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**King's Highway**

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA

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Editor and Business Manager - Rev. S. A. Baker  
 Committee—Rev. S. A. Baker, Rev. W. B. Wiggins,  
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"KEEPING OUR BODIES UNDER"

Rev. Joseph H. Smith.

is a necessity which grows not out of man's Fall, but out of the original constitution and law of man's nature. God's primal command to Adam forbade the unrestrained indulgence of natural appetite and put a ban upon ungoverned desire. The serpent's appeal to (unfallen) Eve was to gratify her appetite, her curiosity and her ambition and to assert her will beyond the limitations which God had set upon these. Likewise Satan's appeal to Jesus was to gratify appetite, and indulge ambition at the cost of rejection of God's word, both of faith and of commandment.

It is our duty to deny ourselves; not because the natural appetites and ambitions are of themselves sinful, but because God has from the beginning put limitations upon these in order (1) to keep our wills in submission to His, and (2) to allow place for the supremacy of our spiritual nature, as it is written, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Hence, since sin entered into Eve's nature by the trampling down of the bars, so it behooves us to keep our bodies under even after our sanctification lest sin re-enter our nature, though the fleshly desires which Satan could again employ, as he succeeded in doing with Eve and as he tried to do with the Holy Jesus, to war against the soul.

Unrestrained appetite leads to selfishness and sensuality.

Ungoverned affection leads to untruthfulness and lust.

Unbridled curiosity leads to meddlingness and to wrong cults and errors and doctrines of devils.

Untempered acquisitiveness opens the ways to avarice, covetousness and dishonesty.

Unmoderated reasoning turns to skepticism, arrogance, and infidelity.

Contentment is the containment of the desires within the will of God.

This will is made known (1) by the

precepts and the principles of His written word; (2) by His permissive and His preventive Providences.

The holy man delights to keep within bounds. He believes the life is more than meat. He will honor God's law no matter what opportunity may afford itself to indulge himself out of measure. He will esteem his deprivations as mercy-sent invitation to occupy his soul in the higher things. He will not only then keep his body under the laws of righteous living and in the bounds of Providential allowance with a cheerful heart, but he will also keep his body under the law of sacrifice for the saving of others' souls. He will consider not only whether it is right, but also whether it is expedient for the interests of Christ's kingdom for him to have or to enjoy this or the other. He lives not his own life even unto the death of pleasures and comforts and sights and sounds which in due restraint were not wrong in themselves, but which he could afford to forego for a "better part." His tests from opportunity may be greater than his trials from deprivation, but he learns "both how to abound and how to suffer want." It requires abandonment to the Abiding Spirit to keep one's body under.—Heart and Life.

TOO BUSY TO PRAY.

Prayer cannot be neglected without serious spiritual loss to the soul. We think sometimes the enemy is interested in getting the people of the Lord so busily engaged in secular affairs that they do not have time to engage in prayer. He well knows that that is one way to weaken them and hinder them from being their best for the Lord.

There is a peculiar strength that comes to the soul by waiting upon the Lord in secret that can not come in any other way. To wait on the Lord means more than to spend time in prayer. It is to place the soul in a state of expectancy, anxious, earnest, eager expectancy, as one waits to hear the footfalls of a lover; when everything else is pushed aside from the mind and the soul is centered upon the one object of adoration.

In nearly every case of backsliding it begins by the individual's neglecting to pray. And when this is omitted other things crowd in and it is easy to drift farther away from the source of strength.

We remember of reading when a boy of a Christian father who was a man of much prayer. He owned a saw mill and employed a number of Christian workmen. Every morning he would have family prayers and after reading the Bible all the workmen would pray before they started upon the day's labor.

One season the building operations began to boom and there was great demand for his lumber and the mill was very busy. In order to fill a contract he rushed the work, and instead of having the men all pray at family worship he read the Bible and prayers himself. Then the logs began to come in faster, and he was busier than usual, so he simply prayed himself and did not read the Bible at family devotions. And still the logs came faster and the demand for cutting them increased, and he was pressed for time, so he went

to work in the morning without family worship.

This continued some time, when, one day a large belt eleven inches wide, suddenly broke and the machinery got out of gear and the owner of the mill was nearly killed. While endeavoring to discover the cause of the accident, the Lord spoke plainly to him and showed him how he had been neglecting the means of grace and had ceased to pray as he formerly did. He was stricken with guilt, acknowledged his neglect, restored the family altar, and the Lord returned to him in blessing. His family and his workmen knew that the man had come back to his God and to his duty.

One can not take time to be holy unless he takes time to pray.

The Nashville Christian Advocate says:

One of the strongest temptations which come to men and women in the "rush" periods of life—and the "rush" periods belong to all who are making a real worthwhile record—is the temptation to neglect prayer. There is a wonderful philosophy in these words of Martin Luther in which he was represented as saying that he was too busy not to give a large part of the day to prayer. "I have studied deep," says one "into the lives of the most powerful creatures to find their secrets, to find how they obtain or gained their wonderful power. I have studied the stumbling, hesitating lives of the twelve men who followed Christ from the Jordan to Golgotha (almost) and have wondered why they were so weak and unstable in their ways. Then after that wondrous prayer meeting in Jerusalem, into which streams of power from heaven flowed, I am made to wonder at the deeds of the chief men in that meeting. These powerful men but a few days before were weak; now behold what power. The secret is that they have been upon their knees asking God for power and have received it."—Selected.

Divisions bring dishonor on the name of Christ. That name is the symbol of a divine reconciliation, the reconciliation of man to man, as well as man to God. But in this case it is made the cause of separations. Christ came to bind men together in a true brotherhood; but thus He is made a divider. Where jealousy and faction are there are confusion and every evil work. Few things have a more disastrous effect in discrediting the Christian cause than the bitterness of contending parties in that church which is the pillar and ground of truth. They squander and dissipate energies that ought rather to be devoted to active service in the Lord's kingdom. Think of the waste of spiritual force these divisions involve! If half the enthusiasm mere partisanship has engendered had been expended on some real, substantial work for the good of humanity and the glory of God, how blessed the results might have been.—Sel.

An old minister wrote to a young minister: "It is better for your people to love your heart than for them to admire your head."

"A prophet is seldom popular. He steps ahead of the crowd of his own day and takes a step nearer God. He is therefore lonely."