

The King's Highway.

And an Hghway shall there be, 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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Sanctify Wholly.

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This remarkable portion of Scripture found in 1 Thess. 5:23, becomes still more remarkable and impressive if we analyze and examine it in the light of the original Greek text as employed by St. Paul. The word rendered wholly is one, which, I suppose, is nowhere else to be met with in the Greek language. It does not occur elsewhere in the New Testament, and as the heathen Greeks have no idea of that for which the word stands, they could have no use for it. The word is a compound, made up, I believe, by St. Paul himself, coined for the express purpose for which he uses it. The word is holoteles and it is compounded of first, holos, which means whole and uses substantively, the whole of anything. The second section of the word is telos, which means completion, the final stage of any work; derived from the verb teleo, which signifies to finish, to complete an operation.

This makes the meaning of the Apostle entirely clear and wonderfully strong. The God of peace himself—the Greek form somewhat weakened, I think, by the A. V.—sanctify your whole being, which he describes in the next clause as spirit, soul, and body—the whole man. Nothing could be stronger, nothing more absolute. The spirit is sanctified, made holy, by being brought into perfect union with God's Holy Spirit; and being filled with the Spirit, there can be no part dark, it is full of light, and, therefore, the man walks, must walk, cannot but walk in light as God is in the light; just as Jesus walked, so that it can be truly said, "As he is, so are we in this world," and shall be forever in any and every other world.

The soul also becomes entirely holy. The entire mental being in all its departments and in all its operations will, and shall be in full accord with the design of its creation. It will welcome and accept all proven, scientific truth, for like all other truth, the facts and truths of science are of God, science being but the study and the knowledge of the handiwork of God—the work of his own hands. Astronomy, geology, chemistry, and all other departments of knowledge appeal most delightfully to the holy soul, because they are the evidence to the Christian believer of his Father's presence everywhere and at all times. He does not have to seek for an impossible, self-originating force to begin material and mental being, nor for a self-continuing and self-improving power of an inconceivable evolution to account for all things. It is enough for him to know that in the beginning God created the heaven and the earth, and that for his pleasure they are and were created; that for his pleasure they are upheld; that by him all things consist; that he fills heaven and earth, keeping his vineyard, the church, and watering it every moment. And thus every thought of the soul is brought into captivity to the obedience of Christ.

Every department of the body also is brought into and kept under the perfect law of God, for that is, to the holy soul, the perfect law of liberty and is the joy, the true happiness of all holy beings everywhere. Sin, therefore, not only has no dominion over such; it can never enter into any department of the being while watching unto prayer; while praying in the

Holy Ghost, the holy one keeps himself in the love of God, since love, working no ill to the neighbor, proves itself the fulfilling of the law.

But it is not only for the sanctification of the whole man that the Apostle prays, but for his complete sanctification. St. Paul knew, as every experienced Christian knows, that the newly born soul is but partially sanctified, that while all past sin is absolutely remitted and forgiven and the soul can cry Abba Father in the fullest confidence, yet the carnal mind still remains; that pride, anger, self-will and all other evil propensities and dispositions still have a desperate hold upon the heart. The only difference among believers is in regard to when these evil dispositions and tendencies are to be purged from the soul, and that soul become absolutely pure; all agreeing that it must and will be done before the life of heaven shall be attained; all agreeing that without holiness no man shall see the Lord, the pure in heart only being received into the everlasting habitations—the holy city of the great King.

None can doubt for a moment, who candidly and rationally consider the expressions of St. Paul, that he prayed for and expects this complete work to be done at once, without any delay. For, first, it is God whom he expects to do it. St. Paul himself has said elsewhere, Now is the day of salvation, in all its aspects and in all degrees. A completed salvation accomplished now is what he sets before his brethren. He shows that God calls to this, and since he calls to it, he will do. The pronoun "it" is not in the Greek text. He will do all and everything we can ask of him on this line of holiness. "If ye shall ask anything in my name, I will do it," is his own mighty word.

