

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA
BIBLE SOCIETY, TO 21st MARCH, 1851, TOWARDS THE
"JUBILEE BOND" OF THE BRITISH AND FOREIGN
BIBLE SOCIETY.

Amount already advertised	£740	16	8 1/2
Alma, Guelph, for Million Fund	0	10	0
Meaford, St. Vincent, Juvenile	0	16	3 1/2
Stratford, Juvenile	0	16	3
Collection, Wesleyan Methodists, Township of Drummond, Rev. J. Hales	0	16	3
Cavan and Masters Branch Bible Society, Million Fund, Collected by the Misses Preston and Harley Graham, S. S. Mahers	4	5	0
Wesleyan Methodist S. S. children, Kingsville, G. shield, Rev. W. Dignan, China	2	0	0
Miss Lodwell's Card, Colchester, for Connaught, per do. ..	1	10	0
A Jubilee Offering, Ingersoll	1	0	0
S. S. children, Reformed Presbyterian Church, James Street, Toronto, Rev. R. Johnson	1	5	0
Hond Head Branch Bible Society, Million Fund	8	1	1 1/2
Rowanville do. do.	1	5	0
Rowanville do. do.	4	0	0
Harrahville, late Nelson, Branch Bible Society, China... ..	6	5	0
Middle Road, Nelson do. do.	8	2	4
Dundas do. do.	3	12	8
Jersey Settlement, Juvenile	10	10	0
Woodstock Branch Bible Society, China	10	10	0
Brantford do. do.	13	0	0
Paris Auxiliary Bible Society	15	0	0
Hienheim Branch Bible Society	11	17	6
Embro do. do.	14	15	5
Boothville do. do.	3	10	1 1/2
Ingersoll do. do.	10	10	0
Theophilus James Watts, Infant, London	0	5	0
Blanchard Branch Bible Society	4	9	4
Stratford do. do.	15	0	0
Goderich, Juvenile	12	8	7 1/2
Berlin Branch Bible Society	9	12	11
Klora do. do.	4	10	0
Acton do. do. China	10	0	0
Erin do. do.	1	5	0
Union Grove S. School, Flamboro' West, Million Fund... ..	1	5	0
Mr. J. Laing, Middle Road, Nelson, do.	0	2	6
Hamilton Branch Bible Society, do.	26	5	9
Paris Auxiliary Bible Society, Collection, do. £3 1 1/2			
Do. Master Sinclair's Card do. 0 16 3			
Embro, collected by Master A. Wood, do. £0 10 0			
Do. do. do. E. Mathieson, do. 0 13 1 1/2			
London Branch Bible Society, do.	13	6	8 1/2
Blanchard do. do.	3	3	3
Galt do. do.	4	5	1 1/2
Eramosa do. do.	2	1	8
Guelph do. do.	6	16	7 1/2
Do. Mr. Savage, do.	1	0	0
Fergus Branch Bible Society, do.	10	0	0
Namagaweya, Mr. John Youart, do. £0 10 0			
Do. M. J. Easterbrook, do. 0 2 6			
Brampton Branch Bible Society, do.	0	12	6
U. P. Sabbath School children, Brantford, do.	11	0	0
	4	7	6

£1021 15 6

METHODISM AND CALVINISM.

MR. EDITOR,—

I have no doubt that is common with many other of the Presbyterian folks of Toronto, you have read in the *Christian Guardian* of the 29th March, published in this city, as the accredited organ of Wesleyan Methodism, an article signed "Tyro," and so far as the theology of the article is concerned, the name is perfectly indicative of the author's attainments; besides, so far as the ignorance of subjects with which every "Tyro" ought to be acquainted is concerned, the article is below criticism; but so far as the *Spirit* and *Jeanism* of the article are concerned, I think very differently; but for those features in its character, I would have passed "Tyro" by unnoticed, as time spent in attempting to cure such intellectual imbecilities is often lost.

The author who assumes the modest title of "Tyro," pretends to have read Dr. Beecher's learned but very erroneous Book on a pre-existent state, and it is probable he has read the book, but certainly not to much profit, if his review be a fair type of all that he has gleaned from the perusal of its pages.

