

by hearing, and hearing by the Word of God. We are sanctified through the truth, and by prayerful study of God's Word, and by earnest attention to the preaching of the same by Spirit-anointed ministers, and by giving heed to the testimony of those who bear witness to sanctification, we should give ourselves a chance to have faith wrought in us.

Doubtless many a person is condemned because of failure to honestly and earnestly consider the subject. Not a few even avoid the whole subject of sanctification. From prejudice and preference they turn themselves away. Practically they despise and reject sanctification. Of course such can never be sanctified until they change their attitude; for such attitude is opposition to God as well as to the truth. The apostle says, "For God [not man] hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [or, as in the Revised Version, *rejecteth*] despiseth [*rejecteth*] not man, but God." (1 Thess. 4:7-8.)

One makes it possible for himself to get sanctified when he places himself in right attitude towards the doctrine and experience and put himself where are enlightening and persuading influences favorable to holiness. He puts himself where the light shines and the fire falls.

Then, having become convinced of the doctrine and having become desirous of the experience, there are particular and definite acts and attitudes for which the seeker of sanctification is responsible.

In this experience there are included separation and purification.

Dr. Jacobus says: "This term [sanctification] has the Old Testament sense of setting apart to a sacred service, and the New Testament sense of spiritual purification."

Adam Clarke declares the same: "The word has two meanings: 1. It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and His service; 2. It signifies to make holy or pure."

The Scriptures clearly teach that for both this separation and this purification the people of God are responsible.

To consecrate means to set apart, not necessarily from sin, but from self and even from that which may be good in itself in order to be devoted wholly to God. Jesus was thus sanctified by the Father and thus sanctified Himself, when He set Himself apart from Heaven to earth to do the Father's will for our salvation.

And so we children of God are to present ourselves living sacrifices, holy and acceptable unto God. We are to yield ourselves unto God, as those who are alive from the dead, and our members as instruments of righteousness unto God. To sanctify ourselves means that we fill our hands with all that is good about us and offer all to God.

Purification, which also is a part of Sanctification, means complete separation from sin. Where a holy being, like Christ, is said to be

sanctified, of course there can be no such purification. Such sanctification is purely a consecration of the holy to the holy. But with sin-tainted beings, like man, purification is necessary. And, as the word sanctification is applied to man, purification is the most prominent meaning in it.

Now, of course no man can say, "I have made my heart clean," in the sense that he has done it all, or mainly. The blood of Jesus Christ cleanseth us from all sin. We shall never get rid of any kind or any degree of sin but in that fountain that has been opened for sin and uncleanness.

The Holy Ghost baptism, it is that on account of the Blood, efficiently purges us from all the dross and tin of sin. The Spirit of Burning as with fire purifies us as gold and silver.

Yet do we read: "Wash you. Make you clean. * Let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness. * And every man that hath this hope in him purifieth himself, even

as he is pure."

So there is responsibility upon us for our own purification. What can we do?

We can want to be clean.

We can pray, "Create in me a clean heart."

We can put ourselves into God's hands, and submit to treatment.

We can by act of faith appropriate the merits of Jesus' blood and the office of the Holy Ghost for our cleansing.

We can do what God requires of us, on condition of which He proposes and promises to sanctify us.

SANCTIFY YOURSELVES.

Put the whole attitude and trend of your being on the side of God and Holiness.

Put yourself in the very position to which He calls you.

Take the successive steps along the line which He has marked out for you to walk in.

Having done all, stand still, and see the salvation of the Lord.

Greencastle, Ind.

The Salvation Standard

C. L. Chilton, Editor of Plain Truth

The devil does not care a whit how "religious" men are, so they stop short of actual salvation, nor how much religious or church work they do, just so it does not go forward to the point of the actual salvation of men from sin; for without this, what does it all amount to?

And yet there are countless thousands of poor deluded men and women who hug to their hearts the fatuous notion that a "little religion is better than none," while the truth is that the nearer a man is to being a Christian without being one in fact—that is, the more moral, orthodox, devout and churchly he is actually without being saved from sin by an experimental knowledge of Christ, the more dangerous is his condition and the more hurtful to the real cause of the real Christ, because his self-righteousness precludes the sense of conviction for sin, and the conscious need of salvation, and leads others to "believe in him" and his Christless salvation, rather than in the Christ that saves from sin.

