

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8

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THE TWO SUPPINGS.

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It is wonderful how the two-fold work of grace appears in the scripture that once bore one meaning, are made, under the Spirit, to have another and deeper teaching; and verses that seemed to have in them a repetition of the same truth, are seen, under closer study, to be statements of the Double Cure of Salvation.

In my Bible study one day, I suddenly saw the dual blessing in Rev. 3:20, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Let the reader put the two following expressions together, and see if he does not observe a decided difference: "I will sup with him," "And he with me."

For a long time I thought the verse referred to one occurrence or experience of grace, but one day while reading, two distinct spiritual facts and states suddenly appeared, as under the telescope sometimes one star becomes two.

"I will sup with him." This is what happened when we were regenerated. Christ came into our poor hearts and sat down at the table we spread for him.

The reader certainly knows what it is to have some one sup with him.

This means that the reader spreads the board, goes to expense, does the entertaining, and is the minister and servant, so to speak, of the guest. Such is the regenerated life. Christ comes in, and we commence the life of service and entertaining. How we spread the table with our poor works and imperfect performances! What a time we have to make a fair appearance that will recommend us to the favor of the Divine Guest, who sits at the table of the heart watching what we are doing for him. Dish after dish of some new work or duty is laid before him with the hope that he will smile upon and approve. What a hurry and flurry it brings into many lives! It is no small thing to entertain anyone, even of our own kind. Few can do it without worry and considerable strain. What, then, shall be expected when the Lord is at the board? And, as we ask the question, we see the answer in many an anxious and exhausted looking Christian face. We have known persons who have had to go to bed, or take a trip of a few days, after having entertained friends for a few days or weeks. And in the spiritual life, we see preachers taking Monday for recuperation, and Christian workers going to the mountains for a vacation to recover from the fatigue of the service or entertainment of the Lord.

Is there anything better than this, one will ask? The reply is in the last sentence of the verse: "And he will sup with me."

The slightest glance ought to reveal the difference and show the great truth hidden in the six words above.

It is one thing to entertain a friend, it is decidedly another thing to have this friend entertain you. And what if the friend is very rich? Suppose the reader has a wealthy friend. In your love for him nothing will do but that he must dine or sup with you. Your house, however, is humble, your purse slim, and your bill of fare quite meagre; but it is the

best you can do and you desire to manifest your affection in the line of entertainment. The rich friend who accepts your invitation is very gracious; he comes, and as he eats, praises all that is set before him. He does not let a sign escape to show that he is accustomed to anything better. You have misgivings that what you are doing for him is poor in character, but you so love the person, and you so want him at your board, that you persist in having him again and again as your guest in spite of your nervousness and forebodings.

But one day the rich friend asked you to dine or sup with him! That meant that he paid the bills, rendered all the service and did the entertaining. That meant you leaned back in your chair and enjoyed the luxury of being waited on and entertained. You were now supping with him. What a supper! What dishes! What food! What service! It was not a poor man entertaining a rich friend, but a rich man entertaining a poor man!

Something of the spiritual rest, abundance and satisfaction that is in the verse begins now to appear. Sanctification now rolls into sight.

Christ is the rich friend whom we entertained for years. The wonder is how he endured the poor entertainment! At the best it was poor. But he smiled upon and approved all we did for him, and as he sat at the board praised the poor dishes and awkward service. His smile lighted up the narrow, little room and we were happy.

But one day he said, "Let me entertain you—suppose you come and sup with me." We did so, and lo! what a change, what a difference and what an improvement. He loads the table with a variety and fulness of spiritual provisions and fruits that amazes and delights. There is no lack of any good thing at any time. There are constant surprises given the soul with new and bountiful supplies of grace. The heart is fed, satisfied and filled to overflowing. The bread is fresh, the honey drips, and the wine of a holy joy sparkles. Above all, Christ does the entertaining! He not only supplies the food, but waits upon the soul; and he not only ministers to the spirit, but grants us a heavenly speech, a holy communing with himself that fairly delights and absorbs the soul. Talk about people crowned with flowers at a banqueting board, with strains of music floating about them from unseen players, and how the whole thing becomes as nothing compared to the state of the soul treated to the food, music, speech and presence of heaven. There are aches in the heart of the earthly banqueter, but where can be the pain to him who is lulled, rested and smiled upon in the embrace of the Saviour?

