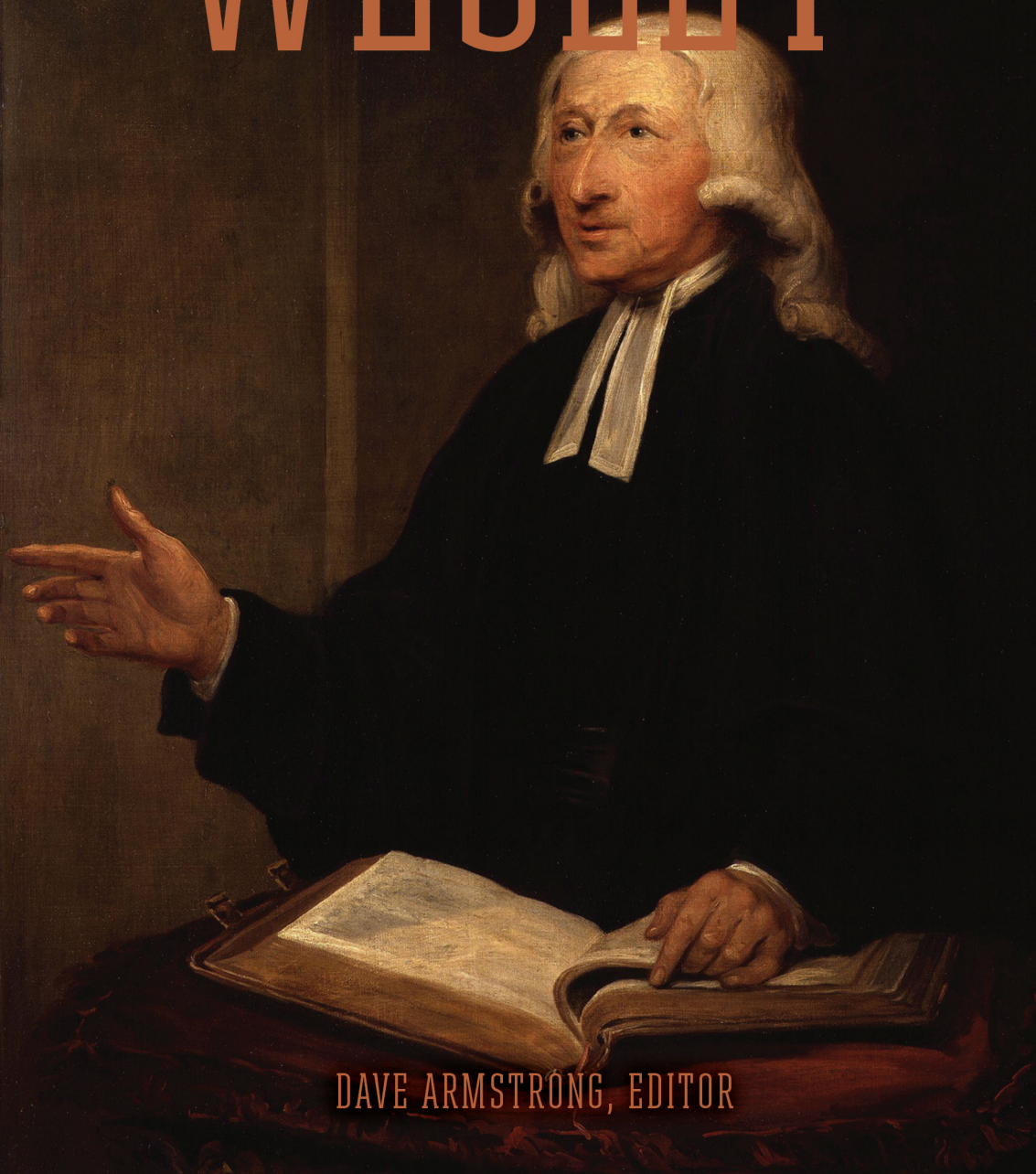


THE  
QUOTABLE  
WESLEY



DAVE ARMSTRONG, EDITOR

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Aa

## ABSOLUTION

We believe the absolution pronounced by the priest is only declarative and conditional. For judicially to pardon sin and absolve the sinner is a power God has reserved to himself. (*Popery Calmly Considered* [1779], in *Works*, 15:191)

