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An Advocate of Scriptural Holiness.

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**HEART PURITY.**

"And he made no distinction between us and them, cleansing their hearts by faith."—Acts 15:9.

So Peter declares that the Holy Ghost treated the Gentiles at Caesarea, just as he did the Jews at Jerusalem, viz., gave them a pure heart when they received his baptism. From this we infer that the baptism of the Spirit is for all Christians everywhere, and by this, and this only, is the heart of Christians made pure, the blood of Jesus Christ being the cause; the Holy Spirit doing the work of cleansing; when we meet the conditions of the word.

Regeneration gives the soul life—the baptism of the Holy Ghost makes it pure. Complete, absolute, self-surrender to God and definite faith in the atonement, secures to the Christian this great blessing, this is our part in the transaction. "The blood of Jesus Christ cleanseth from all sin." The Scriptures attach great importance to heart purity. Jesus gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. We are told to love one another with pure hearts fervently. And Paul declares the design or purpose of the Gospel is to produce love out of a pure heart. On the pure in heart God has pronounced his blessing, declaring that they shall see God. For the purifying of the church ample provision has been made, for Jesus loved his Church and gave himself for her that he might sanctify and cleanse her with the washing of water by the word—the elimination of sin from human hearts is the great end of Christ's coming to earth—"That he might destroy the works of the devil."

A pure heart loves God with all its powers, is in harmony with all that is holy, bears no envy or ill will towards any of the human family, jealousy, distrust, unjust suspicion, anger, impatience, fretfulness, has no place in such a heart. The worst principle, commonly called inbred sin, has been destroyed, the tendency to sin has gone and pure love fills the whole realm of the heart—temptation to sin may come, but not from such a heart, always from without, a pure heart recoils from sin as one would from a scorpion, but it welcomes everything that is pure, lovely and of good report. The Comforter lives in such hearts keeping them always under the cleansing blood and ever on the stretch for more of God.

Perfect purity is absolutely neces-

sary—heaven cannot be attained without it. "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb's Book of Life."—Rev. 2, 1:27 (RV). This truth no creed in Christendom is found to deny. They differ only as to the time when the work of purification is accomplished; some contend it is gradually wrought in the soul by faithful living and continued suppression of evil; others again say that it takes place at death. On this point Professor Butler in his theology so long held as the best exponent of F. B. doctrine has this to say: "The soul must be entirely free from sin before it can enter heaven. When will this be done? After death? Then we must admit a doctrine of purgatory. Death cannot take away sin for it is but a physical change, a separation of soul and body, sin pertains to the soul; the dissolution of the body cannot purify the soul from sin—this work is wrought only on condition of our exercising faith in the blood of Christ, and why not this faith be exercised some time before death as well as at the moment of death? The same grace that can sanctify a believer at the moment of death, may sanctify a month, a year, or a longer period before death and preserve the subject blameless to the coming of Christ." This is according to Scripture and common sense. Today is the day of salvation. Every believer can enter in to the fountain and be made clean now—when they will.

**A Question?**

It is an open secret that some of the holiness people in these provinces, a few of whom hold their connection with us as members, are strongly of the conviction that the attitude of the Reformed Baptist church of Canada toward the doctrine of the second coming of Christ and toward the teaching of modern faith-healing, is not an attitude which can be scripturally sustained. Now, it must be conceded, on all sides, that neither of these doctrines, even as scripturally taught, and disrobed of the mixed and contradictory ideas which modern teachers have clothed them with, have been considered at any time in the past, or are to be considered today, as belonging to the essential truths which evangelical christianity pronounce absolutely necessary in the transformation of human character. This fact is admitted, even by those who teach and lay some stress on faith-healing. This, then, being the case with regard to the relation of the teaching of faith-healing to the other and essential doctrines of the atonement, viz., repentance, faith, regeneration, obedience, sanctification, and the final complete redemption of soul and body in the resurrection, where, we ask, is the ground and reason for the persistent advocacy of the teaching of faith-healing, as though through the reception of this, either in theory or practice, some great spiritual blessing should surely come to the church or to the individual. We submit that if the teaching of faith-healing were an essential matter in the fitting up of the soul for the incoming and indwelling of the Holy Ghost here, or as of importance as a condition to be met before the soul could be prepared for reception in the glorified state, then certainly God would place it side by side with regeneration and sanctification—the double track to glory. But God has insisted positively, once for all, and for all time and for all ages, that "without holiness (R. V. the sanctification) no man shall see the Lord." Having this experience as a possession in the soul one is ready for the glorified state. Not having this

