kindness, meekness, gentleness, long-suffering. And his life agreeth thereto; full of "the work of faith, the patience of hope, the labour of love." And whatsoever he doeth, either in word or deed, he doeth it all in the name, in the love and power, of the Lord Jesus. In a

word, he doeth the will of God on earth, as it is done in heaven.

6. This it is to be a perfect man, to be sanctified throughout, created anew in Jesus Christ; even "to have a heart all flaming with the love of God," (to use Archbishop Usher's words,) "so as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable unto God through Christ:" In every thought of our hearts, in every word of our tongues, in every work of our hands, to show forth His praise who hath called us out of darkness into his marvellous light. O that both we, and all who seek the Lord Jesus in sincerity, may thus be made perfect in one!

VI.

Hymns on God's Everlasting Love. To which is added, The Cry of a Reprobate. 12mo., pp. 36. 1741.

VII.

A Collection of Moral and Sacred Poems from the most celebrated English Authors. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford. In Three Volumes. 12mo. 1744.

To the Right Honourable the Countess of Huntingdon.

MADAM,

It has been a common remark, for many years, that poetry, which might answer the noblest purposes, has been prostituted to the vilest; even to confound the distinctions between virtue and vice, good and evil: And that to such a degree, that among the numerous poems now extant in our language, there is an exceeding small proportion which does not, more or less, fall under this heavy censure. So that a great difficulty lies on those who are not willing, on the one hand, to be deprived of an elegant amusement; nor, on the other, to purchase it at the hazard of innocence or virtue.

Hence it is, that many have placed a chaste collection of English poems among the chief *desiderata* of this age. Your mentioning this a year or two ago, and expressing a desire to see such a collection, determined me not to delay the design I had long had of attempting something in this kind. I therefore revised all the English poems I knew, and selected what appeared most valuable in them. Only Spenser's works

I was constrained to omit, because scarce intelligible to the generality of modern readers.

I shall rejoice if the want of which you complained be in some measure supplied by the following collection; of which this, at least, may be affirmed,—there is nothing therein contrary to virtue, nothing that can any way offend the chastest ear, or give pain to the tenderest heart. And perhaps whatever is really essential to the most sublime divinity, as well as the purest and most refined morality, will be found therein. Nor is it a small circumstance, that the most just and important sentiments are here represented with the utmost advantage, with all the ornaments both of wit and language, and in the clearest, fullest, strongest light.

I inscribe these poems to you, not only because you was the occasion of their thus appearing in the world; but also because it may be an inducement to many to read them. Your name, indeed, cannot excuse a bad poem; but it may recommend good ones to those who would not otherwise consider whether they were good or bad. And I am persuaded they will not be unacceptable to you, were it only on this account,—that many of them describe what a person of quality ought, and what I trust you desire, to be.

My heart's desire and prayer to God for you is, that you may never rest short of this: That "whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are honourable; if there be any virtue, if there be any praise, you may think on these things: And my God shall supply all your need, according to his riches in glory by Christ Jesus."

I am

Your Ladyship's obliged and obedient servant for Christ's sake,

OXFORD,

JOHN WESLEY.

August, 1744.

VIII.

Hymns for the Watch-Night. 12mo., pp. 12.

IX.

An Elegy on the Death of Robert Jones, Esq., of Fonmon-Castle, in Glamorganshire, South Wales. 12mo., pp. 22. 1744.

X.

Hymns on the Lord's Supper. By JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. With a Preface, concerning the Christian Sacrament and Sacrifice, extracted from Dr. Brevint. 12mo., pp. 141. 1745.

XI.

Hymns for the Nativity of our Lord. The Second Edition. 12mo., pp. 24. 1745.

XII.

Hymns for our Lord's Resurrection. The Third Edition. 12mo., pp. 24. 1748.

XIII.

Hymns for Ascension-Day. The Second Edition. 12mo., pp. 12. 1747.

XIV.

Hymns of Petition and Thanksgiving for the Promise of the Father. By the Rev. Mr. JOHN and CHARLES WESLEY. The Second Edition. 12mo., pp. 36. 1747.

XV.

Gloria Patri, &c.; or, Hymns to the Trinity. The Sixth Edition. 12mo., pp. 11. 1746.

XVI.

Hymns for the Public Thanksgiving Day, October 9, 1746. 12mo., pp. 12. 1746.

