

SAVED FROM SINS AND SIN.

As soon as John the Baptist was divinely assured that Jesus was the Son of God, he exultingly exclaimed, "Behold the Lamb of God that taketh away the sin of the world." While this glorious statement doubtless refers primarily to the taking away of the guilt of sin, it is susceptible of a far wider meaning, namely, the cleansing of the heart from all original impurity. We may not disconnect this more comprehensive idea from the astonishing work of Jesus Christ. The holy Scriptures are replete with the teaching that, through the sacrificial death of Christ, sin, as an innate state of principle, may be removed from the soul of man. If this were not so Jesus would not be a complete Savior. He would not wholly meet the needs and frequent intense longings of the soul.

Thank God, however, for the glorious fact that Jesus, as the spotless Lamb of God, takes away or remits all actual sins committed. It is the first great cardinal fact or truth that meets us in connection with the redemption of fallen man. And to the degree that our actual transgressions have polluted us may we also receive cleansing, Scripturally designated "the washing of regeneration and renewing of the Holy Ghost."

But let us briefly consider the existence and the taking away of "the sin of the world"—not sins—the "sin that dwelleth in" us. That is, the sin in which we were born, and before we knew anything about sin, either outward or inward. And it is this inherent and all-pervading evil which causes all of man's hostility toward God, and more or less constant and heinous breaking of the laws of God. This dreadful tap-root of sin is so deeply imbedded in man's nature that it is the most appalling of all evils with which he is afflicted and cursed. Were the actual transgressions of the whole world taken away, yet the great, specific "sin of the world" would remain. And it does remain, in greater or less degree, until washed away by the blood of "the Lamb of God," subsequent to pardon and regeneration.

There are many passages of Scripture clearly showing the difference between sin as a transgression, and sin as a state or condition. A few of the former are the following: "Christ Jesus came into the world to save sinners;" "Through this man [Jesus] is preached unto you the forgiveness of sins;" "Your sins are forgiven for His name's sake;" "Who His own self bare our sins in His own body on the tree;" "He was manifested to take away our sins." And what a flood of hymns based on divine Oracles, speak of sins being borne or taken away by Him who was "brought as a lamb to the slaughter,"—this same holy "Lamb of God."

"Our sins on Christ were laid,
He bore the mighty load;
Our ransom price He fully paid
In groans and tears and blood."

But now let us have a little Scripture language referring, not to sins committed, but to the original condition of man, sometimes called inbred sin, and by various other terms, as follows: "Sin that

dwelleth in me;" "The carnal mind;" "Unrighteousness;" "Sin in the flesh;" "The old man." These and other expressions denote that which may comprehensively be called "the sin of the world," in contradistinction from sins which men commit. And for the elimination of this "sin,"—this inborn or hereditary evil,—the Lamb of God died as well as for the taking away of sins. Of course, in a general sense, the word sin covers both the act of sin and sin as a state.

Oh, what a mighty Saviour we have! He meets the deepest necessities of our fallen, depraved nature. No matter how many and great the sins committed, they are all taken away when we, by true repentance and faith, "behold the Lamb of God." And deep-seated as is the defilement, it too is taken away. "The blood of Jesus Christ cleanseth us from all sin." For this "uttermost" salvation, wrought out by "the Lamb slain from the foundation of the world," let us greatly rejoice, and let us unceasingly praise God.—Rev. A. W. Orwig in Herald of Holiness.

CORRESPONDENCE

Dear Brother Wiggins:

Find enclosed my renewal for the Highway. Glad Jesus saves and sanctifies just now and the past is under the blood.

Your sister in Christ,
MRS. SIDNEY MORAN.

Dear Brother Wiggins:

Enclosed find two dollars for the Highway Fund. I love the dear Highway, and get greatly blessed reading the beautiful soul food in its clean pages. There is no holiness church handy to us, so we go to the Salvation Army. They have splendid meetings and the Lord is blessing the Army here wonderfully. The Lord has wonderfully blessed us while here in this city. I am fully trusting Him. He is exceedingly precious to me. I am so thankful for the good Holiness teaching I received in Hartland. It lingers with me yet. Hallalujah! God bless the Highway family throughout this whole new year.

Your brother in Christ,
CLAUDE McMULLIN.

1014 Knole St.

Dear Highway:

I am so glad that I have no evil report to bring, but my soul doth rejoice in the God of my salvation. I have found out as I pass through on the Jubilee line, at this time with Christ, the beautiful life with such a friend, beautiful life that has no end; eternal life, eternal joy; He's my Friend.

I was not able to get out to Church last Sunday, but yesterday these beautiful words came to me as I opened my Bible "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

I remain your brother in Christ,
T. W. MOSES.

Dear Highway Readers:

In a few issues ago you noticed that I made a plea for the Church here at Perth. I said we needed about \$600 to complete

repairs and pay off the debt. We have received a little, as you see below, but very little. We sincerely thank those who have contributed, but it seems to me there could be more if you had a mind to do so. I would not ask for means if we had a lot of our own people here to contribute. The people here have contributed remarkably well. But listen! I ask you, Highway Readers, how many of you want to see souls saved at Perth? All over the country I see hands raised. Very well! Let us rally then and send the money to pay the \$600 requested, giving it for the glory of God, and see if the bread which we cast upon the waters does not return. We begin special meetings on the 24th inst., with Evangelist F. A. Dunlop, of Jonesport, Me., assisting us. We are expecting a good time in the Lord. God is already blessing our efforts. Four persons have knelt at the altar lately. Pray for us. Just look around now and see if you cannot spare from one to twenty-five dollars to help us in our present need.

Previously received and acknowledged \$9.00
Mrs. H. C. Mullen 2.25
Chester Green 1.00

Send your contributions to

REV. H. S. MULLEN,
Perth, N. B., Victoria Co.

A TOUCH OF MOTHERHOOD.

A Lady-in-Waiting to Queen Alexandria told a friend a touching little incident which took place soon after the death of her son, the Duke of Clarence.

The princess with her usual gentle reticence, tried to hide the grief for her firstborn. It was shown only in her failing health and in increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham she met an old woman weeping bitterly and tottering under a load of packages. On inquiry it appeared that she was a carrier and made her living by shopping and doing errands in the market-town for her country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give up and if I give it up I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! Oh, he's dead!" the old woman cried, wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey was brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.—Chicago Post.

"Christ is able to make all grace abound toward you." That is as true as true can be. What is the use, then, of listening to the folks that are all the time talking about you can't live in a state of entire sanctification or perfect love. If God calls us to it, and He does, there is no use of us saying we cannot live it. God will hold us accountable for not living it when He will make all grace abound.—Pilgrim Holiness Advocate.