

# The Expositor of Holiness.

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## HE CARES FOR ME.

**I**F I could only surely know  
That all the little things that tire me so  
Were noticed by the Lord,  
The pang that cuts me like a knife,  
The noise, the weariness, the strife,  
What peace it would afford !  
I wonder if he really shares  
In all my little human cares—  
This mighty King of Kings !  
If he who guides through boundless space  
Each blazing planet in its space,  
Can have the condescending grace  
To mind these petty things !  
Blent with each ill would come such bliss  
That I might covet pain !  
Dear Lord, my heart hath not a doubt  
That thou dost compass me about with  
sympathy divine.  
Thy love for me once crucified,  
Is not the love to leave my side,  
But waiteth over to divide each smallest  
care of mine.

## MATURITY.

**T**HERE seems to have been floating  
about in the minds of the writers  
of the New Testament Scriptures an ideal  
quantity which may safely be indicated  
by the word maturity.

At times there is the idea of indefiniteness about this thought, and again of definiteness. That it is left in comparative obscurity as to what is really meant by them when alluding to the subject is evident to all who read their writings.

At one time it would seem to be the idea of continued improvement which necessarily clings to the finite, indicating the possibility of growth in all good qualities both here and hereafter.

But we are met here by the feeling that this thought is so simple in its make-up and withall so easily expressed that there

could not possibly be any difficulty in gathering the meaning of those writers when alluding to so simple a truism.

Hence the impression is left that after all they alluded to some definite time, epoch or crisis in the believer's experience, which when arrived at could be defined and contrasted with all former experiences.

We refer not now to the crisis of conversion to Christ, but to some after crisis in the experience of the converted one.

It is this fugitive quantity which was fallen back on by all the mystical writers in the church visible during the mediæval centuries, and is even yet responsible for very much of the indefiniteness observable in modern Christian writings, in certain directions.

Some time ago we drew attention to this subject, as brought out in a kind of controversy between several of the most pronounced holiness writers of the present day, and showed that they left it where they found it, still a puzzling and ill defined quantity.

We showed at that time that the blessing of holiness, no matter under what name it was mentioned, did not meet all reasonable demands for definiteness, because there was still a consciousness, on the part of all these and similar writers and professors, of some lack still existing in some direction, a lack which seemingly could not be defined or located.

We now propose to give our views on this vexed question in definite form, not, we remark, as dogmatizing, but as exercising our legitimate right of publishing our individual opinions.