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All the Tithe

F. W. STRAY

"All the tithe is the Lord's." Lev. 27:30. This is the word of God on the subject of tithe. Who will dare to contradict it either by word or practice? But, I hear someone say, "I paid my dues to my church and made offerings before becoming an Adventist. Since then I have paid a faithful tithe on my income." Good, I suppose you tithed that \$5,000 bank account or investment that you had laid by, when you came in. "Why no, I had not supposed that necessary." Has it been tithed? "No, because it came to me before I began tithing." How much of that \$5,000 is yours? "It is all mine, no one else has any interest in it." Just a moment please, you said the tithe had never been paid on it, and "all the tithe is the Lord's." You have accepted the tithing system in which you render one tenth to the Lord, and if we follow the word we must handle that \$5,000 in this way. \$500 is the Lord's tithe; \$4,500 is yours. How long has this money been in the bank, or in bonds or other securities? "About seven years." How often do you pay tithe? "Every time I receive income; I separate the tithe, laying it by, and paying it to the church treasurer at the first opportunity." If you have had \$500 of the Lord's tithe in your bank for seven years, do you not think it is about time to pay it to the church treasurer? "Perhaps so, but can you give me an example from the Scriptures where back tithe is called for?" Yes, "Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse." Mal. 3:9, 10. This is a call to bring all the tithes in, which have been withheld. "I see it now. I will gladly pay it at once to the church treasurer."

"But," says another, "I fell heir to an estate, and have tithed the income. You would not have me pay tithe on what my father accumulated would you?" Is it yours? "Yes, the estate was settled and the heirs paid off

three years ago." How much of it is yours, nine tenths, or ten tenths? "Do you mean that if I say ten tenths I would be contradicting God?" That is the way it would sound to me, for while you were saying that, my eye would be on the text which declares that "All the tithe is the Lord's," and I would have to believe that. "Can you give me an example in Scripture where any one paid tithe on the capital, that is, where a large amount fell suddenly to him, which had been accumulated by others?" Yes, indeed. Abram suddenly came into possession of a great store accumulated by others. "And he gave him tithes of all." Gen. 14:11-20. The Kings took the goods of Sodom and Gomorrah, including the things belonging to Lot. These goods fell into the hands of Abram, and he tithed all. "That is clear, I will hasten to do the same."

But, I hear some farmer say, "You do not mean to teach, do you that I should tithe my living which I get from the farm? At the end of the quarter, or of the year I estimate my income above my expenses, and pay it in." How much do you pay in in that way? "Why I think usually about \$10 a quarter." Well now, there is Brother Jones working in the shop at Hamilton and his pay envelope contains \$30 for the week. When he gets home he puts \$3 in the tithe envelope and pays for his living including rent, fuel, clothing, and everything for the table from the remaining \$27. If I understand you right, you take out your rent, fuel and a large share of your table needs first, so that you just about reverse Brother Jones procedure. You each live and support your families, which means about \$27 a week if everything is counted. Brother Jones saves out \$3 tithe which he pays, making \$39 per quarter, while you pay about \$10 a quarter as tithe. "Well the tithing system is easy for a man on regular pay, but a farmer cannot keep track of everything." Yes, but the tithe particularly applies to the farmer. "All the tithe of the land, whether of the seed of the land, or of

the fruit of the tree, is the Lord's. Lev. 27:30. "Do you mean to say that a man should keep track of the value of what he produces on the farm for his own family use, and tithe it?" There were those in the time of Christ who did it, why can't you? "Ye pay tithe of mint and anise and cummin," (garden herbs) "and have omitted the weightier matters of the law: these ought ye to have done, and not to leave the other undone." Matt. 23:23. I feel safe in saying that you ought to tithe all your produce, including the garden. If everyone in Eastern Canada, having a farm or garden, would in this year of 1921, tithe all it produces, it would mean a great increase, and bring equality between wage earner and landholder, as the tithing system is designed to do. Many farmers do this, but I knew a farmer who did like the one mentioned and when he reformed, his tithe jumped from about \$40 yearly to nearly \$200, and he was very, very happy in it.

If all the suggestions in this MESSENGER are carried out, I believe it will double the tithe paid into our conferences in one year. And if we do not leave undone the weightier matters of the law, which means paying tithe for the love of God and souls, we can rightfully expect good crops from Sabbath keeping land. Do you pay tithe, or only a portion? Come let us prove the Lord, and see if he will not pour us out a blessing, and rebuke the devourer for our sakes (see Mal. 3:8-12). Let us highly resolve by the help of God, to see how much tithe we can pay in 1921. The Eastern Canadian soul field is white for harvest.

