

- Editorial - THE GRAHAM RALLY

If you were there — at Exhibition Park, Saint John, N. B., June 18 — it will be pointless to read this article. And if you were not there, it is quite impossible to pass along to you the thrill, the expectancy, the blessing of that wonderful service. Quickly, let us say that the Rally was many times over what one would normally expect from a one-night evangelistic meeting held on a race track.

Some things were outstanding—

The entire city of Saint John mobilized for the convenience and the success of a single religious service.

The smooth-working traffic pattern that got you to and from the park with scarcely a moment's delay.

The quiet and orderly gathering of over 20,000 people to hear a gospel message from the Word of the Lord.

The dynamic personalities of Mr. Barrows and Mr. Shea leading the choir and the congregation in the old songs of the Faith.

The moment when Dr. Graham first addressed the people and drew from them such rapt attention.

The quiet but distinct working of the Holy Spirit on your heart until you felt that Mr. Graham was speaking directly to you alone.

The simple but persuasive altar call with the familiar tune and words of "Just As I Am" helping nearly 400 people to make their way to the front and a new life in Christ.

The long drive home with the thoughts and the feelings of this wonderful service in your heart and the comforting satisfaction that Christ and the Word had been so well honoured and represented.

PREACHING CHRIST CRUCIFIED

by R. Barclay Warren

Paul could have met the cultured Corinthians on their own ground. He had sat at the feet of the noted teacher, Gamaliel. He knew Greek poetry and philosophy. But in writing of his one and a half years of ministry there, he said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:1, 2).

At first glance one might think that Paul was a little narrow-minded. Wasn't he interested in the everyday problems of government, the home, management and labor?

Yes, indeed, he was. In giving the message he did, he was taking the shortest and most effective route to their solution. He knew that if the Corinthians believed on Jesus Christ, the tyranny of sin over their lives would be broken. They would have a new outlook, a new incentive, a new power. They would respect those in authority, and be subject to the higher powers. Husbands would love their wives as Christ loved the church and gave Himself for it. Wives would reverence their husbands. Children would obey their parents in the Lord. Fathers would not provoke their children unto wrath, but would bring them up in the nurture and admonition of the Lord. Those who worked for others would do it "not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Those in charge of men would forebear threatening, knowing that their Master is in heaven; neither is there respect of persons with Him.

Paul was on the main line. In presenting Christ crucified, he was urging them to receive the only remedy for man's most serious disease. In emphasizing the crucifixion of Christ he pointed to the great climactic act by which Christ made atonement for our sins. He died for us. We

are humbled when we think of it. We are saved from our sins by believing on Him who died for us and rose again.

Paul presented to the Corinthians the greatest truth—Jesus Christ and Him crucified.
Kingston, Ont.

The Free Methodist

My Devotions

by Jane Emerson

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It is one thing to discuss how the Holy Spirit works; it is another, to feel Him in the heart. There are many people who, through courses of music appreciation, can tell you all about music—but they can't play, and they don't know it in their souls. They can criticize, write articles, tear a performance to shreds, but that is all external; they are not a part of it—it is not a part of them. They cannot produce.

One teacher, when his pupil was worrying about his debut, said, "Don't worry about the critics. No one has ever yet raised a statue to a critic."

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"Take my yoke upon you and learn of me." One can't learn music until he is inside it, studying it, spending time, practicing until exhaustion makes him stop—and then starting again, yearning for it, straining his imagination, studying what has been already done, reaching out—ahead—into the unknown future—reaching—reaching—

How does one learn of God? It would seem that one couldn't really learn until he was under the yoke with Christ. It must be that he learns of God only as he walks with Him, works with Him, shares with Him the desires of God's heart. One learns under burdens, in trouble, under heartbreak. Perhaps learning of Him takes place only in the pulling of the load, the straining, the moving forward—not while one is static.

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My concern is not that God hurry to use me. It is that my living, day by day, be of such consecration that He may be able to use me. I notice that what seems like usefulness seems, so far, to come at the very highest times of personal negation, peace, affection toward people; in times of great heart tenderness.

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