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CHRISTIAN STEWARDSHIP
By George Brubaker Kulp

A Series of Lectures Delivered by
Bro. Geo. B. Kulp to the Students of
God's Bible School, Cincinnati, Ohio,
Useful for the Individual, or for the Home and Community.

"How much owest Thou to thy Lord?"

God's Revivalist Office
Ringgold, Young And Channing Streets,
Cincinnati, Ohio

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Internal evidence shows that this booklet was published in about the year 1912. -- DVM

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01 -- LECTURE

Pauls, and Augustines, and Luthers, and Wesleys, and Finneys are rare. There is only one Niagara on this great Western Continent, but many rivers, brooks and cooling, sparkling rivulets that bless mankind, and fructify the earth. All are not called to great stations, but all can be faithful and obedient here. Faithfulness in the place God has assigned us means victory for the individual and for the Church of God. All that can be done for us God has done, and He has a right to expect fruit, but alas! when He comes looking for "grapes," in too many places He finds "wild grapes." (Isa. 5:2-4.)

We are living this side of Calvary, and Pentecost, and Olivet; we have the Word of God and the Holy Spirit, but we fail to "command the skies." "Thus saith the Lord, the Holy One of

Israel, and his Maker, ask Me of things to come concerning My sons, and concerning the work of My hands COMMAND YE ME." God places His power at the disposal of His children. The Old Testament and the New unite in emphasizing this great truth, this wonderful privilege. "All power, is given unto Me in Heaven and in earth." "Ye shall receive power after that the Holy Ghost is come upon you." "Ye shall have power above all the power of the enemy." God means it, He does not trifle with our needs, nor taunt us with our weakness, but would have us yoke up with Him, would clothe Himself with us as He did with Gideon. The great majority in this present day are worse than the people of whom it was said, "The children of Ephraim being armed and having bows, turned back in the day of battle." The arming is neglected, the equipment is despised, and defeat is the common experience.

The promises of God are ALL conditional, even the most liberal of them is conditioned upon the asking. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ASK HIM?" "If ANY OF YOU lack wisdom, let him ASK of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." "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 for ye shall be a delightsome land, SAITH THE LORD OF HOSTS."

"It is required in stewards that a man be found faithful," and faithfulness in stewards in the present day is as much a prerequisite to opening Heaven, and to uncontainable blessings, and individual victory, and needs supplied, as ever in the past. We are "stewards of the manifold grace of God," and the tithe is a practical recognition of our stewardship and God's ownership.

It will not do for the objector to say that the tithe was a Mosaic law only, for Abraham paid tithes hundreds of years before Moses was born, and so did Jacob. The first mention of the tithe in the law as given to Moses is the plain statement, "The tithe is the Lord's," not shall be, but is. The very fact that the tithe was known and acknowledged among different nations leads us to believe that it came down to them from their ancestors, who had Divine direction for it, that it came from Adam to Noah, and from Noah to his posterity.

Grotius, the learned historian, writes: "From the most ancient ages a tenth has been regarded as the portion due to God," and the evidences of this fact are to be found in both Greek and Latin histories. Selden in his history of tithes, states that the Arabians by law required every merchant to offer a tenth of his frankincense to the priests for their gods; that the Phoenicians, following, quite likely, the example of Abraham, devoted a tenth of the spoils of war to holy uses; that it was a custom in Italy to vow and pay tithes to their deities; that the German Saxons sacrificed a tenth of all their captives to Neptune.

The Carthaginians brought this custom from Tyre, to which city they sent tithes regularly, by one clothed in purple and priestly robes, but becoming rich they neglected for a time to send a tithe of their profits, until their misfortunes led them to repent, and then they sent them as before.

Xenophon with his captives, after their expedition into Asia, consecrated the tithes of their gains to Apollo and Diana, built a temple to the goddess and supported the worship with tithes, and it was a Grecian custom to consecrate the tenth of their increase to the gods.

Pliny says, "The Ethiopians paid tithes of cinnamon to their gods, and it was unlawful for the merchants to buy or sell any of their goods until the priests had taken out a tenth for their gods."

Montacutus declares: "Instances are mentioned in history of some nations who did not offer sacrifices, but in the annals of all times none are found who did not pay tithes. It does appear to us that the fact of the proportion of one in ten is so universal there must have been some Divine direction for it, this unity could only have come from such a source."

The early Church insisted upon tithing as a Scriptural command, and therefore a duty. One of their saintliest bishops of the fourth century, Ambrose, said, "The Lord commands our tithes to be paid every year. He has given you nine parts and reserved the tenth for Himself, and if you do not give the tenth part to Him, He will take the nine parts from you. Whosoever is not willing to give those tithes to God which he has kept back, fears not God, and knows not what true repentance and confession mean.

Augustine, the great theologian of the Church, whose views of Scripture are largely accepted by nearly three-fourths of the Church, says: "God, who has given us the whole, has thought it meet to ask the tenth from us, not for His benefit, but for our own." The Councils of the early Church proclaimed to Christians the duty of paying tithes, resting it not on the authority of ecclesiastical law, but on the sure basis of the Word of God:-- Ancyra in 314 -- Gangra in 324 -- Orleans in 511 -- Tours, in 567 -- Toledo in 633 -- Rouen in 650 -- Fimili in 791 -- London in 1425.

John Knox, in an epistle to the ministers of Scotland, writes: "Our Lord, in the Gospel, speaking of the payment of tithes, said to the Pharisees, 'These ought ye to have done, and not to leave the others undone.' "

Dr. Chalmers, the eminent Scotch preacher and reformer in the Church, says, "There might be drawn important lessons from the largeness of the proportion which God here commands. (Ex. 13:1-7.) The firstborn bear a ratio to the whole, approaching to the tithe, which He also claimed of the fruits, of the earth, or even to the seventh, which He specified as His share of your time -- not a large proportion, certainly, when measured by His absolute right, but large when measured by the natural inclination* of man to consecrate what he has to God."

[*I think perhaps Dr. Chalmers' meaning here might have been better expressed by phrasing it: "large when measured by the natural DISINCLINATION of man to consecrate what he has to God." It seems to me that this is his meaning here. -- DVM]

Dr. Owen, one of the best authorities among the Presbyterians, says, "The payment of tithes (1) Before the law with, (2) the like usage among all nations living according to nature, (3) their establishment under the law, (4) their express relation in Gospel appointment unto that

establishment (1 Cor. 9:13-14), do make that kind of payment, tithing, so far plausible, that no man can with any pretense consent to their taking, away."

