

divine plan. "The kingdom of heaven is like a grain of mustard seed planted in the ground," growing a little every day, and gradually becoming "a great tree." This is the divine plan. The kingdom of heaven is like a toadstool, springing up in a night, and reaching its utmost growth often in a single day. This is the usual human outworking of the divine plan. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till (gradually) the whole was leavened." This is the divine plan. The kingdom of heaven is like soda put into sour milk from time to time, causing a sudden and tremendous effervescing for a little while, but soon dying away. This is the human outworking of the divine plan. Or if preferred, the one may be called ideal salvation, and the other, for want of a better term, the experimental. The difference between these two phases of the subject may be accounted for on the ground that salvation, as realized in human experience, involves not only divine but human agency, and the operations of the former are conditioned upon those of the latter, which are always more or less imperfectly fulfilled. Within the limits of human compliance, however, the divine part is, no doubt, always perfectly done; hence, whatever imperfection attaches to the work of grace in any heart, we must always be careful not to attribute it to the divine arrangement, but to the human compliance.

And does this presentation of the case antagonize the old-time Methodist doctrine of the double work? If so, I fear that old-time Methodist doctrine must have been only "going on unto perfection," but I am glad to know that it has been "growing in grace," and especially "in the *knowledge of the truth*," and it is to be hoped that it will become "perfect in this life." At all events, it would be sad for Methodism if it had gained no new light in Scripture interpretation in a century and a half.

But let us hear Mr. Wesley on this point. Speaking of a justified person, he says, "So long as he walketh in love (which he may always do), he worships in spirit and in truth. He keepeth the commandments of God, and doeth those things which are pleasing in His sight; so exercising himself as to have a conscience void of offence toward God and toward man. And He has power both over outward and inward sin, even

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