

THE

Expositor of Holiness

Vol. XI.

JANUARY, 1893.

No. 7.

THE PASSING YEARS.

The more we live, more brief appear
Our life's succeeding stages ;
A day to childhood seems a year,
And years like passing ages.

The gladsome current of our youth,
Ere passion yet disorders,
Steals lingering like a river smooth !
Along its grassy borders.

But as the careworn cheek grows wan,
And sorrow's shafts fly thicker,
Ye stars, that measure life to man,
Why seem your courses quicker ?

When joys have lost their bloom and
breath,
And life itself is rapid,
Why, as we fear the Falls of death,
Feel we its tides more rapid ?

It may be strange—but who would change
Time's course to slower speeding,
When one by one our friends have gone
And left our bosoms bleeding ?

Heaven gives our years of fading strength
Indemnifying fleetness ;
And those of youth, a seeming length,
Proportioned to their sweetness.

—Sel.

“THE ideal” may be merely senti-
mental; or, it may be symmetrical, ex-
perimental, practical, robust, stalwart,
aggressive, useful, successful—all it
really should be. Right ideas of “the
ideal” are all-important to begin with.
The “ideal” never

Sits and sings itself away
To everlasting bliss.

It cannot be idle, lazy, selfish enough
for that.

CONVERSION.

We propose to turn the light of Pente-
cost on this subject, and examine it in its
many aspects as they are presented to
us from this standpoint.

Our object is not so much to explore
this region of truth for fresh discoveries,
as to isolate the simple, unadulterated
truth from its aggregation of human in-
ventions and devices.

At first thought this must be a light
task. For since conversion, according
to its derivation, means *a turning*, then
in this connection it must, of course,
mean *the turning of a man to God*.
Even dwelling on the emphasis which
the prefix *con* gives to the word, need
not occupy much time, seeing that the
idea of *completely* or *altogether* which it
implies is already included in the act
of turning. For if a man is turned to
God he must be completely turned,
or else he is not turned. Conversion
then simply means, turning completely
to God.

How then, one might ask, can such a
simple matter be made complex, and
loaded down with doctrines, ordinances
and legalistic exercises? And yet such is
the fact, and these cumbersome *addenda*
all tend to make difficult that which in
itself is simple and easy to be under-
stood and practised

On the day of Pentecost the true,
innate simplicity of conversion was made
manifest to the world, and the descrip-
tion of this simplicity in object-lesson
form has been preserved so as to make
impossible any obscurity, one would
think.

Men of all kinds, as to rank or
character, were called on in a public-