

Things Which Belong
to God

by

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Published by

THE VOICE OF PROPHECY

Box 55

LOS ANGELES

CALIFORNIA 90053

CONTENTS

	Page
God's Man	3
God's People	13
God's House	22
God's Day	31
God's Book	41
God's Money	50
Only a Tenth (poem)	59

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God's Man

THIS MESSAGE is especially directed toward preachers, and people who hear preachers. First of all, a true Christian minister is to be a man of God. This term, man of God, is many times applied to the prophets in the Holy Scriptures. In Deuteronomy 33:1, Moses is called, "the man of God." Elijah is referred to a number of times, as "the man of God," and so are others. In his two letters to the young minister, Timothy, the Apostle Paul calls him a "man of God."

First we turn to 1st Timothy 6:11, where we find wonderful advice for all preachers. Listen! "But thou, O man of God, flee these things." He has just mentioned argumentativeness, love of gain, and that the "love of money is the root of all evil." Notice, then, he says, "man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Right here in this verse is enough for a preacher to think about for a whole month. A "man of God" has to flee certain things and follow after certain other things. He cannot do the work of God properly, and at the same time be something else. He cannot carry supreme love for money in his heart, he cannot be argumentative, full of "envy, strife, railings, evil surmisings, perverse disputings." On the contrary, he must be a man of God—a godly man, a man who loves God, trusts God, prays to God, believes in God, and preaches the Word of God. He must "follow after righteousness, godliness, faith, love, patience, meekness." What a wonderful life he will have if he does this. Then we read on, He must

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—1 Timothy 6:12.

How can I preach to others unless I myself have had the experience of regeneration and conversion? How can I "fight the good fight of faith" if I do not believe with all my heart in the cause for which I contend?

Now notice the charge the apostle gives this young preacher:

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."—1 Timothy 6:13, 14.

Right here is a sermon; but this is not all. He gives still more instruction. The ministry is exceedingly important, so in his second letter the Apostle Paul speaks again of the same subject. We turn to 2 Timothy 3, and begin to read with verse 14:

"But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them;

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works."

So the man of God is to be faithful in his works, to continue in it. He is to proclaim the Holy Scriptures to the people. Not only so, but he must study, as we read in the 2nd chapter of 2nd Timothy, the 15th and 16th verses:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

"But shun profane and vain babblings: for they will increase unto more ungodliness."

A true minister, a man of God, should be a

student all the days of his life, a student of the Word of God. He should dig more and more deeply into it. The older he gets, the more faithfully he should proclaim the Word. It is the purpose of God that the gospel shall be preached in all the world. It is His purpose also that divinely-chosen messengers shall carry the glad tidings to earth's remotest bounds. Jesus said to all His disciples,

" . . . Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

God has a divinely-chosen ministry; but many men choose themselves and are self-appointed. Yet this does not prove that God does not have truly-appointed ministers. He calls them Himself, and they *feel* this call. They begin to respond by proclaiming the Word from the Holy Scriptures. As a result of this, there is fruitage—people are converted to God. They accept the Lord Jesus Christ as their personal Saviour. They believe, repent, confess Christ, are baptized. This is the evidence and fruitage that the man is actually called of God. Then the Church recognizes this man, and ordains him to the public ministry of Christ.

The Apostle Paul said that,

" . . . Christ Jesus . . . counted me faithful, putting me into the ministry."—1 Timothy 1:12.

In another place he said,

" . . . I am made a minister, according to the dispensation of God which is given to me for you."—Colossians 1:25.

As Christ's representatives, the servants of God are to do their appointed work. They are to act in His stead on the earth.

As the Apostle Paul has said,

" . . . we pray you in Christ's stead, be ye reconciled to God."—2 Corinthians 5:20.

In the book of Revelation the first chapter, we see that God's ministers, God's men, are symbolized by seven stars held in the hand of Christ. What a wonderful picture this is of His relationship to them. He fills them with light,

He guides them and directs them. They are important in His sight.

God's men are God's ambassadors in a rebellious world. When Jesus said,

"Go ye therefore, and teach all nations," [He also said,]

". . . and lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.

So the true man of God may expect the presence of Christ, the power of Christ, the authority of Christ to be with him. His primary work is "to seek and to save that which was lost" (Luke 19:10); to build up and bless the church, and not to tear it down; to win sinners to Christ. In doing this he is to proclaim the word of God, to show Christ as the Redeemer, and His atoning sacrifice as man's only hope of eternal life. To do this would be to make it so clear from the word that while he is preaching Christ he is preaching the word of God. In his own life he is to be "an example of the believers." 1 Timothy 4:12.

How can the minister draw men to God unless he is a man of God? In other words, he must be a godly man, preaching God's word from God's Book, to God's people in God's house on God's day. If he belongs to God, he represents God and is responsible to speak for God. As one thinks of these things he naturally responds, Who is sufficient for these things? who can do this as it ought to be done? Of course the answer is, No one, in his own strength. The apostle's answer is,

". . . Our sufficiency is of God."—2 Corinthians 3:5.

No wonder he says,

"Take heed unto thyself, and unto the doctrine."—1 Timothy 4:16.

It is comforting to know that, "those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth

His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ, they are made complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Gospel Workers*, pp. 112, 113.

A good ordination vow for any minister, as a man of God, is found in 1 Corinthians 2:2:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified."

That is the King's business. The minister is His ambassador. Ministers are to uphold the word of God, and not to tear it down. He is not to proclaim the old worn-out arguments of infidelity, even when they appear in modern elegant clothing. He is to preach straight, live straight. His preaching should be not only in the pulpit, but from house to house—and in his own house. He should be a living sermon. Remember, preacher friend, the Bible is just full of mighty sermons. You will never live long enough to preach them all. Do not preach about little things; preach on great subjects. You are a watchman on the walls of Zion. We read in the words of the Lord to the Prophet Ezekiel (33:7-9), that the true minister is set as

". . . a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

A tremendous responsibility, this. Now we come to the charge to the ministry as given by the great Apostle Paul:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . .

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Timothy 4:1, 2, 5.

There it is. "Preach the word." You are not to preach the words of men. You are not to preach theories, politics, mere newspaper reports of the news, fiction, literature, or any other things—whether true or false. You are to preach the word of God. You are God's man. In your preaching will be rebuking, reproving, exhorting; and as a result of your work you must endure afflictions. You must also do the work of an evangelist to win souls, to preach the gospel widely. You must make full proof of your ministry. In doing all this you must be

" . . . an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

"[You are to] give attendance to reading, to exhortation, to doctrine. . . .

"Meditate upon these things; Give thyself wholly to them [Notice that, give thyself wholly to them]; that thy profiting may appear to all.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Timothy 4:12-16.

The Bible is full of instruction to preachers, to men of God. Let us read it, let us follow it, by His grace. We can do it in no other way. The apostle tells us that we are to

"Take heed therefore unto yourselves, and to all the flock [not only to the flock, but to ourselves] over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

Be sure that no sin-burdened men may ever come to your church and fail to hear about Christ the sin-bearer and the Saviour of the lost. Be sure that no congregation ever walks out of your church having heard only philosophy and the theories and traditions of men. Be sure that you do not exalt yourself, but hide behind the cross of the Lord Jesus. Preach Him as the *only hope* of a lost and ruined world, but also as the *gloriously sufficient hope*. Remember, a day is coming in which there will be some rough words for some preachers. Jesus said it would be so. We read it in Matthew 7:22, 23:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Oh, friend, how can we ever hear such a word? How could we endure it? Yes, some will say, "Lord! Lord!" That is worship, isn't it? Worship may be artistic — even an orthodox ritual, the very latest, the best; but that is not enough. "Have we not prophesied in thy name?" We became great speakers, orators, proclaimers, and even upheld Jesus; but it wasn't enough. Did we not cast out demons in His name? Was there not great power in it? Yes; but that was not enough. Did we not do many mighty works in Thy name? Yes; but it is not enough. Many works in Thy name—today that would mean church administration, great programs, mighty forward movements. Yes; *but it is not enough*. There is great danger that we may have all this, and heaven not at all. In that day Jesus will say to some who have done all these things, "I never knew you." We must truly be men of God. We must know God, as revealed in Jesus Christ. "The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal."—"Elmshaven Leaflets," No. 1, p. 1.

We are to preach in simple language, as Christ preached. We are to preach fearlessly, also as He preached. In our preaching we must appeal to the intellect and impart knowledge; but we must do more than that. We must reach the hearts of the people. But we do not do this by using amusing stories. We must try to understand the soul's great need and longing. We must remember that in our congregation are those who are wrestling with doubt, almost in despair. Some are harassed by temptations, fighting a hard battle with the adversary. We should ask the Lord to give us words to speak that will strengthen these people in their conflict with evil. To the man of God it is said, "Never should he preach a sermon that does not help his hearers to see more plainly what they must do to be saved."—*Gospel Workers*, p. 153.

