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A Symposium

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Pamphlets

The Support of God's Kingdom in the Earth

A Symposium

W. T. KNOX.

Introductory Statements THE Scriptures set forth very clearly the Lord's method for the support of the gospel ministry. As from the beginning the Lord ordained the tithe for this purpose, we are warranted in concluding that there would always be sufficient means in the treasury to meet all the needs of the gospel ministry if the people of God faithfully followed His requirements and instruction concerning this matter.

The word of God reveals that this was always the case in Bible times, and that such faithfulness was invariably attended not only by prosperity to the general cause but also by great spirituality and prosperity to the individual.

We need not therefore be surprised if we find that Satan's studied effort will always be to lead to unfaithfulness in tithe-paying, as thereby he will hinder and retard the general work of the gospel and bring loss to the individual thus affected.

We have reasons that cause us to believe that there has been a great improvement in the California Conference in the payment of tithe. There was a time, not long since, when many who had in the past been counted faithful in this duty, openly declared that they had ceased doing so. Others stated that they

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(This list continued on third page of cover)

were sending their tithe out of the conference, or using it for other purposes than that to which it has been dedicated by God, such as the purchase of our literature, etc.

While this condition has been improved, it is still a fact that there are those who are yet following this course, notwithstanding that in so doing entire disregard is shown to principles involved in the tithing system and to the plain instruction of God as to the use, the handling, and the distribution of the tithe.

If this course is followed by our denomination to any considerable extent, it can only mean disorganization and the adoption of plans for support of the ministry prevailing in other religious bodies.

Origin and System of Tithe - Paying.

J. O. CORLISS.

God's Revelation
of Himself

NATURE is an infinitely expanded book from which the diligent student may learn wondrous lessons. Everywhere he seeks, there appear startling phenomena. He evolves theories from the earth; reads sermons in stones; and discovers science in vegetation. In the animal kingdom, he sees decided adaptation,—each species being so marked as to indicate the sphere in which it should move. Studying the heavens, he sees the utmost precision and regularity of movement in the bodies of that region, indicating the observance of intelligent direction. At every turn are seen skilfully matured plans, regulating and adapting each unit to every other related atom.

But one legitimate conclusion can be drawn from these facts,—that back of the origin and existence of this united creation, there exists One who upholds all things by the word of His power. And yet, nothing in all this exhibit reveals anything of the Creator's personality, or definite will concerning His design in such an infinite manifestation.

It was therefore necessary for a distinct revelation in this behalf, that the object of the creation might be understood and maintained by those most directly concerned. This was given by inspiration through men, and for men, that all might have a sure guide in carrying out the minutest direction of Him whose glory fills the heavens.

By this word we learn the original design of man's creation. "God created man in His own image." Gen. 1:27. Thus man was given every faculty necessary by which to live in the continuous light and enjoyment of a heavenly atmosphere, even after the same manner as the Author of his creation. But the fatal step of our first parents brought sin upon them, and entailed death upon all their natural seed. Rom. 8:12.

Plan of
Salvation

For any to regain what was then lost, a plan of salvation was put in active operation, by which whosoever would might receive the pardoning grace of Heaven. Through infinite love of God, His only-begotten Son was sent to earth in human form, to overcome man's enmity to God, in man's stead, that by faith in the saving power of Christ and submission to His control, any and all

might escape the condemnation of sin unto death. John 3:16; Matt. 19:17.

But how was man to know of these terms unless a message of peace was sent to him? He could not possibly know. So, in His infinite love for the lost, God spoke from heaven to men, through His Son, asking them to repent. Mark 1:15; Heb. 12:25. Before returning from earth to heaven, the Lord Jesus ordained, or set apart with His Spirit, men to the work of proclaiming liberty to the captives of sin, and the opening of the prison to those bound with the chains of Satan. Mark 3:14, 15; Isa. 61:1-3.