These references all tend to prove that the law of the tithe is binding upon the Christian Church, according to the judgment of the Fathers and the voice of the Church, uncontradicted for more than a thousand years. It is an occasion of sadness that the faith of the Jews and of the heathen should exceed ours. It was a proverb among the Jews, "Pay tithes and be rich." The heathen had the same observation that he who paid most to the gods received most from them. They say God's judgments being upon them for not paying the tithes that belong to Him, they repented, restored the tithe, and were delivered. But how strange that so many Christians remain the only incurable infidels, and refuse to pay God that which, by universal decree, He has from the beginning reserved to Himself.

I want here to call attention to the very impressive words of Professor Muller, of Oxford, one of the greatest scholars of his day. In writing to ministers on this subject, he says: "It is surprising that when there is so much profession of religious sincerity, a special society should be organized to impress upon the people the duty of giving to benevolence a tenth part of their income. Can there be a lower and a simpler test of that sincerity? And yet when one thinks what this world of ours would be, if at least this minimum of Christianity were a reality, one feels that you are right in preaching this simple duty, in season and out of season, until people see that without fulfilling it every other profession of religion is a mere sham. I can hardly trust myself to think what the result would be if it were considered not respectable to give less than one-tenth. This proportion of the total income would amount in England alone, to \$180,000,000.00 a year."*

[*Since Kulp's books date back to the first decade of the 20th Century -- nearly 100 years prior to the present year, 2002, the calculated monetary sums mentioned in this publication also date back to at least to nearly 100 years ago. -- DVM]

"You will not rest until people begin to see that to give openly is less selfish than to give secretly; nay, till the giving of one-tenth of one's income becomes the general fashion, so that a young man at Oxford would as soon think of walking down High Street without his hat on, as profess to be a Christian and yet not fulfill so humble a part of his duty."

The Methodist Episcopal Church, at its last General Conference, inserted in its Discipline: "Biblical and extra-biblical history point to the setting aside of the tenth of the income as a minimum, and indicate a Divine sanction of the practice and amount."

When the individual Christian and the Church recognize the fact that under grace man is a steward, and as a steward he holds and administers that which he has as a sacred trust, then, having measured up to conditions, and "proven God herewith," there will be victories such as the modern Church has never seen. Then can the Christian command the skies, the windows of Heaven will be opened, and spiritual and temporal blessings will abound.

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Paul, writing to the Church says, "See that ye abound in this grace also" -- the grace of giving. The Persian proverb says, "Do the little things now; so the big things shall come by and by asking to be done." Scriptural giving is worship, and so every worshipper of God must be one of God's givers. Dr. Howard Crosby says: "The poor man should no more omit giving, on account of his poverty, than the illiterate, his praying because of his bad grammar." The mites God values as much as the millions, if they mean prayerful and devout and worshipful giving.

A little girl approached the Bible, and placed her two little, red-colored, knitted mitts (mittens) upon it. After they counted the offering they returned them to her, and said, "Dear, we do not want these." She began to weep, and said, "Jesus would have taken them," and they said to her, "Why, what do you mean?" and she replied, "When Jesus sat over against the treasury a widow woman gave her two mitts, and Jesus commended her for it, and I believe He would take mine." She had the right spirit and that is the thing of which Jesus approves.

Dr. William Kincaid says, "A friend of mine was receiving some money at the hand of a bank officer the other day, when he noticed, descending from one of the bills, a little scarlet thread. He tried to "pull it out, but found it was woven into the very texture of the note and could not be withdrawn. "Ah," said the banker, "you will find that all government bills are made so now. It is an expedient to prevent counterfeiting." Just so, Christ has woven the scarlet thread of His blood into every dollar that the Christian owns. It cannot be withdrawn; it makes it as His. Offerings unto God are given to express, first of all, genuine devotion and obedience to the will of God. God is not a beggar nor beneficiary in any sense whatever. He is not dependent upon the help of any man for carrying on His work, but He, admits us to a double privilege, first, of giving expression to our best impulses, and second, of taking part with Him in a holy ministry of benevolence.

One time there was a minister who had received a letter from a mission station in the West telling of the needs of the work, the poverty of the people, and how little he (the missionary) had been receiving for the support of his family, and further stated that unless the people had help, he would be compelled, by their poverty, to leave the field. The minister was very much impressed. The situation burdened his heart. He prayed, and prepared a sermon, the following Sunday went to the pulpit and preached earnestly, then took an offering.

The merchant and the banker were there and people well to do, who could give, but they seemed not to have been impressed, and allowed the plate to go by, giving very scantily of their means. In the rear-most pew sat a little crippled girl who for years had gone without crutches, owing to the poverty of her parents, but after awhile she became, the possessor of a pair of crutches -- to her the most valuable thing of all her possessions. As she sat in the pew and listened to the preacher's fervent appeal, she said to herself, "I wish I could help. I wish I could give something" -- and the Spirit whispered, "Maggie, give your crutches," and she said, "No! I needed them so badly, and I've only had them a short time, and what could I do without them?" But the Spirit again said, "Maggie, give your crutches," and Maggie was obedient.

The collector came her way with the plate. He was a gentleman. He knew Maggie was poor, but he would not hurt her feelings by passing her by unnoticed, and so thrust the plate before her face, and Maggie placed her crutches thereon. The collector was surprised, but he passed up

the aisle toward the altar carrying those crutches on his plate very carefully. The banker looked around and saw the crutches on the plate and knew they were Maggie's, and his eyes were filled with mist; the manufacturer suddenly was impelled to use his handkerchief; tears came to the eyes of the people -- they knew what Maggie's offering meant. The banker said, "Bring that plate here," and he wrote out a check and placed it thereon. The merchant pulled out his wallet; and placed a roll of bills thereon. Others, followed their example, and when the plate reached the altar the minister's heart was gladdened by a good-sized offering that was impelled by a little, girl who would not withhold her best from God. That is the spirit that God would have in all our giving, the spirit that impelled little Maggie to give her crutches.

Although we risk being charged with recapitulating, let us, for the sake of emphasis, repeat the truths already given in other words, and let us remember the law did not create tithes any more than it created the Sabbath; it only recognized them before the law commanded tithes. Tithing was inwrought into the very nature of things. The Old Testament is very clear and definite in teaching the duty and privilege of tithing. The first instance we have in these records shows it was voluntary. (Gen. 14:20.) Abraham gave tithes to Melchizedek. In Genesis 28:22, we find Jacob pledging tithes to God, tithing before the Jewish nation had an existence, or the law was given. We are the children of Abraham, his spiritual seed, enjoying the blessings today of the covenant relations between him and God; in his family God instituted the Church, and as his spiritual seed, as a part of the Church of God, it behooves us to acknowledge God and His claims upon us as stewards of His bounty.