One doctrine more of the Romish Church must not here be passed over—I mean that of *absolution* by a priest, as it has a clear, direct tendency to destroy both justice, mercy, and truth, yea, to drive all virtue out of the world. For if a man (and not always a very good man) has power to forgive sins—if he can at pleasure forgive any violation, either of truth or mercy or justice—what an irresistible temptation must this be to men of weak or corrupt minds! (197)

## ALCOHOL

Distilled liquors have their use but are infinitely overbalanced by the abuse of them; therefore, were it in my power, I would banish them out of the world. (Letter to Thomas Taylor [December 11, 1787], in *Letters*, 217)

## ANABAPTISTS

I desire that neither any preacher of ours nor any member of our Society would on any pretense go to an Anabaptist meeting. It is the way to destroy the Society. This we have experienced over and over. Let all that were of the [Anglican] Church keep to the Church. (Letter to Thomas Wride [June 23, 1771], in *Letters*, 186)

## ANGELS

We honor the angels, as they are God's ministers; but we dare not worship or pray to them. It is what they themselves refuse and abhor. So when "St. John fell down at the feet of the angel to worship him, he said, See thou do it not. I am thy fellow-servant: worship God!" [see Rev. 19:10]. (*Popery Calmly Considered* [1779], in *Works*, 15:184)

Is it not their first care to minister to our souls? But we must not expect this will be done *with observation*—in such a manner as that we may clearly distinguish their working from the workings of our own minds. We have no more reason to look for this than for their appearing in a visible shape. Without this, they can, in a thousand ways, apply to our understanding. They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness. They may warn us of evil in disguise, and [they may] place what is good in a clear, strong light. They may gently move our will to embrace what is good and [to] fly from that which is evil. They may many times quicken our dull affections, increase our holy hope or filial fear, and assist us more ardently to love him, who has first loved us. . . .

May they not minister also to us, with respect to our bodies, in a thousand ways [that] we do not now understand? They may prevent our falling into many dangers, which we are not sensible of, and may deliver us out of many others, though we know not where our deliverance comes. How many times have we been strangely and unaccountably preserved, in sudden and dangerous falls! And it is well if we did not impute that preservation to chance or to our own wisdom or strength. Not so—it was God gave his angels charge over us, and in their hands they bore us up. . . .

And we may make one general observation: whatever assistance God gives to men by men, the same, and frequently in a higher degree, he gives to them by angels. Does he administer to us by men light when we are in darkness, joy when we are in heaviness, deliverance when we are in danger, ease and health when we are sick or in pain? It cannot be doubted but he frequently conveys the same blessings by the ministry of angels, not so sensibly, indeed, but full as effectually, though the messengers are not seen.

Does he frequently deliver us by means of men from the violence and subtlety of our enemies? Many times he works the same deliverance by those invisible agents. These shut the mouths of the human lions so that they have no power to hurt us. And frequently they join with our human friends (although neither they nor we are sensible of it), giving them wisdom, courage, or strength, without which all their labor for us would be unsuccessful. Thus do they secretly minister, in numberless instances, to the heirs of salvation, while we hear only but the voices of men and see none but men round about us. (Quoted in “Of Angels,” chap. 18 in Coll. D, 343-44, 347)

## ANGLICANISM

Had we been Dissenters of any kind, or even Low Church men (so called), it would have been a great stumbling block in the way of those who are zealous for the [Anglican] Church. And yet had we continued in the impetuosity of our High Church zeal, neither should we have been willing to converse with Dissenters, nor they to receive any good at our hands. (*A Farther Appeal to Men of Reason and Religion* [1745], pt. 3, in *Works*, 12:256)

