

THE Expositor of Holiness.

VOL. XIII.

TORONTO, JULY, 1894.

No. 1.

SECURITY.

Be still and know, thou child beloved,
And, waiting, be thy strugglings stayed;
Be still and know that I am God,
Strong to sustain, present to aid.
Though foes assail, though heathen rage,
Thy God will still exalted be;
In majesty will he arise
And in his might deliver thee.
Be still and know—'tis God doth speak,
Hide here thy tremblings, thine alarms,
Upholden for his honor's sake
Within the Everlasting Arms.
For never shall the heathen say
That thou hast trusted him in vain;
In stillness let thy waiting be,
And safe in him shalt thou remain.

—*Louise S. Dorr.* /

THE ANNUAL CAMP-MEETING.

THIS gathering will meet at the same place as last year, viz., at what was Wesley Park, Niagara Falls, Ont. Services will commence on Friday, August 10th. All are welcome. For further particulars, write to our address.

A TEST.

IN the last number of the EXPOSITOR we took the position that for any party, who was thoroughly conscious of the rejection of our gospel by the Methodist Church, to preach divine guidance, as taught in the EXPOSITOR, in Methodist pulpit or class-room, was a dishonorable act.

We were disposed, when we wrote out that sentiment for publication, to modify it in some directions or give instances which our apparently oracular deliverance would not cover. But at this point we

were as distinctly hindered as was Paul when he essayed to go into Asia.

And so, recognizing the right of the Holy Spirit as supreme, we gave it to the printer in its present form.

Now, to no reader who is spiritual will this prove a test of any magnitude, for he would at once refer it to his divine guide, and know from him as to his conduct concerning it. Nor could we truthfully take the position that, in every case, he, the Spirit, would show such an one that his acts must harmonize with our pronouncement. For ought we know to the contrary he might be required to act directly contrary to our writings in this matter, and, if so led, we could not find fault, even as he could not find fault with us although required to reject our writings as a guide for him.

But to the unspiritual, no matter what may be their professions and thoughts concerning spirituality, the test we were required to put upon them would create disturbance, for they would find themselves commencing a warfare of personal criticism. The controversy would be between themselves and us apparently, whilst in reality it would be between themselves and God.

If spiritual, they would recognize at once the issue as being between themselves and God, and they would with ease go past our writings to attend to what the Master had to say to them as individuals. Not to take such a course makes it absolutely necessary that they should join is-