

HIDDEN TREASURES

VI. THE PICTURE OF A SAINT

By J. A. Huffman, D.D.

The word "saint" has become a rather common term in our religious vocabulary. Sometimes it is used sarcastically, to describe one whose profession is considered insincere. "He is a saint!" is the exclamation. In its opposite extreme, the word "saint" is used to characterize a devout Christian whom people believe to be genuine in every respect. Attempts have been made to appropriate the term in a sectarian way, as a religious group name. We are familiar, also, with the fact that the Roman Catholic Church has, for centuries, canonized some of her dead as saints.

But back to the Greek New Testament where the Greek word which we translate "saint," or its plural "saints," is found sixty-two times. It is the word *hagios*. It means a separate or holy person in all of its New Testament uses, and this meaning is well supported by the Old Testament Hebrew word, which is often used, though not as frequently as is the New Testament Greek word for "saint." The Old Testament Hebrew word is *kadhosh*, also meaning righteous or consecrated.

A saint, then, is one who has been separated from things unholy and unclean, and is definitely devoted to God in consecration. Still more: In the great classic atonement passages this same word *hagiodza*, which is the verb form, which means to sanctify or purify, *hagios*, which means holy or sanctified, and *hagiosmos*, which primarily means sanctification, are used to express the complete work of Christ wrought in the heart in making believers holy persons or saints. A few of the great passages are John 17:17; Hebrews 13:12; 1 Thessalonians 5:23, and Ephesians 5:25-27.

Perhaps the best New Testament picture of a saint is found in the Hebrew Epistle, the eleventh chapter. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, and later Moses are mentioned. In verse thirteen it is written of them: "These all died in faith, * * * having * * * confessed that they were strangers and pilgrims in the earth." The Greek word for "pilgrims" is particularly interesting. It is *parepidamoi*, from *para*, away from, *epi*, meaning upon or with, and *damos*, a tribe, which means one of a tribe being absent from his own, but present with another tribe or group. The plural form is used here. Such is a saint, a pilgrim.

The opposite, then, of a saint is an earthly person — one whose affections are earthward and who lives of, and for, earthly things.

John Bunyan probably knew no Greek words nor their ancient origins, being only a Bedford tinkerer, and then in jail. But his spiritual discrimination led him to set these two persons, the saint and non-saint, in beautiful picturesque contrast in *Pilgrim's Progress*.

Christiana herself was worthy of the title of sainthood; and, having arrived at the House of The Interpreter, she is permitted to visit several rooms in this house previously visited by Christian. Relating to Christiana and Mercy, Mr. Bunyan says:

"The Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for

his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

"Then said Christiana, 'I persuade myself that I know somewhat the meaning of this; for this is the figure of a man of this world, is it not, good sir?'

"'Thou hast said right,' said the Interpreter; 'and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to do what He says that calls to him from above with the celestial crown in His hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also showed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.'

"Then said Christiana, 'Oh, deliver me from this muck-rake!'

"'That prayer,' said the Interpreter, 'has lain by till it is almost rusty. "Give me not riches," is scarce the prayer of one in ten thousand. Straw and sticks and dust, with most, are the great things now looked after.'

"With that Christiana and Mercy wept, and said, 'It is, alas, too true.'

Bunyan's picture of the non-saint, the man with the muck-rake, whose face is earthward, constantly, to whom a muck-rake is preferred to a celestial crown, is an eloquent antithesis of the saint of the Greek New Testament, and by contrast sets the saint in a new and beautiful light, as a non-earthly person.

Bunyan, further, with keen spiritual analysis, puts his finger upon the cause of muck-raking and indifference of the highest spiritual things as "carnality." Of this person Paul makes his masterly comment: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

LETTERS FROM OUR PASTORS

Jonesport, Maine

Dear Highway Family:

Greetings in the Saviour's name. We wish to report victory and God's blessing upon us. The church has just closed another revival campaign. On Feb. 11th Rev. R. T. Sellick came to us for a short meeting. The Spirit's anointing was upon our brother as he clearly set forth Bible truths, and the messages were honored by conviction upon the unsaved and opposition by the devil. A number sought the experience of Entire Sanctification and are testifying to its reality. The closing service was very impressive with a wonderful sense of the presence of God. These services were a great help to the church. We found our brother to be a true yoke-fellow, ready to help in the home, in the Sunday School and afternoon prayer - meetings. He, in co-operation with the church, made us a generous love-offering to secure the license for our car, which we appreciated very much.

We followed with the Quarterly Meeting, which was a time of great fellowship of the saints and great blessing from the Lord.

May the Easter-tide find us with a greater love for the Christ of the Cross and the message of Holiness.

Yours in Christian love,

S. G. and MRS. HILYARD

Hartland, N. B.

Dear Highway Friends:

We have been praying that God would give

our church here a revival powerful enough that its influence would be felt in the whole town of Hartland and for miles around. Our minimum objective was 60 souls. The church was filled practically every night. The last two Sunday afternoons and evenings we had to open up the vestry of the church to accommodate the people and even then many had to stand.

Pastors and people came from Presque Isle, Fort Fairfield, Perth, Bristol, Centreville, Rockland, Royalton, Waterville and even as far away as Fredericton. We appreciate the hearty co-operation of all who attended. Most people came by cars, but numbers also came by horse and sleigh.

Yes, God answered prayer with over 50 seekers, and we are trusting that the objective will be reached and passed as we carry on in the regular services of the church. We have invited the denominational Young People's Rally to be held here. If our invitation is accepted we expect to have Brother Trafton and Brother Nicholson with us again as our workers. These men preached the gospel in such a way that people could see that it pays to be a Christian. It would be hard to speak too highly of these men and their work among us. May God continue to bless richly their ministry of love.

We also had a Sunday School Rally during the revival with a minimum objective of 100 in attendance. Our objective was exceeded, and many of the children of the school found Christ as their Saviour during the revival. Another good feature of the revival was that many of the converts had not practiced attending church services before, hence we believe we have found new helpers for the Kingdom. Included among the converts are fifteen young married women, most of them with children. The last Sunday afternoon of the meeting a love offering was taken for the pastor. For this gracious visitation of the Spirit and all the attendant blessings we give God all the glory. Please remember us in prayer as we try to fill our added responsibilities.

Yours in His service,

A. D and MRS. CANN

WEDDINGS

At the Reformed Baptist parsonage at Crystal, Maine, on February 28th, 1948, Rev. Ralph L. Sabine united in marriage, Mr. David LeRoy Grant, of Crystal, and Miss Antoria Manilva Dahlen, of Patten, Maine.

OBITUARY

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Miss Matilda Churchill, at the advanced age of eighty-nine years, passed away at the Trinity Rest Home, Yarmouth South, N. S., Tuesday, Mch. 9. The deceased lady was the daughter of the late Mr. and Mrs. Richard Churchill, of Dayton, and leaves behind, of her immediate family, an only brother, Henry, living in Malden, Mass.

The funeral service was conducted by Rev. H. S. Mullen, of Port Maitland, in the Sweeney Undertaking Parlors, with interment at Darling's Lake.