

THE

Expositor of Holiness

Vol. X.

MAY, 1892.

No. 11.

"LIGHT IN THE DARKNESS."

CHARLES KINGSLEY.

[During a foggy journey Kingsley compared the road to that of life, wherein the traveller feels his way from pillar to post, doubting, stumbling, sometimes missing the track, but reaching home at last, "Thank God," said Kingsley, "there's always light enough for that."]

O wandering pilgrim! through the mist
All dimly going:
The night-winds drive thee as they list;
No stars are showing.
The night-winds struggle round thy way;
Long wait the chariots of the day;
Yet faint thou never,
Full soon the thickest clouds may ope,
The shadows sever;
There's light enough for deathless hope,
Now and forever.

Thine outstretched hands seem spread in
vain,
Still undiscerning;
Some clasp to meet thine own again,
So helpless yearning;
For sense knows naught of power or care,
To hold thee through the bitter air,
And save from turning;
Yet trust, for at thy trembling breath
Down stoops the love more strong than
death—
Yea, trust thou only;
There's light enough for prayer and faith,
In paths most lonely.

Deep-shrouded are the happy flowers
That shone to cheer thee,
No voice amid the shadowy hours
Rings out to steer thee;
Half-blinded in the drifting rain,
Each forward step seems all in vain;
Yet ever near thee
Abides the tenderness unpriced,
Thou pilgrim weary!
There's light enough to touch the Christ,
In days most dreary.

Look up, beyond life's gathering mist,
To glory's portal;
Fair rise the towers of amethyst,
O soul immortal!
A rest remaineth vast and sweet,
To patient hearts and steadfast feet,
In mercy given;
O, weary, heavy laden, come!
Lost and heart-riven!
There's light enough to bring thee home,
Through Christ, to heaven.

THE WORD OF THE LORD.

This definite subject has of late come to the front in a more pronounced form than heretofore.

To say that our teaching concerning it is revolutionary in its character is to simply characterize it truthfully.

He who is familiar with the all but universal teaching of the Church is fully aware that *the Word of the Lord—the Word*, by this teaching is confined to the Bible. Hence what is written in the Bible is the Word of the Lord, and nothing else is.

We take the position that the Word of the Lord is what God speaks to a man whilst his spiritual ear takes in the sound thereof, but to all others it is simply and only a history of the Word of the Lord, no matter whether the fact comes to us by human testimony or the written page.

In the Bible are contained many histories of the Word of the Lord, as they came to individuals, but these histories are as but a drop to the ocean when compared to the similar histories which might have been written.

In this the Spirit's dispensation, no history of the Word of the Lord can be