

arrive at the true inwardness of the issue is to read, ponder, and inwardly digest Wesley's "Journal" and Newman's "Apologia."

It is a great advantage that Mr. Parker has secured permission to republish Mr. Augustine Birrell's "Appreciation." That brilliant writer demonstrates, that there is no book in existence that gives you so exact and vivid a description of the eighteenth century in England as Wesley's "Journal." It is an incalculably more varied and complete account of the condition of the people of England than Boswell's "Johnson." As Mr. Birrell says, Wesley was himself "the greatest force of the eighteenth century in England. No man lived nearer the centre than John Wesley. Neither Clive nor Pitt, neither Mansfield nor Johnson. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England." Wesley has demonstrated that a true prophet of God has more influence than all the politicians and soldiers and millionaires put together. He is the incalculable and unexpected element that is always putting all the devices of the clever to naught.

I do not understand what Mr. Birrell means by saying that "as a writer Wesley has not achieved distinction. He was no Athanasius, no Augustine; he was ever a preacher." It is true that Wesley's main business was not to define metaphysical theology, but to cultivate friendly relations with Christians of all schools, and to save living men from sin. But he gave a death-blow to the destructive dogma of limited salvation with which the names of Augustine and Calvin will be for ever associated.

No doubt, like Oliver Cromwell, Wesley was essentially