If we turn to Leviticus 27:30-32, we will see the law of the tithes, "All the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's, it is holy unto the Lord. And concerning the tithe of the herd or the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." The purpose of this law can be found in Numbers 18:20-21. It will not answer to say this has been abrogated because it is part of the old Mosaic or Levitical law, for as the Sabbath with the tithe existed before the law, so both exist after the law has been done away.

J. P. Hobson, a noted lawyer says, "If the tithe therefore was the law before Moses, the fact that it was incorporated into the Levitical law, and that this law has expired, would not abrogate the tithe, but the expiring law would leave it as obligatory as it was before the latter was promulgated at Sinai." If Abraham gave tithes to Melchizedek, who was a type of Christ, shall we, the spiritual children of Abraham, refuse our tithes to the Christ Himself? Shall we give more to the shadow than we do to the substance? If we give less than the tithe to Christ, is Abraham, in our case, the father of the faithful or the unfaithful?

As to the New Testament teaching, can we positively say that Jesus did not command and reaffirm the tithe law in Matthew 23:23, where He says, "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith, these ought ye to have done and not to leave the other undone"? Should we not be very slow to disregard what Jesus Christ here commands? Turn to Hebrews 7, and read it carefully. Does it not teach tithing very plainly? Note, the argument is that the father of the Jewish nation paid tithes to Melchizedek, and we are to pay tithes to Christ, the High Priest of our confession, made after the power of an endless life. They paid tithes to men now

dead, the Christian Church is to pay tithes to one eternal, living Jesus Christ. Read the New Testament carefully and prayerfully, and note these precepts -- "Freely give;" "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich;" "God is able to make all grace abound towards you, that ye always, having all sufficiency, in all things, may abound unto every good work;" "Give, and it shall be given unto you, pressed down, shaken together, heaped up, and running over shall men give into your bosom;" "He that soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully;" "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him;" "If thou wilt be perfect, go and sell that which thou hast, and give to the poor, and thou shalt have treasure in Heaven;" "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitation;" "Therefore as ye abound in everything, in faith, in utterance, and knowledge, and in, all diligence, and in your love to us, see that ye abound, in this grace also" -- the grace of giving; "Every man according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver." Saints are charged "to be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come," and "To do good and to communicate forget not, for with such sacrifices God is well pleased."

These precepts and commands certainly mean much to the Church of God. Can they mean less than the tenth, in the light of the Word of God, in view of Calvary and Pentecost, and a whole Bible, and the blessing following? Should we give less than the man under the law? The law of the New Testament is love, but does love give less than law demanded before God commended His love toward us in giving His Son to die for us? If anyone should say there is no specific command in the New Testament for tithing, neither is there for keeping the first day of the week as the Sabbath, yet we keep it. The Sabbath teaching in the New Testament is not clearer than the tithe teaching, yet both are clear enough. "The words that I speak unto you, they are spirit and they are life." The spirit of the New Testament teaching follows the example of God who gave Himself for the Church. We should pay especial heed to the teaching of the Word. Bishop Janes once said, "The day will come when the Church of Christ will support the cause of Christ." And why not? If the Church today was living up to its privilege along the line of giving, if it was equaling the Jew under the old dispensation, the treasury of the Lord would be full, missionaries would be supported, foreign fields would have the Gospel, the world would soon be evangelized, they would have the Gospel for a witness, then would Jesus soon come, and a nation be born in a day, while the knowledge of the glory of the Lord would cover the earth as the waters cover the sea.

If the Church would give as God would have her and as He has taught in His Word, we would not see the spiritual poverty of the Church announced in colored chalks on bulletin boards in front of the meeting-house: chicken-pie socials, rummage sales, box socials. Neither would we have campmeetings with their Sunday gate fees, but God would be honored, the windows of Heaven opened, and the uncontainable blessings would be ours. Then would the Church give as much for the work abroad, as it does for its own local work, and I have a very firm conviction the Church will never fulfill God's thought for His covenant people until this is the case. We have so-called Christian churches in this land giving more money for music, for paid choirs, for unconverted men and women to sing for them, than they give for missions. The Church giving a tithe, and praising God with free-will offerings, would be a spiritual Church indeed -- the

mourners'-bench would be needed for inquiring penitents, and the shouts of new-born souls would make Heaven rejoice again and again.

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03 -- LECTURE

The Church of God should never have to appeal to unsaved men for money, for the money thus given is not acceptable unto the Lord. "Obedience is better than sacrifice, and to hearken than the fat of rams." And money of the unconverted accompanied by the bleating of sheep and the lowing of the oxen, is inviting the curse of God. No wonder we have thousands of vacant churches in the land, and "Ichabod" written on the walls of many more. The Word of God is ignored, the meeting-house is turned into a play-house -- the pool-room and the billiard-room are installed, and the latest idea comes from a pastor in Boston who proposes to open "courting parlors" as an inducement to the young men and women to attend "the house of God"!

Unconsecrated money given by unconsecrated men to carry on the work of God is contrary to the expressed teachings of the Word of God, and appeals to them are inconsistent, misleading, and hurtful to the spiritual interests of the Church. There is a standard in the Bible for all human conduct, and there is also "the shekel of the sanctuary" as the standard that God sets. We are to build according to the pattern shown us on the mount, and obedience here means a blessing to the one who minds God -- a blessing spiritually, a blessing physically, and a blessing temporally.

Let us now proceed to the proofs of this statement.

First -- God blessed the giving of tithes. This is made plain all through the Old Testament. When God promises blessings He can always be depended upon. Abraham gave tithes to Melchizedek, and he was one of the richest men in all that country, plead with God for Sodom, and held Omnipotence at his will until he ceased to make requests.

Jacob returned with several bands across the brook that in former years he crossed with but a staff in his hand. He had been blessed and owned and protected by the God of Heaven to whom he gave the tenth.

Victory came to Israel under Hezekiah after the tithe of all had been brought in abundantly. The temple worship was restored, their enemies were overthrown, and in every work that the king began in the service of the house of God, and in the law, and in the commandments, he prospered.

Search the Word through, and it is apparent that when people were faithful in bringing in the tithes they were most abundantly blessed, and God withdrew His blessing when they were unfaithful. "There is that scattereth and yet increaseth there is that withholdeth... and it tendeth to poverty," is most conclusively proven in the history of the chosen people. We cannot put our own substitutions for what God so clearly demands and commands. We cannot place one-tenth of our time or talents at God's disposal and say we are meeting the commands of the Word. God requires tithes of wealth, substance, actual money.

