

## How to Keep the Sanctified Life

Anyone who has entered the sanctified life is deeply interested in any discussion on how to continue this life of glorious fellowship in the Spirit. Dr. A. M. Hills, in *Holiness and Power* published and copyrighted in 1897, gave the following advice to all who had entered this life of entire sanctification. It is reproduced here with the prayer that it will aid some soul to continue in the way of holiness.

1) Hold on to faith and do not depend upon feeling. Let it never be forgotten that a state of purity is not dependent upon emotions, feelings, or manifestations, but upon our reception of Christ as our sanctification . . . the life of holiness is eminently a life of faith.

2) Testify to the grace received. To try to hide the truth, or so mix up the evidence that people will not know that we are holiness people, is to prove that we are backsliding or on the road there.

3) Beware of spiritual pride. Always remember, much grace does not imply much light. Let modesty and self-diffidence appear in all your words and actions. Always be ready to own a fault.

4) Beware of fanaticism, or running after some unscriptural fad. To retain the experience the divinely appointed means of grace must be constantly used.

5) Welcome all light. All along the line I was frequently surprised at the new discoveries. Things which seemed right and proper became objects of inward suspicion.

6) Abstain from doubtful things. Keep a sharp outlook for the "no harm" things. Set your face as a flint against them. Keep well out of the sphere of temptation. Be perfectly pliable in God's hands, obey Him perfectly and He will lead you into perfect conformity to His will.

7) Do not wonder at temptations, nor be discouraged by them. Learn to distinguish between Satan's suggestions and your choices.

8) Watch. We are in a world of sin and temptation, surrounded by unseen foes, watch eye-gate, ear-gate. Look well to the heart.

9) Work. Put your talent to interest. Do something with your experience or it will rust away. Be active.

10) Let love keep guard over your speech and control your life. Walk in love. Think loving thoughts. Speak loving words.

11) Guard the thoughts. Keep your mind full of thoughts of God and holy things. Cherish and cultivate that sense of nearness to God, and welcome only the thoughts that would be agreeable to Him.

12) Associate with holiness people. Unite yourself with a people who are friendly to holiness, and go to the assemblies where it is taught and sought in prayer.

13) Read holiness literature. Keep your interest keen and your spirits refreshed with the best thoughts and experiences of others.

14) Beware of schism — the separation of yourself from your brethren.

15) Live moment by moment. Live not by long intervals, but by the breath and by the moment. Learn to recover instantly from failure by frank confession and prompt faith and recommittal.

William McDonald, in *Scriptural Way of Holiness*, discusses the proposition "Holiness—How Retained" as follows:

1) Confession: by which we mean a humble, prudent, but frank acknowledgment of the work wrought in the soul by the power of the Holy Spirit.

2) To retain the perfect love of God there must be a life of simple trust—a religion of faith, working by love, fires formalism, but imparts common sense to fanaticism.

3) To retain the perfect love of God we must be abundant in good works.

4) To retain the blessing of heart purity, we must avoid the appearance of evil-in-business, in manner of speech, in deliberative assemblies, in dress.

5) Finally, if you would retain the perfect love of God, do not consider heart purity a consummation. Purity of heart is a stepping-stone to religious development.

Rev. R. S. Foster in *Christian Perfection*, written in 1851, devotes a whole chapter to "How Holiness May Be Retained, and Regained When Lost." In the Introduction to this work, Edmund S. Janes, Bishop of the Methodist Church, writes of the blessing of holiness in the following words:

Holiness is the greatest good—the highest destiny of the militant Church, and the most precious interest of the race. A holy Church would soon make a holy world. If the Church were without spot or wrinkle her light could not be hid.

It will thus be seen why the author makes such a strong appeal for retaining the experience of holiness. From among the things he says we quote the following:

First, we must acquire the habit of constantly watching against sin. The tempter is an insidious foe, cunning and full of artifice. We need to be alert, wakeful, vigilant. He will propose compromise, He will flatter that we might become vain, and he will seek to overwhelm us. Our only safety is in watching.

Second, there must be on our part an absolute refusal to comply with temptation, under any circumstances, to any degree.

Third, live in the use of all the ordinary and instituted means of grace. These are: prayer, meditation, searching the Scriptures, the sacrament, Christian communion.

Fourth, consecutive, or rather perpetual consecration. It is constant, uninterrupted, and unending consecration.

Fifth, the life of holiness is eminently a life of faith. Watch against every tincture of unbelief, every approach of infidelity.

Sixth, acquire the habit of living by the minute. Trust in God now; do God's will now; do not offend God now. Leave tomorrow in God's hands.

Anxiety and worry will rob the soul of perfect trust, and soon the plant of holiness withers.

Let every one who possesses Perfect Love be determined that he will not lose this divine treasure. Live in the center of God's will, keep yielded, keep obedient, keep humble and the experience will continue to widen and deepen until the dawn of the perfect day.

—Wesleyan Methodist.

## WHAT CONSTITUTES A MAJOR APPOINTMENT

A report in one of our church periodicals of a certain annual conference which met recently contained this striking phrase: "Although major appointments were few . . ."

This phrase set us to thinking. What did the reporter mean? Evidently he meant there were few changes in the major appointments of the conference.

Then came this question: What did the reporter mean by major appointments? Well, just what the term means to many people—big city churches; churches with large membership; churches which pay large salaries; churches with prestige and status. Those, we infer, are the major appointments to which the reporter referred.

But just what really should constitute a major appointment? Should size and financial ability and prestige be the sole determining factors?

Or should the consecration of its members, their loyalty to the church and its causes, their per capita giving and their evangelistic and missionary fervor have anything to do with it? Should the number of its young people who enter the ministry and other full-time Christian service be a part of the picture? Should the number of people it sends to other churches to become active workers be an evidence of its importance? Should the spirit of sacrifice on the part of its members have any bearing on the matter? Should deeds commensurate with ability be a measuring stick of greatness?

Just what is a major appointment?

Is it not time for us to begin to rethink this whole subject? Is it not possible that we shall discover that some of the churches enjoying a preferred status by human standards will be reduced to a second-rate role? Is it not highly probable that many considered minor and mediocre appointments will move up to a higher classification?

Size and ability and location, from a distinctly Christian viewpoint, have little to do with the importance of an appointment. What a church is doing with its ability and opportunity determines role. But in the sight of God all appointments are major. — Editorial, North Carolina Christian Advocate.

### "HUMBLE YOURSELF"

If the Christ is in us, we shall be humble too. We shall not want men to think highly of us. We shall wish to hide our names and faces on His breast, behind His cross, and in His work. We shall not bear great titles to our names. We shall not have flaring advertisements of our work. We shall not ask eulogiums from men.

We shall stand with veiled face and bowed head and heavenly humility. We shall be found with Him kneeling at the disciples' feet, girded with towels, and washing the feet of the saints. And even if we have the wings of the seraphim, we shall use two of them to cover our faces and two of them to cover our feet, lest we or others should see ourselves or our service.—A. B. Simpson.

"To watch unto prayer, to hide God's Word in the heart, to resist the devil, to make no provision for the lusts of the flesh, to follow holiness—to do these things is to 'walk after the Spirit'."