

Types of the Dedicated Life.



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I.—ABEL.

A LIFE dedicated to any purpose is one which is entirely concentrated in carrying out a definitely-conceived purpose in accordance with a deeply-prompting desire. The beauty of dedication as portrayed in the Bible is that it is always the result of individual response to a sincere appreciation of the goodness of God. In other religious systems the person dedicated has often no choice in the matter, but is simply the tool of a fanatical parent or the dupe of a selfish ministrant in a heathenish temple. Bible examples should guide us to a clearer apprehension of the meaning of service to God and loyalty to His cause.

Our first illustration is found in the life of Abel. The Epistle to the Hebrews puts

him in the gallery of the aristocracy of heaven, and mentions that God bore witness to his gifts. At the outset we must learn that Abel's gifts were accepted, on the ground that he adhered to God's plan of blood-shedding for the remission of sins. God declared that Abel was righteous not because he had brought gifts, but because he had offered a more excellent sacrifice in the fatling of the flock.

Two lessons we may gather here.

1. The dedicated life begins with a double recognition.

First, there is recognition of the havoc that sin works in the human constitution. It creates a revolt against the desire to serve God. It deadens every noble impulse, and destroys fellowship with God. Thus it interferes with the original purpose of the Creator in forming man and planting within him capacities which no other creature possesses.

Second, there is the recognition of the fact that before the broken fellowship can be restored there must be established righteous ground on which the God, Whose will has been violated in sin, and the sinner, may meet on terms which will maintain

the justice of God and, at the same time, guarantee forgiveness to the offending one. Abel found that in the blood of the lamb offered in his stead. That offering seemed not only to recognise the sinner's need, but also, to indicate that the offerer was willing to give his life in full abandon, as the substitute was given completely on the altar. Abel's dedication seems to have been prompted by a sense of the sweetness of forgiveness. And is not that one of the dominant principles of the New Testament? Is there not a later word which says, "The love of Christ constraineth us because we thus conclude, that if One died for all, . . . He died for all, that they who live, should not henceforth live for their own selves, but unto Him who died for them and rose again?"

2. Abel maintained the standard of God's justice when to do so made him unpopular. In spite of the plausible arguments of a worldly-minded brother who had no sympathy with the way of blood, Abel adhered to the declarations of God and resisted attempts to talk him over. Cain's wrath evidently waxed hot because of the adamant front of his brother. Do we have

nothing like that to-day? Verily we have. The modern attitude to the Cross is to call the Gospel that teaches God's way of reconciliation, a gospel of the shambles. And is it easy to withstand the scorn of such unbelievers? Not if we do not know the value of a determined acknowledgment of the claims of Christ upon us. One of the indications of a life given to the cause of Jesus Christ is, that every faculty will be brought into play in the defence of the truth regarding the sacrifice of Christ. We, like Abel, should be willing to part with all that is dearest rather than deny the worth of vicarious death.

One evidence of a dedicated life is: it will be willing to bear reproach for Christ's sake.

II.—ENOCH.

THE biography of Enoch is one of the briefest and yet one of the most comprehensive in the Bible. His life is full of charm. The record of Genesis 5. is: he lived, brought up a family, walked with God and then God took him. His whole experience is summed up in these simple but sublime words, "He walked with God."

Who of us, possessing Divine life, and longing for a closer knowledge of God, would not covet such a commendation at life's close and such an experience during life's short span? For our encouragement we may gather some information about Enoch and his times which will assist us to cultivate the same habit which he cultivated, and to enjoy the same blessing which he enjoyed.

Enoch lived an ordinary, commonplace life. Genesis 5. does not introduce him to us as an extraordinary individual having wonderful capacities and opportunities. He was in every respect, so far as outward appearances were concerned, like the other individuals mentioned in the chapter. Sin was as rampant around him as it is around us. Describing the moral tone of life in Enoch's day Jude writes, "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." If Enoch could live a life of unsullied fellowship with God in

a state of moral disorder such as existed in those antediluvian days it is possible for us, with a grander conception of the life which is life indeed, to cultivate communion with Him Whom we know as the God and Father of our Lord Jesus Christ. The beauty of that saintly life is all the more precious because of the wretchedness of the conditions around him.

