

vinist, or Arminian. Thirdly, Accounts and Letters, containing the experience of pious persons, the greatest part of whom are still alive: and, Fourthly, Verses explaining or confirming the capital doctrines we have in view.

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

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently advised to "give it another appellation, rather than one that will give a general offence." We answer, it will not give so general offence, as some are apt to imagine. In Roman Catholic countries it must be allowed, the Patrons of Particular Redemption are very numerous. Not only the whole body of *Dominican* and *Augustine* Friars, with several other religious orders, are, to a man, firm and zealous asserters of Particular Redemption: not only the *Janse-nists*, who abound in several parts of *France* as well as throughout *Flanders*: but great numbers of the laity, in all those parts of *Europe*, who acknowledge the *Roman* Pontiff. And it would be no wonder if all Romanists, who have any religion at all, should be of that opinion; considering the profound reverence they have for *Thomas Aquinas*, a more vehement defender of the Decrees, than their grand saint, *Augustine*. But we have no reason to believe, that there is so general a reception of those Decrees in Protestant countries. Whatsoever was the case in times past, very few now receive them even in *Holland*. And in *Geneva* they are universally rejected with the utmost horror. The case is nearly the same in *England*. Not one in ten, not one in an hundred, if we look through the nation, have the least esteem for Absolute Predestination: so that nine in ten, yea, ninety-nine in an hundred, will take no offence at an open, avowed opposition to it.

LONDON, Nov. 1, 1777.

In undertaking the issue of a somewhat similar periodical, we do not claim that there is a precisely similar necessity for the vindication of the doctrines and usages of the Wesleyan Church. Ours is happily a more peaceful work than that demanded of those who were called to build the walls of Zion "in troublous times," and against the most formidable array of opposition. The doctrines of Methodism are widely known, and if not fully believed by the whole Protestant world, are at least, recognized as in accordance with the essential truths of the Christian faith; our ecclesiastical polity has been proved by more than a hundred years experience, to be a Divinely sanctioned instrumentality in spreading scriptural holiness. Our work then, is not so much a warfare against formidable error, as the advocacy and dissemination of the truth that edifies, and incites to holy zeal for the spread of Christ's Kingdom upon the earth; and for the prevalence of those principles which promote whatever is pure, and peaceable, and of good report. It may not be improper here to intimate the course