

costal days, and what is occurring now. And we presume there is just as much danger of "legalism" and "leave" of the Pharisees" creeping in unawares, now as then. To this end do we utter this word of exhortation, "beware."

We in this generation should be advantaged by the troubles brought into the ancient churches by their legalistic practices and should avoid them.

Having had the "dress question" the "prayer question" the "Bible question" the "Divinity question" the "church question" the "Divine healing question" and a whole host of other questions settled, we should "stand fast in the liberty wherewith we have been made free and be not again entangled with the yoke of bondage." This I say, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh."

For if so be that we are again entangled in yokes of ordinances, and baptisms, and Bible readings, and fastings, and long prayers, it certainly can be said of us as was said of the Galatians "Christ profiteth you nothing"—"Ye are fallen from grace."

As persecution of this way goes on and it will, the question of the formation of a new sect will be pressing itself forward for attention. And we have no dogmatic utterances here. We don't presume to *know* the will of God for anyone but ourselves in this connection, and we have no hesitation in saying that we know of no reason why a new sect should appear on the horizon. We already have organization—the Canadian Holiness Association—which has hitherto been confined to the Jew. We presume there will be as much resistance to the advent of the gentile in our midst as there was in olden times. This organization appears to have been sufficient to spy out the land hitherto. This organization consists of all those, either in or out of existing churches, Christian or Pagan, who walk or are honestly examining about the walk in the Spirit,

whether their names are on the books of the Association or not. It is being discovered these days that many who have been to the churches as "dogs and sorcerers" are living righteous lives after the pattern of Jesus Christ. With confidence then we of this persuasion draw nigh to such, with no more fear of contamination than Jesus had of the publicans of his day, just as he drew near the woman taken in adultery, or to Nicodemus, and with this gospel of "divine guidance" or "power to please God" or "righteous living" recognize the universality of the brotherhood-of-man, and "proclaim to all around, what a dear Saviour we have found"

THE TANGLED WEB.

This tangled web of mine,
Wherein I find so little good or fair,
May yet, if trusted to Thy love and care,
Take on a light divine.

And "through the glass" I see
That even my mistakes, my faults, my sins,
Have taught me how Thy comforting begins,
And shown the way to Thee.

How all these wrongs we see
Can lead 'o' right, I do not understand;
But e'er the daylight breaks I clasp Thy hand,
And trust myself to Thee. *S. L.*

The sympathies formed by grace far surpass those formed by nature. —*Wesley.*

If, like Herod, you have some particular sin, for which you cannot bear reproof, you are deceiving yourself by supposing your joys are a proof of your conversion.

The rich young man calculates to do something which will earn heaven. He will accomplish it by some bold stroke of righteousness, some grand supererogation. He has kept the decalogue until he is tired of so tame a righteousness. The Lord shows him there is a price infinitely below the value of heaven which he is not willing to pay. *Whedon.*