

## Have You Faced It?

By Delbert R. Rose

Every Christian is faced sooner or later with the matter of an entire commitment to God of all that he has, or hopes to be. The act of thus committing all to God in an eternal love-covenant is called consecration. Contrary to the belief and attempted practice of many within the churches, consecration is not a continuous process. Rather, it is a crisis, when it is done perfectly and acceptably to God. To be sure, the approach may be gradual; but there comes a moment when it can and must be consummated.

In the act of consecration, or entire dedication as we may call it, we commit to God's care and direction all that we know about our lives and all that we do not know. Often the unknown quantity is greater than the known, especially for young people, who have the most of life still before them. But a perfect dedication is a presentation upon the Christian's altar, which is Christ, of both the known bundle of life's present interests, ambitions, possessions and relationships and also the unknown bundle of like things in the future. In the living out of the wholly consecrated life, there is a continuous process of transferring from the unknown to the known bundle those things which have earlier been committed to the Lord.

It is at this point of transferring from one bundle to the other that some people break down in their covenant with the Lord. Just as a young couple can stand at the marriage altar and pledge to each other their lifelong love, not knowing all that is involved but nevertheless assuming the responsibility of all life's obligations together, and then later on fail to keep that love-covenant, so Christians can fail to keep their consecration vows with God. The divorces, plus the unhappy homes which still stand, are testimony to a failure in the life of one or both of those entering the marriage covenant to carry through fully all commitments made earlier.

In the Christian's consecration vow he promises to take the attitude of Job in the midst of life's reverses as well as its success. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He promises to take God's side on every issue and the attitude of continued perfect submission to all the providential will of God as he faces it.

Of course the attitude of perfect consecration cannot be maintained continually without the grace of entire sanctification being received in response to the consecrating faith of the seeking believer. But after one is sanctified, he is spiritually prepared unto every good work." He also has the inner conditioning with which to face the evil day.

As suggested earlier, too often some who have made the entire consecration fail when that consecration is put the test. You may remember that Abraham was tested at the most delicate and sensitive point in his whole life when God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering . . ." Years before that Abraham had dedicated all to God and had heard the command from the Lord to walk before Him and to be perfect. Yet that great patriarch did not fail under the severest test of his life.

The King's Highway

It is one thing to come to the altar of consecration and lay all upon it, for the Lord to do with it as He pleases; and it is quite another thing actually to watch Him do with it as seemeth best in His sight. With some it has meant the loss of prestige, of possession, of personal friendships, positions, et cetera, with others it has meant the increase of all these things. But the consecrating believer has given his word that he is willing for things to go in either direction in order that he may be true to his Master.

You will recall that Paul said on one occasion that all he had esteemed as gain in his pre-Christian days, he had counted loss for Christ. No doubt he was on his knees when He came to that point of utter abandonment

### BUT NOT EVERYTHING

#### Gratitude—with Reservations

I thank Thee, Lord, for dying on Thy Cross  
To ransom me from sin and endless loss;  
Thine is the right, my surplus gifts to call,  
But not my all!

I'll give Thee gifts I do not really need,  
Thy Word to spread, Thy hungry lambs to feed;  
But if Thy call should on my welfare touch,  
Lord, that's too much!

I know there's work for Thee that must be done,  
And I'm as willing, Lord, as anyone;  
If I get recognition, fair and square,  
I'll do—my share!

I will not be the thing that Thou hast taught,  
A slave, from sin to selfless service bought;  
But o'er my time, my labour and my gain  
I mean to reign!

Were I to walk the way that Thou hast shown,  
There would be naught that I could call my own;  
Thou sayest what I lend Thee is secure?  
I'm not so sure!

'Twas well enough for Thee, perhaps, to die,  
But martyrdom is not for such as I.  
From Pilate's hall in silence Thou didst come;  
I'm not so dumb!

Didst Thou not die my ransomed soul to bless?  
Why, then, should I not follow happiness?  
And happiness to me means earth's delights;  
I know my rights!

—Thomas M. Seller Detroit, Michigan

of all to God. But a few lines later in the same letter (Philippians 3) he witnessed thus: ". . . for whom I have suffered the loss of all things." It is one thing to count the cost and be willing to pay it; it is quite another thing actually to experience the paying the cost to which one has earlier agreed. It is easier to count the cost than it is to suffer the loss involved in paying it, at times. But the testing of our consecration, the applying of it in life, the living up to it in the dark and difficult hours, is what really constitutes victorious Christian living. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—Selected.

## Dedicating

By the late DR. GEORGE TRUETT

I go every year, and have for fifteen years, to the annual camp meeting of the cattlemen of the West. The most interesting week of the year is, in some respects, that week; and the most interesting men, the biggest, finest in many respects that I have ever known, are these men.

Some time ago, when I was out there, I preached to these men, some 1,200, hidden away in a cliff of the mountains, on the text, "Ye are not your own, ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

One of those big fellows who heard that day had not been a Christian long. When the service was over he locked his arm in mine and said, "Let's go for a walk. I have something serious to say to you."

We went up the canyon, about a mile and a quarter from the camp. After we started, he did not say another word for quite a while. His great chest rose and fell, as if some seething furnace were beneath it, as indeed there was. I waited for him to speak.

When we were behind a large ledge of rock he turned and faced me and said, "I want you to pray a dedicatory prayer for me." "What do you wish to dedicate?" I asked. Slowly he began to talk, and the tears streamed from his eyes as he said, "I did not know until this morning that all these cattle that I have called my own are not mine at all, but belong to Christ. I did not know until this morning that all these miles and miles of land over which my cattle have browsed are not mine at all, but every acre belongs to Christ. You see, I have not been a Christian long, and I do not know much about the Christian life. Now I see that every hoof of all these thousands of cattle belongs to Christ, and every acre of land belongs to Christ, and I want to take my true place in God's cause. I want you to tell God for me that I will be His trustee from this day on. I will be an administrator on His estate. I will try to live from now on as such an administrator ought to live. And when you finish telling Him that for me, you wait. I have something to tell Him myself."

We knelt there behind the rock, like two children, and I said, "Master, this man bids me tell Thee thus and so, thus and so." And he assented and consented, while I spoke the sentences to God. When I finished I waited, and he put his face to the ground and sobbed. I waited and waited, while on and on he sobbed. Presently he gasped out his prayer. It was this: "And now, Master, am I not in a position to give you my bad boy? His mother and I seem to have no influence at all over him—but I have given you my property today, and now won't you take my boy in the same way, and save him, and save him soon, for your glory?"

We went back to camp, and the day wore to evening, and I stood up again to preach to the men. I had not spoken fifteen minutes until that wild son, on the outskirts of the crowd, stood up before us all, came toward his father sitting at the front, and said, "Father, I cannot wait until that man is done preaching. I have decided for Christ."

That hour was the scripture made plain to our hearts, "Delight thyself also in the Lord, and he shall give thee the desires of thine

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