Call to the Ministry This ordination was not to a desultory work,—to do a little now and then,—but it laid upon men as a perpetual obligation, a strenuous life of seeking to save the lost. As laborers together with God, they were not to entangle themselves “with the affairs of this life” (2 Tim. 2:4), but constantly were to “hold forth the word of life,” bearing about in their bodies the object of Christ’s death, so that the life of Jesus might be manifest in their acts. Phil. 2:16; 2 Cor. 4:10.

Support of the Ministry This method carried out, every one thus ordained to preach the gospel should cut himself loose from worldly enterprises, and, in his love for souls, become in this world’s work as Christ is in His work. 1 John 4:17. This means utter self-abnegation, so far as earthly undertakings are concerned. But the Lord has not designed that the laborers in His vineyard should be un-

cared for. The ordination of men to gospel work after the manner just set forth from the Scriptures, is an ordination also to “live of [or by] the gospel.” 1 Cor. 9:14. This brings us to consider the

Source of Ministers’ Support By considering the subject-matter of the entire ninth chapter of First Corinthians, it will be seen that the foregoing quotation from it is a conclusive summing up, by the apostle, of some Old Testament requirements, and an application made of them to the present time. After asserting his freedom to do certain things, or not to do them, as he chose, the apostle asks in verse seven for the evidence, or reasonableness of any one having ever engaged in war at his own expense. Coming down to common things, he asks: “Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?”

To show that his reasoning is correct, he cites the scripture as follows: “For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Then he asks significantly, “Doth God take care for oxen? Or saith He it altogether for our sakes?” His answer is direct. “For our sakes, no doubt, this is written, that he that ploweth should plow in hope,” etc.

Duty to Provide Ministers’ Support The principle set forth here by the illustration of the working ox is that every one should have all that he needs from the very work in which he is engaged. The apostle, believing this, made a striking

application of it to his own work. He said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" His final appeal is to the ancient customs of God's people, with which the church was doubtless familiar: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Then comes the strong language before quoted: "Even so," that is, after this manner, "hath the Lord ordained that they which preach the gospel should live of the gospel."

What God has "ordained" should be especially regarded by His people. When He says that as His ministers of old lived from those things brought to the altar by the worshipers, "even so" His ministers are now to live, the question of their support is forever settled. Ministers must subsist on the offerings of God's people. And as the offerings of His ancient people were regular, and were but the return to God of His own, "even so" His people should now regularly bring to God that which He requires, as His own.

It is in order, then, for us to inquire **Systematic Giving** about the method of support for ministers of the gospel, which has been ordained of God. Referring to this, the writer of the book of Hebrews says that the Levitical priests had "a commandment to take tithes of the people according to the law, that is, of their brethren." Heb. 7:5. "According to the law," means that some law regulated

the offerings of tithes, by which the priesthood was maintained. This law is referred to in several places, among the admonitions delivered to Israel. Here is one: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve." Num. 18:21. Notice the force of this text: "All the tenth in Israel," was bestowed on the Levites, and became absolutely theirs as an inheritance for the support of their families. Num. 18:24.

To withhold any part of this tenth, or **Robbing God** tithe, from the priesthood was to rob God.

Mal. 3:8. The reason why this was robbery of the Most High, is because God had separated the Levites from the other tribes, to do special work as His ambassadors, and so keep before the people the attributes of their Creator and Saviour. This is made very plain in the following: "Behold, I have taken the Levites from among the children of Israel; . . . therefore the Levites shall be Mine, because all the first-born are Mine." Num. 3:12, 13. In chapter 8:16, the Lord said in still more emphatic words, that the Levites "are wholly given unto Me." Chosen as were the Levites, to be the promoters of God's service among their brethren, the withholding of the means by which they were to be supported was really to rob God of the service to which He is entitled.

This is plain enough to be seen, when we think that to deprive the priesthood of its lawful source of support but drives its members into other callings to remedy the default, leaving the cause of God to

suffer. Nehemiah records that this very thing did happen in his day. He says that he perceived that the portions belonging to the Levites had not been given to them, and in consequence, every one had left the work to which he had been consecrated, to seek relief in their home fields. Seeing this state of affairs, the zealous scribe contended with the rulers thus: "Why is the house of God forsaken [or robbed]?" Neh. 13:10, 11.

