

## CONSECRATION—SANCTIFICATION

By Rev. J. A. Huffman

Consecration is becoming a very common word. It is so common that I fear it is becoming almost meaningless. People seem to have such a vague idea of what consecration means. Christian Endeavors and Epworth Leagues have monthly consecration meetings, at which time each one is asked to respond to roll call with a Scripture verse.

The word consecration is a scriptural one which, together with the noun form "consecration" and the adjective form "consecrated," occurs about thirty times in the Bible. It means to "set apart for sacred use." It represents an act performed by man, and God is not spoken of as consecrating a thing or a person, except in an instance or two. It is that part God expects of man, and when relating to Christian experience represents the human side of the work of grace.

One thing is very noticeable: Where people emphasize "consecration" very little, if anything, is said about sanctification. In fact, in some circles where consecration is almost a pet word, the term sanctification is almost offensive. This fact simply illustrates the tendency of the age to magnify the human—human inventions, human plans, human endeavors—almost to the exclusion of God. Society after society is organized; brotherhoods, fraternities, etc., are called into being. Doing, doing, doing, with little regard for being, is the trend.

God well knew another word, however, which represents the divine side of Christian experience; it is "sanctification". Although this word is unpopular with man, it appears to be popular with God. Although men shun it, hate it, avoid its use and look upon it as a useless word, God uses it many times in His great book, the Bible. The word sanctify and its adjective form sanctification occur in the Bible more than a hundred times.

The New Testament usage of the term sanctify refers to men, and represents the acts to be performed by God. Such texts as "The very God of peace sanctify you wholly" (1 Cor. 5:23), "By the which we are sanctified through Jesus" (Heb. 10:10), "To them that are sanctified by God, the Father" (Jude 1), "Being sanctified by the Holy Ghost" (Rom 15:16), and "To them that are sanctified in Christ Jesus" (1 Cor. 1:2), etc., plainly illustrate this fact.

The term sanctify means to make holy or pure; to cleanse. Of course this is something man can not do, but belongs to the divine side of Christian experience. There are also a few instances where "sanctify" is used in the sense of to set apart; but this usage is rare in New Testament Scriptures. To sanctify, then, means to make man what God commanded him to be—"holy" (1 Peter 1:16); what Jesus said man must be in order to see God—"pure in heart" (Matt. 5:8); and the quality which the writer of the Hebrews says man must possess to see the Lord—"holiness" (Heb. 12:14).

Besides the terms "sanctify", "sanctified" and "sanctification", the terms "holy" and "holiness", which are synonymous terms, are used many times in the New Testament. Thus we see much more emphasis is placed, in the Bible, upon God's side of this work of grace than upon the human side, upon which depends the divine, but have simply tried to show where God places the emphasis.

Of course God does not sanctify until we consecrate; but for us to say that we are "consecrated" is simply to honor the human, instead of honoring God.

Sanctification is a blessed reality, and such who are in possession of this experience in Christ

should magnify Him by testifying to it. Not the experience is to be magnified, not the human to be exalted, but the God of heaven glorified. Let us not tone down our testimonies and preaching to the popular phrases and expressions; but let us hold up to a lost world a Christ who can save from all sin.—Free Methodist.

## BIBLES FOR GEORGIA'S SCHOOLS

One of the most comforting pieces of news of these times is the following from the "War Cry":

"The state of Georgia, through its Board of Education, will purchase eight hundred thousand Bibles for school children of Georgia as a means of inculcating religious principles.

"The motion for the purchase of the Bibles came from Governor Rivers, who stressed the need for Bibles in the schools of Georgia, saying: 'The growth of Communism is a menace; we of Georgia have got to watch, and the best weapon with which to combat it is the Bible. Communism teaches godlessness. Our form of government contemplates the worship of God as a religious and as an act of citizenship.'

"It was the governor's suggestion that the Bible be furnished to all school children in the state, from the first grade through high school, and the Bible so furnished to become the property of the child and to remain in his possession throughout his school life."

