

used which implies that it was never made at all. The *Guardian* says too that we laboured hard to convict it of wilful misrepresentation; whereas we confined ourselves to a brief statement of facts, and cited its treatment of Mr. Isaac Taylor as an instance of casting recklessly the foulest aspersions.

But let us see what it does not do with Taylor's book, as well as what it does. We may remark that in the passage from which we quoted in our first article, he sets forth that Wesleyanism is a *thorough* social organisation, not a *perfect* one as the *Guardian* represents; this would be, moreover, inconsistent with the hyper-organisation Taylor elsewhere ascribes to it, and with other passages of his book. The only portion of the work specifically devoted to Wesleyanism, to Methodism as organised by Wesley, is five of the closing chapters; and in one of these, whose subject is "Wesleyan Methodism, a system of religious instruction and discipline as towards the people," not only are its bands more than once alluded to, but its class meetings with their advantages and evils are passed under review, and in another chapter on Wesleyanism an Establishment, its organization is dwelt on at length. These things are the "provision for the social element in our nature" made by Wesleyanism, and to quote Taylor at length in regard to them would fill several of our pages; but the Wesleyan organ, in attempting to justify itself, suppresses all mention of them, and proceeds to quote from a chapter describing, not the organisation of Wesleyanism, or anything peculiar to Wesleyanism, but one of the elements in the religious awakening in England in the last century. Taylor's volume relates to this movement only, and to the Wesleyanism of Wesley's time considered as a part of his general subject. In treating of the founders of that movement, he does not confine himself to Wesley and his coadjutors, but includes such Calvinists as Whitefield (whom he describes as occupying the luminous centre on the field of Methodism) and Lady Huntingdon, assigning also in his chapter on her a lesser place to such men as Hervey, Romaine, and Toplady, who were Calvinistic ministers of the Church of England, and two of whom engaged in controversial warfare with Wesley. He says that notwithstanding Wesley's cautionary retractations, or Fletcher's counter-arguments, the substratum of the pulpit instruction on all hands was a full, free, and sovereignly bestowed salvation, wrought and obtained for men by the Son of God, and which might now, in this life—even in this very hour—be entered upon, and enjoyed by every one who thereto consented. After passing the founders of that movement under review, Taylor considers its elements, which he says were four, and to each of them he devotes a chapter. The first element he describes as an awakening of the religious consciousness of our relationship to God, the righteous Judge. If this awakening proceed, there supervenes what he calls the second element, "a consciousness of the relationship of God, the Father of Spirits, to the individual spirit, which is thus beginning to live the life divine." This belief and feeling of the individual relationship of God toward the soul individually, according to Taylor, in a most decisive manner attached to that awakening; and "the main purport of our Lord's discourses, especially of those which were addressed to his immediate followers, was to imprint this one idea upon their minds and hearts." "As the consequence of such a commencement as this, all those personally intense