

For it is felt that if this fails then they will have nothing left.

To explain ourselves more fully: He who walks in legalism, no matter how many blessings he may have received, and under whatever names, fails to live a justified life, "For by the deeds of the law shall no flesh be justified." In no one direction is this sense of condemnation realized more than that concerning Holy Ghost power. No matter how great the apparent success, at times, still, conscious lack is ever and anon realized, for it is he that is led of the Spirit, and he only, who is conscious of Holy Ghost power up to the full measure of Jesus' promise, and Pentecostal experience.

Now the lack of this power tends to breed faulty views concerning the present dispensation. It is both misunderstood and underrated. Such an one feels that there is either a lack in it or in himself. If now it is hinted at, or better, boldly stated that the lack is in the dispensation, how natural for him to eagerly seize on this consolation, and thenceforth, in sighing over his own personal lack, to sigh for the personal reign of Christ, when he has learned to think this felt lack will be fully met.

The confessional was erected to meet the desire of those who wished to retain sin and still have the benefits of pardon. The doctrine of *two natures* was invented for the benefit of those who wished to live in sin that grace might abound, and this doctrine has achieved its triumphs chiefly amongst those who, however sincere, after having begun in the Spirit, are trying to be made perfect in the use of legalistic observances rather than by absolute obedience to the Spirit.

We have no fear that any who continue to walk in the Spirit, in the absolute sense, will be seduced from their liberty in Christ Jesus into the hard bondage of which these plausible doctrines are the livery. But where the walk in the Spirit is, at best, but a profession, such are the lawful prey of this and all other human devices.

We have no quarrel with those who hold to this creed, providing they look upon it as non-essential, as pure specu-

lation. Then, with them, we can roam the fields of speculation and agree to differ, learning each to respect the other's views whilst we compare notes for mutual advantage. In indulging in this harmless spirit, at times, we have found, when reading over the book of Revelation rapidly at one sitting, that it took shape and suggested analogies and coincidences scarcely obtainable otherwise.

One train of thought suggested thereby led us to hazard the opinion that the chaining of Satan for a limited time might easily be made coincident with the absolute cessation of persecution under *death*. If so, then the millenium commenced about a century ago, and is still with us. For certainly this century contrasts with all previous ones since the death of Christ, in that no government now dares condemn to the stake or any other form of death any man for simply being a Christian, and it is just possible that a time may come when Satan's chain shall be again broken, and men, for conscience' sake, again be put to death.

But, be this as it may, we claim the right to speculate on this or any other part of the mysteries of the Apocalypse as well as others, and may be pardoned the vanity of even imagining our speculations to be on a par, as far as truthfulness is concerned, with those of the Premillenarians, adding, that if they will not accept them as such, they will not by that act establish the correctness of their own theories or weaken ours.

Our personal experience of the Pentecostal gift causes us to feel that in it is wrapped up the salvation of the world, and that they who reject it would reject Christ if He again came to dwell on earth. "If they believe not Moses and the prophets, neither would they believe though one should rise from the dead."

"The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.—*Wesley*."

MANY persons have quickness enough to discover their faults, who have not energy enough to eradicate them.—*Mrs. H. B. Stowe*.