Oftentimes I have seen an outpouring of the Spirit after a liberal offering was made unto the Lord by a people who were denying self to give. I have also seen men of God go to work at the carpenter's bench and in the harvest field to eke out an existence, and as a consequence the Church suffered in its spiritual condition. Personally, I have no sympathy with the closed-fisted parishioner who continually quoted Paul making tents and living in his own hired house. I believe every man of God who is called of God to preach the Gospel can do more for the cause of Christ and the salvation of souls by study of the Word, and heart interviews with God in prayer.

If it was not meet for the Apostles to "serve tables," neither is it meet for a minister of the Gospel to pursue secular avocations today. If it was profitable for the Apostles to give themselves "wholly unto the Word of God and prayer," it is certainly profitable today. Where the people measure up to the Word, and bring in the tithes to the storehouse, the man of God can devote himself to the work of the ministry.

Nehemiah saw the house of God forsaken, and contended with the rulers, censuring them because, owing to the failure to bring in the tithes, "the Levites and the singers were fled everyone to his field." (See Neh. 13.) "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man into his own house. THEREFORE the Heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." (Hag. 1:7-11)

Where people honor the Lord with their substance and with the firstfruits of ALL their increase, the blessing is sure to follow; the liberal soul is made fat. "He that watereth shall also be watered himself." If they sincerely desire to know why the Church is so badly crippled, why with all the clubs, societies, leagues, brotherhoods, cultured ministers and choirs there is so little return, let them stand in the old paths and inquire for God's thought, let them return to scriptural methods and they shall see.

The clamor today is for twentieth century business methods introduced into the Church, as though God was smiling upon the business methods of today which have produced a vast number of very poor, more distress, and more wickedness, along with the multi-millionaires who have used the godless twentieth century business methods, while the cry of the toiler is ascending to the God of Sabaoth. Nineteen Hundred and Twelve has been the greatest crop-producing year this country has ever seen, and it has also broken the record for high prices for the necessities of life. Not twentieth century methods, but back to the first century, and God, and Pentecost, and scriptural methods of giving, then shall men "eat their meat with gladness and singleness of heart." Missionary fields shall blossom as the rose. The hands of the toilers shall be upheld, and the Church shall have her old-time victories.

Because tithes are withheld, churches today are suffering from spiritual drought and decline, treasuries are empty, missionary appropriations are decreased, many ministers are

distressed financially, the missionary fields are neglected, the work burdened, and the needy and perishing are entering eternity without the Gospel.

There are more vacant churches in this country than ever before in all its history -- two thousand vacant Presbyterian pulpits. The Methodist Episcopal churches in Michigan and Wisconsin in the years gone by were wont to send to Canada far their needed ministerial supplies, but today there is a dearth of younger ministers in that country, and they have sent to England for one hundred and fifty men to fill their pulpits, and received but forty.

It takes God-given revivals to produce ministers and missionaries, and nothing can take their place. The devil's substitutes for old-fashioned revivals may fill the church parlors, and keep church kitchens busy on the night of the church social, but they produce barrenness spiritual barrenness -- and death in Zion.

Not twentieth century business methods, but, back to the Bible, back to the teachings of the Word of God, and the practices of the Wesleys, and Whitefields, and Asburys, and Finneys, and Pitmans. THEN shall the altars again become places of prayers, the mourners'-bench will become popular, old-fashioned conversions will follow, and ministers will be raised up who will not only sing, "Where He leads I'll follow," but will obediently go at the Divine command, even to the uttermost parts of the earth. Back to the Bible, and again I say, Back to the Bible.

Twentieth century thinking has given us the book, "Modern Thought and Traditional Faith," written by a minister of one of the leading denominations -- a book of which Dr. Munhall has said: "It will do more to curse the world than anything written since Paine's 'Age of Reason.'"

Listen to JEHOVAH as He declares the truth for the ages: "Be thou strong and very courageous, that thou mayest OBSERVE TO DO according to all the law... turn not from it to the right hand or to the left, THAT THOU MAYEST PROSPER WHITHERSOEVER THOU GOEST. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." The sweet singer, of Israel said the "blessed" man DELIGHTS "in the law of the Lord, and in it doth he meditate day and night; He shall be like a tree planted by the rivers of water, that bringeth forth his fruits in his season, and whatsoever he doeth shall prosper." Spiritual and temporal prosperity are the result of walking obediently in the light of God's Word.

William Arthur, author of "Tongues of Fire," in his tract on "Proportionate Giving," bases his entire argument on the Word of God. He says, "If Christianity has left benevolence entirely to private decision, it also follows that while those branches of expenditure which regard our self-interest are regulated by fixed circumstances, that which is for the glory of God is at the mercy of chance. Three circumstances decide for each of us, to a great extent, the scale of many items of our outlay. Your rent is tolerably well fixed from year to year. Your board is not very uncertain. Your dress, and every other, claim of self-interest, has its proportion not ill-defined, and while it is probable that every outlay that nourishes self is regular, that only outlay which tends to free you from earth, and to connect your hopes with a better country, is precisely the one which the religion of Jesus has left to be the football of passion, or of accident. Suppose that a Christian, without

offending against his religion, may spend on self-interest, more than nine-tenths of his income, then it follows that it is lawful for a Christian to be more selfish than a Jew. This conclusion may not be very flattering, but it is very clear. Every Jew was blessed with a religion which checked his downward and earthward tendency, at the very least to this extent, that one-tenth went to sacred things and thus connected them with his affections and hopes. Less than that he could not consecrate to the service of his God without a trespass against his religion. If a Christian may give less, his religion elevates him in a lower degree, leaves him to be more earthly without guilt, and less noble without reproach. One other consequence follows:-- if a Christian may, according to his religion, lawfully devote less than a tenth of his income to holy purposes, then Christianity has lowered the standard of a virtue, and that the virtue of liberality. The Jew who gave less than one-tenth was branded by his religion as a sinner. That system we regard as so much more earthly, so much less spiritual and heavenly than ours, ever held the standard of pecuniary self-denial up to that point at the very least."

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04 -- LECTURE

To refresh your minds, take a look again at what the Lord required of the Jew in olden times. Each head of a family was bound by direct enactment to give a tenth of ALL his yearly increase to the support of the ministering tribe of Levi; besides, he had to pay a second tenth to the support of the feasts; a third tenth was given once in three years for the support of the poor, and in addition were the trespass offerings, long and costly journeys to the temple, and sundry other religious charges, all imposed by Divine sanction, besides free-will offerings. Will you please notice that in the patriarchal dispensation Abraham and Jacob gave a tenth, in the Mosaic dispensation these various tithes to which we have referred amounted to at least a fifth of the income, and is there not, in the very spirit of the Gospel, a proportionate advance? Are we not, by the example of Jesus and the teachings of the New Testament, placed in the highest school of unselfishness? Some may now object that they will not be governed by a cold, mathematical law, but please remember, a principle taught in the Word of God is no less sacred because it may be mathematical. Remember the seventh day to keep it holy is also mathematical, but you admit its binding force. A man shall be the husband of one Wife is also mathematical, but it is extremely necessary in these days of license unbounded.