The rich young ruler that came running to Jesus and fell at His feet, inquiring the way of salvation, was a notable example of the point in hand. He was all right—and "very religious" up to a certain point, but he "lacked one thing"—only one thing, to be sure, but that "one thing" was virtually "the whole thing" and made the difference between sin and salvation—heaven and hell.

The only religion that will save is the religion that does save—save from sin—all sin here and now, and whatever steps may have been taken in the direction of salvation amount to nothing, unless one takes the last

step—the step that brings him into the conscious apprehension of the Savior Himself.

The great indictment against the popular gospel (?) of the day is that it lowers its standard below the salvation line; and compromises with men upon a lower plane than that set by the gospel of Christ and His Apostles.

Who is there so "narrow," so "Puritanical" and "hide-bound" in these days of "liberalism" and "sweet charity" as to say to such a person as the "young ruler" referred to, that he lacked the very thing essential to his salvation? Where is the church today that it would not do with him just what his church did with him—put him in the highest official position?

How dare any man tinker with the standard set up by Christ Himself, and lead people to hope for heaven without compliance with the requirements of the gospel? We cannot tell how many times we have heard that such a preacher "sets up too high a standard." Does he put it higher than Christ put in the Sermon on the Mount? He said, "Be ye therefore perfect as your Father in heaven is perfect." Dare any man lower that? He said, in concluding that wonderful discourse: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended and the floods came and beat upon that house and it fell not: for it was founded upon a rock. And every one (no exception) that heareth these sayings of mine and doeth them not (nothing at all about "doing the best you can under the circum-

stances"—the thing has to be done, and just as He said—shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the floods came, and beat upon that house, and it fell: and great was the fall of it."

If this means anything it means that if a man does not experience and practice the requirements set out in that "sermon" he "falls," and that hard. And a gospel (?) that falls below the standard there set forth is the gospel of damnation rather than of salvation.

Alas! for those who fall into the hands of these palavering "Sons of Consolation," that, like their brothers in the medical profession, pop a hypodermic injection of stupefaction into everybody they come to, in order to make them "feel good" while death still preys upon them!

Paul said the gospel "is the power of God unto salvation." In another place He calls it "the gospel of your salvation." He said, "Jesus Christ came into the world to save sinners"—and the gospel (?) that does not hold the standard to the "salvation" point—salvation from sin here and now, inside and out, is not the gospel of Christ, nor a gospel that will save "in heaven."

And the devil hasn't a better friend, nor mankind a worse enemy on earth, than a man, be he preacher or what-not, who compromises with sin and leads men to believe that they are can be saved without holiness of heart or life.

The great majority of ship wrecks are not those which occur in mid-ocean, but in sight of land, indeed, on the shore itself. How many thousands, alas! are going down to death and hell on the very shores of salvation! They hear of Christ, but see and know Him not; they are "in sight of land," but live and die under the power of sin, and go down under the foaming waves of earth's trials and cares to rise no more forever! We utter a solemn and awful truth when we sing:

"Almost" cannot avail;
"Almost" is but to fail;
Sad, sad that bitter wail:
"Almost"—but lost!"

What is true of a Christian life is true of Christian work; just as all attainment is nothing which does not bring one actual salvation, so all our labor and activity amounts to nothing which does not eventuate in salvation.

There are thousands of so-called "Christian workers" who are doing, "doing"—this, that and the other sort of "church work," who not only seem to do no execution in the way of getting men saved from sin, but who never set out with any such idea or object in view.

How many a preacher goes on from year to year with no real "seals to his ministry," nor "souls for his hire" (we are not speaking of church-joiners) goes on, "filling his appointments," visiting the sisters, chatting with the men, raising the collections—content with "a good congregation," especially if it is a "pleas-

ant service," and the music goes off well, and the sermon is delivered with grace and fluency—goes on content and "rounds up the year" with a "full report" and a church full of unconverted, and hell-bound men and women staring him in the face! "Fine preacher, successful pastorate, smooth talker, popular man!" Nothing done.

