

THE

Expositor of Holiness

VOL. VIII.

NOVEMBER, 1889.

No. 5.

"LEAD THOU ME ON."

Without my will I find myself alive,
And must go forward. It is God that
draws

Magnetic all the souls unto their home,
Travelling, they know not how, but unto
God?

It matters little what may come to me
Of outward circumstance, as hunger, thirst,
Social condition, yea, or love or hate;
But what shall I be, fifty summers hence?
My life, my being, all that meaneth me,
Goes darkling forward into something—
what?

O God, Thou knowest. It is not my care.
If thou wert less than truth, or less than
love,

It were a fearful thing to live and grow
We know not what. My God take care of
me;

Pardon and swathe me in an infinite love
Pervading and inspiring me, Thy child.
And let Thine own design in me work on,
Unfolding the ideal man in me!
Which being greater far than I have grown,
I cannot comprehend. I am Thine, not
mine.

One day completed unto Thine intent
I shall be able to discourse with Thee;
For Thy idea, gifted with a self,
Must be of one with the mind where it
sprang,

And fit to talk with Thee about thy
thoughts.

Lead me, O Father, holding by Thy hand,
I ask not whither, for it must be on.

—*Messenger of Truth.*

"WE may profess what faith we please,
but we have no religion but that which
always shows itself in every one of the min-
utest actions of our lives. We are what we
do."

HOLINESS UNDER THE OLD
DISPENSATION AND
THE NEW.

Paul labored to make the contrast
between the two pronounced, whilst the
labors of modern writers have been to
destroy this difference.

For example, all the leading holi-
ness writers point to the experience in
Isaiah's life, which is narrated in the
sixth chapter of his prophecies, as similar
to the experience of heart purity or
perfect love in the present times, and,
without definitely stating it as a fact,
imply that this experience includes the
fulness of the Spirit as taught in the
New Testament.

Enoch walked with God. It was the
testimony of Jehovah Himself that Job
was perfect. David was a man after
God's own heart. Zachariah and his
wife walked in all the commandments
and ordinances of the law blameless.
It was commanded in the old dispensa-
tion that men should be holy, and love
God and man perfectly. These all are
brought forward as proofs to establish the
blessing of heart purity or entire sancti-
fication—indeed, are *standard* arguments
to prove that the Bible teaches the doc-
trine of entire sanctification as a second
blessing.

But, unless the contrary thought is
specially stated and explained, it is
plainly implied by the use of these and
similar arguments that the writers realize
no essential difference between the two
dispensations in this thing.

And yet, from our close study of the
subject, we are forced to the conclusion
that these arguments drawn from the