

The King's Highway

An Advocate of Scriptural Holiness.
THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

Published Semi-monthly at Moncton, N. B.,
by a Committee of the Alliance.

Editor and Business Manager - Rev. P. J. Trafton
Committee:

Revs. P. J. Trafton, H. C. Archer, H. C. Mullen
I. F. Kierstead, H. S. Mullen

SUBSCRIPTION PRICE

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription40
Sample copy	Free
United States Subscribers	1.75
Ministers, U. S. A.	1.25

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month. Address Rev. P. J. Trafton, Moncton, N. B.

MONCTON, N. B., FEBRUARY 15TH, 1928

EDITORIAL

It is recorded of Noah that he found grace in the eyes of the Lord. (It was in a time, the record tells us, that the earth was corrupt and full of violence, and that every imagination of the thoughts of man's heart was only evil continually.) We have the reasons plainly stated, why Noah was so fortunate, in this time when it had repented God that he had made man. First: It says of him that he was just, a man that gave to all their due; second, He was perfect in his generation—he was in all things a consistent character, never departing from the truth in principle or practice. Third, He walked with God—he was pious, and had continual communion with God. These were the things in him which commended him to the favor of God. We have pondered some on the declarations of the word in connection with the end of this world, for it declares that the world that now is will be destroyed by fire, as surely as the old world was destroyed with water. We have a great many in this present day who are discoursing on this vital theme, and there are very many sensational things in connection with it, but to us the vital thing is that which prepares us for this great event. If it was necessary for Noah to be the man that God says he was, in order for him to find grace in the eyes of the Lord, what about we who are living in this advanced stage. In every age God has required holiness of his people, the standard has always been thus; He could not require less of us than in the dispensations past. Holiness is a necessity. The Apostle Peter declares, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2nd Peter 3-11:14. God is no respecter of persons.

Is it as much a complaint for a man to have certain persons and certain interests against him as for him to have certain others for him. A man may sometimes be just as favorably known by the enemies he makes as by the friends he produces.—Herald of Holiness.

PRAY WITHOUT CEASING!

"Men ought always to pray, and not to faint." The words are the words of our Lord, who not only ever sought to impress upon His followers the urgency and importance of prayer, but set them an example which they, alas! have been far too slow to copy.

The always speaks for itself. Prayer is not a meaningless function or a duty to be crowded into the busy or the weary ends of the day, and we are not obeying our Lord's command when we content ourselves with a few minutes upon our knees in the morning rush or late at night when the faculties, tired with the tasks of the day, call for rest. God is always within call, it is true; His ear is ever attentive to the cry of His child, but we can never get to know Him if we use the vehicle of prayer as we use the telephone—for a few words of hurried conversation. Intimacy requires development. We can never know God as it is our privilege to know Him, by brief and fragmentary and unconsidered repetitions of intercessions that are requests for personal favors and nothing more. That is not the way in which we can come into communication with Heaven's King. "The goal of prayer is the ear of God"—a goal that can be reached only by patient and continued and continuous waiting upon Him, pouring out our heart to Him and permitting Him to speak to us. Only by so doing can we expect to know Him; and as we come to know Him better, we shall spend more time in His presence and find that presence a constant and ever-increasing delight.

Always does not mean that we are to neglect the ordinary duties of life; what it means is that the soul which has come into intimate contact with God in the silence of the prayer chamber is never out of conscious touch with the Father, that the heart is always going out to Him in loving communion, and that the moment the mind is released from the task upon which it is engaged it returns as naturally to God as the bird does to its nest. What a beautiful conception of prayer we get if we regard it in this light, if we view it as a constant fellowship, an unbroken audience with the King! Prayer, then, is regarded no longer as a duty which must be performed, but rather a privilege which is to be enjoyed, a rare delight that is always revealing some new beauty.

Thus when we open our eyes in the morning, our thoughts instantly mount Heavenward. To many Christians the morning hours are the most precious portion of the day, because they provide the opportunity for the hallowed fellowship that gives the keynote to the day's program. And what better introduction can there be to the never-ceasing glory and wonder of a new day than to spend it alone with God?

The study of the Word and prayer go together, and where we find the one truly practiced, the other is sure to be seen in close alliance.

Little prayer is the characteristic of a backslidden age and of a backslidden Church. Whenever there is little praying in the pulpit or in the pew, spiritual bankruptcy is imminent and inevitable. The cause of God has no commercial age, no cultured age, no age of education, no age of money. But it has one golden age, and that is the age of prayer. When its leaders are men of prayer, when prayer is the prevailing element of worship, like the incense giving continual fragrance to

its service, then the cause of God will be triumphant.

Better praying and more of it, that is what we need. We need holier men, and more of them, holier women, and more of them, to pray—women like Hannah, who, out of their greatest griefs and temptations, wrought their greatest prayers. Through prayer Hannah found her relief. Everywhere the Church was backslidden and apostate; her foes were victorious. Hannah gave herself to prayer, and in sorrow she multiplied her praying. When the whole nation was oppressed, prophet and priest, Samuel was born to establish a new line of priesthood, and her praying warmed into life a new life for God. Everywhere religion revived and flourished. God, true to His promise, "Ask of me," though the praying came from a woman's broken heart, heard and answered, sending a new day of holy gladness to revive His people.

So, once more, let us apply the emphasis and repeat that the great need of the Church in this and all ages is men of such commanding faith, of such unsullied Holiness, of such marked spiritual vigor and consuming zeal, that they will work spiritual revolutions through their mighty praying.

And, to return to the vital point, secret praying is the test, the gauge, the conservator of man's relation to God. The prayer chamber, while it is the test of the sincerity of our devotion to God, becomes also the measure of the devotion. The self-denial, the sacrifices which we make for our prayer chambers, the frequency of our visits to that hallowed place of meeting with the Lord, the lingering to stay, the loathness to leave, are values which we put on communion alone with God, the price we pay for the Spirit's trysting hours of heavenly love.

The praying chamber conserves our relation to God. It hems every raw edge; it tucks up every flowing and entangling garment; girds up every fainting loin. The sheet-anchor holds not the ship more surely and safely than the prayer chamber holds to God. Satan has to break our hold on, and close up our way to the prayer chambers, ere we can break our hold on God or close up our way to Heaven.

"Be not afraid to pray; to pray is right;

Pray if thou canst with hope, but ever pray,

Though hope be weak or sick with long delay;

Pray in the darkness if there be no light;

And if for any wish thou dare not pray,

Then pray to God to cast that wish away."

—E. M. Bounds, in "The Purpose of Prayer."

POPULATION OF THE WORLD

The task ahead of us is a staggering one. There are 1,700,000,000 inhabitants of this globe. There are 550,000,000 belonging to the white race, 500,000,000 to the yellow, 450,000,000 belong to the red race. In China the population is at a stand-still. In Japan it is growing, but the yellow race is not increasing in numbers, neither is the black race. Of this 1,700,000,000 by far the larger portion have not heard of the power of Christ to save. When we consider the small number of Christians compared with the great mass of heathenism, it is well for us to remember how the Master multiplied the loaves and fishes and fed the vast crowd, when the stock with which he had to begin with was the lunch of a little boy.—The Richmond Christian Advocate.