

THE King's Highway

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Committee—Rev. S. A. Baker, H. C. Archer, P. J.
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Editorial.

PRAY! PRAY- PRAY!

The effectual fervent prayer of a righteous man availeth much.

A true, or truly fervent prayer.

These words are very suggestive and helpful in getting the idea of what constitutes an "effectual fervent prayer." In seeking the definition of the word "effectual" we find the words true and truly, which at once gives us the foundation of genuine sincerity, and suggests to us that all fervent prayers may not be effectual, no matter how much one may exercise himself in pounding the chair, or seat at which he is kneeling. If it lacks the element of genuine heart desire, or heart agony, it cannot be effectual even should it be ever so fervent. It also seems to us that there must be a cause, or condition, or a revelation to produce the fervency to obtain audience with God and bring an answer from heaven. It must be spiritual fervency. It must be the Holy Spirit in possession of the righteous man connecting him with the throne of grace and enabling him to ask according to the will of God, for his prayer is effectual in obtaining the blessing he so intensely desires.

His prayer has become ardent in feeling, very zealous, and vehement, boiling and glowing.

What a sensation such a prayer would create in one of our cold, formal, fashionable churches of the present day.

Beloved, it seems to us at this moment, that it would be almost an unpardonable sin to go before God in the attitude of prayer with anything short of the truest reverence, and the most genuine sincerity possible to us.

The great point in the effectual prayer is the condition in the sight of God of the man who prays. "Of a righteous man." David said: *"If I regard iniquity in my heart, the Lord will not hear me."* So the real spiritual and moral condition of the man is all important.

We must note that James did not say the most prominent, nor the richest, nor the prayer of the most eloquent man availeth much. But "a righteous man," let him be rich or poor, educated or illiterate, sick or well, popular or unpopular, his prayer reaches heaven and heaven responds if he has the secret of this grand combination he can unlock the treasury of blessing.

Let us pray and not use vain repetitions.

"Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

For let not that man think he shall receive anything from the Lord.

"THINK IT NOT STRANGE."

Did you ever see a baby crying just because it was getting its face washed? It certainly should be kept sweet and clean, ready to be kissed; then why does the baby object to the proper means? You answer, "Because babies do not understand." Very well, I accept your answer, but ask you again—why do some of the Lord's people cry when God is doing his best for them, and causing all circumstances that come their way to work together for their good. For example there is Jacob when God is about to bring him to his long-lost and dearly beloved boy. Joseph had been made ruler over all Egypt, and was honored as that nation's saviour. Men, even his brethren, were bowing before him, fulfilling the peculiar dreams of his boyhood days. A great share in all this glory and the joy of meeting his favorite son, whom he supposed dead, was just before the old patriarch—and listen! What is he saying? His sons had just returned from their first journey to Egypt for food. They now asked that Benjamin go back with them. But you all know the story so I need not remind you further. Of course, God had all this for his servant as a grand surprise. But Jacob, like most of us, saw only the superficial circumstances, and did not believe that "all things work together for good to them that love God." Therefore we hear the cry from his grief stricken heart, "All these things are against me."

The baby we started with having his face washed, cried you said, "because he did not understand." Or you might have said, "just because he is a baby." Certainly crying over trifles is what naturally goes with baby-hood. This lesson then, applied to the spiritual realm teaches us that "when I become a man I put away childish things." The manhood of the Christian life signifies, among other things, that we cease to be babies in this matter of crying over trifles, and especially over circumstances that are working out for our good.

The Apostles were full grown, believing God, and understanding that He controlled all the providences that came to them. Paul and Silas in the jail at Philippi suffered from their cruel stripes, could sing praises to God. They, the apostles, prophets, Moses and other full grown saints of God, endured, as seeing Him who is invisible. They understood that "This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look, not on the things that are seen, like Jacob did, but at the things that are not seen."

May we remember and not forget, when the trial comes our way that they are for our good. Let us not be babyish Christians, without understanding, thinking it "strange concerning the fiery trail," but rejoice that God is taking such pains to have us ready when the bridegroom comes, that we may be presented "without spot or wrinkle or any such thing; but that we may be holy and without blemish."

And so one might go on enlarging on this important theme. The sufferings of our Lord and Saviour is, doubtless, the best example of the value of trial and suffering. To His agony and death, and triumphant resurrection the church owes her all. Thus in the economy of God suffering plays an indispensable part. The "must needs to have suffered," applied to the sacrificial death of Christ. So too, "if we suffer we shall also reign with Him."

We should covet the trials and sufferings that bring us their inevitable fruit, a "far more exceeding and eternal weight of glory." The price of victory and future, lasting peace, which our allied armies are today hoping to gain in Europe, is suffering on such an immense scale that it staggers us when we try to compute its vastness. Yet when the victory is finally won, and terms of peace secured, such as we all hope for, what will be said concerning the cost. All will believe that the result is well worth the tremendous price paid.

No one for a moment questions whether the result of Calvary justifies the cost. But about our personal sufferings and trials there seems to hang a mist of doubt and ignorance. When, however, we finally rise above the mists and clouds of time, we shall see that the resultant glory more than outweighs the price we paid here in tears and sighs. The temporary, light afflictions buy for us, so to speak, an exceeding and eternal weight of glory.

All of this glory of which we have been speaking comes to us "over there." Is there no benefit to be reaped this side the river of death? By all means, yes. The same painful polishing that results in our shining so brightly there, also makes us bright lights here. Another figure—God sends us to school here with a two-fold purpose, to fit us for usefulness in his kingdom here and also hereafter. As a rule, we can help troubled ones only as we have passed through like circumstances. They naturally turn for comfort to those who can understand their sorrows by having learned in the school of suffering. Thus, we comfort others "with the comfort wherewith we ourselves were comforted of God."

Oh, beloved, trust God, and believe that He doeth all things well. "Think it not strange concerning the fiery trail, which is to try you, but understand that it helps fit you for service here and glory hereafter.

H. C. SANDERS.

"TEACH US TO PRAY."

Lord, I know not what I ought to ask of Thee; Thou only knowest what we need; Thou lovest me better than I know how to love myself. O Father, give to Thy child what he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before Thee; I open my heart to Thee. Behold my needs which I know not myself; see, and do according to Thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will. Teach me to pray; pray Thyself in me.