

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

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Rev. G. W. MacDonald, Editor.
ASSOCIATE EDITORS:
Rev. M. S. Trafton, Rev. S. A. Baker,
Mr. B. N. Goodspeed, Mr. A. L. Bubar.
S. A. Baker, Financial Agent.

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SALVATION is a man's rescue prim-
arily from sin and incidentally from
Hell.

IF SALVATION is merely to make a
man safe from the wrath of God then
a man is saved when he is justified
but if it is to give freedom from sin
he needs the second work to be sancti-
fied.

IF CHRIST'S PURPOSE in coming
was that he might purify unto him-
self a peculiar people, and if he did
not fail in his mission, why should a
man be throttled by ecclesiastical
powers for testifying to heart purity
even if such testimony should be
peculiar.

IF PECULIARITY always accompanies
holiness—holiness does not always
attend peculiarity. It would be a
shame to blame the Holy Ghost for
the wild acts and utterances of some
professedly holiness people, who some-
times have very little real piety after
all.

THE PECULIARITY of God's pure
people is in character and motive
rather than anything else. They walk
and talk like other men and are not
mentally or physically queer nor
necessarily peculiar in their apparel
although they may wear the Quaker
grey or the Salvation Army uniform.

A PURE SOUL is nothing common
or ordinary or it would not be neces-
sary for the eyes of the Lord to run
to and from throughout the whole
earth in the search for the possessor
of it. It is so unusual and wonderful
that the attention of all is directed to
it in the words "mark the perfect
man and behold the upright."

"THE LOVE OF CHRIST constraineth
us" is a peculiar motive and radically
different from those which govern
the conduct of most men in the church
and the world. Love will lead a man
to forgetfulness of selfish interests
and will set in motion efforts to make
others happy and Christ's kingdom
prosperous. Love impels to useful-
ness and righteousness.

THE FACT THAT public opinion is
opposed to the teaching of heart purity
reached by a second definite work of
grace is no argument against it.
Public opinion was opposed to Christ,
to his apostles, to Luther, to Wesley
and Wilberforce yet these men were
right and their cause triumphed as
will also the cause of "Holiness to
the Lord." Better to be in the

minority with a soul full of perfect
love than in the majority and out of
joint with God.

THE ULTIMATE glorious triumph of
truth at the judgment will be well
worth working for, waiting for and
fighting for. Theological controver-
sies will be forever settled and truth
will be seen to be less complicated
than men would have us believe. A
theological system may be a good
thing to know but it is better to
stick to "the simplicity that is in
Christ." Souls that have by faith
been washed in the precious blood of
Christ will stand a successful examina-
tion, even if they cannot explain the
difference between Calvinism and
Arminianism.

TO GET SANCTIFIED WHOLLY first be
sure you are converted, "justified free-
ly by his grace through the redemp-
tion that is in Christ Jesus" be sure
you have the witness to this. Don't
trust to feeling or to mere inferential
proof, the Holy Spirit will notify if
the work is done; he and he only
knows, and he will make you to
know—he deals in facts.

Secondly—Yield yourself to God.
As those that are alive from the dead
and your members as instruments of
righteousness unto God" be careful
that your all is brought to God.
Make a full surrender, consecrating
all you have and are, and think it
means something to be sanctified.
wholly. There are no great people
at the cross. You must go down if
you would be taken up. We are all
mean, little and worthless; it is a
great honor that God confers upon us
when he condescends to touch us and
beautify us by his grace. Don't talk
about it being hard; what have you
that God did not confer. Don't try
to save your life; let all that go, and
thank God you have it to give. Repu-
tation—you don't like to give that
up, especially if you are a minister.
Well, the most of us had no reputa-
tion until God converted us, took us
into his family and made us some-
thing, and then we reluctantly trust
what he gives us to his keeping. Now
if all is surrendered, what will you
do? Well do nothing. God is work-
ing in you, let him do; believe defi-
nitely that he does it; never mind
emotion, trust; it is faith in God, sim-
ple naked faith. The Holy Ghost
must sanctify, and he will do it if
there is no hitch in your faith or con-
secration if all is given up, all ties
severed and faith claims it through
the blood. Plunge in and take the
witness—it's done.

Jesus comes and fills my soul,
Perfected in love I am;
I am every whit made whole,
Glory, glory to the Lamb.

THE BURDEN OF OUR LORD'S PRAYER
as recorded in John 17th chapter, is
that his disciples might be sanctified,
kept and united. For this purpose he
had sanctified himself or devoted him-
self, John 17-19. While he was with
them he had guarded them as it is
given in the Revised Version, verse
12—now he had sent them into the
world as he had been sent; he would
have them there; they were not to be
hermits or monks, or even quiet re-
cipients of his gracious favors, they
were to live in a world filled with
wickedness, and to wage war against
all its evils. They were to be the
aggressive force which must trans-
form its inhabitants, quell its turbu-
lence and soothe its sorrows. Their
commission was to be world-wide,
they would there meet sin in every
phase of its development supported
by all the arts of satanic invention.
Earth and hell were the combined
forces against which they must con-
tend. To do this successfully they

must be pure, there must be no in-
ward desire for the corrupt scenes
through which they must pass, their
inner life must be stronger than the
outward temptation. They were sent
into the world as their Lord had
been sent, they must walk as he had
walked. And this they evidently re-
alized, as John says in his epistle 2:6,
"He that saith he abideth in him
ought also so to walk even as he
walked. The world's temptations
may have other forms, but they have
the same strength; but rather than
increased temptations have in-
creased strength, they need need
the strength of the Holy Spirit.

