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A SOLITARY WAY.

PSALM cvii: 1-9.

Proverbs xiv : 10; 1 Corinthians ii : 11.

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 really understands,
Not 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.

Job vii : 17; Matthew x : 37.

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 *Him*.
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."

Isaiah xlvi : 16; Psalm xxxiv : 22.

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."

—Selected.

THE PROMISE OF THE FATHER.

We have now written five articles in succession on this all-important theme. In the first, or April number, we presented it as clearly and unmistakably disconnected from all other spiritual blessings, as *the* blessing of blessings of the New Covenant, and we showed that conversion, entire sanctification, purity, or holiness, did not necessarily include this special gift of the Holy Ghost. And here we remark that, however satisfactory our experience may be, according to the standard teaching of any author, association, church, or preacher, or even according to our own emotions, we should not hesitate to compare our soul experiences and our lives with the experiences of Pentecost and the lives of the first Christians, and then intelligently reply to the Apostolic inquiry, "Have ye received the Holy Ghost since ye believed?"

In the second article we drew attention to the fact that this Pentecostal gift was pressed upon every believer for present acceptance, by faith, and that waiting for it, after the manner of the disciples during the ten days between the Ascension and the day of Pentecost, was no where even recommended in the Bible.