

THE King's Highway

An Advocate of Scriptural Holiness.

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Revs. P. J. Trafton, H. C. Archer, L. J. Alley,
H. C. Mullen, H. S. Dow.

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EDITORIAL.

INDIFFERENCE

Dictionary—State when the mind feels no anxiety or interest in what is presented.

Our hearts are stirred when we consider the lack of interest and the spirit of indifference that is manifest in so many ways by the people who profess to be followers of the meek and lowly Nazarene.

Indifference as to God's claim upon us as individuals. Paul writing to the Corinthians, chapter six, verse 19, emphasises the claim of God; and ye are not your own? We belong to God by right of purchase; ye are bought with a price. This should cause us serious concern, especially those who profess the grace of holiness. We cannot be indifferent in any sense of the word, and please God. We cannot do as we like. We must accept the Word of God, as the rule of our life and guide in our practice. We are tied up too much to the ideas of men and those we hold in high esteem and are not careful to have a "Thus saith the Lord." We must follow the word or we get into bye and forbidden paths, and seek to soothe our conscience by the dope of man's opinion; and so there are scores and scores of people who are adrift and away from God, who are indifferent to the fact. If they would but stop to consider their conversation, association, adornment and contributions to the cause, they would be condemned on every count.

God wants that his Church shall shake herself from this spirit of indifference and live soberly, godly and righteously in this present world. Oh that the Spirit might possess us that possessed the one who wore the seamless coat. It seems to us that we must possess that spirit of humility and sacrifice if we share in his coming glory. He was not indifferent to the will of God. He said, My will is to do the will of him that sent me; then our attitude should be, to do the will of him who has washed us from our sins in his own blood. His will is that men every-

where should be saved, and if we are in his will, we will be doing our best to make it possible. Let us be willing to sacrifice, the most of us I fear have never yet known what it means to sacrifice for Jesus' sake. We must extend our borders in both the home and foreign field, to do this means we will need more money and more men. We are praying that God will lay the work upon the hearts of our young people as never before and that they will not be indifferent to the call of God. Let us sacrifice, to be able to give more money to carry on; let us double up on our contributions, let us labour and pray that we may be found faithful stewards at his coming.

LISTENING TO GOD.

A life of prayer is so manifestly higher than a life without it, that once we have attained to it we are disposed to think that all is done. Yet within the prayerful life itself we make painful discoveries. All is not done just because we pray. And as we press farther into the great experience we realize that there are prayers which, to speak very plainly, hardly give God a chance. They are so full of our own thoughts and our own desires that when they are finished hardly anything has gotten expressed except our own self-like. We know that God listens, and we suppose that the more abundantly we pour out our words and our wishes to Him the better we fulfil the purpose of prayer. Yet we may grow so voluble, and so come to enjoy the expression of ourselves, that we may rise from our knees without having heard anything new or inspiring from Him with whom we have to do.

Sometimes when a friend or a guest has left us, it comes over us with a sense of humiliation that we ourselves occupied most of the time with our own affairs or our own view of things. We were delighted to see him, but now recall that he scarcely said anything while we were together. We begin to wonder what he thought about it all; and the next time he comes we remember our failure and do not miss what he has to say.

We press through different degrees of prayer, each one of which makes its own wonderful revelation. The habit of bringing all our experiences to God's notice grows, until at last our life has all been gathered within that activity. There comes to be nothing about which we do not speak to God; but there comes over us sometimes a feeling that, though we have spoken to Him about nearly everything, He has not spoken to us, and indeed that this has not been one of the pressing purposes of our prayer. For one may be very prayerful and yet terribly irreverent, as he finds out at length when he realizes how he thought it enough that he should speak, but without any great desire to hear. Listening to God has not yet become a great part of our experience. Have we not all heard public prayers which have left the congregation feeling that they have heard a wonderful supplication, and others which have blessed us with the feeling that we have heard God? Christ spoke of men who said, "Lord, Lord," but spoke of men who were gone when He told them what they were to do.

All prayer may indeed bring us into relations with God. To all prayer there will be some answer; but what do we consider the greatest answer? Is it the granting of some definite request in some concrete way? The greatest answer is that God speaks back to us, reveals to us something more of His truth, acquaints us better

with His own being. No prayer is of the highest kind unless by means of it we know Him better. He knoweth that we have need of all kinds of things, but many of those things come almost of themselves in the train of our seeking communion with Him. Without that they may come and yet remain valueless.

Probably many know what it is to be quite intense and eager in their requests, but to feel no corresponding interest in the Word of God. They can pray with readiness, but they read with reluctance. It is a hardship to listen to those familiar chapters, to wait long enough over them for them to begin to speak to us the things which they have always spoken unfailingly to the hunger for God. Eagerness in prayer and impatience with the Scriptures make an experience in which the Christian life has little growth, and barely holds its own. But Scripture is the region where God has spoken not only about our particular needs, but about those of all men. This is where He has spoken about them all long before we ourselves have felt the needs. To overrun them and then to pray, to suppose that He will richly listen to those who have no real desire to listen to Him, to ask for His counsel and not know it when we see it, to pray and have no real affinity for Him we pray to—this is what makes the unprofitable life of many a Christian. And nothing can be done about it to better it, except to change our prayer life into a direction where its main purpose is less to express our thoughts and wishes than to have Him reveal His.

However eager, then, we may seem to be in our devotions, they are really lame and dull until we go to them as an opportunity to hear with greater clearness what are God's thoughts and ways. The passive attitude, the listening ear, the waiting spirit, these are difficult for the eager soul who, when he discovers some great want for the first time, feels that the whole universe needs to be waked up to this need. The seasoned, reverent soul knows that it is we who have just waked up to know the lack, and that long since God has spoken about it. So He listens to hear what God has said. Much time is saved by long outpourings of our own thoughts. In a moment of prayerful hearing there may come the word which changes whole days of our lives, the flash which so illuminates all we have to do that we need to say no more. We find that our present difficulty has already been provided for—and that more light has been shed upon it than we have ever asked for. Prayer becomes at last an experience in which we find that God always takes the initiative in our souls; and we enter into prayer to discover anew what He has willed and what He has spoken. — *Sunday School Times*.

SUPPOSE.

"Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or make no effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of the body, which might have been (but was not) prevented, is a terrible thing, but how about the preventible death of a human soul—perchance of many souls—for which God may hold me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?"—*Heart and Life*.