

The King's Highway

An Advocate of Scriptural Holiness

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Divine Leading

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"He that hath mercy on them shall lead them" (Isaiah 49:10).

We may safely measure all our leading by God's Word—not by isolated phrases wrenched from their context and robbed of their plain meaning, but by the broad and settled principles clearly set forth when applied to the heart as the result of careful study and prayerful seeking.

Isolated texts are dangerous. The habit of opening the Bible at random and taking as guidance the first words on which the eye rests has been productive of much havoc. Guidance through the Word is intensely real, but it must be the Word spoken to the heart through the page by the Holy Ghost, and may only be known by those who maintain a constant walk with God and thus become quick to discern the live current flashing along these wires Divinely laid. Without the current the wires are of no avail.

God often communicates with His people by an inward speaking—"a voice of gentle stillness" (I Kings 19:12). Nothing is more sure when the voice is really known, and yet it is here, perhaps, more than anywhere else that the warning note should be struck, for so often, after doing the most absurd things, children of God are heard to say, "I'm sure I was led," and there can be no doubt about their sincerity when they say it, but no one believes in the "leading."

It might help us here if a little oftener we read such Scripture passages as the following: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

This at once brings us to the all important question—How may we distinguish the voice of God from that of the Adversary? As helps here, we offer six simple suggestions:

(1) The voice of God will make itself clear—other voices are usually indistinct.

(2) The voice of God is gentle—other voices are usually loud and harsh.

(3) The voice of God calls, encourages, leads—Satan drives.

(4) When God's voice is heard, the will to obey brings a deep soul rest—while other voices produce agitation and unrest.

(5) The voice of God is always in accordance with the written Word. The Spirit of God never leads contrary to the Word of God, for the Spirit in the Book and the Spirit in the believer are one. Other voices are out of harmony with the Word of God.

Again we emphasize the fact that by harmony with the Word of God, we mean not so

much isolated passages as broad principles. There are fanatics in whose hands isolated Scripture passages are as dangerous as daggers. Here is an example, besides which many others could be supplied: In a church we found a worker, manifestly used of God, against whom a woman had taken a violent dislike. She took every opportunity of warning others against him, declaring that she had received light concerning him by revelation through the Word. On being pressed to give the passage she quoted the following: "For the gifts and calling of God are without repentance" (Rom. 11:29). This brother, she declared, certainly had "gifts" but he had never repented, and consequently was not a child of God. One glance at the passage will be sufficient to show how absurd such a statement was.

(6) The voice of God will deepen within the soul as the power of the Blood is pleaded in Christ's all conquering Name—while every other voice will fade and finally disappear.

Our attitude to hear His voice, and to know it, is suggested in two Scriptures:

(a) The voice is heard as we sit at His feet (Luke 10:38-42).

(b) The voice is heard as we listen in the stillness (I Sam. 3:1-4).

God cannot make His will known to a restless and preoccupied soul.

It would save us from much confusion if we kept in mind this simple fact—God is never likely to press us against doors which refuse to open.

On the other hand it should be said that "doors are sometimes offered by the powers of darkness with a view to tempting the soul to step outside the Divinely appointed sphere. These "doors" usually have two outstanding characteristics:

(1) Rush. The things must be done immediately. There is no time to meditate and consider. Caution and prayerful pondering are made to appear as potential disobedience.

In the rush hour Isaiah gives us a warning definite and clear: "For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward (Isaiah 52:12).

(2) Division. Too often the more level-headed who refuse to identify themselves with an obviously doubtful and perilous enterprise are regarded as hindrances and enemies. We need to remember, however, that whenever a door is flung open by the Holy Ghost, that self-same Spirit will stamp a corresponding witness on the hearts of all concerned.

What blunders would be avoided if only God's people learned to recognize the Divine check. To the sensitive soul this is exceedingly

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"It Matters Greatly!"

Claude A. Ries

"Stop the ship. Send a boat. Save him. The voice was that of a captain of an Atlantic liner who was now in a wild delirium in a New York hospital. Then with cursings and demoniac laughter he shrieked out, "Drive on. Let him die. We must make fast time. We cannot afford to wait." Now the delirium became less wild as retribution chased him. "O God, have mercy. Cleanse me from blood guiltiness. Forgive me for the murder of my brother."

Just a few weeks before the ship was signalled by a lonely sailor clinging to a sinking raft out in mid-ocean. But the captain disregarding his pleas ordered double speed ahead so he might win the offered prize for a quick passage. The poor sailor was left to die.

In his ambition to win an earthly prize the sailor was left, left for the time being. But he was not left for long, for the drowning sailor followed him, followed the captain to his dying bed in the New York City hospital—yes, on to the Judgment, to Eternity in remorse and despair, haunting him for putting temporal prizes above eternal gains.

The matter of investing life and means to the cause of God, of giving to missions is a matter vitally linked up with eternity itself. It is so easy to become absorbed in laying up earthly treasures, in spending money "for that which is not bread and labor for that which does not (spiritually) satisfy," to seek to be up-to-date in this life and have everything up-to-date that the eternal is crowded out.

With nations perishing for want of the Gospel and the United States as the only nation that unrestrictedly can send out money to these mission fields, we here in America cannot live free from blood guiltiness in the eternities to come unless we are free from being devoured by the things of time and sense now. This centers largely in what we do with our money. "Money is coined over again in an inward mint." For the sake of our eternal souls we must give, give lavishly, give hilariously.

Cleave to your money and the fountains of compassion will become barren and dry. Keep fondling your money and soon the cheap, metallic sound of paltry coins will alone be heard, and cries of eternally perishing boys and girls, men and women will not be heard. Spend your money mainly for self and your soul will shrivel and you will go out to meet the Great Judge, a pygmy soul!

In 1952 Americans contributed \$1,296,000,000 to churches and religious organizations but the same year they spent \$2,234,000,000 on television sets and 50 million more than it gave to

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