XVII.

A Collection of Psalms and Hymns. Published by JOHN WESLEY, M.A., Fellow of Lincoln College, Oxford; and CHARLES WESLEY, M.A., Student of Christ Church, Oxford. The Fourth Edition, enlarged. 12mo., pp. 148. 1748.

XVIII.

Hymns and Sacred Poems. In Two Volumes. By CHARLES WESLEY, M.A., Student of Christ Church, Oxford. 12mo., pp. 335, 338. 1749.

XIX.

An Epistle to the Rev. Mr. John Wesley. By CHARLES WESLEY, Presbyter of the Church of England. 12mo., pp. 12. 1755.

XX.

Hymns occasioned by the Earthquake, March 8, 1750. To which is added, an Hymn upon the pouring out of the Seventh Vial, Rev. xvi., xvii., &c., occasioned by the Destruction of Lisbon. Part I. The Second Edition. 12mo., pp. 12. 1756.

XXI.

Hymns occasioned by the Earthquake, March 8, 1750. To which is added, an Hymn for the English in America, and another for the Year 1756. Part II. The Second Edition. 12mo., pp. 24. 1756.

XXII.

Hymns for the year 1756. Particularly for the Fast-Day, February 6. 12mo., pp. 24.

XXIII.

Hymns for Times of Trouble and Persecution. By JOHN and CHARLES WESLEY, Presbyters of the Church of England. The Third Edition, enlarged. 12mo., pp. 83. 1756.

XXIV.

Hymns for Times of Trouble. 12mo., pp. 12.

XXV.

Hymns of Intercession for all Mankind. 12mo., pp. 34. 1758.

XXVI.

Hymns for the Expected Invasion, 1759. 12mo., pp. 12.

XXVII.

Hymns for those to whom Christ is All in All. 12mo., pp. 144. 1761.

XXVIII.

Short Hymns on Select Passages of the Holy Scriptures. By CHARLES WESLEY, M.A., and Presbyter of the Church

of England. In Two Volumes. 12mo., pp. 392, 432. 1762.

PREFACE.

God having graciously laid his hand upon my body, and disabled me from the principal work of the ministry, has thereby given me an unexpected occasion of writing the following Hymns. Many of the thoughts are borrowed from Mr. Henry's Comment, Dr. Gell on the Pentateuch, and Bengelius on the New Testament.

Several of the hymns are intended to prove, and several to guard, the doctrine of Christian perfection. I durst not publish one without the other.

In the latter sort I use some severity; not against particular persons, but against enthusiasts and Antinomians; who, by not living up to their profession, give abundant occasion to them that seek it, and cause the truth to be evil spoken of.

Such there have been, in every age, in every revival of religion. But this does in nowise justify the men who put darkness for light, and light for darkness; who call the wisdom of God foolishness, and all real religion enthusiasm.

When the wheat springs up, the tares also appear; and both grow together until the harvest: Yet there is an essential difference between them. This occasions a difference in my expressions; and as great a seeming contradiction, as when I declare with St. Paul, "A man is justified by faith, and not by works;" and with St. James, "A man is justified by works, and not by faith only."

My desire is, "rightly to divide the word of truth." But "who is sufficient for these things?" Who can check the self-confident, without discouraging the self-diffident? I trust in God, that none of the latter will take to themselves what belongs to the former only.

Reader, if God ministers grace to thy soul through any of these hymns, give Him the glory, and offer up a prayer for the weak instrument, that, whenever I finish my course, I may depart in peace, having seen in Jesus Christ his great salvation.

XXIX.

Graces before and after Meat. 12mo., pp. 12.

XXX.

An Extract from Milton's *Paradise Lost*. With Notes.
18mo., pp. 320. 1763.

TO THE READER.

OF all the poems which have hitherto appeared in the world, in whatever age or nation, the preference has generally been given, by impartial judges, to Milton's "*Paradise Lost*." But this inimitable work, amidst all its beauties, is unintelligible to abundance of readers: The immense learning which he has everywhere crowded together, making it quite obscure to persons of a common education.

This difficulty, almost insuperable as it appears, I have endeavoured to remove in the following Extract: First, By omitting those lines which I despaired of explaining to the unlearned; and, Secondly, by adding short and easy notes; such as, I trust, will make the main of this excellent poem clear and intelligible to any uneducated person of a tolerable good understanding.

