

# The King's Highway

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTIST ALLIANCE

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## SPECIAL NOTICE

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## EDITORIALS

### THE PREACHER AND PRAYER

Prayer has been termed "the Christian's vital breath", essential to the spiritual life of all believers. "Only as we pray, we live", is sung in chorus and with conviction. There is little or no disagreement on this point. A sermon or a book on prayer is accepted as emphasizing a subject of concern to all Christians and all churches. "Men ought always to pray" is a text which will receive sympathy and support from all true believers.

Prayer is especially important in the life of the preacher. As the minister of God, he must "give himself to prayer" as an indispensable pursuit. Not enough to preach on prayer—he must by all means practice it. And every precaution must be taken to safeguard the habit of personal communion with the Most High.

The ministers of the New Testament church protected their prayer life with jealous care. When multiplied duties threatened to force their absence from the secret place, they arranged and organized the work of the church so as to allow them to give due attention to the vital practice of prayer and the study of the Word. And every pressure designed to weaken their prayer life was resisted steadfastly.

One of the subtle dangers of this rush and hurry age, is that of being engaged with many good things while we neglect some other things that are more vital. While we are "busy here and there", duties of major importance are neglected.

There is no substitute for prayer in the life of the preacher. He may be ever so busy in attending to many important things, but if his prayer life is neglected dire consequences will result. His soul will become lean, his spirit lukewarm, his preaching powerless, his labours ineffective. The inner glow will fade, the fire will burn low, the sermon will lack point and persuasion, the lack of success will be frustrating, when the preacher fails to "spend much time in secret, with Jesus alone".

People of the church should share with their pastor concern for the maintenance of his prayer life. They should attend to all the duties of the church that they can relieve him of, and should avoid making unnecessary

demands on his time, so that he will be able to give due attention to the pursuit of prayer and study of the word. The pastor cannot be janitor of the church, taximan for the congregation, and chore boy for the community, and have time enough for spiritual service. Any man who loves his people delights to render any service he can, but no man can be on call for the number of things that some pastors are expected to do without neglecting some other things that are much more important.

Praying preachers will build praying churches, and when pastor and people pray as they ought, God will move as we need that He should. The preacher's most effective call to prayer for his people is not by exhortation but by example.

The greatest need of the church of to-day is mighty, prevailing prayer. And if this need is to be met, the preacher must lead his people to the altar and the secret place. "Lord, teach us to pray!"

### FAILURE WITHOUT EFFORT

A church reports to the chairman of our budget committee that it will not be raising its allocations this year. I do not know what church made this decision or sent in this notice. It may be that I have been misinformed or have misunderstood the statement made. I hope so.

If it is true that a church has decided to reject the responsibility of trying to raise the money asked for in support of denominational work, the decision must be regarded as most unfortunate, if not unfair.

The budget system was set up with the purpose of creating some equality of responsibility in respect to our financial commitments. It was designed to distribute the financial burden of our denominational work. And it has been given a good measure of support by our pastors and people.

We must consent that our budgets are heavy. They make demands upon our people. We must also face the fact that there is but one alternative to a refusal to carry the financial load that is upon us — curtailment and retrenchment.

There has been little pressure on us as far as meeting our budget allocations is concerned. Some think there has not been enough. If churches raised or overpaid their budgets, little or nothing was said by way of commendation. If churches failed to pay, little or nothing was said by way of a calling to account at Alliance.

But what will become of our denominational work if we give up without trying? What if a dozen or a score of churches notify the superintendent or budget committee that they will not accept their allocations for this year, when only about a third of the church year is behind us? Shall we not be guilty of failure without effort?

There is no ground for complaint when a church has tried and failed. If we do our best, no one has right to lay a charge against us.

The hope of a continued advance in our work, at home and across the seas, rests with the pastors and people who are willing to spend their strength and resources in an all-out effort for God and the Kingdom. And if we have that kind of spirit, we will refuse to accept failure as inevitable. When we have the "if it is possible" attitude toward the task assigned to us, we have the "all things are possible" promise to support us. The results will be according to our choosing.

If we must report failure, let us do it in July of 1960 and not in September of 1959. Fellow workers will be inspired by the spirit of those who reluctantly admit disappointment after their best efforts, but an admission of failure without effort will provoke neither inspiration nor admiration.

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