But here another question occurs, “What is the Church of England?” It is not “all the people of England.” Papists and Dissenters are no part thereof. It is not all the people of England except Papists and Dissenters. Then we should have a glorious church indeed! No; according to our twentieth article, a particular church is “a congregation of faithful people” (*caetus credentium*, the words in our Latin edition) “among whom the Word of God is preached, and the sacraments duly administered.” Here is a true logical definition, containing both the essence and the properties of the church. What then, according to this definition, is the Church of England? Does it mean, “All the believers in England (except the Papists and Dissenters) who have the Word of God and the sacraments duly administered among them?” I fear this does not come up to your idea of “the Church of England.” Well, what more do you include in that phrase? “Why, all the believers that adhere to the doctrine and discipline established by the Convocation under Queen Elizabeth.” Nay, that discipline is well-nigh vanished away, and the doctrine both you and I adhere to. (Letter to Charles Wesley [August 19, 1785], in *Letters*, 91-92)

I do not advise our people to go to the Low Church. (Letter to Thomas Taylor [February 13, 1791], in *Letters*, 218)

## ANGLICANISM: FAITHFULNESS TO

I exhorted our brethren to keep close to the [Anglican] Church and to all the ordinances of God; . . . A serious clergyman desired to know in what

points we differed from the Church of England. I answered, "To the best of my knowledge, in none. The doctrines we preach are the doctrines of the Church of England; indeed, the fundamental doctrines of the Church, clearly laid down, both in her prayers, articles, and homilies." He asked, "In what points, then, do you differ from the other clergy of the Church of England?" I answered, "In none from that part of the clergy who adhere to the doctrines of the Church." (*Conditions of Justification* [1744], in Coll. B, 180)

I have now considered the most material objections I know which have been lately made against the great doctrines I teach. I have produced, so far as in me lay, the strength of those objections and then answered them, I hope, in the spirit of meekness. And now I trust it appears that these doctrines are no other than the doctrines of Jesus Christ; that they are all evidently contained in the Word of God, by which alone I desire to stand or fall; and that they are fundamentally the same with the doctrines of the Church of England, of which I do, and ever did, profess myself a member. (*Operations of the Holy Ghost* [1744], in Coll. B, 194)

A We do not dispute concerning any of the externals or circumstantialia of religion. There is no room, for we agree with you therein. We approve of, and adhere to, them all—all that we learned together when we were children, in our catechism and common-prayer book. We were born and bred up in your own church and desire to die therein. We always were, and are now, zealous for the [Anglican] Church, only not with a blind, angry zeal. We hold, and ever have done, the same opinions, which you and we received from our forefathers. (*A Farther Appeal to Men of Reason and Religion* [1745], pt. 3, in *Works*, 12:275)

In saying, "I teach the doctrines of the Church of England," I do, and always did, mean (without concerning myself whether others taught them or no, either this year or before the Reformation) I teach the doctrines which are comprised in those articles and homilies to which all the clergy of the Church of England solemnly profess to assent, and that in their plain, unforced, grammatical meaning. (Letter to John Smith [probably one of the archbishops of Canterbury, Thomas Herring or Thomas Secker] [December 30, 1745], in *Works* [WL], 12:64)

I cannot have a greater regard to any *human rules* than to follow them in all things, unless where I apprehend there is a *divine rule* to the contrary. I dare not *renounce communion* with the Church of England. As a *minister*, I teach her doctrines. I use her offices. I conform to her rubrics. I suffer reproach for my attachment to her. As a private *member* I hold her doctrines. I join in her offices, in prayer, in hearing, in communicating. I *expect* every reasonable man, touching these facts, to *believe his own eyes and ears*. But if these facts



are so, how dare any man of common sense charge me with *renouncing* the Church of England? . . .

. . . Nay, nothing can prove I am no *member* of the Church, till I am either *excommunicated* or *renounce* her communion, and no longer join in her doctrine and in the breaking of bread and in prayer. Nor can anything prove I am no *minister* of the Church, till I either am *deposed* from my ministry or *voluntarily renounce* her, and wholly cease to teach her doctrines, use her offices, and obey her rubrics for conscience' sake. (*The Principles of a Methodist Farther Explained* [1746], in *Works*, 12:362-63)

They were all zealous members of the Church of England, not only tenacious of all her doctrines, so far as they knew them, but of all her discipline, to the minutest circumstance. . . .