To those passages which I apprehend to be peculiarly excellent, either with regard to sentiment or expression, I have prefixed a star: And these, I believe, it would be worth while to read over and over, or even to commit to memory.

LONDON,

January 1, 1763.

XXXI.

Select Hymns: With Tunes annexed: Designed chiefly for the use of the People called Methodists. Second Edition, corrected and enlarged. 12mo., pp. 159. 1765.

PREFACE.

1. SOME years ago, a Collection of Tunes was published, under the title of *Harmonia Sacra*. I believe all unprejudiced persons who understand music allow, that it exceeds, beyond all degrees of comparison, anything of the kind which has appeared in England before; the tunes being admirably well chosen, and accurately engraven, not only for the voice, but likewise for the organ or harpsichord.

2. But this, though it is excellent in its kind, is not the thing which I want. I want the people called Methodists to sing true the tunes which are in common use among them.

At the same time, I want them to have in one volume the best hymns which we have printed; and that in a small and portable volume, and one of an easy price.

3. I have been endeavouring for more than twenty years to procure such a book as this; but in vain. Masters of music were above following any direction but their own. And I was determined, whoever compiled this, should follow my direction; not mending our tunes, but setting them down, neither better nor worse than they were. At length I have prevailed. The following Collection contains all the tunes which are in common use among us. They are pricked true, exactly as I desire all our congregations may sing them; and here is prefixed to them a Collection of those Hymns which are, I think, some of the best we have published. The volume likewise is small, as well as the price. This therefore I recommend, preferable to all others.

JOHN WESLEY.

XXXII.

Hymns for New Year's Day. 12mo., pp. 11. 1766.

XXXIII.

Hymns for the use of Families, and on Various Occasions.
By CHARLES WESLEY, M.A., late Student of Christ Church. 12mo., pp. 176. 1767.

XXXIV.

Hymns for Children, and others of riper Years. The Second Edition. 12mo., pp. 84. 1768.

XXXV.

Hymns on the Trinity. 12mo., pp. 132. 1768.

XXXVI.

Funeral Hymns. 12mo., pp. 70. 1769.

XXXVII.

Hymns for those that seek, and those that have, Redemption in the Blood of Jesus Christ. The Eighth Edition. 12mo., pp. 68. 1769.

XXXVIII.

✓ An Extract from Dr. Young's Night Thoughts on Life, Death, and Immortality. 12mo., pp. 241. 1770.

4p531 under "Dr. Young"

TO THE READER.

1. It is the observation of a late ingenious writer, "What is usually called a correct taste is very much offended with Dr. Young's 'Night Thoughts.' It is obvious that the poetry sometimes sinks into childish conceits, or prosaic flatness; but oftener rises into the turgid, or false sublime; and that it is often perplexed and obscure. Yet this work contains many strokes of the most sublime poetry; and is full of those pathetic strokes of nature and passion, which touch the heart in the most tender and affecting manner. Besides, there are afflictions too deep to bear either reasoning or amusement. They may be soothed, but cannot be diverted. The gloom of the 'Night Thoughts' perfectly corresponds with this state of mind. It indulges and flatters the present passion, and at the same time presents those motives of consolation which alone can render certain griefs supportable. We may here observe that secret and wonderful endearment which nature has annexed to all our sympathetic feelings, whereby we enter into the deepest scenes of distress and sorrow, with a melting softness of heart far more delightful than all the joys which dissipating and unthinking mirth can inspire."

2. My design in the following extract is, (1.) To leave out all the lines which seem to me, either to contain childish conceits, to sink into prosaic flatness, to rise into the turgid, the false sublime, or to be incurably obscure to common readers. (2.) To explain the words which are obscure, not in themselves, but only to unlearned readers. (3.) To point out, especially to these, by a single or double mark, what appear to me to be the sublimest strokes of poetry, and the most pathetic strokes of nature and passion.

3. It may be objected by some, that I have left out too much; by others, that I have left out too little. I answer, (1.) I have left out no more than I apprehended to be either childish, or flat, or turgid, or obscure: So obscure, as not to be explained without more words than suited with my design. (2.) I have left in no more of what I conceived liable to any of these objections than was necessary to preserve some tolerable connexion between the preceding and following lines.

