

—THE—
King's Highway

An Advocate of Scriptural Holiness.

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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., Fredericton, N. B.

MONCTON, N. B., OCTOBER 31ST, 1922

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over with joy; he will rest in his love; he will joy over thee with singing." Zeph. 3:17.

Long faces and gloomy looks do not become those whose hearts are filled with holy love. Even in trial and temptation—"the joy of the Lord is their strength."

Love begets obedience and obedience proves the existence of love. He who claims to love and yet does not do the loved one's will, does not tell the truth.

The best test of perfect love is not the amount of emotion we have, but by the fact that we possess a constant willingness to do God's will, at the cost of all things, and do not murmur under the testing.

The experience of entire sanctification makes it easy to perform all duties; as it removes all the inward hindrances to God's will; and fills the whole soul with love. And love makes every duty a delight.

If a man does not believe that he can live without sin, of course he will not live without sin. For Jesus said to the blind men—"According to your faith, be it unto you"—and it is impossible to get rid of sin or to be kept from sin without faith in the blood of Christ that cleanseth from all sin.

What did Jesus Christ come into this world for, if he did not come to save us from sin, and cannot save us from sin? If Jesus cannot save from all sin and keep from sin those whom He saves, can He be the Saviour promised? For the angel said to Joseph that Mary should bring forth a son and he should call his name "Jesus: for he shall save his people from their sins."

While sinfulness is in the heart there is a wrong condition, upon which God cannot look with approval. The repression theory of sin, recognizes sin as existing in the heart, as a state, of which God cannot approve: hence how can he provide merely for the suppression of sin? He does not do so; and those who profess to believe in repression only, have not read the Bible aright; for it declares that Jesus came to destroy the work of the devil.

Inbred sin is always troublesome. It has been likened to dross. The metal is

not pure as long as there is the least dross remaining. Neither can we be pure in heart as long as inbred sin remains. Nor will we be free from inward trouble because "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." But God, by the mouth of Isaiah the prophet says, "I will turn my hand upon thee, and purely purge away thy dross and take away all thy sin." It is like the disease of leprosy, a certain death, unless gotten rid of. But, bless the Lord there is a balm in Gilead, there is a physician there who can heal all the soul's diseases. His blood cleanseth from all sin. This is the only sure remedy. Has the reader accepted Him to save and cleanse and keep?

A STATE AND NOT MERELY A BLESSING.

While entire sanctification is a blessing, it is also a state or condition of heart. We do not magnify the blessing. For it is "the fulness of the blessing of the gospel." But it is also a condition of heart; that is free from inbred sin. There are too many who have their minds wholly on the blessing. They think only of the raptures and ecstasies. They put their whole dependence upon their feelings. They estimate their experience by the feelings that possess them. They, like the multitude that Jesus fed are seeking him only for the loaves and fishes. They walk by feeling and not by faith. They estimate their experience by their emotions and not by their freedom from sinful tendencies. They are like children, who are always crying for sweet meats and confectionery.

Entire sanctification is a state and its normal condition is peace. That eminent saint, M. L. Haney, who has lately been translated, says in his book, "The Inheritance restored," one of the most valuable books that the modern holiness movement has produced. "The state of sanctification is one thing and rapturous emotions are only incidental to that state. We may be exceedingly happy without being wholly sanctified; and we may be entirely sanctified and at the same time be filled with unutterable sorrow. Neither trials nor triumph, joy or sorrow makes the state of entire sanctification; but a state of sanctification involves each of these experiences. The soul is well pleasing in the sight of God when in the absence of joyful motions or in the sorest trial, it retains its integrity and reflects his image."—Selected.

PRESENTATION TO MRS. J. J. COLTER.

About fifty members of the W. C. T. U. met at the president's home, Mrs. John Webster, eGorge street, to spend a farewell evening with one of the esteemed members, Mrs. J. J. Colter, who with her husband, the Rev. J. J. Colter, plan spending the winter in Toronto.

A very pleasant feature of the evening was a short programme: Solo, Miss Helen Gough, Sussex; piano solo, Miss Evelyn Hanson, St. John; reading, Miss MacPherson, Campbellton; solo, Mrs. Wiggins, city.

Three of the charter members of the W. C. T. U. were present—Mrs. Cyrus

Burt, Mrs. MacKinnon and Mrs. Margaret Kilburn. Great encouragement was given by the talks of these ladies along the improvement in temperance in the city.

The following address was read to Mrs. Colter by the president, after which dainty refreshments were served.

Dear Mrs. Colter:

It is with pleasure mingled with sadness we meet with you tonight to extend good wishes and to say farewell on the eve of your departure from our midst.

It has often been said that "Life is full of changes," and as "time on its rapid wheels moves round" we find this to be but too true. In looking back over the years you have spent in our city it must be with a great deal of satisfaction as you realize the work you have accomplished and of duty well done.

Though it has not been your privilege to be a mother in the true sense of the word, yet to you it can be honestly said you have indeed been a genuine mother in Israel to a very great many—the sick have been visited, the hungry fed, the poor clothed and the prisoner ministered unto. What a consolation it must be to you to know that in this you have followed your Divine Leader, who has said that even "a cup of cold water given to a disciple in my name shall not lose its reward."

In our Union we shall miss you—miss the spiritual guidance and moral uplift of your riper experience, an experience which we at times find it very difficult to attain.

As you go from amongst us to make your home elsewhere, may pleasant memories of your fellow workers in old New Brunswick linger with you. In bidding you farewell, we sincerely wish you and Mr. Colter all the good things of life, and our earnest prayer is that God may abundantly bless you in your declining years and that peace and contentment may be your portion.

W. C. T. U.
Fredericton, N. B., Oct. 18, 1922.

Note.—Brother and Sister Colter have been readers of the Highway and visitors at our camp grounds at Beulah for years past, and we join in wishing them an abundant heavenly blessing on the remaining years of life.—Editor of Highway.

LOVE.

In flower gardens, we sometimes see flowers of many different shades and colors but yet they all belong to the same species of flowers, so it is in the Christian life we see many different graces but they all spring from the one heavenly plant of love. The different manifestations of the one thing as some one has said,

Joy is love victorious,

Peace is love at rest,

Long suffering is love suffering,

Patience is love under trial,

Goodness is love at home,

Kindness is love at service,

Faith is love in the conflict,

Temperance is love on the battle field,

Endurance is love under marching orders,

Perseverance is love holding out,

In the death struggle love is a conqueror.—Sel.