

— 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. W. B. Wiggins, B. A.
Committee:—Revs. P. J. Trafton, S. A. Baker H. C.
Archer, H. S. Mullen, W. B. Wiggins.

SUBSCRIPTION PRICE.

Per Year, in Advance	\$1.50
Ministers, per year	1.00
Four Months' trial subscription40
Sample Copy	Free
United States Subscribers	1.75
Ministers, U. S. A.	1.25

SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address Rev. W. B. Wiggins, B. A., 204 Bonaccord Street, Moncton, N. B.

MONCTON, N. B., OCTOBER 15TH, 1923

EDITORIAL.

PRAYER.

Help us, we beseech Thee, O Lord, that the deepest meaning of all our prayer may be, Thy will be done. Calm our hearts, control our desires, help us to limit ourselves to Thy plain will and may we ever ask the things which are in accordance with Thy holy will. Through Jesus Christ our Lord. Amen.—Sel.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Matt. 6:24.

A situation on the fence between two opposing forces is very uncomfortable, unsatisfactory and dangerous.

An endeavour to serve both parties is sure to bring anxiety to the mind, sorrow to the heart, and ruin to the fortune.

How many try to please everybody; and the result is that they please nobody, and lose, not only the respect of all, but even become disgusted with themselves.

In the great battle between good and evil—between holiness and sin—between God and Satan—we must take either one side or the other, as Jesus Christ says, "no man can serve two masters, he that is not with me is against me, ye cannot serve God and mammon." There is no fence on which to sit in this case. We are for God or against him. We are fighting for truth, holiness and God, or we are on the devil's side.

Paul's advice to Timothy was to "fight the good fight of faith." Then we are not to be **neutral**, but to be **active** in the cause of God.

There is no place for drones and sluggards in the Kingdom of righteousness. "For the love of Christ constraineth us." The Holy Spirit within gives **life** and **activity**.

In this battle for truth and holiness we must not entangle ourselves with the affairs of this life. If we would be made holy we must be wholly for God. Not, that

we should not have anything to do with the affairs of the world, nor mingle with worldlings—"for then must ye needs go out of the world." But holiness must be love the world, no rboh etfewroldndiisoi our aim, our possession. We must not love the world, nor be of the world, though we are in the world. God's will must be our will. We must live in obedience to all His commandments, and be subject ever to the teachings and guidance of the Holy Spirit. "No man that warreth, entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."

If we expect to win in this contest and receive the reward promised by God, we must not shrink nor turn back, but continue to the end, and be ready to die in the ranks. Die with our face towards the foe and with our full armor on. The service is not for a day, but for all time. There is no discharge in this war. Many ran well for a time but, like the Galatians, were hindered by various attractions of the world or worldlings, or began to doubt and then to fear, and then turned back and pierced themselves through with many sorrows. The words of Paul to the Galatians are applicable to such—"O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." O the wrecks along the shores of time while trying to serve God and mammon! Let all be warned by the Saviour's admonition—"Ye cannot serve God and mammon."

To the faithful servant there is a glorious reward. "His Lord said unto him—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" Paul foresaw the reward of the faithful soldier, as, nearing the end of the service on earth he says—"I have fought the good fight, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing."

Dear reader, are you trying to serve two masters? Listen to the words of Christ. You are attempting the impossibility in the Christian life. You are either for God or against him. Be not deceived. **God demands a whole-hearted service. Nothing short of this will please Him. Nothing short of a holy heart—free from all sin and filled with the Holy Spirit, and a life fully devoted to His service will give you an admission into heaven. "Ye cannot serve God and mammon."**

Jesus, thine all-victorious love

Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

My steadfast soul from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.

GOD'S HANDIWORK.

"Beautiful for situation" is Royalton from every point of view. I have often wished for "the pen of a ready writer," or a greater command of language, in which to describe the beauties of nature. From our African Mission Station the view of hills and mountains, dotted here and there with native huts, is most picturesque; and I shall never forget the wonderful view from the parsonage at Port Maitland, especially from Brother Sabine's study window, of the grand old Bay of Fundy; it is extraordinary.

Here nature is spread before us in all its grandeur. In the early spring-time everything awake to newness of life. We watched "God clothe the trees and grass of the fields" and the sun's rays kiss the flowers into wondrous beauty. It has been a panorama from month to month; soon the cultivated field put on its dress of green, in different shades. As our parsonage is in elevated ground, we have a splendid view of a large portion of the Aroostook Valley, including the villages of Bridgewater, Robinson, East Blaine, Blaine and Mars Hill. The scene has changed almost over night; green fields have changed to golden grain, while every leaf and shrub and bush and tree have been touched by the Divine Artist into glorious colors of pale green, yellow, gold and red, all blending in perfect harmony, making a picture of which any artist of earth might well envy.

The rugged exterior of Mars Hill has been covered with a garment of rare beauty to the very summit—beyond to the everlasting hills, we can see they too are in gala dress. And all Mt. Katahdin looks down from his superior height with quiet dignity and seems to join in with the mountains and hills into singing, and listens to "all the trees of the field, clap their hands in praise to God whose smile of approval rests upon them. All summer we have had magnificent sun-sets, which have brought forth admiration and praise. A little later we have stood bewildered with wonder, as we gazed upon the starry heavens, and the milky way, and have exclaimed, surely "the heavens declare the glory of God; and the firmament sheweth his handwork."

"Day unto day uttereth speech, and night unto night sheweth knowledge." "There is no speech nor language where their voice is not heard," and then have bowed in adoration and worship at the feet of the "King of Kings and Lord of Lords," who has condescended to make me "an heir of God and a joint heir with Jesus Christ."

I. M. K.

"The neglect of prayer by the church at home means defeat at the front of battle."

Christ has never yet asked impossibilities from any disciple, only the very highest, utmost possibilities."

If your mind can be upset by little things, the chances are it's not a very heavy weight affair.—Selected.

It is so much easier to admire the grace of God in others than to pant after the same grace in ourselves.—Selected.