But perhaps the preacher has not been "content" to lead the life described. Maybe he has prayed and labored and toiled. He has preached and exhorted and tried all the ways he can devise to bring men to salvation. But in vain; and he weeps over the failure and the fate of those around him. The burden of the lost is on his heart. A kind friend comes to comfort him in his sorrow. "Why, brother," he says, "you don't know how much good you are doing. We never had a pastor do us more good." But ask, "How? In what respect?" Have men been saved? Who? How many? Is the prayer-meeting a place of power? Have the stewards and deacons been converted? Do the people pray in secret, and are they leading holy lives? Do the church members "love one another with pure hearts fervently?" Are the people, or any appreciative number of them, "filled with the Holy Ghost?"—Without which they are no Christians at all? Do they abound in good works? Are they rich in mercy? Do they pray without ceasing, rejoice evermore and in everything give thanks? In other words, have the people or any appreciative number of them, been brought to the "salvation point?"—No." Then the preacher might as well (except for the reward of his own fidelity) have been singing psalms to a dead horse. What is a "fine church" full of sinners? What is a "fine sermon," if empty of salvation? What a sixteen inch bomb shot into a sand-bank? What is a "delightful service" pray,—where the (dancing and theater-going) choir rendered the most beautiful music, the beloved pastor preached "a sweet sermon," and the congregation (nine-tenths of whom are on the road to hell) come smiling out of "church" licking their chops over the sumptuous feast! Anybody saved?

It is not enough that our preaching "makes for righteousness," unless the sinners are making for heaven." It is not enough that we should make a "stir" and "build up the prayer-meeting," and "increase the congregation," and raise the salary, and fix up the parsonage and build the church—all this and more may be done by men and women who are yet in their sins. It is not enough that folks turn over in their coffins—they must get out of them! It is not organization and activity and "development" that they need, it is salvation—SALVATION! And no success be it never so "remarkable," on any lower line is worth the mention.

On the contrary, there is nothing more deadening to the individual or paralyzing to the cause of real religion than the immense amount of mechanical piety and

heathen, worldly, salvationless activity going on in the name of Christ. "The letter killeth, but the spirit giveth life." There was never a time in the history of the world, perhaps, when there were as many Sunday-school teachers and scholars, and as many young people's societies, and yet never a time when there was more practical infidelity among these very young people, or more worldliness or hardness of heart. It may be set down as a rule, that whatever "religious movement" it may be, that which is not projected on, and does not lead to "salvation" hurts the doer and harms the "subject."

The true church of Christ is in the salvation business, and apart from that it has no business at all.

Silver Filings

"You have no more right to doubt God than you have a right to steal."

"Who is to blame for the family altar being broken down in your home?"

"Does your attire correspond with your profession of holiness? That big hat for instance."

"A Quaker filled with spiritual dynamite becomes an EARTHQUAKER. We need a lot of them."

"The man who denounces everybody and everything usually has a very crooked place in his own life."

"The devil has a large place in the heart of the man who prefers the lodge room to the prayer-meeting."

"Life insurance in the New Jerusalem company is guaranteed to withstand any losses of the judgment fire."

"A shouting Methodist, or Quaker for the matter, is much better than a doubting, fault-finding one. Amen!"

"Mr. Preacher, is there anybody convicted for sin under your preaching? If not, what are you preaching for anyway?"

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Psa. 68:13).

Is not God the Father of every Christian? And is not God holy? Then how can a Christian oppose holiness without opposing his Father? See the danger?—Ex.

"Not tonight" has been said by many who were urged to seek their soul's salvation. It proved to be their last night. What an awful blunder! What fatal delay!—Sel.

Do not be afraid. "When the enemy comes in like a flood the Lord will raise up a standard against him." The Lord will not suffer His little ones to be defeated. Glory!—Ex.

Some complain of not enjoying liberty. Well, perhaps you have not used what God gave you or may be you fail to take your liberty when you have the opportunity. Neglect in either case will soon tie you up.—Ex.

Strange that the "goat" idea is associated with all lodges. Take warning, my friend, for the Bible says, the goats are to be on one side and the sheep on the other. Sheep represent the saved, the goat the unsaved.—Sel.