Men of God will point people to Christ's work of redemption, to His atoning sacrifice upon the cross. It is an appeal to sinners to

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matthew 11:28, 29.

We must proclaim unto them the necessity of faith, repentance, the public confession of Christ; of baptism, and obeying all the commandments of God. We are to preach the law and the gospel—law to condemn their sins, gospel to give them hope through the grace of God revealed in Christ Jesus. We are to preach the great prophecies of the Bible, to give us faith and to show us where we are living in the stream of time. Above all things, in every sermon, we are to remember that "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster." We are to present before them, "the great, grand monument of mercy and regeneration, salvation, and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers."—*Gospel Workers*, p. 315.

God's man is always to remember that, "the

greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. . . . God says to them, Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people."—*Ibid.*, pp. 18, 19.

Certainly the people today need to be taught. And in his work, the man of God is never to think, much less to speak, of failure.

No doubt there are some listening to this message right now—or reading it,—who know that God has called them to the work of the ministry; but they have put it off, they have dodged it. Let me tell you, you will never have peace in your heart until you respond, until you are willing to go forward and do the work of God. Begin in a humble way. Begin to proclaim His word, and when men are convinced and converted by your ministry, then others will know that you have been called.

Take courage, men of God. Open up the great Book. Find there your marching orders, your authority, your armor, your sword, which is the Word of God. In the Holy Scriptures get a new vision of the Lord Jesus Christ, lifted up high on His cross for you, and for all men. Proclaim Him and His righteousness, and God will take care of you; and you will be happy to your dying day. You will have conflicts, heartbreaks, and warfare to fight; but you will have the joy of the Lord in your soul. Be faithful to Him who has called you, and He will never forsake you to the last day of time,—and you will be with Him through an endless eternity.

Here is a picture of the true man of God preaching the everlasting gospel until the Master comes again:

THE HAND THAT HELD IT

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the world's Great Light:
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note and bold,
To raze the walls of Satan's hold!—
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp,"
The hand that held them will then be seen
Clasped in those pierced ones—naught
between!

—*Author Unknown*

God's People

GOD CREATED THE HEAVENS and the earth in the beginning; and as the greatest of all this creation, man was brought into existence on the sixth day of creation week. It was God's plan for a happy, holy race to live in the new world which He made. The Holy Scriptures reveal to us the sad story of the entrance of sin and death, the alienation of men from God. Then the great plan of salvation was announced, and the first gospel sermon was preached by God Himself, in which He promised that the seed of the woman, the coming Messiah, should bruise the serpent's head. It was a prophecy of the destruction of Satan, the great enemy who had brought death upon mankind.

From that time forward God has had His people in the world. The first baby born was Cain who, the Scripture says, was "of that wicked one" and slew his brother, Abel. After Abel's death, another son was born to Adam and Eve, and he was named Seth. His descendents became the people of God. The descendents of Cain were the people of this world and its usurping king.

Much later, God chose the descendents of one man, Abraham, as His special people. One of Abraham's twin grandsons was named Jacob, which means supplanter. Many years later, as a memorial of Jacob's victory over his evil nature, God gave him a new name, Israel, which means prince of God. The descendents of his twelve sons formed the twelve tribes of Israel, a special nation whom God planned to use to send light and truth to all the world. He planted them in the very center or crossroads of the land area of the earth, in the country called Palestine. Why God selected them is His own secret, but they were chosen as a nation to do a special work for Him. They were to be the people

of God, on certain conditions which we read in Exodus 19:5, 6:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation."

In the course of time this chosen people failed as a body to live up to this high calling; and God made this complaint against them:

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."—Isaiah 1:2.

This rejection of literal Israel was foretold by the Prophet Jeremiah:

"Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."—Jeremiah 19:11.

The city was destroyed, and the people of Israel were carried into Babylonian captivity, where they learned some hard lessons. Nevertheless did they go into idolatry; yet after returning to the promised land and rebuilding the city and the temple, there was another declension. When Jesus Christ Himself appeared, was born as one of this nation, and lived among them, the Scripture says,

"He came unto his own, and his own received him not."—John 1:11.

As a whole this was true, but there were individuals who did receive Him, of whom it is written:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

In the Saviour's parable of the vineyard, He declared that other husbandmen would care for His vineyard. The fact that as a nation they had failed, did not mean that God had discarded His plan to have a people of His own on this earth. As the apostle says,

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

"Neither, because they are the seed of Abraham, are they all children."—Romans 9:6, 7.

Well then, who are God's children? Who are the people of God? We find our answer in Galatians 3:7, 9, 29.

"Know ye therefore that they which are of faith, the same are the children of Abraham

"So then they which be of faith are blessed with faithful Abraham. . . .

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This shows us that we all can belong to the people of God, "the household of faith," as we read it in Galatians 6:10.

You ask, Can even Gentiles become the spiritual children of Abraham? Yes, indeed. Here, in Ephesians 2:11-14, is our proof that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith:

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

"That we should be to the praise of his glory, who first trusted in Christ.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

God promised the whole world to Abraham and his seed. The time *will come* when the whole world will be the inheritance of God's people; but that time is not yet.

How did the Apostle Paul distinguish between the earthly or lineal nation of Israel, and the true people of God? His answer is in 1 Corinthians 10:18,

"Behold Israel after the flesh:"

and Galatians 6:16,

". . . and upon the Israel of God."

Here are the two Israels: one "after the flesh," and the other called "the Israel of God." Of this spiritual Israel we read,

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; . . .

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—1 Peter 2:9, 10.

So you see, in God's sight national origin means nothing. God's call is to mankind, to Gentile and Jew, to low and high, to every color, to every race under the sun. In the true Israel of God.

". . . there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."—Colossians 3:11.

So then, all true believers belong to the Israel of God—those who become true disciples of Christ, yield their hearts to Him, confess their sins, and receive the righteousness of God through faith in Jesus. Those who are reckoned righteous and just on the basis of Jesus' atoning sacrifice upon the cross,—these are the Israel of God. These are the people of God; and Paul tells us, in Romans 11:26,

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

That is our gloriously sufficient hope—to become the people of God by faith. The people of God are not limited to any one denomination, any one church organization; but everywhere in the world those who are following the light as far as they have it, who have believed on the Lord Jesus Christ as their personal Saviour and have in repentance returned to God, who have confessed Christ as their Saviour and Redeemer

and are obedient to all the commandments of God as far as they know them—these are the children of God.

Among the people of God there should be unity and love, as we read in Matthew 23:8,

". . . for one is your Master, even Christ; and all ye are brethren."

Then there will be unity of spirit:

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians 4:3.

There should be unity of faith:

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism."—Ephesians 4:4, 5.

There is to be unity of mind and judgment:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, . . . that ye be perfectly joined together in the same mind and in the same judgment."—1 Corinthians 1:10.

What is the real basic reason why all people of God should love one another? We find our answer in John 13:34:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Many times in the Scriptures the people of God are called saints; not that they are perfect, but they are the children of God through faith. Their righteousness is His righteousness. They love God and keep His commandments, as far as the light has come to them. They are redeemed, not through any legalism or lawkeeping of their own, but through the works of Christ on their behalf. By faith they receive the benefit of all His holiness, and the righteousness which is His becomes theirs by faith. Then it is their privilege to

". . . walk in the light, [even] as he is in the light [to obey every ray of truth that comes to them], . . . and the blood of Jesus Christ cleanses [them] from all sin."—1 John 1:7.

It is their privilege to meet together in church fellowship wherever it is possible to get together. Jesus founded a church, and He said of His church that

“. . . the gates of hell shall not prevail against it.”—Matthew 16:18.

The Apostle Paul said,

“For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Corinthians 3:11.

We are plainly told not to neglect meeting together, especially as we see the day of Christ approaching:

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”—Hebrews 10:25.

The relation of Christ to His church is that of a husband to his wife:

“For the husband is the head of the wife, even as Christ is the head of the church.”—Ephesians 5:23.

God’s people as a church are represented as the body of Christ:

“For we are members of his body, of his flesh, and of his bones.”—Ephesians 5:30.

“And he is the head of the body, the church.”—Colossians 1:18.

The church is really an assembly of the saints, as we read in Psalm 89:7:

“God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.”

The people of God love the Word of God. Their hope is based upon Holy Scripture. Without it, they would not be the people of God. They would not know anything about God or their duties toward Him, did they not have the revelation of the divine word. The people of God feed upon the Scriptures. It is their spiritual food. The true preachers preach the word, not their own ideas.

