

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., APRIL 30TH, 1931

EDITORIAL

"HOW SHALL WE DO?"

The expression that forms the heading of this article is taken from an experience in the life of Elisha and his servant, found in second book of Kings in the sixth chapter and the fifteenth verse.

Elisha had been active in warning the king of Israel of the movements of the king of Syria, so much so that the Syrian monarch was in great distress because of the failure of his plans. Some one had been giving information to the king of Israel; was it one of their own who had become the traitor? One of his servants, however, revealed to the king that it was Elisha the prophet in Israel, who telleth the king of Israel the words that thou speakest in thy bed chamber.

Then the king of Syria undertook to capture Elisha. He found out that the prophet was in Dothan, and so he sent by night a great host of horses and chariots that compassed the city about.

When the servant of the man of God was risen early, and gone forth, he beheld the city surrounded and cried out, Alas, my master! how shall we do?

We have a revelation here of the fear that possessed the servant of the man of God. It would seem to us that this should not have been. We find this servant had not been long with the prophet. There was something he lacked and that need must be met.

The prophet said to him fear not: for they that be with us are more than they that be with them. Then Elisha prayed that the eyes of his servant might be opened so that he might see. And the Lord opened the eyes of the young man: and he saw! "And, behold, the mountain was full of horses and chariots of fire round about Elisha."

The enemy of God's people is after the element in the church that has an anointed or clarified vision. He well knows if he can capture those who see things from God's viewpoint, the rest will be easy.

Jesus said to his disciples, that when the Holy Spirit was come he would be their guide and that he would take the things of God and reveal them unto them.

We are impressed with the necessity of the fathers and mothers in the church keeping the vision, and if they do they will be able to

pray the young people through to victory. If the spiritual vision is lost, the whole company will be taken captive by the enemy.

May we feel the great importance of keeping the Spirit's anointing upon us.

TRUE FREEDOM

(Continued from Page One)

lectual power and spiritual character. She was the wife of an Episcopal clergyman, who never had a stipend that exceeded six hundred dollars a year. Mrs. Wesley became the mother of nineteen children. These she herself gave the rudiments of education. Besides attending to her household affairs, she found time to preach to the Kingswood colliers at the rectory door on Sunday afternoons. "What a life was that," some poor social devotee might say. Think of such a person coming round and sympathizing with Mrs. Wesley on her dull, drab life and suggesting that she get a little time off to enjoy herself. I can think of Mrs. Wesley asking that person what she did in her social club and at all the social functions. The best reply that person could make would be: "We kill time and get some thrills." Kill time! Mrs. Wesley was redeeming the time. She was one of the happiest women in all England. Love made her burden light. Love, human and divine.

But how especially true is this with divine love. Madame Guyon was imprisoned for her faith, in the lonely Bastille prison. She was a woman of rare personal charms and intellectual gifts. But in that dark prison cell she never murmured or complained. She was the prisoner of the Lord as was Paul. And in that place of confinement she sang some of the sweetest songs of liberty that have ever gladdened the hearts of God's saints. Listen to this:

"A little bird am I, shut in from fields of air;
And here all day I sit and sing to him who
placed me there;

Well pleased a prisoner to be,
Since O my God it pleaseth Thee.

"Naught have I else to do; I sing the whole
day long;
And he whom best I love to please doth listen
to my song.

He caught and bound my wandering wing,
And still He bends to hear me sing.

"My cage doth me surround; abroad I cannot
fly,
And though my wings are closely bound my
soul's at liberty;

These prison walls cannot control
The flight, the freedom of the soul.

"O it is good to soar these bars and bolts
above,

To him whose purpose I adore, whose Provi-
dence is love;

And in that mighty will to find
The joy, the freedom of the mind.

John Bunyan in the Bedford jail, dreaming of the "delectable mountains" and the City of Light was far freer than the proud Stuart king upon his throne, whose edict had put Bunyan there.

In a lonely prison cell I see a little care-worn man chained to a Roman soldier. He is writing by the light of a crude lamp. And as he writes his face is illuminated by "a light that never shone on land or sea." I think I

see tears of joy coursing down his pale face, and subdued words of praise fall from his lips as he writes. What is he writing? Why a love letter. All the world is interested in love letters, and this is one of the most wonderful ever penned. He is writing it to the church he loved most dearly. I look over his shoulder and see these words, "Rejoice in the Lord alway, and again I say rejoice!" "For I have learned in whatsoever state I am therewith to be content." But I ask, "Paul, where did you learn that lesson? At the University in Tarsus or at the feet of Gamaliel in Jerusalem?" And Paul smiles and replies, "O no, in neither of those educational centers did I ever learn the secret of contentment and soul rest. No school of a worldly kind has any chair endowed to teach such a thing as contentment. I learned it in the school of Christ, that taught me to count all earthly gain as loss that I might win the riches of eternal value."