4. Perhaps a more plausible objection will be, that the explanations are too short. But be pleased to observe, it

was no part of my design to explain anything at large; but barely to put, as often as I could, a plain word for a hard one: And where one did not occur, to use two or three, or as few as possible.

5. But I am sensible it may be objected farther, the word added to explain the other does not always express the meaning of it; at least, not so exactly and fully as might be. I answer, (1.) I allow this. But it was the best I could find without spending more time upon it than I could afford. (2.) Where the word added does not express the common meaning of the word, it often expresses the Doctor's peculiar meaning; who frequently takes words in a very uncommon, not to say improper, sense. (3.) I have made a little attempt, such as I could consistently with abundance of other employment. Let one that has more leisure and more abilities supply what is here wanting.

XXXIX.

Preparation for Death, in several Hymns. 12mo., pp. 46. 1772.

XL.

Select Parts of Mr. Herbert's Sacred Poems. 12mo., pp. 32. 1773.

XLI.

Hymns and Spiritual Songs, intended for the Use of Christians of all Denominations. Published by JOHN and CHARLES WESLEY. The Twenty-first Edition. 12mo., pp. 136. 1777.

THE PREFACE.

1. THE innumerable mischiefs which have arisen from bigotry, an immoderate attachment to particular opinions or modes of worship, have been observed and lamented, in all ages, by men of a calm and loving spirit. O when will it be banished from the face of the earth! When will all who sincerely love God employ their zeal, not upon ceremonies and notions, but upon justice, mercy, and the love of God!

2. The ease and happiness that attend, the unspeakable advantages that flow from, a truly catholic spirit, a spirit of universal love, (which is the very reverse of bigotry,) one would imagine, might recommend this amiable temper to

every person of cool reflection. And who that has tasted of this happiness can refrain from wishing it to all mankind? Who that has experienced the real comfort, the solid satisfaction, of a heart enlarged in love toward all men, and, in a peculiar manner, to all that love God and the Lord Jesus Christ in sincerity, can avoid earnestly desiring that all men may be partakers of the same comfort?

3. It is with unspeakable joy, that these observe the spirit of bigotry greatly declining, (at least, in every Protestant nation of Europe,) and the spirit of love proportionably increasing. Men of every opinion and denomination now begin to bear with each other. They seem weary of tearing each other to pieces on account of small and unessential differences; and rather desire to build up each other in the great point wherein they all agree,—the faith which worketh by love, and produces in them the mind which was in Christ Jesus.

4. It is hoped, the ensuing collection of Hymns may in some measure contribute, through the blessing of God, to advance this glorious end, to promote this spirit of love, not confined to any opinion or party. There is not an hymn, not one verse, inserted here, but what relates to the common salvation; and what every serious and unprejudiced Christian, of whatever denomination, may join in. It is true, none but those who either already experience the kingdom of God within them, or, at least, earnestly desire so to do, will either relish or understand them. But all these may find either such prayers as speak the language of their souls when they are in heaviness; or such thanksgivings as express, in a low degree, what they feel, when rejoicing with joy unspeakable. Come, then, all ye children of the Most High, and let us magnify his name together; and let us with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ!

XLII.

A Collection of Hymns, for the Use of the People called Methodists. 12mo., pp. 520. 1780.

PREFACE.

1. FOR many years I have been importuned to publish such a Hymn Book as might be generally used in all our

congregations throughout Great Britain and Ireland. I have hitherto withstood the importunity, as I believed such a publication was needless, considering the various Hymn Books which my brother and I have published within these forty years last past; so that it may be doubted whether any religious community in the world has a greater variety of them.

2. But it has been answered, "Such a publication is highly needful upon this very account; for the greater part of the people, being poor, are not able to purchase so many books. And those that have purchased them are, as it were, bewildered in the immense variety. There is therefore still wanting a proper Collection of Hymns for general use, carefully made out of all these books, and one comprised in so moderate a compass as neither to be cumbersome nor expensive."

3. It has been replied, "You have such a Collection already, (entitled Hymns and Spiritual Songs,) which I extracted several years ago from a variety of Hymn Books." But it is objected, "This is in the other extreme; it is abundantly too small. It does not, it cannot, in so narrow a compass, contain variety enough; not so much as we want, among whom singing makes so considerable a part of the public service. What we want is, a collection neither too large, that it may be cheap and portable; nor too small, that it may contain a sufficient variety for all ordinary occasions."