Turn to the New Testament and note carefully the spirit of giving all the way through it. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich," was used by the Apostle to the Gentiles as an incentive to giving -- cheerful, liberal giving. Liberality for a rich man was sanctioned by the Lord Jesus, even to the giving of "half his goods," and a poor widow was commended to the extent of giving "all her living." A whole church after Calvary and Pentecost, sold their property and gave away without limit. The church in Macedonia, which was in the depths of poverty, and in a great trial of afflictions, abounded in "riches of liberality," and the record is written for all ages, that they gave beyond their power.

Whenever you look in the New Testament you are met "by an atmosphere of fervid joy and love; the Church is seen distributing, communicating, making sacrifices with which God is well

pleased, the example of Apostles forsaking all, individuals selling all, churches bestowing all, the deeply poor giving to the poorer, and above all you see God, as the Giver of every good and perfect gift. This we have reason to believe was well pleasing unto God, and the churches and men and women who thus gave were honored.

On the other side, the withholding from Him not only tends to want, but meets with evidence of Divine displeasure. The first sin after entering Canaan that met with death was the sin of covetousness:-- Achan and the wedge of gold and the Babylonish garment.

The first sin after Pentecost that met with death, was the sin of selfishness, as seen in the keeping back, part of the price of the land on the part of Ananias and Sapphira. Were they not intended as warnings to the Church in after ages? God is the same yesterday, today, and forever, and He is no respecter of persons. We cannot buy discipleship now at any cheaper rates than at Pentecost. We must go by the Word of God:-- "The entrance of thy Word giveth light."

Today people, church-members, are devoting the bulk of their time and energy to self. The Church has wealth, but it is not held at the command of the Christ. Fingers that glisten with diamonds, drop dimes into the contribution box; professors are prodigal with their hymns and prayers and exhortations, but closed-handed with their money. BUT GOD KEEPS COUNT -- the Christ of Calvary sits over against the treasury today, and men should learn that there is a Divine detective system in the universe. He knows when we keep back part of the price, and He will call us to account some day.

Men may call us generous, when in fact we are really withholding. They may call, us self-sacrificing, when in fact the one ruling motive is to please self. They may esteem us devout, when we are cold and formal; but what is all the profession and trickery worth when there is One who keeps record of every motive, every act, and who will one day unveil to an assembled universe all of our lives? Grace is ample in its provisions, but strict in its conditions. The Redeemer will have, the whole of men or He will have none. Remember, God does not want our property except as it expresses our loving loyalty. Benevolence is the law of Christianity. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10).

Rev. F. B. Meyer, in his pamphlet on the "Stewardship of Money," says: "One of our commonest experiences is the handling of money, and nothing will sooner show whether our consecration be a reality or a sham; nor will anything seem more quickly to accentuate and enforce the life of consecration, than to spend our money daily beneath the sway of those principles which it is so easy to enunciate and so difficult to practice."

It is a proverb among worldly men that "money talks," and when a man endorses what he says with his money, folks are apt to believe him.

Let us now look at this from another angle. S. Earl Taylor says in his pamphlet on "Scriptural Habits of Giving," "The first recorded act of worship of the human race was accomplished by the offering of the fruit of the ground, and the firstlings of the flock.

"The first act of Noah as he came forth from the ark was to build an altar unto the Lord and to offer burnt offerings. He had but seven cattle and seven sheep to begin the world with, and yet he hesitated not to sacrifice one of each as soon as he set foot upon the ground. The first act of Abraham as he went out by faith not knowing whither he went, was to erect an altar and to offer thereon sacrifice to God. Wherever he went he introduced a form of worship that made constant draft upon his personal property. His special ratifications of God's covenant were made by sacrifices. His grateful homage to God in view of his victories over his enemies had expression in his rendering a tenth of the spoils to the priesthood of God. His training to acts of self-sacrifice must have been the school in which he reached that sublime act of sacrificing his only son.

"The first act of Jacob as he awoke from his wonderful vision at Bethel was to record this vow: 'If God will be with me, and will keep me in the way that I will go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then the Lord shall be my God, and this stone which I have set for a pillar shall be God's house, and of all that Thou shalt give me, I will surely give the tenth unto Thee.'"

Rev. C. S. Robinson, commenting in a sermon on this passage of Scripture, says: "The principle of systematic benevolence may be stated in one compact sentence:-- A Christian ought never to wait for fervent appeals or ardent addresses to sympathy. The duty of giving is to be discharged only with a diligent comparison of means with ends. System in giving is the secret of all success. God seeks where He has given. Prosperity comes from God and the tithe is a recognition of Him as the Giver. Money is only the measure of manhood when consecrated to Christ. It is ourselves we give to Him, ourselves He demands."

Bishop Selwyn often quoted that familiar motto of John Wesley's: "Save all you can, and give all you save," and he did not think that charity began until after a tithe had been paid to God. "Whatever your income," he wrote to his son, "remember that, only nine-tenths of it are at your disposal."

Oberlin, a poor French minister, was reading in his Bible one day where God told the Jews that He expected them to give a tithe of all their property to Him, and he said to himself, "Well, I am sure that I as a Christian have three times as many blessings as the Jews had. If it was right for a Jew to give one-tenth of his property to God, surely I ought as a Christian to give at least three times as much as that," and he did it. The Jews called giving, "The hedge of riches." If it was so in a dispensation that was only the shadow of good things to come, what may giving be under this dispensation of the Holy Ghost? -- not a hedge, but surely a bulwark.

The first marked expression of the revival which took place after the period of decline in the reign of David was the alacrity with which both king and people brought in treasure for the building of the temple, while the king exultantly shouted, "Of all that we have given Thee, it cometh from Thine hands. All things come of Thee, and of Thine own have we given Thee."

One of the first manifest signs of a spiritual decline was seen in the oppression of the poor and the suffering of the lame and the blind, until the Lord could say through His prophets: "Ye have robbed Me, even this whole nation. Ye are cursed with a curse."