Failing to supply the house of God with means of support caused it to be deserted by the priests. This was robbery of Jehovah's rights. The remedy for this God thus states: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, . . . saith the Lord of hosts." Mal. 3:10. This indicates the duty of every member of God's household.

Full Tithe Required "Bring ye all the tithes." How much is included in this exhortation? The answer is readily found in previous instruction given to the house of Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy [set apart] unto the Lord." Lev. 27:30-32. At that time, "all the tithe of the land," whatsoever, as well as a tenth of the increase of the flocks had been set apart "unto the Lord." It was, and is, His by right of supreme control over His own creation. No one who acknowledges God's control over him, can dispute this infinite right of Jehovah.

Origin of Tithe-Paying But when was the tithe of all creation thus set apart unto God?

It is safe to say that God requires no more of His creatures in one age than in every other. It is true that the tithing system was a part of the commandments delivered to Moses for the house of Israel, during his forty days' communion with God in Mount Sinai. Lev. 27:34. But we may be certain that the system did not originate at that time. Indeed, more than four hundred years before this, we find Abraham scrupulously paying a tithe of all his gain to Melchizedek, a priest of the Most High God. Gen. 14:20. One hundred and forty years later, when starting on a memorable journey, Jacob, the grandson of Abraham, vowed that if God would prosper his efforts he would surely give a tithe of all his possessions to his heavenly Protector. Gen. 28:20-22.

In the absence of any recorded command for tithe-paying at that time, the history of that period shows that a knowledge of the system was faithfully handed down from Abraham through Isaac to Jacob. Commenting on this, the apostle says that though Levi received tithes by the Lord's command, he himself "paid tithes in Abraham," because he, the future Levi, who was to be a direct descendant from Abraham, was in the loins of that patriarch when he paid tithes to Melchizedek. Heb. 7:9, 10. This, according to the intent of the text, entailed upon Levi and the entire house of Israel the obligation to pay tithes rather than by an ordinance instituting the system in their generations.

Tithe-paying Still Obligatory This being so, by the same process of reasoning, everybody who becomes a true descendant of Abraham paid tithes in Abraham, hence are still subject to the same regulations. To whom, then, does this reasoning apply? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Distribution of Tithe Having traced this phase of the subject to our time and to us individually, we may with profit glance at another feature of the question. Certainly, a system which involved so much relating to God's honor that He charges all with robbery who fail to acknowledge the plan in a practical way, must have had some definite method by which His tithe was distributed. We do not know that all the details by which the design was operated have come down to us through actual history. But we do know that there was a regularly appointed board to receive and care for the tithes rendered.

Doubtless there were times when this matter was permitted to lapse. An instance of this nature has already been referred to in this paper, but it will help in the consideration of the point in hand to call this up again. Upon going to Jerusalem, Nehemiah found the house of God deserted because the Levites and priests had not been supplied with the needed tithes from God's people. Finding fault with this state of things, he sought a remedy. So he called the rulers together, and he says he "set them in their

places." That is, they had not properly been filling the place, or position, to which they were chosen, so he "set them in" it, probably by giving them some plain and vigorous reproofs. They then took hold of the matter in real earnest.

So Nehemiah states the result: "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." He does not say that *he established* treasuries, but he speaks of the treasuries as places already existing and fully recognized by the people. To these established places were the tithes brought, rather than given over to this or that Levite at will. It mattered not how inconvenient it might have been to journey to the location of these treasuries, all Judah brought their tithes and deposited them in the appointed storehouses.

How Distributed Then how were these tithes equally distributed? They were not made common goods for any or all Levites to choose from at will, but each one entitled to receive of them took his portion from the hands of those whose office it was to distribute them. This point is particularly stated in the narrative. While Nehemiah had not to designate depositories for the tithes, he says: "I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their office was to distribute unto their brethren." Neh. 13:13.

