

work, we may well ask? That some, who profess to have this experience, do, is a fact of which we are frequently made cognizant, from many sources.

To us this mystery is inexplicable. For this experience is so grand and glorious that it prompts us to "forbid not" others, whether beliefs harmonize or not, provided there be the apparent, honest effort to help seeking souls into an improved Christian experience; and we are only called to act on the defensive when, in their zeal, they turn their arms against our efforts in the same direction? And even when forced to use the weapons of defence, it is only to the extent of doing what we may to take hindrances to our individual work out of the way. Indeed, we cannot possibly see how those who have this Methodist testimony can spare time from the hungry souls around them to criticise the methods of others, when those methods criticised do not play Sir Oracle, and demand the submission of the conscience to human dictation.

Look again at the definition. This Christian Methodist "is, therefore, happy in God; yea, always happy, as having in Him a well of water springing up into everlasting life and overflowing his soul with peace and joy." Mark the words *always happy*, that is, happy by the year, without a moment's interruption of that happiness, peace and joy in the Holy Ghost. Are all these necessary to constitute him a true Methodist, *i.e.*, Christian? But is it thinkable that he could thus be always happy with an imperfect record, that is, without having the witness of the Spirit that all he did was right? Suppose even doubt concerning the rightness or wrongness of some act just committed came into the soul, would it be possible to have this peace and joy in God continue? To teach this would be rank Antinomianism, as much as to say that this peace and joy could go on where there was conscious condemnation for sins of omission or commission.

Certainly, then, if this definition of a Christian Methodist is to be accepted, it must imply a clean record before God in all the thoughts, words and deeds of

life; and that in such positive form as to carry with it, not only the well done of the Master in the heart of God, but also the knowledge of that fact in the heart of him who is thus rejoicing evermore.

Now, if any person can show how one can have the witness of God to the righteousness of the acts of life and *not* have it at the same time, it is in order for him to rise and explain how a Methodist Christian can rejoice continually, and yet ever and anon be conscious of sins of omission, to say nothing of commission, prompting the prayer, Lord forgive me my sins.

Then will follow also the necessity of showing how a man can walk worthy of God unto all pleasing, who does not walk in the Spirit; that is, be led by the Spirit continually as the one and only law of life.

And so we return from this connected argument to our first difficulty, which is, How can a man, who lives up to this Wesleyan standard, find time or inclination either to oppose, or fail to recognize, our work as that which demands his hearty God-speed?

As to any professed Christian who, whilst accepting this standard, sanctioned by the Wesleys, consciously fails to live up to it, taking exception to our work, we hesitate not to treat him as did Nehemiah the would-be obstructors of his day. For until they learn to live up to their creed, the condemnation of that creed anathematizes their every effort to hinder the profession and propagation of the creed which they endorse. Even if those methods are faulty, their business is to attend to the beam in their own eyes before criticising the defects in another's orb of vision.

As to other objectors, all we can say at present is, that when all hungry souls are fed it will be time enough to discuss their objections. Albeit we are perfectly aware that these objections, in the meantime, do tend to hinder many from looking into the whole subject, with sufficient care to gain an intelligent knowledge as to whether these objections are of sufficient importance to hinder them in securing for themselves the promised benefits.