

we remark in the passing, can be made misleading, if dissociated from the clear apprehension of the fact which he indicates by them, and many do so abuse them to the damage of themselves and others. But when they are simply made to do the service which Wesley intended, viz., to direct attention to the fact of the alternate sinning and repenting experience of the justified state, they serve their purpose fully.

To spend time in discussions as to whether a man can be a believer and have sin in him, or to be occupied much with nice disquisitions concerning the nature of inbred sin, is not in our line. The fact stares us in the face that there are multitudes in the churches who illustrate Wesley's teaching of inbred sin, and our business is, having escaped into a better experience ourselves, to do what little we can to bring as many as possible into like precious faith, whilst our constant exhortation to others is to go and do likewise: First, get rid of inbred sin yourself, that is, get from this life of alternate sinning and repenting into that of perfect obedience, and then lend a helping hand to others.

Again, John Wesley proved by actual experience that a believer might be freed from sin, and live a holy, pure, sanctified life. That is, that this fact of alternate condemnation on account of sin, and freedom from it through forgiveness obtained, might give place to an experience where supreme love reigned in the heart, securing perfect and continuous obedience to all the law of God, and, as a consequence, continued freedom from all condemnation for sin. This he accepts as a fact taught in the Bible, and illustrated in his own life, and in the lives of multitudes with whom he was intimately acquainted.

Of course, Wesley used names to indicate this experience. But those names are apt to be misleading unless they are intimately connected with the fact indicated. If so connected, it matters not which of his names we use—"perfect love," "entire sanctification," "full salvation," or his favorite one, "Christian perfection,"—they all mean one and the same thing, viz., that something which every truly justified soul eagerly pants

after, and never can be fully satisfied until it is obtained.

Wesley taught clearly and unmistakably that this was obtainable by faith, and therefore possible now.

Our constant advice to others is, keep your minds steadily on the facts of experience. If satisfied with your justification as a positive fact, and if dissatisfied with your present experience in the justified state, and panting for a full orbed New Testament experience, take the matter to your kind heavenly Parent. Study first, and before all other books, the Bible, under the guidance of the Holy Spirit, concerning this thing.

Read Wesley's writings on the subject, as perhaps the best after the Bible, but as by no means so exhaustive as to have left nothing to be written by others. But, we repeat the thought, be more anxious to secure the coveted experience of a holy life, walking in all the commandments of the Lord blameless, than to obtain a correct creed, however valuable that may be.

RECOGNITION OF THE HOLY SPIRIT'S WORK BY STANDARD WRITERS.

"Diman's Theistic Argument" is a very recent work treating, as its name imports, of the various philosophical arguments for the existence of the Deity, and the attempts made by skeptical writers to refute them. It is a work full of profound and powerful thinking, handling the sophistries and mistaken logic of materialism with giant strength and consummate skill, and pervaded throughout with a noble candor that seems to proceed from a supreme consciousness of being in the right, and a full and clear intellectual view of both sides of the argument under consideration. The book forms one of the textbooks required to be mastered by the probationers for the ministry of the Methodist Church. From its final chapter we take an extract which, as this is a representative work, may be regarded as a significant and unmistakable indication of the tendency of the highest thought of the Christian Church of