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A SONG OF LOVE.

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To Thee, O dear, dear Saviour !
My spirit turns for rest ;
My peace is in Thy favor,
My pillow on Thy breast ;
Though all the world deceive me,
I know that I am Thine,
And Thou wilt never leave me,
O blessed Saviour mine !

In Thee my trust abideth,
On Thee my hope relies,
O Thou whose love provideth
For all beneath the skies ;
O Thou whose mercy found me,
From bondage set me free,
And then for ever bound me,
With threefold cords to Thee !

My grief is in the dulness
With which this sluggish heart
Doth open to the fulness
Of all Thou wouldst impart ;
My joy is in Thy beauty
Of holiness divine,
My comfort in the duty
That binds my life to Thine.

Alas ! that I should ever
Have fail'd in love to Thee,
The only one who never
Forgot or slighted me.
O for a heart to love Thee
More truly as I ought,
And nothing place above Thee
In deed, or word, or thought.

Oh for that choicest blessing
Of living in Thy love,
And thus on earth possessing
The peace of heaven above !
Oh for the bliss that by it
The soul securely knows,
The holy calm and quiet
Of faith's serene repose !

“THE PROMISE OF THE FATHER”
RECEIVED.

One of the definite instructions of Jesus to His disciples before leaving them was, that they should tarry at Jerusalem till this blessing was received, and they strictly carried out this direction, although it involved ten days of waiting.

Various reasons are given for this delay, the favorite one being that it was needed to secure unity amongst them as an essential preparation for the advent of the Comforter. Some, we presume, have hastily adopted this opinion, because of the statement made that on the morning of the day of Pentecost the one hundred and twenty who were gathered together in waiting attitude, were of *one accord*. We say *hastily* adopted, for if time had been taken to search the other writings of St. Luke, it would have been found that he made the same statement of them as true during the whole interval between the Ascension and Pentecost. So that whatever was the reason of this delay this, according to the plain letter of Scripture, was not it.

The fact is, that any reason given by any one to account for this interval of patient waiting must be purely speculative. Scripture gives no clue to it. If the Apostles themselves knew, they have not taken us into their confidence concerning the matter. Therefore all opinions promulgated by writers or teachers concerning this thing must be looked upon as *their* unauthorized statements of what is not known, and what cannot, short of a direct revelation from Heaven, be now known. The reason