

We don't mean that Protestantism that has laid its conscience at the door of Protestant Churches, making the authorities thereof do for them what the authorities of the Roman Catholic Church do for their devotees.

We believe that the division that was made by Jesus' words on that day when many of His disciples walked no more with Him, exists to-day. Many did not walk with Him, indicates that some did walk with Him. Are you amongst the "some" or the "many"?

Is your walk one of continuity? Do you walk in the Spirit and thus not fulfil the lusts of the flesh by the year? Or do you take spells of walking no more with Him? Is there any danger of your sinning the "sin against the Holy Ghost that shall not be forgiven either in this world or that which is to come," by your refusal to walk with Him? Never mind about infirmities. Don't continually prate about the weakness of the flesh. No one denies that Peter, when he walked on the water, did not thus walk by confidence in the arm of flesh. He knew the uselessness then better than ever before of putting his confidence in princes. By walking with Jesus, he walked on the water. By the walk in the Spirit we can walk on the water—the water of triumphing over infirmities of flesh—the water of human weakness—the water of inbred sin, and all those other waters which the devil delights in presenting as lions in the path.

Is it possible to walk in the Spirit by the year? Could the disciples that turned back and walked no longer with Him have continued to walk with Him by the year? What was then to prevent them? Nothing but their unbelief. They would not believe what He said, simply because they did not understand it.

Would it not have been far better for them had they continued to walk without this understanding? Oh, but that would not have been acting in harmony with the dictates of common sense. How was it to be expected that they should walk with one that they did not understand, and who did not make any apparent effort to be understood?

So they just followed their "tendencies" and walked the other way.

They had turned to Jesus. They in fact had forsaken all and followed Him, but the strain became too intense—the language became Greek. They apparently had only started to follow where they understood, not all the way.

Are there any lineal descendants of this same class of disciples to-day? Are there any who have started well but turned back on finding that to "believe on the Lord Jesus Christ and be saved," meant to believe all He said, including what He said about the Comforter being the guide into all truth, and the teacher of all things, and to act upon that belief?

We believe there is.

We believe there are stumblers—finders of hard sayings, who turn back and walk no more with Him—who retain their nominal connection with the churches, and the form of godliness, but who deny the power of the Holy Ghost to lead into all truth and to teach all things. And it is out of just this class that the ranks of the persecutors are recruited.

H. DICKENSON.

MY EXPERIENCE.

Nearly three years I've walked with God,
And had I only known the road
I might have walked it all these years,
Instead of living filled with fears.
Sometimes was weak and sometimes strong,
But never happy very long:
Was ever and anon backsliding,
Not knowing how to keep abiding.
When Jesus said, "Abide in Me,"
The Holy Ghost, He did foresee,
Would dwell in them as Guide supreme,
And thus they could abide in Him.
So when to let Him I was willing,
The Holy Ghost made me His dwelling.
Ank now 'tis easy to abide,
'Tis but to obey my unerring Guide.
Guidance divine, a simple creed,
Yet it supplies my every need.
A panacea for all my ill,
Which does my soul with rapture fill.
Makes me rejoice when I am sad,
Give thanks when everything looks bad.
Oft in the morning when I wake,
And view the course my steps must take,
My heart would be o'erwhelmed with fear,
If faith did not the Spirit hear,—