"The harvest truly is great and the laborers are few, pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

Responsibility in Christ

D. J. C. BARRETT

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

The claims of God are paramount in the life of the child of God. Life, property, influence, etc., are on the altar ready to be consumed at the bidding of heaven. The demands of the kingdom involve a world-wide task, a world-wide responsibility. If we are fully consecrated to the program of God, we are assured by the promise of this text of our needs in this life, and eternal citizenship in the life to come.

The first essential in world evangelization is complete surrender to God. Remember, "Ye are not your own: for ye are bought with a price"—"purchased with his own blood." God has claims on you, and longs to fulfil his life in your life, and give you an eternal inheritance in his kingdom. No selfish, no covetous person will ever be entitled to this inheritance. Can you estimate in earthly riches the price of your redemption? Can you bow repentant at the cross of Calvary unmoved, unresponsive to the calls of God? Can you withhold any gift that will bring honor and glory to your Redeemer? Contemplation of the scenes of Calvary makes our largest gifts look small and insignificant:

"To do thy holy will;
To bear thy cross;
To trust thy mercy still
In pain or loss;
Poor gifts are these to bring,
Dear Lord, to thee,
Who hast done everything for me!"

The basic principle of the kingdom of God is sacrifice. It was conceived in the spirit of sacrifice. It has been exemplified in the lives of all Christians by a "covenant of sacrifice." It was consummated by the supreme sacrifice of the cross. Self-sacrifice is the pathway to the eternal city.

The entrance of sin made a fiscal policy necessary in our redemption, not that God needed money for the accomplishment of his purpose, but he saw we needed deliverance from it for our salvation. Money is a talent lent of God, and the judgment will demand a strict account of its right use. In Christ we make friends with the "mammon of unrighteousness."

The revenue of the gospel is tithe and offerings, and a withholding and misappropriation is embezzlement and robbery against God. Loyalty to the plan of God will mean an overflowing treasury. The fact of a depleted one is God's indictment against his people. "Ye have robbed me," is the definite charge against us. Let us plead guilty, and make restitution as far as lies in our power to do so. "It is more blessed to give than to receive," is fully demonstrated in fact and in experience.

Jesus was sold for thirty pieces of silver; you are redeemed by his infinite life. He was crucified in the "house of his friends." He died for us, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God

in the world. He was crowned with a crown of thorns; he assures us a diadem of glory. He had not where to lay his head; he reserves for us a citizenship eternal and undefiled. Live for him, give for him, die for him.

Two Great Signs

S. DONALDSON

When Adam and Eve lived in the garden of Eden, there were two great signs to keep their minds continually centered on God.

The Sabbath was to them a reminder of his creative power, and this reminder is to continue during all this present history of the world and also to be with us during all eternity. We all believe that there is required of those who accept Christ as their Saviour, a proper observance of this sign of his creative power.

The other sign given to our first parents, was so closely associated in the garden of Eden, with the tree of life, that when God found it necessary to remove the garden from earth, he also removed as a part of the garden, the sign of his ownership, the tree of the knowledge of good and evil. When the garden is restored to this earth and the human family is again permitted to eat of the tree of life, standing near that tree will be the sign of God's ownership, the tree of the knowledge of good and evil. Then God's plan for man in the beginning was and also in the earth made new will be, that man shall have before him a sign of God's ownership. Do we have such a sign today?

When it became necessary for God, because of sin, to remove man from the garden, he continued to expect man to remember his creator by a proper observance of the Sabbath. Also that the human family might not grow in selfishness, but might ever remember that God is the rightful owner of all things, he expects of us a tithe of our income. The first sin was selfishness, and God gives mankind a protection against this first sin, in the opportunity of being liberal with him.

The question is often asked: What should the tithe be paid on, or what is tithe? When Abram paid tithe to Melchizedek, as recorded in the fourteenth chapter of Genesis, he gave him tithes of *all*, and afterwards when the King of Sodom asked Abram for the goods, Abram recognized only nine tenths of all the spoils as belonging to the King of Sodom, for he said: "I have lift up my hands unto the Lord, the

most high God, possessor of heaven and earth," showing that Abram before returning the goods to the King of Sodom, had fulfilled his obligation with the owner of all things, by paying a tithe of all that had come to his hand, to the priest representing God.

Clearly it is stated that the tithe was paid first. After the tithe the portion of the young men was given them from the nine tenths remaining, and the balance returned to the King of Sodom. Abram was so sure of his duty that he said to the King, "I will not take anything that is thine, lest thou shouldst say, I have made Abram rich."

Again, we find in the twenty-eighth chapter of Genesis that Jacob was so thoroughly instructed in his duty to remember "the owner of all things," that he makes a vow with God, as the owner of heaven and earth, that if allowed but clothing and food, he would faithfully pay one tenth of these necessities as a tithe.

