

every individual who is enrolled on its lists." He enlarges on this, and attributes to it in great measure the rapidity of the spread of Methodism. (Wesley and Methodism, by Isaac Taylor, pp. 248, 249—New York edition.) And yet the writer referred to charges him with saying that "it makes no provision for the social element in our nature," putting the words within inverted commas so as to convey the impression that they are Taylor's; and then on this allegation which is the reverse of the truth, ascribes to him trickery and wilful falsehood.

The writer in question, in dealing with Calvinism, discovers the same reckless spirit in making unfounded charges, and in resorting to inverted commas to sustain them. He once and again ascribes to Calvinists the belief that God foreordains to death eternal the greater part of mankind "without any foresight of evil in them,"—putting the latter clause of the sentence in inverted commas, so as to convey the impression that he is quoting their own language, and from authorised standards of their faith; and he enlarges upon the impossibility of getting them to defend such a daring impeachment of divine justice. The reply is very simple. As in the case of Isaac Taylor, he attributes to them a doctrine the opposite of the truth, and then denounces them for holding it. It is for sin only, they hold, that God punishes; and it is for sin only as foreseen that He determined to punish. There is no such language to be found in any of our Standards as that which this writer pretends to quote: if any author ever advanced such a sentiment (and we do not believe any one could be found), he could be no Calvinist; it is just an unfounded calumny to ascribe to Calvinists any such doctrine; and yet this writer uses, and that repeatedly, inverted commas so as to make it appear that he is quoting their own language. After thus describing their doctrine to be the reverse of what it is, he gravely tells his readers that Calvinists will not join issue on the subject, and obstinately refuse to meet objections to this free wrath to the many, but that they sometimes say it belongs to Divine Sovereignty! In this way of dealing, we are taxed with sentiments we abhor, and then we are denounced and abused as if we held them. With regard to what he says about "the greater part of mankind," we merely state that Calvinism says nothing whatever as to what proportion of the human family, viewed as a whole, will be saved. God alone knows this; and He tells us that it is a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues. Our space is for the present exhausted.

M.

Official Notices.

MEETING OF SYNOD OF CANADA PRESBYTERIAN CHURCH.

In view of the annual meeting of Synod appointed to be held in Knox's Church, Toronto, on the first Tuesday of June ensuing, at half-past seven o'clock in the evening, the attention of the Presbyteries, Presbytery Clerks, and other parties concerned, is directed to the following standing orders, sanctioned *ad interim* by the Synod at its last meeting:—