

THE

Expositor of Holiness

VOL. IX.

FEBRUARY, 1891.

No. 8.

AM I MY BROTHER'S KEEPER?

GENESIS IV. 9.

“So then every one of us shall give an account of himself to God.”—Rom. xiv. 12.

It is not for me to govern,
Nor his conscience to control;
He alone to God can answer
For the actions of his soul:
I can only point him upward,
Sorrow with him should he fall;
I can take him to the Saviour,
In my pleadings—that is all.

I can light his darkened pathway
Mid the clouds of doubt that come,
With my own faith pointing upward
To the joy and peace of home:
I can warn him in temptation
That he may not blindly fall;
Mine it is not to control him;
I can warn him—that is all.

For I know he must be guided
By a mightier hand than mine,
Taught and comforted and strengthened
By the power of Love divine;
I can cheer him when he's lonely,
Walking where the shadows fall;
I can love and cheer him only,
Love and counsel—that is all.

Mine to counsel, not to govern,
To advise, but not control;
In the judgment each one standeth
In the reckoning with his soul;
I am not my brother's keeper,
And before the Judge of all
I must answer for my own soul,
My own actions—that is all.

I may love and cheer my brother,
Watching over him for good;
We may each one help the other,
That our lives be as they should;

But we need that God should keep us
From the sorrows that appal,
I can never keep my brother,
I can help him—that is all.

—Sel.

CAN THEY WHO ARE NOT SPIRITUAL TEACH THOSE WHO ARE?

This is a large question, and cannot be satisfactorily considered in one article. There has been a good deal of flippant writing on the subject, generally ending with much lecturing of professors of holiness concerning humility and lack of teachableness, but the element of common sense is generally absent from said articles.

In every other department of teaching, knowledge of the subject taught is strictly required on the part of the would-be teacher. Who would not be provoked to merriment at the proposal of a man who had never studied classics to teach the Greek language! In the management of all our public schools no stone is left unturned to discover the preparedness of all teachers for their work—by being themselves conversant with the subjects they undertake to teach, and that would-be teacher who is discovered to be wanting is debarred from exercising his talent in all properly supervised school-rooms. This is all now so generally accepted amongst Protestants that we need offer no proof.

But why, we ask, should all this be changed in the Christian Church? A man discovers by reading his Bible that if a sinner comes to Christ in confession and consecration he will be forgiven and accepted as a follower of the Saviour. Certainly he is now competent to pro-