

We also note that a significant history has been going on in the churches where our work has been definitely opposed and either violently driven out or cold shouldered away. How we have watched the persistent, nay, even frantic efforts on the part of some to check the evident spiritual blight which has, thus far without exception, fallen upon all such. Indeed, we are inclined to think that the tremendous pressure endured by those who have attempted to withstand the blighting effects of such rejection on the part of churches, has jeopardized the very health of those so acting.

On the other hand, we have taken note of the fact that where such open rejection of our work did not take place, no such blight has fallen. We suspect that some time in the future it will be in order to be more specific in our allusions to this important matter, for the good of all concerned.

That we are not more minute at the present time we suspect is because not enough in the Association have been emancipated from the erroneous Mediæval teachings concerning God's loving government of his creature man, and so would be liable to sin against the first principles of God's character whilst contemplating his *apparent* judgments on those who are made object lessons to others when opposing his work.

Suppose ye, said Christ, that the men upon whom the Siloam tower fell, or those killed by Pilate, were sinners above all others because they suffered such things? So, to-day, it may be asked, and will be asked at the right time, suppose ye that they who suffer openly, as the result of antagonism to this spiritual movement, are sinners above all others? And a like answer we

believe will be the correct one for both questions.

The simple accident of one coming up against this movement, and of another, who would act after a similar pattern, not coming in contact with it, should not in strict justice make a difference between them. In both cases the active opposition of the one and the passive indifference of the other, in all likelihood, range them before God equally.

If it be necessary that the world must be regenerated along the lines of divine guidance, and if the power of this truth to hurt when improperly handled be simply a truth to be ranged side by side with the truth that fire will burn when improperly dealt with, it may mean no more in the one case than in the other. If fire did not always hurt when antagonized, and if every one who publicly opposed it was not made an object lesson, and that, too, after a public manner, how could the world properly utilize its help in civilization!

We but slightly indicate a possible analogy here and by no means intend at present to work out the figure in detail. Our present purpose is served when we simply intimate that some day we may be called on to still further revolutionize many of the post-Pentecostal notions which have been originated by the legalistic followers of Christ, and accepted by Christendom as fully proved.

THE PEACE OF GOD.

THIS is only known as an experience. But its true description by those who thus know it is useful to all who have it not, that they may by these descriptive tokens be undeceived when tempted to claim a spurious article as the genuine one.

There be many who cry, peace, peace,