

the Calvinists of Alnwick in 1753 ; and also the disagreement with Whitefield at a later period. And from the beginning to the end of his career Mr. Wesley manifested a high estimate of the value of "the form of sound words"; though, of course, while the Methodists were regarded as mere societies that had not assumed the functions of a Church, there was not the same occasion for creeds or standards. But when the American Methodist Church was formed Mr. Wesley prepared for it those Articles of Religion that are still its standard. Mr. Roy tries to make out, indeed, that the minute against Calvinism in 1770 was the inauguration of the anti-catholic policy. But this theory is incorrect, for the sermon on "Free Grace," which is Wesley's most trenchant condemnation of Calvinism, and led to the coolness with Whitefield, was preached at Bristol in 1740 in Mr. Roy's "golden age" of non-doctrinal "catholicity." In all his theorizing about Wesley's views, Mr. Roy draws largely upon his imagination for his facts ; or at least blows a mere drop of water into a very large bubble.

I have not space to criticise all his misrepresentations of Wesley ; but cannot pass over his reference to Wesley's relation to the doctrine of the Trinity, and his alleged favor towards Unitarianism. Mr. Roy's ability to extract evidence, for what he wants to prove, from unlikely places, may be seen in this curious fact. In his sermon "On The Trinity," Mr. Wesley expresses his strong personal faith in the doctrine of the Trinity in unity, viz.: "That God is three and one," as he expresses it ; he declares the Athanasian creed, which, after due reflection, he was able to subscribe conscientiously, to be the best explication of the Scripture declaration that the Father, the Word, and the Holy Ghost are one, that he knew of ; and that the knowledge of the three-one God is interwoven with all true Christian faith—with all vital religion. Yet, from this sermon Mr. Roy draws the