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THE LATE TRIALS.

WE have delayed this number of the EXPOSITOR somewhat, in order to give a completed account of these important incidents in the history of the movement which we represent.

No matter from what standpoint they are viewed, their importance can scarcely be exaggerated. It was an event of no small moment to us and all concerned when, twelve years ago, we were refused a circuit and sent adrift to face the financial world with those dependent on us, and with no sympathy from those who had committed this outrage in the name of the Christian religion.

At that time we had been scarcely a year a representative of the walk in the Spirit. We went out then, as some do now, with the future an entire blank before us, knowing full well that all avenues to secular employment were practically closed against us.

We remember well that when deciding the, to us, mighty question of entering the Methodist ministry, how this possibility then faced us—the fact that if we failed in the ministry we would be at a terrible disadvantage in secular life thereafter, and that thought had much to do in prolonging our hesitancy through years of doubt ere resolving to risk all things in such a venture. But we never took in such a possibility as we faced twelve years ago. For we expected that the question of remaining in the ministry

would be finally settled in a year or two—whilst we were still a young man. We never dreamed that it could meet us when the best part of our life had been spent and when a family had to be cared for.

To say that it was a fearful ordeal to pass through for the sake of Christ and his gospel, is only to correctly name it. But, Abraham-like, we went forth not knowing whither, and day by day our life in the city of Toronto has been spelled out—a life of faith in the God of love.

Then, it was, according to our thought, a personal battle, and demanded much prayer and faith for personal strength to endure; but now we so realize that the issue is between the Church and the gospel which we preach that our personality is scarcely in it. We seem to ourself only an interested spectator.

At first this gospel, it would seem, was to be offered to the holiness creed movement, and was so offered for several years, until their rejection of it was absolute.

The length of this battle, spreading as it did over a full decade, naturally suggested a similar prolongation of the conflict with the organized Church. And so it has been somewhat of a surprise that this formidable issue should have been met and settled in a couple of years. The surprise, however, has to us been an agreeable one.

It is a very satisfactory matter to us personally—and we think all in the move-