

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., JULY 31ST, 1931

EDITORIAL

OUR RESPONSIBILITY

Paul, the Apostle, writing to the church at Rome in chapter one, verses 14 and 15, reveals his responsibility in preaching the gospel. He says: "I am debtor to the Greeks, and to the Barbarians; both to the wise and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

If he were like some others he would say: I have enough to do right where I am; my responsibility is right here; but that was not the way he felt about it. He had found the real thing, and it had worked out so satisfactory in his life that the necessity was upon him, the divine urge was in his soul; he must have other people know the wonders of the grace of God.

He would not let anything turn him aside from the path of privilege and duty. Persecutions, afflictions, perils, hunger, weariness, had no effect whatever on the passion of his soul.

He was not preaching a partial gospel, but a full gospel.

He began with repentance and ended with glorification. He preached the fullness of redemption, through the blood of Jesus. It was necessary to be justified in order to be sanctified, and that sanctification was a necessity in order that one might grow in grace and also be prepared for heaven and to see God.

His gospel was delivered unto him by Christ. He declares that he was not disobedient unto the heavenly vision. He went forth under the power of the Holy Spirit to declare what he knew and believed Jesus was able to do.

The gospel he preached was not accepted by the multitude. When he was driven from one place he went to another, and so on till the end of his career, when he could say with all confidence, "I have fought a good fight; I have finished my course; I have kept the faith." 2nd Tim. 4-7.

Was his responsibility any greater than ours? If he were living in this 20th century, in this age of advancement, would he do any differently. We think not. It seems to us that with the means of transportation now at hand, and the avenues of communication open

to mankind, we need to arouse ourselves from our lethargy, shake ourselves from the dust of false ambitions, and feel our responsibility in giving to the people within our reach, the gospel of full salvation, or holiness unto the Lord, as a second definite work of grace. Our days of labour will soon be over. What about our responsibility when we stand before the judgment seat of Christ. We have the same gospel to preach as did the Apostle, and we should be as earnestly engaged in its propagation. Let us lengthen the ropes, and be willing to sacrifice, that those beyond us may share in the benefits of a full gospel. Can we be recreant to our trust and expect our Lord to say: "Well done, good and faithful servant."

POWER OF PRAYER

J. A. Ellis

But few are called to preach, but all Christians are called to pray. Jacob prayed, had power with God and men. Gideon prayed, the Midian hosts were put to flight. Elijah prayed, God sent fire from heaven and consumed his sacrifice and gave victory over Baal. Joshua prayed, the sun stood still. Hezekiah prayed when about to die, God added 15 years to his life. Daniel prayed, God sent his angel and shut the lion's mouth and quenched the violence of a 7 times heated furnace. David prayed, God changed his adulterous heart to one whiter than snow. Jesus prayed. Lepers, blind and deaf were made whole, dead raised, devils cast out.

The 120 prayed. The Holy Spirit fell upon them. Prayer was made for Peter and God sent His Angel and delivered them out of prison. Paul and Silas prayed, the earth quaked, prison doors opened, their fetters fell off. Luther prayed and Protestantism was born.

Queen Mary feared the prayers of John Knox more than an army of ten thousand. John Wesley stirred England by prayer and gave rise to Methodism. Blood-thirsty savages were changed to devout, intelligent Christians by the praying and teaching of David Brainard. There were thirty thousand answers to prayer at the orphanage of George Muller of Bristol. One hundred thousand sought Jesus through the ministry of Charles G. Finney. Bishop Asbury preached 16,000 sermons, travelling 270,000 miles on horseback; he was mighty in prayer. Moody, America's greatest evangelist was a man of prayer.

Was there ever a time when prayer was more needed than now; this prophecy of Christ is being fulfilled: "Upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking for those things that are coming on the earth." The great tidal wave of sin and unrighteousness is submerging human effort; Christians, we must appeal mightily to God in prayer. Read 2 Chron. 7:14.—Christian Witness.

PRAYER IS THE LIFE OF THE HOLINESS MOVEMENT.

We saw a recent editorial in a holiness paper that asserted that the weakness of the holiness movement is the lack of prayer. Whether this be true or not is not our object just now. We do not know how much the holiness movement as a whole is given to prayer. We know of many camp meetings that have almost everything else except pre-

vailing prayer. But how far spread this lack is we do not know. We know that we have plenty of everything else that is good. We have eloquent preaching, excellent singing and large gatherings. But do we have as much prayer as formerly?

Our purpose just here is to show that the amount of true praying has everything to do with the strength of the spiritual tides of camp meetings as well as individual experience.

We have just come out of a camp meeting in which this was especially manifest. Day after day the evangelist preached at the first of the meeting most searching sermons on effectiveness in prayer. The searching sermons led the people to self examination and real heart searching. We doubt if he had followed the old stereotyped methods if as much would have been accomplished. If he had begun to abuse the holiness people as we have heard some it would have made little impression. If he had told them that they had no grace it would have done little good. But he gave instructions that honest souls might know how to get to God in supplication. There is such a thing as censuring those who God has not censured. There are honest souls who get no spiritual food all the year round except what they get at camp meeting who are to be helped and not blistered. They are willing to be at their best if shown how.

The camp we refer to was the best for a score of years because the people were intelligently shown how to get to God. We need these schools for the holiness people as truly as we need them to instruct the unsanctified in the doctrine of holiness. Happy the evangelist who knows how to present the doctrine of prayer as to help the saints examine themselves and at the same time make their prayers effective and thus help the individual and the cause at the same time. It is an indirect and successful way of helping the cause of holiness.—Editorial Christian Witness.

LITTLE WINDOWS TO PEEP

By Rev. C. E. Cornell

Humility is never seen on dress-parade.

Truth may be slow but it always gets there.

A lie never walks, it always runs.

A courageous man seldom speaks of his courage.

Cheerfulness when the storm is on says, "Peace be still."

Trials are but stepping-stones to greater blessings.

Faith has no use for doubt.

Lugubrious religion is a drug on the market.

Saintliness is self-advertising.

More domestic love-birds will rub the divorce courts of business.

Love takes pleasure in the other man's prosperity.

When the church kitchen-stove has more fire than the prayer meeting, it is time for a revival of old-time religion.

A sour holiness will never win the world to Christ.

Logomachy is seldom an aid to spiritual life.

The church has an oversupply of Lilliputian Christians.

There's a difference between a headlight and a light head.

—Christian Witness