

TO SEEKERS OF HOLINESS.

We have been requested to write some articles whose aim would be to help any who are desirous of entering into the walk in the Spirit.

Our recommendation to all such seekers is, go about the matter as if you meant business. If by any manner of means you can get into the company of one or more who, you have reason to expect, illustrate this life, do so; and inquire frankly and fully of them, to learn what you can from their experience.

Better still, if you can manage to attend any weekly meetings, conventions or camp-meetings, where a number profess to have the experience, don't let trivial matters block up your way. Manage to get there as often as possible. When there, examine carefully, take nothing as absolute truth, and do not be swayed unduly by unction, or eloquence, or want of them in the speakers. Question privately the speakers when you have the opportunity, even question publicly when the way opens and you are sure that your motive is only to gain help.

As soon as convenient take these friends into your confidence as to your real need. In the meantime compare all with Christ's distinct teaching. Prove all things, hold fast only that which is good, and let go whatever will not abide this scrutinizing process. Be in haste about the whole matter, but never in a hurry.

Any one who is not eager to take some such course as here sketched, even if he does occasionally take the attitude of a professed seeker of this grace, of a certainty is not an honest inquirer after truth.

To any who may see this number of the EXPOSITOR, and, although ready to adopt the course above marked out, are hindered by surrounding circumstances, we suggest the propriety of correspondence with any of the officers of the Association, or any other representative members whose addresses they may learn.

Speaking for ourselves, we can say that, although we have spent many hours in answering such letters of inquiry, we are as ready as ever to offer our time and ability to all requiring them, and believe we can speak as con-

fidently of the readiness of others for like individual work.

If any who have posed as seekers of righteousness in the Holy Ghost should find that their profession of this attitude will not measure up to this test of sincerity, we would suggest that it is better for all concerned, themselves included, that their hypocrisy should be made manifest.

And yet, in writing the above we do not thereby refuse to furnish articles calculated to help sincere, earnest seekers into this experience, but we shall ever look upon the pen as supplemental to the living voice. It is by living witness, by life, heart-preaching, that this Gospel is to be spread. But the pen has its place in propagating this truth, and helping earnest souls into its enjoyment, although that place be a subordinate one. And so we expect, from time to time, as heretofore, to write articles for the special use of real seekers after full salvation.

FALSE ISSUES.

"When we compare Christianity, as it presents itself to us in the Founder and in the first preachers of His Gospel, with the predictions of the Old Testament, it becomes at once evident that they do not agree fully and literally. There is no similarity and conformity between prophecy and issue."—*A deliverance of higher criticism.*

This conclusion is inevitable, when modern and early Christianity are regarded as synonymous. And, as very few, indeed, admit the possibility of a radical difference between the two, higher critics unwittingly make the contrast between prophecy and modern Christianity to be the same as that between prophecy and early Christianity. The conclusion arrived at by these critics is all right, but the premises are wrong.

The utmost that the present extensive crusade against heathenism promises to accomplish, is to transform heathendom into modern Christendom. Take, now, Christendom as it is, and have it co-extensive with the world, and then see if the prophecies which describe Christ's