

# The King's Highway

An Advocate of Scriptural Holiness

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## SPECIAL NOTICE

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## EDITORIAL

### WHY DO WE FAIL?

We are in the season of revival campaigns. During the next six months many of our churches will hold these special meetings. We believe they are in order and are thankful that our churches schedule them.

In too many evangelistic campaigns results are lacking or meager. So often we read the report . . . "we did not see the results we had hoped to". We have many campaigns, but few revivals. We desire to see many saved and sanctified, but barren altars often dishearten us.

What is the cause of our disappointment? Why do we fail? No one answer will fit every situation, but some may have a rather general application.

The disciples of Christ faced this embarrassing and disturbing problem on a certain occasion, and they asked the Lord to reveal the cause of their failure. A demon-possessed lad had been brought to them by a distressed father who asked them to deliver his boy from the power of the evil spirits. They tried to help him, but could not. "Then Jesus came", and in response to the father's plea, healed the boy. After the healed son and happy father had left, the disciples inquired of Jesus. "Why could not we cast him out?" And in the answer of our Lord in a probable explanation for much failure in the church's soul-saving efforts of to-day. "This kind goeth not out but by prayer and fasting", said Jesus.

Prayer has been regarded as vital to the success of evangelistic endeavour, and is referred to as a must for success. But do we emphasize the need of fasting? "Prayer AND fasting," said Jesus.

Making a pastoral call recently, I was told something of revival campaigns conducted in our churches fifty or sixty years ago. For power and victory in the meetings a day of fasting and prayer was called. From the evening meal of one day to the evening meal of the next day, no food was eaten, and special prayer was made in the homes

and in the church. "It's no wonder that they had revival", commented the lady who spoke of these fasting-prayer efforts.

Without doubt the weakness of some special meeting efforts is at this point. Days of fasting and prayer in preparation for the special services, and others while the campaign is on, might spell the difference between success and failure for many of the scheduled revival efforts of the coming months.

## GUEST EDITORIAL

### URGENT BUSINESS

James F. Gregory, Editor, "Free Methodist"

I have been reading this evening the words of Jesus, "I must work the works of him that sent me while it is day; the night cometh, when no man can work" (John 9:4). Quite clearly these words are a window through which we may see into our Lord's consciousness. Jesus was conscious of a sense of urgency in His work. There was a time set to the period of His earthly life. The night was coming! He had much to do and little time in which to do it. The days were fleeting, and each must be grasped and used. For Him there was no relaxing.

In the early glimpse we get of our Lord when as a lad He went up to Jerusalem, we can trace the dawning of that consciousness: "I must be about my Father's business." While it did not stampede Him, it remained uppermost in His mind all the time. There could be no respite, no easing of the burden. He had a vital message to deliver, a vital work to do. "How am I straitened till it be accomplished," He said.

"The Son of man," Jesus announced, "is come to seek and to save that which was lost." Lost! The forlorn word is fundamental to Jesus' doctrine of man. He tells of a lost coin, a lost sheep, a lost soul—all lost and hopeless unless and until something drastic intervenes to save them. The message that He proclaimed, and that His disciples proclaimed after Him, is essentially a message of salvation. "He hath anointed me," He said, "to preach deliverance to the captives."

That sense of urgency has been inherent in the life of the church all through the ages. In her greatest hours it has been most evident. When it has faded, she herself has waned. Her great preachers have all felt it as an overpowering constraint upon their minds and consciences. It has been an important element in summoning young people to dedicate their lives in missionary service.

The truth is equally plain for us: the Christless life is a lost life. Apart from the gift of God in Jesus Christ, men are dead in trespasses and sins. "There is none other name given among men whereby we must be saved." That is the lore of the Christian message, and is as true as God Himself. When all the theories have been considered, all the speculations made, the conclusion is inescapable that the life of which Christ is not Lord is a lost life.

May these truths quicken us all to a new zeal for service and a deeper consecration than we have ever known. Here is the only warrant we have—or need—for our projected work as a church. May we each take our Master's words to our own hearts, reverently and sincerely, and discern in them the dynamic of our labors: "I must work the works of him that sent me while it is day; the night cometh!"

Look for the next article in the series, "Revival: Do We Need It?" in the November 15 issue.

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