

Methodists use several terms as synonyms which may be briefly noticed. One is "Christian perfection." The time was when our enemies in the gate, called us in derision "perfectionists," because we used this expression. But what saith the scriptures? "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Leaving the principles of the doctrine of Christ, let us go on unto *perfection*." "Dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God." (2 Cor. vii. 1, 2.) We see from these passages that we have not gone beyond the scripture record in using the term "Christian perfection."

The term *Holiness*, comes from the same root as our word *whole*, and means ALL, EVERY PART. So applied to the desires of the mind to serve God, we find that when the whole desires, the whole purpose of our mind, is to serve the Lord and the prayer of faith, "Lord thou cans't,—yea do'st—make me clean," is sent up to God, then are we holy; and we then fulfil that royal command, "Thou shalt love the Lord thy God with all thy heart."

The word "Sanctify," or "Sanctification," means to SET APART—to SEPARATE. We have a clear example of the meaning of the word as applied to certain articles used in the Temple service—they were to be kept for the service of the house of the Lord, and for that only. So sanctified believers are to be set apart as a peculiar people zealous of good works. Adding to the willing mind a present faith in Christ as a Saviour from ALL *sin*, God honours that faith and cleanses us from all unrighteousness.

Perhaps we will arrive at a clearer understanding of the subject by referring to some points of comparison between regeneration and sanctification. A person gets into deep distress of mind on account of his sins. He sees that a righteous Judge must condemn him; for he is a transgressor of the law. He tries to reform but soon learns his weakness, he feels his burden of guilt increasing; he tries in vain to free himself from a condemned conscience, and from the fear of death which is ever before him, until at last he cries in despair, "Who will deliver me from the body of this death?" He thus becomes willing to be saved by any means, and in any way which will deliver him from condemnation. The man who has been born from above, does not feel the condemnation, nor has he great fear of death, nor does sin have dominion over him; but he feels