In the next sentence the Apostle employs another compound word, holokleros, composed of holos again, and kleros, the latter signifying apart, and the entire compound thus expressing every part, every portion of the nature—the whole being. And he expresses his intense desire that his brethren, having attained that high state of sanctity, may be preserved in it to the very end—your whole spirit and soul and body. The phrase "I pray God," is not in the text and adds nothing to it. Be preserved blameless in every part, in every department of your nature. The word rendered blameless implies that no being in the universe, God, angels, or men, shall find any fault in the child of God thus saved to the uttermost and kept in the love of God. The word rendered preserved means guarded, watched over, and so kept by the power of God, through faith unto the final salvation to be revealed at the coming of our Lord with all his saints.

No terms could, by any possibility, express more fully the idea which St. Paul has in mind, and which he labors with such earnestness to present before his brethren. There is no logical possibility, after considering these strong words which the Apostle has wrought out, of denying or doubting the truth of entire sanctification as held and taught by Mr. Wesley and all his true and faithful coadjutors and followers and which he delighted to name as Christian Perfection.

Among the many indications that the fulness of time had arrived for the gospel revelation, one of the most interesting is the wonderful perfection

of the Greek language, through which God proposed to introduce that gospel to mankind. The Latin language is strong and dignified; the English, of all modern languages, is the most expressive, but none can compare for a moment with the Greek in fulness of expression and in those minute shades of meaning which meet us at every turn in that most perfect of tongues the world has ever seen and which, we may well believe, God himself originated and perfected through refined and cultivated human intellects for the purpose he had in view.

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

Middletown, Pa.—Pentecostal Herald.

A Jury's Verdict on Peruna.

Druggists in Syracuse, New York, were sued for selling Peruna without a saloon-keeper's license. The question whether Peruna was a medicine or just plain booze, was put to the jury in the form of six questions. To each the jury's answer was, "No."

1. Is the preparation contained in five bottles of Peruna produced by the plaintiff, consisting of alcohol, water, and certain drugs, a proper remedy for the treatment and cure of Bright's disease? A: No.

2. Is the preparation contained in the five bottles of Peruna produced by the plaintiff, consisting of alcohol, water, and certain drugs, a proper remedy for the treatment and cure of acute-catarrah? A: No.

3. Is the preparation contained in the five bottles of Peruna produced by the plaintiff, consisting of alcohol, water, and certain drugs, a proper remedy for the treatment and cure of chronic catarrh? A: No.

4. Is the preparation contained in the five bottles of Peruna produced by the plaintiff, consisting of alcohol, water, and certain drugs, a proper remedy for the treatment and cure of diseases of the mucous membrane? A: No.

5. Was the quantity of alcohol—twenty-six to twenty-seven per cent.—contained in the preparation in question necessary to hold the drugs actually put therein in solution? A: No.

6. Was the quantity of drugs contained in one bottle of the alcohol diluted with water sufficient in amount, in tablespoonful doses three or four times a day, to produce any appreciable remedial effect? A: No.—Collier's Weekly.

This stuff is fooling a lot of professed christians, in some cases it may be just as it is probably intended, a blind: so men and women can indulge their appetite for intoxicating liquor, under the guise of medicine. Be honest, don't be a hypocrite, if you are going to drink take your place among the drinkers and take your whiskey straight.—Ed.

Honor the Holy Ghost

If the ministry neglects to preach the personality, presence, and baptism with the Holy Ghost, and the privilege and duty of all Christians seeking and receiving him, faith will perish out of the hearts of the people, Unitarianism will flourish, and wickedness will flood the earth.

If the ministry will honor the Holy Ghost, preach him, insist that the people tarry for him and receive him,

he will come in power; he will reveal and magnify Christ as the Son of God mighty to save from sin; religious life will be revived in all the church, misent forward with power, the whole life of the whole people elevated, and multitudes and millions of sinners saved. The minister who would have abiding fruit that will stand the test of the judgment day, must honor the Holy Ghost.

Let great honor be given to the Holy Ghost. Let nothing supersede him. Preach him, pray to and seek him, wait on and receive him. When the people are filled with the Spirit they have unity, wisdom and power. We cannot afford to let any flurry of passing fanaticism or extravagance cause us to abate our faith and zeal, or quench our desire to be filled with the Spirit, to know more and more of him, to be enriched by his gifts and guided, kept and used by his power.—Pentecostal Herald.

