

"10. To shun all foreseen occasions of evil ; as evil company, known temptations, &c. 1 Thess. v. 22.

"11. To think often on the different estates of the glorified and the damned in the unchangeable eternity to which we are hastening. Luke xvi. 25.

"12. To examine themselves every night, what good or evil they have done in the day past. 2 Cor. xiii. 5.

"13. To keep a private fast once a month, (especially if near their approach to the Lord's table,) if at their own disposal, or to fast from some meals when they may conveniently. Matt. vi. 16 ; Luke v. 35.

"14. To mortify the flesh, with its affections and lusts. Galatians v. 19, 24.

"15. To advance in heavenly-mindedness, and in all grace. 1 Peter iii. 8.

"16. To shun spiritual pride, and the effects of it ; as railing, anger, peevishness, and impatience of contradiction, and the like.

"17. To pray for the whole society in their private prayers. James v. 16.

"18. To read pious books often for their edification, but especially the holy Bible ; and herein particularly John v. 39 ; Matt. v., vi., vii. ; Luke xv., xvi. ; Romans xii., xiii. ; Eph. v., vi. ; 1 Thess. v. ; Rev. i., ii., iii., xxi., xxii. And in the Old Testament, Leviticus, xxvi. ; Deut. xxviii. ; Isaiah liii. ; Ezekiel xxxvi.

"19. To be continually mindful of the great obligation of this special profession of religion ; and to walk so circumspectly, that none may be offended, or discouraged from it, by what they see in them ; nor occasion given to any to speak reproachfully of it.

"20. To shun all manner of affectation and moroseness ; and to be of a civil and obliging deportment to all men.

"That they often consider (with an awful dread of God's wrath) the sad height to which the sins of many are advanced in this our nation, and the bleeding divisions thereof in Church and State ; and that every member be ready to do what, upon consulting with each other, shall be thought advisable towards the punishment of public profaneness, according to the good laws of our land, required to be put in execution by the Queen's and the late King's special order ; and to do what befits them in their stations, in order to the cementing of our divisions.

"That each member shall encourage the catechising of young and ignorant people in their respective families, according to their stations and abilities ; and shall observe all manner of religious family duties.

"That the major part of the society shall have power to make a new order, to bind the whole, when need requires, if it be approved by three pious and learned Ministers of the Church of England, nominated by the whole society.

"That these orders shall be read over at least four times in the year by one of the Stewards ; and that with such deliberation, that each member may have time to examine himself by them, or to speak his mind in any thing relating to them."

"Lastly, that every member of this society shall (after mature deliberation, and due trial) express his approbation of these orders, and his resolution to en-

deavour to live up to them ; in order to which he shall constantly keep a copy of them by him."

These rules explain with sufficient distinctness the nature of the societies in question. Such institutions, of course, would strongly recommend themselves to the anxious and inquiring mind of Mr. Wesley at this period of his life ; especially as they were carried on in immediate connexion with the established Church, to which his attachment was inviolable.

At the weekly meetings of these societies, the members united in acts of prayer and praise, forms of which were printed for their use ; and also exhortations to piety. These appear to have been generally read by the Stewards, as well as the holy Scriptures, and other good books. When Mr. Wesley obtained "the pearl of great price," the faith of God's elect, the man who conducted the religious services was reading Luther's preface to the Epistle to the Romans. It is remarkable that none of Mr. Wesley's biographers should have referred to this document, which is singularly adapted to the state of his mind at that particular period. It proves that Luther was not only a powerful opponent of ecclesiastical abuses, and of those theological errors which the church of Rome has invented and maintained ; but that he was also well acquainted with the work of God in the human heart. The preface in question was published in English during the latter part of Queen Elizabeth's reign ; and it is probable that it was a reprint of this translation that was read in the meeting which Mr. Wesley describes. This book has long been extremely scarce, so that I have never been able to get possession of a copy : I should otherwise have had great pleasure in laying before the readers of the Wesleyan Magazine the exact words to which the venerated Founder of Methodism was listening when the Son of God was revealed in his heart. In the absence of that tract I have no alternative but to give the passages from Luther in an original translation. They occur in the fifth volume of Luther's Works, in folio, A. D. 1554. The small treatise from which they are selected bears the title of *Prefatio methodica totius Scripturae in Epistolam ad Romanos*. It was, like many other of Luther's valuable productions, originally written and published in the German language, and translated A. D. 1523, by the famous Justus Jonas into Latin. Each paragraph, according to the usage of the learned in the fifteenth and sixteenth centuries, has a distinct heading, descriptive of the subject on which it treats. The following are a few specimens ; and they contain that part of the tract which Mr. Wesley mentions, as "describing the change which God works in the heart through faith in Christ."

"THE LAW IS SPIRITUAL.

"THEREFORE the Apostle says, in chap. vii., 'The law is spiritual ;' as if he had said, If the law were only carnal and moral doctrine, it might be fulfilled by outward works. For, since it is spiritual, that is, as it requires all our spirit and affections, then no one fulfills it unless he performs those things which the law commands with a cheerful heart, and with a certain ardour of mind, and with entire affection. But thou obtainest such a new heart, and these ardent and