

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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A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou has sought, so let me seek
Thy erring children, lost and alone.
O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.
O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.
O use me, Lord, use even me,
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.
Havergal.

THE THREE HUNDRED AND EIGHTY.

REV. B. CARRADINE.

Secular history has great events so connected with the numbers of the people engaged in the achievement, that they are forever coupled together in the mind; and the deed or exploit is not only summoned to the mind by the numeral figures, but is branded by it, becomes synonymous with it, and in a sense absorbs its own name. Hence it is that the Grecian Phalanx, the Roman Legion, and the band at Thermopylae though long passed away, yet still live in an arithmetical way. And to speak of the thirty thousand, the ten thousand, and the three hundred is to behold again with the mental vision the most astonishing, terrific and sanguinary happenings of the past.

In like manner the Scripture holds numbers that are eloquent of divine grace and blessing, and of human faithfulness and achievement. To mention "The Three," "The Twelve," "The Seventy," "The One Hundred and Twenty," "The Three Hundred" and "The Five Hundred" is to summon up to the mind scenes after scenes, each with separate histories of grace, privilege, usefulness and victory, and each one suggesting volumes of thought, and all furnishing topics that in mental and spiritual lines would be an inexhaustible supply for tongue, pen, brain and heart for all the years and centuries to come in our terrestrial life.

In the last mentioned class "The Five Hundred," we have discovered another number that stands as much for certain facts in the human heart and life as did the "Three," "Twelve" and "One Hundred and Twenty." For it is perfectly evident that while the original company has long ago journeyed into the silent, invisible world, yet the succession remains, and the things they stood for, have as devoted champions or as faithful representatives as ever.

In regard to the three hundred and eighty we would make several observations.

First, they were a part of the five hundred who were personally visited by Christ and invited to Jerusalem, where the Baptism of the Holy Ghost was to take place.

It seems that they had been summoned to a certain mountain in Galilee by his own appointment; and we read that he appeared to them and spoke face to face with the assembly of five hundred. Every one of the gathering looked on the same face, heard the same voice, and had extended the same invitation. It was

the old picture of the divine impartiality, the fairness of the Gospel, and the love and goodness of God that would bless all who would come unto him.

A second truth appears in the fact that a small proportion accepted the invitation. One hundred and twenty journeyed to Zion, and faithfully waited in the upper room for the descending fire and glory of the promised blessing. But three hundred and eighty would not and did not go. And yet the same Saviour stood in their midst, the same invitation was given to all, and the same wonderful blessing awaited every one who would go.

This would seem very astonishing indeed to some of us, if we did not see the identical conduct taking place all around us today. Some have affected surprise that such a large body should hang back from duty and privilege, and such a small proportion journey down to Jerusalem to receive the promise of the Father. And yet these very wondering individuals cannot only see similar behavior in Christian ranks about them, but if they are honest will be compelled to admit that they have done and are doing the same way.

When the pastor of a charge undertakes a meeting with full salvation in view for his people, he will speedily become acquainted with those two widely different bodies of people—the one hundred and twenty and the three hundred and eighty. And when the evangelist, after a sermon on the subject, and an invitation to the Christian audience before him to come to the altar and obtain the baptism with the Holy Ghost and Fire, or entire sanctification, no matter how many will gather around the altar, yet he will see all over the house, and sitting in a solid block towards the rear, that strange, never dying company of the three hundred and eighty.

The word has been sent forth and divided once more. It has the old double edge. It retains the two-fold savor and some soften while others harden under it; and a small body go up to Jerusalem to tarry for the great blessing, while a large number will make no move whatever in that direction.

A third lesson obtained from this peculiar company is their unwillingness to put forth any special effort or make any real sacrifice to obtain the promised baptism with the Spirit.

We doubt not that the one hundred and twenty had as much to keep them at home in the way of material interests and physical comfort as did the three hundred and eighty. But they were more interested in their souls than in their every day business, and craved salvation and likeness to God more than bodily ease and bags and sacks, and bales and barns of earthly treasure; so they went up to Jerusalem and tarried for days in the upper room and prayer and holy expectation.