Can I pity Paul? O no! He is freer by far than Seneca, the proud philosopher in his study, writing his principles of morality that he could not keep himself. He is far freer than the wicked and cruel Nero on his throne—a slave to his brute passions and appetites. Paul is the free man of God. Bound in body but not in soul. He was the great exponent of this freedom Jesus meant when he said, "If the Son therefore shall make you free, ye shall be free indeed."

TOBACCO POSTERS

The Supreme Court of Utah has recently held the state law prohibiting the advertising of cigarets and tobacco on billboards and in street cars to be valid and a proper exercise of the legislative power.

The statute, enacted in 1929, was upheld by a three to two decision.

The constitutionality of the law had been attacked on the grounds that it had no reference to protection of the public health, public morals, or public safety, and that it constituted an illegal discrimination between billboards and newspapers.

Every other state should pass this law. The tobacco industry is getting more brazen all the time. Years ago, a wooden Indian was the only sign in front of a tobacco shop. After having disgraced the poor Indian, then they became bolder and pictured a man puffing the dirty pipe or cigar. Later, the cigaret advertisement showed a young woman in the foreground, but without a cigaret in her hand. Becoming bolder, and when there was no general protest to the disgracing of womanhood in this respect, they pictured a young woman actually smoking a cigaret. Now they have gone so far as to portray a young woman almost naked with a cigaret in her mouth. It would seem that they had gone about as far as possible in their indecency. The whole thing is a stigma upon pure womanhood that merits universal protest from decent people of both sexes.—The Free Methodist.

CORRESPONDENCE

"To every man there openeth

A Way, and Ways, and a Way,
And the High Soul climbs the High way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro;

But to every man there openeth

A High way and a Low,
And every man decideth

The way his soul shall go."

—John Oxenham.

THE PRAYER BATTLE

Several years ago we received the following wonderful tract; the author's name and last pages of the book were missing. It has blessed many in prayer. We pass it on. We now know the author, D. M. Panton, Norwich, England.

The soul that gets its prayers answered is the soul that has power. Leanness in results often merely betrays leanness in our own souls. A dock labourer in the North said recently: "We chaps know precious little about religion; we take no particular stock in it as a whole; but there is one woman whom our whole gang believe in, and she can say anything she likes to us." "Why?" asked a bystander. "Because," he replied, "she gets her prayers answered; and we often send messages to her, saying, 'Tell Ted's mother to pray.'"

As much as our prayer is, so much is our faith, and as much our faith, so is God's response; intense faith in prayer cannot co-exist with little prayer. How much do we pray? Not public prayer, nor family prayer, but closet prayer:—"Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray" (Matt. vi. 6). In a Conference of Ministers in New York, the Chairman asked all who spent half-an-hour in the twenty-four in prayer to hold up their hands. Only one hand was held up. He then asked for a response from those who spent fifteen minutes in prayer. Not half present responded. Asked for five minutes, all were able to respond, though one was afterwards doubtful. If this represents the closet prayer in the modern church, the marvel is that we get what we do.

In the bed-chamber of Elisha we have a lovely little parable of prayer, full of designed and suggestive instruction. There are three in the room—God, the Prophet, and the King. God is always in the bed-chamber; our Prophet is there to guide the prayer-battle; and we are kings unto God (Rev. i:6). The Prophet says to the King, "Take bow and arrows;" for it is "The Lord's Arrow of Salvation" (2 Kings xiii:15). The Lord's salvation will be measured by the battle with the bow; victory in the field is to turn on our success in the bed chamber.

Observe: [1] It is a sharp struggle. Prepare for war; prepare for aggressive warfare: prepare for the arduous labor of a long campaign. A strenuous prayer life is a succession of pitched battles; yesterday's victory will not win today's.

"Take bow and arrows,"—more than one, for laboring together in prayer calls for a fully stocked quiver. [2] It is an aggressive weapon. "No devil," says Erskine, "is worse than 'no devil';" prayer is a wrestle with Satan, and we must know our foe. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up [for defense] the whole armour of God . . . with [as the offensive weapon] all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." Eph. vi:12. Breastplate and shield and helmet and sword repel; prayer storms the citadel of the enemy. This kind can come out by nothing save by prayer." Mark ix:29; for prayer dislodges the most powerful demon. It is the weapon which, as the Son of Man, our Lord, uses in the heavenlies, "conquering and to conquer"

Rev. vi:2. Michael combats Satan by invoking God. Jude 9. As Mr. S. D. Gordon says, "The intense fact is this: Satan has the power to hold the answer back, for a while to delay the result, for a time. He has not the power to hold it back finally, if someone understands and prays with quiet, steady perseverance. The real pitch of prayer therefore is Satanward." "Resist the Devil and he will flee from you" Jas. iv:7. We rout the Devil by drawing near to God.