For fourteen years the writer tried to entertain the Saviour, and what a stretch and strain there was, and what exhaustions and failures were realized. For six years the Saviour has entertained the writer. He now sups with the Lord! This is far better. His peace now flows like a river, his soul is satisfied as with marrow and fatness, and his rest is unfathomable. May the reader never rest until he knows for himself the bliss and blessedness of the second supping.—Guide to Holiness.

The heaviest words in our language are the two briefest ones. Yes and No. One stands for the surrender of the will, the other for denial: one for gratification, the other for character.—Sel.

PREACHERS AND PRAYER.

Have preachers time to pray? It is said of Daniel, prime minister of Babylon, the greatest kingdom of the world, that he was a man of prayer. "He kneeled upon his knees three times a day and prayed and gave thanks before God."

In "The Preacher's Manual," Thomas Coke, LL. D., says that the ministerial office is the most important to the human race of any which is exercised on earth, because preaching is indispensably necessary for the raising of mankind from the ruins of their fall. As to the benefits the ministry is to others he says: "A faithful ministry is the greatest blessing God can bestow upon a people." Concerning a preacher he says that the minister stirs up the pious and makes them useful in the conversion and sanctification of others. He heals the hearts which are sick and alienated from God. Therefore he should be a man of prayer.

It may be profitable to notice a few of the great utterances of Dr. Coke, concerning prayer.

1. Prayer is the preacher's most intimate and inseparable duty. It is the soul of his office, and under the grace of God, his only safety.

2. A minister who lives not in the spirit of prayer and thus exercises himself is no pastor; he is a stranger who is nowise interested by the wants of his flock. Before going into our holy duties as ministers we should go

to the feet of Jesus.

3. What a misfortune it is for a people to have over them a prayerless pastor—one who does not live in the life and spirit of prayer. To feel the value of the souls among whom he labors the preacher must be often softened and melted at the foot of the cross in meditation on the price which these souls have cost our Redeemer. He should be like a salubrious cloud placed between the heavens and the precious field confined to his care.

4. The more numerous the wants of our people, the more earnest and frequent should be our prayers. We should never appear before God, but like the high priest of the law, bearing before the Most High the names of the people intrusted to our care.

5. Prayer is the soul, the substance, the life of a minister. Prayer is his grand employment, his first and perpetual duty, the grand source of his consolation. His instructions will be always barren, if they be not watered with tears and prayers. May we say with David: "I give myself to prayer." "Evening and morning, and at noon will I pray and cry aloud, and he will hear my voice." May we who read these lines go often to God that He may daily show a brighter and brighter character of Himself in us. May our solitude and communion be so frequent and constant with Him that our faces may be like Moses' when he came from the mount.—St. Louis Christian Advocate.

EXTREMES.

Somebody must go to what the world, formal church members, and even some of God's blessed people will call extremes, in order that we may gain that mighty triumphant victory designed for us and our fellow men. All the mighty men that have immortalized their names by accomplishing some great and lasting good went to the uttermost extremes of prayer, faith, self-denial and courage.

Look at Moses when he interceded in behalf of his people, "If now thou wilt forgive their sin—; if not, blot me, I pray thee, out of the book which thou hast written." Ex. 32:32.

Nehemiah, when he learned about the captivity of the Jews and the broken down walls of Jerusalem was to such an extent overcome with grief that he "sat down and wept and mourned certain days and fasted and prayed before the God of heaven."

Daniel mourned and did eat no "pleasant bread" for three full weeks. And we might speak of many others who fought desperately to win the prize and "sailed through bloody seas."

Jesus our Saviour is our chief example of earnestness. No doubt all men thought He went to an extreme when He fasted and prayed and fought the devil forty days in the wilderness. All through His ministry, how He went about preaching the good news and helping the sick until weary and worn, and then spent whole nights in prayer. And at last in the garden when he sweat great drops of blood, bearing the sins of the world, submitting to that shameful trial before Pilate and the horrible suffering and death on the cursed tree, that He might forever defeat the powers of hell and gain an eternal triumphant victory for the whole human race.

