

**THE KING'S HIGHWAY,**  
An Advocate of Scriptural Holiness.

THE ORGAN OF THE

Reformed Baptists of Canada.

Published Semi-Monthly at Woodstock, N. B.,  
by a Committee of the Alliance.

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Subscription Price:

PER YEAR, in advance, \$1.00  
FOUR MONTHS, one trial subscription, .25  
ONE SAMPLE COPY, .03

For Distribution:

12 copies, to one address, .30  
25 " " " " .50  
60 " " " " \$1.00  
100 " " " " 1.50

Please send all communications, subscriptions  
and remittances to W. B. Wiggins, Woodstock, N. B.

We expect our ministers, agents, and friends to  
push ahead the circulation of THE HIGHWAY.  
DISPATCH PRINT, WOODSTOCK, N. B.

WOODSTOCK, N. B., AUG. 31ST, 1899.

**"For the eyes of the Lord  
run to and fro throughout the  
whole earth, to show Himself  
strong in the behalf of them  
whose heart is perfect toward  
Him"—2 Chron. 16-9.**

These are the words of Hanani the prophet; and they are as true today as they were in the days of good King Asa.

God, as King, desires loyal subjects. It would seem as though they were hard to find as God is represented as looking for them.

Many profess to be loyal to Him—their lives express loyalty—but their hearts and acts are disloyal. God wants real true homage. He looks at the heart, more than at the words. He desires "truth in the inward parts."

The heart is the fountain of life; and if that be altogether right, then as a consequence, the streams from the fountain will be right. This is why God is so anxious to have his people pure in heart.

There is no true loyalty, unless the heart is loyal. All other is only a surface sham. No one desires sham professions, much less God. Let us then be true to God and all mankind. We will not be, we cannot be, unless we possess true hearts. Perfect heart loyalty towards God will produce loyalty to man.

God is more concerned about the state of our hearts than anything else. He sent his son into the world to suffer and die that the impure in heart might be made pure in heart. The Holy Spirit came upon the disciples purifying their hearts while they exercised faith in Him, and Jesus himself said, "Blessed are the pure in heart, for they shall see God."

To have perfect heart loyalty, all that is disloyal must be cast out. There can be no true peace while disloyal desires or purposes are within. "What saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman." Christ cleansed the temple of buyers and sellers. So God desires to cleanse our hearts from all sin, that we might be perfectly loyal towards Him. And to this end "Christ gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Good works naturally follow from pure hearts; and true loyalty naturally follows from perfect hearts.

The reader will notice that God is

not looking for perfect bodies or perfect judgments, but only perfect hearts. Our bodies are diseased and daily wasting away, and our judgments are warped by sin and will remain so till the resurrection we believe. But our hearts may be made pure, so that we can be perfectly loyal to God.

The blessedness of rendering heart loyalty to God, says Hanani, shall be manifested in the help that God shall give such. He shall show himself strong in behalf of such. How blessed to have God on our side! Well might David say, "whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Dear reader, is your heart perfectly loyal to God? If not, why not? God has made promises to cleanse the heart from all disloyalty through faith in the precious blood of Christ. Hence we are left without excuse. If we expect to have God's help and protection we must have a loyal heart towards Him.

THE COMING OF THE KING.

That Jesus Christ set up his kingdom at his first coming—that he opened the kingdom of heaven to believers fully at Pentecost, we heartily believe. And just as heartily do we believe, that from his throne in heaven he carries on the affairs of his kingdom by the Holy Ghost—and that he is coming again we have no doubt. This is the hope of every intelligent orthodox christian on earth. But his coming is not to establish a visible kingdom on the earth, but to "judge the quick and the dead."

The theory of the Pre-millenarians that Jesus is coming silently, to raise the sleeping saints, and, change the living—to establish a kingdom in person, converting the Jews, as he did Saul of Tarsus by the grandeur of his visible presence—and through these Jewish converts, successfully discipling the Gentile world—we unhesitatingly reject. I repeat, we reject this theory as unscriptural; and unreasonable.

1. The Bible says the gospel or the dispensation of the Holy Spirit, the Comforter is the last dispensation.

"God who at sundry times and in divers manners spake in times past to the Fathers, by the prophets, has in these last days spoken unto us by his Son." Heb. 1-2. "Last days" certainly mean last dispensation, a dispensation of vast importance. For the apostle continues to enforce the thought by showing that no possible way of escape could be found, if what Christ said to us was neglected, especially as it was confirmed to us by them that heard him, (the apostles). Certainly the apostle Peter declared the pouring out of the Holy Ghost at Pentecost to be the fulfillment of Joel's prophecy. It shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh. Acts. 2-17.

