

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. B. C. Cochrane
Associate Editor Rev. H. S. Dow
Other members of Committee: Revs. H. L. Robertson,
H. C. Mullen, P. J. Trafton, H. M. Kimball

— SUBSCRIPTION PRICE —

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

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.

H. S. Dow, 45 Archibald St., Moncton, N. B.

Printed by The Times Printing Company,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., JULY 15TH, 1943

EDITORIAL

By the Retiring Editor

Because of the fact that I have moved so far away from the office where we have our paper printed (in Moncton, N. B.) and also that I am now residing in the United States, I have found it inconvenient to carry on as editor and business manager of The King's Highway. Therefore I have resigned. I am very sorry to have to do this, not because I feel that I am so necessary to the work that my place cannot easily be filled: for we have already appointed a man to that office, whom we believe will do better work as editor of our good paper than I have been able to do. Our new editor and business manager is Rev. B. C. Cochrane, who is our successful pastor at Moncton. I feel sure that Brother Cochrane will fill the position very acceptably, and as the readers of our paper become better acquainted with him, and his work as editor, they will agree with us that we have not suffered any loss by the change. So I have no regrets for the change because of any loss that our paper, or our readers will sustain, but I am sorry to give it up because I have enjoyed the work, and have received so many expressions of appreciation of my work, from our readers, for which I am truly thankful. I am sure that our new editor will have the same fine co-operation from our subscribers that the former editor enjoyed.

I do not expect, however, to lose my interest in our paper, for the committee has appointed me associate editor, and asked me to still contribute an article for each issue. So I wish to thank all our readers again for their many kind expressions of our efforts. Let us all pray for our new editor, and do all we can to help him by sending in our renewals promptly and also by getting new subscribers. And you may hear from me through the pages of The Highway again.

Sincerely yours,

H. S. DOW

A PASSION FOR PRAYER NEEDED

By the late Samuel Chadwick, D. D.

"Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Col. 4:2-3).

The conviction deepens that the supreme need of the Church is the spirit and habit of prayer. There are many other needs, but the need of prayer transcends them all. If only

the Church of Christ could be impelled to prayer there would be an end to barrenness and failure. It is the lack of prayer that lies at the root of all our troubles and there is no remedy but in prayer. Things will never be better until prayer is restored to its true place in the organization of the Church and the habits of individual believers. There is no substitute for prayer, but with prayer all things are possible. This is a truism of the Christian faith. Nobody denies it. Everybody says it. All history confirms it. If only the people of God could be baptized into a passion for prayer, life would quicken, miracles would return, souls would be saved and coffers would overflow. Why do we not set ourselves to prayer? The remedy is sure and simple, the need is urgent and acknowledged. Why is it so slow in getting to work?

The Lost Art of Prayer

The remedy is not so simple as it seems. Prayer is sometimes spoken of as a "lost art," and that means there is an art in prayer. The command "ask" seems simple enough, and the promise is to them that ask. "Ye have not because ye ask not." "Ask and receive." What could be simpler than that? And yet the Scriptures speak of it as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in His marvellous works the ease of omnipotence, but of His prayers it is said "offered up prayers and supplications with strong crying and tears." There was no strain in healing diseases, raising the dead, and stilling the tempest; but in prayer there was agony and the sweat of blood. All who have shared His intercession have found it a travail of anguish. Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping, until they were assured they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly realm. A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the Church needs no other explanation, and the counselors of the Church need seek no other cause. To be prayerless is to be both passionless and powerless.

Watch and Pray

The New Testament links watching with prayer. Twice our Lord commands His disciples to "Watch and Pray." They are to watch "at every season, making supplication." The instruction is not to pray and watch, but to watch and pray. The Apostolic teaching follows the same order. Saint Paul exhorts the Colossians to "continue steadfastly in prayer, watching therein with thanksgiving," and in the warfare against evil powers he instructs the Ephesians to be alert "with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication." Prayer is based on observation. It is the watcher that prays and prevails. Watching observes the facts, furnishes the material and forms the basis of communion. Prayer reflects upon fact, rehearses them in the Divine Presence, seeks divine wisdom, and awaits divine instructions. Prayer

often fails for lack of watching, because spiritual thinking depends upon observation. Meditation thinks, broods, considers; and prayers turn thoughts into petitions; facts into arguments, and reasons into supplication. If prayer is a lost art it is because meditation is a lost habit. Great supplicants have always been great brooders. They have sought the secret place of the Most High, not that they might escape the world but that they might learn how to conquer it. They were mighty in prayer because their eyes were open, and they were mighty in service because they were taught of God. That is why there is no exercise so powerful as prayer. It is instructed of God and strengthened of God, and so equipped who can fail?

The Blessing of Prayer

Such prayer-life is absolutely simple, but it is by no means easy. The devil sees to that. He sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing as prayer. He stands at the portal of the Holy of Holies as an "angel of light." He does not attack, he diverts. The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is to keep saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom and trembles when we pray!

Who can tell the blessings of watching unto prayer? They are not restricted to spiritual concerns. Nothing saves time like time spent with God. An hour's spiritual thinking, waiting, would save both time and money, as well as keep hearts young and tempers sweet.

OUR REASONABLE SERVICE

The life of holiness is often misunderstood by the critical world. They imagine the sanctified man professes absolute perfection. This is not the case. Being human, he has certain mental and physical infirmities and certain peculiarities incident to his race and environment. Spiritual culture corrects many of these in a measure. But holiness does remove the sinful nature that is contrary to God and the divine likeness. It so changes the motives, the desires, the will and the affections that they are directed to please the Lord. In other words the heart is so cleansed that it becomes natural to love the Lord with all the heart, mind, soul, and strength, and one's neighbor as himself.

This transformation is not the result of human effort, but is the operation of the grace of God. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." When one asked Mr. Wesley to point out to them one holy man, he replied, "If I knew one I would not tell you, for like Herod, you would seek the young child's life to destroy it." Nevertheless, God knoweth the hearts of men, beholding a great company who are walking before Him in righteousness and true holiness. Some day they will stand before Him with white robes and palms in their hands. This may be the privilege of all men who will.—Exchange.