God expects us to remember him as the Creator and also the owner of all things, and we cannot well remember him as Creator without also remembering him as owner. Let us not be guilty of the first sin, that of self-seeking, but rather let us faithfully remember our Creator as the owner of the universe, that when Jesus comes, we may behold him with joy.

The Forbidden Tree

I. D. RICHARDSON

So many times we have heard our first parents criticized for their sin in partaking of the forbidden fruit. How many times we have thought that had we been in their place we certainly would have been more careful. With all that we know today of the evil results of that first sin, there are those among us who, if placed as Adam and Eve were, give strong evidence that they would commit the same sin.

Under righteousness the tree of knowledge of good and evil was God's reserve, for said he, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Had Jesus not come and given his life, that death would have been eternal, or the same as the second death, consequently the death sentence in Genesis 2:17 was the sentence to eternal or the second death, which still hangs over the heads of those who persist in disobedience.

Under sin, God changed his reserve or portion from that of the tree of knowledge to the tithe, or one tenth of man's income. Therefore to persist in partaking of the tithe is committing the same sin that our first parents were guilty of; and to commit this sin will of necessity bring the same results. By partaking of the forbidden tree Adam and Eve committed sin which is the transgression of the law, John 3:4; they coveted, they robbed God, they listened to another. Of Israel, God asked the question, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." In chiding the Pharisees Jesus reminded them of how they paid tithes of even the smallest of garden herbs. He told them that this they ought to do but not to leave other things undone. Matt. 23:23.

From the foregoing it is quite plain that if one robs God by appropriating to himself that which God has reserved, he is just as guilty before the Lord as were Adam and Eve, and the consequences of necessity, must be just as grave. To break the eighth commandment by stealing makes us guilty of all.

There are about 150,000 Seventh-day Adventists throughout the world, thousands more to be brought in under the "Loud Cry," and then there will be 144,000 redeemed from among the living when Jesus comes. If we should go over the church records of membership and tithes no doubt we would at once discover that many of those professing present truth are not paying an honest tithe. Let all square up with God, that we may say with the servant of the Lord: "As for me and my house, we will serve the Lord." Joshua 24:15.

True to Our First Love

F. G. LANE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the Spirit of God brought this wonderful truth home to our hearts, how it filled our souls with love and joy, and as we gave ourselves fully to him, with what earnestness we sang:

"I am coming to the cross, I am poor, and weak,
and blind,

I am counting all but dross, I shall full salvation find.

Here I give myself to thee, friends, and time,
and earthly store;
Soul and body thine to be, wholly thine forever more."

And the Lord accepted the gift. He accepted us just as we were. He washed us and cleansed us in his own blood that he might come and dwell within. But he does not take us immediately out of the world, therefore does not take our offering of all our earthly store. He only asks for himself one tenth of our increase, which he declares to be holy unto the Lord, and is to be devoted to the ministry of the word; leaving to us nine tenths with which to meet our temporal needs. He then gives us the privilege of making further offerings according as he may bless us, and according as the needs of the cause, and our love for souls for whom our Saviour died, may impel us.

And now after we consecrate our all to him, and he in kindness returns to us nine tenths with which to meet our material needs, shall we withhold from him the one small portion, a mere tithe, which he claims for himself to be used in carrying the gospel to a dying world? Shall we withhold even a part of it, bringing the rest to the Lord's treasury and calling it our tithe, thus lying to the Holy Ghost as did Ananias and Sapphira? Can we do this and still claim to be the children of God, and come boldly to the throne of grace asking help in time of need?

Shall we not rather bring all the tithe into the storehouse, together with liberal offerings as the cause of God may require, and thus prove true to our first love?

"Even So"

H. M. S. RICHARDS

1 Cor. 9:14—"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." It is the plan of God to carry on his work of saving men in this rebellious world by the preaching of the gospel. This preaching is done by men with the same human nature and needs as those to whom they declare the glad tidings of salvation.

To ancient Israel this gospel was preached through the symbols and shadows of a typical priesthood and temple service. By divine appointment this temple system was supported by the tithes of God's people. See Lev. 27:30-32 and 1 Cor. 9:13. Today the worship and work of God's people is not centralized and typical,

but its support is on the same basis. "Even so," or in the same way, by the same method, declares the great apostle, they that preach the gospel should live.

Our Heavenly Father claims in a special sense, the tenth of our substance, the seventh day of time, and the whole of our heart's allegiance.

