

# The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8

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## DEFINITIONS OF SANCTIFICATION.

BY REV. C. W. RUTH.

TRACT.—For sale at the Nazarene Publishing House, 233 East Seventh Street, Los Angeles, Cal. Price 10c per doz.; 50c per hundred.

Men speak of the subject of sanctification as though it were something so mysterious and incomprehensible that but very few could know its meaning. While its reality can only be known as the result of experience, the meaning of the word may be found by consulting almost any dictionary just as one finds the meaning of definition of any other word. While different phases of the subject may be emphasized by different lexicographers there is a most substantial agreement regarding the fact of this word having both a human and a divine aspect; the human feature being a consecration and devotement to God and His service, and the divine work in sanctification a complete deliverance and purification from all sin. To use the word contradictory to these authenticated definitions is to do violence to the word and make words meaningless. No man is at liberty to say that light means darkness or darkness light.

### WEBSTER'S DICTIONARY.

SANCTIFY:—"1. To make sacred or holy, to set apart to a holy or religious use to consecrate by appropriate rites, to hallow. . . 2. To make free from sin, to cleanse from moral corruption and pollution, to purify. John 17:17. Esp. (Theol.) the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." Surely this is language that can be understood and is all desirable.

"To set apart;" "to consecrate;" "to make free from sin;" "affections purified;" "exalted to a supreme love to God."

### CENTURY DICTIONARY.

SANCTIFY:—"To make holy or clean, either ceremonially or morally and spiritually; to purify or free from sin. . . In Theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God. . . conformity of the heart and life to the will of God."

"The act of God's grace," hence it cannot be obtained by works or growth; a divine act; "cleansed from sin." Pardon and cleansing are not identical.

### IMPERIAL DICTIONARY.

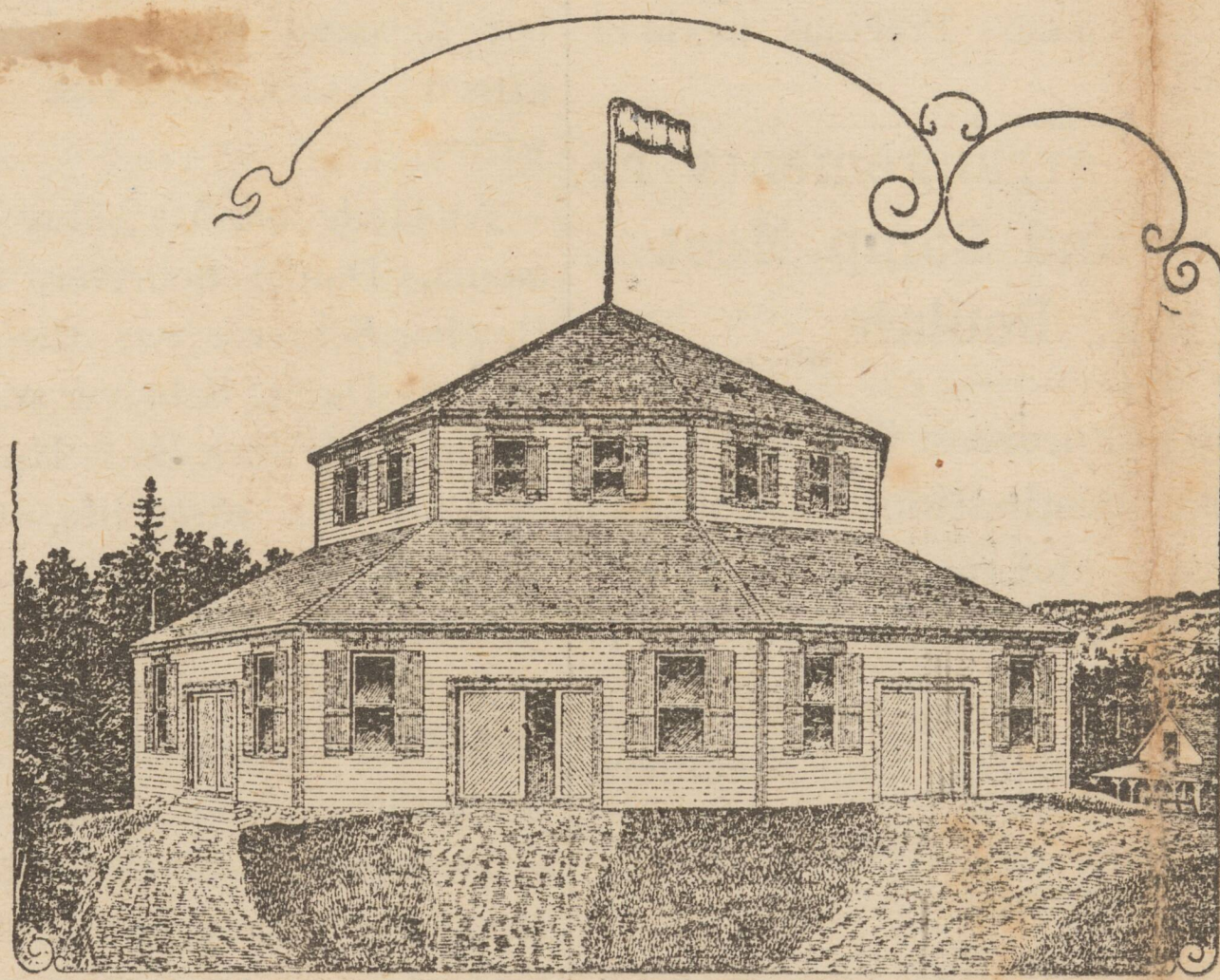
SANCTIFY:—"To make holy or sacred; to separate, set apart or appoint to a holy, sacred or religious use. 2. To purify in order to prepare for divine service and for partaking of holy things. 3. To purify from sin, to make holy."