4. Such a Hymn Book you have now before you. It is not so large as to be either cumbersome or expensive; and it is large enough to contain such a variety of hymns as will not soon be worn threadbare. It is large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them both by Scripture and reason. And this is done in a regular order. The Hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is, in effect, a little body of experimental and practical divinity.

5. As but a small part of these Hymns is of my own composing,* I do not think it inconsistent with modesty to declare, that I am persuaded no such Hymn Book as this has yet been published in the English language. In what other

* The greater part was composed by the Rev. Charles Wesley.—EDIT.

publication of the kind have you so distinct and full an account of scriptural Christianity? such a declaration of the heights and depths of religion, speculative and practical? so strong cautions against the most plausible errors; particularly those that are now most prevalent? and so clear directions for making our calling and election sure; for perfecting holiness in the fear of God?

6. May I be permitted to add a few words with regard to the poetry? Then I will speak to those who are judges thereof with all freedom and unreserve. To these I may say, without offence, (1.) In these Hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives. (2.) Here is nothing turgid or bombast on the one hand, or low and creeping on the other. (3.) Here are no cant expressions, no words without meaning. Those who impute this to us know not what they say. We talk common sense, whether they understand it or not, both in verse and prose, and use no word but in a fixed and determinate sense. (4.) Here are, allow me to say, both the purity, the strength, and the elegance of the English language, and, at the same time, the utmost simplicity and plainness, suited to every capacity. Lastly, I desire men of taste to judge, (these are the only competent judges,) whether there be not in some of the following Hymns the true spirit of poetry, such as cannot be acquired by art and labour, but must be the gift of nature. By labour a man may become a tolerable imitator of Spenser, Shakspeare, or Milton, and may heap together pretty compound epithets, as *pale-eyed*, *meek-eyed*, and the like; but unless he be born a poet, he will never attain the genuine spirit of poetry.

7. And here I beg leave to mention a thought which has been long upon my mind, and which I should long ago have inserted in the public papers, had I not been unwilling to stir up a nest of hornets. Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our Hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favours; either to let them stand as they are, to take them for better for worse, or to add the true reading in

the margin, or at the bottom of the page; that we may no longer be accountable either for the nonsense or for the doggerel of other men.

8. But to return: That which is of infinitely more moment than the spirit of poetry, is the spirit of piety. And I trust, all persons of real judgment will find this breathing through the whole collection. It is in this view chiefly that I would recommend it to every truly pious reader as a means of raising or quickening the spirit of devotion, of confirming his faith, of enlivening his hope, and of kindling or increasing his love to God and man. When poetry thus keeps its place, as the handmaid of piety, it shall attain, not a poor perishable wreath, but a crown that fadeth not away.

LONDON,

JOHN WESLEY.

October 20, 1779.

XLIII.

Hymns written in the Time of the Tumults, June, 1780.
12mo., pp. 19. 1780.

XLIV.

Hymns for the Fast-Day. The Fourth Edition. 12mo., pp. 24. 1780.

XLV.

The Protestant Association; written in the midst of the Tumults, June, 1780. 12mo., pp. 34.

XLVI.

Hymns for the Nation, in 1782. In Two Parts. 12mo., pp. 47.

XLVII.

Prayers for Condemned Malefactors. 12mo., pp. 12. 1785.

XLVIII.

A Pocket Hymn Book, for the Use of Christians of all Denominations. 24mo., pp. 208. 1785.

TO THE READER.

1. IN the Hymn Book which I published about four years since, although it was larger than I at first intended, there was no room for very many of our Hymns which were no way inferior to those contained therein. A collection of

these, as I found many desired it, I have now published in a smaller volume, including a very few of those which were published in the other.

2. Several of these I omitted before, because I was afraid they would not be understood by a common congregation. But if some do not understand them, I make no doubt but that many others will, and, I trust, profit thereby. And the deeper the meaning is, the more it will profit those that do understand them.

LONDON,

JOHN WESLEY.

October 1, 1784.

XLIX.

A Pocket Hymn Book, for the Use of Christians of all Denominations. 24mo., pp. 240. 1787.

THE PREFACE.

1. A FEW years ago I was desired by many of our Preachers to prepare and publish a small Hymn Book, to be used in common in our societies. This I promised to do as soon as I had finished some other business which was then on my hands. But before I could do this, a bookseller stepped in, and, without my consent or knowledge, extracted such a Hymn Book, chiefly from our works, and spread several editions of it throughout the kingdom.