There are some things in this reference worth a

moment's notice. The fact that the appointment of treasurers was considered necessary, shows that it was essential to guard the treasury from any, and every selfish design; because it is but reasonable to suppose that even in that day men were not entirely free from sordid motives. Indeed, the very fact that the tithe had been permitted to be depleted reveals this. Again, it seemed important that the care of the treasury should not be left to one man alone. A committee of at least four men, who had been "counted faithful," men of sound judgment for counsel, who would not swerve from right to satisfy the demand of the dearest friend,—such were the men selected to guard the Lord's finances.

**Treasury Guarded
by Whom**

It will also be noticed that these men were all chosen from the ranks of the Levites—those to whom the funds belonged, and for whom they were to be used. Who else, in all reason, was so well fitted to guard the treasury of the Lord's house as those who had been specially designated to carry on the work of the Lord? The treasury was a part of the sanctuary equipment, and none but Levites were permitted to perform any part of the work pertaining to the sanctuary. The first, or presiding member of this board, was a priest, one in the highest rank of God's workers; the second was a scribe or secretary, and two others, all of whom were Levites, or attendants upon the work of the sanctuary. To these, and these alone, was assigned the duty of distributing the means of the treasury. This is positively stated in

the text under consideration. Nehemiah says that the office of these men constituting the finance board, was to "distribute unto their brethren," or as the marginal reading has it, "It was upon them" to distribute to their brethren.

Thus it appears that the Hebrew tithing system was thoroughly organized, not only in the matter of each one faithfully paying his personal tithes, but also in their disbursement. Officers were appointed both to receive and distribute them in a judicious manner. Those not of the Levitical tribe were not permitted to handle the tithe in any way, except to turn over their heavenly dues to those who, in the order of God, were chosen to receive them. The tithe was God's, to be distributed as He directed through His chosen servants as a part of their heavenly calling. It was not optional with any one to put any part of his first tithe in the place of his own choosing, because in the well-regulated plan given by God there was an appointed storehouse where God commanded it to be deposited. Thus He says: "Bring ye all the tithes into the storehouse." Why bring it there? "That there may be meat in Mine house." God wants His house so well supplied that those who are appointed to distribute His goods to His workers may not be placed at disadvantage in their part of the work.

The tithing system of supporting God's work in the earth is right, because it is God's plan. Do we believe this?—Most assuredly we do. But when we say this, do we believe in the Bible plan entire? Why not?

If any part of the system is of divine origin and purpose, is it not all the same? Looking at the matter, then, from a purely Bible standpoint, all that the Lord requires of the rank and file of His people in regard to their first tithe is to bring it into the storehouse, and then trust that the Lord will direct His servants to distribute it properly. If they do not do this, they alone will be at fault, and must meet the consequences at the bar of God. "Vengeance is Mine; I will repay, saith the Lord." When one has done his part by bringing his tithe to the appointed place, he may then expect with calm assurance that God will visit him with His grace, as He has said, and that the very windows of heaven will be opened, that the blessing may be full and free—so free, indeed, that he himself can not appropriate it all, but must bestow largely of it upon others less fortunate than himself. He will then be called blessed, and will in the end receive an everlasting name that shall not be cut off. Blessed assurance! May all to whom these words come share in the promised reward of the faithful.

A Summary of Bible Evidence on Tithing and Tithe-Paying.

M. C. WILCOX.

1. All Christians will admit without Bible proof, of which there is abundance, that we belong to God by creation and also by the redemption which is in Christ Jesus. We are doubly owned by Him.

Our Duty to Love God

2. As, therefore, we owe all to Him, it is our duty to love Him with all the heart and mind and soul and strength.

Matt. 22:37, 38.

3. If we love Him, we will keep His commandments, finding them not only not grievous, but a cheerful delight. 1 John 5:3; Ps. 40:7.

Love God Is to Love Our Brother Also

4. If we love God, we shall love our brother also, and will cooperate with God in our brother's salvation. 1 John 4:11, 21; 3:16; 2 Cor. 5:14.

5. As we love God and our fellow man, it will also be our duty and delight to yield ourselves to all the conditions of the plan of salvation, and cooperate with God in all its provisions for the salvation of others and the maintenance of His work. 2 Cor. 6:1; 1 Cor. 15:10.