Jesus himself indicated this in his last words to his disciples, when he said—"It is expedient for you that I go away, for if I go not away the Comforter will not come." John 16-7. Does not our Lord plainly teach us here that the ministry of the Comforter is of much greater importance than his visible personal presence? And this we reasonably infer, as the personal visible presence of Jesus, however glorious it may be, must be local, while the blessed Comforter, invisible to man, touches every believing obedient heart, revealing Jesus to its inner consciousness as a real living present abiding Saviour from all sin. And does he not say that under the ministry of the Holy Ghost the world is to be "convinced of sin; of righteousness; and of judgment!" There is not a hint here that the Holy Ghost

dispensation is to be superseded by another in which men will have opportunity of accepting Jesus.

2. Premillenarians teach that Jesus is coming silently and invisible to the world, and will call the righteous from among the wicked. The Bible says, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him, even so, Amen—Rev. 1-7." Jesus himself in several instances, made reference to His coming with clouds, great power and glory, etc. We will quote one passage, "And there shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—Matt. 24-30. It is true, as they frequently quote, "he will come as a thief in the night," but that must have reference to his coming upon the world unawares, unexpectedly, otherwise there would be a contradiction in the word, and "the Scriptures cannot be broken."

The teachers of this false theory, tell us that Jesus is coming to reign a thousand years on earth, the Scriptures teach that the earth is to be destroyed at his coming. "But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements shall meet with fervent heat, the earth also and the works that are therein shall be burned up."—2nd Peter 3-20. It is evident that this theory cannot be reconciled with plain statements of God's word. Instead of a thousand years between the resurrection of the righteous and the wicked, Jesus said, "The hour is coming when all who are in their graves shall hear his voice and shall come forth; they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation." The same day the voice of Jesus awakens both classes of the dead—the same teaching is found in Daniel 12-2. "And many of them who sleep in the depth of the earth shall awake, some to everlasting life; some to shame and everlasting contempt."

If there is a single instance where the coming of Christ is associated with the conversion of sinners in the New Testament, we have failed to find it. We would be glad to have it pointed out to us, if such existed. But on the contrary his coming is associated with the judgment of sinners and their condemnation. Yet the advocates of this theory are expecting the Jews to be converted, and through them the Gentile world. Unfortunately for this theory, however, the apostle tells us in Romans 11-26 that the fulness of the Gentiles must be brought in before the Jews are saved.

Instead of Jesus coming to live in visible form on the earth a thousand years, Peter says in Acts 2:21, that he will stay in heaven until "The time of restitution of all things"—the fulfillment of the prophecies concerning him. One great proof text of the Premillenarians is Rev. 20, from 1st to 5th verse, But where they see proof of the validity of their theory. I am at a loss to know, It does not speak of the coming of Jesus—but an angel descends from heaven. It does say that the resurrected saints shall reign with Christ, but it does not say they shall reign on the earth. Hence we fail to see anything in this passage to sustain those who advocate this theory. We believe in the second coming of our blessed Lord. We indulge a hope of a glorious resurrection at his coming. And we believe that "He that hath this hope in him purifieth himself even as he is pure," therefore the chief concern of our life

is to know that we have experienced his second coming to our hearts, cleansing us from all sin and abiding there keeping us clean. M.

Prayer and Supplication.

"In his epistle of the Ephesians, Paul writes of "praying always with all prayer and supplication."

These words have doubtless been read hundreds of times by Christians, without their pausing to consider the reach of their importance, and especially how significant the last word is. It is to be feared that many, who are accustomed to pray more or less frequently, seldom, if ever, get into the mood and might of supplication. It is not, perhaps, risking anything to say that many pray, but few supplicate. Without seeming to be censorious, we might say that many professed Christians know nothing experimentally of supplication. They can say or make prayers, even so called "beautiful prayers," and there the exercise ends. But what is meant by "to supplicate?" It means to beseech, to beg, to importune, to crave. It means blood-earnestness. We may find an illustration of supplication in the example of Jacob at the time of his wrestling with the angel. In referring to that momentous event, Hosea says of Jacob, "He wept and made supplication unto him." The patriarch did more than merely pray: he importuned with all the power of his ardent soul. His whole being was wrought up to the most intense energy. His very heart wept in his passionate eagerness to secure the desired blessing. There was a tremendous tenacity in his vehement hold upon God. He would not consent to let the angel go till assured of a blessing. Then in the epistle of the Hebrews we read that Christ "offered up prayers and supplications, with strong cryings and tears: unto him that was able to save him from death."

