

sided flying must make. We must use both our wings, or not try to fly at all.

It may be that for some the "snare of the fowler" is some subtle form of sin, some hidden want of consecration. Where this is the case, the wing of trust may seem to be all right, but the wing of surrender hangs idly down; and it is just as hopeless to try to fly with the wing of trust alone, as with the wing of surrender alone. Both wings must be used, or no flying is possible.

Or perhaps the soul may feel as if it were in a prison from which it cannot escape, and consequently is debarred from mounting up on wings. No earthly bars can ever imprison the soul. No walls, however high, or bolts, however strong, can imprison an eagle, so long as there is an open way upward; and earth's power can never hold the soul in prison, while the upward way is kept open and free. Our enemies may build walls around us as high as they please, but they cannot build any barrier between us and God; and if we "mount up with wings," we can fly higher than any of their walls can ever reach.

If we find ourselves imprisoned, then, we may be sure of this, that it is not our earthly environment that constitutes our prison-house, for the soul's wings scorn all paltry bars and walls of earth's making. The only thing that can really imprison the soul is something that hinders its upward flight. The Prophet tells us that it is our iniquities that have separated between us and our God, and our sins that have hid His face from us. Therefore, if our soul is imprisoned, it must be because some indulged sin has built a barrier between us and the Lord, and we cannot fly until this sin is given up and put out of the way.