It is evident from the record that Enoch's experience was not one of fits and starts, but was continuous and long. It is inferred that the major portion of his life was one of stainless purity. For three hundred years he kept up an unbroken fellowship with God which deepened as it lengthened. He was a comparatively young married man when he was acknowledged by others as a saint who walked with God. Intimacy with God does not depend upon years, it is the reward for yearnings for His company. How much sweeter must have been the family life of that man because he was more concerned about heaven than about earth! No home is happier than that one which "brings all heaven before our eyes." One of the crying needs of to-day is the re-enthronement of God and divine concerns

in the midst of the family circles of His saints. Consecration begins in the heart and is felt first in the home. We cannot but think that Enoch's home was a constant witness to the power of the things which are not seen and that his progeny owed everything to the man who walked with God.

How, then, did Enoch acquire the testimony that he pleased God? The answer is found in the simplest rendering of the statement, "Enoch made it a habit of life to walk with God." Habits are not the result of chance, they are the evidence of choice. We form our habits by the dual process of deliberation and elimination. That may not always be true, but in this matter it always is. No saint drifts into the habit of walking with God. He cultivates it. He eliminates from his life every little thing which interferes with the continuance and growth of the habit. He encourages those pursuits in life which make it easier and which foster the spirit in which it flourishes best. The danger always lies in crowding the life with so many interests that the best are given the second best chance of surviving.

Enoch's life was controlled by the future. The verse quoted from Jude informs us that he was acquainted with prophetic events. He must have regulated his conduct in the fear of God because he knew of the impending judgment. Nothing makes for true and whole-hearted dedication to God like a knowledge of the future in the light of the glory of God. Let us not defer our desire to cultivate the habit of walking with God until we are older, but doing it early in life, let us have a lengthy walk with God until, perhaps, like Enoch, we too may not be found, for in our day Christ may come and take us. Let us do it.

III.—NOAH.

NOAH'S life was a triumph of solitary saintliness over a world that reeked with corruption. We sometimes excuse our low standard of spiritual attainment by bemoaning the wickedness of the times in which we live. At no period of the world's history outside of Eden has it been easy to live for God in a stainless purity. The background of the New Testament is polluted with sin. Daniel lived for God

in the voluptuousness of Babylon. Esther and Mordecai honoured God amidst the shameless vices of Shushan; and Noah "walked with God when the earth was corrupt...and filled with violence" (Gen. 6.). Look for a minute at the source of Noah's steadfastness:—he walked with God. Two cannot walk except they be agreed. The inference is that Noah learned the will of God through unbroken communion, and kept the communion unbroken by acquiescing in and doing the will of God. "By faith he was warned of God," says Heb. 11. "If," says an old divine, "I can count the number of times I have thought on God to-day, I have not thought on Him often enough." The habit may be acquired by effort, but it ought to become so habitual that it actually becomes almost involuntary—as easy to think of God as to breathe. Walking with God is distinctively easier when we learn to appreciate the blessedness of the will of God.

Noah's saintly life is an encouragement for those who are solitary witnesses for God. Many a saint must find it difficult to remain pure in mind and deed in contact with some kinds of modern society. "Noah

was perfect among his contemporaries." So well did he please the eye of the Heavenly Observer that we read he "found favour in the eyes of the Lord." The same eyes which took cognizance of the corruption saw also the consecration. "The practice of the Presence of God" may be an ugly phrase but it has a depth of meaning in experience. In the midst of evil that would otherwise pollute it is good to "keep unspotted from the world."

Noah was just. He did what was right. His life was square. What he professed, he practised. He preached righteousness for a hundred and twenty years—and made little effect. But he also lived "righteousness." That kind of life he must have "loved." Man lives as he "likes to." God's Spirit strove with Noah, gave him spiritual desires, and, submitting to divine guidance he lived out what God had implanted. He might have taken as his motto:

"Lord, be it mine, like Thine elect, to
choose

The better part; like them to use
The means Thy love hath given;
Be holiness my aim on earth."

Noah was perfect. That is not the perfection of sinlessness, but that of healthy spiritual life. It may convey the idea of physical soundness, for that, too, is, incidentally, one of the blessings of being "separated unto God." Sin takes toll of physical energy; saintliness conserves it. "It pays to serve God" in more senses than one. This perfection is a state of progression. We go on perfecting holiness in the Lord. The more holy we are, the more holy we desire to be. The desire carries with it its own reward, in that it stimulates to closer walking with God. Of some experiences the soul cannot have too much—and God never encouraged the desire for holiness without amply satisfying it.