Objections Answered

W. C. YOUNG

It is sometimes said that Paul worked at his trade, tent making, and was self supporting, so why should we pay the tenth of our income to support men in the ministry? Let us not be too hasty in drawing our conclusions. None knew the results of those months spent in Corinth at his trade better than Paul, so let him speak for himself in the following texts:

2 Cor. 11:7—In doing so he says he abased himself.

2 Cor. 11:8—He "robbed other churches" to do it.

2 Cor. 11:9—He would have lacked (wanted) had not Macedonia reached out a helping hand.

2 Cor. 11:10-12—He did it because some in the region of Achaia sought occasion to charge him with desire for gain.

2 Cor. 11:13-15—What kind of characters were they? Read the apostle's denouncements against such a class of professed membership. Would this summing up be applicable to the same kind of church membership today?

What effect did the non-payment of tithe have on the churches in the region of Corinth? It made them "inferior" and brought from Paul the confession—"Forgive me this wrong." After calling the attention of the Corinthian brethren to the well known system in vogue in those days, the system of tithes and offerings used in the temple and further described in Num. 18:20-24, he declares that in that day of gospel dispensation "Even so hath the Lord ordained."

"The works of God and the word of God are the two doors which open into the temple of truth."

"Happiness is the feeling we experience when we are too busy to be miserable."

Faithfulness

JOSEPH CAPMAN

"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? Even so hath the Lord ordained (decreed or established) that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

These are the texts that I chose as a basis for a sermon on the support of the ministry, and the points I endeavored to make plain were: First, that the Lord has organized a system and established a plan for the support and maintenance of his work and workers. Second, the thing that God values is faithfulness. Third, God has promised to honor and bless all who are faithful in rendering to him his own.

The Lord's Ordained Plan

The tithing system was planned by the Lord, and he gave commandments to Moses while the "church was in the wilderness:" "And behold I have given the children of Levi (the ministry) all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. The ministry were not to engage in real estate or have any other work, save the tabernacle, or church work of the congregation. They were to receive their support from the tithe from the people, because they ministered at the altar and did the services connected with the sanctuary. This is the only Bible plan for the support of gospel workers. The Lord never intended that we should resort to chicken pie suppers, bazaars, etc. for the support of his work.

Faithfulness

"And all the tithe of the land, whether of 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. He shall not search whether it be good or bad, neither shall he change it." Lev. 27:30, 32, 33.

The shepherd dipped his rod in red fluid, and as one sheep at a time passed through the small gate he counted them, and every tenth one, was marked. This belonged to the Lord, and they could not change it. It did not make any difference whether it was the smallest or the largest sheep in the flock, every tenth one was the

Lord's. It was faithfulness that God valued, and it was the tenth of all that was his. It is just so with us. If we have only two cents tithe we should give it just as readily as if it were two dollars, or two thousand dollars. Whether it is large or small, it belongs to the Lord.

A brother came to me after I had given this lesson on tithing and said: "You taught me a lesson about those sheep that I shall never forget. I sold my automobile and I said to my wife that I felt I should tithe the amount received. She thought I should not, but I have learned that whatever passes under the rod—whatever passes through my hands—should be tithed, and I purpose to be faithful in the little things as well as in the larger ones." The Lord will bless this brother for his faithfulness, and he will bless us if we are faithful.

Why?

E. A. JONES

It is possible that there are those who will wonder why they are urged to be prompt and faithful in their practice of the tithing system. I will endeavor to set forth a few of the reasons.

In the first place, it is the duty of the minister of the gospel, and he must not be recreant to his trust. God has plainly set the seal of his approval on the tithing system as a part of the third angel's message; it is not for the minister to minimize it, but rather to emphasize it. This is not done therefore from any selfish point of view, but rather from a sense of duty.

It is done because the "gospel of the kingdom" is to be preached in all the world, and because the tithing system is the means God has ordained to pay the expenses attendant upon such a task. Your tithe then, if paid, means that some soul will hear the message, who if it were not paid might go down in his sin. Your tithe, if paid, will help support workers who will carry the message of truth to many. These workers, but for your tithe would have to seek some other line of support. Surely we cannot keep them in the field at their own expense, but we have no way of supporting them except by the tithe that comes from our believers.

We call your attention to the matter of tithe paying because there are many souls in these cities of ours who will accept the message for this time if it is carried to them, and because we

need more funds to carry on this work. We are plainly told that if all our believers would faithfully pay tithe there would not be a lack of means. Why should we take a course that retards the spread of the gospel, and is sure to spell ruin to many a soul who might have been saved in the kingdom?

We are told that the "message will return to the east with power." But, brethren, what can we do, even when we see it returning, with a treasury depleted? We therefore call the attention of all our members to this matter that we may step in and follow God's leadings.

