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"HE WAKENETH MINE EAR TO
 HEAR."

"The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: He wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord God hath opened mine ear."—ISA. l. 4, 5 (R.V.).

He daily "Wakeneth mine ear to hear,"
 "Morning by morning" comes His touch of power,

That bids me rise and listen to the Voice
 That breaks the stillness of this blessed hour.

"He wakeneth mine ear,"—this blood-tipped ear,

Sealed by that mark for evermore His own,
 That henceforth *deaf* to earth's alluring sounds,
 Should open be to one dear Voice alone.

"He wakeneth mine ear," my bored ear,
 Which the dear Hand of Love has pierced through;

Nailed to His cross a living sacrifice,
 I live, a happy slave, His will to do!

Within the secret chamber of my heart,
 Behind the busy rush of human things,
 Oh, may there be a central point of rest,
 The holy hush which Thy blest presence brings.

So may I ever live the *listening* life
 Of momentary dependence upon Thee,
 As Christ, the perfect Servant, hourly lived—
 Speaking but *as He heard*—Lord, so let me!

Yea, keep my ear forever open, Lord,
 That thus through me Thy messages may flow;
 And weary hearts sustained by heaven-sent words,
 Refreshment for their soul's deep need may know.

—E. May Grimes.

THE HAMILTON CONVENTION.

Pursuant to notice, a number of friends from a distance, about sixteen, united with the Hamilton friends for a three days' district convention. The sessions were held in Temperance Hall, on James Street, and were satisfactory, not only to those who compose the Friday evening association meeting, but also to us, the visitors.

As to the special meaning of the gathering, we could only learn as the meetings themselves gradually made it evident to us all. Generally speaking, it was to establish the distinctiveness of the walk in the Spirit as compared with all other teachings, and especially as compared with that of the Christian Alliance.

This was necessary in the interests of truth generally, and of all the parties concerned. It is only they who walk in the Spirit continually who illustrate this movement, and they who make the peculiar doctrines of the Alliance a test of orthodoxy, as well as those who put to the front any other doctrines or legalistic practices, are outside of this revival of the work of the Spirit, no matter how near they may seem to approach to it. Nay, the distance between us is vastly greater than, possibly, they imagine.

This distance between *spirituality* and legalism was emphasized in every possible way, that they who had begun to walk in the Spirit might the better realize the fact, and they who were making any pretensions, even although unwittingly, to this walk, when the leaven of legalism was working in their Christian life, might also become aware of their true attitude to our work.