

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

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— SUBSCRIPTION PRICE —

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription	.40
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.
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Printed by Moncton Publishers Ltd.,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., AUGUST 15TH, 1946

EDITORIAL

PEACE OR A SWORD

Strangely, the bitterest opposition to Gospel work comes from religious people. The established church is usually the instrument Satan uses to hinder the promotion of a soul-saving effort.

Christ and the apostles were persecuted even to death by the religious leaders of their day. The early Christian church was harassed by those who professed to be worshippers of God. Luther went forth with the message of salvation by faith to be met by an angry church whose leaders denounced and excommunicated the German reformer and did all within their power to hinder his enlightening ministry. Wesley was barred from preaching in churches of the denomination of which he was an ordained minister, and was forced to preach in the open fields by religious leaders who branded him a fanatic and heretic. So it has ever been. Whenever a real work of God begins, preachers and people who have a form of Godliness but deny the power thereof will rise up to oppose. Left to their dead form of worship and worldly church programmes, they are content to be at peace with all men, but let someone venture into their territory with the Gospel call to repentance, separation from the world, and heart holiness and the battle is on.

The disciple is not above his church master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

This was part of the message of Jesus to His disciples when he was about to send them forth on their first evangelistic campaign. "I send you forth as sheep among wolves." "Ye shall be brought before councils, kings and governors, ye shall be scourged and persecuted from one city to another, ye shall be hated of all men for my name's sake . . ." These were the words Jesus spoke before He sent them out. And the church authorities were those who stirred up the people against them in every case.

If we are to reach the people of our land with the message of full salvation, we must

prepare ourselves for a hostile reception on the part of many preachers and church people. In this country there are many communities where religion is a sham and vital godliness is all but unknown, and the religious leaders are content to have it so. All they are concerned with is the maintenance of the status quo of their denominational connection, and if any threat to their position appears they are prepared to fight with any weapons they can wield.

Shall we obey God or man? Shall we make peace with the religionists or go forth to lead sinners into peace with God? Shall we "respect" the territorial rights (?) of churches who have no vital message for sinful men or follow the urge of the Spirit to make known to all men the mighty power of God?

"A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed;
They climbed the steep accent of heav'n,
Thro' peril, toil and pain;
O God, to us may grace be giv'n
To follow in their train.

CONCERNING THE PRAYER MEETING

By Rev. H. D. V. Fleck

As a means of grace the prayermeeting has no equal. It has been loved and faithfully attended by the holy people since men prayed in the upper room made immortal by Pentecost. Newborn Christians hunger for this feast for their souls. When people begin to backslide about the first thing they drop from their religious program is the prayermeeting. The prayermeeting is a mighty force against the evil work of the devil. This he well knows. He has deluded many a church to substitute a physical feast, or some other social event for this soul feast. Satanic forces have always been concentrated against the prayermeeting. Present conditions tell us how successful these forces have been.

In the subtle processes of spiritual demise the prayermeeting is the first to feel the pangs of death. This does not come suddenly but slowly and subtly. First it is neglected, then forsaken, then opposed, and in this manner lost. However, there are a number of churches having members who do not neglect the mid-week prayer service. Wherever the apostolic spirit prevails this means of grace will continue. Where ever it is neglected or discontinued little or no good can be expected. The church of this age cannot hope to succeed in its mission until it accepts the prayer practice embraced by the one hundred and twenty in the upper room at Jerusalem. True, a mighty promise had been given them and us, but the Pentecostal blessing was not experienced until, "These all continued with one accord in prayer and supplications."

If the prayer service is to be a vital part of the church it must not be allowed to have a secondary place. It also must be kept as a time for prayer. Sometimes the evenings preceding and following the prayermeeting are so filled with social events such as birthday parties, receptions, showers and the like, the people are too tired to attend the midweek prayermeeting. They therefore stay at home to rest or catch up on their work. Should social functions have priority? Which is greater, our obligation to our Lord and our soul, or to society? It means a lot to put God and spiritual things first. We admire the candor of one church member, (who was not a prayermeet-

ing attendant), who when asked to attend more social functions sponsored by the church said that she would not until she could first be at prayermeeting. Many professing Christians are careful to discharge their social obligations but are rarely seen in divine worship, especially the prayermeeting. We wonder if the Lord might not question such in these words: "Lovest thou me more than these?"

Other things than prayer may be given too prominent a place in the so-called prayermeeting. Spending a major portion of the time in other things than prayer is inconsistent. It is good to sing. It is a vital part of divine worship but the prayer service should not be a song fest. It is easier to sing than to pray but which is most needed? Bible study is important to the Christian. However, it is not a good substitute for prayer. The reading of the Scripture is a proper part of any prayermeeting but when it is accompanied by lengthy, prosy and hackneyed comments it is a detraction from the thing at hand—prayer. It is not needful for the leader to preach a sermonette. A good leader gets the people to praying as quickly as possible and keeps himself out of sight. Public testimony is a great help in developing Christian character. When prayermeetings drift to the point where there is much testimony and little prayer, and this habitually, the main thing is being neglected. It is easier to talk than to pray. Even sinful hypocrites will often take their liberty in testimony and talk, but where are they in the matter of prayer? In my opinion concerted prayer is good. God cannot be disconcerted by a volume of prayer.

It is axiomatic that the spiritual tone of a church is reflected in the prayermeeting. No church will die nor will it be unsuccessful so long as it sustains and is sustained by spiritual prayermeetings.—American Holiness Journal.

A WORLD SURPRISE

One of these days or nights—while men are busy with the common pursuits and cares of life, and everything is rolling on its accustomed course—unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, "caught up" like Enoch, who was "not found because God had translated him." Invisibly, noiselessly, miraculously, they shall vanish from the company and fellowship of those about them, and ascend to their returning Lord. Strange announcements of the missing ones will be in the morning papers. Strange accounts will be whispered around in circles of business and society. And for the first time will apostate Christendom, and the slow in heart to believe all that the prophets have written, have the truth brought home, that no such half-Christianity as theirs is sufficient to put men among the favorites of the Lord.—J. A. Seiss.

WEDDINGS

Kelley-Faulkingham

At the Reformed Baptist parsonage, Jonesport, Maine, August 3rd, by Rev. S. G. Hilyard, Anson Kelley, jr., son of Anson Kelley, of Jonesport, and Thrusa A. Faulkingham, daughter of Mr. Wm. Faulkingham, of West Jonesport.