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could think of. Each day he spends a thoughtful hour with the word of God before he launches into his large practice. He never fails to attend teachers' meeting. On Sabbath morning he sees his urgent cases between 7:30 and 8:30 AM, so as to be early at the church for his duties. If more of us emulated this Christian physician, we would also develop a Christ like character and be as helpful to the work of God as he is.

Why not let us covenant together, dear friend, to make a practice of daily feeding upon the word of God? Let us make it a habit, not for the sake of a record, but to hear Jesus speaking to our hearts. What better way than to do it in an interesting manner at family worship? The texts can be passed around, and all can share in the reading. Helps can be consulted and comments made. These lessons thus engaged in will never be completely lost by our growing boys and girls. Come, let us do it. It is one of the basic reforms needed in the remnant church.

2. Proper Marriage

Ezra 9:1,2; 10:23. "This was the beginning of a wonderful reformation. With infinite patience and tact, and with a careful consideration for the rights and welfare of every individual concerned, Ezra and his associates strove to lead the penitent of Israel into the right way." - Prophets and Kings, page 622. If only our young people and their parents could see the happiness and mutual understanding that exists in united homes! If only they realized the deep abiding joy of going to church and Sabbath school together! If they knew the comfort of facing trials, dangers, and problems together with Jesus, who would want to disobey God and unite with one who does not love Jesus and keep God's law? Let us be reminded that these unwise alliances are engineered by the evil one to lead people away from the church of God. Yes, it is true that some have held fast, and a few, a very few, have succeeded in bringing into the truth their unbelieving companions. One thing is certain, however: there are hundreds weeping their hearts out, in homes from which the shadows are never lifted, because they disobeyed God. Those who have come in would most probably have come in anyway. It is not likely that an act of disobedience to God could have been His appointed way to win a soul.

3. Sabbath Reform

Nehemiah 13:17-22. Nehemiah worked earnestly and bravely to cause his people to see the necessity of placing the sacredness of the Sabbath above financial gain. He took active steps to safeguard the people from temptation. While most Seventh-day Adventists do not buy or sell on the Sabbath, it is unfortunately too true that the Sabbath is not being kept as holy as God desires us to keep it. Is there not a great deal of conversation on the Sabbath which does not harmonize with the Sabbath commandment? Is there not too much aimless riding around? Is the Sabbath a delight to us, or is it a burden? The answer will depend upon the nature of our Christian experience. Shall we not seek to bring every thought on the Sabbath into captivity to Christ? If we did this on God's holy day, maybe it would lead us to do it all the time. Let us find pleasant ways of Bible study with our children. Nature walks and "nature talks" which point to nature's God were one of the original purposes of the Sabbath. Of course, we would never think of being absent from Sabbath school and church. If we do not attend these services we need to search our hearts and ask God to help us to reform.

4. Tithing

Verses 10-12. This subject will be studied in chapter 10, but in this connection we refer to what happened in Nehemiah's day. When the people brought to God a faithful tithe, the ministry were able to do their appointed work instead of farming and building houses. The services of the sanctuary received their proper complement of priests and Levites, according to the divine plan. If today all rendered to God a faithful tithe, there would be sufficient funds to operate the work of God properly and greatly extend it.

The Lord has pointed out that a work of reform lies before His remnant people. In Isaiah 58:12-14 it is clearly indicated that we are to do this work of reform. We are to rebuild the old waste places, we are to repair the breach in the law of God, we are to restore the old Bible paths of righteousness and truth. Like Nehemiah, with undivided purpose we are to concentrate on our task. "I am doing a great work, so that I cannot come down." Nehemiah 6:3. The work of Nehemiah was but a symbol of the work to be carried forward by the remnant church. See Prophets and Kings, page 677. We are to bring to completion the great reformation.