At present those who remain with Mr. Wesley are mostly Church-of-England men. They love her articles, her homilies, her liturgy, [and] her discipline and unwillingly vary from it in any instance. (*A Short History of Methodism* [1764], in *Coll. C*, 200, 203)

I advise you to lose no opportunity of attending the service of the [Anglican] Church and receiving the Lord's Supper and of showing your regard for all her appointments. I advise steadily to adhere to her doctrine in every branch of it. (Letter to Mr. Knox [May 30, 1765], in *Works*, 16:98)

[My doctrine is] of the Bible, of the primitive church, and, in consequence, of the Church of England. (Quoted in "Steadfast unto the End," chap. 22 in *Coll. A*, 155)

If any of our lay preachers talk to her in public or private against the [Anglican] Church or the clergy or reading the church prayers or baptizing children, she require a promise from them to do it no more. [If] they will not promise it, then preach no more, and if they break their promise, let them be expelled [from] the society. (Letter "to an unnamed Inquirer" [March 4, 1784], in *Letters*, 232)

I am now, and have been from my youth, a member and minister of the Church of England, and I have no desire [or] design to separate from it, till my soul separates from my body. (Quoted in "Steadfast unto the End," chap. 22 in *Coll. A*, 156)

We are members of the Church of England, we are no particular sect or party, we are friends to all, we quarrel with none for their opinions or mode of worship, we love those of the Church wherein we were brought up. (Letter to Henry Brooke [June 14, 1786], *Letters* [JT], 7:333)

You cannot be too watchful against evil speaking or too zealous for the poor Church of England. . . . By all means go to church as often as you can and exhort all Methodists so to do. They that are enemies to the Church are enemies to *me*. I am a friend to it, and ever was. (Letter to William Percival [February 17, 1787], *Letters* [JT], 7:369-70)

I have uniformly gone on for fifty years never varying from the doctrine of the [Anglican] Church at all. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 155)

Next after the primitive church, I esteemed our own, the Church of England, as the most scriptural national church in the world. I therefore not only assented to all the doctrines but observed all the rubric in the liturgy, and that with all possible exactness, even at the peril of my life. (*Farther Thoughts on Separation from the Church* [December 11, 1789], in Coll. C, 287)

## ANGLICANISM: OPPOSITION TO SEPARATION AND A NEW DENOMINATION

And do they now forsake *that* assembling themselves together? You cannot, you dare not, say it. You know, they are more diligent therein than ever, it being one of the fixed rules of our societies, “that every member attend the ordinances of God,” [that is], do *not divide from the [Anglican] Church*. And if any member of the Church does thus divide from or leave it, he hath no more place among us. (Quoted in “Institution and Design of Methodism,” chap. 18 in Coll. A, 133)

How should an assistant (superintendent) be qualified for this charge? By loving the Church of England and resolving not to separate from it. Let this be well observed. I fear, when the Methodists leave the Church, God will leave them. [Oh,] use every means to prevent this. (1) Exhort all our people to keep close to the Church and sacrament. (2) Warn them all against niceness in hearing—a prevailing evil. (3) Warn them also against despising the prayers of the Church. (4) [Warn them] against calling our Society a church or the church. (5) [Warn them] against calling our preachers ministers; our houses, meeting houses—call them plain preaching houses. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 158)

Such is our rule, that if any man separate from the [Anglican] Church, he is no longer a member of our Society. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 156)

My brother and I closed the Conference by a solemn declaration of our purpose *never to separate* from the Church, and all our brethren cheerfully concurred therein. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 159)



We look upon ourselves, not as the authors or ringleaders of a sect or party (it is the farthest thing from our thoughts), but as messengers of God to those who are Christians in name but heathens in heart and in life, to call them back to that from which they have fallen, to real, genuine Christianity. (*Reasons Against a Separation from the Church of England* [1758], quoted in Coll. C, 289n)

We, by such a separation should not only throw away the peculiar glorying [that] God hath given us . . . but should act in direct contradiction to that very end for which we believe God hath raised us up. The chief design of his providence in sending us out is undoubtedly to quicken our brethren—and the first message of all our preachers is to the lost sheep of the Church of England. (Quoted in “Institution and Design of Methodism,” chap. 18 in Coll. A, 132)

