

ENTIRE SANCTIFICATION.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I. Th. 5:23.

To be wholly sanctified is to have the "whole" spirit, the "whole" soul and the "whole" body separated from all sin, dedicated to God, and filled with God. To be entirely sanctified we must be sanctified.

1. In Spirit. "Your whole spirit * * * blameless." The pneuma is the spiritual part of our triune being, that part which is capable of loving, worshipping, enjoying and knowing God. The spirit has to do with the will, the conscience and the divine love. To be wholly sanctified in spirit is to be wholly cleansed from all filthiness of the spirit, 2 Cor. 7:1; cleansed by the blood, cleansed by the Word, cleansed by fire. It is to be free from all such sins as idolatry, witchcraft and hatred; free from all such errors as spiritism, theosophy and Christian Science, falsely so-called. It is to bear the fruit of the Spirit, Gal. 5:22-23. It is to have all prayer, testimony, preaching and teaching inspired by the Spirit of God, and free from any taint of self-consciousness or desire for self-glory. It is to worship God always in spirit and in truth, John 4:23-24.

2. In soul. "Your whole * * * soul * * * blameless." The psyche is the intellectual part of our being. It is the seat of thought, or sensitiveness, of anxiety, fear, reason, instinct and human love. To be wholly sanctified in soul is to be free from the torture of self-condemnation, Rom. 8:1; free from the pain of self-pity, Matt. 16:22, Margin; free from the blot of self-exaltation; free from the touchiness of wounded pride; free from unholy thoughts, Ph. 4:8; free from the craving for earthly sympathy. It is to have the mind of Christ, Ph. 2:5; to bring every thought into captivity to the obedience of Christ, 2 Cor. 10:5; to be made perfect in love, I. John 4:18; to be satisfied with God, Ph. 4:11, 12.

3. In Body. "Your whole * * * body blameless." The soma is the physical part of our being. To be wholly sanctified in body is to be free from sinful habits, free from lustful desires, free from sensual indulgences, free from unclean, untrue, unkind speech free from all dishonesty, free from all greed of gain, free from all disease. It is to present the body as a living sacrifice to God, Rom. 12:1. Is to have the body as the temple of the Holy Spirit, I. Cor. 19; 2 Cor. 6:16, and glorify God in body, I. Cor. 6:20. Revised Version. It is to eat and drink and do all we do to the glory of God! I. Cor. 10:31.

If we would, by actual experience, know what God has for us in sanctification we must desire it, believe for it, separate from sin, yield to Him in utter submission, trust Him to cleanse us and by a definite act of faith receive the Holy Spirit.

The work is both instantaneous and progressive. There is a moment when we yield, a moment when God cleanses, a moment when we have the witness of the Spirit. This is the beginning of a holy life. Then we go on unto the perfection. As we are faithful we shall be made perfect in love and in every good word and work

to do His will, He. 13:20-21. We are chosen in Him that we should be holy and without blame before Him in love, Eph. 1:4. We are to be kept by the power of God unto salvation, ready to be revealed at the last time, I. Pe. 1:5. We are to be "preserved blameless," v. 23, and finally presented faultless before His throne with exceeding joy, at the coming of * * * Christ, Jude 21. Faithful is He that calleth us, who also will do it.—The Way of Faith.

THE MEASURE OF GRACE.

The Bible abounds in promises, and to no one are they more certain than to the cheerful, liberal giver. The promise of the Word is that the more we give, the more will He increase our power to give. If we sow as he provides, He will supply and multiply our seed for sowing. Many people have little to give because they fail to give from that which God supplied them with which to give. The more we give the more will God increase our power to give. God intends that we shall have but He also supplies it that we may sow bountifully. Nothing more surely narrows down the measure of His grace than our niggardly giving. He tells us the purpose of His giving unto us, II. Cor. 9:8: "In order that ye, having always all sufficiency in everything, may abound unto every good work." God does not bestow wealth upon us that it may terminate upon ourselves. If we do not give or sow as He has supplied, He will cease to supply seed for sowing, and if we sow as He supplies, He will multiply our seed for sowing and increase the fruits of our righteousness.—Selected.

THE SIN QUESTION.

The sin question must of necessity be a prominent one with every serious person. No sooner does one begin to think seriously on life and death, heaven and hell, best living and eternal safety than one is face to face with the sin problem. It cannot be dismissed lightly. The fact of its presence needs no argument. It's blast, and blight and wreck is on every hand, and in every life. It has cursed humanity all down the years both as an act and as a being. The greatest and most far-reaching question that any of us will ever be called upon to face is the sin question. The whole question must finally head up in the query, "May we be freed from sin? Some of us would answer without hesitation, yes; thank God, yes! We may be saved from all sin! He gave Himself for us that He "might redeem us from all iniquity;" and we are assured by John that "the blood of Jesus Christ, His Son, cleanseth us from all sin."

But there are those who hesitate to believe this. Sin, they argue, is in the flesh, therefore we cannot be rid of it until the resurrection. This teaching is a resurrected heathen philosophy called Gnosticism. It is alike contrary to scripture and common sense. No material substance contains sin, nor can it in the very nature of the case. "The soul that sinneth it shall die." Mark you, the soul, not the body. Paul speaks of the members of his body as being the instruments

of sin, or the channels through which sin manifests itself, but not as guilty of sin. The scriptures make one allusion to sin in the flesh (Rom. 8:3), and in the very same breath the Apostle Paul assures us that "they that are in the flesh cannot please God. If we cannot be rid of sin then we cannot please God. This argumnet makes the scriptures contradict themselves since we are told that Enoch, before his translation, had the testimony that he pleased God. (Heb. 11:5). The fact is the word 'flesh' is sometimes used in the bible to denote carnality, or the being of sin. Paul evidently used the word in this sense in the passage under discussion for he says in the next breath "but ye are not in the flesh." He was without doubt speaking to living persons who were this side of the resurrection.

If the flesh is capable of sin and sinning, it has the responsibility of a rational creature. No automation or piece of machinery is capable of either reward or punishment. Any thoughtful person will see that this argument carried to its logical conclusion will get us into serious difficulty.

A "sin-in-the-flesh-gospel" logically concludes that the graveyard is a Saviour. Jesus did not pray for the death of His disciples in order to deliver them from sin, but for their entire sanctification. Paul prayed the same prayer for the Thessalonians. "The very God of peace sanctify you wholly, and—your whole soul and body and spirit be preserved blameless until the coming of our Lord Jesus Christ."

If sin-in-the-flesh were the correct statement of the sin problem, we might well wish ourselves Tom Thumbs. The more "flesh" the more sin! What nonsense.

But why argue? The scriptures say, "The blood of Jesus Christ cleanseth from all sin." "All sin" is all sin whether it is in the flesh or in the soul, or both. "Cleanseth" is in the present tense and therefor cannot mean on our death-bed, or in the grave or the "morning" of the resurrection. "Cleanseth us;" not figuratively nor by imputation, but actually. "Cleanseth," not counteracteth nor suppresseth, but "Cleanseth from all sin."—A. P. Gonthey.

THIS MOMENT.

By A. L. L.

Thy strength, dear Lord, this moment,
Is all I need to ask,
Thy grace to keep and help me
For just this task.

Thy comfort, Lord—this trial
Will soon be past.
The hastening hours are blessings;
Pain will not last.

Help me, dear Lord, to soon forget
All but Thy care;
Let me remember past the night,
Thy glory shining there.

Let me look backward, never once,
But for Thy praise.
Let me see Jesus, Him alone,
Through all my days.