

# 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 —

### A POWER SHORTAGE

"I brought him to thy disciples, and they could not cure him."

Was it an explanation or a complaint? It matters not. A father deeply concerned about the physical and emotional condition of his son, had sought help by coming to the disciples of Jesus. He recognized that the basic cause of his son's trouble was the power of evil within him. And he turned to those from whom he would expect to get help for such a condition—to the followers of the Lord. But when Jesus appears on the scene, the father tells Him: "I spake to thy disciples that they should cast him out; and they could not . . . if Thou canst do anything, have compassion us, and help us". And obviously surprised that the many should use the word "if" when asking Him for help, Jesus replied: "If I can! Why everything is possible to him who believes". (Weymouth's translation of Mark 9:23). Then the father, his hopes revived by this bold statement of the Lord, ". . . cried out, and said with tears, Lord, I believe; help thou mine unbelief".

At the Master's word, the evil spirit came out of the boy and he was restored to his father completely healed. "And they were all amazed at the mighty power of God".

When the father and son had departed rejoicing, and the multitude had dispersed to report on the miracle, the disciples, embarrassed and frustrated, sought private audience with their Lord and asked: "Why could not we cast him out? And Jesus declared: "Because of your unbelief: for if ye have faith . . . nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting".

When men discover that the source of their trouble is the power of evil, they turn to the Christian and the Christian Church for help. They look to those who are followers of the Lord in seeking a solution to their problem. And they have every right to do so. Are we not custodians of the Gospel of Grace? Do we not proclaim that "the Saviour can solve every problem"? Is it not our witness that through the power of the Spirit of God we are commissioned to challenge the devil's dominion over our fellow men? These things are commonly known, and as a consequence, needy people who are waging a losing

battle with the forces of evil turn in desperation and with hope to the Christian Church.

And what a terrific challenge is being thrust upon the Church in this generation! Young people threatened with ruin under the pressure of a degenerating social pattern; men and women held in vice-like grip by habits and sins that have long since mastered them; husbands and wives separated by subtle influences that are working havoc in the homes of the nation, a veritable army beating a path bare and hard to the divorce court. An evil force at work, dominating, destroying, damning. And it seems that there is no power to resist it. Or is there?

Must we not admit the fact that the Church is suffering a pathetic impotence when faced with the moral and spiritual challenge of this generation? Does it not seem that more and more people are being victimized by the satanic and diabolic? Are we not forced to concede that the devil is strongly entrenched in the life of the individual and the nation and we seem incapable of casting him out? If so, why?

We may be inclined to pray, as did the father of the demon-possessed son: "Lord, if Thou canst do anything . . .". In fact, it seems that many of us are praying in that spirit. Faith is weak and hope is waning. We have tried and failed, and we seek to relieve ourselves of embarrassment and frustration by human reasoning. We are ready to dismiss the meeting and close the evangelistic campaign with the notation in the records: "We did not see what we had hoped to". In other words, we could not cast him (the devil) out.

But what would happen in the modern setting if the Lord of the impossible should arrive on the scene? Would he turn failure into success, defeat into victory? Would he say, "Bring him to Me", and by the word of His power deliver Him? I think we will agree that this could be the case.

What then can we do that we may have the power we lack, and do the things that have hitherto seemed impossible? How can we reorganize our forces and equip our army for a successful offensive against the powers of evil? Well, if we will let Christ give the answer, He says: ". . . by prayer and fasting". Join these together, and "nothing shall be impossible unto you". Do we believe His word? Are we willing to put His promise to the test?

Perhaps a revival of fasting in the Church would produce a revival of blessing and power. It is certainly worth a try. We have tried many other things, why not try this? What would happen if pastors and people banded themselves together in a prayer and fasting covenant for revival? If, as the Methodists of Wesley's day, we had fast days each week when we would wait on God for power from on high? They fasted from midnight of the previous day to three o'clock in the afternoon. We might set a pattern of fasting from midnight until noon, spending the time we would normally give to the morning meal pouring out our hearts before the Lord. If we did this faithfully for two days of each week during the year before us, it could well be the greatest year we have ever known in personal experience and united labour in the vineyard of the Lord.

If your heart is moved by this challenge, if you believe it to be of the Lord will you speak to your pastor about it, and write the Highway editor or Alliance Superintendent concerning the matter?

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When Jesus knew that it was not possible for the cup to pass from Him, with love to God He held it fast, and with love to man He drank it all.

—Alexander Dickson

Christ was Himself forsaken that none of His children might ever need to utter His cry of loneliness.

—J. H. Vincent

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