

posture "toward the Comforter," than real possession.

Indeed, many give full proof that this is their desired ministry.

For some years we exchanged with *The King's Highway*, and at one time negotiations were initiated by it looking towards some form of close alliance between our magazines. There came a time, however, when we made remarks on one of its articles. The subject was, "Living at One's Best." We maintained the fact that the aspirations in the article after living at one's best and the exhortations to others implied that the writer thereof did not live at his best for God, and had not been so living during the previous year. We also intimated that such was not our experience, and indicated the way to change the one experience for the other. Now, it so happened, by way of coincidence, that shortly after *The King's Highway* ceased to come to our office, as an exchange. We ask, in all soberness, does not this history show that the gospel of aspiration is decidedly preferable to that of possession, so far as the writers of that periodical are concerned? And now, after years of this aspiration, here we have this gospel still preached in its pages. This passage, quoted by *The Guide*, implies that the editor of *The King's Highway* has not yet received the promise of the Father; and, taken together with the other fact, it awakens the suspicion that he does not in reality wish to come out from the ranks of beggarly want.

This is all good gospel to other holiness periodicals, who are ever ready to do likewise. Yes, there are multitudes of professed seekers of the gift of the Holy Ghost who are ready to join others in this seeking process, provided always they give full evidence that they do not want to get beyond the beggar line, that is, "be fortified against the erroneous and fanatical views entertained in certain quarters, which are of decidedly dangerous tendency, as facts fully show."

✍ If any party has a copy of the *EXPOSITOR*, dated September, 1883, and can spare it, kindly communicate with this office.

AN UNSCRIPTURAL SET OF DIRECTIONS.

"Such a life as this is only possible when attended by the *constant indwelling of the Holy Ghost*. And this is the promise of the Saviour to His sorrowing disciples. 'He dwel'eth with you *and shall be in you*.' In order to have this continual abiding and indwelling of the Blessed Comforter, we must be meek and quiet in spirit, free from worldly agitations, looking unto Jesus with that attitude of soul which says, 'Lord, what wilt Thou have me to do?' free from all selfish desires, in order that we may cherish and obey the slightest intimations of God's desires, not resisting or grieving the tender dove-like Spirit of God, but in all things yielding a ready obedience to our Heavenly Guest. The Lord help and save us for Christ's sake." —DUGAN CLARK, in *Guide to Holiness*.

This is clearly putting the cart before the horse, and must inevitably prevent any one who so acts from reaching the desired good.

We must have this continual abiding and indwelling of the Blessed Comforter before we can be meek and quiet in spirit and free from worldly agitations. If when tempest tossed by these gales we accept the Spirit and begin to walk in Him, then it is that a divine power says to the winds and the waves, "Peace, be still."

"Lord, what wilt Thou have me to do?" will do for the speech of a red-handed Saul, when feeling his way to Christ, but is not the language of one who has come to Him and is walking in the Spirit, for such an one knows his Father's will and does it with delight; and, moreover, he can learn his Master's will as readily when surrounded by the turmoil and confusion of busy everyday life, as when shut out therefrom by the walls and closed door of his closet of silence.

Willingness to obey the Holy Spirit in every particular is freedom from selfish desires, and this attitude of the soul can come to one any instant, for it is simply an act of choice.