One of the reasons for the prevalence of crime and general moral backsliding is that the family altar has been dropped out and the picture show has been added to family life—a most deplorable exchange. Now if public schools in any state are to give attention to the Word of God, in just so far the people of that commonwealth are blessed.—Free Methodist.

## THE PERIL OF INDULGENCE

Dr. Stratton, of New York, calls attention to the danger to sound religion and to democracy in government arising from the extravagance and craze for amusement which has struck our age, especially since the war. He says:

"If we grow a sturdy generation upon downy beds, fancy foods, lazy hours, shows, chewing gum, and dances, we will accomplish the miracle of the ages. If we are to abide as a nation, we must let the ideals of our fathers be welded to the splendid spirit of modern progress."

The Evangelical Messenger, in a review of the condition of the churches, says: "Time and temper are against the soul's best interest. After seven years of storm and stress we find ourselves, as a people, stranded in the hollow of superficiality and folly. Everywhere is a terrible reaction which leaves the masses morally dazed and spiritually deadened. We were promised, we recall, a new world marked by devotion to nobler ideals; we find ourselves in a paradise of fools. Only those who have been faithfully moored in God have weathered the storm unharmed. Only those who have a tight grip upon the Almighty are sure of themselves today."—The Presbyterian.

## POP'S PRAYERS

The Pastor of a little church in a rural community met with severe affliction one winter. His wife and two children fell ill, and being penniless—his modest salary having been unpaid for months—he was naturally in great distress.

The leaders of the church decided they would

meet at the pastor's home that night and hold a prayer service. While an elder was engaged in pious and fervent supplication, punctuated by equally pious and fervent "Amen's" from the assembled party, a knocking was heard at the door. When, finally the door was opened, a cheerful, ruddy-faced farmer lad stood before them. He was not one of their congregation.

"What do you want?" asked one of the elders.

"I've brought pop's prayers," answered the youth, simply, grinning good naturedly.

"This is no time or place for levity," admonished the elder, severely. "What do you mean?"

"Well, you see," explained the boy somewhat abashed, "pop heard as how the preacher's been havin' a spell of bad luck, what with sickness in the family and one thing and another, and that you folks was all prayin' for him tonight, so he sent me over here with HIS prayers."

"His prayers?" repeated the puzzled elder.

"Yep, I've got 'em—pop's prayers—out here in the wagon, and if a couple o' you men'll help me we'll get 'em in."

In a few minutes it was discovered that "pop's prayers" consisted of a load of potatoes, flour, bacon, corn meal, turnips, apples, warm comforters and a lot of jellies and other delicacies for the sick ones.—Tract.

## DON'T QUIT

When things go wrong, as they sometimes will,  
When the road you're trudging seems all uphill,  
When the funds are low and the debts are high,  
And you want to smile, but you have to sigh,  
When care is pressing you down a bit,  
Rest, if you must—but don't you quit.

Life is queer with its twists and turns  
As every one of us sometimes learns,  
And many a "failure" turns about  
When he might have won had he stuck it out:  
Don't give up, though the pace seems slow,  
You may succeed with another blow.

Often the goal is nearer than  
It seems to a faint and faltering man;  
Often the straggler has given up  
When he might have captured the victor's cup;  
When he learned too late when the night slipped  
down  
How close he was to the golden crown.

Success is failure turned inside out—  
The silver tint of the cloud of doubt,  
And you can never tell how close you are,  
It may be near when it seems afar:  
So stick to the fight when you're hardest hit—  
It's when things seem worst that you musn't  
quit.

—Author Unknown.

## FAITH FOR A REVIVAL

Do not despair over the outlook for another great revival. People should read the history of such times of refreshing in our country, especially noting the large place prayer had in bringing them about. In the middle of the eighteenth century, moral conditions in the Colonies seemed hopeless, but such a mighty revival swept the country that Benjamin Franklin wrote in his journal: "From being thoughtless and indifferent about religion, it seemed as if all the world were growing religious so that one would not walk through Philadelphia without hearing Psalms sung by different families in every street."—The Presbyterian.

Ambition is the germ from which all growth of nobleness proceeds.