The prayer of every saint living in a world that bears many of the marks of Noah's generation; and perhaps like it will witness the swift, though long-deferred judgment of God, should be,

"That to perfection's sacred height,
We nearer still may rise;
And all we say and all we do
Be pleasing in Thine eyes."

IV.—ABRAHAM.

THE story of Abraham is the record of a great venture—a romance of surrender to the will of God. The account in Genesis 12. is sublime and heart-stirring in its simplicity. How much it implies! Read in conjunction with Acts 7., it supplies most instructive information.

Abraham was impelled to the life he chose by an over-mastering revelation so personal that it enabled him to break once for all with his idolatrous surroundings. The voice was to him alone. It struck upon his consciousness and separated him from his corrupting surroundings. The majesty of the living God so overawed him that it provoked within him an unquenchable desire for continuous communion with Him who spoke. The vision tore up his one-time life by the roots, and he left his home for ever. We shall never know how great was the wrench—but Abraham was willing to pay the price. Consider what it meant:

1. The abandonment of busy city life for a solitary pilgrimage of faith. Business undoubtedly had its fascinations. Ur, where he lived, was a centre of commercial

activity. That Abraham was a splendid business man no one who reads his life-story can doubt. But he gave it all up. Cherished ambitions were consumed before the vision of the God of Glory. He won because a greater business captivated and enthralled him. But how often the opposite has happened—the allurements of the busy world which sells its soul “getting and spending,” have enslaved the heart and imagination which ought to have been dedicated to God.

2. The renouncing of religious ceremonial for a life of faith. Ur was a centre of idolatrous worship of the moon and other heavenly bodies. Joshua reminds the Hebrews centuries later that their fathers worshipped idols, and Abraham was one of them. Pleasing to the senses as it is, religious ceremonial debases the mind—it puts emphasis upon “things seen.” Ritual deals with tangibilities, and its performance induces a deadness of spirit. Abraham, nurtured in it, gave it all up at one sudden choice, and spent the remainder of his life trafficking in things unseen and eternal.

3. The sacrificing of family ties for fellowship with God. Faith in God means

obedience: that is not faith which cavils at the demands of the Divine Taskmaster. "Faith" and "obedience" are almost interchangeable terms in the heavenly vocabulary. Abraham grasped that idea and acted on it. Relatives temporally hindered, but by-and-by he was rid of their encumbrances. Terah and Lot were half-and-half "Christians." It was easy for Terah to go to Haram, but over the Euphrates he would not venture. Complete severance from his former life made no appeal to him. Lot, on the other hand, influenced so far by the unstinted obedience of his uncle, recoiled from the claims of faith, and succumbed under the temptations of a life of worldly gain. Abraham's surrender reached one of its many crises on the day when Lot made his wrong choice. Lot looked on circumstances—and left out the consequences. Abraham lifted up his eyes to God—and all was well. His fellowship with God was deeper when the crisis was over. God is no man's debtor—and He amply repays acts of dedication in coin exceeding rich.

Abraham was now prepared for the act of "absolute surrender." It came with

startling suddenness. God called for his very best. Isaac must be given. The patriarch rose to the occasion. He failed not nor faltered. God is compelled to test our reality by the place He occupies in our affections. He must learn by the comparisons we make. First He must be, and first He must remain. The question which we each must face is, "Where does God stand within the circle of our affections?" Abraham's life was regulated by walking "before God." His conduct was unceasingly open for divine inspection. All he did was under "the great Taskmaster's eye." That steadied and sobered his life. He heard a voice, He saw a vision of a city whose Architect was God, and, abandoning all, he became a pilgrim known as "the man from over the river." Other worldliness, i.e., separation of the world of sense and sin, is one characteristic of the dedicated life.

V.—JACOB.

JACOB is one of the seven representative men of Genesis. His story is too familiar to need repetition. The section of special interest for our purpose is

found in Genesis 34. 24-32. Several observations may be helpful to a further understanding of how God may deal with His own people in the matter of their entire devotion to Him, and the doing of His will. It is for that which glorifies Him that God yearns, but we must remember that whatever glorifies God in an individual's life must also be for that individual's good. God will be no man's debtor, and will amply repay, in a manner never thought of, every act of dedication to Him. A loving Father does not take an unfair advantage of His willing child. His greatest difficulty is to get the child to understand that all His purposes are moving towards a grand consummation, the display of His glory through those in whom He has already displayed His grace. He consequently desires, in order that there may be happy co-operation between Himself and the subject of His grace, complete accord with His will.