"Set apart;" "to purify from sin" which is "to prepare for divine service." Should not all Christians desire and experience this preparation for service?

### WORCESTER'S DICTIONARY.

SANCTIFY:—"1. To free from the power of sin; to cleanse from corruption; to make holy. . . sanctification; the act of sanctifying, or purifying from the dominion of sin. 2. The act of consecrating or setting apart to a sacred end or office; consecration."

"To free from the power of sin." Who would not desire deliverance from the power and dominion of sin?



## BEULAH CAMP MEETING.

On account of not being able to get Dr. Carradine until July 8-17, and also the backwardness of spring, The Alliance Executive have decided it advisable to postpone the meeting of the Alliance from June 26th to July 3rd. So now the dates of the Alliance and Camp Meeting at Beulah Camp Ground will be July 3-17. This will be only two days later than we frequently close the camp meeting and as our Camp Meeting at Riverside is a week later than usual it will not keep us away from home any longer than usual.

The room Committee requests that all persons wishing to secure rooms for the Alliance and Camp Meeting at Beulah, to apply to Brother E. Cosman, Wentworth Hall, Elliott Row, St. John, N. B.

The price of board will be the same as last year, viz 60c. per day or \$3.00 per week. Rooms 25, 40 and 50 cents per day according to location. People going should take their sheets, pillows, pillow cases and extra blankets when possible to do so.

We expect to get reduced rates on the Railroads and Steamboats as in the past.

### UNIVERSAL DICTIONARY.

SANCTIFY:—"1. To make holy or sacred; to consecrate. . . 2. To make holy or godly; to purify from sin."

"To make holy or godly." The word godly means God-like. How a person can love God, who is the essence and embodiment of holiness and then be averse or antagonistic to sanctification which is to make them holy and godly is indeed a mystery.

### STANDARD DICTIONARY.

SANCTIFY:—"To make holy; rendered sacred or morally or spiritually pure cleansed from sin. . . sanctification; specifically in Theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life."

"Whereby the believer is freed from sin." According to this, sanctification is an experience for believers—not for sinners. This would make sanctification a second experience. "The gracious work of the Holy Spirit"—not of works, nor growth, nor death, nor purgatory, but a work of God divinely wrought by the Holy Spirit. We can never grow into something God must do for us.

### AMERICAN ENCYCLOPEDIA.

SANCTIFY:—"To make holy or sacred; to consecrate or set apart. . . to purify from sin. . . sanctification. Technically, an operation of the Spirit of God (Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2) on those who are already in Jesus, i. e., are united to Him by faith (1 Cor. 1:2) by which they are rendered increasingly holy, dying to sin and living to God to righteousness and to holiness, (Rom. 6:6, 11, 13, 19; 1 Thess. 5:23; 1 Pet. 2:24).

Surely this is explicit enough. "An operation of the Spirit of God of those who are already in Jesus." An experience for "those who are already in Jesus." A second work; a divine work; consequently it must be obtained by faith; Acts 26:18.

Thus we see that there is an agreement, even as Adam Clark says in his commentary on John 17:17. "The

word has two meanings: 1. It signifies to consecrate, to separate from earth and common use and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both of these senses."

### METHODIST EPISCOPAL CATECHISM.

"The act of Divine grace whereby we are made holy."

Not an experience to be reached by growth, but by an "act of Divine grace."

### WESTMINSTER CONFSSION OF FAITH.

"They who are effectually called and regenerated having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection by His Word and His Spirit dwelling in them."

Here again it is recognized that sanctification is for such as "are effectually called and regenerated" and that it is accomplished "by His Word and His Spirit," and not by death or purgatory.

### JOHN WESLEY.

"Sanctification in the proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power then given always to cleave to God."

"An instantaneous deliverance from all sin" and not a protracted and tedious process of growth. There is a gradual approach to the blessing, so far as the human part of consecration, preparation and faith is concerned, but the Divine work of "deliverance from all sin" is instantaneous.

### POPE'S THEOLOGY.

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"Sanctification in its beginnings, process and final issues is the full eradication of the sin itself, which, reigning in the unregenerate co-exists with the new life in the regenerate, is abolished in the wholly sanctified."

Pope was a Wesleyan Theologian and an accepted authority on Christian doctrine in Methodism. He declares there is a sin which "co-exists with the new life in the regenerate" which, however, "is abolished in the

wholly sanctified."