Not Evil But Good.

A few weeks ago the newspapers made much of a dispatch from Washington reporting a heavy decrease in government revenues, owing to the diminished consumption of strong drink. The intention was conveyed—perhaps unintentionally—by the article that a serious ill had befallen the nation. Yet anybody with the power to look even an inch behind, the surface of things read the news with jubilation. For it meant, not that the country is poorer, but richer. The money represented by the figures has not gone out of the country. That particular sum was only a fraction of the amount of money that had been diverted from the pockets of the saloon keeper and the brewer, into the tills of the grocer, the baker, the butcher, the dressmaker, the clothier and the banker. It meant that money once wasted is now being spent for necessities; or else carefully saved. Of the gain to soberer manhood, nothing need be said, excepting that the closing of the saloons has set many loafers and drinkers to honest labour.—Omaha World Herald.

The preacher, missionary, or Gospel worker who goes to his field to work for his church, is very apt to lose his reward; for churches are forgetful, and human, and as he contemplates their lack of appreciation bitterness may enter his heart. But he who goes for the love of God and humanity to tell the world of His love can endure hardship, can stand to be forgotten, can work with his hands for his daily bread with the wolf at the door, and still keep sweet victory in his soul. "God is not unrighteous to forget your work and labor of love," and your reward is sure.—The Pentecost.

The Holy Ghost through Paul at Antioch said to the Jews, "Behold, ye despisers and wonder, and perish: for I work a work in your days which ye, shall in no wise believe, though a man declare it unto you." Alas, how sadly true this is also of many of God's people today! "Slow of heart to believe" indeed it is; we fear with some it is because they do not want to believe in the work which God is working.—The Upper Room.

All life should be as sacred as a prayer, for we live in the immediate presence of God.—Selected.

Are We a Race of Dwarfs?

In a community of ill-fed, stunted, half starved, weakened dwarfs, not one of whom was over four feet in height, we can imagine the sensation which would be produced by the marching of a regiment of tall, vigorous, symmetrical soldiers, every man a hero in aspect and in heart, but can we imagine the sensation which would be produced among a host of dwarfed and half-starved professors of religion fed on newspapers and novels, and filled with petty jealousies, small ambitions, sectarian strifes, and mean and sordid thoughts, if there should dawn upon them a vision of an elect and consecrated host, armed with the sword of the Spirit, clad in the armor of light, each man of whom illustrated 'the measure of the statue of the fulness of Christ?'—Sel.

When Sunshine Counts.

One's ability to "keep sweet" is never really tested until he is treated with downright unfairness. There is no credit in being sunshiny while every thing is sunshiny around us. Any one can be courteous, and loving, while others are so, and while everything that is his right is being given to him. But how many of us make it the deliberate purpose of our lives to be courteous, and loving, and radiant of sunshine when our rights are rudely over-ridden, and we are ignored, or snubbed, or even misrepresented? Then, and then only, we have a real opportunity to show whether our Christianity is kept chiefly within the leaves of our New Testament or is the controlling force of in our lives. One whose love shines out only more brightly the more his feelings are hurt has little difficulty in persuading others that his Christ is a friend worth knowing.—Sunday School Times.

Love Until the Heart Aches.

Some persons know what it means to love their children until the heart aches with its wealth of love, even to the point of almost breaking, and all of this and more must be included in loving God with all the heart. Broken hearts can love more than whole hearts, at least wounded hearts do. This may be one reason why suffering is permitted in a world where the Supreme God can have His own way. More and more we are coming to see that waywardness and sinfulness cannot tax the love of a suffering heart to the point where love gives out. The kind of love we have in mind is begotten by the God who is love. It is a baptism with this love which will send men and women through seas and fire and storm and hatred and violence and death to win a soul to Jesus.—Sel.

Nothing humbles the soul like sacred and intimate communion with God, yet there is a sweet job in feeling that He knows all, and notwithstanding loves us all.—J. Hudson Taylor.

It is impossible for any one who is not frequently in prayer to have a sense of nearness to God and companionship with Him.—J. H. Dougall.

If it is true that knowledge is power, it is doubly true that knowledge of God is spiritual power.—Rev. J. Hudson Taylor.