He always wins who sides with God,
To him no chance is lost,
God's will is sweetest to him, when
It triumphs at his cost.

The drastic change in Jacob's life came after long years of selfish living. With a relentless determination to obtain the objective he sought, Jacob pursued his ambition with a will that would not be thwarted. Sensing the value of things not seen, he sought to obtain them by his own cunning and strategy. His life became one long act of tortuous dealings with his nearest friends. Yet God followed him with as persistent grace. Knowing the end from the beginning, and valuing the man for his inherent worth, He would not let him go. The pity is that so much of Jacob's life was thus spent. But the story has this value that it illustrates the fact that God is willing to wait through many years for the moment when, in His will for our betterment, He forces us back upon Himself in unreserved surrender. Perhaps some of the readers of this article have reached the shorter half of life, and are feeling that the earlier years have been for the most part spent for self. Is there not encouragement in the story of Jacob, and can you not find incentive in the dealings of God with the patriarch, that you, too, may have your name changed in the act of abandon-

ment to His will?

"Jacob was left alone." These words startle because they grip. They tell where the shoe pinches. They burn their way into the conscience. For years Jacob had been trying to evade the issues. He had once had a somewhat similar experience which he could not forget. For a quarter of a century he had been busy, too busy to be alone. Now the moment has arrived. It was all of Jacob's planning for his own benefit, but God took advantage of it; for He does His work best in solitude. The danger with most of us is that we are too seldom alone. God cannot get time to bring us face to face with Himself, and no dedication takes place apart from private dealings with God. Let us face the matter out with ourselves and discover if we have not been guilty like Jacob, of depriving God of the opportunity of making His beneficent demands upon us. If we do not, of our own choice, God may take advantage of our circumstances to force a private interview.

For a whole night the man wrestled with Jacob. What struggling! Then the thigh

was touched and it went out of joint. Is not that the picture of the man who is afraid of the consequences of the act of dedication? He resists as long as he may. But his powers of resistance are broken. God wins. The man surrenders, but not until he bears the marks of a victor's power. Jacob halted as he walked.

Ignorant of what had happened during the night others were aware of the change in his character and conduct. Jacob was for ever afterwards ISRAEL. He had learned the art of clinging to God. The question for us to settle is whether we bear about with us the evidence of having been alone with God in such a way that He has gained complete mastery over us.

VI.—1 SAMUEL 22.

HERE is a chapter full of instruction for those who wish to follow One Who, like David, was despised and rejected. We may take four types from the persons mentioned.

1. **David Himself.** Exalted to a position

of honour by the king, performing feats of bravery in the defence of the kingdom, he had but carried out what was demanded of him as a faithful Israelite. He had done service for Jehovah, while serving his earthly master. Jealousy has played havoc with Saul's peace of mind, and with David's safety of body. Saul is bent upon his destruction. If David were to renounce his divinely-given title to the throne all might be well. But he dare not. His position is one of peculiar gravity. Personal safety and disloyalty to God on one hand are opposed by faithfulness to his heavenly calling and the disfavour of Saul. There was no possibility of compromise. His stand must be decided. He chose to do what was right in spite of its unpopularity. His choice cost him years of discomfort, and many an hour of suffering. In the end God honoured his fidelity and gave him public attestations of His favour. God will never be any man's debtor. Even for us who in our day take the unpopular stand for God and His Christ, there will come a time of reward when He will declare His joy in our faithfulness to His cause. Let David's example encourage us.

2. David's Family. This is a peculiarly beautiful picture and a remarkable testimony to the reality and depth of David's character. Days of plenty had not undermined his manliness. Nor did times of persecution break the courage of his spirit nor the determination of his heart to remain true to his calling. At one time his family had despised him. Now has come a wholesale landslide from Saul. David had overcome family jealousies, and had captivated the heart of every one of his own. The reason is not far to seek. It lies in the lonely grandeur of a noble soul. His faithfulness to a minority cause had become infectious. So great was his influence that they followed him *en masse*. What a picture of wholesome percolation of character through a whole family! His stand affected the outlook and effected their decision.

Is his example not an encouragement for those who are ploughing a lonely furrow in the home for Christ? The day may come when the whole of the members may follow in the same way. Lord Tennyson, contrasting sound echoes with soul echoes writes,

O love, they die on yon rich sky,
They faint on hill, on field, on river;
Our echoes roll from soul to soul,
And grow forever and forever.