Here we also see that there is a distinction made between prayers and supplications. Christ not only prayed but he supplicated. He was in great agony of entreaty when in the garden of Gethsemane. Oh, how intensely did he importune the Father in that solemn hour! And there are other notable instances where earnest souls passed from ordinary prayer into the exercise of supplication, as in the case of John Knox, who, in the agony of his great soul, cried to God, saying, "Give me Scotland, or I die!" Luther, also, understood the full force of supplication, when, many a time, he pleaded for the triumph of the principles of a pure religion. Now, we do not say that it is possible for a Christian to be always in so fervent a spiritual mood that he shall or can, supplicate with the highest degree of spiritual intensity. It is doubtless true that certain special occasions and peculiar experiences have much to do in helping one into a supplicating condition. There are certain marked crises which greatly tend to urge the supplicating mood and draw out the importuning spirit. The wrestling of Jacob was at a critical juncture in his life, and was not repeated. And doubtless, Christ never so supplicated as he did in the Garden."

To Those Around Us.

A great deal may be said concerning what "we owe to ourselves." This is a very important matter and one which we cannot emphasize too strongly. It might be said in a word that we owe it to ourselves to keep ourselves and everything we possess consecrated, wholly to God, that "we might be filled with the Spirit, sanctified wholly, meet for the Master's use and prepared unto every good work." This we owe to ourselves.

But salvation is like a great octagonal, or even many sided building, and in every side there is not only a window of light

through which we may look out upon the world, but there is also a door of opportunity—a GATE OF DUTY, through which we must enter on errands of helpfulness to those around us who may be in need. And their condition of need—their spiritual wants—their death and famine of soul make it imperative on us who have God's spiritual bounties to put forth some earnest effort to supply their need in the Gospel. All this we mean SPIRITUALLY. Because hundreds of people who are abundantly supplied with TEMPORAL benefits—food and raiment, "AD LIBITUM" are literally having a SPIRITUAL FAMINE in their souls and are in want,—so low down that the next step is to the husks in the swine trough. Do you not believe it? Well, we do, because we have seen it.

Now right here is the gate of duty through which we must go, and carry out our terms of consecration to God, in prayer which we owe to those around us. Living as we do in the land of Canaan and enjoying the full privileges of the Gospel, surely we must have some fruit in our baskets of experience to set before these people who are in need of spiritual food. So we repeat, WE OWE SOMETHING TO THOSE AROUND US.

First. We owe them our testimony to full sanctification. They need this for their conviction and for the discovery of their real spiritual wants. The Holy Ghost uses direct personal testimony to salvation through the blood, and with this testimony carries conviction to the consciences of the unsaved.

Again we owe them our prayers for their salvation. Let us follow our testimony with our prayers. Not pray AT them, or tell the Lord what awful sinners they are. He knows that. But let the Blessed Holy Ghost just voice himself in supplication and pleading for their salvation. Oh, brother take heed—If you want to put the unsaved millions of leagues away from your influence and from the tender persuasiveness of the Holy Ghost, just get down on your knees and raise your arms and your voice and pound them at the altar of the Lord. The spirit of conviction will quickly leave them and the Holy Ghost will leave you, yes, leave you to the melancholic reflections of your own folly. A more excellent way is to pray for them in secret before your Father, and the Father which seeth and heareth in secret will reward you openly by letting you see their salvation.

We owe them our love and practical sympathy. Paul says "Owe no man anything, but to love one another." And "Love is the fulfilling of the law." And when we say we owe them our love, we don't mean the sickly sentimentality that blinks and winks at sin, and that pats the men of worldly means on the back and calls them "good fellows." That is a limp and lavender, milk and water, unvertebrated, jelly-fish kind of religiosity that says to you and me that "evil is only good in the making." That kind is generated from the underground hot beds of which the devil's imps have the tending. Full salvation in testimony and prayer and love and life will always aid the Holy Ghost in arresting these counterfeiters of the precious jewel of perfect love and bringing them up before the bar of Bible truth and holding them there till they plead "guilty" or listen to the verdict of the jury on the right.

And lastly, we owe them a consistent and straightforward christian life. The testimony and the life is like a two edged sword, piercing to the dividing asunder of joints and marrow and is a discernor of the thoughts and intents of the hearts. A pure testimony and a pure life will find the joints of any armor of wickedness and pierce the heart through with godly sorrow and repentance for sin, and bring the subject down on his knees before God to sue for mercy and peace. May we never forget the unsaved around us.

A. L. B.

"THAT SHELF BEHIND THE DOOR."

We have received two dozen copies of the above song which we will send to any address for 5 cents per copy. Several wished to get the music so we have it now, words and music for 5 cents. Address W. B. Wiggins, Woodstock, N. B.