

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

—THE ORGAN OF THE—  
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## EDITORIAL

### THE IMPORTANCE OF IMPORTUNITY

Two lessons from the Lord, Luke 11:5-13, and Luke 18:1-8, contain vital truth for all who would enjoy the blessing and victory the Spirit gives in answer to prayer.

"As Jesus was praying in a certain place, when he had ceased, one of His disciples said unto Him, 'Lord, teach us to pray.'" No doubt the simplicity of the Master's prayer, and His confidence that the Father would grant His request, inspired the disciples with a desire to have that same spirit and faith. They had become accustomed to hearing Jesus call on the Father with obvious assurance, and experience had taught them that the Lord received help from above when He prayed.

Christ very consistently emphasized the absolute necessity of intercession as a means to success and victory in spiritual life and service. But He was equally emphatic concerning the importance of our praying with importunity. Both the scripture lessons cited bear strongly on the need of earnest desire and persistent seeking as prerequisites to effectual praying. "Ask . . . seek . . . knock", suggest various degrees of spiritual desire and increasing earnestness on the part of the one who prays. "Because of his importunity" and "because of her continual coming" were the explanatory notes providing the combination to success. Not on the basis of friendship nor legal rights, but because of the patient persistence of the seekers help was given. And the moral in both accounts is the same: "Ask and it shall be given YOU; seek and YE shall find; knock, and it shall be opened to YOU." And, "Shall not God avenge his own elect which CRY DAY AND NIGHT UNTO HIM, though He bear long with them? I tell you that He will avenge them speedily."

Here is the point of failure too many times. Many who agree that the resources of the Spirit are adequate for successful spiritual endeavour, who believe if God be for us He is more than all that be against us, do not realize the practical benefits of their faith because they fail to persevere in their seeking. Challenged to "attempt great things for God", they have given themselves to earnest prayer and zealous labour, only to become discouraged

when a certain period of time has elapsed without the reward of faith being realized. The revival effort which was looked forward to with such expectation is disappointing, and there is the temptation to succumb to disappointment and discouragement. The seeker begins to wonder whether there has been scriptural basis for believing as they had sought to, or whether God works now as He did in former days. One important fact may have been forgotten—God has promised to avenge His elect which call unto Him day and night, He has declared that if we refuse to go away empty-handed, He will rise and give us what we need or desire of Him.

The Lord is not unwilling to give that which we seek, neither is He an unjust judge who has no interest or concern in the case we seek to plead, but He uses those striking illustrations to impress this truth upon us—success in spiritual service comes only to those who stubbornly seek it.

It is the person who refuses denial who will ultimately obtain. Without trying to analyze this truth, at least for the present, its implications are unmistakable. If we can be turned back because of seeming failure, if we quit after we have tried once, twice, or perhaps many times, there is much of spiritual help available which we shall never realize.

If our praying, fasting, exhorting, etc., has failed to produce desired results, let us not be weary in well doing. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

If faith is wavering and hope is dying, read Luke 18:1 again. Dr. Weymouth translates the verse: "He also taught them by a parable that they must always pray and never lose heart."

### EDITORIAL GLEANINGS

#### Do We Really Believe It?

It is a healthy sign that so many churches, conferences, camp meetings, conventions, religious periodicals, books, leaflets, tracts and testimonies are becoming vocal and emphatic concerning the faith we declare.

Among many of our brethren nonessentials have been pushed far into the background, and things which formerly divided are no longer barriers to Christian fellowship and unity of operation.

Yet withal, there is still a place for real concern. Within the past few days the writer had part in a conference of ministers where the theme discussed was "The Lord and the Lost." Concerning the lost condition of the sinner there was no dissenting voice. As to Christ's ability to save, we all thought as one. That the world at large was rejecting such a wonderful divine provision, we were all agreed; but then, what could we do about it?

Mentally, we were persuaded of the fact of men's lostness, but did we really believe it?

Some questioned this. The Bible taught it; our churches insisted on it; we sincerely endorsed it, but did it really mean anything to us? Was it a theological position or an awful spiritual fact?

A confidence of our theological soundness will keep a firm foundation under our feet, but

only a passionate love for Jesus and a deep concern for the lost will keep us from a dry as dust orthodoxy, which will fight for phrases, split hairs over definitions, and assume a fancied superiority which repels rather than draws, and has no power to save.

"The love of Christ constraineth us."

Editor, "Heart and Life".

#### Building from the Top

Someone tells the story of the Cornish minister who was superficial in his preaching and religious standards. An intelligent old saint of the congregation accosted him one day with the question, "Mr. Haslam, are you going to build your spire from the top?" Like an arrow the reproof found his heart. He saw the uselessness of false assumptions as to the relation that men have with God.

At an interdenominational gathering, the pastor of a rather large church of a rather large denomination fell to recommending his congregation to me—their wonderful cooperation, the big money they raised for church expenses and benevolences, their liberal support of the pastor, etc. Then he explained that they would do nothing spiritually. They had tried to have revivals but with no good results.

This man may be like the Cornish minister, failing to deal faithfully with the people, with the sin problem, and failing to show the terms of salvation. If he is "building the spire from the top" there is no success in this ministry as God counts success. In these times of plenty of money many a pastor is rejoicing over the material achievement. This is good so far as it goes. Sometimes a good material achievement is necessary as a base from which to get the material results. But let us always bear in mind that money-raising and a work of salvation are two different things. The latter is the requirement.

Editor, "Free Methodist".

#### A Holy Life is a Powerful Life

The unsaved generally do not read their Bibles much, but they do read the lives of people who profess the Christian religion, and judge accordingly on the merits or demerits of the salvation of Jesus Christ. What does your life, reader, say to such? A little inconsistency in the life of a professed Christian may turn away some honest soul from the faith of the gospel. "Make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." Heb. 12:13. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour." Eccles. 10:1.

When one is least conscious that his (or her) life is being closely watched, it is often true that outsiders are very closely scrutinizing that life to see what there may be of reality or otherwise in the Christian Religion that person professes, and what conclusion the observer comes to, may be final with him. Hence, how careful one ought to be not to leave any wrong impression, but so to live that others "seeing our good works," may be fully convinced that the salvation of God through Jesus Christ, is what the Bible represents it to be.

Editor, "Holiness Era."