God Has Order and System Everywhere

6. As He is a God of order and system, we, too, shall endeavor to know and follow His system, so preventing confusion; we shall work more systematically, effectively, and successfully. 1 Cor. 14:33.

Test of Man's Love to God

7. Man's love to God is tested materially in two special ways, in time and means: (a) God asks one-seventh of man's time in the Sabbath (Ex. 20:8-11); and (b) one-tenth of man's income, to be used in the maintenance and support of those servants of God who give their entire time to the service of God as the ministers of salvation (Lev. 27:30).

8. Therefore, Abraham, "the friend of God," was a tithe-payer. Wherever he went, he erected an altar as a witness for God. Our version says, "There Abram called on the name of the Lord." Gen. 13:4. Young's translation has it, "And there doth Abram preach in the name of Jehovah;" also 12:8, "And He buildeth there an altar to Jehovah, and preacheth in the name of Jehovah." This helps us to understand how Abraham had so many loyal, devoted souls connected with him in his sojourn in Palestine. Evidently he used this tithe for work in this way, and when he met Melchizedek, the priest of the Most High God, he showed his constant habit of giving to the Lord His portion by paying a tithe to the priest. Gen. 14:18-20.

9. God said to Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. Evidently Isaac followed the same faithfulness of his father in the observance of the Lord's ordinances as regards both time and means; and when Jacob himself left his father's house, his pledge of faithfulness to God was, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22.

10. When the Lord called His people out of Egypt and gave to them the laws and precepts and statutes and commandments, we find the same two tests laid before them, not as mere tests, however, but as blessings which would bring them nearer to God and unite them more fully in His work.

Israel
Tested

For forty years, by the fall of manna, God showed to them how they should regard His Sabbath, and among the laws which guarded His worship and the support of the tribe of the Levites, which he had taken to Himself instead of the first-born, there was one specially setting apart the tithe for that purpose. "The tithe . . . is Jehovah's; it is holy unto Jehovah." Lev. 27:30; Num. 18:21, 24, 26.

11. We find the same systematic plan for the support of God's ministry in the Gospel. The apostle Paul, in 1 Corinthians 9, clearly teaches that the minister of God is not to go on a warfare on his own charges; and to prove the rightfulness of the support of the ministers, he refers to the law of Moses. "They which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar." The tithe anciently was used to support the services of the sanctuary and the Levites and priests who there ministered. Now just as they were supported, the apostle continues, "even so [after the same manner] did the Lord ordain that they that proclaim the gospel should live of the gospel." In Hebrews the seventh chapter, the same thing is taught in connection with the priesthood. Verse 4. Abraham paid tithe to Melchizedek. Verse 5. The people paid tithes to the tribe of Levi, and Levi in Abraham paid tithe to Melchizedek, who is the type of Christ; and therefore, Christ as the Antitype, through His servants, should also receive tithe; and this is the

Support of Gos-
pel Ministry

teaching of verse 8, of which we make the following paraphrase:

Type and Antitype "And *here* [under the Levitical priesthood] men that die receive tithes; but *there* [under the Melchizedek priesthood] he [Melchizedek] receiveth them, of whom it is witnessed that he liveth." Therefore as Abraham the faithful paid tithes to Melchizedek the type, so should the children of Abraham pay tithes in the gospel for the cause of our Lord Jesus Christ, the great Antitype of Melchizedek.

12. Another testimony in the New Testament upon this subject is that of our Lord Himself. In reproving the Jews for their overscrupulousness in little things and their neglect of the greater matters, our Lord mentions their practise in the matter of tithing, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." He does not condemn them for paying tithe, even in the smaller things. The condemnation is because they have neglected the greater things of God, and so He declares: "These ought ye to have done, and not to leave the other undone;"—ought to have wrought judgment, mercy, and faith; great things ought to have been manifested among them; but at the same time they ought not to leave the other undone, even the paying of tithe of the little things. See also Luke 11:42.

