

and that in him Christianity reached its highest development, is to suppose an absurdity that one would think even an hide-bound Methodist could scarcely be guilty of, much less the usually liberal and progressive members of that communion. But it is often the unexpected that happens in this as well as in some other things. As a matter of fact, however, was John Wesley a disbeliever in the doctrine in question, and did he pronounce against it as the pastor referred to in the beginning of this article said he did? It must be frankly admitted that he did pronounce against a doctrine that resembles ours in one of its phases, while at the same time he was a sturdy advocate of the majority of the experiences involved in our doctrine.

The particular idea he combatted so nearly resembles ours that men who are not careful to examine, or who have not the ability to distinguish between things that differ and yet resemble, are to a certain extent excusable. Here is what John Wesley says in the General Rules: "Trampling under foot that enthusiastic doctrine that 'we are not to do good *unless our hearts are free to it*.'" And in the famous deliverance of his before the Moravian congregations in London, at the time of his separation from those saintly men, he calls this same idea "a doctrine of devils." Now the pastor, to whom I am indebted for the inspirations of this article, evidently thinks that the doctrine of the guidance of the Holy Spirit as taught by our Association and this pernicious heresy are one and the same thing. I have to say in reply that such is not the fact. The Moravians did not teach our Pentecostal doctrine, but a doctrine of emotional or impressional guidance, which they apparently got from the people called Quietists. We pay no heed to "our hearts being free" to do good or the contrary, we are not led by feelings which must necessarily be as variable as the mind, we take no stock in moods or inclinations, nor do we *depend* upon our own wisdom, but we do carry out the Bible injunctions, "trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge *Him* and *He* shall direct thy paths."

We take the words of Jesus as literally true, that the Holy Ghost would guide his disciples into all truth, and believe in Paul's doctrine that the Christian's body is the temple of the Holy Ghost: and so we depend upon Him for guidance in all matters great and small. A man who is guided by the promptings of his heart or governed by his feelings, is indeed an enthusiast in the full sense of the way meant by Wesley, but he who is led of the Spirit of God is a true follower of Jesus Christ, and therefore a level-headed man. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap," "but as many as are led by the Spirit of God, they are the sons of God," "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." John Wesley might have been right if he characterized the doctrine complained of as "a doctrine of devils," but the doctrine we preach we get from the Master Himself, and it is a doctrine of common sense, and fully in harmony with the spirit of Methodism.

If there are any that think otherwise let them give a reason for the hope that is in them, and we will look further into the matter. T. S. LINSFORT.

A PARALLEL.

Similes often become the vehicles of error by being made to go, as it is termed, on all fours, but are none the less helpful in the elucidation of a difficult subject. They are not to be rejected in their usefulness because of their deadly effects when used in the interests of evil any more than gunpowder or dynamite are.

The difficulties connected with understanding the walk in the Spirit must be very great if we consider how many apparently honest souls, in spite of genuine effort, fail either to understand this walk or successfully exemplify it.

It is with a view of meeting these difficulties that we call attention to a close and extended consideration of the following simile or parallelism ready to our hand in the New Testament Scripture.