The three hundred and eighty did not care to put themselves to such exertion, and run such risks to business interests by going so far from home. Perhaps they would not have objected to the reception of the blessing if they could remain in their boats or on their farms or at their houses and so obtain it. Then would not Abana and Pharpar do as well as Jordan? And why this long trip to Jerusalem? And everything was un-

certain these days anyhow. And who would take care of the shop and field and house while they were gone? No! Prudence and good sense were against their going, and they would not go.

Truly we all know this tribe. And what a sad, sickening sensation their heavy faces and solid, immovable ranks create in many a meeting undertaken for God and the salvation of the community. What they are thinking of under the powerful appeals and stirring scenes going on before them at the altar might be difficult to put on paper. Some faces show an utter absence of conviction or desire for anything better. Others apparently do not understand the message or situation. Still others look fatigued and disgusted; while the whole body have not the slightest idea of going up to Jerusalem. The upper room meeting has no attraction for them. Even if it has a measure of influence, there are so many other things at home and abroad that outweigh and withdraw that they have not the remotest notion of yielding and giving their souls the blessed opportunity of a life time.

A fourth lesson learned from the three hundred and eighty, that a peculiar honor and glory can be forfeited by negligence and unfaithfulness at a critical time.

The first gathering at Jerusalem to seek and obtain the baptism with the Spirit must in the nature of things have meant more than any subsequent meeting. The Blessing had not yet descended on any. Hence the journey, the gathering and the waiting required more faith, and courage, and devotion to Christ, than any other meeting to follow.

For this reason God granted to the one hundred and twenty what was never given to any other company or to any individual after that, viz., visible tongue of fire on the head. They in a sense deserved it, and God put peculiar and visible honor upon them.

Because of this, although Cornelius was a most deserving man, yet when he was filled with the Holy Ghost the plume of heavenly flame did not wave on his head. And when the twelve disciples at Ephesus obtained the blessing under the preaching of Paul, although they were filled with the Spirit and spoke with tongues, yet on their brows no tongue of fire descended from the skies to flash and wave, and astonish the beholders.

The three hundred and eighty, different from those at Caesarea and Ephesus, might have gone up to Jerusalem, and been with the immortal one hundred and twenty who were visibly crowned by the hand of God and thus exalted above all other followers of Christ. The Bible record would then have spoken of five hundred; and that number would be the Gospel numeral to-day; and all the more amazing would have been the triumph of the Son of God in Jerusalem at Pentecost, when the streets of that city would have been struck with five hundred human thunderbolts, instead of one hundred and twenty. But the three hundred and eighty for some reason saw fit not to go. The upper room failed to draw them from the barn, dairy, shop and fishing boat; and so they missed the glory of a life time and a distinguishing honor of eternity.

Men are still imitating the example

and following the footsteps of these laggards and delinquents. To this day men are missing Mounts of Transfiguration, and excellencies of knowledge and glory, by spiritual indolence, life inertia and the slow clogging, deadening influence of an indulged and pampered body. There are local situations, and spiritual crises; there are moments and days when for a man to stand forth and do the right thing would mean not only blessedness to the people and glory to God, but a peculiar everlasting honor to themselves, both on earth and in heaven. But like Jerusalem they do not seem to know the time of their visitation, or, if knowing it, still, like that city, prefer Barabbas to Jesus, and their day, with its privilege, goes by forever.

Finally the three hundred and eighty, by their failure, brought oblivion upon themselves as individuals. We know their number, but not a single name has been preserved and handed down. Many of the one hundred and twenty have their names both in the Bible and history; but those who went not down and up are all unknown to-day.

It is wonderful how faithfulness and devotion to Christ will bring one up out of obscurity to be remembered, loved and blessed long after death.

