

teredly teach and guide them. But in that case it is the Holy One and not their prejudice which makes such speech. If then the Spirit by direct revelation causes anyone to leave this matter untouched and themselves uninfluenced by what is written, who are we that we should dictate to God? But so many who have even commenced to walk in the Spirit fail to illustrate that walk in every direction that we are justified in making our request to all our readers of this class to be sure that they treat this serious matter by direct revelation from the Spirit, and in no other way.

NOT A SECT AND YET MORE CONSOLIDATED THAN ANY SECT.

All sects have outward visible peculiarities, either in dress, in worship or in creed, or possibly in all three. The heresy of all heresies amongst some sects is latitudinarianism on the dress question. Genuflections, bowing the head and similar outward visible signs of worship are essentials in another class of sects, whilst rigidity of definition concerning pet doctrines characterizes them all. This movement drives a coach-and-four through all such distinctive badges.

Sects, like all other human organizations, have their human machinery for preserving their distinctiveness, their homogeneity; this movement has not, nor can it have, without self-destruction, such machinery.

Sectics, from the necessities of their creeds, are proselytes, more or less intense, according to their zeal for their denomination. It is impossible for them not to be gratified when members of other sects forsake their former church homes to unite with theirs. Such emotions are impossible to the representatives of this movement. Hence the spirit of proselytism cannot exist in it whilst it remains the movement it is.

For one to leave any denomination, not excepting the Catholic or Unitarian, in order to join the Association, would be pronounced on as not having apprehended the true nature of this movement. Hence, also, the spirit of come-outism can obtain no favour from those

who walk in the Spirit. The act of coming out of one or all denominations can neither fit one the better to become a part of this movement, or be exhibited as proof, even in part, of one's walk in the Spirit. This movement has nothing to do with the one spirit or the other in the way of promoting or sympathizing with either.

Sects covet the gifts of the eloquent, the unctuous, the rich, and fatten on them when secured. They ever cry from the platform and the press, give us wealth of intellect, wealth of eloquence and *wealth*, and we will speedily convert the world. This movement, on the contrary, covets none of these things, and is ready to concentrate its energies as readily on the one who is conspicuous by the absence of all these things as upon the rich, the intellectual or the eloquent.

We remark here that it is quite possible when *this* test of true spirituality is brought to the front, that some members of the Association will find that they are unable to measure up to the standard, and so either get right with God in this respect or be publicly weeded out of the movement, even as they are now so weeded out in the sight of God.

Sects put the ban of their anathema on all who become obnoxious to their tribunals, and require such condemned ones, if they wish to be restored to membership, to undergo pains and penalties according to formulated human rules. In this movement, when any make false claims to the walk in the Spirit, their claims are disallowed, it is true, but so soon as they do really walk in the Spirit, this fact is as readily admitted by all the spiritual, and without pains or penalties after some prescribed formula. Those who are spiritual are gladly recognized, and they instantly become one in the Spirit with them, no formula of acceptance intervening. They who are not spiritual are recognized as such in spite of all protestations to the contrary. Moreover, profession and attendance at any or all gatherings have no obstruction opposed to them, no matter what the character or peculiarities of any so acting. It is only when