

affections come into exercise which in their variations of vividness give a history to each Christian singly." "It is of the very nature of animated piety to pass into the form of an individual history; and the more profound this piety is, the more decisively profound will it become." "Nevertheless, the most profound and elevated piety can never be unsocial—far from it; on the contrary, it will seek and find sympathy and communion." And here follows a question aimed at the class meeting: "Can that religious individuality which it was the very object of the Methodist revival to call forth and cherish—can it advance beyond a rudimental condition when, in a compulsory and mechanical manner, it is drawn forth from the bosom, and subjected to formal regulations; and when it is to be registered and reported weekly?" Taylor contrasts this life, which is the great subject of the chapter, with the church idea of Christianity, which is carried to an extreme in the church of Rome, and "beyond which that church knows nothing," according to which idea, the individual worshipper is not encouraged to cherish the belief that he individually is the object of the Divine complacency in a peculiar sense, but looks on himself as one of a mass called the church who are all moving onward according to an invariable rule of promotion to the haven of rest. "Christian piety," he says, "developed according to the church idea, will not often, if ever, take to itself the character of individuality," of which he had spoken: "but when developed according to the Methodist, or, as we now say, the 'Evangelistic' idea, it seldom fails to do so." Our readers will now understand what the element is which is the subject that chapter, and how it is only by garbling and distortion that he can be represented (as he is by implication by the *Guardian*,) as treating of an individual element in contrast with the social.

Taylor further says that while the ministry of our Lord seemed to inculcate mainly the principle of the Divine regard to each soul, the apostles in giving Christianity to the world as a visible scheme or church system, brought forward another principle, viz., the relative and social, in giving effect to which men are considered and treated less as insulated beings, and more as members of a body, embracing all those who are embraced in the affections of each, and comprehended in the circle of domestic obligations. The Wesleyan organ quotes the following passage from Taylor, but stops in the middle of a sentence: "It may be asked, has not Methodism shewn itself to be eminently a social scheme? we grant that it has, yet it is social only so far as the individual convert is individually concerned." We quote the rest of the sentence, which shews the meaning. "of the apostolic church idea it has seemed to be little conscious, or too unmindful." The very passage here quoted by the *Guardian*, when fully and fairly given, shews the falsity of its charge against Taylor, and that he never forgot the social organisation of Wesleyanism. He grants that it is eminently a social scheme; but its sociality is not of the kind to realize the apostolic church idea. This style of garbling sentences, of suppressing what an author says in formally treating of a subject, and then applying to that subject what he says on another, is but too characteristic of Arminian literature.

3. One of the so-called abbreviations of the articles of the Synod of Dort to which we referred in last *Record*, describes these articles as teaching that God has appointed the great mass of mankind to eternal damnation without any