Why do we so strongly urge the returning of the tithe? Not from selfish motives, but rather because "the tithe is holy," (Lev. 27:32) and the retention of that which is holy by an individual always spells defeat, disappointment and loss to him. He will have a half-hearted, sickly Christian experience. It is too late in the history of the world for any one to meddle with God's plan, and by so doing weaken and destroy himself. We make bold to proclaim the fact that the deliberate withholding of the tithe, when the principle is understood, is sin. Now is the time for the putting away of all sin. We would see our people enjoy bright, strong experiences in their daily walk. We would see them victorious in their daily temptations and trials. We would see them overcome all manner of temptation, even the temptation to which Achan gave way, and thereby lost his life.

The church of God today is composed of individuals. Therefore the church is weak or strong, according as the members of which it is composed are weak or strong. If we follow this line just one more step, we will see that those who withhold the tithe are a source of weakness, rather than of strength to the church.

I write on this subject because not all Sabbath keepers are tithe payers. I may not know who do and who do not pay tithe, but I know that when the churches are weak there is a reason, and non-tithe paying is one reason. I know when I see the treasury distressed for funds, notwithstanding the promise already referred to, that somebody is not doing his duty and that the non-payment of tithe is the reason.

Brethren, let us come up to the help of the Lord. He can get along without our money, but we cannot get along without the blessing he has promised to pour on the faithful tithe payer and the liberal maker of gifts.

Faithful Stewardship

L. F. PASSEBOIS

Every Seventh-day Adventist is a steward of God, entrusted with his goods. Remember the words, "Moreover it is required in stewards that a man be found faithful."

Are you sure, as you read these words, that you are not robbing God in any jots or tittles? Much is involved in this question. All things belong to God. We may ignore his claims while he bestows his blessings upon us; we may use what he claims as his own (the tithe) for our own gratification, but we will be called to give an account of our stewardship. The tithe, according to the Scriptures, has been set apart for the work of the gospel. It is no better than sacrilege for a man to take from God's treasury to serve himself.

Sometimes men become dissatisfied and say, "I will not pay my tithe because I have no confidence in the way things are managed." But will you rob God because someone, or the management of the work is not right? God forbid! Make your complaint, if you have any, in the right spirit, to the proper ones, but do not withdraw from the work of God and prove unfaithful to your stewardship because you think someone is not doing right.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

May the Lord help us to return to him his own that there may be meat in his house to finish the work in this field.

His Plan


HOWARD J. CAPMAN

God is a God of order, which is heaven's first law. Long years ago he made known to his people his plan for sending the gospel to all the world—tithe paying. The patriarch Abraham gave a tenth part of his wealth to Melchizedek, priest of the most high God. This duty to God was recognized long before the Jewish system given by Moses—before the Israelites had set foot as slaves in Egypt. Heb. 7:2. Jacob recognized God's ownership long before there was a Jew in existence and practiced this law of God. "Of all that thou shalt give me, I will surely give the tenth unto thee." It is evident that the patriarchs recognized their God-given duty in paying tithe.

Jesus is made a high priest forever after the order of Melchizedek. See Heb. 6:20. As Christ's priesthood succeeded the Levitical priesthood, which was supported by the tithes of Israel, and as Christ was a priest after the order of Melchizedek, who received tithes of the patriarchs before the Levitical priesthood was ordained, it is but logical and natural to conclude that the ministry under Christ's priesthood should be supported by the same means as were both these priesthoods—by the tithe of God's people.

The tithing system is made clear in the Bible as God's way of supporting the gospel ministry. This is taught in both Old and New Testaments: "And behold, I have given the children of Levi all the tenth of Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. The apostle Paul preached, "If any man have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . 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? Even so hath the Lord ordained that they which preach the gospel should live by the gospel." 1 Cor. 9:11-14.

Christ himself taught that we should pay a tenth to the support of the gospel: "But woe unto you Pharisees! ye tithe mint and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Luke 11:42. While the gospel is free to all, yet it requires money to carry it to all nations. If all would do their Christian duty in paying faithfully their tithe, Christ's gospel commission would soon be accomplished.



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Parallels in Holy Things

GEO. S. BELLEAU

Some people seem to think if they keep the Sabbath that is all that God requires of them. How sad to be so misled! Both Adam and Eve kept the Sabbath, notwithstanding both sinned. Many sons and daughters of Eve are falling on similar points as did our first parents. God reserved beside one seventh of time, a portion of property—the tree of knowledge of good and evil. This is the point that was a test to Adam and Eve. They refused to recognize God's right to reserve a certain amount of property, and thus sinned.

