

The King's Highway.

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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THE CHRISTIAN PARENTS' RIDDLE

We are living in a hectic age. An age that has, and is, continually speeding up. An age of changing ideas. We are living in an age of transition.

Such a period has in it the element of danger. The danger that the mass will be swept off its feet and be hurled into agnosticism or atheism. Its immediate effect is to break down the influence of past training and to give an impetus to freedom that gives rise to license. The present age seems to be in danger along those very lines. People have lost much of their reverence for God and His church. Children are headstrong and nearly rule the household. Popular religion has lost its grip on the people. Morals are loose. Pleasures are infinite. And the entire attitude of the mass is rebellion.

We live in an age of liberal tendencies, lax morals, and loose thinking. Men came into the world scientifically, live hectically, and die hopelessly.

Truth is being sought for, but, especially spiritual truth, is only seen through a glass darkly. Those who have lost the old faith, have lost their standard of truth, and having no spiritual criterion of knowledge give themselves over to fables and vain speculations. What this age needs is a sane interpretation of facts and knowledge. Fanaticism is the worst medicine that this age could have.

This age, again, is an age of knowledge. Scientists are delving into the secrets of the universe and are finding a tremendous amount of wealth. Man's inventiveness has created for us a new and marvelous environment. Knowledge is increasing. Knowledge is at a premium—but educational institutions are at a discount.

Although we are living in an age of unsurpassed educational opportunities and privileges, there is a lack of confidence, in many of our institutions, by real Christian people. And why should there not be when they hear of societies for damned souls, the immoral actions of students in college towns and during Old Home Weeks, the blasting and infidel teachings of professors and the loss of faith among students, drinking and gambling, etc.

We have a thirst for knowledge, but where can we quench our thirst at springs that are pure? Where can we satisfy our minds and still be able to keep our faith? Where? Where? This is the problem of the modern Christian parent.

Parents are continually asking themselves: "Where can I send my children to a school of high standing and sound religious teachings". Where? Where?.

Too few can give a satisfactory answer to this important problem and too few feel like trusting their children to institutions near at hand. There ought to be some satisfactory answer to this modern riddle.

Our institutions are of high rank scholastically but many have lost their old spiritual atmosphere. The stress of the times has sapped their vitality. They have become mere centres

of athletics, social functions, fact accumulating, and thought provokers. They are not able to give a satisfactory philosophy of life and destiny. They have departed from their mission.

In the Maritime Provinces and Eastern Maine, one finds a population of about a million and a half. Of these many thousands attend public grammar schools and high schools. Hundreds of others attend colleges of various kinds. Nearly every institution is full of students to the overflowing. They are all increasing their capacity and raising their entrance standards. Yet how many can we class as schools capable of developing graduates of deep spirituality? Their number is few. Only a few denominational schools are stressing religious teachings at all.

As far as we are able to judge there is hardly one that stands for fundamental and basic Biblical doctrines that teaches a Christ-centric salvation of regeneration and morals, that emphasizes the work and operation of the Holy Spirit as a vitalizing and cleansing agent, that is opposed to modern destructive liberalism, and that pretends to make its students real Evangels.

In order that spiritual filled men or women prepare themselves for religious callings they must leave their own provinces and go to Toronto, Boston, New York, or some other distant point. There is the need of a religious school. We need a school of the prophets.

Many, due to lack of funds, cannot afford to travel long distances and live so far away from home for the sake of a proper training for life's problems. Some become discouraged; while others, rather than trust themselves to the influences of home institutions, endeavour to adapt themselves to their chosen callings and enter the battle of life handicapped. Thus the age loses many who might have become lights in their day and who might have been more useful in making this world a better place to live.

EUGENE A. M. KEIRSTEAD

ATTITUDE IN PRAYER

By A. T. Robertson

Some people make a virtue out of a certain pose in prayer, especially in public worship. Some churches always stand during the long prayer in particular. Others make a virtue of kneeling in prayer. The Episcopalians often have stools in the pews for the knees to rest upon to save the dresses of the ladies when they wore long skirts. Some Methodist ministers make a point of kneeling in the pulpit when praying, especially if people are kneeling at the altar in prayer. In the case of the Pharisee and the Publican in the temple Jesus represents both as standing as they prayed. In cases of emotional excitement people have been known to prostrate themselves on the church floor in prayer for forgiveness. I once saw this and straw is sometimes placed upon the floor for the purpose. In the garden of Gethsemane Jesus fell on His face in great agony of prayer.

It is plain, therefore, that no one attitude can be claimed as necessary in either private or public prayer. Naturally the attitude of complete

prostration suits cases of extreme urgency and would not be suitable for ordinary public exercises. The choice, therefore, is between standing ("when ye stand praying" feeling as people often fell on their knees before Jesus, and sitting with bowed heads. A student can be made for each of these attitudes. One sees each of them practiced in our modern churches. The most common one is that of sitting with bowed heads and this is the one that most easily lends itself to irreverence, though when standing people often keep their eyes open. If one is late at church and enters while the pastor is leading the audience in prayer, he may see some very sad spectacles. While the majority may have their heads bowed either bent over on the seat in front or slightly bowed with closed eyes while sitting upright, yet a considerable number will be found sitting bolt upright with eyes wide open, looking around, reading, or even engaged in conversation. That is gross irreverence in the house of God such as one would rarely find in an Episcopal or Roman Catholic Church where reverence is taught and practiced in public worship. We talk about going to hear preaching so much that we have largely obscured the main thing in going to church, the worship of Almighty God. It is bad enough to see those not church members behave in this irreverent manner during prayer, but I have myself seen church members act in precisely the same manner. I have even heard members of the choir rustling the hymn-book or leaves of music while I was trying right beside them to lead the people to the throne of grace. Evidently the choir did not feel the need of being led to the throne of grace. They were much more concerned with picking a suitable piece to perform as their part of the public service. They were entirely willing to leave the praying to the preacher.

It is perfectly clear that Baptists in particular need to pay more attention to the matter of public worship. We sometimes lose members by our irreverence in public prayer. But, what is worse, we injure our own spiritual life by such conduct. It is not a light thing to show irreverence to God in public worship and particularly during prayer to God Himself.

Whether one really prays or not in public worship is, of course, a purely personal matter. But, if one comes to church, he ought to conform to the decencies of the occasion. Whatever the particular attitude may be in prayer at any given service, it ought to be observed by all, not merely for the sake of uniformity, but also for the looks of the thing to men, not to say to God. Much of such irreverence is probably thoughtlessness, but it is inexcusable thoughtlessness.

Some pastors may not know what goes on at such times, but they ought to find out somehow. Dr. J. W. Carter, the eloquent and eccentric pastor of the First Baptist Church of Raleigh, North Carolina, used to pray with his eyes wide open that he might be able to see how his people conducted themselves while he prayed. I do not at all recommend that method, but at least he knew. What I do urge is that people be taught

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Ward Miller, Dec 30