The original Methodists were all of the Church of England; and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline. Hence we insisted in the first rules of our Society, “They that leave the Church leave *us*.” And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church unless sinful terms of communion were imposed. (Letter to Mary Bishop [October 18, 1778], *Letters* [JT], 6:326)

I still think, when the Methodists leave the Church of England, God will leave them. Every year more and more of the clergy are convinced of the truth and grow well-affected toward us. It would be contrary to all common sense, as well as to good conscience, to make a separation now. (Letter to Samuel Bradburn [March 25, 1783], in *Letters*, 166)

But this does in nowise interfere with my remaining in the Church of England, from which I have no more desire to separate than I had fifty years ago. I still attend all the ordinances of the Church, at all opportunities, and I constantly and earnestly desire all that are connected with me to do so. When Mr. Smyth pressed us to “separate from the Church,” he meant, “Go to Church no more.” And this was what I meant seven-and-twenty years ago when I persuaded our brethren “not to separate from the Church.” . . .

I openly declared in the evening that I had now no more thought of separating from the [Anglican] Church than I had forty years ago. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 159)

I believe if we had *then* left the [Anglican] Church, we should not have done a tenth part of the good we have done; but I do not trouble myself on this head. I go calmly and quietly on my way, doing what I conceive to be the will of God. I do not, will not, concern myself with what will be when I am

dead. I take no thought about that. (Letter to Thomas Taylor [February 24, 1786], in *Letters*, 216)

Indeed I love the [Anglican] Church as sincerely as ever I did; and I tell our societies everywhere, "The Methodists will not leave the Church, at least while I live." (Letter to Charles Wesley [April 6, 1786], in *Works* [WL], 12:141)

We do not, will not, dare not separate from the [Anglican] Church till we see other reasons than we have seen yet. (Letter to Henry Brooke [June 14, 1786], *Letters* [JT], 7:333)

We *weighed* what was said about separating from the Church; but we all determined to continue therein, without one dissenting voice. (Quoted in "Steadfast unto the End," chap. 22 in Coll. A, 159)

It is easy to see that this would be a formal separation from the Church . . . and this I judge to be not only inexpedient but totally unlawful for me to do. (Quoted in "Steadfast unto the End," chap. 22 in Coll. A, 156-57)

A All of these were, when they first set out, members of the established Church; . . . But they have been solicited again and again, from time to time, to separate from it and to form themselves into a distinct body, independent of all other religious societies. Thirty years ago, this was seriously considered among them at a general conference. All the arguments urged on one side and the other were considered at large; and it was determined, without one dissenting voice, that they "ought not to separate from the Church." ("Thoughts upon a Late Phenomenon" [July 13, 1788], in *Works* [S], 7:320)

In my youth I was not only a member of the Church of England but a bigot to it, believing none but the members of it to be in a state of salvation. I began to abate of this violence in 1729. But still I was as zealous as ever, observing every point of church discipline and teaching all my pupils so to do. When I was abroad, I observed every rule of the Church, even at the peril of my life. . . .

When the Rev. Mr. Edward Smyth came to live in Dublin, he earnestly advised me to leave the Church, meaning thereby (as all sensible men do) to renounce all connection with it, to attend the service of it no more, and to advise all our societies to take the same steps. I judged this to be a matter of great importance and would therefore do nothing hastily but referred it to the body of preachers, then met in conference. We had several meetings, in which he proposed all his reasons for it at large. They were severally considered and answered, and we all determined not to leave the Church.

. . . Some persons immediately began to cry out, “This is leaving the Church, which Mr. Wesley has continually declared he would never do.” And I declare so still. . . .

