

# The King's Highway

An Advocate of Scriptural Holiness

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

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## EDITORIAL

### SOME THINGS NECESSARY

We hear this expression many times. It does not make any difference what you believe! What nonsense that is; if that is alright then we have no need of the Bible and God's plan for man is a dismal failure.

There are things necessary to physical existence and men are not saying, unless they have lost their reason, it does not make any difference whether I have air or not; it does not make any difference whether I eat food or not and etc. All know that to breathe poisoned air means a poisoned physical system, and the individual that refuses food sooner or later dies of starvation.

God has created us rational beings, capable of understanding, and he expects us to use our faculties, God given, to the best of our ability. How shall folk hear and believe without a preacher.

1st—It is necessary that God's children be preachers of righteousness, as Noah was. No one can be a preacher of righteousness unless he walks with God, and no one can walk with God without being in agreement with Him.

If there ever was a time that the world needed preachers of righteousness it is now. It seems to us the world is ripening up for some terrible crisis. It may be the end of all things is at hand, greed and graft are rampant everywhere until human life is worth very little, men and women are shot down for the merest trifles. Brewers, distillers, government sellers and bootleggers are trying to drown men's higher impulses in booze. Nothing can save this world from the mighty wrath of God, but a great humbling of themselves on the part of the professed church, and a deep confession of their luke warmness and lack of deep spirituality. Why plead for Baal any longer? Let the church arise and shake herself from the dust! Some one will rise up and say, I cannot do much. My influence does not count for much, but what we can do should be done with all our might, for we must give an account of our own stewardship. Flimsy excuses will not stand the test of the judgment.

2nd—We must be holy. We cannot reflect the image of God with alloy in our spirit nature. We must be pure gold. The spirit says, "I counsel you to buy of me gold tried in the fire, that thou mayest be rich; and

white raiment, that thou mayest be clothed." Rev. 3-18. Purity of heart is the only thing that will stand the test here and at the white throne of judgment. Holiness is that which is necessary to make us like Jesus, and enable us to stand for righteousness among a crooked and perverse nation. Holiness is the only element that will prepare us to dwell in the presence of an infinite God.

## IS IT SCRIPTURAL?

### 1. Is it Scriptural to Pray for Local Revival in the Body of Christ and for Local Evangelization Outside His Body?

"In a certain town there had been no revival for many years. The church was nearly run out. The people were unconverted. Spiritual desolation reigned. There lived in the town an old blacksmith, who stammered so greatly in his speech that it was painful to hear him speak. At work in his shop his mind became greatly exercised about the church; his agony was so great that he locked the door and spent the afternoon in prayer. He prevailed with God. He then obtained the reluctant consent of his pastor to appoint a meeting, but with no hope on the preacher's part of any attendance. But the room was more than filled. All was silent for a time until one sinner broke out in tears and begged, if any one could pray, to pray for him. Others followed, and it was found that persons from every quarter of the town were under deep conviction—all dating their conviction from the hour the old man was praying in his shop. A powerful revival followed. This old stammering man prevailed and, as a prince, had power with God."

The foregoing incident is told by T. C. Jones in the "Methodist Recorder," illustrating how God used one man, and he a poor, humble blacksmith, to start a revival. Mr. Jones then gives another illustration, showing how a group of individuals were similarly used of God:

"Several members of Jonathan Edwards' church had spent the whole night in prayer before he preached his memorable sermon, 'Sinners in the Hands of an Angry God.' The Holy Ghost was so mightily poured out, and God so manifest in holiness and majesty during the preaching of that sermon, that the elders threw their arms around the pillars of the church and cried, 'Lord, save us, we are slipping down to hell!'"

In the former case an entire afternoon was spent in prayer; in the latter case, an entire night. "The revival begins always in mighty prayer. The number praying may be few. The pastor alone may be carrying the burden of a broken heart and crying mightily to God in his penitence, sighs, and tears. The praying ones may be a small circle, but whether the praying ones be the pastor or people, the circle of prayer is always the center of the revival. It begins with the praying ones who bestir themselves to take hold on God."

### II. Is it Scriptural to Pray for World-Wide Revival in the Body of Christ?

Who that has read thus far doubts the Scriptural basis of local revival, or of local evangelization? And yet nothing has been said to prove anything from the Word—not a passage of Scripture has been quoted.

If local revival in the body of Christ is Scriptural, and no one doubts it, why not also world-wide revival? Is it not equally needed? Nay, is it not infinitely more needed, in the almost incon-

ceivable ratio of unrevived churches to revived churches?

If the one church or community with which you may be acquainted needs revival, how much more the aggregate thousands in a like or worse condition, with which you are not acquainted; in every one of which God is as deeply interested as in your church or community. "For God so loved the world."

Why localize or denominationalize God? If He is only a local or denominational God, then world-wide revival is impossible. But if He is the God of the whole Church of Jesus Christ, then world-wide revival is possible.

Why have there been local revivals innumerable, but no world-wide revival as yet? Is it not because God's children have asked believingly for local revivals, but unbelievingly, if at all, for world-wide revival? Why not henceforth feed faith upon the inviolable promises of our covenant-keeping Jehovah rather than upon the failures of an unbelieving, covenant-despising church? Is not everything which lies within the range of God's will possible to those who, on the utterly believing ground of Christ's atonement, dare by God's grace to exercise the very "faith of God"?

### The Scriptural Basis of Prayer

Is there a Scriptural basis of prayer for revival in the body of Christ? If so, what is it? The following article, written by the director of the Great Commission Prayer League and published November 15, 1919, in "The Sunday School Times," Philadelphia, (edited by Charles G. Trumbull): also in the January, 1920, "One by One Magazine," London, (edited by Thomas Hogben), will perhaps help to answer this question:

Almost the whole of the New Testament is written, not to the unsaved primarily, but primarily to the household of faith; that is, to members of the body of Christ.

What proportion of the body of Christ is even approximating the high standard enjoined in these New Testament Scriptures?

Take, for example, a single epistle, that to the Ephesians:

How many Christians have definitely received the fulness of the Spirit? A command (5:18); therefore not a privilege only, but a duty.

How many have "put on the whole armor of God"? (6:11.)

How many are walking "as children of light," having "no fellowship with the unfruitful works of darkness"? (5:8,11).

How many are "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you?" (4:32).

How many have put away "all uncleanness," and "covetousness," and "foolish talking," and "jesting," walking "circumspectly, not as fools, but as wise?" (5:3, 4, 15.)

How many are giving no place in their hearts or lives, in their walk or conversation, in their domestic or business relations, "to the devil?" (4:27.)

Or, to take other Scriptures, how many are witnessing (Acts 1:8), soul-winning (John 1:41, 42), fruit-bearing (Gal. 5:22, 23) Christians?

How many are "thoroughly furnished unto all good works"? (2 Tim. 3:17.)

How many unceasingly "travail in soul" for saint or sinner? (Gal. 4:19; Phil. 1:3-11; Rom. 1:9; 9:2; 10:1; Col. 1:9; 1 Thess. 3:10; 5:7; Acts 20:31.)

Ah, how many?

But before applying the foregoing questions collectively, apply them personally. Let the Di-