A Striking Prophecy 13. One of the striking prophecies of the last days, as well as of the closing days of the Jewish dispensation, is that

of Malachi, especially of Malachi 3 and 4, which points out the preparation for the great day of God and predicts the messenger which shall prepare the way of the Lord's coming. Both comings, in fact, are presented before us: "The Lord, whom ye seek, shall suddenly come to His temple," is the first advent; "Behold, He shall come, saith the Lord of hosts," is the second advent. Then the Lord reproves His people for their departing from Him and His law; He pleads with them to turn to Him and He will return to them, and yet they, in their multiplicity of ordinances, ask, "Wherein shall we return?" He asks the question, "Will a man rob God? Yet ye have robbed Me." And they ask, "Wherein have we robbed Thee," and He replies,—"In tithes and offerings." "Ye are cursed with a curse," Jehovah declares, "for ye have robbed Me, even this whole nation."

A Stirring Admonition Then comes the admonition, "Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah 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." We do not know in all God's Word of a stronger, clearer, more definite reproof than this, nor do we know of any which, if heeded, has such promise of blessing attached to it. God is willing to demonstrate the worth of His ordinances to His people. He does not need the tithe; He does not need our offerings, but we need to come into that relationship with Him where we shall constantly realize that we

are one with Him in the great work of salvation, partners with Him in all our business, in all our dealings with the world and with our brethren. Really there is nothing which gives one more confidence in coming to God than in being *honest with God*.

The Promised Blessing When we have been true to Him in the keeping of His commandments, true in all our financial dealings, true in all that makes for influence with the world, we can come to Him and plead that He will prosper the work of our hands. We shall not then be questioning whether that tithe is used just exactly as it ought to be. It may be the case that sometimes it is not; there may be false ministers among God's people, as there have always been, but we will have confidence enough in God to "bring the whole tithe into the storehouse," that His cause may be well supported so far as we are concerned, and that we have over us all the blessings to which He has attached the signature, "Jehovah of Hosts." The writer can wish the reader no higher satisfaction than that of knowing the privilege and blessing of being loyal to all God's requirements.

Faithful Stewardship.

MRS. E. G. WHITE.

Christ has purchased us by the price of His own blood. He has paid the purchase money for our redemption, and if we will lay hold upon the treasure, it is ours by the free gift of God.

How Much Owest Thou? "How much owest thou unto my Lord?" It is impossible to tell. All that we have is from God. He lays His hand upon our possessions, saying, I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. As you bring in these specified goods as a token of your loyalty, and your submission to My sovereignty, My blessing shall increase your substance, and you will have abundance.

God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses, and lands. All these are to be treated as the Lord's goods, and used to advance His work, to build up His kingdom in the world. In trading with the Lord's goods, we are to seek Him for wisdom that we may not use His sacred trust to glorify ourselves, to indulge selfish impulses. The amount entrusted varies, but those who have the smallest gifts must not feel that because they are small, they can do nothing with them.

Each One
God's Steward

Every Christian is a steward of God, entrusted with His goods. Remember the words, "Moreover, it is required in stewards that a man be found faithful." Let us be sure that we are not robbing God in any jots or tittles; for much is involved in this question.

All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification, but they will be called to give an account for their stewardship.

A Steward's
Trust

A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his lord's goods to his own advantage, he has perverted the trust reposed in him.

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of all His people. The one who proclaims the message of mercy to fallen men has another work also to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to His work. This lesson he should present both by precept and example. And he

should beware that he does not by his own course lessen the force of his teaching.

Use of the
Tithe

That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury to serve himself or to serve others in their secular business. Some have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live within the means, than to use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs.

Tithe Belongs
to God

God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to

their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with Himself in the great work of redemption.

**Minister's Duty
Regarding Tithe** The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it, according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury and held sacred for His service as He has appointed.

God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known; and all who would cooperate with Him must carry out this plan, instead of daring to attempt an improvement on it.

"Thou shalt command the children of Israel that they may bring thee pure olive-oil beaten for the light,

to cause the lamp to burn always." This was to be a continual offering, that the house of God might be properly supplied with that which was necessary for His service. His people to-day are to remember that the house of worship is the Lord's property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe.