This reformation will not be complete until it comprehends our whole being, the spiritual, the

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mental, and the physical. How God views our bodies is revealed in such scriptures as 1 Corinthians 10:31; 6:19, 20. Entire sanctification will include the physical. See 1 Thessalonians 5:23. Man fell and sin came into this world through the indulgence of appetite. Christ was victorious where Adam failed. His victory over appetite must be ours if we are to be partakers of all His righteousness. What a pathetic disregard there is today of the illuminating counsel on health reform so graciously given us! We may joke about it, toss our heads, and wink our eyes; but God has not changed that counsel, and it stands. Candidates for translation will obey it. This disobedience is one reason why greater power does not attend the proclamation of the truth. It is given as a reason why God does not bring many into our churches today.

Those who obey the counsel from heaven must guard against unkind onslaughts on their brethren who do not. Health reform must not be taken out of its proper setting. It is one of the doctrines of the advent message. Not the only one, however. No spoke of a revolving wheel should be lengthened beyond its companions. Guarding against fads and fanaticism, commercialism and prejudice, let us with an intelligent knowledge of our bodies and of the data available, carry out the principles of this reform.

Educational Reforms

God has blessed abundantly our educational and medical work. One wonders, however, what might have been our status today, if all along the line we had kept squarely to the blueprint. Let us exercise more faith and humble dependence upon Him. If there is one lesson above another that the history of the children of Israel should teach us it is this: Obey God, no matter what the appearance of things. Do not follow after strange gods.

10. Stewardship In View of the End

“Honor the Lord with thy substance, and with the first fruits of all your increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Proverbs 3:9,10.

WE SHALL never know how many thousands of dollars, given by loving little hands have been passed on from mother and dad to the work of God and placed in the offering basket to the words of this enchanting old tune: “Hear the pennies dropping! Listen while they fall.” But there is a danger that as we grow older and earn for ourselves we may still want to “hear the pennies dropping.” Perhaps it is time for some song writer to compose a new song for adults. One is reminded of the old farmer who had been taught from early childhood to give to that tune. As he came to manhood he preserved the habit unchanged. One Sunday he found himself in church in the distressing condition of not having a penny in his pocket. His smallest coin was a five-cent piece. How was he to get out of his dilemma? As the plate came by, he quickly deposited his coin and started to take four cents off the plate. But the deacon did not seem to cooperate with him and hurriedly withdrew the plate. “Never mind,” he consoled himself, I can get square;” and for four Sundays he put nothing on the plate.

He was giving, even giving systematically. But how? What spirit prompted his giving? What conception did he have of his relationship to God?

This whole question of giving hinges on a fundamental understanding of relationships. Without this Biblical basic concept we can never know the joy and privilege of giving, or remove the pain of parting with cherished possessions. First of all, we need to realize that we ourselves have been bought with a price. We are not -our own. We belong to God. Then we need to realize that God owns everything, not only the things of the world generally, but our possessions as well. And finally, we ought to recognize that our heavenly Father says to us, “My son, I want to take you into partnership- with Me. Here are My possessions, the silver and gold, the cattle, the corn, the wheat, the fruit, and other bounties of nature. I want you to work all these as though they were yours. You may take 90 per cent of all the profits and put 10 per cent aside in My account. I will use that for the work of saving souls, a work in which we are both interested. From the 90 per cent I am allowing you, I shall leave it to you, son, to determine how much you will put in this great enterprise. It is the grandest work in all the world, and it will pay the largest dividends.”

It is so easy to forget, or fail to think. If one reflected for but a moment, one great truth would become so obvious. Did you or I or any other man make the world? No. But it's here, so someone made it. Yes, God made it, therefore it is His, not ours. In the beginning He took steps to impress this truth upon our first parents. When He made one reservation of the tree of the knowledge of good and evil (Genesis 2:16.

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17), He was placing a constant reminder of His ownership before Adam and Eve. As they obeyed Him by not eating of the forbidden fruit, they were expressing their gratitude to Him for the blessings they received, and were offering their loyalty to Him as their Creator. There was a second way in which God sought to remind man of His ownership. He reserved the Sabbath to Himself (verse 3).

