

that John Wesley blundered egregiously when he declared that the Methodist Church was raised up for the express purpose of spreading scriptural holiness in the world, meaning by the expression this distinctive experience of Christian perfection, or, as the only other alternative, the Methodist Church has conspicuously failed in accomplishing its heaven-ordained mission.

If the fault is in Wesley, then it is a most serious, a foundational one, and should secure for him an estimate in the mind of the devout, thoughtful student of his life, much lower than that which posterity has given him.

But if Wesley's utterances on this subject are correct and will stand the closest scrutiny, then the leaders of the Methodist Church, in place of burning incense to denominational statistics, at centennial and other representative gatherings, should rather look for the robe of the weeping prophet that they might commiserate themselves and others over the desolations of Zion.

Moreover, it requires not much penetration of mind to discover the fact that this small percentage of professors of Christian perfection, however permeated with errors in doctrine in other directions, are more truly the lineal descendants of the Wesleys than all the others however they may boast of orthodoxy in the main. The very term "these holiness people" given possibly by way of reproach, or at all events as a title denoting distinctiveness, pronounces upon them as possibly true Methodists according to John Wesley's definition of the term, and at the same time implies that they who use the epithet make it impossible for them to claim that position, John Wesley being judge.

THE TENDENCY TO LEAN UPON OTHERS.

This is very marked in all, and it is never eradicated until our trust is fixed on God alone, if even then. But be it remarked that this disposition of soul is not destroyed when we simply repeat words of trust in God. Our willingness to trust in the arm of flesh may be as

decided after we adopt the Bible creed concerning this thing as before that epoch.

How we have witnessed this spirit manifested toward ourselves on the part of many since God thrust us out to the front in this work. We have been forced to the conclusion that it would not be a difficult matter to gather around us a personal following of professed Christians to whom our word would be as the very laws of the Bible. And we believe our experience is not exceptional in this thing, but must be the experience of every prominent person in Christian work; and we further remark that it is doubtless one of the subtlest forms of temptation whereby one can be assailed.

The Church was very young in its history when this spirit began to manifest itself. I am for Paul, I for Knox, I for Wesley, and I for Christ, but voices the very general falling into this universal temptation.

But the results of falling before such well circumstanced temptations are very sad indeed. "Cursed be the man that trusteth in men," is none too strongly worded to startle us into the terrible consequences of falling into Satan's trap, for it brings a withering blight, both on him who accepts the position of spiritual guide to others, as well as on those who become his dupes.

The professed follower of God through the Spirit, who permits even the spiritual denunciations of a brother professor of holiness to influence him in his obedient walk with God, has entered the path of danger; and he who solicits the offices of another to discover for him the mind of God in any direction has already fallen from grace.

Imagine one in confidential friendship with another, leaving the side of his friend to seek some one to find out the mind of his friend concerning any matter to report the same to him. Would not a man guilty of such conduct be called a hypocrite if all the time he continued to say that his confidential relations with his friend were not interrupted? How much more should similar conduct be execrated when it has to do with the Comforter and Guide into all truth, who has taken the place of Jesus in confiden-