

may have a pretext for destroying them, as saving some do what they will, and damning others do what they can. They allege, moreover, that it destroys the free agency and accountability of man, reducing him to the level of a mere machine; and that it destroys the necessity and efficacy of means, thus making all exertion vain and useless. After grossly caricaturing and vilifying this system in these and in other ways, attributing to those who hold it sentiments which they deny and abhor, and attempting to fasten on them inferences which they equally repudiate, the conclusion is arrived at by many of its enemies, that no Scripture can possibly teach Calvinism.

John Wesley and his followers have especially signalled themselves by this method of assault, and are a notable instance of the degree to which men may be carried away by blinded prejudice. Of them an eminent living divine (Dr. Candlish of Edinburgh) says, "we can afford to smile at the bitter hatred of Calvinism which breathes through the Wesleyan writings, when we perceive the caricature of that system which they set up to be attacked." We should astonish and horrify many of our readers were we to quote some of the revolting terms in which that hatred has been expressed. Garbled quotations, too, have been adduced to sustain misrepresentations, and passages cited apart from accompanying qualifications or explanations, and in a sense which the authors repudiate. We give a specimen. In our Confession of Faith there is an article which says, "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin." This passage is quoted as follows by Wesley, to prove that Calvinism teaches that sin necessarily comes to pass, "The almighty power of God extends itself to the first fall, and all other sins of angels and men!" The article teaches that the power, wisdom and goodness of God, are manifested in His providence, that His providence extends to all sin in the way of permitting it, that though He permits it, He neither is nor can be the author or approver of it; and that His permission is not a bare one, but is accompanied with His restraining sinful actions, and overruling them for good:—in short, the substance of it is contained in the two texts, "God in times past suffered all nations to walk in their own ways," "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Acts xiv. 16, Psalms lxxvi. 10. But by picking out of it words here and there, the article is tortured into saying that the power of God extends itself to the sins of angels and men, so that they sin by necessity!

When such is the bitter spirit and unscrupulous style in which Calvinism is commonly assailed, and especially by Methodists, we were not surprised in reading some articles lately published as the review of a pamphlet in the *Christian Guardian* newspaper, the organ of Wesleyan Methodism in this Province, to find that the writer's zeal had hurried him into making the gross-