Some objectors here say, "All your references are to the Old Testament." Many of them are, but we are believers in the whole, Bible, and when Jesus said, "Search the Scriptures." He meant the very books from which we have been quoting. However, now let us turn to the New Testament, and the very first act of worship recorded there is an offering of gold, frankincense and myrrh.

The Sermon on the Mount, containing the Rules of the Kingdom, emphasizes no other one thing more than the one duty of giving. Matthew 6:1-3 places giving at the head of Christian duties. In Matthew 6:19-21, giving is placed at the beginning, of a dissertation on Christian life and motives.

The first act of converted Zacchaeus was the cheerful giving of a large part of his carefully hoarded wealth. When Jesus met the rich young ruler who came to Him inquiring, "Good Master, what shall I do to inherit eternal life?," the first of the requirements that Jesus made was, "Go sell that which thou hast and GIVE to the poor."

The Pentecostal era began, after the outpouring of the Holy Spirit, by one of the most wonderful examples of Christian, beneficence the world had, or has, ever seen, for the believers sold their possessions and goods and parted them as, every man had need. How different this from the average modern congregation!

Once, in a lively prayer-meeting, the preacher in charge of it prayed, "O Lord, help us all to trust Thee with our whole souls," and a hundred voices shouted, "Amen! Amen!" and some responded, "Lord, grant it!" Encouraged by such sympathy, he went on to pray, "O Lord, help us all to trust Thee with our bodies," and then they all cried, "Amen and Amen!" as heartily as before. Now the exalted sense of consecration rose to its height, and he prayed again, "Oh, help us to trust Thee with our money!" and it is actually reported, in private circles that not a man had one single word to say, not an "Amen!"

Surely we have need of Pentecost, and all that it means as revealed in the practices of the infant Church. Are not many in danger of hearing Him say in that day, "Ye GAVE Me no meat, Ye GAVE Me no drink"? Will anyone question that the New Testament carries out the spirit of the Old in a larger and more effective manner? The Sabbath, of the Old Testament becomes the Lord's Day in the New; the Passover, the sprinkling of the blood of the Lamb, becomes the Lord's Supper, and the tithe passes over into the New Testament in the fuller form of Christian stewardship.

GOD NEVER HAS RENOUNCED HIS OWNERSHIP: "The earth is the Lord's and the fullness thereof." "The silver is Mine and the gold is Mine, saith the Lord." "Behold all souls are Mine." Has this ever been revoked? Will anyone please name chapter and verse where God ever recalled these statements?

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Some branches of the Church are today waking up to the fact of Christian stewardship as taught in the Gospels. The Methodist Episcopal Church at the General Conference held in May, 1912, at Minneapolis, placed the following in the Discipline, and the official Christian Advocate gave it a display notice on its first page on Thursday, July 25th, as follows:

1. "God is Giver and absolute Owner of all things.
2. "Under grace man is a Steward, and the steward holds and administers that which he has as a sacred trust.
3. "God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the Kingdom.
4. "There should be careful, intelligent, personal, and prayerful consideration of the uses to be made of the money thus regularly set aside. This will require study not only of the local situation, but also of the missionary and benevolent work of the Church.
5. "Consistent use of the balance of the income not set aside, the following methods may well be pursued by the individual Christian:
 1. "Actual or constructive separation of the proportion of income which complies with the foregoing principles.
 2. "A pledge in writing in advance of the amounts to be applied to the regular work of the church, current work, expenses, missions and benevolences.
 3. "A weekly payment of the amount so subscribed, deposited as an act of worship at a public service.
 4. "Payments from time to time, out of the sums set aside, but not previously pledged, to special causes, as may be desired.
 5. "The plan of keeping a separate 'Lord's Treasury' is recommended for those who cannot attend the services of the Church.
 6. "Free-will" or thank offerings."

What an impetus will be given to the work when the individual Christian realizes his Christian stewardship, and gives freely and cheerfully of that which God has given.

"I gave My life for thee;
My precious blood I shed,
That thou mightst ransomed be
And quickened from the dead.
I gave, I gave My life for thee.
WHAT HAST THOU GIVEN FOR ME?"

Partnership with God means:

"Take my soul and body's powers,
Take my memory, mind and will,
All my goods and all my hours,
All I know, or think, or feel,
All I speak, and all I do."

It means specifically one-seventh of one's time devoted to worship and rest, one-tenth of one's income the Lord's. Both must be rendered to Him as an acknowledgment of His right to all of our time and all of our money, for He is the Giver, and at any time He can -- and may -- withhold. Opposition to a Bible observance of the Sabbath means a life not surrendered to God, and opposition to the tithe usually means the person so opposing does not pay to the Church even one-tenth.

The subjects of money and covetousness are mentioned in one out of every six verses in the New Testament. If the law of the tithe had been done away, or if Christians had been expected to pay less, the change certainly would have been mentioned, but it is not. The tithe of money to the Lord continues in the very nature of the relation between man and God. God has not sold out, the world is still His, and the same and greater reasons exist now for this law than when it was given to the Jews, because they were a shut-in, separated body of people, while the Church has a world-wide mission. The Church is yet on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

Jesus, in sending forth His Apostles to preach, said, "The laborer is worthy of his hire" (Luke 10:7), and Paul, in raising money for the Church, commands a systematic method: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2).

Again, in reference to support of the ministry, he declares, "So hath the Lord ordained that they which proclaim the Gospel should live of the Gospel. Know ye not that they which minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" Here is a clear reference to the tithe system, used in temple support. The priests lived of the things of the temple, and even so hath the Lord ordained for the Christian ministry, and there is no room for doubt. The same system was intended for both.

Is it conceivable that a converted Jew could think of the law of the tithe not in force? -- with a heart full of love for Christ -- with Christ's words, "I came not to destroy, but to fulfill the law" before him -- with the last prophet of the Old Testament recording the scathing, rebuke of Malachi 3:8-10, for not paying the tithe -- and with the direction of the ninth chapter of First Corinthians before him?

Can we not plainly see the argument in Hebrews for the continuance of tithing? Christ is a high priest after the order, of Melchizedek. He "abideth a priest continually?" -- whereas the Levitical priesthood ended with the Gospel dispensation. This Levitical priesthood was typical of

Christ and the Gospel ministry, but Melchizedek was a special type of Christ. Some think he was Christ. He is represented as being eternal, and self-existent -- was prophet, priest, and king. He was like unto the Son of God.

Paul says, "For he (Melchizedek,), of whom these things are said, belonged to another tribe from which no man hath given attendance at the altar. For it is evident our Lord sprang out of Judah." Christ, then, was a priest before the existence of the Levitical Priesthood, then during that period, and now continues a high priest. So the Church today is under a priesthood -- the same priesthood to which Abraham paid tithes, in type at least. Then if our father Abraham, before the Levitical priesthood, honored Christ with the tenth, shall not we do the same after the Levitical priesthood has been done away and Christ has taken its place in His own person?