A triple command is now given by the dying Prophet. Put thine hand upon the bow, open the windows eastward: shoot. 1. Be master of your weapon. The word is literally, Let thy hand ride upon the bow; stir thyself to take hold of God; let prayer be a weapon over which you have perfect control. We must not wait to be kindled for prayer, we must pray until we are kindled. 2. Then point the weapon where it is needed. The Syrians had conquered the eastern coasts of Israel, 2 Kings x:33, the window is to be opened where the enemy lies massed. Be definite in prayer; the arrow shot anywhere and everywhere hits nothing; mark the masses of the enemy and shoot at his heart, as a dying prophet, or a desperate king, whose only hope is an arrow rightly shot. 3. Do it; shoot! Don't talk about prayer, pray. Don't finger the bow; pull it. The Syrians will care little how much we believe in the bow if only the arrows are never launched. 4. Most beautifully the Prophet covers the whole triple command and blessing. He lays his hands upon the King's hands. The arrow that is not shot with the strength of God will never reach the heart of God for intercession, or the heart of the Enemy for destruction. The trembling hands of a dying prophet are more powerful than the hands that hold a scepter; for God's hands are upon the hands of His Christ; and, though we pull the bow, it is the Lord's arrow of salvation. "Apart from Me ye can do nothing," John xv:5; therefore "He teacheth my hands to war; so that my arms do bend a bow of brass." Ps. xviii:34.

God now measures the depth of the prayer. You hold, says the Prophet, the arrows of God's salvation; strike with them, as if you were smiting a prostrate foe. "He smote thrice and stayed. And the man of God was wroth with him and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." Facts of the gravest importance stand here revealed. 1. The battle is lost or won in the bed-chamber. Queen Mary used to say she feared the prayers of John Knox more than all the armies of Europe: the battle with God must be won before the battle with Hell, or both will be lost. In the Australian revivals of 1902, two hundred souls were saved in one church in a day. Why? Two hundred believers had prayed all night. In 1741, when Jonathan Edwards preached at Enfield, a thoughtless, vain, irreligious assembly became suddenly so overwhelmed with sobs and cries—some clutching the pews as though already sliding into hell—that a minister seized the preacher by his dress, exclaiming, "Mr. Edwards! Mr. Edwards! Is not God a God of mercy?"

Hundreds of Christians had been prostrate before God the whole night pleading for His mercy on this assembly. In the Scotch revival of 1630, five hundred conversions took place under a single sermon by John Livingstone. A vast assembly had spent all night in prayer

and praise. So as Abraham drew nearer God, Sodom drew nearer to safety; on the plains of Mamre, not in the streets of Gomorrah, the tremendous issues are decided of a city's doom. Every drop of the hands of Moses meant the stab of an Israelite upon the plains. "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it."

Another momentous fact emerges. 2. The measure of the battle in the bed-chamber is the limit of the victory in the field. How much do we pray? Joash was desperate enough to come to the Prophet; he was not desperate enough to cast his whole soul into the battle. "Satan" says Muller, "does not mind how a Christian prays, if he can only get him to stop praying." Martin Luther used to pray three and four hours a day. John Welsh, a Scotch minister to whom fell a great harvest of souls, thought a day ill spent in which less than seven or eight hours had been given to prayer. Our Lord spent the night alone with God; and he who spends the night in prayer will not be neglectful of prayer in the day. The world will spend all night at a ball; how rarely will the church spend all night with her Lord! "At night," says Whitfield, "my heart was so full . . . I could only pour it out in awful silence. Oh, the happiness of communion with God!" Bishop Philipps Brooks, when found once in his cabin prostrate upon his face, was overheard saying, "O Lord Jesus, Thou hast filled my life with peace and gladness. To look into Thy face is earth's most exquisite joy."

But it is also a battle. The spirit of prayer in the Indian Revival is indeed a possession which leads to very remarkable physical manifestations. It is sore travail indeed, and one can only look on with a feeling of awe . . . The school seems to be filled with a mass of little figures in intense joy or in agony of prayer. Intercession became with some an awful anguish, too deep for words, except a name mentioned now and again and then agonizing sobs and loud cries for a time and this for hours together.

Joash smote three times and stayed: "three times did Joash smite [Benhadad] and recovered the cities of Israel." 2 Kings xiii:25.

An even graver and more unexpected issue is here revealed. 3. Our withdrawal from prayer modifies the promises of God. Prayer is the channel of the promise. What was the promise? "Thou shalt smite the Syrians in Aphek, till thou have consumed them." How is it modified by the King's action? "Now thou shalt smite Syria but thrice." You have valued victory so little that it has become little; God will consume Syria, but not through you. What is our promise? "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy," Luke x:19. A church's destiny is moulded by the closet prayers of its people; the ground on which the arrows are no longer smitten will grow barren, withered and dead. A brother once rose at a prayer meeting and said, "Brethren, I have long been in the habit of praying every Saturday night till after midnight, for the descent of the Holy Ghost among us. And now, brethren,—here he began to weep—"I confess that I have neglected it for two or three weeks." But the promise is inviolable if the prayer be unfaltering; God will not retreat by a syllable if we do not retreat by a single petition. I. John iii:22. Muller was asked in his old age, "Have you always found the Lord faithful to His

(Continued on Page Eight)