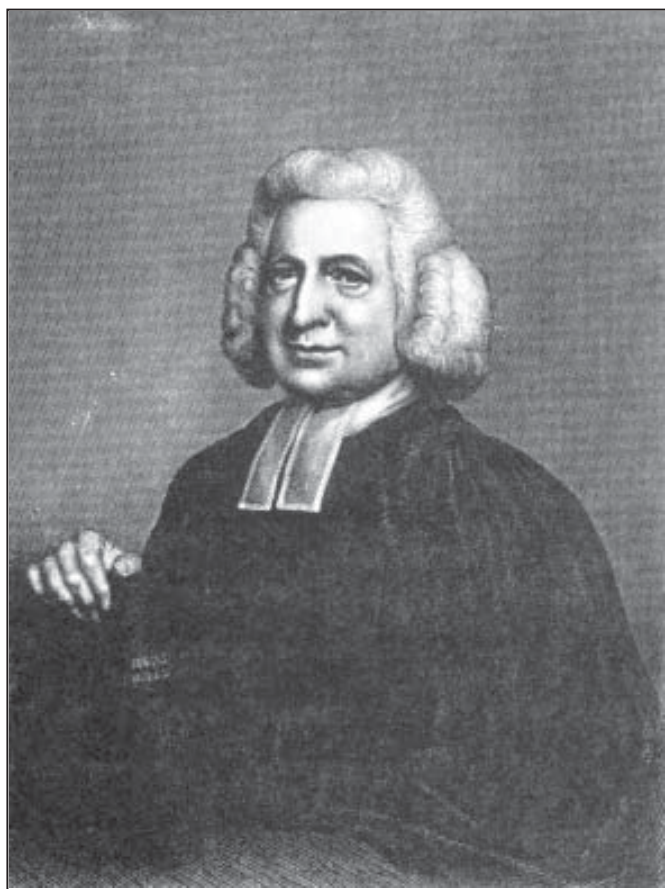


**THE JOURNAL
OF
CHARLES WESLEY**

VOLUME I

March 9, 1736
to
December 28, 1747

Tentmaker Publications
2002



From an original painting in the possession of the family.

Engraved by E. A. Dean.

C. Wesley

THE JOURNAL

OF

THE REV. CHARLES WESLEY, M.A.,

SOMETIME STUDENT OF CHRIST CHURCH, OXFORD.

TO WHICH ARE APPENDED

SELECTIONS FROM HIS CORRESPONDENCE
AND POETRY.

WITH

AN INTRODUCTION AND OCCASIONAL NOTES,
BY THOMAS JACKSON.

IN TWO VOLUMES.

VOL. I.

We gather up, with pious care,
What happy saints have left behind ;
Their writings in our memory bear,
Their sayings on our faithful mind :
Their works, which traced them to the skies,
For patterns to ourselves we take ;
And dearly love, and highly prize,
The mantle for the wearer's sake.

CHARLES WESLEY.



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INTRODUCTION.

I.

RELIGIOUS projects and actions not unfrequently produce results which their authors never contemplated. When the two Wesleys at Oxford became impressed with the supreme importance of Christian piety, as the great end of their being, and regarded it as an absolute conformity to the will of God, they adopted the purest rules of conduct ; keeping a constant watch over their minds and hearts, and subjecting themselves at stated periods to the most searching scrutiny ; that they might ascertain whether or not they had fulfilled their sacred vows, or had trifled with their engagements and responsibilities. That they might be the better able to discharge the duty of self-examination, each of them commenced the practice of keeping a journal, in which they carefully recorded the events of every day, with their spiritual conflicts, victories, and failures ; for the purpose of calling forth increased gratitude, humility, or caution, as the case might be. Of course these personal and moral histories were, in the first instance, never intended to meet the public eye, but merely to promote the religious benefit of the writers ; for, when these simple-minded, but gifted, men began this practice, they intended to spend their lives in comparative retirement and seclusion, not having the most distant thought of the notoriety which was afterwards forced upon them.

In these matters, however, they were overruled, being providentially called from the cloisters of Oxford to preach salvation by faith in the highways and hedges ; in consequence of which the world was filled with the report of

their names and doings; and their journals, which were designed to be nothing more than a record of their feelings and course of action, the details of which no second person should ever peruse, are, in fact, the most circumstantial and authentic history of a deep and widely-extended revival of religion, such as the world has scarcely witnessed since the apostolic times. Hence it is that these documents, so private and unpretending in their origin, possess a profound interest, which they will possess as long as the English language is understood, and Christianity in its blessedness, activity, and power is duly appreciated.

After the brothers had entered upon their singular career of ministerial labour, so as to be in some quarters highly commended, and in others severely censured,—while multitudes wondered why it was that gentlemen and scholars violated all the rules of ecclesiastical etiquette, and voluntarily endured incredible toils and hardships,—Mr. John Wesley deemed it requisite to publish from time to time large extracts from his private journal, as furnishing, in his estimation, the best explanation and apology that he was able to offer. This practice he continued till the end of his life: and, notwithstanding all that has been subsequently written, it must be confessed that these artless narratives constitute the best history of the origin and progress of Methodism, and its most powerful defence.

For many years Mr. Charles Wesley followed his brother, as an itinerant and field Preacher, with equal steps; but he would never commit his journal to the press. He appears to have written it, from day to day, upon loose sheets of paper, and to have transmitted large portions of it to his wife and friends in the form of letters, some of which have been preserved. Much of it, there is reason to believe, he himself destroyed; and it is probable that much more of it has long since perished, through the carelessness of the persons to whom it was transmitted. That which is now published, and which is all that is known to exist, was transcribed, with great neatness and accuracy,