

SANCTIFICATION OR HOLINESS DEFINED

In treating this subject, we will try to define the meaning of the terms Sanctification, or Christian perfection.

The Hebrew word Kadash of the old testament, and the Greek word Agiazo of the new testament translated mean Sanctification, Separation, Dedication, to devote, or Consecrate.

When the vessels of the temple were to be sanctified under the Israelitish worship, they were separated from the common, and profane uses, and dedicated to the worship of God.

To sanctify means to set apart.

In an evangelical sense it is the act of God's grace by which the affections of men are purified or alienated from sin, and exalted to the supreme love of God.

It is sometimes termed Christian Perfection.

The word "perfection" comes from the Latin perficio, meaning to perfect, finish, or accomplish.

In other words it is entire, sanctification, or entire separation.

Perfection is the maturity or ripeness of the graces which compose the Christian character or matured faith.

Perfect or matured humility producing self denial.

Perfect or matured meekness producing resignation.

Perfect or matured hope, producing trust.

Perfect or matured love to an invisible but living God producing charity.

It is not absolute perfection, God alone is absolutely and supremely perfect.

Holiness is a state, not always a state of joyous emotion, but a steady trust, and unflinching obedience.

The way of Holiness is a highway, "cast up for the redeemed of the Lord to walk on," a way that does not permit or indulge in questionable habits or wrong doings.

It is a cleansing process, and a renewing of the right spirit within. David said "create in me a clean heart O God and renew a right spirit within me."

The sanctified soul has been cleansed from all sinful tempers. In a justified state, they are not yielded to, in holiness they do not exist.

Under provocation a justified soul may have to struggle to keep sweet, or keep down anger to keep from giving way, but does not yield to it. The moment he yields, he severs his justified state, bringing himself under condemnation.

With the experience of holiness he may feel hurt, and badly hurt, but not angry, and in the midst of severe provocation has a forgiving spirit, and no will towards his enemy.

It is not however a state exempt from mistakes, not head perfection but heart perfection.

The sanctified one is not a perfect angel but a perfect Christian with perfect motives and holy desires.

Holiness does not deliver from the natural human appetites but sanctifies those appetites, so that all is said and done will be done with an eye single to the glory of God.

It does not however exempt him from temptation. The purest and most holy person that lives may expect the fiercest and most bitter onslaughts from the Devil, but the foe is on the outside instead of the inside, and he has sanctified grace to bear the most bitter opposition.

Perfect love casts out fear, and that heart is filled yea saturated with divine love, above the fiery darts of the wicked one. God has taken full possession and the soul now feels the flow of love more deeply, and of greater riches than ever

before, he now breathes an atmosphere of purity, being conscious that his heart longs for nothing but that which is pure and holy, Godly and Christlike.

He now sinks into humility, pride is gone, self-will is gone, big I and little you all gone. But while he sinks in humility and feels his inability, yet he rises in faith, and trust and power.

The holy spirit works through him, it helps him to testify in public service as in public worship.

He is anointed with the Divine, he loves with a love that glows, he believes with a faith that kindles, he serves with a devotion that consumes, he hates sin with a fierceness that abhors, he is a conqueror, yea more than a conqueror.

It is a change from the nature of sin into Godliness "by the grace of God," and "faith in the Atoning Blood of our Saviour Jesus Christ."

—C. Stephenson in Free Methodist Herald.

THE SPIRIT OF CHRIST

A shallow preacher heard D. L. Moody give an effective evangelistic address. The next day he announced to a friend that he was going to a certain place to preach and that he proposed to give Mr. Moody's sermon to the people there. Later the friend asked, "How did you come out preaching Mr. Moody's sermon?" "Oh," replied the preacher, "I failed. I just could not cry like Mr. Moody did, and without that the sermon did not amount to much."

An elocution teacher heard Bishop Simpson. A friend inquired, "How did you like the bishop's elocution?" "Elocution!" exclaimed the teacher of that noble art, "Bishop Simpson does not need elocution. He has the Holy Ghost."

Dr. H. C. Morrison preached through an interpreter to a congregation in Japan. But when the invitation was given, he became too solicitous to wait for words to be repeated. So he stepped out in front and beckoned with his hands and pointed down to the altar. As he continued to stand there, tears coursing down his face, and hands beckoning and fingers pointing to the place of prayer, multitudes of hungry people who needed no interpreter to tell them that a man with the Spirit of Christ was seeking their salvation, came forward to seek and find the Saviour.

A blatant skeptic sought an argument with a pious but illiterate blacksmith. The skeptic was too bright for the Christian, but at last the Christian broke into weeping and said, "I cannot answer your arguments, but I have a deep spiritual interest in your soul's salvation, and I shall pray for you." The skeptic went away to think and to pray and to repent—won by the Christlike spirit of a man who could not argue.

Better are the Christian's tears than a scholar's thesis. There is more power in a tender heart than in a fist of mail. "Thy gentleness hath made me great," testified the winner of soul battles. There is no substitute for the spirit of Christ.—The Herald of Holiness.

AN ARGUMENT—

Is a poor way to settle a matter.
Is easily started with a crank.
Never makes good table talk.
Usually costs more time than it is worth.
About religion seldom makes men pious.
Seldom changes anyone's opinions.
Never changes the mind of God.

THE PRAYER BEFORE GETTYSBURG

General Daniel Sickles told a story illustrating the tenderness of President Lincoln's heart, as well as his faith in Providence and his beautiful optimism.

After Sickles had been wounded at Gettysburg, he was removed to Washington, and the President called on him at the hospital. When the General described the battle and the awful slaughter, "Lincoln wept like a child."

"While two armies were converging," said Lincoln, "I went into my room and prayed as I never prayed before. I told God that if we were to win the battle, He must do it, for I had done all that I could. I went from my room with a great load lifted from my shoulders, and from that moment I never had a doubt as to the result. We shall hear good news from Grant, who has been pounding away at Vicksburg for so many months. I am in a prophetic mood today, Sickles, and I say that you will get well."

"The doctors do not say so."

"I don't care, Sickles; you will get well," persisted the President.

And that afternoon, General Sickles went on to say, a telegram was received from General Grant announcing the fall of Vicksburg. His own recovery soon followed.—Kate S. Warner, in Christian Endeavor World.

WESLEY AND WORK

John Wesley averaged three sermons a day for fifty-four years, preaching all-told more than 44,000 times. In doing this, he travelled by horseback and carriage more than 20,000 miles, or about 5,000 miles a year. His published works include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four volume work on Church History, histories of England and Rome, grammars on the Hebrew, Latin, Greek, French and English languages, three works on medicine, six volumes of church music, seven volumes of sermons and controversial papers. He also edited a library of fifty volumes known as "The Christian Library."

He was greatly devoted to pastoral work. Later, he had the care of "all the churches" upon him. He arose at four a. m., and worked solidly through to ten p. m., allowing only brief periods for meals. In the midst of all this work he declared: "I have more hours of private retirement than any man in England."—Gospel Banner.

HUMILITY

Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all the beasts, the soft and patient lamb; of all fowls, the mild and guideless dove. Christ is the Rose of the field, and the Lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm; but in a bush, a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man.—Owen Feltham.

He is a wise man who does not grieve for things which he has not, but rejoices for those which he has.

Integrity without knowledge is weak and useless. Knowledge without integrity is dangerous and dreadful.—Dr. Johnson.