Neither pray I for
these alone, but for them also which
shall believe on me through their
word, John 17:20; to stand against
this world's awful forces the Christian
must be more than a babe, he must
be a man, he must be more than
merely born of God, he must be a
warrior, "Strong in the Lord and the
power of his might; put on the whole
armor of God, that ye may be able to
stand against the wiles of the devil."
For we wrestle not against the flesh
and blood, but against principalities,
against powers, the rulers of the
darkness of this world, against spirit-
ual wickedness in high places. There-
fore take unto you the whole armor
of God, that ye may be able to with-
stand in the evil day and having
done all to stand, Ephesians 6:10 to
13—This is the language of one who
knew, who had been in the battle
and spoke from the experience of
years. The apostles needed this
strength and hence the prayer of our
Lord. Peter, John, James, who were
leaders had manifested their weakness
and subsequently they all forsook
him and fled, but when this prayer
was answered in their behalf and they
were possessed of pentecostal purity
when the baptism of fire had burned
out the cause of their weakness (inbred
sin) when they were all filled with
the Holy Ghost they were fitted to
begin their life work, and began at
once to take the aggressive in the
conquest of the world. This is the
churches need in this nineteenth cen-
tury, she has intellectual power, she
has completed machinery, but her
spiritual strength is weakness itself.
What we all need is the answer of
this prayer of Jesus fulfilled in us,
every denomination, every church,
every member, the aged, the strong
man, the youth, all need the purity
and power produced by the baptism
and indwelling of the Holy Ghost,
entire sanctification for which the
Saviour prayed in his last hours with
his disciples. With this and this only
will come the unity for which he
prayed. "That they all may be one;
as thou Father, art in me and I in
thee, that they also may be one in us
that the world may know that thou
hast sent me."

We hear much of the necessity of
organic union among the different
denominations, but the oneness named
here is not merely organic union, it is
more than union it is unity, unity of
the spirit, unity produced of sanctifi-
cation of the Spirit and maintained by
the indwelling of the Holy Ghost.
The real unity of the Spirit can only
be fully known to the wholly sancti-
fied soul. They may know much of
it in a justified life but when inbred
sin is swept from the soul and the
heart abounds in love toward all men,
especially to those of like precious
faith, all obstacles and barriers are
overcome, names and distinction are
gone, soul meets soul in holy unity;
that cannot be described and is only
known to those who through sanctifi-
cation of the Spirit know the blessed-

ness of a pure heart. This is the
glory given to the apostles and it is
the glory of christianity, the glory
that all believers ought to possess,
this blessed experience, this unspeak-
able unity of the Spirit, "That they
may be one; even as we are one, I in
thee and thou in me, that they may
be perfected into one. John 17-23." This
is what Jesus desired for his
church, the state of unity in which
she ought to live. For Christ also
loved the church, and gave himself
for it, that he might sanctify and
purify it, that he might present it
to himself a glorious church with-
out spot or wrinkle or any such
thing.

That the state of the church
is a state of love, heart puri-
fication, which is a state of
entire sanctification, which is a
synonymous term, we have no doubt,
and as she emerges from the wilder-
ness of unbelief and worldliness in
which a large part of her membership
now live, when she reaches this state
of purity of heart and entire sanctifi-
cation to God her unity will result as
readily as drops of water will coalesce
—heart unity, loving one another
with pure hearts fervently.

WHAT IS BEFORE US.

