

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE — REFORMED BAPTISTS OF CANADA

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EDITORIAL

"I LIVE . . . YE ALSO!"

We worship a living Lord. We serve a risen Saviour.

This is the glory of the Christian faith, the power of the Christian message. It is the one great fact which distinguishes the religion of our faith from all others of all time.

Elaborate tombs have been erected to shelter the remains of the prophets and leaders of other sects and creeds and to these houses of death come worshippers with their gifts and prayers. Here in vain they "seek the living among the dead" and endeavour to gain inspiration through the remembrance of the lives of those who "now want strength to move their hands."

An empty tomb—the discovery which filled the heart of the devoted Magdalene with sorrow, is finally found to be the cause of inexpressible joy. The mournful "they have taken away my Lord, and I know not where they have laid him" gives place to the joyful "the Lord is risen indeed, and hath appeared unto Peter." The search for the body of the beloved Master ends in a happy meeting with the resurrected Saviour.

And the practical significance of Christ's victory over death and the grave is that the life-power He possesses is communicative and is imparted to all who will receive Him by faith. Coming into the soul of the surrendered with the promise "because I live ye shall live also" the Lord Jesus invites us to share in the spoils of his remarkable victory.

Power to live, power to serve, power to be, is shed abroad in the heart by the incoming Saviour. The requirements of the Gospel, the demands of the Word, are brought within our reach through the grace which a living Christ imparts. Victory over sin is enjoyed through the transforming influence of His quickening presence. Ability to do and be is enjoyed "through Christ which strengtheneth." Gone is the fear of death, broken is the power of the grave for He hath declared, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

This is the soul-thrilling music of the Easter message. The triumph of the Christ is not only personal and historic, it is provisional and perpetual. Laying the grave clothes aside, coming forth from the rock-hewn death cell, Jesus

makes the glad announcement to all who will hear and believe "because I live, ye shall live also." And whenever and wherever He finds a yielded and obedient heart the victory of the resurrection is re-enacted and the spoils of that triumph are redistributed.

"Soar we now, where Christ has led,
Allulia!

Foll'wing our exalted Head;
Allulia!

Made like Him, like Him we rise,
Allulia!

Ours the Cross, the grave, the skies,
Allulia!

PRAYERLESSNESS

A. B. Simpson

According to James 4:2, 3, the greatest sin of the church is prayerlessness. It does not say that there are no desires expressed or petitions uttered. The very opposite is intimated, as will be seen by a reference to the context. With scathing rebuke the apostle asks, "From whence come wars and fightings among you?" Again he charges, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." These expressions tell of the most intense effort to obtain the selfish heart's desire at any cost, of a deliberate abandonment to any unscrupulous method necessary to accomplish ambitious ends. But it also foretells the failure of all such effort and the dashing to the ground of every wrong desire because it is sought in a wrong manner; it defies God; it does not ask His help. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

The secret of prayerlessness is selfishness. If blessings are desired for personal gratification, there is no consulting of the will of God or seeking the glory of God. It betrays the fact that the petitioner is walking in the flesh and not in the Spirit. The flesh has no desire to pray, nor has it strength for prayer; it does not rejoice in fellowship with God; it becomes easily satisfied with the routine of morning and evening prayers or the occasional and perfunctory appeal, but does not have any heart for the prayer conflicts that are necessary to success. The Holy Spirit must control the whole life if we would have Him inspire the prayer life. His groanings and not our selfish cries bring the answer from heaven. Selfishness is impossible in the prayer of faith, and the prayer of faith is impossible where there is selfishness.

The Epistle of James bristles with sharp thrusts at the careless and the willful. With sternness, almost to harshness, empty profession that is not backed by good works is rebuked. Those who seek to be leaders and teachers are warned that they assume great responsibilities and run great risks. The wrong use of the tongue is condemned in the most severe language. The proud and haughty are reminded that God resists them while He gives grace to the humble. The flatterer or politician who has respect of persons for his personal advantage only is exposed without mercy. Bitterness, envying, and strife are condemned as earthly, sensual, and devilish. The double-minded are warned to cleanse their hands and purify their hearts in order that they may have a right to draw nigh to God.

It may be asked whether these denunciations have anything to do with the subject of prayerlessness. Someone has aptly said, "Sin

will cause us to cease from prayer, or prayer will cause us to cease from sin." When we face God burdened and sick, perhaps in body as well as in heart, we hear Him say, "Confess your faults one to another, and pray one for another, that ye may be healed." And then there is added the comforting assurance to the petitioner, "And if he have committed sins, they shall be forgiven him."

Some notable names come to mind as we think of prevailing prayer.

Andrew Murray did the church a service that has scarcely begun to be appreciated, through his heartsearching appeals for godliness and prayerfulness.

George Mueller proved that a penniless man could accomplish much more than a prayerless man. Beginning his orphanage work in a very humble, modest way, and presenting his petitions to God, he gave to the church a convincing proof that it is not necessary to resort to the arm of flesh.

J. Hudson Taylor caught a vision of the vast unevangelized regions of China, and conceived the idea that God could thrust forth an army of laborers into His harvest through believing prayer.

Paul began his great missionary campaign in Europe at a riverside prayer meeting among a small company of women; and these modern pioneers, again like Paul, have advanced upon their knees.

—Selected.

PRAY AS YOU NEVER PRAYED!

Pray as you never prayed!

Darkness is falling!

Christian, be watchful now,
Jesus is calling.

Soon will the trumpet sound
Echo the earth around.

Ah! will you then be found,
Ready for Him?

Pray as you never prayed!

Kingdoms are falling!

Midnight is on us now,

Gloom is appalling!

Strong are the hosts of sin,

Batt'ling the sons of men,

Might over right doth win:

Pray, brethren, pray!

Pray as you never prayed!

Many are falling;

Hold what He's given thee!

Jesus is calling!

Children of faith, stand fast!

Darkness will soon be past.

Vict'ry is ours at last!

Pray, brethren, pray!

Pray as you never prayed!

Jesus is coming!

Watch as you never watched,

Now for the morning!

He will not fail His own,

God is still on the throne,

Sure is the palm and crown!

Pray, brethren, pray!

Pray as you never prayed!

Shake off thy slumber!

Rise, virgin saints, arise!

Wise holy number.

With lamps now burning bright,

"Gird" for the final fight,

Watch for the morning light;

Pray, brethren, pray!

—W. J. Powell in Christian Faith.