Let us say Amen, and honor God with our substance, thus blessings His cause, and hastening the time when the Lord shall have the Gospel for witness, the end come, and He shall appear whose right it is to reign.

To people who ask, "Where shall the tithe go?" we say, "If one will read carefully he need not be at a loss to know, nor remain in the dark." "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is JEHOVAH'S, it is holy unto Jehovah, And all the tithe of the herd or of the flock, whatever passeth under the rod, the tenth shall be holy unto JEHOVAH." These are the commandments for the children of Israel.

In Numbers 18:20-21, God said unto Aaron, "Thou shalt have no inheritance in their land, neither shalt thou have any portion among them. I am thy portion and thine inheritance among the children of Israel." Of the children of Levi, it was written: "Behold I have given all the tithe of Israel for an inheritance in return for their service which they serve, even the service of the tent of meeting."

S. Earl Taylor, in his pamphlet, "Scriptural Habits of Giving," says: "Certainly the giving of a tenth is not incompatible with Christian stewardship, if in giving a tenth we mean to designate, and segregate a tenth of every man's income as pre-eminently God's tenth, supremely sacred to His service, and symbolical of His inherent and real right to all. It is a deed which declares that God is owner of Heaven and earth, a precept which suggests the principle of other offerings on the same basis as God shall prosper us. The giving of at least a tenth may be regarded as a practical recognition of God's ownership, an ever-present and impressive object lesson upon the ownership of God and stewardship of man. It necessarily teaches the most scrupulous faithfulness, and while the tithe is but a tenth, it is a symbolic tenth -- the tenth that stands for more as we are able to pay it."

Jerome said, "Whosoever does not give as far at least as the Jew in practice, defrauds God, and makes himself liable to a curse." Rev. S. S. Hough says, "If the Jews with their restricted opportunities and with the first dawn of spiritual light, gave more than a tenth of the increase for religious purposes, how much ought we believers, who are joint heirs with Jesus Christ, do for Him when the whole world is our parish and our Lord's last command was, 'Make disciples of every nation?'"

God fixed the tenth as a certain proportion for the race in its infancy, and surely the additional opportunities and graces afforded the Christians of today would not point toward a lowering of that standard. F. B. Meyer writes: "The patriarch gave a tenth and surely the noon of Christianity should not inspire less benevolence than the twilight."

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06 -- LECTURE

Rev. A. J. Gordon, whose church increased its offerings so largely under the tithing system, inquires: "Ought the proportion to be any less under the Gospel than under the Law?" Surely not when we remember that we have as our example One Who, "though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich." We have the precept of this Exemplar, which no ingenuity can explain away. "Whosoever he be of you that forsaketh not all that he hath cannot be My disciple." In the light of such high standards, who can say that we ought not to give at least one-tenth of our income to the Lord?!

Note also, carefully, how the Jews, when backslidden and away from God, found it impracticable to pay the tithe, but every difficulty vanished with their return to the fellowship and love of Jehovah. The only valid ground upon which one may refuse to pay one-tenth, at least, is an honest confession of a lack of faith in the promises of the Almighty.

We would commend the example of John MacNeil of Melbourne, who kept a ledger in which page after page of figures was headed by these words: "John MacNeil in account with the Lord Jesus Christ."

"Occupy till I come" means "Do business for Me," and we should, do it in a business way, not in the modern, slipshod, haphazard, careless way -- giving Him the dregs -- but according to His business plan, giving Him the FIRST fruits, the first tenth. Then how blessed, to be so grateful that we feel deep down in our hearts impelled, the love of Christ constraining us, to GIVE a thank offering unto Him who gave Himself for us -- no coaxing, no begging, then, but cheerful giving that makes Heaven glad.

The average idea of giving is expressed by a New England deacon who asked: "Why do they always play the organ when they take, the collection?"

His hearer replied, "I do not know.

He said, "I have thought of it a good deal. I think it is to soothe the feelings of the people."

Think of that! Must people have music to soothe them when giving to God what God first gave them? Think of it -- money in the pocket, stored potentiality, something that I may use for God to send men and the Gospel to the uttermost parts of the earth, something that will make car-wheels turn, and vessels speed their way across the seas, carrying loving hearts filled with a passion for souls to the heathen who are dying with no knowledge of the Christ who came to save.

It is one thing to sing, "Fly abroad, thou mighty Gospel," and it is another thing to help it fly. "I am my brother's keeper" should be written on the vaults, the business, the wages, and the pocketbook, of every child of God, until all should realize the fullness of the Scripture which declares, "It is more blessed to give than to receive."

Dr. Schoofer says, in his pamphlet on "Money, Its Nature and Power": "Money in the pocket is not merely silver and gold, it is something that is instinct with power. Like electricity, it is stored power, and it is only a question of where that power is to be loosed. There is potency in a five-dollar bill with God's blessing upon it, and when we realize that we are stewards for God, holding money at His command, then the Church, uniting its gifts and prayers, can do miracles on miracles for the salvation of the world. When we understand this, then we begin to say, 'O Lord, what a blessed thing is money.' I will not call it trash; I will not call it sordid or filthy lucre. I will call it the gold and silver that belong to Almighty God, which, with the blessing of Almighty God upon it, can work the works of righteousness. And I tremble when I think of this matter of money -- without God's blessing upon it; I should work ruin with it though I gave every last penny of it away, because I have not wisdom enough to direct the channels into which it should go. This stored potentiality is such a power that I may direct unwisely, that I need God's Holy Spirit to guide me in the use of that which is committed unto me."

Now when I went into the ministry, as soon as I had any money of my own, I said, "O Lord, one-tenth shall be Thine;" and I thought I was doing all that I ought to do -- I preached that, and I have practiced that all my life, but that is a small thing. One-tenth is what Jacob gave, and are we not better than Jacob? Do we ever stop to think that in this age, nineteen centuries after Calvary and Pentecost, we should be living up to the light and privileges of today? There is enough money in the possession of the members of the Church today, if consecrated, and held for God, to meet all the demands made by the crying needs of a lost world. The time will surely come when appeals will not be made to the world for money for the cause of Christ.*

[*That time has not yet arrived in June of 2002. -- DVM]

Ada Melville wrote in the Northwestern Christian Advocate: "There is but one kind of a gift that God will accept, the gift that comes from a hand moving only and always 'at the impulse of His love,' from a purse that is all His, and filled by endeavors wholly consecrated unto Him." A dollar thus given may in His hands accomplish ends that unholy millions must forever fail to reach.