The tree of knowledge of good and evil has been removed, but today every Christian has to meet a similar test as that of Adam and Eve. Many of us are willing to keep the seventh day Sabbath, but when duty touches our property, we realize that we do not have the "purse and all consecrated." We should not feel that we do God a favor in paying tithe, for we give him back his own. The Scripture calls us robbers, if we do not return an honest tithe; then how serious a matter it becomes. Some excuse themselves saying, "Well I must buy this or that, then when I have all I need I will pay tithe." In other words, it really means, "some more convenient time."

Let us as Christians be honest in every line. We have no right to withhold the tithe. Nowhere in the sacred writings do we find permission to do this. If we hold back the tithe we cripple God's work, and souls are eternally lost.

"Who May Abide"

W. H. BOYCE

"He that is faithful in that which is least is faithful also in much. If therefore ye have not been faithful in the unrighteous mammon, (margin, riches) who will commit to your trust the true riches?" Luke 16: 10, 11. Unfaithfulness leads to sorrow and death. Faithfulness is the key that unlocks the door to life eternal. All who believe this message, are anxious to see it close; anxious to see Jesus and an end of sin. In the third chapter of Malachi the prophet asks the question, "Who may abide the day of his coming?" In the answer given the tithe is plainly emphasized as a test that will be exercised in a special way to prepare a people for the coming of the Lord. "And they shall be mine saith the Lord in that

day when I make up my jewels." John the Revelator saw this company gathered out of every nation and tongue. "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12.

The faith of Jesus means the faithfulness of Jesus reflected in his people, or faith in its fullness. Then "we shall be like him" and hear him say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25: 23.

The Tithe

W. B. LINDSAY

There is a great blessing coming to each one of us if we are honest in giving a tithe—"even this whole nation." "I will open the windows of heaven and pour you out a blessing." "I will rebuke the devourer for your sakes." "Prove me now herewith (or, by paying tithe) saith the Lord of Hosts." Mal. 3: 9-11.

The Lord holds out the blessing and asks us to take it, then let us prove him. Wherefore, as the Holy Ghost saith, "Today if ye will hear his voice harden not your hearts." Heb. 3: 7, 8. He also says that if we refuse to give a tithe we are cursed with a curse. Many today are sealing their destiny because they will not keep the Lord's holy time, and many who keep the Sabbath are losing their Christian experience because they are using God's holy money, the tithe, for their own use. They are cursed with a curse. The Sabbath is holy, (Ex. 16: 23) and the tithe is holy, (Lev. 27: 32). The Lord asks us to take our feet off his holy Sabbath and our hands off his holy money.

Melchizedek was a type of Christ as Priest and King, to whom Abraham gave tithes of all. Gen. 14: 20; Heb. 7: 1-2. And if Abraham gave tithes to Melchizedek who was only a type, how much more should we give tithes to Christ our High Priest and King who is now ministering for us in the heavenly sanctuary? Heb. 7: 8.

Paul tells us that this is God's plan for the support of his workers: "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? Even so hath the Lord ordained (or set apart the tithe) that they which preach the gospel

should live of the gospel." 1 Cor. 9:13, 14.

May the Holy Spirit so impress these things on our hearts that we will bring all the tithe into the storehouse, that there may be means in the Lord's house to carry forward the gospel message, and that the Lord may call many more workers into the field to finish this great work, winning multitudes to receive an everlasting inheritance with the saints in the earth made new.

"Render to God"

JOSAPHAT FORTIER

The Lord has entrusted his people with a message of mercy, and in order to provide the means for the proclamation of this message, he has clearly set forth his will in the third chapter of Malachi,—“Bring ye all the tithes into the storehouse, that there may be meat in mine house.” The Lord is willing to trust his people with means, but he desires that they shall return to him the tenth. It is on the condition that we keep his commandments that he promises to bless us. When we accept him we take the responsibility to obey, and to do our part in the contract. Is it possible that having contracted with the Lord to do his will and keep his commandments we so forget him as to spend upon ourselves, for even what seems to us necessities, the means that belong to God?

The entire world is robbing God; the means that belong to God and should be used to his glory is wasted in sin and debauchery. God in speaking by his prophet has said, “And I will come near to you to judgment.” The world will then have an account to give of what God has entrusted to it. If we think this a fearful condition for those who are in the world, what will it be for those who claim to be God's people, who, knowing the will of the Father and having signed the agreement to follow him and keep his commandments, do not live up to it.

My brother, my sister, if such is your case, there is time yet for you to return. “Return unto me, and I will return unto you, saith the Lord of Hosts.” Let us remember that we should make God first in all things.

“Enthusiasm sets the embers glowing,
But only work can keep the fire going.”