2. Two years ago I published a Pocket Hymn Book, according to my promise: But most of our people were supplied already with the other Hymns. And these are circulated still. To cut off all pretence from the Methodists for buying them, our brethren in the late Conference, at Bristol, advised me to print the same Hymn Book which had been printed at York. This I have done in the present volume: Only with this difference:—

3. First. Out of those two hundred and thirty-two hymns, I have omitted seven-and-thirty. These I did not dare to palm upon the world, because fourteen of them appeared to me very flat and dull; fourteen more, mere prose, tagged with rhyme; and nine more to be grievous doggerel. But a friend tells me, “Some of these, especially those two that are doggerel double-distilled, namely, ‘The despised Nazarene,’ and that which begins,—

‘A Christ I have; O what a Christ have I!’

are hugely admired, and continually echoed from Berwick-upon-Tweed to London." If they are, I am sorry for it: It will bring a deep reproach upon the judgment of the Methodists. But I dare not increase that reproach by countenancing, in any degree, such an insult both on religion and common sense. And I earnestly intreat all our Preachers, not only never to give them out, but to discountenance them by all prudent means, both in public and private.

4. Secondly. I have added a considerable number of the best hymns which we have ever published: Although I am sensible they will not suit the taste of the admirers of doggerel. But I advise them to keep their own counsel, and not betray their want of judgment.

5. Thirdly. Whereas in the other Hymn Book the hymns are strangely thrown out of their places, and all jumbled together; they are here carefully methodized again, and ranged in their proper order.

6. "But did not you, in a late preface, give any one leave to print your Hymns that pleased?" No, I never did; I never said, I never intended, any such thing. My words are, p. 6,* "Many have.....reprinted our Hymns. *They* are perfectly welcome so to do; provided they print them just as they are." *They are welcome.* Who? Why, Mr. Madan, Berridge, and those that have done it already, for the use of their several congregations. But could any one imagine I meant a bookseller? or that a Methodist bookseller would undertake it? to take a whole book out of mine? only adding a few shreds out of other books for form's sake? And could I mean he was welcome to publish this among Methodists, just at the time when I had engaged to do it myself? Does not every one, unless he shuts his eyes, see, that every shilling he gains by it he takes out of my pocket? yet not so properly out of mine, as out of the pockets of the poor Preachers? For I lay up nothing: And I lay out no more upon myself than I did forty years ago: (My carriage is no expense to me; that expense being borne by a few friends:) But what I receive is for the poor, especially the poor Preachers.

7. Upon the whole: Although there are some hymns in this book which I should never have printed, but that I was

* Page 341, of the present volume.—EDIT.

desired to reprint *the whole book*, printed at York; yet I am bold to recommend this small Hymn Book, as the best of the size that has ever been published among the Methodists. But it is still greatly inferior to the large Hymn Book; in which I believe the judicious and candid reader may find a clear explication of every branch both of speculative and practical divinity.

HIGHBURY-PLACE,
November 15, 1786.

JOHN WESLEY.

MUSICAL WORKS

PUBLISHED BY

THE REVEREND JOHN WESLEY, M.A.

I.

A COLLECTION of Tunes, set to Music, as they are sung at the Foundery. 12mo., pp. 36. 1742.

II.

The Grounds of Vocal Music. 12mo., pp. 12.

III.

Sacred Harmony; or, A Choice Collection of Psalms and Hymns, set to Music, in Two and Three Parts, for the Voice, Harpsichord, and Organ. 12mo., pp. 354.

IV.

Sacred Harmony; or, A Choice Collection of Psalm and Hymn Tunes, in Two or Three Parts, for the Voice, Harpsichord, and Organ. 12mo., pp. 157.

V.

Sacred Melody; or, A Choice Collection of Psalm and Hymn Tunes: With a Short Introduction. 12mo., pp. 118.

DIRECTIONS FOR CONGREGATIONAL SINGING.

THAT this part of divine worship may be more acceptable to God, as well as more profitable to yourself and others, be careful to observe the following directions:—

1. Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.

2. Sing *lustily*, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.

3. Sing *modestly*. Do not bawl, so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

4. Sing *in time*. Whatever time is sung, be sure to keep with it. Do not run before, nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to this, attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.