Who can tell how far reaching is the influence of one truly dedicated life, that fears to accommodate its behaviour to suit the whims of the world's popularity, but lives with an undaunted faith in God and maintains a strict adherence to the calling from on high?

3. The "Disreputable Army." A seeming mob of distressed, of debtors and of discontented, rallied to his, David's, standard. Below the surface we may read a deeper meaning. Their condition was due, perhaps, to the fact that they were of too noble character to trim their sails to catch the winds of the royal favour. That they were men who could be relied upon subsequent history goes far to prove. They were the nucleus of that noble band which won for David military fame. They were men who, once their affections had been won, did not flinch in the execution of duties, cost what it may. Recognising the sterling worth of the outcast heir to the throne they espoused

his cause, and, through years of adversity and hardship remained true to him, and, in the end, were present, doubtless, at the coronation day when they crowned their leader king over all the land.

This lesson we, too, may learn that only as our affections are captivated by our Greater David will we be able to dedicate our entire services to Him and remain loyal to Him through all the vicissitudes of life. He will not fail us if we fail Him not.

4. Abiathar, the Priest. Diplomacy would have whispered to him to act differently. Saul had murdered all his relatives. He alone escaped a wholesale massacre of the priests. He was evidently stung into noble determination. How could he bring dishonour on a father who had so courageously defended David and his own character! Abiathar was the worthy son of a splendid father. Is a father's example not an incentive to consecrated living. Perhaps someone reading these lines has fragrant memories of a father whose dedicated body lies beneath some foreign sod, there because of love for Christ. Does his example not shame such an one into a similar ad-

herence to Christ and spur to nobler life one whose living has been on the plane of second-rate achievement for the Master?

VII.—ISAIAH.

CHAPTER 6 of the prophet's book is a familiar portion. It is none the less important for that. Threadbare truth is the truth that needs most enforcing to-day. Familiarity has bred the contempt of neglect. In search for something new we are all apt to stumble over what is not only obvious but also important.

The first point to notice is that God had to smash the complacency of the man's life before He could get at the man's conscience. Isaiah evidently was the chronicler of the reign of Uzziah. How he must have gloried in the progress of that king. The earthly throne had supplanted the heavenly one in the life of the young prophet. The first blow was when the king was smitten with leprosy. The idol was not sufficiently smashed. A second blow was necessary. The king had to be taken out of the way. God does not stop at half measures when

He sets out to win a useful man's devotion. Isaiah must be won at all costs. And he was won. God may have to adopt the same method with some of us. Let us see how He won Isaiah.

By What He Saw. He saw two thrones. One was earthly and typical of all that is earthly. It was empty. Everything connected with the earth comes to an end. Vanity is written large over all that is terrestrial. The heart that has learned that in the presence of God, has gone far on the road to the dedication of all to that which is permanent. The other throne was heavenly. It is typical of all that is connected with divine things. It is high and lifted up. It is filled. It is holy. All who serve it must be holy and own implicit obedience to its every dictate. God claimed from Isaiah the allegiance he had given to Uzziah. In other words, it is the old lesson impressed in a new way that God can brook no rival to His claims. How slow we are to submit to that lesson. It needs to be faced always.

He saw seraphim. They were engaged in songful adoration. They were absorbed in one occupation. They were devoted to

one Person. God claimed and acknowledged their worship-service. The whole of their physical faculties were dedicated to God. Theirs was no half-hearted acknowledgment of the claims of God. Neither was there any discord in the whole band of them.

The lesson is obvious. God can accept nothing which is not whole-hearted. He gives in order that He may receive back. These seraphim were created to honour God in their service. They gave Him their praises unstinted. So, too, must all who wish to be accepted of Him. Our all may be little, but if it is our all it pleases and glorifies God.

Secondly, by What He Heard. He heard the song of Holiness. He knew about God's holiness all his days. But now the truth of it burst upon his conscience. He realised more than ever what it meant. For the song impressed the fact that both heaven AND EARTH were full of God. Nowhere could he escape from the truth. His eyes were opened. When we learn to see the glory of God in everything, we have gone far in the recognition of His claims upon us. Let us look around us to-day

and see the glory of God. Then let us cultivate the habit of seeing Him always where others see Him not. That is one of the characteristics of the consecrated life. It uses every avenue of life to impress the easily forgotten truth, that God is holy.

