

taken their first and only instructions concerning the whole matter from the Spirit, have proved to the spiritual that they do not belong to this movement as illustrators thereof—at best, they are but seekers concerning the walk in the Spirit.

As seekers, we are ready to welcome them as hearers at our meetings or readers of our writings, and will gladly do what we may to aid them in their worthy quest. But for them henceforth to pose as illustrators of this walk in the Spirit is to sin against light and knowledge. Nay, to be true to truth, they should hasten to let others know that they are not of this movement, that is, not an integral part thereof.

It is very likely that onlookers will be unable to understand such work, and will wonder at the apparent eagerness evinced to repel from rather than attract to the Association. Especially will this spirit be misunderstood by those who stumble over these or other future writings in the EXPOSITOR. For the only possible way to understand the matter is the very way because of their not taking which, they stumble. Individual inquiry at the mouth of God, in the way prescribed by Jesus, only can obtain such satisfactory result. But it is because they have not or do not take such course that they now are in difficulty, and that trouble must continue until the true course is taken. But until they so act they are outside this movement, as far as experience is concerned, and it is decidedly best for all concerned, themselves included, that this their position should be fully known by all interested parties.

As to occasional readers of the EXPOSITOR who do not in any sense identify themselves with the movement which it represents, we cannot but have our sympathies aroused somewhat over the possible shock they may receive by seeing some of their most cherished beliefs handled after a cold, critical manner. But as our chief work is to establish in the earth this identical walk in the Spirit which Christ and His apostles illustrated, we cannot be diverted from our God-given work to strive to entertain or edify mere onlookers or even well-wishers.

We know by indubitable proofs that this experience of Christ and His first followers is being reproduced in these days, and is steadily multiplying itself on every hand, by the very methods so severely criticised by friend and foe. And, moreover, we are assured, that if we pursued any other course, this continual propagation of the experience would by our so doing be checked.

With this distinct understanding between us, we shall continue to take pleasure in sending our magazine to all outside the Association who care to read it; but, as above intimated, all its articles will have, as their first aim, the perfecting of those who profess to walk in the Spirit, and then, secondly, to induce as many others as possible to yield to the claims of the Holy Ghost upon them.

CORRECT WORDS—GUIDES AND GUIDANCE.

Job says, "How forcible are right words!" "The words of the wise are as gcads," says the writer of Ecclesiastes. Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Jesus says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." It is often said that words are the clothing of ideas, but they sustain a much closer and more vital relation to ideas than clothing does to the body. Clothes may be put off, and the person remains still intact, but words are indispensable to the identifying of ideas, for they give the outline form of ideas, so that they may be recognized by others.

Perhaps there is no form of human thought that has suffered so much, through the use of incorrect and unfitting words, as the theology of religious experience has. The word "guide" and its derivatives is one instance of many. A newspaper cutting lately came under my eye, in which the idea of a threefold guidance of the believer's career was set forth—one guidance from the Bible another from Providence, and the third