Some Are Withholding the Tithe

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury for the support of ministers and missionaries who are opening the Scriptures to the people, and working from house to house. The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professing Christians, are unable to see that the work of the gospel is to be supported by the means that Christ has given them. Money is needed in order that the work done all over the world may be carried forward. Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations and kindreds and tongues and people. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where the people are begging for someone to come and teach them the truth. Test. Vol. 9, page 52.

How Can the Minister Best Co-operate in the Work of the Missionary Volunteer Department

N. H. SAUNDERS

Not the massiveness, nor the beauty of his structures marks the greatness of an architect, but the ability of his works to stand the test of time—Endurance. If our building of the Church Temple is to stand the test of time, our boys and girls, young men and women of today, must be its foundation stones. Unless we can hold and develop our youth our cause is marked for defeat.

The first step in co-operation with the M. V. Dept. must be a larger appreciation of the value of our youth, both as souls for Christ and as an asset to our cause. From page 207 of “Gospel Workers” we read: “Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? It requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom. The youth are the objects of Satan's special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with the love of Jesus, will gain their confidence, and save them from many a snare of the enemy. The youth need more than a casual notice, more than an occasional word

of encouragement. They need painstaking, prayerful, careful labor."

We must awake to the fact that this day and time offers exceptional opportunity to vigorous young men and women with a fair measure of ability and a spark of ambition. We must realize also that we have entered upon a period of restlessness. Dissatisfaction with the old forms, theories and methods is in the very atmosphere. This great unrest is evident in our own ranks. We need to awake too to the many and subtle forms of temptation that beset our youth on every side, and ensnare even the footsteps of our boys and girls. When as ministers we realize the value of our youth and the many avenues our great Enemy has provided to entice and utilize their ambitions and energies; we will appreciate the necessity of some means within our organization to attract, develop and utilize these energies for Christ. This is the place and work of the Missionary Volunteer Dept. to save and train the youth in our homes for Christ and service.

While the burdens of a few ministers in a big field are necessarily heavy, yet it is not too much to ask that he take time to attend the M. V. meetings and enter into their plans. M. V. meetings are usually on Friday evening and our ministers often excuse themselves that this is the only time for the preparation of their sermon. It is safe to say that the younger members of the congregation would have a larger appreciation of their needs if an hour were given once a week to study and assist in their special plans and efforts.

Let the Society know by your announcement of its meetings, by your frequent attendance and assistance, by your personal interest in its plans, that it has a real place in the life and activity of the church at large.

Personal attendance should be given in the educational and devotional features of the local society. The Standard of Attainment class presents a most forcible example of the value of this assistance to the church as well as to the youth. Our young people move among a large circle of friends, in such an atmosphere that their peculiar religious ideas are more open to question, and their influence, if intelligent and consecrated, is of greater weight in their immediate circle than that of the minister. A knowledge of the points of their faith, the history of their church, and an ability to effectively present them is of immeasurable value to their own strength and the winning of their companions and associates. The most eager

evangelist can find no more fruitful work than fostering the Standard of Attainment class. It is the logical task for the minister or local elder to lead in this valuable division of the M. V. Department's work.

This is an example of the assistance of value that can be given in the training of the young people for service. Other features also will give profitable returns for such effort as the minister may bestow upon them.

A Strange Movement

GORDON H. SMITH

Malachi sent out the prophecy that in the last days a strange and powerful movement would take place: "He shall turn the heart of the fathers to the children, and the children to the fathers. . . ." It is a movement with cause and purpose of tremendous import. "Lest I come and smite the earth with a curse."—To turn the hearts of the fathers toward the children and the children toward the fathers; that this should be necessary seems a strange and unnatural thing. Can the fathers and mothers forget the salvation of the children and the children become estranged to the parents? Surely this must be a movement among heathen peoples; and yet this stirring appeal rings out from the voice of the Spirit:

"O Where Are the Fathers and Mothers in Israel?"

From the pen of God's servant comes this message of warning and appeal: "Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. . . . Shall the youth be left to drift hither and thither, to become discouraged and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness, giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest, but a special interest in the young. . . . The lambs of the flock must be fed, and the Lord of heaven is looking on to

see who is doing the work he desires to have done for the children and youth." *Test. Vol. 6, pages 196, 197.*

We have done something, have made some sacrifices. Our college and a few church schools are evidence of this. But a great number of boys and girls are scattered among our churches and smaller companies. They are the potential strength of the church. From them must come recruits for the mission fields and the institutions of tomorrow. Greater than all this, each has a soul and a life to be reached and saved. "Though . . . Noah, Daniel and Job were in the land they should deliver but their own souls by their righteousness. . . ." Yet how often we seem to take it, that possessing Adventist parents or homes will save these youth. We must reach out for them and for their souls even as for the souls of strangers.