God made tithing a reminder of His ownership of all the earth. He has taken the two greatest talents entrusted to men and says, in effect, to His children, "For your own good, to keep you constantly in dependence upon Me and to keep you in safe fellowship with Me, I am reserving one-seventh portion of time and one-tenth portion of your income. The first will, week by week, draw you back to Me and the second will guard you from selfishly working your own destruction with the blessings I have given you."

On several occasions Jesus emphasized this same relationship. In the parable of the talents He said, "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Matthew 25:14. James makes plain how many things come from God. "Every good gift and every perfect gift is from above, and comes down from the Father of lights." James 1:17.

Someone might say, "Yes, God causes the seed to grow and sends the rain and sunshine, but it is my hard work that finally makes possible the harvest." This is a shortsighted view; for our strength, the ability to use our minds, our hands, our feet, are all gifts or talents entrusted to us by God. In Deuteronomy 8:17, 18 God anticipated this deceptive reasoning. "And thou say in your heart, My power and the might of mine hand hath gotten me this wealth. But thou shall remember the Lord thy God: for it is He that gives thee power to get wealth."

I once conducted a series of Bible studies in a home. The mother and grown daughter were both deeply interested, but the father was not. As the Sabbath was presented, he raised the question of how one could earn a living in this modern age and keep the Sabbath. He was told that if we obeyed God, God would help work that out and see that his family needs were supplied, Somewhat boastfully the man remarked, I am a mason. Do you see this beautiful home? I built it. This strong right arm has supported this family. I don't need God." It was pointed out to him that it was God who gave him strength and ability to get wealth. He appeared unimpressed and finally dissuaded his wife and daughter from going on with the studies. Soon afterward I was called to work in another city. About a year passed by before I again visited this family. As I entered the home, I found the mason crippled and confined to his bed, unable to do a bit of work.

Wealth Not to Be Despised

"Remember the Lord thy God: for it is He that gives thee power to get wealth." While we are not to set our hearts on riches and make them the ultimate objective of our endeavors, we should remember that the ability to get wealth is one of the talents God entrusts to men. Consequently it should be faithfully put to use. Well has it been said that it is not money but the love of it which is the root of all evil. Note this counsel: "The followers of Christ are not to despise wealth; they are to look upon wealth as the Lord's entrusted talent. By a wise use of His gifts, they may be eternally benefited, but we are to bear the fact in mind that God has not given us riches to use just as we shall fancy, to indulge impulse, to bestow or withhold as we shall please. We are not to use riches in a selfish way, devoting them simply to our own enjoyment." - Counsels on Stewardship, page 133.

How encouraging to see in our churches men and women to whom God has given ability to obtain wealth, who liberally meet need after need and, above all, find great pleasure in giving. How thrilling to study a church treasurer's books to discover a brother placing a hundred dollars in the Thirteenth Sabbath Offering, quarter after quarter. In another church someone sold a property to good advantage, and besides the tithe, five hundred dollars was placed in Sabbath-school offerings. I made an appeal for missions at a recent camp meeting. A brother had already given a large contribution, but the new appeal found him writing out another check for a larger amount. A capable farmer lived economically himself, but for years had a thousand-dollar gift for the cause at the annual camp meeting. Many have given larger amounts. Many more give smaller sums with the same spirit. If only all who should, would understand the blessed privilege of being God's stewards, then perhaps it might be truly said of the church, "Her merchandise and her hire shall be holiness to the Lord." Isaiah 23:18.

Complete Stewardship

"Moreover it is required in stewards, that a man be found faithful." 1 Corinthians 4:2. Our

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stewardship comprehends (1) self, (2) substance, (3) service, and (4) influence. This is the full measure of faithful stewardship. Owned by God, sent forth by God, empowered by God, and answerable to God—we are His stewards. If self or any of God's gifts are not used to His glory, they are used by the adversary of souls. This is surely true of our means. "There are only two places in the universe where we can place our treasures, in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up His kingdom. His goods are entrusted to His stewards that they may be carefully traded upon, and bring back a revenue to Him in the saving of souls." - Counsels on Stewardship, Page 35.