**Tithe for One
Purpose Alone** A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe is to be applied. Those who make this use of the tithe are departing from the Lord's arrangement.

God will judge for these things. One reasons that the tithe may be applied to school purposes. Still others would reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be to-day in the field one hundred well qualified laborers where now there is but one.

**Tithe Is
Sacred** The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion.

Some have been dissatisfied, and have said, I will

not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work. But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful because others are not doing right.

Lesson from Malachi
 Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld tithes, or made use of them to support other lines of work.

Punishment for Withholding Tithe
 God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the

tithe. God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.

Duty of Ministers to Educate People
 Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. Some enjoy preaching, but they do not give personal labor to the churches. There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe. Our ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in the treasure-house of God wherewith to sustain the laborers? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there will be a shortage of means in the treasury to carry forward the Lord's work.

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him, he will leave it for some one else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares, "Ye are cursed with a curse." When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? Every

church-member should be taught to be faithful in paying an honest tithe.

Final Exhortation

“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.”

The Making of Wills.

E. E. PARLIN.

There is a sacred obligation resting upon every believer in God, as a wise and faithful steward, to make arrangements while living for the proper disposition of his property after his death. To neglect this important duty means in many cases that the wishes of the possessor regarding the use that shall be made of means, will never be carried out, and that the opportunity to round out a Christian life by erecting a monument for all time, will be forever lost.

“God has made men the channels through which His gifts are to flow, to sustain the work which He would have carried forward in the world. . . . He has entrusted them with means with which to support His servants in their labors as preachers, and to sustain the institutions He has established among us. . . . There are aged ones among us who are nearing the close of their probation; but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into

the hands of those who are serving Satan. . . . Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. *But this duty is just as sacred as the duty to preach the Word to save souls.* Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in His cause, in the hands of wicked men, just because they are his relatives? Should not Christian men feel interested and anxious, for that man's future good as well as for the interest of God's cause, that he shall make a right disposition of his Lord's money, the talents lent him for wise improvement? Will his brethren stand by, and see him losing his hold on this life, and at the same time robbing the treasury of God? This would be a fearful loss to himself and to the cause; for, by placing his talent of means in the hands of those who have no regard for the truth of God, he would, to all intents and purposes, be wrapping it in a napkin and hiding it in the earth.”
—*Testimonies, Vol. 4, pp. 477-479.*

“If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?”

“And it is especially the privilege and duty of the aged, the feeble, and those who have no children, to

place their means where it can be used in the cause of God if they should be suddenly taken away." —*Testimonies, Vol. 1, p. 200.*

**How to Make
a Will**

Any person over the age of eighteen years, of sound mind, may by last will dispose of all his estate, real and personal. Every will, other than a nuncupative will (one made by word of mouth only, before witnesses), must be in writing; and every will, other than an olographic will (a will wholly in the handwriting of the person in whose name it appears) and a nuncupative will, must be executed and attested as follows:

1. It must be subscribed at the end thereof by the testator, or some person in his presence and by his direction must subscribe his name thereto.
2. The subscription must be made in the presence of the attesting witnesses, or be acknowledged by the testator to them to have been made by him or by his authority.
3. The testator must, at the time of subscribing or acknowledging the same, declare to the attesting witnesses that the instrument is his will; and,
4. There must be two attesting witnesses, each of whom must sign the same as a witness, at end of the will, at the testator's request, and in his presence.

Witnesses should, after their names, write their places of residence.

Bequests to religious, charitable, or benevolent corporations, or to societies, or to any person in trust for any such purposes, must be made at least thirty

days before the death of the testator; and in case of legal heirs, only one-third of such estate can be bequeathed to religious, charitable, or benevolent purposes.

In the case of the death of a person without having made a valid will, and having no legal heirs, the public administrator takes charge of his estate, and after paying the expenses of administration, any residue remaining escheats, or reverts, after a certain time, to the state, and is placed to the credit of the school fund.

The following is a short form of will that may be used:

**A Short Form
of Will**

In the name of God. Amen.