Now that the political cyclone has
passed over and the public mind is set-
tling down to calm sober thought we
think it fitting that those who are the
representatives of Jesus—the disciples of
our Lord—should now unsheath the sword
of the Spirit and press the battle against
sin and iniquity. Never in all our history
as a christian people with the special
mission from God to promote the expe-
rience of full salvation still resting upon
us. Never were the responsibilities of
being representatives of the Lord Jesus
Christ more fully realized than now, and
never at any time in our past history
were God by his blessed holy spirit lay-
ing his demands upon us more clearly
than now. The Holy Ghost has brought
us, as a christian church to a place where
aggressive work on truly spiritual lines is
demanded; where a conscious or uncon-
scious conformity to the exigencies of our
local surroundings means death to every
true and holy ambition; where a policy of
retrenchment to hide our spiritual weak-
ness from the christian public will be-
come a stench in the atmosphere of hea-
ven. Yea, He has brought us to a place
where the spirit of conciliation to the
requirements of a godless churchianity
around us will mean to us, as a people,
the blasting of every high and
holy ambition in the advancement
of the cause of holiness and a falling
upon us, as has fallen upon every people
recrystallized to the cause of truth and right-
eousness, the withering judgment of an
offended and indignant Jehovah, and a
turning of us over to the awful condition
when our religious efforts, our oblations
and incense, our calling of assemblies and
solumn meetings, our offerings and sacri-
fices and appointed feasts, come up before
God as an abomination and become to
Him a trouble and a weariness to bear
them. See Isa. I. God is no respecter
of persons, and the church that shuns, for
reasons of expediency, to declare the
whole counsel of God to a godless com-
munity or a backslidden people, will have
to appear before the court of heaven to
answer the charge which the Holy Ghost
in His indictment has surely preferred
against it. It is an awful responsibility
to accept, under the authority and govern-
ment of the Holy Ghost as the supreme
executive in the Gospel dispensation, the
office and work and mission of a Christian
church. It is as great a responsibility to
accept the mission and work of a Chris-
tian under the leadership and direction of
the Holy Ghost. What then must we
think when we look around to see in our
churches a tendency to conform to the
Christian life and experience to that low,
weak, worldly and emasculated condition
of barrenness which prevails generally in
the so-called Christian church of today.
Surely it is not time, yea, the demand
of God is upon us now, upon all our
ministry and membership, to bestir them-
selves ere the cold breath of religious
formality begin to benumb our spiritual
energies and our efforts fail to secure suc-
cess—yea, to put on the whole armor and
in the name of the Lord of hosts unshea-

the sword of the Spirit and hew the
Agags of modern unbelief, sin and selfish-
ness into helpless and pitiless contempt.
This, brethren, is the phrase of the con-
flict just before us. Agags and Ahabs
without; Achans, Simons and Ananias
within. The battle is on. Where are
Samuel and Elijah to exterminate the foe
without? Where are Peter and John and
Paul to exterminate the foes within? Has
Simons and Ananias bought off the fury
purgation in the church? Holiness pro-
fessors holding tight the Lord's money
and having themselves counted among
God's Saints. Holiness professors mixing
with ungodly companionship and talk, and
rising to every test to sanctified experi-
ence. Holiness professors in costume
fresh from the headquarters of Paris
fresh from the head-quarters of Paris
all ablaze with bold effort—

fitting in holiness churches
people in their hymns of
praise. Holiness professors in all our
churches, as dumb with withering and
depressing silence when calls are made by
the pastor of the flock for some of the
Lord's money for missions, but can always
put themselves on the highest notch in
the stick when the devil tickles their
pride for a new upholstery in the parlor,
a silk hat for occasions of honor, the
latest style of American shoe, or a \$15.00
dress, not needed, to crowd in among
others in the ward-robe. Aye, more, is
the pastor of the little flock in need? Yes,
well send him something you don't need;
send him a peck of apples you cant sell;
call and leave on his hands a big ham
tainted with old pickle and old age; leave
with his wife when he is absent a choice
piece of beef-bone, it will do for soup;
when the collection is taken put your
face in the song-book and hold on your
black copper and then say "Amen" to all
the preacher say; then in the prayer
meeting join heartily in that chorus—
"Lord I care not for riches, etc. Oh, yes,
the minister that preaches holiness—he
doesn't need money, his grocery bill is
paid by an angel, and his clothes come to
him from heaven ready-made. Brother,
sister, is this your photo?"

A. L. B.

Jno. 15:8, "Herein is my Father
glorified that ye bear much fruit."

Perhaps there is nothing that should
occupy the thought of God's people
more than the thought of fruit bear-
ing. Jesus in giving us this thought
taught us then the illustration of the
vine and the branches. The branches
are nothing in themselves, in fact
there are no branches without the
vine, life with all it means to the
branch is in the vine. Necessity for
fruit bearing then is close and per-
fect connection with the vine. The
thought of the husbandman concern-
ing the branch through a healthy vine
is not only fruit but much fruit, and
to this end he removes every hinder-
ing cause.

From these observations we get
through the teachings of Jesus many
helpful and important lessons. He
teaches us as the branch cannot bear
fruit in itself except it abide in the
vine no more can we except we abide
in him. Our first great concern then
is connection with him the true vine,
this we get in regeneration, taken
from the world and sin we are united
to him and become partakers of his
nature. Our next concern is unbroken
connection, how important this is, and
never more so than now, how easy in
these days of lethargy, worldliness,
covetousness, pride, ambition, (politi-
cal, financial and ecclesiastical) and
infirmity it is too, have the connec-
tion broken. How sad it is to see a
life once fruitful, now drooping with-
ered and barren, and yet this is the
sad picture on every hand through
the causes I have mentioned, and
they effect both pulpit and pew.

The next concern to the abiding
soul is purging or cleansing for more
fruit. The husbandman knows how
to prune the vine, and so God knows
how to purge us. The pruning may
seem severe, yet God knows best, and
every soul who would enter the bless-
ed realm of much fruit can only enter