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ABIDE IN ME.

The soul's answer to Christ's word :

"Abide in Me, and I in you."—JOHN XV. 4.

That mystic word of Thine, O Sovereign
Lord,
Is all too pure, too high, too deep for me,
Weary of striving and with longing faint;
I breathe it back again in prayer to Thee.

Abide in me, I pray, and I in Thee;
From this good hour, O leave me never-
more;
Then shall the discord cease, the wound be
healed,
The lifelong bleeding of the soul be o'er.

Abide in me! o'ershadow by Thy love
Each half-formed purpose and dark thought
of sin;
Quench ere it rise each selfish, low desire,
And keep my soul as Thine, calm and
Divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around
it thrown.

The soul alone, like a deserted harp,
Grows out of tune, and needs that hand
Divine;
Dwell Thou within it; tune and touch the
chords,
Till every note and string shall answer
Thine.

Abide in me! there have been moments pure
When I have seen Thy face and felt Thy
power;
The evil lost its grasp, and passion, hushed,
Owned the Divine enchantment of the
hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be:
I pray Thee, now fulfil my earnest prayer,
Come and abide in me, and I in Thee.

THE EXTENT OF THE WITNESS
OF THE SPIRIT.

"It is impossible to discriminate between the
ordinary operations of the Spirit and our own
thoughts."—*Dr. Steele in "The Christian Witness."*

As intimated in last month's EXPOSITOR,
we intend to submit this statement of
doctrine to close, exhaustive criticism.
We do so, not in the polemic spirit, but
in the firm belief that there is much
spiritual blessing for very many in se-
curing a correct, scriptural notion con-
cerning the whole subject here dealt with.

And first, it will be well to look at the
two subjects where it is admitted by those
holding the above doctrine that the oper-
ations of the Spirit *can* be discriminated
from our own thoughts, viz., conversion
and sanctification.

Now, whilst there is unanimity con-
cerning the witness of the Spirit to con-
verting grace, it will be found, on close
inspection, that there is a good deal of
looseness in teaching concerning the other.

Notice in this connection the different
names given to this epoch in Christian
experience: the blessing of heart purity,
or of a clean heart; of sanctification;
of entire sanctification; of perfect love;
of holiness; of Christian perfection. Now
presuming that all these are synonymous
terms, why should they not be further
extended to take in all the other graces
of the Spirit, as joy, peace, long-suffering,
gentleness, etc., for love is enumerated
in the catalogue of the graces of the Spirit.