Think of the apostles and many of God's ministers who spent many sleepless nights and went for days

without food counting not their lives dear unto themselves. We may mention John Knox, who wore grooves in the floor where he prayed, and cried, "Give me Scotland or I die." John Welsh, a godly man, a Puritan, was often on the coldest winter nights, found weeping on the ground and wrestling with the Lord in behalf of his people.

Dr. J. W. Redfield and C. G. Finney were mighty men of God in pulling down the strongholds of Satan, because they went to what many call extremes in self denial and prevailing prayer.

God help us; somebody must get desperately in earnest and dash to the front and cast themselves into the gap, in order that some might be awakened and get in earnest to flee from the wrath to come.—Sel.

CROSSES.

"What the woof is to the warp, crosses are to character. Without the latter, the former is nothing but limp lines of thread without strength, without usefulness, without susceptibility of being made beautiful. But when crossed by the woof, it becomes cloth fit for various uses, and capable of receiving a finish and an ornamentation which transforms it into a thing of beauty. In like manner a man's character is limp, weak, unreliable and unattractive until it has been subjected to many tests and trials. These, like the woof, cross and recross one's natural tendencies until resistance to evil begets strength, endurance, growth and moral beauty. Why, then, should one fret against one's crosses? They are painful, vexatious, hard to be borne sometimes, but what are these ills, which are but for a moment, when compared with the exceeding and eternal weight of glory with which they are to be rewarded when the last one has been overcome? The brilliants in one's eternal crown will be the crosses of one's present life crystallized in the love and light of Heaven."—Christian Standard.

BEGGING PARDON.

Dr. Carradine, with his unusual keen insight into human nature and aptness to make striking applications, gives us the following graphic picture from one of his meetings, which is laughable in its very seriousness: "One man rode ten miles to see a 'previous pastor,' and beg his forgiveness for hard utterances. It was granted and they knelt down together, and the Spirit filled them both. I could but think when this occurrence took place, that if everybody got on horse-back and rode to see preachers they had talked about, there would be seen the biggest cavalry demonstration ever witnessed. Saddles would rise in the market with a bound, and horses could not be found in sufficient numbers to meet the pressing demand. Four and five people would have to ride on one horse. Bicycle stores and factories would be emptied; wagons and carriages would be filled; everybody would seem to be moving!—and a wonderful feature of the whole scene would be that preachers in great numbers would be in the procession."—Christian Standard.

Go out of yourself and you will find opportunities. There is an urgent demand for every one who will empty themselves out for God and suffering humanity. Heaven and even the old world pay high prices to those who will wake up and do with their might

what their hands find to do.—Christian Standard.

Do nothing that you would not want to have Jesus find you doing when he comes. Go into no place or associations where you would not wish to have him see you. Wear nothing on your person nor indulge in any habit that would unfit you for his sacred presence, but in all things be a pattern worthy of imitation; not merely passively, but actively, that others seeing your good works may glorify your Father which is in heaven; and the peace of God which passeth all understanding shall keep your hearts and minds in the knowledge and love of God, and your feet in the way of righteousness and true holiness. Amen!—Free Methodist.

"Now permit me to ask, why are you so angry with those who profess to have attained this? And so mad (I cannot give it any softer title) against Christian perfection? Against the most glorious gift which God ever gave to the children of men upon earth? View it in every one of the preceding points of light, and see what it contains that is either odious or terrible: that is calculated to excite either hatred or fear in any reasonable creature. What rational objection can you have, to the loving the Lord your God with all your heart? Why should you be afraid of it? Would it do you any hurt? Would it lessen your happiness, either in this world or the world to come? And why should you be unwilling that others should give Him their whole heart? Or that they should love their neighbors as themselves? Yea, 'As Christ hath loved us?' Is this detestable? Is it the proper object of hatred? Or is it the most amiable thing under the sun? Is it proper to to move terror? Is it not rather desirable in the highest degree?"—John Wesley, Sermons, vol. 2. p. 174.—Christian Standard.