On one occasion when Hitler was in power, one of our workers visited a church in Germany. With tears in their eyes the members lamented, "We are unable to give to God's cause. The law forbids it. O that we had done more when we could." All their money had been confiscated for war purposes.

God's Purpose in Making Us His Stewards

When God requires His people to return a tithe to Him and to bring in our freewill offerings, it is surely not because He is in need of them. The world is His and the fullness thereof. Why then, does He call for these returns? His purposes are many, and they are all for our good. In the verse in which He commands us to bring all the tithes into the storehouse, He furnishes two reasons. First, "That there may be meat in Mine house," and, second, "Prove Me now herewith if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

His church and people are to this world what Lot and the righteous were to Sodom. But for the righteous, this old world would long since have been abandoned to the devices of the evil one. How important that the holy and saving influence of the church should be preserved in this old, wicked world. How important that it be spread abroad abundantly. Every human device for saving and bettering the world has proved unavailing. Civilization, culture, education, and science have, with statesmanship and politics, demonstrated their weakness. All have failed to improve morals and avert war. God speaks, "O that thou had hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18.

This message of remedy for national and international ills it is the province of the church to convey to the world. To preserve the only saving influence in the world is God's first purpose in calling for our tithes. In saving the world, we save ourselves, our loved ones, and our homes.

"Trove Me now." He desires to enlarge our stewardship. He has an abundance He longs to bestow. Upon whom will He bestow His larger bounties? They will be given to those who have been faithful in that which has already been entrusted to them. If from what He has given us we return to Him a faithful tithe and a liberal freewill offering, we have proved to Him that we are ready for a larger stewardship. He now is ready to fulfill His promises, "I will rebuke the devourer for your sakes" and "open you the windows of heaven."

Partaking of His Spirit

Wars had overrun Macedonia again and again. Armies in those days did what undemocratic armies are still doing today. They lived off the territory through which they passed. The believers of Macedonia were in straitened circumstances, "in a great trial of affliction," and in "deep poverty." Yet this is what they did: "First save their own selves to the Lord, and unto us by the will of God." Then they pressed upon Paul, "with much entreaty," to receive their gifts. His teachings had taken effect. The Macedonian call had not been answered in vain. The churches in Macedonia had captured the spirit of their Master, who, "though He was rich, yet for your sakes He became poor, that you through His poverty might be rich." 2 Corinthians 8:1-9.

"By its necessities a ruined world is drawing forth from us talents of means and of influence, to present to men and women the truth, of which they are in perishing need. As we heed these calls, by labor and by acts of benevolence, we are assimilated to the image of Him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches. The spirit of liberality is the spirit of heaven." - Counsels on Stewardship, pages 13, 14. Yes, when we gladly, willingly, and freely give, we are burning out the dross of our old selfish nature and letting Christ be formed in us. As one has said, liberality starves selfishness." It conforms us to the image of His dear Son. Is it important that we give, give, give? The blessings do not cease with present character development.

We have heard several versions of the oft-repeated story of a certain woman who was a church

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member. One night she dreamed that she was being escorted by an angel through the mansions above. She paused at one beautiful palace after another. With wondering eyes and anxious heart she listened while the angel spoke. "This beautiful home is for Deacon Jones." "But he was so poor." "Yes, but this is what we have been able to build from what he sent ahead." Thus the conversation went. Finally they came to a small and unassuming place. "This is for you," said the angel. Sorrow and disappointment crossed the woman's face. "It is all you sent ahead when you were down on earth." She awoke. How thankful she was that it was only a dream!

In some way our liberality is treasure laid up for us in heaven. Where our treasure is, there will our hearts be also. The more we give, the more we will love heaven. "Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed."-Ibid., Page 13.

The newspapers recently told a story which from a human viewpoint illustrates this reflex blessing. A man had been going out of his way to befriend what appeared to be a lonely, needy, old man. One day he received notice to come and receive \$100,000 left him by the old man as a reward for his kind attentions.