The people of God love the house of God, and the communion with saints which they enjoy there. They reverence God’s day, as well as God’s Book; they uphold God’s man in his preaching of the Word. They are faithful in the use of God’s money, to forward His cause over the earth.

The people of God enjoy certain privileges. First, the forgiveness of sins:

“. . . the people that dwell therein [in the family of God] shall be forgiven their iniquity.”—Isaiah 33:24.

Second, they have a heavenly citizenship:

“And hath raised us up together, and made us sit together in the heavenly places in Christ Jesus.”—Ephesians 2:6.

Third, they have constant spiritual refreshment:

“They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.”—Psalm 36:8.

They have God’s providential watch care:

“. . . and upon this rock [Christ Jesus] I will build my church; and the gates of hell shall not prevail against it.”—Matthew 16:18.

They have an inheritance in prospect:

“Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”—Ephesians 1:14.

They also have at least three great responsibilities. First, the guardianship of the truth:

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”—1 Timothy 3:15.

It is, then, the duty of the church to uphold and protect the truth and to proclaim it to the world.

Second, it is their responsibility to be a spectacle of God's grace, an example of what God can do with and for sinners. For it is written:

“. . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”—1 Peter 2:9.

“When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan.”—*Desire of Ages*, pp. 323, 324.

Third, and last; it is the responsibility of God's people to be His witnesses to a lost world:

“. . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”—Acts 1:8.

The Apostle Paul gives the reason for this responsibility—that Christ loved the church, and gave Himself for it. Therefore His people should so live

“That he might sanctify and cleanse it with the washing of water by the word,

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—Ephesians 5:26, 27.

That is a high standard, isn't it? It is the standard of God for His people on earth today. It is plan to gather them all together at last into His kingdom of glory. As it is written:

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.”—Ephesians 1:10.

The people of God may seem to make a poor showing sometimes on this earth. Many are weak in the faith, many give a bad example, many are very ignorant, and know little about the Word of God. Dozens of other faults may be attributed to some of them. But thousands, tens of thousand, and hundreds of thousands of others have been redeemed from deep and terrible sins, and have been changed, illuminated, born again into a new and wonderful life.

A traveler, once visiting a church in Germany which is famous for its stained glass windows, glanced inside. The interior was very plain. He was disappointed. But a guide told him to come inside and look eastward where the sun was shining. He did so, and a marvelous vision was revealed, of Jesus in the temple with the doctors. The scene was called, “The Glory of Christ.” It filled the visitor with joy. Then the guide told him to come back about noon. Another window in the south flamed in the sun, with Christ walking upon the sea. He was requested to come yet again at sunset, when the light fell upon Christ on the cross, in a scene that can never be forgotten.

So many people today see nothing to admire in the Christian church. Dissappointing, a fraud and delusion, they say. There are always people who see the church only from the outside—see only its broken bricks, its grime, its split shingles. Or if they do come inside, they look from a wrong angle, on a dark and foggy day. Some only see the pews, the floors, the walls, the hats and clothes of the members. But those who really come inside, and look toward the Sun of righteousness, will see the glory of Christ. This is the power of salvation. They will find the witness of His Spirit in their hearts. They will have the joy of the Lord all the days of their lives.

God's House

GOD HAS CHOSEN MEN to represent Him, to preach His blessed Word to this world. *God's people* are the people that have chosen the way of truth. They have been born again to a new life. They represent Him in this world. God has not only His men and His people, but He has *His house*. What is another name for the house of God? Here is our answer in 1 Timothy 3:15:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The house of God today, then, is the church of God. In ancient times it was called the holy sanctuary of the holy temple at Jerusalem. This temple was destroyed by the Romans in A.D. 70, and the nation of Israel was scattered over the earth. Shortly before the Lord Jesus Christ ascended to His Father in heaven, He declared:

"Upon this rock [the rock of faith in Him as the Son of God] I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18.

The house of God must be important, or Jesus never would have said anything like this about it.

In the early days the Christians, the spiritual house of God, held their meetings in private homes. It was a long time before they dared to build special houses for worship. Persecution was so strong for many years that the church practically had to go underground, as we say. It is common knowledge that many of the Christians were driven into the catacombs of Rome, where many of them died for their faith. Others were put to death in the sports arenas, as a show for the people. Thousands, yes, tens

of thousands, were slaughtered in every fiendish way known or dreamed of by wicked men; but the church was not destroyed. The burning bush was not consumed.

Later on, special houses were built for Christian worship, and to this day are so used most lands. These buildings have taken on the name of church, from the group of people who meet within who are actually the church or, spiritually, the house of God. Jesus Himself is spoken of as high priest over the house of God. The Apostle Peter tells us,

"... that judgment must begin at the house of God."—1 Peter 4:17.

It is a very serious thing to be a member of God's family, to have a place in the spiritual house of God. It is a wonderful privilege to attend religious services in a building dedicated to the worship and service of God. Often we forget that it is a house of God. In it people talk of anything and everything under the sun, except the words of God and the work of God. They may be apparently listening to a very important message from the Holy Scriptures, from the very Book of God, as they sit in the house of God and think of things somewhere else, perhaps even planning to do evil things. Also many people who attend church are spiritually cold and unable to receive a blessing there.

Some time ago in Denver, Colorado (a city which holds a very interesting place in my heart, since I lived there as a boy), a great fire took place. A large warehouse was burned. The strange thing about it was that the building contained thousands of tons of fire extinguishers; that is, water! All frozen, however. It was an ice storage house. There were thousands of gallons of water there, enough to put out a dozen fires; but none of it was of any value to the fire fighters, because of its frosty state. There were great possibilities for fire fighting, but it was useless at the time.

How much like the people of some churches. Think of the great work they *could* do in the

conflict against sin and evil, and in proclaiming the glorious gospel of the blessed God—potentially a mighty force, but their spiritual assets are frozen.

Now just a few questions about the church, which we shall answer from Scriptural statements. First, who were ordained in every church, in the days of the apostles? Answer:

“And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”—Acts 14:23.

What other name is given to elders? Our answer is in Titus 1:5, 6, 7:

“For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

“For a bishop must be blameless, as the steward of God.”

It is clear from this that, at least in Bible times, elders and bishops held the same office. These words are really used interchangeably.

Did these early churches sometimes meet in private homes, as we said a moment ago? Yes, here is proof of it:

“Greet Priscilla and Aquila. . .”

“Likewise greet the church that is in their house.”—Romans 16:3, 5.

What is the church said to be?

“And he [that is, Christ] is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.”—Colossians 1:18.

The church, then, is said to be the body of Christ, of which He is the head.

Were there trouble makers in the church in

Bible times? The sad answer is to be found in 3 John 9:

“I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.”

So apparently there was trouble back in those days, as well as now. Unfortunately, we still find some of the descendants of Diotrephes in the churches today.

What gifts has God set in the church?

“Now ye are the body of Christ, and members in particular.

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”—1 Corinthians 12:27, 28.

Is it sometimes hard labor to care for the churches of God? Our answer comes from the Apostle Paul:

“Beside those things that are without, that which cometh upon me daily, the care of all the churches.”—2 Corinthians 11:28.

What beautiful symbol of the churches do we find in the book of Revelation? Let us turn to the first chapter and 20th verse, and read it:

“. . . The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”

In this same vision the Apostle John beheld Jesus walking among these candlesticks, showing His care and His presence with His churches through the ages. The number seven is a symbol of perfection. Christ has never forsaken His people, and He never will forsake them to the end.

In what statement of Jesus do we find the last mention of the church in the Holy Scriptures? Here it is in Revelation 22:16:

“I Jesus have sent mine angel to testify unto these things in the churches. I am the root and the offspring of David, and the bright and morning star.”

At the very end of the Bible, His churches were still in His mind and care. The Word of God is the real source of the life of the house of God, the church. Wherever the Word of God is truly preached, and received by the people of God, there is the house of God.

Is it the will of God that men should honor His Son as they honor Him?

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life."—John 6:40.

Therefore, every true house of God will be a place where Christ is honored.

A young minister of great talent, who unfortunately had majored more in human philosophies than in the gospel of Christ, was pastor of a large church. There was little spiritual life in the church. The hungry sheep looked up, and were not fed. One day as the minister entered his pulpit, he was surprised to see a small sheet of paper on which were written the words from John 12:21, "Sir, we would see Jesus." The minister resented that note. It was difficult for him to preach his philosophical dissertation that day, for those words kept ringing in his ears.