. . . unless I see more reason for it than I ever saw yet, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils. (Letter to the printer of the *Dublin Chronicle* [June 2, 1789], in *Works* [S], 7:322-24)

I never saw such a number of preachers before so unanimous in all points, particularly as to leaving the [Anglican] Church, which none of them had the least thought of. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 159)

About a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the [Anglican] Church was largely considered, and we were all *unanimous* against it. (Quoted in “Steadfast unto the End,” chap. 22 in Coll. A, 159)

I never had any design of separating from the [Anglican] Church; I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all I can do, many will separate from it, although I am apt to think not one-half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party, which, consequently, will dwindle away into a dry, dull, separate party. In flat opposition to that, I declare, once more, that I live and die a member of the Church of England and that none who regard my judgment or advice will ever separate from it. (*Farther Thoughts on Separation from the Church* [December 11, 1789], in Coll. C, 290)

Ye were, fifty years ago, those of you that were then Methodist preachers, *extra-ordinary* messengers of God, not going in your own will, but *thrust* out, not to supersede, but “to provoke to jealousy” the ordinary messengers. In God’s name, stop there. . . . Be Church-of-England-men still. Do not cast away the peculiar glory [that] God hath put upon you and *frustrate the design of providence—the very end for which God raised you up*. (Quoted in “Institution and Design of Methodism,” chap. 18 in Coll. A, 132)

## ANGLICANISM: PERSECUTION OF ANGLICAN METHODISTS

The truth is, you impute that hatred to us, which is in your own breasts. (I speak not this of all the clergy; God forbid! But let it fall on whom it concerns.) You, it is certain, have shown the utmost hatred to us, and in every possible way, unless you were actually to beat us (of which also we are not without precedent) or to shoot us through the head. And if you could prevail

upon others to do this, I suppose you would think you did God service. I do not speak without ground. I have heard with my own ears such sermons (in Staffordshire particularly) that I should not have wondered if as soon as we came out of the church, the people had stoned me with stones. And it was a natural consequence of what that poor minister had lately heard at the bishop's visitation, as it was one great cause of the miserable riots and outrages [that] soon followed. . . .

"But what need is there (say even some of a milder spirit) of this preaching in fields and streets? Are there not churches enough to preach in?" No, my friend, there are not—not for *us* to preach in. You forget—we are not suffered to preach there, else we should prefer them to any places whatever. (*A Farther Appeal to Men of Reason and Religion* [1745], pt. 3, in *Works*, 12:258)

A God begins a glorious work in our land. You set yourself against it with all your might—to prevent its beginning where it does not yet appear and to destroy it wherever it does. In part you prevail. You keep many from hearing the word that is able to save their souls. Others who had heard it, you induce to turn back from God and to list under the devil's banner again. Then you make the success of your own wickedness an excuse for not acknowledging the work of God! You urge "that not many sinners were reformed! And that some of those are now as bad as ever!"

Whose fault is this? Is it ours? Or your own? Why have not thousands more been reformed? Yea, for every one who is now turned to God, why are there not ten thousand? Because you and your associates labored so heartily in the cause of hell; because you and they spared no pains, either to prevent or to destroy the work of God! By using all the power and wisdom you had, you hindered thousands from hearing the gospel, which they might have found to be the power of God unto salvation. Their blood is upon your heads. By inventing or countenancing or [retelling] lies, some refined, some gross and palpable, you hindered others from profiting by what they did hear. You are answerable to God for these souls also. Many who began to taste the good word and run the way of God's commandments, you, by various methods, prevailed on to hear it no more. So they soon drew back to perdition. But know, that for every one of these also, God will require an account of you in the day of judgment. (*A Farther Appeal to Men of Reason and Religion* [1745], pt. 3, in *Works*, 12:268-69)

I learn from you that ignorance of another kind is a second reason why some of the clergy oppose us. They (like you) think us "enemies to the church." The natural consequence is that, in proportion to their zeal for the church, their zeal against us will be.

