

that God had elected to salvation a *very small number* of men; there being in their articles nothing whatever to furnish the least foundation for such a statement.

The organ of Wesleyanism in this Province in like manner sets it forth as part of Calvinism that a comparatively small number of the human family will be saved, and reiterates this representation in a considerable variety of ways; advancing from the milder statements that according to that system the lost are "the greater part," "the majority" of our race, to the stronger that they are "the far greater part" of mankind, that the saved are "the few," and the lost are "the many," and that Calvinism makes "an immense preponderance of wrath in God's creative plan." We find assertions of a similar kind in the writings of Mr. Wesley, who, while representing Calvinists as holding that the vast majority of our race will be lost, made them also distribute the proportions of the lost and of the saved very variously at different times according to his own changing moods. In a letter written in 1756 to Hervey, the author of "Theron and Aspasio" and other works, he charged Calvinists with holding that nine out of ten persons perish. At a later period, in 1770 and 1771, he supposes it to be a fair statement of the case to say that nineteen out of twenty are reprobated; and in the latter of these years he raises the proportion of the lost thirty degrees higher still, and says that, according to Calvinism, only a fiftieth part of mankind shall be saved, and the other forty-nine parts shall be damned. (Wesley's Works, vol. vii, page 410, 3rd American complete edition.) Other statements made along with these by Mr. Wesley and the organ of Wesleyanism we hope afterwards to consider: we meanwhile confine ourselves to the question of numbers.

When statements of this kind are made to disparage and awaken hostility against Calvinism, it is curious to observe that the very body and the very system intended to be commended in comparison, are yet more disparaged by Mr. Wesley when he was not writing as a polemic; and that so far as he has furnished data for determining what his own judgment was as to the proportions of the lost and the saved, hitherto at least, the number of the saved would be greatly smaller than—would not be even one-half of—the lowest estimate which he ascribes to Calvinism. In "the large Minutes" containing the plan of discipline as practised in the Methodist body during the life of Mr. Wesley, we find the following passage: "The world says, 'The Methodists are no better than other people.' This is not true. But it is nearer the truth than we are willing to believe." This passage is to be found in the Book of Discipline now in use, with the slight variation that the answer to what the world is represented as saying, is given more briefly, thus: "This is not true in general;" the last sentence being omitted altogether. One should think, therefore, that if Mr. Wesley esteemed and cast it as a reproach against Calvinism that it says only one in ten, or in twenty, or in fifty are saved, he surely must have believed that there would be a far larger proportion of those whom he declared to be, and who still declare themselves to be, as a body, the best of all people. But what does he say on this point? In a sermon on the use of money, he lays down three rules, by the observance of which we may approve ourselves faithful stewards of the mammon of unrighteousness: "Gain all you can;"