experience, and having a record of positive bodily healing on a number of occasions, or having been a medium of thus blessing others we still lack the meekness of soul necessary to enable us to see God. We want our readers to note this thought and ponder it well. God has not attacked the supreme realm to faith-healing as set forth in the scriptures as He has to holiness—the sanctification. Without this last as a positive possession every one is barred from the privilege of seeing God, even if in the furrow of one's faith there is seen nothing but a ridge of upturned mountains of miracles high as heaven.

We come then to this thought. Is our attitude, as a church, towards this teaching, a scriptural attitude? If so we are safe and within the will of God. But, if not, and some claim it is not, then, greater blessing would come to us as churches and individual christians, if we would welcome this teaching as part of the inheritance which the Holy Ghost offers to us through the atonement. Brethren and sisters are we prepared, and is it the will of God that right beside the main grand double-track line of full salvation, regeneration and sanctification we should make another and second rate track—faith-healing and pre-millenniumism.

An instance of this four-fold teaching is now attracting attention at St. Louis, but we are glad to see that such men as Dr. Carridine and Evangelist Morrison have expressed themselves as opposed to faith-healing and pre-millenniumism being yoked up with regeneration and sanctification. Will you say that these evangelists have backslidden, because they do not endorse these extreme theories? Nay, but amid misrepresentations and charges of disloyalty to God, even from holiness fanatics and self-appointed leaders of the holiness movement, these men have been kept sweet as heaven, enjoying continually the gracious smile of heaven upon their efforts to promote the experience of sanctification in the life of the church and individual. May God abundantly bless them with special wisdom to lead and advise God's great host of holiness people in these days of fanaticism and religious error. And may we too ever be led with the wisdom of the Holy Ghost. A. L. BUBAR.

Some of our exchanges are discussing the propriety or impropriety of organizing new churches. This is what the Pentecostal Herald says about it:—"There may be good reason for the organization of a new church, but this only exists when men are positively denied the right to worship God according to the dictates of their own consciences." This we believe is the correct view and the view held by the Holiness people when the Reformed Baptist church was organized, had there been left us a privilege to remain and work in our churches we would certainly have done so but we were denied that privilege, as also the fellowship of the brethren, there remained but one alternative, and that was to organize. Reformed Baptists are not comeouters they are putouters.

Faith is confidence. Confidence is based on knowledge. If you would have more faith in God, you must know more of Him. Get closer views of the divine character.—Pentecostal Herald.

To have confidence in God we must be intimately acquainted with him, to become acquainted we must shake off many of our old acquaintances, their love and admiration which we covet hinders our faith. Confidence increases as we test God in providence and grace. How can ye believe who receive honor of men and seek not the honour which cometh from God only.

**Light and Shade.**

Perhaps, as you look back over the past year, there are some bits of experience which seem very dark to you, though they were even darker when you passed through them. You have only to reach the right prospective to see that the shadows were not the least important part of your life.

The Rev. Hugh S. Johnston tells a story of a queen, sitting for her portrait, who commanded that it should be painted without shades. "Without shades!" exclaimed the astonished artist; I am afraid your majesty is not acquainted with the laws of light. There can be no good portrait without shading."

No more can there be developed Christian character without sorrow, and to the pure in heart the vision brightens through all the clouds, so that, with fondest aspirations smitten, the dearest plans blighted, alone and comfortless, to soul is still able to say, like Mrs. Sigourney, the poetess, when bereft of her only son, "God's time and will are beautiful, and through blinding tears I would fain give him praise."—The Lookout.

**A Plea for Purity,**

A man who has been redeemed by the blood of the son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings and who is soon—he knows not how soon—to be translated into heaven, should be holy.

Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world, and live for heaven.—A. Barnes.

A Reformed whisky drinker wondered why the appetite for liquor came back after taking meals at hotels. The reason he found to be this; that liquor was put into some of the food, that teachers were employed to instruct cooks in some hotels how to prepare food with liquor so as to create an appetite for it. Doubtless this is put into the desserts. Wine Jellies are among the fine desserts. Liquor hotels and liquor restaurants should be avoided.—Exchange.