I, _____ of _____ State of _____, of the age of _____ years, being of sound and disposing mind and memory, and not acting under duress, menace, fraud, or undue influence of any person whatever, do make, publish, and declare this my last will and testament, in manner following, that is to say:

1st. I direct that payment be made of the expenses of my last sickness and funeral, and of all my just debts and liabilities.

2d. I hereby give, devise, and bequeath to _____ the sum of _____ dollars (*or, as the case may be; inserting as many specific bequests as desired, being careful to correctly state the names of beneficiaries*).

3d. All the rest, residue, and remainder of my estate, of whatsoever kind or nature owned by me at the time of my decease, or to which I may be entitled,

I hereby give, devise, and bequeath to _____ (or, to _____ and _____ share and share alike).

4th. I hereby nominate and appoint _____ as the executor (or executrix) of this my last will and testament, and hereby revoke all former wills by me made.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this _____ day of _____ 190—.

_____ [SEAL]

Immediately following the signature of the testator, a certificate, substantially as follows, should then be signed by the two witnesses:

The foregoing instrument, consisting of _____ page _____ including this page, was, at the date thereof, by _____ the maker thereof, signed in our presence, and in the presence of each of us, and at the time of his subscribing said instrument he declared that it was his will, and at his request and in his presence and in the presence of each other, we have subscribed our names as witnesses thereto.

_____ residing at _____ California.

_____ residing at _____ California.

FORM OF BEQUEST TO CALIFORNIA CONFERENCE.

I hereby give, devise, and bequeath to the California Conference Association of the Seventh-day Adventists, a corporation organized and existing under the laws of the State of California, the sum of _____ dollars; (or, as the case may be).

All bequests, of course, are themselves a part of the will.

SABBATH QUESTION (Continued)

	Per 100 Post-paid
From Sabbath to Sunday (B. S. L., 95)	.60
Elijah on the Sabbath (B. S. L., 192)	1.20
Identical Seventh Day (B. S. L., 114)	1.20
Day of the Sabbath (A. G. L., 50)	1.20
The Seventh or One-Seventh (A. G. L., 39)	.60
Which Day Do You Keep, and Why? (A. G. L., 75)	.60
Is Sunday the Sabbath? (A. G. L., 76)	.60
Sunday in a Nutshell (A. G. L., 83)	1.20
Jewish (B. S. L., 69)	.60
The True Seventh Day (A. G. L., 78)	1.80

TEMPERANCE:

The Name (A. G. L., 72)	1.20
Domon's Council (A. G. L., 80)	.60
It Does Not Pay (A. G. L., 82)	1.20

SPIRITUALISM:

Spiritualism: Its Source and Character (B. S. L., 112)	1.20
Try the Spirits (A. G. L., 48)	.60

MILLENNIUM:

Temporal Millennium (B. S. L., 121)	1.80
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THE LAW:

The Perpetuity of the Law (B. S. L., 173)	1.20
Under the Law; or Under Grace (B. S. L., 168)	1.20
Ceremonial and Moral Law Distinguished (B. S. L., 196)	1.20
Relation of the Law and Gospel (B. S. L., 166)	1.80

PRAYER:

Prayer, by A. T. Pierson (A. G. L., 62)	1.20
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GOSPEL STORIES:

Back to the Old Paths (A. G. L., 44)	1.20
How Esther Read Her Bible (A. G. L., 7)	.60

BIBLE STUDY:

Benefits of Bible Study (A. G. L., 10)	.60
Topical Bible Studies (B. S. L., 185)	1.80

MISCELLANEOUS:

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Jesus Died for You (A. G. L., 63)	.60
Great Popular Evils—the Theater, Card-Playing, Dancing, and Skating Rinks (A. G. L., 89)	1.20
Some One Cares for Your Soul (A. G. L., 69)	.60
Looking Unto Jesus (A. G. L., 1)	.60
The Christian's Privilege (A. G. L., 2)	.60
The Sure Promises of God (A. G. L., 3)	.60
Return of the Jews (A. G. L., 62)	2.40
The Priesthood (B. S. L., 191)	1.20

(This list concluded on next page.)