Thirdly, By What He Felt. That was the critical point in his experience. The difficulty with most men is that they are past feeling certain sensations. The finer sensibilities have been dulled by the constant play of the crude pleasures of life. God has to prepare the way for a final blow at the conscience. The previous items in the history of this incident were simply preliminaries to this all-important one. He was compelled to feel his utter wretchedness, because he began to realise how holy God is. He could not have had such a revulsion if he had not had such a revelation. How we need to see God to make us feel how imperfect we are. May God reveal Himself that we may form a proper estimate of our own selves. Confusion led to confession, and confession to cleansing.

A cleansed man is the only man who can say, "Here am I." The complete devotion

was the outcome of a recognition that the service of such a Master could not but be joyous, although it might be exacting. Here was a man whose service was without reservation. The task set him was not easy, neither was it pleasant, but the performance of it could not but be full of a divine joy, a joy that is known only by those whose lives are given to God without demur and without recall.

May God give every reader a vision of Himself, His holiness, His glory, His message, so that, having learned our own unworthiness, we may each, in response to the munificent demands of God, for the good of others say, "Here am I, send me."

VIII.—AMOS.

OF this prophet's life we know very little; yet his prophecies are among the most interesting of the Old Testament. James, who wrote a New Testament epistle was much influenced by the prophet. That is always a sure sign of a man's worth for God; namely, the amount of influence he exerts for good in the lives of others.

Dedicated lives are influential lives. There is a force in their impact on society and individuals which cannot be measured in ordinary terms of calculation. Little did Amos know that centuries afterwards another writer would perpetuate his message by moulding much of his own thought in the stern warnings which came down through the centuries. Influence cannot be gathered up again. Many a saint is living a life pleasing to God because of the godly example and the wise teaching of another. Let us learn something of the man whose worth is so apparent.

He was raised up at a time when the official representative of God had failed to do his duty. Idolatry and moral corruption were ruining the testimony and lives of Israel. Amaziah, the priest, had evidently compromised with the king in his godless practices, and had succumbed to the promises of his friendship. But God's work must be done. If Amaziah fails, then God will raise up some one else. That man is always a tremendous force for God. He must, however, be willing to face the consequences of his loyalty, for men do not love the outspoken words of a man whom

God has raised up. We should learn this about the life which is given over for God to use, that it will never be easy to be true where men have been accustomed to compromise. Such a man so raised of God will require to stand aloof from that which is considered politic and wise, and to keep himself reserved for what he knows to be the work and will of God.

Sometimes, as in the case before us, God chooses a most unlikely man for His task. Amos had no official standing in the kingdom. Who was he? He was a herdman and a dresser of the sycamore fruit. He was just an ordinary workman of whom no one knew anything. But God had been training him in the solitude of the hills for the duties which lay before him. Men are seldom thrust suddenly into such work as this. The call to public service may come suddenly and the response be a critical moment in life, but the years of silence have been preparatory. Faithfulness in the ordinary tasks is an indication to God of trustworthiness. Amos had dedicated his ordinary service before God asked him to dedicate himself to some extraordinary tasks. That is our greatest

danger. It is easy to imagine that we might be better servants of God if we were called to a nobler and more spectacular sphere of service, while the trouble is that we are already failing God in the daily vocation. The man whose eyes are always on the mission field so that he cannot settle himself in the office, in all likelihood, would discover that, if he were on the mission field, the tasks he must then perform would be irksome because he had failed to learn his lessons at the desk. God cannot make us other than what we help to make ourselves.

Again, it is interesting to notice that Amos was the only one of the herdmen taken. There were others who had the same opportunity as he, but he alone suited God's purpose. Had there been others God would have called them too. Evidently Amos alone had retained his faithfulness during testing years. God chooses as He sees fit. It was necessary for the flock-master to respond to the call of God.

Amos had to live a life of denunciation. When evil is rampant the faithful servant of the Lord will require divine help to declare the whole counsel of God. Not

only the world, but also the Church needs men and women to-day who, like Amos, will not hesitate to denounce what is evil and contrary to the mind of God, and, at the same time, present the constructive teaching of the truth of Scripture. Only such as hear a decided call from God, and respond, will be fitted to carry on a crusade of opposition to rampant evil and remain unspotted from the world.

Dedicated lives are rare. God needs men and women like that, who will give Him the opportunity of using them for His glory. Who among the readers is willing to consecrate himself this day to the service of God? Let each one say, I.