

July 30, 1913

## THE KING'S HIGHWAY.

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## SANCTIFY.

"Jesus, that He might sanctify the people with His own blood, suffered without the gate," Heb. 13:12. What was it that Jesus considered of such great and permanent importance to the world that He laid down His life to accomplish it? It was to "sanctify the people." What is it to *sanctify*? Some one has compiled the following definitions of the word *sanctify* from various dictionaries:

Webster says, Sanctify: "To make free from sin; to cleanse from moral corruption; and pollution; to purify."

Worcester—Sanctify: "To cleanse from corruption; the act of purifying from the dominion of sin."

Imperial—Sanctify: "To purify from sin." Sanctification—"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 of God."

Century—Sanctify: "To make clean, either ceremonially or morally and spiritually; to purify or free from sin." Sanctification—"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."

Standard—Sanctify: "To make spiritually pure; to cleanse 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 life and heart."

American Encyclopedic—Sanctify: "To purify from sin." Sanctification—"The state of being purified—Technically an operation of the Spirit of God on those who are already in Jesus, i. e., are united to him by faith by which they are rendered increasingly holy, dying to sin and living to God, to righteousness and to holiness."

Abraham was fully persuaded that "What he had promised he was able also to perform." Rom. 4:21. What Jesus died for He is also able to perform. He died to sanctify the people. He is able to sanctify them, and He does sanctify those who meet their part of the conditions. His are already met.—*The Pentecost.*

## A BROKEN KNIFE-POINT

Once a ship was wrecked on the Irish coast. The Captain was a careful one. Nor had the weather been of severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much of interest attached to the disaster that a diving-bell was sunk. Among other portions of the vessel which were examined was the compass, which was swung on deck; and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, and had used a pocket-knife in the process, and had unconsciously broken off the point, and left it remaining in the box. That bit of knife-blade had exerted an influence on the compass and to a degree which deflected the needle from its proper bent, and vitiated it as index of the ship's direction. That bit of knife-blade wrecked the vessel.

Even one trifling sin, as small as a knife-blade point, as it were, is able to rob a soul of peace and happiness.—*Selected.*

It don't cost much to remember the poor, but if you want the poor to remember you it will cost you something every time.—*Sel.*

## SOME NEGATIVE ASPECTS

Holiness is not a license for any sort of exaggerations, whether of belief, or act, or deportment or what not. True holiness is the friend of order, propriety and runs strictly within the limits of revealed truth. It is not a release from obedience to all laws, natural, social and divine. This fosters health, courtesy, morality and spirituality. Holiness is not a presumption upon God's power to exert omnipotence for unauthorized or indiscreet claims or attempted exploits on the part of those professing it. It is not a substitute for judgment or discriminating taste and discretion in all matters of life. It is positively opposed to a spirit of recklessness. It is not a bar to just censure or condemnation for lack of the most scrupulous and exact care in meeting every kind and degree of objection. Claims to sainthood will never satisfy debts. It is not a justification of failing to be as discriminating in paying our respects as we are in paying debts. In our eyes a vile person will be condemned but we will honor them that fear the Lord. Differences in station, influence or incidental elevations of any kind whatsoever will never rule or modify our awards of respect. Only the moral measure will sway here.

Holiness is common sense in action, conscience on the throne, influence breathing, a heart cleansed, illumined, guided, subdued, exalted, in communion with heaven, docile, hungering ever for more and more of the divine and the heavenly, and impelled by only one solitary quest and question—how, where and whence may I find more—learn more—drink deeper into the fullness of Him who filleth all who WILL with the infinite fulness of the blessing of the gospel of peace.—*Herald of Holiness.*

## WHAT GOVERNOR GLEN SAID

Pittsburg, Pa., Nov. 8.—Former Governor R. B. Glen of North Carolina, addressing 2000 teachers of the Allegheny county teachers' institute last night, made a plea to them to use their influence in securing reform in the manner of dressing by the women of the country. He attributed the spread of impurity and immorality, which he says is increasing at an alarming degree, to the present style of low necks and short skirts.

"My dear ladies," he said, "if you want to wear pants wear them. Japanese women wear them and look pretty good in them. But if you insist upon wearing them, wear pants with two legs in them, and not with only one leg and then try to stick your feet through them as some of you women are now trying to do." —*Pasadena Star.*

"Do you believe," said a young woman to me, in the city of Boston, "If my mother and I should pray all night my brother would be saved?" I said to her, "If I were you, I would pray all night if I were led to do it." To my certain knowledge that brother had not been within four miles of the place of meeting. Before ten o'clock they were on their knees, at twelve o'clock they were still praying; at three o'clock they were still crying out unto God, when the mother rose from her knees to say, "I believe God will hear us," and closed her eyes in sleep. I saw that young man the next evening stand in the great church and heard him say, "I have spent a sleepless night, but this morning, as the day was breaking, I gave myself to Jesus."—*J. Wilbur Chapman, D. D.*

## WHERE TO GO

There are times of perplexity when we are in doubt as to what course to pursue; there are times when we are uncertain as to certain courses of action, whether we are right or wrong.

Some people run to the neighbors or the preacher, or friends, or some wise person, instead of going to the throne of grace. God says in His Book, "If any man lack wisdom let Him ask of God." When we go to men more than to God it shows that we have more confidence in them than in the Divine leading. Some people who take their affairs to God do not wait long enough to get an answer. They are too much in haste to ask some friend or neighbor. Other people spend their time in excusing away their mistakes, shortcomings and sins, instead of going to God and confessing them. Self-justification not only stands in the way of getting right, but it also beclouds our judgment. No wonder people who pray so little are so often in perplexity and want some one to tell them if this is wrong and that is right. A great writer says, "When a man has any doubts whether he has grieved God's Spirit and his mind feels troubled, it is much better for him to go immediately to God and ask for forgiveness than to spend any time in finding excuses for his conduct, or laboring to divest it of seeming obliquity. Restraining or suppressing prayer, in order to find excuses or palliations for infirmities, indiscretions, or improprieties of any kind which appear to trench on the sacred limits of morality and godliness, may be to a man the worst of evils; humiliation and prayer for mercy and pardon can never be out of their place to any soul of man who surrounded with evils, is ever liable to offend." —*Christian Witness.*

## LOOK OUT FOR THEM

We have heard from a reliable source that there is a company of "Pastor Russels" agents canvassing Aroostook County and selling many of his books to unsuspecting people who are led to believe they are getting helpful religious literature. We warn our readers to look out for this party and don't be deceived.

Heathen enough at home is the old hackneyed cry. It is a worn out excuse uttered most frequently by those who do least for the people. It is sired in littleness of soul, and brought forth by narrowness of vision. It is always a sign of ignorance. There are those interested in nothing, except what is their own little immediate neighborhood. They never see beyond that. What poverty-stricken lives they live. While vast continents are appealing for their sympathy and are perishing for what they might give, they are imprisoned with their own little set, straightened in themselves.—*Sel.*

Prayer at its best is always secret. It is then most real. When we pray before others, the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone. And it is when prayer is secret that it is *deepest*. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer.—*"Life of Faith."*