

THE

# Expositor of Holiness

Vol. X.

NOVEMBER, 1891.

No. 5.

## A SOLITARY WAY.

There is a mystery in human hearts ;  
And though we be encircled by a host  
Of those who love us well and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is "stranger" to our joy,  
And cannot realize our bitterness.  
"There is not one who fully understands ;  
No one to enter into *all* I feel."  
Such is the cry of each of us in turn—  
We wander in a "solitary way."  
No matter what or where our lot may be,  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

And would you know the reason why this is ?  
It is because the Lord desires our love.  
In every heart He wishes to be *first*,  
He, therefore, keeps the secret key Himself,  
To open all its chambers and to bless,  
With perfect sympathy and holy peace,  
Each solitary soul which comes to *shine*.  
So when we feel this loneliness, it is  
The voice of Jesus saying, "Come to Me."  
And every time we are not understood,  
It is a call to us to come *again* ;  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to  
day,  
Can never have "a solitary way."

And when beneath some heavy cross you  
faint,  
And say, "I cannot bear this load alone,"  
You say the truth ; Christ made it purposely  
So heavy that you must return to Him.  
The bitter grief, which "no one understands,"  
Conveys a secret message from the King  
Entreating you to come to Him *again*.  
The Man of sorrows understands it well,  
In all points tempted He can feel with you ;  
You cannot come too often or too near.  
The Son of God is infinite in grace,  
His presence satisfies the longing soul ;

And those who walk with Him from day to  
day  
Can never have "a solitary way." —*Sol.*

## PREMILLENARIANISM.

We write an article under this heading because of the fact that many, at the present day, teach that belief in the peculiar doctrines connected with this word secures for the person believing some special grace or blessing which helps to round out and perfect his Christian life here, and secure for him some exceptional advantages at the coming of Christ.

Those conversant with the writings and preaching of Rev. Mr. Haslem, will have noticed that he marks three great crises in his spiritual history, viz., conversion, sanctification, and the acceptance of the doctrines of premillenarianism, and it would puzzle greatly the reader to find out with certainty which of the three he considered the most important. Indeed, judging from the space given to the last, we are inclined to think that the last has become first.

Personally, we have no difficulty in accounting for this strange fact in the history of such believers. We think it arises from the conscious failure to extract complete satisfaction from either the blessing of justification or sanctification as taught with their modern, legalistic accompaniments. The continued soul-unrest, from failure to live a holy life, causes them to clutch at certain phases of this creed, which attempt to explain and condone this conscious lack, and then to hold to them with the despairing clasp of a drowning man.