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THE FIGHT OF FAITH.

All the way my Saviour leads me,
This I tried to sing ;
But Fear came in and said, You do not
know ;
You do not know that you are rightly led ;
But Faith stood forth and said,
He told me so, that He would guide,
Therefore He guides, I know.

I tried to sing ;
But Fear put up her hand—
You are denied
Possession of your promised land,
Where all things work for good to those who
love the Lord ;
But Faith persisted, whispering still,
The outcome of it all must be
His will.

Again I tried to sing ;
But Fear cried out
How can you say you are divinely led,
When reason, sense, and wisdom of the
worldly wise,
All say, a great mistake you made ?
Faith looking to a higher law, still sang
Till all around my heart the music rang.

Once more I tried to sing ;
But Fear cried out again,
You are in pain, you cannot sing to-day ;
But Faith sang louder, till she pain forgot,
And praised her Saviour for her happy lot,
And sang again,
Divinely led, beneath the hand of pain.
Then Fear gave in,
And let Faith's song, a glorious triumph win.
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CONVERTED.

The scriptural meaning of the term "converted," as used in such passages as "he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins," "then will I teach transgressors Thy ways, and sinners shall be converted to Thee," is altogether different from the ordinary and popular interpretation generally placed upon that term. The revisers of the New Testament evidently aimed at correcting this false interpretation, as instead of writing "When thou art converted strengthen thy brethren," "repent ye and be converted," "except ye be converted and become as little children," etc., they have written, "When thou hast turned again establish thy brethren," "repent ye and turn again," and "except ye turn and become as little children" ye shall in no wise enter into the kingdom of heaven.

Is it not the generally accepted opinion amongst popular evangelists and preachers, and even with the majority of the members of the congregations, that a "convert," to be an orthodox "convert," must "turn" to the Lord, and stay "turned" for a time only? And if not removed by the merciful hand of death, must "turn" back to the devil and sin, that this turning back to the devil and sin in "thought, word and deed," as some of the creeds put it, is an imperative condition of his orthodoxy. If a man who is walking away from Toronto "turns" and walks towards Toronto, surely if he has his free will and exercises it, it is possible for him to continue that walk uninterruptedly until Toronto is reached. To have ten, a hundred, or a

THE article in last month's EXPOSITOR under the heading, "The Lord's Supper," was, through a mistake of the printer, not credited to H. Dickenson, Woodstock.