

recklessness and ignorance of a writer who can gravely publish assertions so absurd, and which shew his utter ignorance of the meaning of the Confession, and of the works of Calvinistic systematic divines. The quotation, we need hardly say, forms the first section of the chapter on free-will, and is a description of the will of man as related to good and evil, and of the liberty with which it has been endowed by God, and which, as essential to its nature, it must ever retain amidst all spiritual changes. The remaining four sections describe the will of man in his unfallen, fallen, renewed and glorified states. The second section which describes the will of man in his state of innocence, is as follows: "Man in his state of innocency had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.

2. What we said in reference to the revolting charge against Mr. Isaac Taylor is next noticed; and here the Wesleyan organ, when professedly re-stating its original charge, almost suppresses it, suppresses also a material part of our charge against itself, using language, moreover, which implies that that part never was made at all, and while hardly taking the least notice of what Taylor says of the practices of Wesleyanism, proceeds to make one or two quotations from him, (to what effect we shall see) when he is describing the elements in the religious awakening which took place under the labours of Whitefield, Wesley and others in the course of last century.

It pares away its accusation of Taylor, till all that is left of it is this: "we accused Taylor of inventing a false argument, and contrary to facts." That our readers may judge how far this representation corresponds with the reality, we quote at length the original accusation. "We sometimes see cunning controversialists resorting to a peculiar trick, when they expect to be attacked with an unanswerable argument. They set out with making a charge against their opponents, exactly the same as that, they know, he has a right to make against themselves; or they charge him and his doctrines with the want of some essential quality, the possession of which is his chief advantage. For instance when Taylor wrote his work on, or rather against, Methodism, he knew that one of the chief advantages of the Methodist system is the manner in which it exercises and sanctifies and employs our social nature; he knew that it had always been remarkable for its social character and social means of grace; he therefore resorts to the trick of pretending that the chief defect of Methodism is that 'it makes no provision for the social element in our nature.' He pretends that it wants that which is one of its chief characteristics! Though this is a poor shift, yet it may serve the purpose of confusing and stupifying people."

This charge of lowest trickery and deliberate falsehood against a man of high Christian character, than whom there is no more distinguished writer living, is now, when professedly reproduced, dissolved away into "we accused Taylor of inventing a false argument, and contrary to facts." The Wesleyan organ was charged with using quotation marks in the above extract to the words "it makes no provision for the social element in our nature," so as to convey the impression that they were Taylor's, whereas no such passage is to be found in his book. This charge was explicitly made, and virtually a second time; yet not only is it passed over in silence in the reply, but language is afterwards