Again and again through days that followed, he heard that plea, "Sir, we would see Jesus." He could not escape from it himself; and finally he began to look into his own soul, and realized that he was not preaching Christ in that Christian pulpit; he was not preaching the word of God in the house of God. A great change came into his life and his preaching, and soon over the entire congregation. He went back to the great Book of God, and found that from beginning to end it was a picture of Jesus.

After some time had passed he stepped up to his pulpit one morning, and again found a slip of paper on the desk—this time with these words from John 20:20: "Then were the disciples glad, when they saw the Lord." The minister's heart was glad, too. Now that he was preaching Christ crucified, the atoning sac-

rifice for all lost men, the joy of the Lord was in his own heart.

Yes, the house of God is the church of God. It is "the pillar and ground of the truth," as we read in 1 Timothy 3:15.

"[For Jesus is] the way, the truth, and the life."—John 14:6.

The house of God is a shelter for God's flock. The man of God is called a shepherd. It is his work to feed the flock. The church of God is also like a hospital, in which sick saints may be nursed back to health; and God's man must be a spiritual doctor.

God's house is a university, a school, where the Word of God is taught. The man of God must then be a teacher. The house of God is a spiritual fortress, which He holds in a revolted world. The man of God must wield the sword of the Spirit, which is the Word of God. The house of God is like an observatory, where it is possible to view other worlds. It is like a launching pad, from which we rise to heavenly things. God's house is a place to live, to feed upon the Word of God, to grow from spiritual babyhood to spiritual maturity, partaking of the strong meat of Bible doctrine. The house of God, the church of God, "the pillar and ground of the truth," was founded by Jesus. And not only founded by Him, but guided by Him, and appointed to preach the gospel to the world; for He said to His church:

"Go ye therefore [into all the world], and teach all nations, . . .

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."
—Matthew 28:19, 20.

The people who would hear and believe the gospel were to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

We are definitely told not to forsake

"the assembling of ourselves together, . . . and so much the more, as we see the day approaching."—Hebrews 10:25.

In other words, we are to attend the services of worship in God's house, and not to neglect it. Yes, I know all the excuses. The church is imperfect, someone says. True enough; but its imperfections are the imperfections of the people, not of God. Where God's Word is proclaimed, where His name is honored, where prayer is offered in the name of the congregation, where the songs of Zion are sung,—that is a good place for us all to be. Even the poorest preacher is bound to say something good sometime. Be patient, and watch and listen for it, and he will say it. Then you can say "Amen," which is perfectly proper for you to do, if you are a Christian believer.

I know that a great deal of money is being spent today in building new and beautiful churches through the lands. But the greatest strength of the church is not in its buildings, however appropriate and proper they are. Its greatest strength is in consecration to God and faith in His Word; then a fearless ministry, which stands foursquare for the gospel of Jesus Christ and the inspiration of God's Word.

The minister must never forget that the church is not only the house of God, but it is "the pillar and ground of the truth." It is God's Word and not man's word which is to be preached. The real strength of the church is in such a ministry, such a group of believers as those to whom the Apostle Paul preached in Berea of old, where he said that they "were more noble" than some others he knew because they received the Word of God, "and searched the scriptures daily, whether those things were so." Acts 17:11.

We need a Bible-searching, honest-living, praying church membership today. I know there are many faults in the church—the faults of people; I have seen them. I am sure that in my time I have helped to add to them.

I grew up in a minister's home, as did my father before me, and my three sons after me. Two of my sons are ordained ministers, and the third is studying theology in a university. I have attended services in many churches of various

denominations, and I know this: God has in every denomination earnest, faithful, sincere people scattered over the earth today. I believe that as we all study God's Word, and as we come close to the end of time, we shall be drawing closer and closer together in the great truths of the everlasting gospel and the faith of Jesus.

It is a wonderful privilege to grow up in the house of God, to hear consecrated ministers preaching His Word. It is a wonderful thing to be a little boy or girl and to sit with Father and Mother as the Word is being preached. You may not understand all of it, but you can understand the earnestness, the faith, the solemnity. You can kneel in prayer with the older ones. You can be convinced that God is there speaking to your heart. Later on you will learn more. You will remember many of the great phrases from the Book of God, from hearing the Scriptures read in family worship and preached earnestly in the church. This is a privilege that all children ought to have—but too many don't.

Think of the great hymns that children and older people hear in the house of God; that vast treasure in Christian worship and praise with which we all ought to be at least somewhat acquainted. How old was I when in wonder I first heard these words to music?

"Jesus, Thou joy of loving hearts!
Thou fount of life! Thou light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again."

Bernard of Clairvaux wrote those words about 800 years ago, but they never grow old. Those are the words of worship.

One cold misty day when I was in London, I walked out the City Road to see Wesley's church. I had a few minutes to go across the street to Bonhill Fields, the old cemetery where so many great nonconformists rest. Passing along the leaf-strewn path, I came to the memorial stone of Isaac Watts. Several leaves were on the tombstone, and I took one which I keep in my diary. Then I seemed to hear the voice of my mother as she played the little old organ and

led us in singing in the little church, those wonderful words of Isaac Watts' great song:

“When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

“See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?”

Yes, these are songs for the house of God, the songs of Zion. There are many great hymns and psalms to sing. But there is one in our hymnal that I love—not a great hymn, not even a great song; in fact it is no longer found in most church hymnals. It is a song which Dorothy Thompson said, in an article in *These Times*, that she sang and loved when she was a girl growing up in a minister's home. Our home, like hers, was exceedingly poor, as far as money went; but the older I get, the more I realize how really rich we were. The words of that childhood song explain it better than anything I can say:

“My Father is rich in houses and lands;
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full — He has riches untold.

I'm a child of the King, a child of the King!
With Jesus, my Saviour, I'm a child of the King!”

Now that is the secret of it. The house of God is a place for rich people—people who are rich in faith though they may be poor in this world's goods; people who know they are children of the King.

So, just now, to all who may have wandered away from the house of God, I say, Come back home. God is waiting for you. Christ loves you, and God's people want you to come back. We are almost home. Come back, before the storm clouds break, before the dark night comes down upon the world. Come home; come back to the house of God. Come back, wanderer! Come, come home; come back to the house of God.

God's Day

THIS IS THE FOURTH of six talks on things which belong to God: "God's men, preaching to God's people in God's house on God's day from God's book. We shall also speak of God's money. *This message is dedicated to God's day.*

When we speak of God's day, "The question comes up, what are you keeping, the Sabbath? If so, our Seventh-day friends are right. God never authorized any day but the seventh to be observed as a Sabbath day. He never changed the Sabbath from the seventh to the first day of the week. No day is recognized in the Bible, or has ever been recognized by God, as the Sabbath, except the seventh day. If a man intends to observe the Sabbath day, then he must observe the seventh day."

I did not write those words, but I believe them. God *has* a day, there is no doubt about it. Some people say every day is alike; but God says, No. He has a day which is *especially* His.

In Revelation 1:10, we read the inspired words of the Apostle John:

"I was in the Spirit on the Lord's day."

Then he goes on and tells us the vision which came to him on that holy day. The Lord *does* have a day. What day is it? What is it called? For answer, we turn to the words of Christ in Mark 2:27, 28:

"... The sabbath was made for man, and not man for the sabbath:

"Therefore the Son of man is Lord also of the sabbath."

Notice, He is "Lord also of the sabbath." Therefore the Lord's day of which the Apostle John spoke in Revelation is the Sabbath day. It was made for man, that is, mankind. When

was it made? In the very beginning of this world. In the first chapter of Genesis we read that in six days, God created the world and all things in it, and

“Behold, it was very good. And the evening and the morning were the sixth day.”

Now let us read the first three verses of the 2nd chapter of Genesis:

“Thus the heavens and the earth were finished, and all the host of them. [Notice, His work was finished on the sixth day.]

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

We know, first, that God certainly did not rest because He was weary or tired; for we read in Isaiah 40:28,

“. . . that the everlasting God, the Lord, the Creator. . . fainteth not, neither is weary.”

Therefore *He rested for our example.*

Second, He *blessed the day*—put His blessing upon the seventh day,—“because that in it he had rested.” And this blessing has never been removed.

Third, we read that He *“sanctified it,”* that is, He set it apart for a holy use. And this sanctification has never been removed from it. According to this statement from the Holy Scriptures, days are *not* all alike. God *has a day*. It is called the Sabbath. It is His rest day, His blessed, holy, or sanctified rest day; and it is the *seventh* day.

Notice, three times in this passage we find the word, “made,” — “God ended his work which he had made; and he *rested* on the seventh day from all his work which he had made, and . . . *blessed* . . . and *sanctified* it [the seventh day]: because that in it he had rested from all his work which God created and made.”

