

THE  
**Expositor of Holiness**

VOL. VII.

OCTOBER, 1888.

No. 4.

"I WILL BE AS THE DEW UNTO  
 ISRAEL."

"His allowance was a continual allowance,  
 given him of the King."—2 KINGS XXV. 30.

Receive Him as the dew into thy heart,  
 O thirsty one, who long His grace hath  
 sought;  
 Dew forms in stillness; struggle not, nor  
 strive;  
 What thou dost need to learn is to *receive*.

The air surrounding thee is full of God;  
 With love and life and blessing for thee  
 stored;  
 Get cool and quiet, and the dew will fall;  
 A little at a time—not once for all.

Drop after drop, unceasing and unseen,  
 The Dew of Heaven thy heart will enter in;  
*Moment by moment* learn thou to receive;  
*Drops* of refreshing 'tis His plan to give.

This is His way in all things; 'tis His will  
 To work by steady, gentle means; until  
 The plant in nature, and the soul in grace,  
 By evermore receiving, grow apace.

He all the while surrounds thee; thou dost  
 need  
 Only to breathe Him in, thy soul to feed;  
 And gather from His Word, from day to  
 day,  
 Strong nourishment to help thee on thy  
 way.

To take, not now and then, but all the time,  
 The *drops* He offers thee of grace sublime—  
 Will set thee farther on thy heavenward  
 way,  
 Than—scorning these—for showers to wait  
 and pray.

When, by the silent dew and gentle rain,  
 Thy fallow ground be softened to retain

The showers of grace thy thirsting soul doth  
 crave—  
 Those showers, in rich abundance thou shalt  
 have.

Meanwhile, take what He gives—content  
 therewith;  
 Nor fail to *trust*; else fails thy soul to  
*breathe*;  
 And so, for lack of air, doth faint and moan,  
 Its priceless heritage of gladness gone.

O thou o'er whom God yearns with tenderest  
 love!  
 Whom He is training for His home above—  
 Rise to His thought—to what He means for  
 thee!  
 Lest His all-glorious purpose hindered be.

—*Parish Visitor*.

WHAT IS CARNALITY, ETC.?

In our last article we took the position  
 that St. Paul's various figures about car-  
 nality alluded to the efforts which we  
 make to keep the laws of God when  
 not led of the Spirit, that is, when not  
 obeying the law or guidance of the  
 Holy Ghost as the only law of life.

The objection may be made that this  
 effort to do what is right seems worthy  
 of commendation, whilst carnality is  
 pictured as all bad, the very essence of  
 evil. How then, it may be asked, can  
 these apparent contrasts be similar?

But it will be noticed that Paul main-  
 tains that all efforts put forth to keep  
 the law, when the person is not led of  
 the Spirit, end in failure. Hence, all  
 allusions to such efforts necessarily im-  
 ply sin as the inevitable result. So that  
 when he speaks of one he includes the  
 other. Now, as a matter of fact, all