Perhaps the greatest reflex influence from manifesting the spirit of benevolence is found in the blessing revealed in this passage: It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power." - Testimonies, Volume 6, Page 27.

Co-Workers With Christ in Finishing the Work

Our fellowship with Christ includes fellowship in sacrifice as well as in service. We are workers together with Him (2 Corinthians 6:1) in seeking and saving the lost, and that takes in the financial needs of His work as well. "That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker. God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work.

By a chain of circumstances which would call forth his charities, He bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance His cause." - Counsels on Stewardship, page 13.

More and more the great corporations employing large numbers of workmen are realizing the wisdom of the principle. They are constantly encouraging employees to buy stock in the corporation by which they are employed. When employees have an investment in the project a further incentive is created to do better work and seek its welfare. Christ asks for not only our service, but for our capital as well. There is no better investment than the cause of God. It is the only enterprise that is sure not to fail. We shall be blessed if we keep on faithfully sustaining the work. It is withholding that tends to poverty.

Of course there is another side to the picture. Thus far we have considered what we might call our "privilege," but in Romans 1:14-16 it is pointed out to us that there is an obligation as well. Our possession of the truth makes us "debtors" to those who have it not. How? A soldier from the United States walked through the streets of a Filipino village. The ravages of war had left that section destitute. A native child came by. He was hungry. The soldier had an abundance of rations. The hungry, pleading eyes looked into his. Should he share his rations? Was he a debtor?

God's Reserves The Tithe

The Sabbath day is holy. The tithe is "holy unto the Lord." Both were in existence before the "Jewish economy." Since neither was affected by the passing of that economy, the laws governing them are not re-enacted in the New Testament. They did not need to be re-enacted, for they were never repealed. They are assumed and explained in the New Testament. Hebrews 7:5; 1 Corinthians 9:7-14. Would it not be wonderful if all who recognize holy time and seek to keep the Sabbath faithfully would recognize holy money and bring to the Lord all their tithe? If all did, there would be an abundance in the treasury to meet the needs of that portion of the work ordained to be supported by the tithe.

What a beautiful and equitable plan! Divine in its origin, every child of God can safely take hold of it. How many thousands have proved God in tithe paying. What a privilege to be honored by God as His treasurer, a custodian of His goods, an agent for the bank of heaven. No faithful participant through this plan will be left poorer. It is so good to know that it is not man-made.

Let's stop and think a bit, reader. Do we owe God anything as far as the tithe is concerned? No, I am not suggesting that you have in any way been dishonest. However, there must be those in the church

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who have been either dishonest or neglectful, for, God charges some with robbery of Him. As far as you and I are concerned, have we permitted any oversights? Think it over to make sure that the channel is open for added blessing which ought to come if we are completely faithful. Nine tenths with God's blessing equals more than ten tenths with God's curse.

In recent Sabbath-school lessons, stewardship has been fully studied. Our thoughts in this volume have, therefore, only briefly touched on high points by way of review. Let us consider the five basic principles which should govern our giving:

1. Give cheerfully. "God loves a cheerful giver." 2 Corinthians 9:7. Give, "not grudgingly, or of necessity." Let us be the kind of givers God loves.

2. Give proportionately. "As God hath prospered him." 1 Corinthians 16:1 So often there is a wide discrepancy between the rise in tithe income and missions giving. Many seek to make explanations, but all of them point to the fact that rising prices and other sundry temporal needs receive first consideration; so God is left (shall we use the common phrase?) to "hold the bag." I, for one, don't want that to happen. Do you? How can we avoid it?

3. Give systematically after careful planning. "Upon the first day of the week let every one of you lay by him in store." 1 Corinthians 16:2. The apostle is really here suggesting a careful consideration of our financial status early in the week, with a setting aside of what we desire to, and should, give for the work of the Lord. If we did this we would solve the problem mentioned in (2). The principle suggested there should determine how much we set aside.