By these three acts God made the Sabbath His resting, His blessing, and His sanctification. It is to this that Jesus referred when He said, “. . . The sabbath was made for man,” for mankind, for all men. Of course, the only human beings on earth at that time were Adam and Eve, the representatives—the beginning—of the human race. The Sabbath must have been known to them, because it was sanctified or set apart for them, for a holy purpose. This was, of course, centuries before any nations or separations were made in the human race. The Sabbath was made for all mankind.

Later on, when knowledge of the true God had almost disappeared from the earth, man’s duty to remember and to keep holy the Sabbath day was included among the Ten Commandments spoken by the voice of God from Mount Sinai, as recorded in Exodus 20. And so the fourth commandment reads as follows (verses 8-11):

“Remember the sabbath day, to keep it holy.

“Six days shalt thou labour, and do all thy work:

“But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”

Notice, this command goes back to creation. This commandment includes a reason—that “in six days God made heaven and earth, and rested the seventh day: . . . blessed the sabbath day, and hallowed [or sanctified] it.” How could the Sabbath day ever be changed? It could not, unless the reasons for its making should be changed. Remember this, God’s Ten Commandment law — and that includes the fourth commandment which sets forth the Sabbath— is upheld all through the New Testament.

The Apostle James said:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."
—James 2:10.

And he was talking about the Ten Commandment law, for he continued:

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

"So speak ye, and so do, as they that shall be judged by the law of liberty."—James 2:11, 12.

The apostle was quoting directly from the Ten Commandments; in fact he quoted only two of them. He could just as well have said, "The law which said, 'Thou shalt not steal,' also said, 'Remember the sabbath day, to keep it holy.'" James called the Ten Commandments "the law of liberty;" and he said:

" . . . whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25.

The law of God is like a mirror. One looks into it to see if he is breaking it. He sees sin in his life, "for sin is the transgression of the law," as we read in 1 John 3:4.

God's law is the law of liberty when it is kept and obeyed. It is a law of condemnation when it is broken. When anyone who is justified in Christ and is keeping the commandments, looks into the perfect mirror of God's law, there is no reflection of sin. He sees Christ's righteous life there, and he is free. The only way to be free from sin is to believe in the Lord Jesus Christ's atoning sacrifice upon the cross, by which we are justified from all past sin or law-breaking. From the same Word of God we find that we are promised power to live righteously day by day, through the indwelling of the Holy Spirit. A mirror shows us our defilement, but it cannot cleanse us. By God's grace, we must be

washed from our uncleanness. Then when we come back and look into the mirror, the same law which before testified to our uncleanness, now testifies to our righteousness in Christ. The Apostle Paul asks the question, "Is the law sin?" Is it wrong? is it no good? And he answers his own question, "God forbid." Then why should professed Christians continue to fight against the law of God? Then the apostle explained:

" . . . Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—Romans 7:7.

That is one of the Ten Commandments. The tenth commandment says, "Thou shalt not covet." Paul continued,

" . . . the law is holy, and the commandment holy, and just, and good. . . ."

"For we know that the law is spiritual."—Romans 7:12, 14.

Notice, he said, "the law is holy," not was holy, merely. It is holy, it is good. If the Ten Commandments were holy and just and good and spiritual in Paul's day, so they are in our day, because he lived after the cross. We have just read from the Apostle James, who said this law is perfect. So God's law is holy, just, good, spiritual, and perfect. If it is all of these, it cannot be improved. Why, then, should it be set aside, annulled, done away or abolished? The Apostle Paul continued:

" . . . I consent unto the law that it is good. . . ."

" . . . I delight in the law of God after the inward man: . . ."

" . . . So then with the mind I myself serve the law of God."—Romans 7:16, 22, 25.

This holy, spiritual, and perfect law included the fourth commandment, which says that "the seventh day is the sabbath of the Lord thy God." To break God's law is sin, 1 John 3:4; and ". . . the wages of sin is death." Romans 6:23. It is not only the command, but the penalty. Let us all take heed.

Yes, my friends, without a doubt, *God has*

a day. Not only is God's man consecrated to Him as proclaimer of His gospel, and God's people called out to be His disciples and to follow in His will and work. Not only does God have a house—the church, “the pillar and ground of the truth;” but God also has a day. We read of it in the book of Isaiah, where He calls it “my holy day”:

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day.”—Isaiah 58:13.

When the Saviour was here on earth He kept His Father's commandments. He said He did. “I have kept my Father's commandments and abide in His love.” John 15:10. He recognized the Sabbath as the Sabbath. He declared that the Sabbath was made for, not against, man. It is for his welfare, in spiritual and physical refreshment. Certainly God's holy law is for all mankind, not against him; it is to be a blessing when it is observed.

What was against man? There *was* a law, as mentioned in Colossians 2:14, 16, 17, which was against him:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; . . .

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

“Which are a shadow of things to come; but the body is of Christ.”

Did Christ nail the law concerning murder, adultery, lying, and idolatry to the cross? Did He blot out the commandment against profanity, covetousness, and disrespect to parents? Impossible. He would have to change His very nature before He could annul a law representing His own character. What, then, was that which was against us? It certainly wasn't the Sabbath, because Jesus said it “was made for man.” What then could it be?

Right in the text itself we read that it was

those ceremonial “ordinances” which they performed week after week, month after month, and year after year, in the temple at Jerusalem: the offering of the animal sacrifices, the meat offerings, the drink offerings, the trespass offerings, the sin offerings, and eating a specified portion of these sacrifices; the feast of Pentecost, the Passover, the feast of tabernacles; the feast of unleavened bread—those long days in which one did not dare to eat food which had any yeast in it; those new moon days, the seven yearly sabbaths, the Day of Atonement, New Year's Day: all the rites and ceremonies which had no value in themselves, but which pointed the penitent sinner forward to the Lamb of God *which should come*.

There was no merit in these ceremonies themselves, only as they pointed forward to the reality. When Jesus died on the cross, all these ceremonial ordinances of the patriarchal and Mosaic systems ended. Type had met antitype. To the Christian after the cross, such things were certainly an unnecessary burden. They were against them. Remember, these “sabbath days”—plural—were the *yearly* sabbaths which were shadows of things to come. The holy seventh-day “sabbath of the Lord thy God”—God's day—was a memorial of His creative power in making the world. It was the birthday of the world. Man was to work six days, and rest the seventh. God's weekly Sabbath day has never been abolished. It is God's day. There is no record that Christ ever appointed a new day of worship; the apostles never commanded any other day. Christ was with the Father in the creation of the world, as we read in the first verses of John 1:

“In the beginning was the Word, and the Word was with God, and the Word was God. . . .

“All things were made by him: and without him was not anything made that was made.”

And the 14th verse declares:

“And the Word was made flesh, and dwelt among us, [and we beheld his glory, the glory as of the only begotten of the Father,] full of grace and truth.”

The only begotten of the Father is Jesus. The Bible plainly teaches His pre-existence. He was with God the Father in the beginning, in all the creation. In fact, He was the active agent in the creation of the world—"all things were made by him." And since according to His own statement, the Sabbath was made, and made for man; therefore He is the One who made it. The Sabbath is truly a *Christian* institution.

In Colossians 1:16, we read

"For by him [Christ] were all things created."

Practically all Bible students and church historians have agreed and declared that the seventh-day Sabbath, God's day, was observed by the early Christians. The observance of another day came in very slowly, as some began to assemble on that day, in the morning, in memory of the resurrection; then went about their usual work in the afternoon. For a century or so, increasing emphasis was placed upon the first day, Sunday; and gradually this tradition was established. There was no command for it, no example of the Lord Jesus Christ for it; yet finally tradition took precedence over the specific commandment of the Lord regarding the Sabbath. In the fourth century, at the Council of Laodicea, a spirit had arisen which was antagonistic to the nation from which our Lord sprang. The Council commanded that Christians should not Judaize and be idle on Saturday, the Sabbath, but should work on that day.

This shows that even at that time—in the fourth century—so many Christian people were still observing the true Sabbath, God's day, that the Church Council felt the need to speak against them. The observance of the true Sabbath was never fully destroyed; but now there is a great revival of it among Christians throughout the world.

The prophetic picture of the last Christians who will meet Christ in glory is this:

"... here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14:12.

One of the commandments of God is the Sabbath commandment. There is to be a worldwide movement calling the attention of people back to the neglected Sabbath of the Lord, the wonderful memorial of His creative power—power which can not only make a new world from nothing, but can make a saint out of a sinner. This is the power of regeneration, the power of the new birth, the power to keep us pure in a wicked world, and to prepare us for the return of Christ. Thousands who have actually believed that Sunday was the true Sabbath, are now beginning to neglect it. There is a great change from the earnestness of past days. Someone has put the changed attitude in these words: "Great-grandfather called it the holy Sabbath; Grandfather called it the Sabbath day; Father called it Sunday; and now we call it the weekend."

