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" FILLED WITH THE SPIRIT."

"I will work," I said, "for Jesus,"
And the works were then begun;
Weary years of wasteful labor
Now declare there's little done.
"I will fight," I said, "for Jesus,"
And I took my sword and shield,
Forth to many a battle—only
To be beaten on many a field.

Sheep who looked to me for pasture,
I beheld with painful care,
Feeding them with words and wishes—
Little else had I to spare.
Dying souls around me perished,
And the living did not thrive;
All the grace within me barely
Kept my own poor soul alive.

Is the river full of water?
Am I standing on the brink,
Thirsting hard, yet only tasting—
May I never freely drink?
Thus I cried, so unbelieving,
Thus the voice in answer heard,
"Be ye filled with the Spirit;"
Hallelujah for that word!

For a portion of the Spirit,
Hiding somewhere in my heart,
I gave thanks to God, beseeching
That He never might depart.
"Be ye filled with the Spirit!"
Do I dream, or do I wake?
What I crave in humble measure,
Boundless am I charged to take!

"Be ye filled with the Spirit!"
Yes, dear Lord; so let it be!
Holy Spirit, breath of Jesus,
Come! oh, come! abundantly.
On my heart Thy name is shining,
Writ with an eternal pen;
At the fount of Living Water,
I shall never thirst again.

—*Divine Life.*

A PERTINENT QUESTION.

The following question, propounded by Rev. Dr. Buckley, the editor of the *Christian Advocate*, is awakening some attention in our exchanges.

The question, it seems, appeared in the number dated July 17, 1884, and is as follows:

Q. Is it proper or true to teach that Christian believers who are justified have anything in them which will shut them out of heaven, unless they receive in this life a distinct work of grace called a second blessing?

Now this is a fairly put question, and demands a frank reply. On the face of it, it does not necessarily imply anything incompatible with Christian courtesy and honest searching after truth.

Of course, like any other innocent-looking question, it might be used as a cloak for maliciousness. But where this is not necessarily implied in the question the thought of its being so used ought, in all fairness, to be excluded from the replies to it.

Now the replies which we have thus far seen are in the affirmative.

It is true that these affirmative answers are somewhat indefinite, and are hedged about with many explanations. But if they mean anything at all of a positive character, they teach a yes answer to the Doctor's question.

To us, the lack of definiteness in the replies is not a surprise, for we well know that in this question the learned divine shows that he has discovered the weak part of holiness creeds. And although we have not seen any of his comments on these replies, we should judge, not