The zeal which many of them have for orthodoxy, or right opinions, is a third reason for opposing us. For they judge us heterodox in several points, maintainers of strange opinions. And the truth is, the old doctrines of the Reformation are now quite new in the world. Hence those who revive them cannot fail to be opposed by those of the clergy who know them not. (Letter to the Rev. Mr. Bailey [June 8, 1750], in *Works*, 13:164)

The Methodists will not separate from the [Anglican] Church, although continually reproached for doing it; although it would free them from abundance of inconveniences and make their path much smoother and easier; although many of their friends earnestly advise and their enemies provoke them to it, the clergy in particular, most of whom, far from thanking them for continuing in the Church, use all the means in their power, fair or unfair, to drive them out of it. ("Thoughts upon a Late Phenomenon" [July 13, 1788], in *Works* [S], 7:321)

The Methodists in general, my lord, are members of the Church of England. They hold all her doctrines, attend her service, and partake of her sacraments. They do not willingly do harm to anyone but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me then to ask, *Cui bono*? "For what reasonable end" would your lordship drive these people out of the Church? Are they not as quiet, as inoffensive, nay, as pious, as any of their neighbors, except perhaps here and there a harebrained man who knows not what he is about? Do you ask, "Who drives them out of the Church?" Your lordship does, and that in the most cruel manner, yea, and the most disingenuous manner. They desire a license to worship God after their own conscience. Your lordship refuses it and then punishes them for not having a license! So your lordship leaves them only this alternative, "Leave the Church or starve." And is it a Christian, yea, a Protestant bishop that so persecutes his own flock? I say *persecutes*, for it is persecution to all intents and purposes. You do not burn them indeed, but you starve them. And how small is the difference! (Letter to the bishop of [?] [June 26, 1790], in *Letters*, 133-34)

## ANOINTING THE SICK WITH CONSECRATED OIL

As to the consecrated oil, you seem entirely to forget that it was neither St. Jerome nor St. Chrysostom but St. James who said, "Is any sick among you? Let him send for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up."

Anointing the sick with oil, you will not easily prove to be any corruption at all. (Quoted in “Of Anointing the Sick with Consecrated Oil,” chap. 7 in Coll. A, 52)

## ANTINOMIANISM (FALSITY OF)

“The first that I shall take notice of,” says your lordship, “is the antinomian doctrine.” . . . The second, “That Christ has done all, and left nothing for us to do, but to believe.” . . . These belong not to me. I am unconcerned therein. I have earnestly opposed but did never teach or embrace them. (Letter to the bishop of London [June 11, 1747], in *Works*, 12:408)

Beware of antinomianism, “making void the law,” or any part of it, “through faith.” Enthusiasm naturally leads to this; indeed they can scarce be separated. This may steal upon you in a thousand forms, so that you cannot be too watchful against it. Take heed of everything, whether in principle or practice, which has any tendency thereto. Even that great truth that “Christ is the end of the law” may betray us into it, if we do not consider that he has adopted every point of the moral law and grafted it into the law of love. Beware of thinking, “Because I am filled with love, I need not have so much holiness. Because I pray always, therefore I need no set time for private prayer. Because I watch always, therefore I need no particular self-examination.” Let us “magnify the law,” the whole written word, “and make it honorable.” Let this be our voice: “I prize thy commandments above gold or precious stones. [Oh,] what love have I unto thy law! All the day long is my study in it.” (*A Plain Account of Christian Perfection* [1767; rev. 1777], in *Works* [WL], 11:430-31)

These were properly antinomians, absolute, avowed enemies to the law of God, which they never preached or professed to preach but termed all legalists who did. . . . They would “preach Christ,” as they called it, but without one word either of holiness or good works. . . .

. . . they love the antinomians themselves, but it is with a love of compassion only, for they hate their doctrines with a perfect hatred; they abhor them as they do hell fire, being convinced nothing can so effectually destroy all faith, all holiness, and all good works. (*A Short History of Methodism* [1764], in Coll. C, 202-4)

The great hindrance to the inward work of God is antinomianism, wherever it breaks in. I am glad you are aware of it. Show your faith by your works. Fight the good fight of faith, and lay hold on eternal life. (Letter to Henry Eames [July 5, 1789], in *Works* [S], 7:99)

The imagination that faith *supersedes* holiness is the very marrow of antinomianism. (“On the Wedding Garment” [March 26, 1790], Sermon 124, in *Works* [S], 2:460)



# What did John Wesley think about alcohol, music, and popularity? What are his thoughts on education, free will, and joy?

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