Possibly one reason for this is that no Scriptural authority sustains the holiness of any day except God's day—the birthday of the world, the memorial of creation, the Sabbath of the Lord.

According to the Bible, a day begins at sunset. God's holy Sabbath begins on what we call Friday night, as the sun sinks below the horizon; and ends on Saturday night, at sunset. One of the most blessed times in all the week in our home is when the family gathers at sunset Friday evening to welcome in the Sabbath. As the sun sinks from sight, we sing some of the wonderful hymns of the church.

"Day is dying in the west;
Heaven is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Through all the sky."

—Mary A. Lathbury

We read from the Word of God. We repeat some of its great passages, then we pray together. We sing Henry F. Lyte's

"Abide with me: fast falls the eventide;
The darkness deepens; Lord with me abide!"

Or we may sing Stennett's great Sabbath hymn,

“Another six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve the day that God has blessed.”

During the Sabbath day we attend the services in God's house, where God's man preaches from God's Book to God's people. Later during the day we study the Word of God, we visit the sick and the troubled and try to bring help to them. Sometimes we walk out and see the handiwork of God, the great world which He created in six days, forever memorialized in His Sabbath rest. At sundown we gather again to bid the Sabbath farewell, with songs of praise and prayers of thanksgiving, and a request for God's guidance and care during the coming week.

What a blessing it would be to the world, if all people everywhere would recognize the things of God, and make proper use of them.

Jesus said, “the Sabbath was made for man.” So, by His grace and in harmony with His example, let us enjoy it.

God's Book

GOD'S MAN IS TO SPEAK to God's people in God's house on God's day from God's book. That is our subject this time, "God's Book." The complete Holy Scriptures have been in the hands of God's people for nearly 1900 years. Christianity is a religion of the book, God's book, God's holy book, often called the Holy Bible. And now the mountains, caves, and sands of the desert are yielding treasures to confirm the Holy Bible.

In the spring of 1947 two Arab goat herders, mere boys, were tending their flocks in the mountains and ravines of Palestine, near the Dead Sea. One of them, a boy of 15, was chasing a stray goat, named Baki, one of the most stubborn of his flock, and lost track of him. Later on the boy saw a movement on a high ledge. "There he is, up to his old tricks, wandering away. I'll thrash him this time." The boy, Mohammed, reached the ledge below the young goat. He threw a rock to send the animal back to the flock. It hit the ledge, bounced out of sight, and made a tinkling sound. The boy was curious. He wondered what had made this sound. He pulled himself up to the ledge and stood before the low entrance to a cave. His friend, Abdullah, joined him. They stepped into the cave slowly, as their eyes became used to the darkness within. "Let's see what's here. The stone I threw must have hit something in here."

Mohammed felt around on the floor in the dust, and sure enough he found some pottery. A jar had broken. There were other jars. "What do you suppose is in them?" Two jars had been broken, and there was something long and black in each of them. It must be some ancient treasure! And it *was* — scrolls, manuscripts of the Bible, since translated and described in hundreds of books. They were the

now-famous Dead Sea Scrolls, in which much of the Holy Scriptures have been found preserved in these dry caves since the first century, proving that the Bible which we have had nearly two millenniums, is substantially the same as that known and revered when these sacred manuscripts were so carefully hidden away from the Roman armies so long ago.

Yes, God's book has been preserved down through the ages. Every effort has been made to destroy it, but it has been miraculously preserved for the blessing of the world. The Holy Bible is now translated in whole or in part in over a thousand languages. In the British Museum in London is an incomplete copy of Wycliff's translation of the Bible into English, made in 1380. Of course it was written by hand, but he translated it from another language, the Latin; which in turn had been translated centuries before from the Greek and Hebrew.

Not long ago it was our privilege to visit the headquarters of the British and Foreign Bible Society, in London. There is an interesting room in which are copies of the book of God as translated into all the languages in which it speaks today—about 1200, I believe. Over 90 per cent of the people of the world today have access to the Word of God in their own tongue.

Yes, the book of God is older than printing, older than the Church Councils. These latter merely recognized the books which were already in existence. In the Council of Nicaea, 325 A. D., there was a great controversy over certain doctrines. Both sides appealed to the writings of the apostles, as found in the New Testament. The Council itself bowed to their authority. We go back of that—to 303—and we find the Roman Emperor, Diocletian, issued his infamous decree to burn all Christian writings and destroy all Christian churches. If the Bible had not been in existence then, why was the Emperor concerned about some book which had no existence until 22 years later?

We go further back still, and find an Epicurean philosopher named Celsus who wrote a book

against Christianity. No copy of his work remains today; but Origen, a celebrated Christian philosopher, replied to Celsus' book. In his reply he quoted long extracts from it. In these quotations from Celsus there are more than 80 quotations from the New Testament itself, so we see the Bible goes back beyond Celsus, who lived in the second century. Even before him, in the very first part of that century, there was a celebrated heretic by the name of Marcion, who had been excommunicated from the church because of his false teachings. He claimed that the gospel of Matthew, the Epistle to the Hebrews, and the Epistles of James and Peter, were for the people of Israel only. He never taught that the New Testament did not exist. This man brings us back almost to the days of the Apostle John himself. Of course it is easy to trace back the books of the Old Testament, far beyond the time of Christ.

While the Bible was written by about 40 different persons, over a period of some 1500 years, still there is unity through it all, from Genesis to Revelation; and that unity is based on the cross of Christ. Throughout the Old Testament, the cross appears in the promises and prophecies, in the sacrifices and types that symbolized it. Prophets foretold it, psalmists and priests sang about it, rites and ceremonies revealed it. The gospels lead up to it, the Acts proclaim it, the Epistles explain it, and the book of Revelation glorifies it in the universal song, "Worthy is the Lamb which was slain!"

God's Book describes the creation of this world, the fall of Adam and Eve, the entrance of sin and death, the great controversy between Christ and Satan, God's choice of Abraham to be the father of the faithful. Later on his descendants became the chosen nation through whom God would teach the truth to the world. The Bible tells about their failure, their captivity, their overthrow, and their scattering into all the world.

The Old Testament was written by prophets and the New Testament by apostles. There were over 400 years of silence between the Old

and New Testaments, in which there was no prophet or apostle to write. This precludes any collusion between the prophets of the Old Testament and the apostles of the New Testament.

The Bible describes how the Lord Jesus Christ, the Son of God, came from heaven as a babe, "lived to bless others, and died upon the cross at Jerusalem, a sacrifice and an atonement for sin. It declares that He rose from the tomb and ascended to heaven, and that He promised to return in glory to take His people home. The Bible reveals the Ten Commandments, God's law of holiness and righteousness, and declares that man is utterly unable in his own strength to keep these commandments. It is only by the grace of God, revealed in Jesus and received through faith, that a human being can become a child of God and live a righteous life here on earth. The Bible promises a thousand years in God's heaven, and eternal life in paradise restored on the earth-made-new, to those who are overcomers. It just as definitely promises eternal destruction to those who reject the light of truth of the holy gospel.

Attempts have been made to destroy the Bible, not only by the Emperor Diocletian, but by thousands of other people. Every imaginable effort has been made to wipe it out of the earth. This has been impossible. The Bible is still here, more widely available than ever.

One day a ship's librarian, on receiving a package of food from home, tried to hide his treasure where other sailors wouldn't find it. Opening a seldom-used cabinet in the library, he found 50 dusty copies of the Bible on whose flyleaves were written, "Gift to the training ship, St. Mary, from the Bible Society." Apparently the books had never been opened since they had been put on the ship. One by one he tossed them out through a porthole, and planned to store his gift package where they had been kept. Just as he closed the cabinet door, smiling to himself over his bright idea, a voice boomed down the hatchway, "What's going on down there?" "Nothing, Captain, why?" he called out

innocently. "Come up on deck and see why." The sailor hurried up the hatchway and peered over the ship's side. To his surprise he saw a veritable fleet of Bibles floating out ten yards apart in a slowly widening arc. All the guilty librarian could say to the angry Captain was, "Sorry, Captain, I thought they would sink."

The atheist, the infidel, the skeptic, the agnostic, and the destructive critic, have deluded themselves into that same thought—that God's word would sink, the Bible would be forgotten. The skeptic Voltaire, declared, "In fifty years the Bible would be unknown except in museums." The very house in which he made that statement was later used as a center for the production and sale of Bibles. The Bible is still printed by the millions, while books written by the infidels who tried to destroy it have largely been forgotten.