It is equally noteworthy how the names and lives of many calling themselves Christians, fairly rot and pass away from the recollection of everybody. They did not do enough for the Saviour and humanity whereon to hang a memory. A sea of forgetfulness seems to engulf beings, their lives, and their very names, and we know them no more forever.

But he who determines to have the upper room experience, cost what it may; who allows neither his body, business, pleasure, nor the world to get in between his soul and Christ, is marked for honor and remembrance in this world and for glory and reward in the world to come. He has parted company for all time with the prudent, calculating and sluggish three hundred and eighty, and joined the pure hearted, shining faced and soul burning band of the immortal one hundred and twenty.

WHOLE-HEARTED SURRENDER.

If it be true that the real life of every believing soul is a life that never moves from the temple-palace where God is, and that its inmost secret and the spring of its vitality are communion with God, what shall we say of the sort of lives most of us most often live? Does it not sound more like irony than truth to say of people whose days are so shuttle-cocked about by trifling cares, and absorbed in fleeting objects, and wasted in the chase after perishable delights, that they "are come unto Mount Zion," and dwell in the presence of God? Is my life "hid with Christ in God?" For one man that is swept away from a thorough, whole-hearted faith by intellectual considerations, there are a dozen from whom it is filched without their knowing it, by their own weakness and the world's noises. The whole crowd of external duties, enjoyments, sweetnesses, bitternesses, solicit us and would seek to draw us away. "Ye cannot serve God and mammon." Anything short of a faith that rests on Christ alone, of a love that knits itself to His single, all-sufficient heart, and of an obedience that bows the

whole being to the sweet yoke of His commandment, is an unworthy answer to the love that died, and that lives for us all. Let us clearly contemplate the possibility of an indefinite increase in the closeness and thoroughness of our surrender to Him—a conviction which has faded away from the minds of many professing Christians.—Alexander McLaren, D. D.

AN OLD RAILROADER'S PRAYER

One of our ministers writes me that not long since an old railroad man drifted into a revival meeting near by and was asked to pray, when he proceeded as follows:

"O Lord, now that I have flagged thee, lift up my feet off the rough road and plant them safely on the platform of the train of salvation. Let me use the safety lamp known as prudence, make all the couplings on the train with the strong link of thy love and let my hand-lamp be the Bible; and, heavenly Father, keep all the switches closed that lead off on sidings, especially those with a blind end. O Lord, if it be thy pleasure, have every semaphore light along the line show the white light of hope, that I may make the run of life without stopping. And Lord, give us the Ten Commandments for a schedule; and when I have finished the run on schedule time, pulled into the great dark station of Death, may thou, the Superintendent of the Universe, say, 'Well done, thou good and faithful servant, come and sign the pay roll and receive a check for eternal happiness.'—The Evangelical.

UNHOLY TEMPER.

Hear ye this, all you that are called Methodists! You, of all men living, are most concerned herein. You constantly speak of salvation by faith; and you are in the right for so doing. You maintain (one and all) that a man is justified by faith; without the works of the law. And you cannot do otherwise, without giving up the Bible, and betraying your own souls. You insist upon it that we are saved by faith; and undoubtedly, so we are. But consider, meantime, that let us have ever so much faith, and be our faith ever so strong, it will never save us from hell, unless it now save us from unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and overbearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness, peevishness. We are of all men most inexcusable, if, having been so frequently guarded against that strong delusion, we still, while we indulge any of these tempers, bless ourselves and dream we are in the way to heaven!—John Wesley.

A meagre amount of knowledge, with a mighty measure of faith, is better qualification for life, than riches of learning with infancy in believing.

Do you believe in God, the Father Almighty when you are in trouble?

He Who is a Spirit can protect us from evil spirits; He Who is mysterious rescue us from mysterious dangers.—C. H. Spurgeon.

A great many people purpose to do right, but the trouble with them is that they purpose in their heads, and that doesn't amount to much. If you are going to be a Christian you must purpose to serve God away down in your heart. "With the heart man believeth unto righteousness."—D. L. Moody.