

treat all other matters as of secondary importance, as non-essentials.

No man who thus acts is called on to predict what will be his future personal beliefs concerning any or all the creeds which now divide Christendom, nor of any other matter, and, therefore, the names heresy and heretic have to him lost all their mediæval terrors; and so he can investigate and formulate personal convictions concerning all truth without let or hindrance, whilst he who takes up the hue and cry of mediæval or modern heresy-hunters and denouncers simply proves to the spiritual that he does not walk in the Spirit, and that, moreover, he belongs to that army of obstructionists which crucified our Master and besmeared the earth with the life-blood of innumerable of His followers.

What purpose, then, is served, some may ask, by publishing the, mayhap, crude and incorrect personal convictions of this or any other writer? This is a legitimate question. And our answer to it must be of necessity twofold, to be apprehended by both classes of our readers.

To those who not only profess to walk in the Spirit according to the teaching of the Association, but really do so, our answer is, that we simply illustrate divine guidance in so doing. But to those who make no pretensions to thus walk in harmony with our extreme teachings concerning this walk in the Spirit, we reply, that whilst we have not looked into the subject-matter of these articles with sufficient exhaustiveness to even know what might be our minute, personal belief in these directions, we can see reasons for their publication which account satisfactorily to us for their appearance.

The EXPOSITOR is published, first of all, for the members of the Association. Its chief object, therefore, is to purify this movement, and weed out from it all persons who do not really illustrate its teachings. All along its history, one after another of those who had adopted its creed as Scriptural, and had attempted to live it as a supplemental creed to whatever other creed was held at the time of its acceptance, has found out his

or her want of harmony with the movement, and have dropped out, to their own advantage and that of the rest.

But in many instances it has seemed to be necessary to strike at some vulnerable point of their creed life, that they might learn what manner of spirit they were of.

The first effort made in this direction, viz., that which struck at cherished notions about dress, was met by exactly similar agitation and outcry as that now evinced by members and well-wishers of the Association concerning these articles in question. He who thinks some style of dress is essential to salvation, or even to completeness of Christian character, and he who deems that some definition concerning the divinity of Christ is essential truth, are certainly on the same plane, and neither can possibly illustrate the walk in the Spirit after the pattern of the Association teaching, whilst it is just as needful for the good of all parties concerned that the one class of creedists should be publicly weeded out of this movement as the other.

Those writings or addresses, therefore, which tend to accomplish such result are beneficial to all, and vindicate thereby their divinely ordained mission. In place, therefore, of this present outcry awakening our concern, it is to us but the sign of life, and we greatly rejoice in the work done. True, we would rejoice with greater joy to see all who profess to walk in the Spirit give proof of such walk by not being in the least disturbed by such tests of true orthodoxy. But seeing such really have not learned to walk in the Spirit, the next best thing for them and all concerned is that they should raise the outcry, which is proof positive to the spiritual that such is the fact.

Hence, whilst making this explanation of the whole matter, it is with the distinct understanding that any and all who, in the Association, have, for any appreciable time, been diverted from blessing humanity through their momentary obedience to the Spirit, to the discussion with others of these papers, or to any other acts of private or public criticism, and who, therefore, have not