It was John Clifford who wrote,

Last eve I paused before a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the Anvil of God's Word,
For ages skeptic's blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

The Bible has changed the history of the world. This Book probably has had a greater influence on the world than any other book, man, or thing that ever existed. It is a book to live by and to die by. That is what Jesus meant when He said,

" . . . Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4.

It was the mighty Prophet Isaiah who declared,

"The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isaiah 40:8.

Where did the Bible come from? Where did it get its power? Here is our answer in 2 Timothy 3:16, 17:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works."

The word "inspiration" means "God breathed"—the very word of God. We read in 2 Peter 1:21 that

". . . holy men of God spake as they were moved by the Holy Ghost,"

Such expressions as, "thus saith the Lord," or "God said," or, "the Spirit of the Lord spake by me," are found more than 2500 times in the Bible. David said,

"The Spirit of the Lord spake by me, and his word was in my tongue."—2 Samuel 23:2.

No wonder the Bible is indestructible. Though men may burn them by the thousands, more are produced. The power of the Bible changes people everywhere. I have been around the world, I have been in almost every land of the world, and many islands of the sea, and have there beheld the power of God's Word to change people and even civilizations. The influence of God's Book is always uplifting. It uplifts the good and downgrades evil. No wonder the Bible has power. Listen to this:

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . .

"For he spake, and it was done; he commanded, and it stood fast."—Psalm 33:6, 9.

Since the very heavens were created by the word of God, no wonder we feel the power of His word as we read the Bible. The Apostle Paul adds:

"Through faith we understand that the worlds were framed by the word of God."—Hebrews 11:3.

So today we must have faith in God's book. We are not to test the Bible by philosophy or human theories. On the contrary, we are to test man's theories and teachings by the Bible. Here is what the prophet Isaiah said:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

Would you not like to test the power of God's word in your own life? Why not do so? The invitation is to everyone, and here it is in Psalm 34:8;

"O taste and see that the Lord is good: blessed is the man that trusteth in him."

Power is there to change our lives for the better; power in God's promises to overcome every evil habit, to help us think right and do right. Here is the way to understand His word, as we read the secret in John 5:39:

"Search the scriptures; for . . . they are they which testify of me."

They represent Jesus as the only hope of the lost world and of lost hearts. All the Old Testament writers pointed forward to Jesus, as we read in Luke 24:44:

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

To reject Jesus is to reject the Scriptures of both the Old and the New Testaments. The Bible is a book of word pictures that reveal Jesus, the God-man. The real subject of God's book from Genesis to Revelation is Jesus, the Son of God, the Saviour of the world, who came to give His life a ransom for many. We find a power in God's book as by faith we receive Christ into our lives; for it is written in the Scriptures:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

The testimony of this book is toward Christ. Someone has said, "This book will keep you from sin, or sin will keep you from this book;" for it is written:

"Thy word have I hid in mine heart, that I might not sin against thee."—Psalm 119:11.

Memorize the most important passages of the Holy Scriptures. Make them a part of your own life. Feed upon the word. It is a mighty weapon to use against all temptations of the devil.

". . . be strong in the Lord, and in the power of his might. . . .

"And take . . . the sword of the spirit, which is the word of God."—Ephesians 6:10, 17.

By this mighty sword we may

". . . be able to stand against the wiles of the devil."—Ephesians 6:11.

"For the word of God is quick [that is, living], and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrews 4:12.

The Holy Scriptures are better than any psychologist. The Holy Spirit, speaking through the Scriptures, can straighten out the troubles of the doubting mind. How can you learn to use the Scriptures? To handle this mighty "sword of the Spirit," first read it, diligently search it, study it daily as did the Bereans who,

". . . received the word with all readiness of mind, and searched the scriptures daily."—Acts 17:11.

Above all things, follow the instruction found therein, for it is written,

"If any man will do his will, he shall know of the doctrine, whether it be of God."—John 7:17.

"Turn you at my reproof [we read]: behold, I will pour out my spirit unto you, I will make known my words unto you."—Proverbs 1:23.

And then if you find difficult passages, compare scripture with scripture. Let the easier texts explain the harder ones. The Bible is its own best interpreter. Give real study to it, for it is written:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

Study carefully to see where a scripture applies, and to what it applies. Study by subjects, study by books, study by chapters, study by verses. Don't add your own ideas to God's Word; accept what He says:

". . . If any man shall add unto these things, God shall add unto him the plagues that are written in this book [referring particularly to the book of Revelation, but the principle holds good everywhere]."—Revelation 22:18.

Remember, it is a spiritual book, and the Holy Spirit is the best teacher.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—1 Corinthians 2:13.

Above all, pray for understanding:

"Open thou mine eyes, that I may behold wondrous things of thy law."—Psalm 119:18.

While the volume of the Holy Scriptures is finished, the Holy Spirit still watches over them.

A young man who was an earnest Christian, was a navy wireless operator during the war. Early one morning, after a night on duty, he snatched a few minutes for his quiet hour when no message was going over, and he was reading the 23rd Psalm. Suddenly the thought came to him to send the Psalm out over the water and see if any ship would take it up. He did. And as he sent the last words, 16 ships answered the wireless, "Amen."

Read God's book, believe God's book, obey God's book; then at last, through God's grace and with all God's people in the heavenly places, you will hear his "Amen" to your life.

God's Money

WE HAVE SPOKEN OF GOD'S MAN, preaching to God's people, in God's house, on God's day, from God's book. And now we speak of God's money. It is strange that many people do not like to hear about God and money in the same sentence. They seem to think that God is spiritual, and money is material. Why is this? Could it be that money represents the blood, sweat, and tears of a man's life? In other words, that it is crystallized life, it is himself; and unless he has given himself completely, one hundred per cent to God, he naturally rebels against any thought that anything should be said about money in reference to God? This reluctance to consider God in reference to money—could it be a signal or sign that he has not fully surrendered himself to the Lord?—that money is a part of himself, and that what he works for, dreams about, thinks about, earns, he must have?

One of God's names is Love. Is it not a fact that when we talk about money, we are talking about love? Did not the apostle say that, "the love of money is the root of all evil"? 1 Timothy 6:10. He certainly did; and we know it is the truth. All sorts of crimes are committed over it and for it—suicides, murders, deceptions, robberies, burglaries, briberies, all sorts of lawsuits; and many millions of disputes that never get to law. Is it not written in the Great Book,

"For God so loved the world, that he gave his only begotten Son?"—John 3:16.

Unselfish, sacrificial giving—that is the signal and sign of love. Is it not also written that

"God is a Spirit: and they that worship him must worship him in spirit and in truth?"—John 4:24.

Is it not clear that the true Christian is in partnership with God? God is our Father, heaven is our home, and we are brothers and sisters one of another. Furthermore, with Jesus Christ our Elder Brother, we are all members of the family of God. Do we not belong to Him? And when we say we belong, does that not include everything we are and have? Do we not, then, have responsibility, not only to our spiritual brothers and sisters, but to a lost world, to men who have been made in the image of God, yet wandering in darkness?

General Booth, founder of the Salvation Army, was asked during his last days, if he had any message for his Christian soldiers. His one-word answer was, "Others." Selfishness is sin. That is another name for the devil. He said,

". . . I will exalt my throne above the stars of God. I . . .

"I . . . I will be like the most High."—Isaiah 14:13, 14.

When we speak of God's money, doesn't all money belong to Him—everything? He says, "all the earth is mine," for I made it. Exodus 19:5. The human race is His, He created it. The gold and silver are His, and the cattle on a thousand hills. Yes, it all belongs to Him—both by creation and by redemption, for Jesus came and lived and died

". . . to seek and to save that which was lost."—Luke 19:10.

But God permits us to *use* all these things. We are His stewards. The Scriptures tell us that a steward is to be found faithful. A steward is to see that everything under his stewardship is used in the right way, goes to the right place, is properly accounted for. And isn't it a fact that, according to God's stewardship plan, He has given us nine-tenths of all our increase to use as we see fit; but one-tenth, He has reserved exclusively for Himself? How about this text?

"And all the tithe of the land [that is, the tenth], whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."—Leviticus 27:30.

In other words, it is God's money. Someone says, "Well, this applied to the Jews, when they were a nation in the Holy Land." The answer is, that long before the book of Leviticus was written, God had ordained a plan for financing His work on earth. We turn back to the first book of the Bible, Genesis, and read from the 14th chapter, the 18th and 20th verses, that Abraham paid a tithe to the "most high God," through Melchizedek. A tithe is a tenth. This was at least 430 years before the Israelites entered the land of Canaan. Some time later, Jacob, the grandson of Abraham, made a covenant with God when he was fleeing from his angry brother, Esau. He said,

"... of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28:22.

