

THE  
**Expositor of Holiness**

Vol. IX.

APRIL, 1891.

No. 10.

"AND ENOCH WALKED WITH  
GOD."

In dim and far-off times, 'tis said,  
That Enoch walked with God,  
And o'er the world a light he shed  
As its rough path he trod.

A light which, true, and clear, and bright,  
Shone full on man's dark ways,  
Exposing all that was not right,  
In God's most piercing rays.

The Lord with him was pleased well,  
And marked him as His own ;  
And this, while he on earth did dwell,  
To Enoch God made known.

Is it then strange, that man to-day  
Should walk with God alone ?  
Should bravely fight, and firmly slay,  
All foes who Him disown ?

For God, through Christ, to us does give  
A Guide Infallible,  
In whom we move, and breathe, and live,  
And triumph evermore.

In Him our works are always wrought,  
(And hence our Father pleased),  
In Him our battles ever fought,  
From all our works we've ceased.

Vancouver, B.C.

F. WILLIAMS.

WE drink and drown in the same element. That which quenches our thirst, and sustains our life, will quench the life as well, if heedlessly sported with. God's truth is deep and silent as the ocean waters. Let man keep in harmony with it, and he can float upon its peaceful bosom, but let him come in contact with it, and it will dash his frail bark to atoms.—*Chas. Linton.*

"MANY complain for want of liberty, who thrust their feet in Satan's fetters."

THE KINGDOM OF HEAVEN.

This is a large subject, and will likely call for more than one article ere leaving it. Upwards of seventy times this expression or its equivalents is used to designate the spiritual experience which commenced on the day of Pentecost, whilst about a score and a half of times it is used to indicate the future heaven of glorified saints. Hence, generally speaking, the kingdom of heaven alludes to that reign of Christ, through the manifested Holy Ghost, which was set up when the first disciples were filled with the Spirit.

It is true that some of these synonymous expressions have particular reference to the spiritual dispensation inaugurated by Moses, and a few times they are used to indicate the temporal kingdom which the people expected the Messiah to set up in the world; but these instances are easily recognized, and so in no way confuse the mind of the student when carefully examining the whole subject.

The kingdom of heaven then, generally speaking, refers to the dispensation of the Spirit. This is usually admitted in creed form, but when the attempt is made to reduce the creed to practice or minute definition, then it too often becomes evident that the creed is not really understood. Let us see if there is not a simple way to obtain its exact meaning.

In the first place, it is either something visible, or it is not; that is, with respect to location or component parts. But Jesus Christ settled the matter when speaking to the Samaritan woman, declaring that no one place should be more