REV. W. F. MALLALIEU.

Bishop in the M. E. Church.

"From the very first years of my ministry to the present time I have held with Adam Clark, Richard Watson, John Fletcher and John Wesley, that regeneration and entire sanctification are separate and distinct one from the other, and therefore received at different times—both received by faith—and the last one the privilege of every believer as the first is of every penitent." To all this we say, Amen and amen.

MATTHEW HENRY'S COMMENTARY.

"It is the prayer of Christ for all that are His, that they may be sanctified."

SAMUEL RUTHERFORD

the saintly Scottish Presbyterian divine said, "Christ is more to be loved for giving us sanctification than justification. It is in some respects greater love in Him to sanctify than to justify, for He maketh us like himself in His own essential portraiture and image in sanctification."

The words "sanctify" and "sanctification" are made from the latin adjective *sanctus* (meaning "holy") and the latin verb *facere* (meaning "to make") and the suffix "tion" always meaning "the act of." So the root meaning of the word, plainly means and signifies the act of making holy. Many more splendid authorities might be adduced, but these definitions from so many well known and accepted standards should suffice to convince any Christian of his privilege and high calling in the Gospel.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it." Eph. 5:25-26. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the Camp, bearing His reproach." Heb. 13:12-13.

### THE TRUE MINISTER.

It must be confessed that in many instances the Christian ministry of our day lacks flaming enthusiasm, dynamic energy. Cardinal Newman attributes Chrysostom's marvelous power as an orator to three things: the singleness of his power, the fixed grasp of his aim and his noble earnestness. An American writer has described preaching as gathering material in the study and setting fire to it in the pulpit; and then he tells us that while a man may preach out of the head like Edwards or out of a cultivated imagination like Fenelon, or out of his human nature like Beecher, or out of his higher spiritual nature like Phillips Brooks—in each case the truth of God must fill and thrill him if he would move men.

And this dynamic power can never be ours unless we have as spiritual seers, a cultivated vision—vision of God and man and of duty to God and man—vision of the church in the incompleteness of its redemption and of the world in the hardness of its impenitence. And back of all this let it be said in conclusion, the Christian minister must be a man of character, of splendid moral weight. The possession of this is worth all else. There may be the manly form and the manly intellect, but the crowning glory of manly worth is wanting, if the soul lack those high, transcendent virtues which are the girdle of our strength and the garment of our beauty.—Selected.

## BEWARE.

F. DeWeerd.

These are perilous times. Wicked men and seducers are waxing worse and worse. Many snares are laid for unwary feet. Men with fine clothes, good manners, *saave* words, but black hearts, are seeking to steal the virtue of the pure and innocent.

While in Toronto, Canada' this story was told to us and we reproduce, it hoping it may be the red flag of danger across one's track. A fine robust country girl, with the glow of health on her cheeks, came to the city of Toronto to work in a large department store. One day while busy about her duties a fine looking (?) young man stepped up and for a pretense asked to look at some kid gloves, in the meantime carrying on a conversation in which he asked her for the privilege of making an engagement with her, which privilege was refused him. He left reluctantly. Just then a middle aged woman stepped up and informed the young lady that the young man who had been conversing with her was a dangerous character, and she should have nothing to do with him. She then proceeded to tell the young lady about a beautiful home she had and how she lived alone, and would be so delighted to have her come some evening and take tea with her, after which they would go to the theatre together. The young lady consented, and the lady left. About this time a deaconess stepped up and informed the young lady she should have nothing to do with the woman she had been talking with as her reputation was bad. The young girl was bewildered. I change the scene. A few days passed. One evening a large crowd was emerging from Massey Hall where they had watched the evening's performance. Among the crowd was the young lady who had accepted the invitation for an evening at the theatre. As providence would have it the godly deaconess was waiting outside hoping she might do some good. The beautiful country girl rushed into the arms of the deaconess and said, "I feel so strange." A cab was ordered and she was taken to the deaconess' home where she lay unconscious for a day and a half the victim of poisonous drugs. God alone knows what would have happened had that wretch of society had her way on that night. Young ladies beware. Avoid the company of strangers.—Wes. Methodist.

It is said that Moody, having occasion to speak in a Scottish church, whose steeple had been given by a rich distiller, denounced the whole liquor business; whereupon the distiller wrote him a note, asking his objections. The reply was characteristic of the common sense evangelist: "We are commanded, whatever we do, whether we eat or drink, to do it for the glory of God. If you can distil a barrel of whiskey and then kneel over it and say, 'Oh, God, bless this whiskey, and send it forth to be a blessing to thy name,' all right."—Sel.

Sam Jones, speaking on sinners' excuses, once said: "One is waiting for easier terms, another for more feeling, another for more time to consider so momentous a question, while a fourth is hindered by the 'hypocrites' in his path. At this point the speaker paused, pointed his long, bony finger at the audience, and, in an indescribably droll manner, asked, 'Brother, did you ever consider that a person couldn't be in your way unless you were travelling along the same road after him yourself?'"