The plan of the denomination for missions offerings is based on this principle. So is also the basic goal of the Sabbath school. As incomes increase, the cents per week per member are adjusted. This is in harmony with the teachings of the Bible. Let all put it into practice. How good to know that many cheerfully drop in a dollar or two for Sabbath school every Sabbath. I have seen them doing it by hundreds. There still remains one question mark. Suppose your income as a professional man is one, two, or three thousand a month. Is a dollar, or even two, a faithful proportion? Think it over. I know of a doctor who puts in \$20 every week. That he considers his proper Sabbath-school offering.

4. Give liberally. "The riches of their liberality." 2 Corinthians 8:2. "The liberal soul shall be made fat." Proverbs 11:25. The Macedonian Christians we have mentioned went beyond proportionate giving. They gave liberally; that is, beyond their proportionate share. That's how Jesus gave. That's how the widow gave. That is how Israel gave for the tabernacle. That is how more of God's remnant people will yet give. Thousands now are giving liberally. A sister on an old-age pension drops in a dollar a week. That's giving liberally.

5. Give sacrificially. "Neither will I offer burnt offerings unto the Lord my God of that which does cost me nothing." 2 Samuel 24:24.

One of our poorer sisters had been saving her coins, looking forward to the day when she could buy herself a new much-needed dress. An urgent call came for famine relief. She placed her "dress" in the offering plate.

Sale of Possessions for Cause of God

In the early church, believers often sold their possessions to assist the work of God and those in need. All through the history of the church, faithful men and women have been called upon to make great sacrifices for the gospel. The remnant church was born and nurtured in that atmosphere. Joseph Bates, once a wealthy man, invested his all in getting the work started. The Whites, Edson, and other pioneers not only gave to the limit, but went out and worked to get more to give wings to the message.

Are we required to sell our property? How shall we know the mind of the Lord in this matter? This question is well answered in Early Writings. The whole chapter on "Duty in View of the Time of Trouble," pages 56-58, merits our careful study. We furnish here hut an extract. I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell."

In the Time of Trouble

A further question arises. If we are someday to flee from the cities, when will it be best to dispose of our property? The answer to this question is fundamentally the same as to that concerning the sale of our

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property. In the parables of the treasure hid in the field and the pearl of great price, the man in each case sold all that he had to secure the great treasure. The Savior's meaning is clear. The man prized the treasure so much that no earthly consideration was permitted to stand in his way to secure it. If it was necessary to sell his house to secure the treasure, then the house went. This would be another way of saying, "Lord, all I am and have are Yours. You indicate what I am to do." The song writer inquires, "Is your all on the altar of sacrifice laid?" That does not mean that we are to sell all right now. It does mean that we are willing to do so if God's cause needs it and He so indicates; we are willing to put all at His disposal. Note the counsel from the same book, *Early Writings*, pages 56, 57, regarding our property during the time of trouble: "Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar, and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down." Remember Lot's wife.

An elderly sister was ill. She was very low. My family and I visited her for several weeks, especially on Friday evenings. One day I inquired about her properties. She had several. Well, she was giving one to her sister, another to her real-estate agent, another to a national club, and two others to distant relatives. I asked her if she had thought of giving one or more to the Lord. No, but she would think it over. I labored with her for hours. Finally she decided to give one, the smallest and cheapest, to God upon the death of her sister. I urged her to make a gift to the cause before she died, but to no avail. Word came to me through her maid that her sister and agent were strongly influencing her against the church. They were both Catholics. So once again I pleaded with her to recognize that her greatest obligation was to Jesus. God moved upon her heart, and she finally willed her best property to the cause. What moved her was the realization that what God's cause lost, the enemy gained. Let us consider the counsel in the brief quotations below:

"Property is often bequeathed to children and grandchildren only to their injury. They have no love for God or for the truth, and therefore this means, all of which is the Lord's, passes into Satan's ranks, to be controlled by him." (We would understand these to be unbelieving children.)

