

mature and superficial; that in the Deed of Declaration or charter of Wesleyanism, there is no recognition of the rights and claims of the people, who are treated like the patients of a charity hospital; that in respect of the position of its ministers towards the people, it is constituted on a principle at variance with that of every Protestant church, and which is in harmony with nothing but the loftiest and most arrogant pretensions of the Romish hierarchy; that in respect of that position (of ministers toward the people) the Christian world is thus parted:—On the one side, stand all Protestant churches, Wesleyanism excepted; and on the other side, stands the church of Rome with its sympathizing adherents in the church of England, and—the Wesleyan conference. These are some or most of the leading defects which Taylor attributes to Wesleyanism; whereas, on the other hand, while he points out serious evils connected with the manner of its organization, the commencement of his very first sentence on this subject is as follows:—“Regarded either as a system of discipline for the people or as an establishment, Wesley’s Institute has a *high merit* on this ground—that social organization so thoroughly pervades it,” &c. We cannot enlarge further on this subject. Our readers will see from all we have said, that, when the Wesleyan organ descended, in a way which many a man with no pretensions to religion would spurn, to cast the foulest imputations on a man like Isaac Taylor, who has rendered eminent service to the cause of Christianity, these imputations were as unfounded as they were foul; and it is to be noticed too that, in defending itself, it suppressed all allusion to its forged quotation, and did not resort to the plea of its having been copied from another. Even though the pretended quotation should have originated with the *Guardian* itself, we do not accuse it of deliberate forgery; but only of presenting in this whole matter a specimen of its thorough recklessness and want of fair dealing.

The Westminster formularies are the standards of the many Presbyterian churches in the British dominions throughout the world and in the United States; and a statement from these would satisfy any reasonable man as to the doctrine of these churches on the subject to which it refers. In a former article we said that an assertion of the Wesleyan organ, that Calvinism separates the will of God from His counsel, was plainly contradicted by our standards, and we now add that it is explicitly contradicted there nearly a dozen of times. The fact that an assertion so absurd, and so glaringly opposite to the truth, is currently made by Methodist writers, is a sufficient testimony to their gross ignorance and unscrupulousness. Our very children know the contrary, for the shorter catechism tells them that “the decrees of God are His eternal purpose according to *the counsel of His will*.” In a corresponding passage in the confession, mention is made of “the most wise and holy counsel of His will:” in other passages, it says of God that “He is most wise, most holy, working all things according to the counsel of His immutable and most righteous will, for His own glory,” that the elect “He hath chosen in Christ unto everlasting glory out of His mere free grace and love, according to the *secret counsel* and good pleasure of His will,” and that in passing by others of our fallen, guilty race, this was “according to the unsearchable counsel of His own will, and to the praise of the glory of His justice.” Statements to the