The Bishop of Liverpool addressing his clergy, said: "A clever, learned man, I see, may spend his life in reading tame tasteless Christian essays, full of sound divinity, without a spark of fire in the whole discourse, and see no results among his hearers. On the other hand, I see less intellectual men, without university degrees, filling places of worship to the doors, arresting attention, and affecting lives. We want more simplicity of language, more plain speaking, more directness of style, more boldness and fire in the delivery. It would be well if most of the old sermons were burned." Lord, send the fire!—Pentecostal Herald.

The angels have smiled to see the children saving their money and sacrificing for the sake of the helpless orphans of India. Moreover, God has recorded every act of kindness and self-denial, and every generous deed a child has done to save another child from death, and provide shelter and clothing for the fatherless and feed the famishing and to teach them of Christ. All is held in remembrance and will receive precious and eternal recompense in the day when the books are opened, and the small and the great shall stand before God.—Vanguard.

Arthur T. Pierson says: "There is enough jewelry, gold and silver plate, buried in Christian homes to build a fleet of fifty thousand vessels, ballast them with Bibles, crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel in a score of years. Only let God's fire come down and take possession of our hearts and tongues and the Gospel will bring its way like the beams of the morning." What an exchange! Earth's jewels for heaven's treasures.

**Extracts from Dr. Carridine's Letter in Christian Witness.**

A holiness preacher of some prominence, having publicly said that he had altered his views somewhat about sanctification, was written to in reference to the matter, and I saw his reply. A part of the answer was this: "Our teaching is that through consecration and faith we enter the sanctified or Canaan life, obtain a pure heart, and then there needs to be a deeper death to self."

According to this view, sanctification is only a half death; something else is to happen later that will finish the old man. Or, if it is a death, it needs a second death, which we doubt not will be a death that never dies. Such individuals will have many funerals, a dreary prospect for the soul craving and seeking deliverance and rest.

Paul taught one death of the old man, while the expression, "I die daily," referred to perils that we as Christians do not have to meet these days. If Satan sees that we have obtained the light on the death of the Old Man, in sanctification, he hurriedly agrees to it and adds, "Yes, certainly, and deeper deaths after that." Anything to confuse the mind and to shake the faith of the people, and lower and belittle the wonderful blessing of entire sanctification. If we will insist on getting up the steam, he will also see to it that we run clear past the depot.

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At a recent camp a visiting preacher ran in for a day, preached on "The Second Coming," and ran away again. It was two days before we got settled down to work again. The discussion pro and con, following the presentation of a non-essential doctrine, was such that the real work of the camp was set back a couple of days. We were once skeptical about the matter we mention, and thought such teaching was allowable at our meetings. But close study and observation convinces me that it is not best. The double track of justification and sanctification is amply sufficient to run all our trains, and do the legitimate business of a Holiness camp-meeting.

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In a recent meeting a backslidden holiness man recovered his lost blessing. He was fervent and outspoken in his gratitude to God for letting him come to the camp. It had been of priceless value to him. But he forgot to help the Committee of Finance, made up of poor farmers whose crops had been ruined by a rainy season. And yet he was a wealthy man. He opened his pocket-book to change a half-dollar for a friend, and there was revealed a large roll of five-dollar bills, not one of which he left to help a worthy but struggling cause.

We had a number of well-to-do Holiness people pointed out who give much of their money every year to A. B. Simpson, while here at their very doors Holiness was battling to plant itself in a substantial, enduring way.

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"Full assurance of faith." Here is not only faith, but faith at its best and strongest. No shadow of doubt is allowed to fall upon the mind. No question of God's world is permitted to arise in regard to the divine ability and willingness to perform the work and grant the blessing. The still more important fact that God receives and sanctifies even now, is believed in and clung to as one would hold to a great rock in the midst of a flood of waters.

In full assurance of faith is the language of Paul. Just as a person goes confidently into a room to meet one who is waiting him there; just as he passes over the threshold and through the door without a single doubt that the wife he expects is there; so in like manner, yes in greater confidence, in full assurance of faith, we part with our hands the rent curtain and, walking boldly into the holiest, instantly realize the incoming of Christ into the purified and exulting soul, and find the blessing we have been craving all the days of our life.—Witness.

Because of this uncertainty I am at times afraid to give my testimony before men. Fear of man.

Because of a hasty disposition I frequently need to travel the tearful road of repentance.