

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
Editor and Business Manager - Rev. B. C. Cochrane
Associate Editor - Rev. H. S. Dow
Other members of Committee: Revs. L. T. Sabine,
H. C. Mullen, P. J. Trafton, H. M. Kimball

— 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.	1.00

— SPECIAL NOTICE —

All correspondence for The Highway should reach us before the 12th and 25th of each month.

The King's Highway, Box 277, Moncton, N. B.

Printed by The Times Printing Company,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., OCTOBER 15TH, 1945

EDITORIAL

"... AND FASTING"

In his comment of Matthew 6:16, Dr. Adam Clark points out that reference to fasting, in the Greek language, meant "a total abstinence from food" from na, not, and esthein, to eat.

Fasting, or abstaining from food for a specified period of time, that we may give ourselves to prayer, is scriptural. Christ and the apostles commended fasting as a means of gaining spiritual help and blessing, and the devoted Christians of the early church observed the custom condoned by the Lord and His disciples both by precept and example.

In the Sermon on the Mount, Christ indicated that He expected His followers to fast by saying: "When thou fastest..." When the Pharisees asked Him why His disciples fasted not, He replied: "As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast..." When the disciples inquired of the Lord concerning the cause of their embarrassing failure in respect to the healing of the boy possessed with an evil spirit, Jesus said: "This kind goeth not out but by prayer and fasting." AND fasting.

We cannot bring prayer and fasting onto the same level in respect to importance. Prayer is commanded, fasting commended. Prayer is essential to Christian living, fasting is useful in Christian service. But scripture and experience confirm the idea that fasting lends greater impetus to prayer, and makes possible triumphs and blessings through prayer that are not forthcoming when it is prayer minus fasting rather than prayer plus fasting.

Perhaps the deadlock between the forces of darkness and the children of light would be broken if we should sanctify a fast, call a solemn assembly, and have a time of weeping between the porch and the altar, the priests, the ministers of the Lord, leading in fervent prayer to God for a visitation of the Holy Ghost.

I fear that we have been infected by the selfish, ease-loving spirit of this age. We rest in smug self-complacency while multitudes are being hastened down the slippery steeps

of moral degradation toward a horrible destiny. We may reason out of our lives all that calls for self-sacrifice, but not without painful loss.

"This kind goeth not out but by prayer and..." Have you tried it? If not, will you at least experiment with this prayer AND fasting method of seeking Divine blessing?

WHEN OUR BLESSINGS BECOME OUR CURSES.

By the Associate Editor

"I will curse your blessing." Mal. 2-2.

The foregoing scripture is the word of the Lord by His prophet to his ancient people Israel. In spite of the fact that "God is love" this scripture as well as many others, sets forth a fearful aspect of that love, for it teaches that love can administer severe judgments when divine justice calls for the same.

The awful threatening words of our text were directed at the religious leaders of Malachi's day, whom he calls priests. He says in the first verse, "And now, oh ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts. I will even send a curse upon you, and I will curse your blessings." We get some idea of the responsibility which God lays upon religious leaders when he says in the same chapter, verse 7. "For the priest's lips should keep knowledge, and the people should seek it at his mouth for he is the messenger of the Lord of hosts."

When God calls men to the gospel ministry, he does so that he may bless them and make them a great blessing to those to whom they minister. But if, through fear of the people, or for any other reason, they fail in their God-appointed task to declare the whole counsel of God, or as God puts it in his charge here: "They have been partial in the law" (have preached only a part of the word) and many have stumbled at it. He says, I will curse their blessings.

All of the things which God sends, or permits to come into the lives of His people are intended to be a blessing to them. Paul wrote to the Romans: "All things work together for good to them that love God." But our attitude toward these intended blessings determines what effect they will have upon us; whether they will be a blessing or a curse. Our God means for the gospel to be a blessing to all who hear it, in that it will be a means of their salvation. But the Apostle in referring to his preaching and work among the people, said: "to the one we were the savours of life unto life, and to the other of death unto death." The same preacher with the same gospel produced very different results in those who heard. The attitude they took to it determined the nature of the results. Life in one, and death in another.

Doubtless God wants temporal prosperity to be a great blessing to all of His people. He told His people anciently that if they would keep His commandments, to do them, that bountiful harvests would be the reward of their labors. He also said: "If riches increase set not your heart upon them." But alas! How few there are who can stand prosperity. Spiritual progress and growth in grace, seldom go hand in hand with temporal prosperity because people do seem to get their hearts set on material things and seek more after them than they do for spiritual progress. Our Lord said, "take heed lest your hearts be

over-charged with eating and drinking and the deceitfulness of riches, and the cares of this life, and that day overtake you unawares." For this very reason temporal prosperity which God would make a blessing to His people today has become a curse, because they hold too large a place in the hearts and lives of many who profess to be Christians and have crowded out the love for God and His cause, and many are backslidden in heart if not outwardly.

These are not only out of fellowship as the eternal security folks say, for Peter says: "It were better for the man not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them," etc. We would like to ask these folk who teach that a man cannot be lost if he has been once saved. "What does Peter mean by the foregoing scripture, viz. 'It had been better for them not to have known the way of righteousness' if they cannot be lost? The logical conclusion is that after a man has been saved, or known the way of righteousness, if he turns from the holy commandment delivered unto him, or perhaps Peter means the commandment to be holy as he wrote in his first epistle, chapter one, verses 15 and 16: "But as he which has called you is holy, so be ye holy, etc. Because it is written, be ye holy, for I am holy." The logical conclusion is we say, if he turns away he will be lost; and that knowing the way of righteousness and having the holy commandment delivered unto him, will be a curse to him instead of a blessing, as God intended. Because he turned away from it.

THE LORD WILL PROVIDE

Though troubles assail and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide,
The promise assures us, "The Lord will provide."

The birds, without barn or storehouse, are fed,
From them let us learn to trust for our bread!
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."

When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried,
The heart-cheering promise, "The Lord will provide."

He tells us we're weak, our hope is in vain;
The good that we seek we ne'er shall obtain;
But when such suggestions our graces have tried,
This answers all questions, "The Lord will provide."

No strength of our own nor goodness we claim;
Our trust is all thrown on Jesus' name;
In this our strong tower for safety we hide;
The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view,
The word of His grace shall comfort us through;
Not fearing nor doubting, with Christ on our side,
We hope to die shouting, "The Lord will provide."