In Christ, the church is the "Way" and the "Truth." Have we made this Way so simple yet so fascinating that childish footsteps may find their way in it, and the eager, hopeful, steps of the growing boy and girl may find in this Way something that touches their life, that calls for and appeals to their youthful energies and hopeful ambitions? Is it not true that as ministers and teachers, as Sabbath school superintendents and local leaders; yes, and even as parents we have placed the "Way" and the "Truth" far above the reach of upstretched childish hands, or the grasp of the mind of the boy or girl?

Satan realizes more than we, the unmeasured possibilities for good or for evil, of the new life nestled in the rocking cradle. His whispering messengers are there; his way is prepared in which even a child may walk and the youth may catch its false glitter and alluring promise. In our churches, our companies, and in our homes we must make a place for our youth in the Way of Truth and the Way of Life. Let us answer the call of the Holy Spirit and awake to our responsibilities toward the children and youth in our midst.

To this end the General Conference Dept. has suggested that we set aside a week in our churches, devoted to the work for the youth. In Ontario we would suggest to you April 9 to 16. Leaders, fathers and mothers, big brothers and big sisters, let us plan and pray for an intense part in this strange, but necessary movement,—the turning of the hearts of the fathers toward the children and of the children to the fathers. Pray for the youth in our schools, for the children and youth in our homes. Make

this week a week of special planning and effort for these lambs of the flock. Further plans and suggestions will be sent to you. Who among us will pray for the burden and the wisdom to lead out in this work in his church or community?

Comparative Report of Home Missionary Work in the Eastern Canadian Union

	1919	1920
Number of Churches and Companies.....	55	58
Membership of Churches.....	1578	1617
No. Persons Reporting.....	266	518
Letters Written.....	1604	1952
Letters Received.....	730	646
Missionary Visits.....	3384	3796
Bible Readings or Cottage Meetings....	804	837
Subscriptions for Periodicals.....	333	466
Papers Sold.....	18851	17200
Papers Mailed Lent or Given.....	29617	38454
Books Sold.....	6457	9310
Books Lent or Given.....	1565	1928
Tracts Sold.....	1683	1269
Tracts Lent or Given.....	23376	57288
Hours Christian Help Work.....	4211	5446
Articles of Clothing Given.....	1059	3186
No. Meals Provided.....	1167	1660
Treatments Given.....	337	553
Signers to Temperance Pledge.....	137	21
Offerings to Home Mission Work.....	\$398.11	\$503.30
No. Conversions Reported.....	44	15
Harvest Ingathering.....	\$11376.39	\$16989.12

Home Missionary Department.

Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed
Broadcast it o'er the land.

Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garnerers in the sky.

Then, when the glorious end,
The day of God, shall come,
The angel reapers shall descend,
And heav'n shout "Harvest Home!"

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COLPORTEUR REPORT

TWO WEEKS ENDING FEBRUARY 12

QUEBEC

Colporteur	Book	Hrs.	Or.	Val.	Helps	Total	Del.
R. Neilson	B.R.	35	14	90.50		90.50	38.50
P. Van Ness	B.R.	33	23	134.00		134.00	
A. E. Millner	B.R.	13	7	43.00		43.00	176.00
F. G. Rideout	O.D.	24	4	12.00		12.00	66.50
Total		105	48	279.50		279.50	281.50

If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God, as we would talk with a friend. He will speak his mysteries to us personally. Often there will come to us a sweet, joyful sense of the presence of Jesus. Often our hearts will burn within us as he draws nigh to commune with us as he did with Enoch.—“Christ’s Object Lessons,” page 129.

Wanted—A S. D. A. man to work on farm for seven months. Duties to commence April 17. Must be experienced. Write, giving experience and wages expected to Percy Long, Cresswell, Ont.

That March Number

We still have on hand several hundred copies of the March number of the *Canadian Watchman* magazine. You decided to order a few copies for your friends, when it first reached you, for you appreciated the articles so much, and wanted them to have the privilege of reading it also.

However, that old thief of time—procrastination—has won out so far. It would be too bad not to heed the good impression the Lord gave you. Send TODAY for a supply. It may be some article in this number will help your friend “over the line.”

Canadian Watchman Press.

WATCH THIS SPACE

MISSIONARY LEADERS

Do you know your duties?

Has your Secretary all the necessary books, such as Report Book, Cash Record, order pad and report books?

Do you have or have you read that tract on Reporting?

Have you been in the habit of answering your Conference Secretary promptly?

Would you like some suggestions concerning your work?

Correspond with your Conference Secretary more frequently, relating your difficulties and desires. He will be glad to furnish you the necessary aid.

Have you planned your program for the first Sabbath in April?

Missionary Volunteer Week

APRIL 9 to 16