The Review seems rather to be an attack on the Presbyterian Church, than a fair critical dissection of the views propounded by Dr. Beecher. Indeed the book is a mere apology for the wanton and gratuitous attack which the writer makes on Calvinism. Dr. Beecher's Treatise is

a book over which this dastardly writer attempts to whip Presbyterianism, yet let your readers notice the cunning with which the writer attempts to cover his animus. He does not use the word *Presbyterianism* in the whole article, but Calvinism is his phrase. Then when little Johnny, or Sally, or Mary, reads the *Christian*! *Guardian* in the morning, before breakfast, and says, Mr. what's Calvinism? Reply—my dear, I don't know; but I'll ask the class-leader at our next meeting, and he'll tell me. Meeting comes, and the question is put to the worthy leader—What is Calvinism? Leader draws a long face, shakes his head very sadly, and draws out, Oh! Calvinism is Presbyterianism. They are synonymous at class meeting, but it would not be safe to couple them in the pages of the *Christian Guardian*, more especially, or at the very time, when "Tyro" must have been purporting his credence for the *Guardian*, the Rev. Mr. Irvine, and the Rev. Mr. Thomas, both Presbyterians, and both Calvinists, were preaching in the Wesleyan papers, and preaching, as their platform in this city, the cause of missions and the cause of God!!!

Waiting at present all nature of the taste and clarity towards the above gentleman, shown in the publication of such an outline and label upon their doctrines, I would call attention to one or two points in which "Tyro" has betrayed at once a great deficiency—intellectual and in fact, in the Review of Dr. Edward Beecher; and, first of all, it is very plain, that he knows little of Dr. Beecher's sentiments as a Theologian, for Dr. Beecher does not propound his views of the Divine Sovereignty so explicitly, as to establish a Calvinistic character for his Theology.

2 The author of the Review certainly does not seem to have a very accurate conception of the Sublapsarian and Supra-lapsarian controversy.

3 He has also made a great discovery, which it is hoped he will publish. He actually tells us that Calvinism has had but "new school and old school." Pray, who ever heard of new and old school Calvinism? Surely Mr. "Tyro" must have been in dream land when he penned this statement; or else (we don't like imputations) he must have used the word *Calvinism* here, instead of the word *Presbyterianism*. *Jeanism* is a hard word; "a pious fraud," is also harsh, but the Reviewer may select out of our vocabulary any vocabulary he thinks fit. His very plainly (through his gossamer covering) shows at once the barrenness of his head and the hollowiness of his heart.

4 I beg to inform "Tyro," if he is ignorant of the fact, that if Calvinism be as he says, "the hot-bed of Unitarianism, Universalism, and Infidelity," (very charitable) then the Toplads and Romances of the Church of England; the Halls, and Henrys, and Fullers, of the Baptist Church; the Owens and Jays of the Congregational Church; the whole of the Churches *Presbyterians*, in England, Scotland, Ireland, in America and the British Colonies, and the 151,046 Welsh Methodists; all these, not to speak of the Waldensian and the Lutheran Churches in Germany, in Sweden and Norway, and Switzerland; all these are, according to the theology of the *Christian Guardian*, "The hot-bed of Unitarianism, Universalism, and Infidelity"!!!

5. He it noted by "Tyro," that, in a historical point of view, he has fallen into a serious error, for the churches in Geneva, in England, and in New England, that lapsed from the truth into the errors enumerated in the sturdy sentence just quoted, were invariably those who first abandoned Calvinism and became Arminian in doctrine; and never till they exchanged the sound dogmas, known by the name of the venerable and holy Reformer of Geneva, for the those of James Arminius and his Polagian forefathers, did such deadly heresies appear in the ranks of the Reformation. Every school-boy knows, that from the day that Congregationalism, in Old and New England, gave up subscription to the Westminster standards, and adopted the Theology of Arminius, or his modification by Baxter, from that very day Unitarianism and Universalism, &c., began to spread their leprous taint in the churches of Britain and America. What then is the inference? Why it is plainly this, that if Calvinism be the hot-bed of "Unitarianism, Universalism and Infidelity," much more must Arminianism be the "hot-bed" of such pestilential heresies, because these heresies never made their appearance in any branch, or among any individual Theologians of the Reformed Churches of Europe, till after they became Arminian.

Arminianism is therefore the first development of the triad with which "Tyro" has rounded his elegant and flourishing period. Mr. "Tyro" is the first writer I ever heard extolling the Theology of John Wesley—a man who in one page advocates Justification by Faith, and in the next designates "imputed righteousness as imputed sinfulness"—a man who expatiates in one page on the happiness of the believer "when he dies," and in another tells his admirers (see sermon on the rich man and Lazarus,) "that there is not a shadow of evidence" in the word of God, to prove that the souls of the saints enter heaven at death, he having found a new place, a *medium gradus*—not called purgatory, for the name would justly frighten many of the excellent members of the Wesleyan communion. John Wesley's middle state, he designates "the Anti-chamber of heaven." Such is a specimen of the Theology so extolled by "Tyro."

Yours, in charity,

A CALVINIST.

"Nothing can satisfy an offended conscience, but that which satisfied an offended God," says Henry; and well may that which satisfied an offended God, satisfy an offended conscience.—Rev. Thomas Adams.