"Some wills are made in so loose a manner that they will not stand the test of the law, and thus thousands of dollars have been lost to the cause." (That is how a large amount left by the late treasurer of the United States was lost.)

"Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in His cause, in the hands of wicked men, just because they are his relatives?" - *Counsels on Stewardship*, Page 323.

As with service, so with sacrifice; God's people will yet meet His expectations. Covetousness and selfishness will be completely overcome by those waiting and working for their Lord's return. Two wonderful prophecies bring this word to us: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:5.

"Thy people shall be willing in the day of Thy power." Psalm 110:1. As the author has witnessed certain scenes of recent months his heart has been lifted in gratitude to God. At recent camp meetings and in response to special appeals hundreds and thousands have been given by our people. Some Thirteenth Sabbath Offerings in individual conferences have reached more than ten thousand dollars. Down in the South Sea Islands we recently heard of great sacrifices. In Africa, from regions of considerable poverty, large sums are coming in. And so in Australia and the countries of Europe. Yes, in all the world, despite war and famine our people are giving more and more.

The end must be near. The hundreds and thousands are coming to His altar.

WHEN MAY I STOP?

What! More pleas for help, more money yet!
When will it ever cease?
I've given, given, given much,
Yea, more than my increase.

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May I not keep a little back,
Instead of giving all?
And must I hear the pleas that come,
And answer every call?

Must I keep giving week by week,
From the meager store I own?
Must I sacrifice still more and more
For every nation, tongue, and zone?
“Oh, no, discouraged one,” I seem to hear
A voice from heaven say,
“Just give until your Father stops
His blessings day by day.”
N. P. NEILSEN

11. The Latter Rain and the Loud Cry

“And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that you be not partakers of her sins, and that you receive not of her plagues.” Revelation 18:1-4.

THE Holy Spirit is possessed by every believer. Should one visit certain types of churches where confusion reigns and people are supposed to talk in tongues, he would invariably be asked, “Have you the Holy Spirit?” Anyone who is converted can answer this question in the affirmative. It is the Spirit of God working in the human heart which brings about the new birth. If we have been born again, we have been born of the Spirit. But our concern here is a further development of Christian experience. In Ephesians 5:18 the apostle admonishes us to “be filled with the Spirit.” This occurs when the human instrument is completely emptied of self. If a cup has some commodity in it, then it cannot be filled with something else. If we desire a full cup of water we must remove everything else that might be in the cup. Let none entertain the idea that much loud praying, a great emotional excitement, or the exhibitions of so called “gifts” are an evidence of Spirit in filling. The whole life must be brought into conformity to God’s will. We must be completely emptied of self and must gain the victory over every besetment before we can be “filled” with the Spirit.

Because of its widespread prevalence and the fantastic claims of its possessors, we should perhaps pause to deal with the so called “baptism of the Spirit which results in the so-called gift of tongues. Let us note that those who claim this fullness of the Spirit have not met one of the outstanding conditions of Spirit in filling. In Acts 5:32 we read: “And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.” I recall on one occasion talking to a minister of a “Pentecostal” church. I pointed out to him from the word of God the necessity of obedience to God. I clearly showed him God’s requirements of us, His earth-bound subjects. I proved to him that obedience to God’s law alone could remove us from the status of being sinners. I don’t know about all that,” was the answer; I know I have the Holy Spirit. I feel it.” Could he have the Holy Spirit if he was not meeting the requirements that God Himself has laid down in His word? Let us make sure of one thing. The Holy Spirit will never tell us something now which would be in opposition to or contradict that which He Himself caused holy men to write in years gone by.

This raises the question: Does there have to be a powerful feeling or a spectacular demonstration when the divine Spirit fills a life? It is true that on some occasions there were manifestations of one type or another in the early church. A study of the setting of these occasions will show the reason for those manifestations. The teaching of the Bible does not indicate that there has of necessity to be a visible or spectacular demonstration of power. We are to pray for the Spirit, meet God’s conditions, and then believe that we receive the Spirit. Acts 2:38. How the Spirit decides to manifest Himself is another matter. He will