

examined, they will be found to put an extinguisher on all such hopes. Jesus ever taught that shouldering the cross was the first and essential qualification for *commencing* to be His disciple. So, in this case, the first step towards successfully seeking this experience is frank and full identification with the movement. So long as one shrinks from such a step, just so long does he close this kingdom of heaven against himself.

And this thought not only agrees with the teaching of Christ, but is reasonable to the last degree. Men are called on to examine to their heart's content this movement, and not to commit themselves to it until honestly convinced that it is of God; till they assure themselves fully that the Pentecostal experience here taught is that identical experience promised by Jesus Christ, and illustrated by the first Christians; indeed, till the whole matter is thoroughly and exhaustively examined into. Then, if convinced that this identical experience is embalmed in the lives or teaching of the *representative* parties who compose this movement, the very first step towards securing like precious faith must be to accept fully the position of one who has, for all time, openly and above board, chosen to be identified with the work, no matter how long this attitude of a seeker fails to be superseded by that of being a possessor.

We witnessed this reasonable history in one who commenced to walk in the Spirit, at the late convention. The first testimony he gave stated that he had now, after years of honest investigation, having cautiously considered this movement from every standpoint, come to the conclusion that it was of God, and that accordingly he now fully identified himself with it as a seeker of the Pentecostal life. It surprised no one that this brother could, the very next day, tell of conscious possession. But we are assured that if he had put off the act of public identification, he would still be a mere onlooker. If the day of the Lord is near in the valley of decision, it is far off in the desert of indecision.

"SOUNDING souls, are seldom souls that are sound.

EXPOSITION.

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc.—Eph. iv. 11.

What an amount of close, careful study has been given to this passage, in order to discover some precedent for church orders! But the outcome of this scrutiny has been confusing in the extreme, as the different church orders in the various denominations prove. Nearly all students of this epistle admit that if they could only get at the apostle's meaning, the passage would be an authoritative precedent for the Christian Church to the end of the world, seeing there is no doubt of its having been written by the great apostle of the Gentile world.

Well, why not adopt it as far as it can be understood? Then, in the first place, there would be an order of apostles. But from this order, men, through a sense of modesty, shrink, because, we are inclined to think, of the exceptional and unscriptural qualities with which the first apostles have been clothed. At all events, this classification of St. Paul is generally rejected by Christendom, or is confined in its following to a couple of very obscure sects.

So, too, the order of prophets is ruled out. The Church neither looks for individuals of this class, as expecting to find them, nor would it hesitate to treat with ridicule any who made claim to such distinction.

The order of evangelists is not wholly ignored, for a certain class now adopting this name is tolerated in some branches of Protestantism, and bids fair to secure universal recognition. Albeit, there is no certainty that they exactly, or even approximately, resemble the evangelists here specified.

Pastors as an order are fully recognized at present, and so, also, are teachers, although there is not the same sharpness of definition clinging to the latter; for there is some confusion of ideas as to whether it means the Sunday-school teacher or the pastor when he turns instructor, either in the Bible-class or the pulpit.

Taking the subject, therefore, as a