I repeat, a tenth is a tithe. It is God's money. Many centuries after this—in fact long after Israel had gone into the Promised Land, had been taken into captivity in strange lands, and had returned from the captivity,—a very straight message came to them from Malachi, the prophet of God. Here it is:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Malachi 3:8, 9.

Here were people—a whole nation—actually called robbers, because they had held back God's money. They were under a curse because they had robbed God, in tithes and offerings. A tithe is a tenth, and offerings must come additionally from *their* nine-tenths. But they had become selfish and grasping, and had kept back not only their offerings, but *God's* tithe.

Did you ever think of yourself as a robber? Well, think carefully. A person could be, almost without knowing it. When we once know it, then we are responsible.

That isn't all God said to His people through the Prophet Malachi. Read on in the next

verses. He counseled them to be faithful in their tithes and offerings:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, 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."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

"And all nations shall call you blessed."
—Malachi 3:10-12.

These are tremendous promises to partnership tithing. The simple language is this: If a man is on salary, one-tenth of it belongs to God. If he is in business, running a farm, say, with one thousand dollars' profit, one-tenth of that profit is one hundred dollars,—and that is the Lord's tithe.

The tithe is to be set aside for God's work. It is holy to God. It is God's money. It should not be kept, but should as soon as possible be delivered over to the storehouse, the treasury of God.

William Colgate, who founded Colgate Soap Company, tithed his first soap dollar; he prospered. Then he doubled the tithe; and he prospered more. He tripled the tithe; God kept His word to Mr. Colgate, and certainly poured him out such a blessing that there was hardly room enough to receive it.

We read of the Keyes Real Estate Company in Florida. They were made bankrupt by the depression in the early nineteen thirties. They began to tithe in the hardest days of the depression years. In one year their income increased by sixty per cent, and the next year it climbed one hundred per cent. In the sixth year of their tithing experience this stockholding company wrote a bylaw into its constitution. Today it is known as the multi-million dollar real estate company with God on the payroll.

The Kerr Company, makers of canning jars, is a tithing company. Out of every dollar of its profits, comes that sacred dime for God; and God has kept His promise to them.

Ask such a Christian business man as R. G. LeTourneau, whether it pays to take God into partnership. What about the Kraft Company? Their prosperity has grown since they began to tithe. We cannot take time to speak further of the Heinz Company, of Quaker Oats, Hyde of Mentholatum Company, Baldwin of the locomotive works, J. C. Penney and his clothing chain, or Huyler and Hershey, the candy-bar manufacturers. These people have tried tithing and they have found God's promise true. God upholds His word. Do not be afraid to obey God. Why not trust Him? Give Him a chance.

He says,

"Prove me now herewith." — Malachi 3:10.

Back in Christ's time there were people who were careful about tithing even the herbs, such as mint, anise, and cummin, in their gardens; but Jesus said they

"... omitted the weightier matters of the law, judgment, mercy, and faith:

[Notice His next words,] "these ought ye to have done, and not to leave the other undone." — Matthew 23:23.

God's principles do not change:

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." — Malachi 3:6.

God has given us all things to enjoy. The Lord Jesus Christ gave His Life for us. Is it too much that we should go into partnership with God?

When John S. Huyler, mentioned a moment ago, first started business as a candy manufacturer, he pledged himself to God and, like Jacob, declared

"... of all that thou shalt give me I will surely give the tenth unto thee." — Genesis 28:22.

He kept this vow, and opened a separate bank account for M. P., "My Partner." He faith-

fully deposited one-tenth of his income in that account, and drew on it for the support of the Lord's work. Years later someone asked him how he could possibly give so much money to God's work. He replied, "I don't give anything; it is the Lord's money."

That is exactly right. We do not give a dime of the tithe to God. It is already His. Anything we *give* must be from *our* nine-tenths. I am sure this message will be heard in more countries than in America; so I shall just speak of how things are here in this country where I, myself, am a citizen.

How do we use our money in America? Listen to this: To all churches and all charities, one thousand, six hundred million dollars; for cosmetics and personal care, two thousand, two hundred million; for cigarettes and tobacco, two thousand seven hundred million; for movies and recreation, seven thousand, one hundred million; for jewelry, furs, gambling, and other luxuries, ten thousand million dollars; for savings, over and above taxes, forty thousand million dollars; for war — past, present, or to come, — eighty-six thousand seven hundred million dollars.

If the Christians of our modern nations would put God's money in His hands for His service, do you not believe that big blessings would come to the nations, and that the spirit of war would recede?

Was it not John Wesley who gave that good advice, "Make all the money you can, save all you can, give all you can"? Think of some people who do not return God's money to Him at all, and make very few offerings of their own. Some cynic once said, "It is a magnificent faith that one can deposit a quarter or a shilling in the offering plate once a week, and expect a crown of glory in the life to come."

Remember this, friends, never try to save out of God's cause. Such money will never bring blessings. When we give to God, it is no loss. It is putting our substance in the best bank

there is. According to Charles H. Spurgeon, giving is true having, as the old gravestone quoted the dead man:

“What I spent, I had.
What I saved, I lost.
What I gave, I have.”

The tithe is God's money, and should be faithfully returned to Him. From our ninetenths we should make special free-will offerings to our Lord, because of our desire to see His work flourish and the gospel go quickly to the world.

Andrew Fuller was a great servant of God in old Scotland. When he went to his native town to collect for the cause of missions, one of his old acquaintances said, “Well, Andrew, I give you five pounds, seeing it is you.” Then Andrew Fuller, who was a real preacher of the Word, said, “No, I can't take anything for this cause, seeing it is I,” and handed back the money. His friend acknowledged the reproof, and quickly said, “Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ.”

Over in the New Hebrides Islands, missionaries who had begun work there, discovered that among the heathen customs of that dark land one was called Epi, their sacrifice of pigs. The pagan priests cut off the pig's tail and presented it to the spirits as their share of the feast; the rest of the animal the priests kept for themselves. One of the missionaries, who had seen this custom carried out, said he thought that the good God today did not want pigtail Christians. And I am afraid that in one sense of the word there are a lot of them — Christians who keep the best for themselves; and if there is anything left, they give it to God, especially if it is not worth much.

Do we not owe everything to God? Do not “life, and breath, and all things,” come from Him? as we read in the words of the Apostle Paul in Acts 17:25.

Is not,

“The earth . . . the Lord's, and the fulness

thereof; the world, and they that dwell therein?” — Psalm 24:1.

One text that my brother and I learned while we were little boys, at our father's insistence, was this:

“But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.” — Deuteronomy 8:18.

Every heartbeat comes from Him. We could not earn anything were it not for the life that He gives us, moment by moment. Then, above all, we owe everything to God's love as revealed in Christ:

“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” — 1 Corinthians 6:20.

Some people do not wish ministers to mention money at any time. They feel it is not spiritual. Yet it must be important, or there would not be so much said in the Bible about money and worldly possessions. Our attitude to them is very important. They can become idols; they can blind us to the truths we need to know. On the other hand, they can be blessings, when consecrated to God and used as Christians ought to use them.

Jesus said,

“Give, and it shall be given unto you.” — Luke 6:38.

The Apostle Paul declared,

“. . . He which soweth sparingly shall reap also sparingly.” — 2 Corinthians 9:6.

It was in the year 1874 that poetess Frances Ridley Havergal wrote her famous hymn,

“Take my life, and let it be
Consecrated, Lord, to Thee.”

But it was not published until 1878. As she read the fourth stanza which she herself had written —

“Take my silver and my gold,
Not a mite would I withhold;”

she was suddenly convicted of her own failure to do just that. She had an amazing collection of exquisite jewelry, most of which had come by inheritance. Immediately she packed most of the jewels and sent them to her church missionary society. Just to be sure, she included a check to cover the value of the few she had chosen to keep. "I don't think I need to tell you that I have never packed a box with such pleasure," she exclaimed. Then truly her heart could sing the last stanza,

"Take my love; my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee."

So let us support the work of God in the world with God's money. Let us see that God's man is able to preach to God's people, in God's house, on God's day, from God's book, because God's money has been brought into the treasury. And from our own nine-tenths, of our own freewill and the love that is shed abroad in our hearts, let us give, and give liberally, to the help of the needy and for the proclamation of the gospel. In this way and in all others, let us be workers together with God, partners in His great work on earth. Then, by His grace through Jesus Christ, some day we may hear our Lord say,

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things: enter thou into the joy of thy lord." — Matthew 25:21.