The saintly Andrew Murray says: "Christ has immortalized the poor widow's farthing. With His approval, it shines through the ages brighter than the brightest gold. It has been a blessing to the tens of thousands in the lessons it has taught: It tells you that your farthing, if it be your all, that your gift if it be honestly given (as you all ought to give to the Lord), has His approval, His stamp, His eternal blessing. If we did but take more time for quiet, thoughtfulness, for the Holy Spirit to show us our Lord Jesus in charge of the Heavenly Mint, stamping every true gift, and then using it for the Kingdom, surely our money would begin to shine with a new luster, and we should begin to say, 'The less I spend on myself, and the more on my Lord, the richer I am,' -- and we shall see how, as the widow was richer in her gift and her grace than the many rich, so he is richest who truly gives all he can." This is so today.

A widow in the late Dr. Gordon's church in Boston, living in one room of a tenement house, gave eight hundred dollars in the Foreign Missions collection. When the Doctor called and asked her how she could give so much, she said; "Here I am, comfortable, and have enough living upon two hundred dollars a year. But I should be ashamed to meet my Lord if I lived upon eight hundred, and only gave Him the two hundred."

Lady Huntingdon gave away for the cause of Christ five hundred thousand dollars during her life time. There were servants in Dr. Gordon's church who gave fifty dollars a year for missions, and shop girls who gave a hundred. The Methodist Church alone would give ninety million dollars a year for the spread of the kingdom of Jesus, if they practiced Malachi 3:8-10, and the energies now spent by preachers and members in raising money could be spent in winning souls.

There is victory for the people who obey God. Men may prove this in their own lives. God challenges us to prove Him. This is His message about tithing, "Prove me herewith, AND SEE," know for yourselves. We can command mountains to remove if we believe God, and are conscious that we have complied with conditions. The devourer will be rebuked for our sakes and he will not destroy the fruits of the ground, neither shall the vine cast her fruit before the time in the field, when we have the tithes in the storehouse.

I know a little woman, a holiness preacher, who was at the homestead and saw the caterpillars destroying the foliage on the fruit trees. Her unsaved brother-in-law was present, and she said, "God said He would rebuke the devourer if our tithes were all in, and mine are all in and I am going to prove Him true." She went to her closet, got down upon her knees, claimed the promise, and her brother-in-law stood in the doorway and watched the caterpillars get down from the trees.

At another time this same sister found all the water gone from the well and her neighbors were in the like fix. There was no water for the washday, and barely enough for culinary purposes. She said, "Why, Jesus healed the waters once and He can do it again," and she went to her closet and got down on her knees, and told Jesus the clothes needed to be washed, and the well had given out, there was no water, wouldn't He please heal the well, and then she went down, went to the pump, began pumping, and sure enough, she got all the water she needed, pumped several tubs full, and began her washing. Some neighbors came in and said, "Why, Cora, where did you get the water?" and she was bold in confessing, "Jesus healed the well when I asked Him to."

Sammy Hicks needed some corn ground, and the windmills were all idle. There had been no wind for days sufficient to turn the mill, but Sammy wanted meal, his family needed it, so he loaded up his corn, went over to the mill and told the miller he must have meal. The miller said, "I can't grind until a wind arises," and Sammy said, "You take my corn, put it in your mill, and I will go and pray for wind." The miller had confidence in Sammy's prayers and did as he was told while Sammy went to prayer. Sure enough, the wind came, blew long enough to grind Sammy's corn, and give him all the meal he needed, and then it was as calm as it had been for weeks. The surrounding farmers, seeing the mill in operation, came with their grain, but the miller said, "If you want meal, you must get Sammy Hicks to pray for wind."

Why not? The promise is, "Thy bread shall be given," and when the tithes are all in, you can accept God's challenge to the saints and command the skies. "See that ye abound in this grace also," and prove for yourselves that tithing is helpful to spiritual life.

I have known instances of where a generous offering has been followed by an outpouring of the Spirit, and souls have been won for God. The Church tithing today would solve all financial burdens, and render giving a pleasure. In one church twenty-seven tithers gave one-fourth of the total amount of all the contributions. Another church had a circle of forty-seven tithers. In the year before they began to tithe they gave \$415.00. In the first six months of their tithing they gave \$843.00. In another church, forty-seven tithers gave in one year \$2,587.91, a per capita of \$61.62; 158 non-tithers gave \$1,851.71, a per capita of \$11.71.

If men after conversion would give as much to the cause of Christ as they formerly spent for needless gratification, they would surpass what many of them are doing today. Take the one item of tobacco. Dr. Strong, in his book, "The Challenge of the City," says there are twenty million Protestant church-members in the United States. About one-third of them are males. Assuming that only one-half of them are smokers, there are about 3,333,000 in this class. On the supposition that they each smoke only three five-cent cigars a day, they together spend \$500,000 daily for tobacco, and this would amount to \$182,500,000 in a year. If one-half of this amount were given to the cause of Christ, the world would be evangelized in a single generation.

When Chester W. Kingsley was a young man, his prayer was, "Lord, give me a hand to get and a heart to give." He brought his business into right relations to the kingdom. Upon hearing a sermon by his pastor, in which the question was asked, "Why should not a Christian business man open an account with the Lord on his ledger, and treat it with all the sanctity and promptness that he would his account with any business firm?" Mr. Kingsley said, "I will do that." Years afterward, he testified to the pastor who asked the question, that over a half million dollars had passed through his personal account with the Lord. This man saw in his business an opportunity for large service for his Lord and became indeed His steward.

Alpheus Hardy, the New England philanthropist, is a splendid illustration of faithful stewardship in business. He wanted to go to college and become a minister. He went to Phillips Academy, his health gave way, and in spite of his determination, he was forced to admit that he must desist. It seemed as if the one purpose and hope of his life was defeated. "I cannot be God's minister," was the sentence that kept running through his mind. At last one day so great was his distress that he threw himself upon the floor. The voiceless cry of his soul was, "O God, I cannot be Thy minister." Then there came to him a new vision, a new hope, a perception that he could serve God in business with the same devotion as in preaching, and that to make money for God might be his sacred calling. The vision of this service, and its nature as a sacred ministry was so clear and joyous that he arose to his feet, with new hope in his heart, and exclaimed, "O God, I can be Thy minister. I will go back to Boston. I will make money for God, and that shall be my ministry." From that time he felt himself as much appointed and ordained to make money for God as if he had been permitted to preach the Gospel. He was God's man, and the ministry to which God had called him was to make and administer money for Him.

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THE END